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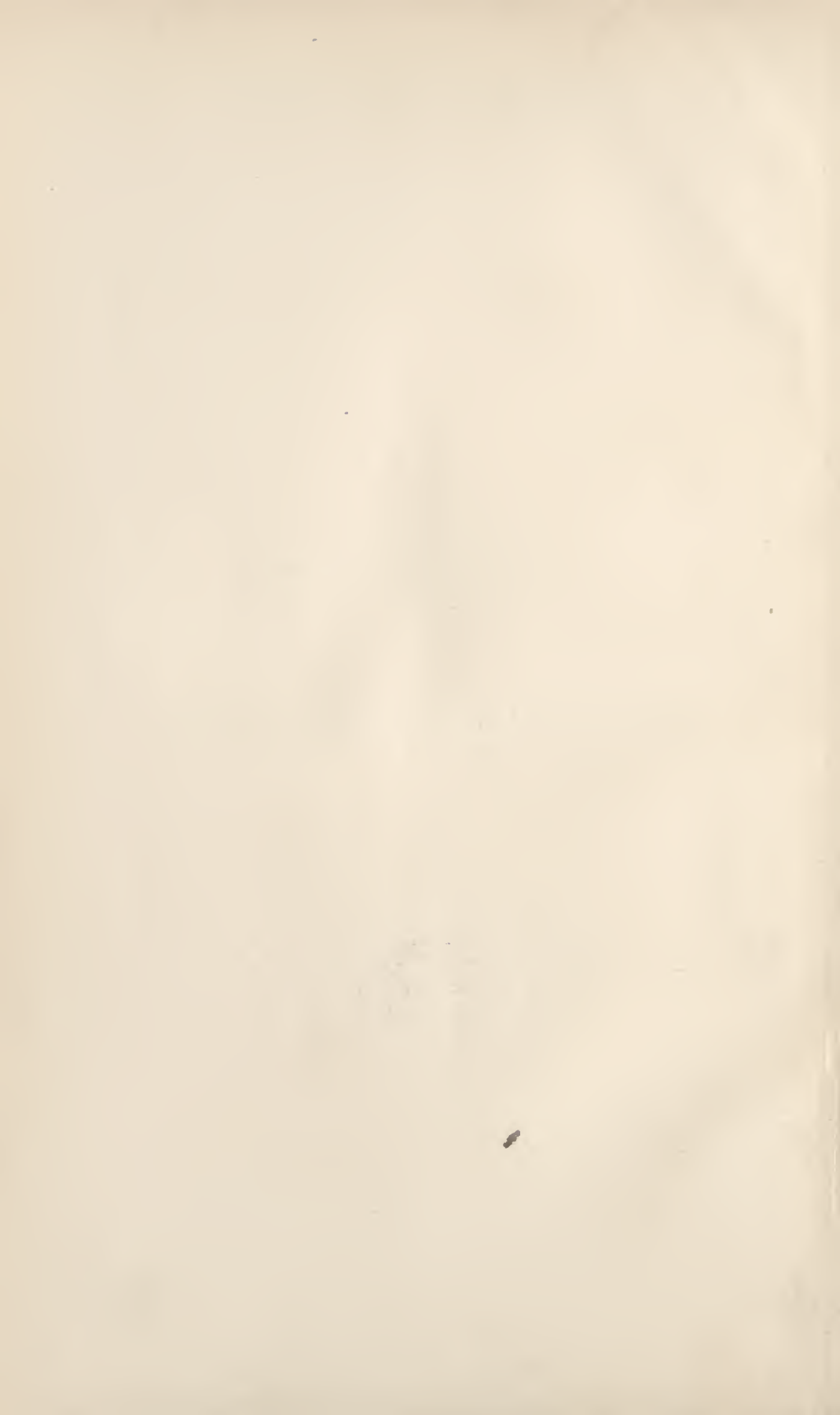


The Scottish Text Society

THE RICHT VAY

TO THE

KINGDOM OF HEUINE





X

Ref

# THE RIGHT VAY

TO THE

# KINGDOM OF HEUINE

BY

JOHN GAU

EDITED, WITH INTRODUCTION AND NOTES,

BY

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PROFESSOR OF ECCLESIASTICAL HISTORY, ST ANDREWS

*THE GLOSSARIAL INDEX*

BY

T. G. LAW

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## INTRODUCTION.

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THE year 1509 appears to have been an *annus memorabilis* in the history of the University of St Andrews. It was the year which saw actually invested with the Archbishopric and Chancellorship the youthful Alexander Stuart, the pupil of Erasmus, on whose noble character and great possibilities Dean Stanley has recently descanted. It was the year which saw enrolled as *cives* of the university a band of youths who were afterwards to take a prominent part, on one side or the other, in the hard and long-continued struggle for the revival of learning and the reformation of an effete and corrupt Church. Among the names first in order on the matriculation list are that of Alexander Ramsay, who gained a high reputation as a scholar, and, according to Dempster,<sup>1</sup> was the teacher of Andrew Melville, and that of John Rouil, who afterwards, as Sir John Rowl,<sup>2</sup> was a dignitary but not an ornament of the old Church. Farther down the list, in immediate succession to each other, occur the names of Da. Lindsay and Da. Beton, the former afterwards to be known as

<sup>1</sup> 'Dempsteri Historia,' vol. ii. p. 561.

<sup>2</sup> He became Prior of Pittenweem before 1526, and was hardly less notorious for his incontinency than Beton or Hepburn. See Stuart's 'Priory of the Isle of May,' p. xxxiv and note; Sir James Melville's 'Memoirs,' p. 6.

Sir David Lyndsay of the Mount, Lord Lyon King of Arms, whose satires and dramas—

“Bursting on the early stage,  
 Branded the vices of the age,  
 And broke the keys of Rome;”

and the latter afterwards to be known as Archbishop and Cardinal David Betoun, who strove with might and main to keep back the advancing tide, devoted his high talents and untiring energy to the service of France and of the Papacy, and by his gross acts of cruelty and oppression provoked the sad fate which at last overtook him, and which drew from his former fellow-student and later adversary the half-hearted reproof—

“And yet indeed the sooth to say,  
 Altho’ the loon is weel away,  
 The deed was foully dune.”

After these comes Ro. Lesle, or Robert Leslie, possibly the same who afterwards joined the conspirators in the castle of St Andrews in 1546, shared their sufferings as galley-slaves in France, and yet, according to Knox, “became an especial enemy of Christ Jesus and of all virtue.” Next in order comes Ga. Logye, or Gavin Logy, who, some years later, rose to be principal regent of St Leonard’s College, opened up to his eager pupils not only the long-sealed fountains of secular learning, but also the fountains of sacred truth, and made classical the adage, “he has drunk of St Leonard’s Well.” The next two worthies on the roll, separated from those just mentioned and from each other by a considerable interval, are Ja. Scrimgeour and Jho. Borthek, the former of whom, as Sir James Scrymgeour of Dudhope, and Constable of Dundee, was to prove



a steadfast and powerful protector of the friends of the Reformation; and the latter of whom was to be enrolled among the confessors, though fortunately not among the martyrs of those unquiet times. He was to be arraigned before his former fellow-student, Cardinal Betoun, for reading the English New Testament and favouring the heresies of England; and managing to escape his adversaries, was to be burned in effigy, but spared in person to have his sentence formally reversed after the Reformation by John Wynram, who had also taken part in the original process of condemnation. "This worthy knight ended his aige with fulnesse of daies at St Andrewes."

The last on this roll who falls to be mentioned as an athlete in the great contest of the sixteenth century is Jho. Gaw, the author—or rather, as is now ascertained, the translator—of the first treatise in exposition and defence of the Reformed faith which appeared in the Scottish tongue, with a brief account of whose story and book the rest of this introduction is to be occupied.

John Gau, Gaw, or Gall (for in all these ways his name has been written) is supposed to have been born in the last decade of the fifteenth century, and in the city of St Johnstoun or Perth.<sup>1</sup> There is this at least to be said in favour of the long-received tradition as to the place of his birth, that the name of Gaw was one not unknown in that district about that time, and is actually found in the records of the rentals of three of the altarages<sup>2</sup> before the close of the century. In the year 1509 it appears on the matriculation list of the University of St Andrews, which, according to the

<sup>1</sup> Laing in 'Miscellany of Bannatyne Club,' vol. iii. p. 347.

<sup>2</sup> See letters in Appendix A. The name, however, is not peculiar to Perth. A "Patricius Gawe, na. *Laudo*."—*i.e.*, of the Lothian nation,—matriculated a few years after John.

custom of the time, probably implies that he had entered as a student there before the close of the year preceding, if not even at an earlier date. In the following year—1510—he appears in the list of Determinants, or Bachelors of Arts, and among those of them who had prosecuted their studies not *in Pædagogio* but *in Collegio*—i.e., in the College of St Salvator. In the next year his name appears in the lists of Masters of Arts, not as Gau or Gall, but as Gavy or Gawy,<sup>1</sup>—probably through the carelessness of the scribe, as the name immediately preceding his is that of Gavyn Logye. His history for a number of years after he completed his studies, quite as much as before he began them, is involved in the deepest obscurity. Whether, like so many of the other promising *alumni*, he was drafted into one or other of the monastic establishments of St Andrews, or was recalled to the “Fair City,” and found a place in one of its religious houses, we have as yet not a vestige of sufficient data to warrant us to determine. The brief reference in the close of his treatise to the cruel martyrdom of Patrick Hamilton is hardly such as could only have come from a sympathiser who was then in St Andrews, and an eyewitness of his long agony. In later life it was his lot to be patronised by the same king, and located in the same city of Copenhagen, with John Macalpine, who, for several years, had been Prior of the Dominican Monastery in Perth, but fell under the suspicion of his ecclesiastical superiors, and had to flee from his native land,<sup>2</sup> not long after the time when we come again on traces of John Gau.

<sup>1</sup> Patrick's name appears in our books as Gaw, Gawe, and Gawy.

<sup>2</sup> He fled first to England, where through the favour of Bishop Shaxton he was promoted to a canonry in Salisbury Cathedral. This he held till 1540, but on the passing of the Statute of the Six Articles, he, like his countrymen Alesius and Fyffe, left England for Wittenberg, and was enrolled in the University

This is at Malmö, in the year 1533. That seaport is situated on the coast of what is now known as the kingdom of Sweden, but what was then more generally known as the Province of Scania, which continued under the Danish crown even after the more northern parts of Sweden had shaken off the Danish yoke and recovered their independence. Situated on the eastern coast of the Sound, nearly opposite to Copenhagen, it was for long the great commercial emporium of the kingdom, and a chief seat of its trade with Scotland and other foreign countries.<sup>1</sup> In it, as well as in the capital itself, Scottish merchants or their "factors" are supposed to have been settled at least as early as the time of James III., who had married a daughter of the Danish king, Christiern I. Her son, the lamented James IV., often assisted his uncle, King John, in his campaigns both by land and sea, and got from the Danish dominions, for his ships of war, taller masts than he could find in Scotland.<sup>2</sup> King John, in return for the kindness of his nephew, took several Scotsmen into his employ,

there on 25th November 1540. In 1542 he was made Doctor in Theology. He received from Melanchthon his surname of Machabæus, and was sent by him and Luther as chaplain to the King of Denmark, and Professor of Theology in the University of Copenhagen. He aided in the revision of the Danish Bible.

<sup>1</sup> For its commercial relations with Britain, see Appendix B. Its climate was deemed milder than that of Copenhagen, and an embassy sent by the kings of France and Scotland to Denmark in the early spring of 1512, after suffering much from the extreme rigour of the cold in Zealand, were taken by King John to Malmö, "propter moderatiorem aëris temperiem," "et humanissime per regem et proceres suscepti et largissime vario esculentorum et piscium genere (dies enim quadragesimalis erat) et cerealibus poculentis et Rhenensi vino largissime condonati," p. 57.—Becker, 'De Rebus inter Joannem et Christianum II., Daniæ Reges, ac Ludovicum XII. et Jacobum IV., Galliæ Scotiæque Reges, a MDXI.—MDXIV. actis.'

<sup>2</sup> No doubt it was from the same quarter that he obtained both the masts and the "aiken tymmer" used in the construction of the ship called the Great Michael, which M'Pherson in his 'Annals of Commerce,' and several of our Scottish historians, speak of as one of the wonders of the age.

and bestowed various favours on them.<sup>1</sup> His successor, Christiern II., followed a similar policy, had a Scotchman for his chief physician, and as Professor of Medicine in his University of Copenhagen, and also, strange as the conjunction may appear to us, as Dean of the Cathedral of Roeskilde. He sent him on embassies both to Scotland and France. He bestowed places of trust and honour on others of our countrymen, and conferred privileges on the Scottish merchants. In fact it was one of the charges made against him by the nobles of the kingdom, when striving to supersede him on the throne, and to raise his uncle to it—"quod peregrinis ac præcipue Scotis, Batavis, Germanis, nimium favebat eosque quovis pacto augere et ornare studebat."

The Scottish physician followed his master in his exile to the Netherlands in 1523; and as, for some years after, Christiern and his *entourage* continued to pose as favourers of the Reformation, and some of them even engaged in the

<sup>1</sup> Avunculo non deerat Jacobus in bello quod susceperat ille ut Suecos imperio suo subderet . . . duo millia militum duasque naves bellicas in Daniam misit. . . . Dum contra Suecos et Lubecenses bellabat Joannes rex semper fere in classe et exercitu suo Scotos habebat, qui, sive a rege suo missi, sive mercede conducti, stipendia merebant. Complures etiam Scoti eo tempore in Dania habitasse feruntur, quorum nonnulli muneribus tum aulicis tum civilibus fungebantur. Inter primos Universitatis Hafniensis professores duo commemorantur Scoti, quorum alter erat Petrus Davides Aberdonensis, qui ipso inaugurationis Academiæ die (A. 1479) decanus Artium electus amplius xl. annos munere Professoris fungebatur, nec tantummodo literarum studiis, sed rebus etiam civilibus sese idoneum præbebat: alter Alexander Kynghorn qui, ipso anno quo obiit Joannes rex, artis medicæ in Universitate professor et medicus regius creabatur, multumque apud Christiernum regem (quem exultantem haud dubie secutus est) dexteritate sua valebat (Thomas quidam Scotus Sieland erat armorum rex). . . . Non alienum erit hoc loco observare tantum fuisse sæculo xvi. numerum Scotorum qui Hafniæ habitabant ut proprium quoddam efficerent corpus, id quod evidenter patet e diplomate in Hofman's 'Samlinger af Fundationer og Gavebreve,' x., 155 sq.—Becker, pp. 35, 41, 42, 43. This Thomas was no doubt the "Thom. Zong" referred to at p. 132 of the 'Accounts of the Lord High Treasurer of Scotland.'

translation of the New Testament into Danish, and sent it clandestinely for circulation in Denmark, it may have been by the Scotsmen who were among them that in 1526 copies of Tyndale's New Testament were smuggled on board the Scottish ships in the Netherlands, and secretly conveyed to St Andrews, Dundee, and Aberdeen, as well as apparently to the Scottish residents at Malmö. This noted seaport had been one of the first cities in the Danish dominions on which the light of a more Scriptural faith dawned. It appears to have been the very first to enjoy the full sunshine of the more perfect day,<sup>1</sup> and to attain a complete and general Reformation. The work began in the reign of Christiern II., when Michelsen was Burgomaster, and Christiern Pedersen was Canon in the neighbouring archiepiscopal city of Lund, and Chancellor of the Diocese and Historiographer to the King.<sup>2</sup> Both these men laboured, and apparently with the connivance of the Archbishop, who like themselves was an adherent of Christiern and a sharer of his exile, to reform the more flagrant abuses of the old Church. To assist in this work Michelsen called in the aid of Nicolaus Martensen, or, as he was familiarly termed, Claus Tondebinder (*i.e.*, Claus the cooper), a priest of commanding presence, powerful voice, and great eloquence. He boldly exposed prevailing abuses, and won over to his side several of the more influential citizens, as

<sup>1</sup> Schroeck's 'Kirchengeschichte seit der Reformation,' vol. ii. p. 81.— "Malmö war die erste Dänische Stadt, welche sich zu dieser Religion bekannte. Ihre Bürger baten den König, nachdem sie ihre Mönche abgeschafft hatten im Jahr 1529, um seine Genehmigung. Er ertheilte sie ihnen zwar; aber mit der Bedingung dass sie die eingezogenen geistlichen Güter zur Stiftung eines Gymnasium anwenden sollten. Das geschah; und aus dieser Lehranstalt kamen viele geschickte Männer zum Dienste der Dänischen Kirchen."

<sup>2</sup> Article on Pedersen in Ersch and Gruber's 'Encyclopädie.' "Er in der katholischen Kirche Licht zu verbreiten sich bemüht."

well as many of the humbler classes. When Michelsen went into exile, George Kok or Kocks, who succeeded him as Burgomaster, took the bold preacher under his protection; and when his opponents denounced him, and prevented his access to the churches of the town, he is said to have pointed to a grassy plot<sup>1</sup> in front of his own residence, and said, "You shall preach there, only be cautious. Preach the genuine Gospel, but do not baptise it with the name of Luther." A fair field and some favour being thus secured for the preacher, the number of his hearers increased till the plot could no longer contain them; and first one church, then another and larger, was granted to him, and then the largest in the city, still occupied in the forenoon by the adherents to the old order of things, was occupied in the afternoon by Claus and the adherents of the new.<sup>2</sup> The new king, Frederick, who was called to the throne when Christiern was set aside, looked favourably upon the progress of the movement, and helped to bring it to a triumphant issue in Malmö, as well as in other parts of his dominions.<sup>3</sup> With Martensen John Spandemager was first associated. Three additional preachers, who soon came to their aid, Peter Laurensen, Francis Wormorsen, and Olaus Chrysostom, greatly contributed to this issue. The churches, with the general concurrence of the citizens, were cleared of the tawdry images which had long disfigured them. Even the high altar was removed,

<sup>1</sup> "In publico viridario," says Gerdesius, but Wendt "in a chapel by it."

<sup>2</sup> In Oscar Alin's 'Sveriges Nydaningstid,' 1521-1611, is a neat woodcut of "Jörgen Kocks hus i Malmö," and another of Malmö itself, as it stood in the sixteenth century, with its fortifications and the castle, in which Bothwell passed two years of his Danish imprisonment, and St Peter's Church, all conspicuous.

<sup>3</sup> 'Gerdesii Historia Reformationis,' vol. iii. pp. 366, 370, &c. D'Aubigné, as cited below. Seckendorf's 'Commentarius de Lutheranism,' iii. § xxxi. 5.

and a plain communion-table set up in its place, and the Lord's Supper began to be celebrated in a more simple and evangelical manner. Hymns and psalms in Danish took the place of those in Latin, even before the rest of the service began to be celebrated in the vulgar tongue. To give permanence to this the whole Psalter was translated into Danish prose for chanting, and a number of German hymns, especially those of Luther, were translated into Danish verse, preserving the rhythm and tune of the original. In 1528 the first Danish psalm and hymn book, called the "Malmö-Psalmebog," was issued from the press.<sup>1</sup> Edition succeeded edition, the people were so delighted with words and music which they could understand, that they sang them not only in their public assemblies, but also in their private houses. "The whole town was gathered round the Word of God, and no other preaching was at last attempted." Dissolute monks were expelled by the citizens, and the monastic revenues, with the king's consent, were transferred to a hospital for the sick and the poor, and also from 1529 to a college or school of theology, which furnished many able Protestant ministers to Denmark.<sup>2</sup> The adherents of the old faith would have it that Malmö had become "a den of thieves, a refuge for apostates and desperadoes."<sup>3</sup> Had it not rather, as a modern

<sup>1</sup> It is said no copy is now known to be extant of this Psalmebog or of those of 1529 and 1534, all of which appear to have been edited by Claus Martensen, and printed in Malmö. A Malmöbog, issued in 1529-30, bears to have been printed there also, as does the Psalmebog of 1533. Both of these have been recently reprinted, as have also Danish hymn-books, printed in Rostock in 1529 and 1536. The Malmöbog of 1529-30, in object and matter, resembles the early Lutheran Kirchenbücher, giving general directions as to the celebration of divine service, the administration of the sacraments, the regulation of schools, &c.

<sup>2</sup> 'Gerdesii Historia,' vol. iii. p. 371. Schroeck, as previously cited.

<sup>3</sup> Münter's 'Kirchengeschichte,' vol. iii. pp. 226, 255. D'Aubigné's 'Reformation in Europe in Time of Calvin,' vol. vii. p. 195.

historian of the Reformation says, become to the lagging communities around a city "set on an hill," whose light could not be hid?

It was in this light, doubtless, that the city appeared to our countryman Alexander Alesius in 1531, when, to escape the cruelties of Prior Patrick Hepburn of St Andrews, he took ship at Dundee, and being driven by contrary winds across the North Sea and into the Sound, had to take refuge at this port till the ship was repaired. The treatise 'De Apostolicis Traditionibus,'<sup>1</sup> in which he has given an account of his visit, and of the manner in which he was received by his countrymen and the reforming preachers of Malmö, is one of the rarest of his minor treatises, and is not to be found in any of our Scottish libraries, nor in the British Museum, nor even in the library of the University of Leipsic, in which he was so long an honoured professor. I owe it to the kindness of Professor Franz Delitzsch of Leipsic, and of Dr Von Gebhardt of the Royal Library at Berlin, that I am able once more to bring to light the long-forgotten reference of this Scottish confessor to his visit to Malmö at this interesting time. In his preface or dedication of this treatise to

<sup>1</sup> The full title of the treatise is 'Ad libellum Ludovici Nogarolæ comitis De Traditionibus Apostolicis et earum necessitate Responso Alexandri Alesii D.' Prefixed is the "Præfatio ejusdem ad illustrissimos principes D. Fredericum Regem designatum et D. Magnum Christiani inclyti Regis Daniæ filios et D. Joannem Ducem Holsatiae fratrem Regis." (Alternate title)—'Apostolicæ institutiones a Ludovico Nogarola Com. in parvum libellum collectæ et ab Alexandro Alesio in Disputationem propositæ in celebri Academia Lipsiensi. Lipsiæ, Excudebat Georgius Hantzsch, 1556:' 8vo. Perhaps in writing of his visit so long after it occurred, Alesius may have *per incuriam* put the name of Petrus Palladius for that of Petrus Laurentius, who was prominent among the reforming divines in Malmö. I have found no other mention of the part taken in the movement by Petrus Palladius, but his brother, Nicolaus Palladius, was the second reformed Bishop of Lund. He himself was Professor of Theology in Copenhagen and Bishop of Roeskilde in Zealand.



the king, Frederick II., and some other members of the royal house of Denmark, he assigns as one of his reasons for doing so : “ Deinde quod cum primum ex patria venissem, et navis vi tempestatis impulsæ esset in portum Danicum, hospitium habui apud meos populares qui sunt in celebri urbe vestra Malmogia, in qua, vivente serenissimo rege Friderico avo vestro, jucunda mihi consuetudo fuit cum doctissimis viris Francisco Wormordo, D. Petro Palladio, M. Olavo Chrisostomo, quos inclytus rex pater vester Episcopus creari curavit ; et quod D. Macchabæum meum conterraneum Academiæ Hafniensi præfecit multaque beneficia in eum contulit.” Neither the name of Gau nor that of any other of his countrymen then in the city is given by Alesius. But we may with considerable probability conclude that he was there by that time. It has come almost to be accepted as a fact that he was obliged to flee from his native country shortly after the martyrdom of Patrick Hamilton. But if so, we should have expected Knox or Foxe or Calderwood to have at least preserved a record of the fact. Calderwood indeed tells us that Alesius was accompanied in his flight by John Fyffe. But later historians have made it clear that Fyffe did not leave St Andrews till 1534, and that he then went to England for a time. We might have supposed that the historian had by mistake put the name of Fyffe for that of Gau, had not Alesius himself distinctly stated that he went forth *alone*—“media jam nocte *solus* iter ingredior.”

Principal Lorimer<sup>1</sup> has ingeniously conjectured that Gau may have come out to act as chaplain to his countrymen at Malmö. And I am inclined to accept the conjecture to a modified extent ; for though I am not quite sure

<sup>1</sup> Lorimer's 'Patrick Hamilton,' p. 240, note T.

that while the services of the Church were in Latin it was deemed necessary that each merchant-community should have a chaplain of its own nation, yet I find as matter of fact that the Scottish merchants had one at Bruges and at Middelburg, and that in Copenhagen they had founded an altar of St Ninian in the Church of Our Lady, and that one of the chaplains of the church, if not also of the altar, was a Scotchman. It is just possible that the Scottish merchants of Malmö may have followed the example of those in Copenhagen, and that Gau may have held an appointment as an altar priest in one of the churches of the city, as he afterwards held a chaplaincy at Copenhagen in the church where St Ninian's altar had been. At any rate we find that before the close of 1533 he was in Denmark, and had got such an accurate knowledge of the Danish language that he had translated and published a treatise of considerable length from Danish into his native Scotch. This was one of the treatises of Christiern Pedersen, above mentioned, termed 'Den rette vey till Hiemmerigis Rige,' which had originally been published by its author at Antwerp in 1531, when he was in exile there. For being a partisan of Christiern II., and somehow compromised in an attempt made to restore him to his throne, Pedersen had been deprived of his canony, and banished from his home. Taking shelter in the Netherlands with the exiled monarch and his adherents, he had supported himself by his literary labours, and in particular had prepared for the press an improved and more intelligible translation of the New Testament in the Danish language.<sup>1</sup> After the unfortunate attempt made by

<sup>1</sup> This, as well as his Danish Psalter and his 'Rette Vey,' was printed at Antwerp. The New Testament of 1524 bears the imprint of Leipsic.

Christiern in 1532 to regain his lost throne, and its sad end in his surrender to his rival and lifelong imprisonment,<sup>1</sup> Pedersen was permitted to return to Malmö, on coming under an engagement to be loyal to the reigning sovereign. He was not restored, however, to his canonry, and had to depend for a precarious support on his literary labours and the profits of his printing-press. He is believed to have brought from Antwerp the well-known printer, John Hochstraten, and in conjunction with him to have published quite a number of books which he had written or translated. Most of these were on the subject of religion, which he had so deeply at heart, some on the history of his native country, and two, at least, of which copies are preserved in the Advocates' Library, at Edinburgh, on Medicine.<sup>2</sup> These last were printed in the same year as Gau's work, and have the same device at the end—the figure of *Occasio*, with bald hind-head and one lock of hair in front; but instead of the usual motto, "Carpe diem, post occasio est calva," the two Greek words, *γνωθι καιρον*.<sup>3</sup> Gau may certainly claim to have exemplified this motto, for no more fitting time could have been chosen to prepare and print in the Scottish tongue a detailed account of the way of salvation, and the teaching deduced by the Reformers from the Scriptures, than the time when Alesius was preparing and

<sup>1</sup> 'Gerdesii Historia,' vol. iii. p. 390. Sleidan's 'History of the Reformation,' under the year 1559. Seckendorf's 'Commentarius,' Lib. iii. § lxxv. 9.

<sup>2</sup> In Ersch and Gruber's 'Encyclopädie,' he is characterised as "einer der bedeutendsten Gelehrten seiner Zeit, wissenschaftlicher und praktischer Theolog, aber auch erfahren in der Pädagogik, in der Geschichte, in der Philologie, in den schönen Wissenschaften, ja in der Arzneigelehrtheit."

<sup>3</sup> Sonnenstein Wendt informs us that the typography is in all respects the same as that of a Danish treatise of Pedersen, printed at Malmö in 1532. Though the engraved border of the title-page differs from that of Pedersen's 'Rette Vey,' printed at Antwerp, it appears to have been the same with that used in some other treatises printed by Hochstraten at Malmö in 1533.

printing his able defence of the right of the laity to read the Scriptures in the vulgar tongue. There can be no doubt that, notwithstanding the vigilance of their adversaries, some copies of both treatises were safely conveyed to Scotland, and in some degree contributed to that secret spread of the new opinions which certainly occurred during the later years of the reign of James V., and prepared the way, in the year after his death, for the concession of the right to read the Scriptures in a language understood by the people. No copy of Gau's book is now known to be extant in Scandinavia; and Wendt, the Swedish writer who first pointed out its relation to Pedersen's treatise, suggests that the entire edition may have been sent on to Scotland in some of the many ships which traded between Malmö and the Scottish seaports. It is natural to suppose that copies of the book would be reserved for distribution among the author's countrymen in Malmö and Copenhagen, and it is not more surprising that no copy should now be known to be extant there, than it is that only one is known to have been found in Scotland in the present century. From this fact, as well as from no reference being made to the author or his book by Knox or Calderwood or Spottiswood, one would almost seem warranted to conclude that, whether the whole or the greater part of the edition was sent over to Scotland, only a small part escaped the vigilance of the inquisitors, part being probably seized on the landing of the vessels, and part being recovered by the inquisitors after they had been for a time in circulation.<sup>1</sup>

<sup>1</sup> Christopher Anderson, in his 'Annals of the English Bible,' vol. ii. p. 407, has drawn attention to the fact that at the time (1526) when Tyndale's New Testament is supposed to have been first brought to St Andrews, Dundee, Aberdeen, &c., by vessels from the Netherlands, the Primate, James Betoun, was in disgrace with the ruling faction, and, disguised as a shepherd,

After this passing blink of sunshine on his path, the course of our author was again involved in obscurity, and we owe it entirely to the researches of recent Scandinavian writers that the obscurity has at last in part been dispelled, and some little light has been cast on his subsequent career. Even before his book issued from the press, Frederick I., who had favoured the Reformation, was removed by death. The bishops and the party among the nobles who favoured the old order of things were averse from recognising his eldest son (trained in Germany, and a known admirer of Luther and his teaching) as successor to the vacant throne. They therefore delayed for a time the election of a new king, and adopted various repressive measures against the preachers and adherents of the new faith. During the interregnum thus occasioned, another attempt was made by the partisans of Christiern II., who had always been more numerous among the common people than among the nobles, to secure his liberation and restoration to the throne. Led by the Count of Oldenburg, and supported by the Lubeckers and Hanseatic League, they had considerable success at first, and for two or three years managed to retain possession both of Malmö and Copenhagen. It was not till 1536 that Christiern III. gained possession of the latter city, and was able to restore peace and security to his kingdom, to humble the power of the old bishops, and to take measures for the organisation of the new Church.

was tending sheep on the hills of Fife. The fact is not so generally known that he was again in disgrace in the year when the treatises of Alesius and Gau issued from the press. Yet in the 'Diurnall of Occurrents,' p. 17, we read: "Vpoun the xix day of Aprile the 3eir of God MDXXXIII 3eiris James Betoun archbischope of Sanctandris subspiect of the cryme of leismaiestie was committed in keping to the erle of Rothes and to the bischope of Gal-loway, and all his servandis dischargit fra him exceptand tuelf maist necessar."

During these unquiet years it is supposed that Gau remained about Malmö, and that in 1536 he married a lady bearing the name of Birgitta, the daughter of one of its honoured citizens. But soon after, if not before, peace was restored to the kingdom, and the Church was organised by John Bugenhagen<sup>1</sup> (whom, at the request of the king, Luther had sent to counsel and direct in that work), our author is found at Copenhagen, holding an appointment as one of the chaplains or prebendaries of the Church of Our Lady;<sup>2</sup> and he continued to reside there for the rest of his days, cheered by the affectionate care of his wife, and the friendship of his countryman Machabæus, and the young Scotchmen his fame drew to the University of Copenhagen,<sup>3</sup> as well as of the many Scottish merchants in the city, and enjoying the respect of his fellow-chaplains and former fellow-labourers in Malmö. He is supposed to have died in 1553. His wife predeceased him in 1551, leaving a daughter seven years old, and the twins to whom shortly

<sup>1</sup> As set forth in the 'Ordinatio Ecclesiæ Danicæ' of 1537.

<sup>2</sup> The Vor Frue Kirke, or Our Lady's Church in Copenhagen, seems to have been the principal church in the city. Before the Reformation it had a staff of canons as well as vicars and altar priests. After the Reformation it had several chaplains or vicars, and the endowments of several of the altarges were appropriated in aid of the salaries of professors in the University, or in support of hospitals or other charities. A certain Petrus Scotus was a vicar in it before the Reformation, and Gau a chaplain after it. The revenues of the altarage of St Ninian, founded by the numerous Scottish merchants in the city, were ultimately transferred to the Hospital of the Holy Spirit. See Rördam's 'Kiöbenhavns Kirker,' pp. 206, 324, 370, "Samme aar [12th Sept. 1539] overdrog Tilsynsmændene ved S. Niniani Alter i Vor Frue Kirke, der var oprettet af de mange Skotter, som paa denne Tid opholdt sig i Kjöbenhavn al den Rente, Penge, Indkomst og Opgjæld, med Kalk, Disk og andre Klenodier, som Alteret havde haft til Helligaand's Hospital, mod at der skulde oprettes tvende Senge for syge af den Skotske Nation, som skulde holdes med Klæder, Mad, Oel og Rögt." The deed of transference is given at length in Hofman's 'Samlinger,' vol. x. p. 156.

<sup>3</sup> James Melville's father, and his pupil, young Erskine of Dun, studied under Machabæus. Melville's 'Diary,' p. 14.

before her death she had given birth. The funeral sermon preached for her by Bishop Peter Palladius is still preserved in manuscript, and an excerpt from it has been published by Rördam.<sup>1</sup> It is to this solely that we are indebted for the knowledge of these particulars about the later life of her husband. I subjoin the touching memorial in full.

*Concio funebris in funere Birgittæ uxoris D. Johannis Gau :  
Sacellani, D.*<sup>2</sup>

Charissimus meus comminister D. Joh. Gau vobis omnibus et unicuique seorsim gratias agit pro extremo hoc beneficio suæ demortuæ in Christo uxori exhibito. Salomon Proverb. ult. dicit "fallax est gratia et vana pulchritudo, mulier timens Deum ipsa laudabitur." Quæ ultima pars movet ut de sorore nostra,—quæ nunc ex divina clementia et bonitate reliquit hujus carnis ergastulum, et ad eternam requiem pro cordis desiderio ex hoc seculo migravit ad Dominum,—dicam id quod veritas ipsa postulat. Primum est, Malmogiæ nata ex honestis parentibus. Secundo, parva adhuc pietate didicit. Tertio, eam per omnem vitam amavit. Quarto, in ea ad extremum permansit constanter. Quinto, tandem tunc post communem crucem quam tulit cum exule suo marito his quindecim annis (ut est nostra corrupta natura subiecta cruci) cœpit post gemellos natos in ultimo puerperio gravissime laborare per septendecem integras septimanas in hunc usque modum. Sexto, morbum pientissime tulit, etiam cum præsentium summa admiratione, ut recte didicerat et ipsa illud Esaïæ: "In silentio et spe erit fortitudo tua." Item, "commenda

<sup>1</sup> 'Ny Kirkehistoriske Samlinger,' vol. i. pp. 683, 684, Kiöbenhavn, 1857.

<sup>2</sup> The first D. of course stands for *Domini*. The second D. might stand for *Doctoris*, were there any evidence that Gau, like Alesius, had taken that degree.

Domino vitam tuam," &c. Septimo, cum muliere Cananæa, "Miserere mei Domine fili David," semper clamavit. Octavo, aliquoties a domino Erasmo<sup>1</sup> communicata est cum summa gratiarum actione cœleste pignus accepit. Nono, rogavit maritum ut filiam septem annorum in timore Dei apud piam et honestam mulierem educari curaret; curam vero infantium Deo commendavit. Decimo, mulierem lecto astantem et recitantem Catechismum cum unica voce deerraverat eam mox informavit. Undecimo, astantibus et flentibus verba Christi dixit, "Nolite nunc super me flere sed super vos et peccata vestra. Ratio est: Transeo enim ex hac valle lachrymarum ad æternam vitam, quam promeruit mihi filius Dei Jesus Christus; sedete," inquit, "in pace." Duodecimo, cum vero sentiret horam extremam mortis adesse dixit, "Nunc morior." Respondit mulier astans, "Non morieris, sed transibis a morte ad vitam." "Hoc," inquit, "scio, et quid dico scio tandem, Amen." Ad Symboli recitationem respondit marito; quoties eam adhortati sunt primum ad patientiam, secundo ad fidem, respondit, "per Dei gratiam id fiat," et sic constans perstitit et cursum vitæ foeliciter consummavit, ut aliis in exemplum jure proponi possit juxta illud Salamonis: "Mulier timens Deum ipsa laudabitur."

Such are all the facts I have been able to glean about John Gau. We may say of him and of several of his fellow-exiles, as was once said of the missionaries of an earlier day: "They were not men of high commanding powers to make their names rise on all tongues, but they did their work faithfully, and effected results of permanent value 'in restoring and building up the Church.' Still more, they displayed anew

<sup>1</sup> Erasmus was one of Gau's fellow-chaplains in Our Lady's Church.



the attractive spectacle and teaching of a Christian life. That we know so little of men who were so signal benefactors of their own country and of other lands, is only what we have to lament in the case of those to whom the world has owed most. It is the law in the moral as well as in the physical world, that one sows and another reaps, and the seed which yields the golden ear has long died away unremembered before the gathering of the autumn sheaves."

Having said thus much of the author and his surroundings, it now only remains that I should give some account of his book. A single copy of it is all that is at present known to be in existence. This formerly belonged to Mr George Chalmers, and at the sale of his library was purchased by the late Mr W. H. Miller of Craigentenny, in whose collection at Britwell Court it is still preserved, along with many other rare Scottish books of the sixteenth century. The use of it was most kindly granted for the preparation of this reprint by its present possessor, Mr Christie-Miller, and at his request the transcription of it was intrusted to Mr Graves of the British Museum, who has compared the reprint with the original Scottish copy, and, along with Dr Gregor, has carefully revised the proofs. I have myself compared it with the reprint of Pedersen's Danish treatise, as well as with the old Scottish copy, and with the German, Latin, and English of Urbanus Rhegius, and with the early treatises of Luther which Pedersen utilised.

The old copy is a small octavo, and consists of 120 leaves unpagged, and signed A-P. The title-page has a woodcut border. At the top, Christ appears preaching to the people; at the foot, Christ sends forth the apostles to preach the Gospel. The Apostle Peter turns

himself towards Him with the keys in his uplifted right hand. On either side is a pillar. The colophon at the end three clover-leaves, and under these one clover-leaf, after which follow the words, as given in this reprint, p. 109, and on the other side of the leaf is the printer's device, described on p. xxi. As already mentioned, the book was set forth in the same year in which Alexander Alesius, in vindication of the right of the laity to read the Scriptures in their mother tongue, published his 'Epistola contra decretum quoddam Episcoporum in Scotia quod prohibet legere Novi Testamenti libros lingua vernacula.' Its main interest arises from the fact that it is, so far as known, the first formal exposition of the Protestant doctrine in the Scottish tongue, and that it appeared nearly nineteen years before the bishops of the old Church thought fit to sanction a similar treatise on the other side. Like the work just referred to, it is a catechetical treatise,—a simple exposition of Christian faith and duty—but meant to circulate freely among the laity, while the former was meant primarily for the clergy. Like some of the earliest of these, it is not in the form of question and answer.<sup>1</sup> It expounds in a familiar way the Ten Commandments, the Twelve Articles of the Apostles' Creed, the Seven Petitions of the Lord's Prayer, and the Angelic Salutation; but it does not, like the other work, give any formal exposition of the number and nature of the sacraments. It would be interesting to compare the two treatises, and to trace the points, both of resemblance and of contrast, between them; but it would extend this Introduction beyond

<sup>1</sup> Luther's, Calvin's, and Melancthon's Catechisms in their original shape were in the same form, though all were soon altered to the interrogatory form they now bear.

all due bounds to do so, and I must content myself with adducing one or two specimens of the resemblance in Appendix C.

Mr Chalmers, the former possessor of the old copy of the book, said of it:<sup>1</sup> "There is happily preserved the very first reforming treatise which was probably written in Scotland, upon the principles of Luther, before Calvin was known to fame. It is entitled 'The richt vay to the Kingdome of hevine,' &c. It was written by Jhone Gau, after the execution of Hamilton, which he feelingly deplores, and printed at Malmw by Jhone Hochstraten. . . . This is an elegant book. Had all been like this!" Regarding the work as an original one, Mr Chalmers naturally supposed it to have been written in Scotland; but from what has been said before as to Gau's history and the sources of his book, as well as of the acquaintance with the Danish New Testament and other foreign Protestant books which it exhibits, this supposition must now be abandoned. If its teaching, as he says, is upon the principles of Luther rather than on those of Calvin, it is at any rate decided and fully fledged Protestantism, and no mingle-mangle of the two opposing systems. The supremacy of the Holy Scriptures as the rule of faith and obedience<sup>2</sup>—the right of the laity to read them in their own tongue—the doctrines of the fall of our first parents—the corruption of our nature and its need of redemption<sup>3</sup>—the gracious provision of that redemption by the incarnation, work, and sufferings of the eternal Son of God<sup>4</sup>—the necessity of faith in Him, and of divine grace to produce it, and to change the heart and life<sup>5</sup>—the doctrine of justifica-

<sup>1</sup> 'Caledonia,' vol. ii. p. 616, note.

<sup>2</sup> Pp. 27, 28, 29.

<sup>3</sup> P. 44, &c.

<sup>4</sup> Pp. 25, 26, &c.

<sup>5</sup> Pp. 30, 31, 75.

tion by faith<sup>1</sup> and of sanctification by the Holy Spirit,<sup>2</sup>—are fully and clearly set forth, as well as the offices of the Redeemer as the Great Priest and King and only Head of the New Testament Church<sup>3</sup>—the true nature of binding and loosing therein<sup>4</sup>—the standing (and priesthood?) of all its true members—their power in loosing from sin,<sup>5</sup> and their mystic union with their Head<sup>6</sup>—and even that tenet to which the people of Scotland, in all subsequent times, have so persistently clung,—the right of every Christian congregation to choose its own pastor.<sup>7</sup> Not only is what its author deemed to be the truth of God on all these heads set forth, but the more prominent errors and corruptions of the day are noted and confuted, and traced to the author of all evil;<sup>8</sup> and in doing so pretty strong language is sometimes indulged in,<sup>9</sup> more akin to that of Knox and Luther than to that of Calvin, who is never more calm and guarded than in the statement of doctrines in his Confessions and Catechisms. In fact, the type of doctrine accepted by the Reformers of Denmark was more pronounced than that favoured by Melancthon at this date; and the Danish Confession of 1530, though distinctively Lutheran, expresses itself more decidedly than did that of Augsburg about the chief corruptions of the old Church. So much is this the case, that the author of the Latin version of it given by Gerdesius has toned down or omitted the strongest of the terms used in the German version.<sup>10</sup> It asserts the identity of bishops and priests, the priest-

<sup>1</sup> Pp. 30, 107, &c.

<sup>2</sup> Pp. 55, 107, 108.

<sup>3</sup> Pp. 35, 78.

<sup>4</sup> P. 62.

<sup>5</sup> Pp. 80, 81.

<sup>6</sup> P. 56.

<sup>7</sup> Pp. 59, 62.

<sup>8</sup> P. 28.

<sup>9</sup> Pp. 3, 4, 84, 104, &c.

<sup>10</sup> “Unwissend, blindt und abergläubig,” “unglaubigen und gottlosen Heuchler,” “Gottes-lästerliche Weise,” are examples of this. “Teufels Lehre” is almost the only strong expression represented by a Latin equivalent.

hood of all Christian men, and the importance of a godly discipline in the Church.

It was long supposed that the treatise of Gau was an original work — substantially, at least, the production of its reputed author. That evidently was the opinion of Mr Chalmers when he referred to it in his 'Caledonia,' and even of Mr David Laing at the time he published the extracts from it for the Bannatyne Club. Mr Sonnenstein Wendt, a Swedish writer of our own day, appears to have been the first to suggest that it was beyond all question a translation of the Danish work of Christiern Pedersen. This was in 1860, in an article on the "Reformers of Malmö;"<sup>1</sup> and the late Mr Bölling, of the Royal Library at Copenhagen, to whom Mr Laing, when he heard of this, had sent a copy of the extracts he had published, confirmed it. But it is only since Pedersen's Danish works were reprinted, and since this reprint of Gau's book has been put in type, that it has been possible to institute a full and exhaustive comparison between the two treatises. The result of this has been clearly to show that the Scottish treatise, if not always, as Wendt says, a literal, is pretty generally a close translation of the Danish one. At the same time not a few divergences occur throughout. The translator frequently compresses and occasionally extends particular clauses and sentences. He often adduces other or further Scripture proofs in confirmation of the articles of the Creed, &c. He has other brief additions—and two of considerable length, for one of which room is made by leaving out the corresponding paragraphs of the Danish treatise.<sup>2</sup>

<sup>1</sup> Om Reformatörerna i Malmö, in Rördam's 'Ny Kirkehistoriske Samlinger,' vol. ii.

<sup>2</sup> A translation of these passages, as well as of a passage omitted at p. 83,

Gau appears to me to have been acquainted with the German as well as with the Danish language. This is partly proved, as is also the great care with which he performed his task, by his substituting for the "Sabbath" of Pedersen the "Feiertag" of Luther, and by his occasional insertion of clauses which are found in the German of Urbanus Rhegius, but had not been transferred by Pedersen to his Danish version of it—as at p. 27, l. 20, "quihilk is the grund and vol"—*i.e.*, well; and at p. 56, l. 15, where the words "I sal spousz the with me," &c., which are left out in the Danish, are found in Rhegius. It is further proved by the use of Luther's writings in his concluding epistle. On one occasion he corrects both Pedersen and Rhegius by substituting, at p. 67, l. 9, Dioscorus for Diosterus.

On another occasion, however, he has either failed to translate accurately, or else has left uncorrected a glaring misstatement of a fact in Scripture history. He speaks at p. 36, l. 13, of "Nave the sone of Iosue," and not of "Iosue the sone of Nave" or Nun. The Danish "Nave sön Iosue" is, I am told by those who know the language better than I do, rather ambiguous, and might bear to be rendered Nave's son Iosue as well as Nave son of Iosue—and at any rate, the German, Latin, and English versions of Urbanus Rhegius all state the fact correctly. Again, at p. 52, l. 9, he cites the xxiii chapter of Augustine's treatise, "callit the cite of God," without mentioning the book (xxii) of the treatise in which the chapter is, while Pedersen specifies the book but not the chapter.

Yet with all these variations from Pedersen's Danish, it will be found in Appendix D. One section refuting at considerable length the old ideas about the Ave Maria is omitted by Gau, as is also the concluding prayer founded on Psalm xii. I have not deemed it necessary to lengthen the Appendix with either of these.

is astonishing how often Gau has contrived in translating to use a word cognate in derivation as well as in meaning with the Danish one. Through the kindness of Mr Law, I have been enabled to give in the glossary many examples of this—retaining generally the old form of the words used by Pedersen,—and to add to them other examples of the close affinity of the Danish and the Lowland Scotch. The form of many of the Scottish words found in the treatise differs considerably from that we find in contemporary treatises, and may have been affected by his residence in Denmark and among Scotchmen who had been long settled there. The frequent, indeed almost regular use of *w* for *u*, though occasionally it may be found in contemporary Scottish treatises, seems to me an undoubted imitation of the usage of Pedersen ; and so also is the frequent use of *v* instead of *w*, as *vay*, *vitnes*, *visdome*, *vritis*, &c. The use of such forms as *asz*, *usz*, *hasz*, *vesz*, *wezs*, &c., for *ass*, *us*, *hes*, *wes*, &c., has more affinity with the spelling in the early editions of Luther's German works than with that of the old Danish, at least as it is found in Pedersen. The word "forspeker," as applied to Christ, is most naturally referred to the German,<sup>1</sup> in which "Fürsprecher" is the *vox signata* in that signification ; and so also, possibly, may the words *vord*, *wordine*, *heil*.

Mr Laing<sup>2</sup> says that the introduction and conclusion of the treatise do not *of course* form any part of Pedersen's work. He infers that the former was primarily descriptive of Gau's personal experiences before he came to the knowledge of the truth—just as Sir J. G. Dalzell inferred that the words of the gude and godlie ballad,

"In prison for the veritie, ane faithfull brother made this sang,"

<sup>1</sup> The word, however, is not unknown in old Scottish.

<sup>2</sup> Knox's Works, vol. vi. p. 665.

showed that the Scottish poet must have been then in prison, whereas they are found, with the addition of the author's name, in the German hymn, which the Scottish poet merely translated.<sup>1</sup> In like manner there can be no doubt that though applicable to Gau's early experience, the introduction was primarily descriptive of the experience of Pedersen, from whose treatise Gau transferred it, or of that of Luther, from whose works Pedersen borrowed it. I think there is reason to doubt if even the conclusion—the epistle to the noble lords and barons of Scotland—is to be regarded as entirely original. The first part, treating of the shortcomings of the old priesthood, takes up a subject dwelt on by Pedersen and the Malmö reformers in their controversies of 1533, and the ideas are similar if the words are not. After this follows an explanation of the specific functions of the law and the Gospel, closely similar to that given in the 'Theses' of that Patrick Hamilton whose sad fate he had deplored.<sup>2</sup> Next a short account of the gradual revelation of the promise of redemption to Adam,

<sup>1</sup> Laing's 'Gude and Godlie Ballates,' pp. 40, 244 :—

"Hat Heinrich Muller gesungen  
In dem gefengnis sein."

<sup>2</sup> This, I think, will be evident to any one who compares the extract from these Theses given by Principal Lorimer, at p. 110 of his 'Memoir of Patrick Hamilton,' with the corresponding passages in Gau's epistle to the noble lords and barons of Scotland :—

|  |   |
|--|---|
| The law showeth us our sin, the Gospel showeth us remedy for it.           | The law schawis zou zour feiknes ye vāgel schawis to zow remeid, p. 105.  |
| The law is the word of ire, the Gospel is the word of grace.               | We . . . ar borne ye bairnis of ir . . . quhen ye law schawis to wīz our fine and condānatiōne it caufis wīz to dif-pair / bot we ar maid richtus quhen we belewe in ye word of grace ye vāgel, p. 107. |
| The law showeth us our condemnation, the Gospel showeth us our redemption. | Ye law is ye ministraciōe of onrest and deid / the vangel is the ministraciōe of liff and pece, p. 105.   |
| The law is the word of despair, the Gospel the word of comfort.            |   |
| The law is the word of unrest, the Gospel is the Word of peace.            |   |



Abraham, and David—manifestly founded on that given in Luther's preface to his German New Testament; and then, after various texts have been quoted as to the fulfilment of the promise and the nature of the promised redemption, the correspondence between Gau's epistle and Luther's preface to the Epistle of St Paul to the Romans in regard to faith and the fruits of faith becomes still more close.<sup>1</sup> The explanation of the righteousness of faith, and the illustration drawn from the case of Abraham, as set forth in Romans iv., are both found in Luther's

<sup>1</sup> To bring out this, it is only necessary to set the corresponding passages over against each other:—

## GAU'S EPISTLE.

Faith is noth ane vayne opinione or ane vauerād tbocht quhilk ony herād ye hiflorie of ye vāgel may haiff ye quhilk renewis noth ye hart nay caufis notht ane new liff nay hefz nay guid warkis or frwitis folouand efter / weray faith is ye wark of God in wfz throw ye quhilk we ar new borne be his halie fpreit ād ar maid new creaturs to God / Faith virkis throw lwiff (ād cane noth be ydil) as S. Paul fais in ye v c. to ye Gala. ād of it cūis guid varkis as guid frwit dwis of ye guid tre / ye mā quhilk hefz veray faith curis noth quhider guid varkis be cōmādit or noth / zei suppoz thair war nay law / faith caufis hime to virk throw lwiff godlie ād chriffine varkis / he quhilk dwis noth his varkis with ane godlie and quik lwiff he is zeit onfaithful / ād al his varkis ar bot fine faith is ane cōftant ād fwuer beleue of ye marcie of God to vřz quhilk is quik in ye hart ād wirkis michtilie and makis ye hart blith ād ioyful ād rafis it in fueit lwif to God and starkis ye hart yat it feris noth deid nay ony oder creatur this caufis ye fpreit of god quhilk cūis in ye hart throu faith / it cane noth be yat this faith be in ony bot guid varkis (or frwitis) man cū of it ficlik as heit procedis fra ye fyr / and the bemis fra ye fone.—Pp. 107, 108.

## LUTHER'S PREFACE.

Glaube ist nicht der menschliche Wahn und Traum den etliche fur Glauben halten (wenn sie das Evangelium hören) und wenn sie sehen dass keine Besserung des Lebens noch gute Wercke folgen . . . fallen sie in Irrthum.

Aber der Glaube ist ein göttlich Werck in uns das uns neu gebieret ans Gott (Joh. i. 13) machet uns gantz andere Menschen von Herten . . . und bringet den H. Geist mit sich. O es ist ein lebendig, geschäftig, thatig, mächtig um den Glauben dass unmöglich dass er nicht ohn Unterlass sollte gutes wirken. Er fragt auch nicht ob gute Werck zu thun sind? sondern ehe man fraget hat er sie gethan und ist immer im Thun. . . .

Wer aber nicht solche Wercke thut, der ist ein glaubloser Mensch und weiss weder was Glaube noch gute Werck sind.

Glaube ist ein lebendige erwogene Zuversicht auf Gottes Gnade, und solche Zuversicht macht fröhlich, trotzig und lustig gegen Gott und alle Creaturen welches der Heilige Geist that im Glauben.

Also dass unmöglich ist Werck vom Glauben scheiden in so unmöglich als Brennen und Leuchten vom Feuer mag geschieden werden.—Luther's *Vorrede*.

preface to that epistle, and substantially in the same form as in Gau. Great as were the services Pedersen undoubtedly rendered to Danish historical literature, and to the literature of the Danish Reformation, it is now generally admitted that he was more of a compiler than an original composer, fond of translating into his native language the writings of the chiefs of the German Reformation. It has long been known that the bulk of his treatise on 'The Right Way to Heaven' is simply a translation and extension of the 'Exposition of the Twelve Articles of the Apostles' Creed,' which was published by Urbanus Rhegius in German in 1523,<sup>1</sup> and was translated into Latin in 1527 and into English in 1548.<sup>2</sup> Brandt, who in our own day has re-edited his Danish works with such loving care, traces the other parts of this treatise to some of the earliest treatises of Luther in exposition of the Ten Commandments, the Creed, and the Lord's Prayer. These in 1520 were combined and abridged in his 'Kurze Form der Zehen Gebote, des Glaubens und des Vater Unsers,' which, though not in the form of question and answer, may be said to form the groundwork of his later Catechisms. Some years after, he or his friend Justus Jonas published 'Ein Büchlein für die Layen und Kinder,' which was an elementary reading-book as well as a prayer-book and manual of religious instruction. It follows the previous manual closely in its exposition of the Ten Commandments and of the Creed, but inserts before its exposition of the Lord's Prayer simple morning and evening prayers,

<sup>1</sup> 'Die Zwölff Artickel vnsers Christlichē glaubens mit anzaigūg d'hailigen geschriff̄t Dariñ sie gegründet seind.' Small 8vo. Augsburg, 1523.

