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THIS FACSIMILE REPRINT HAS BEEN EXECUTED AT THE DESIRE AND UNDER THE DIRECTION OF MR. JAMES GIBSON CRAIG, FROM THE ALMOST UNIQUE COPY IN HIS POSSESSION. IT IS AT HIS REQUEST ALSO THAT THE CATECHISM HAS BEEN PREFACED BY AN INTRODUCTORY MEMOIR OF THE LIFE AND WORKS OF THE AUTHOR, JOHN CRAIG, THE RELATIVE AND TUTOR OF THE CELEBRATED JURIST OF THAT NAME, FROM WHOM MR. GIBSON CRAIG IS LINEALLY DESCENDED.

A SHORTE SUMME
OF THE
WHOLE CATECHISME,

BY JOHN CRAIG

REPRINTED IN FACSIMILE FROM THE
ORIGINAL EDITION OF 1581

With an Introductory Memoir of the Author

BY

THOMAS GRAVES LAW.

EDINBURGH: DAVID DOUGLAS

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INTRODUCTION.

THE first edition of 'A Shorte Summe of the whole Catechisme,' by John Craig, printed at Edinburgh by Henrie Charteris in 1581, a work of great authority in its day, is one of the rarest of early printed Scottish books. Neither the British Museum, the Bodleian, nor any of the Scottish Universities, can boast of its possession. The late Mr. David Laing made diligent search for it for many years, but without success. The editor knows of but two copies, one in the Advocates' Library, and the other among the rare bibliographical treasures of his kind and valued friend, Mr. James Gibson Craig. It is at his request and in accordance with his instructions that the present facsimile reprint has been prepared from the copy in his possession. The Catechism has been indeed fre-

quently reprinted, but all the early editions are extremely scarce, and have been almost lost sight of by bibliographers. It was printed in London by John Wolfe in 1583, and again by Robert Waldegrave in 1584, by Thomas Orwin in 1589, and by Robert Harrison in 1597. In Edinburgh an edition was printed by John Wreittoun in 1632.¹ Dr. Horatius Bonar has recently reproduced that of 1597 in his collection of 'Catechisms of the Scottish Reformation,' London, 1866.

At the end of his Catechism Craig printed the Confession of Faith, or National Covenant, which he had drawn up a few months before at the desire of James VI., and which was subscribed by the king and his household, January 28, 1580-1. The original of this famous document, with signatures attached, is preserved in the Advocates' Library. In publishing it as an Appendix to his Catechism, the author 'thought good to adde, for the better confirmation of this

¹ Lowndes mentions only the first edition and a reprint at London in 1591; but there is some doubt if any reprint was made at that date.

confession, the iudgement of the ancient and godlie Fathers concerning the authority of the holy scriptures,' and next, 'the open and shameles blasphemies of the late Papistes, spued out and written in contempt' of the same.

This larger Catechism, here reprinted, should not be confounded, as it has been by several writers, with an abridged work of a similar character, first published by Craig in 1591-2, entitled, 'Ane Form of Examination before the Communion.'¹ This smaller Catechism was prepared by the direction of the General Assembly, August 1590. In July 1591 the Assembly 'thought it meet to be imprintit, being be the Author thair of contractit in some shorter Bounds,' and in May 1592² it was decreed 'that every

¹ The Catechism of 1581 was unknown to Mr. James Scott, the author of the *Lives of the Protestant Reformers in Scotland*, who communicated in 1811 several articles, signed I.S.P., to the *Edinburgh Christian Instructor* on the Life of John Craig. It was unknown also to Tytler (*Life of Sir Thomas Craig*, p. 26) and to Dr. Hew Scott (*Fasti Eccles. Scot.* Pt. i. p. 150), nor is any reference made to it in the *Encycl. Britannica* (ninth edition, artt. *Catechism* and *Craig*).

² Book of the Universal Kirk, pp. 774, 784, 788.

Pastor travel with his Flock, that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lector's Schools in place of the little Catechism,' *i.e.* of 'The Maner to examine Children,' at the end of Calvin's Catechism. This 'Form of Examination,' frequently reprinted, will be found described as Craig's Catechism in Dunlop's Collection of Confessions of Faith, etc., Edinb. 1722. It has also been included in the Collection of Dr. Bonar.

It may be well to mention here some other works attributed to this divine. In 1565 Craig, in conjunction with John Knox, composed the treatise on Fasting, entitled, 'The Ordoire and Doctrine of the General Fast, Appoynted by the General Assemblie of the Church of Scotland: Halden at Edinburgh the 25 Day of December, 1565. Set down by John Knox and John Craig at the Appoyntment of the Assemblie.' This is also reprinted in Dunlop's Collection. Again, in August 1590, it was ordained by the General Assembly that 'the

brethren of the presbytery of Edinburgh should peruse an answer set out by Mr. Craig against a pernicious writing put out against the Confession of Faith, together with the Preface made by Mr. P. Davidson.¹ But it does not appear that this work was ever committed to print. There is little doubt however that Craig was the translator of fifteen Psalms, which bear the signature 'I. C.,' in the Metrical Psalter, printed at Edinburgh in 1565.²

Notwithstanding the very important part which Craig played in the foundation of the Protestant Kirk, and the influence which he wielded in all the affairs of his country during the space of forty years, he has left behind him but scanty materials for a biography. We possess neither his sermons nor his correspondence, not even his portrait. It is mainly from the minutes of the General Assemblies, where his legal knowledge and habits of business were in great request, that we gather the amount of silent work done

¹ M'Crie, *Life of Melville*, p. 224; *Book of the Universal Kirk*, p. 777.

² *Livingston's Scottish Metrical Psalter*, p. 27.

by him in favour of the cause which he had espoused. Archbishop Spottiswoode has put on record a fair estimate of the character of this strenuous opponent of prelacy:—‘This man whilst he lived was held in good esteem, a great divine and excellent preacher, of a grave behaviour, sincere, inclining to no faction, and, which increased his reputation, living honestly, without ostentation or desire of outward glory.’¹

The antecedents of the men who became the principal agents in the ecclesiastical revolutions of the sixteenth century are always of much interest. The early life of John Craig was remarkable for its vicissitudes and adventures, and the training which he went through is not without significance in its bearing on his subsequent career. He was born in 1512, and belonged to the same family as the illustrious lawyer Sir Thomas Craig of Riccarton, who, it appears, was his near relation and at one time his pupil. His father was slain at the field of Flodden. John completed his education at the university of St. Andrews, and then passed into England

¹ Spottiswoode, ed. 1851, vol. iii. p. 91.

where he became tutor to the children of Lord Dacres. After two years he returned to Scotland and joined the Dominicans in their house at St. Andrews. He there fell under suspicion of heresy—on what point we are not informed—but apparently he cleared himself without difficulty, and after a short imprisonment went back to England about the year 1536, with the hope of getting to Cambridge through the influence of his friend Lord Dacres. Failing in this he went abroad and made his way to Rome, where he attracted the notice of Cardinal Pole. The Cardinal, who held moderate opinions upon many points of controversy between the churches and may have had some influence in forming the mind of young Craig, then about twenty-four years of age, procured for him admission into a convent of the Dominicans at Bologna. Here Craig appears to have won esteem and distinction. It may be presumed that he became a priest, but it is not clear whether he was ordained in Scotland or in Italy. At Bologna he was made Master of Novices, an office which implies in its bearer a reputation

for piety, as well as an influence over men. His practical talents, moreover, led to his employment in various commissions on certain affairs of his Order in Italy and in the island of Chios; and on his return he was made Rector of the Dominican College.

