COLLECTION OF PURITAN AND ENGLISH THEOLOGICAL LITERATURE

LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY
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. 75.
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 PATERS'ON

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 Scoticane*, vol. ii. pp. 135, 136.
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 ardone, voce vultu et gestu ad pronuntiationem concurrentibus ut quae leguntur animis auditorum vivae vocis impressione... infignantur." 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.
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.
Notice.

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

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.
x  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 Christianae III. 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
Historical

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.”¹ 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,² 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-
“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.
Notice.

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.

Certá 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.

Certá 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 Catechism\(^1\) 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.
Historical

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 Institutio, 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 excited 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 gratiae 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. (Fol. ci., ci., clxx.) 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* jonit 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 cælis*, 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 petitionis that followis we desyre *at God* to gif us all gud.” “In the thre last petitionis 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 doubtles thair is ane faith quhilk is general dead and ydil. General faith is ane gift quairtho we ken that there is ane trew God and trows fermly that all quhatsaever 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 believe be this general fayth... of whom we may verifie the words of Sanct Paula sayand thus: Conficientur se nosse 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 keipsis yame evir, and my life, my wit, my reasone and all my membris. I grant he giffis me meit and drink, cleithing, house and habirarie, grys, corne and cattal, wye 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 agreeth to all truth of God's most holy word.—Homily of Faith.

Omnia quæ sacrí Biblii ac Catholicae ecclesiæ diffiniitio in spiritu sancto prodita sunt, pro compertissimis habent.—Cologne Euchiridion.

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 glaube 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, Nahung, Weib und Kind, Gesind, Haus und Hof, &c.; Dazu alle
to me, the sonne, the monc, nycht
and day, fyre, aire, watter and erd,
 fishe, foulis and bestis, and all yat
growis on the ground.\footnote{Fol. 94, 95.}

\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.}

\textit{Christus} quhilk be interpretation
is callit unctit. And this . . . be-
takins the dignitie and maist excellent
office of Christ our Salvior. In the
auld law priestis was unctit . . . Kingis
lykwaits was unctit . . . And trewly our
Salvior Jesus may well be callit Christ
yat is to say unctit . . . to be ane
preist and ane king.—Fol. 93, 94.

The haly Spreit wrocht the inter-
caioun of the Sonne of God . . . For
he gaderit certane of the maist pure
and clein dropis of bluid quhilk was
in the bodie of the Virgin, and of
them passionit and formit the perfet
bodie of our Salvior.—Fol. 97.

Trewly all devote Christin men
and women hes gret cause to be blyth
in God quhen thai hear this name . . .
Eva zit being a virgin, consenting to
the devil brocht the maledictioun of
God and eternal dede upon us. But
the glorious virgin Marie consenting
to the messingeir of God restorit us
gane to the benedictioun of God and
eternal lyfe. Be Eva than being a
virgin disavitt be werkin of the
serpent come all our calamities and
daily miserie. Be the virgin Marie
berand her sonne be wyarkin of the
haly Spreit come all our joy and
felicitie. Be Eva brekand the com-
mand of God, we are borne the
sonnis of wrath and damnatioun.
Be the virgin Marie submittand her-
sel to God be perfite fayth and
obediens we half resavit Christ Jesus
Creatur zu Nutz und Nothdurft des
Lebens dienen läset, Sonne, Mond
und Sternen am Himmel, Tag und
Nacht, Luft, Feuer. Wasser, Erden
und was sie trägt und vermag, Vogel,
Fische, Thiere, Getreide und allerlei
Gewachs.—Luther’s Larger Catechism.

\textit{Christus}. Officii nomen est et dig-
nitatis unctum significans. Unge-
bantur olim sacerdotes, ungebantur et
reges. Utramque dignitatem in se
amplexus est Jesus, sacerdota lem et
regiam, unde et nomen Christi, hoc est
uncti excellenter meruit.—\textit{Helding’s
Institutio}, f. 39.

Spiritus sanctus . . . separavit a beata
virgine quandam particulam de san-
guinibus ejus . . . et de ea formavit
corpus et in eodem instanti animam
creatam indidit et has duas divinitati
univit.—\textit{Richardi Pampolitani, Exp.}\footnote{39.}

Ex purissimis gutulis sanguinis
Marie.—\textit{Clingius}.

Hae est illa Maria ad cujus nomen
recreantur omnes animae piorum. Eva,
siquidem, diabolo assentiens maledic-
tionem et mortem orbi intulit. Maria
virgo Deo credens, benedictionem et
vitam protulit. Per Evangel adhuc
virginem, serpentis afluxatu deceptam,
venit calamitas: per virginem, Spiritus
sancti afluxatu gravidam, reddit beatindo.
Per Evangel praevaricament Dei praecep-
tum irae filii nascimur, per Mariam
Deo subditam, ac dicto angelico par-
entem atque credentem, Christum
accepimus, per quem renascimur filii
Dei. Eva superbiens, gratiam Dei
amittens, audivit, Multiplicabo aeterna-
nas tuas, et conceptus tuos. In dolore
paries filios, &c. Maria gratiam apud

\footnote{1 i.e. \textit{Richardi Rolle de Hampole Expositio
Dealogi, Symboli Apostolici, \&c.—Coloniae
1537.}}
Illustrative

be quhom we ar borne agane the sonnis of God be adoptioni. Eva throch hir pride and disobediens tyn the grace of God quhairfor it was said to hir, In dolore paries filios tuos. Bot Marie throch 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 salviatioun of S. Peter and S. Paule, but trow sickirly that he deit for thi salviatioun in special.—Fol. 103.

Thair is four distinct partis or places of hell. ... Thair is infernus damnatorum, the hell whairin thai ar quhilk departis 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 glory, the third is perpetuel feling of sensibil payne.

Thair is infernus puerorum, the hel quhairin is the saulis of al ye barnis yat departis of yis warld nocht being baptizit, allenarly in original syn without ony actual syn, and thair is privatioun of grace and privatioun of glory but na sensibil payne, and the payne of thir barnis is verrai litil, easy 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, benedicta tu in mulieribus, et benedictus fructus ventris tui, nimium 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 mortem 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 gloriae et gratiae et poena sensibiles propter peccatum actualis et mortalis.

Secundus infernus supra ipsum in quo sunt ... carentia gloriae et gratiae sed non est ibi poena sensibilis, qui dicitur lymbus puerorum non baptizatorum in peccato originali mortuorum.

Tertius infernus supra hunc est in quo sunt ... carentia gloriae et poena sensibiles pro peccato veniali, sed non carentia gratiae, quia habent gratiam
The tholit sufficiently in this world. And yair is in purgatorye privatioun of glore and also sensibil payne for a tyme, but nocht privatioun of grace.

Thair was also infernum patrum, the hell of the fatheris quhair was na payne bot allanerly wanting of the glore of God, yai had na sensibil payne, yai had the favour and grace of God. . . gif ye will know the cause of his passing doun to hell it was to deliver his servantis quhilk afore the time of his passioun departit. . . qhom 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 pro- phesie takand part of saulis out of hel with him and leiffand part behind him.

And to gar us understand syndry haly operations of the haly Spriet 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 operatioun of the haly spreit. He is callit Spiritus Paraclerus, because he giffis spirituall consolatioun and comfort to us al in our troubil, or ellis becaus he is our advocat. . . He is callit Spiritus rectus, ye rycht 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 strent to resist all the qua liberabuntur a penis et perducentur ad visionem Dei, qui dicitur locus purgatorius.

Quartus infernum supra istum est in quo sunt . . . carentia divinae visionis sed non pœna sensibilis et est ibi gratia, et hujuscemodi infernum 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 scriptuis diversa nomina, secundum diversas operationes. Digitus Dei dicitur, in quo Christus ejiciebat daemonia. Spiritus Paraclerus id est consolator, qui confirmat et consolatur nos in omni tribulatione nostra; seu advocatus; Ipse enim postulat pro nobis gemitibus inenarrabilibus, id est, ad postulandum nos invitat et impellit. Spiritus rectus, quod deducat nos in viam rectam a terrenis affectibus in quibus ambulamus, nos purgans et ad caelestia subvehens a circuitu in quo impii ambulant revocans, et in viam rectam mandatorum domini reducens. Spiritus Principalis quod confirmet nos ut nullis perturbationibus a Christo separari valeamus, nullis terroribus recedere, nullis cruxiatibus
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 wyrkis in us all gud deidis. He is callit Spiritus adoptionis filiorum Dei in quo clamamus Abba Pater. — *Enchiridion*, f. 19.

In ecclesia ... sancta Catholica 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 redditis et incorporatus fuerit.—*Enchiridion*, f. 30.

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

Hinc facile sit discernere sacramenta veteris legis a sacramentis novae legis. Illa enim umbra futurorum fuerunt, ut significaret, quae cum suo adventu Christus implevisset, ablata sunt, et ideo ablata quia impleta. Hae vero instituta sunt, virtute majora, utilitate meliora, actu faciliora, numero pauciora; ut non tantum significaret, sed et mundarent et sanctificaret.—*Enchiridion*, f. 35.
ar of greter vertew, to us mair profitable, easier to be kepit and observit, fewar in nowmer, nocht only ordanit to signifie and betakin grace but also to cleinge and sanctifie our saulis. —Fol. 122.

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 an hatrent and detestatioun 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.

The sacrament of penance is properly the absolution pronounced be the preist upon sic men and wemen as ar penitent for yair synnis and sa makis ane knowledge and schawis thameself to be penitent.—Fol. 151.

Finally it is to be remembrit that nochtwithstanding this way afore declarit is the ordinarie waie and remeid for penitent synnaris to get remissioun of thair synnis and to be reconsalit to the favour of God, zit in case yat yai want a minister to heir thair confessioun and pronounce the wordis of absolution, or in tyme of necessitie quhen a synner hes nocht sufficient laser or opportunitie to mak his confessioun 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 cietesene of paradyse, and quhair as he had deservit condemnationoun, his contrite hart with trew faith in Christ changit his payn into martyrdom and

Nihil alius est quam conversio 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-
his blud into Baptyme. That is to say God of his gret mercy acceptit his dede for his perfite contritiooun and faith to his salvation as thoch he had been baptisit.—Fol. 158.

The propir mater or sensibl signe of yis sacrament is breid of quheit and wyne of the berry mixt with wattr, apon 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 signifyit be the same feidis nureshis and sustenis, refreschis, confortis and makis ane christin man blyth in his saule quhen thai ressave 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 forgys us our dettis as we forgise our dettouris. And lede us nocht in temptation. Bot delyver us fra evyl. Sa be it.—Fol. 175.

Elementum ergo seu materia hujus divinissimi sacramenti panis est et vinum aqua mixtum, ad quæ quum accedit verbum, transeunt in verum corpus et sanguinem Christi, et fit sacramentum.
Ut enim panis hie terrestris imbecilatatem carnis nostræ reficit, sustinet et conservat, et vinum hominem laetificat atque inebriat, sic caro et sanguis Christi, quum non tantum sacramentaliter sed et spiritualiter manuquantur, interiorem hominem mirifice reficiunt, laetificat et saginant.—Enchiridion, s. 52.

Protestant form of 1537.
Our fader thow quhilk is in ye hevine, Thy nayme mot be hallowit Thy kingdome mot cum (to usz) Thy wil mot be dwne in ye zeird as it is in the hevine, Gif wsz this day our dailie breid, And forgiff wsz our dettouris. And leid usz nocht in temptatione, but delivrz usz fra evil. Amen.—Gau's Richt Way to Hevin.
THE CATECHISME,

That is to say, ane comone and catholik instruction of the christin people in materis of our catholik faith and religioun, quhilk na gud christin man or woman suld misknow: set furth be ye maist reverend father in God John 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.


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.

Hic liber est sacer, divini dogmata verbi
Continet, ipse pius nocte dieque legas.
Hic disces Christum, pater hunc tibi misit ut esset
Justitia, et vitae regula certa tuæ.
Hic tibi tot lucent stellæ, tot sydera fulgent,
Haud secus ac si sit gemmea tota domus.
Hunc tu viperea caueas percellere lingua:
Neue Theonino rodere dente velis.
Laudatur merito, multis qui maxima prestat
Commoda, sed detur gloria tota deo.

Otius legis (fateor) volumen.
Continet summi documenta patris:
Non vacat cunctis tamen immorari
sedulo cartis.
Quicquid humane liber hic saluti
Est opportunum tenet, ergo quisquis
Vult fide Christum colere, audiat, vel
discat ad vnguem.
Consulas equi pie lector, atque;
Candide, nostrum precor ut laborem:
Qui tibi monstrat breviter tenenda
Pectore firmo.
after that the divine providence of God had promonit us to the office of ane Archbishop and general primace of his kirk of Scotland, we thocht oft tymes, that na thing cud be to God mair plesand, to the christin pepil mair expedient, and to our office mair consonent and consonant, than with all diligence to provide, that the christin pepil (of quhome we haue spir-ituall cure under God) mycht be instruced in the faith and law of God, with ane uniforme and concordant doctrine of Christis religioun, aggreabil 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-tyseme, all obliisit to haue ane faith, all redemit wy ane blud I dede of our mediatour Jesus Christ, all levand in ane hoip of the eternal glore, all subieckit to the service of ane lord, all gydit with ye direction of ye haly spreit, quhilk is ane daily techeour I gouernour of ye hail universal kirk. 

that
The preface.

Quhat can be mair convenient, ze mair necessarie: 
yan yat we al baith prelatis & subjeckis, superiours 
and inferiours, alwaits agree & concord togeddir in 
unite of ane catholik doctrine, concerning al pointis 
belangand to our christin religioun? Quhat othir 
thing requirit S. Paule of his Corinthianis (whan 
be so earnestly maid supplicationan 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, J beseik zow for y reverence yat 
zy aucht to our Lord Jesus Christ, yat all ze say ane 
thing, and lat na scismes, discord or divisionun be a-
mangis zow, bot be ze perfite in ane mynd & in ane 
sentence. In vir wordis ze may plainly understand 
quhow luftingly & tendirly the Apostil exhorts his 
Corinthianis, & in vame vs all, to keip uniformitie, 
and concord in setting furth to ye people the doctrine 
of our christian faith & religiouin, whan he sais: all 
ze say ane thing. As he mycht say plainly. In all 
materis yat concernis our catholik faith and christin 
maneris, se yat ze be uniforme, se yat ze agre toged-
der in the confessionun of our faith, sevat ze concord ane 
with ane othir in the forme of teching the twrew word 
of God, yat as the samyn Apostil writtis to the Ro-
manis: vnanimes vno ore honorificetis deum. Al ze 
beandy 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. Quhat twrew 
christin harte will nocht be discontent, lament & sor-
row, to se sa mony sectis of doctrine, sa gret dier-
sitie

1 Cor. i.

1 Cor. 14.

Roma.
xv.
The preface.

sitie of opinionus, sa mekil contentioun, ësa detestabil heresis as we se daily amangis ë christin people? swa yat now S. Paule may trewly say: Videte canes, Philip. 3

videte malos operarios, videte concisionem. Behald ye doggis, behald eypl workeris, behald contentioun and divisioun. As he mycht say plainely, quhasa ar geuin to cotentioun ë strvifin materis ofour christin religioun, ar nair lik to doggis yan to trew christin men, of quhom it is writtin: Multitudinis credentium erat cor vnum et anima vna. The multitude of yame ë beleuit in Christ Jesu was all of ane hart ë of ane mynd. It is undoutand ane synfull ë ane damnabil thing to varie ë discord in materis of our faith seing yat S. Paule sais: God (saes he) is nocht God of discen- tioun, bat he is God of pece. Qubairfor it followis ë all guid men ë wemen yat wald be ye trew seruandis of God, suld labour ë all diligence to eschew ë put away all variance ë discensioun, yat occurris or may apperandly occure, in ë materis of our faith, ë to be (as he sais) persite in the sam mynd, ë in the samyn sentence. To yat effect we haue exhibet to zow this present Catechisme: qubairin is contenit breuely ë trewly, ë sowmme of our christian doctrin, agreand in all pointis to the wordis of halye scripture, trew exposition of ye auld and catholyk doctouris, and in materis of contrauersie, agreand to the decisionus and determinations of general consallis, laughfully gaderit in the halye spreit for the corrohobra- tioun of our faith. Qubairfor first we exhort yow, ze also requiris zow as ze will answeir to ës afore God, that ze vse this present buke to zour awin eruditioon, and als mekil as ze may be the grace of God, to zour awin spiritual edification in Christ
The preface.

Jesu our salvour. 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 pou to stand afore him, that is to say, to mak ministratioun to his majestie for the salva-tioun of the pepil. And suppose negligence is to be repreuit in all man & woman, zit trewly maist of all it is to be repreuit into paine 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 presfunctorie id est negligenter res aga-tur, nihil apud deum miserius, tristius atque damnabilius. Nothing in this life apperis to worldly men maire facil, maire esie & maire acceptabil than y office of ane bischop, preist or dekin, bot and the samyn office he done negligently, pair is na thing afore God maire miserabil, maire heuy & maire damnabil. Heirfor it is to zow expedient to vse this present Catechisme, first to zour awin instructioun, remem-bring quhat is writtin: Ignorantia mater cunctorum errorum maxime i sacerdotibus vitanda est, qui officium docendi in populo susceperunt. Ignorance the mother of al errors sulde maist of al be eschewit in pristis, qubilk hes ressaut 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 y samyn Catechisme diligently, distinctly & plainly ilk ane of zow to your awin parochianaris, for their common in-structioun & spiritual edificationn 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 leir ye beginning or rudimentis of yat science, swa procede or ascend to ye mair persit understanding of y samyn science. Sa we have thocht it expedient to teche the christin pepl committit to our cure, the beginning or rudimentis of our christin doctrine, contenit shortly, trewly and plainly in this present buke, that thai being sufficiently instruckit in y samyn, may mair esely cum to y understanding of biear doctrine, contenit in ye euangels epistils visit to be proponit declarit to yame be precheouris of y word of God.

Erhortand also all thame yat is to reid or heir this common instruction to follow the counsale quhilk the Wisman geuis 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 y is abone thi intelligence, seik nocht to ken yai thingis quhilk ar abone thi capacitie, bot euirmair remembre of yai thingis yat God hes commandit the to do, & 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. He yat inquiris our hiely yai thingis yat belongs to the majestic of God, sall be oppressit be the glore, yat is to say, as ane man yat lukis directly apon the cler schi- nand somne ony lang tyme, hurtis & makis dym the
The preface.

the powar of his corporal sycht, sa he yat hiely sekis to knaw ye haly misteris of God, hurtis his intelligence powar of understanding. Thairfor we request all man & woman to keip the rewil yat S. Paule genis 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: & unicuique sicut deus divi-sit mensuram fidei. Be that grace of God that is genin 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 yat thingis yat ar sufficient for him to knaw euirilk man as God hes genin ane mesour of faith or ane gift of grace, sa vse it to the glore of God & the edification of himself and of his nyctbouris, that in all thingis God may be honourit.

And to be schort &eplaine with zow al yat ar spiri-tual curattis under ds, our hail intentioun is (as God we tak to our witnes) to help als mekil as lyis in ds the christin people your parochionariss out of blynd and dangerous ignorance, to bring thame to knawlege of thai thingis that belangis to thair saluation. And thairfor euirilk sonday and prin-cipal haly daie, quhen vair cummis na precheour to tham to schaw thame the word of God, to haue vis Catechisme vsit and reid to yame insteide of pre-ching, quhil God of his guvides provide ane sufficient nowmer of catholyk and abil pre-cheouris, quhilk sal be within few zei-ris as we traist in God, to quhom be honour & 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 neces­sare it is to al christin men & women to ken yair awin miserabil stait qhailarin thai leif, and agane to ken ye gret gudnes of God towart yame, and al yai thingis qhailk belangis to thair christindome, schawad ane convenient cause of the setting surth of this present Catechis.

**The contentis of the First part, qhilk is of the ten commandis.**

Qhail is the law or command of God?

How wesiuld obserue y comandis to ye plesour of God. Ca. i. Cominationis of paynist temporal, 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. Qhailarin standis the trew knowlege of God qhilk be requiris of vs all in the beginning of ye first comand?

That the beginning of ye trew service of God is to feir him. cap. iii. Ane declaratioun of ye twa principal vertewis callit Faith & Hoip, qhailarin we aucht to serue God in our hartz, qhilk service he requiris of vs in the first command. ca. v. Of the trew lufe of God, qhilk is ye fourt principal vertew requirit to the trew service of God, qhilk we awothim in our harts. ca. vi. Of the trasgressouris of ye first command, and first of thame pat feiris man abone God.

Of heretikis.

The discriptioun of ane heretike.

How ye verite of our faith may be discernit fra heres. Of hoip in man abone God.
The tabil.

Of hope in our own strength, riches, and wisdome. cap. vii.
Spiritual ydolatrie. All kind of witchcraft and superstitious.
Temptatioun of God.
Elatioun and pryde, with ane schort declaratioun of ye rycht use of ymagis. cap. vili.
Commination of paynis aganis the brekaris of the first comand, I promis of rewardis to the kepatis of ye sam. ca. ir.
The comination of paynis, and promis of mercy, quhilk is erpremit in special, in ye end of the first command. cap. r.
The rycht keping of ye seclud comand, standis in d. pointis Confessioun of our faith.
Loving & thanking of God.
Teaching the word of God.
Faithful and devout prayar.
Lauchful swering be ye name of God. cap. ri.
Brekaris of the second command, with comminationis of paynis aganis the brekaris, and promis of rewardis to the kepatis. cap. rii.
Declaratioun of the sabbath day.
The ceremonyis of the sabbath day.
The moralitie of the sabbath day.
The translation of the sabbath day, to the sunday.
The spiritual and continual rest of our conscience.
The rycht keping of ye third command.
Duha brekis pair haly dais? Uther haly dais to be kepit by the sunday.
Comnationis of paynis aganis the brekaris of ye haly days, w promis of rewardis to the kepatis of the samyn. cap. rii.
Exposition of the command of lufe, quhilk we aw to our nychbour.
How we suid lufe our self saournychthour with ane honest haly lufe, with ane trew and unfenzet lufe, with ane costant perseuerent lufe, w ye ordour of chritie. cap. riiii.
Duha is our nychthour?
Of the lufe quhilk we aw to our ennyme.
The tabil.

how we suld lufe our nychtbouris persone, yet his evil conditions.
What thingis movis a man to lufe his nychtbour as himself? cap. iv.
The maner of fatheris, natural, spiritual, and temporal.
Of honour, lufe and obedience dettit til our natural fatheris.
Of the honour, lufe and obedience dettit till our spiritual fatheris.
Of honour, lufe and obedience dettit till our temporal fatheris.
Of obedience dettit till our prelatis.
The rycht keping of ye fourt command.
Quha breikis the fourt command, with punitioun of the breikaris, and reward of the keparis. cap. vi.
The expositioun of our saluiour, maid to the first comand. Yet 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 falt.
Of lesum crabitnes necessare till Judges, Magisteris, and officeris.
The rycht keping of ye fift comand, is to forbeir slaughter, and all occasiouns of the samyn, and to betilour nychtbouris persone pacient, kind, liberal, and merciful.
Thai breik the fift command that slaisony man or woman in pair hart be wraith, malice, hettret or cosent tothesamyn. Or yat slais ony man w pair toung be consale or comand. Or with pair deid be writing or violence by the ordour of justice. And be unmeryefulnes, quhen thai may saif pair nychtbouris lyse with help & supply and will nocht.
Temporal Judgis kepand theordour of Justice, in slaing of misdoartssygunisnocht aganis the fift command.
Temporal judgis syunnis greuously in twa pointis.
The punitioun of ye brekaris of the fift command, and promis of rewardis maid to the keparis of it. cap. vii.
The expositioun of our saluiour maid the sart 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, wydhood, and virginitie. Brekaris of ye sart command ar al adulteraris, desfoncararis of virginis, rauissaaris of wemen. Incesteous personis. Comittaris of ye syn aganis nature. Sim-pil fornicatoris and pro-vokaris to the synne of lechorie. cap. rvi. Declaratioun of temporal paynis aganis adulteraris & al ythur lechorus personis. That blindnes of the hart is the dochtir of lechorie. Cominatioun of paynis eternal aganis al lecherous men and wemen. Special rewardis promissit til all thame quhilk leiuis ane chast lyfe. cap. xir. The rycht keping of the seuint comand is to geue al-mous. To len without ok-kir. And ilk a man to wyn his awin leisssing with sum convenient labour according to his stait.

Berekaris of the seuint com-mand ar these. Reffaris, resettaris of theft and reft. Princes y fauvouris theius or reffaris.

Jugis quhilk for lufe of re-wardis dois ony thing by ye ordour of justice. Patronis of bntificis, quhilk for lufe of worldly geir promotis ony man to ane bene-vice of the kirk. Comittaris of sacrilege. Burtaris of the comon weil for lufe of pair singlar weil. Usurarisis. Defraudaris of waigis fra seruandis or labouraris. Strikarsofdulesum counze. Herchandis that usis unlesu wais of bying & selling. All kind of craftismen that usis ony falset or unlesum wais in thair craft. All kind of benefisit menne quhilk dois nocht thair of-fice, nother spendis thair geir of pair beneffice conforme to
the word of God and laws of haly kirk.
Gentilmen that gettis & ke-
pis ony heretage be wrang-
ous wais.
Takaris of our mekil mail
or farme, to the herschipe of
the tenentis.  cap. rr.
Also that synne aganis the
seuint command that com-
mittis symonne.
What is symonne?
how manye maner of wais
may symonne be committit?
how many maner of wayis
may justice be peruetit be
judgis and men of law?
Lykwais pai synne yat syn-
dis ony dthir mens geir and
restoris it nocht agane to ye
awner. Duhasa wil nocht
pay thair dettis.
Duhasa wil nocht pay pair
feindis.
Erectouris of testamentis
that dois nocht thair dewty
in fulfyllyng of y deidis last
will.
Medicinaris and Chirurge-
raris that beyglis the seik &
hurt men, takand wagis fra
yame largely, quhen pai can
do thame na gud.
Potegareis that sellis cor-
ruppit drogaris.
Also hou it is Gods com-
mand to mak restitutionun
of all wrangous geir.
Cominatioun of paynis a-
GANIS the brekaris of ye se-
uint command.  cap. rri.
Promis of rewardis to the
keparis of the seuint com-
mand, 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. rrii.
Yt rycht keping of y aucht
command is to speik al our
wordis to y plesour of God
and profit of our nychbour.
That to the gud gyding of
our toung thre thingis a
necessary.
Discretioun, quhilk is com-
parit to ane bridil of a hors
and also to ane Rother of a
schip.
Consideratioun of gret
skaith that cunnis of ane
euil toung, also that refor-
matioun of our hart is ne-

III.
The tabil.

cessarie to the gud gyding of our toun.
Brekaris of ye aucht comand at wrang spekars in jugemnet quhidder thai be judgis, accusarisis, witnessis, procuratours or advocatis. Also liaris, flateraris, bakbitaris, heiraris of bakbiting. Quha interpredis ony vther mannis wordis or deidis to the worst part.
Quha dissimuljis to schaw the veritie, quhen and quhair yai suld schaw it.
The punitioun of thame that brekis the aucht comand, and the reward of yame yat keipis the same.  cap. rixii.
The rycht keping of the nynt and tent comandis is to haue ane cleir ee and ane klein 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 description of ane klein hart.
The description of ane foule hart.
Quha brekis these twa last commandis?

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

Quhat is the cause yat carnal cocupiscencereemainis in our fleseche estir Baptyme, quhair is geuin four rewlis or lessonis, yat techis hou we suld dant our flesech fra all unlauchfull lustis desyris. The punitioun of thame that brekis ye twa last commandis, and rewardis of the keparis. cap. xrv.

Of the rycht use of the law or ten commandis of God, declarit plainly be soure familiyar exemplillis drawin fra ye haly scripture. cap. xrvii.
The tabil.

The contentis of the second parte quhilk is the expositionn of the rii. artikils of the Crede.

Ane introductioun to the Crede contenand aue declaratioun of the necessitie of our christin faith.

Of twa sortis of faith, general and special.

How general faith is necessarie, hot nocht sufficient to our saluation. Pat special faith (that workis throw lufe) is faith necessarie and sufficient to oursaluation. That the special faith suld be loisfit & lustit for mony excellent operations, quhilk it workis in christin men & wemen. The Crede is dividit into iii. principal partis according to faith, quhilk we aucht to haue in the blissit Trinitie, the father, the sonne, and the halype spreit, thre personis and aue God. cap. i.

Pat ilkane christin man and woman suld haue in pair awin self aue special faith.

How the artikillis of ye creed can nocht be comprehendid bi natural reasone. Pat to trou in God pertenis to the special faith of aue christin man. You thair is goddis be false nominatioun. You thair is goddis be participatioun of God's auctoritie and Gods grace. You yair is hot aue leuand eternal God be truw nature, and propertieis of the godhed. Pat sum knawlege is genin to vs of mast excellent majestie of God. Pat our saluiour Jesu Christ is onlie the sonne of God be natural & eternal generationoun. Pat all faithfull and gudmen and wemen ar sonnis or harnis of god be the grace of adoptionoun.

Of the gret confidense quhilk we aucht to haue in the help & providence of our eternal father almycht God. You y fundatioun & ground of all our faith, is to trou sic-kirly that God is almycht.
you say thou not: surely that God is almychty, quhilk denys that the precious body and blud of our saluour Christ is really present in the haly sacrament of the Altar: That be pis word creatioun we suld also understand the conservatioun, promisioun, protectioun and gouernans quhilk God hes of all his creaturis. cap. ii. The sence of the first artikil of the Crede.

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

The first lesson is to ken God be his creatouris.
The secund lesson is to gife thankis to god, becaus yat he hes gruin to vs all his creatouris.
The thrid lesson is to haue pacience, because all aduersitie cummis of God.
The fourt lesson is to bye all creatouris to the pleasur of God. cap. iii.
The secund part of our Crede contenis vii. artikils pertenand to § faith quhilk we aucht to haue in our saluour Christ.

Pis word Jesus, quhilk is the propir name of our saluour, excellis all names of all creatouris, in signification, vertew and majestie. Pis word Christ betakins the maist excellant dignitie and office of our saluour, quhairby he is our hie king and hied bishop.

Our saluour Jesus Christ is the only sonne of God be eternal generation.

Al faithfull gud men ar sonnis of God be grace of adoptioun.

You the haly spreit heiris witnes to our spreit, yat we ar the sonnis of God.

That Jesus Christ is our lord be doubil rycht, baith heresone of creatioun and also of redemption.

You we suld be ye exempil of § glorious virgin Marie consaque and heir the word of God. cap. iii.

We suld trou in the sonne of God.
Morall lessonis of vertew
gadderit of the fount arti-
kil of the crede.
Exempl of persite lufe and
cheritie.
Exempl of persite pacience.
Exempl of persite obediens.
cap. vi.

Duhaire is hel?
You mony distinct partis
or placis is in hel.

Qubom deliverit our sal-
uiour out of hell.
Morall lessonis gadderit of
the fift artikil of the crede.
We suld hoip fermely in the
help of our saluiour.
We suld leir to consaue the
feir of God. cap. vii.

Pat our saluiour raise fra
the deye be his awin mychf
and powar.

Pat our saluiour raise to
ane lyfe immortal and glo-
rious.

Duhy he raise ye thrid dai.
The sentence of the sart ar-
tikil of the crede.
Morall lessonis of vertew
gadderit of the sart artikil
of the crede.
The tabil.

Be the exempil of our saluior
we suld ryse spiritually.
The suld nocht differre our
spiritual resurrecctioun.
The suld ryse to ane new lyse.
Duhen we ar ryssing, we suld
nocht die agane, be comitting
dedlie synne.

vat haly spreit is trew God.  
That the haly spreit is giffar
of all halynes.

vat syndry names of ye haly
spriet, declariss syndry opera-
tiouns of the samyn spreit.
The sentence of the nynt ar-
tikil.

vat 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

Duhat is the haly catholyk
kirk, and quha ar memberis
of it?

Duba ar outteth haly kirk.
Of the unitie of halpe kirke.
Duhat is communioun of
sanctis.

Duba ar privaye the commu-
nioun of sanctis.

That remission of original
synne is gettin be faith and ye
sacrament of Baptyme.

vat remissioun of actual syn
is gettin be faith and the sa-
crament of Punnance.
That punnance is the gift of
god, and thairfor we suld ask
it at god in our daily prayar.
The tabil.

Duha gettis remissioun of synnis fra God. cap. rii. That the resurectioun of bod- dies sal be general. 
Pat al men & wemen sal ryse to ane lyse immortall. 
Of the gloir of the bodeis pat sall be genuin till all gud men and wemen. 
Of ye glore of ye saule, quhilk is dintelabil. 
In heuin wesall fulfil the com- mand of lufe perfectly. 
Of the ded eternal, quhairto all euil men and wemen apon domis day sall be condominit. 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 spirutal wellis of grace. 
The hail nowmer of the sacra-

mentis. 
The distinchioun 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 salvation.
Tha war ordanit also for our humiliation, instruction and spiritual exercise. 
Pat ane sacrament is consti- tute or maid of twa principal partis, the tane is ane sensibil signe, the tother is the word of god. cap. ii.

Twa principal partis of Baptyme.
Of the watter of Baptyme. 
You the watter of Baptyme was figuirite ye fluid of Noe and the red see. 
Of the wordis of Baptyme. 
Of the promis of Baptyme. 
The sentence of the wordis of Baptyme. 
Of precouenandor condition maid in baptyme betwixt God and man.
The tabil.

vat circumcisioiu was ane figure of Baptyme.
Of the vertew and effect of Baptyme.
The first effect of Baptyme is remission of all synnis.
The second effect of Baptyme is resauing of the holy spreit.
The thrid effect of baptyme is to be cled with the ryche businesses of our saluioir christ.
vat carnal concupiscence es-
tir Baptyme is nocht synne bot consent of our free will.
The fourt effect of baptyme is breking and diminution of the violent powar of carn-
al concupiscence. cap. iii.
Conuenient causis and reasons of the ceremonies vsit in Baptyme.
Duha is minister of the sa-
crament of Baptyme, cap. iii.
You expedient it is to res-
saue the sacrament of Con-
firmatioun.
The sacrament of Confirma-
tioun is declarit be twa pla-
cis of the scripture.
Of crysyme, quhilk is ye sensi-
sibil signe or mater of Con-
firmatioun.
Of word of Confirmationioun.
The sentence of the wordis of Confirmationioun.
Of ye vertew and effeck of Confirmationioun. cap. vi.
Of the seuin giftis of the haly spreit.
Of the gift of wisdome.
Of ye gift of understanding.
Of the gift of counsale.
Of the gift of fortitude.
Of the gift of science.
Of the gift of pietie.
Of the gift of feir. cap. vi.
Of ye necessare institution of ye sacrament of ye altar.
Of ye figuris of yis maist excellent sacrament.
Of the syndry names of yis precious sacrament.
Dubi is yis sacrament cal-
lit the suppar of our Lord.
Of ye propir mater & sensi-
sibil signe of this haly sacra-
ment, quhilk is breid and wyne.
Of the word of God vat be-
langis to the consecratiooun of this divine sacrament. cap. vii.
The tabil.

Of the veritie and real existens of the body and blud of our saluion in the sacrament of the altar.

Of ye frutis and effectis of yis sam sacramet, quhilk ar spiritual sude of our saulis.

Incorporatioun to our saluion Christ.

Augmentatioun of the merits of our faith.

Lysting by of our hoip.

Augmentatioun of cheritie.

Qyck remembrance of the passioun of Christ.

Unitie & concord amang ye christin pepil. cap. viii.

Hau christin men & wemen suld prepare yame self worthely to the ressauing of yis holy sacrament w ane rycht intentioun, with ane perfite and hail faith, w ane klein conscience, and with denote prayar and orisoun. cap. ir.

Of ye necessare institutioun of ye sacrament of penance. The vertew of penance.

The sacrament of penance.

Ouh his powar to forgise synnis in the sacrament of Pennance.

Ouhat thingis ar requisit to the worthi ressauing of y sacrament.

That faith is ye ground of ye sacrament of penance.

Of contritioun ye first part of penance. cap. r.

Of Confessioun the second part of penance.

Of satisfactioun the thrid part of Penance.

Ouhat remeid quhen we cannocht get ane confessour a preist, or may nocht mak our cofection being stoppit with lauchful impediment. cap. ri.

Hau expedient it was to ordane the sacrament of extreme vuxtoun.

That our saluion Christ ordanit ye sacrament of extreme vuxtoun.

Sanct James settz furth & declaris the same sacrament. Ye word of God vsit in yis sacrament.

The promis of mercy annerit to the sacrament.

The sensibil signe or mater of this sacrament.

The frutis and effectis of
The tabil.

to bishopps ye power of curs-
ing. cap. riii.
Of ye first institution of
matrimony.
Four convenient causis of ye
institutiounofmatrimonye.
That matrimonye is ane
sacrament.
You matrimonye was dege-
eratfrathe first perfectioum.
You our saluiour Christ re-
storit agane matrimony to
the first perfectioum.
Twa singular codiciouns of
the matrimony yat is amang
christin men and wemen.
Agane how matrimonye is
ane sacrament.
The sensibils signe and mater
of matrimonye.
The forme of wordis vsit in
the contrack of matrimony.
The promis of grace annerit
to matrimony.
The fruitis of effectis of ma-
trimonye.
You a marreit man may syn
with his wyfe. cap. riii.

this sacrament.
Exhortatioun maid to & pepil
to use this sacrament. cap. rii.
Of the necessatie institution of
the sacrament of Ordour.
Vatauctoritie of ministraitiori of
the sacramentis was geuin
to the Apostillis, & also to pair
successouris ministeris of the
kirk, to indure be cotinal suc-
cessioun to ye end of ye wrold.
Vat ordour is ane sacrament.
The promis of grace annerit
to ordour.
The ordinatioun of ministers
in the kirk of god belangis to
bishops.
The auctoritie of ane preist is
to minister sone sacramentis,
to preche the word of God, &
to pray for the christin pepil.
That the evil lyfe of the mini-
ster stoppis nocht the effect of
the sacrament.
The auctoritie of ane bishop
is declarit.
Powar to curs is geuin to bi-
scopps.
You cursing weil vsit is ane
spiritual medicyne.
That our saluiour Christ gef
The tabil.

The contentis of the fourt part of yis Catechis is the ex-
position of the Paternoster.
And first the prologue schawis
the maner bow christin men
and wemen suld mak pair
prayar to God.
Yat prayar suld be maid with
ane treu faith.
That faith techis twa thingis
necessarie 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 ne-
cessarie in prayar.
Hoip hes twa properteis, sik-
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 out
prayar.
Yau we may afo for our prayar
kindal our hartis in the lufe
of God.

you we may be ardent in the
lufe of our nychtbour.
Duhasa forgissis nocht to
his nychtbour all offensis, sal
nocht be hard of God in his
prayar. cap. i.
you the prayar of obstinate
synners is nocht hard of God.
you the prayar of penitent
synners is hard of God.
Yat fasting falmous deidis
disponis a man to denot
praiar. you we may mak to
God lang prayaris.
Of the preeminens and ex-
cellent dignitie of the Patern-
oster. cap. ii.
Sen Christ hes leirit vs to
call God, father, we suld pray
to him with gret confidence.
Duhat is our dewtie to be
doin to God our father.
Sen Christ hes leirit vs to
say to God, D our father: we
suldrayt god forournycht-
hour as for our self.
you god almycht is in the
heuins.
you God is in al placis, bot
specially in the heuin empyre
be manifestatioun and giffin
of his glorc.
The tabil.

Ane devoute prayer maid apon the first wordis of our lordis Orisone. cap. iii. 

Wha is the name of God? 
You the name of God suld be sanctyfit. you the name off god is sylit be iii. sorts of men: Gentilis, Jewis, et euyl chris- 

Ane devoute prayer maid apon the first petitioun. cap. iii. 

Of warldlie kingdome. 
Of ye kingdome of Deuyl. 
You the deuyl is ye prince of this warld. 

Of the kingdome of gode in grace and rycheousnes. 
Off the kingdome of gode in glore and lyse eternall. 
Ane devoute prayer maid apon ye secund petitioun. cap. vi. 

That the hie way tyll heuin is to fulfyl y wyl of God, schawin to vs in his commandis. 
You it is the wyll of gode that all trewe servandis of Jesus Christ sall haue eternal lyse. That it is the wyl of god that al men et wemen keip his com- 

Ane devoute prayer maid apon ye thrid petitioun. cap. vii, 

We suld ask at god our daile fufe, baith for bodie et saule. We may lesulie deypte of god our necessaries sustentationoun. We suld desypt at god yat we may wynour necessaries susten- 

That suppose we labour for our leuing, zit we suld trou 

The fufe of our saule is the word of god, and also thepre- 

Ane prayar maid apon the fourt petitioun. cap. viii. 

Yat be our dettis is signyfit our synnis. 
You we ar al symmaris in the sycht of God, and thairfor we suld be meik and lawly in our hartis. 
Ane prayer maid apon the ffst petitioun. cap. viii. 

Wha is temptatioun? 
That thair is temptatioun whyrbye man temptis God, and that is alwaies evil. 
That thair is temptatioun
The tabil.

quhairby God tempis man and yat is always gud.
That thair is temptatioun quhairby our spiritual ene=myis tempis vs to evil quhair=to gif we consent, we ar ouir=cummit. And gif we consent nocht, we ouiricum and pleasis God.

What it is to be led in temp=tiatioun?
Aue preface before the Aue Maria.
Aue 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?
Answear. We suld pray to God only as gisfar of all grace and gudnes.

We suld pray to gud men in erd, and specially to sanctis in heinisintercessouristogod for vs, that we may obten grace and gudnes fra God.
The secund questioun for quhene suld we pray?
Answear. We suld pray for all men twemen, nocht only for yame but leuan, bot also for all christin saulis, quhilk ar in Purgatory and may be helpit be our prayar.

Aue prayer maid apon the sart petitioun. cap. ir.
You god almychty deliueris his servandis fra temporall troubil thre maner of waysis: First quhen he sendis to waik personis easie & lytil troubil: secundly quhen he gisgis gret pacience and consolatioun in gret troubil. Thridly quhen he causis the troubil to lest bot schort tyme.
Aue dooiet prayer maid apon the seuint petitioun. cap. r.
Ane prologue to the Cathecysme.

THE fourth buke of the kingis (O Christiane peple) makes mention, that the soums of Israel, otherwise calleth the peple of the Jews, was led in captiuitie into Babylone, be ye king of ye Assyrianis, callit Nabuchodonosor, to thair greit miserie and confusion. The cause quharof is plainlie expressit in the fift cheptour of Esaie, quhair God almychtys sais thus: Propterea Esaie, 5. capitiuus ductus est populus meus, quia non habuit scientia. Thairfor is my peple (sais almycht God) leide in captiuitie, because that thair haif nocht had knowlege or understanding. Gyf ye speir, quharof had thair na understanding or knowlege? Treulie nother of yameself nor of thair God, for haith thai miskend yameself I pair Lord God, quhilk thing, was the special cause of thair captiuite I 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 & multiplicaueres tibi herbam borith, maculata es in iniquitate tua corâ me dicit dûs. Quomodo dicis no sù polluta? Post Baalim nô abii. Vide vias tuas in conualle & xcto quid feceris. Suppotse thow'weschethi self with saip, I gather a greit heip of ye herbe callit Borith quhilk hais greit vertue of cleyning, yet in my sycht pow 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 Baalim that ydole be ydola trie.
Ane prologue

trie, Behald & see thy wais quhilk thou hes gaine in the vail or den quharin pow vsit to commit ydolatrie, ken quhat thow hast don. And eftir bend, 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 contendam tecum, eo q: dixeris non pecaui: Quam vilies facta es, nimis iterans vias tuus. Thow hes said, I am an innocent without sinne. And thairfor O Lord lat thi wraith he turnit fra me. Behald sais oure Lord, I will strif with the in iugement, because pow sais: I haif nocht synnit. How vile & eul favorit hes thou made thi self, ouir oft doand eul deidis. Be thir wordis ye may weil persaif that the peple of ye Jewis miskend thanie self, in la mekil that thai war abhominabil symaruis, & zit thai toocht yame self innocents and without sinne whatin thai falzeit mekil, because that the beginnyng of all perfeccion is, first a man to ken his awin falt syne to seik for the mercy of God. And mairowyr the Jewis nocht onlie miskend thame self, bot alswa pai miskend pair Lord God and his godlie lawis & commandis geuin to thame, to ken and keip to ye plesour of God and thair salvation, according to ye complain that God makis in the first cheptour of

Esaie, i.

Esaie sayand thus: Cognouit bos possesflorem fuin et Afinus presepe domini fui, Israel autem me non cognouit & populus meus nö intellexit. The Dre hes knawin the man that aucht him, & the Alfe hes
has knawin the mangier of of his maister, bot
Israel hes nocht knawin me, and my peple hes
nocht hade understanding, that is to say, sup-
pose I am their only awner, Lord Æ maister,
and my word is the sode of that saulis, zit thai
haif nocht knawin me for their awner, Lord Æ
maister, nother haif thai had understanding of
my worde quhilke is the fuode of that saulis.
Will ze plaintiff understand how meki God re-
quiris of vs all to ken his hie maiestie and his
haly worde? Here quhat he sais in ye sert of O-
see? Misericordiam volui et non sacrificium, & sci-
entiã dei pluquam holocaustu. I preferre deidis
of mercy abone all corporal and outwart sacri-
fice, and I preferre the trew knawlege of God
abone all brount offeringis, quhilk was wont
to be offerit corporallie amang the Jews in ye
auld law. Heir alswa quhat he sais in the nynt
cheptour of Jeremie: non glorietur sapiens in sa-
pientia sua, et non glorietur fortis in fortitudine sua
et non glorietur diues in diuitiis suis, sed in hoc glo-
rietur qui gloriatur faire et nosse me, quia ego sum
dãs, qui facio misericordiam & iudicium et iusticia
in terra. Lat nocht the wis man glore in his wis-
dome, lat nocht ye sterk man glore in his strenth
lat nocht the riche man glore in his riches, bot
lat him glore yat gloris, to ken Æ understand me,
that I am ye lord quhilk gissis mercy Æ makis
ingement and rycheusnes in the erde. Be this
it is manifest and plain, that our Lord God re-
quiris of vs all, to ken his maestie Æ his godlie
will
Ane prologue

will or lawis, & pat with ane persite knowlege, cled and ionit with his lufe and obedienis. Of ye quhilk knowlege ye halie Apostil S. Thone sais thus: In hoc scimus quoniam cognouimus eum: si mandata eius seruamus. Qui dicit fe 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 pat he kennis God & kepis nocht his commandis, he is ane leer, and in him yair is na verite. We grant pat part of eui men hes some knowlege of God, bot because pat pair knowlege is nocht ionit & cled with sincere affection, lufe & obedienis tharsfor thair knowlege is comptit of God as na knowlege, because it is nocht plesand & 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 he reson of your sinnis, and againe leir to ken your Lord God, how gracios and mercifull he is to al trew penitent and faithful persones, and how righteous and just he is in his jungementis againe al synnaris pat perseueris in thair synnis, & 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. He pat miskennis salbe miskennit. Qubasumeuer miskennis thai things wyffullie quhilk God re quiris of yame to ken & keip for thair saluacioun, salbe miskennit of God in ye day of extreme jungement, quhen the hevinlie iuge sal say to siclike personis, the wordis writtin in S. Mathews evangil:

Amen
to the Catechisme.

Amen dico vobis nescio vos. Uralie I say to youo Mat. 25. I ken you nocht, as he mycht say plainlie: because ye wald nocht knaw & keip my wordis and my commandis, quhilk I spak to you be my servandis send to you in my name and autorite that for this day I will nocht admit you to be of the owmer of thame that sal enter into ye kyngdome of heuin. Let vs all bewar of our self and take gud tent, that we be nocht siclike wilful ignorant and miskennand 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 fi 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: Vniuerse 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 vigour of jugement and wil nocht admit thame to enter into my land of rest quhilk is eternal life. Thai for christin peple that ye may eschay the dangerous thirldome and captitute of ye deuil and all his powar, that ye may haif the knawlege of God, quhilk he requiris of you sa specially, and finally that ye may be admittit to ye glorious kyngdome of eternal rest, do as the Apostil S. James counsels you sayand thus: Adjicientes omnem immunditiam & abundantiam malitie, in manfuetudine suspicite insitum verbum quod potest saluare animas vestras, &c. Nuhairst (sais he)
Ane prologue

be) put away all uncenes & abundance of malice, with meiknes resaue the word, that is plan- tit or sawin amongis pow, quhilk is able to saif your saulis. And se that ye be doaris of ye word and nocht heraris only, dissauuing 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 perseneris 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 yat al christin men and wemen, specially thai that ar sympil and buneirit in baly writ, may haist trew knowlege and plaine understanding quhat be- langis to thair christindome, it is thocht expedi- ent to propone to yame ane Catechisme, yat is ane comon instruction contenand schortly & plainly thai thingis quhilke 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 tymne, as it is manifest be ye wordis of S. Paul writan this 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.
sum iacentis fundamentum penitentie ab operibus mortuis, et fidei ad deum, baptismatam doctrine, impositionis quoque; manuum, ac resurrectionis mortuorum et iudicii eterni: Thairfor lat vs laif the doctrine pertening to ye beginning of ane christin lyf, and lat vs ga unto perfection, and now na mair laying ye fundation of penance fra dede warkis, and of fayth toward God £ of doctrin of Baptime, of laying on of handis, of the re- surrection of ye dede, £ of general jugement. In thir wordis saint Paul declaris that the Catechisme vsit in the beginning of ye kirk, had sar partis: The first declarit penance to be done for all dedely synnis, quhilke ar transgressionis of Gods commandis. The second techit fayth to be genuin 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 dede. And ye last part schew plainlie ye general juge- 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, bat a thing yat was vsit in ye beginning of ye kirk. This present Catechisme or comon instruction, quhilk we purpose to upone to pow, shortly £ plainly is reducit £ deuidit into four principal partis. Duharof £ first techis £ law of God contenit in ye £. comandis. The secon declaris
Ane prolog

declaris ye trew saxy, pat GOD requiris of vs all concerning the articles of the Crede. The third settis furth plainlie, the seuin sacraments of halie kirk institute be oure saluiour Christ, to be to vs as instrumentis of our saluatioun, infallabil signis or takins of grace quhilk thai contene F betakins. The fourt declaris the trew invocation of God, quhilk our saluiour JESUS CHRIST, leirit us to pray to God in the seuin petitionis of the pater noster, and thairfor is propiriue callit the preyer of our Lord. As for the seuin dedlie synnis yai may be kennis be declarioun of the X. commandis because thai ar transgressionis of the same. And the vii. workis of merci, may be kennis be declaratioun of charite, quhilk we aucht to our neychbour. Sa that in the foure partis of this Catechisme, is comprehendid ye soume of our christin doctrine necessarie F sufficient to al unleurit men F wemen, giffand to yame instruction, quhat thai suld beleif and do for the optening of thair saluatioun eternal.

That ilk ane of pow may the better leir and remember ye twa first partis of this instruction, we think maist expedient to precede be short questionis, and plain ansueris to the same, to that effeck that quhen ony of pow is spiritt ony questioun necessary for you to ken, other concernyng the law and commandis of God, or ony article of your faith, ye same persone fa spiritt, may ansuer in forme F maner as is here expremit.
Ane introducioun to the commandis.

The first Cheptour.

For we entir to the special declaration of ye commandis, we think it expediet to declare in general foure pointes, concernynge the law or commandis of God. First, quhat is the law or commandis of God? Secund, how suld the commandis of God be observit and kepit to ye pleasure of God and our salvation? Third, quhat punishments ar yai that God in haly scripture hostis schorsis agains all the brekaris of his commandis? And fourthly, quhat ar the rewardis, quhilk God almychtvy promissis in haly scripture to all the keparis of his commandis.

Quhat is the law or command of God? It is a rewil guen in to us of GOD, for the gud gyding of our self, quhilk declaris and schawis to us quhat the wil of GOD is, that we suld do, quhat we suld nocht do in our thoughtis, wordis and deidis. Duby say ze yat ye law is a rewil guen for ye gud gyding of our lyf? For as ane biggare can nocht make aeuin by wal without direction of his lyne, a Mason can nocht heu aeuin aislair staine without direction of his rewill, ane skypper 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 pleasure of GOD without direction of the commandis. Duby say ze that thir commandis is guien of GOD? For without doun God hais guen thame to vs, first in the law of nature quhilk is prentit in our hartis, second, in the law of Moses written with his awne singar (that ye law or command of God.)
Ane introduction

is to say be § huerte of the haly spirit) in twa tables of stayne, § last of all our saluion CHRIST baith God and man hes ratisfeit and erponit thame in ye new law or Evangil. Duharfor with all diligence we suld study to observe and keip thir commandis, nocht only because yat vai ar sa expedient and profitable to vs, but specially because § thai ar genuin to vs of God and declaris to vs his godly will, to quhome we and all creturis suld be obedient. Sc-

sequently how suld we observe § keip ye commandis of God to his plesour and tharby to obteine of him re-

ward in heuin? Trewly we suld keip thame thre maner of ways. First hailelie in persthe newmon.

Etempil of Zacharie and Elizabeth father and mo-

ther of Saint Jhone Baptist of quhome saint Luke sais to vair greit commendatioun: Incedentes in oī-

bus mādatis, & iustificatiobus domini sine querela.

Thai observuit all the commandis and ceremonyis of our Lord but ony complaint. For it is nocht

ynuech to keip part of the commandis of God, and leif part of thame unkepit, bot as ane harper will

tune all his stringis, to that effect that he may mak ane plesand sound to § heratis, sa we man keip all

the commandis of God or els our keping will nocht be plesand to God. Sa it is declarit be § James:

Qui totam legem seruauerit, offendit autem in vno, factus est omnium reus. Duhasaevir 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 § glorious sycht of God, als well as he that brekis at

the

How suld the com-

mandis be

oberuit,

Luc. 1.

Jaco. 2.
to the Commandis. Fol. vi.

the commandis. Nochtheles 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 S granitie 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 allanerlie, for the honour I glore of God, and nocht for any honour and glore to be genuin to us of man in this lyf. For quhasa-
euir in doing of his gud deidis intendis princip-
pally to get honour, glore or reward of man, bai ane wrang intencion, and his deid sa doin (suppose it be commandit of God) is nocht plesand I acceptable to God. Of this rycht intencioun spekis our saluour Christ sayand: Si oculus tu-
us fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totu corpus tuu 
tenebrosum erit. The lycht of thi bodie is thyne ee, thane gif thyne ee be simpl and clere, al thi bodie is clere, but I gyf thyne ee be euil, all thy bodie is myrk, as it mycht be said plainlie: lyke as the ee of our bodie quhen it is hail I cleir, it direckis al the membris of our bodie in thair o-
peratiouns and deidis, and quhen it is hurt I nocht cleir, all the membris of oure bodie dois vair deidis as it war in myrknies. Siclik quhen ye intencioun of our mynd is cleir and richt, in-
tending principally the honour, glore I loving of God, vane our deid being conforme to S law of God and done to S intencioun is richt I cleir plesand

Math. 6.
Ane introduction

pleasand ℓ acceptable to God, bot, and gif our inten-
cion be principally, to get any favoure, louing glore
or reward of man, thane is our deid la done myrke,
bat is to say, displeasand ℓ nocht acceptable to God.
Sa we suld keip the commandis of God with ane
rycht intencion according as S. Paul xhortis us
thus saying: Siue māducatis siue bibitis siue aliud
quid facitis, omnia in gloriam dei facite. Nuhidder
ze eit or drink or do any other thing, do al to ℓ glore
of God, do all with that intencion that God may be
glorifyit. Thirdly we suld keip the commandis of
God with constancε ℓ perseveraunce, for as our sal-
viour sais: Qui perseverauerit in finem hic saluus erit.
Nubasanuir persevereris to the end, he sal be sauf.
Sa constantly we suld kepe Gods commandis ℵ na
temporal paine, hostit or put to ℵ in this world suld
move ℵ to breke thame. Sik ane constant servaud
to God was Susana, of quhame we Reid in ℵ buke
of Daniel, that quhen sche was prouiskit to the syn
of adultery he twa auld Ingis, under na les paine,
thane to be accusit in opin jugment, qubilk was
deid he the law, sche wald nocht grant to that synful
deid, bot said thir wordis: It is bettir for me to fall
in ye handis of men nocht doand evil, than to brak
the law of my Lord God. Siclyke, that honorabil
ald man Eleazarus was ane constant, kepar of gods
law, for he chesit earar to thoile ane cruel deid, yane
he wald transgres and brek ane litil command of ℵ
law, qubilk was to forbeare the eting of swynis
flesche. Heir qubat he sayd a litil afoir he deit: A
will leis to young men a stowt exempil, for I will w
ane
to the Commandis.  

Ane constant mynd, dee ane honest deid, for y maist haly law of God. To keip the commandis of God with ane constant mind, and nocht for to brek yame for feare of any temporal payne, we haif ane excellent exempl of ye vii. brether and thair mother, declarit in the buke of Zachabeis, quharof ane sayd thit wordis to y tyrrand: Parate sumus magis mori, q3 patrias dei leges preuaricari. We ar reddy and content erat to dee, than to brek the lawis of God, quhilk our forfatheris kepit. Wairowr thair mo- ther gaf erhortacion to ilk ane of yame, erat to suffer deid, thane to brek ye commandis of God. Sicelike all the Apostils and Martiris, with other saintis in heuin kepit the commandis of God with constance an perseverance. Thus ze may leir how ze suld keip the commandis of God to his plesour. First keip thame all in thair hail nowner. Secund keip thame all with ane rycht intencion, an for the lufe of God an eternal reward, quhilk is God himself. An thirdly keip thame al with ane constant mynd an perseverance to the end of yoor life, sa doand ze keip thame to the plesour of God, an yoor eternal saluation.

The secund Cheptour.

What panis or punitiounes ar thai, quhilkis 
estir the scripture, God schoris to al the bre- 
kars an transgressouris of his commandis?

The first punitioun in general, is the curse or ma-
leson of God, according as the Prophet sais in the 
Psalme: Maledicti qui declinant a mandatis tuis. 

Psal. 118, 
Tariit and cursit ar thai quhilk gangis by ye com-
mandis  

B. III.
Ane introduction

Deut. 27.

mandis of God. Thir cursingis ar expremit in speciall, in ð buke of Deuteronomie, quhare we reid that the Leuitis, that was the ministeris of Gods lawis, stude on the hill callit Yeball, ð be the command of God, pronuncit thir wordis: Cursit ð warit ar thai, quhilkis makis a gra-
un ymage, as ane God (and giftis ony godly honour to it) for it is abominabil to God. Nochtwithstanding ymagis may be maid and had swa thai be weil and lawfully vsit as salbe declarit to zow effirwart in the expositioun of ð first command. It solowis in the text of Deu-
teronome. Cursit ð warit is he that honouris nocht his father and mother. Cursit and warit is he ð transferris or takis away the trew mar-
chis or boundis betuir his neichbour and him-
self. Cursit ð warryit is he pat causis ane blind man gan wrang in his jorney. Cursit ð warit is he ð peruartis ye jugement of ane puir stran-
geir ane freindles man or woman or weddow. Cursit and warit is he, that sleipis with his fa-
theris wif ð opinnis by ye couering of his hed, or that sleipis with his sister, or with his wiffis mother, or with his neichbours wyp, ð he pat strikis his neichbour. Syne concluding thus: Maledictus qui non permanet in sermonibus legis huius. Cursit and warit is that persone quhilk hydis nocht with perseverance, in the wordis of this law. And to ilk ane of thir cursingis ð war-
ryingis afore rehersit, the peple ansered Amen.

Eftir
Eftir hend all this, vai turnit thame to the brekaris of the law, I spak to thame mair scharply saying: Cursit and warit Salt thou be in ye citie, I cursit in the feild, cursit is I harne quharin thou puttis thi corne, cursit is the frute of thi wambe, and the frute of thi erde, cursit is the drif of thine Orin, and ye flockis of thi scheip. Thow salbe cursit comand in I gangand furth. It war to lang to reherse heir all the malesonis waryngis or cursingis, quhilk 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 yare. Sa horribil a sin it is to disobey wilfully the command of God, I to do our awin will and nocth the will of God. Bot zit tell vs mair specially, quhat ar the plaigis quhilk God is wont and vsis 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 I erde sais thus in Esaie: Gif ze will heir me, ze sal eit the guddis of the erde, bot I ze will nocht, hot provoke me to anger, the suerd sall devore pou. Hony siclik comminationouns in Jeremie, mony in Ezechiel, mony in the laif of the Prophe- tis, full of terribil panys, hostit be God aganis the transgressouris of his commandis.

And
Ane introduction

And that siclike schoringis of God is nocht spokin in uaine, testifeis weil ye distruccion of sa mony excellent cities, townis, castils; sa mony noble kingis, princes & Emperouris. Was nocht ¥ cities of So-domä ¥ Gomorra, Schoim ¥ Adoma with Segor utterly destroyit? Duhaire is Troia ¥ Babylone? Rome is nocht quarter samekil now as it was in Julius Cesars dayis. Duhat was the cause that king Saul tynt his kingdom fra himself and all his posterite, and effirstwart, was slaine in battall? Duhat was ye cause? Ueraly his rebellion agains God, despisand to do as the seruand of God Sa-muel commandit him to do in Gods behalfe. Was it nocht ane miserabil mishance and calamite that fell upon Sedechias king of Jewrie, qubilk for his rebellion against the king of Babylone, to quhame he was thane subjectit be the ordinacion 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- pils of this mattir? Nocht lang syne, ze ¥ alswa in our awin dayis, rycht mony excellent cities and coun- tres with mony noble men, hes been dispyrit for na other cause but that thai wald nocht obey the com- mandis of God. Thus ze may clerely se how sair ar the temporal plaigis, qubilk he the band 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 ryche
teous jugement withdrawis & takis away his
special grace & favoure fra ony man or woman.
This he schoris in the Cantikil of Hoyse, 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
favoure, presence & special protectione fra yame,
and thane sal I considder quhat salbe pair end.
Estir this maner, God almychyty plaigit ye auld
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 up into thair hartis lust, that
is to say, tholit thame to follow the lustis of pair
hart into uncleses, to desyle pair awin bodies
in thame self. And a litil estir, God gaif thame
up into schameful lustis. And zit againe: and as
thai regardit nocht to ken GOD euin sa GOD
gaif thame up, 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, bot alswa the Jewis, as the
Prophet saiis in the Psalme: Dimisi eos secundum
Psal. 80.
desideria cordis eorum. I haif left thame to leine
estir the desyris and lustis of thair hart. And
suppoise worldlie and carnal peple quhilk ar
guvin allanerlie to the lufe and cure of ye warld
C. I.
Ane introduction

and of thair fleche, think ze yat this spiritual plaige
be subtraction of grace, is na plaig nor punitioun
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, faciet 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 ene-
meis. And quhat plaig can be greiter thane the pe-
ple of God to want ye spiritual tude of pair saulis?
quhilk plaig God schoris be the Prophet Amos:

Ecce dies veniunt, dicit dominus, & mittam famem
in terram, non famem panis, neque sitim aque, sed au-
diendi verbum domini. Et commouebuntur a mari
vsque ad mare, et ab aquilone vsque ad orientem,
circuibunt querentes verbum domini & non inuenient.
Behald the dayis cummis sais our Lord, and I
shall send hungir upon the erde, nocht the hungir of
breit, nor the thirst of watter, bot of heryng of
the word of our Lord God and yai salbe commounit 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 rechersit
temporal and spirituall plaigis, quhairwith God
strikis his peple for transgression of his commandis.
Is yair zit na other plaig of God quhilk he schoris
to the brekaris of his lawis? zis, trewlie, the maist
terribil, cruel and sairest of all without comparison
ar ye painis of hell, quhilk salbe eternal,without end,
quhairof saint Ihone the Baptist makis this com-
minatioun: Ilk tre that bringis nocht furth gude
frute
to the Commandis.

frute, sal be hewin doune and cassyn into y syre. And the same sentence our salviour gessis in the sentint cheptour of saint Mathew, quhairto a greis the sentence gessin agane ye unprofitable seruand quhilk salbe cassyn into the outwart myrkeness, thair salbe marning and chatering of teith. Bot abone all the laif the maist horrible wordis sall be pronuncit be our salviour 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-
sting syre, quhilk is preparit to the devill and his angels.

The thrid Cheptour.

A nou as we haif declarit syndry kindis of plaigis quhilk God scharis to al ye trans-
gressouris of his commandis, sa na dout God almycht 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 duke 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 poms arbores replebuntur.
Gyf that ze gang in my lawis, and keip my commandis and do thame, I sal gif zow rayne in tyme conuenient, the erde sall bring furth the corne, the treis sall be full of frute, ze sal eit c. 11.
Ane introduction

zour bred with south, I sall dwel in your land without fear. I sall gif peace to all zour bordouris, ze sall sleip na man sal inquiat zow. I sal take away eul bestis, and ye suerd sall nocht pas throu your cuntrie, ze sall persew your enemeis thai sall fall doune before yow, d. of zow sal persew ane hundreth aduersareis, 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 multiply, w mony siclyke wordsis that folowis in the same, and mony other placis of the auld testament, GOD promissis temporal prosperiti to the peple qubilk keipsis his commandis. And our saluiour Christ in ë euangil with ane word confermis the same promiss saying: Querite ergo primum regnum dei, et iusticiam eius, et hec omnia adiicientur vobis.

Seik first the kingdom of God, and ye rycheusnes thairof, sa sall all the temporal thingis be ministred to zow. Gyf this be trew ë we say, how was it that certane Martyris deid for hunger, ë alswa mony guide men and wemen lewis in greit pouertie and skantnes of pairof neceesare sustentation, qubilk S. Paul affermis of himself? It is trew that God sendis to his servandis, sumtyne greit skantnes ë extreme pouertie, and that for pairof probation and encre of pairof meritis be pacies, qubilk he thinks to thame maist expedient, hot maist commonlie the word is trew that is said afore: Seik for the kingdom of God ë ye rycheusnes pairof. Leuie nocht in ydilnes, do zour deuore and dewtie exercise zourself in convenient laboris ilk ane man conforme to his
his stait, degree and vocation, and God will nocht thole zow want your dailie sustentatioun.

What is the spiritual rewardis, quhilk GOD promissis to yame yat ar kepars of his commandis? First estir the wisman, he promissis spiritual wisdome: Fili concupiscens sapientiam conserua iusticiam, & deus prebebit illam tibi. Some gif yow desirs wisdome, keip rychteusnes, and God sall gvf wisdome to the. And in ane other place he sais: Cogitatum tuum habe in preceptis dei, et in mandatis illius maxime assiduus esto, et ipse dabat tibi cor et concupiscencia sapientie dabat tibi. Haif thi thoucht in the commandis of God; and in his commandis he yow diligent, and God sall gvf the ane bart, and desire of wisdome sall be geuin to the. This is declarat weil he erempl of king David saying thir wordis: Super senes intellexi, quia mandata tua quesui. I haif had understanding abone my eldaris because gud Lord I socht thi commandis. Secund, he promissis increasing of grace and vertew 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 hominibus. Lat nocht mercy and verite forsake the, and thow sall find grace & fauour afore God and man. And saint Paul erhortand his Corinthianiis to gif almous, sais thus: Augebit incrementum justicie vestre. That is to say, quhen zc gvf almous according to the command of God, God sall make zow grow dalie in grace and vertue. Thirdly, our sal-
Ane introduction

Eternal reward promissit for the keeping of ye commandis Mark xix.

Deut. xxx.