<sup>2</sup> 'A Declaration of the twelue articles of the christen faythe with annotations of the holy scripture where they be grounded in. By D. Urbanum Regium.' Small 8vo. London, 1548.

graces, &c. ; and then in exposition of the Lord's Prayer embodies the conversation or disputation found at p. 97 of Gau between God and the soul, which is supposed to have formed the groundwork of one German hymn and to have suggested the idea of some others.<sup>1</sup> The introduction, exposition of the Ten Commandments, and section "off the halie Chrissine faith" (pp. 3-26), Brandt traces back to Luther's 'Kurze Form.' The exposition of the Creed and the first of the two sections "of faith" (pp. 27-76) he traces to the treatise of Urbanus Rhegius mentioned above ; the second section "of faith" and the sections on the three parts of the faith (pp. 76-81) to Luther's 'Kurze Form' ; the sections introductory to the Lord's Prayer (pp. 82-85) to Luther's 'Auslegung des Vater unsers für die einfältigen Layen,' 1518 ; the exposition of the seven petitions of the Lord's Prayer (pp. 85-97) to Luther's 'Kurze Form.' The disputation upon the Pater Noster (pp. 97-101) may be traced to Luther's 'Bedebog' of 1520 or to the 'Büchlein für die Layen und Kinder,' and the exposition of the Ave Maria to Luther's 'Bedebog.'<sup>2</sup> Some of these treatises of Luther and also the treatise of Rhegius are said to have been translated into Danish a few years before Pedersen revised and incorporated them into his 'Rette Vey.' These, in part at least, were the work of Paulus Eliæ or Eliesen, who in the outset bade fair to be the Reformer of Denmark ; but as the work progressed he became dissatisfied with it, and finally cast in his lot with the friends of the old order of things, and sturdily defended their views.

<sup>1</sup> More than one "Gespräch Christi und des Sünders" is given in Wackernagel's 'Kirchenlied,' No. 245, 699, &c. Witzstadt's hymn, "Von dem streyte des fleysches wider den geyst," is translated in the 'Gude and Godlie Ballates' as "ane sang of the flesche and the spirit."

<sup>2</sup> Brandt's 'Christiern Pedersen's Danske Skrifter,' vol. iv. p. 597.

The prayers referred to at p. 84, as deemed of special value by many in the old Church because of the privileges attached to the saying of them, are all to be found in the 'Tidebog,' which Pedersen, who "traistit mekil of siclik orisons in his ald blindnes," published at Paris in 1514, and which is reprinted in vol. ii. of his 'Danske Skrifter.'

The 'Hortulus Animæ' and the 'Paradisus Animæ,' mentioned at p. 3, are but imperfectly described by Pedersen's modern editor. The following careful account of them has been kindly sent me by Mr Graves: The 'Hortulus Animæ' was printed many times, both in Latin and in German. The first edition was issued from the press of Wilhelm Schaffener at Strassburg in 1498, in 8vo. It bore the title, 'Ortulus Anime,' and was illustrated with woodcuts. (See Hain's 'Repertorium Bibliographicum,' 8936, and Panzer's 'Annalen,' i. 62, 35.) It is not in the British Museum, but there are in the Museum two editions printed at Strassburg two years later, both in 8vo and with woodcuts. One 'Ortulus Anime' was printed by Schaffener, with colophon dated 15th March 1500; the other 'Ortulus Anime, cum oratiunculis aliquibus super additis, que tamē ī prioribus libris non habentur,' was printed by Johann Grüninger, 31st January 1500. Both are in Gothic type.

The 'Paradisus Animæ' appears to be the 'Orationale Paradisus Anime nuncupatum,' printed by Jacobus de Pfortzheim at Basle in 1498, in folio. (See Hain, 12,028, and Panzer, i. 185, 231.) There is also 'Der seelen Paradiß,' printed at Strassburg by Matthias Schürer in 1510, in folio. The latter is in the British Museum, but not the former.

The 'Passionale Sanctorum' and the 'Legenda Sanctorum,' referred to at p. 4, are too well known to stand in need of

formal description. The 'Saulis Traist,' also referred to there, Brandt is disposed to identify with the German prayer-book described by Riederer, ii. 157, under the name of 'Salus Animæ,' and printed at Nürnberg in 1503. I have myself a copy of 'Anthidotarius Anime,' printed "Lugduni apud Jacobum Giunta, 1542," which contains all the prayers referred to at p. 84.<sup>1</sup>

The text of this reprint has been carefully and repeatedly compared with that of the old copy, and it is hoped will be found a literal reproduction of it, with the single exception that manifest errors of the printer have been corrected and the erroneous readings given in the lower margin of the page. Most of these errors were manifest on the most cursory examination of the old copy. Others of them could only be pronounced on with confidence after it had been compared with the Danish—as on p. 26, l. 21, "*the willis*" for "the dewillis"; p. 33, l. 17, "*lanne*" for "lamme"; p. 74, l. 16, "giff ye *trow that I am he*" for "trow *not* that," &c. It was in this way also that various Scripture references erroneously cited were corrected, especially those on page 42, l. 7, which in the old copy are all referred to Isaiah, whereas only the first five are from Isaiah and the rest from Jeremiah. To another reading at p. 31, l. 9, which is evidently corrupt, but can only be conjecturally amended, attention will be fully

<sup>1</sup> At p. 46 reference is made to a hymn which "the haly kirk singis." Whether the words "Christ is rissine wp fra deid" be the first line of any Scottish hymn existing at that early date I cannot say, but the Danish words of which they are a translation, form the first line of the old Easter hymn as it is given in the earliest Danish hymn-books:—

" Christ stod op aff døde,  
 Frelste all werden aff nöde,  
 Thÿ naa wÿ alle glade wære,  
 Christ loff med heder oc ære,  
 Kyrioley."

drawn in Appendix F. The Psalms are generally designated by the numbers they bear, not in the Hebrew and in our authorised version, but in the Vulgate ; and the citation of passages from the Old Testament is also at times made from it. Those from the New Testament are more generally taken from the Danish or Tyndale's or Luther's version. But they are so numerous, and are cited in such different forms at different times,<sup>1</sup> that to deal with them in detail would require a separate introduction almost as lengthy as this. That is a task which may fairly be left to those to whom the Society shall intrust the work of constructing from the citations in this and other early Scottish treatises its proposed Scottish Bible.

The best thanks of the Society are due to Mr Graves of the British Museum and Dr Gregor, who have done so much to lighten my labour in revising the proof-sheets, and to the latter for supplying a table of Scripture citations ; to Mr Law of the Signet Library, for kindly preparing the glossarial index and table of contents ; to Mr J. M. Anderson of the St Andrews University Library, for the great assistance he has rendered to me in tracing the history of Pedersen, and in consulting various Danish histories ; as well as to Professor Franz Delitzsch of Leipzig, Dr Oscar von Gebhardt of Berlin, Professor Stephens of Copenhagen, Mr Clark of the Advocates' Library, Mr Dickson of the Register House, Edinburgh, and the Rev. Dr Milne, Perth, for valuable assistance in points of special difficulty.

ALEX. F. MITCHELL.

*April 27, 1888.*

<sup>1</sup> Thus Matt. xvii. 5, as cited at p. 29, agrees *verbatim* with Tyndale's version, but as cited at p. 109 it varies from it.

## APPENDIX TO INTRODUCTION.

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### APPENDIX A.

#### LETTERS OF DR MILNE AND MR FITTIS AS TO GALLS OR GAWS OF PERTH.

MY DEAR PROFESSOR MITCHELL,—I regret that I can ascertain nothing regarding "John Gaw," or his connection in early life with Perth. I have consulted Mr Fittis, who is well informed, and a copious writer on our local antiquarian matters, but, as you will see from his note enclosed, he is unable to furnish any information.

At one time or other I have read over most of the pre-Reformation documents extant among us—charters given in favour of, or granted by the old religious houses, altarge foundations, &c.—and taken notes of them, but I have not come across the name in any memorable form.

It only occurs—so far as I have been able to trace—in some old rentals, which were given in by altarge chaplains conformably to an order of the Provost, Bailies, and Council, A.D. 1569. In one of these, "James Gall's land on the north side of Northgate," is mentioned as paying 13s. 4d. annually to St Thomas's altar in the parish church. Similarly, in the rental of "Our Lady Presentation Altar," 40s. is mentioned as payable "out of the land lying on the north side of the Northgate, in Arnott's Close, now *John Gaw's* land." The property appears to have continued in the family for a time. A revised rental-book, A.D. 1661, refers to that "midland on the west side of Arnott's Close, sometime pertaining to umquhile *Robert Gall*." Arnott's Close was a principal mercantile quarter of the town in those days.

In a rental of the "confraternity altar" mention is made of "*Bernard Gaw's* land" in the Meal-Vennel.—Believe me ever, yours very truly,  
ROBERT MILNE.

REV. AND DEAR SIR,—I am sorry that I am unable to throw any light on John Gaw or Gall. He is mentioned incidentally in the Notes to M'Crie's 'Knox' (edition edited by his son), p. 323; but nothing is said as to his Perth connection. Gaw or Gall was once a rather common surname in Perth, and especially in the Muirton of Balhousie, during the seventeenth and eighteenth centuries. Mr John Gall, younger, merchant in Perth—the hero of the "Muses Threnodie"—may have been a descendant or relative of John. Curiously enough, Alexander Gall, brassfounder, lives at 5 Skinnergate—

at the west entrance of the Old Ship Close—and claims to be descended from the old Galls, but can tell nothing about them.—Yours faithfully,  
 ROBT. SCOTT FITTIS.

In Parker Lawson's 'Book of Perth,' p. 166, under date 10th January 1586, mention is made of Margaret Gall. At p. 93 of Maidment's 'Chronicle of Perth,' under date of 9th December 1623, mention is made of the death of Andrew Gall in Muirtown; and at p. 46, under date 9th June 1657, of the death of Patrick Gall.

After the above notices of the Gaws of Perth were in type, Mr Dickson, of the Register House, most kindly sent me the subjoined notices relating to one or two persons bearing the name of Alexander Gaw, and living in the first half of the sixteenth century, and possibly connected with Perth. The first of these notices relates to an Alexander Gaw who was chaplain at Finhaven from 1499 to 1513, and whose salary, allowed by the king out of the "burgh fermes" of the town of Forfar, is regularly entered in the Exchequer Rolls of these years. The following is the first entry:—

"Compotum ballivorum burgi de Forfar redditum apud Edinburgh per Jacobum Graunt, unum eorundem, sexto die mensis Julij anno Domini, etc., quingentesimo primo, de omnibus receptis suis et expensis per firmas burgales dicti burgi a die octavo mensis Novembris anni Domini, etc., quingentesimi usque in diem hujus compoti. . . .

"Idem onerat se de viijlī. xijš. iiijđ. per firmas burgales dicti burgi ex assedatione domini regis facta communitati ejusdem in feodo ab antiquo de duobus terminis hujus compoti.

"De quibus allocantur compotanti per solutionem priori de Restinot percipienti annuatim quadraginta solidos de dictis firmis. . . . xlš.

"Et capellano, celebranti in Fynevin, percipienti annuatim decem marcas ad manus proprias ex tollerantia domini regis per antiquam infeodationem, domino Alexandro Gaw capellano per suas literas fatente solutionem de anno compoti et anno elapso vjllī. xijš. iiijđ." —(Excheq. Roll., No. 320.)

The last entry in which the name of Alexander Gaw appears is the account of the bailies of Forfar for the period from 24th July 1512 to 13th July 1513. In the following account, rendered 12th July 1514, John Michelson takes his place, and continues to hold it till 1523-24.

The other notices are from a protocol book of Alexander Gaw, kept between the years 1538 and 1558. "The interval between the Alexander Gaw of the Exchequer Rolls and him of the protocol book," Mr Dickson says, "is considerable, but still not sufficient to show that they were different persons, apart from other evidence on the subject; for the book in question is in a small cramped hand, such as to suggest it may be that of an aged man. Of course, if the Gaw of Fynhaven and of this book are one and the same, he must, ere the book was finished, have been upwards of 80 years of age." He was not only connected with the county of Perth, as chaplain at Abernethy,



but also apparently with the city of Perth. He seems, from the entries subjoined, to have been an admirer of those books of devotion of which our Gaw confesses he was also fond in the days of his "ald blindnes"; and the form of several of the Scotch words in the last of the notices has a close resemblance to that used by our author—as *nyht* for "nicht," *writ* for "writ," *witnes* for "witness," *Pertht* for "Perth," &c.

(On fly-leaf at the beginning of his Protocol.)

I. H. S.

Aspice qui transis mea vulnera rubra cruore,  
 Vulneror in capite spinis, palmis pedibusque,  
 Affigorque cruci clavis, cum corde sarissa  
 Perforat atque latus, fluxere latex cruor una,  
 Et maduere crucem stillantia vulnera totam,  
 Et viles inter tanquam fur pendeo fures,  
 Blasphemor verbis, et pocula fellis amari  
 Labris apponuntur, et fel potare negabam,  
 Finis amarorum Eloy dum clamo, caputque  
 Inclinans animam Patri sic spiritus exit,  
 Celi sub centro quis corpore viderit uno  
 Tot tormenta simul tantos remanere dolores.

Q.<sup>1</sup> GAW. Laus Deo nostro.

Libellus prothogollorum Domini Alexandri Gaw  
 Notarii publici sequitur signum ejusdem.



<sup>1</sup> Quoth.

(Protocol Book, fol. 26.)

*Quedam pene Domini nostri Jhesu Christi citra omnia vulnera  
ejus sequuntur.*

Preputium simul exilium, cedem puerorum  
Linguo, famemque sitim, sudores, frigora, verba  
Acria cum colaphis, lapides, iter atque labores,  
Triste cor et fletus, derisus, probra, procellas,  
Imbres et ventos, jejunia, demonis artem,  
Actus orandi vigiles, miracula spreta,  
Tedia, pauperiem, pensi vilipendia furis,  
Fellis amarores, blasphemantes stolidosque,  
Sepe sibi angores generantem plebis amorem,  
Membra fatigata, Deus erumnas reliquasque  
Humanas Domino non aptas sic quotiesque  
Passus est pro nobis, ter denis, et tribus annis.

Numerus vulnerum Crisi sequitur

Quinquies M | c quater | bis terdecies | quoque quinque <sup>1</sup>  
Pro nobis Christus vulnera pertulerit.

Heu quare peccavimus cernentes Christum creatorem et redemptorem nostrum tot penas et vulnera pro nobis patientem, cum scriptum sit, Serviamus illi in sanctitate et justitia coram ipso omnibus diebus nostris.

Q.<sup>2</sup> GAW, vicarius pensionarius de Abirnethy, anno 1545.

(Protocol Book, fol. 27.)

9 die mensis Junii 1552, befor thir vitnes Wilyam Pitcarn, Schir Robert Laing and Wiliam Bykartoun byndis thaim be the faith in thair body to deliver agane to Schir Alexander Gaw his airis a[n]d executouris and assignais his buik callit Ortus vocabulorum at Youl nyht the dait heirof. In vitnes heirof we have subscrivit this vrit wyth our hand, yeir, day and vitnesis abone vrytyn.

Gaw receipt librum vocat-  
um Vocabulorum ortus sic sua  
subscriptiōne testante.

Gaw notarius subscripsit.

JOHNE RAMSAY of Corston,  
with my hand.<sup>3</sup>

WALTER BAWARD,<sup>4</sup> burges  
in Perth.<sup>3</sup>

In all probability it is this Alexander Gaw who appears as a witness to several charters in the Register of the Great Seal, and who, along with Sir David Lindsay and others, witnessed the execution by the Bute pursuivant of a summons at the cross of Cupar-Fife in 1543. See Thomson's 'Acts of Parl.,' vol. ii. pp. 428, 438.

<sup>1</sup> According to another medieval legend, however, it was revealed to St Birgitta, Queen of Sweden, by our Lord Himself, that the number of His wounds was "quinque millia, quadringenta et octoginta."—'Anthidotarius Animæ,' fol. l.

<sup>2</sup> *I.e.*, quoth.

<sup>3</sup> Autograph signatures.

<sup>4</sup> Balvaird.

## APPENDIX B.

The early commerce of Scotland was no doubt principally carried on through the towns of Dieppe, Rouen, and Rochelle, in France; Bruges, Antwerp, and Middelburg, in the Low Countries; and with certain of the towns of the Hanseatic League. But from the time of Alexander III. onwards, friendly commercial relations were maintained also with the Scandinavian kingdoms. After these had come under one sovereign, the ancient league was renewed by Eric and James I., "giving mutual freedom of trade in parts formerly frequented." The ancient league was again renewed between Christiern I. and his son-in-law, James III., and once more between King John and his nephew, James IV., who, as is stated in the Introduction, took a keen interest in his uncle's affairs, and was ever ready to assist him by his counsel in negotiations as by his forces in his wars, and especially in his troubles with the Swedes and the Lubeckers. We have no details as to the contents of these ancient treaties, either in the Acts of the Scottish Parliament or in the published letters of the Scottish kings—and, in fact, the history of Scottish commerce in early times remains yet to be written; but we can hardly doubt that the treaties would, if I may use a modern expression to describe an ancient fact, contain the most favoured nation clause. Though the Scottish treaties have not, so far as I know, been preserved, the treaty entered into between King John of Denmark and Henry VII. of England has been engrossed in Rymer's 'Fœdera,' vol. xii. pp. 381-387; and we cannot doubt that the privileges conceded to the subjects of his nephew would be quite as large as those conferred on the subjects of Henry. But this treaty not only confers on the English the right of trading with the Scandinavian kingdoms and with Iceland, but allows them to hold lands and buildings, and to elect governors and aldermen of their own nation in certain seaports—among which Bergen, in Norway; Lund or Malmö, and Landsrona, in Scania; and Dragor or Copenhagen, in Zealand, are specified. Modern Danish scholars express doubts whether, in the early part of the 16th century, any nation, save the German as represented by the Hanseatic League, was organised as a distinct community at Malmö. I think they have failed to give due weight to the fact that both King John and Christiern II. were often at strife with the Lubeckers and the League, and might have good reason for wishing that England and Scotland should be encouraged to trade directly with their subjects rather than through the mediation of the Hanse merchants, as had been permitted in times when the Hanse League was less ambitious in its aims. If the treaty with Henry VII. does not suffice to prove that the English at Malmö had organised themselves as a distinct community, it proves at least that they were authorised to do so. I cannot doubt that the case was

similar with the Scotch. I subjoin one or two of the clauses of the English treaty :—

“Etiam quod ipsi mercatores et legii Regis Angliæ possint et valeant omnes terras loca et tenementa sua . . . in civitatibus Burgeni in Norwegia, Lundensi, et Landscrona in Scania . . . libere habere et tenere sibi, heredibus et assignatis in perpetuum. Item quod mercatores . . . personas certas, sufficientes et idoneas in gubernatores seu oldermannos inter se ad eorum libitum eligere et obtinere valeant ita quod gubernatores hujusmodi . . . partem habeant et auctoritatem statuta condendi, omnesque et singulos mercatores Anglicos et alios quoscumque de Anglia . . . regendi et gubernandi,” &c., p. 384. “Item quod mercatores de Anglia . . . in civitatibus, oppidis sive villis per nos assignatis, videlicet civitate Haffniensi, Malmogensi, Landzskrone possint et valeant suos negotiatores et fautores ordinare et deputare, qui possint commodum et utilitatem aliorum mercatorum de Anglia in locis prædictis non existentium procurare pannos integros vel medios vel cum divisione ulnæ vendere et libere permutare,” &c., p. 385.

## APPENDIX C.

### RESEMBLANCES BETWEEN

#### GAU'S RICHT VAY AND HAMILTON'S CATECHISM.

Quhou man finnis aganis the first command? Thay fine, &c., quhilk wfs wich craft . . . or takis confal at thayme quhilk wfs ficlik / alfua thay yat wfs writine letters trowand thairthrou to faiff thair liff in vater land or in batel or in ony oder neid . . . Thay that rewlis thair liff and warkis efter fpecial dais . . . thay that markis or chermis thair felf or beiftis / or bindis herbis or writings or ony oder thing apone thayme . . . that tempis god and giffis thair felf wilfullie to ony parel without ony neccesfite / and alfua thay quhilk ar pridful of thair wifdome . . . or of thair richtufnes or guid lif / thay that honours god alanelrie for temporal guidis.—P. 12.

Quha brekis this first command? quhasaevir usis wiche craft . . . or traistis in thame or seikis thair help . . . quhasa lippinnis thairself or thair beistis or geir aganis fyre watter swerd noysum beistis with certene takinnis or writingis superstitiously . . . that superstitiously observis ane day mair than ane other . . . that tempis God and expones thair bodie and saul to perrel quhen thai may help thameself be uther lauchful menis and wayis . . . quha presumis of thameself ony thing . . . or makis a vant of thair wisedome or rycheousnes quha wyr-schippis or luffis God allanerlie for temporal geir.—Pp. 49, 50, 'Oxford Reprint of Hamilton's Catechism.'

#### *Against the 2nd Command.*

Thay that fweris lichtlie without neccesfite . . . Alfua thay quhilk fweris be ane ewil wfz / . . . as dois the ypocritis and the pharesians quhilk haldis thaimse felf halie wtuertlie befor men / and thinkis yat thay dw better na oders.—P. 13.

Thai that sweris be the name of God fulehardelie nocht taking tent of ane evil use . . . thai that avantis or prysis thameself . . . as did the pridful Pharesiane.—P. 63.

*Fourth (Fifth) Command.*

They fine aganis this command quihlk lichtlis thair fader and moder and thair pwir frendis for powerte or feiknes and wil nocht help thayme with meit ād claith and oder neidful thingis in thair necessite / and specialie thay yat bānis or wil nocht heir thaim na thoil of thaim . . . alfua thay that honours thayme nocht fupos thay dw to thaim onricht.—P. 14.

Thai brek this command that thinkis schame of thair natural fader and mother for thair povertie seiknes or mischance. Thai that denies thair necessarie sustentation to thame of meit and cleyth or harborye in tyme of thair mister. Bot maist of all thai brek this command quihlk bannis thaim . . . and obeyis thame nocht. Alsua thai that tholis nocht thair fader and mother suppose thai do thame injuris and be cummersum.—P. 81.

*Fifth (Sixth) Command.*

They fine agane this cōmand quihlk beris ir and hetrand aganis thair nichtburs . . . alfua thay quihlk fais to thair broder wordis of ir . . . as fwil or ony siclik manifest ewil wordis or bannis or bakbitis or leis apone ony man or voman . . . Thay that prais nocht to God for thair inimis and dois noth guid to thayme for ewil quhen thay haiff necessite / . . . Thay that ar difpleit of thair nichtburs or inimis weil fair or ar blith of thair aduerfite / . . . thay that caufis difcord . . . Thay that wil nocht agre thayme quihlk ar inimis and stop striff pleis and crabines and diffentione quhair thay cane.—P. 15.

Thai brek this command that flytis and fechtis with thair nychbour, quha sayis ony words that cummis of unlauchful ire and crabines, quha callis ane uther fuile of malice or says ony injurious wordis to him, nyknamis, banning, backbyting or scorning . . . will nocht pray for thair enemies, luffis thame nocht or helpis thame nocht at the lest in tyme of thair extreme neid . . . quha invyis thair nychbouris gud fortune quha sawis discord and fosteris it, quha rasis pley amang nychbours, alsua thai that may mak concord amang nychbouris or betuix fais and dois it nocht.—P. 86.

The first tabil of Moyfes contenit the iii first commandis of god writine in it the quihlk leris al man and voman quhat thay awe to god / . . . This first cōmand leris al man and voman quhou thay fal haiff thayme inuertlie in thair hart to god / . . . This ii cōmand leris euerie man and voman quhou thay fal haiff thayme to god wtuertlie in thair wordis / . . . This iii command leris euerie man and voman quhou thay fal haiff thayme wtuertlie in thair wark / That is in the feruice of God.—Pp. 8, 9.

The first table of Moyfes contenis three commandis quihlk schawis us the dewtic or service quihlk we aucht to God in our hartes, our wordis and dedis.—P. 37.

As the first command techis the hart, the secund command the mouth, sa the thrid command techis the outward memberis how thai suld haif thameself in the rycht worshipping of God.—P. 66.

In the Introduction which I wrote to Mr Paterson's reprint of this Catechism, I stated that there were then resident in St Andrews, and high in the favour of the Primate, two English refugees who had conformed to the changes in religion made under Henry VIII., but had refused to conform to those made under Edward VI.; and that probably we owed to the fact that they had helped in the preparation of the Catechism, certain extracts taken from Henry VIII.'s 'Necessary

Doctrine of a Christian Man.' The names of the two Englishmen were Dr Richard Marshall, probably the same who had been prior of the Blackfriars' Monastery in Newcastle; and Dr Richard Smyth, who had disputed at Oxford with Peter Martyr, and was afterwards to dispute there with Bishop Ridley, and who is said to have vacillated for a long time between the two systems. This appeared to one of my critics to be a plausible conjecture, but nothing more. I am glad to be able now to add something more, which I am sanguine will satisfy most, at least, that Dr Richard Smyth at any rate had not a little to do with the preparation of this Catechism, and, possibly, with its type of doctrine. Appended to an early edition of Martyr's rejoinder to Smyth's reply to his book on the marriage of priests, are three documents bearing on the vacillation of Smyth. The first is the testimony of one who heard him lecture in the theological school at Oxford, in the presence of Bishop Latimer, on Romans v., and teach "ut sola fides, sine ullis operibus, sine ullis meritis nostris, imo (inquit) si Latine liceat ita dicere, solissima et unissima fides justificet." The second and third contain two of the three letters he wrote from St Andrews to Archbishop Cranmer, in the last of which he implores that he may once more be taken into favour, promises to conform to the doctrine then received so far as his conscience will allow, and adds, that if he remain longer in Scotland, he will have, in the course of the next few months, to write an answer to Cranmer's book on the Lord's Supper, and "librum alium locorum communium contra omnia dogmata quæ nunc in Anglia, regiæ majestatis auctoritate, recepta sunt, quod salvâ conscientia facere non possum." "Quapropter," he pleads, "obsecro dominationem tuam, per amorem Dei, effice ut redeam domum quam possis citissime." The letter is dated from St Andrews, on the 14th February; the previous one, which is very similar, and is given in the Appendix to Strype's 'Memorials of Cranmer' (lxi.) as well as by Martyr, bears the date of 11th February; and the first, which is not known to be preserved, was written ten or twelve days before. Certainly Dr Smyth must have been reluctant to face the work his Scottish patrons were then pressing on him. But his importunate letters were unheeded by the English archbishop; and, notwithstanding his professed scruples of conscience, he seems to have set to his task without much delay. Before the close of the year (1550) his reply to Cranmer's book on the Lord's Supper appeared; and soon after its close, a catechism, with "common placis ordourlie intraittit," was laid by Archbishop Hamilton before a council of the Scottish Church, and approved by them, and in 1552 it was printed at St Andrews. If this was not the other part of the task Dr Smyth expected to have imposed on him, his patrons must either have relieved him of it or have allowed his work to remain unpublished. But the large extent to which its materials were taken from previous treatises, and from treatises more likely to be familiar to an English-

man of the school to which Smyth belonged than to a Scotchman,<sup>1</sup> seems to me sufficient, in conjunction with his letters, to show that he at least must have been one of those chiefly concerned in the preparation of the Catechism, though Wynram, or some other St Andrews man who sympathised with his opinions, probably revised it, and arrayed it in a pure Scottish garb.

## APPENDIX D.

## PASSAGES OMITTED IN EXPOSITION OF ARTICLE X. OF CREED.

P. 59, l. 30.—“Our Lord said these words to all Christian men that they should have power to remit and forgive sins. He said them not merely to priests and monks, as many have hitherto taught and said. This our Lord Himself proves, who straightway in the same chapter speaks of a king who had many servants,” &c.

P. 60, l. 22.—“Our Lord said these words not merely to priests and monks, because there were then no priests and monks. Nor did He say them only to the apostles and disciples, but to all Christian men who then were and since have been and who shall come hereafter till the day of judgment.”

P. 60, l. 25.—“Priests or monks are not here spoken of (that they should pray more than others), but all Christian men.”

The material from ‘Our Saviour,’ l. 1, p. 61, to l. 18, p. 62, is not in Pedersen. The following is the passage in his book :—

“St Peter was neither priest nor monk who said this. But he was a poor unlettered fisherman. He said these words on behalf of all Christian men. How often they should forgive each other their sins and faults. He said this not of himself or of apostles, priests, or monks. Because there were then no priests nor monks except Pharisees and Hypocrites, who were the Jews’ priests. And our Lord rebukes them everywhere in the Scriptures, and promises them all evil and condemnation. And he says always to them, Woe be to you Pharisees and Hypocrites and Scribes, as St Matthew writes in his

<sup>1</sup> I refer especially to the Latin treatises of Richard Rolle of Hampole, ‘The Bishops’ book; or, the Institution of a Christian Man’; ‘Henry VIII.’s Book; or, the Necessary Erudition of any Christian Man’; and Cranmer’s ‘Homily of Faith.’ Perhaps the Cologne ‘Encheiridion’ should be included in the list, though it was not unknown in Scotland. Henry VIII.’s copy of this last is still preserved in the British Museum, with particular phrases and sentences underlined in red ink in the way Cranmer is said to have marked passages in books to which he wished to draw the attention of his royal master. Smyth was one of those intrusted with the preparation of the Bishops’ book, and may have been a member of the Convocation which sanctioned the king’s book.

xxiii. c., and St Mark in his xii., and St Luke xi. c. The Jewish priests, who then were, could not remit sins, because the law could not remit them, as it stands in the whole epistle to the Hebrews. Because God's Son must in the end come to remit sins, who was the true Lord and Priest, and He made all good Christian men to be kings and priests with His holy blood, death, and passion, as St John says in his Revelation, and St Peter in his first epistle, in the ii. chapter. Our Lord Himself says to all Christian men, Ye are a chosen race, a royal priesthood, and a holy people, and the heirs of the eternal kingdom. Hereby it is clearly enough shown that all good Christian men are priests, and must forgive and remit sins with God's Word as frequently and often as any one sins and deems it to be evil from his heart, and has repentance and contrition therefore, and will amend himself."

Section in Pedersen's book following immediately after that ending with page 83, and before that beginning on p. 84 of Gau's treatise:—

"Here shall every one notice that the outward prayer happens in three different ways—

"First, from obedience, after which priests and monks sing and read, and likewise virgins and nuns in cloisters, and in the same way they who have received set reading as duty and penance, and read it on that account. In such reading is obedience the best, and it is almost equal to a second work or deed which happens from obedience if it otherwise happens from a simple intention of dutifulness, and not for the sake of reward, praise, or honour. Because there is so unspeakably great grace in God's Word that when any one prays with the mouth without the intention of the heart for the sake of duty, then it is pleasing to God, and makes the devil sorry.

"In the second manner, outward prayer happens without obedience, with unwillingness and with dislike, and for the sake of money, reward, honour, commendation, praise, and recompense. Such prayer were better let alone than made. Yet they receive here in the world their reward therefor with temporal goods and money, reputation and honour, like as God is wont to reward some of His servants here in the world who serve Him for money, reputation, and honour, and great recompense. But he rewards His true servants eternally in the kingdom of heaven with everlasting pleasure and joy.

"In the third manner, outward prayer happens with the heart's desire and intention. And the outward appearance (which is that the mouth moves quickly and babbles) is changed to reality. And the same outward prayer is changed to inward prayer, because the inward reality is revealed with the outward appearance (which is that one moves the mouth)."



## APPENDIX E.

Probably it will interest my readers that I should set alongside each other the titles of Pedersen and Gau's treatises :—

Den rette vey  
till Hiemmerigis Rige  
Han læris her i de thi Gudz bud ord  
och i Credo och Pater noster  
I huilke hwert christet meffiske  
finder *all det sø staar i scriften*  
Och alle de ting som hannē  
er nöttelige oc tilbörilige ath  
vide til sin sielis salighed  
*Læss bogen till ende  
da skalt dw det  
saa finde  
MDXXXI.*

The richt  
vay to the Kingdome of he-  
uine is techit heir in the x cō  
mandis of God / And in the  
Creid / and Pater nofter /  
In the quhilk al chriffine mā  
fal find al thing yat is neid  
ful and requirit to onderstand  
to the faluation of  
the faul.

Both titles are within a woodcut border ; both treatises are very neatly printed in black letter. Pedersen's has no printer's device at the end ; Gau's has the device previously described. The words in the title of Pedersen's book, as given above, which are printed in italics, are omitted in the title of Gau's. Had they been inserted, the last part of that title would have run as follows : " In the quhilk al chriffine mā fal find *al yat is conteinit in the Scriptures and* al thing yat is neidful and requirit to onderstand to the faluation of the faul. Reid the buik til ye end and thow fal find it fa."

The following is Mr Maitland Anderson's description of Pedersen's treatise as published at Antwerp in 1531 : " The book is in small octavo, and consists of 124 leaves, unpagged, signed A ii—Q iii, 24 lines to the page. The title-page is enclosed in an ornamental border, which has the arms of Denmark—viz., three crowned lions at the top, and three crowns and a lion at the bottom—possibly meant to indicate that it was set forth with the approbation of Christiern II., who still claimed in his exile to be King of Denmark, Sweden, and Norway. Leaves A ii—A iiiii contain the preface, which is not, like Gau's, headed by his name. The text begins at leaf A 4, and is continued to leaf Q ii, verso line 18. Leaf Q iii—Q 4, line 17, contains ' A prayer from the xii Psalm,' ' which every one may pray to God that He will increase among us the faith' and His word and gospels.' Under this comes the colophon :—

<sup>1</sup> Denne bog er prentet  
i Andorp  
och rettet aff  
Christien <sup>2</sup> Pedersen  
fom vaar Cannick i Lund <sup>3</sup>  
Aar effter Gudz byrd  
MDXXXI.

<sup>1</sup> A star.

<sup>2</sup> Sic.

<sup>3</sup> A clover leaf.

“There are two copies of this book in the Royal Library at Copenhagen—one of them imperfect. A defective copy is also found in the University Library at Copenhagen, and there is a copy in Karen Brahe's Library. It was reprinted by C. J. Brandt in 1854, and forms pp. 211–332 of vol. iv. of ‘Pedersen's Danske Skrifter,’ and is the third in order of his ‘Smaaskrifter.’” Brandt has since published a life of Pedersen in Danish.

I subjoin to this note the entry respecting the old copy of Gau's book in the third part of the catalogue of the library of George Chalmers, F.R.S., F.S.A., 1842 :—

“278. Gau's (Jhone) Richt Way to the Kingdome of Hevine is techit heir in the Commandis of God, in the Creed of Pater Noster. In the quhilk al Chrissine Men sal find al thing yat is neidful to the Saluation of the Soul. With an Epistle to the Lordis and Barons of Scotland, EXCESSIVELY RARE, *Part of a line on two leaves at the bottom cut through, but legible.*

“*Prentit in Malmw (Marlborough) By me Jhone Hochstraten, xvi day of Oct. 1533.*

\*.\* “The Author had been a Catholic Priest, but embraced Protestantism. Mr Chalmers says, ‘*He was a native of Perth.*’ *He adds, ‘This Book was the First Work for the Reformation Printed and Published by any Scotchman. After every inquiry for 30 years, no other copy has been discovered in Scotland or Ireland.’*”

Mr Law, who drew my attention to this, adds that in Dr Laing's copy of the Catalogue it is entered “that the book was purchased by Thorpe for W. H. Miller, Esq., at the price of £10, 15s. The Confession of Faith, . . . ‘Imprinted by me, Ihone Scott,’ . . . 1561, just before it, sold for £11,—good prices, seeing that in the same sale the Kilmarnock edition of Burns went for £1, 10s.; and Nicol Burne's ‘Controvertit Headdis’ . . . 1581, which recently has fetched £30 and £24, went for 18s.” Malborough, or Marlborough, was used by Tyndale as the English equivalent of Marburg in Hesse.

#### APPENDIX F.

It will give to most a more vivid idea of the extent to which Gau is indebted to Pedersen and Pedersen to Rhegius, if I set over against two paragraphs of his Scottish the two corresponding paragraphs of the old English translation of Rhegius, than if I gave the corresponding Danish and German, and it will show at the same time my warrant for suggesting a certain conjectural correction of a manifest corruption in the Scottish text.

Faith is noth ane thing quhilk ane man      Fayth is not a slyght thyng, whiche  
cane gif to hym selfe quhen he wil / bot      a man may geue unto hym selfe, or make

it is ane greit gyft of God the quhilk renwis the hart and makis ane nev mā quhair be for he wes of ald adame in ewil defiris and sinful lyff / to trow / that is to stād fast at Godis vord quhat he promisis to wśz quhat euer it be that he wil fulfil his promis na mā cane haiff this faith of hime selff bot the spreit of God giffis this licht in the hart ād renwis it inuertlie / ane [*man ma mak to hyme selff ane opinyon of God that he is gwid and merciful bot*] this opinione hes na power na strinth in it / for quhen he gettis ony aduerfite or psecutione than it waniffis and wauers as ane dreyme.

That is noth aneucht that ony reid the creid or rekin ye articulis cōtenit in it x or xii timis apone ye day ād ficlik the pater noster / bot we fuld perfitlie onderstād it ād prēt it inuertlie in our hartis that we noth alanerlie rekin ād spēik the articulis cōtenit in it with our mwth bot alfua wit our hart / that quhair thair cūis ony aduerfite or psecutione thane we ma trow with the hart ficlik as we fpak befor with the mwcht. Thow fais i trow forgiffine of my sinnis / bot quhen the deuil cūis in the time of deid ād tēpis the to difpair of forgiffine of thayme / Thane thow art reid ād dowtis ād fallis in difpair Thair of euerie mā ma onderstād that thow fais this with thy mwcht and noth with the hart for thow trowis noth perfitlie that thy finis ar forgiffine / Thow fais i trow the resurrectio[ne of the body ād ye euerlestād liff bot quhen deid cūis yat ye faul ād body mā depart] thow art fa red as baith the faul ād the body fuld aluterlie de ād that thair var na mair thairefter of the, &c.

it, when he wyll. But it is a great mygh-tye thyng, which renueth man, and leueth hym not in hys olde opinyon, and in hys olde synne, and desyres. To beleue is stedfastly to cleaue unto the worde of God, whether it be wordes of threatenynge or of promyse, that thou doest truste there upon. That can nō man do of hym selfe, the spirite of God must renue and illumyne hys herte before. A man maye make to hymselfe, an opinyon of God, that he is good and merciful, but it hath no efficacye, for as sone as the earnest nede cometh, it van-issbeth awaye as a dreame.

It is not enowgh, that we speake the articles of oure faythe euery daye, fyue, sixe, or seuen tymes after the pater noster. Thei must be written in the herte, and that lyuely, and not onely mumbled with the tōg, that when the affliction beginneth that it be then, euen as thou speakest. Thou sayest, I beleue the forgevenes of synnes, and when the deuyll doth assayle the in necessarye of death, for thy manyfolde synnes sake, then arte thou abashed, and wylt dispayre. Thereby do I see, that thou spekest this article with thy mouthe, but thy herte knoweth no thyng thereof. Thou beleuest it not truely. Thou saayest, I beleue the resurrection of the body, and the lyfe euerlastyng, but whan death breaketh in, and body and soule must parte, than are thou so afrayde as though body and soule dyed altogether, and as yf it were cleane done with the, &c.

The unintelligible phrase at p. 31, line 9, of the reprint, "ane ne of the body," I suppose to have arisen in this way. The first word *ane* is the last on one page, D vii *recto*, of the old copy, and *resurrectio*, line 25, is the last on the page on the other side of the leaf, D vii *verso*. The words *ne of the body and ye euerlestand liff bot quhen deid cummis yat ye saul and body man depart*, now standing in lines 9 and 10 of the reprint, should, in the old copy, have stood at the top of the page following *resurrectio*, D viii *recto*, instead of at the top of the page preceding, and should be transferred to line 25 of the reprint. The words which should have formed the first two lines of that preceding page in the old copy, and followed *ane* in the reprint, have fallen out,

but can be supplied without much difficulty from the old English version. These emendations not only make the passages in the Scotch intelligible, but bring it into harmony with the Danish and German as well as with the old English, though they could hardly have been confidently suggested by any one who had not the old English version before him.

#### ADDITIONAL NOTE.

My friend Mr Law has brought under my notice that in the privately printed history (p. 41) of 'The Colts of that Ilk and of Gartsherrie,' Blaise (a daughter of Blaise Colt and Egidia Fleming) "married in 1569 John Gaw or Gall, a merchant-burgess of Perth, son of Alexander Gaw or Gall of Maw, to which he succeeded in 1660 [*sic*, probably for 1560], as also to other lands, his son John afterwards succeeding." Besides the numerous references in the Register of the Great Seal, between the years 1506 and 1546, to Alexander Gaw as a witness of charters, either as a presbyter, chaplain, or a notary public, there are two (vols. ii. No. 2883; iii. No. 27) in which the witness is styled "Alexander Gaw de Maw." It may be that one and the same individual is denoted by these several designations, as some of the charters witnessed by the chaplain, as well as by Gaw of Maw, relate to lands of the monastery of Culross, and the other witnesses are the same in each case. But if this be so, other presbyters than the vicar of Tullibody must have ventured to exchange concubinage for honest matrimony before 1540. His wife was Alisoune Broun, possibly a relative of "Rob. and Joh. Broun," two of the chaplains attesting the charters. He had a son, Matthew, legitimated in 1553; but the son, John Gaw, who succeeded him, may have been the issue of the above marriage. His succeeding in 1560 fits in with the conclusion naturally suggested by the protocol book before described ending in 1558. The "Johannes Gaw de Maw" mentioned in the Register of the Great Seal under the year 1512 (vol. i. No. 3738) was probably the father of Alexander Gaw, and possibly also of John Gaw, the author of the Richt Vay to the Kingdome of Hevine. I subjoin the notices of the Gaws, copied for me by Dr Milne from the Guildry Book of Perth.

1. *26th Jan.* 1469.—"Quo die Robertus Gal factus fuit Burgensis, et frater Gilde ad requestum, et cepit sasinam per dictum ballivum, Robertum Mercer."

2. *14th Jan.* 1541.—"Quo die Johannes Gall factus est burgensis, et confrater Gilde dicti burgi, et admissus ad libertatem ejusdem pro tribus libris et cepit sasinam per Patricium Adamson, ballivum; inde solvit iis; quia maritavit Elenam Nory, filiam David Nory, confratris Gilde."

(18th Aug. 1556.—“Quhilk day Andro Schoir beand callit befor ye Dene of Gilde and merchandis at ye instance of John Gaw for ye missaying and evil taking of him at his awin bothe dur, and gevin of him injurius wordis, quhilk was warifeit be certane famous witnes sworne and admittit : thairfor ye Dene of Gilde and merchandis ordanis ye said Andro to ask ye said John forgevynnis ; and gif it sal happin ye said Andro to missay ye said John, or ony uthir honest man in tyme cuming, ye samyn being provin, to pay half an stane of wax to ye uphald of ye Halyblude altar, and to pay instantlie ane pund of wax for ye falt done as said is.”)

3. 9th April 1551.—“Quo die Jacobus Gall factus est burgensis, et confrater Gilde burgi de Perth, admissus ad libertatem ejusdem de consensu omnium confratrum Gilde pro solutione viginti librarum solvendarum Decano Gilde tantum, et cepit sasinam per Georgium Johneson, ballivum : inde solvit duos solidos.”

4. 7th Nov. 1571.—“Quo die Robertus Gall, senior filius et apprens hères Johannis Gall, mercatoris, confratris Gilde, factus est burgensis, et confrater Gilde burgi de Perth, admissus ad libertatem ejusdem pro quadraginta solidis, quod vivit pater, et cepit sasinam per Patricium Ray, ballivum : inde solvit iis.”

5. 3d Oct. 1577.—“Quo die Thomas Gall, scriba, factus est burgensis et confrater Gilde burgi de Perth admissus ad libertatem ejusdem provino et specibus tantum, tenore præcepti desuper dati. Juratus est et cepit sasinam per Thomam Monypenny, ballivum : inde solvit iis.”

6. 3d Sept. 1579.—“Quo die Johannes Gall, mercator, secundus filius Johannis Gall, mercatoris, burgensis, et confratris Gilde dicti burgi de Perth factus est burgensis, et confrater Gilde burgi de Perth admissus ad libertatem ejusdem pro solutione quadraginta solidorum cum vino et specibus, et juratus est, et cepit sasinam per Robertum Anderson, ballivum : inde solvit duos solidos.”

(The same year Robert Gall, and John Gall, elder, are recorded as members of the “Inquisitio,” or body of “Searchers,” and councillors—indicating that they were of some note as merchants.)

7. Anno 1619. (In a list of members.)—“Jacobus Gaw, mercator.”

8. 30th Sept. 1628.—“Quo die Andreas Gaw, mercator in Muretoun, factus est burgensis, et confrater Gilde dicti burgi de Perth admissus ad libertatem et privilegium ejusdem pro solutione decem librarum monetæ dicto decano Gilde, et hoc ex gratiâ dicti præpositi. Juratus est et cepit sasinam per dictum Alexandrum Peblis præpositum.”

9. 24th Dec. 1630.—“Quo die Patricius Gaw, polentarius, senior filius, et apprens hères, Andreæ Gaw in Muirtown, burgensis, et confratris Gilde dicti burgi de Perth factus est burgensis et confrater dicti burgi, admissus ad libertatem et privilegium ejusdem jure hæreditario dicti sui patris, pro solutione quatuor librarum monetæ dicto

decano Gilde, tenore acti desuper confecti. Juratus est, et cepit sasnam per Andream Gray, ballivum."

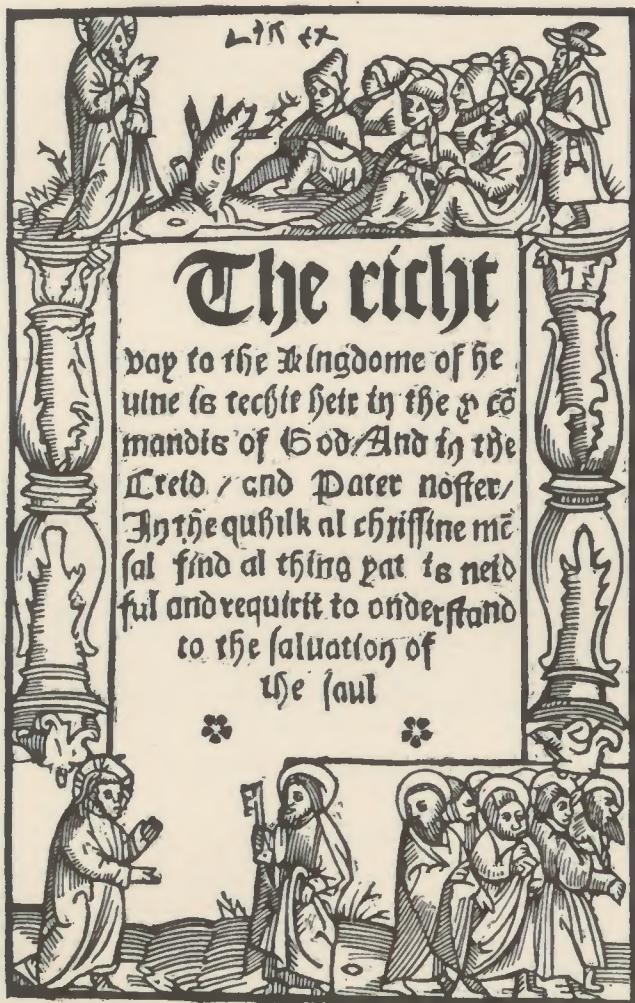
These may all have been related. Though Nos. 1 and 2 are separated by a long interval, the name (Robert) again occurs. The comparatively large admission-fee exacted from No. 3 also appears to show that he was not hereditarily connected with the incorporation. The relationship of 2, 4, and 6—father and two sons—is evident, and the author was possibly of close kinship with them. Thomas Gall (No. 5), who is styled "scriba," but whose family relationship is not stated, may have been either Guildry, or City, or Session Clerk. Nos. 8 and 9 are those whose deaths, as you mention, are recorded in the 'Chronicle of Perth.' Muirton, formerly a hamlet, in the parish of Perth, just north of the North Inch, is still represented by a farm and cottar-houses of the same name.

Cant, in his introduction to the 'Muses' Threnodie,' p. 7, ed. 1774, Perth, says: "Mr John Gall, younger (his father being of the same name), was a merchant, well educated, of sweet dispositions, pregnant wit, and much esteemed. His premature death, of a consumption, occasioned the following elegiac and descriptive poem. The representative of these Galls was John Gall of Kinloch, Esq., whose son Patrick, an officer in the army, died lately unmarried. The Galls in Muirton are said to be of the same family."

The Mr John Gall of the 'Threnodie' may have been a son or grandson of John Gall (No. 6), and the family may have been originally connected with the Fife or Kinross district. Robert Mercer—one of the Mercers who have been so long and favourably known in Perth—by whom Robert Gal (No. 1) appears to have been introduced to the Guildry, was Laird of Balleiff, in the county of Kinross. There is more than one place bearing the name of Maw both in Kinross and in Fife.

I have not seen 'The Colts of that Ilk and of Gartsherrie.' One might conjecture that the marriage of which it speaks, of John Gaw, merchant-burgess of Perth, to "Blaise Colt," was that of John Gaw (No. 2)—a second marriage on his part—and that he was a son of Alexander Gaw of Maw. "Blaise" is an unusual female name. A succession of Colts as well as of Gaws appear to have been merchant-burgesses of Perth in the sixteenth century. Blaise Colt, father-in-law of John Gall (No. 2), was admitted on 11th February 1540, and on 13th February 1544 he "protestit that he and his nichtbouris merchandis haif als greit privilege in ye occupatioun and selling of yair merchandis in all placis within yair efdrop, as yai haif within yair bothis, conform to ye use of uthir burrowis."

28th May 1888.



Cf. Jan Berntsz. xi 34 in Nijhoff I  
 Utrecht





The richt

vay to the Kingdome of he-  
uine is techit heir in the x cõ  
mandis of God / And in the  
Creid / and Pater nofter /  
In the quhilk al chriffine mā  
fal find al thing yat is neid  
ful and requirit to onderstand  
to the faluation of  
the faul



## Ihone Gau to the reder

**G**Race / marcie / and pece / of god our fader / and of the lord  
Ihefus Christ our faluour / be vith al chriffine breder and  
fifter / Amāgis mony oder fkaithful bukis and fals doctrine vith  
5 the quhilk the pepil hes ben falslie diffaut befor in mony zeris and  
euil and ongodlie techit of the quhilk greit onfaithfulnes and  
herefie come amangis the pepil / Of thir bukis thir ar the greteft  
(the quhilk mony befor wefz maift vont to wfz) the quhilk ar callit  
Hortulus anime / And Paradifus anime That is the gardine of the  
10 faul / and the paradis of de faul / bot be richt thay fuld hayf callit  
thayme the errour and begeline and the diftruccion of the faul /  
In the quhilk bukis thair is fa mony lefingis / and fablis / and  
dremis gadrit to gider / and mony orifons to diuerfz patronis and  
fāctis / and quhow men and vemē fal fcriue thayme and quhou  
15 thay fal rekkine al thair finnis to thair fchrift fader in quhat maner  
and vith quhat perfone thay var dune as fum fuyl or munk maid  
as thay thocht and dremit efter thair aune heid / and vrait thayme  
that oders nicht dailie reid and vfz thair dremis for godlie prayers /  
Neuertheles thay reknit mony foul and abhominabil finnis in  
20 thayme the quhilk mony guyd men ād vemē and fpecialie zung  
perfons kneu neuer of befor na thocht neuer to dw in al thair  
dais / Thay haif gadrit to gider in thir forfaid and ficlik bukis  
mony findrie prayers as thay thocht maift godlie and vrait reid  
and fals fenzeit titels and marvolous cōmendations befor thaim  
25 that thay quhilk red thayme or buyr thaim apone thayme fuld  
haiff fa mony thoufand<sup>1</sup> zeris of pardone And forgiffine of thair

<sup>1</sup> *Original*, thonfand.

fine and payne and deliuer thair faders and moders and oder  
 frendis faulis of the paynis of purgatorie for the quhilkis thay vald  
 pray for in that orifone Thay gaif sic vane glorious tetels and  
 namis and pouers that thay quhilk red thaime euerie day or  
 buyr thayme<sup>1</sup> apone thaime fuld noth be flayne be thair inimis 5  
 na drunit na brint na be hāgit na fuld notht de ane euil or  
 ane hastie deid na haif na troubil na powerte Or quhay that  
 redis fancti erasmis orifone apone the sonday thay fal get meit  
 and drink aneuth that ouk Or quhay prais to fanct christofer 10  
 and seis his ymage fal notht that day haif aduersite or de on-  
 chrifinlie / And siclik thay dremit and maid innumerabil pouers ād  
 vertus<sup>2</sup> ād laid to siclik orifons the quhilk ver lang to vrit heir as  
 it is thair to requirit Thairfor i postpone thayme nou / thay  
 quhilk befor vefz blindit and ar nou illuminat be the licht of 15  
 godis vord thay knaw thayme veil thair felf / I traistit mekil  
 of siclik orifōs be for in my ald blindnes / Bot bliffit be god  
 quhilk hes helpit me thair owt be the licht of his halie vord  
 and of mekil oder blindnes quhilk I vefz in befor / It is greit neid  
 to informe and tech al chriffine pepil that thay vfz noth thir orifons 20  
 as thay did befor And that thay put na hop na traist in thayme  
 and to lat thayme alen and hald thayme noth of valour for caufz  
 thay cane haiff na saluacione throu thayme And to giff ouer pas-  
 sionale fāctorū<sup>3</sup> legēda fāctorū faulis traist and bukis of miraculis /  
 in the quhilk thair is mekil gadrit to gider quhilk the deuil pat in 25  
 thayme quhilk first maid and vrait thayme to Draw the pepil thair  
 throu fra the richt faith and put thair hop and traist in to fāctis  
 and findrie patronis that thay fuld pray for thayme and faif  
 thayme / And sua lichtlie our lord Ihesus Christis bliffit passione  
 and precious deid Vith the quhilk he maid alanerlie perfit fatif-  
 factione for al our finnis and wil marcifullie forgif ws thaime of 30  
 his awne gracious guidnes. Quhairfor ve fuld alanerlie lowe and  
 virfchip<sup>4</sup> and honour the lord god our maker and redemar and  
 pray to na oder bot to hime as hime felff commandit in the v and  
 vi chaiptur of Deutero and in the xx and xxxiiii of Exodi and  
 mony oder placis of the halie fcriptur cōmādis the same Thairfor 35

<sup>1</sup> thayme.<sup>2</sup> verturs.<sup>3</sup> fāctoū.<sup>4</sup> virfthip.

now the richt and chriffine doctrine<sup>1</sup> is heir contenit in this prefēt  
 buyk that al quhilk onderftādīs the ſcotis tung ma haiff vith  
 thayme and reid and wſz it Dailie / That thay may chriffinlie leir  
 and onderftand firſt quhou thay fal ken thair ſine and ar ſinful  
 5 creaturs / This thay fuld leir of the x commādife of god

Alſua thay fuld leir the chriffine faith as it is contenit in the  
 creid / And onderftād quhou thay fuld trow in thayr god ād maker  
 ād ken hime. Sine thay fuld leir the Pater nofter quhou thay  
 fuld pray richt to god thair fader in the heuin for that is in verite /  
 10 that ane richt chriffine man hes prait aneucht quhen he hes prait  
 ane pater nofter vith the hart and ane guyd mind / ffor ane prayer  
 is noth the mair pleſād to god for cauſz we wſz mony vordis in it  
 As our ſaluour fais in the vi chaiptur of ſanct matheu / Bot ane  
 chriffine prayer is quhen ane mā prais and murnis inuertlie in his  
 15 hart to god eſter his help / of the quhilk our ſaluour fais in the  
 v chaiptur of S. math Bliffit ar thay quhilk murnis for thay fal be  
 confortit / the quhilk murning and inuert deſir of the hart ve fuld  
 al time haif to god for his help / Thairfor it is neidful that al  
 pepil lat alen the orifons maid be men quhilk hes diuerſz namis  
 20 and titels / ſa mony thouſand zeris / of pardone pouers / and  
 remiffione of ſine and payne / for the reding of thaime The quhilk  
 is bot leing and begiline / Thairfor al chriffine pepil fuld nou leir  
 agane to reid and pray the richt<sup>2</sup> chriffine prayer (the quhilk is the  
 pater nofter) apone thair aune<sup>3</sup> tung the quhilk our ſaluour<sup>4</sup> leirit  
 25 his diſciplis to pray as ſanct matheu vritis in his vi chaiptur and  
 ſanct Luc. in his xi / the quhilk is of ſic natur that the oſter that  
 ony man pray it vith hart and mind thair apone it is mair pleſand  
 and fueter to hime / Our lord Iheſus the ſone of god the quhilk  
 maid it and leirit vſz to pray it (to his and our hewinlie fader) gif  
 30 vſz al his halie ſpreit that we ma haif lwiff to reid and pray it vith  
 ane chriffine hart to his gloir and honour and to the ſaluatiōne of  
 our faulis A M E N

<sup>1</sup> doctrine.<sup>2</sup> richt.<sup>3</sup> ane.<sup>4</sup> ſaluour.