Craig at this time must have been well grounded in the theological science of the Church to which he belonged. Bologna was a flourishing centre of Catholic learning. Craig must have been there in 1547, when the Council of Trent was transferred to that city, where its second session was held in the palace of the archbishop. The doctrines of the German Reformers had however penetrated even into the strongholds of the Pontifical territory. John Mollio had in his lectures at the university used dangerous language on points of theology, which brought upon him a citation to Rome, an admonition to abstain in future from expositions of St. Paul, and finally, at the request of the archbishop, his removal from the university. Bucer, in 1541, congratulates the Protestants of the city on their progress, and a few years later

they can boast of being able to raise, if need be, 6000 soldiers to fight against the Pope.¹ Yet there is nothing to show that Craig entertained any strong inclinations towards the new learning or had in any way lost the confidence of his superiors until many years later. One day, in the library of the Inquisition, he fell in with a copy of Calvin's Institutes, with which he was much impressed. He appears to have confided his now altered state of mind to a venerable friar, a Scotsman by birth according to one tradition,² who, while expressing his entire sympathy with his friend, earnestly warned him to keep his own counsel, or to seek refuge in some Protestant country. Craig, however, made no secret of his new opinions, and consequently soon found himself once more a prisoner, and this time within the walls of the Inquisition at Rome. Here he was confined for nine months, thrown, if we may trust the narrative of John Row, into 'a base prison, or rather pit,

¹ M'Crie's *Reformation in Italy*, ed. 1827, pp. 79, 83.

² M'Crie's *Life of Knox*, ed. 1839, p. 238.

into the whilk the river Tibris did everie tyde flow, so that the prisioners stood in water some tymes almost to their middle.'

With Paul iv., who then occupied the papal chair, Craig seemed to have but small chance of escape. The chief interests of this rigorous and austere pontiff centred in the Inquisition, which he had been the means of restoring. He was busy during his pontificate with enlarging its jurisdiction and in legislating for its action, and in his zeal against heretics he authorized the application of torture for the detection of their accomplices. In his dying moments he commended his favourite institution to the care of the cardinals. He expired on the 18th of August 1559. On the 19th Craig was to be burnt. The Pope had not been popular. As soon as his death was made known there were riots in the city, the mob broke in pieces the statue which had been erected to him, set fire to the buildings of the Inquisition, ill-used its officers, and let all the prisioners go free.

Craig, after his hairbreadth escape from martyrdom, seems to have sought refuge for a time

in the suburbs of Rome. Meanwhile a company, either of banditti or of papal soldiers sent to arrest the runaway, came upon his hiding-place; and his life or his liberty was once more in danger. But the good fortune which had opened for him so unexpectedly the doors of his prison did not desert him. The leader of the band took Craig aside, and asked him if he did not remember a poor wounded soldier in Bologna who, in dire distress, had begged of him some relief. Craig answered that he did not. 'But I do,' said the other, 'and I am the man.' It turned out that Craig had shown great kindness to the soldier, who now, to repay the debt, at some personal risk helped Craig with money and counsel to make good his escape. Spottiswoode says that Craig returned to Bologna, where he trusted some former acquaintances would befriend him, but finding that they 'looked strange,' and fearing to be again entrapped, he slipped away to Milan and thence to Vienna.

The only original sources for this portion of Craig's life are the Histories of Spottiswoode

and Row,¹ who differ in many points of detail. Row tells the story of the adventure with the foldiers twice over and with considerable fullness, but with some discrepancies between the two accounts. He says nothing of a second visit to Bologna, and gives a more Protestant complexion to the conduct of Craig throughout. He moreover supposes that between the period of Craig's conversion and his delation for heresy, there was an interval during which he had charge of the education of some children in the family of an Italian nobleman who professed the Reformed faith. This nobleman and other companions of Craig, it is said, shared the latter's imprisonment and escape, but were carried back to the Inquisition by the soldier who had connived at the flight of the friar. Dr. M'Crie, in his *Life of Knox*, adopting this version of the story, states that Craig 'obtained his discharge' from the Dominican convent at Bologna. It would be interesting if from original docu-

¹ Spottiswoode, vol. iii. pp. 91-93; Row's *Historie of the Kirk of Scotland* (Wodrow Society), *Coronis*, p. 415, and *Additions to the Coronis*, pp. 457-461.

ments at Bologna or Rome the facts of the case, and the character of his convictions at this time, could be ascertained with certainty. There can be little doubt that at Vienna he preached as a Dominican friar.

In the meantime another incident occurred on his journey, which, says Spottiswoode, 'I should scarce relate, so incredible it seemeth, if to many of good place he himself had not often repeated it as a singular testimony of God's care of him, and this it was. When he had travelled some days, declining the highways out of fear, he came into a forest, a wild and desert place, and being fore wearied he lay down among some bushes on the side of a little brook, to refresh himself. Lying there pensive and full of thoughts (for neither knew he in what he was, nor had he any means to bear him out of the way), a dog cometh fawning, with a purse in his teeth, and lays it down before him. He, stricken with fear, riseth up, and looking about if any were coming that way, when he saw none, taketh it up, and construing the same to proceed from God's favourable providence towards him, followed his way

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till he came to a little village, where he met with some that were travelling to Vienna, in Austria, and changing his intended course, went in their company thither.' Row tells substantially the same story, but with additional circumstances and signs of legendary growth:—'Mr. Craig did boast the dog from him, fearing that he should have been challenged for stealing so pretty a dog, but the dog wold not be boasted from him, but followed him a space out of the toune. . . . At last Mr. Craig began to make of the dog, and wes content, seing he wold not goe back, to take him to beare him companie in his travells, and so the dog followed him for some dayes, and waited carefulie on him as his master;' and it was not till later on, when Craig, overcome with heat and fatigue, had betaken himself to prayer, that 'his dog, his kynd fellow-traveller, comes to him, and with his foote skreapes upon his shoulder. After he had skreaped once againe and the thrid tyme, Mr. Craig looks up, and fies in the dog's mouth a full purse. The dog shakes the purse upon Mr. Craig, offering it to him: he

was astonied, and feared to touch the purse, but the dog looking kyndlie in his face . . . Mr. Craig tooke the purse out of the dog's mouth, and opening it, finds it ane purse full of gold, all of one kynd of gold . . . and being then well provided, he travels on, and after some stay in France, he comes home to Scotland, and brought with him to Edinburgh the dog, the purse, and some of the gold.'¹ 'This (adds Row), though it may seem fabulous to some, I know it to be als certane as any humane thing can be, for the wife of this worthie servant of Jesus Christ, living in Edinburgh (where he wes one of the toune ministers, and verie honest, streight and famous in his tyme), suriving her