The first command

The first table of Moyses, containis thre commandis, quhilk schawis vs the duttie or servuis quhilk we aucht to God in our hartis, our wordis and deidis. Wald ze know ye first command word he word as God gaif it? The servand of God Moyses 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 Egyphi, de domo seruitutis. Non habeabis 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. Nonadorabis ea, neq. coles: Ego sum dnis 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 sall haif na other goddis bot me, y sal nocht mak to y (as godis) ony grauit ymage, nother ony similitude of ony thing y is in heuin abone, or in the erd beneth, nor of ony thing yat is in the watter under the erd. Thow sal nocht adorne yame, nor worship yame (as goddis). Quhat gud dedis ar yai quhilk God biddis vs do in this first command. First the will of GOD is in yr wordis, y we ken him trewlie in our understanding, syne y we serue him perfitty in our hartis & wil. You suld we ken God, or quhairin standis ye trew knawlege of God quhilk he requiris of vs all. The trew knawlege of God is techt vs in thir wordis: Ego sum dnis deus tuus, qui eduxi te de terra Egypti de domo seruitutis. I am y Lord thi 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 y God is eternal, quhilk had neuir begining, nor sal haif ending. he is allanerly in verai deid, for he is awin nature he is, nocht creat or maid of ony other
Ane introduction

thing bot he himself allanerlie is makar & former of all other thingis. Thus he sais in Erodi: Ego sum qui sum. That is to say, I am he that hais been of myself only. And he bade Poyse schaw his name on this maner: Qui est, misit me ad vos. He is, send me to pow. Be ye qubilk wordis it is geen vs to understand, that God alione is he himself, of his awin natural existens, that all thingis of this world quhider vai ar uisible or vnuisible, able to be sein of vs, or unable to be sein of vs, thai ar al creaturis of God, and hais thair being of him. In samekil that thai may nocht be a moment of ane hour bot gif yat God almyclyth kep yame in pair being, sustein yame & gyde thame. Secund, quhen he sais this word: Ego sum dominus. I am the Lord. We suld leir to understand y hie maistie of God, qubilk is the uniersal Lord of all this world, Lord of all Lordis, and king of all kings, qubais power is external, to quhoni na creature may mak resistens, in qubais hand is our lyf and our dede, our saluacion and damnacion, a Lord of all knawlege & swa na thing can be hyd fra him, a Lorde of all wisdome, and swa misteris na councellar, 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 fecundum consilium voluntatis sue. He wourkis al thingis according to the counsel of his awin will. Thirldy, quhen he says: Deus tuus. Thy God. We suld un-derstand
The first command.

...derstand him to be the only gissar of all grace, the well qubilk cannocht be dryit, & perpetuall spring of gudnes, our lyf, our lycht, our streth, our singular defence & protection, brely our only saluour and God of al consolation and conforst, qubilk in all tymes and in all placis is redy to be to ys (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 ys, qubarin he hais schawin himself to be our Lord God? ze veraly, ye schew himself to the peple of Israel, to be thair mychte lord and gracious God, quhen he brocht yame out fra þ land of Egypt, qubarin yai dwelt mony zeiris as in a house of miserable thridome and bondage. Bot unto ys al that ar trew christin peple specially he schew himself to be our mychte Lord & gracious God, quhen he deliuerit ys fra the dangier of the myrknes of hell, and fra the miserable captiuitie of the devill, qubarin we war all borne and baldin in. Bot he sauit ys nocht he þ mediatioune of Moyses, bot he the bitter and painfull passion of his awin natural sone our mediatour and redemar IESVS CHRIST. Thairfor be all rycht we suld apply all our wittis, power and diligence to ken and keip all the comandis of our mychte & maist gracious God qubilk nocht only in general, bot alswa in special hais done sa mekle for ys. Now estir yat we hai
declarit to zow the trew knawlege of God we will gang fordwart and tel plainly qubarin standis the trew and principal servisce qubilk we auth to God in our hartis, qubilk he requires of ys in the first command? The trew seruice of God qubilk we aw to him in our hartis.
The first command.

command? in the first command quhilk is pis: Non habebis deos alienos coram me: Thow sall haij na vther gods bot me allone. God requiris of vs thir iii vertous, Feare, Fayth, Hoip and Lufe to be geruim to him, as to ane trew leiswandr God. And quhen we gif thir vertewis or ony of thame, mair to ony creature than to him, quhilk is our only trew and leiswandr God, than we haij in our harts strange gods, quhilk is forbiddin in this first command. The first principal vertew quharin standis the trew servise of God, is \( \text{\^oD} \) feare of God as it is writtin in \( \text{\^oD} \) buke of Deuteronomi: Dominum deum tuum timebis, et illi foli serueis. Thow sall feare thi Lord God, and him only as thi God sall thow servue. You suld we feare our Lord God? Twa maner of wayis. The ane, as \( \text{\^oD} \) servand fearis his maister, doand his maisters command for feir of punision. And of this it is writtin in the buke of Proverbis:

Principium sapientie timor domini. The beginning of wisdome is the feare of God. Dubat thing suld muev vs maist to feir God on this maner? Trewly to beleif sickirly the jugementis of God, and other panis \( \text{\^oD} \) punitions quhilk God sendis to synnaris temporallie, spirituallie \( \text{\^oD} \) eternally, as we haij reherisit to zow afore in the prologe of the law. And ostymes to haij in our mynd pis artikil of our Crede: Inde venturus est judi-care viuos et mortuos. Fra heuin Christ our sal-vour sal cum to juge baith quik \( \text{\^oD} \) dede. Thus the haly prophet and excellent king Daviud con-sauit
The first command.

saith in his hart the feare of God, quhen he said in the Psalme: A judicis enim tuis timui feci iudicium et iustitiam. I haif had dreddour 

seaire throw consideration of thi jugementis. And our salviour Christ in the euangil of sainct Luke hiddis vs haif this seaire sayand: Timete eum qui post quam occide-

rit 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. Second, we suld feir our Lord God as y gud son feiris his father, doand his command, nocht principally for feir of punicion, batis maist of all, yat he displesse him nocht nor offend him in any 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. seculi. The haly feir of our Lord enduris for euir-
mair.

The sifi Cheptour.

HE securd principal vertew quharin standis the trew service of God, quhilk he requiris of vs in this first command is fayth, quhar-
of it is writtin: Qui timetis dominum credite illi, et non euacuabitur merces vestra. Ze that feris our Lord haif fayth in him or gif credit to him and zour reward sall nocht be takin fra zow. Duhat is fayth? Na doun bot the fayth quhilk is commendit
The first command.

commendit in the scripture is ane vertue quharby we beleif nocht allanerly that thair is ane trew leuand God, quhilk is eternal, almychty, mercifull, rychteous & faithful, bot alswa we gif ferme credit to his word, quhilk is sa trew that na thing can be trewar. Quhat thing suld mone vs to beleif the word of God? Trewly twa thingis. The ane is ye eternal and infallible verite of God, fra quhom na lesoning may precede, na mair than myrknes may cum fra the cleir schenaund some. That for 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 lesoning, nor zit as & some of man yat may be changeit. And our salviour said spekand as GOD:

Jhon xiii. Ego sum via veritas et vita. I am the way, ye verite and lyf. And he sais answa: Coelum et terra transfibunt, verba autem mea non transfibunt. Henin 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 & eternal & infallible verite. The secund thing & suld mone vs to beleif & word of GOD & to knaw quhilk is the word of GOD, quhilk ar the haly bukis qbarin 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 tyme hitherto and specially quhen it is lawfully gadderit be the haly spirit in ane general counsel, quharof saint Augustine sais thus: Ego non crederem euangelio nisi me ammoneret ecclesie authoritas. I wald nocht gif cedence to the euangil except that the uniuersal kirk warnis
The first Command.

warnis me sa to do. And that for leir thir two lesso-
nis. The ane is, qhatsaeruir the haly spirit reuelis
and schawis to ys, other in the buiks of haly scrip-
ture, or in ye determinationous and distinctionous of
general counsellis lawfully gadderit for the corro-
boration & maintenans of our fayth, we suld beleif
ye same to be ye trew word of God, and that to gyf
ferne credens as to the verite that is infallible.
The second lesson, ze that ar simple and unkneirn
men & wemen suld expresly beleif al the artickils of
your Crede, as for al othir hie mistereis & matteris
of the scripture ze aucht to beleif generally as the
kirk of God beleissis. And this fayth is sufficient to
zow, for the perfection of that faith quhilk ze ar
bund to haif, qubarof we sal spek mair largelie in
the exposition 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 sal be cum to zow with plesour.
Qubat is hoip? It is ane vertew quharby we lip-
pin to get all gudnes fra God, mercy and grace in
this world, and eternal blys in the world 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 bays plesour uppon yame yat fearis him,
and alswa uppon yame yat hoippis uppon his mercy.
And quhy suld we nocht put all our traist and con-
fidens in the mercy of God, seand that he biddis vs
call uppon him in tyme of our nede, and promissis to
heir

D. III.
The first command.

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 tribul, and I sal delyuir the and for that thow sal honor me. And suerly we suld nocht mistrest him, for he sais thus be his Prophet Esaië: Nuncquid obli- uisci potest mulier infanté suu vt no misereatur filio vteri sui? & si illa oblita fuerit, ego tamen non obli-

Esaië 49. uiscar tui. Will a woman forzet bür junge 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 qubilk is expectation or loking for the blys of heuin to be geniu to vs be ye grace of God principally, I our merittis secundly (qubilk merittis als ar ye giftis of God estir saint Augustin.)

Roma. 5. Saint Paul sais thus: Gloriamur in spe glorie filiorum dei. We glorie and ar blyth throw ë hoip qubilk we haif to cum to the glorie qubilk is pro- missit to the somnis of God. What suld move vs maist to hoip in ye mercy and glore of God? Uerally that God is trew ë 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. Faythful is our Lord in all his wordis, ë haly in all his deidis. Now as he hais els fulfillit his promis in ge- nuin of his mercy ë glore to his saintis in he- uin, as Patriarchis, Prophetis, Apostils, Mar- tyris, Confessours, ë Virginis, sa suld we trairt and hoip, that he will fulfill his promis to vs.
The first command.

gif we feir him and with ane leisuard 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, & illuminabantur corda vestra. Ze yat
feris our Lord lufe him, and your hartis 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, quharby we lufe
God for his awin saik, because he is al gudnes, f
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, f al rehersit to-
gidder in sainct Lukis euangil: Diliges dominū
lufe 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 strenth 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, strenth, 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 luffis God with all thair hart?

Crewly
The first command.

Trewly thai that lustis God with ane trew knowledge in yair understanding, haifand ane trew fayth in y word of God without ony doute, erroor or herisie. Thatfor quhasaeur dousis or erris in y faith or?stiffly baldis ony fals opinion condemmit be the kirk for herisie, pai lufe nocht God with al yair hart. Second, quha lustiss GOD with all thair saule? That thai that lustis GOD with trew obediens in yair fre will without ony murmur, rebellion or contradictioun. Sa yat quhasaeur God hais comman dit yame to do, pai at content to do it willingly without ony compulsioun. And thatfor quhasaeur dois ony deid commandit be God, mair for lufe of temporal geir, or for seare of temporal Payne thain for ony lufe thai haif to God, thai lufe nocht God with all thair saule. Thirdly, quha lustiss God with all thair mynd? That thai that lustis God with ane persitie remembrance, and forgettis nocht quhat God hais done for thame, bot euirmair to yair powar thinkis of y benefitis of God quhilk he hes geuin to yame in thair creatioun, conservatioun, redemptioun and dalie provisioun, baith temporal and spiritual in body and saule. Thatfor quhasaeur rememberis nocht siclike benefitis of God or giftis na thankis to him for thame thai lufe nocht God with all thair mynd. And last of all thai lufe God with all thair strent and powar, quhilk ar content to occupy the strent of thair body and al the powar thairof in ye service of God, according to his command all the days of yair life. Thai lufe nocht God with al thair strent quhasaeur occuppis yair strent in doing evil deids or
The first command.

or perseveris nocht in pair gud life. Thus we suld lufe God with all our hart he trew knawlege, with all our saule be pertite obediens in keping his commandis with all our mynd be pertite remembrance, and with al our strenth be perseverence. Quhat suld moue vs maist of all to lufe God? Trewly the lufe of God towarvt vs. For gif we consider quhat God hes done for vs in our creation, conservation & dalie puision, bot specially quhat lufe he hes schawin to vs in our redemption, of necessite we moine conclude y we ar oblissit to lufe God. Greit is y lufe quhilk y natural father & mother hes to pair childer, greit is y luf quhilk the gud marrit man hais to his gud wife, greit is the lufe quhilk ane trew freind wil haif to ane other, bot as our saluiour sais: Maiorem hac dilectionem nemo habet, quam vt animam suam present quis pro amicis suis. Greifer lufe hais na man than yis, yat a man spend his life for his frien-dis. Sa hais our saluiour done for vs according as sainct Paul declaris to ye Ephesianis sayand thus: Christus dilexit ecclesiam, & seipsum tradidit pro ea vt illam sanctificaret mundans eam lauachro a que in verbo vite, vt exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi; sed vt sit sancta et immaculata. Christ hais luffit the kirk, that is to say, the congregatioun and company of all faithfull men and women, and hais genuin him-self for it, to sanctiffe it, and clengit it in the fuentaine of watter be the word of lufe, to mak
The first command.

it to himself ane glorious congregacioun, haiffand
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 I telefone: Sic deus dilexit
mundum vt filium suum vnigenitum dare, vt omnis
qui credit in eum non pereat sed habeat vitam eter-
nam. Sa God hais luiffit the world, yat he hais ge-
in his awin sone, that quhasacuir beleifis in him
can nocht perisich, bot mone haif the lyf eternal.
This lufe of GOD toward vs plainly declarit saint
Jhole the Euangelist saying: In hoc apparuit cha-
ritas dei in nobis, quoniam filium suum vnigenitum
misit deus in mundum, ut viuamus per eum. In this
apperit thi greit lufe of GOD towart vs, yat he hais
send his only natural sone in yis world y we mycht
leiue be him. Mairatour y saime 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 lufe of GOD quhilk he hais scha-
win to vs, yat we preuenit nocht God with our lufe,
luiffand him first, bot he preuenit vs first with his
luife, schawand his infinite lufe first of all to vs, in
that, yat he hais send his awin sone our saluiour,
Jesus Christ to vs, to mak ane persite mendis, &
just satisfaction for all our synnis. Gif we wil that-
for consider the greit lufe of GOD, syndry waysis
schawin to vs, it will doules steire and prouok vs
to lufe God agane. And thus ze haif four principal
vertewis schortly declarit to yow, quhilk God com-
mandis vs to haif in this first command, qubarin
standis
The first command. standis the trew service quhilk we aucht to God in our hartz.

The sevint Cheptour.

Quha brekis this first command? First, al pait feiris man mair than God for ye quhilk pait do mony thingz wittinglie agane ye command of God for feir of pair king, pair Lord, Lard, maister and siclike quhilk is forbidden be our saluiour sayeing: 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 pait slais your body and may nocht slay your saulis, bot erat feir him quhilk ettir y he hais slaine your body, hais powar to cast your saulie 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 determinationz of the kirk & counsellis of the same. Heir it is expedient to descriue quha is ane herityk, quhilk discription we will nocht mak be our awin proper inuencion, but we will tak it as it is els made and genuin to vs be 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 intelligit, quam sensus spiritus sancti flagitat quo conscripta est, licet de ecclesia non recesserit tamen hereticus appellari potest. Quhat christin man or woman saeuir thai ar, quhilk understandis the haly scripture otherwaysis than the mind of ye haly spirit requiris

E. II.
The first command.

requiris, (he quhais inspiration the scripture was 
written) 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 fert 
opinio, qui alicuius temporalis commodi, & maxime 
glorie principatusque sui gratia, falsas & novas opini- 
ones, vel gignit, vel sequitur. Effir my opinion 
(sais he) he is ane heretyk, quhilk because of ony 
worldly profit and maist of all, because of his 
awin glore and promotion leffis ye trew faith, 
and other makis or folowis fals and new opi- 
nions. Gyf ze speir anagane at me, how may ze 
know the trew sence of the scripture intendit be 
ye haly spirit, & sa discerne ye verite of our faith, 
trae new and fals opinionis callit heresies? 
Trewly this ye may know and discerne be thre 
waysis. First be trew collatioun, application 
and conferring ane place of the scripture til ane 
uthir, 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 plain- 
ly. Than quha sa hais the ingyne cunning or 
knowlege to conferre ye obscuir place to ye plain 
place, may cum to ye trew understanding of the 
obsuir place. And maist of al it helpis vs to ye 
trew intelligence of ye scripture, to tak quid tent 
to the wordis that ar writtin immediatly afore 
the text yat we heir or reidis, and alswa yat fol- 
owis eftirhend ye same, for sumtyme ye wordis 
writtin afore, sumtyme the wordis writtin eftir-

In lib. de 
utilitate 
credendi 
ad hono-
ratum,
The first command.

hend, sumtyme haith ye wordis afore Æ estir 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 Æ scripture Æ hes nocht ye gift of ye haly spirit, callit interpretatio
sermonum, the interpretation of wordis, that is to say (estir ane exposition) of difficil and obscure placis. Thairfor it is expedient to cum to ye secund way quhilk is ye exposition of autentyk doctours
appreuit be ye auctorite of haly kirk, Æ resauit be lang consent of ye christin peple, as Hierome, Am-
brose, Augustine, Gregorie, Chrisostome, with mony uthir siclike, to quhome ye haly spirit gaif
ye gift of interpretation and exposition of ye scrip-
ture, Æ alswa leirit ye trew sence of ye same at yair
doctoris Æ eldaris, quhilk likwais leirit ye same
trew sence at thair doctoris Æ eldaris sa ascen-
dant to ye Apostils. Thairfor lat ik ane of vs heir
and tak tent quhat the wis man sais: Non te pre-
Eccle. 8. tereat 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 fatheris, Æ of yame
thow sall leir understanding, Æ in tyne of iche
to gif ane wise answer. Sa sanct Augustine wri-
tand aganis Juliane Æ Pellagiane, teheris ce-
tane doctoris quhilk was afore his tyne, 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 vai teche I teche, that vai preche I preche, gyf place to thame and pow sal gif place to me. As he mycht say plainly, E yow beleif ye auld doctouris afore me, yow 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 quhilk ar herisie, is the declaracioun, determinatioun, distinctioun and decisionis of general counsellis, gaderit togidder and concludit be the inspiratioun of the haly spirit, quhame the father eternal and our salviour JESUS CHRIST his natural sone hais geuin to the kirk to be ledar, techar, and direckar of the same kirk, in all materis concerning our catholike faith and gud maneris of the christin peple, quhilk catholike kirk is trewly representit in all general counsellis lauchfully gaderit in the haly spirit. Dubarfor, he that will nocht heir resaif and obey ye distinctiounis & determinationis of lauchful general counsellis concerning materis of our faith he is nocht to be accountit a trew christin man, according to the wordis of our salviour: Si ecclesiam non audierit, sit tibi tanquam Ethnicus et Publicanus. Gyf he will nocht heir the kirk, lat him be to the as ane insidele, unchristinit, and ane Publican. Thus ze haif quha is ane herityk, and how he brekis the first command. Of quhame saint Paul sais vir wordis to his disciple Titus: Hereticum hominem post vnam et secundam correptionem deuita, sciens quia subuersus est qui huiusmodi est, et delinquit cum sit proprio.
The first command.

proprio judicio condemnatus. A man yat is genin to heriste, eftir the first and secund monitioun he ™
forbeir his company, and knaw yat he yat is siclike is subuertit and synnis, euin damnit be his awin jugement, for alsneicle as he relauint the sayth as trew ™ catholik ™ eftirhend in sum part he gangis frail, ™ impugnisit. Or we maysay yat he is damnit be his awin jugement, ™ is to say, he is damnit afore God, throut his awin, or for his awin electioun, wilfulnes and stifnes of his hart, ™ will nocht leine his herisit and return to the catholike faith. Thridly all that brekis this command, that lippinis mair in the powar ™ help of man than of God, of quhome it is said: Maledictus homo qui confidit in homine. Cursit ™ wartit is yat man yat traistis ™ puttis his hoip in man. And thairfor the Prophet sais in the Psalme: Nolite confidere in principibus, in filiis hominum in quibus non est falus. Traist nocht principally in princes nor in ™ sounis of men in quhome is na saluation. Fout all thai quhilkis traistis owyr mekle in pair awin wisdome, strenth 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 reprobabo. I will destroy the wisdome of the wise, and will cast away ye understanding of ye prudent. And ye prophet in the Psalme reprieffis yame yat lippinis in pair awin strenth and powar and gloriis in the abundans of thair riches.

The viii. Cheptour.
The first command.
The eight Cheptour.

Infidelite.  _If_, al insiditis quhilk wantis the faith of Christ, and will nocht resait it, of quhome it is witten: Qui incredulus est filio non vi-debit vitam, fed ira dei manet super eum. He that will nocht haif faith in ye son of God, sal nocht se ye lyfe, bot the wrath of God bydis upon him because he beleifis nocht in y only sone of God.

John iii.  Sert, al yai quhilk disparis of ye mercy of God promisit to ys in Christ. Of siclike sanct Paul sais to the Ephesianis: Qui desperantes semetipos tradiderunt impudicitie, in operationem immundici omnis in auariciam. Thai be desperation gaif yameself to wantones in doing of al uncleinness and couatousnes. Seuint, 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 subjecti. Wiskning the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousness that is of valour afore God. Aucht, quhaeuir luissis ony creature abone God, or mair yan God, that same man in a maner makis a god of that creature, and committis spiritual ydolatrie. Sa the couatous man makis a god of his worldly geir, the growton makis a god of his wambe, gif a man dois ony thing aganis the command of God for pleasure or lufe of his wyse or bannis in

Desperation
Ephe. 4.

Presumption.

Roma. x.

Spiritual Idolatrie.
The first command.

in a manner he makis a god of his wife & his barnis.  
Duhasa also for lufe and plesur of their prince,  
pair Lord, or ony vther friend, hurtis ony vther man  
and hareis him out of house and barbarie, 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 com-  
mitis corporall ydolatrie, quhilk is, quhen men or  
women, nocht only giffis till certane creaturis, or  
their ymages ye service of pair hartiis, pat is to say,  
Faith, hoip, and Lufe, quhilk aucht to be genuin to  
God, bot alswe yai gif to yame the outwart servise  
of their body, as honour, worship and reverence,  
quhilk aucht to be genuin to God. Thus in ald tyme  
the Gentlis throu the blindnes of thair hartis in-
strunctioun and prowokation of the deuil, committit  
corporal ydolatrie, to the greit injure of God and  
damnation of pair saulis. Part of thame worship-
pit with godly honour the Sone, the Yone and  
the Sternis. Part of thame worshippit 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,  
Uenus, Diana with mony others. And nocht only  
tha tuke for thair goddis siclike mortal men and  
other creaturis, but alswe the ymages of men and  
of other creaturis, of quhome S. Paul sais thus:  
Mutaverunt gloriam incorruptibilis dei insimilitu-}
The first command.

made nocht only eftir the similitude of ane mortall
man, bot alswa of Byrdis and four sutter beistis, ✱
of creping beistis. And amang all the leife of ye be-
nefits of God, this is nocht the leist, that throu the
preching of the euangil, he hais deliverit vs fra all
corporeal 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 verisct: A folis ortu vsque, ad occasum lauda-
bile nomen domini. Fra the rising of the Sone to
the ganging doune of the same, laudable is the
name of our Lord. That is to say, in all partis of ✷
worlde ✷ haly name of ane eternal God is laudable.

The nynt, they brek this command, quhasaeduir
usis wichecraft, Nicromansie, Enchantment, 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 beistis, or geir aganis
fyre, watter, swerd, noysum beistis, with certene ta-
kinnis or writtingis supersticiously.

And giff ony man or woman wald say: Oft tymis
we se, that thingis cummistopasse, quhilk divinaris
sais. Oft tymes men ✷ beistis ar helpit be wychis
charmis. Oft tymesgeir tynt or stowin, is gettin a-
gane be coungerars, and sa apperandly, it is nocht
euil done to seik for siclike help. O ✷ wychit and
blind man or woman, pat thinkz or says siclike wor-
dis, 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, sorcer-
cowngerar or siclike dissaneris, thow dois greit in-
jure

Ps:1. cxii.

All kind of witch-
craftis & supersti-
tionis.
The first command.

jure to thi Lord God, because that thou takis the honour of service quhilk aucht to be genin to GOD allanerly, giffis it to the devil, quhilk is deidly enemie to thy saul, For without dout, all Wytches, Nigromanceris and siclike, workis be operation of quhilk a undert a pactio[n, condition, band or obli-
gation of service and honour to be made to him. Haire our pow sa doand, condemnis thi a win saule to panis eternal, because that thou forsakis utter-
lly thi Lord God quhilk hais creat the to his a win
vinage and likenes, redemit the with na lesse price
than with precious blud of his a win natural sone
our saluour JESUS CHRIST. Attouir pow bre-
kis thi condition and band of service made to him
in the sacrament of Baptyme. Finally pow art made
as aue Pagan, Saracene or Inffidele and salt pe-
rische for enirmair, except pow amend thy lyfe be trew,
scharp, and lang penance. What is deidly syn, but
wilfull transgressioun of the command of God?
Than, how can pow that is aue wytche, or giffis
credite to be helpit be Wytchraft, excute the fra
deidly syn and endles damnation seand that GOD
almychty expresly in his haly law forbiddis al kin-
dis of wytchcraft and siclike denuilrie saian and thus
Non augurabimini nec obseruabitis somnia. Use
na kynd of wytchcraft, and tak na tent to dremis.

And a litle eftir hend: 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 soocrat, for sa doand, ze ar splittenyour saulis
The first command.

be yame, for I am your Lord God. And to mak an answar to thi argument. The devil sumtyme in smail matters schawis to the the nerite, bot to yat eeffek, yat 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 world, bot his intent is, yat finally he may cause ye tyne the guddis of the world to cum. Sumtyme he will help the to recover the helth of thi body, bot to that eeffek, that finally he may bring the to e-
ternal dede of thi saul. Nuharfor all frew christin men and wemen, suld nocht only be the com-
mand of God use na kind of witchcraft, bot al-
swa suld seik for na help at witchis, because yat all siclike doingis is injurius to God, I damnab-
le to mans saul.

Mother can thai excuse thame self fra tran-
gression of the first command, yat superstitious-
ly obseruis ane day mair than ane other, as cer-
tane craftis men, qubilk will nocht begin thair warke on the saterday, certane shipmen or ma-
rinars will nocht begin to sail on the saterday.
certane travelers will nocht begin thair jornay on the saterday, qubilk is plain superstition, be-
cause that God Almychty made the saterday as well as he made all other daysis of the wouke. Nuharfor all lesum warkis may be begun als well on the Satterday as any other day of the wouke, qubilk is nocht commandit halp day. Siclik superstition is amang thame, that will nocht
The first command.

nocht herisch or erde the bodis of thair freinds on the North part of the kirk yard, trowand yat thair is mair halyness or vertew on the South syde than on the North. It is nocht unknawin to vs, that mony and sundry other sinfull and damnable kindis of witchecraftis & superstitions ar usit amang sum men and weimen, quhilk at this tyme we can nocht rehearse and reprooue in special, thairfor according to our dewtie we re-
quire zou forbeir thame all, because thai ar all damnable to your saulis.

The tent, yai breke this command yat tempis Temtatiō of God.

God, and exponis thair bodie & saule to percel, Elatioun and pride.

quben thai may help thame self be other laucht-
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 wyrchippis or luffs 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 quhasaueur 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 balie scripture spekis of the feir of GOD. Fayth, Hoip and Cherite.

Ar
The first command.

Ar ymagis aganis the first command? Na, sa thai be weil vsit. Quhat is the rycht use of ymagis? Imagis to be made na haly wryt forbiddis (sais venerabil Bede) for the srycht of thame, specially of the crucifire gystis greit compunction to thame quhilk behaldis it with faith in Christ, and to yame yat ar unletterat, it gystis a quik remembrance of passion of Christ. Salomon in tyme of his wisdome, nocht without the inspiration of God, made ymagis in ye temple. Bondsye the excellent prophet and trew servuand of God, made and crekit a brassin ymage of a serpent (quhilk figurit the listying vp of our salvior Jesus Christ upon the crosse) and als, be the command of God, causit mak the ymagis of twa angelis callit Cherubinis, quhilk thing thir twa sa excellent men in wisdome wald nevir haif done, gif the makin ef ymagis war aganis § command of God. It is to be thocht, that pair was nevir zit ony pure mortal man that had mair and perfitar understanding of this command than had Bondsye, to quhame the law was genin be the Angel of God in God’s behalf. And to Salomon was gystin mair wisdom pan was genin to ony mortal king. Bot utterly yis command forbiddis to mak ymagis to that effeck, that thai suld be adornit § worshippit as goddis, or with ony godly honour, ye quhilk sentence is ex-prenit be thir wordis: Non adorabis ea neque coles. Thou sal nocht 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 greit panis for Christ lufe, quhilk quhen we se & rememberis, we suld beseik God in our prayeris to gyf lykwais to vs a constant faith and a fervent lufe of God, quhairby we may be trew servandis to God as yai war, & to folow pair gud exemple, that finally we doand as that did, may cum to be, quhair thai ar in henin. Alsaw the ymage of our lady the glorious virgine Marie, beirand in her arms the hony ymage of hir sone commonly callit the baby Jesus, representis to vs the blissit Incarnationoun and haly byrth of our salviour, pat he was borne of the glorious virgine Marie, that sche was and is the mother of ? natural sone of God as concerning his manly nature, thatfor the samyn ymage be representationoun techis vs to honour & lufe the samyn glorious virgine as the mother of God.

The nint Cheptour.

QUHAT panis ar thai, quhilk essir ye scripture God almychty schoris to the brekaris of his first command? We allchere se theame plainly and schortly. First, aganis thame quhilk wants the feir of God, or that feiris man mair than God it is writtin thus: Si non in timore domini tenueris te instanter, cito subuertetur domus tua. Gyf you hald nocht thi self continually in the feir of God, thi house sall be soine cassyn doune. And in the secon chaptour of Jeremy it is writtin thus: Scito et vide Jere. 2. quia malum et amarum est, reliquisse tedum deum tum, et no esse timorem mei apud te dicit dominus deus Comminatioun of panis aganis the brekaris of the first command, Eccle. 27.
The first command.

deus exercituum, 

Ken and se, yat it is evil and bitter to ye, because that thou hast 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 ye giffis nocht ferme credit to ye euangel of our salviour Christ is writtin in sanct Ikonis euangel: 

Qui incrementulus est filio, non videbit vitam, sedira dei manes super eum. He that will nocht gif sure faith to ye sone of God, sall nocht se lyfe, bot the wrath of God, yat is to say, ye rychteous jugement of God bydis upon him. And to gif bot ane example? quharfor was the fair and excellent citie of Jerusalem utherlie destroyit, in the rlii. yeir eftir the passion of our salviour, quharin persiched aleuin 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 their visitation, yat is, thai wald nocht resaift the faith of our salviour Jesus Christ, quhen he in his awin propir persone uisit yame with his prechig and miraculis. Thirdly, quha that wants hoip in the mercy and 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 warnit is that man quhilk traistis and lippinnis in man mair thane in God almyghty, ye putgis his hail
The first command.

defence, and principal succure in tyme of need in
ony flesche (that is to say) in mortal men quhilk
of yame self is bruddir, febil and waik, and dun-
able to help vs by the will and powar of GOD.
And mekle mair thai fall in the same maleson of
GOD, quhilk putris thair traist and confidence
in help & succure of the devill quhilk is our per-
petual enemie, and fra the beginning hais bene
a man slaar and stude nocht in verite, bot euir-
mair is a lear, and the father and first beginnar
of all lesingis. And of thame quhilk hais nocht
the treu lufe of GOD and thair nychbour sanct
Ihone the euangelist sais thus: Qui non diligit i. Jhon
manet in morte. Ye that hais nocht the lufe of
GOD and his nychbour, dwellis in dede (that is
to say) he remanis in dedilie syne, and sa is gilzie
of eternal damnation. And thus ze may se, that
quhasaeur wantis ye four principal verteous
quhilk GOD requiris in this first command in-
curris the indignation of GOD. And quhat
rewardis ar promissit in the scripture to thame
quhilk hes } forsaid four verteous, ze may soine
understand. First it is wrettin in the Psalmes:
Non est inopia timentibus eum. Commonlie thai
want na warldlie geir, quhilk seiris God. And
agane in the Psalmes: Oculi dni super timentos
eum, et in eis qui sperant super misericordia eius vt
eruat a morte animas eorum, et alat eos in fame.
The cyne of our Lord behaldis on thame that
seiris him. And alswa vpon yame quhilk hoipis
on his mercy to deliever pair saulis fra dede, & to
feid
The first command.

feid thame in tyme of hunger and skantynes. And it is said in ane othir Psaline: Beatus vir qui timet dominum. Happry or blisst is yat man qbillk seiris our Lord, with mony siclike autoriteis. And to all yame qbillk hais the trew leisand and woorkand faith, our saluiour makis this promis as we haif in sanct Markis Euangil: Omnia que cunque orantes petitis credite quia accipietis, et euenient vobis. Ueralie I saie to yow qhatsumeuir ze desire in your praiser beleif yat 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 fide viuit. Wy rychteous man be fapth (sais almychyty God) sal leif. That is tosay, & manor woman qbillk is justisfet or maid rychteous in my sycht throu a leisand faith, & therin is perseuerand, the same man is ye that sal leine the lyfe eternaL. And it is said exp- resly in sanct Iohnis euangil: Qui credit in filium dei, habet vitam eternam. Ye yat trowis & fermany beleisfis in the sone of God, hais esuclastand lyse, in this world in hoip, & in the world to cum in deid, Attour, hou God almychyty rewardis & sall reward all yame yat puttis yair bail 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 vestram, que magnam habet remunerationem. Tak gud tent, that ze tyne nocht zour confidence, zour fraist or hoip in God, for it hais greit reward. You can omy mortal man haif greitar reward than to be deliuerit and saffit fra ye deuil, syn, & eternal deede and
and to haif geuin 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 qubilk puttis thair traist in God. The same halie prophet exhortand the peple to put pair hail confidunce in God, sais yir wordis: Sperate in eo omnis congregatio populi. D 3e Psal. 2. conregatioun of peple hoip in God: Effundite coram illo corda vestra. Pout ouyt your hartis afore him be trew & humple confession of all your synnis. Deus adiutor noster internum. For God is our hel-par and sail neuir leiue vs. Shortly, and 3e will knaw quhou largelie and diversly God rewardis yame yat hais in him trew hoip and confidunce, reid or heir with diligence the Psalme that begynnis: Qui habitat in adiutorio altiffimi, and 3e sail find syndry greit consolacionis, throw special promissis of defens, help and mercy, of eternal glore qubilk GOD makis in the same Psalme. And last of all quha that luffis God with persite cherite, as this first command requiris, optenis and gettis greit be-nessittis 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 knaw weil (sais sanct Paul) that all thingis cuminis for best till all thame that luffis God. As he mycht say plainlie, God almyechty hais sik ane special cure & providens on yame yat luffis him, yat he permittis

G II.
The first command.

na thing to chance and cum to thame, quhilk be
turnis nocht to yair weil I profeit. For quhen he
gifis to yame prosperite, he turnis it to yair con-
solatioun, gif thai get aduersitie, he turnis it to
thair pacience, I be his special grace, in tyme of
yair seiknes yai ar exercit in meiknes, be mennis
afflictionis I contradictionis, yai leir wisdome,
be mennis hättred and malice, thai grow in lufe
doand gud for euil. Thai vse all vertew to the
gud gyding of thair lyse. Thai vse the precious
body of our Saluioir Christ being in the sacra-
ment of the Eucharist to yair spiritual fude and
refectionoun. Thai vse the word of God to thair
instructioun. Thai vse the knowlege of sanctis
and all gud men and women to thair exemple I
edificatioun. Thai vse ye knowlege of euil men
to thair zeile I comparcions. Thai vse the know-
leage of yair awin synnis (quharof thai haif trew
penance) to thair continual humiliationoun.

Thus we may understand, that quhasaueil
luftis God with trew lufe unfenzeltie, be his spe-
cial grace, all thingis turnis to thair weil I pro-
fit. Of the secund our saluioir sais thus in the
Euangil of S. Ihone: Si quis diliget me sermonem
meum servabit, & pater meus diliget eum, & ad eum
veniemus et mansionem apud eum faciemus. Quha-
saueil luftis 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.

(verbatim text follows)
The first command.

Because thir wordis ar verrie excellent, I contenis sum difficultie, we think it expedient to opin yame to zow at lenth. Quharfor, it is to be notit, that in vir wordis I in mony thir placis of the halie scripture, God requiris berray mikel ane thing of vs al qubilk is to know how he behaissis himself toward vs? Trewlie til thame qubilk contennis, dispysis, and lythleis him I his godly lawis, he is ane mychty and potent juge, to quhais powar I will na creature may mak resistence. Bot till thame yat luftis him and his commandis, he is ane merciful father. And to cause vs understand this ane thing, he repeittis thir wordis in the end of the first command, qubilk he proponit in the beginning of the same qubilk ar erponit and declarit to zow in the same place. And that ze may understand quhy he callis himself ane jolius or eyndland God, haif 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 mariage, as he sais he his Prophet

Osee: Sponsabo te mihi in fide. I sal marie the to myself in faith, I affirmis the same, sayand he his Apostil sanct Paule writand to the Corinthianis:

2 Cor, xi. Dispondi vos vni viro, virginem castam exhibere Christo. I haue mateit 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 gренous

hosting
hasting of punitioun aganis all yame qubilk leiffis
his faith, and gangis to idolatrie and heresie, fallis
fra his hoip and confidens, to mistrasti and dispera-
cioun, & hais na trew lufe of God, bot rather con-
temtioun. All siclike personis leiffis God the spi-
ritual husband of thair saule, and committiss spi-
ritual forniciatioun with $ creaturis. Aganis quhom
the prophet sais thus in the Psalme: Perdidisti
omnes qui fornicantur abs te. Thou O gud Lord
hais destroyit all thame qubilkis committiss forni-
catioun, luffand ony creature mair thane the. As it
is plainlie knawin, yat man is properly callit a Je-
lius or eyndland man, qubilk leiffis his wife sa me-
kil, that all tymes with greit cure and diligens, he
takis tent, that na man steir or prouok hir till adul-
trie, that sche be nocht begylit throu faire wordis or
giftis spokin or giffin to that effeck. Effir siclike
maner of speking, GOD almychtys is callit ane Je-
lius or eyndland God, for als mekil as he will nocht
be content gyf we lufe ony creature mair thane
him, feir ony, or traist in ony creature mair thane in
him, qubilk gif we do we commit spiritual fornica-
tioun to the displesour of God, and damnatidoun of
our saulis. And to this effeck, in the end of yis first
command, God giffis a fair comminatioun of ry-
gorous punitioun aganis thame that leiffis him &
contemnis him, and alswa ane swepte $ plesand pro-
mis of his mercy till al yame qubilk hydis $ 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

The first command.  

Psal. xxviii.
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 & punis the synnis quhilk the fatheris dois, nocht only on the fa-
theris, but alswa on thair sonnis, procedand to
the third & fourt generation, gif sa be that the
sonnis follow the evil exemple of pair fatheris
gif pai het me as pair fatheris brettit me, gif pai
transgres my commandis as pair fatheris trans-
gressit, sa that the sonnis keipand the command
of God, be trew luife as pai 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-
jestie, 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 luftis me and keipis my com-
mand. Behald christin man, how (as ë 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 dispersgam ab eo. I sall vi-
sit and punis thair wyckidnes with a wand, É
thair synnis with strakis, zct I will nocht take
away

Jaco. 1.
Psal. 88.
The secund command.  

The secund command.  

The xi. Cheptour.  

ON assumes nomen Domini Dei tui Exo xx.  in vanum, nec enim habebit insontem dominus eum, qui assumpserit nomen Domini Dei sui frustra.  

Thow sall noch 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 followis the secund command estir the first?  As the first command teclis the hart to feir God, to belief sermelie his haly word, to traist
The second command.

upon God, lippin all gud upon him, to lufe him 

to loue hime thairfore, sa the secund command 
teches the mouth, hou it sal vse 

name of God. 

And thairfor we sall schaw you the rycht vse of 

ye name of God, quhilk standis in fyte pointes 
speciallie. First to confessye opinly the name 
of God and of our saluiour JESUS CHRIST? 
granting & exprewing with our mouth, ye faith 
of our saluiour afore all men, quhen neid requiri-
ris, and nocht to cesse fra confession of ye same 

for ony plesour or panis yat may be doine to vs 

be men. Of this confession our saluiour sais: Qui 

me confessus fuerit coram hominibus, confitebor 

ego eum corum patre meo qui in ceulis est. Ye that 

confessis me afore men, I will confessse him afore 

my father quhilk is in heuin. Secundly, nocht 

only with our hart, as the first command requiris 

bot alswa with our mouth, we suld loue 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 blis the Lord 
in al tyme, euirmair his lousing 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 punission? Domi-
nus 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 Lord God is rightheously vsit, quhen his haly word is treu-
yly set furth, baith privatlie & opinly. Privatly quhen ye father techis his children & barnis, the
master his servandis, the sceile master his disci-
bles, how thi suld trow the arthillis of thair
Crede, how thi suld keip & ken the commandis
of God, and thi fra all synnis, and how thi suld
pray to God for grace, be devout and faithfull
prayar and saying of thair Pater noster.

Opinlie, quhen trew ministeris of Goddis
word declaris it sincerelie and purely, to the edi-
ficatioun of the peple, in Faith, Hop, & Cherite.
Quhilk office belangis in special to al & syndry
prelatis and personis of ye kirk, to ilkane of yane
sanct Paul sais thir wordis: Predica verbum, insta 2 Timo.
opportune, importune, argue, obsecra, increpa, in
omni pacientia et doctrina. Preche thou the
word, be fervent, quhidder it be takin in seasson
or out of seassoun (that is, quhidder the peple
be content or discontent with the trew worde)
ympref, repref, erhort with all suffering and
doctrine.

Fourtyly, we use the name of God, as we suld
do, quhen we make trew and faithfull iuvo-
catioun to his name, prayand to him devoutely
for his grace, yat we may ordayn all our thoch-
tis, wordis, and deidis to his godly plesour,
and that he wald deliuer us fra all our adver-
sareis according to his plesour.

This
The secund command.

This is ye trew servise 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, evirmair calling for his grace to be with vs in all our deidis, quhilk gyf we do, we sall suerly be saifit, according to promis of God maid in the secund of Jehel: Omnis qui invoacawerit nomen Domini, salvus erit. Quhasevir sall call upon the name of our Lord God sall be saifit.

The fift point quharin standis the rycht keping of pis command, is quhen necessite requiris to sweir laucfully 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, I him only (as God) sall thou serve and be his name thou sall sweir. Heir it is expedient to schaw quhat is sweiring, I quhow mony verteous conditions ar requirit to laucful sweiring.

As concerning the first: Sweiring is nocht els hot invoacatioun 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 fulfil our promis. For as sanct Augustine sais: it is all ane thing to say, be God, & to say, God is my wytnes. Secund: quhow many ver[toes conditions ar requirit to ane laucful eith? Thre, quhilk ar plainly exprimit in the fount of Jeremie: Et jurabis: viuit dominus, in veritate, et in iudicio & in justicia. Thou sal sweir, the Lord leisfis (that is to say, as trew as the Lord leisfis) in uerite, jugement, and rychteousnes.

The first condition requirit to ane laucful eith
The secund command.

Eith is uerite or truth, thou suld be sikkar that the cause or matter quirk thou confirmis with ane eith is trew. The secund condition is ryche-
ousnes. Thou suld be sykkar yat the thing quirk thou sais is just, or yat, quirk thou promissis to do with ane eith, may be justly and lauchfully done.
The third condition is jugement (that is to say) discretionoun. For thou suld nocht sweir at all tymes nor for all matteris, suppose thai be trew and just, bot allanerlie quhen greit neid requiris and thane with greit deliberatioun, discretion, and auisement.

Gyf thou wantis ony of thir thre conditionis, thir eith is unlauchful I (as sanct Hierome sais) plaine perjurie or meinsweiring. When thou sweiris without uerite, thou makis ane fals eith. Agane, quhen thou sweiris wout rycheousnes, thou makis ane unjust and wickit eith. When thou sweiris hastelie without the jugement of discretionoun, thou makis ane vaine and sulkharde eith. And sa doand thre maner of waysis you brekis this command takand the name of God in vaine. And this doctrine is conforme to the exposicioun of this command, quirk our saluour givis in ye euangel, sayand thus: Au- Math. v.
distis quia dictum est antiquis, non periurabis, reddes autem dño juramenta tua. Ego autem dico vobis, nō jurare omnino, nec per cœlum, 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 forsweir thyself, bot sall performe thi eith to God: bot I say to you, sweir nocht alutterly (that is to say, sweir nocht without hevertie, rychteousnes and discretion as is aforesaid), nother be hevin, for it is goddis feit, nor zit be ð erd, for it is his futstule, nother be Jerusalem for it is the citie of ð greit king, nother sall thou sweir be thi heid, because thou can nocht mak ane hair quhyt or black. Bot your talking sall be, ze ze, na na, for quhat-saeurir is mair thane this, that cuminis of evil. Quhilk suld be understand swa, yat nochttheles quhen my nychbouris neid or profitt requiris ð the Juge biddis me sweir ð urerite, I may sweir lesumlie thane, for that is nocht to tak the name of God in uaine, bot to haif it in greit price, ð as maist halie, quhen ye urerite and rycht is conformit be it, the lesing is confoundit, mem is brocht to peace and rest, obediens aucht to the Augis, and hear auctoriteis is completit, ye ply ceissit. Sant Paul swair oft tymes in his Epistils, to conferme the urerite, saying thus: Testis enim mihi est deus. God is my witnes, or I tak God to witnes.

The xii. Cheptour.

Brekaris of the secund command.

Quha brekis the secund command? Thai yat sweris be the name of God fulehardie, nocht taking tent of ane evil use, thai yat sweris ane lesing, mainsweris yame self, waruis hannis
bannis and weddillis their saule, to excuse yair fault, or for any uaine mater. Thai that brekis their eith or dow, quhilk was wisely maid, and mycht be kepit to the lowing of God. And thai that sweiris lesum mariage amang yame selg kep wes it nocht, ar mainsworne brekis this command. Thai that dowis and oblisais their self be ane eith, to ony unlessum evil thing. Thai that tellis their awin fantaseis for Goddis worde, or takis Goddis word to conferme their fals teach or heresie with al. Thai that luffis nocht and louis nocht the name of God for all thing, baith in prosperite aduersite. Thai yat abusis the name of God to coungeir d evil be enchant-mentis, be expresse or privat pactionis with him or waitjis on siclike or ony of the laif of the abusis of the name of God, mendis thame nocht to thair powar. Thai that will nocht chasteis or stibe yair bannis fra lesingis, sweiring, hanning widling, and techis thame nocht to lose GOD and thank him at all tymes, nocht allaner-ly for meit or clayth or temporal geir, bot for all gudnes in saule and bodie, and will nocht teche thame to call upon the name of God in all neccessiteis and perillis, to defende thame fra all thair enemeis. For thair is na thing that dis-plies the deuil samekil and stoppis all evil, as to call upon Goddis name with faith and de-notioun. Fynallie, thai brek this com-mand, that ar in thair wordis prydful, helie
uain
The second command.

Aunie glorious, thai that aunantas or prysis thame self of thair wisdome, rychteousnes, ryches, strenth or ony other thing, ascriband the samyn to thame selfses, or pait throw dispysys pait rychhour, as did the pridful Pharisiane. For the qubilk all other gud, the glorious name of God alonerlie suld be lounit and thankit and (yat suld haif bein said first) all thai abuisis the name of God aganis the second command, qubilk being ourcommnit is fair wordis, giftis or panis, denpis God our saluiour Christ, the trew catholik faith of haly kirk. Alswa, thai yat with pait eui maneris, lyfe conversatioun, cauis the name of Christ to be blaspemnit amang ye Insfidelis. Alswa, all negligent and ignorant prelatis personis qubilk aucht be thair office to set furth the word of God and instruck ye peple qubilk belangis to thair cure and negleekis or will nocht do it, pait syne aganis this command.

To the second command is eikit a grevous commination of punisioun aganis all the transgressouris of the same: Nec enim habebit dinis insontem eum, qui sumpserit nomen dei sui frustra. Our Lord God sall nocht acompt him to be ane innocent, that is, sal nocht lat him be upunissit, qubilk takis the name of his Lord God in aunie. The sentence of this comination is this, quhasaenir pait ar qubilk abuisis ye name of God, be ony unjust, fals or uaine eith, sal be grevously punissit of God, other in this world, or eis in the world to cum. And suppose thair is mony greit synnis committit and doine amang the peple, qubilk be the rychteous jugement of
The secund command.

of God is abil to bring upon vs the greit scurje of God, as the sword, the pest and dark, and skantnes of vittallis, yet undoutandy, the abhomina-bil abusioun of the name of God amang al the laifs, ze and apparrandle abone al the laif, inducis and bringis apon vs the vengence of God, & all his scurgis & plaigis. Vainsweiring, vainswering, horribil blasphematicioun of the members of our saluitor Christ, bunteuerent swe- ring be his blude, be his wounds, be his bodie, quhilk wordz ar ugsum to ony gud christin man or woman to heir, nochtheles, vai ar visit amang the peple without ony sufficient reprie and pu- nishment. Dubarfor, lat every christin man & woman, bot specially al house haldaris, tak gud tent to the wordis quhilk the wiseman sais: Vir Ec. xxiii., multum jurans implebitur iniquitate, & non discedet a domo illius plaga. The man yat is a greit swe- rar sal be full of wikitnes, and the plaige of God sall nocht pas by or gang fra his house. It is expedient thairfor, that ilkane househaldar, first to reforme him self fra all unlauchful and vaine sweiring, syne ordand sum honest and scharp pu- nitioun be the maner of ane law in his house, a- ganis all thame that hais vse or custome to tak the name of God in vaine, yat thai may eschapel the plaig of God, and vse ye name of God with devoutiou and reverence, as it becumnis ye ser- uandis of God to do.
The second command.

The heretik Arrius blasphemed our saluion Christ denying his divinitie, but he eschapiyt nocht the vengeance of God, for whien he passit to the scheild to purge his name, al his bowallis & guttis fell doun throu him, and swa deit miserable. Cerenthus, quhilk likwaysis deniyt the Godheid of our saluion, the house quharin he was bathand and wescand himself, fell doun apon him & slew him. Rapsases, quhilk was lieutenant and chief 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 thousands of the Assyrianis ar-my, & the king of ye Assyrianis geid hayme & was slaine by his awin sonnis. Dubarto sulde we speik mair of this matter, all the Cronickillis and histories of y warld beris witnes, pat meinsworne, greit sweraris, abhominabil blasphemarisi, cheapt neuir greit punitiouin, othir a gait or othir. Sa horibil a syn it is to abuse the halie name of our Lord, And on the other part, to know quhat greit rewards ar promissit in the scripture to all thame quhilk kepis this command, we neid nocht to vse lang declaratioun. Ze hard afore be the Prophet Joel, bon that saluation 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. Quhasacrur salt honour me, I salt glorifie him. And the prophet sais in the Psalme: Laudans in uocabo dominum, et ab inimicis meis saluus ero. I will
The third command.

I will love and call on the Lord and say sal I be saif fra my enemies. And alwa an excellent promise is maid in the Psalme, that quhase sweiris to his nycebeour ane lauchful eith it begylis him nocht sail dwel in the tabernakil of our Lord, and rest in his halie hil. And quhase pravis devoutly in h name of Christ, he his ane promis maid to him, yat quhat-saevir he aske of God the father eternal, it sail be grantit to him. Now tak telt I pray you quhow gret gud to man it is to be saifit, to be glorifit, to be deliuerit fra our enemies to dwel in ye tabernakil of God, it to optane fra God all our petitionis quhat can we desyre mair? To God thairfor he ho-nour and glore cuiirmair, Amen.

The third command.

The xiii. Cheptour.

EMENTO vt diem sabbati sanctif-ces &c. Remember that thou hallow the Sabbath day. How followis this command, in ordour efter ye secund it the first. As the first command techis the hart, ye secund comand it mouth sa the third command techis the outwart memberis hou yai suld haif yame self in it rycht worshipping of God. Quhat is the cause that this command begynnis w this word Remember? As experien schawis vs, we ar al ouirmekil geuin to ydelnes, sweirnes it carnal lustis of it bodie, quhilk cauis
The thrid command. 

vs to be owyr negligent in the trew service of God, with our body and membris thatirof. To bring vs parfor fra vis negligens in the begin-
ing of this third command, God sais Remember, he nocht sweir or negligent, bot tak gud tent to ken 
keip this command. Whaft is the sabboth day, quhilk God commandis to be hallowit? This word Sabbath day is nocht ellis bot a day of rest, and unto the Jews it was the sevint day of ¥ wouk, quhilk we cal Satterday, quhat day the Jews yair self, thair barnis, servandis and bestis sulde haif rest fra all bodily service or servile labouris, quhilk servandis mycht do or was wont to do, Ar we christin peple oblissit to keip that sabbath day with the Jews? Quhen we spek of the Sabbath day, we suld consider twa thingis, the tane is ceremonial, ¥ vechir is moral. 

As concerning the ceremonial quhilk was nocht ellis bot yat yai sulde keip yair sabbath day alla-
erlie apon the sevint day of the wouk, we ar nocht oblissit to keip it, for our saluion Christ be the merittis of his passion, hais deluerit vs 
al fra ¥ bondage of the law of Moyses, in takin quharof ye vail of the tempil raif in peris in tyme of his passion. And the Apostil sanct Paul re-
prefis rycht scharpely the Galathianis for yat, that thai obseruit days ¥ monethis, tymes and yeiris efter the ryt and custome of ¥ Jewsis. Sa we ar nocht oblissit to keip ye sabbath day apon the satterday as the Jews did be command of the law. Bot as concerning ¥ moralite of ¥ sabbath day
The thrid command.

day, we suld keip it on the Sundayis & othr halie
dais commandit be the haly kirk to be kepit haly.
Wdy was ye sabboth day translatis and changeit
to? Sunday? First, yat we christin men suld nocht
be lyke Jewes trowand yat the Sabboth day was
haliar thane ony other day of the wok in the awin
nature, bot to christin men all davis suld be haly.

Hairovir, as the sabboth day was commandit to be
keip haly, in resting fra all labouris, in remembrance
of that rest qubilk God restit the sevend day efter ye
creatioun of the world. Sa we christin peple be the
ordinatioun of the Apostillis and haly kirk, kepitis
haly the Sunday, in the remembrance of yat rest
qubilk our saluioir tuk in the bodie within the se-
pulture efter the wark of our redemption, quhen 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, owyrcaime the dede and
began a glorious and immortal lyse, quharto we
hoip to cum be faith and obedienis to his law.

Hairovir, it is heir to be notit yat the ceremony
of the Sabboth day, qubilk the Jewis keptis, was
ane figure be ane morall signification of that spi-
rudal rest, qubilk all we christin men and wemen
suld haif in our conscience all the davis of our
lyse. For that amang the Jewis, nother man nor
hast 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 signification, yat christin
men & wemen suld get rest in pair consciens be ane
lievand
The thrid command.

leiuand payth in Christ Jesus here in this world, and finally eternal rest in the world to cum. And yat we suld rest fra our awin carnal warkis, that we suld mortifie our fleshlie desyris, quhilk, the mair yat thai ar mortifyit, we haif the mair rest in our conscience. And this spiritual sabbeth day suld we keip continually all the days of the wouke, it is callit Juge sabbatum, that is to say, the continual rest of our consciens, for as concerning the spiritual rest of our consciens, all days suld be elyk. And to this spiritual rest of our consciens Christ our saluion callis 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 byrdingis, and I sall refresche zou. Tak my pok opon zou, and leir fra me, for I am gentil and meik in hart, and ze sall fynd rest in zour soulsis, for my zoik is sweit & my byrding is lycht.

Ouhow suld we keip the Sunday holiday? Astir yis maner, pai yat ar all the wouke in labouris cummis noch, or may nocht get leif to cum the laif of zou 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 devoutly such deuine service, specially the hie Yes, or at lest ane said Yes, alswa heir the word of God prechit gif thai may get it, offer to God theair hart contrite as ane spiritual sacrifice, gif thai haif maid in the wouke days any fall...
falt to pair nycehbour, or the Sunday to be reconsalit
to him agane, and mak him amendis at pair powar,
loif I thank God for all his benefittis genuin to him
generallie or speciallie, pray to God for his grace I
his mercy, for increes of faith, hoip I cherite amang
christin peple. That God (gif it be his will I godly
ple sour) prosper the fruities of the ground ceise all
weris, stanche all pestilent steiknes. Nairour
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 genuin to yame.
Furthermair, on the Sunday men suld rest fra
bodily labouris in getting of temporal geir, except
sum greit necessite or utilis of himself or of his
nychbour or of the common weil, quhilk may nocht
be weil postponit may excurse them. And abone all
this, all men and wemen wiill diligens, nocht only
suld forbeir nicc and syn on the Sunday and all o-
ther days, bot specially on the Sunday, suld escheel
all ydilies, daine talking, bakbyting, sclandering,
blasphematioun of the name of God, and conten-
tioun andalso all occasionis of syn,as dansyng, un-
necessarie drinking, wantones, lecherous sangis &
tweching, hurdome, carting and dysing, & specially
carceling and wanton synging in the kirk, and all
other vice quhilk commonly bes hein 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 suld offer part of our worldly geir, be almous deid to the pur peple euerilk man and woman mekil almous or litil, as God hes greuin to him world-ly substance. Brevelie, on the Sunday, men and wemen suld sulsit (mair thane ony other day) all the deidis of mercy and cherite to the purir.

Quha brekis pair halieday? All thai quhilk will nocht exeerce 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 ve kirk on ye Sunday, bot kepis pame in worldly besines occupied, for their bile lucre in doing of thair worldly erandis. Thai that cunnis to the kirk and prays 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, occupeis thame self in vaine euil or ony worldly talking, lauching, scorning, or ony siclik doingis.

Is pait na vther halieday bot the Sunday? Zis beralie, the daysis of all the Apostillis, of ye glorious virgin Hari & other sanctis ordanit to be kepit, & in use to be kepit be the halie kirk and hail congregatioun of christin men, quhilk we sud keip halie effer the maner and forme afore rehersit. And quhasa continuuis to keip thame, cannocht excursion them fra syn, and bre-king of this command.
How mekle almyghty God detestis the transgression of this thrid command, we may gadder of the huke of Nowmeris. Thair was a certane Jew, qhilk on the sabboth day gadderit a few stikkis, aganis the command of the law, for the qhilk transgression, he the special command of God he was sla nit to the dедe. Be this historie we may understand hou greunously the peple synnis in breking of the Sunday and thir haly davis, qhilk na dout is ane of the special cauis of the calamiteis and greit plaigis and misreis qhilk we feil daylie amang us send be the hand of God. Sa greit is the wickitnes & miserable cowatousnes of mony men that (as it apperis plainly) thai contempne all haly dais of the kirk, thai disdein to heir the word of God, pai lychtlye all ceremoneis doin in the kirk, ordanit to steir & peple to devotioun, pai dispise all ministaris of the same. And quha can deny, bot yat this transgression of haly dais is ane greunous syn, and is able til induce & bring upon vs the wrath of God? And quha yat kepis pair haly dais, forberand temporal warkis and besynges, and exercis & occupeis thameself in fervent prayar amang the laif of the peple in the house of prayar, caillit the kirk, heris or seis the Hes deontly, heris the word of God diligentlie, reconseilis thameself to God & thair nychthour vusenzetly, fullfills the dedis of mercy cheritably. Thai & siclik personis cannocht want thair reward, qhilk salbe genin to thame of God, baith temporally & eternally, according as our sauliuor promissis sayand thus: Querite primum regnum dei et justiciam eius, et hec omnia adjicentur vobis. 

First
Ane introductioun to the commandis

First of all seik for the kingdome of God, and the rychtheousnes of the same, all thai thingis quhilk pertenis to zour temporal leuing, salbe ministerit to zow. Na man can sufficiently expreme with toung, quhat grace and spiritual gud a christin man gettis in diligent hering the word of God. Quhat is mair to be despirit of a christin man and woman, thane to get the giftis of faith, compunctioun, remissioun of synnis, the haly spirit, trew knowleage of God and of thine awin self, reconciliatioun with God and the nychbhour, pece rest of thi consciens, joy in the haly spirit, gift of trew justificatioun, and finallp eternal lyse. All thir spiritual giftis of God ar obtenit and gottin, be diligent hering and leiring the word of God, praying, contritioun, with the laif of spiritual exercitounis, quhilk we declarit afore to zow. To God thairfor be louning and thankis, honour and glore euirmair. Amen.

" Heir followis aye introductioun to the commandis of the secund tabil.

The xiii. Cheptour.

Because the seuin Commandis writtin in the secund tabil techis vs our dewtie quhilk we aucht to our nychbhour, declaris hou we suld heir vs to him in our hart, word deid, afore we cum to the expositioun of the same commandis, we think it expedient to expone ye command of lufe quhilk we aw to our nychbhour, for trewly the same lufe is the ground and beginning of al gud deidis, wordis
wordis and desyris, quhilk thir sevin commandis requiris of vs toworrt our nychbour, nither can ony man or woman be knawin to lufe thair nychbour, bot only be fulfisilling of thir commandis. For doules he luffis his nychbour in deid, quhilk according to thir sevin commandis, nocht only dois na skapth to him, bot also dois al gud to him, that he may and suld, be the directioun of thir sevin commandis. As we Reid in the euangil of sanct Mathew, thair came ane doctour of ý law till our saluiour, and proponit til him a questioun, tempand him ý said: Magister Mat.xxii. quod est mandatum magnum in lege? Bastir, quhat is the greit command of the law? To this question our saluiour maid answeir, rebersand 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 quhilk we aw to our Lord God, we maid declaration in the exposition of the first command. The secund command is of the lufe quhilk we aw till our nychbour, quhilk is this: Diliges proximum tuum, sicut teipfum. Thow sall lufe thi nychbour as thi self. For the plain understanding of this command of lufe, the wordis is to be notit quhilk sanct Paule sais to ye Romanis: Qui diligit proximum, legem impleuit. Ro. xiii. ye that luffis his nychbour, fulfyllis the hail law. Gyf ze merueil hou a man luffand his nychbour, fulfyllis ý kepis the hail law, meruail nocht, for the lufe of God is includit in the lufe of our nychbour. For we aw to lufe our nychbour in God or for Gods lufe
Ane introduction to the commandis

lufe, gif we lufe him principally for any othir cause, we lufe him nocht sincerely and purely as we aucht to do, it followis thane, that quhasa lufsis thir nychnbour sincerely and purely, thai lufe God, and sa thai keip the commandis contenit in ye first tabil, qublick ordouris & direckis vs to the lufe of God. And quhasa lufsis thair nychnbour, yai keip the seuin commandis writtin in ye secund tabil, qublick ordouris and direckis vs to ye trew lufe of our nychnbour. Sa we may weil conclude, yai quhaseair lufsis thair nychn- bour trewly, thai fulfil the hail law of moral com- mandis. 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 aliud mandatum, in hoc verbo instavratur. Diliges proximum tuum sicut teipsum. Thow sall nocht commit adultery, thow sall nocht stel, thow sall nocht heir fals witnes, thow sall nocht couit ony thing fra thi nychnbour, and gif thair be ony other command it is comprehendit in this word. Thow sall lufe thi nychnbour as yiself. For, sen lufe of our nychn- bour is nathing ellis, hot to wil and desyre gud to him, quhaseair lufsis pair nychnbour as pair- self, thai do as thai wald be done to of resone.

Thai will thame na skayth with thair hart, thai speik na evil to thame with thair mouth, thai do na skayth to thame in pair deidis, hot contrary, thai will thame all the gud pai 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 luffis thair nychbour fufesillis
the law. And because that this command biddis
ds lufe our nychbour as our self, we suld first
leir etter quhat maner we suld lufe our self, to
yat effeck, yat etter the same maner we may lufe
our nychbour. You suld we lufe our self?
Uraly, thre maner of wayis. First we suld lufe
our self and sa our nychbour with an honest"halie lufe, nocht to syn or to perseuere in syn, or
to foster and nurisch our self or our nichbour in
euil, for as the Prophet sais in the Psalme: Qui
diliget iniquitatem odit animam suam. Quhasa luffis
wikitnes or syn, he hettis his awin saule. And
cuin sa sais the wisman: Qui sibi nequam est, cui
bonus erit? Ye that is euil to him self, to quhome
can he be gud? Thane it followis weil, that no-
ther proud man, nor ireful, inious, swere, cowa-
tous, licherous or gloton luffis pair awin saul,
because pair lufe is nocht honest "haly, quhilk
lufe God requiris of vs all, according as the e-
ternal 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 remiission of synnis & grace of God,
qubarby our saulis may be saiffit. According
as it is writtin in the wisman:

Miserere
Ane introduction to the commandis

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

Secundlie, we aucht to lufe our self and sa our neibbour, w ane affections I trew lufe unsenzetly.

Trew and unsenzet lufe.

For quhen we lufe our nychbour 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 be him ceissis, thane incontinent we ceis to lufe him. Of siclike 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 vs company at our burde, to tak part of our meit, bot he will nocht hyde with vs in tyme of our nede. And y warld (alace thairfor) is full of siclike luffarís, quhairfor chrístin man, leir to lufe thi nychbour as thi self trewly and unsenzetly. That is to say, as thow luffis thi awin self at all tyme baith in prosperite and aduersite. Sa thow aucht to lufe thi nychbour with perseuernce, according as the wisman sais speikand of a trew freind: Omni tempore diligit qui amicus est & frater in angustiis comprobatur. He that is a freind luffis at all tymes, I a brother is knawin in tyme of trubil. Alswa thow suld leir to lufe him effectuusly, nocht with fair wordis allanerly, bot with word and deid bayth according as S. Jhon sais: Non diligamus verbo
of the second tabil.

verbo neque lingua, sed opere et veritate. Lat vs
nacht lufe our nychbour allanerly with word and
younge, bot with deid and yerie. To quhom agreis
sancct Paul sayand: Dilectio sine simulatione. Lat
our lufe be without dissimulation or fenzetnes.
Thairfor all thai gubilk luffis pairo nychbour allan-
erly in yyme of thair prosperite and nocht in yyme
of thair aduersite, or allanerly sa lang as thai get
profitt be thame, or allanerly with pairo word & nocht
with thair deid at pairo powar, thai lufe nocht trewly
thair nychbour as thame self. Of quhom the pro-
phet sais in the Psalme: Loquuntur pacem cum
proximo suo, mala autem in cordibus eorum. Thail
spiek peace with thair nychbour, bot mckil euil re-
manis in pairo hartis. Thridly, we suld lufe our
nychbour as our self with just ordour, quharof it
is writtin: Ordinaut in me charitatem. God al-
mycht our heuinaly 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 woldly geir under our self. Thairfore
quha luffis yame self, pairo nychbour or pairo wold-
ly geir abone God or mair thane God, sa that for y
lufe of thame self, thair nychbour or pairo geir, thai
care nocht to brek y command of God, yai lufe nocht
thame self or pairo nychbour with ane just ordour of
cherite. Thairfor our saluion sais: Qui amat pa-
trem aut matrem plusquam me, non est me dignus, et
qui amat filium aut filiam super me, non est me dignus.
he pat luffis his father or mother mair thane me,
he is nocht worthy of me. And he pat luffis his sone or

Constant
and perse-
erat lufe.
Ane introducitioun to the commandis

or his dochter abone me, he is nocht worthy of me. That is to say, gif the case fortune pat other thow mone displesse thi father or thi mother, thi sone or thi dochter, or ony dther freind or nychbour, or els yow mone displesse God, be breking of his command, sa that thow can nocht baith plese God & thame togidder at pat tyme, thane in this case yow suld keip the orduour of cherite, 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 d'ulesum thing, in sa mekil that gif thow do nocht pair counsel & bidding, thow sall tyne thair fauvour. In this case cure nocht to tyne thair fauvour, that thow may haif the fauvour of God, and sa doand yow lufsis God abone thi nychbour. Hairoir gif ony man or woman wald counsell or com-
mand & to do ony thing, expresle agane the com-
mand of God, and that vnder na les paine than tinsal of all thy worldly geir and landis, ze and of thi life, qubilk 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 lufsis God abone thi-
self according to the daw orduour of Chërite.