## The richt vay to the heuine

**A**lmichtine<sup>1</sup> god hes noth cōmādit vith out ane special caufz  
that the x commandis fuld firft be vritine and fine fchauine  
and prechit to the pepil Bot yat thay fuld firft leir and onderftand  
5 the fame x commandis / and fyne the creid and the pater nofter /  
the quhilk thre thyngis contenis veralie al yat ftādis in the halie  
writ and al yat cane be prechit and leird to the faluatione of our  
faulis ād al quhilk is neidful to vſz to wit of our lord Iefus Chrift  
our god and faluour / And this is fa weil and fchortlie contenit  
10 in few wordis in the fame x commandis and the creid and Pater  
nofter / yat na man canę excufz thayme felf thair of yat thay cane  
notht leir thayme na remember appone thayme Thir ar thre thingis  
quhilk ar neidful to al man to onderftand to the faluatione of the  
faul Firft to onderftād quhat thay fuld dw and lat be one dwne /  
15 Secūdlie quhair thay cane noth du or lat be one dune of thair  
aune ſtrinth as thay fuld / to feik and find help quhair vith thay  
ma du or lat be one dune the thię quhilk thay ma noth of thair  
aune ſtrinht / Thridlie to onderftād quhou and quhair thay fal  
this help feik ād find / Siclik as it is neidful firft to ane feik man  
20 to knaw quhat is his feiknes / Secūdlie quhat he fal du or lat be  
one dune to his feiknes / Thridlie to knaw quhair he cane get  
lechine and help to mak hime hail agane / Sua the x commādis  
of god leris al mē to knaw thair ſpiritual feiknes ſua yat euerie man  
ma fe and knaw be hime felf quhat he ma dw or lat be one  
25 dune and thair of knaw yat he is finful and euil befor god for

<sup>1</sup> Almithtine.

caufz he cane noth fulfil his commandis na keip hime felf fra  
 fine Secüdlie faith leris al man quhair thay fal feik and find  
 help and lechine of thair fpiritual<sup>1</sup> feiknes / yat is to fay quhair  
 thay fal get grace marcie and forgiffine of thair finnis and to  
 be maid hail of thair feiknes / For faith leris wtz to knaw god 5  
 and his greit grace and marcie quhilk he hes fchauine to wtz  
 in his weil belowit fone quhom he gaif to wtz to suffer payne and  
 cruel deid for our faik Ro viii. Thridlie the Pater nofter leris  
 al man quhow thay fal defir and get yat fame help vith ane  
 inuert and ane faithful prayer to god and to pray to hime with 10  
 ane meik hart in the richt faitht / fua thay fal find help and  
 lechine the quhilk is the grace and marcie of god and heillis the  
 fpiritual feiknes of the faul / Thairfor it is neidful yat ewerie  
 man quhilk wil be ane richt chriffine / begine and leir firft the  
 x commãdis of god quhairthrow thay ma knaw thair fine and ewil 15  
 quhilk is the fpiritual feiknes of the faul Quhairfor we ma notht  
 Dw the thyng quhilk we fuld Dw Or lat be one dwne quhilk we  
 fuld lat be one dune as the halie apoftil fanct paul vritis at lintht  
 in the vii chaiptur to the Romans

**T**He firft tabil of Moyfes contenit the iii firft commandis of 20  
 god vritine in it the quhilk leris al man and voman quhat  
 thay awe to god / or quhat thay fuld du or lat be one<sup>2</sup> dune in  
 the thingis pertenant to god

### The firft cõmand

*Thou fal haif na oder strenge godis* 25

**T**His firft cõmand leris al man and voman quhou thay fal haiff  
 thayme inuertlie in thair hart to god / that is quhat is  
 requirit al time to trow and hop of hime / The quhilk is to traift  
 fuuerlie al time guid of hime as of thair maift tender fader and  
 al thair best frend And lwiff hime with al thayr hart ouer al thing / 30  
 And dreid hime of lwiff as the guid bairne dois his fader / And  
 be diligent al time yat thay difpleis hime noth in ony maner aganis

<sup>1</sup> fpiritual.

<sup>2</sup> ane.



his commandis / Natur leris vřz alfua yat thayr is bot ane god  
quhilk giffis to wřz al guid<sup>1</sup> / and helpis wřz iin our aduerfite

### The ii cōmand

*Thou ſal noht tak the nayme of god inuane*

5 **T**His ii cōmand leris euerie man and voman quhow thay ſal  
haiff thayme to god wtuertlie befor thair nichtburs in thair  
wordis / And alfua inuertlie in thair ſelff That is thay ſal honour  
the nayme of god / ffor quhy na man cane mak god knawine  
befor men or to hime ſelf efter his godlie natur / bot alanerlie be  
10 his halie nayme

### The iii cōmand

*Thou ſal keip thy halie Day*

**T**His iii command leris euerie man and voman quhou thay ſal  
haiff thayme wtuertlie in thair wark / That is in the ſeruiſe  
15 of god / Sua thir iii commandis leris al man and voman quhow  
thay ſal haiff thayme to god inuertlie in thair hart and outuertlie  
in thair word / and wark

**T**He ſecund tabil of moyſes contenit the oder vii commandis  
the quhilk leris al man and voman quhat thay fuld dw / Or  
20 noth dw to thair nichtburs

### The iiiii cōmand

*Thou ſal honour thy fader and moder*

**T**His commād leris euerie man and voman quhow thay ſal haiff  
thayme to thair fader and moder and to thair frendis and  
25 elders / and powers and reulers for thay ar in godis ſted Inſtitut  
to miniſter Juſtice / Quhairfor this command followis nixt efter  
the iii commandis pertenant to god / And ſtandis befor the vi  
oder commandis

<sup>1</sup> alguid.

## The v cōmand

*Thou sal noth sla*

THIS command leris al man and voman / Quhow thay fal haiff  
 thayme to thair nichtburs / Quhow thay fal dw thayme na  
 ewil bot help thayme efter thayr power in thair neccessite

5

## The vi cōmand

*Thou sal noth cōmit aaultrie*

THIS command leris euerie man quhow thay fal haiff thayme to  
 thair nichtburs as to thair wiffis douchters and to oder  
 kinnis vemen / And alfua quhow vemen fal haiff thayme to thair  
 nichtburs husbādis sua that ane fal noth defoul na scheyne ane  
 oder bot hald oder in honur

10

## The vii cōmand

*Thou sal noth steil*

THIS command leris euerie man and voman quhou thay fal  
 haiff thayme to thair nichtburs as pertenant to thair tem-  
 poral gudis / That is thay fal notht hurt na skaith thaime bot  
 defend and keip thayme efter thair power and help thaime quhair  
 thay cane

15

## The viii cōmand

*Thou sal notht beir fals vitnes aganis thy nichtbur*

THIS command leris euerie man and voman quhow thay fal  
 haif thayme to thair nichtburs in thair honour and fayme /  
 That thay fal notht hurt thayme in ony maner bot keip thayme  
 efter al thair power

20

25

## The ix cōmand

*Thou sal noht Desir thy nichtburs hws et ce*<sup>1</sup>

## The x cōmand

*Thou sal noth desir thy nichtburs wiff madin seruand  
beist or ony thing quhilk pertenis to hime*

5

**T**Hir ii last cōmādis leris wƿz quhou euil the natur of man is /  
And quhou cleyne we fuld be without al euil desir of guidis  
mony and riches / And of al oder thingis / Quhairfor ve fuld fecht  
aganis our euil desiris for that fuld be ane chriffine mannis dalie  
10 batel

## Ane schort declaratione of the x cōmandis

**O**Vr lord Ihesus Christ fais hime felf / As fanct Matheu writis  
in his vii chaipthur / Quhat euer ze wald that mē dw to zou /  
Dw ze ficklick to thayme / This is al the law and the prophetis /  
15 Na man wald haiff<sup>2</sup> ewil off ane oder / Na man vald that ony oder  
tuyk fra hime his sayme or honour / Na man wald that ony oder  
displeist hime or did to hime ony thing quhilk is aganis richt<sup>3</sup> / Na  
man wald haiff hetrand of his nichtburs<sup>4</sup> / Na man wald that ane  
oder defoulit his wif or his douchter<sup>5</sup> / Na man wald that ane oder  
20 flaw or rest or tuyk his guidis fra hime throw power or strintht Na  
man wald be begilit or bakbitine be ony oder Na man wald that  
ony oder fleu or fraik or hurt hime in ony maner / bot euerie  
man desiris lwiff and frendfchip<sup>6</sup> help and fuport of oders / and to  
find verite and faith with al man / This leris and techis al man  
25 the for faid x commandis of God

<sup>1</sup> et etce.<sup>2</sup> waldhaiff.<sup>3</sup> ritht.<sup>4</sup> nithtburs.<sup>5</sup> douthter.<sup>6</sup> frendfhip.

Heir efter folouis quhou man finnis aganis the  
first command of god / the quhilk is

*Thou sal hayff na oder strenge godis*

**T**Hay fine aganis this command / quhilk wfs wich craft / or  
spay craft / or takis confal at thayme quhilk wfs siclik / 5  
alfua thay yat wfs vritine letters trowand thairthrou to faiff thair  
liff in vater land or in batel or in ony oder neid alfua thay that  
wfs corfis /<sup>1</sup> christol / murrur / bukis / vordis and special naymis  
and reding and coniuracione to find hwid hurdis in the zeird / and 10  
thay quhilk takis away the frwtis of thair nichtburs beiftis / Thay 10  
that rewlis thair liff and warkis efter special dais and taiknis of the  
hewine / and traiftis efter as the astronomurs and spaymen makis  
and vritis and spekis thair of / thay that markis or chermis thair  
felf or thair hws or thair bairnis or feruandis or beiftis / or bindis 15  
herbis or writings or ony oder thing apone thayme to faif thayme 15  
fra wolff or ony oder parel thay yat witis the dewil or ony oder  
creatur of thair aduerfite trowand yat thay haif ony strinth or  
power to hurt thayme without the wil of god / Thay quhilk takis  
noth ewil and guid pacientlie of god and thankkis noth hime 20  
thair of committand thayme in al thingis to hime efter his godlie 20  
wil thay fine alfua aganis this cōmand that tempis god and giffis  
thair felf wilfullie to ony parel without ony necessite / and alfua  
thay quhilk ar pridful of thair wifdome or science or of ony oder  
spiritual gift / or of thair richtufnes or guid lif / thay that honours 25  
god alanerlie for temporal guidis and riches and forzettis the 25  
faluation of thair faul / Thay quhilk trowis noth in god and pwtis  
noth al thair traift and hop in hime alanerlie / and trowis noth na  
he warkis al the guid warkis in thayme / thay quhilk informis noth  
thair bairnis in the chriffine faith / and alfua oders quhair thay  
cane of the cōmādis of God ād of thair onfaithfulnes / alfua thay 30  
quhilk trowis noth richt or fallis in difperatione of the greit  
marcie and grace of God thay fine hewilie aganis this forfaid first  
command

<sup>1</sup> | omitted after corfis.

Quhou man finnis aganis the secund cōmand  
of god the quhilk is

*Thou sal noth tak the nayme of god inuane*

5 **T**Hay fine aganis this command that fweris lichtlie without  
necessite (and racionabil caufz) be the nayme of god Alfua  
thay<sup>1</sup> quhilk fweris be ane ewil wfz / And thay that fweris inuane  
ād thay that fweris ony fals aith or kepis notht thair faith and  
promis in al lefum thīgis / ficlik thay yat fweris ād wowis yat thay  
10 fal dw ony ewil quhilk is aganis the cōmādis of God / thay that  
bānis with godis nayme fayand to ane oder god giff the ane ewil  
deid or god fend ane vengeance apone ye or ony ficlik wordis /  
Thay that spēkis vanlie and lowflie of God or his halie nayme / and  
makis thair of fablis and lowfz takine / or twrnis the halie writ to  
15 lichtlines and scorne for thair plesur / or to mak oders glaid and  
blith to heir thairoff / Thay yat callis notht apone the nayme of  
god in thair aduerfite ād thankkis hime noth thane als veil as in  
prosperite / thay that defiris lowine or vane gloir for thair science  
or viddōme or of ony oder giftis of god / thay yat callis fallie  
20 apone<sup>2</sup> the nayme of god as dois the ypocritis and the pharefians  
quhilk haldis thaime self halie wtuertlie befor men / and thinkkis  
yat thay dw better na oders / and ar hard with god for caufz thay  
reid and prais mekil and dois mony wtuert fenzeit warkis thay that  
honours noth the nayme of god for ony aduerfite that hapnis to  
25 thaime / thay<sup>3</sup> that corekkis noth oders quhilk takis the nayme of  
god inuane (giff thay cane in oni maner)<sup>4</sup> thay that heris or feis  
or knawis yat ony abusis the nayme of god to vichcraft spayman  
chraft / or to ony oder ficlik abusione and turnis thayme notht  
thairfra efter thair onderstāding / alfua thay that defiris wardlie  
30 lif thay fine aganis this forsaid secund command<sup>5</sup> of god

<sup>1</sup> ihay.

<sup>2</sup> opone.

<sup>3</sup> tha.

<sup>4</sup> (giff thay cane) in oni maner.

<sup>5</sup> cammand.

Quhou man finnis aganis the iii command  
the quhilk is

*Thou sal keip thy halie Day*

THay fine aganis this command quhilk wil noth heir na<sup>1</sup> leir  
the word of god / or cõtēnis or lichtlis it or makis per- 5  
fecucione aganis it / thay that prais notht inuertlie to god ād  
feruis hime notht in the spreit / thay that trowis notht that al  
thair guid varkis cūis notht of god bot of thair felff thay quhilk  
wil notht suffer god to dāt ād rewl thayme be aduerfite efter his  
halie wil bot murmuris and is incipient thair of and wil notht 10  
thank and lowe hime als weil in aduerfite as in prosperite as Did  
the halie man iob Thay that leris notht oders yat thay fuld notht  
fine aganis this command

Quhou man finnis aganis the iiii command  
of God quhilk is

15

*Thou sal honour thy fader and moder*

THay fine aganis this command quhilk lichtlis thair fader and  
moder and thair pwir frendis for powerte or feiknes<sup>2</sup> and wil  
notht help thayme with meit ād claith and oder neidful thingis  
(efter thair power) in thair necessite / and specialie thay yat bānis 20  
or wil notht heir thaime na thoil of thaime thay that honours  
notht thayme with thair hart / ād haldis notht of thaime for caufz  
god hes cōmādit / alfua thay that honours thayme notht supos thay  
dw to thaime onricht<sup>3</sup> / thay quhilk honours noth thair maisters and  
thaime quhilk hes power of thaime onder god and ar notht 25  
faithful and trew to thayme and wil notht obey to thaime efter the  
command of god quheder thay be ewil or gwid / Thay that wil  
notht help and leir oders to keip this command / and corekkis  
thayme notht na wil notht stand aganis thayme quhilk wil notht

<sup>1</sup> na na.<sup>2</sup> orfeiknes.<sup>3</sup> onritht.

obey to this command alfua thay quhilk ar pridful and he aganis  
thair for elders techours and leirfaders thay fine aganis this forfad  
iiii command

5           Quhou man finnis agane the v command of god  
                  the<sup>1</sup> quhilk is

*Thou sal nocht fla*

THay fine agane this cōmand quhilk beris ir and hetrand aganis  
thair nichtburs / and thay yat fays racha to thair broder /  
that is ony lichtlie takine of ir quhilk men wfs to fchaw in wtuert  
10 takine thair of without ony certane fingnificatiōne / and alfua thay  
quhilk fais to thair broder wordis of ir the quhilk hes certane  
fingnificatiōne as fcheyme happine the lowne hurfone theiff or fwil  
or ony siclik manifest ewil wordis or bannis or bakbitis or leis  
apone ony man or voman / or Iugis or dwmis oders wrāguslie /  
15 Thay quhilk reuelis opinlie or quiitlie thair nichtburs faltis to ony  
oders / and haldis thayme noth dune as thay wald oders did to  
thayme / and defendis noth thair fayme ād honour / quhair thay  
heir oders spek ewil of thayme / Thay that prais nocht to God for  
thair inimis<sup>2</sup> and dois noth guid to thayme for ewil quhen thay  
20 haiff neceffite / In this command ar contenit al the finnis quhilk  
cūis of inuy and heitrand striff and diffentiōne as fechtine murthur  
flaughter and<sup>3</sup> feditiōne et ce. Thay that ar displefit of thair  
nichtburs or innimis weil fair or ar blith of thair aduersite / Thay  
that dois nocht the dedis of marcie to thair nichtburs fupos thay  
25 be thair<sup>4</sup> inimis<sup>2</sup> thay that caufis difcord fayand this man hes  
fpokine ewil of thy honour and fayme / Thay that wil nocht agre  
thayme quhilk ar inimis<sup>2</sup> and ftop striff pleis and crabitnes and  
diffentiōne quhair thay cane thay fine aganis this command<sup>5</sup>

<sup>1</sup> the the.

<sup>2</sup> mimis.

<sup>3</sup> iand.

<sup>4</sup> ihair.

<sup>5</sup> commad.

Quhou man finnis aganis the vi cōmand the  
quhilk is

*Thou sal noth cōmit adultrie*

THay fine aganis this cōmand that defoulis marit wemen or  
madins / or cōmittis fornicatione with hwris or ony licht 5  
perfons Thay that lyfz wit thair kine and bluid in greis quhilk ar  
aganis the cōmand of God / Thay that wfs with ony perfone / or  
in ony maner the fine aganis natur the quhilk is callit ane of  
thayme quhilk criis to the heuine / thay that prouokis ony ewil  
desir concupifcence of lichore in thair selff or in oders with fangis 10  
or wordis or foul takine or with ymagis or payntre or with ony  
ficlik thingis thay that feis ane woman with inuert<sup>1</sup> desir of the  
hart / thay that handlis thayme selff or oders onhoneflie quhair-  
throw thay fil thair selff or thinkkis lichorus thochttis / thay that  
fleis noth al occafione of lichore as inordinat eiting and drinkkine 15  
and lang flepine and dilicious meitis and drinkkis and familiarite  
with wemen / thay that payntis thair body with precious clais or  
filuer or gold precious ftenis or gold ringis or wfs ony oder vnt-  
ment to prowok oders thairwith / thay that confalis oders with  
word or deid or cōpellis thayme to dw sic fine thay that helpis 20  
noth oders to keip thair chaiftite and honest liff baith with confal  
and deid thay fine aganis this cōmand

Quhou man finnis aganis the vii cōmand of god  
the quhilk is

*Thou sal noth steil*

25

THay fine aganis this cōmand that cōmittis thift or okker or  
reffis fra oders throw power and ftrintht / thay that wfs fals  
wechtis or mefours thay that fellis ald and ewil guidis for new and  
thair throw diffauis oders falslie Thay that haldis wrangus guidis  
of thair nichtburs or takis wp wrangus rentis Thay that haldis 30  
thair feruandis feis fra thayme thay that denifz thair dettis and wil

<sup>1</sup> muert.



noth pay thair crediturs / thay that wil noth help thair nichtburs  
 in thair necessite ãd wil notht len to thayme in thair mifer with-  
 out okker mony or feruice or raward Thay that fellis ony thing to  
 ane oder that thay ma thairfor haiff mair na it wefz worth for  
 5 redy mony quhen thay fald it thay sine heuilie aganis this com-  
 mand in thair corruppit mind for our faluour fais in the vi chaip-  
 tur of S. Luc. len zour layne traiftand na thing thairfor The rich men  
 of this vardel curis this litel bot the time fal cū quhen thay fal giff  
 fcherp count thairfor ãd thair fal na excufacione help thayme al  
 10 thay that ar giffine to auarice or fechtis for greit rēt thair throw to  
 be rich and mighty<sup>1</sup> And thay that begilis strengers or ony oders  
 in guidis or mony by falsfet Thay that stoppis nocht thair nichtburs  
 skaith quhair thay cane or warnis noth thaimie thair of befor giff  
 thay know it and thay ma / Thay that stoppis thayme of thair  
 15 propfeit in ony maner / Thay that beris hetrand yat thay wine  
 thair lewine or cūis to riches thay sine aganis this cōmand

Quhou man finnis aganis the viii command  
 the quhilk is

*Thou sal noth beir fals witnes aganis thy nichtbur*

20 **T**HAY that hwidis the verite in Iugiment or in ony oder place  
 quhair it fuld be schauine thay that leis apone thair nichtburs  
 Thay that ar quiet and fals flatterers Thay that ar doubel tūgit the  
 quhilk fais ane thīg now / ãd sine ane oder thing thay quhilk bak-  
 bitis thair nichtburs be hind thair bak / Thay that lichtlis and  
 25 lakkis thair nichtburs guidis to oders quhairthrow thay get skaith  
 thay yat heris blithtlic bakbiters and ewil tungis or helpis or starkis  
 thayme thair til and standis noth aganis thayme and raprewis  
 thayme notht of thair bakbitine Thay that spekis notht guid for  
 thair nichtburs and deffendis noth thair honour and fayme (in  
 30 thair absence) quhair thay cane and raprewis noth al bakbiters  
 and lears ãd thayme quhilk rasis discord amangis nichtburs the  
 quhilk God heitis as S. Paul vritis in the first chaip-  
 tur to the Romans

<sup>1</sup> nuchty.

Quhou man finnis aganis<sup>1</sup> the ix command of god  
the quhilk is

*Thou sal nocht desir thy nichtburs hws et ce*

And alfua aganis the x command the quhilk is

*Thou sal nocht desir thy nichtburs wiff et ce*

5

**T**Hir ii commandis ar giffine to wfsz in ii findrie pwyntis the  
quhilk we fuld keip and we be saiff as our saluour fais in  
the xix chaipthur of S. Matheu thairfor we fuld dalie pray to god  
for his help and grace that we ma keip al his commandis and  
spECIALIE thir ii last for that is impossibil to wfsz to keip thayme 10  
without the singlar grace and help of god / for quhy the ewil and  
finful desir quhilk we haiff of adame is nocht perfitlie deid in wfsz  
alfz lang as we ar heir apone the zeird in the finful flesch quhill<sup>2</sup>  
we be new borne agane in the resurrectione to cū / fra deid to  
the ewerlestand liff in the kingdome of heuine and sal be as 15  
the angels of God as our saluour fais in the xxii chaipthur of S.  
mathew

**O**F this declaracione of thir x commandis of god ewerie man  
and voman ma onderstand opilie that it is impossibil that  
ony man fulfil or keip thayme bot Giff almichtine God giff thayme 20  
ane singlar grace thair to / God maid the ii last commādis fa  
impossibil to al man that we fuld al knau our aune weknes and  
haiff al tyme our traift to hime and knau wfsz finful creaturs and  
befeik hime of his help and grace and forgiffine of our sine Quhay  
is he yat cane keip hime fra ewil desiris? lat ewerie man remēber 25  
in his aune hart / part desiris gold and siluer and oder riches / oders  
desiris honours of the wardil / oders ydyl dais and dilicat meittis  
and drinkis oders madins and fair wemē / neuertheles god hes  
said to al man (as it writne in the v chaipthur of sanct Matheu)

<sup>1</sup> and *after* aganis.

<sup>2</sup> quhilk.

quhay feis ane woman and defiris hir he hes cōmittit adultrie al  
 redy in his hart Thayr is mony fals doctours quhilk fais yat ane  
 man finnis notht quhen he defiris ony thyng bot giff he determe  
 that perfitlie with his hart Quhow cane ony man defir ony thing  
 5 bot gif his wil be to haiff that quhilk he defiris / is his wil notht  
 to haiff it thane he defiris notht / ficlik fals doctours wald mak  
 our lord Iefus christ ane lear or ellis thay wil fay that his com-  
 mand is notht / quhilk fais / thow fal<sup>1</sup> notht defir lat euerie  
 chriffine man keip thayme felff fra ficlik blind doctours / for  
 10 veralie fum tyme ane man ma fine mair with ane ewil defir na  
 with ane ewil deid / forquhy quhen ane man finnis in deid thane  
 he knawis hime felff for ane finner and defiris marcie and for-  
 giffnis of god the quhilk he gettis als fune as he knawis his fine  
 and forthinkkis it with his hart Quhen he finnis with ewil defir  
 15 thane thinkkis fum tyme yat he consentit notht perfitlie in his hart  
 and yat he is iust and richtus<sup>2</sup> be for god fupos he be ane<sup>3</sup> finner  
 and ane ypocrit and hes feruit the hel / heir euerie man fal  
 onderstand yat god lukis notht the wtuert richtufnes<sup>4</sup> quhilk mony  
 keipis and dois wtuertlie in the ficht of men quhairthrow thay  
 20 apeir to be richtus<sup>2</sup> and godlie bot christ faid to ficlik ypocritis and  
 pharefians as it is vritine in the xxi chaip. of S. Matheu weralie i  
 fay to zow yat hwris and oppine finners fal enter in the kingdome  
 off hewine befor zow / that hapnis for caufz ficlik finful men and  
 wemen knawis befor god yat thay ar finners and defiris his marcie  
 25 and grace the quhilk he giffis to al man and voman<sup>5</sup> quhilk murnis  
 for thair fine and alskis it wiht ane meik hart as fanct Iamis writis  
 in his iiii chaip tur god is agane the pridful and giffis his grace to  
 the meik / bot ypocritis and pharefians thynkkis yat thay keip the  
 commandis of god quhen thay dw the wtuert warkis / and giff  
 30 thay failze in ony thyng aganis thayme thane thay thynk thay haiff  
 fulfillit thairfor with thair prayers / fasting / and guid warkis and  
 diffauis thair felff Alfua euerie man fal onderstand yat the finnis  
 quhilk ar committit with the v wtuert wittis thay ar aganis<sup>6</sup> the  
 v and vi command thay quhilk ar callit the vii deidlie finnis ar  
 35 aganis al the cōmandis of god / prid is aganis the first and fecund

<sup>1</sup> fal.<sup>2</sup> rithtus.<sup>3</sup> ame.<sup>4</sup> rithtufnes.<sup>5</sup> vonan.<sup>6</sup> aganis.

inwy and ir is aganis the v Auarice is aganis the vii glwtone is  
 aganis the vi / lichore is aganis the vi<sup>1</sup> fweirnes is aganis the  
 thrid cōmand and alfua aganis al the laiff for quhy we ar fweir to  
 keip ony of thaimē as ve fuld dw thay quilk ar callit the fremmit  
 finnis ar aganis al the cōmandis of god / for quhy ane man ma 5  
 fine aganis al his commandis in consal thoct or in help thay  
 finnis quhilk criifz ane wengence to the hewine ar aganis the v  
 and vi and the vii command / of al thir forfaid finnis quhilk ar  
 aganis the cōmandis of god the caufz quhairfor ane man committis  
 thayme is na oder bot euerie man lwfis hime felff and feikkis his 10  
 awne wil and profeit and thair with reffis the thyng quhilk pertenis<sup>2</sup>  
 to god and to his nichtbur / that is / that ane man lwffis notht  
 god ower al thyng and thankkis and lowis hime notht baith in  
 prosperite and aduerfite na kepis notht his command na liffis  
 notht efter his halie wil the caufz quhy man takis fra his nichtburs 15  
 (the thyng that pertenis to thaimē) is that he lwffis / thaimē notht  
 as hime felff / and dois notht to thayme as he wald be dwne to /  
 the lwiff that mā hes to hyme felff is the rwit and grund of al fine  
 for quhy he wil notht giff to god the thing quhilk pertenis to hime  
 the quhilk is to lwiff hime ower al thing mair na hime felff Na he 20  
 wil notht dw to his nichtburs as he fuld that hapnis for caufz he  
 luffis thayme notht as hime felf in al maner / heir of ze ma onder-  
 stand yat the commandis of god ar na oder thing bot lwiff as fanct  
 paul writis in the first chauptur of his first epistil to Thimothe and  
 in the xiii chauptur to the romans Na thay forbeid na oder thing 25  
 bot lwiff (the quhilk is the ewil and fleslie blynd lwiff of ald adame)  
 the quhilk ewerie mā hes to hime felff of the quhilk cūis al fine  
 Na mā cane keip the cōmādis of god withouth lwiff / na man  
 finnis notht aganis thayme / bot in the ewil luiff quhilk he hes  
 to hime felff / quhairfor ficlik as lwiff fulfillis al the commandis 30  
 of god fwa inordinat luiff quhilk ane mā hes to hime felff finnis  
 aganis al the commandis of god Quhairfor stelis ane man for<sup>3</sup> caufz  
 he defiris and lwffis ane oder mānis guidis Quhairfor committis ane  
 man adultrie for caufz he defiris and lwffis ane oder mannis wiff  
 Quhairfor committis ane man glutony for caufz he lwffis his body 35

<sup>1</sup> vii.<sup>2</sup> pretenis.<sup>3</sup> far.

fwa ewerie man ma think in hime felf of al the finnis quhilk he  
 committis baith aganis god and his nichtbur thane fal he find  
 that he committis thayme for the inordinat<sup>1</sup> lwiff quhilk he hes to  
 hime felf thairfor our lord iefus christ commandit his difciplis<sup>2</sup> as it  
 5 is<sup>3</sup> writine in the xv chaipthur of S. Ihone i giff zow command yat  
 ewerie ane of zow lwiff oder as i haiff lwffit zow thairthrow ewerie  
 man fal knaw yat ze ar my difciplis gyf ewerie ane of zow lwffis  
 oder Al chriffine mā and voman fuld prent thir wordis in thair hart  
 for christ commandit thayme to wfz al<sup>4</sup> als weil as to the difciplis<sup>2</sup>  
 10 quhilk wefz prefent wiht hime the fame tyme and cōmandit ewerie  
 ane of wfz to lwiff oder as our felff and god ower al thing

Heir efter folouis quhou man fal keip the  
 commandis of god

To keip the first cōmād quhilk is

15 *Thou fal haiff na oder strenge godis*

— **T**Hou fal lwiff god with ane richt faith of al thy hart ād honour  
 hime al tyme ād haiff ane stark faith & hop in hime in  
 aduerfite als weil as in prosperite And commend the aluterlie in  
 his pouer and godlie wil and lat hime rewl the and dw with the  
 20 efter his plefour quhat ewer that be wiht thy wil or aganis thy  
 wil and thank and lowe hime thairfor and dreid hime of lwiff as  
 the guid bairne dois the fader to this commād pertenis al thyngis  
 quhilk ar contenit in the halie writ of faith hop and cherate (or  
 lwiff to god) quhilk ar heir contenit with few wordis in this  
 25 command

To keip the fecund command quhilk is

*Thou fal nocht tak the nayme of god inuane<sup>5</sup>*

**T**How fal honour and lowe and blis the nayme of god ād cal  
 apone it al tyme baith in prosperite ād aduerfite And desir  
 30 noth thy aune gloir na lowine yat God ma alanerlie be lowit and

<sup>1</sup> mordinat.

<sup>2</sup> distiplis.

<sup>3</sup> is omitted.

<sup>4</sup> al omitted.

<sup>5</sup> muame.

prifit of al creatur forquhy he wirkis al guid in wfz and in al oder  
 creaturs quhairfor the lowine is his / to this cōmand pertenis al  
 thing contenit in the halie writ of the lowine and honorine of God  
 and his bliffit nayme

To keip the iii cōmand the quhilk is

5

*Thou ſal keip thy halie day*

**T**How ſal commit and giff the aluterlie to God ād lat hime rewl  
 the al tyme in al thy warkis effer his halie wil and giff ower  
 thy ſelff and thy wil and defiris and lat hime dant the and correk  
 the as the guid bairne dois the fader this command requiris ane 10  
 pur ſpreit yat we fuld knaw in our ſelff yat we cane noth du na  
 thynk na guid of our ſelff / bot giff God giff it to wfz of his ſpecial  
 grace Thairfor we fuld aluterlie giff wfz in his power and lat  
 hime rewl wfz effer his halie wil / and lat his nayme be alanerlie  
 honourit and lowit as it is faid befor in the ii<sup>1</sup> firſt commandis. 15  
 To this command pertenis al thing quhilk we fuld heir of Godis  
 word And al thing quhilk is cōmandit to wfz of guid warkis / and  
 yat we fuld dant the body onder the ſpreit yat it ſal noth lewe as  
 it defiris bot effer the wil of God Sua yat al our guid warkis ſal be  
 Godis and noth our aune / that is we fuld dw thayme to the 20  
 lowine and honour of God / and noth of our ſelff

To keip the iiiii cōmand quhilk is

*Thou ſal honour thi Fader and Moder*

**T**How ſal honour thy elders and frendis and al thayme quhilk  
 hes power and rewl of the onder God and thayme quhilk 25  
 techis and prechis godis word / to this command pertenis al  
 thingis quhilk ar commandit in the halie writ of obedience and  
 fubiectione to oders onder God / and quhow we fuld obey to  
 thayme quheder thay be ewil or guid effer the command of God

<sup>1</sup> iii.

in al lefum thingis bid thay wfz dw ony thing quhilk is agane his  
 cōmand thairto we awe na obedience to thayme na to na oder  
 creatur / as the halie apoflis anfuert (as it is writine in v chaip-  
 5 quhen thay commandit thayme yat thay fuld noth prech of the  
 nayme of Iefus Chrift

To keip the v cōmand quhilk is

*Thou fal noth fla*

10 **T**Hou fal be meik and marciful and haiff pece and ane cherit-  
 abil hart to al man (zei to thy inimis) without ony Inui  
 hetrand or ir To this cōmand pertenis al thingis quhilk ar contenit  
 in the halie writ of meiknes pece fufferance and concord et ce

To keip the vi cōmand quhilk is

*Thou fal noth cōmit adultrie*

15 **T**Hou fal lewe honeftlie without ony kind of lichore / and be  
 cleyne in thocht and honest in wark and word and in taiknis /  
 and be sober in meitis and drinkkis and fleeping / and dw al oder  
 thing quhilk cane help the to keip chaiftite and clenefz / to this  
 20 command pertenis al techine of clenefz and chaiftite as to fast and  
 pray and wirk and to be noth ydil and to fle al euil occafione  
 quhilk ma drawe ane man thairto / for thair is in<sup>1</sup> the vi chaip-  
 tur of his first epiftil to the Corin. fle fornicatione et ce

To keip the vii cōmand quhilk is

*Thou fal noth fleil*

25 **T**Hou fal be pwir fpiritualie in thy hart and defir noth na fleil  
 noth in ony maner the thing quhilk pertenis to thy nichtbur  
 bot thow fal be weil willand and cheritabil to euerie man / and

<sup>1</sup> na.

giff and len to the pwir of thy gwidis ãd mony / to this cōmãd pertenis al techine quhilk techis wſz that we fuld noth defir ony oder mãnis guidis or diffauē or begil thayme or commit okkir or ſtop ony man of his profeit

To keip the viii command quhilk is

5

*Thou ſal noth beir fals witnes aganis thy nichtbur*

**T**How ſal keip thy twng that thou dw na man ſkaith in thy wordis bot help euerie man with thy guid word quhair thou cane / and ſpeik guid of euerie man / and with thy guid vord help to mak pece betwix thayme quhilk ar inimis / and excuſz thy nichtburs faltis the beſt thou cane / be faithful in thy word and promis / and ſpeik lawlie and without ſenzeitnes to euerie man to this command pertenis al techine quhilk cōmandis that thou ſal noth hurt thy nichtbur in his fayme and honour or in ony oder guidis

15

To keip the ix and x cōmand quhilk ar

*Thou ſal noth defir thy nichtburs hus or wiff madine  
or ſeruand et ce*

**T**How ſal noth defir wrãguſlie ony thing quhilk pertenis to thy nichtbor bot lewe honeſtly in al maner And thou ſal mortifi the ewil defiris of thy hart bot this canc noth be perſitlie in this mortal liſſ quhil we be lowfit of this mortal body thair is na oder thing contenit in this forſaid commandis bot quhou thou ſal lwiff God and thy nichtbur ãd noth thy ſelf na lwiff noth thy ſelf better na thy nichtbur for quhy lwiff ſekis noth the aune bot the thing quhilk pertenis to God and to thy nichtbur he that hes perſit lwiff in hime he is humil and redy to ſerwe euerie man and wil blithlie part betwix hime and his nichtburs quhat he hes efter his power / heir of euerie man ma leir and onderſtand that al dotrine

20

25



quhilk is neidful to onderstand and to lewe richt thairefter / is  
 contenit in few wordis in thir x cōmandis of God Quhay fulfillis  
 or dois thayme thay dw fa mony guid warkis as ar neidful to the  
 saluatiōne of the faul / sua that thay neid noth to pasz to halie  
 5 placis<sup>1</sup> in far landis noder to the halie grawe na to rome efter the  
 papis pardone or to S. Iamis in spāze traistād thairthrow to dw  
 warkis (quhilk thay think ar guid) quhilk god hes noth commandit /  
 God hes hime selff commandit the warkis quhilk we fuld dw fwa  
 that we neid noder to feik or leir of oder vane maisters quhat  
 10 guid warkis we fuld dw / bot we fuld du firft and last the<sup>2</sup> guid  
 varkis quhilk God hes cōmandit wtz in his x cōmandis giff we wil  
 be faiff as our saluour fais in the xix chaipthur of S. Matheu /  
 Leiff thow ony of the cōmandis and guid warkis quhilk God hes  
 cōmandit the to dw / and dw al the oder varkis qvhilk ar techit in  
 15 al the buikis of the wardel and al oder varkis quhilk thow cane  
 ymagine or oders cane writ thay auail the na thing be for God bot  
 thay bring the erer to condemnatione for caufz thow lichtlis the  
 command of God and dois oder varkis efter thy aune wil and  
 ymaginacione or as men hes lerit and cōmandit ye to dw / that is  
 20 lik as ane maister commandit his feruand to dw ony thing and he  
 passit furtht ād did ane oder thing aganis his command and vefz  
 inobedient to hime and lichtlit his command / sua dw thay al  
 quhilk lichtlis the command of god and dois oder guid warkis as  
 thay think efter thair aune ymaginacione (as dois the mwnkis and  
 25 freris in the obseruance of thair tradicions) heir it is manifestlie  
 fchauine and techit in thir forsaid x commandis quhat euerie man  
 fuld dw to god and to his nichtbur and that he sal notht lwiff hime  
 selff bot god and his nichtbur / fwa that euerie man ma cleirlye  
 onderstand and fe thairof / that we fuld lwiff euerie ane oder and  
 30 notht our self and thane we fulfil the law as S. paul<sup>3</sup> writis in the  
 xiii chaipthur to the romans / it is notht neidful to leir or command  
 man to lwiff hime selff for euerie mā lwffis hime selff mair na he  
 fuld dw with richt / quhairfor it is mair neidful to forbeid man to  
 lwiff hime selff and to cōmand hime to lwiff god ower al thing and  
 35 his nichtbur as hime selff thairfor he lwffis best quhilk lwffis notht

<sup>1</sup> placis.<sup>2</sup> the the.<sup>3</sup> panl.

hime self bot his nichtburs and he lwffis warft quhilk lwffis hime self and nocht his nichtburs as the cōmand of god requiris heir euerie man ma mark quhow few thair is that lwffis richt efter the command and wil of god for that is impossibil yat man of his aune strintht or power cane lewe richt in al thingis efter the cōmād and wil of god thairfor fane we cane that perfitle marck ād knau of our aune<sup>1</sup> weknes we fuld feik and leir quhow we ma keip and fulfil the x commandis of god this we fal find and leir of the halie chriffine faith as it is contenit in the creid 5

### Off the halie chriffine faith

10

**H**Eir euerie man fal onderstand that faith is<sup>2</sup> diuidit in iii partis efter the iii parfons namit in the creid the first part of the fader the secūd is of the sone the thrid is af the halie spreit thir ar the gretast ād maist special articulis of our faith of the quhilk al the laiff dependis heir euerie mā fal mark that ane man ma trow ii 15  
maner of wais of god First he ma trow as it is said of hime / that thair is ane god siclik as ane man trowis the thing quhilk is said of ane oder as it is<sup>3</sup> said that thair is ane twrk and trowis that is trew / of sic faith spekis S. Iamis in his ii chaipthur that the dewillis trowis and trimlis / the secund is that man trowis nocht alanerlie 20  
that thair is ane god (as dois the dewillis<sup>4</sup>) bot trowis in hime and puttis al his hop and traist in hime and giffis and commēdis hime aluterlie in his power and lattis hime do with hime ād rewl hime efter his halie wil and trowis without ony dout that he wil do weil to hime and haiff cuir of hime and prouid for hime and deliuer hime 25  
fra al ewil and trowis this nocht of the paip na cardinal na thair legatis na of ony oder mortal mā quhow grit that ewer rwifz thair power thow ma weil trow that thay haiff vardlie power bot trow nocht thairfor that thay haiff power to<sup>5</sup> faiff and to giff the ye euerlestand blis of hewine 30

<sup>1</sup> auue.<sup>2</sup> in.<sup>3</sup> is omitted.<sup>4</sup> willis.<sup>5</sup> ta.

The xii articulis of the halie chriffine faith as thay  
 ar contenit<sup>1</sup> in the creid quhair thay haiff thair  
 grund and fundment prowine be the halie writ

5 **E**Fter that our lord iefus christ haid cōmandit his apofllis to  
 gang throw al the vardil to prech his halie vāgel to al creatur  
 (that is to al man and<sup>2</sup> voman) thay gadrit al to gider ād ſchew  
 quhat artikil euerie ane of thaime held in the halie chriffine faith  
 and declarit al with ane mind quhat euerie ane of thayme fuld tech  
 and prech to the pepil quhair thay come that thair techine and  
 10 prechine fuld be conforme and agreand<sup>3</sup> to gider and that thay  
 fuld prech the richt word of god (the wāgel of iefus christ) ower  
 al the vardil witht ane mind and ane ſpreit without ony diuerſite /  
 ſwa thay declarit al with ane mind of this xii articulis of our halie  
 chriffine faith to tech and prech thayme to the pepil as we reid  
 15 thaime now in the creid and oder thair ſelff or thair ſucceffours  
 wrait thayme in ſew vordis as thay ar cōtenit in the ſame creid  
 that weſz neidful that thay deid ſua that euerie mā and voman ma  
 leir and remember apone thaime / neuertheles thay quhilk ar lerit  
 ād cane reid ād onderſtād fuld ſe ād reid in the bibil quhilk is the  
 20 grūd ād vol of al godlie doctrine and hewinlie viſdom neidful to  
 knaw / of the quhilk thir xii articulis and al oder doctrine and  
 exhortacione ar out drawine quhilk ar neidful to our ſaluacione /  
 we trow that the bodi and blwid of our lord Iefus christ is contenit  
 veralie in the ſacramēt of the alter onder the forme of breid and  
 25 vine and this ſtandis notht in thir xii articulis / thairfor we man for-  
 thir ſe and reid the halie writ and noth alanerlie thir xii articulis<sup>4</sup> /  
 Neuertheles the principal thingis ar contenit in thayme quhilk ar  
 maiſt neidful to knaw to the ſaluacione of the ſaul / ſane it is ſua  
 yat faith is ſa neidful that neyne kane be faiff without it as Chriſt  
 30 ſais in the laſt ch. of S. Mark he that trowis noth ſal be cōdānit  
 and S. Paul in the xi ch. to ye Hebr. that it is impoſſibil that ony  
 mā cane pleiſis God without faith ād Ihone in his iii cha. he yat  
 trowis noth he is now cōdānit thairfor the dewil our ald innime

<sup>1</sup> cotenit.<sup>2</sup> and *omitted*.<sup>3</sup> agreaud.<sup>4</sup> ariiculis.

lauburs nyct and day to draw wƿz fra the faith ãd fra thir xii  
 artikils thairfor we fuld be diligent that we prent thir xii artikils in  
 our hart with ane ſtedfaſt faith that we ma manfullie ſtand aganis  
 al his tēptatione and futel craft / our lord Ieſus Chriſt anfwert  
 with the halie writ aganis his tēptatione as S. Mathew vritis in his 5  
 iiii cha. quhen he deſirit of hime to cōmãd the ſtenis to be breid /  
 our ſaluour anfuert to hime / it is vritine man liſſis noth alanerlie  
 of breid bot of euerie word quhilk cūis of the mwtht<sup>1</sup> of God / The  
 dewil fet hime apone the pinnakil of the tēpil ãd faid to hime gyff  
 thow be the ſone of God leip dwne our ſaluour anfuert to the 10  
 dewil agane it is writine / Thow ſal notht temp thy lord God the  
 dewil ſchew to hime al ye kīgdōs of ye wardel ãd faid to hime I ſal  
 giſſ thir al to the and thow wil ſal dune and adorne (or virſchip)  
 me / our ſaluour anfuert<sup>2</sup> hime agane it is vritine Thow ſal adorne  
 thy lord God and wirſchip hime alanerlie thane the dewil paſſit fra 15  
 hime confundit be the halie writ ſua fuld we ſtand and fecht aganis<sup>3</sup>  
 the dewil with faith and the halie writ quhen he tēpis ws / the<sup>4</sup>  
 dewil fleis fra the halie writ the quhilk is the richt verite / forquhy  
 he is fader and begynner of falſet and leyng quhairfor he ma notht  
 lwiff the euerleſtand word of verite quhilk is contenit in the halie 20  
 writ / he is heid ower al mirknes quhairfor he fleis the licht of  
 verite / he is ye begynner of deid quhairfor he fleis ye word of  
 verite quhilk is ye euerleſtand<sup>5</sup> lyff as S. Ihone fais in his vi  
 chaipſur / thairfor al chryſyne man fuld grund and feffyne thir xii 25  
 artikils of faith throw and abut al ſid witht the halie vrit that ye  
 dewil owercum thayme notht the halie vrit is ane fwrđ to fecht  
 witht aganis the dewil and his mēbers and al the ſtedfaſtnes and  
 grwnd of our faith cumis of the halie vrit for quhy al that it leris  
 and commandis wƿz that is rycht and verite and godis wil / it is  
 alſua our rycht lycht and way / forquhy it is of ye halie ſpreit ãd 30  
 techis vƿz al that is neidful to our ſaluacione / it confortis vs in al  
 our aduerſite and temptacione ãd leris vs to ſtand aganis al hereſie /  
 it gyffis vs lycht of our ignorance / quhairfor S. Paul fais in the xv  
 chaipſur to Rom. that al thyngis quhilk ar vrityne thay ar vritine  
 for our inſtruccione that we fuld haif ane faſt hop throw confola- 35

<sup>1</sup> mwcht.<sup>2</sup> anfert.<sup>3</sup> uganis.<sup>4</sup> ws the /.<sup>5</sup> euerleſtaud.

cione of the scripturs / he fais sua in the iii chaiptur of the secund  
 epistil to Thimo. al the writ quhilk is inspirit be the halie Gaift is  
 profetabil to tech / to reprw / to correk / to informe in rychtufnes  
 yat ane chriffine man ma be without cryme / redy to al guid  
 5 warkis / the fekir faith and ye greit profeit quhilk is in godis word  
 ãd doctrine is techit in the halie writ / quhilk is the ald ãd new  
 testamēt / thay schaw ws cleirlye / that men hes noth spokine na  
 vritine yame of thair self bot god hym self hes spokine thayme be  
 mē ãd that yai ar noth mēnis vordis bot godis / sua spak God to  
 10 Mofes as it is vritine in the iiiii<sup>1</sup> ch. of Ex gāg furth to the kyng I  
 fal be in thy muth and I fal tech ye quhat thou fal fay to hyme /  
 crift is our techour for he is<sup>2</sup> verite as it is writine in the xiiii  
 chaip. of S. Ihone / The fader hes giffine the Halie chriffine kirk  
 Iesum Christum his sone to ane doctour of verite / quhome man fuld  
 15 heir and trow as S. Matheu vritis in his xvii chaiptur / thair fais  
 the fader this is my deir sone in quhom I delit heir hyme In the  
 first artikil of our halie faith The first word is I trow forquhy S. Paul  
 fais in the xi chaiptur to the Hebreis that it is impossibil that ony  
 man cane pleifz God without faith for he wil weil reward thayme  
 20 yat fekis hyme we say noth first in the faith I fey<sup>3</sup> or wait bot we say  
 I trow S. Paul fais in the same cha. faith is ane fast grwnd of that  
 quhilk we trow werilie to get and ane assent of hart to thay thingis  
 quhilk we se noth na aperis noth thir xii artikils of faith ar the  
 vnderlie secreit thyngis of God quhilk cane noth be comprehendit  
 25 be the visdome of man / bot thay ar aluterlie feyne with the eyne  
 of faith / the visdome of mane cane noth onderstand that God is  
 wordine mane and suffert to de / and is wpriffine agane fra deid /  
 or that he fal wpraifz agane al thayme to the euerlestād lyff quhilk  
 deid in ye richt chriffine faith Or that Christ is ascendit wp to the  
 30 heuine and fittis at the faders rycht hand and that the same Christ  
 the sone of God is borne of ane cleyne<sup>4</sup> and pwir virgine / The  
 visdome of the corfz is siclik huyd and cane noth be feyne with the  
 fleslie eyne<sup>5</sup> or onderstandit be the visdome of men forquhy it is  
 ane heuinlie secreit thyng quhilk is aluterlie feyne with the eyne  
 35 of faith / Al the visdome of the vardil knawis na thyng thair of /

<sup>1</sup> iii.<sup>2</sup> his.<sup>3</sup> fay.<sup>4</sup> cleyne.<sup>5</sup> eyne.

thair for fais S. Paul in the first chaipthur of the first epistil to the  
 Cor. / Ve prech Iesu Christ crucifeit sclander to the Iowis and  
 folie to the gentils / bot we prech to ye chofyne<sup>1</sup> Iouis and gentils  
 that Iesus Christ is the visdome and the power of God / the gētils  
 thynkkis that it<sup>2</sup> is greit folie that god fuld de quhilk hes power  
 5  
 ower al thyng / yai wist noth of his godlie secreit that he wald  
 word mā for our saluation as it vefz predestinat with God or the  
 begynning of the vardil S. Paul fais in the for allegit chaipthur /  
 fane vardlie men kēd notht the visdome of God be thair visdome  
 thane God plefit to sayff ye faithful<sup>3</sup> throw ye folie of God our  
 10  
 lord Iesus christ is maid ane takine aganis quhom fal be agane said /  
 and he fal be ane fal to mony / and alsua ane wprissine to mony of ye  
 pepil of Israell as it is vritine in ye ii chai. of S. Luc. Christ is ane  
 steyne apone the quhilk mony fal hurt thayme to thair destructione  
 as it is vritine the viii chaipthur of the propheit Iesaiie Iesus Christ  
 15  
 is al chrissine mannis visdome the quhilk faiffis ws / and we trow in  
 hyme that he hes maid mendis for our synnis / and thair of we  
 raios / in al our aduerfite al the gentil doctowrs and philosophors  
 greit visdome and craft culd notht perfittlie confort thayme or sterck  
 thayme in thair aduerfite and trowbil God hes al tyme hwyd the  
 20  
 richt visdome fra thayme quhilk haldis thayme selff wiz / and  
 schawis it to thayme that ar simpil and law and desiris it meiklie of  
 hyme as S. Mat vritis in his xi chaipthur / ye Iouis trowit to be  
 richtus and faiff be the law / and throw thair aune guid warkis and  
 strinht bot thay culd noth thair throw be faiff as S. Paul fais in the  
 25  
 ix chaipthur to the Romans / Thay lychtlit Iesus Christ ye quhilk is  
 the end of the law / quhay trowis in hyme fal be faiff as Paul  
 vritis in ye x chaipthur to the Romans / Thair is ane oder richtufnes<sup>4</sup>  
 quhilk is of God and the Iowis wist noth thair of as Paul vritis<sup>5</sup> to  
 ye Romans in the first and in the iii chaipthur this richtufnes is  
 30  
 na oder thyng bot to trow that quhilk makis ane finful mane richtus  
 and faiff as Paul vritis to ye Romans in the iiiii chaipthur / Is it sua  
 that ony trow in our lord Iesus Christ that he is veralie the sone  
 of God and he hes diliuerit hyme fra the deuil and fra the eternal

<sup>1</sup> cofyne.<sup>2</sup> it it.<sup>3</sup> faithfult.<sup>4</sup> rihtufnes.<sup>5</sup> vriiis.

condampnatione thane that faith quhilk he hes is countit to hyme  
for richtufnes be for God

Faith is noth ane thing quhilk ane man cane giff to hyme felff  
quhen he wil bot it is ane greit gyft of God the quhilk renwis the  
5 hart and makis ane nev mā quhair be for he wes of ald adame in  
ewil defiris and finful lyff / to trow / that is to stād fast at Godis  
vord quhat he promisis to wƷ quhat euer it be that he wil fulfil his  
promis na mā cane haiff this faith of hime felff bot the spreit of God  
giffis this licht in the hart ād renwis it inuertlie / ane ne of the  
10 body / ād ye euerlestād liff bot quhen deid cūis<sup>1</sup> yat ye faul ād body  
mā depart this opinione hes na power na strinth in it / for quhen he  
gettis ony aduerfite or perfecutione thane it waniffis and wauers as  
ane dreyme / that is noth aneucht that ony reid the creid or rekin  
ye articulis cōtenit in it x or xii timis apone ye day ād ficlik the  
15 pater noster / bot we fuld perfitlie onderstād it ād prēt it inuertlie  
in our hartis that we noth alanerlie rekine ād speik the articulis  
cōtenit in it with our mwth bot alfua wit our hart / that quhair  
thair cūis ony aduerfite or pfecutione thane we ma trow with the  
hart ficlik as we fpak befor with the mwcht Thow fais i trow  
20 forgiffine of my finnis / bot quhen the deuil cūis in the time of  
deid ād tēpis the to difpair of forgiffine of thayme / Thane thow  
art reid ād dowitz ād fallis in difpair Thairof euerie mā ma onder-  
stād that thow fais this with thy mwcht and noth with the hart for  
thow trowis noth perfitlie that thy fīnis ar forgiffine / Thow fais i  
25 trow the refurrectio thane thow art fa red as baith the faul ād the  
body fuld aluterlie de ād that thair var na mair thairefter of the /  
fe ād cōfeder that in thy felff / and thow haid ane richt faith in thy  
hart of this artikil that thow trowit weralie that thou fuld rifz wp  
agane fra deid ād get the euerlestād liff thairefter / thane thow wald  
30 noth difpair na be red for quhy faith is focht and prouine in aduer-  
fite as the gold is prouine in the fyr. Thairfor thow fal al time pray  
meiklie to God thy heuinlie fader giff in my hart the richt faith for  
thy sone Ies<sup>9</sup> christ our lordis faik

<sup>1</sup> cūis.