¹ This portion of Row's narrative is accepted as historical by Dr. Scott, *Fasti Eccles. Scot.*, vol. i. p. 82. An account of Craig's foreign adventures will be found also in Dr. M'Crie's *Life of Knox* (sixth ed. pp. 236-240), and more briefly in Tytler's *Life of Sir Thomas Craig*. The story of the dog is quoted by George Sinclair, Professor of Philosophy in the University of Glasgow, in his *Satan's Invisible World Discovered*, where it certainly appears, as Mr. Hill Burton remarks (*Hist. of Scotland*, vol. v. p. 149), 'in rather awkward company.'

husband for many yeares, untill the yeare 1630, did often relate this historie, with all the passages of it, to me and many others. Shee was an honest woman, *fide digna*, well knowen in Edinburgh under the name of Dame Craig.'

It is evident that the episode of the dog obtained some notoriety during Craig's lifetime, and the mysterious character of the facts was apparently not denied by his bitterest theological opponents. The comments upon it made by Dr. John Hamilton, a secular priest and a very able champion of Catholicism, are worth reproducing, if only to illustrate the methods of controversy in use in his day, and the value of his information. In his 'Facile Traictise, contenant first ane infallible reul to discerne trew from fals religion,' etc., published at Louvain in 1600, Hamilton, after some strong denunciations of the marriages of the Reformers, writes: — 'We have ane notable example of Frere John Craig, who cust of his coule, gangand throw ane forrest in Italie, as he vantit himself in findrie compaignies, because an blak dog gave to him be the way ane purse of gold. The

couleur of the dog may declare gif it was send be ane guid spirit or nocht, for the halie spirit discendit vppon Christ in the lyklines of a whyt dow; for this apostacie this defrokit frere was maid ane apostle of this fyrst Evangile in Edinbrocht; quhair he, being about fourscore zearis of aage, mariet a zoung las of xv zearis auld: of whais sacrilegious mariage sprang out a cursit generation, as the inhabitants and ane of the chief ministers of Edinbrocht can beare witness.’¹

It is scarcely necessary to remark that this last statement, which may be due to the same imagination which supplied the colour of the dog, cannot be reconciled with the facts. But to return.

At Vienna Craig met with a favourable reception. Spottiswoode says that he preached before Maximilian II., who ‘liking the man and the manner of his preaching would have detained him;’ and several writers, in relating the circumstance, have repeated the error of supposing that

¹ Facile Traictise, p. 439. See the comments of Lord Hailes (Life of John Hamilton, p. 11), who quotes the greater part of this passage.

the fugitive friar was befriended by the Emperor. But Maximilian did not succeed his father Ferdinand in the imperial throne till July 1564, about four years after Craig had left Vienna. As archduke, however, Maximilian had already incurred the displeasure of his more Catholic father, as well as of the pope, for his marked leaning towards Lutheran doctrines and his correspondence with the leaders of the Protestant party. In 1558 Paul iv. hesitated to recognise Ferdinand as Emperor, and severely blamed him for being the cause of his son's alienation from the Catholic faith by having given him a heretical education. The reproaches of the Pope gave a fresh stimulus to Maximilian's opposition to the Roman church, and at this moment he was, no doubt, more than usually inclined to listen with pleasure to one who had so recently been a sufferer from the same pope's persecuting zeal. Craig was, however, at Vienna only a short time before the turning of the tide. Pius iv., the successor of Paul, showed a more conciliatory disposition towards the Imperial family, sent the celebrated

Hofius to discuss matters of controversy with Maximilian, and, at the intercession of Ferdinand, went so far as to grant the chalice to the laity at Communion, the refusal of which had been a subject of much scruple with the archduke. Before Maximilian ascended the throne he had become again reconciled to his father's creed. Meanwhile the news of Craig's presence in Vienna had reached the pope's ear, and he wrote insisting on the restitution of the condemned heretic to the authorities of the Inquisition. The archduke fortunately preferred to send him with letters of safe-conduct through Germany into England, where, learning of the ecclesiastical changes which had just taken place in his native country, Craig hastened to Edinburgh and at once offered his services to the Reformed Church.

Craig made his first appearance as a Protestant minister of the Scottish Church in the little chapel of St. Magdalen, in the Cowgate, where he preached to a select number of learned men in Latin; for it is said that during his absence abroad for twenty-four years, he had to some

extent lost the use of his native language. Among his hearers at this time was probably the accomplished young scholar Thomas Craig, before mentioned, who having also just returned from abroad, where he had studied in the French universities, now placed himself under the guidance of his relative with a view to completing his higher education before passing Advocate, which he did in 1563.¹ In 1561 Craig was appointed minister at Holyrood House, an appointment which can have been little more than nominal after the arrival of Queen Mary in the month of August. In April of the following year, the Town-Council agreed to invite him to act as the assistant of John Knox at St. Giles. This was at the request of Knox himself, who had been hitherto unassisted, except by his reader John Cairns. In July of 1562 the General Assembly approved of the translation, but it does not appear to have been finally carried out until the following year. In the High Kirk, and under the influence of the great Reformer, Craig soon recovered the

¹ Tytler's Life of Sir Thomas Craig, pp. 22, 29.

vigorous use of his mother tongue, and the boldness of his speech in inveighing against the courtiers elicited the approbation of his colleague, who quotes from a sermon of that 'worthy servant of God' some passages which especially excited the wrath of Secretary Maitland.

In June 1564 there took place a remarkable conference, which was held between certain deputies from the General Assembly on the one hand and the ministers of the Crown on the other. The special object of Maitland, the proposer of the conference, was to restrain the license of preachers in dealing with the conduct of the queen, but the general question of the amount of obedience due from subjects to their sovereigns was brought into free discussion.