The xv. Cheptour.

Quhen alnychtly God sais, lufe thi nych-
bour as yi self, we suld leir to kaw quha is our nychbour, quarin the Jewis and also mony christin men and wemen at begilit,
understanding
to the second tabil.

understanding the command of God in ane wrang sence, thinkand that na man is thair nychebour, bot thai allanerlie, quhilk ar thai carnal and wordly freindis, pair awin cuntremen, or yai y dwellis neir hand thame. Bot our saluiour techis in the parabil or similitude quhilk he gaif of y woundit man yat lay in the hie way, betuir Jerusalem & Hierico half dede, half quik, yat ilk a man is to euer man a nychebour, quhilk other hais mercy of ane othir, or ellis to quhom another man ma haif mercy. That is to say, al men & wemen may be callit my nycheours, quhilk hais mister of my help, and al men and wemen may be callit my nycheours, quhilk may help me, sa all men is nychebour til euer man. For y Samaritane, suppose he was of ane strange cuntre, he compit = mangis y Jewis as ane enemie, hit because he come by the woundit Jew seand him, had compacience on him and helpit him, he was his trew nychebour. Nuhairfor, quhen God biddis the lufe thi nyche- hour as thi self, yow suld understand by this word nychebour, all men and wemen, quhider thai dwell neir hand or far of.

Nairourir, the Jewis understude the same com- mand in ane wrang sence (and lykwais dois mony christin men and wemen) trowand yat yai suld alla- nerly lufe thair freind, and yat thai may lauchfully bet thair enemie. Bot our saluiour Christ in the e- uangil giffis the trew understanding of the same command, techand plainly, y swa givand command to lufe bayth freind and fa. Thir ar his wordis:
Ane introduc[tion to the commandis

Math. 5

Au[d]istis quia dictum est, diliges proximum tuum & odio habebis inimicum tuum. Ego autem dico vobis diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro perseverentibus et calumniatibus vos, vt sitis filii patris vestri qui in cœlis est, qui solern 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. Ze haife hard hou it was said: Thow sall lufe thi nychbour & bet theine enemie. Bot I say to zow, lufe your enemieis. Blisse thame that cuessis zow, do gud to thame that hettis zow, pray for yame quhilk dois zow wrang and persecutis zow, that ye may be the sonnis of zour father quhilk is in heuin, for he causis his sonne to rise on the euil and the gud, and sendis his rayne on the just and unjust. For gif ze lufe yame (allanerly) yat luffis zow, quhat reward sall ze haife? dois nocht the Publicanis euin sa? And gif ze be freindyly to zour friendz only, quhat singlar thing do ze? dois nocht the Publicanis alswa sitlik wais? Ze sall thairfore be perfit, euin as zour father in heuin is perfit. In thir wordeis of our saluion we may understand that quhasa hettis bot ane man in all the world, he luffis nane in all y world, with the lufe of cherite and meritoriously to the plesour of God, suppose he may lufe yame with ane worldly or natural lufe. And quhy? For Cherite is excludit and put away fra
of the secund tabil.

fra § saule of man be ane deidy syn, than it folowis weil, that gif thow beir hettred at ony man, quhat-
sumeuir he be, freind or fa, nychbour or stranguer,
thow hais na cherite, and haiffand na cherite, thow
art in the stait of dampanatioun, according as ye A-
postil sanct Iton techis: Qui odit fratrem suum, in
tenebris est. He that hettis his brother, he is in
myrkenes. And gyf ony man wald say aganis this
doctrine, allegging that certane sanctis in ald tyme
hettit pair enemies, exemple of the haly 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 perfite hettrend be-
cause thai war myne enemeis. Alswa our saluiour
sais in the euangil of sanct Luke: Si quis non odit Lucexiii.
patern suum et matrem suam et vxorem &c.
Dubahsa hettis nocht his father and his mother etc.
Of the quhilk wordis an unleirit persone mycht
gaddir, that it war lesum to het our enemeis. To
the quhilk objeccioun we mak this answeir. That
in al our deidis of lufe, sa mekil as we may, we suld
follow the exemple of God, according to the teching
of sanct Paule: Estote imitatores dei, sicut filii
charissimi. Be ze folowaris of God as deir sonnis.

Now we fynd in the haly writ, yat God allmychyty
luftis & hettis. Quhat luftis God? Trewly 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.

Quhat
Ane introducitioun to the commandis

Quhat hettis God? Ueraily, God hettis al vice and syn, quhilk is not maid be the command of God, bot allanerly 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 wickitnes and dois euil. Thus tharsfor we aucht to do to all men and wemen, lufe thair persone with cherite, and also in all men I wemen we suld het thair vice and thair syn, with all thair euil conditionis, I help with all our diligence to bring thame fra vice to vertew, fra synpe to grace, yat sa we may lufe bapt thame self I thair gud conditionis. Now etter yat ze knaw hou ze aucht to lufe zour nyckhbour, I quha is zour nyckhbour, ze suld oistymis considdit thai thingis quhilk speciallie mouis chystin men and wemen to lufe thair nyckhbour with the trew lufe of Cherite. Quhairof the first motiue is, the lufe quhilk we haif to God, for quhasa luffis harcellie pair Lord God abone all thing, the same lufe mone neidis steir thame to lufe thair nyckhbour. And as sanct Iohn the euangelifist sais: Si quis dixerit, quoniam diligo deum, et fratrem suum odiit mandax est. Gyp ony man will say, I lufe God, I hettis his nyckhbour, he is ane lear. And doubts it is nocht possible that a man or woman lufe God, bot the same man sall lufe his nyckhbour, nother may a man lufe his nyckhbour, bot also he sall lufe his God, sa mekil is the lufe of God I our nyckhbour fessinit
The second tabil.

fessinit and linikit togiddir, yat the tane lufe can nocht be had without the tother. Example, gif a man wald say, yat he luffis the king, & hit hettis the kingis sone, or the kingis membres, he may wel be callit ane lear. Now al trew christin men ar soonis of God be adoptioun, & spiritual members of the mistik body of our saluiour Christ. &uhairst for it is nocht possibil yat a man quhilk hettis his nyochour, may lufe God sa lang as he hettis his nyochour. The second thing quhilk suld mowe vs to lufe our nyochour, is & special command of our saluiour, quhilk a litil afore his departing fra this warld be his passioun, amang all dther 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 luffit 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 adinuicem. &e 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 up deid men to life agane. Bot & trew & special takin, to knaw zow to be my disciples, is gif ye haif lufe & cherite ane til ane dther. &uhairst for christin men lufe thi nyochour, yat charby & may schaw thi self to be a trew christin man.

The
Ane introducitioun 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. Ilka best naturely luftis the best, that is lyk to the self in nature. Now sen we ar al lik ane till ane bthir, in our nature, at being maid be ane God, to his awin propir image & liknes, it followis, that quhasaenur luftis nocht his nychbour, nocht only is a brekar of ø law of God geuin to Moyses and ratisfeit be our saluour, bot also he is a brekar of the law of nature, quhilk God hais prentit in ye hartsis of all men and women.

Now thairfor christin peple we exhort yow to tak gud tent to the declaration of the seuin commandis contenit in the secon tabil, quhilk is geuin to zow of God himself, to ordour zow and direk zow in the treu lufe of zour nychbour, quhilk euirmair ye aw to haif towart him, in zour deidis, wordis, & in zour hartsis.

The xvi. Cheptour.

The secon tabil of Moyses contenis vii. commandis, quhilk techis vs hou we suld heir vs to our nychbour, of the quhilk the first command and fourt in nowmer is this.

ONORA patrem tuum et matrem tuam vt sic longevus super terram, quam däa deus tuus dabit tibi. Exo. xx. honoure thi father & mother, that thow may haif lang lyfe and gud dais upon the erd, quhilk thi lord God sail gyf to the.

Dihat
The fourt command.

What is the ordour of the fourt command? As the thre commandis of the first tabil ordanis vs to do our dewtie to almychty God our heuinly father, techand vs hou we sulde servie him with our harris, our wordis and outwart deidis, sa be convenient ordour followis the fourt command, qubilk giffis instructioun hou we sulde do our dewtie till our parentis fatheris and motheris & eldaris beir in this world, qubilk be the ordinatioun of God hais reule and gouernance our vs in gods stede, and tharfor nict effir God & abone all other nychbouris we aw to thame honour and obediens. Quhou mony maner of fatheris ar schawin in the halie scripture? Thre. The first is our naturall father & mother, qubilk be the benefitt of GOD brocht vs into this world. And of this natural father and mother, this commandis specially geuin. Of whom it is wriitin: Qui timet dominum honorat parentes, & quasi dominis seruiet his qui se genverunt. Ye that feiris GOD, honouris his father and mother, and will be content to mak servie to thame qubilk hais brocht him to this world. The secund fatheris ar thai qubilk hais cure and charge of our saulis, as hyschoppis & personis, qubilk be thair office, sulde, be the seid of gods word, beget vs to the faith of Christ, syne nu-risch & bring vs up to the perfectioun of a christian lyfe, and thir ar callit spiritual fatheris. Sa the Apostil said to the Corinthiannis: Non vt? fundam vos hec scribo, sed vt filios meos charissimos moneo. I wriocht yis to schame zow, bot as my deir chil- dren I warne zow, for suppose ze haif ten thousand instructouris
The fourt command.

instructouris in Christ, zit haif ze noch mony fa-
theris, for I haif begotten zow in Christ Jesu;
through the Evangel. And to the Galathianis he
saies thus: Filioli mei, quos iterum parturio, donec
formetur Christus in vobis. By litil children of
quhom I trauel in byrth agane, qubil Christ be
formit and passionit in zow. The thrid father
is all ciuile magistratis, yaf is, al kingis, prin-
cis and temporal reularis of our common weil,
quhilk in auld tyme amang the Romanis was
wont to be callit patres patrie, fatheris of y cun-
tre. And sa we reid that quhen a certane prince
of Siria callit Naaman, came to the Prophet
Helyseus to be curit fra his lyppir, his servandis
callit him father, saying: Father, gyf the Pro-
phet had said to the a greit mattir, thow suld
haif done it. And schortly all thai that haiz
cure and charge our vs under God, generally
may be callit our fatheris, for samekil thai that
suld rule vs in pait office, with siclike fauour
 diligence as the natural father reulis his sone.
To quhose also we suld gise honour, service, 
obediens as the sone dois to the father: Filii o-
bedite parentibus per omnia, hoc enim placitum est
domino. Barnis (sais sanct Paul) obey zour fa-
ther and mother in all pointis, for this is Gods
command. Et vos patres, nolite ad iracundiam pro-
vocare 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 dredour of God. Qui bene pre-
sunt
The fourth command.

sunt presbyteri, duplici honore digni habeantur, maximque qui laborant in verbo et doctrina. Dicit enim scriptura: non alligabis os boui trituranti. Et dignus est operarius mercede sua. The prestis yat reinule weill at worthi of doubil honour, maist of all yai yat labouris in the word of God, Et teching, for the scripture sais thow sal noch bind vp the mouth of the Dr that trampis out the corne quhilk was thair theresching. And it is all a thing to say the labourar is worthi of his wagis. Communicet autem is qui catechizatur verbo, ei qui se catechizat in omnibus bonis. Lat hyn yat is techt in the worde, minister to him quhilk 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. Seruandis (sais sanct Paule) Ephe. 6. obey carnal masteris with dreedour and reverence, 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 serve 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 sielik to thame, be nocht rygorous and bitter to thame, knawand weill that zour Lord is in heuin, to quhome all men is lyk in pryce and all bocht with aine blud of Christ.

M. I. Omnis
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. Euereilck man submit himself (sais S. Paule) to his auctoritie of hear powarlis, for their is na powar bot of God, and quha resistis to the powar, resistis to Goddis ordinance. And gif ye wald speir, to quhat powar suld I obeyer? He answeris, to his powar quha beris 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, quhidder it be to the king as to the principal, or to the principalis and lordis, as thame that ar deput be him. Reddite ergo omnibus debita, cui tributum, tributum, cui vectigal, vectigal, cui timorem, timorem, cui honorem, honorem. Nemini quicquam 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, hot euereilck man to lufe ane ane other amang your self.

And of the obediens dettit to be giffin to our spiritual reularis and prechoris, it is comman-
dit in the Epistil unto the Hebrewis: Obedite prepositis vestris, et subiacete eis, ipsi enim peruigi-

lant
The fourt command.

lant quasi rationem pro animabus vestris reddituri, vt cum gaudio hoc faciant, et non gementes, hoc enim non expedite vobis. Obey thame that hais the reule ouir zow, and submit yourself to yame, for thai walk for your saulis, euin as thai that mone gif acompt thairfor. That thai may do it with joy and nocht with greif. Schortly, this command techis a man hou he suld beir him to all men quhilk hais powar ouir him un- der GOD, as father and mother, maister and huslye, the temporal powar and the spiritual. Whaht is the rycht keping of this command? To lufe with thi bart thi father and thi mother, honour thame, obey thame, gife thame part of thi temporal guddis gif thow hais and thai mi- stir, ye mak thame service, gif thai mister for eild or seikness, schortly, 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 haif schawin afore be S. Paule. Do reuerence and trew service to yi maister, and all thame that giffis the wage. To obey the temporal powar. Kingis, Lordis, Schirrissis, Prouostis, Balveis, do thame reuerence I mur- mur thame nocht.

Qua brekis this command? Tha brek this command, first, that thinkis schame of thair na- tural father I mother for thair pouertie, seiknes or mischance. Tha thait denyes pair necessarie sustenta-
The fourth command.

sustentationoun to thame of meit is cleyth or harborye
in tyme of thair mister. Bot maist of all, thai brek
this command quhilk bannis thame, puttis handis
into thame, bakbytes thame, hettis yame, f obevis
thame nocht. Alsa thai that tholis nocht thair fa-
ther and mother, suppose thai do yame injuris and
be cummingsum. Second, quha honouris nocht
and obevis nocht yair spiritual beddis, prelatis and
pastoris, and will nocht pay thair teyndis f dewteis
as thai ar oblissit be the law. Thirdly, thai that
honouris nocht the temporal powar, or thair awin
masteris, quha fullfills nocht yair commandis faith-
fully or obevis yame nocht, suppose yai be evil and
thrawart, quhene thai command na thing againis
Gods command f haly kirk. Thai that makis
setiounn agane thair prince, reulmen or reular, or
that risis or causis othir rise againis thair heidmen,
quhasa is fals or negligent to do yair 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 transgresa-
souris of this fourth command ar punissit, and hou
the keparis ar rewardit of God. We reid in the
auld law, that the same quhilk was inobedient, stif-
hartit and thrawart to his father and mother, was
led to ye port or place of jugement, and be the peple
was stanit to the deid. We reid in the buke of the
kingis, that Absalon maid setiounn aganis his
awin father king David, quharfor he fled in batt-
tel, and in his being his hair fessinit about a stark
branch of aue Aik tre, his Hule zeid away fra un-
der
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 speiris, be the handis of Joab ane of the
principal captanis of king Davidis weirris, and
sa deit a miserable deid. Second, quhasa contem-
nis to be obedient to their 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
saluioyr Christ that ordanit thame. Heir quhat
he sais to yame: Qui vos spernit, me spernit. Quha
yat dispysis yow, thai dispise me. Chorie, Dathan,
and Abiron rebellit aganis Yoises and Aaron,
dispsand to obey pair auctoritie, quhairfor the erb
oppinnit and swellit thame, 
sau leiuand zeid to hel.
That terribil vengeance quhilk God tuk on yame,
andsua was writtin for our instructioun, sald moue
and warne all men and wemen to honour and obey
pair superiouris 
reularis, and to abstein fra scor-
ning, dispsysing and rebellioun aganis thame.

Thirdly, quhat punissioun is ordanit for thame
quhilk wil nocht he obedient to thair temporal fa-
theris, that is to say, to the king and his jugis and
officearis, it is plainly declarit he sanct Paule to the
Romanis, sayand: That quhasaeuir resistes the
auctoritie of the king, he resistis the ordinatioun of
God. And thai that resistis sall resaif to thame self
damnation. For reularis ar nocht to be feirit for
gud warkis, bot for euil, gyf thow wald be without
feir of the auctoritie, do well thame, gyf thow sall haif
commendation 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 sweird he for nocht, for he is the minister of God, and takar of venge-
ance to punis thame that dois evil, quhairfor ze mone neidis obey, nocht only for punished, bot also because of conscience, meaning that it is deidly syn to rebel or disobey & lauchfull aucto-
rite & leful command of & king & his officiaris. And as for the reward of thame qubilk kepis this command, it is plainly promissit in the end of the same command, in thir wordis: Et eris longeuus super terram. Thow sall haif lang lyfe upon the erd. It is ane convenient reward, that yai may haif lang lyfe qubilk dois pair dewtie to thair father & mother, qubilk undur God gissis to thame thair lyfe. And be the promis of lang lyfe, understand nocht only to leuie mony dais, bot also understand peace, tranquilitie, prosp-
eritie, abundance, or at the lest sufficient leuing 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 hon-
ouris thair father and thair mother. Nochtthe-
les, sum tyme God almycht for sum causis sein to him expedient, gissis to gud barnis bot schoet dais, and that for thair weil, suppose it is un-
knowin till vs. According as it is writtin in the buke of wisedom: Raptus est ne malicia mutaret intellectum.

Promis of reward maid to the keparis of this fourt com-
mand.
The fourth command.  
Fol. xlviii.

intellectum eius. The just man was taking away fra this life, that malicious or evil men suld nocht alter or change his mynd fra God be vi-

olent tormentationis. Bot trewlie we that ar christin peple maist of all xconsidder, lufe and desire the lang lyfe promissit till vs, in the kingdome of heuin, qubilk the haly Prophet callis the land of lyfe, sayand: Credo videre bo- Psal. 26. na domini, in terra viuentium. I trow (sais he) to se the xgudnes of the Lord, in the land of leuing men. For doubtles this present warld may well be callit the land of deade, bot the warld to cum, qubilk salbe in the kingdome of heuin, suld on-

ly be callit the land of lyfe, quhair thair is lyfe, and neuir deade. Thus guid peple, ze may be sickar that God will punis the transgressouris of this command, and largelie reward all the keparis of the same. To him thairfore be ho-

nour and thankis, louing and gloir for euir and euir. Amen.

The fift command.

The xvii. Cheptour.

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

the ordour of the fift command
The fift command.

he is redie to do skayth to his nychbour quhilck no-
ther feiris God nor man in Gods stede. Thairfor
be just ordour efter ye thre first commandis, quhilk
biddis vs do our dewtie to God, and efter the fowrt
command quhilk biddis vs do our dewtie til our fa-
theris in Goddis stede, followis the laif of the com-
mandis, quhilk at sit in nowmner, and giffis till vs
instruction hau we suld ordour our self till our
nychbour, in deid, word, and desire of hart. And be-
cause that till our nychbour na temporal or erdly
thing is darrat and mair precious pane is his awin
bodylie lyse, in this fift command God almychtyn
forbiddis vs to do any skayth till our nychbour in
his persone, quharby we may hurt his bodylie lyse.

What is the trewer reposeitoun of ys 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 racha,
reus erit concilio. Qui autem dixerit fatue, reus erit
gehenne ignis. Ze haif hard hou it was said to yame
of avuld tymne: Thow sall nocht commit slaughter.
For be that slais sal be gilthie of the jugement. Bot
I say to yow, quhasaenuir; hais bittrent at his bro-
ther salbe gilthie in danegir of the jugement. And
quhasaenuir sais to his brother racha (that is a ne
lythlesful crabit word) be is gilthie and in danegir of
the counsell. And quhasaenuir sais to his brother
fuite, he salbe gilthie in danegir of the fire of hell.

In
The fifth command

In thir wordis our saluour teechis that the law of God is spirituall. For to fulfyl this command: thow sall nocht slay or commit slaughter, it is nocht vneuch to keip thi handis or outwart membres fra slaying of any persone, bot in thys command alswa, God re-
quiris yat thow keip thi mynd or thi hart fra al un-
lauchful wraith & crabitnes, mairatour fra malice and hetred qubilk is the first beginning and occa-
sioun of all unlauchful slaughter and dther hurtis
done to our nychebour. Therfor he sais, quhasa-
enir is angriic at his brother, is giltie in the jugement of God, according as sanct Ihone sais: Omnis qui
odit fratem suum homicida est. He that hettis his
brother is ane menslaair. Understand in y jugement of God, qubilk seis the hart and the wil of man, and
jugis etter the samyn. Duby sais he, quhasa is
angry at his brother? It is weil sperit, for it is nocht
all ane thing to be crabit at thi brother, & to be cra-
bbit at thi brotheris fault. The first is euirmair
unlauchful, for be the command of cherite we suld
lufe our nychebour (qubilk is our brother in Christ)
as our self. That is to say, to will & desyre als weil
gud to him in bodie and saule as we will and desyre
to our self. Sae we suld nocht be crabit at ye nature
or persone of our brother. Bot it is nocht aganis y
command of God to be crabit agane the fall of our
brother. For we suld quhen neid is, angirly repreu-
the fall of our nychebour, qubilk gif we do for his
instruction, just correction and amendment, it is
nasyn, bot a commendit vertew, specially to all yame
that hes cure and charge of ony other, according as

N. I.
The fift command.

it is said in the Psalme: Irascimini et nolite pec
care. Be crabit $ sin nocth. And the same Pro-
phet sais: Iniquos odio habui. I haif brett the
wicket men. Without this halie crabitnes no-
ther can jugement stand, nor vertew incre, nor
synnis be restrenit, as sais the doctour Chris-
stone. Tell vs thane the rycht keping of this
command. Almychty God in all commandis ne-
gative includis ane affirmative, that is, quhene
God forbiddis syn, in $ same command he biddis
vs haif the vertewis qubilk ar contrary to the
same forbiddin syn. Sa in yis command quhen
he forbiddis slaught and all occasionis of the
same, as hettrent of the hart, indignatioun of $ 
doce signisfit be Racha, manifest injurious
wordis signisfit be this worde fuile, he biddis
vs be pacient, meik and sweit, kind and merciful
noch to hald in our mynd hettred, inyve, 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 $ deliver our nych-
bour be word and deid, fra perel of saule $ body
to the vtermaist of our powar.

Quha bre-
kis this com-
mand? Thai brek this
command that fytis $ fechtis with thair nych-
bour, quha sais ony worde that cumnis of un-
lauchful Ire and crabitnes, quha callis ane o-
ther fuile of malice, or sais ony iniurious words
to him, nyknams, bannning, backbyting, or scorn-
ing, quha lattis his nychbour dee of hungir,
thirst, cald, seiknes, presone, $ helpis him noht to
his
his powar, quha wil nocht forgif to al pair nyche-
bouris thair offencis \& will nocht pray for thair
enemies, luftis yame nocht or helpis yame nocht
at the lest tyme of thair extreme need, quha of
crabhtunes committis slauchter or murtherour, mu-
tilation, or lais on his nychebour ony violent han-
dis, quha inbyis pair nychebouris gud fortune,
quha sawis discord and fosteris it, quha rasis
pley amang nychebouris, alswa thai that may
mak concord amang nychebouris or betuir fayis
and does it nocht, and puttis nocht away at euil
occasionis thairof. Duhibder gif kingsis and
temporal Jugis synnis aganis this command,
quhen be ordour of the law thai condemne to
deade theissis, menslaaaris and murtheraris, re-
dareis, trattouris, and siclik misdoaris, pertur-
batouris, and destroairis of the common weil?
Na. For this command is giffin to priuat per-
sonis \& takis nocht the temporall powar away,
that thai may nocht punis misdouris, for thai
haif auctoritie of God \& at Gods servandis or-
danit to do vat. Nochttheles, yai syn greuously
in twa pointtis. First, gif yai lauchfully ken
ony siclike misdouris win pair boundis quhariof
yai haif auctoritie \& tholis yame, lukis at yame
throw pair fingaris, \& will nocht punis yame, o-
ther for lufe of geir or carnal affection or sum o-
ther daft opinion, be resone quharof misdouris
takis mair haldnes to perseuere in euil, \& the com-
mon weil is hurt. Siclik conatousnes, carnal
affection, \& fulis mercy can nocht be excusit fra

N. II. Secund

Temporal
Jugis syns
greuously
in twa
pointtis.
The fift command.

Secund, gif pai in jugement punis misdouris, nocht for the lufe of justice & the common weil, bot rather of iec, malice or hettret aganis the persone or his freindis, or for lufe of his landis or geir, lykwais thai syn greneously sa doand.

Quhat panis ar ordanit for the brekars of pis 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 slaaris 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. Quhasacuir sheddis the blud of man, by hy ordour of justice, his blud sal be sched, be hy ordour of justice, because yat man is maid to hy ymage of God. And in hy law of Moses it is writtin thus: Qui precusserit et occiderit hominem, morte moriatur. 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 saluour hais the same sentence in the euangil of sanct Mathew: Qui gladium accepit, gladio peribit. He that takis the sweirde, sall pereis with the sweirde. Understand thir wordis, & all siclik, of thame that takis a sweirde to slay his nybbour, nocht kepand the ordour of justice, he is worthy to pereis & to be slaine, be hy ordour of justice. And the Apostil sanct Paule rebersand the deidis of the flesche, reckins manslaughte amang thame, sayand estir hend thame all, quha sa dois thame & siclik, sall nocht get the kynge dom of God. Our Lord
The fifth command.

Lord God his awin self is a special defendar of this command, will nocht choile menslaaris to eschape punitioun. He said to Capn that slew his brother, quhair is Abell thi brother? Vox sanguinis fratris tui, clamat ad me de terra. The voice of ye brothers blude, cries vengeance to me fra the erd. Quhhat will ze mair? All menslaaris leuis alwais in feir quhairsauerdo thai dwel, because their conscience commonly is neuir in rest and tranquilitie. Quhait to suld we spek of the reward that is promissit to the keparis of this command? Is it nocht perfect lyfe and cherite (quhilk k epis, helpis, and defendis our nychbouris bodie, wife, and geir) the perfectioun of the law? And thair for quhasauerdo helpis defendis thair nychbouris lyfe, thai sall get reward in the kingdome of heuin, quhaito to 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 efter 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 nirt injure or wrang is to violat or to file carnally his nychbours wife quhilk is a persone w him maist deitly bond in the sacrament of matrimonie. Our saluour Christ in the Euangil erponis alswa the sart command in siclik maner as he erponit the sifth, teching that
The saxon command.

that this command nocht only forbiddis all outwart adultery committit in deid, but alswa the same command forbiddis all inwart causis and occasiouns of adultery, as licherous sichtis, despris, consenting, lustis of concupiscence in thart. 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. Ze haif hard how it was said to yame in auld tyme. Thou sall nocht commit adultery. Bot I say to zow (sais our saluiour) quhasaeuer spys or likis upon ony woman haif- scheid ony lufe I desire to hit of concupiscence, he hais committit adultery with her ellis in his hart. Lyk as hettrent, wrath, and malice of thart, is the rute and beginning of all mannis slauther, sa is carnal desire, lust and concupiscence of the hart the rute I beginning of adultery I all kind of lichorie. Wbat is the rycht keepin of this command? To be chaist in mynd, word thart, to be temperat in meit, drink thart, to put away all occasionis of lechorie, quhais manys kinds at heir forhiddin, suppose adultery be specially namit. For, fornication was nocht tholit a- mangis th Jews unpunisit, as oppin huirdom and manifest adultery is daily doin amang christin men, aganis the command of God. Haireuir, amang the Jews incest and synnis aganis nature was punisit with deade, as it is schawan plainly in the buke of Levittis.

Now thairfor ze sall understand yat pair is the
The saxt command.

The first is kepit amang gud marvyt men and wemen that leuis ane chast lye in the stait of matrimonie, kepand yameself alwaiss within the bondis of yat sacrament, Nuharfor S. Paule sais thus to the hebrewis: Honorabile co- Heb. xiii. nubium, et thorus immaculatus. Lat marriage be holdin honorable, and the bed undeifylit. You suld nocht marriage be honorable, sen it was ordainit be almyghty God in the beginning of the world, for multiplication of mankind, in ye new testament ratyfyt and alsna grantit in remed of concupiscence to eschew fornicatioun, to all thame quhilk hais nocht lauchful impediment, bot yat yai may lauchfully marry be § ordinans of Gods law § haly kirk. alsna our saluiour gaif honour to marriage with his awin presence, and kythit his first marakil in ye Cane of Galile turnand the wattr into wyne.

The second dege of chastite is mair persit than the first, is kepit amang yame yat leuis ane chast lye in the stait of wedohede, 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. Beatior autem erit, si sic permenserit secundum meum consilium. The marreit- women is bond to the law of matrimone, als lang as hir husband leuis, bot gif hir husband dee, sche is deluierit fra that law, and with quhome sche pleis, let hir marrie, bot lauchfully es-
ter § ordinatioun of our Lord. Nochtheles sche sall be mair blissit or happie, gif that sche remaine euin still unmarvyt eftir my counsel.

The
The saxt command.

The thrid degre of chastitie is mair persit than the first and seconnd, and is kepit amang thame quhilk lissis ane chast lyfe in the state of virginitie, quhilk sanct Paule counsellis as a greiter perfection of chastitie, sayand thus to the Corinthianis: Qui matrimonio jungit virginem suam, bene facit, et qui non jungit melius facit. He that joins 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 keipis this command, quhilk lissis ane chast life according to yair stait, dege £ uocatioun.

Quha brekis this command? First, quha com-mittis adulterie with yair nychbouris wife other in bodie or in mynd, quhidder thai be bayth marreit or the ane allanerly, quhilk syn was punissit with the dede in the auld law. Sa king Davi'd spunit gre-viously, and was gresously punissit, bayth in his sonnis, and his wiffis, for bayth he tynt his harne gottin in adulterye, and was coackit and compellit to flee his awin sone Absalon, quhilk entrit in to a-buse 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 Jugis, that almaist the hail tribe of Benjamin was slaine, for ane adulterie be oppressioun of a Lевittis
The sixt command

Leuittis wyfe. Bot alswa Abimelech the king was punissit be God, nocht for committing adultery in deid with Sara Abrahams wife, bot allanerlie yat he had despire and purpose thairto.

Secund, thai syne greuously agane this command, yat takis virginis maidinhede, specially gyf thai be handfast with ony other, quhilk syn was pu-nissit with deade in the auld law.

Thirdly, thai syn mair greuously that reuissis ony woman, for the quhilk syn we reid yat Sichem the sone of Hemor, the prince of that land was slayne with his father, and all thair men and thair citie destroyit. Amon also king David 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, E lyis with yame yat ar neir of yair kin quhilk is forbiddin in the buke of Leuittis. The same syn was in ye law punissit with the dead.

Fift, quha dsis the syn aganis nature (above all the laif, synnis maist greuously) doand otherwais than God hais institute betwir man & woman.

Sart, all thai that synnis in simple forniciation quhibder it be with concubynis or huiris. And also quhasa pronokis othirs to lechorie, be foule speiche, sangis, taillis and pictouris, quha be foule thinking or feling, ffylis thameself, quha eschewis nocht the occasions of lichorie, drounkynnes, ydilnes, owir lang sleping, wantone flicht company, dancing, sin-ging, with othir siclik pronications. And quha may kep othirs busylit, be help & counsel & does it nocht.

O. I.

Finally
The saxe command.

Fynaly, to this command pertenys all yat the haly scripture techis of chastite, fasting, absti-
vence, 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 wir, quhilk helpis to keip and defende
chastitie.

The xix. Cheptour.

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

It wald be to lang to reherse to you all panis
and corporal vengeaunce quhairwith God al-
mycht in tymes bygane hais punissit the bre-
karis of this saxe command, nochttheles, part
of exremplitis writtin in haly wir, we sall reher

to you, to that effeck, that thir incorrigibil huir-
maisteris, inueterat fornicatouris, detestabil ad-
ulletris, and other brekaris of chastitie (quhilk
yai suld keip be the command of God and pair awin
special vocatioun) may se as into ane myour
thair awin dannpation. For doultis mony of
sielik fornicatouris, blindit be carnal concupi-
 mencence of thair hert, trowsis that simpil forni-
catioun is na deadly syn, nor to thame dannabil,
and sa nocht beand punissit be man & baiffand
na feir of God and alswa scheame of this wold,
being past the sched of thair heer, that leiuie con-
tinually in huirdome, thai corrupt the ayre with
the
The saxt command

the exemplil of thairunclean lyfe, thai lyse and cheris all yat ar siclik as thameself, thai het all yame Þ leiuis ane chast lyse. Thairfor we erholt thame all for the weif of thair awin saulis to leif thair huirdome, and to kep ane chast lyse, unles thai he punissit of God be greuous panis and plaigis, baith temporal Þ eternal, lyk as other hais hein punissit in tymie hygane.

In the auld law all adulteraris 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 heruin, 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 sall juge and condemne all fornicatouris and adulteraris. We Reid in the buke of Juges that for the vio-
lent adulterie doin to the wife of ane certane Levit, thair was slayne of the tribe of Benja-
min rrd. thousands of abil men of weir.

Salomon was first ane king incomparabill in wisedome and all gud properteis, bot after-
bend that he was giffin inordinatly to Þ lyse 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 Þ 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 ucr-

O: II.
The saxt command.

Yet blindness of the hart is the dochter of lichory.
Osee. 4.

raie twrew thairfor pat the prophet Osee sais, that all wantone licherous men and wemen ar punissit of God with blindness of hart, and sa thai put of the honest and chast conversatioun of man, & leius lyk brute bestis in thair awin sensual lust and plesour: Fornicatio, et vinum et ebrietas auferunt cor. For-

niciatioun or huirdome, wyne or dronkinnes 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, thair scheip and pair cattal was rest and had away thair barnis and pair wyffis was led in captiuitie, thair citie was put to sak and all was destroyit. Amang the causis of the greit flude qubilk drownit all the warld (aucht personis except) ane cause is assignit to be & lecherous lust of the fleisch. God almyghty cuist doune So-
doma and Gomorra, Sebaim & Adama with Se-
gore, fives nobil and fair citeis, with brontstaine and fyre, for thair abhominabil unclessenes of lichorie.

Gene. 7. And quhen our Lord was to destroy the forsaid citeis he reuelit the same destruction to Abraham, the first father of our faith, pat he mycht schaw it to his sonnis and servandis, to that effeck, pat thai mycht for seir of the punitioun of God, forbeir that dam-
nabil syn, and levue ane chast lyse. And quhairfor was all thir exempillis writtin, bot to gif vs war-
ning to fle fra the foule stinkand syn of lychorie les as we synmand as thai did, fall in siclik vengeance of God as thai did. And ane special exempil worthi to be notit of al kirkmen, is writtin in the first buke of
The sixt command.

of the kingis, quhair we reid yat Dphna and Phi-
nev, somnis of Hely priestis of the auld law under
the hie priest Hely thair father, was giffin to greit
wantones & huirdome, abusand the woman quhilk
came to mak sacrifice, yair father Hely the hie priest
kennit pair abusonis, and correkit thame nocht sa
condingly as thait war worthie, be reson quhairof
thai twa priestis Dphna and Phineis was slayne
baith on ait day, ye Arch of God was takin, quhen
tydans thairof was brocht to Hely thair father, he
fell backwart of his chear and bruk his neck. It is
to be feirit that siclik punitioun of God sall fall on
all thame yat kennis oppin fornicatoris, and may
and suld correk thame and will nocht. Bot suerly
letil ar temporal panis, in comparison of the panis
eternal of hell, quhairto all fornicatoris, and huir-
maisteris, be ë rycteous jugement of God ar con-
demnit, except yai mend pair liistis he treu 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: Nolite
erare neque fornicatores, neque ydolis servientes, neque
adulteri, neque molles, neque masculorum concubito-
res, neque fures, neque auari, neque ebriose, neque maledic-
ti, neque rapaces, regnum dei possidebunt. Be nocht
begylit, nother huirmaisteris or fornicatoris, nor
wyrshripparis of ydollis, nor adulteraris, nor soft
or unclein men, nother abusaris of thameself with
mankind, nor thevis, nor cowatous men, nor drown-
kin men, nor euil speikaris, nor reiffaris or appres-
saris, sall haif possessioun of the kingdome of God.

Comminat-
tioun of
eternal pa-
nis aganis
all lyche-
rus men &
vvemen.
1. Cor. 6.
The second place is to \[\text{Galathianis: Manifesta sunt autem opera carnis que sunt: fornicatio, immundicia impudicitia, luxuria, idolorum servitus, veneficia, inimicitie, contentiones, emulationes, ire, rixe, dissensiones, secte, inuidie, homicidia, ebrietates, comessationes et his similia, que predico vobis ficit predixi, quoniam qui talia agunt regnum dei non consequentur. The deidis of the flesche ar manifest quhilk ar thir, fornicatioun, ducernes, wantonnes, ydolatrie, witchcraft, brettred, contentioun, emulation, wraith, strif, sedition, seictis or hereseis, intrye, murther, drounkinnes, gluttony and siclik, of the quhilk I tell you before as I haif told you in tympe bygane, that yai quhilk dois siclik deidis saif nocht obteine // get the kingdome of God.\]

The third place is writtin to the Ephesianis: Hoc autem scito te intelligentes, quod omnis fornicator, aut immundus aut auarus, quod est idolorum servitus, non habet hereditatem in regno Christi et dei. Know this and understand, that na huir-maister or fornicator, na duclein persone or cowatos (quhilk is ye wyrschippar of ydoliss) hais heretage in \[\text{\#kingdome of Christ} // of God.\]

Now tak tent // thou lycherous man and woman hou the Apostil sanct Paule placis and settis fornicatoris // lycherous men // wemen in the first place of all thame that salbe excludit and put fra the kingdome of heuin. Thairfor // christin man lat cuirmair the wechtie command of sanct Paule sound in thi eris, quhen he sais Fugite
The saxe command

Fugite fornicationem. Flee fornicationem. 

Gyf you speir at me, how may I flee fornicationem: Trewe-ly, quhen thou fleis fra all thai thingis quhillk ar the occasionis 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 exce in etting and drinking, all ydilnes of the body with lang sle- ping, all company of wantone, lycht and lychorous personis, all soule wordis and unhonest talking. That thir ar the occasionis, nurissing & uphalding of ye syn of lychorie it is plainly schawin in the rbi 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, & occasionis 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 citeis was utterly destroyit for the syn of the flesche abominabil and nocht to be spokin, zit the special occasionis quhillk inducit & brocht yame to the use of the same syn, was pair pryde, pair glu- tony & pair ydilnes. Sa ye may se pat it is trew pat the wisman sais: Qui amat periculum in illo peri- Eccle. iii. bit. He pat luftis the perrel mone peris in ye same, that is to say, he pat will do onything quhillk is the occasiony of syn, he mone neidis fall in the same syn and sa finally peris except he amend his lyfe he trew penance. And sa conclude that na man can eschew fornicatioun except he fle the occasionis of ye same.
The saxt command.

Now last of all quhat special rewardis God giffis to all thame quhilk leuis ane chast lyse, the same Apostil declaris in the same place afore allegite: 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. Know 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 saluion Christ. Tharfor, magnifie ¥ heir God in our body, be ane elein and chast lyse. Quhat greiter gift may God gife to man, than to gife to him the halie spirit. Quhilk be his special grace, wyrkis all gudnes in vs, mouis vs to gud, gydis our harts be lyse, and gif we expel him nocht fra vs be syn, he will bring vs svinally to ¥ glorious kingdom of beuin, quhairsto he bring vs quhilk hais bocht vs with his precious blude.

Amen.

The seuint command.

The xx. Cheptour.

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

seuint command, he forbiddis al injuris anent thy nychbouris geir. Quhat is the perfection of vertew, quhilk God requiris to y rycht keping of this command? To be lyberal of thy awin geir at thy powr, to gif thame almous, quhen thay mister, to len yame glaidlie, quhen thay would borrow wout hope of wyning or of ockir, for sa our salvation biddis the do, saying: Qui autem petit a te, da ei, et volenti mutuaire 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 recipere, que gratia est vobis? Nam et peccatores peccatoribus fenerantur, vt recipiant equalia, verumtamen diligite inimicos vestros, benefacite, et mutuum date, nihil inde sperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benignus est super ingratos et malos. Gyff ye len to thame of quhome ze hope to resaue, quhat thank haue ze thaitfor? For synnaras alsa lenis to sinarz fai mai resaue alsme-kle agane, bat rather lufe ze your ennymeis, do gud f len, lukand for na uantage thairof agane, sa sall your reward he gret, and ze sall be the chyldreing of the hiest, for he is kynde, euin to the unthankfull f to the euill. To be schort in this mater, our Salue our teches playnlie, in ye parable of the rychte Gluttony, f pure Lazarus, that a man or woman quhilk hes worldlie geir, f may gyf to the pure, in tyme of thair mister and will nocht, that thay ar worthy to be condamnait to the fyre of hell. And at ye latter dai of extreme Jugement, he sal gyf possessed of the kyngrik of heuin to al thaim that in tyme of yis lyfe

P. 1.
The seuint command.

lyfe was content to exercise and use the werkis of mercy to the puer, and on the other parte, he sal condemne to the fyre of hell, all wyckit men and wemen quhilk ar unmercifull to the puer.

Be this command also we ar warnit to escow al ydilnes, to be occupiit in lesum profitabil labour, nocht only that we may thairwith wyn trewly a liuing to ourself, bot also pat we may be abil to help & puir in tym of paire neid, accordin to the wordis of S. Paule before reheersit.

Quha brekis this command? Trewly sa many men and wemen brekis this command, that thair few of all degreis and estatis that can excuse thame fra thyft, othir privatiely or pertly, plainly or ellis under colour. First, all theissis quhilk quyatly and wrangously takis mennis geir fra thame agane thair will: Videte ne forte furtiuus sit (hedus), reddite eum dominis suis, quia non licet nobis, aut edere ex furto aliquid, aut contingere. Take tent (sais Tobias to his wife) pat the kyd be nocht stowin, for it is nocht lesum for vs to sit or to twiche ony stowine thing. Secundly, al reffariss quhilk wrangously and oppinly with violence spulzeis other men of p aired geir, quhidder 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 possession of the kingdome of God. And for als mekil as the Apostil sanct Paule sais: Non solum qui ea faciunt, sed etiam qui consensiunt facientibus. That nocht
The seuint command

nocht only thai that dois evil ar worthie of the deade, but also thai that consentis to the doaris.

All princes & temporal magistrattis quhilk giffis command, licence, help, counsel and favour to ony siclike refarris be land or be see, or may stop yame and will nocht, may be comptit as refarris before God, and brekaris of this command. Sa it was said to Josaphat king of Jewrie: Amicitia jungeris. Thou gystis help to ane wic-kit man, f is jonit in freindschhip with yame yat hettis God. To siclyk Princis God sais thir wordis, quhilk yai suld tak tent to: Principes tui infideles, socij furum. Thi princis ar unfaithful, marrawis to theissis. Also gif kingis or princis, othir excede 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 excurse yame fra breking of this command. Secundly, 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 que etiam execant prudentes, et subuertunt verba justorum. Thou sall nocht (sais God) resaif rewardis or buddis quhilk blindis the prudent men, and subuertis and puttis doune ye wordis of just men. Non accipies personam, nec munera quia munera excecant oculos sapientum, et mutant verba justorum.

P. II. AND
The sevint command.

And agane thew sall nicht except in jugement any
manna persone, nor resaue rewardis, for rewardis
blyndis the eine of wysemen, and chengeis the wordis of Just men. Thridlie, na les is the syn of Prin-
cis, Lordis, Byschoppis, and othir Patronis spir-
tual temporall, quhen they find and promotis any unw-
worthy and unqualifeit man to any dignitie & benefitice in the kirk, for lufe of temporall geir to thair a-
win avantage, or of any othir freind or fremit. 
Nuhy sulde nocht that be callit theift, quhilk is ge-
vin for lufe of geir, that sulde be gettin frelie for the lufe of God and in respect of leitnyng and nertew?

Fourthly al Sacrilege is aganis yis command, quhen any thing ordanit to the honestie & convenient 
mynistration 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 weil for lufe of thair awin prey-
date and singular weil. Saftlie, all usuraris & ockirraris synnis aganis this command yat wil 
nocht len thair geir frelie, bot makis conditione of ockir, aganis the command of Christe. 
Seuint-
lie all thay quhilk hais servandis or wark men and 
wyll nocht pay thaim fee or waige, accordyng to condiition & thair deseryving, quhilk syn as sanct 
James sayis, cryis vengeance before God.

Auchtlie, all thai that stryks counze of unlauchfull 
mettal, quhair through the common weil is hurt and 
skaithit. & The nynte, all Merchandis that 
sellis corruppit & evil stufe for gude, and gyf thay 
or ony othir in bying or sellyng use desaite, fallate, 
periurie
The sevint command

pariurie, wrang mettis or weychtis, to the skaith of thair nychthbour, thay committ gret syn agane this command. Nother can we clenge fra breakynge of this command all kyndis of craftis men, qubilk isis 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, qubilk reffaris the Patrymonie of Christ (that is to say) teindis and offeryngis fra the christin pepil, ze sum tymie mair largelie than thay suld do, & wyll nocht mynister agane to the peple ye word of God, for the gude of yair saulis, the haly Sacraments for the consolation of thair saulis, & wyll gyf na parte of thair benefice, for ye sustentatioun of pure peple within thair parysching. For douteis thay ar hot dispensatouris or stewartis of the same, to be distrubit to thaim self sa far as thai myster to thair honest sustentatioun, & also to the pure peple of yair awin perrochyne in speciall, and in reparatioun of thair queir quben it nedis. Also nocht only yai braik yis command qubilk stelis, reissis, or committis ockir, qubay beglysis men with falsmet or mesour, quha sellis fals rottyn merchandyis, hot also thay that be falset, optenis othir mennis heretage or takis vp thair rentis, quha that papis nocht servandis & lanhborous men thair feis. All wrecsis & wyll be ground ryche incontynte, qubay be fraud, falset, and gyle twynnis men and thair geir, quhay may keep thair nychbour, fra pouertie and myschance and does it nocht. Quhay takis quen sair mail, ouer mekle fer=me or ony blake maillis, fra thair tennands, or put tis

Certane
craftes
men.

Certan be
nesfit 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 hership.

Duba inuies his nycbouris gud fortune, ovir byes him or takis his geir out of his handis with sair hechtis, or preuenis him, or begylis him at his marchandis hand. All thir abone rehersit brevis yis command & ar comptit theissis before God.

The xxi. Cheptour.

IF WIR we may nocht lauchfully leuie out pame yat committis symony, quhilk without dount expresly synnis aganis this command. Quhat is Symony? It is a diligent will to by or sel ony spiritual thing or ony othir thing yat is annerit to spiritual thingz. Dubarfor, thai that byis or sellis the grace of God or ony special gift of the haly spirite, as Symon Magnus wald haif hocht and Gezi said, yai commit plaine Symony. Dubasa byis ony of the seuin sacramentis likwais committis plaine symonye. Nochtheleas a puir priest quhilk sais mes or ministeris ony othir sacrament, may tak siluer, nocht as a price of the sacrament, bot as ane convenient fee to his necessarie sustenta=tioun. For gif he haif intention to sell the sacrament, he committis symony, bot nocht gif he intende allanerly to tak his necessarie sustentatioun according to the ordination and appreuit custome of the kirk, nocht haissand otherwais to leuie upon. Hairatour thai that giffis ony
The seuint command

Any benefice of the kirk, specially gif it haif cure & charge of saulis, for any siluer or siluer worth that commit oppin symony. Attour, gif a patron of a benefice quhider he be temporal man or spiritual, gif he gife a benefice to his neir kynnisman, or any othir friend, suppose he be qualifiet, sit and he gise it under a condition that the resaissar of the benefice sall provide a leiving for the freindis of him that is gisfar of the benefice, in sa gisfin he committis plaine symony. And mekil mair failze that aganis this command and incurris the spot of symony, that gisfs or tak3 ane benefice in keping to otheris. And pat gisfs ane benefice with sic condition that the kepar of the said benefice sall haif bot ane sober pensioun, that the gisfar of that benefice may get in the laif to thameself and pair ke-ching. Nother may we leif out Jugis temporal and spiritual, qubilk sellis justice & jugement that aucht to be frely gisfin, or pai pat procedis nocht ordainly and spedfully in execucion of justice, can nocht be ercusit 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 pervertit and unjustly execufe be Jugis & othir officiaris of the law? Four maner of wayis.

First be hettrent and malice qubilk thai heir a-ganis any man.

Secundy for feir to displese any gret man or any worldly freind.

Thirdly
The seuint command.

Thirdlie for lufe of ony temporal geir. And fourtlie for carnal affectionoun of thair friendis. Be ane or ma of thir four maner of waysis justice is ast tymes nocht trewlie and launchfullie executit. And speciallie Advocatatis, Procuratours, S crybis, quhidder thay be of temporal court or spiritual, braikis pis command twa maner of ways. First quhen yai tak wagis to procure or defende a cause, quhilk yai ken is vulaunchful & aganis justice. Secundlie, quhen for thair wagis thay tak on hand ane lauchfull cause, bot for luer of geir thay diffar and puttis to the executioun of Justice, fra day to day, and ofstymes fra zeir to yeir to the gret skaith and herschype of thaim quhilk yis 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 & gyf it agane to ye trew awner, thay ar theissis & braikis this command. Lykwaysis al thai breckis this command, quhilk wyl nocht pay thair dettis quhen thay may and suld pay thaim. Oubasaeur paysis nocht thair teindis dwelie and baillleie as thai aucht to do, thai comit theisti & brec- kis pis command. All executouris quhilk takis on hand to fulfyll the last wyll of ony man or woman wyl nocht pay the dettis of & deede & other legaceis, wyl nocht help & friendis of & deede nor do deidis of cheritie suffragis of the kirk for & saule depar- tit, conforme to the deidis wyll and ordinance, thay grousouslie dyspleis God, be the transgressioun of pis command & may be comptit before God (nocht only
The seuint command.

only theistis bot oppin reffaris. All Medicinaris and Chirurgeraris quhilk is nocht expert in thair facultie, and zit will tak on hand to cure ony man or woman fra seiknes quhilk thai can nocht do, takand wagis largely fra the same seik personis, vai com-
mit thist agenis this command. Lykwais all Pottingareis quhilk takis siluer for euil t rottin stufe and droggaris can nocht be excusit fra com-
mitting of thist. Thus in the same seuint com-
mand almycht God forbiddis all injust and un-
lauchful taking, getting t keping of othir mennis geir. And be the contrare God commandis that all transgressouris t brekaris of yis seuint command afore rehersit, with all yir power suld mak hail resti-
tution of thair wrangous 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 pat thow may nocht restore in deide and in continent, at the leist thow suld haif ane gud will and purpose to restore thi wrangous geir quhen thow sall be abil.

Now will we spek of the panis quhilk God al-
mycht schoris to ye brekaris of yis command, and of rewardis quhilk he bais promissit to the kepars of the same. Albeit, that in the law of Moses the punitioun of theistis was restitution, sumtime of twyis als mekil, sum tymes of four tymes als mekil, sumtime v. tymes as mekil, as was stowin, zit in the new law Princis and ciule Magistratis synnis nocht quhen thai punis theistis and reffaris

Q. 1.
The seuint command.

with the deade, for thai haif auctoritie giffin to thame he God to heir a sward, that is to say, to punis with the deade all perturbatouris of the common weil, sa yat pai procede efter the ordour of justice according to thair civitie law and lau-
dabil custome of thair countrie. And of the spi-
ritual paine that fallis apon cowtuous men and 
we men 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 
ominium malorum est cupiditas, quam quidem ap-
petentes erraverunt a fide, et inseruerunt se dolori-
buss multis. Thai that will be riche, fallis into 
temptatioun, and in the gyrne of the deuil, and 
to mony unprofitable E noysum desyris, qwil 
drownis men into destrucioin E damnatioun. For 
cowtuousnes is the rute of all euil, quilk qubil-
sum men desyrit, thai errit fra the faith, E brocht 
thameself in inkel sorrow. And of thair payne 
eternal spekis S. Paul sayand among s laif of 

1. Cor. 6. 
Josue. 6. 

misdoaris: Neque fures, neque auari, neque rapacis 
regnum dei possidebunt. Nether sill theissis, nor 
cowtous men, nor reffaris possesse s kingdome 
of God. Because Achan in the distrucioin of 
pierico, tuk certane geir that was forbiddin be 
the special command of God, a cloke of silk ver-
grai syne, twa hundred sycle of siluer, and ane 
meswand of gold, he was stanit to the deade. 
Saule the king of Israel was repreuit of God
and tynt his kingdome, quhaires of ane cause was his cowatousnes, quhilk he had to the spulze of Ameleck, quhaires for Samuel said to him, quhy hard thow nocht the voce of our Lord, bot is turnit to the spulze I hais done evil in the sycht of our Lord? Gehezi the servand of the Prophet Heliseus, was strikin with lipper, because he tuk certaine giftis fra Naaman the prince of Syria, quhilk Heliseus his maister refusit, because it was neuer lesum to sell the spiritual gift of God. And this exempl is wrtit in detestatioun of symony. Judas lykwaist throc cowatousnes said our salviour Christ quhen he said, quhat will ze gise me, and I sall deliuer him to zou? quhais end is descrivit in the Ackis of the Apostollis, that he hangit himself, and birstit a-sunder in the myddis. Quhen Symon Pagus saw, pat be the laing on of the Apostollis handis the halpe gaist was gittin, he offerit yame money and said: Gise me also vis powar, pat on quhem-sacuir I put mv handis, he may resaif the halie gaist. Then sant 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 y 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 anything hallowit or unhallowit out of the tempil of God, or that a-busis ony siclyk.

Q. II.
The seuint command.

Dani. 5.  The reid in the buke of Daniel, pat Belthasar king of the Caldeis, for abusing the hallowit deschellis qubilk his father Nabugodonosor brocht as a spulze out of the tempil of Jerusalem, was excedan-ly stit with ane strange and terribil visioun, sitting at ane ryal bankit, qubilk he maid till a thousand of his nobillis, he saw the singaris of ane hand wir- tand thre wordis apon the wall anent him. Na man culd reid yame or tel pair signification, bot Daniel allanerlie, qubilk rede thame thus: Hane, The-kell, Phares, and erponit thame thus. Hane, that is to say, God hais nowmecrit thi kingdome I hais completit and endedit it. Thekell, pat is, thow art wecht in a balance, and thow art finde to want wecht. Phares, as mekil to say, as thi kingdome is deni-dit and giffin to the Medis and Persis. And the same nycht Balthasar the king of the Caldeis was slaine, and Darius the king of the Medis succeedit in his kingdome. Breuelie, quhasa eer hurtis pair puir nychtour doing ony skaith to yame, other oppinly or quyatly be ony kind of craft, falset or sutteltie, can nocht eschai the rygorous punitioun of God, qubilk he schois in the buke of Exodus sayand thus: Vidue et pupillo non nocebitis, si lese-ritis eos, vociferabuntur ad me, et ego audiam cla-morem eorum, et indignabitur furor mevs, percuti-amque vos gladio, et erunt vxores vestre vidue, et filii vestri pupilli. Ze sall nocht noy, hurt, or skayth a wedow, faderles, 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

Exo. 22.  Vindice et pupillo non nocebitis, si leseritis eos, vociferabuntur ad me, et ego audiam clamorem eorum, et indignabitur furor mevs, percutiamque vos gladio, et erunt vixores vestre vidue, et filii vestri pupilli. Se 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 indignatioun
The seuint command

tioun at pown, if salt stryk pown with the sweird, if your wysis salbe widoonis, if your sones salbe fatherles.

Lat all gentilmen qubilk hais tenentes and cot.taris under than tak tent to thir wordis, lat all Medicinaris, Chirurgeanis, and Pottingareis 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 yis comminatioyn of God.

The xxii. Cheptour.

_What rewardis sall thai get be the promis of God_ qubilk helpis the puir, giffand to yame almos according to thair powar for Gods saik? Trewlie thai sall optene gret rewardis of God, temporal, spiritual, and eternal. Of the temporal rewardis it is writtin in the buke of Prover bais: 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 sub- stance or with thi worldly geir lauchfully gottin, and part of thi best geir gife to the puir, and thi barnis salbe sufllylit with corne & frute, & thi wyne pressis sal flow with wyne._ In thir wordis Almychty God expresly pmissis sufficient welth & south of worldly geir to all thame, qubilk for his sake blythly giffis almons to the puir peple. And to this promis, all gredie cowatous men and wemen giffis na credit, qubilk trowis to want worldly geir to thair awin leuuing, gif thai gife ony almons to the puir pepl according

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

according as thai may gise, & thairfor thai gif other litil 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.

Eccle 29.

 Hyde thine almous in th hart of a puir body, pat
is to say, gise thine almous (hot any intentioun
of vaine glore) to the puir man or woman, and
that same sail pray for the to God, pat pow may
be deluereit fra all evil. Also Tobias the elder
giffand exhortatioun to his sonne Tobias the
youngar, reprehis gret spiritual rewardis, sayand
thus: Ex substantia tua fac eleemosynā, et noli auer-
tere faciem tuam ab vllo paupere. Ita enim siet, vt
nec a te auertatur facies domini. Of thi awin geir
gise almous, & turne nocht thi face fra ony puir
man, pat is to say, gif thow may nocht gise him
almous, at ye leist schaw to him a plesand coun-
tinans, and sum takin and synge that thou hais
compacions on him. And sa sais Tobias, it sail
cum to pas pat God sail nocht turn his face fra
the. Synge Tobias techit him the rewle of
discretioun, qubilk men suld vse in gissing of
almous, sayand thus: Quomodo potueris ita esto
misericors, si multum tibi fuerit, abundanter tribue
si exiguum tibi fuerir, etiam exiguum libenter im-
partiri stude. Ewin as pow may, sa be thow merc-
ciful, and pow haif mekil worldly geir gise mekil
almous, and gise thow hais hot lytīl worldly
geir, apply thi mind to gise alsa lytīl almous w
hlythnes. And last of all be schawis the gret re-
wardis that salbe gissin for giving of almous:

Premium
The seuint command

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

Mak your self freindis of your wycket mammonie, that is to say, mak the purit men and wemen your spiritual freindis be gving of part of your rychis to tham, qubilk riches ostymes is ane occasioun of wyckitnes to worldly men and wemen, nocht be the nature of the richis, bot allanerly throw the affectioun and abusion of worldly men and wemen, with your richis thairfor mak the purit men your frendis, that quhen ze sall depart of this wyrld pai may resaif you till eternall tabernaculis, that is to say to the glorious dwelling placis in the kingdom of heuin. Gyf ze speir, how may purit men resaif the riche men till heuin? We answeir, nocht be thair awin powar and gift, qubilk allanerly belangis to God, bot be thair intercesioun & pravaries may optene the grace of God to riche men, quhairby thai may cum to the kyngdom of heuin.

All thir promissis afore rehersit is signifeit and genuin vs to understand be ane promis qubilk our saluour
The sevint command.

saluioUr makis in the euangel of S. Luke sayand thys: Date et dabitur vobis; Gyfe, and to you sall be giffin. Mensuram bonam et confertam, et coagitatam et superfluentem, dabunt in sinum vestrum. Ane gud mesure, pressit doune et schakin to gidder and rinnad our, sal yai gif to you into yow bosum. Be thir wordis, estir the expositioun of certan doctouris is signifieit four kinds of giftis, quhilk almychty God giffis to thame that giffis almois for Gods saik. The first is temporal geir, quhilk ar callit guddis of fortune, quhilk sumtyme God giffis 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, quhilk sumtyme God giffis for y warkis of mercy, et is callit ane mesour pressit doune, quhilk is largear met than the first, quhilk wos ane lauchful met.

The third gift is encrees of grace, quhilk ostymes God giffis to thame that are mercysful, and this is largear met than was the secund.

The fourt is the gift of eternal glore, quhilk is the grettest gift of all the laif, and is signifieit be the met yat ryonis our. 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, be 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

tet, et qui seminat in benedictionibus, de benedictionibus et metet. Quhasa sawis litili, sall scheir litil alsa, and he that sawis plenteously sal lykwais scheir largely. It followis: Vnusquisque; prout destinauit in corde suo, non ex tristitia aut necessitate, hylarem enim datorem diliget deus. Every ane accordin as he hais purposit in his hart, nocht displeisandly or be compulsion, for God luftis a blyth gisfar. It followis in the text of S. Paule: Potens 2. Cor. 1.
est autem deus, omnem gratiam abundare facere in vobis, ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est, dispersit, dedit pauperibus, justitia eius manet in seculum seculi. God is abil to mak you riche in all grace, that ye in all thingis having sufficient to the uttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and gevint to the pur, his rychteousnes remanis for euir.

Thus we end the seuint command, erhortand all christian menzwenin, to keipyane self fra al maner of taking or keping of wrangous geir fra thair nychbour, and with thair awin geir, help all thame that mistaris, for Gods saik, knawin well that thai sall gret reward temporal, spiritual, and finally eternaL, fra the liberal hand of God, to quhome he all honour and glore for euir and euir. Amen.

The aucth command.

The xxiii. Cheptour.

NON loqueris contra proximum tuum, falsum Exo. xxi. testimonium. Thou sall nocht heir fals witnes
The aucht command.

The or-dour of ye aucht com-mand.

The rycht keping of this com-mand.

nes agains thi nychthbour. Quhat is the or-dour of this command: This command teachis the to do na skaith to thi nychthbour in his fame and name, nor hurt him with thi toung in his persone, his wife or his temporal geir. For next his lyse, his wife and his geir, his fame is derast to him, 3a as necessarie as ony of the laif.

Quhat is the rycht keping of this command? Trewly the vertew of vs command is, to ordour and gyde thi toung in all thi wordis to the ple-sour of God & the profit of thi nychthbour. Mocht to raise pley, nor to do other men skaith, bot you suld spek thi wordis to the help & gud gyding of thi nychthbour. To labour for concord amang thame that ar fayis, to defend thi nychthbouris fame, quhen otheris bakhytis him or defamis him. Schortly, that thi speche be trew and pro-fit able to thi heiraris, and to thi brother, baith before his face and behind his back. All wordz of halie scripture yat hyddis & help thi brothers and nychthbouris 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.

Duhasa wald ordour thair wordis and gyde thair toung to the plesour of God and edifica-tioun of thair nychthbour, mane leir to haif thir thre verteous conditionis that followis.

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

we ar to say, to quhome we spek in tyme and place conventient, and because sik discretionun 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 kep-ing 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—Jaco. iii. quis in verbo non offendit, hic perfectus est vir.

Gyf a man offend or syn noch in his worde, he is ane persite man. Heir ye suld noch under-stand yat the perfectioun of a christin man standis onlie in gud gyding of our touung, for un-doutand, it standis principally in persite lufe and cheritie, as sanct Paule declaris to the Col-losiens, sayand: Super omnia charitatem habere Colos. iii. quod est vinculum perfectionis. Aitone all thingis haijf cheritie, quhilk is the hand of perfectioun.

Nochtetheles, gud gyding of the touung, is a spe-cial takin of perfectioun, and sa sanct James callis a man yat synnis noch in his touung, to be ane persite man, for as mekil as he hes ane spe-cial takin of ane christin mannis perfectioun. And to gyde our touung with discretionun, sanct James exhortis vs he 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 sulde obey vs, and we turne about all thair bodie. Mekil mair sulde we put the brydil of discretioun apon our toungeis, to dant thame and cause thame to obey the command of God in thair speking.

The second exemplis 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 dreuin with gret windis, vit ar yai turnit about with a ver-rai small helme or Rudder, quhairo saeuer the schipmen will, euin sa the tounge of man and woman sulde be turnit be ye rudder of discretioun, quhairo saeuer the law of God will.

The third thing that sulde move us to gyde our tounge weyl, is to considder ostymes quhat hurt and skaith cumnis of one evil tounge, 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 tounge is a fyre, quhilk sumtyme is ane occasioun 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, palacis, and tounis, sa ane evil tounge may kendil mekil evil, as stryf, contentioun and sedi-tioun, hereseis and scismis, to the distructioun of mekil
mekil uertew, & mony uerteous men. It followis:

Lingua constituitur in membris nostris, qui maculat totum corpus, et inflammam rotam natiuitatis nostre, inflammata a gehenna. Sa is the toung set amang our membris, yat it defylit the hail bodie, and setcis 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 ane of the leist membris of all the bodie, quhilk gif it be nocht refrenit and dantit fra euil wordis be discre-
tioum, may hurt and skayth al the hail bodie, for oft tymes the hail bodie is brocht to mekil cummer and payne, for the falt of the toung. Or be the bodie we may understand the hail congregation and cum-
pany of the pepil, for as we oft se be experiens, ane euil toung bringis ane hail congregation or cum-
pany to mekil cummer and payne. Hairouir, ane euil toung, specially of ane euil gissin counsellour, false prechour or techar, may kendiil & hartis of men and wemen to heresie and othir synnis, and thatirin to remaine fra the tyme of yair youthebede, to the tyme of thair auld, sa mekil euil may spring out fra ane euil toung. Gyf ze speir quha hais kendiilite sa mekil euil in the toung of man and woman? Se quha puttis sa mekil euil in the toung? Treuly, nocht almychtit God, for he hais wallit and defendit the toung with certane teith and twa lippis, to signi-
fie that the toung suld nocht be hastie in speaking, bot yat it suld speik with abisment and discretion. Than quha hes kendiilite sa mekil euil in the toung of man & woman? Terralie the deuil of hel, quhilk kendillis
The aucht command.

kendillis the fyre of concupiscence pat is in our fleisch sa mekil as he may, than the concupiscence kindillit, kindillis and prouokis the tounge to sa mekil euil. And heir we haif a cause to deploir and be sorie for the malice of mony men & wemen, quhais tounge is sa euil, that apparandly 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 ceterorum, 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 byrdis, and of serpentis, & other of the see, ar meikit and dantit be the nature of man, bot the tounge of sum men & wemen can na man dant, it is ane brurely 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 & craft of man, thai may be dantit. Lyonis ar maid gentil and meik, Tyraris ar maid myld, Drachonis ar dantit, Eiphantis mak servis to man, Cochatryces ar brocht in subjectiou, serpentis ar tamit, Ernys and Eglis ar maid familiar to the hand of man, bot the euil tounge (of sum men and wemen) may na man dant. And quhy? Because it is sa wyld, pat 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 & skait.
The aught command

\textit{The audit command} \textit{Fol. lxxi.}

skaith that cummis of ane toung, we suld 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 saluïour sais in the
cuangel of sanct Mathew: Progenies viperarum,
quomodo potestis bona loqui cum sitis mali? Exa-
bundantia enim cordis os loquitur. O ye genera-
tioun of serpentis, how can ze spek gud, quiden
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, \\&
an euil man, out of his euil tresour bringis furth
euil thingis. Be thir wordis of our saluïour, it
is manifest and plaine pat na man can speik gud
wordis to the plesour of God and edification
of thair nychtbour, except that he haif ane gud
hart or mynd indewit and annornit with fait
and cheritie. Quhairfor O christin man, I you
wald refrain thi tong fra all euil wordis quhilk
thou spekis aganis God I thi nychtbour, thou
mone haif in thi hart the trew lufe of God and
thi nychtbour. Quha brekis this command?
Specially yai that beris in jugement fals wit-
nes, Fyrst thai offend almychty God quhais
veritie thai denye and forsakis opinly.
Secondly, thai offend the Juge fra quhom
yai fyle I hyde the veritie. Thirdly, yai offend
and hurtis the persone yat is accusit quhom be
resone of thir fals wytnes, thai condemne als
mekil

Reformation of our hart is necessary to ye gud
gyding of our toung.

Brekaris of the viii. command.

Jsodorus.
The aucht command.

mekil as lyes in thame and haldin to restitutiuon of all hurtis. And be this ze may consider plainly, how grecuous a syn it is to bear fals witenes.