## The i artikil of the faith

*I trou in God Fader almichtine maker of heuine  
and zeird*

**H**Eir fal ewerie man onderstand that thair is bot alanerlie ane  
 god bot thair is iii perfons the quhilk ar the fader and the 5  
 sone and the H. gaist / as the H. writ beris vitnes thir iii persōs ar  
 equal in power maiestate and in ewer lestyng the sone of the fader  
 wefz fend to wfz in the later dais and twik apone hyme our natur to  
 fulfil the writ / and to redeyme wfz efter the wil of his fader and  
 maid al thing at the beginning with the fader and the halie gaist as 10  
 it is writyne in the vi chaiptur of Deute. Heir Ifrael thy lord God is  
 ane thou fal luiff thy God of al thy hart and of al thy faul and of  
 al thy power the natur of man is sua blyndit of fine that it cane  
 noth perfittlie conprehend or think that thair is alanerlie ane God /  
 as Cicero disputis / bot he wist noth of hyme or of his wil or 15  
 power / man ma fe and reid and speir quhou mekil ye gentils knew  
 of God of thair aune wifdome thay haid mony fals godis and thair  
 onwifz hartis war blyndit and thochtis was vanite as Paul writis in  
 ye first chaiptur to the Roman. For thay knew na thyng of ye  
 greit wifdome of almychtyne God bot thocht it folie as Paul writis 20  
 in ye first chaiptur of the firste epistil to the Corinthians / the lycht  
 and the onderstandyng of natur is feik and waik to onderstand the  
 faith and the warkis of god thair to ye licht of grace is necesser to  
 fcheyne<sup>1</sup> in the mirknes and blyndnes of natur / or ellis it fal ewer  
 ramane in blyndnes and ignorance / for the natural man cane noth 25  
 onderstand the secretis of god / he is callit our fader<sup>2</sup> that is to  
 ewerie chriffine man yat hes ye rycht faith ane traistful thing  
 forquhy is he is owr fader thane ar we his barnis and aris as sanct  
 Paul fais in the viii chaiptur to<sup>3</sup> the Romās fwa callit Efayas hyme  
 fader as it is writine in lxiii chaiptur lord thow art our fader and 30  
 redemer and we ar al the vark of thy handis / thairfor we pra al as  
 christ hes lerit vtz in the vi chaiptur of S. Mathew our fader thow  
 quhilk is in the hewine thy nayme mot be halowit / god our fader

<sup>1</sup> ftheyne.<sup>2</sup> ourfader.<sup>3</sup> tho.



is almychtyne al creaturs ar in his hand ãd power and al thīg is  
 possibil to hyme his power is ower al thyng / he is withoutine ony  
 end / thairfor the prophetis callit hime fa oft ane lord ower al  
 lordis and ane rewler ower al powers / alfua baruch fais in<sup>1</sup> his  
 5 iii chaipatur almichtine god lord of Ifrael It is writine ficlik in the  
 xvii chaipt. of genefis I am the almichtine god Item it is writine in  
 the xv chaipatur of exodi the nayme of god is almichtine And in the  
 xvi chaipatur of Iudith the almichtine lord hes noyt hime and giffne  
 hime in the handis of ane woman Iob fais in his viii chaipatur quhen  
 10 thow prais the almichtine god giff yow cūis et ce. He fais alfua in  
 his xiii xv xxi xxii xxiiii and in his xxvi chaipatur that god is  
 almichtine S. Luc writis in his first chaipatur thair is na thing in-  
 possibil to god / for quhy he is almichtine And S. Ihone fais in the  
 iiiii chaipatur of his reuelatione halie halie halie is god almichtine  
 15 the lord the quhilk wefz and is / and is to cum / he fais alfua in  
 the xxi chaipatur of the fame the almichtine god is thair tēpil and  
 lamme<sup>2</sup> / hewine and zeird / as it is writine in the first chaipatur  
 of Genesis god maid heuine and zeird in the beginning alfua  
 the propheit Efayas spækis mekil thair of in his xxxvii<sup>3</sup> and xlv  
 20 chaipt. and the halie writ is ful thair of that God maid heuine  
 and zeird / Man cane noth onderstād this of his aune natur  
 for caufz natur cane noth onderstand ye wnderlie warkis quhilk  
 God hes maid of noht / bot the licht of faith knawis quhow al  
 thingis ar maid be God as S. Paul fais in the xi chaipatur to  
 25 Hebreis Now euerie man ma fe and onderstand quhow blind  
 wefz the wifdome of the gentils quhilk thay haid of thair aune  
 natur The gretast onderstanding of thayme wefz that na thing  
 culd be maid of noth and yat the wardil wefz without ony beginning  
 And that ye heuine wefz without ony beginning or ending And  
 30 that thair wefz na man at the beginning And at the last thair  
 fuld na man be / And that the faul haid na operatione or wark  
 to the quhilk it haid noth neid of ye body / ãd that generatione  
 ãd deid fuld<sup>4</sup> euerlest ãd quhat deit anifz the fame culd noth cū  
 agane to the liff heir euerie man ma fe ãd onderstād the falsset of  
 35 natural philosophy for thir forfaid thingis and ficlik ar the heest

<sup>1</sup> in in.<sup>2</sup> lanne.<sup>3</sup> xxvii.<sup>4</sup> fud.

that mā cane leir of Aristotil the quhilk is callit maister of al  
 philofophors / quhairfor now ane simpil man is wifer in the richt  
 ād godlie philofophy na wefz Aristotil cheif and prince of phil-  
 ofophors Forquhy he knawis now be richt faith that god maid the  
 wardil and that Adame wefz the first mā and that his aune body 5  
 fal rizf wp agane apone the day off dome / and that the body and  
 faul of man fal be glorifeit and fal newer peris bot lewe ewer  
 immortal And that yair fal be na generacione na corrupciōe efter  
 dwmis day quhairfor na mā fuld tech thair bairnis the gentil bwikis  
 bot thay fuld first tech thayme the bibil in the quhilk al bwikis ar 10  
 contenit / quhilk techis the richt chriffine doctrine godis halie  
 word the euerlestand verite quhilk is requirit to leir and knaw to  
 the faluacione of the faul / men leris na oder thing in the gentil or  
 natural philofophors bwikis bot ōgodlie thingis quhilk ar aganis the  
 halie scriptur and our chriffine faith and drawis thayme to herefie 15  
 and vanite / neuertheles<sup>1</sup> men ma reid thayme quhen thay knaw first  
 ye richt faith yat thairof yai ma leir latine to tech oders the richt  
 philofophy the quhilk is godis word contenit in the bibil

### The fecund artikil

*And in Iesu christ his sone our onlie lord* 20

**G**Od the fader hes ane natural fone quhilk is euer with hime  
 without ony beginning or end / the quhilk is abune our  
 öderstādīg / the fader wefz noht befor the fone thay haiff baith  
 equal euerlesting / the fone wefz fēd furtht quhen the tyme come  
 (forfeyne be god<sup>2</sup>) ād wes borne of ane cleyne virgine callit maria 25  
 he vefz promist lang befor be the Prophetis that he fuld cum in  
 the vardil and fuffer to be borne / he is the euerlestand godlie  
 vifdome vith the quhilk God maid al the vardil and rasit it wp  
 agane of the fal and fine of adame / he is<sup>3</sup> the veray Messias and  
 faluour of man kind of quhome al the prophetis spak lang befor 30  
 his cūing The voman of samaritane faid to hime as S. Ihone writis  
 in his iiii chaiptur I knaw that Messias fal cū (quhilk is callit

<sup>1</sup> neuerheles.

<sup>2</sup> begod.

<sup>3</sup> his.

Christ) thane Ies<sup>9</sup> anfuert to hir i am he quhilk spekis with the /  
 and the voman knew hime that he vefz Christ the faluour of the  
 vardil S. Peter confessit that he wefz the sone of the liffand God  
 as S. Matheu writis in his xvi chaip<sup>tur</sup> he is alfua the bliffit feid  
 5 of Abrahame quhilk God promist to hime be quhome al pepil fuld  
 be bliffit / he is the feid of voman quhilk God promist fuld thring  
 dwne the heid of the Serpent (that is the power of the Deuil) we  
 ar in pece with ye fader of hewine be hime as S. Paul writis in  
 the secund chaip<sup>tur</sup> to the Ephefians and in the v chaip<sup>tur</sup> to the  
 10 Romans Thairfor S. Paul wrait' fa oft in his Epistlis grace and  
 pece of God our Fader and of the lord Iesus Christ et ce He is  
 our Kinge and greit Prest (be<sup>1</sup> quhome we haiff anc redy vay to  
 God) as it is writine in the vi chaip<sup>tur</sup> to the Hebreis / he is our  
 onlie mediatur betuix wfz and God as S. Paul writis in the ii  
 15 chaip<sup>tur</sup> of his first epistil to Thimo. He is mediatur of the new  
 testament for we get forgiffine of our sinnis throw his blwid as S.  
 Paul writis in the ix chaip<sup>tur</sup> to the Hebreis The blwid of Ies<sup>9</sup>  
 Christ quhilk (be the halie spreit) offerit hime self to God the  
 fader hes vefchine our conscience et ce / He is our visdome our  
 20 halines our richtufnes and redēptione as S. Paul writis in the i c.  
 of his first epi. to the Cori. Na man cane cū to the fader bot be  
 hime as it is writine in ye xiiii c. of S. Ihone / For he is<sup>2</sup> the richt  
 way and verite and the euerlestand liff Thairfor (as S. Ihone writis  
 in his iii<sup>3</sup> ch.) God lwffit the wardil fua that he gaiff his onlie sone  
 25 (to the deid) that al quhilk trowis in hime fal noth peris bot thay  
 fal haiff the euerlestand liff he hes giffine his liff for the re-  
 demptione of mony as S. Matheu writis in his xx<sup>4</sup> chaip<sup>tur</sup> /  
 Thair cane na man be faiff bot throw faith in hime as S. Paul  
 writis in the xiii chaip<sup>tur</sup> to the hebreis Iesus christ vefz in time<sup>5</sup>  
 30 past and is now and fal be in time to cum / that is to fay faith in  
 hime vefz and is and fal be al time neidful to the saluacione / the  
 halie faders trowit that he fuld cum in the vardil and suffer to be  
 borne and redeme thayme / and we trow that he is borne and hes  
 redemit wfz with his precious blwid / and that he is altyme with  
 35 wfz / he is callit emanuel that is god with wfz / and alfua he is

<sup>1</sup> (after be.<sup>2</sup> his.<sup>3</sup> iiii.<sup>4</sup> xxvi.<sup>5</sup> tine.

callit Iefus that is faluour for he faiffis wſz fra our finnis he is our  
 king as the propheit zacharias writis in ix c. be hald thay richtus  
 king fal cū to the he is ane faluour ād pwir ād he fal rid apone  
 ane afz / He fulfillit this prophecie quhen he come to Iherufalem  
 ridand apone ane afz the v day befor he fuffert deid S. Paul writis 5  
 throw al the epiftil to the Hebreis of his halie preiftheid and  
 facrifis without the quhilk we cane noth cū to God na be faiff The  
 kingis of the vardil ar vntit with olie quhilk perifis / bot our king  
 Iefus Chrift quhais kingdome is notht of this vardil is vntit be  
 God his fader with the halie ſpreit as it is writine in the lxi 10  
 chaictur of the propheit eſaie / The ſpreit of the lord is apone me  
 for he hes vntit me and hes fend me to prech to the pwir et ce /  
 As nauē the ſone of Iofue wefz choſine to be ane chaptane to the  
 pepil of Iſrael (quhilk God deliuerit of Eglyp) to bring thaimē to  
 ye land of promiffione / ſua our lord Iefus Chrift is giffine to wſz 15  
 be the fader to be our chaptane to gid wſz out of blindnes and  
 ignorance of this wardil to the euerleſtand kingdome of heuine /  
 Heir of it is writine<sup>1</sup> in the firſt chaictur of S. Matheu he fal faiff  
 his pepil fra thair finnis Thairfor he is callit fa oft<sup>2</sup> our lord and  
 faluour in the New Teſtament and ſpecialie in S. Paulis epiftlis 20  
 he is the onlie ſone of God of quhome al the halie writ techis wſz  
 that he is our onlie faluour Simeon callit hime faluour (quhen he  
 refaut hime in his armis) ſayād o lord lat thy ſeruād pas in pece  
 eſter thy promis for<sup>3</sup> quhy my eyne hes ſeyne thy faluour (that is  
 to ſay ſēd be the to our ſaluatione) et ce as S. Luc writis in his ii 25  
 chaictur Bot ye halie writ callis wſz quhilk trowis in hime the  
 ſonnis of God as S. Thone writis in his firſt chaictur / And giff we  
 be the ſonnis of God throw ſaith in hime thane we ar alſua  
 heritours of God and heritours to gider with Chriſt as S. Paul  
 writis in the viii chaip. to the Romans Our lord Ieſu Chriſt is the 30  
 natural ſone of God without ony beginning or ending as the halie  
 ſcriptur beris vitnes / he is ane rich lord in quhome our hart ma  
 fuerlie trow that he hes power to diliuer and keip wſz fra al ewil

<sup>1</sup> ivritine.<sup>2</sup> oft.<sup>3</sup> far.

Heir efter folouis mony Vitnes of the new testament  
and the ald that our lord Iefus Christ is  
the fone of God

5 **S**Anct Ihone fais in his first chaip<sup>tur</sup> the word wefz in the  
 beginnig / <sup>ad</sup> this word wefz with God / and this word wefz  
 God this word wefz in the begīning with God al thing wefz maid  
 be this word Thane he is veray God S. Thomas faid to hime as  
 it is<sup>1</sup> writine in the xx chaip. of S. Ihone my lord and my God S.  
 Peter faid to hime as it is writine in xvi of S. Mat. thow art the  
 10 fone of the liffād God S. Paul faid as it is writine in ye xx c. of  
 the dedis of the Apof<sup>tli</sup>. that God hes gottine the kirk with his  
 blwid thair he fpekis that he is baith God and man / he fais alfua  
 in the ix chaip<sup>tur</sup> to the Romans Christ is God and bliffit ower al  
 thing for euer / he fais alfua in the ii chaip<sup>tur</sup> to the Philippenfes /  
 15 Feil the fame mind in zow quhilk wefz in Christ Iefu quhilk  
 beand in the fchaip of God et ce / He fais alfua in the ii chaip.  
 of the epiftil to the Colofen. Al the fouth of God ramanis veralie  
 in hime / He fais alfua in the ii chaip<sup>tur</sup> of the epiftil to Titum  
 Ve Iwik efter ane bliffit hop and the glorious cūing<sup>2</sup> of the greit  
 20 God / He fais alfua in the first chaip<sup>tur</sup> of the epiftil to Hebreis  
 God (the fader) faid to his fone / God / thy trowne fal be euer  
 without ony end S. Ihone fais in ye v chaip. of his first epiftil  
 quhay ouercūis the vardil bot he that trowis that Iefus is the fone  
 of God? the propheit Dauid fais in the viii P<sup>f</sup>alme o lord quhat  
 25 is mā that thow art mindful of hime thow hes crounit hime with  
 gloir and honour that is thow hes maid thy fone lord ower al and  
 hime felff faid (efter his refurre<sup>ct</sup>ione) as S. Matheu writis in his  
 laft chai. al the power in hewine <sup>ad</sup> zeird is giffine to me / God  
 the fader hes fet hime at his richt hand in the heuine as S. Paul  
 30 writis in the first chaip<sup>tur</sup> to the Ephe. thane he is veralie God for  
 that feemis<sup>3</sup> noth that ony fuld be placit at the richt hand of God  
 the fader / bot giff he war God / forquhy God giffis notht his  
 honour to ony oder as it is<sup>1</sup> writine in the xlii chaip. of the propheit

<sup>1</sup> is, *omitted*.<sup>2</sup> cūing.<sup>3</sup> fennis.

Efaie / and in mony oder placis of the halie fchriptur S. Thone  
 fais in his v chaiptur God the fader wil that men fal honour his  
 fone as hime felff and that is the honour of God to honour hime  
 as the fader / fua God wil yat we fal alanerlie virfchip ane god  $\ddot{a}$ d  
 giff noth his honour to ony oder creatur / fane the fader gaiff his 5  
 honour to our lord Ief $\text{\u00f9}$  chrift thane is he veralie the fone of God  
 S. Paul beris witnes thair of in the firft chaiptur to the Roma.  
 fayand he is the fone of Dauid as to the flefch / bot he is declarit  
 the fone of God in power / the halie writ alfua callis our lord  
 Iefus Chrifft c $\text{\u00f6}$ monlie God / and fwm time callis hyme oder wis 10  
 the quhilk prewis that he is weray God that is noth neidful to writ  
 heir mair thair of that Iefus is the fone of God / bot reid the  
 w $\ddot{a}$ gel of S. Thone for the maift part thair of is writine of Ief $\text{\u00f9}$   
 Chrifftis godheid and fchawis cleirlye that he is God / the arrians /  
 ebonitans and ceritans for yar perwerfit wil come in greit blyndnes 15  
 for yai trowit that Iefus Chrifft wefz alanerlie man and noth God /  
 bot we chriffine men quhilk trowis richt we ar Godis barnis  
 alanerlie of his greit grace throw faith  $\ddot{a}$ d noth of his godlie natur /  
 that al chriffine men ar Godis barnis of his greit grace that yow  
 fal find in ye iiii chaiptur of Paulis epiftil to the Galatians and in 20  
 ye viii to the Romans and in the firft to ye Ephifians thair it is  
 cleirlye writine quhow we ar the barnis of God be his weil belowit  
 fone Ief $\text{\u00f9}$  Chrifft / and ar aris with hyme of the ewerlefl $\ddot{a}$ d k $\text{\u00f9}$ g-  
 dome of heuine ye richt faith yat we haiff to Iefus Chrifft makis  
 wfz Godis barnis and worthy to get the euerlefland heritage of 25  
 heuine as S. Thone writis in his firft chaiptur God hes giffine to fa  
 mony as trowis in his nayme to be the barnis of God and<sup>1</sup> as S.  
 Paul fais in the viii chaipt. to the Romans giff we be the barnis  
 of God thane ar we alfua heritours / ze heritours of God / and  
 heritours with Chrifft 30

<sup>1</sup> an.

## The iii artikil

*The quhilk vesz confawit of the halie Spreit and borne of Maria virgine*

5 **T**His is diuidit in ii partis / the first is that Iefus Christ ves noth  
 confawit of ony man be the way of natur / bot he wefz cō-  
 fawit of ye halie fpreit abwne natur / ye fecund part is that Maria  
 our lord Iefus Christis moder wefz ane cleyne virgine without ony  
 corruptione of hir perfone / ãd yat fchw hayd na payne / or  
 10 trowbil in hir birth as al oder vemē hefz bot fchw buir hir fone  
 with Ioi and blythnes withoutine paine and ramanit / ane cleyne  
 virgine in hir birth / and befor hir birth / and efter without ony  
 corruptione the halie fpreit fpak lang be for be ye prophetis of the  
 marwolus conceptione / and birth of Iefus Christ the fone of God /  
 and fyne the wāgeliftis hes thairof writine S. Matheu writis in  
 15 his first chaiptur / That ye angel faid quhilk is cōfawit in hir is of  
 ye halie fpreit / S. Luc fais alfua in his first chaiptur / Quhen the  
 virgine Maria hard the falutatione of the angel / that fchw fuld be  
 the moder of fa greit ane lord quhilk fuld be the fone of the heest  
 God and that his power and kingdome fuld left for ewer thane  
 20 fchw fperit at the angel quhow that fuld be for quhy fchw knew na  
 man / thane the angel anfuert to hir and faid / the halie fpreit fal  
 licht in the and ye power of almychtine God fal fcheyne apone the /  
 and that halie thyng quhilk fal be borne of the fal be callit the  
 fone of God this birth bwit to be ane singlar cleyne man without  
 25 ony fpot of fine quhilk throw his clenes fuld tak away al the greit  
 and foul fīnis and the maledictione of Adame and Eue quhair  
 in all thair offspring beris thair barnis / fua he vesz the birth of ane  
 cleyne virgine / without ony fpot of fine / or maledictione<sup>1</sup> of  
 Adame / The halie fpreit vrocht this conceptione fua in ye body  
 30 of the cleyne virgine Maria / and maid the cleyne body of Iefu  
 Christ of hir cleyne flefch ãd blwid / hir cleyne virginite wes  
 vnderlie and in verite prouine be the prophetis apoflīs and the  
 vangelistis / the halie writ prewis that owr lord Iefus Christ ye

<sup>1</sup> malecitione.

frwit of the virgine Maria bwit to be veralie ane weray natural  
 bairne borne in the wardil as to ye body / he bwit to be ane  
 cleyne bairne without ony fyne / abwne al mā in the wardil / for  
 he fuld tramp dwne / the heid of the ferpēt / yat is he fuld trāp  
 dwne ye deuil or ellis he fuld haid power ower hime as ower oders 5  
 quhilk ar borne in fine / bot the dewil haid na power ower hyme  
 as he fais in the xiiii chaip. of S. Ihone the prince of this vardil  
 (that is ye dewill) is cū bot he hefz na power aganis me and he  
 hefz na thyng to dw with me / fua christ bwit to be ane natural  
 bairne and be borne ower natwr abwne al adamis bairnis / of this 10  
 and mony oder placis of the halie vrit the cleyne virginite of the  
 wirgine maria is prowine / that fchw is ane cleyne virgine without  
 ony corraptione of hir parfone or experience of man as the pro-  
 phetis fpak thair of lang befor (be the halie spreit) ād neuertheles  
 the veray moder of the bliffit bairne / god promist to abrahame 15  
 that richt Meffias christ fuld cum / and faid to hyme al the pepil  
 fal be bliffit in thy feid maria come of the feid of abrahame and  
 Daud / and Christ come and vefz borne of maria and he is that  
 fame feid throw the quhilk al the wardil fuld be bliffit as S. Poul  
 fais in the iii cha. to the galatians thair for maria in verite ves 20  
 ane cleyne virgine the halie spreit fpak in the mwtht of the pro-  
 phetit Efa / as it is vritine in his vii c. god fal giff zow ane takine  
 behald ane virgine fal confawe and beir ane fone / it is vritine in  
 the hebrew alma / that is ane zowng madine that fignifeis ane  
 zowng virgine onfilit with man / fwa cal we the virgine Maria the 25  
 moder of god ane cleyne virgine / and in verite fchw is ane cleyne  
 virgine and the Iowis cane notht fay aganis that / for it standis fa  
 plane in thair aune hebrew bwikis fchw vefz in verite ane cleyne  
 virgine befor hir birth and in hir birth and efter hir birth ewerie  
 man fal that sewerlie trow and heir notht oders quhilk fais the 30  
 contrair S. Math. ād S. Luc vritis thair of calland hir ane virgine  
 Efaias fais in his ix cha. thair is bairne borne to vfz and thair is  
 ane bairne giffine to wfz quhais power is apone his schulders his  
 nayme fal be callit wnderlie confalour stark god fader of the wardil to  
 cum prince of pece his impir fal be multipleit et cete S. Luck vritis 35  
 off the birth of the fone off god in his fecūd cha. quhow the virgine



maria bwir hime in bethleē the propheit Mich. faw this befor be the fpreit of god as he fais in his v chaiptur O thow bethelem effrata thow art litil amangis ane thowfand of Ioure of the fal cum furtht quhilk fal be lord ower Ifrael et ce

5

## The iiiii artikil

*He sufert onder poncio pilat to be crucifeit to de  
and to be zeirdit*

IT wesz the wil of the fader that his onlie fone Iefus christ fuld de for our finnis apone ane cors as to his manheid as S. Ihone  
10 writis in his iii chaiptur that god lwiffit the wardil fua / that he gaiff his onlie fone (to the deid) that al quhilk trowis in hime fal notht peris / bot thay fal haiff the euerlestand liff and S. Paul fais in the viii chaiptur<sup>1</sup> to the romans he sparit notht his aune fone bot gaiff hime for his al Iefus christ alfua offert hime felf to the deid for  
15 our faik and fulfillit the wil of ye fader as he faid in the xiiii chaipt. of S. Ihone I dw as my fader hes giffne to me command et ce and S. Paul writis of his obedience to the fader (to fufer deid for our finnis) in the ii chaiptur of the epiftil to the philipēfes / our faluior Iefus christ fchew<sup>2</sup> mony timis befor (or he fuffert deid) to  
20 his difciplis off his halie paffione as it is<sup>3</sup> writine in the xviii<sup>4</sup> chaip. of S. Luc and in the xx<sup>5</sup> chaip. of S. Matheu and in the xiii chai. of S. Ihone ād in mony oder placis of ye new testamēt the quhilk war lāg to rehers heir The prophetis fpekis alfua of our lord Iefus christ quhow he fuld fuffer ane cruel deid ād be fcomit ād crounit  
25 with ane croune of thorne and be claifchit apone his chekis and thay fuld caft cauels apone his kot and giff to hime vinakir and gal to drink and put hime to deid apone ane cors witht wikkit companie et ce.

<sup>1</sup> cahiptur.<sup>2</sup> fthew.<sup>3</sup> is omitted.<sup>4</sup> xx.<sup>5</sup> xvi.

Vitnes of the ald testamēt of our lord Iesus  
christis<sup>1</sup> halie passione

THair is mony vitnes of our lordis passione in the ald testamēt  
the quhilk schew yat he fuld de to deliuer wtz fra the deuil  
and the euerlestand deid and payne / his deid and passione wtz 5  
opinlie reuelit lang befor or he twik our manheid as it is writine in  
the ii x xi xii lxvi<sup>2</sup> xviii xxiii xxxi<sup>3</sup> xxxiii<sup>4</sup> chaipthur of the propheit  
Iheremias<sup>5</sup> and in the iii and in the iiiii chaipthur of Trenoꝝ and in  
the v chaip. of Baruch and in the xvii cha. of Ezechiel and in the 10  
vi and xiii chaipthur of ose and in the ii chaipthur of Iohel and in the  
viii chaipthur of amos and in the ii chaipthur of Ionas and in the ii  
and v chaipthur of Micheas and in the ii chaipthur of abacuk and in  
the ii chaipthur of Aggei ād in the ix xii<sup>6</sup> xiii and xiiii chaipthur of  
Zacharie alfua Dauid vritis of his bliffit passione in the xii xxxviii 15  
xli lv lxix Pfalme and siclik in mony oder Pfalms. Thay quhilk  
redis in the bibil ma haiff heir certane placis quhair thay ma find  
of our lord Iesꝝ christis passione / ād it is specialie writine of the  
frwit of profeit quhilk we haiff thairof in the liii chaipthur of the  
propheit esaie

Vitnes of the neu testamēt of the same halie 20  
passione

THair of we ma reid the wangelistis and the laiff of the apostlis  
wringis S. mathew writis of his passione in his xxvi ād  
xxvii chaip S. Marc in his xiiii and xv chaip. S. Luc in xxii and  
xxiii chaip. S. Ihone in his xviii ād xix chaip. thair euerie man ma 25  
se of thair wringis that the Propheceis of his passione ar veralie  
fulfillit ād quhow the wāgelistis solouis the propheceis in euerie  
place / thair of we ma reid in ye dedis of ye apostlis in the first  
ii iii iiiii v vii xiii xvii xx and xxvi chaip. Alfua thay beir vitnes  
thairof in thair epistlis S. Paul writis in the v chaip. of the epistil 30  
to the romans we war inimis with god bot now we ar reconsalit

<sup>1</sup> chrftis.<sup>2</sup> esaie omitted.<sup>3</sup> xxi.<sup>4</sup> xxiii.<sup>5</sup> esaie.<sup>6</sup> xii xii.

be the deid of his fone / alfua he fais in the iiii and v vi and viii  
 chaip. of the fame epiftil that Chrift deit for our finis / he writis  
 alfua in the vi ãd viii chaip. of the firft epiftil to the corinthians of  
 our lordis bliffit deid and paffione / and in the iiii v / and xiii  
 5 chaiptur of the fecund epiftill to the corinthians / and in the firft  
 ii iii iiii and vi chaip. to the galathiãs and in the firft ii and v  
 chaiptur<sup>1</sup> to the ephesians / and in the ii and iii chaip. to the  
 Ephesians / and in the ii and iii chaiptur to the Philipenfes /  
 quhow the fone of God humilit hime of his hie maieſte and come  
 10 in the vardil and fuffert deid apone ane cors for our finis ãd in ye  
 firft ii and iii chaiptur to the Coloffen. and in the firft ii iii and v  
 chaiptur / of the firft epiftil to the Tefſalonicenfes / and in the i  
 and ii chaiptur of the firft epiftil to Thimotheum / and in the i  
 and ii chaiptur of the fecund epiftil to the fame / and in the ii  
 15 chaiptur to Titum and in the i ii v vi ix x and xiii chaiptur to ye  
 Hebreis / S. Peter writis alfua of our lordis paffione / in the i ii iii  
 and iiii chaiptur of his firft epiftil / S. Ihone alfua writis thairof in  
 ye ii iii and iiii chaiptur of his firft epiftil Of our lordis zeirding it  
 is writine in the iii chaiptur of Trenorum / Daudid alfua ſpekis  
 20 thair of in the iii iiii and xv Pſalme / My fleſch fal reſt in hop and  
 Eſaias writis thair of in his xi chaiptur / we reid alfua of our lordis  
 zeirding in the new teſtament in the xxvii<sup>2</sup> chaiptur of S. Mat. and  
 in the xv chaiptur of S. Marc / and in<sup>3</sup> ye xxiii chaiptur of S. Luc /  
 and in ye xix chaiptur of S. Ihone / Ve find alfua in the fame  
 25 forſaid<sup>4</sup> chaipturs the ontellibil profeit and frwit of his deid and  
 paſſiõe

### The v artikil

*He deſcendit to the hel and raiſz fra deid the thrid  
 day*

30 **O**Vr lord Ieſus Chriſt is our ſaluour for he hefz owercū al  
 that veſz agane our ſaluatione / the quhilk ar ſine / deid /  
 hel / and the dewil / throw quhais inwi deid com in the vardil for

<sup>1</sup> chaiptr.

<sup>2</sup> xxviii.

<sup>3</sup> ih.

<sup>4</sup> forſaid.

he inwiit that man vefz maid to the euerleſtād blis quhilk he haid  
 tint / Thairfor he tempit Adam and Eua to brak the cōmand of  
 God that thay ād al yat come of thayme fuld be eternalie cōdamnit  
 Our lord Iefus paſſit dwne to the hel to diſtroy the power and  
 falſet of the dewil aganis man / and he raifz wp agane fra deid to 5  
 giff al that trowis in hyme the euerleſtand liſſ / and that we fuld  
 lewe chriffinlie in ane new liſſ / as S. Paul vritis to the Romans in  
 the vi ch. Daudid ſpekis to the fader / of Chriſt in the xv Pſalme /  
 Lat noth my faul ramane in hel / heir euerie mā ma mark yat our  
 lord paſſit dū to the hel / he paſſit dune to the hel veralie as to the 10  
 faul and power / and fuppoſz that we cane noth of our ſelff  
 onderſtand quhow our lord Iefus Chriſt paſſit dune to the hel /  
 neuertheles we trow fewerlie the wordis quhilk Daudid ſpak be the  
 halie ſpreit / quhen our lord haid cōmēdit his faul in his faders  
 handis apone the cors / thay vindit his halie body / and ſine laid 15  
 it in the grawe / bot his faul paſſit dune to the hel ād diliuerit the  
 halie faulis quhilk ramanit thair in preſone on to his cūing / our  
 lord Iefus Chriſt vefz fa meik gracious ād marciful to vſz puir ſinful  
 creaturs that he wald ouercum and diſtroy with his halie deid and  
 paſſione / al ewil aganis vſz and deliuer vſz fra the power of the 20  
 dewil the payne of hel / and ye euerleſtand deid / yat ve fuld dreid  
 na thyng / and we lewe efter his command / the reſurreſtione of  
 our lord Ieſu is ane greit artikil in our halie faith<sup>1</sup> and hes ſtrintheit  
 al the marthers ād halie men quhilk ſuffert deid and payne and  
 perfecutione heir in the vardil / ſua that they carit noth thairfor 25  
 bot trowit fuerlie that thay fuld riſz wp agane fra deid to the euer-  
 leſtand liſſ in heuine without ony end The reſurreſtione of Iefus  
 Chriſt fra deid is the gretatſt hop and blithtnes of al chriffine mā  
 and voman as S. Paul fais in the iiiii chaipthur to the Romans he  
 wefz giffine for our finnis / ād he is wpriffine for our richtufnes / 30  
 our finnis wefz the cauſz of Chriſtis deid as it is writine in the liii  
 chaipthur of the propheit Eſaie / his wpriffine is our richtufnes (that  
 is to fay) our ſaluatione / ſua that na man cane be faiff<sup>2</sup> be ony oder  
 vay bot throw faith in his reſurreſtione / he that trowis that Chriſt  
 is wpriffine he trowis that Chriſt ringis / to trow yat he ringis yat is 35

<sup>1</sup> faih.<sup>2</sup> faiff.

to trow that he hes overcum al thing and al thing is subiect to  
 hime / Thairfor he that trowis yat Christ is wpriffine he ringis  
 with Christ / that is al thingis ar subiect to hime he ouercūis throw  
 Christ the fleſch the vardil and the deuil / This is ane ſinglar  
 5 cōſolatione to al chriffine man and voman in the tyme of deid for  
 as S. Paul fais in the xv chaipthur of the firſt epiſtil to the Corin-  
 thians / Deid is ſwolit throw victore et ce. He fais alſua in the  
 ſame chaip / Siclik as we de al throw Adāe we ſal be al quiknit  
 throw chriſt alſua in the viii chaipthur to the Romans giff his ſpreit  
 10 quhilk raſit Ieſus Chriſt fra deid ramanis in zow he quhilk raſit hime  
 wp ſal quikkine zour mortal bodis for his ſpretis ſaik quhilk ramanis  
 in zou the quhilk ſpreit Chriſt purcheft to wſz in his victorious and  
 glorious reſurreſtione the quhilk ſtrinthis wſz in our faith / and  
 puttis al dredour away owt of our hartis quhilk we haid of deid /  
 15 and alſua giffis to wſz greit blithtnes / quhat cane be mair blithtar  
 to vſz na that Chriſt is vpriffine to the euerleſtand gloir? He deit  
 anifz for our finnis / He ſal newer de agane / deid ſal haiff na mair  
 power ower hime as San. Paul writis in the vi chaipt. to the Romās /  
 Ve ar his mēbers ād he is our heid as he writis in the firſt chaipthur  
 20 to Eph. The members ſal cum to the ſame thing quhilk the heid  
 is cum to / That is greit blithnes to our hartis / Quhairfor Sanc.  
 Paul fais in the iii chaipthur of the firſt epiſtel to the Theſſalonicenses /  
 Giff we trow that Ieſus deit and is riſſine agane ſua God ſal raifz  
 thayme quhilk ſlepis throw Ieſus chriſt / thir ar traitſful wordis for  
 25 al chriffine man / and this is the ſoume of the wangel that our lord  
 Ieſus chriſt godis ſone is giffine to vſz (be the fader) and he and  
 al his is owris / we haiff ſine and deid in vſz / bot he is wp riſſine  
 and hes the euerleſtād liſſ to giff vſz Trowis thow in hime thane his  
 paſſione and deid and reſurreſtione and al his is thyne and al that  
 30 he did is for the / and noth for hime ſelff / God hes giffine his ſone  
 to vſz quhow cane it be bot he hefz giffine to vſz al thing with hime?  
 as S. Paul writis in the viii chaipthur to ye Romās quhat hefz Ieſus  
 Chriſt dune in his reſurreſtione? veralie ane greit thing he hefz  
 diſtroyit ſine and raſit wp richtufnes / and ſaluatione / he hefz  
 35 diſtroyit deid and giffine to vſz the euerleſtād liſſ / he hes overcum  
 hel ād giffine to vſz the euerleſtand Ioy Thairfor the halie kirk

(quhilk is the congregatiōne of chriffine pepil) fingis Christ is riffine  
wp fra deid / et ce

Vitnes of the ald testamēt of his glorious  
refurrectiōne

THE refurrectiōne of our lord Iesus Christ vezz figurit in ye ald 5  
testamēt be Ionas the propheit as it is writine in his ii c. He  
lay iii dais ād iii nichtis in the weyme of ane quhail and come  
liffand furtht agane The scribis and pharefians desirit to fe  
miraculis of lord Ies<sup>9</sup> Christ as S. Matheu writis in his xii chaip<sup>t</sup>ur  
he anfuert to thayme this vikkit generatiōne desiris miraculis bot 10  
thair fal na mirakil be giffine to thayme bot the mirakil of Ionas  
ye propheit ficlik as he wez<sup>3</sup> iii dais and iii nichtis in the weyme  
of ane quhail / sua fal the fone af man be iii dais and iii nichtis in  
the hart of the zeird (that wez<sup>3</sup> in ye stene grawe) Our lord spak  
hime selff alfua of his refurrectiōne in the ii chaip<sup>t</sup>. of S. Ihone 15  
fayand braik dune this tempil and I fal big it wp agane in iii dais /  
He menit of the tempil of his body quhilk he rasit wp the thrid  
day efter the Iowis pat hime to deid The propheit Ofeas sp<sup>e</sup>kis  
heirof in his vi<sup>1</sup> chaip<sup>t</sup>ur and Daud in the iii and iiiii P<sup>f</sup>alme I haiff  
slepit and am fulfillit of sopir / and I am riffine wp agane he spak 20  
this of Christ he fais alfua in the xv P<sup>f</sup>alme lat noth my faul  
ramane in the hel / thow fal noth suffer thy halie<sup>2</sup> mā to fe  
corruptiōne / with this Daud prewis cleirlye our lordis refurrexiōne  
for christ is oft timis callit godis halie man in the scriptur and  
quhair he fais thou fal notht suffer (or giff) that is tak me fone fra 25  
deid / Item lat notht thy halie man fufer corruptiōe that is  
restoir me fune agane to my corporal liff / for I fal riz<sup>z</sup> wp agane  
with my fame body / reid the bibil and thow fal find mony vitnes  
of his refurexiōne

<sup>1</sup> ii.

<sup>2</sup> haile.

Vitnes of ye neu testament of our lord Iesus  
christis refurexione

SAnct mathew fais in his xx c. he fal rifz wp agane the thrid day  
thir ar godis aune vordis quhairfor thay ar trew and cane  
5 defawe na man / S. marc vritis of his refurrexione in his xvi chaipthur  
S. Luc in his xxiiii chaipthur fanct matheu in his xxviii chaipthur  
fanct Ihone in his xx and xxi chaipthur Alsua it is vritine thair of  
in the dedis of the apofstlis in the i ii iii iiiii v x xiiii xvii xxiiii and  
xxvi ca. And in the vi and xv chaipth. of the first epistil to the  
10 Corinthians / and in the v and xiii chaipthur<sup>1</sup> of the fecund epistil  
to the Corinthians / And in the first iii iiiii and v chaipth. to the  
galathians And to the ephesians in the fecund and iiiii ca. And to  
the Philipēses in the ii and iii c. And in the first ii and iii chaipthur  
to the colocenfes And in the iiiii chaipth. of the first epistil to the  
15 theffolonicenfes / and in the first ii and iii chaipthur of the fecund  
epistil to the Theffolonicēses / And in the first and iii chaipthur of  
the first epistil to themothe And in the first and ii chaipth. of the  
fecund epistil to timothe and in the ii chaipthur to titum / And in  
the first ii iiiii<sup>2</sup> vi vii ix x xiii chaipthur to the hebreis And S. Peter  
20 in the first chaipthur of his first epistil

The vi<sup>3</sup> artikil

*He ascendit to the hevine and sittis at almichtine  
god the faders richt hand*

OVr lord Iesus christ ascendit vp to the hevine notht sua that  
25 the same son of god quhilk is the euerlestand word of the  
fader vefz notht befor in hevine for this word the sone of god wefz  
and is altime with the fader in power and maifestate in euerie  
place / bot efter our maner of spekine / ve say he ascēdit vp to  
the hevine for his body wefz noth thair befor / his godheid and  
30 manheid ar swa Iunit to gider yat thay cane noth be feuert / thair

<sup>1</sup> chaipthnr.

<sup>2</sup> iii.

<sup>3</sup> vii.

for we wfz ficlik vordis and fais yat he fittis at the faders richt hand / that is the fader hes maid hime king and lord ower al thing quhilk pertenis to hime in heuine and zeird and in hel / thairfor he is michtty and hefz power (to help al that trowis in hime) in al neid and aduerfite and in the tyme of deyd

5

Vitnes off the ald testament that our lord Iesus  
christ ascendit to the heuine

**D**Auid vritis thair of in the lxvii pfalme sayand he is passit wp to the heicht and led the prefoners with hime ãd gaiff giftis to men / Our lord Iesus christ passit wp to the hewine with his glorious body of his aune godlie power ãd rafawit of the fathir honowr and fēd the halie spreit to his apostlis the quhilk gaif to thayme ye gift to speik with al twngis and pat in thaim the lwiff of god And maid thaim abil to prech the wangel throw al the wardil without ony dredour and to twrne mony to the halie chriffine faith/ the dewil befor haid al the vardil in his power for adamis sine / he haid drawine al his offspring futellie fra thair richt lord and haid brocht thayme onder his kingdome / that is in sine mirknes and to the euerlestand Deid and condemnatione / bot thair come ane stark na the dewil as S. Luc vritis in his xi chaipthur this is the stark lion of Iuda Iesus Christ the quhilk owercū sine deid and the hel and distroyit the kingdome of the dewil and the portis of hel / ãd as ane stark kīg fpulzeit the dewil of his kingdōe / ãd twik that fpulze to hime selff throw power of his halie passione and brocht furtht this fpulze quhilk wefz the halie faulis / and brocht thayme to his kingdome / quhilk is the euerlestād liff / he is ane rich lord ower al creatur sua that al quhilk trowis in hime thay sal be fre of sine Deid and hel and of al power of ye diwil Dauid vritis thair of in ye xvii xxiii xlvii xlvii cix cx Pfalme

10

15

20

25

30



Vitnes of the neu of the wp passing of our lord  
Iefus Christ to the heuine

SANCT Mathew writis thair of in his xxvi chaip. ze fal se the  
fone of man sit at the richt hand<sup>1</sup> of god in power and  
5 maieftate quhilk ar christis aune vordis Alfua he fais in his xxii  
chaiptur he fittis at the richt hand of god S. Luc writis in his  
xxiiii cha. / quhen he haid bliffit thayme he vefz borne wp in the  
heuine / and S. Ihone in his xvi chaip. writis thir vordis quhilk  
christ fpak to his discipulis<sup>2</sup> i pas to my fathir / ye maner of his  
10 vppassing is vritine in ye i c. of ye dedis of ye apofthlis ād S. Pet  
in the v c. of the fame said to ye rewlars of the tempil and the  
cheif prestis god hes raftit vp Iefum Christum fra deid quhom ze  
fleu and hangit apone ane cors and hes exaltit hime and maid  
hime ane prince and ane faluioir<sup>3</sup> and giffine hime power to for-  
15 giff the pepil of Israel thair finnis sanct Paul writis in the viii  
chaiptur to the romans Christ fittis at the richt hand of the fathir  
and prais for vfz / he writis alfwa in the first chaip. to the  
ephefiās god hes raftit vp Iefum christū of deid and hes fet hime  
at his richt hand in the heuine ower al kingdome and power ād  
20 hes giffine hime pouer ād lordschip<sup>4</sup> ower al thing quhilk is or cane  
be namit nocht alanerlie in this vardil / bot alfua in the vardil to  
cum And hes subiect al thing onder his feit and hes maid hime  
heid ower al thing to the halie kirk quhilk is his body and he  
fulfillis al thing in al creaturs / he writis in the iii chaip. to the  
25 ephefiās he is passit vp to heicht and twik<sup>5</sup> the perfoners<sup>6</sup> with  
hime And hes gifine giftis to men / quhilk vordis ar cōtenit in the  
lxvii psalme quhat is that he passit vp? bot that he first passit  
dwne<sup>7</sup> to ye law partis of the zeird / he quhilk passit dwne he is  
the fame quhilk passit vp abwne to the heuine and rewlis and  
30 gwuernis al thing S. Paul writis in the ii chaip. to the philipenses  
he is fet in greit power and henes And in the iii c. to ye Colofēses  
and in the i iii vii ix ād x chaip. to the hebre. ewerie man fuld  
perfitlie marck thir ii articulis of our lordis resurrexione / and vp

<sup>1</sup> haud.<sup>2</sup> distiplis.<sup>3</sup> faluionr.<sup>4</sup> lordship.<sup>5</sup> twilk.<sup>6</sup> perfoners.<sup>7</sup> dwme.

passing to the heuine / for thay ar the p̄ncipal in our faith and  
 giffis vfz greit confort / for to trow that our lord rais vp fra deid  
 and passit vp to the heuine ād fittis at the richt hād of the fathir  
 that is na oder bot to trow that our lord Iesus Christ hes owercum  
 the euerlestād deid and paine and condānacione with his deid 5  
 and passione and hes taine the greit ir of god apone hime quhilk  
 he haid to wfz for our sine / ād hefz maid pece betwix ws and his  
 hewinlie fathir as sanct Paul vritis in<sup>1</sup> the v chaip̄t. to the romans  
 and in<sup>2</sup> the ii to the ephesians and he hes giffine his halines to wfz /  
 that deid fal haiff na power ower his members<sup>3</sup> quhilk ar chriffine 10  
 men / and fwa we haiff greit frwit and profeit off his glorious  
 ruffurectione quhilk is remiffione of al our finnis / as S. Paul  
 vritis in the iiiii chaip̄tur to the Romans / That he fittis at the  
 richt hand of the fathir that is to fay he is equal in power with  
 the fathir as ane king / in his kingdome / as S. Ihone fais in his 15  
 xvi chaip̄tur And S. Matheu in his xxviii chaip̄tur Al the power  
 in heuine and zeird is giffine to hime S. Paul vritis in the first  
 chaip̄tur to the Ephesians / God hes subiect al thing onder his  
 feit / he is now ane mediatur and forspeker to God the fader for  
 our finnis S. Ihone vritis in the secund chaip̄tur / of his first 20  
 epistil / Ve haiff ane aduocat befor the Fader / richtufz Iesus  
 Christ and he is help for our finnis / and noth alanerlie for our  
 finnis bot for al the finnis of the vardil thairfor S. Paul fais in the  
 iiiii chaip̄tur to Hebreis / we haiff ane bifchoip the quhilk cane  
 haif pete af our infirmiteis / he wefz prouine in al thīgis in 25  
 fimlitud bot without sine thairfor lat vfz with traist pas to his  
 gracious troune and find marcie and find grace in neidful tyme

### The vii artikil

*He is to cum agane to iuge quyk and deid*

**T**His fal be apone the last day of dume / quhilk fal be ane blith 30  
 day for al richt chriffine men as our saluour fais hime selff  
 And S. Luc vritis in his xxi chaip̄tur / Quhen he haid fchauine to his

<sup>1</sup> in *omitted*.

<sup>2</sup> in in.