Knox and Maitland were the principal speakers, and the argument was conducted with admirable skill on both sides. Knox forced Maitland to admit that if the queen were to become a persecutor, he would be ready to adopt the doctrine of his opponent; but 'the question before us,' he insisted, 'is, whether we may or may not

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suppress the queen's mass.' 'Idolatry,' answered Knox, 'ought not only to be suppressed, but the idolater ought to die the death.' 'I know,' replied Maitland, 'that the idolater ought to die, but by whom?' 'By the people,' insisted Knox. Finally, after a lengthy debate, the opinions of all present were challenged in turn. Douglas, the rector of the university of St. Andrews, with whom agreed Wynram, the superintendent of Fife, took the more moderate side. 'If the queen,' said Douglas, 'oppose herself to our religion, which is the only true religion, the nobility and states of the realm professing the same may justly oppose themselves to her. As concerning the mass, I know it is idolatry, yet I am not resolved whether that by violence we may take it from her.' Others voted more decidedly, that 'as the mass is an abominable idolatry, so ought it to be repressed, and that by so doing men did no more wrong to the queen's Majesty than those who should by force take from her a poisoned cup, when she was going to drink it.'

The question in dispute is one of particular

interest, as it presents the single point of contact between the principles of the extreme presbyterian party and those of the extreme partisans of the pope. Cardinal Allen, in maintaining that heretical sovereigns are deprived of their dominions by the law of Christendom *ipso facto*, did not forget to support the papal pretensions by those of Knox. It is instructive to note that the passages from the Old Testament, used by the Cardinal to show that in the deposition of lawfully created kings God made use of the ministry of priests and prophets, are just those which were brought forward by the Reformer in this famous conference.¹

Craig does not seem to have expressed any opinion at the conference upon the lawfulness of tolerating the queen's mass, but the judgment which he delivered upon the general question, grounded as it was rather upon common political principles than upon religious dogma, has been thought worthy of record by historians.² 'I was,' he said, 'in the university

¹ Sincere and Modest Defence of English Catholics (1584), pp. 79, 89 *seq.*

² Laing's Knox, vol. ii. p. 456; Calderwood, vol.

of Bononia in the year of our Lord 1553, where in the place of the Black Friars of the same town, I saw this conclusion following set forth in their General Assembly, reasoned and determined: "*Principes omnes, tam supremi quam inferiores, possunt et debent reformari vel deponi, per eos per quos eliguntur, confirmantur vel admittuntur ad officium, quoties a fide præstita subditis per juramentum deficiunt. Quoniam relatio juramenti subditorum et principum mutua est, et utrinque æquo jure servanda et reformanda, juxta legem et conditionem juramenti ab utraque parte facti.*" That is, "All rulers, be they supreme or be they inferior, may and ought to be reformed and deposed by those by whom they are chosen, confirmed or admitted to their office, as oft as they break their promise made by oath to their subjects; because the prince is no less bound to subjects than subjects are to princes. And therefore ought it to be kepted and reformed equally according to the law and condi-

ii. p. 277; cf. Hill Burton's History of Scotland (ed. 1873), vol. iv. p. 80.

tion of the oath, which is made of either partie.” This proposition, my lords, I heard sustained and concluded, as I have said, in a most notable auditory. The sustainer was a learned man, Thomas de Finola, Rector of the university, a famous man in that country. Magister Vincen-tius de Placentia affirmed the assertion to be most true and certain, agreeable both with the law of God and man. The occasion of the disputation was a certain disorder and tyranny attempted by the Pope’s governours, who began to make innovations in the country against the laws formerly established, alleging themselves not to be subject to such laws, by reason that they were not constituted of the people but by the Pope, who was king of that country; and therefore that having full commission and authority from the Pope, they might alter and change statutes and ordinances of the country without all consent of the people. Against this their usurped tyranny the learned and the people opposed themselves openly. When all the reasons which the Pope’s governours did allege were heard and confuted, the Pope himself was

fain to take up the controversy, and to promise that he not only should keep the liberty of the people, but also that he should neither abrogate any law or statute, nor make any new law without their own consent. Therefore, my vote and conscience is that princes are not only bound to keep laws and promises to their subjects, but also that if they fail, they may be justly deposed; for the band betwixt the prince and the people is reciproke.'

Here, writes Knox, 'a clawback of the corrupt court' interposed: 'Ye tell us what was done in Bononia. We are in a kingdom, they are in a commonwealth.' To which Craig replied, that in a kingdom no less care should be taken to prevent the violation of the law than in a commonwealth, and the more so, for the tyranny of monarchs is more hurtful to the subjects than the misgovernment of magistrates, who are changed from year to year.' The meeting broke up without arriving at any practical result. Knox, who reports the proceedings at length in his History, candidly admits that 'after this time the ministers who were

called precise were holden by the courtiers as monsters.'

Advancing age and altered circumstances may have had, at a later period, a modifying influence upon the opinions entertained by Craig on the relations of subjects to their rulers, but as long, at least, as he was within range of the influence of Knox, the two men acted in the closest alliance. The suspicion which attaches to Knox of a knowledge and approval of the plot to assassinate David Riccio lies equally against his colleague. Their names appear together at the bottom of the list of 'such as were at the death of Davy and privy thereto,' sent by the Earl of Bedford and Randolph to Cecil, March 21, 1566, twelve days after the murder took place. Cecil's correspondents showed themselves intimately acquainted with the whole conspiracy, and were by no means hostile witnesses against the 'preachers' whom they implicate in it. The documents bearing on the matter are given by Tytler.¹ All the arguments which, in the belief of that historian, go to con-

¹ Vol. vii. pp. 353-362.

firm the evidence of the list referred to, may not appear equally cogent to others. It does not follow, because the assassins were for the most part intimate friends of Knox, and not accustomed to act except under his guidance, that they would have consulted him upon this delicate point. Their feeling may have been similar to that of the Nuncio of Paris who, in an analogous case, when announcing to the Cardinal of Como the plan of the Guises for the assassination of Elizabeth, writes that he will not tell it to Gregory XIII., for though he believed 'the Pope would be glad that God should punish in any way whatever that enemy of His, still it would be unfitting that His Vicar should procure it by these means.'¹ The inference which is drawn from the hurried flight of Knox upon the failure of the intended issue of the plot, may also be pressed too far in proof of his connection with it. But inasmuch as, while Knox was in hiding, his colleague remained at his post, the fact must be allowed to tell in

¹ Letters and Memorials of Cardinal Allen, London, 1882, p. xlvi.

favour of Craig's courage, if not of his innocence.¹ On the worst supposition it is not to be thought that these men would have acted against their consciences. If their standard of morality was low, their conduct gave proof of their religious earnestness. 'The slaughter of that villain Davie' was in their eyes doubtless 'a just act and worthy of all praise.'² He was doing his worst to set up again an 'idolatrous worship,' far more intolerable to them than any mere political tyranny. It was the duty of the magistrate, so they thought, to put to death such an enemy of the truth and destroyer of souls, and if the offender could not be reached by the ordinary processes of law, the duty of executing the divine command might fall upon any individual who possessed the opportunity and the power. If it is an exaggeration to say that

¹ That he braved some danger in Edinburgh is evident from a letter of Sir John Forster, who writes to Cecil that on the 8th of May 1566, a soldier of the Queen of Scots struck at Craig with his dagger as he was sitting in the church.—Cal. State Papers, Foreign Series, 1566-8, No. 385.