Hairour, thai syn aganis this command, quhilk dois wrang to pair nychebour in jugement, quhedder pai be Juge, Scribe, Advocate, fals witenes, partie, or ony siclike, quhilk oppressis thair nychebour be falset in jugement, or will nocht say ë 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 bakbytaris, quha giffis reidal eris to bakbytaris, fostaris the same and repreuis thame nocht. And quha interpretis nocht all othir mennis indifferent wordis ë deidis to the best face, quhen thai may be weil tane. Quha dissimillis to schaw the veritie quhen he is obliisit to schaw it be necessitie and for ye gudof his nychebour. Is pair ony paine or punioun ex- penit in the scripture aganis yame yat brekis yis command, he speking of euil wordis? Zis trewly. First to speik in general, the wisman sais: Qui cu-

Thepunis-
sioun of
thame yat
brekis yis
command. Pro. xiii.

Thepunis-
sioun of
thame yat
brekis yis
command. Pro. xiii.

Pro. xii.

Pro. vi.

Thepunis-
sioun of
thame yat
brekis yis
command. Pro. xiii.
The aucht command

fals witnes, and spekis lesingis. Ane exemple ye may tak in ye buke of Daniel, of ye twa lycherous
Iugis quhilk falsly accusit that honest and chast
matrone Susanna, berand fals witnes aganis hir,
for the quhilk, be the rychteous jugement of God
yai wer stanit to the dead. Also the wisman sais: A-
bominatio hoim detractor. Ye that is a bakbyter
is abhominabil till all gud men. And sanct Paule
in the first to the Romanis, rehersand yai synnaris
quhilk is worthi the dead eternal, puttis amang
thame detractouris, bakbytaris or sclanderaris,
sayand: Detractores deo odibiles. Bakbytaris
(sais he) ar hetit of God. Also the wisman speikis
of thame yat ar quysperaris, rowkaris \(\times\) rounaris
on this maner: Sufurro inquinabit animam suam,
et in omnibus odietur. A rowkar and rounar sall
fyle his awin saule, \(\times\) sal be hettit of all men. Hair-
our he sais: Sufurro, et bilinguis maledictus erit,
multos enim turbauit pacem habentes. A man or
a woman that is aue rowkar and doubil toungit, is
cursit and warit, for sielik aue persone hes put me-
kil trubil among men \(\times\) wemen, quhilk aue was
at peace. And to be schort with you, our salniour
declaris this mattir in few wordis, sayand thus:
Dico autem vobis, quoniam omne verbum ociosum, quod
locuti fuerint homines, reddant rationem de
eo in die judicii. Bot I say to you, that ilk aue idil
word, quhilk men and wemen speikis, thairof thai
sall gise aue compt in the day of jugement.

Now sene we mohe gise aue compt to God in the
day of jugement, of all our ydil wordis quhilk ar
The aucht command.


ain and unprofitable till vs and our nychtbour, mekil mair it followis, pat we mone gife ane compt of all our euil wordz, blasphemous wordis, backby-
ing & scolding wordis, lycherous wordis, indi-
ous wordis, ireful, prydsful and malicious wordis with sicklike. What will ze mair? as it followis be the wordis of our salutioiri: Ex verbis tuis justifi-
caberis, et ex verbis tuis condemnaberis. Thou sal be justiseit be thi wordis, gif yai be conforme to the law of God, and spokin of ane gud mynd, & thou sall he condemnnit for thi wordis, gif thai be aganis the law of God, and spokin of ane euil mynd. And sa it is nocht difficult to ken how God atinyechty re-
wardis yame pat spekis gud wordis, with ane gud mynd. The wisman sais: Qui custodit os suum, et
linguam suam, custodit a tribulatione animam suam. 

The rewardis of thame yat kenis this command. Pro. 21.

Psal.

xxxiii.

Dauid sais in the Psalme: Quis est homo qui vult vitam, et diliget dies videre bonos? What is the man that wald haif life, and luffs to see gud dais? To this questioun he answeris and sais: Prohibe linguam tuam a malo, et labia tua ne loquantur dolum. 

Refraine thi toung fra spekin euil wordz, and stop thi lippis that thai speik na dissait. In thir wordis the Prophet teechis, that commonly be gud gyding of our toung, we may cum to mekil rest and tran-
quillitie, nocht only to be had in this temporal lyfe, bot also in the lyfe to cum quhilk we luke for in the kingdome of hevin, quhilk he grant vs, that bocht vs with his precious bluide. Amen.

The
The tent command

The nynt command.

Non concupisces vxorem proximi tui. Thou Exo. xx. Deut. 5.

sall nocht cowet thi nychbouris wife.

The tent command.

The xxi.ii. Cheptour.

Non domum, non agrum, non seruum, non ancillam, non bovem non asinum, nec uniuersa que illius sunt. Thou sall nocht cowet thi nychbouris house, nor his croft or his land, nor his servand, nor his hyre woman, nor his Dre nor his Asse, nor any other thing, quhilk pretenis to him. How kepis thir twa last commandis ordour with the laif? Hen mycht trow that thai had kepit the laif of the commandis, quhen thai had nocht oppinly brookin thame in deid, as the Jewis traistit that thai fullsit lit yai twa commandis quhilk forbad adultery and thist, gif yai had nocht committit siclik in deid. God thairfor be his servand Mopses, to put away yat errour fra the Jewis and al other men and wemen, he schawis thame be thir twa last commandis, yat thai synnit thairto, quhen thai desvrit thair nychbouris wife, or wacht and waitit be wylis for yair geir. Amang the Jewis maisteres had power apen thair bond servandis bodies, as apen thair bestis, quhairfor the bondmen and wemen was comptit amang thame part of thair possessioun or temporal geir. Attour, amang the Jewis it was tholit for the hardnes of thair hart, that a man mycht put awa his wife for ony deformitie. Sa, and a man mycht
The tent command.

Deut. 24. **mycht haif lauchfully luffit his nychtbouris wife, he mycht a fischit ane cauise to his wife, to put hir away et tak ane other, or sche also quhen sche desyre ane other, wald mak saltis to hir husband, to get hir leif. Sa mycht thai fynd mony suttill inventionis to get other mennis wyffis, housis, landis, geir, servandis & bestis, quhairfor to schaw thame, that to desyre sielike was nocht lefull, suppose thai had nocht gottin thair purpose in deid, thir twa commandis was giffin. Ar thir twa last commandis erponit in the haly scripture? Ze, our salviour erponis the nyut command, sayand thus: Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo. Bat I say to you, quhasacdir beholdis ane other mannis wyse, to desyre hir he hais committit adultery with hir ellis in his hart. And as sanct Peter the Apostil sais: Oculos habentes plenos adulterii. Thai haif thair cyne full of adultery. Quhair is the tent erponit? In the Evangil of sanct Mathew, quhair our salviour sais thus: Non potestis deo servire et mammone. Ze may nocht sever God & Mammon. Ideo dico vobis, ne solici sitis anime vestre quid manducetis, neque corpori vestro quid induamini. Thairfor be 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 vis world and the desaiftfulness of riches, smoris the word that it beries na frute.

Math. 5. **

Math. 6. **

Math.xiii. **
The tent command.

What is the ryght keping of thir twa commandis? So haif ane cleir ee, and ane clein hart. A cleir ee, is the ryght jugement of reasone, and intentioun of our mynd; quhilk suld dereck, or dour gyde all our deidis to be doine to the ple-sour of God and profit of our nycheur, accord- ing as the Apostil techis sayand: Sive ergo man- ducatis, sive bibitis, vel alivd quid facitis, omnia in gloriam dei facite. Whhiddir ze eit or drink, or do ony other thing, do all to the honour and syle of God. And agane: Omne quodcunque facitis in verbo aut in ope, omnia in nole domini nostri Jesu Christi facite. All thingis quhatsaueir ye do in word or deid do all in ye name of our Lord Jesu Christ, yat is, quhen ze speik ony gud word, or dois ony gud deeddis, lat your intentioun be, to do yame, nocht to your awin syle and singular profite, bot principally to ye syle of God. Our saluiour declaris this in the Euangil, in the deidis of al-mous praying and fasting. Of this ee of our intentioun, our saluiour sais thus: Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si au- tem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod inte est te-nebre sunt, ipse tenebre quante erunt.

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

intentioun be rycht, thi deidis, qubilk ar nocht evil and repugnand to the law of God, ar rycht plesand to God, bot gif thi intentioun be wrang thi deidis ar maid displesand to God. A cleir ee to thi nycht-hour, is to haif this intentioun, to do to him as pow 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 inted 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, bot 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 lufsis his nychthour lykwais nocht for his geir, or other carnal affectionis, bot maist of all for the lufe of God.

And contrarie, that man hais ane foule hart qubilk luffis him self allanerly, sa and be be weil he curis nocht quhat becum of his nychthour, qubilk singular and private lufe is the rute of all evil. 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 delieverit mynd and full consent, desyris to haif thair nychthouris wife, to commit adultery with bir. Lykwais, quha yat with ful consent wald fullfil thair carnal lust with ony woman qubilk is nocht his mareit wyfe. Quha lykwais wald haif his
The tent command Fol. Ixxviii.

his nychthour partit fra his lauchfull wyse, that he mycht haif bim, or ony other ungodly cause. Duha inuyes his nychthour, yat he haiz ane honest woman to his wyse. Duha cowattis inordinatly thair nychthouris geir, desprand with full consent, to get geir fra him unjustly, or by unlauchfull con-trackis, be sultiltie, falsat and desait. Duha wald haif ony manis servand fra his maister unjustly, & by his maisteris wil. Duha inuyes pair nychhours, beand blyth of his hurt and adversitie, and sore of his weil and prosperitie. Schortly, al lycherous, in-notious, and cowataus men, breks thir twa comandis.

How may a christin man fullfyl thir twa last com-mandis? Tewly it is exceand difficult to refrain our hart fra unlauchfull desyre of wemen, warldly geir and honour, because that in our corruptit na-ture is rutit concupiscence, lust and desyre of thingz forbiddin be the law of God. And suppose the same concupiscence remaine in vs, quiblk ar baptisit in Christ Jesu, or that ar reconcilit to God erst our actual syn be trew penance. Zit it is in us na syn, quiblk we consent with a delicerit mynd to fullfyl in dei the same concupiscence, or ellis to haif lang de-lectationn in the same concupiscence without dei. According as the wisman sais: Post concupiscencias Eccle. 18., suas non eas, et a voluntate tua auertere. Thou sal nocht gang erst thi concupiscence, that is to say, thou sal not consent to fullfil the unnraonabil lust and desyre of thi flesh. To this ageis S. James sayand: Vnusquisque vero temptatur a concupiscentia sua, abstractus et illectus, deinde concupiscentia cum conceperit
The tent command.

conceperit, parit peccatum, peccatum vero cum consummatum fuerit generat mortem. *Ilk man is tempit of his awin concupiscence, drawin away and entyscit.* Synne the concupiscence consaissis and bringis furth syn, quhen syn is completit it generis dead. Understand heir, that the concupiscence consaissis be suggestioun & delectatioun, *bringis furth syn be consent.* Se that suppose we feil suggestioun to syn, other be evil thoachtis, remembrance, sycht, heiring, smelling, savering, tasting & tweching, or be ony evil counsel giffin to vs be our enemie or ony other. Secundly, suppose we begin to haif some plesour & delectatioun in the same evil, zit gif we incontinent reframe our will fra consent to do the same evil, nocht only we commit na deadly syn, bot we pleis God in resistance of ye same. That this doctrine is trew, sanct Paule 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 ynto thame that ar in Christ Jesu, quhilk gangis nocht efter the fleisch, bot efter the spirit. Agane: Non ergo regnet peccatum in vestro mortali corpore, vt obediatis concupiscen-
ciis 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 A-
damis fall and first syn. The serpent come and
maid suggestioun and gaif counsel to breik the
command of God. Ebe the woman, begane to
haif delectatioun in the sycht of the frute for-
hiddin
The tent command

biddin. Adame willing to content the mynd of the
twoon, consentit, and eit it, and sa braik the com-
mand of God, to the gret dammage & skaith of him-
self and all his posteritie. The same proces is daily
found in committing of our synnis. The serpent sig-
nifyis the deviil quhilk tempis and prouokis vs to
breik the command of God, prouokand other a thing
or othir forbiddin be God. Eve betakins & flesche,
quhilk begnunnis to haif plesour and delectatioun
in the thingis sa proponit. Adame signifyis the fre
will of man, quhilk quhen it consentis and deliereris
to do the deid syn is completit and fulfillit. Thus
we conclude, that sa lang as we abstane fra the con-
senting to the suggestioun and tysting of our concu-
piscence we syn nocht.

The xxv. Cheptour.

Quhat is the cause that this carnal concupi-
sence, the mother and nuris of syn, remanis
in the flesche of al christin men & wemen eftir
Baptyme and penance, how gud, how haly, and
perse saeuir thai be, it makis to thame impediment
to do the lawis of God persitely, full sair aganis
thair will, and wald be qupt of it, and can nocht, &
thairfor lamentis and murnis daily for the conti-
nual cummer of it? God almychtie be his rychte-
ous jugeement and infinite wysdome, permittis the
carnall concupiscence to remaine in Christin men
and wemen, efter the resauing of Baptyme and
Penance, nocht for our evil, bot for our weil,
nocht to our distructioun, bot to be to vs ane
occasioun
The tent command.

occasion of our salvation, for none sal be crowned in heuin with honour & glory, except yai get victory, none can get victorie except he fecht stowly & manfully, na man fechtis bot with his enimy, sa gif yair be na enimie, yair is na batten, na batten, na victorie, na victory, na crown. Now thairfor God hes permittit yis concupiscence to remaine in vs, yat we throch his grace oupcommand the same may of ten the crowne of glory in heuin. Sa God permittit the Cananecittis to remane in a part of the land of promisioun amang the peple of Israel nocht for thair distructionou, bot for yair exercitioun in batten, that yai haiffand exercitioun & practeis in fechting agane yame, be the help of God yai midst ourcum nocht only the Cananeis, bot also al other nationis quhilk wald be yair enimies. How may we ourcum this enimie that dwellis in our mortal bodie, euirmair prowakand & steirand vs to euil? Thus, we doand throch Gods grace our devore & diligens quhilk we aucht to do, God wil gise til vs his spret, be quhais vertew and grace, we sall eisalie ourcum the temptatioun of our flesch, ze and also the devil, and the world. We ourcum thame, quhen we resist thame, we resist thame, quhen we consent nocht to yair temptation. The first thing yat we aucht to do in this batten, is to mak invocation to God be aue faithful prayar, to gise vs his haly spret, for as the wisman said to God: Et vt scui quoniam aliter non possum esse continens, nisi deus det. And etter I kennit that I culd nocht otherwas be continent restranand my flesch fra euil except that God gaif me
The tent command.

me grace. And as the Apostil sais: Si enim secundum Roma. 8. carnum vixeritis, moriémíni; Si autem spiritu, facta
carnis mortificaueritis, vivetis. And ze leif estir the
flesch ze sal de, bot and ze mortishe the deidis of the
flesch be the spirit, ze sall leif. How sall we optene
the spirit of God, bot with ane faithful prayar. For
our saluiour Christ haís maid vs promís sayand
Ask and ze sall get. Amen amen dico vobis, si quid Joan. 16.
petieritis patrem in nomine meo, dabit vobis.

Dubatsaueil ze sall ask the father in my name, he
sal gise it pow. Agane: Sa sal your hevinly father
gise the gud spirit to thame yat askis him. Lat vs
thairfor ask this spirit of God be ane tryew faith in
Christ Jesu, committand our cause hailelie to him,
traistand and lippinnand hailelie to him, that the
father eternal, for the lufe f 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 rychteousnes and ha-
lynnes, sall slockin the beit of carnal lust in vs, and
kendil the fyre of God's lufe in our barts, f sa mak
vs bring surth the frutis of the spirit, quhaitof ane
is contenise f chastitie. The secund thing that
we mone do in our battel aganis our concupiscence
is to make resistence to our soule lustis and desyris
in the beginning of yame, for f we thoil our carnal
desyris hyde in our mynd, yai will grow and multi-
plie, f war stark agane our spirit, f sa sall be diffic-
cil to ourcum thame. Thai ar lyk to ane slederie eil
that may be halvin be the beid, f nocht be the tail.
Thairfor sais the Prophet in the Psalm: Beatus
T. II.
The tent command.

qui tenebit, et allidet paruulos suos ad petram.

Psalm 136.

Happy is the man yat sal hald his first motionis, thochtis ¥ desyris, ¥ sall stryk yame to the stane. Quhilk vers be mistical expositioun menis yat we suld repres ¥ dant our carnal lustis ¥ desyris in the beginning, quhen thai ar littil, and that be faith of our saluiuour Christ, quhilk is signifiet be the stane, because he is sickar and suir friend and defendar, to all yat putris pair traist in him.

Thirdly we suld forbeir all occasionis of syn, flee euil company, quhilk is lycht, wantone and dayne, keip with gret diligence our eyne fra wantone sychtis, our eris fra hering of vile talk, lycherous sangis, vnhonest talis, our handis and membris of our bodie fra vnhonest twyching, our mouth fra excess of meit and drink, ¥ 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 wyndokis, that is to say, deadly syn enteris in our saule be abuisoun 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 obligatioun and ane hand to refrane the wantone sychtis of my eyne, that I mycht nocht haif ony inordinat thochtis of virginis. Fourthly, we suld dant our fleche fra all wantones, as the Apostil sanct Paule sais expresly.
expressly: Qui autem sunt Christi, carnem suam cru-

seruandis of Christ, pai habe crucifit pair flesche
togudder with the vice and concupiscence vairof.
and ye wald ken how our flesche suld be cruci-
feit and dantit fra the evil of the concupiscence.
Crewly, with walking, fasting, and labouris.

Of the first the wisman sais: Virgilia honestatis Eccl.
tabefaciet carnes. Honest walking sall mortifse
the flesche. And ane other man said, land sleep
and rest, fosteris the vice of the flesche. Of the
second speikis sanct Paule, erhortand his Co-
rinthianis to be ministeris of God, among othir
vertewis he puttis fasting before chastitie. And
as sanct Hierome allegeis 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 despriis. 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 frild of ane ydill
man, τε the wynezard of ane suile, and behald
all was full of nettillis and weiddis, mening
that ydill men of all othir ar maist disponit to τε
vice of τε flesche. Do euirmair sum gud warke,
yat τε deuil may euir find τε weil occupiet. The pu-
nissionis of yame quhilk brekis pir twa last com-
mmandis, τε the reward of yame yat keipis τε same

is
The tent command.

is knawin weill eurch be the declarationun, quhilk we maid in the endis of the sart E seuint comandis, quhair it is schawin plainly with quhat punitions God punissis all cowatous men, and also all lyche-
rous men, and because thai breik thir twa last com-
mandis in special hat hais pair hartis sylit with the
synnis of lychorie and cowatousnes. And thai keip
thir twa last commandis in special, quhilk keipis
thair harts clein in chastitie E lufe to do the werkis
of mercy to pair nychtbour. The punitioun thair-
for of all thame that hais unclein harts, is plainly
expremit in the Apocalipsis, quhair mentioun is
maid of certane men and wemen quhilk sall nocht
haif enteres to ⾳ heuinely citie of Jerusalem, quhair
it is said thus: Non intrabit in eam aliquod coinqui-
natum. Ma thing sal enter into that glorious citie,
qhilk is blekkit or sylit. And of the reward of
all thame quhilk hais aue clein hart, our saluiour
Christ sais thus: Beati mundo corde, quoniam ipsa
deum videbunt. Blissit ar all thai quhilk ar clein in
hart, for thai sall see God. And agoane in the same
place he speikis of the reward of all thame quhilk
hais a mercyful hart to thir nychtbour. Beati mis-
ericordes, quoniam ipsi misericordiam consequentur.
Blissit ar all thai quhilk ar merciful to thair nycht-
bour, for thai sall optene and get the mercy of God.
And he the contrar sanct James speikis of all un-
mercyful men, sayand thus: Judicium sine misericor-
dia illi, qui non facit misericordiam. He sall get juge-
ment without mercy at the hand of God quhilk
hais na mercy on his nychtbour. And sa schortly ze
may
The tent command

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

The rycht vse of the ten commandis. 

The xxvi. Cheptour.

O conclude this doctrine, quhilk we haif giffin to you of the law & commandis of God, we exhort zow till haif alwayis in your remembrance thir wordis of S. Paule: Scimus autem, quia lex bona est, si quis ea legitime utatur. We knaw (sais he) that the law is gud, gif a man will use it well. For suppose ze knaw the law of God, zit & ze knaw notcht & rycht vse of the law of God, or how that ze suld use the law of God dailie to your edification, your knawlege will do you litill gud. Dubairfor we think it expedient to declare to you the rycht use of the law be plaine & familiar erempills, to that effeck, that quhensaeur ze heir the law, or ony part of the law erpremit to you, ze may considdir the rycht vse of it, and sa apply the law to your gret profite and spiritual edification.

First christin pepill, ze suld vse the law of God as ye wald vse an Torche quhen ye gang bayme 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 soule way. Ebin sa aucht ze to use y law or command of God, as a Torche, Bowat or Lantern. For doubtles, the law of God giffis y lycht of knawlege to descerne yoor hie 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-}
ding as our salviour sais: Si vis ad vitam ingredi, serva mandata. Gyf thou will entir to the lyfe, keip the commandis, sa the wrang way is to breik ony of the ten commandis. Sa quhen thou hais gottin knawlege and understanding of all thir ten commandis or of ony ane of yane, than considdir thi self quhair thou gangis, and gif ye ken thi self to gang the narrow way of vertew that leidis to hevin, belyth 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 hie and clein way of vertew, and that thou art gangand in the braid and hie soule way of deadly syn that leidis to hel, incontinent cum agane to the hie way of vertew, quhilk is com-
mandit in the law of God, sayand with the pro-
phet in the Psalme: Cogitaui vias meas, et con-
uerti pedes meos in testimonia tua. I haif consi-
derit my wayis, quhairin I haif gane wrang gaitis, and I haif turnit my feet into thi com-
mandis, gud Lord, because yat allanerly is my strecht
of the ten commandis.

strechth way to the kingdome of hevin. Gyf thou say agaunt 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 gevin us be the wisman in the Proverbes, sayand thus to his sone: Conserua fili mi precepta patris tui, et ne dimit tas legem matris tue, liga eam in corde tuo jugiter et circunda gutturi tuo, Cum ambulaueris, gradiantur tecum, cum dormieris, custodian te, et evigilans loqvere, 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 bart, 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 aue candel, and the law is lycht and the way of lyfe and correctioun of evil maneris & defectioun to gud maneris.

The second exempil (quhairby we may know the rycht use of the law) is of aue mpyrour, quhairin a man or a woman behaldis thair awin face, to that esserk, that gif thai see thair face blekkit, thai may gang to the watter to wesche thame. Evin sa ze suld use the law or the commandis of God. For doubtles the law is gevin to be aue spiritual mpyrour to us, quhilk gif we consider weill, we may se the face of our conscience in it, and knaw perfecty all the deformities & spottis of syn, quhilk blekkit our saule quhilk

Prover. 6.
The rycht use

quhilk, quhen we haif doine, we suld incontinent gan to the wellis to wescbe vs, yat is to saie, to the sacramentis of holy kirk. And with twew faith giffin to the promis of God, draw out of yame the watter of grace, quhilk may wescbe our saulis and mak thame fair. For quhasaueilr hais thair saule fylit with original syn, suld cum or ellis be brocht to the well of Baptyme, and thair be wescyne fra all pair synnis. And quhasaueilr ar fylit in thair saulis be actual syn, suld cum to the well of Penance be con- tritioun, Confessioun, and satisfaction, that yare yai may be wescyne with y watter of grace, quhilk is genuin be dew ministratioun & faithfull resauing of that same sacrament. And of thir wellis of grace ze haue large declaratioun maid to you in the third part of this Catechis, quhilk intraittis of the sein sacramentis. SaD christin man & woman, quheny law of God is declarit to the, heir it nocht in uaine, bot leir the rýcht vse 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, quhilk may be applyt to the be the rýcht ministratioun of the baly sacramentis. Bot tak tent yat thou cum bunzenzely. Cum thairfor with twew penance, cum y ane perfit faith genuin to the promis of God, cum with ane ferv- vent lufe and desyre of thi awin saluation, and sa cumand to the well of grace, without doute thou sal resaif grace, quhilk sali wescbe thi saule and mak it cleyn. And this rýcht vse of the law may weil be ga- derit
of the ten commandis

derived of the wordis of sanct James, sayand thus:

Estote factores verbi, non auditores tantò fallentes. 

vosmetipsos, quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum 
natiuitatis sue in speculo &c. Be ye doaris of 

the word, and nocht heiraris only, desassand your awin 

selfis, for gif ony heir the word, and do it nocht, he 
is lyke to a man that behaldis his bodely face in a 

myrrour, etc. 

Dihilk auctoritie was set furth to 

you at length in the end of the prologue.

Thirdly, ze sulde buse the law as ane spiritual 

urinal, for lyk as luking in ane urinal heillis na seik-

nes, nochttheles, 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 

Medicin, geuin be sum expert Medicinar. 

Sa the law 
or commandis of God heillis na syunnar fra the seik-

nes of syn: Nihil ad perfectum adduxit lex. The 

law gaif na grace quhairby men mycht be brocht to 

perfectionun. Nochttheles, as he sais to ye Romanis: 

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

lege of syn. Quhairsfor, quhen we haif knawlege of 

our spiritual seiknes of syn, be luking in the law 
as in ane spiritual urynal, than sulde we gang with 
trew penance & sayth till the heinily medicinar our 
salvour 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 medicinar, bot yai yat ar weik and seik 

neidis a medicinar. Now because that we ar all 
togiddir in our saule febil, weik, and seik throch con-
cupiscence

U. II.
The ryght use

cupiscence Æ syn, quhilk we may se clerly in Æ spiritual urinal of Æ law, quhat suld we do, bot Æ trew penance and faith, pas till our Medicinart
Jesus Christ, seik fra him the Medicine yat may saift vs and heil all our seiknes, seik fra him the plaster of our saluation, yat may heil our woundis, sayand to him Æ the prophet in ye Psalme:
Sana animam meam, quia peccaui tibi. O Lord heil my saule, for I haif synnit aganis the, quhilk doubtles he will do gif we gang to him unkenzetly, doand the worthi fruts of penance with ane substantial taitst and confidence in the merits of his passioun, quhilk is the only spiritual medicyn of our seik and woundit saulis.

Furtly, ze suld use the law or commandis of God as the schippar of a schip vsis his compas, for his compas movis nocht nor dryvis nocht the schip on the braid Æ stormy see to gud havin, bot the schippar haifand a wynd, takis tent to the direction of his compas, quhil he cum to ane gud havin. Sa the law of God is till vs ane spiritual compas, for we haifand 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 direction of the law of God, as till our spiritual compas, we may verrai prosperously Æ ane rycht cours saile to the glorious port and havin of the hevinly Paradise, quhair we sall rest the schip of our nature in perpetual tranquilitte and securitie of bayth bodie and saul. And thus we end our
of the tent commandis

our declaration of the ten commandments, genuine to vs be almyghty God, to whome be given all loving and thankis, honour and glory for our and euir. Amen.
Here followis the seconde part of the Catechis, contenant and eue plaine declaration of the twelue artiklis of the Crede necessary to be known and trowit of all christin men & wemen to thair eternal salvation.

The first Cheptour.

The seconde part of this Catechis, gissis instruction of our christin fayth, quhilk is sa necessary to vs all, that as the Apostil sanct Paule sais: Sine fide autem impossible est placere deo. Credere enim oportet accedentem ad deum quia est, et inquirentibus se remunerator sit. Without fayth it is impossible to pleis God, for he that cummis 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. Duhat saevir is nocht of faith, the same is syn. And as the Prophet Esaie sais: Si non crederitis, non intelligetis. Except yat ze beleif ze sall nocht understand. Duhat sall we nocht understand? Crewly thai thingis that belongis to our salvaatioun, quhilk we can nocht ken be natural resone, bot allanerly be fayth. Duhairst for S. Paule sais: Animalis autem homo non percipit ea, quæ sunt spiritus dei, stulticia enim est illi, et non potest intelligere. The natural man (that is, haifftand only the gisstis of nature) understandis na thing of the spret of God, it is fulischnes to him. Duha is the na-
Ane introduction to the crede. Fol. lxxxii.

A natural man be the hait persone of man, with all his resone, cunnyng, will, wit, powar, sic a man, nocht hait and the faith of haly kirk, quhilk is the gift of the spret of God, can nocht understand how to cum to his salvation. And how perelous it is to misken vai thingsis, as we declarit to zou in the first prologe, ze may tak erempil of the pepil of Israel, quhen vai wer in wildernes, cumand to the land of promissioun of quhome God sais thus: Ipsi vero non cognove-runt vias meas, quibus juravi in ira mea, si introibunt in requiem meam. Thai hait nocht knawin my wayis (that is to say, my justice and mercy) to quhome I hait sworne in my wraith, yat is, I determit 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 kingdom of hevin. The rea-sone quhairof sanct Paule schawis in few wordis, saying: Qui ignorat, ignorabitur. He that miskens sall be miskennet. Hening this, gif we will nocht ken Goddis justice and his mercy, offerit to vs in Christ, in tyme of this lyse, 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 salvation, that ze finally may entir in to the eternal rest of God, promissit unto us in Christ, leir to understand the rewle of your fayth, callit commonly the Crede, complicit and set furth be the haly Apostillis of Jesus Christ, for the commone neces-sary instruction of all christin men and women. 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 introductioun

is takin in twa sortis. For doules that is ane fayth, quhilk is general, deade and yvil. Also pair is ane fayth, quhilk is special, leiffand and wyrkand. Quhat is general fayth? General fayth is ane gift, quhair throch we ken yat pair is ane trew God, and trewis fermely that all quhatsaeur is set furth to us of God, other in the haly write, or in the diffinitionis of general counsellis representand the universal kirk, gaderit in the haly spirit is sa trew, that na thing can be trewar, suppose thai excede the capacite of natural reasone, because that the haly spret, quhilk is gissar of the scripture, and techear of haly kirk, is the spret of veritie. Is this general 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 κ’ knawlege of the creatouris had a part of this general faith, and come to φ’ knawlege of ane trew god, his eternal powar κ’ divinitie, bot because thai wald nocht thank him, glorify and serve him, as pair God, thair knawlege was deade, yvil and banyne, and swa thai vanissit away in thair mynd be pdola-trie and othir abhominabil synnis, and sa thai perischit, as it is declarit in the first to the Romanis. Also mony evil christin men and wemen beleifiis be this general fayth as the kirk dois, bot because thai want the special faith yat wyrkis be leiffand cheritie, thai can nocht be saisfit. Of quhome we may verifie the wordis of sanct Paule.
to the Crede

Paule, sayand thus: Confitentur se nosce deum, factis autem negant. Thai saie thai know God, bot thai deny him with thair deidis. Hairodir as sanct James sais: Demones credunt & contremescunt. The devillis trouis yat pair is anc God, & for feir of his terribil jugement thai tremyl. Sa thou seis that it is nocht sufficient to beleif, that thair is anc God e-ternal, and that all spokin of him in haly write, is trew, because it is bot anc general faith, common to gud men and euil men, to men & devillis, al kennis persfitly that God can nocht mak anc lesing.

An what is the special and quick faith, qubilk is in all gud christin men and wemen? It standis in thre pointis. The first is before said, to trow that thair is anc God, and yat all the historis writtin of God in haly write, is trew as that he is anc God in substance and thre in personis, that the same bili8it Trinite is makar of heuin and erd, of all creatouris visibil and invisibil, yat he hais gevin to us be handis of Heyyses the ten commandis, to keip under the paine of eternal damnatioun, with al otbir historis in the haly write, other in detestation of syn or in commendation of vertew. Secund, be-cause we ar brekaris of the law, we suld be know-ledge of the same faith, feir all the comminationis, schoringis or hostingis, qubilk God makis in the scripture aganis the transgressouris of the law, thinkand that thai ar maid agane ikane of us in special. Thirdly, we throw feir of God beginnand to repent our self for our sinnis, suld hoipto optene the mercy & grace, qubilk God promissis in Christ.
Ane introductioun

to al \$ sundry faithful \$ penitent men \$ wemen. Brevelly, to commit ourself hailely to God, to put our hail traist and confidence in his help, de-
fence, guidnes \$ gracious provision in all our neces-
sites, perellis, dangeris, mistaris, insirmit-
teis, in all forsakand our awin will, and with o-
bediens commit all to the gracious 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 dais and thre nychtis in the wame of
the Nu hail. Siclyk faith had the thre children,
callit Ananias, Azarias and Misael, quhen pai
wer cassin into the byrnand fornace. This is
the special faith of ane trew christin man, quhilk
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 spreit, quhilk pouris into our hartsis ye
trew lufe of God and of our nychtbour. This is
the faith special, leissand and wyrkand, that is
sa mekil commendit of our saluiour in the euan-
gil, and of sanct Paule in his epistillis. This
is the faith yat justifeis a christin man according
as sanct Paule sais to the Romanis: Justicarum

ergo ex fide pacem habemus ad deum. We being
justifyit 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
the Galathianis: Omnes enim filii dei estis per Gala. iii, fidem, que est in Christo Jesu. Ze ar all the sonnis of God he faith, quhilk is in Christ Jesu. This is the faith that ouircummis the world, according as sanct Johne sais in his first epistil: Hec 1 Joan. 5. est victoria, qui vincit mundum, fides vestra. Faith is the vertew, quhair throcch ze get victorie and ouercummis the world. This is the faith that ouercummis the fleche, as sanct Paule sais to the Ephesianis: In omnibus fumentes scutum fidei, Ephe. 6. in quo possitis omnia tela nequissimi ignea extinguer. In all thingis tak ze hald of the buklar of faith, quhairwith ze may slokkin the syrie dar tis of the wycket spret. This is the faith that ouercummis the devil as sanct Peter sais: Fra- tres sobrii estote et vigilate, quia aduersarius vester diabolus, tanquam leo rugiens circuit, querens quem devoret. Cui resistite fortes in fide. Prethir be sober and walk, for your aduersarie the devil gangis about lyk a rampand Lyone seikand quhome he may swallie. Dubome resist stedfastely in faith. This is the faith quhairwith the rychteous man leittis, as it is writtin: Justus Roma. 1. autem ex fide viuit. The rychteous man leittis throcch his faith. This faith is always ionit with hoip and cheritie, and werkis throw lufe. This faith comfortis vs in all our adverstieis, and causes vs to haif euirmair this worde in
Ane introduction.

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 condignæ passiones huius temporis ad futuram gloriam, que revelabitur in nobis. The trubllis of this tyme, ar nocht worthi of the glore that sall be schawin apon us. Duhaire this faith is nocht present, gud werkis can nocht help to salvaition. Duhaire quis faith (quhilk is nevir with out gud werkis) is present, all thingis is cunnis to our weil. Noder will God almychtie choile ony thing to cum to man or woman haistand this faith, bot that he kennis is profitabil to him, suppose we ken it nocht, say that: Sive viuimus, sive morimur, domini sumus. Duhiddir we lei or de, we ar the Lordis For thame that ar simpil & unlecirt, the Crede may be devidit in thre partis, estir the thre personis in ane godheid. Duhairorf 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 exponand 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 sanctifysis me, ane God and thre personis, allutterly of ane nature, substance, powar, wisdome, gudnes, majestie and eternitie.

The division of the Crede.
The secund Cheptour.

HE FIRST artikil of the Crede schawis the Fatheris Godheid, will and work, quhair thou sais I beleif or I traist in God the father almychty maker of hevin and erd. In declarationn of thir artikillis, first ze saill 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 saill gadder certane moral lessons to your spiritual edificationn.

1. Dihi sais thou in the beginning of the Crede I beleve, spekand in ye singular nowmer? To sig-nisse and declare that ilkane of us suld haif in our awin hart ane special faith in God. For trewly it is nocht sufficient 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, T the haly spret, thre persones and a God, sa yat thou may saie with sanct Paule:

In fide viuo fili dei, qui delexit me, et tradidit se- Gala, 9. metipsum pro me. I leive in the faith of the sonne of God, quhilk hais lusfit me, and gaif himself for me. And than may our salviour 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 he it done to the.

Belcide
The first artikil.

Beleive or trow. Duhy sais thou this secund word, beleive or trow, sayand, I beleive or trow, mair than this word, I see or I understand perfitly? Crewly to schaw plainely that thir twelf artikillis of ë Crede, can nocht be comprehendit be natural reasone, bot allanerly be faith, accordin as it is said: Nisi credideritis, non intellige-tis. Except ze beleive, ze sall nocht understand. Thairfore 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 trew faith, gisand ferme credite to his haly word.

In. Duhy 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 be-leive God, bot thou sais thus: I beleive in God. Uteraily thou sais swa, declarand thi self to haif that singular and special faith, qubilk God re quiris of ds all. For as we tauld you afore, it is nocht sufficient to the for thi saluation, to beleive that thair is ane trew and verai God, or to beleif God, yat is to say, to beleif all ë wordis of God to be trew, bot thou suld beleif in God, yat is traist in him with lufe ë obedien, qubilk beleif we declarit to you at lenth afore. And ë christin man tak tent, that thou haif always this beleif in God, qubilk is requirrit 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 work that God requiris of you to beleibe in him, quhome the father haissend, that is, the sonne of God, quhom the father hes send to vs be his bliss-sit incarnatioun.

God. What understandis thou be this word God. Trewly it is difficult, ze and impossibil to declare perfitly and hailye the significationoun & distin-
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 sumtyyme mencioun maid of thame pat ar callit goddis, allenarly be fals nominationoun and usurpatiouns, a certane proud kingis, also devillis throch pride usurpit to be callit God, and certane pepil afore the incarnatioun of Christ, blindit with error & insiditie, callit and tuk thame as goddes. It is writtin in the Psalme: Omnes diligentium de-
monia. All the goddis of the Gentilis was devillis. Sumtyyme in the scripture, certane men ar callit goddis, allenarly be participatioun of Goddis au-
toritie, and sa was in the auld law, Jugis and kingis, callit goddis, because thai ar rewarlis of the pepil in Goddis steid, and hais the exec-
tioun of justice gissen to thame of God. Sa it is writtin in the huke of Erodi: Diis non detrahes. Exod.22. Thou sall nocht speik evil of the goddis, that is to say, of ye Preistis, Principis, & Jugis. Sumtyyme men was callit Goddis be participatioun of special grace, and of prophesie or preished, of quhome it is grace.
The first artikil.

is writtin in the Psalme: Ego dixi dii estis, et fili 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 aine he trew godheid aller natural propertie of God, of quhome it is writtin: Audi Israel deus noster, deus vnus est. Heir Israel, our God is bot aine God, Gyf thou wald haif sum knawlege of thi god, quhat be is. First thou mone beleive that he is aine spiritual substance: Spiritus est deus, God is aine spret, that is to say, a spiritual substance, nocht maid of body and saule as man is, bot he is incorporal, immaterial, a simple substance nocht maid of partis. God is eternal without beginning and without ending. God is all gudnes, in him is omnipotent strenght, powar and na waiknes, in him is unspeikabil wisdome, a kind of ignorance in him is infinite gudnes, a kind of evil in him is infinite rychteousnes, and a kind of inequity, in him is infinite mercy, and a kind of crudelitie, in him is infinite rychis, and a kind of poverty, in him is helth a lyfe, and a kind of seiknes or mortalitie. Bredeley in him is infinite glore, isy and blisse, and a kind of miserie, in him is eternal lyfe, and na kind of malice, and all thir propertie of God ar nocht to him accidentis, yat is to say, put to him, or gevin to him, bot ai ar all togiddir, nocht ellis bot his awin veray substance, nature and godheid. This is the ineffabill, and incomprehensibill God, of quhome thou sais thus: I beleif into God. And gyf thou dersyre largear declarationn of thi Lord god, seik in the declarationn of the first command.
mand, in the beginning of the fourt Cheptour.

Father. Why callest thou God almyghty father? Trewly I sould call him father of the second persone in the Trinitie our salviour Jesus Christ, quhilk is natural sonne of him, of the same nature, substance and godheid, with the father, as it saul be schawin to pou in the second artikil. Hairour I may baldly call him father of my awin self, nocht be natural generation, bot be the grace of adoptioun, he hais maid him self my father, quhairin he hais gevin to us infinite consolatioun and comfort. Gret is the hoip and traist, quhilk the sonne hais to his natural father, kennis weil that his father luffis him harty, and to his powar will defend him fra all evil, I provide to him al gud, bot and we compair the lufe, the cuir and provisioun, quhilk our natural father hais to us, to the lufe, cuir and providens, quhilk our hevinly father hais to us, it will seem to be na thing ellis bot a litil schadow, of the providens, gudness, I cuir of God. The natural father wald faine help his soonnis, provide gret leivingis for thame, ze mak thame Lordis and princis, gif it lay in his powar, bot his powar answers nocht to his will, he hais na powar to provide for thame, sa mekil as his hart despris. Bot our hevinly father almyghty 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

Y. I.
The first artikil.

as his wisdome thinkis expedient to our weil. Math. 6. Thairfor our saluiour sais: Dico vobis, ne solliciti sitis anime vestre, quid manducatis, neque corpori vestro, quid induamini, Nonne anima plus est quam esca, et corpus plusquam vestimentum &c. I say to pow, be 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 Ȝ meit, Ȝ the body mair worthi than clething. Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor zit gaderis in ony thingis in the barnis, and zit your hevinly father feidis yame. Ar ye nocht mekil bettr than thai. And estir 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 rychteousnes thairof, sa sall all thir thingis be ministerit to you. Sanct Peter also exhortis 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 pow. 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 luffand father and pro-

Psal. 54.
The first artikil.

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

Almychty. Certane 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 powar and mycht, sa God allanerly is omnipotent and almychty as the Prophet heris witness in the Psalme: Deus noster in coelo, omnia quecunque voluit, fecit. Our God in hevin hais daunte and wrocht all thingis quhatsumevir 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 beleide that God is omnipotent and almychty, is the ground, strench and foundation of all the laif of the artikillis of the faith. For gif any man wald think or say, how is it possibil that ane puir virgin may consaif and beir a barnie without the seid of man? how is it possibil that al we moive ryse fra ye dede to lyfe agane, ilkane man in his awin bodie on the lattir day? how is it possibil that the precious bodie and blud of our salviour Christ Jesus, now sittand at the rycht hand of his father in hevin, may be reallly and corporally present in the sacrament of the Altar? Till all thir questionis and all sic-lyke concernyng the artikillis of our faith we

Y. II.
The first artikil.

suld answeir with the wordis of this first artikil sayand, I trow in God almychty, to quhome all things is possibil, and na thing is impossibil, 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 almychty, his powar is infinite, quhilk he schawit plainly in the creatioun of hevin & erde. Thaun seand that the powar of God is infinite and incomprehensibil of man be natural reasone, thai schaw thaine self to be gret fuillis and in a maner infinitelis wantand & faith of vis first artikil, quhilk sporis ony siclyke questionis, how may God do this thing or that thing quhilk he hais spokin: It may and suuld 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 fulfil and bring to passe all that he sais, suppose it exceed the capacitie of mannis wit and reasone.

Baker of hevin and erd of nocht. As we said to you afore, the almychty powar of God was plainely schawin in the creatioun of hevin and erd, quhilk God maid of na thing. And heir we suuld consider the gret difference betwir the wyrking 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 Tailypeour can nocht mak ane garment, bot of clayth
The first artikil

clayth. A Masone can noonght byg ane wall, bot of lyne and stane. A Wright can noonght mak the ruif of ane house bot of tymmer, and sa furth. Bot almyghty God maid hevin and erd and all creaturis thaterin, of na thing, quhilk he did be his almyghty 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, 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 creation, it betakins noonght 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 prouisioun of al creatouris. God forbid that we ymagein God to be ane makar of his workis, as man is a wer-
kar of his werkis. Nuhen a warkman hais maid a house, he passis fra it, and takis na cuir of it. Syelike it is of all othir warkmen con-
cerning thair wark, bot God almyghty hais sa maid of na thing all his creaturis, that also continually he conservdis and keipis thame in pair being, he governeis yame & gydis yame, in saemkil 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.

Thairfore our saluioyr 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 soume of this first artikil.

HE sentence of the first artikil of the Crede T is this. I trow nocht allauerly that God is, or that the haly writ sais of God is trew, bot I feirand the jugement of God for trangressioun of the law, repentand the same, puttis all my traist hop of my salvatioun into ane verai God, quhilk is father to all his creatouris, luftis thame dois evir all gud to thame, conservis and keipis thame michtfully, disponis or douris thame wisely, provis 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, quhatsaurir I half or knaw, he keipis me al tyme and tyde, and defendis me nycht and day fra all euil and peril, that my fapis in bodie or in saule wald do to me, or any othir creatour. And that he wil without dout, fulsybl his promise of mercy to me for his awin faithfulness, I doand dew penance, haifand a leiffand quick faith in him. And this I traist surely he may do, for he is almychtgy. Thair is na creature yat 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 ma- kar and hais gevin me bodie and saule, and keipis pame evir, and my lyse, my
The first artikil

my wit, my resone and al my membris. I grant he
giffis me metit 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 Sonne and Mone, nycht I
day, frye, aire, watter and erd, fische, foulis I bestis,
and al yat growis on the ground. Thairfor, quhat
evir I am, quhateuir I my, quhateuir I hait be
hevin and erd, he giffis it to me.

Fiest, quhen we beleive with our hart, and con-
fessis with our mouth this first artikil, I beleive in
God father almychty, makar of hevin and erd, we
ar direckit to the trew knawlege of the maistie of
God. For this is a general rule, ilkane makar is
mair excellent, than is the work. God almychty is
the makar of hevin l erd l al thingis contenit pair-
in, quharfore he is mair excellent than all the crea-
touris of the worldly. This is declarit in the buke of
wisdom thys: Qvorum et si specie delectati deos
putauerunt, sciant quanto his dominator eorum
speciosior est, spiciei enim generator hec omnia con-
stituit. Aut si virtutem et opera eorum mirati sunt,
intelligent 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 plezour in certane creaturis
fairnes, had opinioun yat yai wer goddis, zit thai
suld haiff keud, that the Lord and rewar of yane is
fairar than thai all, for he that is makar of all fair-
nes maid them. Or giff thai merbalit at the gret
powar and werkis of the creatouris, thai suld haiff

Y. III.

Morall
lessonis of
vertew

A lessone
gaderit of
to ken
the first
God's ma-
artikil.
iestie
Sapi. xiii.
The first artikil.

understand he yame, yat be quhilk maid yame is starker than thai all, for be the gretnes, fairnes and gudnes of ye creatouris, the makar of yame may be persaidit with plaine knawlege. Thus we may cum to sum knawlege of gods majestic, powar, wisdome, and gudnes, be faith of this first artikil. Secundly, this artikil leiris us to gise perpetual thankis to God, for quhatsa-evir we haif other fra hevin or erde, or any creatour pairin, the same is gevin us of God. According as sanct Paule sais: Quid habes quod non acceptisti? Quhat hais thou, quhilk thou hais nocht resaidit? And in † Psalme: Dni est terra & plenitudo eius. The erde is the Lordis and all contenit in it, the round world and all that in-habit in it. That for we suld ever gise 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. Loidse thou the Lord D my saule, and all that is within me loidse his halie name, loidse thou the Lord my saule, and forget nocht his benefitis. Thirdly, be faith of this artikil, we ar indueit to haif paciens in al adversitieis. Suppose all creatouris ar maid of God, and sa gud in pair nature resaidit of God, sit gif in only thing thai noy us, or inffiris ony payne to us, we suld beleif that the same payne cuminis to us be the hand of God, bot nocht the synne of evil
The first artikil.

Evil men, quiblk 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 ony evil in the citie, quiblk 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 tenebras, faciens pacem et creans malum, ego dominus feciens omnia hec. I am the Lord and na othir bot I, quiblk makis lycht and myrknus, quiblk makis peace and also makis evil, understand be this word evil, battal, weir, and all maner of adversitie and temporal trubil, for puniisoun of syn, as sanct Hierome sais upon Amos. Bot it is callit evil, because it semys evil to yame pat tholis it. Now seand ë al evil of payne, trubil and adversitie, cummis be the send of God, other for our correctioun, probatioun or puniisoun, we suld haif pacience in all adversities, sayand with Job: Si bona suscepimus de manu domini, mala autem quare non sustineamus? Gyf we haif resaidit prosperitie fra the hand of the Lord, quib suld we nocht thoil the evil of adversitie? Dominus dedit, Job. i. dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum. The Lord hes gebin 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.

Fourthly, be the faith of this same artikil we suld beir to haif the rycht use of all creatouris, quhilk is to use thame to that esseck & purpose, quhail to thair ar creat of God. And gif ze wald speir, to quhat use was the creatouris maid of God? The wisman ansueris sayand: Uniuersa proter semetipsum operatus est dominus. Our Lord God heis wrocht and maid all creatouris for his awin self, that is to say, for his awin glore that all creatouris suld glorifie & magnifie him according to thair powar and maner.

Secund, thai wer maid for our service and profitte according as Mosyes speikis of the Sunne and Mone and sternis, in the buke of Deuteronomii: Que fecit dominus deus tuus, in ministerium cunctis gentibus. Thi Lord God sais Mosyes hais maid thame all to the service of all pepil. And the Prophet sais in Þ psalme: Omnia subiecisti, subpedibus eius. Thou hais gud Lord (sais the Prophet) subject all thingis under the feit of man, that is to say, to the service and profitte of man. We suld thairfor use all creatouris to the glore of God, quhilk we do quhen we use thame to the pleasure of God. Alsua we suld use thame to our awn profitte, sa that quhen we use thame we comit na syn. Swa, quhatsaebir thou hais, wisedome, cunning, fairnes, strentch, or ony worldly geir, use them all to the plesour of God, and sa thou usis thame to thine awin profit. To God thairfor be al loving and thankis, honour and glore for evir and evir. Amen.

The second artikil. The
The secund artikil.

The iii. Cheptour.

IN IESVM CHRISTVM
filium eius unicum dominum nostrum.

Here begynneth the second part of our crede, whilk concernis, the faith yat we suld haif in the second persone in Trinitie, beleivand fer-
mely that he is hauyth God and man. And this part of our crede contenis sevin artikils, the first is I trow in Jesus Christ his only sonne our Lord. The secund, I trow yat Jesus Christ was consai-
dit 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-
spit, 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 sart, I trow that Jesus Christ ascendit to the hevins, & sittis at the rycht hand of God the father almychty. The sevint, I trow that Jesus Christ sall cum fra hevin to juge the quick and the deade. Thir sevin artikillis expremis to us the trew faith quhilk we auctht 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. Quhasa beleivis in the sonne, hais etern-
al lyfe, he that beleivis nocht in the sonne, sal nocht see lyfe, but the wraith of God absydis apon him.

sevin art-
tikilles of
the crede.
The second artikil.

Gyf thou wil know how profitabil 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 dede, thou sal be saissit.
That is to say, gif thou beleide with ane trew faith
yat werkis be lufe, yat Jesus Christ is bayth God
and man, yat he deit for our redemption, I raise
up agane fra the dede the third day, be the mycht of
God, thou sall be saissit be eternal salvatioun.
Srn swa is (D christin man) that thi salvation e-
ternal, standis in the trew and perseite faith of our
salviour Jesus Christ, I exhort you to tak gud
tent to the expositioun of yir sevin artikillis, quhilk
as we said, pertenis till our salviour Jesus Christ.

IESVS. For the plaine intelligenz of this ar-
tikil, ye mone understand four wordis. The first
is yis word Jesus, the propir name of our salviour,
a name sa excellent yat as sanct
Paule sais: In nomine Jesu, omne genu flectatur,
cœlestium terrestrium et infernorum. In the name
of Jesus, all kneis suld bow, of hevinly creatoris,
of eerdly, yat of hell. This name Jesus is a Hebrew
word, yat the interpretioun is as mckil to say in the
Latin toung as salvator, yat in our Scottis speche,
anu salviour. And efer quhat maner he is our sal-
viour, the halye Angel declarit to Joseph sayand:
Vocabis nomen eius Jesum, ipse enim saluum faciet
populum suum a peccatis corum. Thaw sal call his
name
name Jesus, for he saif his pepil fra pair synnis. Duhat is syn? Syn is ¥ transgressioun of God's command, yat sylis ¥ blekkis our saluis. Syn bringis us in bondage ¥ thirldome of the devil, syn causes us to incure the offence and indignatioun of God. Be syn we deserve the paynis eternal of hel. Fynally, throch syn we ar at God's 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 sonne of God may saif us, be the meritis of his blissit incarnatioun, of his maist haly couersatioun and painful passioun. Thairfor he sais ¥ he sal saif his pepil fra thair synnis. And gif thou speir quha is his pepil, quhome he saiffis fra yair synnis? Trewly thai men and wemen, to quhome the vertew and me-ritis of Christis passioun is applyit be faith, that wyrkis be cheritie and the haly sacramentis, thai ar the pepil of Jesus, and thame ye'll Jesus deliver fra thair synnis. Duhairfor (O christin man) hae evirmair in thi mynd a quick remembrance of this haly name Jesus, hae evir in thi bart fervent lufe to this haly name Jesus, hae Jesus prentit in thi bart sa deiply and sa constantly, that na thocht or lufe of this world put it away. Thou may tak exempl of that haly man Ignatius, quhilk had sa fervent a lufe to this name Jesus that he said to the tyrand, that Jesus was prentit in his hart. Duhen 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.

written in his hart with goldin letteris. Ouhairto suld we be plirt in yis matter? The mair yat a trew christin man or woman understandis and consideris the gret vertew and die maiestie of this blissit name Jesus, the mair salt he grow in Faith, Hoip, and Chertie, ever mair haissand in his mynd yir words: Non est aliud nomen sub cœlo datum hominibus, in quo oportet nos saluos fieri. Thair is na other name under bevin 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 interpretatioun is caillit unctic. And this word Christ betakins the dignitie and maist excellent office of our salvour Christ. In the auld law, priestis was unctic, as it is written in § buke of Exodi. Also kingis was unctic, as we have mentioun maid of king David, and of Salomon. Duhy was Bischoppis § preistis unctic? To signisit yair haly office gevin to yame of God, quhilk thai can noccht worthily and perfictly execute, without the special grace of God. The office of a Priest § Byschop is nocht to leive in idilnes, nocht to leive in fornicatioun and buirdome, nocht to be occupeit in halking § hunting, bot to leive ane haly lyfe, chaist in body and saul, to pray to God for the pepil, to offer giftis § sacrifice to God for the pepil, to priche the word of God to the pepil, and lyk lanternis of lycht to gise exempli to haly lyfe to the pepil, quhow thai suld contenne all inordinat lyfe of carnal plesour, of worldly geir, § teportal dignitie and to leive a christin lyfe to the plesour of God. Kingis
The secund artikil

Kingis lykwais was unctit to signiffie thair excel- lent dignitie and office. Qubilk is to rewile pepil be executioun of trew justice, to defende his pepil fra thair enemies, to cherisch gud men, and to pu- nis and dant eul men. And trewly our salviour Jesus, may weill be callit Christ yat is to say, unctit, nocht with material ule, bot with ye spret and maist abundant grace, qubilk God gaif to him, mair ex- cellant and mair abundantly, than was gevin to all creatouris that evir was, is or sal be. For as sanct Johnye the Baptist sais: Non ad mensuram dat deus spiritum? God gaif nocht his spret to our salviour Jesus etter mesour, bot abone all mesour. Thus our salviour was unctit spiritually, to be ane Priest and ane King. Dubou was he ane Bischop or a Priest? For he tebbit us the treu word of God, he pravit in prapis daily for us to the father of hevin, he gaif us exemplil of all uertew and perfectioun, he offerit his awin precious bodie apon the altar of the Crosse, as ane plesand sacrifiice to the father of hevin, for our remption and eternal salvatioun. Hairouir, he is king of all kingis and Lord of all Lordis, to quhome was given all powar banth in hevin \( \mathcal{E} \) erde, he hais auctoritie 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 eul men, qubilk he sall do perfittly apon the lattar day, and dois daily with weir, pest, and hungir, gif ze wald tak tent to it. Thus christin pepil, evitmafir baif in your mynd thir twa haly wordis, Jesus, Christus, for thai ar full of all conso- latioun and comfort.
The secund artikil.

His only sonne. **Q**uhy saist 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 leiffand faith, the sonnis of God: as it is said: Dedit eis potestatem filios dei fieri, his qui credunt in nomine eius. He hais gevin powar to thame to be sonnis of God, quibilk beleivis in his name. And alsa sanct Paul sai: Omnes enim filii dei estis per fidem, que est in Christo Jesu. Ze ar al the sonnis of God he faith, quibilk ze have in Christ Jesu. Now sen it is swa, yat al gud christin men be leiffand faith in Christ Jesu at the sonnis of God quhi saiis you in yis artikil, I beleive in Jesus Christ the only sonne of God! Trewly we all say swa in this artikil, belieband with our hart and confessand with our mouth, that our saluour Jesus Christ is the only natural sonne of God nocht maid, bot got-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, qu'hais eter-nal generatioun and byrth, personal distinctioun, consubstancial nature of Godheide, equalle powar, everlastand maiestie with the father, is declarit be the evangilist sanct Johnie in the beginning of his evangil, sayand thus: *In principio erat verbum etc.* And as for al trew christin men and wemen, quibilk beleivis in Christ Jesu with ane special faith thai wyrkis be lufe, ar the sonnis of God, nocht be na-tural generatioun, bot allanerly be faith, grace, and adoption, for als mekil as almycht y god the eter-nal father for the lufe & meritis of his natural sonne
The second artikil.

our salvour Jesus Christ, hais forgevin us al our synnis, taking us to his favour, I maid us participant of his eternal kingdome, with Christ Jesu his natural sonne, as sanct Paule declaris to the Romans, sayand: Ipse enim spiritus testimonium reddit spiritui nostro, quod sumos filii dei. The haly spreit beris witnes till our spreit, that we ar ye sonnis of God. How beris the haly spreit witnes till our spreit, yat we ar the sonnis of God? Trewly he lufe and cheritie, quhen we have a lufe to the commandis of God, I content to fulfill thame with joy I blythnes, principally for the lufe of God, sic a perfect lufe and spiritual affectioun declaris till our conscience that we ar ye sonnis of God be adoptioun. Than it followis: Si filii et heredes, heredes quidem dei, coheredes autem Christi. Gyf we be sonnis we ar also here-touris, heretouris I say of God and participant of the eternal heretage with Jesus Christ.

Our Lord. Quhy sais thou in this artikil that Jesus Christ is our Lord? Uerally he is our Lord and we ar his possession be double rycht. First be the rycht of creatioun, he hais creat and maid us, we ar his awin handwark, he has gevin us our body and our saule and all the gud that we habe. Secund, he is our Lord be the rycht of redemptioun, for quhen we war in the thirldome of syn, the devil, and hell, he redemit us with his awin precious blude, sa that we ar nocht our awin servandis but
The secund artikil.

but we suld be his servandis to serve him as our Lord and maister. Sa he said to his Apostillis: Vos vocatis me magister et domine, bene dicitis, sum etenim. Zc call me maister and Lord, ze say weel, I am swa. Bot tak tent how he requiris of us agane to follow his exempil 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 ver- rai 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 yat tyrant, syn, dede, and hell and all evil, and hais tayne us in his awin keping, yat he sal defend us w his rychteousnes, wisdome, powar, lyfe 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 con- tenit in haly scripture, is bot ane similitude. De- monstratioun

Joan xiii.

1 Cor. 2. 1 Cor. 15.

Psal. xxiii. Psal. iii.

Math. 28.

Moral lessonis of vertew gadderit of the sec- cund arti- kil of the crede.
The secund artikil

monstratioun and furth shawing of that eter-
nal worde, we suld in this artikil leir to consaive
and heir the temporal word of God in our myndis,
be the exempl of the virgin Mary, quhilk con-
saivit and buir the eternal word of God be incar-
natioun. First, the glorious virgin Mary
hard the messengir of God the Angel Gabriel,
erponand the will of God to her, behald thou
sall consaive in thi wayme and heir ane barne,
and sal call his name Jesus, &c. Secund, sche
consentat to yat same will of God, sayand: Ecce Luce. 1.
ancilla domini, fiat mihi, secundum verbum tuum.
Behald beir 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 trewprechour,
for it is a takin yat we lufe God, gif we heir his
word blychly: Qui ex deo est verba dei audit. He
yat is of God heiris y word of God. Secund,
we suld geve sevne credite to the word, and con-
sent to do as the word biddis us do, or ellis we
heir in vaine: Non profuit sermo auditus, non ad-
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 Prop`jet sais in the
Psalme

Hebre 4.

Z. II.
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 nychterbour, be admonition, exhortation, cheritabil reprehensioun, and also be preching, gif we be callit to that office: Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes et commanentes vos metipos. Lat y word of Christ dwell in you largely, warning t teching ane othir: Omnis sermo malus ex ore vestro non procedat, sed si quis bonus ad edificationem. Lat na evil wordz cum out of zour mouth, bot that quhilk is gud for the edification of your nychterbour. Last of all, the word of God suld be nurissit be doing gud deedis, proponit t 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 be fur my ran-soume? I answer be thir special artikillis that followis.

**Colos. iii.**

**Ephe. 4.**

**Jacobi. i.**
The third artikil.  

The fift Cheptour.

VI conceptus est de spiritu facto, natus ex Maria virgine. I beleive that Jesus Christ was consaivit be the haly spret, born of the Vir- gin Marie. In this third artikil God requiris of us to haif a spe- cial trew faith in the Incarnation of the sonne of God, without the quhilke na man may be saifhit. For as the excellent doctour Cyrillus sais, our salvatioun standis in ye faith of the blissit Tri- nitie, that is to say, to trow in God the father, in God the sonne incarnat, אל 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, etter that in the second artikil we beleif with our hart, אל confesse with our mouth, the eternal generatioun אל 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 generatioun and nativitie of the sonne of God, quhairby he was maid man lyk to us in our na- ture, except ignorance and syn, and othir imper- fectionnis of our saule.

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

haly spret, thairfor thou sais I believe that Je-
sus 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 virgin
Marie hard the will of God send and declarit
to hir be the hevinly messengear the Angel Ga-
briel, that sche suld consaive in his wayme I beir
the sonne of God, sche consentit to the samyn bliss-
sit incarnatioun, sayand: Ecce ancilla domini, fiat
mihi secundum verbum tuum, Behald heir I am ñ
hand maiden of our Lord, sa be it to me as pow
hais said. Incontinent, as sche had expremit vir
wordis, the haly spret wrocht the incarnatioun
of the sonne of God, in ñ wayme of the glorious
virgin. For he gaderit certane of the maist pure
and clein droppis of blud, quhilk was in the bo-
die of the virgin, and of yame passionate ã 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 w-
out the wyrking of the father and the sonne, for
doutles 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 virgyn.

Luce, i. Spiritus sanctus supernueniet in te, et virtus altissimi
obumbrabit tibi. The haly spret sall cum upon
the, and the powar of the hiast sal ovir schadow
the
The third artikil.

As ye heir plainly the haly spret expremit, sa quhen he said this word power, he speikis of the sonne of God, quhilk is callit *virtus et sapientia* Dei, the powar and the wisdome of God, quhen he said this worde heast, he spak of the father eternal, quhilk is ð heast. Sa in þir wordis we may leir yat the haly Trinitie, the father, the sonne and the haly gaist, was the wyrkar of ðis incarnatioun, suppose he attribution it is ascrivit to the haly spret, because that the sonne of God was incarnat, for the gret lufe yat God had to mankind, and to schaw his guudnes & mercy in redemption of mankind, according as our salviour sais in the evangil of S. Iohn: Sic deus dilexit mundum, vt filium suum unigenitum darent. Joan. iii. 

Sa God luisset the world, yat he hais gevin his only sonne. And thairfor as powar is ascrivit to the father, & wisdome to the sonne, sa is guudnes & lufe attribut to ð haly spret, be reasone quhair- of we say, that the sonne of God was consaibat be the haly spret.

Borne. Now christin pepil, we exhort you to tak tent and consider devoutly how plainly the haly evanglistis sanct Mathew and sanct Luke discrividis to you the blissit nativitee or byrth of our salviour Jesus Christ, leivand na circumstance untald, quhilk makis for the treu knowledge of the same mysterie. Declareand in qubat tymè he was borne, quha was Empoure of all ye world in the tymè of his byrth, quha was Leadtenent in the land of Jewry in the tymè of his byrth, of quhat clan or household was

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

was he borne? quhat household was he borne in, and in quhat luctun of the citie? quha was mes-
sengearis quhilk first declarit and tald the same byrth? to quhem was this blissit natuite first schawin I manifest, quhat was the propir name of his mother, quhat was the name of his father putative? All thir circumstancis we sall twische brevely, pat ye may the bettir remember the blissit
nativitie of our Saldiour Jesus Christ.

The time of this blissit nativitie, etter the com-
putatioun of Eusebius, was fra the beginning
of the world 5.199, quhen herode sone of An-
tipater had regnit in the land of Jewry 30 yeiris
and pat be the favour I auctoritie of the Senit
of Rome, quhen the empyre of the Grekis was
put doune, and the Romanis had empyr and
dominioun in the world, fra ye tyme of Abra-
ham (to quhom Christ was promissit) 2025 in
the rv. day of y 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, quhilk was the empyre of the Romanis,
Christ suld be borne. Quhen he signisit be ane
stone quhilk without handis was hewin doune
off a hyll, quhilk signisit and betaknit, that
Christ Jesus suld be borne without the seid of
man, allanerly be operatioun of the baly spret.
And S. Arbeithe makis mentioun of herode the
king to certifie us, pat ye prophecie of the Patriarch
Jacob
Jacob was fulfilled, when he said: Non auferetur septrum de Juda, et dux de femore eius, donec veniat qui mittendus est. The septour and the king's auctoritie in the land of Jewry, sall nocht be takin fra ane of the tribe of Juda, quhil he cum yat sal be send to be messias and salviour of mankind. That is to say, Christ sall cum and be borne, quhen the Jews 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 univers-sall empyre and gret dominioniun of the world was than amang the Romanis. For the first empyre and gret dominioniun of the world, was among the Babilonianis and Assyrianis, fra thame it was translatit to the Heidis and Persis, fra ye Heidis and Persis it was translatit into Alexander the gret king of Macedonia, last of all it was gevin to the Romanis. And effer, quhen thei had kepit ye same Empyre the space of 70 peiris effer the ring of the Emperour Cains Julis, the secund Emperour rang, callit Octavius Augustus, in the 42 peir of his ring our salviour Jesus Christ was borne. Levetenent to the same Emperour in the land of Syria and Jewry was Cireneus. Sa quhen the land of Jewry was subjeckit to the Romanis he Pompey the gret, at the pepil of the world subdewit to the foresaid Romanis, he ane edick maid be the foresaid Emperour Octavius Augustus, was com-mandit to pay ane tart, quhairfor ilk a man passit to that citie quhairin he was borne, or quhair to he belangit be ony rycht tytill, gaif his name in writ professit
The third artikil.

The first circumstance.

The second circumstance.

Michee.v.

The seventh circumstance.

The aught circumstance.

The ninth circumstance.

Esaie. 7.

professit obedience to the Emperour, and payit ane tart to him. The clan or geneologie of Jesus Christ, is discrivit be ye evanglist sanct Matthew, declarand yat he discendit fra the stok of Abraam, and fra the house and familie of king David. He was borne in Bethlehem a lyttill citie of the tribe of Iuda, according as it was prophesisit lang afore be prophet Nicheas. The house quhairin he was borne was nothen stark castle, fair pallace, propir chalmyr and siclyke, bot because thair was 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 quhen he was borne to be laid in a crybbe, so gret ecrempil of meiknes he wald schaw to us all. The first proclamour furth schawar of that blissit Nativitie, was ane hevinly Angel, quhilk tald it to certane schipperdis keiping pait weche in ye nycht opon thair flock, quhilk came fande him wyrschippit him. Certane kingis wisem come out fra the Est, thair directioun of ane starn fande him wyrschippit him f offerit to him, Gold, Sense and Myr.