<sup>3</sup> members.

disciplis the taiknis quhilk fal cum befor the day of dwme / he said  
 to thayme quhen thir taiknis fal cum lift wp zour heidis for zour  
 redemptione is at the hād / heir our lord ſpekis of thayme quhilk  
 ar richt chriffine / that thay fuld be blith apone that later day for  
 5 thane our ewil ſinful liſſ fal haiff ane end / And Chriſt our lord  
 fal be honourit of al his mēbers quhilk ar chriffine men / quhay is  
 that man quhilk wil noth be blith of his redēptione fra the euer-  
 leſtand deid and condemnation thay quhilk ar illuminat in ye richt  
 faith onderſtandis ye miſerite of this vane vardil and the greit  
 10 offenſione quhilk we dw daylie aganis God in our ſinful liſſ in  
 ſinful thochtis and fowl deſiris and ewil dedis / Thay ar blitht with  
 al thair hart to pas of this ſinful liſſ to the euerleſtand blithnes and  
 ſaluatiōe Thay ar blitht in thair hart quhen the our of deid cūis /  
 bot ewil and onfaithful men quhilk trowis noth in God quhilk S.  
 15 Paul in ye ix chaipthur to ye Romans callis ye weſchels of ir apone  
 quhō God ſal ſchaw his ſcherp Juſtice / Thay deſir to lewe lāg heir  
 in this vardil ād yat this temporal vardil var euerleſtande thay cuir  
 noth ſupos God haiff the hewine alen / ſua that thay mycht lewe  
 heir ſa lang as thay vald / O quhow terribil our lordis face fal be  
 20 to thayme apone that later day quhen he ſal cum with al his angels  
 and ſanctis in his maieſtate as S. Matheu vritis in his xxv chaipthur /  
 and ſal ſchaw be greit power honour and maieſtate befor al men  
 and angels and the dewil that he is our lord God and maker / his  
 firſt cūing heir in this vardil wefz lichtlit in the feicht of men / bot  
 25 apone dumis day ye fathir ſal giff hime power to punis al his  
 inimis with terribil ſentēce and euerleſtād condemnatiōe as S.  
 Matheu vritis in this forſaid chaipthur / bot al guid members quhilk  
 ar richt chriffine men thay ſal be ſaiſſ fra al paine and cōdānatiōe  
 and ſal haiff the euerleſtand blithtnes without end in the kingdome  
 30 of hevine / our lord Ieſus Chriſt ſal rid na mair heir in this vardil  
 as ane puir man apone ane afz na ſal na mair ſufer neid na aduer-  
 ſite / bot he ſal haiff al honour ād power without ony end / and  
 that ſal be the day of ir ād mirknes and euerleſtand condemnatiōe  
 to al onfaithful men he ſal cum and dume thayme quhilk thane  
 35 ſal be liſſand and al quhilk deit befor / Ciprianus menit that ye  
 quyk fuld be the ſaulis And ye deid ye bodis bot ſane S. Paul ſais

in ye iii chaupt. of the first epiftil to ye Tefsalonicenfes / That the  
 guid men quhilk fal lewe ãd ramane to the later day of dume thay  
 fal thane meit our lord in the air with thayme quhilk deit befor  
 quhilk thane fal be rafit wp agane / and fine thay fal euermair  
 ramane with our lord / veralie thane we ma trow / that part fal be 5  
 taine wp lifsand apone dumis day / as S. Ierome fais alfua that  
 thay quhilk ar deid in our lord Iefu Chrif / Thay fal first ris wp  
 and ye fanctis quhilk fal thane be fund lifsand fal be tayne wp  
 with the first S. Auguftine vritis in the xxiiii chauptur of his buik  
 quhilk is callit the cite of God / That S. Paul menit of thayme 10  
 quhilk fal be fwnd lifsand apone ye laft Day of dume fuppois he  
 namit hime felf and thayme quhilk war lifsand thane / he menit  
 alfua that thay quhilk fal be tayne thane lifsãd wp in the air to  
 meit our lord apone dwmis day / thay fuld alfua de in that fame  
 time / quhen thay fal be tayne wp and rifz wp agane fra deid with 15  
 ye laiff as Auguftine fais alfua in ye vi and vii chauptur of ane bwik  
 callit ye doctrine of ye halie kirk / quhow yat fal be it is noth  
 neidful to vzf to wit / thairfor we wil cõmit yat to God and lat  
 hime difpone that aluterlie efter his bliffit wil

### Vitnes of the halie vrit of this forsaïd artikil 20

**T**He propheit Malachias vritis of our lord Iefus Christis cüing  
 apone the later day (and of ye dwme) in his iii chauptur /  
 Daniel vritis in his vii chauptur That our lord fal cum to dume  
 apone the later day And vritis alfua of his power and kingdome /  
 And quhow his power and lordfchip fal be ewerlestand as S. Luc 25  
 vritis alfua in his first chauptur And Micheas in his iii chauptur  
 S. Matheu in his xxiiii chauptur vritis of our lordis fecund cüing  
 quhilk is to dwmis day that ficlik as fyrflacht paffis owt of ye eft  
 and fchenis to ye veft fua fal<sup>1</sup> ye cüinge of the fone of mã be /  
 thane al the generacions apone ye zeird fal greit and murne And 30  
 thay fal fe the fone of man cūmand apone ane clowd of the  
 heuine / with greit power and maieftate and he fal fend furth his

<sup>1</sup> al.

angel with ane trwmpet and fal gader to gider al his chofine barnis  
 fra ye eft to the veft fra the futh to ye north / fra ane end of ye  
 heuine to ye oder thairof S. Marc writis in his xiii chai. And S.  
 Luc in his xxi chaip. And S. Matheu in his xxv and xxvi chaip  
 5 and S. Paul in ye iiiii chaip of the firft epiftil to the Tefsaloni-  
 cenes ãd in the<sup>1</sup> ii ch. of ye<sup>2</sup> ii epiftil to ye fame And in the iiiii chaip-  
 tur of the firft epiftil to the Corinthians And in the iiiii chaip tur of  
 the fecund epiftil to Thim. he fais I beir vitnes befor God and our  
 lord Ief<sup>3</sup> Chrif<sup>t</sup> quhilk fal cum to dwme quik and deid / He fais  
 10 alfua in the xiiii chaip tur to the Romans / Ve fal al cōpeir befor the  
 feit of our lord Iefus Chrif<sup>t</sup> / as it is writine in ye xlv<sup>3</sup> chaip tur of  
 the propheit Efaie Thair our lord fais fa veralie as i am<sup>4</sup> lifsand /  
 thane al kne fal bow befor me / And al twngis fal knaw and vit that  
 I am God S. Paul fais in the v chaip. of the fecund epiftil to ye  
 15 Corinthians / Ve fal al compeir be for our lord Ief<sup>3</sup> Chrif<sup>t</sup> feit /  
 That euerie ane ma haiff the reuard of the body efter thair varkis  
 heir in the vardil quhider thay be guid or euil / Alfua S. Peter  
 fais in ye iiiii chaip tur of his i epiftil Thay fal al mak count to God  
 quhilk is redy to dume quyk ãd deid / He fais alfua in the x<sup>5</sup>  
 20 chaip tur of ye dedis of the<sup>6</sup> apofllis / our lord Iefus hefz cōmãdit  
 vfz to prech ãd beir vitnes to the pepil that God hefz maid hime  
 iuge / of quyk and deid

## The viii artikil

### *I trou in the halie fpreit*

25 **H**Eir thow fais / that thow trowis in the halie fpreit / thair with  
 grantis thow that the halie fpreit is god / for to trow in ony  
 thīg that is to fet thy hop ãd traift in it And that is ane honowr  
 the quhilk partenis alanerlie to god / the halie fpreit is the thrid  
 30 ãd of the fone the quhilk excedis our onderstanding / fanct  
 Mathew writis in his xxviii chaip tur that our lord Iefus chrif<sup>t</sup> faid

<sup>1</sup> ye after the.    <sup>2</sup> ye omitted.    <sup>3</sup> xlvi.    <sup>4</sup> iam.    <sup>5</sup> xi.    <sup>6</sup> dedis after the.

to his apoftlis pafz furtht and baptifz in the nayme of the fader /  
 and of the fone / and of the halie fpreit / heir the godheid of the  
 halie fpreit is veralie prouine Sane our lord commandit thayme  
 to baptifz in the nayme of the halie fpreit thane i ma veralie trow  
 and put my hop in hime / fal I trow in and pwt my hop in hime 5  
 veralie he man be god for neyn fal trou or pwt thair hop in neyne  
 bot in god alene And S. Ihone fais in the v chaip. of his firft  
 epiftil thair is iii thīgis quhilk beris witnes in the hewine the  
 fader / the fone / and the halie fpreit and thir iii ar ane thing It  
 is vritine in the firft chaiptur of genesi / The fpreit of the lord 10  
 (quhilk is the halie fpreit) vefz borne apone the vater / thair  
 moyfes fais that the halie fpreit maid the vardil with the fader and  
 the fone Dauid fais in the xxxii pfalme the heuine is maid with  
 godis vord and al the power thair of is maid with the fpreit of his  
 mwth / that is the heuine ād al thingis thairin ar maid with the 15  
 halie fpreit This prewis cleirlye that he is god fane he is maker of  
 fic creaturs dauid fais alfua / in the cxxxviii pfalme / quhair fal I  
 pafz fra thy fpreit and quhair fal I fle fra thy face / heir dauid  
 fchawis that the halie fpreit is in ewerie place / that pertenis to  
 god and to na oder creatur / he fais alfua pafz I vp to the heuine / 20  
 thow art thair / pafz I dune to the hel thow art thair / pafz I to  
 the ferrest partis of the fe thow art thair / fanct Matheu vritis in  
 his iii chaiptour / that fanct Ihone the baptift faid I faw the fpreit  
 of god cum fra the heuine / apone Iefus Chrif as ane dw / fanct  
 Luc vritis in his firft cha. that the angel faid to the virgine maria 25  
 ye halie fpreit fal licht in the / fanct Ihone vritis in his xiiii chaip.  
 that our lord faid I fal pra my fathir<sup>1</sup> and he fal giff zow ane oder  
 conforter quhilk is the fpreit of verite and he fal ramane with zow  
 for ewer / for this conforter quhilk is the<sup>2</sup> halie fpreit quhom the  
 fader fal fend zow in my nayme he fal leir zow al thing et ce / 30  
 fanct Ihone fais in his xvi chaiptur that Chrif faid to his difciplis  
 pafz I notht fra zow thane the conforter (quhilk is the halie  
 fpreit) fal notht cum to zow bot pafz i / i fal fend hime to zow it  
 is vritine in the x chaiptur<sup>3</sup> of the dedis of the apoftlis quhen Peter  
 vefz fpekand the halie fpreit lichtit apone al thayme quhilk hard 35

<sup>1</sup> fa thir.<sup>2</sup> te.<sup>3</sup> chaiptr.

the word / et ce.<sup>1</sup> And it is alfua vritine in the viii chaip-  
 the fame thay prait for thayme that thay mycht refaue the halie  
 fpreit fanct Paul vritis in the v chaip-  
 tur to the romans the lwiff of  
 god is pwrit in our hartis be the halie fpreit quhilk is giffine to w<sup>z</sup>  
 5 ad in the viii ad xv chaip-  
 tour of the <sup>2</sup> fame he vritis of the halie  
 fpreit And in ye laft chaip-  
 tur of his fecund epiftil to the corinthians  
 he fais the grace of our lord Iefu chriſt and the lwiff of god and  
 the cōpany of the halie fpreit be vitht zow all amē we fuld honour  
 and virfchip al time the deipnes of godis maieſte And defir notht  
 10 to vit or feik quhow thair is thre parfons in ane veray godheid for  
 na mannis vit cane that perfittlie think or onderſtāde Thair for it is  
 byddyne vs that ve fuld that alanerlie trow / and feik notht quhow  
 that can be / for falomon fais in the xxv chaip-  
 tur of prouerbiorum  
 quhilk fekis the maieſtate of god fal be opreffit dune fra his gloir  
 15 god hes maid and ordinit al thingis for v<sup>z</sup> / our lord Iefus Chriſt  
 hes feruit with his precious blwid that we fal be faiff / the halie  
 fpreit virkis the effect of his precious deid to mak v<sup>z</sup> richt ad  
 faiff thair throw for that is his vark to virk our lord Iefus Chriſtis  
 faith in our hertis / fal ony man cum to god the fader? he man  
 20 cū throw faith in Iefus Chriſtis deid / the halie fpreit man virk  
 this befor in his hart and god the fathir and the fone man drawe  
 hime thairto / be the grace ad virkine of the halie fpreit or ellis he  
 is fpiritualie deid / the halie fpreit is the licht with the quhilk god  
 the fader lichtnis ad faiffis w<sup>z</sup> al throw Iefus Chriſt

25

## The ix artikil

*I trou that thair is ane halie chriffine kirk and  
 ane communion of fanctis*

**T**Hir ii pwintis ar baith bot ane thing for al the chriffine kirk is  
 na oder thing bot al chriffine men and congregacione of  
 30 fanctis quhilk ar apone the zeird quhair ever thay be in the vardil /  
 the halie kirk is notht bwnd to be in ony fpecial place in the

<sup>1</sup> ce ce.<sup>2</sup> he after the.

vardil bot it is ane congregacione ower al the vardil in ane faith in  
 ane hop in the lwiff of the halie spreit the quhilk hefz gadrit it to  
 gider ower al the vardil with the vord of god (quhilk is the vangel)  
 and gwernis it and is dalie ekit and new borne wítht it and liffis  
 thairof for it is the fuid of the faul / the criffine kirk is the spoufz 5  
 of god fanct Paul fais in the v c. to the Ephesians our lord  
 Iesus Chríft gaiff hime felff to deid for the halie chriffine kirk to  
 mak it faiff and halie and he hefz vefchine it with the lawer of  
 water throw the vord of liff to mak to hime ane glorious cleyne  
 cōgregacione vithout ony fpot or deformite / bot that it fuld be 10  
 halie ād onfilit vithout ony crime / ye bād quhilk is betuix man  
 and voman in mariage fingnifeis the fpiritual mariage quhilk is  
 betuix the halie kirk and Chríft quhilk is the kirkis spoufz with  
 quhome it is fpoufit be faith / god fais fua in the ii chaíptur of  
 the propheit Ofe I fal spoufz the with me in faith And S. Paul fais 15  
 to ye corintians (as it writine in ye xi chaíptur of the fecund  
 epiftil) I haiff fpoufit zow to ane man to mak zow ane chaíft  
 wirgine to Chríft Alfua he fais in the v chaíptur to the ephesiās  
 ficlik as ane huſband and his spoufz are bot ane fleſch<sup>1</sup> as it is  
 writine in the ii chaíptur of geneſis and hes al thair guidis cōmone 20  
 fua al thingis are cōmone betuix Iefus Chríft and his spoufz the  
 halie kirk / the quhilk is the congregacione of chriffine men and  
 vemen / al that he hes / the meritis of his paſſione / his richtufnes  
 ād halines et ce. is cōmone betuix hime ād his spoufz / this  
 is ane greit ioy and blithnes to wſz / we haiff finnit<sup>2</sup> quhairfor 25  
 we haiff feruit deid and hel / bot Chríft hes richtufnes and  
 liff ye quhilk is owris gyffine to vſz quhē we ar spoufit with  
 hime in the<sup>3</sup> halie chriffine faith / thair of ſpekis almichttine god  
 (to the halie chriffine kirk) in ye forſaid c. of the propheit Ofe  
 I fal spoufz the with me for ewer I fal spoufz the with me in 30  
 faith richtufnes and in marcie and thow fal knaw that I am the  
 lord / Ieſ<sup>9</sup> Chríft is noth alanerlie thairfor the spoufz of the  
 halie kirk for caufz he wefz borne and twik manheid and fuffert  
 to de apone ane cors / bot ſpecialie for caufz it hes rafaut his  
 new teſtament throw faith<sup>4</sup> / that is it trowis forgiffine of finnis 35

<sup>1</sup> fleſth.<sup>2</sup> finnit.<sup>3</sup> te.<sup>4</sup> faith.



throw his blwid quhilk he offerit for wfs to his fader / he quhilk  
 hes weddit ane spoufz is ane bridgroume as S. Ihone fais in his  
 iii chaipthur for caufz confent makis mariage And he confent notht  
 he is notht callit ane bridgroume thairfor Dauid fais in the xviii  
 5 pfalme yat ye lordis furth passing is lik to ane spoufz passand furth  
 of his chamer / his fwrtht passing and schawine is be the faith of  
 his halie kirk / that is quhen the halie kirk trowis in hime thane  
 it is schawine that he is the halie kirkis spoufz / he is wordine man  
 and fua is spoufit with the halie chriffine kirk in to ane body the  
 10 quhilk vnite S. Paul in ye v chaipthur to ye Ephesiās / callis ane  
 greit halie secreit thing quhair with al chriffine men ar maid ane  
 body with Iefu Christ fua that his halines and his guidnes and  
 richtufnes / takis a vay our fine and euil And for caufz he is the  
 fone of grace and fauour he makis vfz at pece (quhilk ar the  
 15 barnis of ir) with God his fader That is ye greit marcie of God /  
 that he is the halie kirkis spous / and hes giffine to vfz al his guidis /  
 that is al ye meritis of his bliffit passione and hefz tayne a vay al  
 our fine and condemnatione Iefus Christ ramanis in the chriffine  
 kirk and fpekis in it / He is the fundment and grūd fleyne quhair  
 20 apone ye halie kirk is biggit as S. Paul fais in ye iii chaipthur of  
 ye first epistil to ye Corinthians ye quhilk he callis ye fundment  
 of ye prophetis and apostlis in ye secund chaipthur to the ephifians /  
 In ye halie chriffine kirk thair is ane lord ane faith ane baptyne  
 ane God ane fader to al thing ãd ower al thing ãd abune al thing  
 25 and in al thing as S. Paul vritis in ye iiiii chaipthur to ye Ephesians /  
 quhair ye halie vangeli is prechit and rafaut thair is ane part of  
 ye halie chriffine kirk / The halie chriffine kirk is notht bwnd or  
 fet in ony fpecial place for quhy it is ane fpiritual congregatiōne  
 ower al ye vardil and godis vord virkis in it secreitlie and it heris  
 30 newer his word without frwit as ye propheit Efaias fais in his lv  
 chaipthur as ye rayne and snaw fallis dune fra ye heuine and passis  
 notht wp agane bot waters ye zeird and makis it frwitsful ãd giffis  
 feid to thayme yat sawis / and breid to thayme quhilk etis / fua fal  
 ye vord quhilk passis of my mwtht (fais ye lord) notht cū agane to  
 35 me without frwit bot it fal dw al yat I wil and fal prosper in al  
 thingis to ye quhilk I fēd it Siclik as it hapnit in ye tyme of noe /

that neyne culd efchaip with thair liff / excep thay quhilk fled in  
 ye ark / thay var drunit in ye fluid quhilk paffit ower ye vardil /  
 fua is it now that al quhilk ar noth fund in ye halie chriffine kirk /  
 In ane faith ane hop ãd ane lwiff thay fal perifz / ye heritikis 5  
 Marcian<sup>9</sup> / Valentin<sup>9</sup> / Hebion Cherintus / Heluidius / and ficlik  
 oders thay haid ane kirk ye quhilk as thay faid vefz ane chriffine  
 kirk / bot yat vefz ane fals kirk for caufz thay haid noth ye richt  
 chriffine faith quhairfor Christ vefz noth ye fpous of this kirk /  
 And quhair thair is nou ony congregatiōne quhilk haldis ony 10  
 ſpecial artikil quhilk is aganis ye halie faith and haldis noth ye  
 richt faith quhilk godis vord (quhilk is ye halie vrit) leris na vill  
 noth be informit of ye richt faith efter ye vord of God / thay ar  
 heretikis offchorne fra ye kirk of Chriſt and fal be condemnit bot  
 giff thay cum to ye faith of ye halie chriffine kirk / Mark weil that 15  
 we ſay noth i throw in ye halie chriffine kirk bot we ſay i throw  
 yat thair is ane halie chriffine kirk ye quhilk is ye congregatiōne  
 of ſanctis / That is of al chriffine men and vemen for quhy we vſz  
 this vord (i trow) alanerlie to ye halie trinite / for we trow in the  
 fathir in ye ſone and in ye halie ſpreit / quhat is ye congregatiōne 20  
 of ſãctis / that is / that al chriffine men liſſãd ſãctis quhilk ar heir  
 in this vane vardil / yat thay ar al gadrit to gider and bwnd al in  
 ane broderſchip be ane faith and the band of cherate the quhilk  
 fekis noth the aune as S. Paul ſais in ye xiii chaipthur of the firſt  
 epiftil to ye Corinthians / Al is commune in ye halie chriffine kirk 25  
 baith guid and euil amangis al chriffine men / ſua that al guid men-  
 nis and ſanctis guid warkis ãd prayers ãd al oder guid quhilk thay  
 dw fuld be myne and thine / and al oder chriffine mannis / and thay  
 tak myne ãd thine ãd al oder mennis infirmiteis apone thayme and  
 prais for thayme to god ſua fal ane guid chriffine man beir ane oders  
 bwr dine and fulfil the law and command of Chriſt as S. Paul vritis 30  
 in ye vi chaipthur to ye Galatians That is ane greit help quhair  
 ane beris ane oders waiknes The halie ſacramēt / ye body of Criſt  
 onder the forme of breid / and his blwid onder ye forme of vine is  
 bot ane ſacramēt ſua al we quhilk eit is of ane breid and drinkkis  
 of ane cowp / we ar al ane breid and ane body as S. Paul vritis 35  
 in ye x chaipthur of the firſt epiftil to ye Corinthi. Quhay trowis

this artikil he fal notht dowl na fal in disperatione in his tempta-  
 tion and aduersite / forquhy he trowis yat Iefus Christ and al  
 chriffine men quhilk ar ye liffand factis hes piete of hyme / as of  
 thair broder / and Iefus Christ leffis hime na vay bot is prefet with  
 5 hime in ye time of troubil as ye propheit Dauid fais in ye xc  
 Pfalme / And ye oder sanctis quhilk ar halie men prais al time for  
 hime as for thair felff / and quhay dwis to hime ony ewil he dwis  
 the fame to our lord Iefus Christ and to al chriffine men / al  
 chriffine mā fuld perfittlie ramēber yat al ye guid quhilk chriffine  
 10 men ād factis dwis ower al the vardil thay ar myne and thine /  
 and al oder chriffine mannis / for caufz ve ar bredir in ane heuinlie  
 and fpiritual broderfchip / and trowis perfittlie al thing yat chriffine  
 men fuld trowe / and yat al guid chriffine men hes sic help and  
 confourt of Christ and of al oder guid chriffine men quhilk ar thair  
 15 bredir / Dauid onderstud this be ye halie spreit quhair he said (as  
 it is writine in ye cxviii Pfal.)<sup>1</sup> I am partakir of al thayme that  
 dredis ye and kepis thy commandis / fua we may fa in al our  
 aduersite / as ye propheit Helifeus said to his feruand (as it is<sup>2</sup>  
 writine in ye vi chaipour of ye iii buik<sup>3</sup> of kingis) be notht red  
 20 for thair is ma with<sup>4</sup> vſz na with thaime

### The x artikil

#### *I trou forgiffine of finis*

S Innis cane noth be forgiffine bot in ye chriffine congregacione  
 quhilk is ye richt chriffine kirk na man cane get remiffine of  
 25 finis bot giff he be ane chriffine man for caufz our lord hefz giffine  
 ye keyis to chriffine men to lowfz finnis and to na oder (Na to  
 thaime quhilk leris and prechis aganis godis vord or perfewis it)  
 as S. Math. writis in his xviii chaipour / Veralie i fa to zow quhat  
 euer ye bind apone ye<sup>5</sup> zeird it fal be bund in ye heuine and quhat  
 30 ze loufz apone ye zeird it fal be loufz in ye heuine / our lord Iefus  
 commandis euerie ane of vſz to forgiff oders thair finnis quhilk

<sup>1</sup> writine) in ye cxviii Pfal.

<sup>2</sup> is omitted.

<sup>3</sup> builk.

<sup>4</sup> wth.

<sup>5</sup> xe.

thay dw aganis wƿz giff we wil haiff forgiffine of our finnis as it is  
 contenit in ye fame forſaid chaiptur onder ane ſimulitud of ane  
 king quhilk haid mony feruandis ād ane of thaime vefz awād ane  
 thowfand pennis to hime / and quhen he haid na thing to pay  
 with thane he cōmandit to fel hime and his wiff and his barnis to 5  
 pay his dettis / this feruand fel apone his kneis befor hime / and  
 ſaid lord be marciful to me and I fal pay the al thy det thane this  
 king vefz marciful to hime and forgaiff hime al his det / thane this  
 feruand paſſit fourtth and fand ane oder feruand ane of his awne  
 maroufz / quhilk vefz awand ane hundreth pennis to hime / Thane 10  
 he twik hime be the halfz and ſaid pay quhat thou aw to me / thane  
 he fel apone his kneis and ſaid be marciful to me and I fal pay ye  
 al ye det / he vald noth bot he keiſt hime in to preſone vnto he  
 fuld pay it / quhen his maroufz ſaw this thay var diſpleſit and  
 ſchew to thair maifter quhow it haid hapnit / this king callit hime / 15  
 befor hime and ſaid to hime / thow vikkit feruand I forgaiff ye al  
 thy det quhen thow deſirit of me / fuld thow noth ſiclik be marciful  
 to thy marow and forgiff hime his dettis as i forgaff ye thyne?  
 yane he vefz crabit and deliuerit hime / to ye tormentours vnto he  
 fuld pay al his dettis ſua fal my heuinlie fader dw to zow and ze 20  
 forgiff noth euerie ane oder with zour hartis quhat thay fine aganis  
 zou / he ſais alfua in ye fame chaip. quhair euer thair is ii or iii  
 gadrit in my nayme I am in ye middis of thayme and quhair ii of  
 zow agreis apone ye zeird of ony thing quhat ze deſir / ze fal haiff  
 it of my fader quhilk is in the heuine / S. Peter ſaid to our lord 25  
 ye fame time / as it is writine in ye fame chaiptur and my broder  
 fine aganis me quhou oft fal I forgiff hime? / vii timis? chriſt anſwert  
 to hime notht alanerlie vii timis bot lxx vii timis that is als oft as he  
 deſiris forgiffinis of the / alfua our ſaluour ſais in the vi chaiptur  
 of S. Matheu ād ze forgiff to men thair finnis zour heuinlie fader 30  
 fal forgiff to zow zour finnis / and forgiff ze notht / zour heuinlie  
 fader fal notht forgif zow And he hes lerit wƿz (in the fame cha.)  
 to pray o hewinlie fader forgiff wƿz our dettis as we forgiff our  
 dettours heir and in mony oder placis of the new teſtament our  
 ſaluour cōmandis wƿz to forgiff thayme quhilk finnis aganis vƿz 35  
 giff ve vil be lowſit of our finnis with the keyis quhilk he hefz

giffine to the halie chriffine kirk Our faluioir sperit at his disciplis  
 (as S. matheu writis in his xvi chaipitur) quhom fais men yat I ye  
 fone of mã am? thay said part fais that thow art Ihone the baptist /  
 part fais thow art Helias / part fais thow art Iheremias / or ane of  
 5 ye prophetis / he said to thayme quhom fay ze that i am? fymð  
 Petrus anfuert and said thow art Christ the fone of the liffand God  
 Iefus anfuert and said to hime happy art thow Simon the fone of  
 Ihone for flesch and blwid hefz noth<sup>1</sup> rewelit this to ye bot my  
 fader quhilk is in ye heuine / and I fay alfua to ye that thow art  
 10 Peter and apone this fleyne I fal big my kirk (quhilk is ye chriffine  
 congregacione) that is noth to fay apone Peter bot apone ye faith  
 quhilk Peter cõfessit as Christis wordis quhilk folwis schawis  
 manifestlie / and ye portis of hel fal noth preuail aganis it / bot  
 ye portis of hel preualit aganis Peter quhen he fel and deniit  
 15 Christ quhom he confessit befor sayãd thow art the fone of ye  
 liffand god heir peter anfuert in ye nayme of al / fua christ promist  
 to hime ye keyis in the parfone of the halie kirk sayãd i fal giff ye  
 the keyis of the kingdome of hewine and quhat euer thow lowfis  
 apone the zeird it fal be lowfit in ye heuine / and quhat euer thow  
 20 bindis apone ye zeird it fal be bwnd in ye hewine and efter his  
 refurrexione he fulfillit this promis as S. Ihone writis in his xx chaip-  
 tur quhen ye disciplis wefz gadrit to gider in ane hws / and haid  
 clofit the dourris for dredour of the Iowis Iefus come and flud in  
 ye middis of thayme and said pece to zow / and quhen he said  
 25 this he schew to thayme his handis and his fid / the disciplis wefz  
 blitht feand hime / he said to thayme agane pece to zow / as the  
 fader fend me fua fend i zow quhen he haid said this he blew apone  
 thayme sayand to thayme al (and notht to Peter alen) refawe the  
 halie spreit quhais finnis ze remit thay ar remittit (or forgiffine)  
 30 quhais finnis ze hald thay ar haldine (or notht forgiffine) witht  
 preching of the promis thay lowfit fa mony as repentit And belewit  
 and thairfor Christ said refawe the halie spreit S. Luc writis in his  
 last cha. that he opnit thair wittis yat thay nicht onderstãd ye  
 scripturs ãd said to thayme / this is writine and this bwit christ to  
 35 sufer and to rifz agane ye thrid day and that repẽtence ãd remiffione

<sup>1</sup> uoth.

of finnis fuld be prechit in his nayme amangis al naciōs throw  
 preching of ye promis ve beleue ād ar faiffit / Peter praċtik his  
 keyis in the fecund chaipthur of the dedis of the apoſtlis / be prech-  
 ing of ye law he brocht the pepil to knawelege of thair fine / and  
 band thair confcience ſua that thay war priklit in thair hartis and 5  
 faid to hime<sup>1</sup> ād to ye oder apoſtlis / quhat fal we dw? thane thay  
 broht furtht the key of the fueit promis fayand repent and be  
 baptiſt euerie ane of zow in the nayme of Ieſus chriſt for the  
 remiſſione of finnis and ze fal refaue the gift of the halie ſpreit for  
 the promis wefz maid to zow and to zour bairnis ād to al quhilk ar 10  
 far / ze to fay mony as ye lord fal cal / ye dedis of ye apoſtlis and  
 Peters and Paulis epiſtlis ar ful of ficlik exemplis / the paip na the  
 biſchoips hefz na oder keyis of Chriſt or of peter bot to prech  
 godis word the law and the wangel the quhilk ii bindis and lowfis 15  
 al confcience as is befor faid the miniſter<sup>2</sup> of thir keys fuld  
 be choſine be ye Chriſſine congregacione ye quhilk fuld be  
 without ony<sup>3</sup> crime ye huſbād of ane wiff et ce as S. Paul<sup>4</sup> writis  
 i Thimo iii Nouacian<sup>9</sup> quhilk veſz ane blyndit heritik trowit that  
 and ony haid anis finnit / that / thay cwld bot anis get forgiffine off  
 thair finnis and na mair / bot yat is falz hereſie / the halie vrit 20  
 ſchawis ye contra / and leris wfz that god is meik ād marciful /  
 that alſz fone and oft as men repētis thair finnis and murnis with  
 the hart for thaime and wil leiff thayme / thane thay ar forgiffine  
 and god vill na mair ramember apone thaime / as the propheit  
 Ezechiel vritis in his xviii chaipthur / our lord fais alſua hime ſelff 25  
 as ſanċt Matheu vritis in his xi chaipthur / cum to me al ze quhilk  
 ar hewit (that is with fine) ād I wil refreſch zow / thair is na hewiar  
 burdine to men na fine / that is notht neidful to prewe heir mair  
 that fine fal be forgiffine / quhairfor ellis come our lord Ieſus chriſt  
 in to the vardil and ſuffert deid bot to ſchawe to vſz marcie ād 30  
 grace and to lowfz vſz of al our finnis<sup>5</sup> as hime ſelff fais in the ix  
 chaipthur of S. Matheu thay quhilk ar hail / thay miſter notht ane  
 lech / bot yay quhilk ar ſeik / he fais alſua in ye fame c. I cō  
 noth to cal richtus men bot finners / he faid to the diſcipulis quhilk  
 Ihone fend to hime as S. Luc vritis in his xi chaipthur paſz agane 35

<sup>1</sup> hine.<sup>2</sup> miniſter.<sup>3</sup> omy.<sup>4</sup> Panl.<sup>5</sup> ſimis.

and schaw to Ihone thay thingis quhilk ze heir and fe / ye blind  
 rafauis feicht / ye crippil gāgis / ye liper ar maid cleyne / ye deiff  
 heris / the deid ar rasit wp And the pwir rafauis blitht tythandis  
 (the quhilk is forgiffine of finnis) fanct Matheu<sup>1</sup> vritis in his first  
 5 chaiptur / yat ye angel said to Ioseph thow fal cal his nayme Iefus /  
 (yat is saluour) for he fal saiff his pepil fra thair finnis / that is  
 notht that he fal alanerlie anis forgiff to thaim thair finis ād daylie  
 offēce bot fa fune and oft as ony mā desiris forgiffines of his finis  
 ād angers and murnis thairfor desirand the marcie of God trowand  
 10 in his promis quhilk he hes maid to finners in his sone Iefu christ  
 he forgiffis thayme / quhilk alfua said to Peter (as S. Mat. vritis in  
 his xviii c.) quhen he sferit at hime lord quhow oft fal I forgiff my  
 broder giff he finnis aganis me? fal i forgiff hime vii timis?  
 Iefu anfuert to hime I fay noth to ye vii<sup>2</sup> timis bot lxx vii timis heir  
 15 techis he marcie

### Vitnes of ye ald testamēt

Moyfes vritis in ye xxxiiii ca. of exodi / lord god thou quhilk is  
 marciful meik lang suferād and trew / thow quhilk gyffis  
 marcie to ane thousand generacions and takis away euil and fine /  
 20 thair is neyne innocent in thy sicht / mark heir quhow faithfullie  
 moifes confessit the lord godis greit grace and marcie Item it is  
 vritine in the xii chaiptur of the secund bwik of kingis quhen  
 Daid haid Committit adultrie witht Berfibea vrias vyff et c. quhen  
 he knew his fine and angert thairfor in his hart thane ye propheit  
 25 Nathan said in contenent to hime / the lord hes tayne away thy  
 fine / god fais as it is vritine in the first chaiptur of the propheit  
 esaie / vefch<sup>3</sup> zow and be cleyne / tak away zour ewil thochtis fra  
 my eyne / feisz to dw eweil / for giff zour finnis be reid as blwid  
 zeit thay fal be quhyt as snaw / and giff thay be reid as purpur  
 30 neuertheles yai fal be quhit as wow / the propheit ezechel vritis in  
 his xviii chaiptur quhen ane<sup>4</sup> sinner twrnis hime fra al his finnis  
 quhilk he hes dune / and keipis al my cōmādis thane I wil

<sup>1</sup> / after Matheu.

<sup>2</sup> vi.

<sup>3</sup> vefth.

<sup>4</sup> / after ane.

ramember na mair of his finnis / quhilk he hes dune / he vritis  
 alfua heir of in his xxxiii and xxxvi c. the propheit Ithonas vritis of  
 the forgiffine of finnis in his iii chaiptur / the propheit Efaias of the  
 muth of god fais in his xliii / I am he / I am he quhilk takis away  
 thy finnis for my aune faik / and I vil na mair ramember apone 5  
 thayme the propheit Iohel vritis thayr of in his ii c. and the  
 Propheit Dauid in the bwik of pfalmis in mony placis and  
 fpecialie in ye li and xxxii and lxxxix Pfalme

### Vitnes of the neu testament

**I** Efus Christis<sup>1</sup> cōpanie ād cōuerfatione wefz with finers ye quhilk 10  
 signifeis yat he come to rafawe thayme to marcie and grace as  
 hime felff fais in ye xviii chai. of S. Matheu / The fone of man  
 come to faiff ye thing quhilk perift / S. Matheu vritis in his ix  
 chaiptur yat Christ said to ye man quhilk ye pepil brocht to hime /  
 liand in his bed / fone traift thy finnis ar forgiffine to ye / and 15  
 he callit S. Matheu quhilk vefz ane publicane fra his finful craiff  
 as he vritis in ye fame chaip. alfua he callit paul quhen he wefz  
 perfewād ye halie chriffine kirk / as it is vritine in ye ix chaiptur  
 of ye dedis of ye apoftlis And he fais in ye first chaiptur of ye first  
 epiftil to Thimothe it is ane trew vord and aluay wordy to be 20  
 rafautit Christ Iefus come in this wardil to faiff finners et ce.  
 Christis and S. Ihonis preching beginnis yat ve fuld anger and  
 repent our finnis / and leiff our ald liff as S. Matheu vritis in his  
 iii and iiii chaiptur / Thay fay thair / repent / ye kingdome of  
 heuine / is at ye hand / S. Luc vritis in his vii chaiptur quhow 25  
 Christ forgaiiff ye finful voman quhilk weifch his feit / and in his  
 xiii chaiptur<sup>2</sup> / He callis al finners to repentence<sup>3</sup> / fayand / ficlik  
 as ye tour in filoe / fel dune and flew xviii men / fua fal it be of  
 zow and ze repent noth fune / Sanct Marc vritis in his iii chaiptur /  
 al fine / fal be forgiffine to men and thay repent / quhat signifeis 30  
 yat oder in the halie vrit that men fal be borne agane / bot thay  
 fal repent and liff in ane new liff efter the command of God /

<sup>1</sup> Christ is.

<sup>2</sup> chaliptur.

<sup>3</sup> repentente.



Nichodemus knew noth quhou he fuld be borne new as S. Ihone  
 vritis in his iii chaipthur / and in his v chaipthur he vritis that Christ  
 helit ane man quhilk xxxviii zeris vefz feik / and faid to hime nou  
 thow art hail tak tent that thow fine na<sup>1</sup> mair / sua yat it happine  
 5 noth ye var / S. Ihone vritis in his viii chaipthur that Christ forgaiff  
 the voman quhilk vefz taine in adultrie and faid to hir pazf thy  
 vay and fine na mair / it is vritine in ye ii chaipthur of ye dedis of  
 ye apofstlis / That S. Peter faid / repēt et ce. S. Paul vritis in ye  
 ii chaipthur of ye ii epiftil to ye Corinthians that thay fuld rafaue ye  
 10 fornicator to marcie agane for caufz he repentit / ye halie vrit is ful  
 of ficlik exemplis that fine is forgiffine to vfz quhen ve repent and  
 murnis in our hart and wil mend our liff / God quhilk hes promift  
 to vfz forgiffine of our finnis he is trew and fwl of verite / and  
 almichtine Thairfor he wil fulful his promis quhairfor ye propheit  
 15 dauid fais in ye cxvi Pfalme / Lowe ye lord al nacions / Lowe hime  
 al pepil / for his marcie is maid fwuer to wfz And his verite ramanis  
 for ewer / he is our meik and marciful fader / thairfor he wil forgiff  
 vfz blithlie<sup>2</sup> he hes commandit vfz / as S. Matheu vritis in his vi  
 chaipth. to pray in our Pater nofter forgiff wfz our finnis / S. Ihone  
 20 vritis in his xvi chaipthur / that Christ faid to ye apofstlis / ask and  
 ze fal get / veralie veralie I fa to zow / quhat ze ask ye fader in my  
 nayme / ze fal get / our lord is faithful and trew / and cane noth  
 le / thairfor he wil keip to vfz his promis and forgiff vfz our  
 finnis / as ve forgiff thayme quhilk finnis aganis vfz

25

## The xi artikil

*I trou the refurreçtione of ye flefch*

THIS artikil paffis abune our onderftāding / ve cane noth  
 onderftand be our mirk natural licht quhow ye fame body  
 fal ris wp agane of deid / quhilk is corruptit and turnit in as / and  
 30 mony findrie vais / for part deis ād ar zeirdit and turnis agane to  
 zeird ād as / part ar drwnit and ar etine / with feifch and beftis /

<sup>1</sup> ma.<sup>2</sup> blthlie.

part ar hangit and etine with ye foulis / part ar brent in as / part  
 ar etine with vowis lions ãd oder bestis quhairfor ve can noth  
 onderstand quhow this fame body can cum to gider agane / with  
 members flesch blwid and beine / as it ves befor / sua that euerie  
 man fal haiff thair aune eyn / fingers and feit heid and body with 5  
 liff as thay haid befor / thairfor ye fame refurreçtione is ye greit  
 secreit of God quhilk we trow / and cane noth onderstand / efter  
 ye vay of natur / for yat fame body with ye quhilk the faul finnis  
 or dwis ony guid varkis with fal stand wp agane apone ye later  
 day of dwme / and fal cum to gider with ye fame faul as it vesz 10  
 befor / and thane thay fal be faiff to gider / and haiff ye euer-  
 lestand blithnes to gider / or ellis be condamnit to gider and haiff  
 ye euerlestand payne in hel to gider bot thair fal be ane greit  
 chenge apone thair bodis quhilk fal be faiff / for in this deidlie  
 liff al our bodis ar<sup>1</sup> subieçt to feiknes waiknes ãd aduerfite / for 15  
 thay ma be maid fair and wondit and slane / hurt and brint and  
 drunit and mony oder vais distroyit / our body is alsua oncleyne  
 and foul and groiff and we haiff mekil tarie of it heir in ye wardil /  
 it is alsua redy to fine and ewil and stopis the faul fra guid  
 varkis / quhen ve studey lang apone ony subtil thing thane our 20  
 heid varkis / for caufz the body is ful of vaiknes / thairfor Plato  
 the philofophour and his discipulis callit the body / of man / the  
 faulis presone and thay callit deid / the lowfing of the presone of  
 the body / bot apone the later dumis day thane thair bodis /  
 quhilk fal be faiff thay fal be glorifeit and maid fair with precious 25  
 giftis for thay fal be thane fair and cleyne / as it is writine in the  
 iii of Sapientie / The iust men fal scheyne / and fle / as sparkis of  
 fyr amangis redis / S. Matheu vritis in his xiii chaipthur / Iust men  
 fal scheyne as the sone / in thair faders kingdome (ester the  
 iugiment) Our bodis fal be na mair hewy or fweir bot fwust / fwa 30  
 that quhair the faul desiris to be / thair the body fal be without  
 ony inpediment / thay fal na mair be feik or sorowful / bot thay  
 fal be stark and fwl of power and subtilie / sua yat na body or  
 oder thing hwfz or castel / val or dwr cane stop or hald thayme  
 agane be power or strinth And thay fal neuer mair be subieçt to 35

<sup>1</sup> or.

vanite and fine quhair of S. Paul vritis at lintht in ye vii chaip-  
 tur to ye Rom. quhairfor in ye later end of ye fame c. He murnis  
 fayãd o I onhappy mã quhay fal deliuer me of this mortal body?  
 And in ye i c. to ye Philip. He defirit to be lowfit of ye body and  
 5 to be vith Christ / he vritis in ye xv chaip-  
 tur of his firft epiftil to  
 ye Cori. of the glorious giffis quhilk fal be giffine / to thaim  
 quhilk fal be faiff ãd quhou ane body fal be farer na ane oder /  
 ficlik as ane fterne is farer na ane oder / in brichtnes / thairof S.  
 Auguftine / fais to Diofcorũ / God hefz maid ye faul fa mychty<sup>1</sup>  
 10 yat of it cūmis ane ondistroyabil power and heil in ye body of ye  
 faulis greit perfectione / S. Paul helpis and fterkis our vaik faith  
 with ane guid exempil quhilk he vritis in ye xv chaip-  
 tur of his firft epiftil to ye Corintiãs / That ye corne quhilk ane man  
 fawis it liffis noth na growis noth bot giff it be firft deid / and  
 15 fine thair cummis greit frwit of yat litel cowne / and euerie  
 cowne hes it aune body ãd natural properteis better na it haid  
 befor / ficlik ve fe dailie of ye varkis of natur / bot thair cane  
 nayne onderftand quhow natur virkis fua / or quhow it is be ye  
 courfz of natur quhow mekil mair power thane giffis god to his  
 20 racionabil creaturs (quhilk ar men) to ye quhilk he hes giffine ane  
 precioufz inmortal faul quhilk he hes maid efter his aune ymage /  
 thay faid in ye chriffine kirk of carthago i trow yat my fame body  
 fal rifz wp apone dwmis day quhair of euerie man ma mark<sup>2</sup> ye  
 ordour of ye refurextione my fame body and noth ane oder ficlik  
 25 fal thane vpfstand bot this fame body quhilk i haiff now and  
 gangis and ftandis etis and drinkis fleps and wakis vith / and  
 that quhilk my faul now wfis in gwid varkis heir in the vardil efter  
 the wil and cōmand of god / Iob fais alfva in his xix chaip-  
 tur i  
 30 vait that my redemer liffis and that i fal rifz vp apone the later  
 day of the zeird and i fal fe god my faluioir in my flefch quhome  
 i fal fe and na oder (for me) and my eyne fal behald hime  
 S. Paul fais in the xv c. af ye i epiftil to ye co. this corruptibil  
 body fal be cled with incorruptibilite and this deidlie body fal be  
 cled with inmortalite heir it is cleirlye anewch prouine yat this  
 35 fame body fal rifz wp agane

<sup>1</sup> mythy.<sup>2</sup> | after mark.

## Vitnes of this artikil of the ald testament

**E**Saias fais in his xxvi chaipthur Thy deid fal liff agane ãd thay  
 quhilk ar flane fal stand wp agane of deid / vaik wp and  
 lowff God ze quhilk liis in ye zeird / Iefus Christ prewit the  
 refurrectiōne aganis ye Saduceis (that the deid fal stand wp agane) 5  
 be the vordis quhilk ar vritine in the iii chaipthur of Exodi / I am  
 Abrahams God / Ifakis God / Iacobs God / and noth God of the  
 deid / bot God of the liffand / quhen God faid thir vordis / thir iii  
 Patriarchs vefz lang deid befor / bot fane fwa is that God is callit 10  
 God of the liffãd ãd noth God of ye deid / thane thay ar veralie  
 liffand / thair body and faul fal cum to gider agane quhen ye  
 time is cum preordinit be God / ye propheit Ezechiel vritis of  
 ye general refurrectiōe xxxvii ca. fayand. The lord fais i fal  
 opine wp zour grawis and tak zow out of thaime / the propheit 15  
 Daniel vritis in his xii chaipth. Thair fal mony vaik wp of thayme  
 quhilk fleepis in the zeird / part of thayme to the euerlestand liff  
 ãd faluatiōe ãd oder to ye ewerlestand payne and cōdãnatiōe

## Vitnes of this artikil of the new testament

**S**Anct Mathew vritis in his xxii chaipthur that Christ prewit aganis  
 ye faduceis yat ye deid fal stand wp agane alfua he vritis in 20  
 his xxvii c. that in the time of Christis passiōe ye grawis opnit and  
 mony bodis of sanctis quhilk haid fleepit thane raifz wp / and passit  
 in to ye halie cite of Ierufalem and aperit to mony / S. Luc vritis  
 in his vii cha. that Christ rasit wp ane vidous sone / he vritis alfua  
 in his viii chaipthur / That he rasit wp ane madine S. Ihone vritis 25  
 in his xi chaipthur / That he rasit wp ane man callit Lazarus quhilk  
 vefz deid iiii dais S. Luc vritis in the xx cha. of the dedis of  
 ye apostlis / That S. Paul rasit wp ane zoung man fra deid quhilk  
 vefz callit eutichus / sanct Ihone vritis in his vi chaip. that christ  
 faid na man cane cum to me bot giff my fader draw hime and I 30  
 fal raifz hime vp apone the later day of dume / christ fais as it is  
 vritine in xi ca. of sanct Ihone I am ye refurrexiōe and liff quhay

trowis in me he fal liff fuppoz he var deid / chriſt ſaid to martha  
 thy broder fal riſz vp fra deid / ſchw anwert to hime I vait weil  
 that he fal riſz vp agane apone the later day S. Ihone vritis in his  
 v chaipour ſiclik as the fader rafiſ vp ye deid and makis liffand /  
 5 fwa the fone of god makis thaime liffand quhome he wil / the  
 fader hefz giffine power to his fone to iuge al / the time fal cum<sup>1</sup>  
 quhen al yai quhilk ar in thair grawis fal heir his voce / and thay  
 that hes dune weil fal riſz vp to the euerleſtand liff / bot thay  
 quhilk hes dune ewil fal riſz vp to the euerleſtād fyr and condem-  
 10 nacione / S. Paul prechit in athenis of the refurexione of deid /  
 as it is vritine in the xvii and in ye xxxiii ca. of the dedis of ye  
 apoſtlis ſayand / I trow al thingis quhilk ar vritine in ye law and  
 in ye prophetis / ād i traift in God yat ye deid fal riſz wp agane  
 baith euil and guid S. Paul faiſ in ye vi chaipour to the Romās /  
 15 Siclik as ve ar grawit with Chriſt be deid / fua fal we be partakers  
 vith hime of his refurreſtione / he faiſ alfua in the forſaid chaip.  
 Sane ve ar deid with Chriſt we throw that we fal riſz wp of deid  
 and liff with hime / Sanĉ Paul vritis in the vi chaipour of the  
 firſt epiſtil to the Corinthians / God hes raſit wp our lord and he  
 20 fal raifz wfz wp with his power ramember ze noth that zowr bodis  
 ar the members of Chriſt? Thane thay fal veralie be glorifeit with  
 hime / Sanĉ Paul vritis in the xv chaipour of the ſame epiſtil to  
 the Corinthians / Plane and marklie of our lordis refurreſtione /  
 reid and mark that veil for thair thow fal find cleirlye of al mennis  
 25 refurreſtione / He makis ane argument ſayand fwa / Chriſt is  
 riffine wp fra deid / quhair for ve fal alfua riſz vp fra deid  
 quhairfor fuffert he deid and paine quhat pat hime to deid?  
 veralie our finnis God ye fader laid al our finnis apone hime / ād  
 he payit for thayme as it is vritine in the liii chaipour of the  
 30 propheit Eſaie / haid he notht riffine vp fra deid / thane we haid  
 beine tint / and zeit in our finnis / thane thair haid na creaturs  
 beine ſa miſerabil as we chriffine men / forgiff we put al our hop  
 in Chriſt heir in our ſchort liff and ſine var na mair heir eſter of  
 our hop quhilk ve haiff in hime / thane our finnis war heuy and  
 35 ſtark aganis vſz to draw vſz to condannacione / bot Chriſt is now

<sup>1</sup> cmm.

riffine vp fra deid and it fal haiff na mair power ower hime /  
 quhairfor he hefz veralie ouercum the deid and our finnis<sup>1</sup> that  
 thay fal haiff na mair power ower vfz ficlik as we deit al throw  
 adam fwa we fal al liff throw christ thair for lat vfz al be blith in  
 Iefus Christ for he hefz flane our inimis quhilk ar fine deid and 5  
 the dewil and hel / Christ is lord and king ād his kingdome is  
 euerlestand / and quhair he is thair ve fal cum / thairfor we fuld be  
 glaid and blith / and thank and lowff our glorious lord and kinge  
 Iefus Christ and cuir noth deid / bot fing / deid is ouercum be  
 christis power / the propheit Ofeas vritis in his xiii chaip<sup>2</sup> / that 10  
 our lord faid o deid i fal be thy deid / o hel / i fal fink the dune  
 o deid quhair is thy brod? o hel quhair is thy power God be  
 lowit and thankit quhilk hefz giffine vs victorie ower thaim / be  
 his wil belowit fone Iefus Christ / S. Paul vritis in ye first chaip<sup>2</sup>  
 of the fecund epiftil to the Corinthians / That we fuld notht traift 15  
 in our felf bot we fuld pwt our hop in God quhilk rafis wp the  
 deid to the euerlestand liff / he fais alfuā in ye iiii chaip. of the  
 fame epiftil / Ve wait that he quhilk rafit vp our lord Ief<sup>9</sup> christ fra  
 deid yat he fal raifz wfz vp vith hime / ād in ye xiii ch. of ye fame  
 epiftil he fais we fal liff with hime be ye power of god ād he fais 20  
 in ye iii chaip<sup>2</sup> to ye philippenfes / our dwelinge is in ye heuine  
 quhair fra we lwik efter our faluour Iefus christ quhilk fal reforme  
 our fowl bodis / (lik to his fair glorious body) be ye power quhair  
 throu he ma fubie<sup>c</sup>t al thing to hime efter his will / Sanct Paul  
 vritis in the iii chaip<sup>2</sup> to the Collofenfes giff ze be riffine wp 25  
 with Christ thane feik efter heuinlie thingis and in the iiii ca. of  
 the first epiftil to the theffolonicenses breder ve will notht that ze  
 be ignorant of thaim that flepis (that is of the deid) that ze be  
 notht forouful as oders quhilk hes na hop (of the refurrexione) for  
 giff ve trow yat Iefus tholit deid and is riffine vp agane fwa God 30  
 fal leid thaim vp to the heuine with hime quhilk ar deid in  
 christ / for we fay to zow yat in our lordis aune vord that we  
 quhilk liffis and ramanis to our lordis cuming apone dwmis day  
 that ve fal notht cum (to the hewine) befor thaim quhilk flepit  
 forquhy our lord fal thane / command ane archangel / to blaw the 35

<sup>1</sup> finuis.<sup>2</sup> chaip<sup>2</sup>tnr.

trumpait of God and he fal cū dwne of the heuine / ād thay  
 quhilk ar deid in Christ fal firſt ſtand wp ſine fal we quhilk thane  
 fal liſſ / be reſt to<sup>1</sup> gider with thaime / and meit our lord in ye  
 air / and ſine ramane for ewer with hime quhairfor be glaid and  
 5 blith / and confort euerie ane oder in thir vordis

## The xii artikil

### *I trou the euerleſtand liſſ*

THE liſſ quhilk we haiff heir apone the zeird it is bot ane  
 ſchadow / for ve fal noth lāg ramane heir / as S. Paul  
 10 fais in the xiii chaipſtur to the Hebreis / Ve haiff na duellinge  
 place heir quhilk ramanis / bot ve ſeik eſter ane duellinge to cum  
 quhilk fal ewer ramane / the heuine is our richt duellinge place /  
 and it pertenis to vſz throw Chriſt for he is ouris and al his / ye  
 heuine is his / thairfor it is ouris and ve fal ramane thair without  
 15 ony end in ye euerleſtād liſſ / And ſe thair euermair the cleir face  
 of almichtine God ād poſſes ye euerleſtand blithnes / with his  
 halie angels and ſanctis / ye quhilk na oder thing cane giſſ /  
 quhairfar Daid ſaid in ye xvi Pſalme I fal be thane fulfillit quhen  
 thy gloir fal apeir / ye philoſophours and vardlie maifters vexit  
 20 thayme / heir apone / ād ſtudit diligentlie / quhat thing that ſuld  
 be quhilk culd perſitlie fulfil ye hart of man in al thingis without  
 ony oder deſiris to ye quhilk it is maid / that is to ye euerleſtād  
 blis ye quhilk thay culd noth find na onderſtand be al thair aune  
 natural viſdome / for ſiclik as thay culd noth perſitlie onderſtand  
 25 ony richt knowlege / of thair<sup>2</sup> aune natural viſdome / without the  
 ſpecial grace of God / ſwa thay culd noth find na know quhair in  
 ye blis of man is part of thaime menit yat the blis of man is in  
 corporal heil / oder that it is in riches and power / oder menit in  
 ſcience / oder in ſtrinht and lang liſſ / and ſiclik dremis of men /  
 30 the natural and blind onderſtanding of man knawis noth na cane  
 noth confedir ye richt blis and ſaluatiōe / bot the halie ſpreit  
 leris and ſchawis vſz this / in the halie vrit / as S. Ihone fais in

<sup>1</sup> | after to.