² Laing's Knox, vol. i. p. 235.

similar views were universally prevalent at the time, they were at least entertained *mutatis mutandis* by high authorities of the most opposite religious creeds.

In the spring of 1567 Craig became involved in a contest with Mary and Bothwell, which added greatly to his renown. Knox had obtained six months' leave of absence in England, and Craig was consequently left the only parochial minister in Edinburgh. Darnley had been slain on the 9th of February. Shortly afterwards Mary consented to marry Bothwell, who thereupon obtained a divorce from his wife (May 7), and at once took steps for the celebration of his marriage with the queen. Mr. Thomas Hepburn called upon Craig in the queen's name to publish the banns. The minister, on the ground of the common rumour that the queen was under restraint, demanded to see her majesty's handwriting. On the morrow therefore Sir John Bellenden, the Justice-Clerk, brought a letter, signed by Mary, declaring 'she was neither ravished nor yet retained in captivity.' Craig however insisted that such

a marriage could only be solemnized in defiance of the laws of the General Assembly, that he could neither perform the ceremony nor approve of it, but he was ready to give his reasons either to the parties themselves, if they would hear him, or to the Kirk. After much consultation he was summoned before Bothwell and the Council. He has left on record a full account of the transaction in his Expurgation, entered among the acts of the General Assembly.¹ 'I laid to his charge (wrote Craig) the law of adultery, the law of ravishing, the suspicion of collusion betwixt him and his wife, the sudden divorcement and proclaiming within the space of four days, and last, the suspicion of the king's death, which her marriage would confirm. But he answered nothing to my satisfaction, wherefore, after many exhortations, I protested that I could but declare my mind publicly to the kirk. Therefore upon Sunday, after I had declared what they had done, and how they would proceed whether we would or not, I took heaven

¹ Book of the Universal Kirk, p. 115; Calderwood, vol. ii. p. 394.

and earth to witness that I abhorred and detested that marriage, because it was odious and slanderous to the world; and seeing that the best part of the realm did approve it, either by flattery or by their silence, I desired the faithful to pray earnestly that God would turn it to the comfort of this realm.' Upon the Tuesday following he was again called before the Council, and accused of passing beyond the bounds of his commission, but the reprimand had no effect upon the intrepid minister, who on Wednesday once more accompanied the proclamation with his indignant protest.

The marriage took place on the 15th May, and was blessed by Adam Bothwell, the bishop of Orkney, who had joined the Reformed Church. 'If there is a good work to be done,' remarks Knox,² 'a bishop must do it. Here mark the difference betwixt this worthy minister, Mr. Craig, and this base bishop.' In the General Assembly, held on 25th December following, the bishop was for this and other faults suspended. Even Craig had been by some

² Hist. of the Reformation, ed. Laing, vol. ii. p. 555.

blamed for too great compliance, but after hearing his defence, the Assembly ordered it to be inserted in their minutes, to 'shew all persons hereafter Mr. Craig's good judgment and proceedings in that business.'

During the regency of Murray Craig took an active part in settling the affairs of the Church. But the civil war which followed the assassination of the regent was a trying time for an Edinburgh minister. Kirkaldy of Grange held the castle and town for the queen, while Knox thundered at him from the pulpit of St. Giles. On May 8, 1571, the Reformer, being at last persuaded by Craig and his friends that if violence were offered to him, 'the blood which might be shed in his defence would be required by God at his hands,' consented to leave the city, and betook himself to St. Andrews. Craig had himself risked the anger of Kirkaldy by refusing to read from the pulpit a written message sent by him in rebuke of Knox, but he was generally less aggressive in speech, and more inclined to seek peace in compromise, than his companion. He therefore was able to continue

his ministry without fear. His conciliatory disposition even drew upon him the censures of his own party. On Sunday, May 13, he preached a sermon in which 'he lamented there was no neutral man to make agreement betwixt the two parties, seeing whatsoever party shall be overthrown, the country shall be brought to ruin. . . . By such speeches (says Calderwood) he offended many, because he made the cause of both parties alike.'¹ At the same time the Convention of the Kirk was being held at Leith, and at his suggestion a deputation was appointed to wait upon the queen's friends at the castle, with a view of coming to some terms of peace. The three deputies named were Craig, Wynram, and Andrew Hay.

An account of the conference which they held with Maitland, Sir James Balfour, Kirkaldy and the Duke of Chatelherault, is given in Bannatyne's Memorials (pp. 125-132), apparently from a narrative by Craig himself. It presents some striking contrasts to the discussion which took place in 1564. The course of events has

¹ Vol. iii. p. 75.

reversed the political positions of the chief speakers. Craig is now on the side of constituted authority, while Maitland is called upon to defend what his opponent has ground for stigmatizing as rebellion. The minister, therefore, in meeting the charge of inconsistency, is careful to draw a distinction between matters of religious and civil policy. 'If a wicked religion enters in (he argues), how long soever it hath continued, or by whatsoever authority it hath been established, it ought incontinently to be rejected, but it is otherwise in the civil polity. For though the established authority of kings and princes be established (as he seems to think it generally is) by violence and tyranny, yet once established, it ought to be obeyed, much more so when the ground of that authority is lawful, reasonable and godly.' He pressed his adversaries in turn with their inconsistency, seeing that they had all been the chief instruments in setting up that authority which they now rejected, and intimated in very plain terms that those who were there present were creating disturbances in the state merely 'to cloak cruel

murders,' and to escape punishment for their complicity in the death of Darnley. There was apparently something in Craig's character and bearing which enabled him to give utterance to such blunt speeches without risk of exasperating his antagonists. On this occasion, as the conference broke up, we are told every one rose from his place with a smile. But the brethren in Edinburgh were hard to please. They probably misunderstood his peaceful inclinations, and judged that he 'sweyed over meikle to the sword-hand.' They agreed to part; and in August 1572, before Knox's return to Edinburgh, we find the town petitioning the General Assembly for assistance, as it was at that moment destitute of ministers.¹ Craig was translated in that year to Montrose, and, after a short ministry there, he was appointed by the General Kirk to Aberdeen, August 6, 1574.

At Aberdeen Craig passed six years of incessant activity on a stipend of £16, 13s. 4d. He

¹ Bannatyne's Memorials; Calderwood, vol. iii. p. 223.

was appointed commissioner for visiting the province of Aberdeen in 1575, and was employed in similar functions in 1576 and 1578.¹ He was member of twelve out of thirteen Assemblies, and in that of October 1576 he was elected moderator for a second time. It was during this period that the controversy was carried on concerning the lawfulness of the episcopal office. The question was debated in August 1575 by a committee appointed for the purpose, in which Craig, with Andrew Melville and James Lawson, was to take the negative side. Their report in condemnation of the order was approved in all points in the following year, and in 1581 bishops were utterly abolished. Craig had also a hand in the drawing up of the Second Book of Discipline, which was agreed upon in the Assembly of 1578. It was during his ministry here that he prepared his first or longer Catechism, as in the preface to the work he reminds 'the Professors of Christis Evangell at Newe Abirdene' that it was for their sake chiefly that he 'toke paines first to gather

¹ Fasti Eccles. Scot., Pt. vi. p. 462.