Of the virgin. Behalde heir devotly (O christin man f woman) how that the mother of our salviour was ane klein virgin quhen sche buir him, according as it was prophesisit 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. Behalde (sais he) ane virgin sal consaif and heir ane barne, This name sal be callit Emanuel, quhilk be interpretationis als mekil to say, as God is w us. And douteles his blissit
The third artikil.

blissit mother was a virgin, nocht only in his byrth
bot also evirmair estir his byrth. And hir perpetual
virginitie, afore his byrth, in his byrth, & eftir his
birth may weel be knawin, be hir awin wordz quhilk
sche said to ye angel Gabriel on this maner: Quomo
do fiest isstud? quoniam virum non cognosco. How may
pis be (said sche) yat I sal consaive and beir a barne?
seand y I am nocht purposit to ken a man carnally.

Marie. This is the propir name of the glorious,
virgin, the mother of him quhilk is bayth God and
man. Trewly all devout christin men wemen hes
gett cause to be blyth in God, quhen thai heir this
name Maria pronunisit spokin, kennand perfitly,
pat for als mekil as sche is ye mother of our sallviour
Christ, sche is the begynnir of all our grace sallva-
tioun. Eva, zit being a virgin consentint to the devil
brocht the maledictioun of God & eternal dede upon
us. Bot the glorious virgin Marie, consentint to
the messingeir of God, restorit us agane to the be-
nedictioun of God & eternal lyse. Be Eva, than be-
ing a virgin, disavdit be werkin of the serpent, come
all our calamiteis and daily miserie. Be the virgin
Marie berand 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 wraithe
and of damnatioun. Be the virgin Marie, submit-
tand hir self to God be perfitte faith & obediens we
hail resavit Christ Jesus, be quhome we ar borne
agane the sonnis of God be adoptioun. Eva throch
hir pride and disobediens tynt the grace of God,
quhairfor it was said to hir: In dolore paries filios
tuos. Thou sal beir yi barnis with dolour & paines

How the glorious virgin
Maria was
ye begin-
ing of our
salvatiour.
The third artikil.

Bot Harie, throch her meiknes, fande 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 ¥, blisst art thou abone al wemen, and blisst is the fruit of thi wayme, for be him we gat ¥ blissing of God promissit to Abraam.

Now devote pepill I erhort ilk ane of you to believes this artikil with ane special faith, trowand fermenly, that our salviour Jesus Christ was borne for ilk ane of you in special, yat ze mycht be borne agane 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 gaist, borne of the virgin Marie, with out any carnal deid of man, without mannis seid. Sa that sche was ane clein virgin in bir consaiving, in bir byrth, and eftir bir byrth. That he suld clenge myne ¥ all mennis (quha traistis in him) synful byrth, unclein, carnall and damnabill consaiving. And that we suld be borne agane of watter and the haly spret, to be the spiritual 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 lèir certane lessonis profitabil for our edificatioun. First the trew knawlege and remembrance of the blisst incar-natioun suld conformer us 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
The third artikil

mair credence to a man that hais dwelit in yat cun-
tre, than to ane other man that was nevir thairin, 
lykwis, afore the blissit incarnationoun & cuming 
of the sonne of God our salviour Jesus Christ, the 
Patriarchis and prophetis be revelatioun of God, 
tald mony thingis of God & his godly powar, wis-
dome and gudnes, of hevin and hevinly company, 
to quhome gud men and wemen gaij credence, bot 
because our salviour hais tald us siclike thingis of 
god the blissit Trinitie & hevinly company, quhilk 
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 
quhilk he sais to us concerning our faith. Thairfor 
it is writtin: Deum nemo vidit unque, unigenitus filius Joan. i. 
qui est in sinu patris ipse enarravit. Na man hes sein 
god at any tym, the only begottin sonne, quhilk is 
in the bosom of the father, he hais declarit the same 
to us. Secundly, he remembrance of the same, 
our hoip, quhilk we have to optene & glore of hevin 
is mekil increesen, for quhy, thairfor was the sonne 
of God borne of the virgin Marie, & was mait the 
sonne of man, yat we throch the leiband faith in him, 
mycht be mait the sonnis of God be 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, quhilk pertenis to y sonnis of God. 
Thirdly, be faith of the same blissit incarnationoun 
we haif cause to be kendillit in the trew lufe of God
The third artikil.

qubilk hais luuffit us sa gretly, that nocht only be hais gebin to us all creatouris to mak us service, the Angellis to be our keparis, the hevins to geve us lycht and influences, fische, foule and beist, to our sustentatioun, bot also to schaw his ercedand lufe towart us, he hais gebin us his awin natural sonne to our salvaatioun & redemtioun: Sa our salviour himself testifeis in the evangil of sanct Johne: Sic deus dilexit mundum, vt filium suum vnigenitum daret. Sa God hais luuffit the world (that is the bail con-
gregatioun of faithful men & wemen) that he wald geve to yame his awin natural sonne to be pair re-
demar & salviour, qubilk gret lufe of God, he rycht suld kendil our hartiis agane in the lufe of God, to quhom be honour and glore for evir and evir, Amen.

The fourt artikil.

The saxt Cheptour.

Beleive yat Jesus Christ tholit his passioun un-
der Pontius Pilatus, was crucifyit, dede, and bureit. Ze suld now O christin pepil, with gret lufe & fervent devoitioun hear this artikil of the passioun of our salviour Christ declarit to you con-
siderand 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 dastnes and folie to thame that perischis, & is condemnit, bot to yame yat ar saiffit it is the bertew and powar of God. The Inffidelis qubilk wantis our christin faith thinkis it gret fu-

lisnes
The fourt artikil

lechnes to say yat God may thoil passioun, nocht understanding that our salviour Christ is hath 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. Hariovir the infidelis and unfaithful thinkis it gret sulechnes to thoil painis andpassioun, quhen a man may eschape yame, nocht understanding that our salviour tholit nocht his passion aganis his wil, for his awin synnis, bot zit he tholit his maist paynful passioun of his awin fre wil, nocht for his awin syn, quhilk he nevir committit in thocht, word or deid, bot allanerly for our synnis according as sanct Peter declaris: Qui peccata nostra ipse pertulit in corpore suo super lignum vt pec-catis mortui justicie vivamus. He tholit for our synnis gret painis and passionis in his bodie apon the crosse, yat we be the meritis of his passioun, applyt to us he faith and the sacramentis, mycht de fra syn leif in blissitnes. Sa suppose all unfaithful men and wemen miskennis the passioun of our salviour, zit all gud men and wemen with gret lufe and ferbent devotioun thinkis on it, be continual contemplatioun and daily remembrance, trowand femly that (as sanct Paule sais) it is the powar of God, quhairby syn, the devil and hel is odircommit, and we ar al sairfit yat ar the crew servandis of God.

He hais tholit passioun. Trewly he tholit sair and displeasand 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 symnaris, all thir injurious wordis he tholit patiently for our salvationoun. Secundly, he tholit sair strakis, and last of all he tholit the sairst painis of dede. And to schaw himself a twe man, he tholit for us bayth in his body and in his saule, he was takin, he was bound, he was falsly acusit, he was strikin with neists, he was sylit with their dyre speting, he was dong with scurgis, he was crownit with thornis, last he was nait on crosse on the stinkand mont of Calvary, and to his mair confusioun, set betwir twa theistsis, he tastit Gall & dynakir finally dede for our redemptioun. And trow nocht that he tholit na paine in his saule, for he said himself quhen he was in the paiet afore he was takin: Tristis est anima mea usquam ad mortem. My saule is sair and sad evin to the dede, and he prayit a lang prayar, sa yat his sweet come ryndand doune upon the erde lyke droppis of blude. And as we said afore, al pir paynis tholit he for vs in his manly nature, nocht in his godly nature. For as the nature of man was passibil and micht thoil sa the nature of God is impassibil and may nocht thoil.

Under Pontius Pilatus. Pontius Pilatus, is the name of the Iuge, under quhome our salviour tholit his passioun. And the name of this Iuge is exprimet to gebe certane knowlege of the story and the tyme, for that same tyme Pontius Pilatus was Levetenen of Jewry under Tyberius the Empeour of Rome, quibilk Pontius Pilatus kend weil that our salviour was ane innocent and deliverit to him he endye of the Jewis. Nochttheles for feir of man
man and tyning of his office, he gave sentence a-
ganis our salviour and Jugeit him to dede.

Crucifyit. In this word crucifixit, is expremit
the kind of dede, quhilk he tholit for us, for as
to be crucifyit and nakit on the crosse was ane
dede verra1 langsum and exceedand paynesfull,
sa it was a dede schamesfull amang the Jewis,
for it is wrettin in their law: Maledictus omnis Deut. 21,
qui pependit in ligno. Warriit is al man y hingis
on the crosse, zit yat maist paineful and schame-
full dede he tholit for us, to deliver and saif us
fra the payne and schame eternal, F as the devil
ouircome 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 edirnair in
thi mynd the gret lufe and kindnes, quhilk thi
salviour hes schewin to the, quhen he deit for y.
Remember the blud of his body, quhilk he sched
to wescche thi saule fra synne, according as it is
wrettin in the Apocalypsis: Dilexit nos et lavit
nos a peccatis nostris in sanguine suo. Ye 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-
Roma. 5.

Quhat frute or profit get
we be the meritis of
his passion
Apoca. 1,

Quhen we war ennemeis to God, we war recon-
salit to him be the dede of his sonne. Think oft
tymes
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 he deit, he offerit a persit sacrifice apon the altar of the crosse, to the father eternal, for our reconciliatioun, for our redeemption and eternal salvatioun. Lat this faith be thi plyncht ankir, and doubtles thou sall be sasfit fra all the danger of syn, of the devil, and of hell, & be the meritis of the same passioun and dede optene the lyfe eternal. And be sickar (O christin man) that thou beleide this artikil with ane special faith, nocht only beleive and pat the sonne of God deit for & salvatioun of S. Peter and S. Paule, bot trow sickirly that he deit for thi salvatioun 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 gevin himself to the ded for me. In this special faith standis thi salvatioun, you haffand cheritie, and wyrkand thairester kepand the com-mandis of God.

And was erdit or bureit. Suppose our salvi-our (as concerning the opinion of the worlds) deit with gret schame & 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. Duhairfor, quhen he
The fourt artikil.

he had completit and fullfliit our redemption with his passioun and deit apon the Crosse, it was convenient that his bodie suld be put na mair to confusioun and scheame, bot rather to honour and reverence, because of his glorious resurrection, quhilk was shortly to follow. And of his honourabhil and reverent burying, it was prophesit lang afore be the prophet Esaie, sayand: Et erit sepulchrum eius gloriosum. And Esaie xi. his sepulchir sall be glorious. And sa it was in- deid, for Joseph of Aramathia & Nichodemus buriet his precious bodie with costly ductmentis 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 & leivand faith in him. And that he was crucififiit 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 remissioun of al synnis be his blud, quhilk he sched & offerit as ane acceptabil offerand for evirmair, to mak thame perfite, quhilk is hal- lowit, that is to say, sanctififiit be leivand faith in his blude, and resaving of the sacrament of Baptyme.

And
And I trow surely that he shed his precious blude, for the gret lufe qubilk 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 sfavour of his father eternal, ma-

kand to him ane just \textit{f} persist satisfactioun for al our offencis qubilk hes a leisand faith in him, \textit{f} is trewly penitent be contritioun, confessioun, and satisfactioun. To mak peace betwir his fa-

ther and us, to slay syn and dede qubilk had oeverance apon us. To delivir us fra all dan-

gieir 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 vertaily pat his body was put in the erde, in qubilk he tholit dede, to put synne out of his faither's sycht, \textit{f} in his awin body to change pat malesone said to Adam, pat he suld turne in asse qubairof he was maid, bot zit his body, as the Psalmist sais, saw nevir corruptioun.

And in this artikil of the Passioun, we have as sanct Augustine sais, sufficient instruction to ordour our lyfe hailde in vertew, to the ple-

sour of God. For quha sa will liefe ane persiste lyfe, lat him contenne thai thingis, qubilk our salviour hingand on the crosse contennit, and lat him desyre thai thingis, qubilk our salviour hynging on the crosse, desyrit, for trewly thair is na vertew, bot of it we may tak exempli fra our salviour hyngand on the crosse.
The f bouts artikil

Would thou have exempl of perfit luife and cheritie? Heir quhat is said in sanct Iohnis evan-

gel: Maiorem charitatem nemo habet, quam vt a-
nimam suam ponat quis pro amicis suis. Na man hais

mair cheritie, than a man to spend his lyfe for his

friends. And that our salviour did for us upon

the crosse. And sen swa it is, that he hais gevin

his lyfe for us, we suld nocht be discontent, nor

think it hevy to thoile any kind of adversitie for

his faith and obediens, sayand with the prophet

in the Psalme: Quid retribuam domino pro omni-

bus, quæ retribuit mihi? Calicem salutaris accipiam,

et nomen domini invocabo. Quhat sal I gebe to

the Lord, for all that he has gevin to me? I wil

tak to me the cup of my salviour, that is to say,
thoile adversitie patiently, for the luife of my sal-

viour Christ, and swa call apon his name with

faithful pravay. Seikis thou exempl of

perfit pacience, thou hais it gevin maist excel-

lently to the in the crosse of our salviour Christ,

pacience is shewin to be gret be twa pointis;

other quhen a man tholis gret paynis patienty

or quhen he tholis paynis I may eschaip thame

and will nocht in deid eschaip thame, hot tholis

thame willingly. 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 maide 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, 

Esai.iii. 

He
The sfft artikil.

he sall be led to his dede lyke a sheip, and lyke a lambe sall he baid him still before the man that clippis him. This prophesie our salviour fulsfyllit in the time of his passioun, quhen he lyke ane innocent lamb tholit his passioun patiently, without any murmour, gaynstanding, or contradiction. Haireuir, he mycht have eschapit 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-
plusquum duodecim legiones angelorum? Thinkis pow 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. Auhair-
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 ryne 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 exempl
of perhte 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 Juge in Jerusalem. The Lord for his ser-
vandis, the lyfe of angellis, for mankind was content
The fourt artikil.

content meikly to dee, according as sanct Paul sais: Humiliauit semetipsum, factus obediens usque Philip. 2, ad mortem, mortem autem crucis. He meikit himself and became obedient evin to his dede, the verrai dede of ¥ crosse. Desyris thow to have exempl of perfite obediens, follow him yat was obedient to the eternal father evin to the maist schameful and payneful dede, be quhais obediens we ar al maid just afore God. According as S. Paul sais to the Romanis: Sicut per obedi- dientiam unius hominis peccatores constituati sunt multi, ita per vnius obedientiam justi constituentur multi. Lyke as throch the inobedions of a man, thair was maid mony synnaris, sa be the obedi- ence of a man, thair is maid mony just men. Thir twa men of quhom S. Paul speks, ar Adam & Christ. Be Adamis inobedions we ar all maid synnaris, borne in original synne. Bot be Chri- stis obedience we ar maid rychteous afore God. Shortly, 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 quhoni was all the tresouris of wisdome and knawleage of God, fit for our salvatioun he was content to be ma id nakit, to be scornit, to be spittit on, scurgit, crow- nit with thornis, to be servit with gal & dynakir, and finally to dee. Be nocht dainly affeckit to clothing and ryches, for our salviour sais: Divi- serunt sibi vestimenta mea. Thai have partit a- mangis thame my clothing.

Aa. 111.
The fift artikil.

Be nocht vainly asseckit to honouris of this world, for our salviour tholit gret scorning and mony strakis. Be nocht vainly asseckit to delicat meitis and drinkis, for our salviour in tyme of his thryst, was servit with gal and dnakir. Quhat will ze mair? as sanct Augustine sais: Omnia bona terrena contempsit Christus Jesus vt contemnenda monstraret. Christ Jesus contemnit and dispssit all worldly thingis, to schaw to us, that thai suld be lythcleit and dispsit of us. Thus ze se debote pepil, quhat gret pefectioun of lyfe we may leir in pis artikil of the passioun of our salviour, to whom he all loving than-kis, honour and glore, 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 D artikil ye sall understand that our sal-viour deit on the crosse, quhen his saule departit fra the body, nochttheles his godheid was sa fast jonit with his manly nature yat suppose the saule and the bodie was perfite syndry, yet his divinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to the hellis.

Quhair

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, ts sa be significationoun of vis word infernus, hell is in the lawast part of the erd, or in sum place under the erd. Dubairto agrcis the wordis of the scripture in the Apocalypsis, quhilk plainly assignis three distinct dwelling placis of reasonabil creatouris, sayand: Neque in coelo, neque in terra, neque sub terra. Mither Apoca. v.

creatouris dwelland in hevin, mither creatouris dwelland on the erde, mither creatouris dwelland underneth the erd, was abil to oppin the buke, that is to say, was abil to compleit & fulfil the mystery of our redemption, bot only the lambe immaculat Jesus Christ. Thair is four distinct partis or placis of hell, efter the declarationoun of doctouris & ilkaneof name efter the common maner of speking is callit hell. Thair is infernus damnatorum, the hel quhairin thai ar quhilk departis of this world in actual & mortal syn, quhilk ar condemnit to eternal sensibil payne. And in yat hel is thre distinctpaynis. The first is privatioun of grace, & secund is privatiounof glore, the thrid is perpetual feling of sensibil payne. Thair is infernus puerorum, the hel quhairin is ye saulis of al & barnis yat departis of pis 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 berra liitil, eisy & 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 hel, quhairin thai ar quhilk hais mister to be clengit or purgit fra pairoir venial synnis, or yat be the justice of God ar oblissit to thole sum temporal paine thair for dedely synnis, for quhilk thai have nocht tholit sufficiently in this warld. And pairoir is in Purgatorie privatioun of glorie, and also sensibil payne for a tyme, bot nocht privatioun of grace, for all the saulis quhilk ar in Purgatorie, ar in the fa-
vour of God \\\nhaiss his grace, for als mekil as thai deparrit of this warld in Faith, Hoip and Cheritie. 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 fowrt part of this Catechis, quhen we sall schaw to yow how ze suld pray for all men bath quick and deve. That was also, infernus patrum, the hel of the fatheris, quhair was na Payne, bot allanerly wanting of the glorie of God, vai had na sensibil payne, vai had the favour and grace of God, and luikit to get the gloir of God be the passioun of Christ, \\
thatfor it was callit the bosum of Abraham, because al gud men \\
wenen (quhilk was purget \\
 deliverit fra originall syn, be \\
sacrament of circumcisioun into the tyme of the law of Mopyses, and in the tyme of the law of nature be faith of pairoir parentis or friendsis, w sacrifi-
sce and deparrit of this warld in the faith and obe-
diens of god, etter the ecremil of Abraham, and also havid na mister of purgation) thai passit to that place callit limbus patrum, or sinus Abrahe, quhaitto our salviour discendit immediatly etter his passioun nocht to thoir ony payne or passioun thair, for al his paynis
paynis was completit and endit, quhen he drait apon the crosse. That for gif ze will know the cause of his passing duone to hel, it was to deliver his servandis quhilk afore the tyme of his passioun (as we said afore) departit vis warld in his faith hoip & cherte, as Abraam, Isaac, & Iacob, Moyses, Davi w all other persite & 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: Tu quoque in sanguine testamenti tui, emisisti vinctos tuos de lacu, in quo non erat aqua. Thon lord (sais the prophet) be vertew of thy blud, shed in confirmation of the new testament, hes deliverit the presonaries out of th' loch, quhairin was na wattir, yaf is, yow hes brocht out fra the presone of hel (quhairin is no refresching of mercy, nor of gloir & joy celestial, for yaf was to cum yan be Christ) at gud and haly men and wemen, halding thair as in a presone. Also th' 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 fullfillet quhen our salviour with his corporal & temporal dede, distroit our eternal dede, delivering al yame pat believis in him with a leisfand faith, fra th' bondage of eternal painis of hel, quhilk is callit the eternal dede. It follows: O hel I sal bye the. The man yat hytis ony thing, he takis part to him, & lattis part remane behind. Sa our salviour passand duone to hell, he fullfillet this prophesie, takand part of saulis out fra hell with him, and leisfand part behind him.
The fift artikil.

Quhom tuk he with him? bot thame that was halp and gud, qubilk was baindin thair as presonairis. Quhom left be behind him? bot thame qubilk was in hy hel of damnatioun reprobat & condemnit to pay-nis eternal, & all thame qubilk deit in originall syn.

The sentence of this artikil is this, I trow ver-raily he passit doone to hel with great powar, to subject him qubilk had empyre of dede, yat is hy devil, to deliver yame, qubilk be dredour al pair lyfe was under bondage, that the devil and his wylis suld nocht nove thame qubilk had faith in Christ Iesu, quhom he bais deliverit fra the devil and hel.

In this artikil we may leir certane morall lessonis. First evermair in all afflictionis & trubillis we suld hoip sermely in the help & deliverance of our salviour Christ, for sen sua it is yat he deliverit his serbandis oft of hell qubilk had ferme hoip & lufe to him, mekil mair aucht we to hoip to be helpit and deliverit fra all our trubillis; gif we put at our hoip & traist in him. Exempil we hade 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 doone with him into the deippar cave and left him nocht quhen he was wrangously 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 feir of God, and to put away all presumtioun. For suppose our sal-viour Christ deit for synnareis, and passit doone to hell
The säd artikil

The viii. Cheptour.

ERTIA die resurrexit a mortuis
The thrid day he raise fra dede.
We find in the scripture that
sundry personis was raisit fra the
dede, as Lazarus, the wedowis
sonne, F the dochter of the arche-
synagoge, with certane otheris.
Bot the resurrection of our salviour differis fra
thair resurrection in twa pointis. First thai raise
fra F dede nocht he pair awin mycht F powar, bot he
the powar F mycht of our salviour, and suntyyme be
the prayar of sum haly prophet or sanct, God raisit
yame fra the dede, qubilk allanerly may kyth siclik
miraculis be his awin propir authoritie F powar.
Bot our salviour raise fra the dede mychtfully be
his
The sext artikil.

his awin powar, because he was and is bayth man and God, quhais godheid estir his blissit incarnation departit never fra his body, nor fra his saule, and his saule resabit agane his body, according as he sais of himself: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam. I have powar to lede my lyfe & I have powar to tak it agane. Secundly, Lazarus with the laif raise fra the dede to ane lyfe mortal, & estir pat thai raise, thai deit agane. Bot our salviour raise fra the dede to ane lyfe immortal, & nevir deit agane, because his bodie was glorifhit and maid incorruptibil, according as sanct Paulus declaris to the Romanis, sayand thus: Christus resurgens ex mortuis iam non moritur, mors illi vltra non dominabitur. Christ rysand fra the dede deis na mair, dede sall hade na mair powar ouir him. Sa myghty & glorius was the resurrection of our salviour Christ. And gif ye speir, quhy raise he ye thrid day erar than the secund, fourt or sfft day? Treuly, to schaw that he was treuly dede, qubilk was necessarie for our beleif, qubilk we aucht to hade to the artikil of his passioun and dede. For gif he had rysin the secund day, peradventour sum men wald have said that he had nocht treuly deit. Bairour, gif he had differrit his resurrection langar, than his discipillis had nocht been sa soine(certifhit in the faith as mister was. Quihairfor, berrai conveniently he raise fra dede to lyfe the thrid day, according to his promise qubilk he maid to his Apostilis & discipillis, sayand:

Et
The saxt artikil

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

The sentence of this artikil is this. I trow fermeily 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 gyding 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 ebirmair in a new, godly and haly lyfe, as he sal nevir dede agane, bot lif for ebirmair.

We may gaddir of this artikil syndry instructionis of vertew for our edification. First we suld studie to ryse spiritually fra the dede of our saule, quhilk we have incurrit be syn to ane lyfe of rychteousnes, quhilk life is gottin be trew leiband faith and penance. To this spiritualy resurectioun the Apostil S. Paule exhortis us, sayand thus: Surge qui dormis, et exurge a mortuis, et illuminabit te Christus. Ryse thou that sleeis, ryse up fra the dede and Christ sal lychtin the with the lycht of his abundant grace in this lyfe, with the lycht of his glair in the lyfe to cum. And this is callit the first resurectioun of ane christin man, quhen he (be the grace of God) rysis spiritually fra ane synful lyfe, to ane godly r verteous lyfe. Quhairfor it is written; Beatus qui habet partem in resurrectione prima. Happy or blissit is yit man or woman, quhilk hes ony part in the first resurectioun, quhilk is risyn g fra syn.

Mairour, we suld nocht defer our spiritual resurectioun, til the tyme of our dede, as mony sinful personis
The saxt artikil.

persons dois. Bot we suld soine Æ hastely ryse fra the dede of syn, and that be exempl of our salviour quhillk raise tymely on the thrid day. To this ilkane of us is exhortit be the wisman, sayand thus: Ne Ecle. v. tardes conueri ad dominum, et ne differas de die in diem, subito enim veniet ira illius, et in tempore vindicte disperdet te. Be nocht sweir or lang tariand to turne to our Lord, Æ differe nocht or drive nocht of fra day to day, for his wrath and just jugement sal cum suddanly apon the, and in the tyme of vengeance distroye the. Differe nocht thairfor thi turning to God, till the tyme of thi dede, for than be reasone of gret seiknes, quhairwith thow sail be oppressit thow can nocht bade ane cleir mynd to understand thai thingis quhillk belangis to thi salva-tioun, and commonly this is founde trew be experience, suppose we wil nocht dispayre of na mannis salva-tioun, because the mercy of God is reddy at al tymes, zit we counsell the the sikirrar way, turne to God soine and hastely, for sa lang as pow differris thi conversioun to God, thou tywis thi part of all guddis doine in haly kirk. Thow incurris mony pertellis of thi saule be perseverance in syn, quhair- for ryse up fra the dede of syn soine and hastely.

Thridly, we suld ryse be the exempl of our salviour to ane new lyfe. What is this new lyfe: bot a lyfe gydit be the spirít of God, ordourit be Faith, Hop, and Cheritie, with doing of gud werkis that procedis fra the same vertewis, Æ leand fra all syn and occasioun of syn. Sanct Paule techis, sayand thus: Quomodo Christus surrexit a mortuis per gloriam
The seuint artikil.

The ix. Cheptour.

ASCENDIT ad cœlos, sedet ad dexteram dei patria omnipotentis. I believe that our salviour ascendit to the hevin, and sittis at the rychband of the father God almychty. In vis artikil christin pepil ze may consider twa thin-gis. The first, how heych 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. cœlos. He ascendit abone al the hebins. Trewly abone all ye hebins, nocht only corporal, quhilk we se abone us, as the sevin Planettis, the fir-mament set full of sternis, with the laif, but also he ascendit abone all hebins spiritual. That is to say, abone all the ordouris of Angellis, ebin

bb. 1. to
The seuint artikil.

to the rycht hand of God the father almychty, according as sanct Paule declaris sayand: Constituens Jesum ad dexteram suam in coelestibus, 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 subiectit sub pedibus eius. God ¥ father almychty hes set Jesus our salviour at his rycht hand in hevinly thingis, abone all the principattis, potestatis, vertewis ¥ dominationis, yat is to say, he hes eraltit our saluatiour in his manheid in the hevinly empyre abone all the nyne ordouris of Angellis, ¥ also abone all other creatouris that may be namit, nocht only in this world, bot also in the world to cum. And to his powar all creatouris ar subjeckit ¥ subdewit. And quhen ze say that our salviour syttis at the rycht hand of God the father almychty, think nocht ¥ God, quhilk is in ane corporal ¥ 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 similitude in yis artikil the rycht hand or ¥ rycht syde of God the father, is the best, the biest and maist excellant honour, dignitie and glore of hevin, quhairin God the father almychty hais set our salviour abone all the Angellis ¥ othir creatouris. And quhen we speik of our salviour considderand his divine majestie, in als mekil as he is and evir hais bein ¥ evir sall be the secund persone in Trinitie, sa we beleve that he sittis at the rycht hand of God the father, eternal. That is
is to say, he is equal with the father in honour, 
dignitie, glore & maiestie. Swa the sentence 
of this artikil is this. I trow surely that Jesus 
Christ in his manheit passit up to hevin the rl.
day estir his resurrectioun, and sittis at the fa-
theris rycht hand, in the same glore, with the fa-
ther of hevin, having full powar, owerance, em-
pyre, glore and gyding of Angellis and all crea-
touris in hevin, erd and hell. Thairfor I wait 
that he may help me, and will defend me and al 
shame, quha trowsis 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 feir mony spiritual lessonis.
And trewly 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 he ë prophet ëicheas: Ascen- Math. 2.
det iter pandens ante eos. Christ sal ascend to he-
vin, schawand the way before yame quhilk ar his 
servandis, ëocht only yat, bot also be tuk pos-
sessioun in hevin, ë grathit 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-
batioinn. 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 interpellantum pro nobis.
The seuint artikil.

he gaungis be his awin self to God, evrmaire leifand to pray for us. Sylicht sentence sais s. John the evangelist in his epistil: Aduocatum habemus apud patrem Jesum Christum justum. We haif ane advocat with the father, quhilk advoca-
cat is Jesus Christ. Thridly, our salviour Christ in his ascention, drawis our harts estir him mervalousely, for as he sais: Vbi est thesaurus tus, ibi est cor tuum. Quhair thi tresour is, thair is thi hart. And qubat suld be our tresour samekil as our salviour Christ, in quhom is all the tresouris of wisdome, I knawlege. Sa our harts suld alwaysis be in him and with him in hevin, according as sanct Paule erhotis us, sayands; Si consurexistis cum Christo, quo sursum sunt querite, vbi Christus est in dextera dei sedens, que sursum sunt sapite non quae super terram. Sypf ze be ryssin with Christ seik thai thingis quhilk ar a-
bone, 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 glo-
rious 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 y be sal cum fra hevin to juge bayth quick y
dede. It pertenis to y office of aine king, to geve sentence
The aucht artikil.

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 hebin and pair sittis at the rycht hand of god
the father almychty, as Lord and king of all the
world, it is manifest and plaine, yat it pertenis
to him to gebe sentence in jugement. Theirfor
we confess in the rewil of our faith, yat our sal-
viour Jesus Christ sall cum fra hebin to juge
hayth quick and dede, evin sa the Angel said in
tyme of our salviouris ascensioun to the Apo-
stillis and other discipillis; Hic Jesus qui asump-
tus est a vobis in coelum, sic veniet, quemadmodum
vidistis eum euntem in coelum. This Jesus quhilk
is takin up fra you to hebin, evin sa sall he cum
as ze habe sene him passand up to hebin. 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, Æ be the leivand all just
men and wemen, or litterally understanding be
the dede all thame quhilk bes hein, is or sall be
dede afore Æ 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
Quhy say ze that Christ sall be juge in forme of
bb iii.
The aught artikil.

man? Trewly to yat esseck, yat he may be oppin-ly sein of al yame quhilk sal be jugit, bayth gud and evil. Thairfere he sais him self: Potestatem dedit ei judicium facere quia filius hos est. God the father eternal hes gedin powar to Jesus Christ to mak jugement, becaus he is the sonne of man. Nuha sal be jugit in ye extreme jugement? Dou-les, al men y wemen quhilk is, hes hein, or salbe according as the Apostil sais: Omnes nos manifestari oportet ante tribunal Christi, vt referat vnuus-quisque propria corporis prout gessit sive bonum, sive malum. We mone all appeir before the jugement seilt of Christ, that every ane may ressawe in his body, according to yat he hes done, quhidder it be gud or evil. Nuhair 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. Nuhairof the gud sal be rewardit, y the evil sal be punissit. Witness we have of Sa-lomon, sayand thus: Cuncta que fiunt adducet deus in judicium, pro omni errato sive bonum sive malum. All thingis yat ar done, God sal bring into jugemeht, quhidder it be gud or evil. And suppose yai be hyd y unknawin in pis world, yai sal be than manifest and knawin. And that we mone geve 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, reddant rationen de eo in die judicii. Of all ydill wordis quhilk men speikis, mekil mair it followis, that
The aucht artikil.

we mone geve ane compt, that day of al, othir
wordis that ar noysum and skaythfull 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 cogita-
tionis and thochtis qubilk 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. Thys christin pepil oost tymes think
on yat extreme jugement, quhairin our salviour
Christ sal be juge in forme of man, F his mauny
nature, all men and wemen sal be jugit, and yat
of all deidis, consenting F thochtis. Swa than
the sentence of this artikil is this.

I trow without dout that he is to cum upon
the day of extreme jugement with all his angellis
and with exceeding powar, in the cloudis of the
aer, to geve sentence opon hawth gud and evil,
leisfand and dede. I trow that we mone all be
present afore his seif and sall se him, qubilk sall
reward every man according to his werkis. I
trow that apon yat day be sall deliver me and al
yat traistis in him be trew leisfand faith (qubilk
yat day sal be declarit be the werkis F rewardit
estir as the werkis heris witnes) fra the dede,
trubil, sorow F perpetual paynis, of our fapis F
fra thair tyranni, than sall we be deliverit for
evirmair, and gang with him to eternal blisse
and joy.

Now
The aucht artikil.

Moral lessonis of vertew.

Hebre 4

Now thairfor in this artikil leir ye to feir yat extreme jugement. First considder 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 haly dedes ar manifest and knawin to him. Also God almychty sais: Prauum est cor hominis, et inscrutabile, quis cognoscet illud? Ego dominus scrutans corda et probans renes, qui do vniciuque juxta viam suam. Evil is the hart of man and uncresssabil, quha sal ken it? I the Lord that serchis hartis, and examinis the affectionis of the same, and gisstis to ilkane according to his ways. Secundly, considdir ¥ insuperabil powar of our Juge, quhilk is almychty, to quhom na creatour may make resi- stence. Thirdly, have in thi mynd his insferabil justice. Now is the tyme of mercy, than sall be the tyme of justice, now is our tyme, bot than sal be his tyme. Duhairfor he sais in ¥ Psalme:

Psal. 47. Cum accepero tempus, ego justicias judicabo. Duhen I sall tak my tyme, I sall juge rycht justic. Duhat remeit agane the seir of that extreme jugement? Doubles the only remeit is in tyme of this lyse to turne to God and serbe him in faith, hop ¥ cheritic. 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

Roma. 13.
The aucht artikil

the, wald thou nocht feir the jugement of Christ & king of hevin? do weil or do guid, yat day of jugement, thou sall have louing of him. Gyf thou speir at me, quhat is the guid that I mone do, to eschajp the danageir of that jugement? Sanct Johne the Baptist schawis it, sayand to the Pharisianis and Saduceanis: Progenies viperarum, quis demon—Math. iii. stravit vobis fugere a ventura ira? Ze generationun of serpentis, quha hais schawin to zou to sle fra the wraith to cum? That is to say, fra the danger of ey extreme jugement. Than sanct Johne giffis yame this counsel, sayand: Facite ergo fructum dignum penitentiae. Chaijsor (sais he) do ze the worthi fruit of penance, declarand plainely, that and we wald eschajp ey dangeir of yat extreme jugement, we mone in trium of this lyfe do the worthi fruitis of penance, prayar, fasting and almous 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 chaire to be all louing ey thankis, honour and glore for evir and evir. Amen.

The nynt artikil.

The xi. Cheptour.

REDO in spiritum sanctum. I triew in the haly sperit. This is the thrid part of our Crede, conten- nand the faith, quhilk we aucht to have in the haly sperit, ey thrid persone in trinitie, beleiviand serinely that he is triew God.

And
The nynt artikil.

I trow in. And thairfor we say in this artikil this word In, sayand: I beleif in the haly spreit. Quhilk word we suld say to God allanerly, because that we suld put our principal traist and confidence of our salvation in God allanerly. Gyf ony man wald spreit at us, quhat is the father eternal, we suld answeir agane and say, he is God. Quhat is his natural soinne our salvour Jesus? we suld answeir and say he is God. Lykwais quhen it is spreirit of the, quhat is the haly spreit, thou suld answeir agane and say, he is God, ane distinct persone fra the Fahir and the Sonne, bot equale with the father and the soinne in powar, wysedome, gudies, ertnity, and all divine maestie. And this may we leir plainly be the wordis of our salvior geisand 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 haly spreit. In the quhilk wordis it is gevin us to understand that the haly spreit is the thrid person in Trinitie, badand equal powar and auctorite with ye father and the soinne, to geve us remissiouin of all our synnis, spiritual regenarationoun, and grace of adoptioun, quhilk is gevin in the sacrament of Baptyme.

The haly spreit. The Angellis of hevin ar spreitis, that is to say spiritual creatouris, and also haly be the halynes gevin to thame of God. The saulis of God men and wemen ar callit spreitis in the scripture, and is haly 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 provider of all the creatouris of the world, of quhom it is said: Emitte spiritum tuum, et creabuntur et re-

Psal. 105. novabis faciem terre. Send doune gud Lord thi spreit, and thai sall be creat and maid, and sa sall thou renew the face of the world. Hairour thou suld beleif that he is ane haly spreit, nocht be participatioun or resading of halynes fra ony othir, bot that he is haly of his awin nature, gissar and kepar of all halynes, and that he makis all creatouris haly quhilk ar haly, and thairfor he is callit spiritus Roma. i. sanctificationis, the spreit of sanctificationoun. That is to say, the spreit that gissis all halynes. 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 byngar of God, for als mekil y our salviour castz out devillis fra men and wemen possessit, be the operation of the haly spreit. He is callit Spiritus paracletus, Joan xiii. because he gissis spiritual consolation and comfort to us al in our troubl or ells because he is our advocat. And how is he our advocat? nocht that he prapis for us, bot that he be his grace steris and in-spyris our hartsis with faith and lufe, quhairby we pray for our self. He is callit Spiritus rectus, 5 rycht spreit, because he drawis us fra all carnal & worldly affectionis, and leidis us in the hie 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 gisst us principal streng to resist all the enmymes of our saule, sa yat 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 principal.

Roma. 8. adoptionis filiorum dei, in quo clamamus abba pater. The spreit of adoptioun of the sonnis of God, he quhais grace we ar maid the sonnis of God be adoptioun, and baldy we crye to God almychty. Fa- ther, Father. And thir haly operationis ar wrocht in us be the haly spreit, and also be the Father and the Sonne, bot he attributionn, thai ar gevin to the haly spreit, because all gudnes and lufe is a- scrivit to him.

The sentence of this artikil is this. I beleibe in the haly spreit and berra God with the Father & the Sonne, I beleive that in the haly spreit, the fa- ther eternal be Christ and in Christ dois all gud, wyrkis al & movis al gud. I beleify in the gyding and governing of the haly spreit, we sall be the sone cum to the father, because that throb 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 quhilk 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 Paule sais: Templum enim dei sanctum est, quod estis vos. The templ 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.

quem habetis a deo et non estis vestri? Ken ze not that your membris ar the tempil of the haly spreit, quhilk is in you, quhom ze have of God? I beleide yit it is the haly spreit yat reprevdis our syn-

full conscience of all our synnis, quhen he reprevdis our barts he his movand grace, callis us to repen-
tance, kyndillis ye fyre of God's lyfe in our myndis, mortis eis our corruptit nature & all inordinat concu-
piscence, lust and plesour, repugnand to the law of God, steiris us to gud, and werkis in us the spiri-
tual fruitis. He is thairfor a sickir pleage of our bo-
catioun, because that quhen we fel in us, his wer-
kis, that is to say, the conversion of our barts in the leivand God, he beris witnes to our spreit, that we ar ye sonis of God he adoptioun, and gif we ar sonnis, we ar heretouris, heretouris trewly of God, and coherentouris of Christ, to quhom be all louing and thankis, honour and glore with the father and the haly spreit, for evir and evir. Amen.

The tent artikil.

The xii. Cheptour.

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

For the declaratioun of this artikil, ze saill under-

stand, 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. We quhilk ar into nowmer mony, is bot ane body in Christ, &
The tent artikil.

Ephe. 1. Christ is our heid as hes sais to the Ephesianis: Ipsum dedit caput super omnem ecclesiam. God the father eternal hais ordanit Christ to be heid ouir all the kirk, quhilke is his body. Thus we have that ÿ catholyk kirk is callit the spiritual spouse of Christ, quhailk 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 huiusmodi, sed vt sit sancta et immaculata, Christ hais lusfit his kirk swa, ÿ he hais gevin himself for it for to hallow it, be the lawar of Baptyme ÿ the word of God, that it suld be haly without smot or fylth. And this is the new citie of Jerusalem, quhilk sanct Johne saw cum downe fra the hevin, adornit and buskit as ane bryde with hir spouse, of the quhilk ane doce 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 theit God.

Apoc 21. The sentence of this artikil is this. I trow feremly that theit is bot ane haly kirk, yat is to say ane haly congregatioun of christin men and wemen ouiir all the world, quhilk hais rycht faith, quhilk hais ressavit ane haly spreit, and is gadderit be the same, gydit andkeipit be him, and daily increesis be the word of God and the sevin Sacramentis. I traist that naman sall be saif thatis nocht of yiskirk that

Quhat is the haly catholyk kirk, and quha ar memberis of it.
The tent artikil.

that haisnocht the same faith, the same evangel, the same sacramentis, the same hoip and cheritie. And that na Jew nor Pagane, Heretik, Scismatik, or that ar justly excumunicat or perseverand in deidely syn sail he saif, hot gif he be reconsalit to the same kirk, and trow and do in all thingis as it dois. And this artikil I confesse also: Sanctorum communionem. The communion 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 togeddie be the haly gaist, throch ane trew faith in Christ. And suppose the heid hais partit syndry giftis amang his memberis, quhilk is the congregatioun of faithful men and wemen. Nocht theles, lyer is bot ane faith, ane hoip and cheritie amang all, thair is na syndry sectis, or opinioon, or division 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 all his meritis of sanctis) be faith of the sacramentis, syne of all the gud deidis done in the kirk. Sa I grant me to be part takar of all pair praparis & othir gud werkis, & yat every ilkane suld here otheris hyrding.

I professe also yat quhasesedir bydis nocht in sy unitie of yis catholik kirk, he hes nocht of sy cummunionioun of sanctis, that is, he is nocht part takar of the common gud before rehersit, quhilk is the meritis of Christ & his sanctis & gud deidis of the christin pepil, because he departis wilfully fra the mistyke body of Christ, & is becumin ane rottinde member quhilk

Quha ar vrouith the haly kirk.

Of thevniti of the haly kirk.

Quhat is the communion of sanctis,

Quha ar privat the communion of sanctis.
The tent artikil.

quhilk resadis nocht the spiritual lyfe and grace, commone to al, quick meberis of the same mistik body, quhilk is the congregatioun of the trew, faithfull and obedient pepil 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 gadderit be the haly spreit, is remissioun of synnis, be Baptyme, and estir be Penance, and the keys gevin to ∴ kirk. And certainly Baptyme may be gevin be yame quhilk ar out with the kirk as ar all heretikis, scismatykis etc. For gif thai pronounce the wordis of Baptyme trewly in forme of the Catholyk kirk, the persone swa Baptisit resadis the full effeck of the sacrament, quhilk is remissioun of all his synnis, and is incorporate to the mistyk body of Christ. For generally ∴ vertew of all sacramentis standis nocht in the gudness of the minister, bot in the word of God pronunsit be the minister well, in the forme of the Catholyk kirk, sa the evil ministeris stoppis nocht the effeck of the sacramentis. Thus I beleive fermely that in ∴ sacrament of Baptyme al synnis ar forgevin, bayth original and actual before 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 ∵ the fredome of the spreit, that he may stoutly fecht agane the devil, the world, and the flesche and

Remission of original syn is gottin be faith and the sacrament of Baptyme.
The tent artikil

and be the help of God ouric tum thame, and sa with victorie be crow nit of God, with gore and joy, and with Christ evirmair ring in hevin. Bot I we estir Baptyme sal in synnus, suppose yai be nevir sa gre- dus and mony, we have the secund remeuid quhilk is the sacrament of Penance, be quhilk remissioun of synnus is gevin be the vertew of Christis blude, and ministratioun of the keys gevin to the kirk in the persone of S. Peter, quhen Christ said to him: Tibo dabo claves regni ccelorum. To the I sal geve the keys of hevin: Et quodcunque ligaveris super terram, erit ligatum et in coelis, et quodcunque solueris Math. 16. super terram, erit solutum et in coelis. Quhatsaesvir thou hynd apon the erde, it sal be bound in hevin, I quhatsaesvir thou louise in erde sall be loussit in he- vin. The same auctoritie he gaiit to all his Apostils estir his ressurectioun, sauying: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, Joan. 20. et quorum retinueritis, retenta sunt. Resaif the haly spreit, quhais synnis saevid ze forgeve, thai ar for- gevin to yame, and quhais synnis saevid ze baid on forgevin, thai ar on forgevin. Thys I beleif that in the sacrament of Penance remissioun of synnus is gevin to al yame y trewly be penitent, I yat be faith in Christis blude, I ministratioun of the key of abs- solutioun pronunisit he ane trew minister of y same catholyk kirk. Secundly, I beleif y trew repen- tance is the special gift of y haly spreit, quhilk be his grace lythis I turns our hart to God as S. Paule declaris to Timothe: Ne forte det illis deus peniten-
tiam ad cognoscendum veritatem et resipiscant a laqueis diaboli, a quo captivi tenentur ad ipsius voluntatem ce 1.
The tent artikil.

Lest paraventour God geve yame Penance to ken the veritie, & to amend thair lyfis, to be free fra the gyynis or bandis of the devil, to quhom thai ar haldin presonaris evin as the devil will.

Now seard that remissioun of synnis is nocht gottin without treu penance, quhilk contenis Contrition of the hart, Confessioun of thair mouth to the priest, and satisfactioun in deede. And thay treu penance is the gift of God, we suld daily pray to God to geve us grace to repent trewly.

Thridly, I beleive that nane can get fra God remissioun of thair synnis, except thai forgeve to thair nychtbhour all offenci0 done to thame. Heir war aie convenient place to declare the nowmer, namis and vertew of the haly Sacramentis, hit because yai require aie special tra-cit we think it best to defere the declaratioun of thame to the third part of this Catechis. To God thairfor be all louning and thankis, honour and glore for evir and evir. Amen.

The levint artikil.

The xiii. Cheptour.

ARNIS resurrectionem. I trow yat this same haly spreit of y father and of Christ stall raise all men wemen, faithfull & unfaithfull, gud and evil, auld and young, quha is bodely deede. And yat y same flesche quhilk was bureit and corruptit & consu-
The levint artikil.

Thus I beleif I say with sanct Paul: Operet corruptibile hoc induere incorruptionem, et mortale hoc, induere immortalitatem. This corruptibil body mone put on uncorruptionun, I this mortal body mone put on immortalitie: pat is to say, this corruptibil I mortal body quhilk I beir now, at the last day it sall ryse agane, and be maid uncorruptibil and immortal. Sa I be leif and say with Job: Scio enim quod redemptor meus vivit, et in novissimo die de terra resurrecturus sum. Et rursum circumdabor pelle mea, et in carne mea videbo deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius, reposta est hec spes mea in sinu meo. I ken yat my redemar is on lyfe, and that in the last day I sall ryse up out of the erd, and agane I salbe cled with my awin skein, and in my awin flesch, I sall se God, quhom my awin self sall se and my awin eyne sal behold him, and nane othir in my stede for me. Thus my hoip is put in my bosum, that is to say, is sickar in my hart.

T vitam eternam, Amen. I trow finally estir that resurrectionin their sall be ebirlastand lyse of rychteous men be the hely spreit, ebirmair to be in hevin in bodie and saule in perpetual joy and blisse, nevir agane to be diseisit in body, with

C. II.
The twelfth article.

hunger and thirst, heat and cold, mister of any thing, tyrduces, service or bondage, sicknes, do-

lour or dede, or any displeasure of body. Bot I 

believe that our bodies sall be indewit with im-
mortalitie, maid agil, subtil, cler $ impassibille, 

according as it is writtin: Fulgebunt justi sicut sol 
in regno patris eorum. The rychteous sall shewe 
as the Sonne in the kingdome of their father. 
And also in our saule sall he na sadnes, sorow or 
displeasure, bot perpetual joye $ blisse, ebirmair 
to be had in the cler sycht of God, lufe of him $ 
neverlastand fruitioun, quhaitof ye pleisour is sa 
gret $ it is writtin: Oculus non vidit nec auris au-
divit, nec in cor hominis ascenderunt qure preparavit deus 
diligentibus se. In this world, the ee seis nocht, 
the eir heris nocht, it can nocht be compassit w 
the hart of man, quhat joy and blisse God hais 
preparit to all yame yat luftis him. The joy can 
nocht be expremit w our wordis, the joy quhilk 
we sall hawe in the kingryk of hevin, to behald 
the excellent company of blissit Angelleis, quhilk 
sall be marrowis with us in that eternal lyfe. 
Bot far gretar sall the joy be quhilk we sall hauit 
in the sycht of the glorifeit manheid of our sal-
viour Christ Jesus, quhom we sall se with our 
bodily eyne. Bot grestast of all $ infinite sall the 
joy be, quhilk we sall hawe in the cler sycht of $ 
blissit Trinitie, quhen we sall see with the eyne 
of our saule thre personis in ane godheid, the 
father, the sonne, $ the haly spreit, thre personis 
and ane God eternal, almychty, mercifull, rych-

teous

Math.xiii.

1 Cor. 2.
The twelf artikil.

Teous faithfull, their shall we live God perfectly, with all our hart, with all our saule, with all our mynd strentch, and fullfil the command of lufe perfectly. Thair shall we lufe perfectly our nychtebour as our self, be evin als blyth of his joy blisse as we shall be of our awin. And I beleif yat as al gud men and wemen shall leife all togidder in hevin perpetually in joy and blisse, sa shall al evil men and wemen leise at togeddir in hell in company of devills, perpetually in feire payne. And suppose yai sal be al immortal shall nevir dee in thair body, yat yair immortalitie is comptit as a perpetual debe, because thai shall thoil evirlastand torment, sorow paynis bayth in saule body, according to y* sentence quhilk salbe gevin of our salviour on dumis day: Itte maledicti in ignem eternum. Ga ze cursit into y* syre everlastand, quhilk is preparit to the devil and his angelis. And yair this shall 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 y* rychteous shall pas to the lyfe eternal. I dout nocht that the father and the sonne be the haly gaist shall will fullfill all thir. Thairfor, I say Amen, that is, veraily this is trew, and shall cum without dout. Thir ar the artikillis of our Crede, quhilk we suld trow with ane special trew faith quhilk severis all rycht christin men fra all otheris, Jews, Turkis, here-tvikis, Paganis, ypocratis, fals christin men etc. And this is the faith on the quhilk the rychteous man leiffis before God. To quhome be all honour lowing and glore for evir and evir. Amen.
ANE PROLOGE TO THE sevin Sacramentis.

The first Cheptour.

AVRIETIS aquas in gaudio, de fontibus salvatoris. The holy prophet Esaias in the wordis afore rehersit speikis plaine prophecy of haly sacramentis of the new testa-

ment, sayand thus to all faithfull men and wemen: Ze sall draw watter with joy fra the wellis of our salviour. Be thir wordis we may well understand the special grace of God, quhilk purgis and clengis our saulis fra spottis of syn, and slokkins the vehement hait of carnal concupis-

ence that is rutit in our corruptit 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 watter of grace adournis and decoris our saules with all kind of uestew to us necessarie. This precious watter 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 syndry daynis of the erde cummis to the wellis, quhait-
to thai that nedis watter may cum and draw, sa the special grace of God springis to all faithfull men wemen fra the daynis of the erde, that is to say, fra the blissit Incarnation, haly condensation and painful passion of our salviour Christ Jesu. For trewly quhatsaevir he did, spak or tholit, fra the first tyne of his Incarnation to last moment of his
his passioun, it was meritabil of grace to be gedin
to us, and specially quhen he was crucifypit apone the
crosse & dede for our redemption. Than verrailly
he offerand himself apone 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 abundance of
grace, quhairof all faithfull men and wemen mycht
be participat to obtane pair justificatioun & eternal
salvatioun according as sanct John the evangelist
sais: De plenitudine eius nos omnis acceptimus.
Of his fulnes all we have ressavit, That is to say,
of that abundance of grace, quhilk was gedin to
our salvour without measour & of his meritorious
assioun, all we that beleifis in him with a levand
faith, ressavis are certane measure of grace, accor-
ding 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 he sum wayis to us maist
convenient, thair is institute & ordanit be the aucto-
ritie of God sevin holy Sacramentis, quhilk at
Baptyme, Confirmation, the Eucharist or the
sacrament of the Altar, Penance, Extreme unctii-
oun, Ordour, and Patrimonie. Thir (I say) was
ordanit be almycbty God to be to us instrumentis
of our salvatioun, & as spiritual cundittis & wellis
of grace, in the quhilk, and be the quhilk, we may
ressave the wattir of Gods grace deservit to us
be the vertew & meritis of Christis passioun, quhilk
saiffis nane, bot thame allanerly to quhome it is ap-
plyt
plyt be trew faith, dew ministrationoun & worthi ressaving of the sacramentis. Duhairfor D christin 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 sacramentis, persevere in the same grace of God, ze sall have heir in this lyfe gret spiritual joy and blythnes in God, and in the lyfe to cum ze sall be sickir of the eternal joy and blysse.

As wattir be natural propertie weschis and makis clein the thing that is soule, and slokins the thing yat is het, sa the grace of God ressavit in the sacrament of Baptyme weschis the saule of him that dewly ressavitis it, fra the spottis of original syn, and also actual afore committit, with yat it slokins and diminissis the vehement bet of carnal lust and concupiscence qubilk hydis in our fragil nature estir Baptyme, sa in othir sacramentis, ñ sensibil signe proponit outwartly to our sensis, betakins sum certane operation of ñ grace of God wrocht in our saulis inwartly. Why is it said in the foresaid diffintiouin, yat ane sacrament is the cause of grace? seing yat na creature hes powar to geve grace, bot God allanerly? according as ñ prophet sais in ye Psalme: Gratiam et gloriam dabit dominus. It is the Lord Psalm 83, our God that sall geve grace ñ glore. We grant that God allanerly is the geder of grace, nochtheles, he hais gedin vertew and powar to the sacramentis.
Ane prologue

Sacramentis to be instrumentis of his grace, quhilk thai cause in our saulis, nocht be thair awin natural powar and vertew, hot 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 justificatioun, sa sanct Paule callis the sacrament of Baptyyme ã lawar of our spiritual regeneration ã renovatiooun in our saulis. Thus ze may easely understand quhoo ane sacrament is ane sensibil signe, takin and marke of grace, quhilk it continis and signifieis, and also as ane instrument is ye cause of ã same grace to be gevin to our saulis, quhen it is dewly ministerit and worthyly ressavit.

The ii. Cheptour.

Qhairefor or to quhat effeck was the sacramentis of the new testament institute be our salviour? Trewly for syndry causis verrai 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.

There is na name of religioun or godly maner of living other trew or fals, quhairby men may con-
veine and hyde togidder, except thai they be fessinit and hund togidder in a company with certane signes
or sacramentis, quhilk may be sein of yame all. Den
of a contrai or natioun gangand to bataill 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 qubyte crosse, part of ane red crosse, part a thing, part othir thing. Sa our
Lord Jesus Christ willing to have his awin pepil to abide to gidder in the unitie of a faith, ǁ to knaw
ane ane othir amang thame self to be of ane faith, and to be knawin also fra all otheris quhilk ar
nocht of that faith, he hais ordanit certane sensibil signes, takins or markis callit sacramentis, quhilk
ar few in thair nowmer, easy to be kepit, and excellent in thair significatioun.

The secund cause of the institution of the sac-
ramentis was, nocht allanerly to significie and be-
takin grace and halyines to be gebin to us, bot also thai war ordanit to sanctifie ǁ to gebe to our saulis
ye special grace of god (as we declarit to you afore)
as the instrumentis of our sanctification. As for
erempil, quhen ane cunning and expert Cirur-
ginar helis the woundis of ane hurt man, he
himself under God is the principal heiler of the
woundis be the meansis of the playsteris laid to
the woundis, nocht theles the towellis, bandis

DD. 11.
or rowlis quhilk haldis fast the plaisteris to the
woundis, ar instrumentis of the heiling and cu-
ting of the same woundis. Sa our salviour Je-
sus Christ is our hevinly Ciruringar comparit
to the Samaritane that helpit the woundit man
quhilk lay half dedef half quick betwein Ierusa-
lem and Hierico, for with the vertew of his pas-
sioun as with a nie medicyne or plaister and with
his sacramentis as w spiritual rowlis or bandis
quhilk applys, haldis and kepis the playster of
his passioun to the woundis of our saulis, he
beilisperfectly our hurt and woundit saulis, and
be this ze may easily knaw quhat difference is
betwein the sacramentis of the auld law and the
sacramentis of the new law. For thai war ala-
nerly schadowis, takins and figuris, that signi-
fyit things to cum, quhilk quhen our salviour
Jesus Christ in his cumming bad fulfilit, thai
war takin away, F thairfor takin away because
thai war fulfyllat. And thir sacramentis of ye new
law was institute, quhilk 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-
betsit at maist principal quby the sacramentis of
the new testament was institute and ordanit be
our salviour Jesus Christ. Nochttheles pair is
syndry othir convenient and reasonabil causis of
thair institution, quhilk suld nocht be left un-
schawin to you.

First
First as thai war institute to be signis takins of the grace of God to be geven presently, sa ar yai takins memorialis of the passioun of our salviour Christ, and also signis prognosticat foreschawand of the glore to cum. And swa thai geve to us consolatioun comfort. Thai raise steris up in us ye trew faith in Christ. Thai geve warning to lufe ane ane othir, because thai ar instrumentis of grace commoun equal to all faithful men and wemen. Attour thai say nocht by the trewth qhilik techis the sacramentis to be institut and ordanit for thre othir causis conve-nient. First for our humiliatioun, that man meikly at God's command submit himself to be curit fra synne be the rycht use ministrationoun of certane sensibil thingis, qhilik 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 instruc-tionn, 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 wattiir of Baptyme weschis ye bodie owtward-ly, 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.

Thirdly
Ane prologue

Thirdly thai war also institute for the spiritual exercitioun of all faithfull men & wemen in the sevin principal vertewis. In the sacrament of Baptyme we profess and pronuncis our faith, of tymes heris othir, quhilk ar baptizit, rehers, pronounce and profess their faith, and thairfor was callit in auld times the sacrament of faith. In extreme unctioun we grow in hoip of ĭ mercy and glore of God, be the meritis of Christis passioun, and pravaris of the kirk. In the sacrament of the Altar we ressawe gret increse and exercitioun of trew faith lufe ĭ heritie toward God, because ĭ our salviour Christ in the same blissit sacrament hes gevin really ĭ presently his awin precious body and blud, in quick remembrance of his passioun, and also to be the spiritual fiufe of our saulis. And thairfor the doctor Hyllarius callis it the sacrament of lufe. In ĭ sacrament of Confirmationwe ressawe the vertew of For-titude and spiritual stryth of our mynd, to stand stowtly in the confession of our faith, agane all ennemys of the same faith. In the sacrament of Penance we have exercitioun of justice ĭ rych-teousnes. For na man can do worthi penance, bot gif yat he justly satisfie his nychtbour and mak ane mendis to him ĭ all his powar for wrangis done to him. In the sacrament of Ordour, specially of preistis ĭ kennis pair vociation ĭ dois pair office, yai have exercitioun of prudence be study, contemplatioun, preching ĭ word of God, praying for the pepil, ĭ in dew ministration of the
to the sacramentis.

the Sacramentis to their parischenearis, of quhom thai have cuir and charge gevin to yame & also pair corporal leving. In the sacrament of Patrimony, thai yat ar marvit personis hais exercitioun of temperance, because that bodily plesour is contenit with in the bandis and boundis of lawful mariage. Thus it is manifest and plaine, yat be dew ministra-
tioun of the sevin sacramentis, we have exercitioun in the sevin vertewis afore rebersit.

Duhairof is aue sacrament constitute & maid?
Trewly of twa principal partis. The aue is auesen-
sibil thing, quhilk be sum properti betakins ye grace of God, as wattir, oyle, breid, wyne, imposition of handis siclyk, the othir parte is the word of God expremit be invocation 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 ressabis dewly the sacrament or at the leist makis na abstacle agane the grace of God quhen thai ressave the sacrament. And sup-
pose thir twa thingis ar the principal partis of ilk sacrament, quhairin standis the hail nature andsub-
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 aue sacrament sen the A-
postillis tyme hytherto. And gif ze wald knaw quhaisfor thai war eikit. Trewly nocht to be prin-
cipal or substancial partis of the sacrament. For in tyne of extreme neid a sacrament may be ministrit but ony siclyke ceremonyis. Bot verailly yai war or-
danit pat ilk a sacrament mycht be usit with honest gravitie
Ane prologue

gravitie, with reverence, with honorabil ordour and with executioun of our faith and to geve in-
structioun 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 ministratioun of ye
sacrament usis the forme of ye kirk, & he doand
as the kirk dos, & usand the forme thairof;
his evil stoppis nocht the effect of the sa-
crament, quhilk as we said afore
sanctisyis our saulis, nocht be
the meritis of the minister,
but allanerly be the meri-
tis of our salviour,
qwhilk hes orda-
nit thame. 
OF THE SACRAMENT of Baptyme.

The third Cheptour.

The Sacrament of Baptyme hes twa partis, quhair of it is constitute and maid. The ane part is the element of wattir, the dther part is the worde of God. Quhy was wattir ordanit to be one of the partis of Baptyme? First because of the significatioun, for as wattir weschis and clengis the bodye outwartly sa we suld beleve that be the sacra-

ment of Baptyme, we ar weschin in our saulis fra original & all dther actual synnis afore comittit. Secundyly wattir is ane element com-
moun to all men and wemen & easy to be gottin in all partis quhair men hais thair dwelling places. Thridly our salviour Christ was Bap-
tizit be the ministrationoun of sanct John ye Bapt-
ist in the wattir of Jordane, of quhame sanct Augustine sais thus: Christus tactu sue mundissi-

me carnis, vim regeneratiuam contulit aquis. Quhen our salviour Christ was Baptizit, and with his haly and klein bodye twichit the wattir, than he gave vertew & powar to the wattir to regener-

rat & bring us furth agane with ane new birth. The gret fluid commonly callit ye fluid of Noe, be-

cause it was in Noes tyme, was ane figure of ye wattir of Baptyme. For as almychty God, he pat
The sacrament

pat same flude destroyt all worldly creaturis levand on erd, few except, quhilk he saiftit in the ark he ye wattr. Sa in the wattr of Baptyme, the world is destroyt, that is to say, al yerce and synne perissis. And that that he baptizit in the ark, that is to say, in the faith of baly kirk, ar saiftit be the wattr of Baptyme, as sancte Peter techis in his epistil. Attour the wattr of Baptyme is weil figurat be the red se. For as king Pharao with all his hoist persewand the barnis of Israel was drownit in the red see, sa in the wattr of Baptyme the devil and all his hoist of synne, is vincusit, ouircumit and put away, and the frew faithful pepil of Christ ar saiftit. Thus ye may understand plainly pat for syndry condenient resonis and figuris wattr was weil ordanit to be ane of the twa partes of Baptyme.

The secont part of Baptyme maist principal nychty in operatioun is the word of God, be indocatioun of blissit trinitie,groundit upon this promis quhilk our salviour makis on this maner: Qui creiderit et baptizatus fuerit, saluus erit. Quhasae vir beleiffis and is baptizit sall be saiftit. The word of Baptyme is expremit be the minister of the same, esuer the forme and maner gevins he our salvi-our quben the minister sais: Ego baptizo te in no-
mine patris, et filii et spiritus sancti, Amen. I bap-
tize the in the name of the father, and the sonne, and the baly sprit. Amen. This word suisbe considerit maist principally, for vis word is it pat clengis our saulis with the wattr. Tak away this word fra the wattr, quhat is the wattr bot allanerly wattr, as we

1 Petri iii.

Marce 16.

Of the promis of baptyme
Math. 28.
of Baptyme.  

we mycht say plainly, this word be nocht trewly faithfully expremit, the wattir may nocht be caullit a part of Baptyme, bot this word be jounit to wattir, than is yair a perfit sacrament. How hes the wattir this vertew powar, pat quhen it twichis y body, it weshis the saule, bot be the resone of word, nocht only because pat word is spokin pronunsit be the mouth of the minister, bot also because it is beleffit and ferme faith is gevin to it, sa the saule of y pat persone qubilk is baptizit is clengit fra all synnis and borne agane in God w ane new byrth nocht be vertew of the wattir only, bot be vertew of word trewly expremit faithfully belevit. For quhen the minister of Baptyme sais: Ego baptizo te in nomine patris, et filii, et spiritus sancti, Amen. I baptize y in the name of y father, y the sonne, y the haly spreit, Amen. The sentence of thir wordis is yis: With yis sensibil signe Y takin qubilk I do now, dippand y in wattir or powrand wattir on the, pronuncand yir wordis: I baptize the in the name of the father, y the sonne, and the haly spreit. I declare to the plainly y all thi synnis ar forgevin to the, y pat you ar ressavit into the favour of God, the father, the sonne, and the haly spreit, qubilk ar thre persones and ane god, eternal and mercysful. For quhat othir thing is Baptyme, bot are faithful cunnand and sickir hand of amitie maid be God to man, y be man to God? For in alsmekil y pat y persone qubilk is baptizit, other be him self or be his godfather y godmother, oppinly renun-cis y forsakis y devil y al his werkis, y oblissis him self

The sentence of the wordis of Baptyme.

Augusti. in Joan-nemtracta 80. Of the cunnand maid in baptym between God and man.
The sacrament

self in service to the true levand God that all the

davis of his lyfe, he sal mortisfe the memberis of syn,
and serve his god in true faith of haly kirk, y wyre-
kis be lyfe. In Baptisme is ane cunnand or band
quhilk man makis to God, and on the othir part,
for alsmekil that God almyechty agane to the per-
sone sa Baptizat oblissis himself to forgive to him
al his synnis, and yat for the lyfe and meritis of his
natural sonne Jesus Christ he will geve to him his
haly spreyt, 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, quhilk God ma-
weis to man, quhilk the Apostil sanct Petir declaris
with greit gravitie sayand thus: Sic vos baptisma
saluos facit, non carnis depositio sordium, sed con-
scientie bone interrogatio in deum, per resurrectionem
Jesu Christi ex mortuis. Baptyme is nicht allaner-
ly the outwart meshing of the body fra filth, bot it is
ane conditioon or band of ane gud conscience towart
God, be the ressurectioun of Christ. That is to say,
God almyechty in the sacrament of Baptyme testi-
feis he is content I pleisit with us for Christis saik
quhilk rais fra deede to lyfe, that on the othir part
clud conscience may keip conditioon w God, tras-
tand that God is pleisit with him for Christis saik.
Ane figure of Baptyme in the auld law was circum-
cisioun partly agreeand w Baptyme in effect I sig-
nificatioun. For circumcisioun was a signe of a cer-
tane band or conditioon maid betwein god and A-
braham and all Abrahamis posteritie. Thus the
scripture sais: I will (sais God to Abraham) mak
ane

1 Petriii.

Circumci-
sioun was
ane figure
of Baptyme,
Gene. 17.
of Baptyme.

ane cunnand or condition betwixt 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 pair generation. Than god declareth the same cunnand saying: This is my cunnand quhilk ye sall observe and keip betwixt me & the. Ilk ane man child borne amang you sal be circumcisit, a barne of aucht dais anild sall be circumcised, and sa my cunnand, band or condition sall be in your flesche for evir. Estir the same maner our salviour speikis to his discipils sayand: Gang and teiche all nationis, 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 Gen. 17. fuerit, delebitur Æta illa de populo suo, quia factum meum irritum fecit. A man child quhais flesche is nocht circumciscit, the saute of him sall be put away fra his pil, sa our salviour said of Baptyme: Nisi Joan. iii. quis renatus fuerit ex aqua et spiritu sancto, non po-test introire in regnum dei. Except ilk man and woman be borne agane be wattr and the haly spreit, he may nocht entir into the kingdome of God.