<sup>2</sup> thair.

the v chaipitur of his first epiftil / Chrift is the veray God and the  
 euerlestand liff he fais alfua in his xvii chaipitur / That is the  
 euerlestand liff to knaw ye veray God / and to know Iefum  
 Chriftum quhom thow hes fend (to vfz) he is the port and dour /  
 we fal paz in and fay lord heir is my rest for ewer / that is our 5  
 cuntraith in the quhilk Chrift hes graith mony dwellinge<sup>1</sup> placis  
 to vfz / As Sanc Ihone fais in his xiiii chaipitur / He fal leid in  
 this fame hws / al his chofine barnis as S. Matheu vritis in his  
 xxv chaipitur / That our lord fal fay cum ze quhilk ar ye bliff  
 barnis of my fader and poffes ye euerlestand kingdome quhilk is 10  
 graith to zow / or ye beginning of ye vardil / this is the richt blis  
 quhilk fal begine efter this temporal liff with thaim yat trowis in  
 Iefu Chrift / S. Ihone fais in his iii cha That God lwiffit ye vardil  
 fa tenderlie yat he gaiff his onlie fone to ye deid for ye greit lwiff  
 quhilk he haid to it / yat al quhilk trowis in hime fal noth peris bot 15  
 thay fal haiff ye euerlestand liff / Item ye halie vrit fpekis in mony  
 placis of the euerlestand liff Sanc. Ihone fais in<sup>2</sup> his v chaipitur /  
 The vordis quhilk Chrift faid to ye Iowis / Veralie veralie i fay to  
 zow quhay heris my vord and trowis in hime yat fend me he hes  
 ye euerlestand liff and he fal noth cum to condemnatione bot he 20  
 fal pas fra deid to ye euerlestand liff / S. Ihone vritis alfua in his  
 vi viii xi and xii chaipit. The vordis of Chriftis mwth he yat heitis  
 his liff in this vardil / he fal keip it in ye euerlestand liff / he  
 fpekis alfua heirot in his xiiii and xviii chaipitur and S. Luc in ye  
 ii iii and xxiii chaip. of ye dedis of ye apoftlis / S. Paul fais in ye 25  
 vi chaip. to ye Romans The raward of fine is deid bot the  
 euerlestand liff is (throw) ye grace of God quhilk we haiff of Iefus  
 Chrift / as S. Ihone vritis in his first chaipitur / it is<sup>3</sup> noth  
 neidful to vrit mair heir of the euerlestand liff for the halie vrit is  
 ful thair of and beris witnes and leris vfz al quhow God fal giff his 30  
 chofine barnis ane new euerlestand liff efter this mortal liff / and  
 he fal giff to the onfaithful the euerlestand deid and payne Al that  
 quhilk the ald testament promift be mirk figurs of the euerlestand  
 liff / thay prewe cleirlye the new testament and promifis with  
 playne vordis at yat fal veralie be fulfullit / thair cane na man 35

<sup>1</sup> / after dwellinge.<sup>2</sup> in omitted.<sup>3</sup> is is.



fpeik na vrit na fchaw perfittlie the greit blithnes and gloir quhilk is in the euerlestand liff in heuine / for yat is abune al mēnis vifdome and onderstanding as the propheit Efaias vritis in lxiiii chaiptur / And S. Paul in the ii chaiptur of the first epiftil to the  
 5 Corinthians / The E of man hes noth feine / na the eir of man hes noth hard na the hart of man can noth onderftand thay guid thingis quhilk God hes ordand to thaim quhilk lwffis hime / to quhome onlie be honour and gloir of al creatur A M E N

### Of faith

10 **H**Eir is now vritine and fchauine quhow we fuld trow in God / and quhat greit grace he hes giffine to vʒ be his weilbelowit fone Iefus chrift for he is borne and tholit deid / zeirdit and riffine wp agane fra deid for our faik to deliuer vʒ fra ye euerleſtād deid and ye deuil / And he fittis now at ye faders rycht hand / And is  
 15 mediatur for vʒ / as Sanct Paul fais in the viii chaiptur to ye Romans / He is at ye richt hand of ye fader and makis interceſſi- one for vʒ / Alfua S. Ihone vritis in ye ii c. of his first epiftil / Giff ony of vʒ finis ve haiff ane aduocat befor ye fader (quhilk is) richt, Iefus chrift and he is quhilk optenis grace for our finnis / he  
 20 hes feruit forgiffine of our finnis ād refurreſtione and ye gloir baith of faul and body to ye euerleſtād liff without ony end be his bliſſit deid / and throw na varkis of richtufnes quhilk we haiff dune / fua al ye halie vrit fēdis vʒ to Iefus Chrif yat we fuld knaw yat he is ye fone of God / quhairfor he ſperit at his diſciplis / as S. Mat.  
 25 vritis in his xvi c. quhome thay trowit he vefz thane peter anfuert for hime ād for al ye laiff / thow art chrif ye fone of ye liſſād god / apone this confeſſione of Peter (quhilk ve fuld al haiff) ye h. chrifſine kirk is fūdit and biggit / as S. Paul fais in ye i c. of ye i epiftil to ye Corī. Ve prech to zow Iefus Chrif quhilk is ye power  
 30 and vifdome of God / and in ye iii c. of ye fame epiftil he fais / nay man can lay ane oder fundment bot ye fame quhilk is laid<sup>1</sup> the quhilk is Chrif Iefus / He vefz fend be the fader and tuik the natur of mā and fuffert deid apone ane cors to faiff vʒ fra the

<sup>1</sup> land.

eternal deid / and raifz wp agane fra deid / and is our lord and  
 heid / at the richt hand of ye fader to quhome ve cane noth cū  
 throw our aune guid varkis bot throw his greit grace and marcie /  
 and fwuer faith in hime / Chrift fchew that he is the fone of God /  
 as S. Ihone vritis in mony placis of his vangel / and he prechit that 5  
 God vefz his fader quhairfor the iowis vald haiff stenit hime to  
 deid / as S. Ihone vritis in his viii cha. Iefus Chrift come to leir al  
 to trow perfittlie that he is the fone of God / and this fame halie  
 faith is the fulfilling of the law and cōmādis / faith is ye vera 10  
 richtufnes / faith is ye glorious vark of God / faith flais the euil  
 defiris of ye body faith ouercūis ye vardil deid ād ye deuil ād hel /  
 faith<sup>1</sup> makis ye faul of man liffand and giffis licht in ye hart / as S.  
 Ihone fais in his firft chaip. The portis of hel fal noth preuail  
 aganis faith as fanct Mathew vritis in his xxi chaip tur faith hes  
 power to al thing and cane dw al thing / and al thinge is possibil 15  
 to faith / Sanct Ihone vritis in his viii chaip. that Chrift faid to the  
 Iowis bot giff ze trow not<sup>2</sup> that i am (the fone of god) ze fal de in  
 zowr finnis / he faid alfua as S. Ihone vritis in the fame chaip tur  
 he that trowis in me fal notht de for ewer Al the vangelistis and the  
 apoftlis vritingis ar ful of ye Doctrine of faith for al thing depēdis 20  
 and standis in faith for he that trowis notht fal be cōdamnit as  
 our faluour fais in the laft chaip tur of S. Marc / fanct Ihone vritis  
 in his iii cha. he that trowis in the fone of god he hefz the euer-  
 lestand liff / thairfor ve fuld al pray almichtyne god baith day  
 and nicht to giff vfz the richt faith ād mak vfz ftedfaft in it for it 25  
 bringis with it baith hop and cherate and al oder guid frwitis ye  
 quhilk fanct Paul callis the frwitis of the fpreit in the v chaip tur  
 to the galathians / faith is notht ane licht mening or ane thoct  
 quhilk mē cane haiff of thair aune ftrinht or onderstanding /  
 bot it is ane liffand thyng in the hart the quhilk renewis ād 30  
 purifeis it as it is vritine in the xv ca. of the dedis of the apoftlis /  
 faith is ane liffand traift to god the quhilk makis wfz fwuer  
 without ony dout that we ar in his faworis and he wil be gracious  
 and marciful to vfz and wil blithlie for his fōnis<sup>3</sup> faik forgiff<sup>4</sup>  
 vfz al our finnis quhair throw we haiff offendit hime / this 35

<sup>1</sup> faith.<sup>2</sup> not omitted.<sup>3</sup> fōmis.<sup>4</sup> forgiff.

faith is the gretast thing of the first command / and siclik as ye  
 first cōmand is ane rewl and heid af al ye layff of the cōmādis  
 quhair of thay haiff al thair grwnd / sua faith is ye heid and grund  
 of al gwid varkis / sua that thair is na guid varkis dune bot in faith  
 5 and al the varkis quhilk ar noht dwne in faith ar fine as S. Paul  
 vritis in the xiiii ca. to ye romās / this richt faith is the precious vark  
 of God / of the quhilk fanct Ihone vritis in his vi caip. that is the  
 vark of god / that ze trow in hime quhome the fader fend / quhair-  
 for ye halie vrit defiris fa oft faith / as ve reid baith in ye ald testa-  
 10 mēt ād ye new / quhen Christ vald dw ony mirakil thane he sperit  
 first giff thay trowit that he culd that dw / fanct Marc vritis in his  
 ix ca. and fanct Matheu in his xiii caiptur. / that he did noht  
 mony miraculis in his aune land for thair onfaithfulnes<sup>1</sup> fanct  
 Matheu vritis in his xvii ca. yat Christ said to his disciplis yat  
 15 thay culd noht heil ye man quhilk vefz possessit with ane deuil for  
 thair onfaithfulnes / quhair ye richt chriffine faith is thair is ane  
 new hart / yat is ye special grace and gift of god / ye sinful hart of  
 ald adame hes noht faith in it selff na cane noht haiff it of it aune  
 natur na power / mony spekis mekil and rwfis thayme of faith /  
 20 bot thay know noht quhat it is / faith makis vfz lawlie soft pacient  
 and abil to heir God / sua yat ve put al our traist in hime alanerlie  
 And lwffis hime ower al thing and dredis hime as ye sone dwis ye  
 fader / And to giff liff and Guidis for our eyn-Chriffine And to dw  
 na man ewil and to suffer blithlie / skaith / perfecucione and  
 25 aduersite / and to dw al our varkis to ye profeit of our eynchriffine  
 fupposz thay be our inimis or freyndis as our lord Iefus christ did  
 to vfz sinful creaturs quhairfor thay ar noht al chriffine men quhilk  
 callis thaim chriffine for giff thay be redy to dw thair eynchriffine  
 skaith in ony maner thay ar paganis and noht chriffine for  
 30 fupposz thay haiff the Chriffine nayme thair frwit schawis veil quhat  
 yai ar ād quhat thay fuld be callit / var thay richt chriffine thane  
 thay vald lwiff ye cōmād of god ād be weil willand to al man and  
 dw na skaith to ony mā / god be marciful to thayme al that callis  
 thayme chriffine and giff thayme the licht of the richt faith that  
 35 thay be in verite as thay ar callit / heir ony man ma speir quhat i

<sup>1</sup> onfaithfulles.

fal dw and i cane nocht trow that god wil heir my prayer ãd giff  
 me quhat i defir / thane thow fal dw as the possessit mannis fader  
 did off quhome sanct Marc vritis in his ix chaipatur / thair our lord  
 Iesus said to hime cane thou trow (thow fal haiff thy defir) for al  
 thing is possibil to hime that trowis / thane he criit and grat / and 5  
 said lord i trow / help my onfaithfulnes / and alsk with the apostlis  
 as sanct Luc vritis in his xvii chaipatur / lord giff me faith

### Of faith

**T**He man that trowis perfittlie yat god vil dw to hime efter his  
 promis baith now and in ye tyme of deid / he is ane richt 10  
 chriiffine man and he gettis quhat he desiris of god / na euil or  
 fals or onfaithful man cane haiff siclik ane richt faith to god / for  
 this is ane liffãd faith and is cõmandit in the first cõmand quhilk  
 fais I am thy god / thow fal haiff na oder godis thairfor it is  
 notablie vritine i trow in god ye fader / in god ye fone / in god 15  
 ye halie spreit / And it is nocht vritine sua I trow of god ye fader /  
 or of god ye fone / or of god ye halie spreit / this faith na man  
 cane giff or eik bot god alanerlie / Na man cane haiff siclik ane  
 faith bot alanerlie to god / heir ve cõfesyz yat ye fone of god is  
 veray god / for ve trow in hime as in ye fader / heir ve confesyz 20  
 alfua yat god ye halie spreit is God / for ve trow in hime as in ye  
 fader ãd siclik as thair is ane god in iii persõs fwa thair is iii  
 persons ãd bot ane god

### The first part of faith

**I** Trow in god fader almychtine quhilk maid heuine and zeird ãd 25  
 al creatur / yat is i forsaik ye deuil ãd al fals godis al vich-  
 chraft and onfaithfulnes i put nocht my hop na faith in ony man  
 of ye vardil na in my selff na in my power vifdome guidnes  
 richtufnes sciẽce or onderstãdyng / na in to ony oder thyng quilk  
 i haiff or cane get i put nocht my hop in to na creatur noder in 30  
 heuine na in the zeird / i put my hop ãd traist alanerlie in to

almychtine onlie god the quhilk maid heuine and zeird and al  
 creaturs quhairfor i dreid notht ye deuil na his pouer for my god  
 hes power ower hyme I trow notht ye lefz in hime supposz i be  
 lichtlit and persecut vith al ye men heir in ye vardil I trou noth  
 5 ye lefz in hime supposz i be pwir and vithout onderstandynge ãd  
 supposz i be defolat of al vardlie help I trow notht ye lefz in god  
 yat i ame ane finful man for my stark faith fal ouercum al ye euil  
 and fine quhilk i haiff dune sua yat my faith fal be stark in god  
 alene as ye first cõmand of god leris me that i fal notht dreid for  
 10 my finnis / na i fal notht traift in my guid varkis / bot i fal  
 alanerlie trow that god vil be to me gracious ãd marciful<sup>1</sup> I desir  
 noth ane mirakil of god (to be thair vith maid fwuer of ye guid  
 quhilk he hes promist to al chriffine man) to prewe or tempt  
 hyme / bot I trou that he wil keip his promis to al richt Chriffine  
 15 men that trowis in hyme I trow fwuerlie in god yat he wil help  
 me ãd deliuer me quhou lang yat ewer i ramane in troubil and i  
 fet na special tyme or maner quhen or quhou he fal deliuer me /  
 bot i commit that aluterlie to his godlie wil / fane god is al-  
 mychtyne quhat thyng cane i thane mister that he cane notht dw  
 20 and giff me quhen he vil? fane he hes maid heuine and zeird  
 and is lord ower al thyng quhay cane thane tak ony thing fra me  
 or dw to me ony skaith bot giff he wil? quhou fal noth al thing  
 cū for my guid quhē he giffis to me al guid And al thingis  
 cummis efter his godlie wil / fane he is god thane he knawis best  
 25 quhou he fal dw al thing to me and to al chriffine mē ãd fane he  
 is our fader thane he wil dw blithlie ye best And fane i dout  
 notht of hyme bot puttis al my hop and traift in hime / thane i  
 am veralie his bairne and heritour in his kingdome and gloir vith  
 his sone Iesus Christ rom. viii

30

### The secund part of faith

**I** Trow in his onlie sone Ies<sup>s</sup> Christ our lord quhilk vefz con-  
 sawit of the halie spreit ãd borne of the virgine Maria and  
 suffert onder Poncio Pilato crucifeit deid and zeirdit and passit

<sup>1</sup> marcifnl.

dune to the hel and raifz wp the iii day of deid ãd paffit wp to the  
 heuine and fittis at ye faders richt hãd and fal cum agane to iuge  
 quyk and deid / yat is i trow noth alanerlie yat Iefus Chrift is the  
 fone of God in ane euerlestand godlie natur and is borne of ye  
 Fader without ony beginning / Bot i trowe / that al thing is giffine 5  
 and fubieçt to hime be the fader and he is maid lord ower al  
 thing (as to his humanite) as S. Matheu vritis in his laft chaipthur  
 that al the power in heuine and in zeird is giffine to hyme / I trow  
 that na man cane trow in God the fader or cum to hyme be vi-  
 dome power or guid varkis or be ony oder thing / in heuine or 10  
 zeird / bot alanerlie throu Iefu Chrift his onlie fone yat is throu  
 faith in his halie paffione / I trou that he wefz cõfawit of ye halie  
 fpreit for the faluatione of me ãd al mã (without ye feid of man)  
 to clenge myne and al finful bodis foul conceptione and to mak  
 thayme fpiritual and faiff / of his aune and his faders guid wil I 15  
 trowe that he vefz borne for myne and for al mennis faik of the  
 virgine Maria (without ony corruptione of hir virginite in ony  
 maner) to clenge myne and al finful mennis birth efter the wil of  
 ye fader I trow that he hefz fuffert al his payne for me and al finful  
 mannis faik and that thair with he hes bliffit al thayme quhilk 20  
 fuffers for his faik ãd yat al that thay suffer is for thair faluatione  
 I trow yat he deit and vefz zeirdit to fla myne and al mannis  
 finnis that trowis in hyme and ar grawit with hyme fra fine as S.  
 Paul fais in ye<sup>1</sup> vi c. to ye Romans / I trowe that he hes flane the  
 deid / ãd hes maid it precious to thayme yat trowis in hyme fua 25  
 yat quhen yai fal be loufit of ye body yai fal pas fra ye deid to ye  
 euerleståd liff as S. Ihone fais in<sup>2</sup> his v chaipthur / I trowe that  
 he paffit dune to the hel to tak al the deuilis power fra hyme / fua  
 yat the deuil cane haiff na mair power ower wfz heir efter / for  
 caufz Chrift hes deliuerit vfz fra hyme be his deid and hes diftroyit 30  
 the payne of hel fra thayme that trowis in hime / I trow that he  
 raifz wp fra deid the thrid day to giff me and al that trowis in  
 hime ane new and ane euerlestand liff / I trow yat he hes rafit me  
 wp fua be the grace of his halie fpreit yat i fal notht efter liff in  
 fine bot yat i fal alanerlie ferwe hyme and keip his cõmandis be 35

<sup>1</sup> ve.<sup>2</sup> in in.

his gracious help / I trow yat he passit wp to ye heuine and  
 rafauit honour ād power of ye fader ower ye angels and al creaturs  
 and fittis at his richt hād / yat is he is equal in power vith hyme /  
 and is lord and kyng ower al thing yat pertenis to hyme in  
 5 heuine and zeird He said to his disciplis (as S. Math. writis in  
 his last c. (Ester his resurrectiōne) al ye power in hewine and  
 zeird is giffine to me / thairfor he cane help and deliuer me ād  
 al that trowis in hyme in al our troubil and fra al our inimis and  
 fra the euerlestand deid and condemnatione / I trow that he fal  
 10 cum agane apone the later day of dwme to iuge quyk and deid  
 and that the angels and deuilis and al man fal thane cum befor  
 hyme and se hyme veralie And yat he fal deliuer me and al yat  
 trowis in hyme fra ye euerlestand deid / and yat he fal pwnis his  
 inimis and al thayme quhilk ar aganis hyme and his halie vord /  
 15 and he fal deliuer me and al yat trowis in hyme fra thair power  
 for ewer

### The thrid part of faith

**I** Trou in ye halie spreit / and yat thair is ane halie chriffine kirk  
 quhilk is ye cōgregatione of sāctis yat is of al chriffine men /  
 20 and yat our sine fal be forgiffine to wƳz and that our bodis fal risz  
 wp agane / and yat ve fal get the euerlestand liff / Amen That is i  
 trow noth alanerlie / yat ye halie spreit is veray God with the fader  
 ād the sone / bot alfua yat he is in the fader and that neyne cane  
 cum to ye fader bot be his grace and the deid of our lord Ies<sup>9</sup>  
 25 Christ And yat neyne cane get ony thing of the fader na be part  
 taker of our lord Iesus Christis deid / bot be the grace of the  
 halie spreit be the quhilk the fader callis steris lichtis and drawis  
 me and al chriffine man to hyme / and makis me faiff halie ād  
 liffand with Ies<sup>9</sup> christ throw his deid / for he is be quhome ye  
 30 fader virkis al thing and faiffis and makis wƳz al liffand throw  
 Iesus Christ / I trow yat thair is bot ane halie chriffine kirk apone  
 ye zeird in al the vardil the quhilk is na oder thyng bot the con-  
 gregatione of sanctis that is of al chriffine men and vemen in al

partis quhair euer thay be ower al the vardil / ãd this halie  
 chriffine kirk is gadrit ãd gwuernit with the halie spreit ãd it is  
 fpiritualie dailie fed with our lord Iefus Christis word and his halie  
 facrament And he is alanerlie ye heid of this halie chriffine kirk  
 and na mortal finful man quhedir he be pape or patriarch or ony 5  
 oder as mony ignorant prechours hes prechit befor / Sanct Paul  
 fais in ye first chaipthur to ye Ephesians / God hes giffine Iefus  
 Christ to be ane heid to al men quhilk ar his members & ce.  
 I trow yat neyne cane be faiff bot giff he trow and be baptist and  
 be in ye halie chriffine kirk and haiff ye veray faith of Christ and 10  
 haiff ane hop and cherate with al chriffine men / ãd yat na iow na  
 turk na pagane cane be faiff bot giff thay rafaue ye chriffine faith  
 and trow in euerie artikil thairof / I trow yat al thing is commone  
 in this fpiritual chriffine kirk fwa yat al chriffine mannis orifone  
 and guid varkis pertenis to me and to al oder guid chriffine man 15  
 alz veil as to thayme selff and yat na man hes or dwis ony guid  
 yat pertenis to thayme selff alene thairfor al guid chriffine mennis  
 prayer and al yat thay dw is to myne and to oder chriffine mennis  
 guid baith in our liff and in ye tyme of our deid / fwa euerie  
 chriffine man fal beir oders burdine as S. Paul fais in ye vi 20  
 chaipthur to ye Galathians / I trow yat thair is forgiffine of finnis  
 in ye halie chriffine kirk and in na oder place and yat helpis na  
 thing to ye forgiffine of finnis quhat ewer ony man or woman dw  
 bot giff he haiff ye richt faith in ye halie chriffine kirk / I trow  
 yat it ftopis thayme notht of forgiffine of finnis quhilk ar in ye 25  
 chriffine kirk quhou greit or quhow mony finnis thay haiff dwne /  
 for thay get forgiffinis of thayme als lange as thay ar in ye halie  
 kirk and trowis in ye vord of God and his greit grace ãd marcie  
 ãd thinkkis to mēd thair liff / our lord hes giffine to ye chriffine  
 kirk (quhilk is al gwid chriffine men yat trowis in his word) ye 30  
 keyis yat is power to lowfz fyne / As Sanct Mathew vritis in his  
 xviii chaipthur / Quhat ewer ze lowfz apone ye<sup>1</sup> zeird yat fal be  
 lowfz in the heuine our lord faid to S. Peter (as S. Mathew vritis  
 in his xvi chaip.) I fal giff to ye / the keyis of ye kingdome of  
 heuine quhat thou lowfis apone the zeird yat fal be lowfz in the 35

<sup>1</sup> ye ye.



hevine / our lord said thir vordis to S. Peter apone al chriffine  
 mannis vay and noth alanerlie to hime alene / that he fuld haiff  
 yat power / bot that al quhay trowis in hime in the halie chriffine  
 kirk fuld haiff power to loufz finnis with his vord and the halie  
 5 fpreit / as S. Ithone vritis in his xx chaipthur / that our lord said to  
 al his disciplis / Rafawe ye halie fpreit / quhais finnis ze forgiff  
 thay ar forgiffine / heir of it is prowine that al quhilk hes noth ye  
 halie fpreit ād al quhilk ar aganis Godis vord thay haiff nay power  
 to loufz sine / for sine cane notht be lowfit withoutine the halie  
 10 fpreit and Godis vord and ye meritis of ye passione of Christ /  
 thairfor na mane cane loufz sine of his aune power for causz he is  
 ane bifchoip or ane preft or ane mwnk / bot this is dune with the  
 halie fpreit and our lord Iefus Christis vord and noth throu thair  
 power as thay and thair prechours hes precht to the pepil / trowis  
 15 thow as the halie vrit fais yat thy finnis ar forgiffine ye with our  
 lord Iefus christis vord for his blwid / thane thay ar aluterlie  
 forgiffine ye / bot trowis thow yat thou wil dw fatiffactiōne for  
 thayme vith thy aune guid varkis thane thay fal notht be forgiffine  
 to the / for causz thou lichtlis ye passione of our lord Iefus Christ  
 20 yat he hes notht dwne aneucht for thy finnis bot thow trowis yat  
 thow wil thy self dw perfiter fatiffactiōne with thy guid varkis na  
 Christ hes dune / bot yat is impossibil yat ony man cane dw  
 fatiffactiōne vith al ye Gud varkis quhilk he cane dw in al his liff  
 for culd ony man<sup>1</sup> dw that / thane our lord Iefus christis deid var  
 25 inuane as S. Paul fais in ii chaipthur to ye Gala. I trowe yat al  
 men fal stād wp of deid baith guid and euil with faul and body  
 fwa that the same body quhilk vesz grawit & rottine be for or  
 distroyit in as or in ony oder maner fal riz wp agane i trow yat  
 thair is ane euerlestand liff efter this refurrexione to al sanctis and  
 30 guid chriffine men / and yat thair fal be ane euerlestand deid and  
 condemnacione to al ewil and onfaithful men / and i dout notht  
 of al thir forsaid artiklis bot I trow yat god the fader fal fulfil<sup>2</sup>  
 thayme vith his sone (our lord Iefus Christ) and vith the halie  
 fpreit amen

<sup>1</sup> nan.<sup>2</sup> fulfil.

Heir efter folouis the pater nofter with ane fchort  
 declaratione apone the fame

**T**He disciplis desirit at our lord Iefus Chrif to leir thaim to  
 pray (as Ihone did his disciplis) as S. Luc writis in his  
 xi chaipthur in the quhilk ca. he techit thayme quhat thay fuld 5  
 pray and quhow thay fuld perfueir and be constant in prayer /  
 alfua he techit thayme quhow thay fuld pray ad quhat thay fuld  
 pray quhen he prechit the fueit fermond to thayme apone the  
 montane (as S. Mathew writis in his vi chaipthur) fayand quhen ze  
 pray ze fal notht haiff mony vordis as ye paganis dwis for thay 10  
 trow to be hard for thair mony vordis quhairfor ze fal notht dw as  
 thay dw for zour fader in the heuine knawis quhat ze mifter or ze  
 defir ony thinge of hyme quhairfor ze fal pray fwa \* Our fader  
 thow quhilk is in ye heuine / thy nayme mot be hallowit / thy  
 kingdome mot cum (to vfz) thy wil mot be dwne in ye zeird as it 15  
 is in the heuine giff wfz this day our dailie breid / and forgiff wfz  
 our dettis as we forgiff our dettours / and leid vfz notht in tempta-  
 tionne bot deliuer vfz fra ewil Amen / Heir off our Iefus Christis  
 aune vordis ve leir quhow and quhat ve fal pray / the quhilk  
 ii thingis ar neidful to wfz to knaw 20

Quhou ve fuld pray

**W**E fal noth haiff mony vordis bot we fuld haiff our hart and  
 thocht apone that quhilk we pray / ye fewer vordis ve  
 haif ye prayer is ye better / and ye may vordis ve haiff without ye 25  
 hart thairapone ye prayer is ye var / few vordis vith ane ardent  
 defir of ye hart is ane criffine prayer mony vordis vith ye mwtht  
 without ye hart is ane paganis prayier / quhairfor our lord faid ze  
 fal notht haiff mony vordis quhen ze pray as ye paganis dwis / he  
 faid alfua to ye famaritane as sanct Ihone writis in his iiii chaipthur  
 voman trow me the our is cum / quhen thay quhilk prayis 30  
 faithfullie to the fader fal pray to hime in the spreit and in verite /

to pray in ye spreit yat is said aganis thayme quhilk prays wtuertlie  
 with ye mutht and noht ye hart / to pray in verite yat is said  
 aganis ye prayer quhilk is lik to ane schadou quhilk aperis  
 wtuertlie in ye air as it var ane oder thinge in verite / sua quhen  
 5 men mwuis the mwtht and the lippis and the tunge wtuertlie  
 without ye hart ãd mind thair apone / this prayer aperis vtuertlie  
 be for mē bot it is noht in verite quhairfor it may be comparit to  
 ane schadow / god said of thayme that prayis to hyme sua / as the  
 propheit Efaias vritis in his xxix chaip / this pepil virfchipis me  
 10 with thair lippis bot thair hart is far fra me / bot the spiritual and  
 veray prayer is with the inwert desir and mwrning of the hart to  
 God for his help / our saluour fais of thayme yat prayis sua / as  
 S. Mathew vritis in his v chaiptur / Bliffit ar thay quhilk murnis  
 for thay fal be confortit ye wtuert prayer with ye mutht (without  
 15 the hart) be for men is na vorth be for god / bot it makis falsz  
 wtuert halines and hipocritis and caufis thaim to trowe yat thay  
 haiff prayit veil quhē thay haiff bablit lange with the lippis / bot  
 the spiritual ãd veray prayer makis men godlie and frwitful be for  
 God / That is noht possibil that he cane haiff mony vordis that  
 20 prayis spiritualie with the hart for quhen he ramembers thay  
 wordis with the quhilk he prayis ãd quhat thay meyn / sua he  
 man leiff the wordis and think quhat yai meyn / or elles he mā  
 leiff the mening and think apone the vordis thairfor man nedis  
 noht to reid and pray vtuertlie with the mutht bot giff that be  
 25 inuertlie with the hart and ane feruent desir swa that the mynd  
 folow with the vordis and the menyng thair of / thair is mony  
 psalmis in the psalter of lowine ãd thankkis to god ãd to pray  
 with / neuertheles thay haiff few vordis in thayme thay raifz vp  
 the hart to think and pray and to desir guid of god / part of  
 30 psalmis ar fewert be this vord fela that fingnifeis rest ãd pece ãd  
 this vord is noder red na sung in ony place / bot it fingnifeis yat  
 thair is ane singlar marklie thing in yat prayer ãd that man fal rest  
 thair ãd ramember apone the meninge and lat the vordis alene fa  
 lange

## Quhat fuld ve pray

**T**He wordis fuld be thay quhilk our lord Iesus Christ lerit wfz /  
 our fader thow quhilk is in the heuine & ce. Sane our  
 lord hime self maid this prayer thairfor without ony dout it is ye  
 best and maist acceptabil to our heuinlie fader for haid our 5  
 maister Iesus Christ knawine ony oder prayer mair profetabil for  
 wfz and mair plesand to his fader / in verite he haid lerit wfz that /  
 neuertheles na man sal onderstand sua that oder prayers ar ewil  
 or oneprofetabil quhilk hes noth ye Pater nofter in thayme / for  
 mony prophetis ād halie men prayit mony prayers befor that our 10  
 lord vefz borne and neuerthelis thay var hard with God / bot al  
 oder prayer awalis noth quhilk hes noth ye same meninge Pfalmis  
 ar guid prayers bot thay schaw notht sa cleirlye this prayers  
 meninge as it dwis it self suppos thay haiff that same meninge in  
 mony placis / thairfor it is ane greit folie that ony oder prayer 15  
 fuld be cōparit to the Pater Noster or to fay or leir oders that  
 thair lifz mair pardone to ony oder prayer / as the papis hes  
 dwne giffand sa mony thousād zeris<sup>1</sup> to reid ye dremis of mē and  
 thay quhilk redis thayme may deliuer sa mony faulis of purgatorie /  
 and thay sal noth be condannit / ye quhilk is al bot manifest 20  
 leinge and haldis ye pepil in errour I held mekil alfuā befor of  
 ficlik praers ād pardonis in my blindnes quhair in i vefz befor  
 quhen i vefz blindit with ye deuilis doctrine quhilk is ye doctrine  
 of men / quhilk spekis leinge throw ypocrisie as sanct Paul writis  
 in ye iiii ca of ye first epistil to thimothe and in mony oder placis of 25  
 his epistlis bot lowit be ye fader of licht quhilk hes brocht me and  
 mony oders out of this blindnes and mirknes of egipt be the licht  
 of his halie vord quhilk is sprunge wp to vsz quhilk ramanit in  
 mirknes and ignorance part prayis ane special prayer for to get  
 riches oder to get vardlie honours / oder for oder peticions / ād sua 30  
 sancte Brigitteis prayer ād ye xv o and S. Gregoris vii o and alex-  
 andri and sixti and iulii and oder<sup>2</sup> papis prayers hes beyne haldine  
 mair precious na our lord Iesus Christis prayer for caufz thay

<sup>1</sup> zerdis (pardonis omitted).

<sup>2</sup> oder omitted.

haiff giffine sic leinge and pardone to thayme ye quhilk hefz blindit  
 ye pepil and caufit thayme to trow mair in the prayers dremit be  
 men (quhilk ar lears) na in ye prayer maid be our lord Iesus  
 Christ quhilk is ye euerlestand verite / Mony prayis ye pfalter of  
 5 our ladie part vith queral bedis for caufz thay fuld thairfor haiff  
 greit pardone / and oders prais this Pfalter / and makis thair of  
 ane fraternite / ye falsz prechours said to ye simpil pepil yat thay  
 vane ye greit pardone for this fupofz thay prayit this nocht with  
 ye hart bot yat is manifest leinge / ficlik as ye oder thingis yat  
 10 thay said thairof yat yair fuld be fay mony thoufād zeris of  
 pardone for ye prainge of thayme / ficlik prayers ar mair fkaithful  
 na profetabil to ye faluatione of the faul for caufz our lord Iesus  
 Christis prayer is thairfor lichtlit / al that is neidful to the faul and  
 liff of man is habundantlie contenit in the Pater Noster for al the  
 15 pardone and bliffinge and al oder thing quhilk is neccesar for liff  
 and faul baith in this vardil and in the vardil to cum is contenit  
 in the Pater nofter / and it is better to pray ane Pater Noster with  
 ane feruent mynd thair apone na to pray al the oder prayers maid  
 be men with thair greit pardone A M E N

20           The Pater nofter is diuidit in ii partis  
 The first part is ane beginning and preparatione  
                   to pray  
 The fecund part is diuidit in vii petitions

### The beginning

25           *Our fader thou quhilk is in the hevine*

**A**lmichtine God fane thow of thy finglar grace and marcie hes  
 noth alanerlie maid wfz / bot alfua commandit and lerit  
 wfz be thy sone Iesus Christ that we fuld cal and hald the for our  
 best belowit hewinlie fader / supposz thow may richtuslie be ane  
 30 fcherp iuge apone wfz pwir finners for our innumerabil finnis  
 quhilk ve haiff dwne aganis thy commandis and godlie wil in

mony vays / and thairthrow hes greitlie offēdit thy maieſte /  
 quhairfor o heuinlie Fader giff wſz thy marcie and ane fwuer  
 faith and hop to the in our hart that we may aluterlie without ony  
 dout trow in thy faderlie marcie lwiff and grace ād lat vſz knaw  
 thy faderlie lwiff quhilk thow hes to vſz ād ſchew to vſz giffād thy 5  
 onlie ſone to deid for our ſaik ād gif vſz faith to trow veralie that  
 thow art our derreſt fader and that thairfor we may lwiff the with  
 al our hart and knaw and trow in verite that we ar thy bairnis  
 and that ve may cal ye fader with blithnes ād cry traiftfullie and  
 pertlie to ye in al our aduerſite defend vſz fader fra al ewil yat ve 10  
 may al tyme ramane thy bairnis and yat ve ferue noth to mak  
 ane terribil iuge of ye / or yat ve mak noth ye our inime (with our  
 ſinnis) quhilk ar thy bairnis and heritours / Thow wil noth yat we  
 alanerlie fuld cal ye fader bot thow wil yat we ſal al cal ye our  
 fader / and yat we ſal euerie ane pray to ye for oder / quhairfor 15  
 giff vſz ane broderlie lwiff to oder yat we may al knaw and onder-  
 ſtand yat we ar al to gider breder and ſiſter and yat thow art al  
 our fader / and giff vſz yat we may euerie ane pray for oder and  
 notht to pray alanerlie for our ſelff or ſeik our aune profeit of ye /  
 bot alſua our breders and lat vſz caſt auay al inuy ād crabitnes 20  
 quhilk is amāgis ony of vſz ād lat vſz lwiff euerie ane oder with  
 our hart as ye guid bairnis of God fuld dw / yat we may al fay to  
 gider to ye our fader and notht alanerlie my fader / and ſane  
 thow art notht ane fleſchlie zeirdlie fader as ve haif heir apone ye  
 zeird / bot thou art our ſpiritual fader quhilk is in ye heuine ād 25  
 thou cane newer de bot thow art immortal without ony end bot  
 our fleſchlie fader heir apone ye zeird is mortal and vaik and cane  
 noth ſaiſf hime ſelff fra deid thairfor thow art gretar and ane  
 better fader to wſz na our fleſchlie fader / and thow leris vſz to  
 leiſf our fleſchlie fader and moder ſiſter and bredir frendis and 30  
 kine riches and mony gloir and honour and al the vanite of this  
 vardil / and our aune liſſ for thy ſaik / O heuinlie fader thairfor  
 giff vſz grace to be thy heuinlie bairnis and leir vſz yat we may  
 alanerlie think apone ye euerleſtand airſchip and dwellinge of our  
 ſaul quhilk is in the heuine / That ye fleſclie faders heritage draw 35  
 wſz notht fra our richt airſchip and mak wſz ye barnis and airis of

ye vardil bot giff wƒz yat we may fay to ye with ane richt hart / O  
 heuinlie fader giff vƒz yat we may veralie be thy heuinlie barnis  
 and airis A M E N

### The first peticione

5 *Thy nayme mot be hallowit*

O Almichtine God best belowit hewinlie fader thy halie nayme  
 is mony vays dispifit ād lichtit / it is alfua callit to mony  
 thingis quhilk ar noth to thy lowine and honour / bot abufit to  
 fine and ewil and vichcraft and to mony greit abhominabil aithtis /  
 10 fua yat ye chriffine nayme quhilk we haiff of Christ quhair throw  
 we ar callit chriffine men yat is mair to dishonour of thy halie  
 nayme na to honour / it is dailie blasphemit amāgis vƒz in mony  
 innumerabil vays quhairfor giff wƒz thy godlie grace that we may  
 keip wƒz fra al thing quhilk is notht to the lowine and honour of  
 15 thy halie nayme / help alfua that al vichcraft and fals traift in the  
 deuil / and in al oder creaturs may be diftroyit for thy halie  
 naymis faik Pwt auay al onfaithfulnes out of our hart quhairfor we  
 trow notht richt and faithfullie in the as we fuld dw / And giff we  
 trow in ony creatur quhilk we fuld notht dw bot onlie in the thane  
 20 tak this vane belewe aluterlie out off our hart / help for thy godlie  
 power that al herefie and fals doctrine quhilk is techit ād prechit  
 onder the colour of thy halie nayme may aluterlie be diftroyit /  
 help alfua o heuinlie fader that neyne diffaue wƒz with fals god-  
 lines fenzeit meiknes / and halines / help that neyne diffaue oder  
 25 in fwerige and leinge with thy halie nayme / keip wƒz al fra  
 vane hop and traift quhilk ar maid onder the colour of thy halie  
 nayme / keip wƒz fra al fpiritual hienes and fra al vane gloir / and  
 leir wƒz to cal apone thy halie nayme in our aduerfite help wƒz  
 ficlik that we forzet notht to cal apone thy halie nayme in the  
 30 time of our deid quhen our hart and vittis are ful of forow and  
 dolour / help wƒz that we may alanerlie lowe and honour ye in al  
 our varkis and thochtis and fpeking and yat we defir notht thairfor

na vane gloir na vardlie honour bot lat al lowine and<sup>1</sup> honour come  
to ye our heuinlie fader to quhome al lowine and honour alanerlie  
pertenis / keip w fz fra al onthankfulnes quhilk is ane greit fine  
befor ye / O heuinlie fader raifz wp al men to honour and lowe  
ye for our chriffine faith and al guid warkis quhilk ar ye frwitis 5  
thair of / and lat w fz noth defir lowine na honour thair for / bot lat  
al man lowe and honour ye and thy halie nayme thair of / to  
quhome al lowine and honour is det / o Fader giff w fz yat neyne  
tak ewil exempil of our liff quhairthrow thy halie nayme may be  
lichtlit / O fader keip w fz that we defir nay thinge in this vardil 10  
bot giff it be to ye honour of thy halie nayme ask we ony thinge  
fra ye o heuinlie fader quhilk is notht to thy honour heir w fz noth  
and dw noth efter our wil bot efter thyne / bot help w fz yat we  
may liff fua heir apone ye zeird yat ve altime knaw yat ve ar thy  
veray bairnis that ve cal notht the our fader falslie inuane / al the 15  
pfalmis quhair vith ve thank and lowis the nayme of god / pertenis  
to this for faid peticione

### The fecund peticione

#### *Thy kingdome mot cum (to w fz)*

**T**His zeirdlie liff quhilk ve haiff heir in ye vardil quhilk is ye 20  
kingdome of fine and euil and the deuil is prince thairof  
for he is the beginner of al fine ãd euil he is ane falsz defauer of  
al man / bot thy kingdome is the kingdome of grace and guidnes  
in the quhilk Iefus christus thy veilbelouit fone is prince and lord  
and he is the beginner of al guid and the veray wprayfer of al 25  
marcie and grace thairfor fader help v fz to ramane in this king-  
dome ãd be marciful and giff v fz grace to trow richt in Iefu Christ  
thy veilbelowit fone / giff v fz alfua ane fwuer hop in thy grace and  
marcie aganis our sinful confcience / giff v fz ane veray lwiff to the  
and to al men apone the zeird for thy faik / o fader deliuer v fz fra al 30  
onfaithfulnes and fra al hettrand and inuy and fra al the varkis off

<sup>1</sup> ane.



ye fleſch yat yai draw vſz noth to condemnacione apone the later  
 day help vſz that ve may owercum al euil defiris and giff vſz grace  
 to liſſ richtuſſie in al vais / keip vſz fra al our inimis ād ſtrif and  
 giff vſz grace to ramane in to thy kingdome quhilk is pece grace  
 5 and cherate / help vſz that hettrand and inuy and the oder varkis  
 of the fleſch haiff noth thair kingdome in vſz / bot lat broderlie  
 cherate meiknes ād paciēce ramane in vſz / help vſz that ve diſpar  
 notht in our aduerſite bot lat vſz haiff thy hewinlie blihnes in our  
 hart ād tak al our forow fra vſz / lat vſz be ful of al guid varkis  
 10 quhilk ar the frwitis of the richt chriſſine faith yat thou may al  
 tyme ring in vſz ād that ve may ramane in thy kingdōe that ve  
 may ferue and honour the vith al our hart and liſſ efter thy com-  
 mandis and halie wil and lat vſz aluterlie be gidit be ye al wayis  
 and notht efter our ſelff or efter our body or efter the devil or the  
 15 vardil lat vſz notht folow the defiris of thayme bot aluterlie thy  
 wil / help vſz that thy kingdome may now begine in vſz and be  
 dailie ekit / that euil defiris of the ald adame haiff na power  
 ower vſz / help vſz that ſane thow of thy greit marcie hes raſit vſz  
 vp fra ſine that ve fal na mair heir efter / bot giff vſz that ve may  
 20 be ſtark in the faith ād noth aluterlie to begine to lyff veil bot  
 alſua to perfeueir in ane guid liſſ as Daid fais / Lord illuminat  
 my eyne that i fleip notht (or that i fal notht in ſine) that me  
 inimis haiff na power ower me help vſz O heuinlie fader yat ve  
 may ramane conſtant in the halie chriſſine<sup>1</sup> faith yat our kingdome  
 25 may be endit and maid perfit in thy kingdome to cum / help and  
 diliuer vſz of this ſinful and miſerabil liſſ and giff vſz grace to defir  
 al tyme thy euerleſtand kingdome ād contēp the kingdome of this  
 vardil / giff vſz grace that ve be notht red for the deid / bot to  
 defir it that ve may cū to thy ewerleſtand kingdome and liſſ / tak  
 30 fra vſz al lwiff quhilk ve haiff to this mortal liſſ and vardlie plefour /  
 yat thy kingdome may be perfit in vſz / al pſalmis quhair vith ve  
 pray to our heuinlie fader for his grace and chriſſine liſſ pertenis  
 to this<sup>2</sup> peticione

<sup>1</sup> crhiſſine.<sup>2</sup> his.

## The thrid peticione

*Thy vil not be fulfillit in the zeird as it is in  
ye heuine*

O<sup>V</sup>r aune wil is al tyme euil quhen it is comparit to thy halie  
 wil / bot thy wil is ay guid quhair for ve fuld al tyme pray 5  
 yat it altime be fulfillit thairfor be marciful to vſz hewinlie fader  
 and lat vſz dw na thyng eſter our defir bot giff it be thy wil giff  
 vſz grace to haiff pacience quhen our wil is poſtponit / giff vſz  
 grace that ve be notht inpacient in our ſpekinge or quhen ony  
 man fais or<sup>1</sup> dwis to vſz ony aduerſite / and that ve bane notht na 10  
 bakbit ony man / lat vſz notht defend vſz with inpacience bot lat  
 vſz humil vſz and ſuffer thayme pacientlie quhilk finnis aganis vſz  
 in vord or deid / alſua lat vſz noth tak it heuy in hart quhat ony  
 man dw aganis vſz lat vſz diſtroy our aune wil / lat vſz blis thayme  
 quhilk eſter thy bliſſit wil dwis agais our wil / giff vſz grace yat ve 15  
 may paciētlie ſuffer al ſeiknes powerte and al aduerſite and that ve  
 may onderſtand / at that is thy godlie wil that thow dwis ſua with  
 vſz to mortify our fleſclie wil / giff vſz grace that ve may ſuffer  
 pacientlie our inimis and yat ve rewenge vſz notht apone thayme  
 na dw thayme notht euil for euil bot guid for euil / and lat vſz 20  
 ſuffer thayme and lat wſz ramember that we man cum to the  
 heuine throw ſuffering and be na oder vay onder ye heuine and  
 yat ve may onderſtand yat quhat thay dw to vſz it is eſter thy  
 halie wil / and that we thairfor thāk ãd lowe the / lat vſz noth veit  
 the deuil or euil men of ony aduerſite quhilk cūis to vſz aganis our 25  
 wil / bot lat vſz thāk thy godlie wil quhilk diſponis althing to our  
 guid and to ſtop our aune euil wil / and to giff vſz the greittar  
 blithnes in thy kingdome / giff vſz grace to de blithlie and to  
 ſuffer the deid pacientlie for thy ſaik yat ve diſpleiſz notht ye be  
 inpacience or dout in ony maner / bot lat vſz thane perfitlie trow 30  
 that thow heſz dwne fatiffaccione for al our finnis and that thow

<sup>1</sup> our.

blithlie forgiffis vʒ thayme and wil faiff vʒ for thy guidnes / giff  
 vʒ grace veilbelowit fader that ve liff notht efter the desiris of our  
 members<sup>1</sup> / bot efter thy bliffit wil keip vʒ fra inpacience in our  
 aduerfite and inobedience to thy wil and fra al oder euil of our  
 5 aune wil and giff wʒ grace that ve may be obedient<sup>2</sup> to the and  
 pacient in al vais efter thy wyl / and to ramēber apone ye  
 obedience of thy sone Ieʒs Christ quhilk beand in ye sचाip of  
 god neuertheles he lawit hime selff and twik apone hime ye sचाip  
 of man & ce. giff vʒ alʒua grace to haiff ane fre and perfīt wil in  
 10 al maner baith in ʒpiritual ād temporal thīgis efter thy wil / keip  
 vʒ fra al detraccione ād ʒclander that we bringe na man in ane  
 euil sayme / lat vʒ notht ʒpek euil or iuge ony man vranguslie /  
 tak auay ʒclik euil twngis and greit fine fra vʒ / that we dw notht  
 ʒwa our selff na haiff na plesour to heir ʒclik of oders / bot leir vʒ  
 15 that quhair ve se or heir the thing quhilk is euil of oders that ve  
 may turnne that to<sup>3</sup> the best alʒ far as possibil is to wʒ / and  
 ʒchaw this alanerlie to ye heuinlie fader and commit that to thy  
 wil yat thow dispone thair with as thy selff thinkkis expedient /  
 and lat wʒ forgiff thayme quhilk detrackis and ʒpekis euil of  
 20 wʒ with thair euil twngis and lat wʒ noth desir ony euil to  
 thayme thairfor bot erer to pray for thayme / o heuinlie fader  
 leir vʒ to knaw that neyne cane dw vʒ ony ʒkaith or ewil bot he  
 dwis hime selff ane thousand timis mair in thy ʒeicht And giff vʒ  
 grace thairfor to be marciful to hime / and to haiff piete thairfor  
 25 for cauz he hefz neyne of hime selff<sup>4</sup> for thow puniffis al euil varkis  
 and fine / giff vʒ grace that ve be notht blith of thair aduerfite  
 quhilk heitis vʒ / lat vʒ notht be ʒorouful of thair prosperite / al  
 the ʒʒalmis ād prayers quhair vith ve pray for finners and for our  
 inimis pertenis to this peticione

<sup>1</sup> menibers.<sup>2</sup> obendient.<sup>3</sup> tho.<sup>4</sup> selff.

## The iiii peticione

*giff vfz this day our daylie breid*

O Almichtine hewinlie fader giff wfz that we want newer our  
 spiritual breid thy halie word / bot that we haiff it al time  
 to refresch wfz daylie lat notht the wardlie tirannis fpulze vfz 5  
 thairof / ye quhilk yow hes alanerlie cōmandit to heir and liff  
 thairefter as it is writine in ye vi and viii c. of Deuterono. Lat  
 wfz notht liff efter our aune wifdome thinkkand thairthrow to  
 pleifz the / thay quhilk dwis fua thay ar maid fulis as it is vritine  
 in ye xxix c. of ye propheit Efaie this breid fedis and starkis our 10  
 faul O heuinlie fader giff vfz grace that christis liff and passione /  
 his vord and his vāgel his varkis and wil may be richt prechit to  
 wfz and to al men in the vardil yat we may al knaw and  
 onderstand and prent thayme in our hart and ramēbrance giff  
 vfz alfua that we may haiff Christis vord ād liff al tyme be for vfz 15  
 in the feicht of our faul as ane murrour and exempil to liff richt  
 thairefter / giff vfz grace to be stark and blith (in our aduerfite)  
 be the bitter deid and passione of Iefus Christ ād to ramember  
 that he fuffert pacientlie for our finnis / giff vfz grace to ouercum  
 the euerlestand deid / for Iefus Christis deid and the fwuer faith 20  
 quhilk we haiff thair to / that he hes dwne perfit fatiffactione for  
 our finnis / and lat wfz folowe our faluour to the euerlestand liff  
 without ony inpediment / Giff thy grace to al prechours and  
 techours that thay may richt prech and leir the pepil thy halie  
 word quhilk is neccessar to our faluatione and leir al men to knaw 25  
 Iefu Christ thy fone and the greit marcie quhilk he hes dwne to  
 wfz al deliuerand wfz fra the dewil and the eternal condemnatione  
 Help al that heris thy vord that thay may ramēber thair apone  
 and mend thair liff thairefter / O heuinlie Fader lat al fals  
 doctrine and prechine be distroyit and pafz out of the hartis and 30  
 ramembrance<sup>1</sup> of al men quhilk prechis and leris notht thy richt  
 word and wil / and ye meritis of Iefus Christ / be marciful to al

<sup>1</sup> ramenbrance.

thayme quhilk callis thayme bifchoipis / and Prestis Mwnckis and  
 freris that thay may onderstand thy halie word quhilk bringis to  
 the euerlestand liff and faluatione keip al thayme quhilk ar noth  
 stark in the faith that thay tak noth ewil exempil of thair liff  
 5 quhilk callis thayme Prelatis of the kirk or to dw ony wark  
 quhilk is aganis thy wil / keip wƿz fra al hereſie and fals doctrine /  
 That we may ramane al in thy halie word and doctrine quhilk is  
 our daylie breid and the fwid of our faul / leir wƿz to ramember  
 perfiltie and prent in our hart the bitter deid and paſſione of our  
 10 lord Ieſus Chriſt / and giff wƿz al grace to ſchaw in our liff and  
 warkis that we ar richt chriſtine men / giff vƿz grace to reſaue  
 chriſtinlie ye teſtamēt of our lord Ieſu chriſt at our later end / O  
 heuinlie fader giff wƿz our dailie breid that Chriſt may ramane in  
 wƿz and we in hyme without ony<sup>1</sup> end And that we may richt beir  
 15 that nayme quhilk we haiff of hime / of quhome we ar callit  
 chriſtine men and yat we may liff chriſtinlie efter his halie doctrine  
 ſua yat ye frwitis of our chriſtine faith may ſcheyne in ye feicht of  
 al men quhair of thay may lowe ye as thy ſone Ieſus Chriſt techit  
 wƿz in the v c. of S. Mathew / O heuinlie fader giff vƿz alſua  
 20 neceſſar thingis to our corporal ſuſtentatione be our aune richtus  
 laubour and noth be oder mennis lat wƿz noth eit the pwir  
 widouſz houffis onder the colour of lang prayers lat wƿz noth liff  
 of the ſweyt and blwid of the pwir as dwis oppreſſours and the  
 tirannis of this wardil / Lat wƿz noth liff of okir or be ony falſait  
 25 or ſlouth the quhilk is ane greit ſine and mekil wfit in this wardil  
 of the quhilk fathane is prince / thow heƿz commandit wƿz to eit  
 our breid with ye fueit of our browis / as it is writine in the iii  
 c. of Geneſis / Giff wƿz grace o hewinlie fader to liff efter thy  
 command and noth as dwis the tirannis and oppreſſours ād  
 30 theyffis and stark ydil beggers the quhilk ar blwid ſuppers of the  
 pwir and eitis noth thair aune breid bot oder folkis aganis the  
 command of God / al Pſalmis and prayers quhair with we pray  
 for the ſtait of the chriſtine kirk and ſpecialie that we be noth  
 defawit with fals doctrine / and for thayme quhilk ar in aduerſite  
 35 pertenis to this peticione

<sup>1</sup> omy.