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this breife summe,' and he now (July 1581) in setting it out and making it common to others, recommends the same to them again in special as a token of his goodwill, and a memorial of his doctrine and earnest labours bestowed upon them for the space of six years.

In the fortieth Assembly, held at Edinburgh, July 7, 1579, among certain Articles presented to the king was a petition that, as 'his Highness' house is too great a charge for any one man, his majesty would be pleased to nominate any one of the best-gifted in the kingdom to be adjoined colleague to Mr. John Duncanson,' and in the following year, July 12, it appears that 'the king by his letters nominates Mr. John Craig to be his minister, for which the Assembly blessed the Lord, and praised the king for his zeal.'¹ Meanwhile, in view of his appointment as Royal Chaplain, Craig had left Aberdeen, September 14, 1579, 'with his wife, barnis and haill hoiffell.'²

Craig had not long entered upon his new

¹ Row, pp. 67, 68.

² *Fasti Eccles. Scot.*, Pt. vi. p. 462.

office, when the country was suddenly and seriously alarmed by the discovery of certain intrigues of the papal party which threatened the security of the reformed kirk and the peace of the kingdom. The Duke of Lennox, who was in league with the Guises and the Pope, and in whom the Catholics put the greatest reliance, had recently come into Scotland, and was gaining considerable influence over the young king. It was even believed that a number of men, Catholics at heart, had received dispensations from the pope to simulate protestantism, to frequent the church services and receive the sacrament according to the reformed rites, in order the more secretly to carry out their designs. That some extraordinary efforts were being made on the part of Rome to recover her lost ground, both in England and Scotland, was evident, and, to meet the insidious form in which they appeared, Craig, at the suggestion of the king, drew up 'Ane Short and generall Confession of the true Christian Fayth and religion according to Godis worde and Actis of our Parliamentis.' This powerful and indignant protest against

every doctrine, rite, and ceremony then considered as distinctive of the Roman Church, is perhaps the most remarkable and characteristic document which ever emanated from the church of Scotland. This 'King's Confession,' or National Covenant as it was afterwards called, was signed by James and his household, January 28, 1580-1.¹ Underneath the royal signature, at the top of the column on the left hand, stands that of John Craig. At the head of the central column of names is the signature of the false Duke of Lennox himself. As 'a touchstone to try and discern Papists from Protestants' it ought hardly to have been unsuccessful. It is difficult to understand how such a paper could have been signed by any one with the slightest inclination towards or respect for Roman Catholic teaching.

On the 2d of March, in the same year, the king charged 'all Commissioners and ministers to crave the same Confession of their parishioners, and to proceed against the refusers according to our laws and order of the kirk, etc.' In 1585

¹ A facsimile of the original with its signatures is given in the National Manuscripts of Scotland, vol. iii.

it was ordained that all persons graduating at a university should subscribe it. A copy of the Confession (with the omission of some sentences) prefixed to the Book of Laureations for that purpose, is still preserved at the college in Edinburgh, and to John Craig was accorded the honour of again signing his name at the top of the list.¹

From time to time this Confession, says Row, 'in days of espyed defection was renewed, the Kirk acknowledging that to be the principall mean, by the blessing of God, for the preventing of and reclameing from apostasie and backsliding.'² It was again signed by the king and his household in February 1587-8; it was solemnly renewed by all sorts of persons in the year 1590 by a new ordinance of Council, at the desire of the General Assembly, and once more in 1595. It formed the basis of the National Covenant of 1638, when to the original text was added an abjuration of episcopacy, and a recital of all the Acts of Parliament passed in favour of the Re-

¹ A copy of this signature is given on page lxii.

² Historie of the Kirk, p. 78.

formation, and it was also embodied in the Solemn League and Covenant of 1643, subscribed by King Charles II. at Speymouth, June 23, 1650, and at Scone, Jan. 1, 1651.

In October 1581 Craig was once more elected moderator of the Assembly. Meanwhile the threatened interference of the Catholic powers in favour of Mary and the old religion had assumed a more serious aspect. The bold counter move made by the Earl of Gowrie and his associates in seizing the person of the king, in order to place him beyond the reach of Lennox and Arran, was loudly applauded by the General Assembly; and Craig, with two other ministers, was commissioned to intimate their approbation of the proceeding, and to require from the king his own judgment upon the matter.¹ Craig, moreover, made use of his opportunity, as the king's minister, to read the royal prisoner some severe lessons from the pulpit. He rebuked him so sharply (September 19, 1582) for having issued a proclamation which was considered offensive to the clergy, that the king wept, and

¹ Spottiswoode, vol. ii. p. 293.

complained that this might at least have been said to him in private.¹ When James, in June 1583, recovered his liberty, and the Raid of Ruthven was declared to have been treasonable, Melville, with many ministers and noblemen who had been compromised, fled into England. Craig as usual did not stir.

In the Parliament of May 1584 James had his revenge for the raid by the passing of the 'Black Acts,' in which episcopacy was virtually restored, and the royal authority declared supreme in all causes and over all persons. The acts were a fore trial to Craig. He resolutely denounced them in his sermons, and was in consequence on the 24th of August summoned, with some of his brethren, before the council, to answer for his conduct. There was a stormy scene. Arran asked, how dare they find fault with the acts of Parliament. 'We do and shall find fault (said Craig) with everything that is repugnant to the word of God.' Arran in a rage sprang to his feet, and swore he would shave their heads and pare their

¹ Calderwood, vol. iii. p. 670.

nails, and make an example of them. They were charged to appear again before the king and council at Falkland on the 4th of September. They obeyed, and, as Calderwood relates,¹ 'there was some hot conference betwixt Mr. Craig and the bishop of St. Andrews in the king's presence.' Arran gave utterance to more 'rough speeches,' and on Craig's reminding him that 'there were men set up higher than he that have been brought low,' answered derisively that he would make of 'a false friar a true prophet,' and, falling on his knees, in childish mockery cried, 'See how I am humbled.' 'Well, well,' said Craig, 'mock on as you please. God sees, and will require it at your hands that you thus trouble his church unless you repent.' So Hume of Godscroft reports the minister's speech.² Calderwood puts into his mouth words which may be taken as a prophecy, that Arran should one day 'be cast down from the high horse of his pride,' and the historian thinks he finds their fulfilment in

¹ Vol. iv. p. 198,

² History of the House of Douglas and Angus, vol. ii. p. 337.

the fact that a few years later the earl was thrown from his horse and slain by James Douglas of Parkhead, and his body eaten by dogs.