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

men and women are consabitus in original sin, except our saviour Christ & his mother the glorious virgin Mary, al may sa the wordis of the Prophet in

Psalm 50: Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea. Behold I was consabitus in iniquitie, my mother consabitus me in synnis. And because of the synnis quhairin we ar borne, Christ and his mother except, we may al say

the wordis of sanct Paulus: Eramus natura filii ire sicut et ceteri. In our natural first nativity we war al borne the synnis of wraith as otheris ar, yat is to say, quhen we war borne of our moder we war borne in the state of damnatioun, be the rychteous jugement of God for ye syn of our first father Adam condemnit to want y joy eternal. Attour ostymes yai yat cum to the peris of discrerioun, personally actually brekis the command of God, and be that incurris the indignatioun of God, far in dangear of the paynis eternal as it is writtin: Anima que pec-

cauerit ipsa morietur. The saule yat synnis ye same sall dec. And quhat is the deede of the saule, bot etern

damnatioun to ye paynis of hel, according as S. Paulus sais: Stipendia peccati mors est. The stipend or waige gevin for synnis deede damnatioun. Bot in

the sacrament of baptisme, al we yat ar baptizit ar re-

generat yat borne agane spiritually w ane new birth

&maiden in our saulis. First quhen young bairnis ar baptizit, ye original sin quhairin yai war consabitus yat borne is forgevin to thame, y quhen men yat women quhilk ar cum to the peris discrerioun ar baptizit, thai get remissioun of al yair synnis, nocht only ori-

The first effect of Baptyme.
of Baptyme.  

Sylvain but also actual & personal, quibik paiidid pair self agane the command of God. Thus in the sacramento of Baptyme al synnis ar forgevin, according as St. Petir sais in the Actis of the Apostilis: Penitentiam agite et baptizetur uniusque vestrum in note Actuum2. Jesu Christi in remissionem peccatorum vestrorum. Lat ilk ane of you be baptizit in ye name of Jesu Christ for ye remission of your synnis. Consider now christin pepl, gif yis be nocht ane excellent vertew & effect of Baptyme to have all our synnis forgevin to us, he be reasone of that to be deliverit fra the thirldome of syn, the devil & hel. Than we at at peace w God, than we have ane blyth & merry conscience, beleband sickirly yat God is nocht wraith with us, sa wil nocht condemme us fra our synnis, weskempand fermly the condition of our baptyme. The second effect of Baptyme is ye ressaving of the haly spreit, quibik zettis in our hartis the trew lufe of God yat we may keip his commandis perfittly & ane spiritual libertie, according as St. Petir sais in ye foresaid autoritie, 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 acciptetis donum spiritus sancti. Ze sal ressave the gift of the haly spreit. Now consider agane O christin man quibow precious is this effect of Baptyme. Sa lang as we remane in syn we have na persit lufe to God & his commandis, we have na wil to do yame gif we do part of yame in our outwart deid, other for feir of punitioun, or forsumtemporalreward, doand is nocht plesand & acceptable to god, because ye siclik deidis is nocht done frelly
The sacrament

frely for the lufe of God. Bot quhen we ressawe
the haly spreit he gevis us the trew lufe of God
that we may 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 & his rychteousnes
is gevin to us, sa that we may say trewly Christ
is ours, his balynes, his rychteousnes, his meik-
nes, his mercy, and cheritie is communicat and
gevin to us in the sacrament of Baptyme, that
we may cleh our self with his rychteousnes, &
repute it as our awin, as sanct Paule techis to
the Galathianis: Qui cunque enim in Christo bapti-
zati estis, Christum induistis. &hatsaedir ye ar
quhilk ar baptizit in Christ, ye ar cled w 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 & precious
stanis. Peradventure ze will say, gif sa he pat
in the sacrament of Baptyme that is gevin to
us remission ouf original syn, quhat is then the
cause that eftir hend that we ar baptizit we feil
in our flesche carnal concupiscence, the dreggis
of original syn, quhilk daily movis & steris us
to breik the command of God? Answetir to this
questioun ze have in the nynt & tent commandis.
And schorthly now we say that this concupiscence
of the flesche agonis the spreit eftir Baptyme is
na synne to us, except we consent with anew deli-
verit mynd to do in dede the same concupiscence
or to have in our mynd lang pleasure and deler-
tationn
of Baptyme.

... in the same but did, quhilk also is syn, as we declarit pair. Secundly we say to you that all the days of our lyfe we suld labour to mortisfe the same concupiscence, be praying for the grace of God, be putting doune the first motions and rysingis of the same, be fasting, be almonys deid, be honest and convenient labouris, be hering of the word of God, be studi 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 he hoip of reward for keping of thame. With thir spiritual wepins we suld mortisfe the concupiscence of our flesche, and bring it in subjectioun of the spriit, and sa we sall optene eternal lyfe.

And that we may the mair easely ouircum the powar of this concupiscence, we ar helpit in the sacrament of Baptyme, quhilk breikis the violent powar of the same concupiscence, makis it sa feble and waik, that we fechtaund aganis it with the spiritual 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: Remission of all synnis. Resaving of the haly spriit to be cled w Christ Jesu. Andvat the concupiscence is maid febill and waik, unabill to noy us sa lang as we consent nocht to it with a deliverit mynd.

Ee. I.
Of the cerimonys usit in the ministration of Baptyme.

The fourt Cheptour.

A s ane wyse mother fedis hir young tendir barne with milk and soft meitis, til it may grow to mair perfection of streth. Sa our mother the haly kirk techit be inspiration of the halpe spriet, usis in the ministration of the sacramentis certane cerimonys nocht only for the honest and reverent ministration of the sacramentis, bot also for the plaine and easy instruction of thame yat ressabis the sacrament, and of thame also quhilk seis the ministration of the sacrament. Sa in the sacrament of Baptyme ye minister usis syndry cerimonies, quhilk quhen thai ar weil kend qubat yai betakin and signifyis, thai geve instruction of all the misteryis and gratious giftis of God gedin in Baptyme. Thai steir us to have trew faith in Christ Jesu, thai geve us plaine knawlege of ë pointis of our christindome, yai gar us understand our profession and haly bow quhilk we mak to God in our baptyme. Brevely yai discribe plainly the conditionis of ane christin man. Sen thair for that thai ar so profitabil to us, and also hes bein usit sen the beginning of the kirk hitherto with gret gravitie, honour ë reverence we suld nocht contenme or lythly thame, bot leir qubat yai mene ë diligence ë se yame usit ë reverence. Duben ë barne is brocht to the kirk to be baptizit solemnly, first at yë kirk dore, the minister makis our
of Baptym.

The first ceremonie of bap-
tyme.

First he blawis apou the barne in takin that the
evil spreet he y powar of God sall he expellit fra
yat barne I have na powar to noy it, I that the
haly spreet sal dwell in it as gyder I gobernour.
Second, the minister makis ye signe of the crosse
apon ye barnis brow I his breist, to signifye yat he
is to be maid ane christin man, and that he suld
all the dais of his lyfe lippin in Christ Jesu yat
for him was crucisfit, I y be suld nebir he escha-
mit oppinly to confess him self ane christin man.
The thrid, the minister puttis salt in ye barnis
mouth, quhilk betakins yat his wordis suld eibir
be seasonit with the spiritual salt of wisdome I
discertioun, and that he suld keip him fra the
coruptioun and stink of dedlie syn.

The fourt, the minister reidis y evangil: oblati
sunt Jesu peruuli, quhilk makis mentioun quhou
that young barnis was brocht to our salviour
Jesu, to signifie that christin men I wemen may
lauclhfully 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 layis pair handis apou ye barne
and sais the Crede and the Pater noster, and in
sa doing yai represent ye hail kirk of god, quhilk
offeris that barne to our salviour Christ, and
ressavis it to hir faith. For trewly nocht only
the godfatheris and godmotheris offeris the
barne
The ceremonyes

barne to Baptyme, be thair particular faith, but also the hail kirk of God, that is to say, the hail congregatioun of christin pepil (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 ressavis his christindome in the sacrament of Baptyme. Haerovir the godfather and godmother doand as we said afores, ar maid borrowis or soverteis for the barne, that it salt keip the professioun of Baptyme and trew christindome. And thairfor thai suld with gret diligence erhort the barne quhen it cummis to discretioun to keip his christindome to leif ane chast lyfe, to keip justice and equitie, and to serve God in feir, faith, hop and cheritie, and afores all thingis thai suld see that the barne leir perfitly the Pater noster, the Ave and Crede with the ten comandis.

6. The sert, estir this the minister takis his spattel and unctis the barnes neysthirles and the eiris, to signiffie that a christin man suld have ane sweit sa-dvoir, that is to say, ane gud name and fame that he may be callit a gud christin man, & also yat he have alwaies his eiris oppin to heir the word of God.
   Estir yat the exorcisme is endit ye barne is brocht to the Font, & quhen the name is gebin to the barne be the mouth of the godfather and godmother, the barne renuncis the devill and al his workis. First ye minister sais. Abrenuncias sathane: Renuncis ye the devil. The godfather & godmother answeris for ye barne, sayand: Abrenuncio. I renunce. The minister speris agane: Et omnibus operibus ejus? Renuncis thou all the workis of the devil.

7.
vni.
of Baptyme.

Thai answeir agane I renunce. The minister speiris agane the thrid tyme: Renunciis thou all his pompe, all vanities and glore of yis world pryde, excesse, inordinat lust and plesour? Thai answeir agane ye thrid tyme, sayand: I renunce. We suld thairfor evirmair have mynd of this word quhilk we promisit in our Baptyme, and nevir to let it gang out of our remembrance. For doubts it is the word of our professioun quhilk we have bowit and promissit to God oppinly in the face of haly kirk, quhilk I we wald heir continuallly in our mynd, we mycht-easely ouircum al the tentatioouns of the devil, pryde, covetousnes I lychery with all othir synnis. Than this brand done, The barne that is to be baptizit is vncitit with haly oyle apon his breist, to signifie that his hart is consecrate to God, and that his mynd is confortit in the faith of Christ. Also he is vncit betwene his schulderis, to signifie pat God giffis him strenth to do gude deidis, to beir the yolk of Christ be observatioun of his commandis, to help his nychthaur for Goddis saik in doing the deidis of cheritie. Wiuen the uncitit 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, I the haly spreit, quhairto thai geve answeir sayand thre tymis: Credo. I beleif. Agane the minister sais: Credis sanctam ecclesiam? Remissionem peccatorum? Carnis resurrectionem? et vitam eternam post mortem? Crouis thou

EC. III.
The ceremonyes

thou that thair is ane haly kirk? Remissioun of synnis? Rysing up agane of the flesche, and eter-
nal lyfe estir the dede? The answeir is maid be
the godfatheris and godmotheris in the barnis
behalf. Credo. I beleif. Quhen the barne estir
this manir hais professit and confessit his faith.
The minister speiris at him, sayand: Vis bapti-
zari? Wil you be baptizit? Thai answeir agane
volo. I will. To signifike that na man can be
saffit 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 band or condiition in thir wor-
dis is contractit betwene God and man we de-
clarit to you afore. In sum countrei thai use
to dippe the barne thrise in the wattir of the font
and in sum countrei thai laide or pouris wattir
on the barne thrise, quhilk of thir usis be done,
it rakkis nocht, for Baptyme is gevin bapth
the wais. And ye barne is twichit with * wattir
of Baptyme thrise: Anis quhen the father is na-
mot, 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 per-
sonis 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 salviour, quhais
body lay thre dais in the graif, counting a part
of
of Baptyme.

of a day for aue hail day, and raise to lyse aganee po-
tently the thrid day, be quhais ecrempil we suld ryse
out fra syn he Baptyme to aue new lyse, and nevir
to fall agane in syn, evin as our salviour raise and
nevir deit agane.

Quhen the barne is baptizit, he is unctit with
Crisme apon his foreheid, and yat betakins plain-
ly, that he is than maid aue christin man, ressaband
his name fra Christ, and evirmair to be in deid, and
sa benamit Christis man, Christis servand or Christ-
is knycht. And suppose we extreme to you for
schortnes ye manchild, sit we understand baith man-
child and womanchild, for thai ar bayth lik in ressa-
ding the sacrament of Baptyme. Last of al ye barne
that is baptizit, is cled w aue quhite lynning claith
callit aue Cude, quhilk betakins that he is clene
weschin fra all his synnis, that he is brocht to the li-
bertie of the baly spreit, that he suld lyve aue inno-
cent lyse all the dais of his lyse, aye quibil he cum to
the jugement seitt of our salviour. And finally aue
lychtit torche or candil is gevin to him in his hand,
quhilk betakinnis yat he suld leif sa perfitly eftir y
Evangil of Christ, that he mycht geve the lycht of
Gud ecrempil to his nychtbour, that throch him God
may be glorifyit.

The minister of pis sacrament suld be aue preist,
havand ordinary auctoritie, a man of laudabill lyse,
nochetherles quhen he ministeris Baptyme or any
othir sacrament, we suld tak na tent to his lyse
gif

Quhat is
the minis-
ter of
Baptyme.
The sacrament

gif it be laudabil or unlaudabil. For trewly it is
nocht man qubilk gissis, bot Christ our salviour
gissis 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
nocht in my meritis, bot allanerly in the meritis
of Christ I minister to the this haly sacrament.
And quhensaevir the tyme of neid chancis that
the barne can nocht be brocht condeniently to a
preist & the barne be feirit to be in peril of dede,
than all men and wemen may be ministeris of
Baptyme, swa that quhen thai lay wattir 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.

Now be rycht ordour follows the sacra-
ment of Confirmatioun. For as in yre corp-
oral lyfe, first a man is borne be natural
byrth, and estirhend he growis in dew quantite
and strenath of his bodye, sa it is in the spiritual
life, first we ar regenerat and borne agane spiri-
tually be wattir and the haly spreit in the sacra-
ment of Baptyme and maid the sonnis of God
be adoptioun, & estir hned in the sacrament of
Confirmatioun, quhen it may be condeniently
gottin, we ressave the haly spreit to the spiritual
quantite
of Confirmatioun. Fol. cxxiii.

quantitie and streth of our saule, quhilk is to
us verrai necessary. For all the dais of our lyse
we fecht w thre ennemys, the flesche, the wurtle
and the devil. The flesch coquetts agane th spreit
and th spreit aghanis the flesche, thir ar contrary
ane to ane othir, sa pat ze can nocht do th quhilk
ze wald do. I se sais sanct Paule ane othir law
in my memberis, quhilk repugnis agane the law
of my mynd. And of the wurtle sais S. James
thus, ze adulteraris ken ye nocht pat the frend-
schip of vis wurtle is a ennympe to God? Thair-
for quhaseavit wil be ane frend of vis wurtle, he
is maith the ennympe of God, and a gud cause
quhy, for as sanct Johne sais: Totus mundus in 1 Joan.
maligno positus est. All th wurtle is gevin to evil.
And that the devil is our ennympe sanct ulti
testiferis plainly sayand thus: Brethir be sobir
and walk, for your adversarype the devil, lyk ane
ramping Lyonin, gais about seikand quhom he
may devoire th swallye, to quhom do you resist,
being stark in your faith. Sen swa it is that all
our lyse tyme we mone fecht aghanis thire ennymyes, sa that th we get nocht victorie ouir
thame and stoutly odircum thame, we sal nocht
be crownit in hevin with the crowne of glore, as
sanct Paule sais to his discipil Timothe: Na
man sail be crownit, except he fycht lauchfully,
it is expedient to us to ressawe the sacrament of
Confirmatioun, quhairin th haly spreit is gevin
to us to be our tutour, our gouvernour, our pro-
tectour 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 ressabe our spiritual harness, armour and wepines 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 gedin the halpe spreit, trewly noche twa spreitis, bot ane halpe spreit, be synody effectis giftis of grace. In Baptyme the halpe spreit be his grace makis us the sonnis of God be faith. In Confirmation the halpe spreit armis us with spiritual strench, to the confession of our faith, to grant our faith, to teich it, to preich schaw it quhen need is, and nocht to stop for schame or feire of ony temporal payne that may be put to us be all the tyrannis of the world. Estir yit 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 vertew of ye word, quibilk I have spokin to you. Estir bend certane wordis he said thus: Quhen that comfortir sall cum, quibom I sall send to you fra the father, the spreit of verite, quibilk procedis fra the father, he sal heir witnes of me and ze sal heir witnes that is to say, The halpe spreit sall geve to you spiritual strench and knawlege, quhairby ze may heir witnes of me to all the wold. And estir his resurrection suppose be candit on yame and said: Acci-pite spiritum sanctum. Ressabe ze the halpe spreit, zit estir bend quhen he was to pas up to hevin be his glorious
glorious ascension, he promissit ane othir gift of haly sprit to the Apostils, & be thame to all faithful men & wemen: Ego mittam promissum patris mei in Luce. 24. vos: vos autem sedete in ciuitate quoadusque induamini virtute ex alto. I sal send to you my fatheris promis, sit yor remane ze in ye citie quhil ze be cled w strent fra abone. And agane he said: Accipieris virtutem super-venientiss. spiritus sancti in vos. Ze sal ressav[e] strent[th] of the haly sprit yatsal cum to you fra hevin, ze sal be my witnes in Jerusalem, in Jewy, & in Samarye & unto the extreme part of ye world quhilk promis he fulfillit apnon Witsunday evidently with ane sensibil signe, to signifie to us yat in the sacrament of Confirmation, he sendis to vs the same haly sprit, to geve us spiritual strent in our saule to heir witnes of him be trew confessioni of our faith, And yat ys sacrament of Confirmation sould be had in the kirk of God, it may be manifestly kownin be twa placis of ye Actis of the Apostilis. The first is thus. Duhen ye Apostils quhilk war at Jerusalem hard y the coun-trai of Samaraye had ressavait the word of God yai send to yame Petir & John, quhilk quhen yai come to Samarie yai ma[id] pair prayar to God for ye pepil of Samarie yat yai mycht ressade ye haly sprit, for as at yat tymc ye haly sprit was noccht cum in to ony of yame w abundance of spiritual strent, hot thai war allanerly baptizit in the name of our Lord Jesu. Than the twa Apostils Petir & Johnne laid pair handis apou the faithfull pepil of Samarie, & incontinent yai ressavit ye haly sprit w abundance of spiritual strent. The second 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 f catholyk writaris referris baith thir placis to the sacrament of Confirmation.

Quhat is the mattir or the sensibil signe of this sacrament? It is Crisme qubilk is confeckit and maid of oyle Olyue and halme sanctisyit be consecreatioun of ane Bischope. For as wattir is the sensibil mattir in Baptyme, because of ye propertie of wesching f 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 inwartly 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 Confirmaioun 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 ressavit 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 ennynyues with the sword of godis word, and also to be spiritual preistis or bishoppis, to offer daily our awin body to god as ane spiritual sacrifice
sacrifice be mortification of our carnal lusts, sa sal we be as S. Petir sais: Regale sacerdotium. Ane kingly priesthood, nocht y al christin men ar preistis or kingis temporarily be auctoritie ministration of office ovr the peple, bot allanerly spiritually for the reasonis afore rehersit. The Crisme is maid & con- fecket of twa thingis, the ane is oyle Olyue quhilk persis & entres in mannis flesch & makis it soft. Sa the grace of haly spreit ressavit in Confirmation entres into our saule & makis it tender & soft spiritually be trew lufe & cheritie to our nechtbour. The othir part of Crisme is precious halme quhilk nat- turally causis ane pleasand & delectabil odour, it signifieis y the haly spreit ressavit in the sacrament of Confirmation giffis us grace to have ane gud name & same pleasand & delectabil afore god & man, sa yat we may say: Christi bonus odor sumus. We ar the gud savoir of Christ. Sa ze may understand yat Crisme is ane convenient mater or sensibil signe usit in the sacrament of Confirmation, because yat the outwart uncting of Crisme betakins ye inwart and spiritual uncting of haly spreit quhilk he ma- kis in our saulis be his grace. Dubat is the forme of wordis quhairwith this sacrament is ministerit & gedin. 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 quhilk ressavis it: I mark the with the signe of the crosse, and I confirme the with the Crisme of heith, in the name of the father, and the sonne, and the haly spreit. Amen.
The sacrament

For the plaine intelligence of thir wordis þ salt understand that as berraï conveniently all men of weir qubilk gangis to fecht in battel under per awin prince, heiris apon yame pair princis baige, qubilk he heiris him self, þ be that same baige thai may knowlege thame self to be that kingis knichtis, quhais baige yai heir. Edin sa, thai that ressadis the sacrament of Confirmatioun, yai ar markit with the signe of the crosse, as with ane spiritual baige of our king Jesus Christ, qubilk with the crosse faucht agane syn, the devil and hel, and ovircum thame. That for 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 ane spiritual knyght all the dais of thi lyse to fycht spirtiually agane syn under the baner of the king Jesus Christ. In takin quhairof, heir I mark the with the signe of the crosse qubilk you suld beir evirmair in yi hart as ane spiritual baige, mark or takin of thi vocatioun. Quhy ressave thai this signe of the crosse apon pair brow? Trewly to signifie that ane christin man or woman suld nevir be aschamit nor feirit to grant and confess the faith that he hes in his hart, concerning the passioun of Jesus Christ, he quhais merits he trowsis to be saffit. Naturally and commonly baith feir and schame appeiris in a manis face, feir causis ane pail collute of the face, & schame causis ane red collour. Now that for in Confirmatioun we ar markit w the signe of the crosse in
in the hear part of our face to signifie that we suld nevir be seirit nor eschamit oppinly quhen neid is to confesse our faith quhilik we have in Jesus Christ yat was crucifyit and deit apon the crosse for our redemtion. And quhy this mark of the crosse is made with Crisme, quhilik is confecket with oyle, D-lyve and balme, it was declarit to you afose.

What is the vertew or effect of this sacrament of Confirmatioun? As we declarit to you afose, it is to ressav the haly spreit, to geve us spiritual strength in our salue, to gyde and governe us in all our desiris, wordis and deidis with his sevin giftis according as the bishop quhilik is minister of this sacrament sais in his prayar to God quhen he ministeris the same sacrament: Immitte in eum spiritum sanctum tuum septiformis gratie paracletum de cœlis, spiritum sapientie et intellectus, spiritum consili et fortitudinis, spiritum scientie et pietatis, et impie eum spiritum timoris tui et signa signaculo sancte crucis propitiatus, et spiritum sanctum non amittat in vitam eternam. O lord God send doum fra hevin (into this persone that ressavis 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 knowlge, 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, bat keip him quhil he cum to the lyve eternal.

The vi. Cheptour.
The sacrament

HEIR we think it are convenient place to declare to you the sevin giftis of the haly spreit, yat ze may w mair diligence & devotion aske yame of God in your daily prayaris.

The first gift is wisdome. Duharin standis pis wisdome? Trewly it standis in twa pointis. First to knaw God, how he is eternal, almychty, mercypful, rychteous, faithfull, gentill, & liberal to the. Secundly, to have in that same knaw-lege a spiritual gift, delectation 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 qubow sweit is the Lord. And trewly quhasa hais this gift of wisedome, 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 referris all gud that he dois to the glore of God. He contemnis al carnal pleasures, al erdyly richis, al worldly dignitie that is contrarye to the lufe of God, or that is bad aganis the command of God. The gift of wisdome is nocht gottin be ye studye and labour of man, bot be ane faithfull prayar maid to God, as sanct James teichis sayand: Gif ony oF you want wisdome, lat him ask it at God, qhilik 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 propertiis qhilik sanct James descrivis: The wisdome qhilik is fra a-
bone it is first puer, clein, & chast. It is peaceabil
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 secund gift of the haly
spreit is the trew understanding of the word of
god quhilk we suld ask daily in our prayrar say-
and with the prophet in the Psalme: Da mihi in-
tellectum, et scrutabor legem tuam. O gud Lord
give me understanding and I sal serche thi com-
mandis. Ouhow can we understand trewly the
word of God except that Christ oppin it to us?
quhilk heiris the key of David. He oppinnis, &
nam 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 plesis
him to hyde it, according as he sais in the evan-
gil speikand to his eternal father: Confitebor tibi
Math. xi.
pater coeli et terre, quia abcondisti hec a sapienti-
bus et prudentibus, et reuelasti ea parvulis. I con-
fesse 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 re-
delit thame to meik men.

Donum consilii. The thrid gift is callit counsal. Of ye
gift of wisdome we ken God with dele-
tatioun & pleasure. Be the gift of understanding
we have trew intelligence of Goddis word. Sa
conveniently followis ye gift of counsal, quhilk
RF. i
The sacrament

is to have a specie, a reddye, and a gud will to
do willingly as the word of God hyddis and
counsallis us to do, sa pat he the vertew of pis
gift we may say with S 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 compulsiou
of payne, bot with my awin free will luftingly.
The haly spreit is callit the spreit of libertie, be-
cause he gebis us grace to do our gud deidis w
fredome and libertie of our hart. 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 hart, nocht
with sadnes or be compulsioun, for God lufis
ane blyth gever.

Of ye gift
Donum fortitudinis. The fourt gift is spiri-
tual strenth of our mynd to thoil all maner of ad-
versite with patience, to do al thingsis, quhilk we
aucht to do be rycht, willingly as it is said in ye
thrid gift, and nocht to gang by the veritie and
rycht 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 lyfe conforme to the evangil of Christ, sall
thoil persecutionoun be thame that ar evil given.
Be pis gift it is knawin gif we be persite christin
men.
of Confirmatioun.  

men. For as sanct Gregorie sais: Quælis vnus— Actum. v quisque apud se lateat, illata contumelia probat. 

Dumhow 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 preaching of the evangil, be the auctorie of the hie counsale of Jerusalem, and come away fra yame with blytheses, because yat thai tholit injures and wrangis for the name of Jesu.

Donum Scientie. The fift 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 lyve at all tymes, bot spesially in the middis of ane evil nitoun, That is to say, quhen we ar in evil cumpany or amange evil men, quhilk gift ë haly man Job discrabis, sayand thus:

Recedere a malo scientia. It is cunning & science to declyne and gang fra evil. And this is callit in ë scripture the science or knawlege of sanctis, quhair of it is said: Justum deduxit domine per vias rectas Sapien. 4. et ostendit illi regnum dei. Dedit illi scientiam, sanctorum, honestavit illum in laboribus et complevit labores illius. Our Lord hais led the just man be rycht waysis, 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 leisfit ane gud lyve in the middis of mony evil gevin pepil. Tobias had yis gift quhilk led ën captibitie ë daily leissand
The sacrament

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

Donum pietatis. The seint gift is pyetie & mercy schawin to the puir for Goddis lufe, quhairro S. Paule exhortit 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 mekil profitabil, for as our salviour sais:

Math. 5. Beati misericordes quoniam ipsi misericordiam consequentur. Blissit is the mercysfull, for thai sall get mercy. Duhasa hes this gift of pyetie pai ar always reddy at thair powar 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 sprit & is ye beginning of wisdome. Zit it is nocht the perfection of wisdome, for the trew lufe of god puttis away yis feir, & 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
of the Altar.

The vii. Cheptour.

As in the corporall lyse, first ane man is borne, syne he growis in quantitie of strenght of his body, for the confirmation of his lyse, he is fed w corporal fude. Siclyk ordoure is kepit in our spiritual lyse. Estir yat we ar spiritually regenerat borne agane in sacrament of Baptisme, And in the sacrament of Confirmation growis in ye spiritual quantitie of strenght of our saule, be resaving of ye haly spreit be his special grace to ye spiritual strenght of our saule. It hes pleasit our salviour Jesus Christ to or-dane the blissit and maist excellent sacrament of his precious body blude to be gevin to us as spiritual fude for the conservation of our spirituall lyse. And quhow necessary this haly sacrament is to us our salviour declaris plainely in the evangil of sanct Johne sayand thus: Amen Joan. vi. amen dico vobis, nisi manducaueritis carmem filii hominis
The sacrament

hominis et biberitis eius sanguinem non hebebitis vitam in vobis. Utaily utaily I say unto you, except that ye eit the bodye of the somne of man & drink his blud ze sall nocht habe lyfe in zou. Qui man-
ducat meam carnem et birit meum sanguinem habet
vitam eternam. He pat eitis my body and drink my blud hes eternat 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 verrai meit and
my blud is verrai drink. Qui manducat meam car-

nem et birit meum sanguinem in me manet et ego
in eo. He that eitis my body & drinkis my blude
he dwellis in me, & I in him. And he 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 effec-
tuous instrumentis and causis of our sanctifica-
tioun. Bot this precious sacrament contenis him
quhilk is the fountane, the well and gissar of
grace and sancitificioun 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 by
syndry figuris. First in y law of nature, Mel-
chisedech king of Salem and preist of the hyest
God, offerit to him in sacrifice breid 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 fi-
guris of
this maist
excellent
sacrament.
kindis of breid & wyne. Secundly in the writtin law it was figurat be the Paschal Lambe, and be the angel fude callit Hanna. For as be ye immola- tioun and sacrifice of the Paschal Lambe the pelip of Israel was deliverit fra the vengeance quhilk the Angel tuk apon the Egipitian, and sa finally fra the captivitie of king Pharao. Sa be the sacrifi- ce of the immucalat lambe our salviour Christ of- ferand hym self apon the altar of the crosse, we ar all (pat belevis in hym with aie leisfand faith) deliverit fra the vengeance that sal be takin apon synnaris, and swa finally fra the captivitie of the devil. And also as the pelip of Israel was fed with Hanna callit angellis fude in the wildernes quhil yai come to the land of promissioun. Sa the christin pelip is fed spiritually with this precious sacrament in the wildernes of vis present world, quhil we cum to the land of lyfe, promissit to us in lyfe of bevin.

Attour this precious sacrament is sa hie in dig- nitie and divine maiestie that it is nocht erprenit with aie name as the laif of the sacramentis ar, bot the kirk of God gisfis it syndry names, First it is callit the Eucharist, pat is to say, gud grace, because it contenis hym really and essentially, quhilk is the well and gissar of grace, of quhais abundance we all ressave. It is callit the Communion, for be worthi ressabing of this sacrament, al trew christin men and wemen are joynit al togidder amang yame self as spiritual memberis of aie body, and also ar joynit 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 ἐvangil of Ἰ. Luke. Hoc facite in meam commemorationem. Do this in my remembrance. Now the passioun of Christ wes the trew sacrifice quhilk wes offerit for our redemption. It is callit our daily braid, because it is the suide of our saule. Sanct Paul us callis it the suppar of our Lord, because our salviour Jesus gave it to his Apostils in the tyme of his last suppar, quhen also be institute and ordanit the same sacrament. Common experience schwais that quhen a man is to depart fra ane luffand company, the thing that he dois, ἐ the word that he sais in his last departing, is maist of all had in remembrance. Sa our salviour purposing immediately estir the suppar to gang to his passioun, willing also to commend the hie dignitie ἐ 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 ressave this sacrament fastand, to that effect yat yai may ressave it with mair devotioun ἐ redynes, quhilk ordinationun began in the tyme of the haly Apostilis and he-therto hais been usit, nochttheles yai yat ar seik and in perril of dede, may ressave it suppose yai be nocht fastand. Sen this sacrament of the Eucharist is sa necessary, sa haly, sa precious, ἐ of sa excellent dignitie. Ze suld, O christin pepil, tak
of the Altar.

Tak guid tent to ye declaratioun of ye same blissit 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 consecratianioun of this sacrament, and the trew intelligence of the same. Thirdly quhat is the vertew, effect and utilitie of this sacrament. Fourthly, how men suld prepare thame to the worthi ressaying of this sacrament.

As concerning the first. The propir matir or sensibil signe of pis sacrament is breid of quheit and wyne of the berry mixt with wattir, apon y quhilk quhen the word of God institute be our salviour Christ is pronuncit be aue 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 feidis, nurisches, sustenis and keipis a man in this corporal lyfe. And wyne refreches, comfortis, and makis aue man blyth in the same corporal lyfe. Sa the precious body & blud of our salviour quhilk ar content under y kindis of breid and wyne, and signifit be the same, feidis, nurischis, and sustenis, refreschis, comfortis and makis aue christin man blyth in his saule quhen thai ressave devoitly this sacra-ment with faith, hoipe, & cheritie as yai suld do. Hairein, breid and wyne ar convenient mater of this sacrament, because thai signisfe and be-takin the unitie of ye mistik body of our salviour Christ
The sacrament

Christ quililk is his congregation of trew christin pe-
pil, quililk unitie is his prpir effect of pis sacrament
signifi vit be the same. For as breid is maid of mony
pickillis of corne, wyne is maid of mony herryis,
and ane body is maid of mony membris, sa ye kirk of
God is gadderit togidder of mony christin men
wemen bund togidder with ye baud of persit lufe
ererit feestinit with the spreit of God. In the sa-
crament of the Altar, wattrir is mirt with the wyne
quililk ye kirk of God usis to do, beleisand yat our
salviour usit the same in the first institutioun of pis
sacrament. And trewly suppose it is nocht expressly
writtin in ye evangil, zit all trew christin men
wemen suld hald yame content w the faith of the kirk,
bele-
dand as ye kirk belevis, quililk doulties is instruc-
kit z direckit be the haly spreit, k thairfor is callit z
erfer fundement k pillar of veritie. And gif yu will
know quhat betakins the wattrir mirt w the wyne?
Thou may sone leir the same, z thou will consider
yat this blissit sacrifice of the Altar is ane quick me-
memorial, ordanit to reduce to our mynd ye passioun of
our salviour Christ, for as the evangilist S. Johne
makis mentioun, quhen our mediatour k redermar
was dede apone the crosse ane of the knychts or tor-
mentouris with ane speir oppinit his syde z incontini-
unt thair came furth baith blud z wattrir, blud to
signifie our redempction, z wattrir to signifie our spi-
riritual wesching he Baptyme, he ye wyne thairfor is
signifi vit y be the passioun of Christ we ar redemit, z
the wattrir betakins y be the meritis of ye same pas-
sioun we ar weschin fra our synnis in Baptyme.


1 Timo. iii,

Joan. xix.

Attour
of the Altar.

Attour in ye haly scripture wattir betakins the pepil according as sanct Johne sais: Aque multe populi Apoc. 17. multi. Dekil wattir betakins mony pepil. Thair-for quehen in the challice wattir is mirt w wyne, it is signifiyt, y the christin pepil ar joynit \\[cupplit with Christ in qubom thai believ. Qubat is the word qubilk belangis to ye consacraioun of this blissits sacrament? It is ye word of oursalviour Jesus Christ, be quhayis vertew ye sacrament is consacrat, \\[be the mycht of that same word, the breid is turnit into the body of Christ, \\[the wyne mirt w wattir is turnit into ye verrai blud of Christ. The kirk of God hes ressavdit this word fra our salviour Jesu Christ be the traditioun \\[doctrine of the Apostillis, and pronuncis ye same word eftir this maner: Hoc est enim corpus meum. This is my verrai body. And agane: Hic est enim calix sanguinis mei novi et eterni testamenti misterium fidei, qui pro vobis et pro multis efundetur in remissionem peccatorum. This is the verrai cup of my blud of the new and eternal testament Qurilsk sal be sched for you \\[mony in remission of synnis. Sa the minister of yissacrament isane consacrat prist pronounceand thir wordis apou breid \\[wyne w the trew faith and rycht intentionoun of haly kirk, be consacratis the trew body \\[blud of Jesus Christ, nocht be the vertew of ony mannis word, bot be the vertew \\[power of Gods word institute \\[commandit be our salviour quehen he said: Hoc facite in Luce. 22. meam commemorationem. Dozevisinmyremembrance. As I have consacrat my body \\[blud \\[gevin panye to you in forme of breid and wyne, sa I geve you auctoritic
The sacrament

auctoritie to do the same, pat ze and all othir qubilk
dewly ressadis yame, may have remembrance of me.
All othir wordis qubilk the preist sais afore or estir
the same wordis of consecratioun, yai pertene to the
rycht faithful, devout and reverent use of yis blissit
sacrament, or ellis yai ar louingis & thankisgevin to
God, or ellis yai ar devoit prayaris, obscecatioun,
and peticious maid to God for the christin pepil.

The viii. Cheptour.

AND now christin pepil I erhort you to have in
your mynd quhat sanct Gregorie sais: Fides
non habet meritum vbi humana ratio prebet
experimentum. Faith hais na merit quhail 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 consecration we see w
our cyne the figure of breid and wyne, we smel with
our neyse the savoure 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 smelings, to our taistings and
twichings, 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 ressavit
be hering, nocht be hering of the wordis of man
hot
of the Altar.

hot be hering y word of God. Sa in this blissit sacrament we suld geve credence to the word of God quhilk our salviour Christ speikis be 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 T blud he sais exprresly, This is my body, T this is my blud. And yat yu may be sickerly groundit in the trew faith of this sacrament, beleband fermely the twa first artikillis of ye Crede and in the se- cund artikil, dout nocht hot that our salviour Jesus Christ is baith man and God, the natural sonne of God, T sa is he ye eternal veritie, quhais word is sa trew yat na thing can be trewar. And as it is impossibil yat myrknes may proceid fra the cleire schynand sonne, sa it is impossibil that ony error, falcet or lesing may proceid fra the mouth of Jesus Christ, quhilk 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 lyse. All men of thair awin nature may begyle and be begylit. Omnis Psal. 115. 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 almycht, and quhy? because he is god quhais powar is infinate. Belebe with thi hart and grant with thi mouth ye wordis to be trew, quhilk the angel Gabriel spak to the glorious virgin
The sacrament

Luce. I. virgin: Quia non erit impossibile apud deum omne verbum. There is na word impossibil to God. For
as the prophet saith in the Psalme: Ipse dixit, et facta sunt, ipse mandavit, et creatam sunt. When he
spak his word all creatures was maid, when he

gave command that was 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 I be-
half, This is my body, this is my blud. Secundly
sen swa it is that he is the eternal veritie I can noch
mak ane lesing. Thridly yat he is omnipotent and
almychty and sa is abil to performe and fulfill his
word. Nuhsa saevir thou art man or woman, that
trowis nocht fermely I constantly, that in the sacra-
ment of the haly altare estir the wordis of consecra-
tioun is the verra body and blud of our salviour
hayth God and man under the forms of breid and
wyne, thou derpis the twa first artikillis of the
Crede and swa fallis into Gret heresye. The Apo-
stil sanct Paule speikis sa plainely of the veritie of
the body and blud of our salviour to be in this sacra-
ment, that thai may appeir to be out of thair wit yat
thinkis or sais the contrary. This is his first word;

Psal. 148. Qui enim manducat et bibit indigne, judiciem sibi
manducat et bibit, non dijudicans corpus domini.

 Nuhsa eitis and drinkis unworthily, he eitis and
drinkis his damnuation, because he discernis nocht
or puttis nocht difference betweine the body of our
Lord I othir common meitis. In thir wordis sanct
Paule sais expressly, that I verra body of our Lord

1 Cor. xi. is
is really and substantially present in the sacrament of the Eucharist. His second word is this: 
\[\text{Calix } 1 \text{ Cor. x. benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis domini est?}\]

The cup of thankis geding, quhairwith we geve thankis. Is it nocht the partaking of the blud of Christ? The breid that we brake on the altare. Is it nocht the partaking of the body of Christ? In thir wordis sanct Paul teichis plainly yat quhensaevir the sacrament of the Altar is proponit and gedin to us, the verrai body and blud of our sallviour is proponit \( \wedge \) gedin 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 meravalous, quhow excellent, and profitabil fruiitis we may obteine be dew ressaving of this precious sacrament. Our redemnar \( \wedge \) sallviour lusfit us sa ardently that he thocheit it nocht sufficient to geve him self to the deede of ye crosse for our redemptioun, bot also to declare to us mair specially the same lufe, he hes gedin him self to be our special frud and refectionoun, according as he sais:

\[\text{Caro mea vera est cibus, et sanguis meus vere est potus. My flesche is your verrai frud, } \wedge \text{ my blud is your verrai drink. Quhairfor desire we meit and drink, bot to keip us fra the paynis of hungir and thirst, and to hold us in our corporal lyfe sa lang as we may? Than mekil mair we aucht to desepe this precious frud, quhilk in this present wold haldis}\]

Of the frutis and eeffectis of his sacrament.

**Spiritual frud of our sauulis.**

Joan. 6. 9.

Augustin.
The sacrament

haldis us in the lyse of grace, I finally bringis us to the lyse of glory quhair that is nother hungir nor thirst, nor na othir payne, hot immortalitie, incorruption, eternal lyse in joy and lypse.

In auld tymes our fatheris wes fed in wildernes daily to Vanna callit Angels fude, as it is writtin:

Ambrose.

Psal. 77.

Panem Angelorum manducait homo. Vann heis eitir Angels fude. Nochttheles vai þ did eit of yat fude effirwart deit in wildernes, hot this fude, quhilk þu ressabdis in this blissit sacrament, pis leisfand breid quhilk came douned fra the hevin, gevis the life etern. For quha sa worthye eitis this fude sall nocht de eterne. Heir the promis of our salviour: Hic est panis de cœlo descendens, vt si quis ex ipso manducaverit non morietur. This is the breid quhilk came douned fra hevin, that quhasaever eitis of it sal nocht de. It followis: Ego sum panis vivus qui de cœlo descendi, si quis manducaverit ex hoc pane, viuet in eternum. I am the leving breid yat is come douned fra hevin, gif ony man eit of pis breid, he sal leif edivmair. And gif you wald kow quhat is pis breid, heir quhat followis: Et panis quem ege dabo caro mea est pro mundi vita. And the breid þ I sal geve is my fleische, for the lyse of the warly. Now consider wein in thi mynd, quhilk of thir twa is maid excellent. Vanna, or the bodye of Christ. That Vanna came fra the corporal hevin, hot this precious fude of the altar came fra abone all corporall hevins. Vanna keipit ane othir day, fel to corruption hot this precious fude is free fra all corruption. For quhasaever religiously, devoitly, faithfull
fully taist of pis hevinly breid sal finally be maid incorruptibil. The wattrir flowit to thame out of ane crag, bot to the flowis the precious blud of Christ out of his awin side. ye wattrir slokinit their thirst for ane lylit tyme, bot this blud of Christ sall toke away thirst fra the for edirmair. Of this precious fude 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, quhilk is that in pis precious sacrament of the altare, he hes gevin fude to yame, ye feiris him. Quhairfor O christin man prepair thi self worthily that thou may ressabe this fude to thi salbaition. The second fruit of this blissit sacrament is mair persit incorporatioun to Christ. For quhen with faith and chertie we ressabe pis precious fude, we at mair joynit to Christ our heid as his mistik memberis. And heir thou suld consider the difference that is betwene corporal fude of the body, and this spiritual fude of thi saule. Quhen thou reussabis corporal fude thou turnis it to the substance of thi body, Bot quhen thou reussabis worthily this precious fude of the sacrament, it turnis the to it, it makis ye divine, godly, haly and Christis servand. This secund fruit is plainly expresmit be our salviour sayand thus: Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in eo. He that eitis my body and drinkis my blud, he dwellis in me and
The sacrament

and I dwell in him. O inestimabil gudnes of God. O the ardent luste of Christ to man, O precious benefist gift. Quhat could he do mair for us? He hes redeemit us apon the ruin, he hes fed us w his body and blud, he hes maid us hes awin mistik memberis, he hes chasin us to be his awin tempil, quhairin it plesis him to dwell with us if we to dwell with him. And doubtles quhen Christ dwellis in us, the powar of God dwellis in us, if tressure of all Gods wisdom and knowlege dwellis in us, eternal lyse dwellis in us, for als mekil yat he promissit to us eternal lyse, and hes gevin himself to us as ane pledge, for the sicker fulfilling of that same promis. Think of yis O christin man, if prepare thi self to the worthi ressa-ving of yis sacrament. The third fruit of yis sacrament is augmentatioun of if meritis of our faith. For sein faith is to beleve thai thingis of Christ, qubilk 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 excedis ye capacitie of natural resone, and allanerly can be persavit if knawin be faith gevin to the word of God. For afore the wordis of consecrat- ioun pair is bot breid if wyne, bot eftir, pair is the body if blud of Christ present really. The fourt effect of this sacrament is lyfting up of our hoip. For we may firmely hoip that Christ Jesus baith God if man salt gebe to us himself in the world to cum, qubilk sa luffandly hes gevin to us his awin self in this present world, as s. Johne Chrisostome sais in the riv. omelic apon sanct Johnis evangil. The
The fift fruit is augmentation of cheritie, quhilk douhtes is eikit in al yame quhilk ressabovies this precious sacrament worthily. Thaimone nedis grow in the lufe of God quhen vai consider quh' abundant lufe of god schawin to yame in this sacrament, vpair for it is caillt be part of ald doctors' quh sacrament of lufe.

The sart fruit is dibulgatioun quh setting surth of the passioun of Christ and his meritis. For quhen we ressavyissacraumontinremembranceofhispassioun, in deid we confess quh' grant quh' deit for us, yat be his dede we mycht get remissioun of our syns pet eternal lyfe. And this suld be done in the kirk til he cum to jugement, according as S. Paule sais: Quotiens-
cunque manducabitis panem hunc, et calicem bibetis,
mortem domini annunciabitis donec veniat. Quhow oft saevir ze sal eat of yis fude and drink of yis coupe, ze sall schaw the dede of our Lord quhil he cum.

The sevint fruit is unitie, concord, quh' peace quhilk is in yame quh' amang al yame yat faithfully ressabives this sacrament. And as we said afore, unitie, concord, and peace is signifiit be quh' sensibil formes of breid quh' wyne, as breid is maid of mony pickillis of corne quh' as wyne is maid of mony berrys, sa quh' trew quh' faith-
ful kirk of Christ is gadderit to gidder in yame self and in Christ our heid, be the hand of lufe, and it is signifiit 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 at mony in numbre at ane breid spiri-
tually, and ane body spiritually, quhilk at par-
ticipant in the sacrament of the Altare of a breid and of a coupe, yat is to say, quhilk ressabives ane body of the Altar.

Augmen-
tatioun of cheritie.

Hylarius 8 de trini.

Quick re-
mem-
brance of the pas-
sioun of our sal-
viour Christ.

Vnite and con-
corda-
-mang chr-
-stin pepil.

1 Cor. x.

1 Cor. xi.
The sacrament

body and blud of Jesus Christ. Sen sa it is, that sa mony precious and excellent fruitis ar gattin 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 diligence leir to ressabe this sacrament faithfully, devotly, reverently, & meikly, ye may obtene & get the same precious fruitis of your salviatioun.

De preparatione ad sanctissimum

Eucharistie sacramentum.

The ix. Cheptour.

CHRISTIN pepil sanct Paul sais thus: Probet autem seipsum homo, et sic de pane illo edat et de calice bibat. Qui enim manducat et bibat indigne, judicium sibi manducat et bibit, non dijudicans 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 unworthyly eitis & drinkis his jugement & eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit. As all christin men & wemen, qubilk worthyly resavis the body of our Lord in this precious sacrament yai get ye sevin spiritual fruitis afore rchersit, sa al yai qubilk ressavis the same sacrament unworthyly, thai ressade it to thair jugement & eternal damnatioun ze and oftynmes thai ar punissit be God in this present world be temporal paynis of weaknes, sicknes and dede, as Sanct Paule heiris witnis in the same place.

Sen
of the Altar.

Sen sa it is, I exhort you all (O christin men and women that afore ye cum to the buird of Christ pair to ressave his precious body) pat ye prepar yourself to cum worthily, reently, I devoitly as it becommis christin men to do.

First prepar yourself to cum with ane gud will I rycht intentioun. Cum nocht to the buird of God with ane will or intentioun to get glore 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 devotion, willing to obey the command of God I the kirk for goddis lufe and weil of your awin saule, willing I intending to get the sevin gifts and fruitis afore reheisit, pat ye may ressave ye fude of your saule, ȝ ye may be mair perfittly incorporat in to Christ Jesu your salviour, that ze may grow in Faith, Hoip, and Cheritie, that ye may have quick remembrance of Christis passioun, and geve to him thankis thairfor, pat ye may leif in perfite unitie, concord and paice of christin pepil, I finally that ye may heve eternal lyse in the kingdome of hevin. Lat this be your intentioun quiben ye cum to ȝ buird of God. Secundly, prepar yourself to cum w ane perfite and hail faith of this halv sacrament quhilk standis in four pointis. First beleif ferme-ly and dout nocht vat under the forme of breid quhilk thou seis with thy bodily cyne, thair is
The sacrament

content the trew body of Christ Jesu, the same body that was borne of the Virgin Maria, that was crucifict upon the cross, pat raise fra y deede the third day, that ascended to hevin and sittis at the ryght hand of God the father almychty. Put away out of thi heid al fantasties of natural reasone, stand sickar in the faith of haly kirk, cleif fast to y word of God quhilk is declarit to you largely afore quhen we spak of the wordis of consecratioon. Secundly belede ferney that the hail body of Christ is in ye hail usce and also in ilka part of the same, beleif ferney that is bot ane body of Christ that is in mony ustis, that is, in syndry and mony altaris, ze that is in hevin sittand at the ryght hand of God, and that is in the sacrament really present, it is ane z the same body. Thirdly trow ferney y estir the wordis of concreatioun pronuncit be the preist (be insti- tutioun of our sauvour) 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, y sweitnes of breid, the quhytynes of breid with sicklyk, sa pat thair is nocht in the sacrament the substance of breid. Fourthly, quhen thou ressabis in the sacrament of body of Christ, beleif also constantly that pu ressabis ane leifand body. For as sanct Paule sais: Christ rysand agane fra the dede may dee na mair, dede sal hae na mair powar ouir him than because you ressabis his lyffand body, pu ressabis also his saul z also his blud, for ilkane lyffand
of the Altar.

lyffand body hes saith saul Æ blude. And because also Æ his gothede sen Æ first beginning of his incarnatioun left never his body nor his saule, trow sickirly yat quhen Æ reßasvis the body of Christ yat Æ reßasvis also his godhed. So christin man Æ woman, beleif fermely Æ in the sacrament of the altare Æ reßasvis four thingis, to Æ maist precious Æ profitabil, Æ body of Christ, his saule, his blud, Æ his godhed. Sa it followis yat Æ reßasvis na les in ane lytil ueste than Æ preist reßasvis in ane gret ueste. Also it followis yat Æ reßasvis bayth the body Æ blud of Christ in ane forme of breid als weill as the preist reßasvis thame Æ ilkane of yame in twa formes of breid and wyne, and also douit nocht bot yat Æ reßasvis the bail cotent of the sacrament als weill as the preist dois, Æ thairwith Æ sulid hold thecontents conformeto Æauld Æ lang use of Æ universal kirk of God, Æ decretis of syn-dry general counsals quhilk hes ordanit Æ same to be done nocht wout necessary cause. Eftir yis maner cum to Æ buird of god with ane hail Æ constant faith, trowand sickirly yat Æ reßasvis Christ Jesu quhilk apon the crosse shed his blud, to wescbe the fra thi synnis, quhilk deit to recounsale the to Æ father eternall yat maid just and persit satisfactiouin for all thi synnis, yat redemit the fra the devil Æ hel, Æ hes deservit for the the kingdom of hemin. Beleif this als sickirly as thou had sene him dee. Thirdly prepare thiself to come to Æ buird of god wane clein consience. Gyf Æ war to reßave ane king to thi house, thou wad nocht fail to elenge thi house and mak it clein with all thi diligence, thou wald put on thi

With ane clein consience.
The sacrament

best rayment that thou mycht ressasse him with honestie to his pleasure. And sen sa it is yat you art to ressasse the king of all kingis into ye house of thi saule, ressasse him with ane cleine conscience, doand the counsale of sanct Paule: Probet autem seipsum homo. Lat a man, that is to ressasse the bodye of Christ, first preif himself, call himself to the count of his lyfe, examine his conscience, sierche well himself gif he be sylit w ony dedlie syn. And estirhend yat be persasse his uncleines, lat him cum to the fountane of Penance, be contrit with thi hart for all thi synnis particularle, specially, mak ane hail confessionn w thi mouth of all thi synnis that thou can call to thi remembrance, to ane preist ye minister of Christ, quhilk hais auctoritie to assoisle the. And as mekil as ye may mak satisfactioun, doand the worthi frutis of Penance, in fasting, praying, alsoun deveid. Quhen thou hais maid thi saule faire and clein estir this maner, than put on ye thi best garment, quhilk is true lufe of God and thi nychtbour, yat Christ say nocht to the: Amice quomodo huc intrasti, non habens vestem nuptialem? Friend how hes thou enterit in to my buird, nocht haifand the wedding garment, quhilk is Chericie? Lufe thairfor thi God abone all thing and thi nychtbour as thisell. Do as thou wald be done to. Forgeve thi nychtbour his offence, as ye wald that God forgeve the. Lufe freind and faa, for Goddis saik, and sa cled with ye garment of cheritelie, you may cum sickerly, to the buird of God. Fourely
Fourly, prepar thi self to cum to the bield of
God be devot praveris and orisonis. For and
gif we sould be the exrempl of our salviour, say
grace to God afore we ressave our corporal meit,
meit mair we aucht to say grace afore we res-
save this maist precious excellent meit of our
saule, and etter that we have ressavet it, geve
thankis to him als meit as we may. Sa O chri-
stin man afore thou ressave the body of thi sal-
viour, beseik him to mak the worthie to ressave
him worthily, sayand with sanct Paule: Lord
I am nocht sufficent nor abil to think a gud
bocht of my power as of my awin powar, bot
all my abilnes 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
clein, 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 aia mea. O Lord I am nocht worthi
that thou enter under the rufte of my house, hot
only speik a word and my saule sal be saffit.
Follow the exrempl of the young childer of Je-
rusalem, quhilk on Palme sundai ressavet him,
sayand: Benedictus qui venit in nomini domini, Math. 23.
osanna in excelsis. Blissit is he that cummis in y
name of our Lord. I beseik the O Lord in hye
hevin, help me and have mercy on me. Say with
king David: Benedictam dominum in omni tempore,
semper laus eius inore meo. I will luirde my lord
at all tyme. Lat e'virmair his loving be in my
mouth
The sacrament

mouth. Heir we cannoccht describe the special prai-
aire quhilk aue may say at þ tym, bot ehoritis ilk
a man to lyft up his hart to God, to put out of his
mynd (sa mekil as he may) all thochtis of warldly
besynes. And suppose he speik nocht loud with his
lippis, ye lat him cry to God with his hart be the ex-
empil of Anna Samuelis mother. And if ye can
reid say tha orisonis quhilk ar maid & put in prayar
bukis to ð effect. And if thou can nocht Reid, than
say thi Pater-noster as devoutly as you can ð beseik
God you may ressabe him to thi eternal saluation.
Thus Þ christin man and woman, I exhort ye yet
thou prepare thi self to the ressaving of yis holy sa-
crament. First cum with ane rycht intentioun. Se-
cundy cum with ane hail faith. Thirdly cum ð ane
clein conscience cled with perfite lufe of god and thi
nychtebhour. And last of al, cum with devoit prayaris
and orisonis. And estir hend the ressaving of thi sa-
crament with al thi hart geve thankis to God for
all his giftis, and specially that he hes geven to the
his awin self to be thi spiritual reflectioun ð eternal
salvation.

Of the sacrament of Pennance.

The x. Cheptour.

I is nocht unknawin to you (Þ christin pe-
pil) pat quhen a man or a woman fallis in any
bodly seiknes, he is nocht healit agane be
ane new birth of his mother, bot with the ope-
ration of sum hailsun medicine gevin to him be
sum
sum cunning and expert medicinar. Sa it is in our spiritual life as daily experience schawis. A christin man or a christin woman estir Baptyme command to the use of his awin fre will, actually transgres he breikes the commandis of God and sa falls into ye spiritual sicknes of his sault, quhairof he can nocht get remeid be Baptyme, for it suld nocht 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 pait saule be dedlie syn. And for the plain understanding of Pennance it is to be considerat, 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 displeasure, with ane hatrent detestatioun of the same synnis, nocht only because he hes be thame incurrit the indignation of God and deservit hel (as Cayn, Achab, Judas was sorpe, and pit pait sorrow was nocht to thame profitabil) hot principally because yat throu his synnis he hes offendit ye hie maiestie of almychty God his father, quhais command he is oblissit to observe keep in lufe reverence. Secundly beside his inwart sorrow, we mone have ane gret desire to be clenziit 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 nebir to offend agane almychty God our he-
vinly father. For he that sais that he is sorpe 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
Penance. And thus is Penance commonly takin in
in the haly scripture. And this Penance is sa ne-
cessarie for mannis salbatioun, that without it, na
man that offendis God, can be saffit and get evir-
lasting lyse, according as our salviour sais: Nisi pe-
itentiam 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 damnabil. 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 do-
mus Israel? quia nolo mortem peccatoris sed magis,
ut convertatur et vivat. Ouhp will ze dey O ze
house of Israel? for I wald nocht the dey of a syn-
uar, bot rather that he turne agane to me & leif the
lyse of grace in this world, and in the lyse of glore
in the world to cum. And our salviour sais in the
evangil
of Pennance.

evangil: Non veni vocare justos, sed peccatores ad Math. 9. penitentiam. I come not to call just men, but synnings to penance. And sanct Paulus sais to $ Luce. 5.

Romanis: Ignoras, quia benignitas dei ad penitentiam te adducit? Kennis thou not that the gentility of God leidis $ to penance? as he mycht say: Ohhair God for thi synnis mycht punischt thi incontinunt, zit he spairis the $ differis his punitioun to that effect that thou may ken the lang sufferance of God and turne to penance.

And in the Apocalipps our salviour sais to ane certaine bishop: Memor esto unde excideris et age penitentiam, et prima opera fac. Remember fra quhat stait thou art fallin and do penance, and also do the first werkis agane, as he mycht say, Remember yat thou art fallin fra the stait of grace and fervent lufe of God, thatfor do penance 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 cirestly God almychtly callis all synnings to penance in syndry placis of the scripture.

The sacrament of Pennance is properly the absoluutioun pronuncit be the preist, apon sic men and wemen as ar penitent for pair synnis, $ sa makis ane knowlege $ schewis thame self to be penitent. This sacrament is the second fabric or buird quhilk is ordanit to saif al thame that ar schiprokin effir Baptyme. To thame y ar lyk to be drownit in hell for original syn is ordanit the
The sacrament

buird of baptyme. Bot gyfonychrisit in man or woman breik the buird of Baptyme, yat is to say breik the promis of faith & obedience maid in baptyme, than of necessitie, gif vai wald beysaiffit, vai mone cum enter into the schip of pennisance. To vis effect our salviour Jesus Christ gade to the ministeris of his kirk, & key of losing, quhen he said to his Apostils, I be thame to al their successouris, ministeris of haly kirk: Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis. Ressave ze the gife 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 thairfore I say to you, quhais synnis ze forgebe thai ar forgevin to yaine. This powar and auctoritie the preist, as the minister of Christ usis exicutis quhen he pronunciis the wordis of absolutionn, sayand thus: Ego absoluo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I assolize the fra thi synnis, In the name of the father, the sonne, ano the haly sprit. Amen.

To obtene and get the same absolutionn or sacrament, a manyat hes synnit, ofnecessite mone have Contritioun, Confessioun, and purpose of Satisfacioun, as wais or meanes expedient to get the effect of the forsaid sacrament, yat quhair he hes turnit himself fra God in hart, word & deid, sa he suld turn himself agane to God be contritioun of hart, be confession of the mouth, & satisfacioun of deid. And sa turnand to God, doubtles he sal obtene the effect
effect of this sacrament, quhilk is remission of his actual synuis. That God almychty requi-
ris of us contritioun of the hart, \( \xi \) satisfactiou
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 ieiunio, fletu, et planctu, et
scindite corda vestra, et non vestimenta vestra, ait dominus
omnipotens. Turne to me with all your hart, with
fasting, greting \( \xi \) murning, and cut your clavis
sais the Lord almychty. Quhen you heiris him
say: turne to me with all your hart, with greting
and murning, and cut your hart \( \xi \) nocht your
clavis, understand plainly, zat God requires of
the contritioun of the hart. And quhen yu heiris
him say, with fasting, ken weil that he requiris
satisfactiou of deid, quhairof fasting is a part
as we sall declare mai large largely estirbend, \( \xi \) lyk-
wise quhow we ar obliissit to confessioun.
It is also to be notit that na man can have
contritioun, mak confessioun, \( \xi \) do satisfactiou
except that he have a perfit faith to the word of
God, quhilk as it is the ground of al othr ver-
tewis, sa is it the foundation of the sacrament
of Pennance, \( \xi \) also of thir thre thingis requirit
afore the sacrament of Pennance, Contritioun,
Confessioun, and Satisfactiou. Na man can
have trew pennance, bot first he mone have aue
sur hoip to get remission of hys
synnis. Nother can any man have sur hoip of re-
mission except yat first he have a perfit faith, \( \xi \)
believ stedfastly \( \xi \) God will be merciful to him.
Now
The sacrament

Now that for O synful man and woman, quhilk kennis the abominatiouns of all thi synnis, I wald be losit fra thame, ground thi self in the faith I 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 waysis and be saffit. Think alwais quhow our salviour offerris his mercy to all penitent personis 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

Ezechi. 33.

Cum to me all ye that labouris F ar ladin with the burdin of syn, and I sal refresch you. Ken your synnis and repent thame, cum to me be faith F obe diens, and I sall have mercy on you F will refresch you heir with grace and in hevin with glorie. Cal to remembrance quhow our salviour fuilllit pis promis in deid to the theif, quhilkwas hingand on his rycyt hand, to Harie Magdalene, quhilk was fullit with sevin debillis, to sanct Peter yat densit him, to sanct Mathew that was ane Publicane. The woman of Cananie cryit for his mercy and gat it. As the prodigal sonne, quhilk departit fra his fa ther and spendit all his gair in wantoness, gloutony, and huirdome, eftir that he kennet his miserie, and came agane to his father, kennet his fault, askit merc y, maid supplicatioun to him with gret meiknes, he was ressabit agane to gret favouris, nocht without gret joy and gladnes. Sa O synful man, ken the miserabil stait of syn, quhairin thou hes leissit agane
agane the command of God, as the servand of syn
and condemnit to hel, cum agane to thi hevinly
father be trew penance and prayar, and doubt
nocht bot that thou sall be ressavit to the mercy
of God. Sa ground thi self apon siclyk promis
and exemplis 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 giben be ane preist as his minister,
to al yame yat ar fallin fra the grace, qubairk psai
tressavit in Baptyyme, and be his calling turnis
agane to God be penance. And lyk as men of
persite aige afore that cum to Baptyyme, is techt
to have a persite faith in 3° promis of God, qubairk
is that all his synnis baith original and actual
ar forgeben to him in Baptyyme, sa everilk man
afore he entir to fruitfull penance, he mone have
for ane ground and foundationoun, a persite faith
qubairby he mone hoip be the sacrament of pen-
nance, to get remissioun of al his synnis, qubair
to we cum as is afore said be Contritioun, Con-
fessioun, and satisfactioun.

Quhat is contritiioun? It is ane sorrow ta-
ikin wilfully for synnis with ane purpose to be
confessit and mak satisfactioun. That this diffi-
nitioun may be set furth to you mair plainely ze
sall understand that contritioun is ane uninart
gret sorrow, displeasure, & greif, qubairk 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-
structioun
The sacrament

structure of god's word examine, discus, serche and ryper weil thi conscience, remember thi awin synful & vicious leving, consider the multitude and gravite of al thi synnis, quhair by thou hes provokit the hie indignatioun & wraith of God aganis the. Secundy consider the dignitie & perfectioun of that stait, quhair unto thou was callit in Baptyme, think on the promis quhilk yu maid to thi god, have mynd of the gret & syndry benefitis daily ressadit of god. Thus O christin man and woman being callit be the prebendar grace, & movit be the gret gudnes of God done to the on the ane part, and with thi awin ingratitute and unkindnes to god on ze othir part, yu salt consave ane earnest sorrow & heartful displeasure in thi hart, for that that thou hes left for sakyn sa luffing a Lord, that thou hes followit syn, and thairby yu hes crabbit & offendit god, of quhom thou was callit to he in the stait of a son & inheritor with our salviour Jes' Christ. Say thairfor to him with king David in the Psalme: Quoniam iniquitatem meam ego cognosco et peccatum meum contra me est semper. I ken my wickitnes, & my syn is alwais aganis me. Iniquitates meae supgresse sunt caput meum, et sicutonus 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 ex- empil of the haly king Ezechias and say to God with him: Recogitabo tibi omnes annos meos in amaritudine
amartudine anime meae. I will consider I think of all my zeirs with ane bitterness of my saule. Heir quho God commandis the to ken thi synnis and the miserabil stait, quhairin you art. Leua oculos tusos Jeremi. 3. in directum et vide vbi non prostrata sis. Lyft up thi eyne E luke about the, E see quhair thou art nocht castin doune. Heir quhow he callis the in the same cheptour and offeris his mercy to the, sayand: Tu autem fornicata es cum amatoribus multis, veram-tamen revertere, et suscipiam te. Thou hes committit spiritual fornication ou mony lusaris, quhilk ar idollis, and also corporal with the flesche, the devil, and the world, zit turne agane to me F I sal ressave the. This is the bye way to cum to Contritioun.

The xi. Cheptour.

QUHAT is confessionoun? It is ane declaratioun of synnis maid before ane preist be the ordi-
natioun of God. Quhy is it said in this diffiniatioun that confessionoun is ane declaratioun? aganis thame, that quhen thai cum to confessionoun other thai byde pair synnis, or ellis pai excusse pane self, and sa thai mak na trew confessionoun. Quhy is itsaid yat confessionoun is ane declaratioun of synnis? aganis thame that quhen thai cum to confessionoun, thai rehearse thair gud deidis, or ellis thai deny evil deidis, sayand with the Pharisean: I am nocht lyk othir men, revars, adulteraris, and siclyk, quhilk confessionoun is nocht pleasand to God.

Quhy
The sacrament

Athe is it said afore ane prest the minister of God be his ordinatioun? Because a prest hes yekeis, 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 prest. And for the declaration of yis ze sal understand, pat our salviour Christ in the day of his resurrectioun, said thir wordis to his Apostillis: Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Nohais synnis ze forgebe, thai ar forgevin to yame, and quhais synnis ze hald unforgevin, thai ar unforgevin. In thir wordis our salviour expressly gade powar and auctoritie to his Apostillis and al othir pair successoris in siclyk degree to forgebe synnis, to hald synnis unforgevin. Now it is impossibil that ane prest the minister of Christ sall ken, quhen he suld forgebe to men thair synnis, and quhen he suld hald thair synnis unforgevin, except yat pair synnis be schawin to him in confessioun. It is playne be the wordis aforesaid yat a prest the minister of the absolutionn 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 prest discerne quhom he suld forgebe and quhom nocht, quhil he heir ane sinnar oppin and reheirse his synnis to him? Quhow can a Me dicynar discerne quhom he may hail, and quhom he may nocht hail, quhil he ken the sicknes? Gyf thou habe ane wound in thi 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 forgeve synnis, and hald synnis unforgevin,
be vertew of the same auctoritie he hes ordanit
圻 al synnaris penitent, quhilk wald he lousit fra
thair synnis, yat pai sal maik confessioun of pair
synnis to ane preist his minister. Quhairfor ℹ
christin man ℱ woman according to the doctrine,
ordinatioun and command of god and haly kirk,
cum to confessioun, seik for ane lauchful minister
quhilk may pronunce ye wordis of absolutionioun
to the and assolze the fra thi synnis, and ken yat
be occupies the place of god, thairfor bow done
thisell to mak thi confessioun to him. And afore Ⅎ
cum to confessioun, call to thi remembrance all
thi synnis, quhilk thi conscience tellis the, that
thou hes done agane the gudnes of God. And
command to confessioun, declare ℱ schaw thame
with thi mouth to almynchty God before Ⅎ 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 desyreand to be quit of thame, con-

hh. iii.
The sacrament

Fesse grant meikly, that the cause of thi synnis come of thi self, he consenting willfully to the concupiscence of the flesche, to the world the devil. And pairfor pat thou art glad to submit thi self to sic discipline, correction and pennisance for reformation of thi lyfe, as the preist ye minister of God, quhilk heris thi confessioun, sal be his discretion under wisdome, according to the word of God, think expedient. And this lawly and meik submission in thi confessioun, with consent to ressade ye said discipline pennisance, is ane part of satisfactioun, quhilk is the thrid meane to cum to ye sacrament of pennisance as is afore rehersit.