## The v peticione

*Forgiff vſz our dettis as we forgiff our dettours*

**T**His peticione techis vſz yat we fuld firſt forgiff thayme quhilk  
 hes failzet aganis vſz and quhen we haiff dwne yat / thane we  
 may pray to our fader yat he wil forgiff vſz our finnis / Heir it is 5  
 techit befor in the thrid peticione yat the wil of God be fulfillit /  
 and yat we fuld fuffer al ewil and aduerfite pacientlie / and to dw  
 na euil for euil bot to dw guid to yaimie quhilk heitis vſz ficlik as  
 our heuinlie fader dwis / quhilk caufis his fone to ſcheyne apone  
 ewil men and guid / and giffis his rayne to ye richtus and 10  
 onrichtus / thairfor heuinlie fader help and ſtark our onder-  
 ſtanding / and our mind ãd hart baith now and at our later end  
 yat we fal notht in dout na diſperatione for our innumerabil  
 finnis / In tyme of our deid bot lat vſz thane ſwuerlie trow / that  
 Chriſt thy fone hes dwne fatiffactione for thayme / thairfor giff 15  
 vſz pece and reſt in our hart yat we blithlie defir thy cūinge to ye  
 iugiment / O fader iuge vſz noth efter thy iuſtice / for thair is na  
 fleſch iuſt befor ye / O fader leir vſz yat we traift notht in our  
 aune guid varkis in our faſting or prayer and in ficlik oders quhair  
 throw ye ypocritis of ye vardil trowis to mak thayme ſelff richtus / 20  
 bot lat vſz alanerlie traift in thy promis and marcie lat vſz noth  
 dout na fal in diſperacione for our finful liſſ bot lat vſz trow and  
 ramember that thy marcie and grace is without ony comparifone  
 greittar nay al our finnis / O heuinlie Fader help al men quhilk 25  
 ar vexit in thair hartt doutand for thair finnis and ſpecialie in the  
 tyme of deid forgiff thayme and ſtark thayme and rafaue thayme  
 to grace / giff vſz thy grace and marcie and forgiff vſz our finnis  
 ficlik as thow hes commandit wſz to dw guid to thayme quhilk  
 dwis wſz euil / expel the deuil fra wſz quhilk is our crwel inimi<sup>1</sup> /  
 and accusis vſz ſcherplie befor ye of our ſine baith now and in ye 30  
 time of our deid / and ficlik our awne confcience accusis vſz and  
 murmurs aganis wſz for our finnis thairfor lat wſz repent thayme

<sup>1</sup> mimi.

and trow that thow wil blithlie forgiff wƿz for ye deid of thy sone  
 Iefus Chrift / O heuinlie fader iuge wƿz notht efter the accufatione  
 of the deuil na efter our aune confcience / Heir notht the dewil  
 quhilk accusis wƿz baith nicht and day befor ye / ficlik as we wil  
 5 noth glaidlie heir thayme quhilk bakbitis oders / O heuinlie fader  
 tak fra wƿz<sup>1</sup> al thingis quhilk accusis wƿz of fine and giff wƿz ane  
 cleyne and ane guid confcience without fine and euil defiris / yat  
 we may haiff ane cleyne hart to the ãd giff wƿz alanerlie to thy  
 greit marcie and grace and fuffer al aduerfite blithlie and ficlik de  
 10 glaidlie that we may cum to thy euerlestand blithnes al Pſalmes  
 and prayers quhairwith we pray for the forgiffine of finnis and the  
 marcie of God / pertenis to this peticione

### The vi peticione

#### *Leid vƿz noth in temptatione*

15 **W**E haiff iii tempers (and we ar tempit be iii vays) quhilk is  
 of ye body of the dewil / ãd of ye vardil quhairfor we  
 pray ye almichtine God our heuinlie fader that thow wil giff vƿz  
 grace to dant the ewil defiris of our body / giff wƿz grace yat we  
 may ſtand aganis al inordinat and ſuperfluis defiris in meittis and  
 20 drinkkis and ſlepinge / and aganis al hienes and al oder finnis  
 giff vƿz grace to dant our bodis and to ſubiect thayme in ſerutut /  
 and to mortify the ewil defiris of thayme with the ramembrance<sup>2</sup>  
 of Iefus Chriftis paſſione and deid and lat vƿz notht fulfil the  
 defiris of the body to draw vƿz to fine giff vƿz grace that quhair ve  
 25 ſe ony perfons the quhilk may draw vƿz to fine that ve tak nay  
 euil occaſione of thayme bot lat vƿz thank and lowe and honour  
 ye O heuinlie fader quhilk hes maid fay pleſãd creaturs ãd yat  
 thay may be occaſione to vƿz of al clenes ãd chaitite / giff vƿz  
 grace that quhen ve heir any pleſand thing or gettis ony thyng  
 30 quhilk ve thynk is pleſand and guid as riches or honour / yat ve  
 defir noth our pleſour thair in / bot that may be to thy louine ãd

<sup>1</sup> wƿz.

<sup>2</sup> ramenbrance.

honour / keip vfz fra auarice and fra al defir of vardlie riches or  
 vayne gloir / keip vfz alfua that the fals plefour and promiffis and  
 vane blithnes of this vardil defawe vfz noht na draw vfz noht  
 efter thayme / keip vfz that ve be noht inpaciēt quhen ye vardil  
 gāgis aganis vfz be pouerte ād aduerfite bot giff vfz grace to 5  
 contēp al the vanite ād falfait of it as ve promift in our baptime /  
 lat vfz fand stark in our promis and euerie day grow mair ād mair  
 in the fwuer faith / keip vfz fra ye fpreit of prid yat ve be noht  
 pridful of ye giftis quhilk thou hes giffine to vfz in this vardil that  
 ve lichtlie noht oders / keip vfz that ve beir na hettrand in ony 10  
 maner aganis ony man / lat vfz noht fal in ony temptacione of  
 our faith or in ony dout or difpair of thy marcie and grace noder  
 now na in tyme of our deid O heuinlie fader i cōmend to the al  
 chriffine men quhilk fechtis aganis the mony temptacions quhilk 15  
 cūis of the body of the deuil and of the vardil stark thayme quhilk  
 fstandis now / raifz thayme vp agane quhilk ar falline / and giff  
 vfz thy grace quhilk ar heir in this vardil amangis fa mony cruel  
 inimis ād tempers the quhilk al tyme fechtis aganis vfz without  
 ony feiffinge that ve may manfullie fecht and fand aganis thayme  
 be thy help and cum to the euerlestand blithnes and pece in the 20  
 heuine amen

### The vii peticione

#### *bot deliuer vfz fra euil*

THIS peticione is aganis<sup>1</sup> al euil and punicione quhilk ve haiff  
 feruit for our finnis / O heuinlie fader keip<sup>2</sup> vfz fra difplefour 25  
 of the and fra the euerlestand payne of hel / keip vfz fra thy  
 fcherp iugiment in the tyme of our deid and apone the later day  
 of dume / deliuer vfz fra the deuil and fra hastie deid / deliuer vfz  
 fra fir ād vater hunger ād weris ād fchedding of bluid / keip vfz  
 fra al thy greit plagis pestilence lipper grangour and fra al oder 30  
 ficlik greit feiknes deliuer vfz fra al euil and corporal aduerfite  
 Neuertheles lat al thynge happine quhilk we defir in this peticione

<sup>1</sup> agnis.

<sup>2</sup> | after keip.



efter thy halie wil to the louine and honour of thy godlie nayme  
 Amen<sup>1</sup> O heuinlie fader giff vſz yat ve may get the thingis quhilk  
 ve deſir in thir petitions<sup>2</sup> ād lat vſz noth dout thairof yat thou heris  
 noth our petitions blithlie and wil giff vſz thay thyngis quhilk ve  
 5 ask fra the quhairfor ve ſay al amen that is veralie be it ſua

### Ane ſchort diſputacione apone the pater noſter betuix god ād ye faul

THe faul fais / our fader thou quhilk is in ye heuine ve ar thy  
 bairnis heir apone ye zeird ād feuert fra ye heir in ane  
 10 frēmit cuntreth o quhou greit ane ſpace is betuix vſz ād ye?  
 quhou ſal ve ony tyme cū hayme to ye in our faders kīgdome

God anſuaris as ye propheit Malach fais in his firſt c. ane bairne  
 honours his fader / and ane ſeruand dredis his lord am i zowr  
 fader quhair is thane my honour quhilk ze fuld giff to me? am i  
 15 zowr lord quhair is thane my dredour quhilk ze fuld haiff off me?  
 for my nayme is continualie al ye day blaſphemit amāgis zou as  
 ye propheit Eſaias fais in his lii chaiptur

### The firſt peticione

THe faul fais o heuinlie fader that is in verite ve know our ſine  
 20 befor the / be to vſz marciful and ane gracious fader ād  
 count notht ſcherplie vith vſz bot giff vſz thy grace that ve lyff ſua  
 heir efter that ve may lowe and honour and dreid thy halie nayme  
 for euer / lat vſz notht thynk or ſpeik or dw bot the thyng quhilk  
 is to thy lowine and honour / ſua that ve altyme ſeik thy lowine  
 25 and honour and notht our aune / O hewinlie fader giff vſz grace  
 to lwiff the abune al thyng and to dreid and lowe the vith al  
 our hart

<sup>1</sup> Amen *omitted*.

<sup>2</sup> peticious.

God anfuaris quhou cane my nayme be honourit or haldine halie amangis zou for the hart and thocht of man is redy to ewil fra the zouth as it is writine in the viii c. of genesis / and nay man cane fing my lowine in ane fremmit land as the propheit Dauid fais in ye cxxxvi pſalme

5

### The fecund peticione

**T**He faul anfuaris o heuillie fader yat is in verite ve know yat our hart ãd thocht is al tyme redy to ewil and fine / and that the vardil and the deuil and the euil defiris of the fleſch defiris to ringe in vſz and to expel the out of vſz / thairfor ve befeik the to help vſz in this batel and lat thy kingdome cum to vſz ãd lat notht fine ringe in our mortal bodis that ve may be plefand to the ãd that thou may alanerlie ringe in vſz / that we may be obedient to the with al our hart in al vayis

10

God anfuaris as it is writine in the lix pſalme i diſtroy thayme firſt quhome i wil help ãd quhome i mak liſſand or rich or guid or ſaiff i fla thayme firſt ãd leiffis thayme i mak thayme pwir and to notht ãd as Dauid fais in the cv Pſalme ze wil notht ſuffer my maruolous varkis and conſal quhou ſal I thane help zow? or quhat mair ſal du to zou as the propheit Efaias writine in his v chauptur

15

20

### The iii peticione

**T**He faul anfuaris thar is in verite o heuinlie fader ve onderſtãd notht nay ſuffers notht thy gracious hand ãd the cors quhilk thou layis apone vſz to know ye O heuinlie fader thairfor giff vſz thy grace and help ãd leir vſz to lat thy godlie wil wirk in vſz / ſtop our wil and lat vſz dw nay thing efter it bot giff it be accordand to thy halie wil for owr wil and thyne ar cõtrarie for our wil is al tyme euil ſuppos it apeir to vſz to be guid

25

God anfuaris as the propheit Daudid vritis in the lxxvii pfalme that  
 hes hapnit befor that mony hefz lwiffit me with thair mwtht bot  
 thair hart wefz far fra me / And quhen i laid my hand apone  
 thayme / that thay fuld knaw me / thane thay lap abak and paffit  
 5 fra me / as it is vritine in the same forfald pfalme thay fled in the  
 day quhen thay fuld haiff fouchtine / thay quhilk begwid to cum  
 to me quhen i pwnist and<sup>1</sup> corekkit thayme efter my wil thay ar  
 turnit ãd falline in fine agane / and dishonours and lichtlis me and  
 ar inpacient in the aduerfite quhilk I fend apone thayme

10

## The iiii peticione

**T**He faul anfuaris o heuinlie fader that is in verite for thair cane  
 nay man be stark of thair aune strintht And as it is vritine  
 in ye lxxxix pfalme quhay cane ramane or byd thy puniffione  
 thairfor cõfort and stark vfz heuinlie fader and lay thy hand  
 15 marcifullie apone vfz and pwnis vfz efter thy godlie wil yat we  
 may be now obedient to ye and suffer thy hand pacientlie to thy  
 honour / Bot heuinlie Fader stark wfz (quhen thow layis thy hand  
 apone wfz) with thy halie vourd our dailie breid and prent thy  
 fone Iefus Christ in our hart quhilk is ye heuinlie breid that we  
 20 may be stark be hime and suffer blithlie al aduerfite and giff ower  
 our aune wil and fulfil thy wil / giff alfua grace and marcie to al  
 chriffine men and fend wfz richt prechours to prech wfz thy halie  
 vourd / and to knaw thy Sone Iefus Christ our onlie faluour

God anfuaris / As it is vritine in ye vii and xv chaiftur of S.  
 25 Mathew / and in mony oder placis of ye halie writ / it is notht  
 guid to cast halie breid to dogis or to giff the bairnis breid to  
 dogis / ze fine daylie fuppoz i lat prech to zow baith nicht and  
 day ze heir it notht na dwis notht thair efter bot ze dishonour and  
 lichtlis my halie vourd

<sup>1</sup> aud.

## The v peticione

**T**He faul anfuaris / O heuinlie fader thairfor be marciful to wfz  
 and forgiff wfz / we forthink yat we haiff hard and lichtlit  
 thy halie word and hefz notht liffit thairefter / thairfor we pray ye  
 heuinlie fader meiklie / yat thow wil haiff marcie of wfz thy 5  
 bairnis and forgiff wfz our onthankfulnes and fine / and gang  
 notht in iugiment with wfz for thair fal neyne compeir richtus in  
 thy feicht / keip thy promis quhilk thow hes promittit to wfz /  
 for we wil glaidlie forgiff thayme quhilk hes finnit aganis wfz /  
 and thairfor thow hes promist to forgiff wfz our finnis suppos we 10  
 ferwe noth forgiffinis of thayme thairfor for caufz we forgiff oders  
 bot for caufz thow art trew and marciful and hefz promist wfz  
 forgiffine of our finnis of thy aune gwidnes and grace and we  
 forgiff thayme quhilk finnis aganis wfz / we traist thow art ane  
 trew God and wil fulfil thy promis 15

God anfuaris / As it is vritine in the lxxvii Pfalme / I forgiff zow  
 zour finnis and deliueris zow fra euil / bot ze forzet my kindnes  
 ze ramane noth stark in ye faith / ze haiff ane lital faith / ze cane  
 notht vaik ane our with me / ze fal fune in tēptatione agane

## The vi peticione

20

**T**He faul anfuaris / o heuilie fader we ar feik and veik and thair  
 is mony tēptations aganis vfz of our flesh of ye deuil / ãd  
 of ye vardil / O marciful fader help wfz and stark vfz and lat vfz  
 na mair fal in tēptatione and fine agane / bot giff wfz thy grace  
 that we may stand fwuer and stark in thy faith / and that we may 25  
 fecht manfullie to our later end / for we ma notht of our felff bot  
 euil bot giff thow wil help wfz and giff wfz strintht

God anfuaris as it is vritine in the vii Pfalme / I am richtus and  
 my iugiment is richt quhairfor ze cane noth ramane one pwnist

thairfor now ze man suffer trowbil and aduerfite to pwnis zow and  
to turne zow fra zowr finnis

### The vii peticione

5 **T**He faul fais / fane that our innimis quhilk ar our aune bodis  
ye deuil and ye vardil / drawis wfz daylie to fine / thairfor  
we befeik<sup>1</sup> the heuinlie fader to deliuer wfz fra ewil / and quhen  
thow hes deliuerit wfz giff wfz grace thane to be thy veilbelowit  
bairnis and to be obedient to ye in al vays / and to dreid the as  
ye guid bairne dwis ye fader and to lowe and honour the foreuer  
10 Amē

Thy sone Iesus Christ hes lerit wfz ād alfua commandit wfz to  
pray to ye ād promist to wfz yat you wil heir our prayer in his  
nayme / Thairfor ve trow fwuerlie heuinlie fader yat thow wil heir  
wfz graciouflic to ye lowine and honour of thy selff Thow wil keip  
15 ye promis of thy sone Iesus Christ to wfz pwir finners / Thairfor  
lowine and honour be to ye of al thy creaturs without ony end /  
A M E N

### Of the Aue Maria

20 **H**Eir euerie man fal mark that neyne fal put thair hop in the  
virgine Maria or trow that fchw cane faiff ony man for  
prayer or seruice dwne to hir Thairfor euerie man fal put thair  
hop alanerlie in Iefu Christ for thair is na oder faluour bot he  
alene / quhilk gaiff hime selff in redemptione for al / as S. Paul  
vritis in ye ii chaipthur of ye first epistil to Thimothe / This is ye  
25 greitast seruice ād honour that man cane dw to God to trow in  
his sone quhome he fend in ye vardil as our faluour fais in ye vi  
chaipthur of S. Ihone Thairfor euerie man fal lowe and thank God  
for the greit grace quhilk he gaiff to hir / nay man fal lowe hir  
oderwifz bot that fchw gat that greit grace of ye guidnes of God  
30 without hir meritis that he maid hir vorthty to beir his veilbelouit  
sone as hir selff said in ye Magnificat / god hes lukit apone ye  
powerte of his madine or feruand / fchw extollit notht hir selff of

<sup>1</sup> be feik.



hir humilite or meiknes (as mony fais without onderflādīg) for yat  
 haid beyn prid ād fine and fchw haid dwne fua / bot fchw lowit  
 God quhilk maid hir vorthty of his guidnes and grace and chofit  
 hir to beir his fone quhair fchw vefz pwir and lichtlit in the  
 vardil / quhen ane man feis the fone or the mwne or the sternis 5  
 or ony oder plefand creaturs thane thay giff occasione to lowe  
 and thank God quhilk maid thayme and to fay bliffit be thow  
 almichtine God of al thy angels and fanctis and of al thy creaturs  
 quhilk thow hes maid in heuine and zeird / fua fuld we dw and  
 fay of the virgine Maria O almichtine and marciful God bliffit be 10  
 thow quhilk maid that plefand creatur ye virgine Maria and gaiff  
 hir fa greit grace and honour to be the Moder of thy weilbelowit  
 fone our faluour / giff wfz al grace yat we may thank the thairfor  
 without ony end / we fuld fua think in our hart of hir in our  
 prayer / yat we put noht our hop in hir bot in Iefu chrift our 15  
 lord and faluour and mediatur betuix wfz and the fader / we  
 may fua remember of hir and of oder fanctis in our prayer / O  
 almichtine God quhilk gaiff the virgine Maria and Peter and  
 Paul and N N. fay greit faith and grace yat thay trowit alanerlie  
 in the / giff vfz pwir finners grace yat we may alfua trowe in ye 20  
 and lowe and thank ye for euer in the heuine / fua we may pray  
 for al thingis quhilk ar neidful to wfz and traift alanerlie in God  
 That he may giff wfz thayme / Thairfor chriffine reder confidder  
 the Aue Maria perfittie and thow fal find yat it<sup>1</sup> giffis the lowine  
 of al guid quhilk wefz in hir to God 25

Hail Maria ful of grace

The lord is with the / Thow art bliffit amāgis al  
 vemen / and bliffit is the frwit of thy  
 weyme Iefus Chrifft Amen

**H**Eir euerie man may fe that thair is nay prayer heir in the 30  
 Aue Maria / bot alanerlie lowine ficlik as thair is nay  
 prayer in ye vi first vourdis of the Pater nofter / ye quhilk ar /

<sup>1</sup> is.

our fader quhilk is in the heuine Thairfor nay man cane mak ane prayir of it / for it is noth lefum yat ony man interpret the wordis of it in ony oder maner nay thay stand / for thay ar playne and fpokine be the halie fpreit Neuertheles we fpeik of thayme as of  
 5 ane ramembrance quhairof we may ramēber ye greit grace quhilk God gaiff to hir / makand hir cleyne of fine / and chefand hir to be ye moder of his sone And that the lord wefz with hir yat is to fay / he come of ye heuine be ye wil of ye fader ād of his awne marcie and grace (and notht for nay meritis of ony creatur) and  
 10 wefz confaut and borne of hir be the operacione of ye halie fpreit to suffer<sup>1</sup> deid to deliuer hir and al quhilk trowis in hyme fra the power of ye dewil and ye eternal deid and condemnacione / Schw is bliffit amangis al wemen noth alanerlie for caufz fchw bwir hir sone without ony payne or corrupcion of hir parfone  
 15 bot<sup>2</sup> fpecialie for caufz fchw wefz frwitful be the operacione of ye halie fpreit without ye feid of man ye quhilk wefz notht giffine to ony oder virgine nay voman / alfua the bliffit frwit of hir weyme incurrit notht the fine ād maledictione quhilk cūis apone euais and al wemennis bairnis and frwit for caufz thay ar cōfaut and  
 20 borne in fine and ar dettours to deid ād cōdānacione / bot Iefus christ the frwit of the virgine maria wefz and is alanerlie bliffit the quhilk alfua maid hir bliffit and al man and woman quhilk trowis in hime thairfor lat wfz al fing with hir to gider mi faul lowis the lord and my fpreit hefz reiofit in god my faluour / to quhome be  
 25 lowine and honour of al creatur A M E N

Heir efter folouis ane epistil to ye nobil lordis /  
 ād barōs of scotlād

**O**Vr faluour Iefus christ quhilk is king of kingis ād lord of al lordis cōmandit his apoflilis to prech the wangel to al  
 30 creaturs / as fanct Marc beris vitnes in his laft chaiptr / quhairfor thay and thair fuccessours var dettours and bwnd to prech the fame / to al pepil / to the puir / ād to the rich / without exceptione

<sup>1</sup> suffer.

<sup>2</sup> hot.

of ony parfone / S. Paul the faithful prechour of chriſt confeſſis the  
 ſame in the firſt chaip. of his epiſtil to the romans And in the ix c.  
 of his firſt epiſtil to the corinthians he ferit to brak this cōmand  
 fayand wa is to me and i prech notht the vangal et ce / this  
 conſideris notht ye blynd giders ād paſtors quhilk ſekis bot the 5  
 mylk and ye wow of the ſcheip / quhilk alfua thinkkis nay ſcheyme  
 to cal thayme ſelf vicars of chriſt ād ſucceſſours of the apoſtliſ /  
 o fay lik? fay lik? ye quhilk ze ſal onderſtand heſz hapnit for iii  
 cauſis / the firſt is ingnorance of the wangal to the quhilk thay  
 haiff giffine na cuir to thir mony zeris / bot to thair awne tradicions 10  
 the quhilk thay haiff maid to hald wp thair kingdome ye quhilk  
 culd notht ſtand and thay prechit ye wangal ye quhilk cōmandis  
 thayme to be noth as kingis and princis / bot to be content of  
 neceſſar thyngis that is to fay of meit and claith as S. paul vritis 15  
 in<sup>1</sup> the vi ca. of his firſt epiſtil to timothe The ſecund cauſz is  
 thair voluptuouſz ād fleſclie liſſ (quhilk thay haiff of the ſweit and  
 blwid of the pur) and as the ſuine trampis the precious peirlis  
 onder thair feit / ſua thyr fleſclie men lichtlis the precious peirl  
 chriſtis wangal / maruel ze notht thair of / ye cauſz is ye vanging 20  
 of Godis ſpreit quhilk onlie leris to knaw ye giftis of god / as S.  
 Paul vritis in ye ii c. of his firſt epiſtil to ye corinthians The thrid  
 ād principal cauſz is the ſekkis N. and N. quhilk ar riſſine laitlie  
 in the kirk and prechis dremis and ſablis and ye tradicions of men  
 and notht the vangal and giff ony amangis thayme wald prech 25  
 it and notht thair tradicions thay ar haldine for heretikis / as  
 ze knaw be experience of patrik hammiltone quhom thay pat  
 creuellie to the deid bot now he liſſis with chriſt quhom he  
 confeſſit befor ye princis of this vardil bot ye voce of his blwid  
 cryis zeit vith ye bluid of abel to ye hewine / our halie fader ye 30  
 paip ād his biſchopis giffis ane part of ye ſpulze quhilk thay reiff  
 fra ye pwir to thir ſorſaid ſekkis ād thinkkis yat thay ſupple thair  
 office the quhilk is notht in verite for ſanct Paul ſais in the iii c.  
 of his firſt epiſtil to timothe ane biſchoip mā be ane prechour  
 heir Paul ſais notht yat it is ſufficiēt to ane biſchoip to haiff ane  
 prechour to ſupple his office bot hime ſelf ſuld be ane techour 35

<sup>1</sup> in in.



and prechour of his pepil / bot alace thay wil noder prech thair  
 felf nay zeit fuffer oders quhilk wald prech the chriffine and  
 heilful doctrine / the machometis and the turkis / the iowis and  
 oder infidelis wil fuffer to prech thair lawis amangis thayme / bot  
 5 thay quhilk haldis thayme felf for heiddis to the chriffine pepil  
 wil nocht fuffer Christis doctrine to be prechit to thayme / quhilk  
 thay haiff al professit in thair baptime to lyff thair efter quhair of  
 thay fal alsia al giff count apone the day of dwme / belewe  
 fuuerlie in God ze fal heir the vangel prechit amangis zow as  
 10 amangis oder pepil for it is his wil that ze be faiff *ad cum* to the  
 knowlege of his nayme thairfor to raifz zour hartis to desir the  
 fame of zour heuinlie fader be his help i fal heir declair schortlie  
 to zow quhat is the vāgel and to quhome almichtine God reuelit  
 it first the quhilk ze cane nocht perfittlie onderstand excep ze  
 15 onderstand the law ye quhilk ii hes diuerfz strinthis / the law  
 schawis zow zour seiknes ye vāgel schawis to zow remeid ye law  
 is ye ministraciōe of onrest and deid / the vangel is the minif-  
 tracione of liff and pece / the law schawis to zow zour finis ye  
 vangel schawis zow remissione / the law is the strinth of sine /  
 20 the vangel is the strinth of heil to al quhilk belewis / the law is  
 ane doctrine the quhilk cōmādis the thingis quhilk ar guid and  
 richtus *ad* schawis quhat is sine the vangel is the promis of grace  
 and the marcie of god / as forgiffine of sine and ye kindnes of  
 god to wīz be the quhilk we ar maid fuuer yat al our finis ar  
 25 forgiffine and yat God hefz rafaut vīz in his fauoris / this promis  
 rasis and quiknis our hartis to lwiff and lowe *ad* reiofz in god this  
 promis is fulfillit in christ quhilk wefz first mirklike bot efteruert  
 cleirlike reuelit quhen Adam finnit<sup>1</sup> he oblist hime felf and al his  
 offspring to the eternal deid / without dout he haid disparit haid  
 30 nocht God of his greit marcie confortit hime be promis of grace  
 fayand to the serpent / ye seid of voman fal tramp dwne thy heid  
 this promis is the vangel or ioiful tithādis the quhilk God reuelit  
 first to adame throw the quhilk he wefz wprafit in his hart and  
 trowit in this ioiful promis and thairthrow he wefz maid richtus  
 35 Esteruert God maid ane promis to abrahame Genesis xxii that al

<sup>1</sup> fimit.

pepil fuld be bliffit in his feid the quhilk cane notht be onderftand  
 oderwifz bot of chriſt as S. Paul writis in the iii to the galathians  
 thay var al faiffit quhilk beleuit in this promis maid to abrahame  
 this is the ioiful and fueit promis quhilk is cōmendit in diuerfz  
 placis of the new teſtament and ſpecialie in the iiiii chaip. to the 5  
 romans quhair it is ſaid that abraham belewand in the promis of  
 God wefz maid richtus God promiſt to Dauid (as it is writine in  
 the vii c. of the ſecund bwik of kingis) fayand i fal raifz thy feid  
 efter the quhilk fal cum of ye and i fal mak his kingdome fuer  
 for euer / ād for thir promiſſis chriſt is callit fum tyme the ſone of 10  
 Dauid / and fum tyme ye ſone of Abraham / ane diligent reder  
 ma collec to gider al the promiſſis of chriſt ye quhilk ar na oder  
 thing bot the vangal the quhilk ar richt profetabil to reid and  
 ramember apone / for thay raifz ād ſtrinthis our waiknes for he 15  
 quhilk maid thayme to wfz is faithful ād ful of ſtrinht / in this  
 maner efter ye fal of Adame incontinent god reuelit the vangal /  
 bot efteruert be ſuccelſſione of tyme mair cleirly And quhen the  
 tyme wefz cū preordinat be god he fulfillit his promis as S. Paul  
 writis in the firſt chaip. of his epiſtil to the romans / Paul the  
 feruand of Iefu chriſt callit to ye office of ane apoſtil fewert to 20  
 preach the vangal (or blitht tythādis) of god quhilk he promiſt  
 befor be his prophetis in ye halie ſcripturs of his ſone quhilk wefz  
 borne of the feid of Dauid as pertenant to the fleſch And in the  
 firſt ca. of his ii epiſtil to Timothe he ſais thynk notht ſcheyme to  
 beir vitnes of our lord Iefus Chriſt / nay think notht ſcheyme of 25  
 me quhilk am bwnd for his ſaik bot ſuffer aduerſite with the  
 vangal throw the power of god quhilk hes deliuerit and callit  
 vfz witht ane halie vocatione / notht efter our yarkis bot for his  
 prepoſz and grace quhilk wefz giffine to wfz throw Chriſt Iefu or  
 the beginning of the vardil bot is now declarit opinly be the 30  
 apering of our ſaluour Iefu quhilk hes diſtroyit deid and hes  
 brocht liſſ ād inmortalite to licht throw ye vangal / ye vangeliſtis  
 beris vitnes yat God fulfillit his promis as we reid in ye i c. of S.  
 Math. quhair he beginnis fayand this is ye bwik of ye generatione  
 of Iefus Chriſt / ye ſone of Dauid / ye ſone alſua of Abraham / 35  
 ye law as i ſaid befor is ye miniſtratione of deid ye quhilk ſchawis

to zow quhat is sine and cōfūdis and fleis ād flais zour cōsciēce ād  
 giffis nay strinth to zou to forbeir sine / ye vangel is ye minif-  
 tratione of liff ye quhilk rafis ād quiknis zour fleyit cōsciēce ād  
 5 onderstand giff we wil knaw in quhat maner we quhilk ar borne  
 ye bairnis of ir ar maid richtus befor god quhen ye law fchawis  
 to wfz our sine and condānatione it caufis wfz to dispair / bot we  
 ar maid richtus quhen we belewe in ye word of grace ye vāgel  
 quhilk God promist to wfz in Christ ye quhilk is forgiffine of our  
 10 fīnis ād ve inheir to hime be faith doutand notht bot his richtuf-  
 nes is ouris his halines is ouris / his fatiffatione is ouris / his  
 refurrectione is ouris / schortlie notht doutand bot our finnis ar  
 forgiffine throw hime ād we ar rafaut in ye fauoris of God /  
 Neyne of our varkis makis wfz richtus quhow guid (or quhow  
 15 meritabil as mony callis thayme) thay apeir bot alanerlie faith of  
 ye marcie and grace of God (throw Iesu Christ) as ye propheit  
 Abac. fais in his ii c. The richtus liffis of faith and S. Paul fais ii  
 c. of his epistil to the Gal. I liff of ye faith / of ye fone of god  
 quhilk lwiffit me ād gaiff hime felff for me I lichtlie notht ye grace  
 20 of god for giff richtufnes come of ye law thane Christ deit inuane /  
 alfua he fais in ye iii c. to ye Ro. Richtufnes in ye feicht of God  
 is be ye faith of Iesu Christ / and in ye iiiii c. of ye fame he fais /  
 to hime yat trowis in hime quhilk makis ye ongodlie richtus faith  
 is reknit for richtufnes / faith is noth ane vayne opinione or ane  
 25 vauerād thoct quhilk ony herād ye historie of ye vāgel may  
 haiff ye quhilk renewis noth ye hart nay caufis notht ane new liff  
 nay hefz nay guid warkis or frwitis folouand efter / weray faith  
 is ye wark of God in wfz throw ye quhilk we ar new borne be his  
 halie spreit ād ar maid new creaturs to God / Faith virkis throw  
 30 lwiff (ād cane noth be ydil) as S. Paul fais in ye v c. to ye Gala.  
 ād of it cūis guid varkis as guid frwit dwis of ye guid tre / ye mā  
 quhilk hefz veray faith curis noth quhider guid varkis be cōmādit  
 or noth / zei fuppoz thair war nay law / faith caufis hime to virk  
 throw lwiff godlie ād chriffine varkis / he quhilk dwis noth<sup>1</sup> his  
 35 varkis with ane godlie and quik lwiff he is zeit onfaithful / ād al

<sup>1</sup> hton.

his varkis ar bot fine faith is ane cōstant ād fwuer beleue of ye  
marcie of God to vřz quhilk is quik in ye hart ād wırkis michtilie  
and makis ye hart blith ād ioyful ād rafis it in fueit lwif to God  
and starkis ye hart yat it feris noth deid nay ony oder creatur this  
caufis ye spreit of god quhilk cūis in ye hart throu faith / it cane  
noth be yat this faith be in ony bot guid varkis (or frwitis) man  
cū of it ficlik as heit procedis fra ye fyr / and the bemis fra ye  
fone / I pray God quhilk cōmandit with his word licht to spring  
of mirknes yat he scheyne in zour hartis ād illuminat zou in ye  
chriffine faith for it is ye gift of God and cūis noth throw warkis /  
nay industrie of man / this faith is veray iustice or richtufnes in ye  
feicht of god quhilk renewis ād makis ane man sua according to  
ye diffinitione of iustice (or richtufnes) yat he giffis to euerie man  
his aune quhen we ar maid richtus throw faith quhairthrow we  
rasaue ye spreit quhilk caufis wřz to lwiff ye law thane we giff  
louine and honour to God quhilk pertenis alanerlie to hime / and  
alsua quhen we trow yat we ar recōfalit to God throw ye deid of  
Christ frelie without our meritis and knawis yat he did say greit  
kīdnes to vřz thane we dw al yat we cane zei is redy to giff our  
liff for our bredir / quhen ye phariseans ād pyntit ypocritis quhilk  
vald mak thair selff richt<sup>9</sup> throw thair aune varkis as ye pridful  
pharefiane did of quhome S. Luc vritis in his xviii c. heris yat we  
ar maid richtus throw faith and throw nay varkis thay murmur ād  
cryis herefie herefie thir new prechours condānis guid varkis o  
blind ignorance quhē fal thow be expellit out of thir hartis ād  
quhē fal ye licht of verite scheyne? yat ze may cleirlye onder-  
stand ye natur of faith and varkis and informe thayme of thair  
ignorance reid quhat ye halie apostil S. Paul fais of Abrahā in ye  
iiii c. to ye Rom. quhair he fais quhat fal we fay yat Abraham our  
fader fand as pertenant<sup>1</sup> to ye flesch / yat is to say wesz he maid  
richt<sup>9</sup> throu his varkis? he cōcludis yat he wesz maid richtus besor  
god throw faith without ony varkis and he prewis this be ye  
fcriptur quhilk is writine in the xv cha. of Genesis yat faith vesz  
reknit to Abraham for richtufnes or he wesz circūcidit / quhairfor  
giff ye vark of circūcifione quhilk God cōmādit to hime / ye quhilk

<sup>1</sup> pertenant.

wefz ane precious vark of obedience aualit notht to Abraham for  
richtufnes quhat is thane mair fwuer nay yat our varkis makis wfz  
noth richt<sup>9</sup> in ye feicht of God / bot ficlik as abrahamis circūcifiōe  
wefz ane fing (or ane takine) of ye richtufnes quhilk he haid throw  
5 faith / fua our varkis are bot wtuert fingis or taiknis quhilk makis  
wfz notht richtus bot declaris and fchawis that we ar maid richtus  
throw faith / ficlik as ye guid frwit declaris and fchawis ane guid  
tre / as our faluour fais in ye vii c. of S. Mat. quhais doctrine we  
fuld heir giff we wil be (as ve ar callit) chriffine men / our heuinlie  
10 fader hes cōmādit wfz to heir hime fayand this is my weilbelowit  
fone in quhō i delit heir hime / as it is vritine in ye xvii c. of S.  
Mat. Be feik zour heuinlie fader yat ze be notht of thayme of  
quhome ye propheit Efaias fpekis in his vi c. ze fal heir with zour  
eris / and fal noth onderftand / and ze fal fe with zour eyne / and  
15 fal notht fe / for ye hart of this pepil is vaxit grofz<sup>1</sup> / ād yai ar dul  
to heir with thair eris ād thay haiff clofit thair eyne yat thay fuld  
noth fe nay heir with thair eris nay onderftand with thair hartis  
ād fuld turne yat i micht heil thayme / as S. Paul fais in ye iiiii c.  
of his ii epiftil to ye Corī. Giff our vangel be hid it is hid amangis  
20 thayme quhilk periffis / in quhome ye God of this vardil hefz  
bldit ye myndis of thayme quhilk beleuis noth that the licht of  
ye glorious vāgel of Chrifft fuld notht fcheyne to thayme bevar<sup>2</sup>  
with the fals prophetis quhilk cūis to zow in fcheipis clais (ād in  
religione of angels) yat yai fpulze zow noth of this doctrine ād  
25 iuge the fpretis giff thay be of god for fathane tranffiguris hime  
felff in ye āgel of licht Fair now veil ād rafaue this feruice of zour  
pwir feruād / ye fauor of our lord Iefus Chrifft / and ye lwiff of  
God ād the companie of ye halie fpreit be with zow al A M E N

Prentit in Malmw / Be me Ihone

Hochstraten the xvi day of

October / Anno M D

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<sup>1</sup> groff.

<sup>2</sup> be var.



Cf. Zwolle - Simon Corver I 3 and II 3 in Nijhoff I  
Amers - Johannes Horechstraten VI 59 " " II

## GLOSSARIAL INDEX.

ABBREVIATIONS.—*adj.* adjective; *adv.* adverb; *art.* article; *conj.* conjunction; *Da.* Danish; *gen.* genitive; *pl.* plural; *prep.* preposition; *pres.* present; *p. pres.* present participle; *pp.* past participle; *pret.* preterite; *pron.* pronoun; *s.* substantive; *sing.* singular; *v.* verb.

The Danish words are given as far as possible in the form in which they appear in Pedersen's original. The figures apply to page and line.

- Abak, *adv.* back, backwards, 99. 4.  
 Abhominabil, abominable, 3. 18.  
 Abil, able, 48. 14.  
 Abune, Abwne—above, 34. 22; 49. 29.  
 Abut, *adv.* about, around,—“Abut al side,” on every side, 28. 25.  
 Accordand to, *prep.* according to, 98. 26.  
 Adorne, *v.* adore, worship, 28. 13.  
 Aduersite, adversity, 4.  
 Adultrie, adultery, 10. 7.  
 Aganis, against, 11. 9.  
 Agre, *v.* make to agree, 15. 26.  
 Agreand, agreeable, agreeing, 27. 10.  
 Airis, heirs, 86. 36.  
 Airship, heirship, 86. 34, 36.  
 Aith [Da. *eed*], *s.* oath, 13. 7—Aithtis, oaths, 87. 9.  
 Al, all, every—“Al time” [Da. *altid*], always, 8. 28, 29—“Al thing” [Da. *alting*], everything, 8. 30—“Al thair best [Da. *alderbeste*] frend,” 8. 30—“In al maner,” 20. 22.  
 Alace, alas, 105. 1.  
 Ald, *adj.* old, 4. 5; 16. 28.  
 Alen, Alene, *adj.* alone, 4. 21; 54. 7.  
 Alenerlie [Da. *all ene, al eniste*], *adv.* only, 4. 29, 32; 12. 25.  
 Almichtine, almighty, 7. 2; 33. 5.  
 Alsua, *conj.* also, 5. 6; 66. 19.  
 Alsk, *v.* ask, 76. 6—Alskis, 19. 26.  
 Asz, as, 91. 16.  
 Altyme, always, 35. 34. Cf. Al.  
 Aluay, always, ever, 62. 20.  
 Aluterlie [Da. *aldelis*], utterly, entirely, altogether, 21. 18; 77. 18.  
 Amangis, among, 17. 31.  
 And, *for* if, 57. 3—“Yat haid beyn prid. . . and shw,” 102. 2.  
 Ane [Da. *en*], an, 8. 14.  
 Aneucht, Anewch, Aneuth, enough, 5. 10; 67. 34; 4. 9.  
 Anger, *v.* be sorry, repent, 64. 22—Angers, 63. 19—Angert [Da. *angrede*], contrite, 63. 24.  
 Anis, Anisz, once, 62. 19; 33. 33.  
 Ansuaris [Da. *suare, sware*], *v.* answers, 98. 21—*pret.* Ansuert, 23. 3.  
 Apeir, Apering, Aperis, appear, appearing, appears, 107. 15; 106. 31; 29. 23.  
 Apone, Appone, *prep.* upon, 36. 3; 7. 12.  
 Apostil, apostle, 8. 18.  
 Ar, *v.* are, 3. 7, 8.  
 Aris, *s.* heirs, 32. 18; 38. 23. Cf. Airis.  
 Artikil, *s.* article, 32. 1—*pl.* Articulis, 26. 14.  
 As, *s.* ash, ashes, 65. 29, 31; 66. 1.  
 Asz, ass, 36. 4; 51. 13.  
 At [Da. *at, ath*], *conj.* that, 90. 17.  
 Aualit, *v.* availed, 109. 1—Awalis, avails, 84. 12.  
 Auay, *adv.* away, 63. 25—Avay, 57. 13, 17.  
 Aune, Awne [Da. *egen*], own, 3. 15; 4. 31—“The aune,” their *or* its own, 58. 23; 24. 25.

- Awe, *v.* owe, 8. 22; 23. 2—Awand, owing, 60. 10.
- Bablit, *v.* babbled, 83. 17.
- Backbitine, backbiting, 17. 28. *Cf.* Bakbit.
- Bairne [Da. *barn*, pl. *börn*], *s.* child, 8. 31—*pl.* Barnis, Bairnis, 32. 28; 40. 10.
- Baith [Da. *baade*], both, 20. 13.
- Bakbit, *v.* backbite, 90. 11—Bakbitis, 15. 13—*pp.* Bakbitine, backbitten, 11. 21.
- Bakbiter [Da. *bagvasker*], *s.* backbiter, 17. 30.
- Band, *v. pret.* bound—*here*, obliged, constrained, 62. 5.
- Bane, *v.* bann, curse, 90. 10—Bannis [Da. *bander*], 13. 10; 14. 20.
- Baptyne, baptynie, baptism, 57. 23.
- Batel, *s.* battle, 11. 10.
- Be, *prep.* by, 4. 5; 28. 16.
- Be for, *prep.* before, 25. 16.
- Beand, *v.* being, 37. 16.
- Bedis, beads, 85. 5.
- Begeline, *s.* deception, 3. 10; 5. 22.
- Begil, *v.* cheat, deceive, 24. 3—Begilis, 17. 11—*pp.* Begilit, beguiled, 11. 21.
- Begwid, *v. pret.* began, 99. 4.
- Beine, Ben, *v.* been, 69. 32; 3. 4.
- Beine [Da. *been*], *s.* bone, 66. 4.
- Beir, *v.* bear, 10. 21.
- Beist, beast, 11. 5.
- Beleive, belief, 87. 20.
- Belowit, beloved, 8. 7; 38. 22.
- Beris, *v.* bears, 58. 32.
- Beseik, *v.* beseech, 98. 11.
- Bestis, *s.* beasts, 65. 31.
- Betuix, betwixt, 24. 28.
- Bevar, *v.* “bevar with,” beware of, 109. 22.
- Bibil [Da. *Bibel*], Bible, 34. 10.
- Big [Da. *bygge*], *v.* build, 61. 10—Biggit, built, 73. 28.
- Bischoip, biscop, bishop, 50. 24—Bischoipis, 93. 1.
- Blaw [Da. *blæse*], *v.* blow, 70. 35.
- Blindit [Da. *forblindet*], blinded, 4. 14—Blyndit of, blinded by, 32. 13.
- Blindnes [Da. *forblindelse*], blindness, 4.
- Blis, *v.* bless, 21. 28—Blissit, blessed, 4. 18.
- Blith, *adj.* blithe, gay, 13. 15—“Blith of,” joyous at, 15. 23.
- Blithtar, more blithe, 45. 15.
- Blithnes, joy, 44. 28; 45. 15.
- Blwid, *s.* blood, 93. 31; 104. 16.
- Bot, but, 3. 4; 10. 24—“Bot giff,” except that, unless, 37. 32.
- Brak, *v.* break, 44. 2.
- Breder, Bredir [Da. *brödre*], brethren, 86. 17; 108. 20; 70. 27; 59. 11—Breders, 86. 20.
- Breid [Da. *bröd*], bread, 27. 24; 57. 33.
- Brent, Brint, *pp.* burnt, 66. 1; 66. 16.
- Bridgrowme, Bridgroume [Da. *brudgom*], bridegroom, 57. 2, 4.
- Brod [Da. *brod*], Broder, *s.* goad, sting, 70. 12.
- Broder, brother, 63. 13; *pl.*—see Breder.
- Broderlie [Da. *bröderlig*], brotherly, 86. 16.
- Broderschip [Da. *bröderskaff*], brotherhood, 58. 22; 59. 12.
- Buir, Buyr, Bwir, *v. pret.* bore, 39. 9; 3. 24; 41. 1.
- Bund, Bwnd [Da. *bunden*], bound, 59. 29; 55. 3.
- Buyk [Da. *bog*], *s.* book, 5. 2—*pl.* Bukis, Bwikis, books, 3. 3; 34. 9.
- Bwit, behoved, *pp.* 39. 24; 40. 1, 2; 61. 34.
- Byd, *v.* bide, abide, 99. 13.
- Byddyne, *v.* bidden, commanded, 55. 12.
- Calland, *v.* calling, 40. 31—Callit [Da. *kallis*], *pp.* called, 3. 7.
- Cane, *v.* can, 4. 22.
- Carit, *v.* cared, 44. 25.
- Cauels, *s.* lots—“Cast cauels” [Da. *kaste lodder*], 41. 26.
- Causz, cause—“For causz,” because, 4. 21; 5. 12.
- Ceritans [Da. *Cereniter*], Cerinthians, 38. 15.
- Chauptur, chapter, 4. 34; 8. 19.
- Chamer, chamber, 57. 6.
- Chaptane, captain, 36. 13, 16.
- Cheif, *adj.* chief, 23. 4.
- Chekis, cheeks, 41. 26.
- Chenge, *s.* change, 66. 14.
- Cherate, charity, 21. 23; 58. 22.
- Cheritabil, charitable, 23. 9, 27.
- Chermis, *v.* charms, enchants, 12. 13.
- Chesand, *v.* choosing, 103. 6—Chosine, Chosyne, chosen, 53. 1; 30. 3.
- Chrissine [Da. *cristine*], Christian, 4. 19; 8. 14—Chrysine, 28. 24.
- Chrissinlie, Chrisinlie, *adv.* Christianly, 5. 3; 4. 11.
- Christal, *s.* (magic) crystal, 12. 8.
- Circumcidit, circumcised, 108. 34.



- Clais [Da. *klæder*], clothes, clothing, 16. 17; 109. 23. Cf. Claith.
- Claischit, *pp.* struck (with the hand), 41. 26.
- Claith, *s.* clothing, 14. 19.
- Cled, clad, 67. 33. 34.
- Cleirlie, clearly, 25. 28.
- Clensz, (moral) purity, 23. 18.
- Clenge, *v.* cleanse, 78. 14, 17.
- Cleyne, clean, (morally) pure, 11. 7; 23. 15.
- Closit, *v.* closed, 109. 26.
- Collec, *v.* collect, 106. 11.
- Com, *v. pret. for* have come or came, 43. 32; 43. 9.
- Commandise, *s. pl.* commands, 5. 5.
- Commandit, commanded, 4. 33.
- Compeir, *v.* appear, 100. 7; appear together, 53. 10, 15.
- Condampnatione, condemnation, 31. 1.
- Condannit [Da. *fordömt*], condemned, 84. 20.
- Conforme, *adj.* of like form, consistent, 27. 10.
- Confortit, comforted, 5. 17; 83. 14.
- Confundit, confounded, 28. 16.
- Consal, *s.* counsel, 12. 5.
- Consalis, *v.* counsels, 16. 19.
- Consalour, counsellor, 40. 34.
- Consawit, conceived, 39. 2, 5.
- Conseder, Consedir, consider, 31. 27; 71. 31.
- Contenent. See In contenent.
- Contenit, *v. pret.* contained, 8. 20.
- Contrair, contrary, 40. 31.
- Correk, *v.* correct, 22. 9—Correkis, corrects, 13. 24—Correkkit, corrected, 99. 8.
- Corrupcione, corruption, 34. 8.
- Corruptit, Corruppit, *v.* corrupted, 65. 29; 17. 6.
- Cors, Corsz [Da. *kors*], *s.* cross, 29. 32; 44. 15—*pl.* Corsis, 12. 8.
- Count, *v.* judge, take account of, 97. 22.
- Count, *s.* account, 17. 9—“Mak count,” give account, 53. 18.
- Cowrne [Da. *korn*], corn, grain of corn, 67. 15, 16.
- Crabit, angry, 60. 19.
- Crabitnes, *s.* anger, 15. 27.
- Crafft, *s.* craft, trade, 67. 16.
- Creid, *s.* creed, 5. 7.
- Cris, Crisz, *v.* cries, 16. 9; 20. 7.
- Crippel [Da. *kröbling*], *s.* cripple, 63. 2.
- Croune [Da. *kronē*], *s.* crown, 41. 25.
- Crounit, crowned, 37. 25; 41. 24.
- Cuir, *s.* care, 26. 25.
- Cuir, *v.* care for—“Cuir noth deid,” care not for death, 70. 9. See Curis.
- Cum, come, 33. 15—Cummis, comes, 77. 24—*pret.* Com, *g. v.*
- Cuntraith, Cuntreth, country, 72. 6; 97. 11.
- Curis, *v.* cares, 17. 8; 107. 32. See Cuir.
- Cwld, could, 62. 19.
- Dant, *v.* tame, subdue, 14. 9; 22. 9; 95. 18.
- De [Da. *det*], *art.* the, 3. 9.
- De [Da. *döe*?], *v.* die, 29. 27—Deit [Da. *döde*], died, 33. 33; 78. 22.
- Deidis, *s.* deeds, acts, 37. 11.
- Defendis, *v.* defends, 17. 29.
- Defoul, *v.* defile, 10. 11—Defoulit, 11. 19.
- Deid [Da. *död*], *s.* death, 13. 11; 45. 7—the dead, “Resurexione of deid,” 69. 10.
- Deidlie [Da. *dödelig*], deadly, mortal, 67. 33.
- Deiff [Da. *döv*], deaf, 63. 2.
- Deipnes, depth, 55. 9.
- Deir, dear, beloved, 29. 16.
- Deit, *v.* See De.
- Delit, *v.* delight, 29. 16.
- Deniit, denied, 61. 14—Denisz, denies, 16. 31.
- Derrest, dearest, 86. 7. See Deir.
- Desawe, *v.* deceive, 47. 5.
- Det, due—“Honour is det,” 88. 8.
- Det, *s.* debt, 60. 17—Dettis, debts, 16. 31; 60. 6.
- Determe, *v.* determine, resolve to do, 19. 3.
- Detraccione, detraction, 91. 11.
- Detrackis, *v.* detracts, 91. 19.
- Dettours, *s.* debtors, 60. 34.
- Dewil, devil, 48. 23—Diwil, 48. 29—*pl.* Dewillis, 26. 19.
- Deyd, *s.* death, 48. 5. See Deid.
- Diliuerit, delivered, 30. 34.
- Dispar, *v.* despair, 87. 7—Disparit, despaired, 105. 29.
- Displeis, *v.* displease, 8. 32—Displeisit, 11. 17.
- Disponis, *v.* disposes, 90. 26.
- Dissavis, *v.* deceives, 16. 29—*pp.* Dissavit, 3. 4.
- Distroyit, destroyed, 45. 34.
- Diuersz, divers, 5. 19.
- Diwil. See Dewil.
- Dogis, *s.* dogs, 99. 26.
- Dois, *v.* does, 8. 31; 22. 10.
- Dolour, *s.* sorrow, 87. 31.
- Dome, *s.* judgment—“Day off dome,”

34. 6—"Dwmis day" [Da. *dom-medag*], domesday, 34. 9.  
 Dotrine, *s.* doctrine, 24. 29.  
 Doubel, double—"Doubel tungit," 17. 22.  
 Douchters, daughters, 10. 9.  
 Dourris [Da. *döre*], *s.* doors, 61. 23.  
 Doutand for, *v.* doubting of, 95. 25.  
 Dowl, *v.* doubt, 59. 1.  
 Dowtis, *s.* doubts, 31. 22.  
 Drawine [Da. *dragne*], *v.* drawn, "out drawine," 27. 22.  
 Dredis. See Dreid.  
 Dredour, *s.* fear, 61. 23.  
 Dreid, *v.* fear, 21. 21; 44. 21—Dredis, fears, 59. 17.  
 Dremis [Da. *dröme*], *s.* dreams, 3. 12.  
 Dremit [Da. *drömet*], *v.* dreamed, 3. 16.  
 Drinkkine, drinking, 16. 15.  
 Drink [Da. *drick*], *v.* 4. 9.  
 Drunit, Drwnit [Da. *druckne*], *v.* drowned, 58. 2; 65. 31.  
 Dume [Da. *döme*], *v.* judge, 51. 34—Dwmis, condemns, 15. 14.  
 Dune, *prep.* down, 28. 13; 55. 14.  
 Dune, Dwne, *pp.* done—"One dune," undone, 7. 14, 15; 8. 17, 18.  
 Dwr [Da. *dör*], *s.* door, 66. 34. See Dourris.  
 Dw, Du, *v.* do, 3. 20; 8. 22. See Dune.  
 Ebonitans, Ebionites [Da. *Ebioniter*], 38. 15.  
 Eftter, Efter [Da. *efter*], *prep.* after, 9. 9; according to, in reference to, 10. 18; 12. 11; 22. 8—"Efter as," according as, 12. 12.  
 Efteruart, afterwards, 105. 35.  
 Eik [Da. *tillægge*], *v.* increase, 76. 18—Ekit, increased, 56. 4; 89. 17.  
 Eiting [Da. *æde*], eating, 16. 15.  
 Elles, Ellis, else, 83. 22; 32. 4.  
 Epistil, epistle, 20. 24.  
 Erer, *adv.* rather, 25. 17.  
 Eris, *s.* ears, 109. 26.  
 Eschaip, *v.* escape, 58. 1.  
 Est, (the) east, 53. 2.  
 Etine, eaten, 65. 31; 66. 1—Etis, eats, 57. 33. See Eiting.  
 Euerlest, *v.*—"Suld euerlest," last for ever, 33. 33—Euerlestand, everlasting, 26. 29.  
 Euil, *adverbially*, evilly, badly, 3. 5.  
 Eweil, *s.* evil, 63. 28.  
 Ewer lestyng, *s.* eternity, 32. 7.  
 Excep, except, 105. 14.  
 Excusacione, excuse, 17. 9.  
 Eyn-Christine, Eynchrissine (Eyn, even) [Da. *ieffn Christen*], equal or fellow Christian—*i.e.*, neighbour, 75. 23, 25, 28.  
 Eyne [Da. *ögen*], *s.* eyes, 29. 25; 36. 24.  
 Fablis, *s.* fables, 3. 11.  
 Fader, [Da. *fader*], *s.* father, 3. 3—Faderlie [Da. *faderlig*], 86. 4.  
 Failzet, *v.* failed in duty, offended, 94. 4.  
 Fair [Da. *fare*], *v.* fare—"Fair now veil" [Da. *Far nu vel*], 109. 26.  
 Falsait [Da. *falskhed*], *s.* cheating, deceit, 93. 24; 96. 6—Falset, 17. 12; 28. 19.  
 Faltis, *s.* faults, 15. 15.  
 Farer, *adj.* fairer, 67. 8.  
 Faworis, *s.* favours, 74. 33.  
 Fayme, *s.* fame, 11. 16.  
 Fecht, *v.* fight, 11. 8—Fechtis, 17. 10—Fechtine, *s.* fighting, 15. 21. See Fouchtine.  
 Fedis, *v.* feeds, 92. 10.  
 Feil, *v.* feel, 37. 15.  
 Feis, *s.* fees, wages, 16. 31.  
 Feisch [Da. *fisk*], *s.* fish, 65. 31.  
 Feit, fod, *s.* feet, 49. 23.  
 Fenzeit, *v.* feigned, 13. 22; 87. 24.  
 Fenzeitnes, *s.* pretence, 24. 12.  
 Ferit, *v.* feared, 104. 3.  
 Ferrest, *adj.* furthest, 54. 24.  
 Fessyne, [Da. *faste*], *v.* fasten, connect—"Grund and fessyne" [Da. *mure oc befest*], 28. 24.  
 Fil, *v.* defile, 16. 14.  
 Fir, Fyr [Da. *fyr*], *s.* fire, 96. 29; 31. 31.  
 Fle, *v.* flee, 23. 20—Fleis, flees, for *pl.* flee, 16. 15.  
 Fleis, *v.* frightens, alarms—"Confundis, and fleis and slais," 107. 1—*pp.* "Zour fleyit conscience," 107. 3.  
 Fleslie, Flesclie, *adj.* according to the flesh, human—"Our fleshlie fader," 20. 26; 29. 33; 86. 27.  
 Fluid [Da. *flood*], *s.* flood, deluge, 58. 2.  
 Folie, *s.* folly, 84. 15.  
 Folkis, *s.* folks, 93. 31.  
 Folouis, Folwis, *v.* follows, 21. 21; 61. 12—Folouand, *p. pres.* 107. 27.  
 Forbeid, *v.* forbid, 25. 33.  
 For causz, *conj.* because, 20. 21. *Cf.* For quhy.  
 For elders, *s.* commonly ancestors, here parents—"For elders, techours, an leirfaders, 15. 2.  
 Forgif, *v.* forgive, 4. 30—*pret.* For-gaff, 60. 18.  
 Forgiffine, *s.* forgiveness, 8. 4.