Further pressure was now put upon the clergy. Craig was interdicted from preaching, and, as two of the ordinary ministers of Edinburgh had fled the country, and the third had been removed elsewhere, the city was for some weeks without a preacher. In August all ministers had been ordered by Parliament to sign an act of submission to the late ordinances, and to promise obedience to the bishops appointed by the crown, under pain of losing their benefices.¹ The threat was not an idle one, and several ministers who refused subscription were deprived of their stipends. The king further declared that they should be banished from the country.²

At this crisis Craig unexpectedly intervened as the leader and spokesman of a moderate party holding an intermediate position between the favourers of episcopacy on the one hand

¹ Grub's Eccles. Hist., vol. ii. p. 235.

² Calderwood, vol. iv. p. 211.

1 INTRODUCTION.

and the extreme presbyterians, led by Melville, on the other.¹ It had been suggested by some that the bond might be signed with a safe conscience if a clause were inserted, 'as far as the word of God permits.' Arran had contemptuously rejected the proposed compromise, but the king, under the influence of Craig, was less unmanageable. A paper was drawn up and presented to James by nine members, including Craig, who is said to have been its author, in which, while expressing the most affectionate loyalty to the king, they respectfully urge their objections to the acts in question, but offer to subscribe a general obedience to the laws with the conditional clause above mentioned. The king accepted the olive branch, and accordingly about the end of December Craig and Duncanson, the two ministers of the king's household, and John Brand, minister of Holyrood House, subscribed; and Craig wrote a circular letter urging his brethren to do the same. In this letter he protested that,

¹ Register of the Privy Council, vol. iv. p. 37—note by Professor Masson.

according to the understanding they had come to with the king, their subscription was not to be taken as an allowance of the Act of Parliament nor of the state of the bishops, but simply as a testimony of obedience to his majesty, so that 'no man can refuse the same who loveth God or the quietness of the kirk or commonweal.' The king added a postscript, declaring that the letter was written with his knowledge.

Craig's example was immediately followed by Erskine of Dun, who used his great influence in the north on the side of his old friend, and finally by a large number of ministers. This conciliatory action was so far successful, that within a short time subscription was no longer insisted upon, and Melville and the other exiles were able to return to their country. The conduct of Craig, which lays him open to the charge of vacillation and weakness, naturally excited the indignation of many of his contemporaries. It is said that his spirit was broken by the threats held over him, but there is no appearance of his having been influenced by any meaner motive than his habitual love of peace

and dislike of faction. Mr. Scott, the biographer of the Scottish Reformers, ventures to call the proceeding 'the boldest action in his political conduct.'¹

That a change had taken place at this time in Craig's political views cannot, however, be doubted. Some of the exiled clergy whom he now branded with the name of 'peregrine ministers,' on their return to their pulpits, inveighed against the subscribers and their leader. Stung by these reproaches, and by some words of James Gibson of Pencaitland in particular, Craig preached a famous sermon before the Parliament at Linlithgow in justification of the course he had adopted. Taking for his text the verse of the 82d Psalm, 'God sitteth among the assembly of the gods,' he apparently unsaid all that he had learnt at Bologna and upheld at the conference with Maitland thirty years before. The sermon is remarkable as having been the subject of an exceedingly interesting discussion between the Earl of Angus, one of the refugee lords, and David Hume of Godscroft, who

¹ Edinburgh Christian Instructor, vol. iii. p. 223.

reports the argument, in which he took a very able part, at some length in his History of the House of Douglas and Angus.¹ Hume takes the conclusion of the sermon to be in short 'Obedience to Tyrants, Impunity to Tyrants;' and from his analysis we learn that Craig inferred from the examples of Scripture, that 'as the people of God are commanded to obey Nebuchadnezzar who was a tyrant, therefore all tyrants should be obeyed; that as David did not slay Saul, therefore no man may put him out, though his tyranny be never so great.' Neither passive obedience nor the divine right of kings was a doctrine of the minister of St. Giles in 1564.²

The remainder of Craig's life was passed undisturbed by ecclesiastical or political strife. His

¹ Vol. ii. p. 383 *seq.*; also Calderwood, vol. iv. p. 466.

² Craig and Duncanson have been accused (Stephen's History of the Church of Scotland) of disobedience to the king's command that prayers should be publicly offered for the preservation of his mother. This is a mistake. Spottiswoode distinctly states that the king's ministers and David Lyndsay of Leith 'gave obedience.' Compare M'Crie's Melville, p. 131.

name still frequently occurs in the minutes of the General Assembly, and at its request he composed in 1591 the Form of Examination before Communion, already referred to, which was in use in all schools and families till 1648, when it was superseded by the Westminster Catechisms. To the same year belongs an incident related by Calderwood, which is characteristic both of the king and his minister. The failure of the attack made upon Holyrood House by Francis Stewart, Earl of Bothwell, was the subject of a sermon preached by Craig before the king on December 29, in which, referring to a number of murderous outrages which had recently been allowed to go unpunished, he reminded his majesty that as he 'had lightly regarded the many bloody shirts presented to him by his subjects craving justice, so God in his providence had made a noise of crying and fore-hammers to come to his own doors.' The king, who was ruffled at this frankness of speech, addressed the congregation and said, that 'if he had thought his fee'd servant would have dealt after that manner with him, he

would not have suffered him so long in his house.'¹

Two years later, April 24, 1593, we find James desiring the General Assembly to nominate 'six of the discreetest of the ministry, that he might make choice of two of them to serve in his house, in respect of Mr. Craig his decrepit age.' No action, however, seems to have been taken in the matter at this time, and in 1594 the old man was still able to take an active part in a committee of the General Assembly.² In June 1595, the king sent another message, that 'as Mr. John Craig is awaiting what hour it shall please God to call him and is altogether unable to serve any longer, and his majesty mindeth to place John Duncanson with the prince, therefore his Highness desires an ordinance to be made, granting him any two ministers he shall choose.'³ But nevertheless Craig nominally retained his office until his

¹ Calderwood, vol. v. p. 321. There had been a procession of men exposing the bloody shirts of the victims through the streets of the city, *ibid.* p. 256.

² Calderwood, vol. v. p. 321.

³ *Ibid.* p. 368.

death, which took place peaceably in the eighty-ninth year of his age, at Edinburgh, on the 12th of December 1600. During the last five years he seems to have lived privately at home, taking no part in public services.¹ Spottiswoode, the historian, was appointed one of his immediate successors as minister to the king's household in the following year.

The Testament of John Craig, made 17th May 1595, is still extant among the Commissary Records of Edinburgh. The inventory of his effects amounts to £222, 13s. 4d., and the debts owing to him at the time of his death to £1100. He nominates his wife, Marion Smaill, and his son William, his sole executors, and enjoins them in the administration of the trust to seek the advice of Mr. Thomas Craig, Advocate.² He requests his 'hail bairnes' to remain in household with their mother till the time of their marriage 'with parties honest,' and with their mother's consent.