Heir ze mone understand, that satisfactioun quhilk is heir spoken of, is nocht sa to be takin, ane penitent synnar may worthily merit to deserve remissioun of synnis be ony payne or punissioun to be tholit be him, or to mak to God ony just ful recompence equivalent to ye syn, quhilk he hes comittit aganis God, to mak satisfactioun for our synnis, for in this manner, it is nocht in the powar of man to satisfi for ye satisfactioun hes only our salviour Christ wrocht and fullfillit be his bitter passioun, according as S. Paule sais:

Titum. 2. Qui dedit semetipsum pro nobis, vt nos redemerer ab omni iniquitate. 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 Johnne
John sais in his Epistil: Ipse est propiciatio pro Joan. 2. peccatis nostris. It is he yat hes maid just satisfac-
tioun for all our synnis. Bot satisfactioun quhilk
is caillit the thrid part of pennen is diffinit thus:
Est causas peccatorum excindere et earum suggesti-
ombus aditum non indulgere. Satisfactioun of
penance is to cut away the occasionis of synne and
to geve na entrance to thair suggestiouns. For the
declarationioun of this, ze sal understand yat effirhend
that our actual syn is forgebin be faith and the sa-
crament of Pennance, thair remanis in us certane
dreggis of syn, that is to say, stif inclinationouns and
mozioniuns to the same synnis quhilk we did afore.
Thairfor that we nocht ovircum be consentin
to the same inclinationouns and mozioniuns, we mone
studye to please god with ane meik and lawly hart
reddy to bring furth the frutis of pennen, accor-
ding to the command of sanct John: Facite dignos Math. 3.
fructus penitentie. Do ze the worthi frutis of pen-
nance, quhilk ar praying, almous, and fastin, and
all othir meaniis that may help to cut away the oc-
casiouns of syn, as the minister sal think gud accor-
ding to the word of god. Attour, suppose quhen
our actual syn is forgebin, we ar deliberit fra the
dangear of ye paynis eternal, vit we remane oblisit
to thole sum temporal payne for our synnis other
mair or les according to ye quantitie or qualitie of our
synnis. Thairfor we sld thole patiently al adversite
send to us be ye hand of God, if also be the counsale of
iniuctioun of the preist our confessour for ye tyme
hh. iii.
being
The sacrament

The minister of God, punis our self in our body be fasting, in our gair be almonys deid, in our hart be devoit & frequent prayer, w sic greting, lamenting & mourning quhilk burstis out of our hart, that thairby we may please God & eschaeip his punitioun. And to mak satisfactioun on yis maner we may leir be the wordis of sanct Paule sayand thus: Si nosmetipsos diiudicaremus, non vtique iudicaremur. Gyf we wald punis our selfis, trewly we suld eschaeip 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 estherhend for the same syn was punissit w temporal payne be the dede of his young barne quhom be lusfit verraie 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, y to do baith thir thingis with praying, fasting, and almonys deidis, with murning and lamentatioun of our hart. Satisfactioun in this place is to have a full purpose to leid a new lyse, doand the counsale of sanct Paule, sayand to y Romanis:

1 Cor. xi. Sicut exhibuistis membro vestra servire immundiciet iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justicie in sanctificationem.

of Pennance.

As ye have abusit the membres of your body proceedand fra a syn to ane other, sa now estir your conversioun to God he trew penance, use weil and occupie your membres in rychteousnes for your sanctification. As he mycht say plainly, as afore your conversioun ze war hastye, spedie, fervent and diligent to be occupit in syn, now estir your conversioun, be als hastye, als spedye, als fervent, als diligent, to be occupit in doing of gud deidis to the pleasure of God and your awin saule hail. Also this is a satisfactioun necessary to a penitent persone declare to his nychbour pat he hes forgevin to him all his offencis, to restore to all men that we have unjustly takin or injouryis fra ony man, to recompence al hurtis & injouryis done be us to our nychbour, according to our powar, and nocht only to wil to do thus, bot also to do it in deid, in all pointis quhairin our nychbour aucht to be satisfyit be ony rycht reasone. And he pis it appeiris quhow god este mis our satisfactioun, bayth to him self and to our nychbour 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 thairfor hes satisfyit for al, he vertew quhairof our satisfactioun 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 satisfactioun 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 pair apon, according to the eavangilpronounce ¥ sentence of absolutionu, sayand: Ego absoluo te apesccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen. I as the minister of Christ the his auctoritie committit to meat this tyme, assoilzeis and lowsis the fra thi synnis, in the name of the father, and the soune, ¥ the haly spreit. Amen. Unto this absolutionu O christin man thou suld geve ferme credence, and beleve sickerly with ane persite faith ¥ thi synnis ar now forgevin to ¥ frely for the meritis of Christis passioun, quhilk meritis is now applyt to the be ¥ sacrament of Pennance.

It is also to be notit that confessionioun 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 ¥ perrillis of thair synnis may be ane gud confessour be steirit and movit to detest ¥ 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 comminiatioun of paynis aganis all per-
severand synnaris, and the pronis of mercy, grace and glore, quhilk God makis to all thame that ar penitent, and sa exhort thame to reformationioun of thair lyfe.

Fynally it is to be remembrit, that nocht with stan-
ding this way afore declarit is the ordinarie waie ¥ remeid
of Pennance.

remed for penitent sumpnaris to get remission of pair synnis \( \frac{\pi}{\pi} \) to be recoumsait to the favoure of god, fit in case yat pai want a minister to heir thair confesoun \( \frac{\pi}{\pi} \) pronounce the wordis of absolution, or in tyme of necessitie quhen a sumpnar hes nocht sufficent laser or opportunitie to mak his confesoun \( \frac{\pi}{\pi} \) to do the worthi fruitsis of penance, than trewly God wil accept his gud will for \( \frac{\pi}{\pi} \) deid. For gif he trewly repent him of his sumpfull lyfe, and with all his hart purpose throw goddds grace to amend his lyfe, \( \frac{\pi}{\pi} \) gif he may get opportunitie to mak confesoun and do satisfactioune, hesal undoutitly have remission and forgedines of al his synnis. For as sanct Cypriane sais: Evin in the hour of dede quhen the saule is reddy to depart out of the body ye gret mercifulnes of God disyssis nocht penance in sa mekil yat than nother the gretnes of synnis, nor the schortnes of tyme; nor the enornitie of lyfe exclusidis and puttis away a sumpnar fra \( \frac{\pi}{\pi} \) mercy of God, gif pair be trew contritioun and ane unfenizit change of the hart fra sumpful lyfe. The theif that hang on the crosse askit mercy with ane contrite hart, and incontinent he was maid ane cietiesne of paradise, and quhair as he had desertit condemnationoun, his contrite hart w trew faith in Christ, changit his payn into martyr-dome, \( \frac{\pi}{\pi} \) his blud into baptyme. That is to say, god of his gret mercy acceptit his dede for his perfit contritioun and faith to his salvatouch, as thoch he had bein baptisit. Zit nochttheles na man suld apon hoip of mercy, perseover still into his sumpfull lyfe lyk
The sacrament

lyk as na man wald be seik in his body apon hoip to recovir his heale agane be medecyne. For as mony that will nocht forsaiik thair synful lyfe, hit thinkis pat god will forveve yame, ar oft tyymes sa prevenit with the just plage of god, pat nother pai habe tyme to convert and turne to god, nor grace to ressive ye gift of forvevenes Taispor the scripture sais: Be nocht slawe to convert and turne to gode, and defar nocht fra day to day. For the wrath of god (pat is to say) rytehous jugement of god cummis suddenly in tyme of vengence he will destroy the. Dubaitor havand hoip of the mercy of god on the ane syde, feir of the justice of god on the othir, lat us nedir dispar of the forgevenes of our synnis, nor zit pre-sumptuously remain estil in oursynnis, kennyndyat the justice of god will straitly require the dettis of all men, quhilk ar nocht forgevin 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.

The xii. Cheptour.

In the institution of pis haly sacrament we may weill understand the gracios provi-
dence of God towart us, quhilk at al tyymes of our lyfe probidis to us help remeiv pat we may leif ane spiritual lyfe to his pleasure sal-
datioun of our saulis. In Baptyme we ar borne agane w ane spiritual byrth, maid new creaturis
in Christ Jesu, and begynnys our spiritual lyfe. In Confirmation we ar confirmit be strent of the haly spreit to stand sickerly in the same lyfe. In ye Eucharist we ressade spiritual sublime 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, falls fra the same spiritual lyfe, be 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 remeid in ze tyme of our departing fra pis word? Than trewsly we have gret mister of help, consolatioun and comfort to be gedin 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 ram-
ping lyon seikand quhom he may devoir and swally, be consent to syn. Than is he maist syrie and crewel to cast aganis us his syrie dartis, to sla our saulis be sum trangressioun of the commandis of God. Than is he maist diligent and besye 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. Nuhairfor that we suld nocht want spiritual help & remeid 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.
The sacrament

unctioun, quhair of we sal shortly declare to you of institution, the promulgation, the vertue, effect and profit of the same. Wold ze ken quha ordanit this sacrament? quha bot our salviour Christ Jesus? as we may gather of ye wordis writtin in the evangil of S. Mark. Thair we reid yat our salviour Christ callit to him his twelf Apostillis, send thame twa twa togidder throw the land of Jewry, tehit thame quhat thai suld say, gave thame powar, quhilk yai mycht use in helping of the peil. Than it is said in the text: Exeuntes predicabant, vt penitentiam agerent et demonia multa eiiciebant et ungebant oleo multos oegros, et sanabantur. Thai passit furth y pre-chit to the peil to do penance, thai kest out mony devillis fra men and wemen that was possessit, thai unctit with oyle money seik men and women, yai war heilit of pair seiknes. In othir wordis yai hes plainly schawin to the, yat the haly Apostillis usit to unct seik folk w oyle y thai war heilit. This trewly yai usit nocht of thair awin presumptioun, hot allanerly be the institution, ordanatioun and commandof our Lord and maister our salviour Jesus Christ. Attour the effect of pair uncting wes nocht only to heile the bo-
dyes of thame yat was seik (quhilk commoonly was done in the beginnyng of the kirk for confirmation of the faith) hot specially maist principally, it was the help, consolation and helth of ye saulis of thame yat was seik, because ye Apostillis was nocht ordanit to be corporal Cirurginaris allanerly, but erar to be pre-
chouris and spiritual medicynaris of the saulis. Say ald doctouris of the kirk, siclyk as venerabil Beide and

Marce. 6. That our salviour Christ ordanit the sacrament of extreme unctioun.
of extreme unction.

and otheris exponis vis place of the evangil, declaration plainly ã the haly Apostils be ye institution, ordination ã command of Jesus Christ begane to use the sacrament of extreme unction in the land of Jewry, quhen thai war send to preche the evangil. Nochttheles ye Apostil sanct James, set furth ã declareth the same sacrament in to his epistil, schewand plainly the forme ã manner of administration of ye same, sayand: Infirmatur quis ex vobis? Inducat presbyteros ecclesie 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.  Gyf ony be seik amang you, lat him call for the preistis of the kirk, ã lat yame pray ouir him ã unction him with oyle in the name of our Lord, ã the prayar of faith sal saif him that is seik, ã our Lord sal comfort him, ã gif he be in synnis, vai sal be forgebain to him. Yeir we have ane document, yat the unction, quhair of S. James speikis, is ane sacrament, because it hes ane certane forme of wordis, ane sensibil ã effectous signe of grace, ã also a promis of ã same expressly 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 vis sacrament unctis ã seik persone in the name of the father and the son, ã the haly spreit, beseikand almychty God, yat quhatsaevir the seik persone hes synnit againis God be abusiouyn of ouy of his wittis, sensis, or membris, it may be forgisst to him be vertew of Christ's passioun applyit to ye seik persone be this unction.

The
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 forgavin to him, quhilk promis w out doun was maid be our salviour, & promulgat & set furth be sanct James. It is to be thocht, yat 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 sanctifyit oyle, quhilk frewly is a convenient mattir of this sacrament. For as the doctor Theophilactus sais: Oyle hes a vertew to biele a man in his body, to mak him blyth in his mind, oyle is the nurishment of lycht. It is profitabil aganis gret labouris of the body, & mittigatis the zaicking of membris. Alither propirteis of oyle are convenient to declare & vertew & effect of pis sacrament. The principal effect of it is remissioun of denial synnis. The secund is spiritual bipynhnes of our mynd, kenneand that we have gottin all helpis and remeidis, quhilk ar necessarie & profitabil for the help of our saule aganis all the perrillis that may occur to us in tyme of our dede, and sa we consave ane singular and constant hoip in the mercy of God, in the spe-

cial protection & defence of our salviour, we trow sickerly yat the angels of God sall be assistent and present with us, to defend us aganis the powar of all the devillis of hel. The haly spreit giftis to our saule sa gret consalatioun and comfort in God, that we ar content to thole the paynis of dede paciently
And with ane blyth mynd to depart of this world.

The thrid effect of this sacrament, is that God almyghty (gif he think expedient to us for the weil of our saule) he ze vertew of pis sacrament, sal delivir us fra our bodely seiknes and restore us agane to heil, qubilk he dos to mony & syndry seik personis yat ressabis this sacrament. 

Mutairfor O christin man and woman, I exhort the in Christ Jesu, con-
temnenocht this haly sacrament, qubilk thi salviour hes ordanit as ane instrument of salvatioun. Thair for quhen it sall pleise the gudnes of God to call the fra this present world be ony bodily seiknes, thou persaiffand theiself be al apperance lyke to depart, and chaunge this lyfe, than incontinent follow the counsal of sanct James, sent for the preist yat is thi curit, require of him deo抵制ly to minister to the this haly sacrament of extreme unctioun, that thou may obtene the thre frutis afore rehersit, Remissioun of thi benial symis, Joyce 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 ressaying of thame, the meritis and vertew of Christis passioun is applyit to our saulis, as he spirituall quindittis, 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 edirilk man indifferently war ane minister of ye sacramentis, quhat wald follow, bot gret perturbation, misordour and confusion amang christin pepil? Thairfor our salviour quhilk (as sanct Paule sais) is nocht God of dissentioyn, bot of peice, and beand the eternal wisdome of God, disponis and ordanis al thingis wisly. He hes institut I ordanit the sacrament of Ordour, quharin spiritual powar is giffin to I minister of the kirk to minister the sacramentis. And for the declaratioun of this matir ze sall note fife documentis. First ze sal understand yat because our salviour Christ, was to tak away his corporal 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 blud, quhen he said to them: Hoc facite in meam commemoracionem. Do ze this in my remembrance. He gave thame powar to minister the sacrament of Penannce, quhen he said: Quorum remiseritis peccata, remittuntur eis. Quhais synnis ze forgëve thai ar forgëven to thame. He gave thame powar to teiche I baptise the pepil, quhen he said: Euntes docete omnes gentes, baptizantes 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, I the haly spret. And sa lykwisie of all the laif.

Secundly
of Ordour.  

Secundy, that powar and auctoritie, quhilk Christ gade to his Apostillis, was nocht gevin to thame aulanerly, bot it was gevin to thame and also to their successouris, ministeris of the kirk, to per-severe be successioun of tyme unto the ende of the world. Sa sanct Paule declareis plainlye wirtain 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 occurramus omnes in vnitatem 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 perfection of sanctis in the wark of ministraitoun, for the edificatoun of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knawlege of the sonne of God. Heir thou seis plainly, yat the office of ministraitoun mone be had in the kirk, sa lang as the kirk hes mister to be edisyvit in the faith & knawlege of the sonne of God. And trewly that sal be to the end of the world. Quhairfor the powar of ministraitoun 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.

Thridly, ze sal understand yat Ordour quhairin powar is gevin to the ministeris of kirk, may weill be  

Epha. 4.  

Math. 28.  

Ordour is ane sacrament.
The sacrament

be calit ane sacrament, because it hes lyk othir sacramentis ane sensibil signe, quhilk is imposi-
tioun of handis, it hes ane special forme of wordz
usit in the sacrament of the same, F also promis
of grace to be assistent in the same sacrament,
quhilk promis is expremit be S. Paul writand
thus to his discipil Timoth: Attende tibi et do-
ctrine, insta in illis, hoc enim faciens teipsum saluum fa-
cies et eos qui te audiant. O my discipil Timoth
tak tent to thi self quhow you suld leif, and also
tak tent to thi leaarning, quhow thou suld teiche
thi pepil, be diligent and perseverand in thame
bayth, and sa doand thou sall saif thi self F also
thame that heiris the. And agane he sais: Noli
negligere gratiam, quæ est in te, que data est tibi, per
prophetiam cum impositione manuum presbyterii.
Negleck not the grace or I gift of god, quhilk
is in the, quhilk is gevin to the throw prophecie
with the imposiition of the handis of ane preist.

And agane he said to him: Admoneo te vt resusci-
tes gratiam dei, que in te est per impositionem ma-
nuum mearum. I warne the pat thou steir up in
thi self the grace of God quhilk is in the, he lay-
ing on of my handis. Also he wrat to his discipil
Tytus on I same maner sayand thus: Huius res
gratia reliqui te Cretæ, vt ea que desunt corrigus et
constitutas per civitates presbyteros, sicut et ego
disposui tibi. For this cause sais he, I left the at
Crete, that thou mycht correck thai thingis pat
misteris, and to ordane preistis in cities as I
have disponit to the.

Timo. 4

Promis of grace an-
exit to Ordour.

Timo. 4.

2. Timo. 1

Titi. 1.

Heir
heir O christin man, thou may understand twa things. The ane, pat the sacrament of Ordour is nocht the invention or tradition of man, but pat it is the ordination of Christ, \( \text{\textit{f usit he was}} \) Apostillus. The othir is, that \( \text{\textit{f ordinationoun}} \) of ministeris in the kirk of god, belangis to the bishops allanerly, \( \text{\textit{f nocht to the common pepl.}} \)

Fourthly, ye sail understand that because the sacrament of Ordour is ordanit to \( \text{\textit{y e}} \) convenient dispensatioun \( \text{\textit{f ministratioun of the sacraments}} \), and of all \( \text{\textit{y e}} \) sacramentis, the baly \( \text{\textit{f blissit sacra}} \) ment 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, \( \text{\textit{f to dispens and minister the same conve}} \) niently to the christin pepl. Hairobir because the pepl may nocht worthily ressave the same sacrament except that he preparit \( \text{\textit{f maid redy to it, be faith and ane cline conscience,}} \)
thairfor the sacrament of Ordour \( \text{\textit{f preistheid}} \) extendis also to the ministratioun of the sacramentis, quhairby remissioun of synnis is gevin as Baptyme and Penance, or ellis augmentatioun of grace, as extreme Unction \( \text{\textit{f Patri}} \) monye, Sa the maist principal \( \text{\textit{f maist excellent ordour is Preistheid, quhilk is power to con}} \) secrat and minister the sacramentis afore said. And secundly to teiche the pepl the word of God, sa mkeil as it is necessarie to thame to know, for thair eternal salvatioun. For as it is wriften:

J. III.

Labia
The sacrament

Malach. 2. Labia sacerdotis custodiant scientiam et legem requirent ex ore eius, quia angelus domini exercituum est. The lippis of a preist keipis science et knowlege, the pepil sal require law fra his mouth, for he is the angil, that is to say, the messinger of almyghty God the Lord of hostis armyes. And thridly for to pray for the prosperitie of all christin pepil, specially of thame, quhilk ar committit to thair cair. In thir three pointis, pat is, to minister the fife sacramentis afore rehersit. Baptyme, Pennance, the Eucharist, extreme Untioun and Patrimony (as for the ministra- tioun of Confirmationoun & 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 instruction of the pepil, & also to pray to God daily for the pepil, Thus suld al preistis haftand cuir & charge of saulis, occupye and exeerce thame self at all tymes convenient & necessarie. And suppose the preist leif nocht sa prefectly as he is bound, and also is nocht sa exemplaire to the pepil as is requirit to his vocatioun, zit the pepil suld nochttheles heir his Yes and ressave fra him the sacramentis, because pat the vertew and effect of ye sacrament standis nocht in the gudnes and meritis of the minister, bot allanerly in the gudnes and meritis of our salviour Christ, sa the evil of the minister stoppis nocht the effect of the sacrament.

The fift thing to be notit in this matir is, pat the
the powar of ane bishop is to minister certane sacra-
mentis, quhilk the simpil preistis may nocht do, and
also powar of jurisdictioun in preeminence and dig-
nitie abone ane simpil preist. To the preist that hes
allanerly the sacrament of Ordour, pertenis to mi-

nister the word of God, \( \mathcal{E} \) the sacramentis afore re-

hersit, to pray for the pepil, bot to ane bishop per-
tenis the same thre effectis specially and principally
as successouris of the Apostils. And with that thai
have the powar of jurisdictioun, be the auctoritie
quhair of thai may ercommunicat and cursal yame \( \mathcal{E} \)
comittis grevous dedlie synnis oppinly, \( \mathcal{E} \) ar callit
to judgemen \( \mathcal{E} \) 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, hat
is to say, excludit and put out of ye company \( \mathcal{E} \) com-
munioun of faithfull pepil. Quhilk ercommunica-
tioun is nocht gevin to thame as ane distruction,
bot as ane medecyne for thair correctioun, that be sic
exclusioun, thai beand eschamit for thair fals, \( \mathcal{E} \) also
yat thai ar private the participatioun of the meritis
of Christ gevin be the sacramentis and also the me-
ritis of the kirk, may returne to the obedience of the
kirk, \( \mathcal{E} \) 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 \& kirk, quhen
he said: Si ecclesiam non audierit, sit tibi sicut ethni-
cus et publicanus. Gyf a man will nocht be obedient
to \& lawful command of \& kirk, yat is to say, of yame
that hes auctoritie in the kirk, lat thame be to the

ji. iii.

How cur-
sing weil
usit is ane
medecyne.
The sacrament

as the Hethin and Publicane, that is to say, lat yame he excludit fra ye company of Christin pepil and thair haly communioon, even as Hethins & Publicanis ar. And as the bischope hes powar to curs siclyk men, sa hes he powar to lowse yame and assolze thame, quhen vai ar penitent ye obedient, 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 knawlege of yame makis nocht mekil to your edificaticoun.

Of the sacrament of Patrimonie.

The xiii. Cheptour.

MATRIMONEY was institute and ordanit be almychty God in Paradise afore ye fall of Adam, to be ane lawfull conjunctioun of man and woman in ane continual ye inseperabil fellowship of lyfe till dede depart thame, according to the wordis that Adam said: Relinquuet homo patrem et matrem et abherebit vxori 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, ye he sall abheir and dweil with his wyfe, and thai sal be twa personis in ane flesche, because that thai sall bayth concurre in the generatioon of ane barne.

Patrimonie was institute ye ordanit for four principal causis. First that it mycht be the first coupil
of Matrimonie.

Fol. clxv.

coupil or conjunction of ane haly, luffand and friendly fellowship betwene man and woman. The man to rewle, and the woman to be rewle and obey the man, therefore God said: Faciamus ei adiutorium simile sibi. Lat us mak to man ane help, lyk to himself. The second cause was genretioun & educatioun of barnis to the service of God. Therefore God said: Crescite et multipli-camini et replete terram. Grow and be multiplyit and fil the erd. The thrid cause of Matrimo-ny was estir the fall of Adam, to eschaip the syn of fornicatioun quhen men hes nocht the gift of chastitie, and to use the pleasure of the body in the honestie of marriage. Therefore sanct Paule sais: Propter fornicationem unusquisque suam vxorem i Cor. 7. habeat, et unaqueque suum virum habeat. To eschaip fornicatioun (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 her awin husband. The fourt principal cause of matrimonie was that it mycht be ane figure or takin of y maist haly & belusnfit conjunction that was to be betwene Christ to cum and the kirk, quhilk conjunction was forsein & preordi-nate of God befor the beginning of y 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 Jesu before the beginning of y warld. And doubtles matrimony is ane sacrament, that is to say, ane haly signe or takin of y same conjunction that is betwene Christ
The sacrament

Christ His Kirk. For as he the first institution of matrimonie ane husband is joynit to ane wyse, with ane band of fellowship inseparabil till dede depart yame, sa the sonne of God Jesus Christ as ane spir- itual husband, the hail universal congregatioun of faithfull men weemen as ane spiritual wyse, ar couplit joynit togidder w ane inseperabil band of faith. Therefore S. Paul sais spekand of ye band of matrimonie. Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia. Matrimonie is ane gret sacrament, bot I say in Christ and in the kirk. And suppose matrimonie was ordanit to sa strait inseperabil conjunction of a man & a woman, zit eftir the fal of Adame in the tyme of the law of nature also writin, matrimonie fell fra that perfection was degenerat in twa pointis fra ye first institution. For ane man maryt mony wyffes, sumtyme anan haffand displesure at his wyfe wald geve to bir a li- bel of partising put bir fra him lowse ye band of matrimonie. The first of vir twa pointis, qubilk is pat a man mycht habe syndry wyffis, specially ye haly Patriarchis & kingis, as Abraham, Isaac, Jacob, David, with the laik. It was lauchful 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 coupl to himself be the spiritual matrimo- ny of faith bayth ane congregatioun of Jews, and also ane congregatioun of Gentillis, to be to him ane haly kirk. The othir reason is literal, that twa mycht multiply the pepil of Israel, qubilk 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 quhilke 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 wiffis, and for ane litil displeasure was redy to slay thair wiffis. Thairfor to kep thame fra the greater syn, quhilke was slaying of thair wiffis, he tholit thame to com-
mit the les syn, quhilke was partising w yair wiffis. Bot quhen the tyme of grace was cum, quhairin it pleit the father eternal to restore be his sonne our salviour thai thingis thai was in hevin and erd, be restorit also matrimonye to the perfection of the first institu\-tion. Thairfor he sais: Qui fecit homi-

d Math. 19. How our salviour

nem ab initi, 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 coiunxit, homo non separet. He yat 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 ar thai nocht twa than, bot anesflesche. Lat nochtman pairfor sevir or puttsyndry that, quhilke God hes couplit togidder. And a litill estirhend he sais: Moyses ob duritiam cordis vestri Math. 19. permit sit vobis dimittere uxor es vestras, ab initi 
audem non sitt sic. Quamobrem qui cunque dimiserit uxor es suam, nisi ob fornicationem, et aliam duxerit, me-
chatur. Moyses because of y hardnes of your hartz sufferit you to put away your wiffis. Nochttheles fra
The sacrament

fra þ begynnynge it was nocht sa. Bot I say to you: quenesavoir puttis away his wyfe (except it be for fornicatioun) and marys ane othir, breikis matrimonye, and quenesavoir marys hir yat is devorsit, committisadultery. Thir wordis of our salviour ar expounit be his discipil and Apostil sanct Paule, sayand: Eis qui matrimonio junci 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 umarryit with ane othir man, or ellis to be reconeulsit aganie to her awin husband. Of thir auctorities quhilk we have alledgit to you of our salviour & sanct Paule, we may gaddir twa singular contidious of that marriage, quhilk is amang christin men. The ane is, that matrimonye is allanerly betwene twa personis, that is say, a man and a woman, sa yat it is nocht lawful for a man to have may wyffis than ane at anis: Erunt duo in carne una. Tha sal be twa personis in a flesche, quhilk may be confermit be the wordis of sanct Paule: Mulier potestatem corporis sui non habet, sed vir, similiter et vir potestatem corporis sui non habet, sed mulier. The woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it. Sa it folowis yat the man can nocht gibe the powar of his body, to may than ane, and quhen our salviour said, Quesavoir puttis away his wife (except for fornicatioun
of Matrimonie.

(catioun) and marvis ane othir, he committis adulterie, he teichis plainly, that a man may nocht hawe twa wyffis. For gif it war lawfull to hawe twa wyffis at anis, that man committit nocht adultery in marriage of ane othir, his first beand alyve. Now our salviour sais plainly, yat quhen he marvis ane othir, sche beand alyve, he committis adultery. The secund condition, is yat the band of matrimone anis lauchfully contrac-kit, may nocht be dissolvit and lowsit agane be ony divorcement or partising, bot allanerly it is lowsit be the deed of the ane of thame, for trewly the partising Æ devorsing, quhilk our salviour sais may be done for fornicatioun, suld be understand allanerly of partising fra bed Æ borde, Æ nocht fra Æ band of matrimony, as it is plain be the wordis of S. Paule, quhilk sais, Lat hir be reconcasilit agane to hir husband. And in the meane tyme quhasaevir marvis hir, he committis adultery. It is to be notit also, that for the same twa singular conditionnis afore rebersit, matri-monpe may weil be callit a sacrament, That is to say, a takin or signe of ane baly thing, quhilk is conjunctioun of baly kirk with Christ Jesu. For as in matrimonye ane man hes bot ane wyfe with quhom he suld remane without ony partising, sa Christ Jesus hes cowplit to him self yve 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 glore. Naivodir a sacrament is callit
The sacrament

callit a sensibil effectuous signe of invisibil grace, quhilk is gevin to thame that worthily ressadis the same sacrament. Now it can nocht be denyit bot pat grace is gevin in the sacrament of Matrimonye to yame y ar lawfully maryit togidder, be vertew of quhilk grace thai may keip the band maid betwene thame, that thai may lufe ane ane othir as Christ luffit the kirk, yat thai may with diligence bring up yair baruis to the service of God, yat yai may thole paciently all molistatiounis and tribulatioun of the world, quhilk 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, quhilk is gevin 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 mairiege togidder, lat na man sevir. And how can thai want the grace of God, quhome God joynis togidder, gif thai keip thair mairiege conforme to the law of God? Maitovir, 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.

The sensibil matir, is the man ane the woman quhilk ar faithful personis able to contract mairiege. The forme of wordis is that, quhairyby the ane gisit to the othir powar of thair bodyre, exprement thair consent to y same be wordis of ye present tyme. Quhen the man sais to the woman, I tak the to my weddit wyse, ane the woman sais to the man, I tak the to my maryit
of Matrimonie.

Maryt husband, baith of yame ending yer wordis be invocation of God, sayand: In ye name of the fathyer, & the same, & the haly spreit. This consent into carnal copulation, expremit be yer wordis of ye present tyme, is yecause of matrimony. And erst ye consent, quhen yai conjoine togidder in carnal deid, marriage is consummat\textsuperscript{e}ndit. The promis of God annexit to yis sacrament may be gedererit be yer wordis of S. Paule, quhilk he wirites to Timothe on this maner, spekand of ye woman: Salvabitur que filiorum generationem, si permanserit in fide, et delectione, et sanctificatione, cum sobrietate. Sche sal be saftit be generation of barnis, gif sche perseveris in faith and lufe, \textsuperscript{f} sanctificationiun w sobernes. And na dout bot yer samepromis is maide to the man, because he concurris \textsuperscript{w} the woman to yer generationiun of barnis be the institutioun \textsuperscript{f} ordinatioun of God. \textsuperscript{1} Timo.

The promis of grace annexit to marriage.

2.

The frutis or effectis of marriage.

The third is barnis, \textsuperscript{f} be this we understand yat gif God send yame barnis, \textsuperscript{v} 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 marvyit man may syn with his wyse, ze sall note four pointis. First that quhen marvyit personis condenis togidder intendand to bring furth barnis to the service of god, nocht only thai syn nocht bot yai have met- rit & pleise God in sa doing. Secundly, quhen a marvyit man hes carnal deid with his wyse in- tendand allanerly to keip hir fra forniciatioun & adultery, requirit to do the same he hir, lyk wise he synnis nocht, bot dois ane deid of justice and rycheousnes. Thridly, quhen ane marvyit man hes carnal deid with his wyse, nocht intendand procreatioun of barnis, nother eschewing forniciatioun of his wyse, bot movit with ye fragilitie of his nature, intendand to keip him self fra forniciatioun, lykwise he synnis nocht.

Fourtyly, quhen he kennis his wyse carnally, nocht intendand procreatioun of barnis, nor es- chewing of forniciatioun of his wyse or of him self, bot intendand principally to fulfill the lust of his body, and thairin puttis his fe- licitie, he synnis grevously. Thairfor lat thame absteine for a tyme (eftir sanct Paulis counsale) to prap and to ressave Christis body. To quhom be all honour.

Amen.
suld mak thair prayar to God. Fol. clxix.

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 giffis 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 gud tent that thou mak it w sic ane mynd, that it may be acceptabil to God, a hard of him. Thairfor yow sal understand, thair is thre vertewis, quhairwith y suld prepare thi mynd afore thi prayer. The first is faith. The second is hoip. The thrid is cherite. First thair prayer may be plesand to God and hard with him, mak it with ane trew faith. For sen prayer is nocht ellis hot lyfting up of yi hart to god, to ask fra him all thingis, quhilk becummis thair to ask, quhow can y pray gif thou want faith? quhow can yow lyft up thi mynd to God w out faith? According as Sanct Paule saysis: Quomodo invocabunt, in quem non crediderunt? Quhow can men mak invocationn an prayer to God, in quhon thai hade na beleif? Utroly it can nocht be. Thi faith O christin man teichis the twa thyngis. The ane is to ken thi awin povertie, thi awin

Praer suld be maide an trew faith,

Roma, 10,

Faith te-chis tyva thingis ne-cessarie to be hade in making of our praer.
Of the maner how christin men

awin myserabil stait, qubairin thou standis baith in body and saule. Tby faith techis the on the vthir part, the bie Daeiestie of GOD, his almyechty powar and gud will toward the. Qubairfor O christin man afor yu begyn to mak thy prayar, prepair thy mynd with faith, consyddir ye gret myster, qubilk pow hes of y helpe of GOD. Set afor thi eine al thy inffirmatis. Remembir that thou art erd, and to ye erd you sail gang. Consyddir that all men ar lyke uto the grene gyrss, and al the glore of man islyke to y flour that grows amang ye gyrss, as says the Prophet Esaye. Qubair to aggreis king David sayand in the Psalme: Van is maid lyke uto vanite, T his dayis passis away lyke the schaddow. Have mynde quhow thou was consanit T horne in syn, cal to thy remembrence, quhow oftynes thou hes brokin the haly promeis maid in thy Baptpym, be transgressi-ouui of ye commandis of GOD. Thou beris daily a- bout w ye, thy ennimie, v concupiscence of thy fleche ebirmair repugnant aganis thy spreit v tystand ye to syn. The Debyll nevir restis, bot gangis about lyke ane rampand Lyone, seikand qu hom he maye dexpo be dayly temptatioun. Consyddir thairfore, afor y prayar, al y Imperfections, al thy unclemes, all thi miserabyll estait, qubairin thou standis dayly. And than lyft by thy mynd agane to GOD, T be y faith, behald T se the gret gudnes of god to- wart the, qubilk standis in thir thre special poyntis. First be hes gyffin command to the, and bid- dis the pray to hym for grace, helpe, and succour. secund
suld mak thair prayar to God.  Fol. clxx.

Secundlie, he hes promissit to heir thy prayar
\( \sum \) to grant to the his grace, helpe, \( \sum \) singular protec-
tioun, in all thi perrells. Thridlie he hes lernit
the quhow thou sulde praye, \( \sum \) quhat thou suld
say to hym. Ask sapis he \( \sum \) it sal be giffin to zow,
seik \( \sum \) ze sall fynd, knock, \( \sum \) it sal be openit to zow.
Gyff carnell fathers (quha is edyll) gyff thaire
sonnis gude gyftis, mkle mair pour hevinlie
father sall geve the gude Spreit to thame that
askis hym. We wate nocht quhow we suld pray
bot \( \sum \) spreit helpis our waiknes, \( \sum \) prapis for \( \sum \)
with butellahyl sychis, nocht sa understanding \( \sum \)
ye haly spreit prapis for \( \sum \), because he is GOD,
bot that he inspyris \( \sum \) movis oure hartis he his
grace, \( \sum \) makis ws ahyl 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 \( \sum \)
belangis to zoure eternall salvatioun, my Fa-
ther sall gyff it to zow. Heir thou may se,
that GOD is mair sollyst for \( \sum \) thane we ar for our-
self, for he probokis \( \sum \) to ask, and biddis \( \sum \)
aske, he is reddear to geve, thane we ar to
resabe, because that he hes promeisit to heir \( \sum \)
quhen sa euer we ask throw faith. Ze as sancte
Paule sapis, he may \( \sum \) wyl do abone the thing \( \sum \)
we think or understand.

The
Of the maner how christin men

The secund vertew requirit to the preperation of thi mynd afores thi prayer is hoip, quhilk sulde have twa properties. I First thou sulde put na dout, bot yat God will fulfill 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 sumevir 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 gyfis ane similitude, quhilk is abil to bring all men out of desperatioun. Gyf ony of you askis his father breid will he geve to him a stane? Or gyf he ask hischye at his father, wil his father geve to him a serpent? or gyf he ask at his father ane egge, will his father geve to him ane Scorpioun? Gyf thairfor ye heand evil, hes the wit to geve to your sonnes thai thingis thai ar gud, mekil mair zour hedivyl 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 sulde nocht dout, according as Sanct James sais: Postulet autem in fide nihil hesitans. Lat him that wantis wisdome, ask it of God w ane sur confidence to get it, and lat him nocht dout of it, bot that God haith may I will grant it to him, for he that doutis, is lyk to a wall of the sce, quhilk is modit I dreavin about with the wynd. Lat nocht sic a man think to get onything fra God. The secund propertie of hoip, quhilk we sulde have in our prayar is perseverence I pacience, to await paciently with lang sufferance quhilk God
suld mak thair prayar to God. Fol. clxxi.

God heir our prayar. We suld nocht prescrive to God ony special tyme to heir our prayar, bot paciently commit all to God baith the maner of our helping and the tyme, according as the prophet commandis in the Psalme, sayand: Ex- Psal. 26. 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 undersud that Ozeas the chief prince F rewlar had promissit to geve ovir F citie, callit Bethulia, to the Assyrianis, gif god had sent thame na help within v. dais, sche 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. Hade ze set ane tyme of our Lordis mercy, and assignit ane day at zour will? And estirbend sche gaved to thame hir counsale and said. Lat vs humil F mak our saulis meik F stand in ane lawly spreit, lat vs serbe him F say to him that we ar content that he schaw his mercy apon vs according to his awin will, F thairfor will meikly abyde and await apon his consolationis. To this effect pertenis all the placis of halye scripture, quhilk biddis vs pray with continuance. Sanct Paule sais: Sine intermissione orate. Pray without ces- 1. Tessa. sing, that is to say, at all tymes convenient. 5. And
Of the maner how christin men

Collos. 4. And in ane othir place he sais: Orationi instate vigilantes in ea, in gratiarum actione. Continew in prayer, and walk in the same with gevin of thankis. And sauc James sais: Multum valet de-precatio justi assidua. The continual prayer of ane just man is of gret strength or powar. And he con-fermis his saying with ane exempl, sayand: he-lias was ane mortall man lyk to vs, I maid his prayar, that it mycht nocht rayne apon the erd, I sa it raynit nocht, thre yeirs and sey monethis. And agane he maid his prayer to God, and the hebins gave raine, and the erd gave frute.

Jaco. 5. Charite is the thrid vertew requirit to be had in making ourprayar.

The thrid vertew, quhilk preparis our mynd to devoit prayer is cheritie, to lufe God abone all thingis and our nychtbour as our self. Of the first 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 petitioounis of thi hart. Therfor afore 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 I lyknes. And quhair he mycht have maid ye ane bruitel beist, he hes maid the ane reasonabil cre-ture. He preserbis and kepis the. He hes gevin command to his angellis to gyde the fra all pe-rellis. His will is, that all the hebins and four elementis mak the service. He giffis the meat, drink, and claith I harbory, cattel, geir, I corne, and al gud yat thou hes. Besyde al this, quhen pu' was
suld mak thair prayer to God. Fol. clxii.

wasperissit F condemnit to hel, F maid bond servand to the devil, baldin in F captivitie of syn, he send his awin natural son to be incarnat for thi saik, he spairit him nocht, bot for thi synnis deliverit him to the dede, qubilk willingly, obediently, luffingly F innocently tholit dede, payit thi ransome, redemit the fra syn, the devil, F hel, bes weschit thi saule fra all thi synnis, hes reconsalit the agane to ye eternal father, hes lowsit the fra ye maledictionoun of the law, hes deliverit the fra the dangear F perrel of hel, F hes conquесть to ye he his meritis, the kingdome of hevin, gif you believe in him, with ane leiffand faith ye wyrkis be cheritie. Gif ye wald, D christin man think on ye benefits of God, qubilk he hes done for the, F also remember quhat he hes promit to the in ye kingdome of hevin, ye wald some have pleisure in God, F sa be wald geve to the, ye petitiouns of thi heart. And gif ye wald he ardent in the lufe of thi nychtbour, consider how lyk he is to ye and ye to him in al pointis of nature and grace, ze ar baith creat F maid of ane god, ze ar baith mortal men F barnis of Adame, ze dwel baith in ane house, qubilk is this present world, ze ar baith redemit w ane blud of the sonne of God, leiffand in ane faith, regenerat w ane baptyme, ze stand baith in ane hoip, ze ar baith membres of ane mistik body of Christ. God commandis the to lufe him as thi self, F to forgeve him al his offensis as ye wald be forgievin of God. Qubilk F thou da nocht, ye prapis earar agane 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, dici mittat

kk. iiiii.
Of the maner how christin men mittat vobis peccata vestra, quod si vos non dimiseritis, nec pater vester, qui in coelis est, dimittet vobis peccata vestra. Quhen ze stand to pray, see yat ze forgive to zour nycehbouris al offencis y ze have to lay to thair charge, that lykwise your hevinly father may forgive to zow al your synnis, bot gif ye will nocht forgive to your nycehbour his synnis, yan zour father yat is in hevin sal nocht forgive to zou zour synnis. Heir thir wordis O thou unmerciful man, O thou vrebal malicioues and envious man woman, quhilk wil nocht forgive with thi hart to thy nycehbour all his offencis done agane the, thou hes hard heir thi awin jugement, the quhilk is this. Sa lang as thou will nocht forgive to thi nycehbour all his synnis done againis the, sa lang soll thou nevir have thi synnis forgivein to the of God. Mairobir sayand thi Pater noster, thou askis vengeance againis thi self. Thairfor gif thou wald mak thi prayar faithfully, forgive to him as thou wald be forgivein of God.

The secund Cheptour.

FDR the playner knawlege of this matir of prayar, we will propone certane questionis. First, is y prayer of a synnar hard of god: Answeir. Thair is twa kindis of synnaris. Sum ar obstinate, quhilk hes na detestatioun of pair synne nor na affection to vertew and gud lyfe, bot hes ferme purpose to perseuere in zair syn, of quhomb the wisman sais in the Proverbis: Letantur
I, make their prayer to God. Fol. clxxiii.

Letantur, cum malefecerint, et exultant in rebus pessimis. Thai ar blyth quhen vai do evil, I rejoy-sis in wickit thingis. 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 quhat God him self sais of synnaris: Cum Esaie. r. multiplicaueritis orationem non exaudiam, manus enim vestre sanguine plena sunt. Quhen ye sal mul-tiplye your prayaris, 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 keinnand be the law thair synnis, the uncleinnes, percel I dam-natioun 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 invocationn and prayar to god for grace, sic ane synnar is hard of God. Exemplil of the publicane, quhilk said: O God have mercye on me a synnar, quhais prayar was hard, I zeid hayme justifye to his house, Gang thou and do siclyk, O synful man.

Secundly, quhat ar the gud deidis quhilk steiris us to fervent devotionn I prayar? An-sweir. Fasting and almous, gif thai be done in faith and cheritie. Prayar is gud sais the angil to Tobias, w fasting and almous, I mair pro-fitabil than to lave up gold in tresure. Quhow can

How the prayar of ye penit-ent syn-naris is hard of God.

Luce. 18.

Yat fast-ing et almous deidis di-spons a man to devirt prayar.

Tobi. xii.
Of the maner how christin men

can a man lift up his mynd to god in prayer, whan
his wayme is full of meit and drink? Therfor our
salyour commandit us to walk in our prayaris,

**Luce. 21.** sayand: Vigilate itaque omni tempore orantes vt digni
habeamini fugere ista omnia, que futura sunt, et
state ante filium hominis. Walk therfor prayand all
tyme that ze eschaip all the perrellis to cum, I stand
safily afore the somme of man. Now it isnoch pessi-
bil yat a man may walk in prayer, bot gif he use sum
tyme fasting, or at the leist gret temperance. And
that almous is necessary to devout prayer it is mani-
fest be the wordis of S. John the evanglist, sayand
thus: He that hes the substance of this world & ses
his brother have necessitie or mister, and closis his
hart fra him, quhow can he lufe of god dwel in him?
Quhow can thow therfor O man crye to God for
mercy, qubilk will nocht have mercy on thi nycht-
bhour that crysis 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

**Luce. 18.** our salyour sais: Oportet semper orare, et non de-
lecere. Ze man alwais pray and nocht ceise. To ye

**1 Tessa. 5.** same agres S. Paule, sayand: Sine intermissione
orate. Pray continually and cease nocht. This con-
tinual prayer qubilk we suld alwais mak to God, 
standis nocht in mony wordis, for sa it war impossi-
bil for us to pray alwais continually and ceise nocht.
Bot it is to have alwais and continually ane gud
mynd to God, a fervent desyre of his mercy, ane
ardent lufe to him, doand and referrand at our gud
deidis to his glore. Sa doand we pray alwais and

**crissis**
suld mak thair prayar to God. 

ceissis nocht stra prayer. Thow may speir agane at me. May we pray lang prayeris in wordis? Ze trewly, gif we speik pame with the faith of our harts, and devotion of our mynd. And quhen our salviour in the evangil sais: Diben ze pray speik nocht mony wordis. He exponis him self, sayand: as the Gentillis dois, for yai trow to be hard in pair mony wordis without faith and devotion of thair mynd, trowand be multiplicationoun of wordis, to declare to God yair mister, to move him to thair yair prayers as thocht God miskend or misters. Thairfor sais he, he ze nocht lyk to thame, for yair hevinly father kennis quhat ze mister aforesze pray to him. Duhair-for O christin man & woman, I erhort zow to pray to god with faith hoip and cheritic, and nocht with your mouth allanerly as hypocritis dois, bot pray with hart and mouth baiith. Pray in all placis; bot specially in the kirk, because it is y house of prayar. Pray at all tymes, bot specially apon the sundayis and othir halydais (as we declarit to yow in the thrid command). And sa sall ze obtene your eternal salvation 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 he saisfit.

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 gebin to us be ane Angel of hevin, or a pure man in eird, bot it was compylit and gebin to us to say be the natural some of God our salviour Jesus Christ, quhilk is ye eternal wisdome of god this
Of the maner how christin men

This prayer is compendious and short, to yat effect yat it may be easly 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 ë vertew of prayaris standis nocht in mul- tipilication of monywordis, bot in ye devotioun of ë 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, quhilck we desyre fra God, for ye weel baith of our saule ë body, baith in this lyse ë in the lyse to cum, And with yat it keipis the same ordour, quhilck we aucht to keip in all our desyris and petitiouns. For first ë abone all othir thingis, we suld desyre yat god be knawin, honourit, glorifyit, and magnifyit, of us ë of all the pepil of the world. And yat we desyre at god in the first petioun, sayand: Sanctificetur nomen tuum. Lat thi name be sanctifyit and haddin haly. In the thre petitiouns that followis, we desyre at God to gebe to us all gud. First eternal, quhilck is the hyest and maist excellent, sayand: Adueniat regnum tuum. Lat thi kingdome cum to us. Secundly, to geve us gud is spiritual, quhilck is grace and obedience to the will of god, sayand: Fiat voluntas tua, sicut in coelo et in terra. Thi will be fulfillit in the eird as it is in hebin. Thridly, to geve us gudas temporall forourdayly sustentatioun, sayand: Panem nostrum quotidianum 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 deede quhilck 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. Forbeve us our dettis and trespassis, as we forbeve to yame pat trespassis aganis us. Secundly, fra paynis spiritual, quhilk is to be ouircum in tentatioun, sayand: Et ne nos inducas intentationem. Leid us noct into tentatioun. Last of all we desyre God to deliwer us fra paynes temporal, sayand: Sed libere nos amalo. Bot delivir us frae evil. Amen. That sa be it we pray the. Breisly, this prayar of our Lord is sa profound, sa aboundant, and sa plenteous in sentence, that thair is na prayer maid be man, quhidder 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. Quhairfor O christin man & wemen say thi Pater noster to God oft tymes distinctlie & devoutly, and dourt noct bot quhen you sais yis prayer, in effect you sais all gud prayeris. Nochttheles all othir prayeris set out at mair length 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 qubilk is in hevin- nis. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd, as it is in hevin. Gebe ws this day, our day= lie breid. And forgysse ws our det= tis as we forgysse our dettourz. And lede ws nocht in temptatioun. Bot deleyber ws fra ebyl. Sa be it.

The thrid Cheptour.

ATER noster, qui es in cœlis. O our fa= ther qubilk is in he= bin. We can nocht O christin pepil compre= hend in our mynd, the gret gudnes of God towart vs, qubilk hes leirit ws, in the begin= nyng of our prayar to call God our Father sayand: O our father God. This was nocht vsit to be
The prayer of ovr Lord or Pater ns. Fol. clxxvi.

be done in tyme of the auld testament, for commonlie thay levit under the bondage of the law as servandis, I sa durste nocht cal God yair father, bot Lord, quhilk is ane name of gret maiestie & powar, bot he hes lerit us to call God our father, quhilk is a name of benevolence, mercy, gentynes, and lufe. Gyff that haly Patriarche Abraham, quhilk was callit ye freind of god, quhen he maid his prayar callit god his Lord, Sayand: sall I speik to my Lorde, sen I am hot dust lasse? Bekle mair, we durst nevir have callit God our father, except that first he had lerit, I commandit us to call hym father, quhairin he hais gyffin to us gret cause to put our haill confy-
dence in him. And to lyppin al gud fra him. Quhow hes almychtie god, maide hym self our father? Tre-
wlie, nocht be natural generatioun, for swa, only he is father to our Salviour Jesus Christ, bot he hes maid him self our father be adoptioun throu 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. He 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 doctryne? Treiwly first to honour god to love and thank hym evirmair 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 sonne of God, follow hym be Imitati-
on of lufe. Rememberand quhat S. Paule says: Be ze ye followars of god, as deir sonnis, I gang in lufe as Christ hais lushit us.

Heir
The Prayer of our Lord or Pater noster.

Luc. 6.  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. Qubilk persectioun standis in lufe, yat as God gisstis lycht of his sonne to gud and evil, and his rayne to just and unjust, sa sulde thou lufe baith thi freindis and thi fapis for goddis saik, and be yat lufe thou schawis thi self to be the sonne of god. Thridly, and thou be the sonne of god, thou aucht to him obedience, acording as sanct Paule sais: Multo magis obtempera bimus patri spirituum. Gyf we ar bound to be obedient to the commandis of our erdly and carnal father, Dekil mairaucht we to be obedient to ye commandis of our hevinly father.

Noster. Quhy sayis thou Pater noster. Our father, earar than my father? Treuly to gebe the to understand yat as thou art the sonne of god be ad-optioun 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 brethren and sisters in god. Our hevinly doctour in this word gisstis vs instruction of unitie, concord, and price, and to pray to God for all christin pepil, kend and unkend, freind or fremmit, thi fau or enemys. And to that effect be 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 gebe me this day my daily breid, bot gebe us this day our daily breid. We say nocht forgebe me my dettis, bot forgebe us our dettis. We say nocht de-liver 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, y pair for the gentilman suld nocht dispysse ye cotto, y richeman suld nocht dispise the pureman, y leirnit suld nocht dispise the unlerit, according as it is written: Nunquid non pater vnus omnium nostrum? nunquid non vnus deus creavit nos? quare ergo vnus— Malach. 2. quisque nostrum despicit fratrem suum? Have nocht weal ane father? hes nocht ane god create y maid us al? qubi pair for dispysis ilk a man his brother? The prayer yat ye proud Pharisaean maid was nocht acceptabil to god, because he dispysit his nychtbour y Publicane. Let us al pair for ken our self to be brether in god, and throu faith equally soumis to him.

Qui es in coelis. Quien yu sais: Qui es in coelis, quhilk is in hevin, understand nocht yat god is contenit & concludit in hevin, as the angels ar. For Sa-lomon sais: Quem coele coelorum non capiunt. Dubon yhevins of hevins is nocht abil to tak & contenite. Bot he is said to be in hevin, for als mekil yat w his al mychty powar, he contenis, he keipis, haldis up, & maintenis all the hevins & 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 he trewly said, bot to gud only, because yat God only as he hes maid hevin & al thingis under hevin, sa he is only in al ye hevins, and with his almychty powar conservis and keipis 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 be his substance, be his presence be his powar, according as he sais: Nonne coelum et Jere. 23. terram
The first petitioun

By what means have the petitioners obtained permission to proceed with their request, and how has it been manifested to the world? For it is known to all that the petitioners have sought to assert their rights and claims in heaven, and have expressed their wishes and desires through theMedium.

Your petition is granted, and the reward shall be given according to your faith and obedience, according to what you have said:

Merces vestra multa est in coelis.

Your reward is great in heaven. And this word shall raise up our hearts to God and make us stark in the hope of eternal glory. For suppose our natural father wold advance promote us to the dignity and riches, set he hes not power to do it. But our hevinly father almyghty God, his faith will I power to exalt us to her glory in heaven. Whow can we understand yet he hes will to do it? because he hes maid him self our father. Whow can we ken that he hes power to do it? because he is in heaven ane glorious God, make I kepar of ye hevin I al creaturis under hevin.

Now O christin man I woman I exhort the to understand weil thir first wordis of our Lordis orisoun quhilk ar put lyk ane prologue afore the sevin petitiouns, declarand plainly yat na man can say yis orisoun trewly to the pleasure of God this awin merite except he have faith, hoip I cheritie, wout faith na man can say trewly, O father God, without cheritie to our nyghthour na man can say, trewly I meritoriously our father. And without hoip na man can say trewly, quhilk art in hevin, remitte our synnis. The plain sentence of yer wordis in forme of prayer.

O our father eternal God, quhilk hes maid us I all creaturis, bot us to th awin lyknes, et all ye laif
of the Pater noster

of thi creaturis for us, F geve us oeverance of al yat isinerd, watirs F aire, F causis the hevins, the sonne, the monie F the stennis to mak us service, and hes gevin command to thi angels to kep us, breifly de-

fends us fra all evil, F giftis us all gud. Suppose

we F our forfathers, as maist unthankful creaturis

hes sauld our self be synne, to the devils tyranny, F

pairfor be rycht aw to dreid y> as our terribil juge F

condenmar, nochttheles sen it is swa pat y> of thi ex-

cellent F infinite mercy, hes send thi sonne to deliver

us fra the devils tyranny, dede F hel, and be him, his

word, faith F baptyme, hes gottin us agane F maid

us thi soonnis be adoptioun, F be him also hes biddin

us call the father. We beseik the pairfor, D merci-

ful 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 soonnis be adoptioun, bequhom

also we may cal F father w blythues, F lippin suirlly

on thi fatherly F mercysfull providence F help in all

trubil. Geve us grace D eternal father y we have

evirmair brotherly lufe, F know us verrailly for bre-

thir F sisters to help ane ane dthir, F to pray ane for

ane dthir to the our eternal father. Tak fra us all

discorde F singular lufe of our self, F our awin pro-

fite, yat we may say verrailly. D our father eternal

god, quhilk is in hevin, nocht inclusit in hevin, bot

is in all placis be substance, presence F powar, F be

faith F grace dwells in all just men F wemen, F in F

hevin empyre schawis yi eternal glore, joy and blys.

Geve us grace D father eternal to have suir hoip
to cum to that glore, F to be dwellars in hevin with

the evirmair. Amen. The
The first petition

The first petition of our Lordis orisoun.

The iii. Cheptour.

SANCTIFICETUR nomen tuum. Hallowit be thi name. This is the first petition of our Lordis prayer, quhairin we ask at God our eternal father, y he may be knawin, honourit and servit be us and all the pepil of the world. Here is twa thingsis to be declarit, quhat is the name of God, and how suld it be sanctiyyit. The name of God in haly scripture, betakins nocht this worde God writtin or pronouncit, bot it signifieis God himself, quhilk is namit be us, and also his almychtie powar, wisdome, gudnes, rychteousnes, mercy, eternitie & divine maestie. And the name of god to be sanctiyyit or hallowit is in this place as mekil to say as y god himself mycht be knawin, lovit, honourit, glorifit, magnifit and trewly servit with hart, word, & deid, be us & al uthir men & wemen in the world. And yat ze may the bettir understand quhow y name of god suld be kennit and honourit. Ze sall note quhow the name of God be mony men & wemen is miskeenit and dishonourit. And to declarie ye same ye scripture usis ane maner of speich, sayand that the name of god is sylit be mony men, nocht sa yat ye name of god, quhilk is evirmair haly & glorious in itself, & ye only cause of our halynes may be sylit in deid, bot y mony evilegevin men & wemen, als mekil als lyis in yame, takis fra him (be thair evil lyse) his glor, and giffis it to his creaturis. As ye sais be his Prophet Ezekiel: Non
of the Pater noster.  

Non propter vos ego faciam domus Israel, sed propter Ezech. nomen sanctum meum quod polluistis in getibus, ad quas 3o. intrastis.  Q house of Israel, sais almychty God, 
I will nocht saif pow for your awin saik, bot for 
my halpe name, quhilk ze have fylit amang the 
Gentillis, to quhom ye ye have enterit.  Sa estir pis 
maner ye name of God is fylit and dishonourit, 
first amang the Gentillis quhilk in auld tyme 
kenand him be his creaturis to be a god of eter-
nal powar and maiestie, wald nocht thank him 
serve & glorifie him as God, bot vanissit away 
in thair imaginatiouns, gebe the honour and 
glore of God, to ye creaturis, worschipping men 
and ymagis of men, of fowlis, heistis & serpentis 
as goddis, and sa doing thai fylit & dishonourit 
the name of god.  Secundly, the Jewis to pis 
day fylis and dishonouris als mekil as lys in 
yame, the glorious name of our salviour Christ 
because nocht only thai ressabde nocht his faith, 
bot thai blaspheme his name in thair sinagogis 
to thair damnatioun.  & Thridly evil christin 
men & wemen twa maner of wais dishonouris 
the name of god.  First be wanting of trew faith 
and hoip in god, puttis mair confidence & traist 
in thair awin powar, in thair freindis help, and 
sumtyme lippinis mair in ye devil be socery and 
witchecraft, than yai lippin in the name of god. 
Secundly, quhen we have ressavit the evangil 
of Christ amang us and at callit christin men, zit 
our lyfe is plain contrair to ye evangil of Christ, 
in sa mekil, yat throw evil lyse ye name of Christ 

ll. iii.
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 common pepil usis to esteme ane lord be his servands, quhen yai see honest servands, yai say pair lord is honest. And quhen yai see unhonest servands yai say yat the lord of yai servands is nocht honest. Lykwise, because yat the insfidelis, turkis and Jews seis the evil lyfe & vicious conversatioun of christin men, thai blaspheme the halype 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 quhilk is haly, lobit, & blissit in it self evirmair, & also be Angellis in hevin, mocht be knawin, thankit and lobit, amang us to quhom yu hes gevin thi name to knaw & to be callit thi sonnis, & estir thi sonnis name christin men, grant us yat our myndis, our wordis and workis, our techingis, & lyfe be conforme to thi godly wil, expremit & schawin to us in thi sonnis evangil, yat men seand our gud conversatioun may love thi name, yat workis all gud in us. O father geve yl grace to Turkis, Sarracenis, Paganis & Jewis, quhilk miskennis thi name and giffis thi godly name to creaturis, and blasphemis thi sonnis blud, to laifi thair errour, pair ydolatrie and superstitioun, and to ken the for ane verray eternal God, and quhom thou hes send
of the Pater noster. Send Jesus Christ. Grant gud father yat evil christin men, quiblk dishonouris thi sonis name he vicious lyfe, may be reformit in mynd, word & deid, and leid pair lyfe estir histeching to glore of pi name. Amen.

The secund petitioun. The fift Cheptour.

A DUENIAT regnum tuum. Let thi kingdom cum to. Behald O christin man, quibou orderly the secund petitioun followis the first. Lyke gud barnis in the first petitioun we ask at God our eternal father, yat his glorious name may be kend in all the world, lobit and gloryspit be us & all othir 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 heretage with Christ Jesus our salvior. 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 kingdomes gife thai be weil gydit be ordour of justice, thai pertene to the kingdome of god, as sanct Paule 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. Quhat is the kingdome of the devil, bot empyre and owrance quiblk 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 tentationouns, drawin
to his service & haldin that airin be concupiscence
of the flesche, the concupiscence of the ee, and be
pryde of lyfe. Of the devillis kingdome speikis
sant Paul to the Ephesians, sayand: Vos con-
vivisicauit, 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 sant Paul) hes quicknit you, quhen
ze were dede throw trespas and synnis, quhairin
in tyme bygane, ze zeid according to the course
of this wold, et vir prince yat rewlis in pis aer
quhilk is ane spreit that now workis in the chil-
der of unbeliefe. This is the devil quhom our
saldior callis the prince of this wold, that is
to say, of all evil gedin pepil of the wold. And
ynt haly man Job callis him ye king of all proud
men. Now let us spreik of the kingdome of God,
quhilk for our instructioun may be dividit in it,
kingdomes, the ane is the kingdome of grace in
this wold, the othir is the kingdome of glory in
the wold to cum. Gyf ye wald knaw quhat is
the kingdome of grace, sant Paul describis 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 justisfit be
ene leiffand faith, he leiffis in paice with God, &
bhes gret rest and tranquilitie in his conscience,
bhes gret joy and blythnes quhilk the haly
spreit...
of the Pater noster.

spreit workis in his hart, quhen he remembris that God almychty be Christ Jesu' 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 filii dilectionis suæ. He hes deliverit us fra the powar of myrknes, and hes translatit I brocht us into the kingdome of his lustit sonne, sa that we may now say to our salvior: Fecisti nos deo Apoca. 5. nostro regnum. Thou hes maid us aue kingdome to our God. For doubtes sa lang as we remaine in grace, god regnis in to us, as into aue spirituall kingdome, and we as his faithfull pepil o- bepis his commandis.

The secund kingdome of god is the eternal glorie and evirlassing lyfe, quhair of our salvior in his secund comming quhilk sal be apon dumis day, sall geve enterance and posessiouin perpetuallly, quhen he sall say: Venite benedicti patris mei, percipite regnum quod vobis paratum est ab- origine mundi. Tum ze blissit servandis of my father, possesse the kingdome quhilk is ordainit for you afor the beginnyng 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 nationus, Turkis Paganiis and Jewis, quhilk throw infidelitie ar subjekit to ye kingdome of ye devil, may ressawe and keip the evangil of thi sonne Jesus Christ, and be aue leiffand faith entir and hyde in thi spiritual
The thrid petitioun

spiritual kingdom of grace, maid with us thi sonnis, justyfyt, & fellowis in participatioun of thi eternal heretage. Grant also O merciful father, yat al men and wemen, qubilk erris agane y trew faith of haly kirk, & pairby is subjeckit to y kingdome of ye devil yat yai may laif pair damnabil & condemnit hereseis, and returne agane to ye trew catholik faith. Grant also that all temporal kingis & maiestraitis of christindome, qubilk throw pair tyranny oppressis and putris downe thi kirk & destroypis yi pepil be unjust warris, & all othir kingis, quhom the devil haldis in his kingdome be prye, coveteousnes, & sensual lust and plesure, that yai may laif pair tyranny and othir vicis, & the trew ministeris of justice under the king of all kingis & 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 & mair, be trew schawin of thi godly will & thi sonnis evangil and rychteousnes of faith. Gebe us grace to perseveir in thi loving, charitie, & christin lyfe, yat thi sonnis kingdome may spreid & florische ovir all the world be rycht faith and christin workis qubil sathan & 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 nombre of yame, quhom yat day yu sal cal to ye, & gebe us enterance & possessioun of thi glorious kingdome of hevin, pair to rigne with the, qubilk is thre personis & ane eternal god, in company and fellowschip of thi haly an-gellis, in joy and his withoutin end. Amen.
The third petition.
The vi. Cheptour.

If IAT voluntas tua sicut in cælo et in terra. Thia will be fullyfillit in eird as it is in hevin. Eftir yat in the secund petitioun we ask at God our eternal father, yat his kingdome of grace may cum to us in this world, & finally yat we may cum to his eternal kingdome in hevin. Be rycht ordour follo-wis the thrid petitioun, qubairin we ask of God our eternal father, that his will be fullyfillit 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 all, we ar all far fra hevin & wald faine be yair. Quhat man we do, bot 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 cœlis est, ipsi intrabit in regnum cœlorum. Nocht ilk man yat sais to me lord, lord, sal entir into the kingdome of hevin, bot he yat dois the wil of my father yat is in hevin, he sal entir into the kingdome of hevin. And agane he sais: Si vis ad vitam ingredi, serua mandata. Gyf thou will entir in to the lyse, keip the commandis. Thairfor be rycht ordour of this thrid petitioun, we ask at God that in us and be us, his godly will be fullyfillit be keping of his commandis, quhairby we may cum to the kingdome of hevin.

For the plaine understanding of yis petitioun, ze sall
The thrid petitioun

sall note, yat the will of God towart us is to be con-
siderit in twa pointis, and we ask at God, that that
may be fulfillit. First his will is yat all faithful 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 quhilk send me, yat all men
that seis the same be faithful contemplatioun, and
trowis in him with ane faith that workis be lyfe, he
may have the lyfe eternal. This will of God is com-
pletit and fulfillit ellis in ye angellis and sanctis in
hevin, quhilk leiffis in y glore of God, haifand his
cleir sycht and eternal frutioun. Thairfor we ask
at God, that as his will is completit and fulfillit ellis
in yame yat ar blissit in hevin, sa it moucht be fulfill-
it 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: Reno-
vamini in novitate sensus vestri, vt probetis quæsit
voluntas dei bona et beneplacens et perfecta. Be
ze chaungit throw ye renewing of your mynd, yat ze
may prefite quhat is yat gud, that plesand, and per-
site will of God. Trewly the will of god is gud, be-
cause he commandis na thing bot it is profitabill to
the keiparis, his will is plesand, because his com-
mandis ar plesant to all men and wemen yat luiffis
him, his will is also perfite, because yat all our per-
fectionssstandis in keipin of his commandis. This
will is fulfillit be all gud men and wemen, justifvit
be leiffand faith in Christ Jesu, in quhom is the
trew
of the Pater noster.

crewed lufe of god zettit in thair hartis be the haly spreit. And the same will and command is nocht fulfillit in synnaris that lefis in dedly synne. Now in the scripture just men at comparit to ye hevin, I synnaris to the eird. Dubairfor 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 mychty king, quhais will the angellis of hevin fulfillis all tyme willingly, lustfully and perfitly, to quhais will na creature can resist, we know yat our hart is ouir evil in deid, or ellis inclinit to evil at all tynes, to fulfill the awin lust, to desyre owrance, vengeance, the awin profite and pleasure, without feir and dreedour of the, I plainly do all thingis contrary thi word and godly will. The devil la-houris alway to gar us breik thi commandz, to mistraist the, blaspheme the, thi sonnis name I blud, and traist in him, his kingdome, pryde, superstition, ppocrisie and ydolatry. Ye rasis ye word, that is to say, evil men to dispise, hate, persew and troubil all thi servandis, willing to observe and keip thi commandis. Dubairfor we beseik y, O merciful father, let us nocht follow our awin will or be dissavit with the devil, hot geve us will and lufe of thi law, to be gud be yi spreit, to fulfill thi godly will in prosperitie and adversitie, to take paciently for the glore of thi name
The fourt petitioun

name, al troubil in geir or body, ze painful dede, earar than we willfully breik thi command. Grant us yat we may with the angels of hevin be obedient to thi will, perfitely, lustingly & constantly, geve thi grace to symnaris, 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 obtene the lyfe eternal, qubilk thi wil is to be gevin to al trew servandis of thi sonne Jesus Christ. Amen.