- For quhy, Forquy, *conj.* because, 20. 3; 22. 1; 29. 17.
- Forspeker [Ger. *fürsprecher*], *s.* advocate, mediator, 50. 19.
- Forthink [Da. *fortanke*], *v.* repent, 100. 3—Forthinkkis, blame ourselves, 19. 14.
- Forthir, *adv.* furthermore, besides, 27. 25.
- Forzet, *v.* forget, 87. 29—Forzettis, forgets, 12. 25.
- Fouchtine, *v.* fought—"Suld haiff fouchtine," 99. 6. See Fecht.
- Fouth (of God), *s.* fulness, 37. 17.
- Fra [Da. *fra*], *prep.* from, 8. 1; 96. 30.
- Fremmit [Da. *fremmede*], *adj.* foreign, 97. 11—"Fremmit sinnis," sins by which one participates in another's guilt, *i.e.*, by counsel, consent, help, &c., 20. 4.
- Freund, *s.* friend, 8. 29—*pl.* Frendis, 4. 2.
- Freris, *s.* friars, 25. 25.
- Frwit, *s.* fruit, 40. 1—*pl.* Frwtis, 12. 10.
- Fuid, Fwid, *s.* food, 56. 5; 93. 8.
- Fund, Fwnd, *v.* found, 52. 6, 11.
- Fundment, *s.* foundation, 27. 3.
- Furth, *adv.* forth, 34. 24.
- Fuyl, Fwil, *s.* fool, 3. 15; 15. 12—*pl.* Fulis, 92. 9.
- Fwl, *adj.* full, 65. 13.
- Fyrflacht, *s.* lightning, 52. 28.
- Gader, *v.* gather, 53. 1—*pret.* Gadrit, 3. 21.
- Gaist, *s.* ghost—"Halie gaist," 29. 2.
- Gang [Da. *gaa*], *v.* go, 27. 5.
- Gardine, garden, 3. 8.
- Gid, *v.* guide, 36. 16—Gidit, guided, 89. 13.
- Gider. See To gider.
- Giders, *s.* guides, 104. 5.
- Giff, Gyf, *conj.* if, 13. 25; 21. 7—"Bot giff," unless, 68. 30.
- Giff [Da. *give*], *v.* give, 17. 8—Giffine, Gifine, *pp.* given, 17. 10; 49. 26—Giffne [Da.], 33. 8; 41. 16.
- Giffis [Da. *gaffuer*], *s.* gifts, 67. 6.
- Glaid [Da. *glad*], *adj.* glad, 13. 14.
- Glaidle, *adv.* gladly, 95. 5.
- Gloir, *s.* glory, 13. 29; 21. 30.
- Glorifet, glorified, 69. 21.
- Glwtone, *s.* gluttony, 20. 1.
- Godheid, *s.* Godhead, 37. 29.
- Gottine, *v.* begotten, 47. 11.
- Grangour, more commonly Glengore, *s.* lues venerea, 96. 30.
- Grat, *v.* See Greit.
- Grawe [Da. *grav*], *s.* grave, 44. 16—sepulchre, "The halie grawe," 26. 5.
- Grawit [Da. *begraffne*], *v.* buried, entombed, 69. 15; 78. 23.
- Greis, *s. pl.* (*sing.* Gre) degrees of affinity and consanguinity—"Kine and bluid in greis," 16. 6.
- Greit [Da. *gredē*], *v.* weep, 52. 30—*pret.* Grat, 76. 5.
- Greit, Grit, *adj.* great, 3. 5; 26. 27—Greittar, 90. 27—Gretar, 86. 28—Gretest, Gretast, 3. 6; 44. 28.
- Grit, *adj.* See Greit.
- Groiff [Da. *gröffue*], *adj.* filthy—"Foul and groiff," 66. 18.
- Grund [Da. *grund*], *s.* ground, 20. 18.
- Gudis, Gwidis [Da. *gods*], *s.* goods, 10. 17; 24. 1.
- Guid, Guyd [Da. *god*], *adj.* good, 8. 31; 3. 19.
- Guidnes, *s.* goodness, 4. 31.
- Gwerns, Gwuernis, *v.* governs, 56. 4; 49. 30—*pret.* Gwuernit, 80. 2.
- Gyf, *conj.* See Giff.
- Habundantlie, abundantly, 85. 14.
- Haif, Hayf, Haiff [Da. *haffue*], *v.* have, hold, 3. 9, 21, 25; 8. 26.
- Hail [Da. *heel*], *adj.* whole, well, 7. 22.
- Hald [Da. *holdē*], *v.* hold, 4. 22; 10. 12—"Haldis notht of thaimē," holds (or esteems) them of no account, 14. 22.
- Haldine, *pp.* retained (of sins unforgiven), 61. 30.
- Halie [Da. *hellig*], *adj.* holy, 4. 17; 9. 12.
- Halowit, hallowed, 32. 33.
- Halsz [Da. and Ger. *hals*], *s.* throat, 60. 11.
- Hapnit, *v.* happened, 57. 36.
- Hart, Hartt [Da. *hierte*], *s.* heart, 31. 5; 94. 25.
- Hastie, *adj.* sudden—"Hastie deid," 4. 6; 96. 28.
- Hayd, *v.* had, 39. 8.
- Hayme [Da. *hiem*], *s.* home, 97. 12.
- He [Da. *höi*], *adj.* high, (in a moral sense) showing pride, overbearing—"He aganis thair for elders," 15. 1.
- Hebreis, Hebrews, 35. 17.
- Heest, *adj.* highest, most profound, 33. 35; 39. 18. See He and Henes.
- Heicht, *s.* height, 48. 9; 49. 25.
- Heid [Da. *hoved*], *s.* head, 3. 16—Heiddis, *s.* heads, chiefs, 105. 5.

- Heil, *s.* health, 105. 10.  
 Heil, *v.* heal, 109. 18—Heilis, 8. 12.  
 Heir [Da. *her*], here, 4. 12—Heir of, hereof, 20. 22.  
 Heit [Da. *hede*], *s.* heat, 108. 7.  
 Heitis, *v.* hates, 17. 32; 72. 22.  
 Hel, hell (used with the article "the hel") 19. 17; 44. 16.  
 Henes, *s.* highness, *here* exaltation (of Christ), 49. 31.  
 Herand, *v.* hearing, 107. 25.  
 Hes, *v.* has, 5. 10.  
 Hetrand, Hettrand, *s.* hatred, 15. 7; 88. 31.  
 Heuin, Heuine, *s.* heaven, 5. 29; 32. 2.  
 Hewiar. See Hewy.  
 Hewilie, *adv.* heavily, 12. 32.  
 Hewinlie, heavenly, 5. 29.  
 Hewit [Da. *beswaredē*], *v.* burdened—"Hewit (that is with sine)," heavy laden, 62. 27.  
 Hewy, *adj.* heavy, 66. 30—Hewiar, heavier, 62. 27.  
 Hie, *adj.* high, 42. 9. See He.  
 Hienes, *s.* pride—"Spiritual hienes," 87. 27; 95. 20. See Henes.  
 Hir, *pron.* her, 35. 1.  
 Honorine, *s.* honouring, praise, 22. 3.  
 Hop [Da. *haab*], *s.* hope, 4. 20; 37. 19.  
 Houssis. See Hus.  
 Humil, *adj.* humble, 24. 26.  
 Humilit, *v.* humbled, 42. 19.  
 Hurdis, *s.* hoards—"Hwid hurdis," hidden treasures, 12. 9.  
 Hursone, *s.* son of a whore, 15. 12.  
 Hus, Hws, Hwsz [Old Da. *hwss*], *s.* house, 12. 14; 61. 22; 66. 34—*pl.* Houssis, 93. 22.  
 Huyd, Hwid, Hwyd, hidden, 12. 9; 29. 32; 30. 20.  
 Hwdis, *v.* hides, 17. 20.  
 Hwris [Da. *horer*], *s.* whores, 16. 5.  
 Hyme, *pron.* him, 82. 13.
- Illuminat, *pp.* illuminated, 4. 14.  
 Impir, *s.* empire, 40. 35.  
 In contenen, *adv.* incontinently, immediately, 63. 25.  
 Ignorance, ignorance, 84. 29.  
 Inime, Inimi, *s.* enemy, 86. 12; 94. 29—*pl.* Inimis, 15. 19.  
 Inobedience, disobedience, 91. 4.  
 Inpaciencie, impatience, 90. 11.  
 Inpatient, impatient, 14. 10.  
 Inspirit, inspired, 29. 2.  
 Institut, instituted, 9. 26.  
 Interpret, interpret, 103. 2.
- Inuane, in vain, 13. 3, 6.  
 Inuert, *adj.* inward, 5. 17; 8. 10—*adv.* Inuertlie [Da. *indwertis*], 5. 15; 8. 27.  
 Inuy, Inwi, *s.* envy, 15. 21; 43. 31.  
 Inwiit, *v.* was envious, 44. 1.  
 Ioi, *s.* joy, 39. 10.  
 Ioure, Jewry, 41. 3.  
 Iowis, Jouis, Jews, 30. 1, 2.  
 Ir, *s.* ire, wrath, 15. 7; 50. 6.  
 It, *for* its, "of it aune," 75. 18.  
 Iuge, *v.* judge, 50. 29; 109. 25.
- Keipis, *v.* keeps, 63. 32.  
 Keist, *v. pret.* cast, threw, 60. 13.  
 Ken, *v.* know, 5. 4, 8.  
 Kine, *s.* kin, kindred, 16. 6; 86. 31—Kinnis vemen, kinswomen, 10. 10.  
 Knaw, Knau, *v.* know, 4. 15; 26. 6—*pret.* Kneu, 3. 20.  
 Knawelege, *v.* knowledge, 62. 4.  
 Kneis [Da. *knæer*], *s.* knees, 60. 12.  
 Kot [Da. *kiole*], *s.* coat, 41. 26.
- Laiff, *s.* remainder, rest, 20. 3; 42. 22.  
 Laitlie, lately, 104. 22.  
 Lakkis, *v.* depreciates, 17. 25.  
 Lamme [Da. *lam*], *s.* lamb, 33. 17.  
 Lang [Da. *lang*], *adj.* long, 16. 16.  
 Lap, *v. pret.* leaped, 99. 4.  
 Lat, *v.* let, permit, 4. 21; 5. 19—Lattis, 26. 23.  
 Later, latter, 51. 4.  
 Laubour, *s.* labour, 93. 21.  
 Lauburs, *v.* labours, 28. 1.  
 Law [Da. *law*], *adj.* low, 49. 28—lowly, humble, 30. 22. See Lawlie.  
 Lawer, *s.* laver, 56. 8.  
 Lawit (himeself), *v.* lowered, humbled (himself), 91. 8.  
 Lawlie, *adj.* lowly, humble, 75. 20—*adv.* humbly, modestly—"Speik lawlie," 24. 12.  
 Layne [Da. *laan*], *s.* loan, 17. 7.  
 Lears [Da. *lœgnere*], *s.* liars, 17. 31.  
 Lech [Da. *lœge*], *s.* physician, 62. 33.  
 Lechine [Da. *lœgedom*], healing, 7. 22; 8. 3.  
 Leid [Da. *lede*], *v.* lead, 70. 30.  
 Leiff [Da. *lade*], *v.* leave, quit, 83. 22, 23—omit, 25. 13.  
 Leing, Leying, *s.* lying, falsehood, 5. 22—"Falset and leying," 28. 19.  
 Leir [Da. *lare*], *v.* learn, 24. 29. *Cf.* Leris.  
 Leirfadars [Da. *leresfedre*], *s.* masters in learning—"Techours and leirfadars," 15. 2.

- Leis (apone), *v.* tells lies (of), 15. 13 ; 17. 21.
- Len [Da. *laane*], *v.* lend, 17. 27.
- Leris, *v.* teaches, 7. 13—*pret.* Leirit, Leirit, taught, 5. 24, 29—*pp.* Leird, 7. 7. *Cf.* Leir.
- Lesingis, *s.* lies, falsehoods, 3. 11.
- Lesum [Da. *lovlig*], *adj.* lawful, 13. 8 ; 23. 1.
- Lewe [Da. *leve*], *v.* live, 22. 18 ; 34. 7.
- Lewine [Da. *levende*], *s.* living, livelihood, fortune, 17. 16.
- Leying. See Leing.
- Liand, *v. p. pres.* lying "in his bed," 64. 15. See Liis.
- Lichore, *s.* lechory, lust, 16. 10.
- Lichorus, *adj.* lustful, 16. 14.
- Licht [Da. *lys*], *s.* light, 4. 14.
- Licht, *v.* alight—"Licht in" [Da. *komme i dig*], descend upon, 39. 22 ; 54. 26.
- Lichtis. See Lichtnis.
- Lichtlie, *adj.* contemptuous—"Lichtlie takine," 15. 9.
- Lichtlie, *v.* make light of, despise, 4. 28—Lichtlis, 14. 5—Lichtlit, *pret.* 25. 22—*pp.* 77. 4.
- Lichtlines, *s.* contempt, 13. 14.
- Lichtnis, Lichtis, *v.* enlightens, 55. 24 ; 79. 27.
- Liff [Da. *liv* or *liff*], *s.* life, 12. 11.
- Liffis [Da. *leffuer*], *v.* lives, 20. 14—Liffand, living, 51. 35.
- Liis, Lysz, *v.* lies, lie—"Liis in ye zeird," 68. 4—"Lisz . . . to," belongs to, 84. 17—"Lysz wit," lie with, 16. 6.
- Lik [Da. *lig*], like?—"O say lik," 104. 8.
- Linth [Da. *langde*], *s.* length, 8. 18 ; 67. 1.
- Liper, *s.* leper, 63. 2.
- Lipper, *s.* leprosy, 96. 30.
- Lippis [Da. *lave*], *s.* lips, 83. 17.
- Litel [Da. *lidi*], *adj.* little, 17. 8.
- Lousz, *v.* See Lowsz.
- Lowe, Lowff [Da. *loffuer*], *v.* praise, sing praises, 14. 11 ; 68. 4—Lowis, 20. 13—*pp.* Lowit, 21. 30.
- Lowine, *s.* praise, 13. 17 ; 21. 30.
- Lowne, *s.* wretch, rascal, 15. 12.
- Lowsit, *v.* loosed, freed from, 24. 22 ; 61. 19.
- Lowslie, *adv.* loosely, here carelessly, irreverently, 13. 12.
- Lowsz, *adj.* loose, irreverent—"Lowsz takine," profane talking, 13. 13.
- Lowsz, Lousz [Da. *lose*], *v.* loose, dissolve, forgive, 59. 26, 30 ; 80. 31—
- Lowsis, 80. 35—Lowsz, Lousz, *pp.* loosed, 80. 33, 35.
- Lukis, *v.* looks to, 19. 18.
- Lukit, looked (upon), regarded, 101. 31. See Lwik.
- Lwiff, *s.* love, 8. 30 ; 20. 18.
- Lwiff, *v.* love, 5. 30—Lwifis, *v.* loves, 20. 10—Lwffit, loved, 21. 6.
- Lwik (efter) [Da. *vare paa*], *v.* look (upon or for), 37. 19. See Lukis.
- Ma, *v.* may, 7. 24 ; 17. 4 ; 26. 3.
- Ma, Mair, May [Da. *mere*], *adj.* more, 59. 20 ; 17. 4 ; 82. 24.
- Machometis, Mahometans, 105. 3.
- Madine, *s.* maid, 40. 24—"Madin seruand," maid-servant, 11. 4.—*pl.* Madins, 16. 5.
- Maid, *v.* made, 4. 11.
- Maiestate, Maieste, *s.* majesty, 32. 7 ; 43. 9.
- Maist [Da. *mest*], *adv.* most, 3. 7 ; 8. 29.
- Maisters [Da. *mestere*], *s.* masters, 25. 9.
- Man, *v.* must, 27. 5 ; 54. 6.
- Maner, *s.* manner, 3. 14.
- Manheid, manhood, 47. 30.
- Mannis, *s. gen. sing.* man's, 11. 9.
- Marcie, *s.* mercy, 15. 24.
- Marck [Da. *merke*], *v.* mark, consider, 26. 6 ; 49. 33.
- Marit, married, 16. 4.
- Marklie [Da. *merkelig*], *adv.* clearly—"Plane and marklie," 69. 23.
- Marow [Da. *mage, stalbroder*], *s.* fellow, companion, 60. 18—*pl.* Marousz, 60. 10, 14.
- Marthers, *s.* martyrs, 44. 24.
- Marvolous, Marwolus, *adj.* marvelous, 3. 23 ; 39. 13.
- May. See Ma.
- Meik, *adj.* meek, 8. 11—*adv.* Meiklie, 30. 22.
- Meit [Da. *mad*], *s.* meat, food, 4. 8—Meittis, *pl.* meats, 16. 16 ; 95. 19.
- Meit, *v.* meet, 52. 3 ; 71. 3.
- Mekil, *adv.* much, 13. 22 ; 32. 16—*adj.* many, 4. 15.
- Mening [Da. *mening*], *s.* opinion, thought, 74. 28—Menynge, meaning, 83. 26.
- Menit, *v.* meant, was of opinion, 51. 10 ; 51. 35—"Menit of," spoke of, referred to, 46. 17.
- Mennis [Da. *menniskens*], *s. gen. pl.* men's, 80. 17, 18.
- Meritabil, *adj.* meritorious, 107. 15.
- Mesours, *s.* measures, 16. 28.

- Meyn, *v.* mean, signify, 83. 21. See Menit.
- Micht, *v.* might, 3. 17.
- Michty, Michtty, *adj.* mighty, 17. 11 ; 48. 4.
- Middis, *s.* middle, midst, 60. 23 ; 61. 24.
- Miraculis, miracles, 4. 23.
- Mirk [Da. *mörk*], *adj.* dark, 72. 33.
- Mirknes [Da. *mörkhed*], *s.* darkness, 28. 21 ; 48. 19.
- Miserite, *s.* misery, 51. 19.
- Mister, *s.* want, need, 17. 2—*v.* 62. 32 ; 77. 19.
- Moder [Da. *moder*], *s.* mother, 14. 16 —*pl.* Moders, 4. 1.
- Montane, *s.* mountain, 82. 9.
- Mony, *adj.* many, 3. 25.
- Mony, *s.* money, 17. 3, 5.
- Mot [Da. *maa, maatte*], *v.* may—"Thy name mot be hallowit," 32. 33 ; 82. 14—"Mot cum," "Will mot be done," 82. 15. Cf. Ma and Man.
- Multipleit, multiplied, 40. 35.
- Murne, *v.* mourn, 52. 30—Murnis, 5. 14.
- Murrur, *s.* mirror, 12. 8.
- Murthur [Da. *mord*], *s.* murder, 15. 21.
- Mwcht, Muth, Mwth, *s.* mouth, 28. 8 ; 29. 11 ; 85. 5.
- Mwne [Da. *maane*], *s.* moon, 102. 5.
- Mwnk [Da. *mwnck*], *s.* monk, 81. 13 —*pl.* Mwnckis, 93. 1.
- Mwrning, *s.* mourning.
- Mwuis, *s.* moves, 83. 5.
- Na, *adj.* no—"Na thing," "na man," 9. 8 ; 17. 9—*conj.* [Da. *nei*] nor, 3. 20—"Noth . . . na," "na . . . na," neither . . . nor, *conj.* 4. 7 ; 8. 1—than, "mair na," "better na," 17. 4 ; 24. 25—that, "trowis noth na," 12. 27. See Nay.
- Naue, Naue or Nave, the Septuagint form of Nun, the name of Joshua's father. Cf. Vulg. "Jesus Nave" (Ecclus. xlvi. 1).
- Nay, *adj.* no, 95. 25—*conj.* nor=or, "Any oder virgine nay voman," 103. 17—than, "greittar nay," 94. 24. See Na.
- Nayme [Da. *naffn*], *s.* name, 22. 4—*pl.* Namis, Naymis, 4. 4 ; 9. 10.
- Ne, not, 31. 10.
- Necesser, *adj.* necessary, 32. 23.
- Necessite, *s.* necessity, 10. 5.
- Neid [Da. *nöd*], *s.* need, 4. 18—*adj.* needful, 5. 18.
- Neu, Nev [Da. *ny*], *adj.* new, 49. 1 ; 31. 5.
- Neuerthelis, nevertheless, 84. 11.
- Newer, *adv.* never, 57. 30.
- Neyn, Neyne, *adj.* none, 54. 6 ; 27. 29.
- Nichtburs, neighbours, 9. 6.
- Nixt [Da. *näste*], next, 9. 26.
- Noder, *conj.* neither—"Noder . . . na" and "noder . . . nay," neither . . . nor, 25. 5 ; 105. 1.
- Northt, (the) north, 53. 2.
- Noth, Nothit, *adv.* not, 4. 10 ; 7. 17 ; 109. 12.
- Notht, *s.* nought, nothing—"Maid of notht," 33. 24—"Haldis notht of thaimé," 14. 22.
- Noyt, *v. a.* (commonly Knoit), struck, 33. 8.
- Obey, *v.* (followed by *prep.* to), be obedient—"Obey to thaimé," 14. 26—"Obey to this command," 15. 1.
- Oblist, obliged, 105. 28.
- Oder, other, 8. 25—an other, or each other, 10. 12 ; 21. 6, 11 [Ger. *oder, adv.*—Oders, *pl.* others, one another's, "beir oders burdine," 80. 20.
- Oder wis, Oderwisz, otherwise, 38. 10 ; 106. 2.
- Of [Da. *af, aff*], *prep.* of, from, by means of—"Liff of okir," 93. 24.
- Offensione, *s.* offence, sin, 51. 10.
- Ofschorne [Da. *affskaarne*], *v. pp.* cut off, excommunicated, 58. 13.
- Ofter, *adv.* oftener, 5. 26.
- Okker, Okir [Da. *aager*], *s.* usury, 16. 26 ; 93. 24—"Okker mony," 17. 3.
- Olie [Da. *olye*], *s.* oil, 36. 8.
- Onchrisinlie [Da. *wchristelige*], *adv.* in an unchristian manner, 4. 10.
- Onder [Da. *under*], *prep.* under, 22. 18.
- Onderstand, understand, 7. 7 ; 90. 17 —*pp.* Onderstandit, 29. 33.
- Ondistroyabil, indestructible, 67. 10.
- One dune, One dwne, undone, 7. 14, 15 ; 8. 17, 18.
- Oneprofetabil, unprofitable, 84. 9.
- Onfaithfulnes, unfaithfulness, 3. 5.
- Onfilit, undefiled, 40. 25 ; 56. 11.
- Ongodlie, *adv.* ungodlily, impiously, 3. 5.
- Onhonestlie, immodestly, 16. 13.
- Onrest, unrest, 105. 17.
- Onricht, *s.* injustice, 14. 24.

- Onrichtus [Da. *uretfærdig*], *adj.* unrighteous, 94. 11.
- Ontellabil [Da. *utalige*], unspeakable, 43. 25.
- Onthankfulness, ingratitude, 100. 6.
- Onwisz, unwise, 32. 18.
- Ony, Oni [Da. *nogen*], *adj.* any, 10, 24; 13, 25.
- Opnit, *v. pret.* opened, 61. 33.
- Oppine, *adj.* open, public, 19. 22.—*adv.* Opinlie, 42. 6.
- Opressit, *v. pret.* oppressed, 55. 14.
- Optenis, *v.* obtains, 73. 19.
- Orisone, *s.* prayer, 4. 8—*pl.* Orisons, 3. 12; 4. 19.
- Ouercum, Owercum [Da. *overkomme*], *v.* overcome, 70. 9; 28. 26.
- Ouk [Da. *uge*], *s.* week, 4. 9.
- Our, *s.* hour, 82. 30; 100. 19.
- Outuertlie [Da. *advertis* or *wdvertis*], outwardly, 9. 16. *Cf.* Wtuert.
- Owris [Da. *vor, vores*], *pron.* ours, 45, 27.
- Paip, Pape [Da. *Paffue*], *s.* pope, 26. 26; 82. 5—*gen.* Papis, 25. 6.
- Pardone, *s.* (papal) indulgence, 3. 25; 85. 6—“Greit pardone,” plenary indulgence, 85. 16, 19—*pl.* Pardonis, 84. 22.
- Parel, *s.* peril, 12. 6, 22.
- Parsonē. See Persone.
- Part, *v.* divide, share, 24. 28.
- Pas, Pasz, *v.* pass, go, 36. 23; 25. 24.
- Pat, *v. pret.* put, 48. 13; 69. 27. See Pwt.
- Payit, *v.* paid, 69. 29.
- Payne [Da. *pine*], *s.* pain, 42. 5.
- Payntis, *v.* paints, *here* adorns (with colour), “payntis this body with precious clais,” 16. 17.
- Payntre, *s.* painting—“Ymagis or payntre,” 16. 11.
- Pece, *s.* peace, 36. 23.
- Peirlis [Da. *perler*], *s.* pearls, 104. 17.
- Pennis [Da. *penning*], *s.* pence, 60. 4, 10.
- Pepil, people, 3. 4; 84. 21.
- Perfit, *adj.* perfect, 4. 29—Perfiter, more perfect, 81. 21—*adv.* Perfitlie, 24. 21.
- Peris, Perisz, *v.* perish, 34. 7; 58. 4—Perist, perished, 64. 13.
- Persewand, *v.* persecuting, 64, 18.
- Persiuoir, *v.* persevere, 82. 6.
- Persone, Parsonē [Da. *person*], *s.* person, 3. 15—body, 40. 13—*pl.* Parsons, 26. 12.
- Pertenis, *v.* pertains, 11. 5—Pertenand, pertaining, 8. 23.
- Pertlie, *adv.* (for Apertly), readily, promptly, boldly—“Traistfullie and pertlie” [Da. *tröstelige oc dristelige*], 86. 10.
- Perwersit, perverse, 38. 15.
- Pete, *s.* pity—“Haif pete of,” 50. 25.
- Pharesiane, *s.* Pharisee, 108. 22—*pl.* Phariseans, 108. 20.
- Piete, *s.* pity, 59. 3; 91. 24. See Pete.
- Pinnakil, pinnacle, 29. 9.
- Plagis [Da. *plager*], *s.* plagues, 96. 30.
- Plane, *adv.* plainly, “plane and marklie,” 69. 23.
- Pleis, *s.* disputes, quarrels—“Striff, pleis and crabitnes,” 15. 27.
- Pleisz, Pleisis, *v.* please—“Ony man cane pleisis (pleisz) God,” 27. 32; 29. 19—Plesand, pleasing, 5. 27.
- Plesour, *s.* pleasure, 89. 30.
- Portis (of hel) [Da. *porte (helffueds)*], *s.* gates, 48. 23.
- Postponit, *v. here* opposed, thwarted, 90. 8.
- Powerte, *s.* poverty, 4. 7.
- Pra, Prais, *v.* pray, prays, 32. 31; 5. 11—*pret.* Prait, 5. 10—*p. pres.* Prainge, 85. 11.
- Practik, *v.* put in practice, 62, 2.
- Prayier, *s.* prayer, 82. 27—*pl.* Praers, 84. 22.
- Prech, *v.* preach, 23. 5.
- Prechours, *s.* preachers, 82. 6.
- Preistheid [Da. *præsteembede*], *s.* priesthood, 36. 6.
- Prent, *v.* print, 21. 8—*part.* Prentit, 109. 29.
- Preordinit, preordained, 68. 12.
- Preposz, *s.* purpose, 106. 29.
- Presone, *s.* prison, 44. 17.
- Presoners, *s.* prisoners, 48. 9.
- Prest [Da. *prest* or *præst*], *s.* priest, 81. 13.
- Prewis, *v.* proves, 38. 11—*pret.* Prewit, 68. 19—*pp.* Prowine, Prouine, 27. 3; 31. 30.
- Pricklit, *v.* pricked, 62. 5.
- Prid, *s.* pride, 102. 2.
- Pridful, *adj.* proud, 12. 23.
- Prisit [Da. *priss*], *v. part.* praised, 22.
- Profeit, Propfeit [Da. *profit*], *s.* profit, 20. 11; 17. 15.
- Profeitabil, Profetabil, *adj.* profitable, 29. 3; 85. 12.
- Promist, Promittit, *v.* promised, 35. 5; 100. 8.
- Prouine. See Prewis.

- Prowok, *v.* provoke, 16. 19.  
 Puir, *adj.* pure, 22. 11.  
 Puir, Pwir, *adj.* poor, 14. 18; 23. 25.  
 Punis, Pwnis, *v.* punish, 51. 25; 79. 13.  
 Purchest, purchased, 45. 12.  
 Purpur [Da. *purpur*], *s.* purple, scarlet—“Sinnis . . . reid as purpur,” 63. 29.  
 Pwintis [Da. *punkt, pynst*], *s.* points, 55. 28.  
 Pwt [Da. *putte*], *v.* put, 54. 5—Pwtis, puts, 12. 26. See Pat.  
 Pynit [Da. *pynit*], dressed up, tricked out], *pp.* painted, disguised—“Pynit ypocritis,” 108. 20.  
 Quedir, Quheder, Quhider, whether, 80. 5; 14. 26; 53. 17.  
 Queral (bedis), coral (beads), 85. 5.  
 Quhail [Da. *hval*], *s.* whale, 46. 7.  
 Quhairfor, wherefore, 4. 31.  
 Quhairthrow, whereby, 8. 15.  
 Quhais, whose, 40. 33.  
 Quhat [Da. *hvad, hwoad*], what, 3. 15.  
 Quhay [Da. *hvo, hwo*], who, 4. 7.  
 Quhil, Quhill, until, 24. 22; 18. 13.  
 Quhilk, The quhilk [Da. *hwilk*], *pron.* which, 3. 19; 83. 29—*pl.* The quhilkis, 4. 2.  
 Quhit [Da. *hvid*], *adj.* white, 63. 30.  
 Quhow, Quhou [Da. *hvor*], how, 3. 13.  
 Quhy [Da. *hwi*], why, 9. 8. For why [Da. *thi ath*].  
 Quiet, *adj.* skulking, sneaking—“Quiet and fals flatterers,” 17. 22.  
 Quittlie [Da. *lönlig*], *adv.* secretly, privately—“Opinlie or quittlie,” 15. 15.  
 Quikkine, *v.* quicken, 45. 11—*pp.* Quicknit, 45. 8.  
 Racionabil, reasonable, 67. 20.  
 Rais, Raisz [Da. *opstod*], *v. pret.* rose, 50. 2; 68. 22.  
 Ramane, *v.* remain, 32. 25—Ramanis, 37. 17.  
 Ramember, *v.* remember, 59. 9—“Ramember apone,” 62. 25; 83. 33.  
 Raprewis, *v.* reproves, 17. 27, 30.  
 Rasawit, Resavit, *v.* received, 48. 11; 36. 23.  
 Rasis, *v.* raises, 17. 31.  
 Raward, *s.* reward, 17. 3.  
 Rayne [Da. *regne*], *s.* rain, 57. 31.  
 Reconsalit, reconciled, 42. 31.  
 Red, *v.* See Reid.  
 Redemar, redemer, 4. 32.  
 Reder, *s.* reader, 3. 1; 102. 23.  
 Redis, *s.* reeds, 66. 28.  
 Redy, *adj.* ready, 17. 5—inclined, “redy to sine,” 66. 19.  
 Reffis [Da. *röffuer*], *v.* steals, robs, 16. 27; 20. 11—*pret.* Reft, 11. 20.  
 Rehers, *v.* rehearse, 41. 23.  
 Reid, Redis, *v.* read, reads, 31. 13—*pp.* Red, 3. 24; 83. 31—*p. pres.* Reding, 5. 21.  
 Reid, *adj.* red, 63. 29.  
 Reid [Da. *röde*], *adj.* red, 3. 22.  
 Reid, Red, *adj.* afraid, 31. 22, 25; 59. 19—“Noth dispair na be red,” 31. 30; 89. 28.  
 Reiosz, *v.* rejoice, 105. 26—*pret.* Reiosit, 103. 24.  
 Rekin, Rekkine [Da. *opregne*], *v.* reckon, recite, 3. 14; 31. 13—*pret.* Reknit, 3. 18.  
 Remeid, *s.* remedy, 105. 16.  
 Renwis, *v.* renews, 31. 4.  
 Reprw, *v.* reprove, 29. 3. See Raprewis.  
 Restoir, *v.* restore, 46. 27.  
 Reulers, rulers, 9. 25.  
 Rewelit, revealed, 61. 8.  
 Rewl, *v.* rule, govern, 22. 7—Rewlis, 12. 11.  
 Rewl, *s.* rule, government—“Rewl of,” rule over, 22. 25.  
 Richtusz, *adj.* righteous, 50. 21—*adv.* Richtuslie, 83. 29—*s.* Richtusnes, 12. 24.  
 Rid [Da. *ride*], *v.* ride, 36. 3—*p. pres.* Ridand, 36. 5.  
 Ringe, *v.* reign, 98. 10—Ringis, 44. 35.  
 Risz, *v.* rise, *pp.* Rissine, 104. 22.  
 Rottine [Da. *raadned, raadden*], *adj.* rotten, 81. 27.  
 Rwisz, *v. pret.* rose. See Rais.  
 Rwit [Da. *rod*], *s.* root, 20. 18.  
 Rwsis [Da. *ros*], *v.* (Rousis or Rusis), boasts, “rwsis thayme of faith,” 75. 19.  
 Sa [Da. *sige*], *v.* say, 59. 17, 28—*p. pres.* Sayand, 15. 25.  
 Sa, Sua [Da. *saa*], *conj.* so, as, in like manner, 3. 11; 4. 28—Swa, 66. 30.  
 Sacrifis, *s.* sacrifice, 36. 7.  
 Saif, Saiff, *v.* save, 4. 27; 101. 20—Saiffis, 36. 1.  
 Saik, *s.* sake, 8. 8.  
 Sair, *adj.* sore, painful, 66. 16.  
 Sal, shall, 8. 25.



- Sald, *v.* sold, 17. 5.  
 Saluacione, salvation, 4. 22.  
 Saluioir, saviour, 3. 3.  
 Samaritane, Samaria — "Voman of samaritane" [Da. *Samaritane quinde*], 34. 31.  
 Sanct, saint, 5. 13—*pl.* Sanctis, 79. 19.  
 Sane, *conj.* since, as, 27, 28; 38. 5; 77. 25.  
 Sangis, *s.* songs, 16. 10.  
 Saul [Da. *siele*], soul, 3. 9—*pl.* Saulis, 4. 2.  
 Sawis, *v.* sows, 57. 33.  
 Say [Da. *saal*], *conj.* so, such—"Say greit," 102. 19.  
 Sayand, *v.* See Sa.  
 Schaip, *s.* shape, form, 37. 16.  
 Schadow, Shaudou, Schadow, *s.* shadow, 71. 9; 83. 3, 8.  
 Schaw, *v.* show, 15. 9—Schawis, 30. 22—*pret.* Schew, 41. 19; 61. 25—*pp.* Schauine, shown, 7. 3.  
 Scheip, *s.* sheep, 104. 6.  
 Scherp, *adj.* sharp, strict, 17. 9; 85. 30—*adv.* Scherplie, 94. 30.  
 Scheyme [Da. *skam*], *s.* shame, 10. 11; 104. 6.  
 Scheyne [Da. *skinne*], *v.* shine, 32. 24; 93. 17—Schenis, 52. 29.  
 Schort, *adj.* short, 11. 11.  
 Schrift fader [Da. *scriffte fader*], confessor, 3. 14. See *Scrive*.  
 Schuldurs [Da. *skuldre*], *s.* shoulders, 40. 34.  
 Schw, *pron.* she, 39. 8.  
 Sclander, *s.* slander, 30. 2.  
 Scornit, *v.* scorned, 41. 24.  
 Scrive [Da. *skrifte*], *v.* shrive—"Scrive thayme," make their confessions, 3. 13.  
 Se, *s.* sea, 54. 22.  
 Seemis, *v.* is seeming, is fit, 37. 31.  
 Seicht, *s.* sight, 51. 24.  
 Seid, *s.* seed, 35. 6.  
 Seik [Da. *siugt*], *adj.* sick, 7. 19.  
 Seikkis, *v.* seeks, 20. 10.  
 Seiknes, *s.* sickness, 7. 20.  
 Seissinge, *s.* ceasing, cessation, 96. 19.  
 Seis, *v.* sees, 4. 10.  
 Seisz, *v.* cease, 63. 28.  
 Seit [Da. *sette*], *s.* seat, 53. 15.  
 Sekir [Da. *sikker*], *adj.* secure, firm, 29. 5.  
 Sekis, *v.* seeks, 24. 25.  
 Sekkis, *s.* sects, *here* orders of monks and friars, 104. 22, 31.  
 Send [Da. *udsender*], *v. pret.* sent, 32. 8.  
 Sermond, *s.* sermon, 82. 8.  
 Seruandis, *s.* servants, 60. 3.  
 Seruitut, servitude, 95. 21.  
 Sewerlie [Da. *sikkert*], *adv.* surely, 44. 13.  
 Sewert, *pp.* severed, divided, 83. 30.  
 Seyne, *v.* seen, 29. 25.  
 Shaudou. See Schaudow.  
 Siclik, *adj.* suchlike, 58. 5—*adv.* in like manner, 13. 8—Sicklick, in like manner, 11. 14.  
 Sid, *s.* side, 61. 25—"Al sid," all sides, 28. 25.  
 Simlitud, similitude, 50. 26; 60. 2.  
 Simpil, *adj.* simple, 30. 22.  
 Sindrie, sundry, 3. 22.  
 Sine, Syne [Da. *siden*], *adv.* then, afterwards, 7. 3, 5; 44. 15.  
 Sine [Da. *synd*], *s.* sin, 8. 2—*pl.* Sinnis, 4. 30.  
 Sing, *conj.* since, 70. 9. See Sane.  
 Sing, *s.* sign, 109. 4—*pl.* Singis, 109. 5.  
 Singlar, *adj.* singular, especial, 39. 24; 45. 4.  
 Singnifeis, *v.* signifies, 83. 31.  
 Skaith [Da. *skade*], *s.* hurt, injury, 17. 13; 75. 24.  
 Skaithful, *adj.* harmful, 3. 3.  
 Sla [Da. *sla*], *v.* slay, 15. 6—*pret.* Sleu, 49. 13—*pp.* Slayne, Slane, 4. 5; 66. 16.  
 Slaughtur, *s.* slaughter, 15. 22.  
 Slepine, sleeping, 16. 16.  
 Snaw [Da. *snee*], *s.* snow, 57. 31.  
 Socht [Da. *forsögis*], *v. pp.* sought out, tried, tested—"Faith is socht and prouine," 31. 30.  
 Soft, *adj.* gentle, meek, "lawlie, soft, patient," 75. 20.  
 Sone, *s.* son, 68. 24.  
 Sone, *v.* sun, 66. 28.  
 Sopir, *s.* slumber, 46. 20.  
 Soume, *s.* sum, 45. 25.  
 Spak, *v. pret.* spoke, 34. 30.  
 Spanze, Spain, 25. 6.  
 Sparit, *v.* spared, 41. 13.  
 Spay craft, Spayman chraft [Da. *spaa-dom*], *s.* the art of fortune-telling, necromancy, 12. 5; 13. 27.  
 Spaymen [Da. *spaaemand*], fortune-tellers, 12. 12.  
 Speir, *v.* ask, inquire, 32. 16; 75. 35—Sperit at, asked of, 61. 1; 63. 12.  
 Spekis, *v.* speaks, 17. 28; 35. 1.  
 Spousit, *v.* espoused, 56. 14, 17.  
 Spousz, *s.* spouse, 56. 13, 15.  
 Spreit, *s.* spirit, 5. 30; 22. 11—*gen. sing.* and *pl.* Spretis, 45. 11; 109. 25.

- Spulze, *s.* spoil (in a good sense), 48. 24, 25.  
 Spulzeit, *v. pret.* spoiled, carried off as prey, 48. 23.  
 Stark [Da. *stærk*], *adj.* strong, 21. 16.  
 Starkis. See Sterk.  
 Staw, *v. pret.* stole, robbed, 11. 20.  
 Steil [Da. *stiele*], *v.* steal, 10. 14; 16. 25.  
 Stene [Da. *stene*], *s.* stone, "stene grawe," 46. 14—*pl.* Stenis, 16. 18.  
 Stenit, *v.* stoned, 74. 6.  
 Steris, *v.* stirs, 79. 27.  
 Sterk [Da. *styrkē*], *v.* strengthen, confirm, 30. 19—Sterkis, Starkis, 67. 11; 17. 26.  
 Sterne [Da. *stjerne*], *s.* star, 67. 8.  
 Steyne, *s.* stone, "grund steyne," 57. 19.  
 Stop, Stoppis, *v.* deprive, 24. 4; 17. 14; prevents, hinders, 17. 12.  
 Stouth, *s.* theft, 93. 25.  
 Straik [Da. *strygge*], *v. pret.* struck, 11. 22.  
 Streng, *adj.* strange, 8. 25.  
 Strengers, *s.* strangers, 17. 11.  
 Striff, *s.* strife, 15. 27.  
 Strinthis, *v.* strengthens, 45. 13—*pret.* Strinthit, 44. 23.  
 Strinht, *s.* strength, 11. 20; 16. 27.  
 Sua, *conj.* See Sa.  
 Subiect, subjected, 50. 18.  
 Sueit, *adj.* sweet, 62. 7; 108. 3.  
 Sueit, *s.* See Sweit.  
 Sufer, *v.* suffer, 41. 18—*pret.* Sufert, 41. 6.  
 Suine, *s.* swine, 104. 17.  
 Suld, *v.* should, 3. 9.  
 Sum, some, 3. 15.  
 Sune, *adv.* soon, 63. 8.  
 Superfluis, *adj.* superfluous, 95. 19.  
 Supos, Supposz, *conj.* although, if, 14. 23; 51. 18; 44. 11.  
 Suppers, *s.* those who sup—"Blwid suppers," but perhaps a misprint for "sukkers," 93. 30.  
 Supple, *v.* supply, 104. 35.  
 Sutel, *adj.* subtle, 28. 4—*adv.* Sutelie, 48. 17.  
 Suth, *s.* (the) south, 53. 2.  
 Suuerlie, *adv.* surely, 8. 29.  
 Swa, *conj.* See Sa.  
 Sweir, *adj.* slothful, 20. 3; 66. 30.  
 Sweirnes, *s.* sloth, 20. 2.  
 Sweit, Sweyt, Sueit, *s.* sweat, 93. 23, 27; 104. 16.  
 Sweris, *v.* swears, 13. 4. 6.  
 Swm, *adj.* some, 38. 10.  
 Swolit, *v.* swallowed, 48. 7.  
 Swrd [Da. *sværd*], *s.* sword, 28. 26.  
 Swuer, *adj.* sure, 65. 16.  
 Swuft, *adj.* swift, agile, 66. 30.  
 Tabil [Da. *taffel*], *s.* table, 8. 20.  
 Taiknis. See Takine.  
 Taine, Tayne, *v.* taken, 50. 6; 52. 8.  
 Takine [Da. *tegn*], *s.* token, mark, sign, 15. 9, 10—*pl.* Taiknis, 12. 11; 109. 5—gestures, 23. 17.  
 Tarie [Da. *umage*], *s.* trouble, 66. 18.  
 Tech, *v.* teach, 4. 19; 29. 11—*pp.* Techit, taught, 3. 5; 25. 26.  
 Techine, *s.* teaching, 24. 2.  
 Techours, *s.* teachers, 15. 2.  
 Tempers, *s.* tempters, 95. 15.  
 Tempil, *s.* temple, 23. 4.  
 Tempis, *v.* tempts, 12. 21—*pret.* Tempit, 44. 2.  
 Tent, *s.* care, heed—"Tak tent," 65. 4.  
 Tetels, Titels [Da. *tittel*], *s.* titles, 4. 3; 5. 20.  
 Thaime, Thayme, *pron.* them, 3. 10; 4. 30—themselves, 3. 13, 24.  
 Thair, Thayr, *adv.* [Da. *der (ere)*], there (is), 3. 11; 9. 1—*pron.* their, 3. 25.  
 Thairapone, *adv.* thereon, 82. 25.  
 Thairfor [Da. *der faare*], *adv.* therefrom, thereof, 17. 7; 17. 9.  
 Thair owt [Da. *der fra*], *adv.* thereout, 4. 17.  
 Thair throw, *adv.* thereby, 16. 29; 17. 10.  
 Thair til [Da. *der til*], *adv.* thereto, 17. 27.  
 Thane, then, 32. 28.  
 Thay, *pron.* they, 3. 9—those, 73. 6.  
 The, *pron.* thee, 13. 10.  
 Theyffis, *s.* thieves, 93. 30.  
 Thift, *s.* theft, 16. 26.  
 Thinkkand, *v.* thinking, 92. 8.  
 Thir, their, 4. 19—these, 3. 5; 9. 15.  
 Thocht, *v. pret.* thought, 3. 16.  
 Thochtis, *s. pl.* thoughts, 51. 11.  
 Thoil, *v.* endure, suffer—"Thoil of," bear with, 14. 21—*pret.* Tholit [Da. *tolde död*], suffered, 70. 30.  
 Thrid [Da. *tredye*], third, 26. 13—Thridlie, thirdly, 7. 21.  
 Thring, *v.* press—"Thring dwne" [Da. *træde sönder*] crush, 35. 6.  
 Throu, throw, *prep.* through, 4. 22; 30. 24.  
 Til [Da. *til*], *prep.* to—"Thair til," *adv.* thereto, 17. 27.  
 Tint, *pp.* lost, 44. 2; 69. 31.  
 Tirannis, *s.* tyrants, 92. 5.  
 Tithandis, tythandis [Da. *tidender*], *s.* tidings, 63. 3; 105. 32.

- To gider, together, 3, 12.  
 Tour, *s.* tower, 64. 28.  
 Traist, *s.* trust, 4. 20—"Traist in to," trust in, 4. 26.  
 Traistful, *adj.* consoling, 32. 27; 45. 24.  
 Traistit, *v. pret.* trusted—"Traistit . . . of," put trust in, 4. 15—Traistand, trusting, 17. 7.  
 Tramp [Da. *trade*], *v.* tread, trample, 40. 4; 105. 31—Trampis, 104, 17.  
 Trew, *adj.* true, 26. 18.  
 Trimlis, *v.* trembles, 26. 20.  
 Troubil, trowbil, *s.* trouble, 4. 7; 30. 20.  
 Troune, trowne [Da. *throne*], *s.* throne, 50. 27; 37. 21.  
 Trow, Trou [Da. *troe*], *v.* believe, 8. 28; 54. 6—Trowis, 45. 28.  
 Trumpait, *s.* trumpet, 71. 1.  
 Tung, twng [Da. *tunge*], *s.* tongue, 24. 7—language, "scottis tung," 5. 2—*pl.* Tungis, 17. 27—Twngis, 48. 13.  
 Tungit, *adj.* "doubel tungit," double-tongued, 17. 22.  
 Twik [Da. *töge*], *v.* took, 32. 8; 49. 25.  
 Twrne, *v.* turn, 48. 15—Twrnis, 13. 13.
- Vaik, Veik, *adj.* weak, 67. 11; 100. 21.  
 Vaik, *v.* wake—"Vaik wp" [Da. *vaager op*], 68. 3, 15.  
 Vaik, *v.* watch, 100. 19.  
 Vait, wait, *v.* know, 69. 2; 29. 20.  
 Val, *s.* wall, 66. 34.  
 Vald, Wald, *v.* would, 4. 2; 11. 13.  
 Valour, *s.* value, 4. 21.  
 Vane, *v. pret.* won, 85. 8.  
 Vane glorious, *adj.* vainglorious, 4. 3  
 Vangel, Wangel, *s.* Gospel, 27. 5; 27. 11.  
 Vanting, wanting, 104, 19.  
 Var [Da. *vere*], *v.* were, 31. 26; 83. 4.  
 Var, *adj.* worse, 82. 25.  
 Vardel, Vardil [Da. *verden*], *s.* world, 17. 8; 96. 15.  
 Vardlie, *adj.* worldly, 26. 28; 71. 19.  
 Vark, Virk [Da. *verk*], *s.* work, 32. 28; 107. 33—*pl.* Warkis, Varkis, Virkis, 25. 10, 11; 55. 17.  
 Varkis [Da. *verker*], *v.* gives pain, aches—"Our heid varkis," 66. 21.  
 Vater, *s.* water, 96. 29.  
 Vauerand, *p. pres.* wandering—"Vauerand thoct," 107. 25.  
 Vaxit, *v.* waxed—"Vaxit grosz," 109. 25.  
 Vay. See Auay.  
 Vayis [Da. *vei*], *s.* ways, 95. 15.
- Veik, *adj.* See Vaik.  
 Veil [Da. *vel*], *adj.* well, 13. 16; 69. 24.  
 Veilbelouit, well-beloved, 101. 30.  
 Veit, *v.* blame, accuse, 90. 24.  
 Vemen, *s.* women, 39. 9. See We-mennis.  
 Ver, *v.* were, 4. 12.  
 Vera, Veray, *adj.* very, true, 74. 9; 83. 11—veray God [Da. *vere Gud*], 37. 7.  
 Verite, *s.* verity, truth, 39. 32.  
 Vertus, *s.* virtues, 4. 12.  
 Vesch [Da. *vasker*], *v.* wash, 63, 27—*pp.* Veschine, 35. 19; 56. 8. See Weisch.  
 Vesz, Wesz, *v.* was, 4. 18, 35—*pl.* Were, 3. 7; 4. 14.  
 Vidous, *s.* widows, 68. 24.  
 Vikkit, *adj.* wicked, 60. 16.  
 Vinakir, vinegar, 41. 26.  
 Vindit, *pp.* wound (*i.e.*, in a winding-sheet), 44. 15.  
 Virk. See Vark.  
 Virkine, working—"Grace and virkine," 55. 22.  
 Virschip, *v.* worship, 4. 32; 38. 4.  
 Visdome [Da. *visdom*], *s.* wisdom, 30. 16.  
 Vit [Da. *vide*], *v.* know, 55. 10. See Vait.  
 Vit, *s.* wit, understanding, 55. 11—*pl.* Vittis, 87. 30.  
 Vnderlie, Wnderlie [Da. *underlige*], *adj.* wonderful, 29. 24—"Sal be callit wnderlie," 40. 34, "the vnderlie secret thyngris."  
 Vnite, *s.* unity, 57. 10.  
 Vntit [Da. *smurde*, smeared?], *pp.* anointed, 36. 8, 9.  
 Vntment, ointment, 16. 18.  
 Vnto, until—"Vnto he suld pay it," 60. 13.  
 Voce, *s.* voice, 104. 28.  
 Vol, *s.* well, source, 27. 20.  
 Vordis, *s.* words, 5. 12.  
 Vorthy, *adj.* worthy, 101. 30.  
 Vourd [Da. *ord*], *s.* word, 9. 18.  
 Vowis, *s.* wolves, 66. 2. See Wolff.  
 Vppassing, rising up, 49. 10.  
 Vpstand [Da. *opstaae*, *opstanden*], *v.* rise up, 67. 25.  
 Vrait. See Vrit.  
 Vranguslie, *adv.* wrongfully, unjustly, 91. 12.  
 Vrit, *v.* write, 4. 12—Vritis, writes, 5. 25—*pret.* Vrait, 3. 22; 4. 25—Vritine, Vrityne, *pp.* written, 12. 6; 28. 34.  
 Vrocht, *pp.* wrought, 39. 29.

- Vsz, *v.* use, 4. 19; 5. 3.  
 Vsz, *pron.* us, 7. 8.  
 Vyff, wife, 63. 23.
- Wa [Da. *vee*], *s.* woe, 104. 4.  
 Waik, *adj.* weak, 32. 22.  
 Wais, *s.* ways, 26. 16.  
 Wait, *v.* know, 29. 20.  
 Wangelistis [Da. *evangelisterne*], evangelists, 39. 14—Vangelistis, 39. 33.  
 Wanissis, *v.* vanishes, 31. 12.  
 War, *v.* were—"Giff he war," 37. 32.  
 Wardel, *s.* world, 25. 15.  
 Wardlie, *adj.* worldly, 13. 28.  
 Wark, *s.* work, 9. 14. See Vark.  
 Warst [Da. *verst*], *adj.* worst, 26. 1.  
 Wechtis, *s.* weights, 16. 28.  
 Weil fair [Da. *velfard*], *s.* welfare, 15. 23.  
 Weisch, *pp.* washed, 64. 26. See Vesch.  
 Weknes, *s.* weakness, 26. 17.  
 Wemennis, *gen. pl.* women's, 103. 19.  
 Weray, *adj.* very, true, 38. 11; 107. 27.  
 Weris, *s.* wars, 96. 29.  
 Weschels, *s.* vessels, 51. 15.  
 Wesz, *v.* was for were, 17. 4. See Vesz.  
 Weyme, *s.* womb, 102. 29; 103. 17.  
 Wich craft, Vichcraft [Da. *trolldom*], witchcraft, 12. 4; 13. 26.  
 Victore, victory, 45. 7.  
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