The fourt petitioun

The vii. Cheptour.

ANEM nostroumquotidianumdanobishodie.

Geve us yis day our daily breid. In the theire first petitions, we ask at god our eternal father, all thai spirituall thingis, qubilk belangis to the perfite & eternal blis of hevin, qubilk suppose yai ar begunne in this lyfe, zit yai ar alanerly completit & fulfillit in the kingdome of hevin, quhair the name of God is perfitely sanctisfyt and hallowit, that is kend perfitely to be haly, lobit, honourit, & glorisfyt, quhair the kingdom of glore promisit he Christ is perfitely gevin to the angels & sanctis of hevin, quhair the will of God is perfitely completit and fulfillit. Bot because that we ar all (that dwellis in yis kirk militant) carnal in sumparte, and verrai fragil and mortal creaturis, we
of the Pater noster.

we have gret neid to be sustenit w the fude baith of body & saule. Quhilk sustentatioun we ask at God in yis 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, quhilk 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 claiith, bot we suld be content with sufficient and necessarie sustentatioun according to our estait, degree and vocatioun, according as sanct Paule counsalis sayand: Habentes alimenta et quibus tegamur 1 Timo.6. his contenti simus. Haiffand fude and cleithing let us pairwith be content. And yat we ask in yis word breid, quhairby is signifityit all thingis pat belangis to the necessarie sustentatioun of this corporal lyfe. Secundly, we suld nocht desire our corporal sustentatioun to be gottin be wrangiss wayis, as be falset, thest, spoilege, or ony injureis done to our nychtbour bot we suld wynne our leving with our awin just and honest labouris, with lawye, veritie, and lufe keptit to our nychtbour. And this we ask at god in this word nostrum, sayand: our breid, nocht othir mennis breid, nocht othir meannis geir, bot to leif of our awin geir justly gottin.

Thridly we suld nocht have ony superfluous desyre, 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 yis word hodie
The fourt petitioun

Hodie, sayand: gise us this day our daily breid. Fourtly, we suld nocht think yat our meit, drink, claith with othir worldly geir, is wynne and gottin allanerly with our awin industri, ingyne and labouris, bot we suld trow sermely that all is gedin to us be the liberal hand of god, quhilk feidis man and heist ε every creature. And this faith we ar techit 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 that 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 verraib body Ξ blud of our salviour Jesu Christ. Thairfor we suld ask it at God, yat dayly we may ressawe his precious body he ane trew and leiffand faith, for the spiritual fuide of our saulis. And quhen we sal ressawe yat blissit sacrament, yat we nocht ressawe it unwor-thily to our damnatioun, bot worthy to our salvatioun. The secund 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 petitioun in forme of prayar estir this maner.

O mercisfull father almychty God, suppose thou
thou knowis quhat we mister or evir we oppin our mouth to ask the, and forbad us to be care-
full for meit and claith, sayand that all necessare thingis sall be gevin to us, sa yat we seik first ý
kingdome of god, and the ryghteousnes of it, nochtheles, estir thi awin hidding we dare ask
now our daily breid, quhilk is necessare to our
corporal sustentationoun. Beseikand the also to
feid our sauils with the cleyn word that cunnis
furth of thi mouth, the trew word of god. Geve
us the breid yat cunnis furth of hevin and giffis
lyfe to the world. Geve us the wattir of lyfe, the
understanding of ve law be thi spreit, of ý quhilk
quha drinkis sall nevir be hristyope. Geve us the
bodye of our salviour Christ, the rycht fude of
our sauile, to strenth our spreit aganis the feind,
that we see nevir eternal debe, hot pas with our
salviour Jes' (according to his prontis) fra debe
to lyfe. Amen.

The fift petitioun.
The viii. Cheptour.

Et dimitte nobis debita nostra, si-
cut et nos dimittimus debitoribus
nostris. And forgeve us our det-
tis, edin as we forgeve to our
dettouris. This word dettis in
this petitioun is takin for syn-
nis, as it is manifest be the evangeliist sanct Luke
rebersand the same petitioun thus: Et dimitte Luce. xi.

nobis
The fift petitioun

nobis debita nostra, siquidem et ipsi dimittimus omni debenti nobis. And forgeve us our synnis, gif we also forgeve all that ar detours to us. And whi ar synnis comparit to dettis? As a man quhilk is oblissit to paye ony dette to his nycht-hour, he ordour of Justice he suld pay it, sa a synnar bund with the hand of syn, he ordour of gods justice, is oblissit to thole paine for his syn. Thairfor our salviour in this petitioun commandis us nocht to forgeve alwais to our nychtbor his temporal dettis, for yat war agane & ordour of justice, necessare to be kepit for & comon weil, quhilk ordour of justice is nocht takin away be the evangal, bot earar ratifyet and confrmet manifestly. Now in thir thre last petitiouns, we ask at God our hevinly father, to delivir 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 sycht of god. For as sanct Ihone sais: Gyf we say that we have na synne we beglye our self, & thair is na berite in us. Duhairst to aggreis Sa-lomou in his Proverbis: Quis potest, dicere, mun-dum est cor meum, et purus sum a peccato: Duha may say (sais he) my hart is faire, & 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, & ryse
of the Pater noster.

rise again. And suppose we may be the grace of God abstene fra al mortal and deely synne, according as sanct Paule teechis to the Romanis, sayand: Nihil Roma. 8. damnationis est ii qui sunt in Christo Jesu, qui non secundum carnem ambulant. That is na damnationoun to yame pat ar in Christ Jesu, quhilk gangis nocht eftic the flesche. Zit sa lang as we leif in this present world, we are sa fragil & brukil, be resone of carnal concupiscence, remanand in our corupit nature, yat we can nocht abstene fra all & synydy venial synnis say that we habe gret neid to say with thaly prophet and king David in the Psalme: Non intres in judi-
cium cum servo tuo domine, quia non justificabitur in conspectu tuo omnis viuens. O Lord (sais he) entir nocht into jugement w thi servand, for all man lei-
Fand sal nocht be justifit in thi sicht, except he have thi special grace. Thus be consideratioun of our awin infirmitie and fragilitie 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 oure eternal father remissionoun of all our synnis, and als of all paynis, quhilk justly we deserve to have for our synnis, sayand, Dimittte nobis debita nostra, For=
gese us our dethis, that is to say our synnis.

Secundly we suld leir in this petitioun that the forgiffing of othir mens offensis done to us, is ane cause & meane, to obtane remissionoun of our synnis, according to the wordis of our salviour Christ:

Min. II. Dimittite
The first petitioun

Luce. 5. 
Dimittite et dimittemini. 
Forgive and ye sall be forgiven: Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester celestial peccata vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra. And ze forsgive to men their offensis and synnis, than sal your hevinly father forsgive to you your offensis and synnis. And gif ze forsgive thame nocht thair trespas, na mair sall your father forsgive to you your trespasiss. Gif we kep this conditioun or pactioun giffin of God with our hart, forgisfand to our nyghtbour all his offensis and falsis, then God will forsgive us. Than say to god thi hevinly father on this maner.

D hevinly and mercifull father we conside-rand our awin infirmitie, fragilitie and inclination to synne, quhairby we fall in synne daily, we beseik the to forsgive us at our synnis and al paynes that we have deservit for our synnis. Gebe strent to our spreit that we may firmely trow, that thou, D hevinly father, hes forsgiven to us all our synnis freely, for thi synnis blude. And that the takin, quhilk thi synne hes gedin to us of free forsgedines, may comfort our myndis, gebe us grace to ovircum our awin wickit and revengeabil hert, to forsgive our enemypis with our hert, lufe yame, pray for yame, do gud to yame, pat so doand we may obtene at thi mer-cifull hand forsgevenes of all our synnis, for the meritis of thi sonne our salviour Jesus Christ. Amen.

The
of the Pater noster.

The sext petition.
The ix. Cheptour.

TE nos inducas in tentationem.
Leid us nocht into temptation.
As in the fift petition we ask
at god our eternal father remission of all our sinneis bygane,
sa in this sext petition we ask
at him his grace, quhairby we may be keipit fra falling in syyne, in tymne to cum. And for ye trew intelligence of this petition, twa thingis ar to be notit, first quhat is temptation, secundly quhat is it to be led into temptation. For ye first ye sal understand yat in haly scripture, his word tempt, is als mekil to say, as to tak experience or preif of ony thing. And sa is pair ane temptation quhairby ane man tempis god, quhilk is alway syyne. And quha tempis God? Trewly pai yat but ony necessit seikis experience of the special providence & powar of god to help thame, quhen thai may be helpit othirwais laughfully, be the meanis of man other of thamesel or of otheris. And sa to tempt God is forbiddin, quhen it is said: Non tentabis dominum deum tuum. Thay sall nocht tempt thi Lord God. Quhilk wordis our salviour allegit aganis the devil, quhen the devil tempit him apon the pyinnacle of his tempil, and bad him fall doune or cast him self doune, sayand that thairby he could get na skeith, because that God had commandit his Angels to wait
wait apon our salviour \textit{\&} keip him fra al skaith. Bot our salviour wald nocht do his wickit coun-
sale, because he mycht cum doune othirways, thain to sal doune and sa tempe god. Sa christin
pepl in all our besynes, dangearis \textit{\&} perrellis, we suld do our devoir and diligence, to help our
self be that wit \textit{\&} strenth yat God hes gevin us, and quhen our wit \textit{\&} powar can nocht help us
commit our cause to the providence of god \textit{\&} wait apon his help. Secundly, thair is tempta-
tion, quhairby god almynchty tempis man, qhilk
is alwais guid \textit{\&} profitable to man. And quha
ar thai quhom god tempis? vcrailly pai, to quhom
God sendis ony kind of troubl and adversitie,
nocht for thair subuersioun or destruction, bot
for thair probatioun \textit{\&} manifestatioun, that be
patience \textit{\&} constant obedience, pai may be kend,
bait to yame self \textit{\&} to otheris in the word, yat
pai ar faithful servandis to God, sa was Abraham
Job \textit{\&} 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 prey
preiffis and shawis the layme vessellis maid be
ane pottar, sa temptatioun of troubl preiffis \textit{\&}
schawis just men. For quha in tyme of troubl,
bydis stedfastly in pacience and trew lufe of god
and pair nychtbour, pai ar preiffit \textit{\&} schawin to
be gods servandis. Thridly thair is tempta-
tioun quhairby the devil, the flesch, \textit{\&} the warid
tempis man and woman, qhilk is alwais in-
ductioun
of the Pater noster.         Fol. clxxxviii.

duictioun, steiring and provocatioun to dice Æ sin. The devil tempis man to elatioun, prayde, presumptioun, yre, wraith, instideltie, heresye, despretatioun Æ siclyk, gangand about lyke ane rampled lyon se-kand quhom he may deboire or swalliye, he consent giffing to his temptationis. The flesche also tempis a man to yolunes, sweirnes, glutonye, and lecherye, and siclyk synnis of the body. The world that is to say, the evil giffin pepil of the world, tempis a man to robeteousnes and sa furth. The devil is sa stark pat na powar apon erd may be comparit to him, the flesche is sa familiar with us pat it is part of our nature, qubilk of necessite we mon nutische and freid, Æ it is ane ald proverbe: Thair is na thing war than is a familliar ennamy. Ye world compassis us round about, afore us, and behind us, Æ of ilk syde, giffis to us evil counsale, haith in wordis Æ evil exempil, and troubillis us with persecutionyn to bring us fra the servise of God, to qubais temptationis gif we consent with ane deliverit mynd, Æ freewill, to breik the command of god we synne dedely and sa incurris our awin damnatioun, according as it is written: Anima, que peccaverit, ipsa mortetur. The saule Æzechii. 

pat synnis, Æ same sal dee, be tholong eternal payne. And as sanct Paule sais to the Romanis: Stipen- Roma. 6. 
dia peccati mors. The waige of synne is dede eternal. We suld thairfor remembrir the gret powar, subtilte, coast and malice of the devil qubilk oft-tymes usis the flesche and the world, as his instrumentis of temptationoun aganis us, to dissade us, to 

mm. iii. 

bring
The sext petitioun

bring us to synne & finally to the paynis of hel. On the other parte we suld remember our awin imperfection, infirmitie and weiknes, how of our awin power and streth we at unabil to resist him. We suld pairfor ask at god our eternal father, to geve us his grace, quhairby we may keip us fra consenting to thair temptatiouns, for and we consent nocht, we resist yame, gif we resist thame, we ovircum yame, and gif we ovircum 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 temptatioun, quhilk signifysis to be ovircumit be temptatioun, & fal actually in to temptatioun. For to be tempit it is na synne, ze temptation man be had and tholit sumtyme, to mak us ken our awin infirmitie, and keip us in meiknes and grace, and als to geve us occasion of spiritual battel, quhairin we fychtand lawfully as trew knychtis of Christ Jesu, may finally be crownit in hevin. Bot it is evil to be ovircumit in temptatioun, yat is, to consent to the evil temptation, quhilk is alwaiz dannabil.

Now O Christin man thou may prap
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 temptatioun, geve us grace to refraine our hartis fra consenting to pair temptatioun: geve us grace sa to nutische our flesch yat we nutisch nocht
of the Pater noster. Fol. clxxxix.

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 exrempl or persectiuon. Geve us grace, streuth and powar sa he faith to resist the powar of ð devil, yat we be nocht odircummit he his subtil provocations. Laif us nocht to our awin febilnes, nother geve him leif to exerçe apon us his crewelines, bot geve us spirituall streuth to stand stoutly aganis him, Belse our lonyeis with terite. Put apon us the brest plait of rychteousnes. Let the sete of our mind (quhilk ar our affectioun) be schod with the e-vangil of paice. Above al thingis geve us grace to tak haly of the bucklar of faith, quhairwith we may slokkin the syry dartis of the wickit spreit. Put on our hede the helmonte of salva-tioun. Let us alwas beare in our hand ð sword of the spreit quhilk, is thi haly word, that with this spiritual harnes, armour and weapons, we may easely ouircum all our spiritual ennemyvis. And finally obtene the croune of glore, quhilk thou hes preparit and promissit to all thi ser-vandis. Amen.

The setvent petitioun.

The x. Cheptour.

The sevint petitioun

remsioun of our synnis bygane, and also that we
may be his grace escaip 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-
liver 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,
quhilk is tribulatioun, afflictioun, and adversite of
this worl. It is thairfor to be notit, that almychyty
God deliveris his servandis and harnis he adop-
tioun fra trouhil and adversite of vis present world
thre maner of wayis. First quhen he preservis and
kepis a man fra gret trouhil and adversite, doand
lyk ane wyse medicinar, qubilk giffis nocht a stark
medicyne to a waik man, bot consideris the streng
of the seik man, and thair eftir giffis to him ane me-
dicyne. Sa almychyty God sumtyme preservis and
kepis his waik servandis fra gret trouhil, because
thair powar of spiritual resistence is hot littil. Sa
it was said to ane certane bishop in the huke of the
Apocalips: Ecce dedi coram te ostium apertum, quod
nemo potest claudere, quia modicum habes virtutem.
Behald I have gedin afore the ane oppin dure
quhilk na man can clois, because that thow hes hot
smale strength. Secundly, quhen God sendis to
his servandis gret trouhil and adversite, and witth
yat he giffis yame gret grace of pacience throw spi-
ritual consolatioun, qubilk thai consave be the haly
spreit, in sa mekil yat yai ar blith of trouhil & gloris
in

How god deliveris
his servandis fra tem-
poral tru-
bul thre
maner of
wayis.

Apoca. 3.

Behald I have gedin afore the ane oppin dure quhilk na man can clois, because that thow hes hot smale strength. Secundly, quhen God sendis to his servandis gret trouhil and adversite, and witth yat he giffis yame gret grace of pacience throw spiritual consolatioun, qubilk thai consave be the haly spreit, in sa mekil yat yai ar blith of trouhil & gloris in
of the Pater noster.

in this same, according as s. Paul saith of him self: Supra modum gravati sumus, supra vir- 2 Cor. 1. tatem nostram. Above 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 ane othir place. Sed qui consolatur humi- les consolatus est nos deus. Bot God quhilk comfortis all meik lawly men, hes gevin consolationn to us. Likewise the Prophet sais in y Psalme: Secundum Psalm. 93. multitudinem dolorum meorum in corde meo consolationes tue letiscaverunt animam meam. According to y do- lour y troubl yat was in my hart, thi consolationuns hes maid my saule blyth. Thridy, 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. God lord, eftir a storme, yu sendis faire weddir. Thus D christin pepil we suld nocht feir the trouhils of this present world, kennand yat God will geve to his ser- vandis spiritual consolationn in thame, I also mak thame schorte as he thinkis to us expedient. And trewly all the afflictionons I trouhils of this world, is verai schort gif yai be comparit to y gret blythnes and eternal joy, quhilk salbe gevin to yame y tholis troubl patiently heir in yis world for God's saik. Here quhat S. Paule sais: Id quod in presenti est mo- mentaneum et leve tribulationis nostræ, supra modum in sublimate, eternum glorie pondus operatur in nobis. The troubl yat we thole in yis present tyme, gif it be comparit to y warld to cum, it lestisbot a moment of ane hour, I is lycht I easy throw the consolationn of God. Attour it workis ane exceeding I ane eternal wecht of glorie in us.

The
The sevint petitioun

The prayer to be said to God content in this petitioun.

O mycht and merciful father God eternal, quhilk correckis thame quhomin thow luftis, and scurgis thow temporal adversitie all thine sonnis, quhom thou ressavis to thi favoure, thow forgiffis thame thair synnis in tyme of thair troubih, thow will oft tymes wound thame and cuir pair woundis agane, thine hand strikis thame heilis thame agane. Geve us grace gud Lord, that we neglect nocht thi discipline and fatherly correction, but quhen it is thi godly will to send us temporal adversitie, we beseik the geve us also spiritual consolation and comfort in thame, throu hoip of the eternal joy and glore to cum. And nocht according to our sensual will, bot according to thi godly will, delivir us fra all dangers and perrelis of fyre and thundir, of hungar and derth, seditioun and battel of pleyis cummar, seiknes and pestilence, prisone and hannissings, unprovidit and suddane deede, and othir adversitie, calamites, troublis of this present word, sa that be thame we be nocht ovircummit in our mynd be unpatience, murmure or othir synne contrary to thi godly will. And quhen it pleis the to send ony of thame to us for our probation and just correction, geve us also patience, commeorte and consolatioun, that we may be in this word sa correckt and punnissit with thi merciful hand, yat we may eschaip the paynis eternal. Amen. Sa be it.
of the Pater noster.

The preface to the salutation of the Angel Gabriel.

As we have had ane brief exposition of the prayer of our Lord, callit the Pater noster, sa we think it expedient for your instruction in spiritual edification, to sette furth to you ane plaine declaration of that hevinly salutation quhilk the holy Angel Gabriel (send fra þ blissit Trinite) proponit reverently to the glorious ladye ye Virgine Marie, quhen he come to schaw to hir þ blissit incarnatioun of the sonne of God, and this we aucht to do for sundry convenient causis. First to keip þ lawdabel custome of haly kirk, quhilk commonly usis to say ye same salutatioun estir and with the Pater noster. Attour our mother the haly kirk hes bad ane use sen ye Apostillis hitherto, to propose till all young scholaris t leurnaris of Christis religioun, certaine principallis and general documentis, for pair necessare instruction in the doctrin of our salvour Christ, amang the quhilk the same hevinly salutation was gevin to be leirnit and to be said with the Pater noster.

Secundly, because the same salutatioun suld be comptit ane of the special praysres yat a christin man and woman aucht to say, for suppose pair is nocht in it ony special petitioun expremit
The preface.

yet when it is said distinctly, reverently, devoutly it steris up our myndis in the faith of the blissit incarnatioun of Christ, it modis us to contemplation and remembrance of the gret benefitis of God, and specially that he hes gedin him self to us, it warnis us to loif God t thank him for s same blissit incarnatioun, it garris us understand the excellent dignite of the virgine Sarie, quhilk was chosin to be the mother of God, it causis us to honour God in her, t also hir in God, it modis s glorious virgine to mak intercessioun to hir sonne for us, t finally God almychty seand our meiknes, our faith, our contemplatioun, our loving t thankis geving, our intercessioun to his mother, will have mercy apon us. And quhen this salutatioun is said on this maner, it is aie of the four kindis of prayeris, quhilk sanct Paule techis to be said in the kirk. Writtand to T.-mothe: Obsecre igitur primum omnium fieri obscraci- tiones, orationes, postulationes, gratiarum actiones pro omnibus hominibus, &c. I beseik you pair for, first of all s pair be maid in the kirk of God for all men, obsecreatiouns, orisonis, petitionis, t 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, mychty resurrec- tcioun, gloriousascentioun & siclyk. Orison is e- leuationioun of our myndisto God, contemplation of his divine majestie and remembrance of his benefitis. Petitioun is quhen we ask at God ony thing to us necessare. Gebing of thankis, is to luif god, to thank necessari
The preface.

him, magnificie and glorify him, with al our powar.
Now gif thou speir at me may the salutatioun of
Gabriel he callit a prayer? Ze trewly, it is a oresone
and gifting of thanking, quhilk ar twa kindis of
prayeris effir sanct Paule.

The thrid cause quhy we will declare this salu-
tatioun to you Efficiency you to say it devoitly, is to
schaw our gratitude in doing of our dewty to the
virgine Marie. Thou sees be experience, pat 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 ressandis this
gift, will tak it blythly, reward pat servand honest-
ly, efthait for the lufe of the king that send the gift,
andforthelufeofthepreciousnessofthegift,hewillgeve
honour Efficiency reverence to the messinger pat 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 nane of our rewardis.
Dwhat is than our dewtie, be quhilk we ar bound to
schaw our gratitude, hot to love the virgine Marie,
honour hir, thank hir, that scho hes brocht to us sa
precious a presand Eff sa nobil a gift, quhilk we do,
quhen we say to hir devoitly Efficiency reverently: Ave Ma-
ria gratia plena, dominus tecum &c. Thairfor Au-
gustine sais,We ar all dettouris to ye blissit virgin
nirt estir Christ, to geve to hir thanking because pat
scho hes consavit, borne and murissit our salviour,
and lyk a diligent mother had cure of him.

The
The preface.

The foure cause is to fullfil the ordination of God, quhilck 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 generationouns sall call me blissit. Duhow can this prophecye of the ordination of God be fulfyllit, bettie then quhen we say to hir devoitly, Ave Marie, &c. And suppose, Turkis, Iowis, heretikis, and fals christin men & wemen, will nocht luse the virgine Marie, and sa fullfill this prophecye, yit all trew faithfull and devoit christin men & wemen will loif and honour hir, sayand with the Angel: Invenisti gratiam apud deum. O glori-ous 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, quhilck hes gevin credit to the messingeir of God. Sa O christin man I erhort the, leir to understand trewly the same salutationoun and to say it devoitly, to the glorious virgine be- seikand almychty God, that quhair he hes geffin sa gret abundance & fulnes of grace to hir that he wald be hir intercessioun, geve to the a drope of grace quhairby thou may be saisset & cum finally to the kingdome of hevin.

The
The salutatioun of the Angel Gabriel callit the Aue Maria.

Ave Marie ful of grace, our lord is with ye, blissit art pou amang wemen, and blissit is the fruit of thi wambe. The first word of this salutatioun is, Ave, als me-kil to say in our mother young as hail, be joyful & blyth. And trewly this word may weil be said to the glorious virgin Marie, hail, be joyful and blyth, because pat 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 multiplie thi sorrowis and displesouris. Scho was obircummit with the devil, qhien scho consentit to his temptation, scho was ordanit eftir fa fal of Adam, to bring furth her harnis w dolour and paine, God sayand to hir: In dolore Gene. iii. paries filios tuos. Thou sal heir thi harnis with dolour and paine, bot be the contrare maner, the glorious virgin had gret matir of joy & blyth-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 obircum the devil be faith & obedience, qhien 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

These said. Thirdly, 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 nevir gedin to woman, bot to hir allanerly. For in tyme of hir birth scho was baiith 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 sonnye art anemother, in thi birth thow art ane virgin, be joyfull f blyth D virgin f mother of our Lord God. Suthly this salutatioun is weil begune with this word, Ave, to signifie that the murning, sorrow, sadnes f displeasour, quhilk is cummin apon mankint he that unhappy woman Eva, is turnit to plesour, joy f blythnes, be thiis glorious and happy virgin the mother of God.

Maria. The haly doctour Bede sais, that thiis 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 f til us quhilk ar flowand and troublit in ye seis of pis present warld, scho hes borne the trew f maist excellent sterne of lycht and lord of all this warld, he reasone, quhairof scho may weil be callit the sterne of the see f glorious ladye.

Gratia plena. Full of grace. For the declaratioun of thiis word, it is to be notit, that the special grace of god workis in ye saule of man twa effectis. It expellis f puttis away synne, f also it decoris the saule with mony vertewis. And trewly concerning baiith 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 lebit heir in this world, had been spirit gis thai had been wout synne, pai wald all with ane voice have cryit sayand thir wordis of sanct John: Gif we say yat we have na synne, we hegyte 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 have na mentioum. For we knaw that to hir was gedin mair grace to obircum synne of ilk a part, because scho was maid worthi to cousade and heir him, qubik without doute had nebir synne. In thir wordis qubik sanct Augustine sais, to obircum syn, of ilk a part or of all partis, he testifys plainly yat in ye glorious virgin was nebir synne, venial nor mortal, sa that we may weil say to hir, plena gratia, full of grace, concerning the first effect of grace. The second effect of grace, qubik was gedin to the glorious virgin, is expunit be sanct hierome in ane sermon qubik he makis apon the Assumption of the glo- rious virgin, sayand thus: The virgin Hary may weil be calit full of grace, for to the laif of sanctis, grace was gedin be partis, hot to the virgin Hary the hail fulnes of grace was gedin. And yat ze may understand mair plainly the perfectioum of vertew gedin to the glorious virgin, ze sall note, that al- mychty God hes gedin his grace to syndre halpe men, ilk ane of thame in syndre vertewis. For
The salutatioun

in halp scripture, in Abel is commendit simplicitie, in Enok clemens & honestin, in Noe lang suffering or lang animitie, in Abraham faith & obediens, in Isaac chastite in mairiage, in Jacob lang tholing of labor, in Joseph, doing of good for evil, in Moses is commendit gret humilitie & meiknes. In Jesus, stark haip in the help of God. In Joch gret pacience in adversite. In David abstening fra taking of venge- ance. In Salomon, wisdome. In Prophets is commendit gret stoutnes of mynd, qubilk yai had in re- preving of evil thingis. Sa syndre haly men, was excellent in syndre vertewis, bot doules the glori- ous virgin, because scho was full of grace, scho ex- cellit in all kinds of vertew, in al gratis & giftis of haly spreit, because scho had in hir wambe ye son of God, qubilk 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 be resav- ing of our manly flesche & nature, in hir his bodye was joynit to his divinitie, in hir blissit wambe he te- manit the space of nyne monethis. Sanct Barnard erpansis this word sayand: Dominus tecum. Our Lord is with the. Our Lord by sonne is with the, qubom thau consadis, our Lord the haly spreit is w the, he qubais vertew & powar yu consadis, our lord God ye father is w the, qubilk hes begottin him, qubom yu consadis. Uterai singlarly our lord is w y, qubilk he ane new lyfe of chastite, hes lyftit up thi mynd fra ye lufe
of the Angel.

Fol. clxxxv.

Luste of bodily and worldly pleasure, to the luste and pleasure of heviny thingis, and be meenis of his blissit incarnatioun, hes choosin the as aye holy tempil to his godhed and divine maiestie. So O christin pepl, ze may easly understand yat our Lord God was with the virgin Marie, inair excellently, than evir he was with ony purit creature.

Benedictatum in mulieribus. Blissit art you a-mang wemen. Ze trewly, the glorious virgine is blissit abone all wemen, and thairfor to be honourit, lodit I magnysfit abone all wemen, for as mckil as yat all the maledictioun, quhilk came apon us he Eva, is takin away be the benedictioun gevin to Marie. And quhat is the benedictioun of God, hot collatioun of his gra- cious giftis? and sen he hes gevin ma gracios giftis to the glorious virgin than he hes gevin til all othir wemen, giftis or sail gebe, quha can deny hot that the blissit virgin is blissit abone all other wemen that evir hes been, is or sal be? For scho allanerly is nocht only ane perpetual virgin, hot 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 halp 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 halpe virgin Marie is blissit abone all wemen? It is answerit thus, because that the fruit of hir wambe, quhilk is Jesus Christ the sonne

No. III.
The salutatioun.

sonne of God, is blissit abone all otheris in the world. In auld tyme pair was syndry haly we-
men yat buir barnis, qubilk estir bend was ha-
ly men, bot none of yame al was borne, or at the leist consavit w out syn. The fruit of s glorious
Virgin was allanerly blissit, estir sa excellent a
maner, that nother he was borne nor consavit in
syn, bot also it was impossibil s he mycht be con-
savit & borne in syn, because he is baith God &
man. He blissit the concepioun of his mother the
Virgin Marie, quhen he preserbit hir fra original
syn. He blissit the nativitie of s prophet Jeremy
and s. Johne the Baptist, quhen he sanctifyit
yame baith in their motheris wambe, afor that
yai war borne in this world. Sa lat us conclude
beleissand fermly that blissit is the fruit of the
wambe of the glorious virgin, our salviour Je-
sus Christ, to quhom with the father & the haly
spreit, be honour & glore for eair and eair. Amen.

✉️ Ane declaratioun schawand to quhom
we suld pray, and for quham.

BECAUSE ze have hard quhow ze suld prepare
your myndis afor your prayar, now for
your gretar instruction ze sail have twa
quesitiouns declarit to yow, First to quhom we
suld pray? The secund, for quhom we suld pray?
Answeir to s first questioun standis in thre beri-
tuis, The first is, we suld pray to almycht God
to geve us his grace, his help or giftis till us
necessary, & profitabil. For it is God only yat he
his awin propir powar f vertew, giftis grace f all
gud to us necessare, spiritual f eternal, according
as S. James sais: Omne datum optimum et omne
Jaco. 1. donum perfectum, desursum est descendens a patre lu-
minu, All gud giftis f all persit giftis, is fra above
descendant f cumand fra f father of lyght, And that
he is the giftar of all temporal giftis, the prophet in
the Psalme testifpis 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 evne of all creaturis hoipis in the gud Lord,
and yu giftis yame fude in tyne convenient, thou op-
pinnis thi hand f fulfillis all creaturis leiffand, w
thi benesone f gracious giftis. To God pairfor
lanerly we suld pray as giftar of all gudnes. The
secund is this, we suld pray to gud men and wemen
leiffand heir in this warld, desirand thame to pray
for us to god, yat be pair pravaris we may obene
the grace f help of God. Ane storie of yis we have in
the buke of Genesis, quhen almychty God had re-
preiffit Abimelech the king of Geraris, for taking
to him Abrahams wife, callit Sara. He said thus
to Abimelech f king: Nunc igitur redde vxorem viro
Gene. 20. suo, et orabit per te quia propheta est et viues. Geve
agane yis wife to hir husband, f he sal pray for the,
because he is a prophet, f sa yu sal leif f eschalie my
punitioun. Quhen f king had restorit agane Sa-
ratilAbraham hir husband,Abraham maid his prayar
to God, for the king and all his house, then God al-
mychty helit Abimelechis wyse and all hir wemen,
quhilk be the punitioun of God, was maid barrat
and unabil to consave and heir barnis.

ND. IIII. Now
Now sen God almyghty 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 exempil we reid in the buke of Job, yat his thre freindis disputed lang tyme with him, and in pair disputatioun pai offendit God, quhairfor God gef thame command to gang to Job & require him to praye for thame to God that he Job's prayar the same thre men mycht e-schaip the punitioun of God. Sa thai did, Job prapit for thame and God was plesit, sa suld we require gud men & wemen to praye for us. And sen the Apostil sanct Paule yat chosin deschel of God, requirit and desirit the Ephesianis, Romanis and the Hebrewis to praye for him, mekil mair suld we misarabil synnaris desire othereis to praye for us. The thrid trew saying is this, gif we may lauschfully desire thame that ar leif-fand here in this warld to praye for us, mekil mair it followis yat we may praye the angellis & sanctis of hevin to praye for us, quhilk beand present with God in glore, yai ar mair ardent & fervent in cheritie towards us, than yai war quhen thai leisfit in this warld. And thairfor na man suld dout, bot yat sanctis praye for our salvatioun, kunnand perfectly yat yai can nocht be consumat and maid persite in the glore of baith body and saule, quhile we cum to thair cunpany & be glore-sfit with thame in body and saule. Deir quhat S. Hierome sais of this matir writant aganis Vigilantius ane heretyk, quhais heresye was that
Of praying to sanctis.  Fol. clxxvii.

that the sanctis of hebin prayis nocht for us.
Thir ar the wordis of S. Jerome: 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? Gyf the Apostillis and Martyris zit beand in this mortal bodye, mycht pray for o-theris, quhen yai suld be besy & diligent for pair awin help & salbatioun, quhow mekil mair may yai pray for us now being in hevin, estir yat yai have victorie of all thair ennemvis, the crowne of glore, and triumphant joy & blythnes? That ane man Poyse be his prayar obtenit fra God remissioun and forgifnes of sar hundreth thou- sand arnit men. And S. Stedin the followar of his Lord & maister Jesus Christ, prayit for thame yat persecutit him, and estir henc yat yai come to the presence and cumpany of Christ in & glore of hevin, sall thai be les abil to help us w thair prayaris? The Apostil sanct Paul, quhen he was in ye schip in perrel of drowning, 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 hebin, 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 evangel beleifit in Jesus Christ? As he mycht say plainely, the sanctis of hebin is mair abil to help now with thair prayaris, than thai war
Of praying to sanctis.

war, quhen yai leisfit in this present lyfe, because y yai ar with God mair familiar & mair ardent in lyfe and cheritie, than thai culd be in this present warld. 
Sa na christin man suld dount hot yat the sanctis of hevin prapis for us continually, & thairfor we suld desire at God our eternal father, to heir & grant the prayaris 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 w our hart, and confessis with our mouth, yat our salviour Jesus Christ is only the mediatour of our redemp- tioun, for he only be y 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 redemptioun, bot allanerly be the way of intercessioun, & under God and estir Christ Jesu patronis & helparis of al faithful men and wemen, quhilk faithfully desyris yair prayars. And quhairo to will y\textsuperscript{e}D christian man be sa curious, as to speir gif y sanctis of hevin kennis our prayars or na? Put away yat baine curiositie, & beleif as the baly catholyk kirk of God beleissis, quhilk as S. Paulie 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 baly gaist, quhilk is the spriet of verite, and continually teechis the kirk to have & use y plaine veritie. Thou suld thairfor pray as y\textsuperscript{e} kirk prapis, quhilk in the Lataynes prapis to god the father, y\textsuperscript{e} sonne
Of praying to sanctis

sonne, and the haly spreit, to geve us grace & mercy and also pravis to the sanctis of hevin, as interces-souris to pray for us to God, that we may be that pravaris obtene the mercy of God. Na man that is leirnit in the halye write can denye, bot that ane blissit Angel kennis our prayar, takis it, offeris & presentis it to the presence of goddis majestie, edin sa dont 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 thai may se our prayaris in the same eternal and glorious myroure 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 catha-lyk doctouris concerning yis matrir, zit it sulndnocht be tedious to you to heir ye wordis of S. Hierome, qubilk as he was ane of the ald doctouris of ye kirk w in four hundreth yeir estir the passioun of Christ sa was he ane of the maist exceland cleirkis, qubilk florissit in the kirk of God sen the tyme of the Apos-stillis. Thir ar his wordis qubilk he sais to ane ha-ly woman callit Paula estir hend that scho 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 pravaris the last age of thi servand.

Thi
Of praying to sanctis.

The faith and thi work hes joynit and couplyt ye to Christ, thairfor thou being present with him, sal obtene mair easely, yat thou askis at him. Sen pis nobil clerk I haly doctour sanct Hierome, maid his prayar to Paula (eftir that scho was dede) to praye for him, quhi may nocht ilk ane of us lykwaits praye to ony sanct of hebin, to quhom we have devotioun, that be his prypad we may the mair easely obtene the help of God? And think nocht, O christin man, that quhen we praye to sanctis, that we mak ony de-
rogatioun to the meritis, intercessioun and media-
tioun of our salviour Christ. For the use I 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 Jesu our Lord and salviour.

The seconde questioun is, for quhom suld we pray? Trewly for all christin men I women quhilk hes mister of our prayar, quhidder thai be leiffand or dede. And because (that as we trow) na man doubtis hot that we suld praye for thame that ar leiffand, we sall schortly set furth to zow the sayingis of cer-
tane anciant catholyk doctouris, quhilk in the be-
ginning of the kirk florissit excellently, na les in halynes of lyfe, than in trew knawlege and under-
standing of the word of god, to declar that we suld praye for I saulis departit remanand in purgatory quhilk may be helpit be our prayar. Accedens de-
de venerandus antistes, precem suam super mortuom 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. 

Than (sais he) cummis the venerabil bishope sais his prayaris obir the ded corse, and in his prayar he beseikis the mercisfull God to forgerve to yat dede persone (quhais body lay afore yame to be erdit) all synnis, quhilk he had committit aganis God, be mannis insfiritie or fragiltie, that almychty God wald bring him to the lycht and regioun of levand men, in the bosumes and resting placis of Abraham, Isaac, and Jacob, quhair thair can be na dolour, sadnes or muring. This doctour Dyonisius was discipil to S. Paule, as is the common opinionn of the histories. Sanct Cyprian martyre, writand to the clergie pepil of Furnitans a citie sa callit, warnand thame, that it was decretit afore his tyme, be ye bishoppis 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 sacrifis of the altar, or ony celebratioun of publik prayaris, yat is to say, that pair suld be na hes said for his saule. Be quhais wordis it is manifest plaine, that afore the tyme of Cyprian, quhilk was within tua hundreth peris of Christ the kirk of God usit to pray for the saulis departit. Sanct Augustine $ floure of al catholyk doctouris
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 in-
telligence 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. He exhortis all christin
pepil to pray for the saulis departit, for twa rea-
sonis, the tane is, the word of halye scripture
written in 5 secund buke of ye Machabeis on vis
maner: Judas Machabeis gadderit 5 send to
hierusalem twelf thousand dragnas of silver,
to be offerit pair in sacrifice for 5 synnis of yame
yat war ded in battel, thinkand weil 5 deoitly
of the resurrectioun to cum. Than it followis a
lytil estirhend: Sancta ergo et salubris est cogita-
tio pro defunctis exorare, vt a peccatis soluantur. It
is a haly 5 helsum thocht to pray for the saulis
departit, yat pai may be lowsit fra pair synnis.
The secund reasone quhilk sanct Augustyn
bringis to the same effect, is ye use and custome
of 5 haly kirk of God. Thir ar his wordis: Non
parua est vniverse ecclesie (que in hac consuitudine
clareat) 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 manifesfestly
this custome, that in the prayaris of the priest,
quhilk ar said to our Lord at his altar, also ane
commemoratioun or remembrance of saulis depar-
tit hes a place. The same doctour S. Augustine,
in his buke of confessiouns, beseikis God to gife
grace
Of praying for the saulis departit. Fol. cc.

grace to the pristis to pray for the saulis of his fa-
ther and mother, sayand on this maner: Inspire O
lord my God, inspire thi servandis my brethrin, 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 hus-
band, by quhais flesche yu brocht me to this warld,
quhow, I can nocht tell etc. The same Monica
mother to sanct Augustine, a litil afore hir dede de-
sirits sanct Augustine hir sonne, to have remembrance
of hir at the altar of our Lord, quhilk as he sais, he
did with gret diligence, and also causit other pristis
quhilk was in his company to do the same.

Sanct John Chrisostome a Grek doctour,
bishop 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 im-
pedita esse, et non accumulatum malum, nitique quan-
tum fieri potest, vt iuvetur, non lachrimis, sed prece,
supplicationibus, eleemosynis, oblationibus. We
grant (sais he) a synnar is departit, thairfor it be-
cummis 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 prapers and supplicationoun, almous deidis
and oblationouns. And the same doctour in the same
place declaris at lenth, quhow yat the saulis departit
may be helpit be celebratioun of the Yes.

Johne
Of praying for the saulis departit.

John Damascein lykwaies ane Grek doctour sais thus: Misteriorum consci, discipuli salvatoris et sacri Apostoli, in tremendis et vivificis misteriis, memoriam fieri eorum qui fideliter dormierunt, sanxerunt. The discipullis of our salviour, & the haly Apostillis haiffand knowlege of ye misteryis of Christ, hes decretit and ordanit in the feirfull & leiffand misteryis, remembrance suld be maid for yame qhilk hes sleppit faithfully, as he mycht say plainly, that the halpe Apostillis of Jesus Christ, ordanit that the saulis qhilk departis of pis wyrld in the leiffand faith of Jesus Christ, yat yai suld be helpit be remembrance had for yame in the ves. Sanct Gregour, qhilk amang all the bischoppis is callit maist vigllant, 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 kennit to habe askit counsale as concerning yame yat ar departit fra this wyrld, gif it be lesuin to mak oblationouns for yame. The haly kirk haldis this, that ilk a man & woman may offerre oblationouns for thame that ar dede, gif thai be trew christin men & wemen. And the priest suld have remembrance of thame, And suppose we ar all subjeckit to synne, It is conuenient that & preist have remembrance and mak intercessioun for thame
Of praying for the saulis departit

thame yat ar dede in the catholyk faith. 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 foure maner of wais,
oder be oblatiouuns of preistis, or be prayaris of
gud and baly men, or be almous deidis done be
pair friendis, or be fasting of their kynnis men.
Thir doctouris afore rehersit ar maist auncient
and excellent in the kirk of God, to quheme all
other doctouris that come estir pane 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 & may be helpit be our
prayaris. And thus O christin man thou hes
declarit thre thingis to the, necessarie to knaw.
First quhow thou suld pray, with faith, hoip, &
cheritic. Secundly to quhem thou suld pray, to
God as gisser of grace & all gudnes, and to gud
men & women in erd, & to the sanctis in hevin 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 & dede, quhilk hes
mister and may be helpit be our prayar.

And because yat the baly Apostil S. Peter
erhortis us to be redye alwayis to satisfye and
ansuer all man yat speris ony question at us
concerning our faith and hoip, we think it expe-
dient to schaw shortly & plainly quhat our sal-

1 Peter 3.
Of praying for the saulis departit.

Of praying for the saulis departit. F 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 ÿ sig-
nificationoun of it is plainly contenit in syndre pla-
cis of the haly scripture, ÿ may be clearly provin
be the samen, swa yat 3e samyn placis be trewly
exponit according to 3e faithful declaratioun of
autentik ÿ 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. Õhasa speikis agane the
haly spreit, it sall 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 ar forgevin in 3e warld to cum. For
gif yat na kind of synne is forgevin in ye warld
to cum, quhat nedit our salviour to eik yir wordis
neque in futuro, nother in the world to cum? Now
send swa it is yat our salviour is 3e eternal wis-
dome of God, it can nocht be said without blas-
phematioun, yat he wald speik ony wordis in
baine or without a necessarie cause. Thairfore con-
siderand that he sais expresly, ÿ certane synnis
may be forgevin in ye warld to cum, qubilk word
can nocht be trewly takin of mortal synnis, be-
cause yat thai ar nocht forgevin in the warld to
cum, ÿ mone neidis follow that certane denial
synnis or ellis sum temporal Payne to be tholit
for mortal synnis (qubilk temporal paine is cal-
lit synne in the scripture) may be forgevin in the
warld to cum, for the qubilk in this warld man
hes nocht maid sufficient satisfactioun. ÿat yis is ÿ
trew
Of praying for the saulis departit. Fol. ccii.

Of praying for saulis departit. Trew expositioun of this place, s. Augustine hearis witnesses in that maist excellant buke, quiblilk he maid of the cite of God, sayand thus: Neque enim de quibusdam veraciter dicetur, quod non eis remittatur, neque in hoc seculo, neque in futuro, nisi essent, quibus et si non in isto, tamen remitteritur in futuro. Nother mycht it be said trewly of certane synnis, yat thai ar nocth forgivevin to men, nother in this world nor in th world to cum, except yat certane sinnis suppose nocht in this world, zit yai may be forgiven in ye world to cum. Saint Gregore allegis the samyn wordis of our salviour to appreif Purgatorie, sayand thus: De quibusdam levibus culpis ante judgment 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 intelligi quasdam culpas in hoc seculo, quasdam in futuro relaxari. The Purgatorie fyre aicht to be trowit for certane licht synnis afore the judgement, because ye veritie sais: Syf ony man spekis blasphematious agane the haly spreit nother in this world salt he be forgivevin, nor in ye world to cum. In the quiblilk sentens it is gevin to be understand yat certane synnis in this world, and certane synnis in ye world to cum ar relaxit, forgivevin or takin away.

The Apostil sanct Paule writand to the Corinthianis, sais thir wordis: Si quis autem superedicat supra fundamentum hoc, aurum, argentum, lapides preciosos, ligna, semen, 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 detrimentum
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, silvur, 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 i fyre sall trie or preif. Gif ony mans worke yat he has biggit pairoon ahyde, he sal ressave reward. Gif the warke of ony man burne, he sal thole skaith, but he sall be saiffit himself, nochttheles, zit as it war throw fyre. Duba sa will consider dil-
gently this auctoritie of S. Paule, he sall esely find Purgatory to be estir pis lyfe. And gif ony
man will say the contrarie, lat him heir quhat S. Augustine sais in his fourt sermone quhilk he makis of i commemorationoun of saulis, quhair he erponis 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 understandis verai evil pis present lessone of s. Paule ar desavit with a fals securitie, trowand yat gif thai byg apon this foundationoun (quhilk is the faith of our salviour Christ Jesu) dedlie and mortal synnis, yat i samyn synnis may be pur-
git be transitorie fyre, and sa yat thai estir hendl may cum to the perpetual life.

And
Of praying for the saulis departit. Fol. cciii.

and a litil estirhend he sais thus: Illo enim trans-
sitorio igne, de quo dixit Apostolus, “ipse enim saluus
erit, sic tamen quasi per ignem,” non capita\r
lia, sed mi-
nuta peccata purgantur. Quicquid enim a nobis de
istis peccatis redemptum non fuerit, illo igne purgan-
dum est de quo dixit Apostolus: Quia in igne reve-
labitur, et cu\r
us opus ar\r
erit (hoc est cremabile erit)
detrimen\t
	
tum pati\r
tur. For t\r
rewly (sais s\r
anct Au-
gustine) with that transitorie fyre, quhaireof S.
Paule said, that he sall be saifit e\r
vin as it war
be ane fyre, nocht dedlie synnis, bot smale synnis
ar purgit. For quhat sae\r
dir siclyk smale synnis
is nocht redenit be us, it sall be purgit with y\r
at
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 D christin man ye
auctoritie of sanct Paule shortly and cleirly ex-
poinit of Purgatori\r
e to be tholit estir yis lyse, if
yat thow hes sa erpoinit be sanct Augustine, ane
of the maist excellent and catholik doctouris yat
was evir in the kirk of God. To quhais ex-
position aggreis ane auld Grek doctour cailit
Theodorit\r
us hyshop of Cypane, sayand thus:

Dicit Apostolus, quod saluabitur sic tanquam per con-
flatorium ignem purgantem quicquid invenit per
incautelam preterite vite, ex puluere saltem pedum
terreni sensus, in quo tamdiu manet, quamdiu quic-
quid corpulentie et terreni affectus inhesit, purgetur.
Prov quo mater ecclesia hostias et dona pacifica de-
uote offert. The Apostil sais that a man sall he
sai\r
fitt
Of praying for the saulis departit.

saistit, swa as be ane blawin fyre pat purgis quhat saebir it fyndis doin throw unwarnes or negligens of ye lyse bygane, at the lest, it purgis thai thngis qubilk a man hes contractit be the dust of his fete, pat is to say, his eirdlie or worldly affectiouns. In the qubilk fyre he mone sa lang abyde & remane as lang as any bodaly or worldly affectiouns abydis in him worthi to be purgit. For quhem our mother ye kirk offersde deboitly to god sacrifice & uthir giftis. In the expositioun of this auncient & catholyk doctour thou may leir thre lessonis: First yat the fyre qubair of S. Paule speikis, is to be tholit estir this present lyse because pat this doctour sais, pat & fyre qubair of S. Paule spekis purgis or clengis a man fra thai smale synnis qubilk he hes doin he unwarnes or be negligens in the tyme of his lyse bygane, pat is to say, of this present lyse. Secundly, that a man abydis in ye samyn fyre, ay & qubil he be fully purgit or clenzet fra ye samyn synnis. Thirdly yat he is helpit be the prapar, suffragis & uthir gud deidis done for him in baly kirk. And gif any man will stisy baid agane thir expositiouns of baly doctouris, sayand pat s. Paule menis of ye fyre of temporal paine & troulbl to be tholit in pis present lyse, he may be confrtit be twa wordis of s. Paule contenit in this present auctoritie, pat s. Paule menis of a fyre pat salcnum estir pis present lyse. The first word is this: Vniuscuiusque opus manifestum erit. The wark of ilk a man sall be to him manifest and knawin, qubilk thing trewly is nocht done in the tyme of this present lyse, because it is writtin: Nescit homo.
Of praying for the saulis departit  Fol. cciii.

homo vtrum amore vel odio dignus sit, sed omnia in futurum servantur incerta. In the tyne of this lyfe man knowis nocht certanely quhidder he is worthi the lufe or hettrand of God, bot al thingis ar kepit uncertane till the warld to cum. The second word of s. Paule is this: Dies domini declarbit. The day of our Lord sall declare. Quhat is that day of our Lord? Trewly estir ý mynd of Anselmus wothir doctors, the day of our Lord in ý scripture propirly is callit the day of Gods judgement, nocht denyand bot yat al the dais of this present lyfe ar the dais of our Lord, for als mekil as he giftis thame to us, ý be his ordinatioun thai all proced according as the prophet sais in the Psalme: Ordinatione tua perse- Psal. 118. uerat 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 ý Gods day. Quhat is callit mannis day? Trewly ý day quhairin man takis his plesour aganis ye ple- sour of God, quhairin man dois his awin will con- trarie 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 desyrit the day of man, yat is to say, to leive aue carnal ý delicious lyfe agane thi will. Of ye samyn day our salviour Christ ma- kis mentionn 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 quhairin our Lordis dois his plesour aganis the plesour of evil men, quhairin our Lord be
Of praying for the saulis departit.

be his rychteous judgement, fulfyllis his awin godly will contrarie to the will of evil men, giffand to ilk man according to his warkis.

Dilhow mony sortis of dais of judgement fynd we in the scripture? Trewly twa. The tane is the day of our particular judgement, qubilk is executt to ilk man and woman immediately eftir pair saule departis fra thair body, qubairof sanct Paule speikis thus: Statutum est hominibus semel mori et post hoc judicium. It is decretit of God, that men & wemen anis saill dee,Æ eftir that to cum to pair 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 † day of our Lord sal cum apon zow quietly edvin as the theif cummis in the nycht. The secund day of our Lord is callit yat day qubair in he saill cum maniestedly and oppently 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 exceding terribil. Now quhen sanct Paule sais, the day of our Lord saill declare, for it saill he rebelit in fyre, he can nocht he understandit to speik of the day of general judgement, for eftir yat day na man saill be saffit he fyre, because yat eftir yat day of general judgement, on- ly remanis paynis to he tholit perpetually in the fyre of hel, be the qubilk na man saill 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, qubasa hes biggit
apon the foundatioun of our christin faith, treis hey
or stybbil, yat is to say, hes done in this lyse ony
smale or danial synnis, or that in this lyse hes
nocht condignely ∞ sufficiently tholit all tempo-
ral payne, qubilk he aught to fulfit for his dedly
synnis, and depart fra this warld in the stait of
grace, that man or woman sall be saiffit be the
yre, because yat quhen he is justly purgit, baith
fra his danial synnis qubairin he deis, and also
quhen he his justly tholit all temporal payne,
qubilk he ye justice of God he aught to thole for
his dedlie synnis forgevin to him be Penuance,
than is he saiffit and passis to ye glorious king-
dome of hebin. Thus christin man thow hes de-
clarit to the, the mynd of sanct Paule, baith be
his awin wordis and alswa be ye expositioun of
baly and catholyk doctouris, qubairto all chri-
stin men aught to geve ferme credence.

In the end of this buke, first we desyre you
Wicaris and Curattis, qubilk 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 correction of certane faultis col-
lecgit ∞ put in the end of this buke, to yat effect
yat ze kennand the faultis ∞ how thai suld be a-
mendit, may the betrir reid the samyn buke to ye

pp. 1. edificatioun
edification of the people, for pair is na buke sa perfitly prentit, bot sum faultis dois eschaip in the printing thairof.

Secundly, we erhort you all yat ar Personis of kirkis, quhilk hes ressavit apon pow the cure of saulis, quhat degree or name saebir ye have, yat ye wald apply your diligens to do your office, that is to say, to preche teche synercly the evangil of God to your parochionaris according as ze ar obliisit to do be ye law of God & haly kirk. And trow nocht yat this buke sal discharge pow afore God fra executioun of your forsaid office, for trewly it is nocht set out to that intention nouther to geve to you any 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 te feid, yat ze failze nocht to do your office, ilk ane of you to your awin parochionaris, seand yat yai pay to you thair dewtie sufficiently. Consider weill te dout nocht bot yat ze ar als mekil bund to yame as thai ar bund to you. This do as ye will eschaip the terribil vengeance of Gods judgement quhilk he schoris to cum apon you in the thrid cheptour of Ezechiel, sayand: Sanguinem autem eius de manu tua requiram. [sal (sais our eternal judge) require out of thi handis the blud of him that perissis throw thi negligens. And gif ze be wise, lat nevir the weighty word of sanct Paule
Paul gang out of your remembranls, quhilk is writtin in the last cheptour of ze Hebrewis: Ipse enim puigilant, quasi rationem pro animabus vestris reddituri. ThaU that ar gud pastouris watchis persftely, as men that ar to geve ane accompt to God for your saulis.

Thirdly O christin pepil we exhort you with all diligence, hear, understand, keip in your remembrance, the haly wordis of God, quhilk in this present Catechisme ar trewly catholykly erponit to your spiritual edification. And albeit al thingis be nocht sa fyllily persftly compre-
hendit hearin, to your understanding as ze wald require, we exhort you in Christ (for quhais ho-
nour and your profite only, this huke is set out be your pastouris) that ze will ressawe and take the samyn in ye best part, wey the gud myndis and willis of yame yat wald have had the same bettir, baith compilit, correckit prentit, to your saule helth, gif tymne mycht have tholit it. And gif ye persaif be frequent heiring heirof, your self spiritually instruckit mair than ze have been in tymes bygane gebe thi thanakis thairof only to God, the father, the sonne, the haly spreit, to quhem be gedin all honour and glore, loving and praise for now and evir. Amen.
Errata.

Heir followis certane faultis eschaipit be negligence in the prenting of this buke, quhair thou sall note, yat this sillab fo. betakinnis leif of ye buke, yis lettir a. signifeis ye first page or syde of ye buke, this lettir b. schawis the secund syde of the leif, this lettir l. betakins ze lyne of ze syde, countant fra the hiear part downward, in ze quhilk lyne the fault is exprenit, 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 rrviii.

and sa the laif.

Fol. i.a. l. rrviii. betew for vertew. And in the same lyne, ar for art. fo. i.b. l. rrviii. misend for miskend. fo. ii.a. l. i. of superfluous. fo. iii.a. l. vi. laif for laif. fo. d.a. l. b. commandis for command. fo. v.a. l. viii. punitiouns for punitiouns. fo. d.a. l. rrviii. to gud heven. for to ane gud hevin. fo. d.a. l. 27. is for ar. fo. d.b. l. ir. creturis for creaturis. fo. d.b. l. rrvii. justificatiobus for justificationibus. fo. d.b. l. rrvii. 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. rrviii. brak for breik. fo. vii.b. l. ii. Deuteronome for Deuteronomy. fo. viii.b. l. b. Adoma for Adama. fo. viii.a. l. rxi. mattir for mater. fo. ix.a. l. i. estir this word God, eik to this word, is. fo. x.b. l. rrx. eerce for ererce. fo. riii.a. l. vii. getil for gentil. fo. riii.a. l. vii. Goo for God. fo. riii.a. l. rxi. lad for land. fo. rvi.b. l. iii. y for the. fo. rvi.b. l. rxxi. streth for streth. fo. rvi. a. l. iii. commantis for commandis. fo. rvi.a. l. rix. speid for spend. fo. rvi.a. l. rxxi. syuntane for fountane. fo. rvi. b. l. c. warloly
warly for worldly. fo. rir.a. l. ii. ind for and. fo. rr. a. l. riii. in superfluous. fo. rr.a. l. riiii. pardam for perdam. fo. rri.a. l.rvii. instructioun for instruction. fo. rri.a. l. rrviii. incorruptibili for incorruptibilis. fo. rrii.a. in h coting of ye lefe rvi. for rrii. fo. rriiiii. in the coting of the leif riv. for rriiiii. fo. rrv.a. l. rrir. Tc for the. fo. rrv.b. l. iiiii. turnis for turnis. fo. rrviiii.b. l. iiiiiii. visit for visie. fo. rrviiii.b. l. rrrib. visit for visie. fo. rrv.b. l. rrir. fulebardie for fule=hardelie. fo. rrviii.a. l. vi. y for ye. fo. rrviii.a. l. iiiii. him for thame. fo. rri.b. l. rii. us for pow. fo. rriii.b. l. rrv.b. mandax for mendax. fo. rrvii.b. l. rvi. reulmen superfluous. fo. lriiiii.b. l. ii. thir for pair. fo. codem b. l. rrviiii. syne for signe. fo. lrv.a. l. rvi. thir for pair. fo. lrvii.a. l. ri. paule for James. fo. lrx.a. l. ii. qui for que. fo. codem. a. l. rriiiii. effir this word auld, eik aige. fo. codem. a. l. rriiiii. Se for or. fo. codem. b. l. rirc. fors for feyres. fo. lrx.a. l. i. effir this ane, eik evil, fo. rciiiii.a. l. rr. be handis, for he the handis, fo. codem. b. l. rrv. justicati for justificati. Albeit that ten lefs ar wrang cotit, that is to say, fra rcr. to c. zit follow thame because thai can nocht be cor=reckit. fo. rciiiii.a. l. viii. dangaris for dangeris. fo. codem. b. l. i. thir four wordis ar superfluous, writ=tin, in, his, hart. fo. rrviii.b. l. i. houssald for citie. fo. riiiia. l. i. nakt for nalit. fo. rvi.a. l. vi. obdient for obedient. fo. codem. a. l. rrviiii. obdiens for obe=diens. fo. rrviiii.a. l. i. the evangil, for the same evan=gil. fo. codem. b. l. ii. quick is membri0 for quick membri0. fo. rir.b. l. ii. tyrdes for tyritnes. fo. clrir.a. l. viii. myd for mynd. fo. clrircii.b. l. rvi.
for for for. fo. clxiii. a. l. ri. or for thair. fo. clxxxvi.
a.l. d. damna for damnatioun. 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. clxxxvii.a. l. xrviii.
coast for craft. All othir faultis, other committit be
negligens as thir afore colleckit, or be imperfection
of the prent, the lettir nocht beand fullily fillit with
ynk or nocht set in evin frycht order, ane gentil rei-
der may esely persaif, and thairfor suld reid thame
as weil 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 Au-
gust the zeir of our Lord m.d.lii.
Additional Errata in this edition or the older one.

Preface, p. iii. l. rii. deaconi for diaconi. p. iii. l. riii. prefunctorie for perfunctorie. p. d. l. rviii. quiesieris for quæsieris. p. d. l. r'viii. semque for semper. fol. i.h. l. vi. avertatus for avertatur. fa. i.h. l. ir. tuus for tuas. fo. iii.a. l. rr. vigour for rigour. fo. iii.a. l. iii. jacentis for jacentes. fo. iii.a. l. rviii. upone for propone. fo. d.b. l. rvii. 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 justiciam. fo. r.h. l. vii. Mark for Matt. fo. r.h. l. rvii. abheras for adhereas. fo. rii.a. l. iii. omnen for omnem. fo. riiii.a. l. ii. judicus for judiciis. fo. riiii.b. l. ir. precede for procede. fo. riiii.b. l. penult. epistolam for epistolam. fo. rviiii.a. l. ir. pvision for provision. fo. rviiii.b. l. rir. propitiationem for propitiationem. fo. xx.a. l. rv. wartit for wariit. fo. r.r.b. l. riv. yat yai for yai yat. fo. riiii.a. l. rvi. sillie for silie. fo. rir. for riiii.a. l. penult, tedium for te dnm. fo. rir. for riiiiii.a. l. ult, tum for tuum. fo. riiiiii.b. l. diii. sedira for sed ira, manes for manet. fo. rrv.b. l. riii. vivit for vivet. fo. rrvii.a. l. rrvii. diligentibus for diligentibus. fo. xrxir.h. l. riii. corum for coram. fo. xrxr.h. l. vii. invocaverit for invocaverit. fo. xrxriv.b. l. xrir. mem for men, xri. ply for pley. fo. riiiiii.a. l. ii. dark for darth. fo. rrvb.b. l. riii. onorati for onerati, resiciam for reficiam. fo. rrrdi.b. l. rrir. continuis for contemnis. fo. rrrir.b. l. i. animo for anime. fo. rii.a. l. iii. thai for thair. fo. rii.a. l. rb. compit for comptit. fo. riiii.b. l. rrb. sic for sis. fo. riiii.b. l. rrvii. dna for dns. fo. riiiiii.a. l. rrviii.
l. ir. cut your clavis for cut your harts and nocht
your clapis. fo. clxii.b. l. xrv. supgresse for super-
gresse. fo. clxiii.a. 1. ir. veram for verum. 1. rir.
dissinationoun for dissinitioun. fo. clv.b. l. xrv. re-
demerer for redimeret. fo. clvi.a. l. vii suggestiombus
for suggestionibus. fo. clvi.a. l. xrv. we nocht for we
be nocht. fo. clvii.b. i. riri. membro for membra. fo.
clvii.b. l. rii. ordanatioun for ordinatioun. fo.
clvi.a. l. iii. ordanatioun for ordinatioun. fo.
clvi.a. l. xrv. curit for curat. fo. clvi.b. l. i. con-
vertent for convenient. fo. clvii.a. l. rii. ocsurramus
for occurramus. fo. clvii.b. l. xrv. res for rei. fo.
clvii.b. l. xrv. abhereit for adherebit. fo. clviii.b. l. xrv.
abheir for adheir. fo. clvii.b. l. rii. precepio for pre-
cipio. fo. clviii.b. on margin, contact for contract.
fo. clviii.a. l. r. que for per. fo. clvii.b. l. rii.
pepitiones for petitiones. fo. clviii.a. l. rrv. justifye
for justifit. fo. clviii.a. l. rrr. devirt for devoit.
fo. clviii.b. l. iii. viglate for vigilate. fo. clviii.b.
l. vi. state for stare. fo. clvii.b. a. l. rii. contente for
contene. fo. clvii.b. a. l. rii. gud for god. fo.
clvrv.b. l. vi. vivisicavit for vivificavit. fo. clvrv.b. l.
rr. it for ii (2). fo. clxrii.a. l. rir. ipsi for ipse.
fo. clxrii.a. l. rrr. meannis for mennis. fo.
clxriii.a. l. utl, god for god. fo. clxrv.b. l.
rviii. homoum for homo in. fo. clxrv.b.a. l. ir.
Benedictatum for Benedicta tu. fo. clxrv.b.a. l. r.
manuum for manum. fo. clxrvb.a. l. r. pro.
fo. cci.b. l. r. dixem for dixerit. fo. ccii. l. vi.
remitteretur for remitteretur. fo. ccii.a. l. rir.
senum for fenum. fo. ccii.b. l. riii. 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 Dominicae 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 quaedam catholicæ exhortationes et succinctæ declarationes) 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.”; 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 Provinçial 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 Scoticani utriusque Provinciæ habiti Edinburgi, A.D. 1559,” it is published by Dr Wilkins in his great work, “Concilia Magnæ Britanniae et Hiberniæ,” and by Dr Joseph Robertson, in his “Statuta Ecclesiae Scoticanæ.”

1 Hist. of Scotland, p. 270, published by the Bannatyne Club.
[Ance G]odlie Exhorta-
[tioun maid a]nd seth furth be the maist Reverende
[Father in God] Johane Archibischope of Sanctandroues
[Primate of] Scotland, Legat, etc. With the anyse of
[the Provins]iaie counsale, haldin at Edinburghe the
[second da]y of Mareche, the zeir of God ane thousand
[lybr] hundred fiftie aucht zeiris, to all Nicolis,
[Cu]ratis, & uthers consecrate Priestis lauch-
[full] Ministers of the Sacrament of the Al-
[far]e to be red and schawin be thame to the
Christiane peple, quhen ony are to ressabe
the said Blyssit Sacrament. etc.

Cum Privilegio Reginali.

...
to minister to zow. And wit ze, [that ressabe this] blyssit Sacrament worthelie, ze re[ssave the blyssit] bodie and blude of our Salue[ure Chryst for the] fud of zour saulis, to strenth zon a[ganis all mot- 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] kendele 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 Salviour, and redemptour, Jesus Christe, qubilk be tholit for zow. Qubairthrouch 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 damnatioun, and brocht to eternal lyfe & glore. T Attoure, wytt ze Christiane & faithfull Peple, that quha ressabis worthelie this blyssit Sacrament, ar buit 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. Heirfor I maist hertlie for & maist tender lufe, reuerence, and mercy of Christ Jesus our Salviour, exhort zon all christiane peple, that ze ressabe this precious Sacrament, with perfyte faith, belevyng feermelie that Christ Jesus zour sal- viour tholit passioun, and deid upon the Croce for
[your synn, In remembrance quhareof, with a persoyte con]science, ye aucth to ressave the [samyne: and becauese this Sacrament, is the Sac- [рамент of life] et concorde, se that name of zow [with despyte] in your herte, presume to cum to [this blyssit sacrament], bot as ze wald be forbegvin of [your synnes, and re]ssavet in unitie with God, swa [aucht ze to forge]ne other. And because ze [desyre to prepare z]our self to ressave sa preci- [ous a gift, raise z0]ur hertis to God, and als [with gret dolour] praye hym in Jesus Christis na- [me], and for the merit of his Blyssit Passioun, to mak zow worthy he his grace thairto. For and ze re- [save y samyn unworthelie: it wyl] be to your dam- [nationoun. And because Cursing cuttis, and deny- [dis the Curset fra the haly congregatioun off the [kirk of God, and deidly syn makis Han vnabyl] to ressave worthelie this blyssit Sacrament. Heir- [for I praye zow, and als Ernestlye in Jesus Chri- [stis behalfe and name chargis, that name off zow knawing hym self cursit, or in stait of deidly syn, or nocht confessit to his Curate, or other Preiste, bavyng power thairto, according to ñ law of God, and haly kirk, presume to cum to this haly ñ maist excellent Sacrament, of our Salvior Jesus.
to the Clergye

E VICARIS, [CURATIS and othe-ris Preistis, that are employt in the ministratioun of the blyssit Sacrament of the [Altar, witt ze that the Provincia[le Counsale straitlye char=gis yow that ye minister the blyssit Sacrament 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-guypre thame to heir zow reid the afores wryttin, ex-hortation un without Noyssse, or Din, and to sit styl swa in Devotioun, with devote her and mynde, quhilk thay be ordourlie seruit, of the saide Blyssit Sacrament.  Æ.

FINIS.

‡ Extractum ex libris actorum et statutorum dicti Provincialis Concilij : per me eiusdem concilij Clericum et Notarium Subscriptum.

Andreas Elephantus manu sua
De mandato. Subscripsit.