¹ Spottiswoode, vol. iii. p. 94. M'Crie's Melville, vol. ii. p. 223.

² Sir Thomas died 26 Feb. 1608, in his 70th year.

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He leaves all his books to his son William, and 100 merks to the Hospital of Edinburgh.¹ The date of his marriage has not been ascertained nor the number of his children, but, as has been seen, he left Aberdeen at the end of 1579 with 'wife and bairns.' The baptism of William is entered under date of October 9, 1575, in the Registry of Births at Aberdeen, now in the Register House, Edinburgh. According to Calderwood, 'Mr. John Craig's son, a young boy,' took part in the pageant prepared for the entertainment of Anne of Denmark, on her entry into Edinburgh on the 19th of May 1590, and 'made a short oration' to her majesty. This is, no doubt, William himself, 'a very able and gracious boy,' says Crawford, who took his degree at the University of Edinburgh in 1593, and whose name already appears under the date 1587 among the signatures attached to the copy of the King's Confession preserved at the college. He was appointed professor of

¹ Reg. of Testaments. Comm. of Edinb. vol. 35. The editor is indebted for this information to the kindness of Mr. Thomas Dickson of the Register House.

philosophy in 1599, and in the following year, that of his father's death, he resigned his office and went into France, where he became professor of Divinity at Saumur. After a few years he returned to Scotland and died, November 1616, 'much regretted,' at his own house in Blackfriars Wynd, Edinburgh.¹

The 'Shorte Summe' is memorable as having been the first, or, if we include the briefer 'Form of Examination' by the same author, the only catechism in the vernacular of purely Scottish origin, which came into common use in the reformed kirk. Its predecessor, and the immediate successor of Archbishop Hamilton's Roman Catholic Catechism, so called, was an English translation of Calvin's Catechism, first printed at Geneva in 1556, and approved in the first Book of Discipline, 1560, 'as the most perfect that ever yet was used in the Kirk.' But it does not appear to have been printed in

¹ Crauford, Hist. of the Univerfity, p. 39; Dalzel, Hist. of the Univerfity, vol. ii. p. 7.

Scotland till 1564, when an edition appeared at Edinburgh from the press of Robert Lekprevik. The next in order of time which met with any general acceptance was this catechism of John Craig. There is no record, however, of its having had the formal approval of the General Assembly such as was accorded to the little 'Form of Examination' printed ten years later (between July 1591 and May 1592), after four editions of the larger work had already been published. Almost simultaneously with the later or shorter catechism of Craig, an English translation of the Heidelberg or Palatine Catechism was printed at Edinburgh (1591), claiming on the title-page to be 'Now authorized by the King's Maiestie for the Vse of Scotland.' Dr. Bonar, who gives it a place in his Collection, says that he has not been able to find any Act of Assembly authorizing it, nor any reference to it in the history of the Church. All these were finally superseded by the Westminster Catechisms approved in 1648.

In the matter of doctrine Craig's Catechism contains nothing distinctive. Its theology is

the purest Calvinism. Although in extent of matter it is considerably longer than the present 'Shorter Catechism,' it is less abstruse, and its language is more simple. In form it differs from the Westminster Catechisms chiefly by introducing into the body of the work the so-called Apostles' Creed, which is made the text of a large portion of the theological teaching. The author himself tells us that he has studied 'to be plaine, simple, shorte and profitabill.' He has of set purpose 'abstained from all curious and hard questionis,' and has put both questions and answers into as few words as possible, 'for the ease of children and commoune people.' In the opinion of competent judges the work was admirably adapted for its purpose.

The edition of the 'Confession of Faith' appended to the Catechism is interesting, as, if not the first printed copy of that famous document, it was at least published by the author himself within a few months of the signing of the original.¹

¹ It may be well, however, to note a strange error in the date at the head of the Confession, which should be January 28, not 20, as printed in the text of 1581. The edition of 1597 gives '20 of June.'

It differs verbally in a few instances from the original manuscript, and is rendered more emphatic by dividing the long enumeration of Papal errors into separate clauses. The very characteristic supplement added in confirmation of its principles does not appear elsewhere.

It only remains to be mentioned, that the text of the first edition of the book is reproduced in this facsimile, letter for letter, with the most scrupulous fidelity. Its typographical irregularities have also been closely copied. This first edition is free from some not unimportant misprints which disfigured the reprint of 1597. The latter edition, moreover, differs from the original throughout in the matter of spelling, in the headings of the sections, and by the occasional substitution of more modern for antiquated phrases. The editor ventures to express his confident hope that any error of the press which may be detected by the reader in the following sheets will be found to belong to the original, and not to the reprint.

Mr Jo Gino Gray

BORN 1512

DIED 1600

**A S H O R T E
S V M M E O F T H E W H O -
L E C A T E C H I S M E, W H E R E I N**
the Question is proponed and answered
in few wordes, for the greater ease
of the commoune peo-
ple and children.

¶ Gathered by M. IOHNE CRAIG,
Minister of GODS WORDE, to
the Kings M.

¶ IOHNE. XVII.

¶ This is Lyfe Eternall, to knowe thee the
onely verie GOD, & whome thou
hast sent IESVS CHRIST.

IMPRINTED AT EDIN-
burgh, by Henrie Charteris,
ANNO, M. D. LXXXI.

Cum Priuilegio Regali.

THE CONTENTES.

of this Booke.

1. The Creation of Man, and his first estate of Innocencie, without death and miserie.
2. The miserabil fall of man from God and his former estate vnder the bondage of sinne, death, and all other kind of miseries.
3. The calling of man againe to repentance, and his third estate in Iesus Christ, and how he should honour his Redemer in four wayes:
4. The first parte of Godis honour is Faith, and here the Beleife and faith is declared.
5. The secunde parte of Goddis honour is Obedience and here the Lawe is declared, and how it doeth differ from the Euangell.
6. The thirde parte of Goddis honour is Prayer, quhilk is declared in generall with an exposition of the Lordis Prayer.
7. The fourth part of Godis honour is thanksgiving, where the causes, the rule and other circumstances of thanks are declared.
8. The ordinarie Instrumentis of Saluation are the word, the Sacramentis and ministerie of mē quhilk ar particularly declared.
9. The first cause of our saluation is Godis eternal election, and here the Progresse of the same, and two endis of all these are declared.
10. A short & generall Confession of the true Christian Faith and religion, according to Godis Worde, subscribed by the Kings M. and his household.

TO THE PROFESSOVRES
OF CHRISTIS EVANGELL AT
Newe Abirdene , M . IOHNE CRAIG
wifheth the perpetuall comfort and in-
crease of the holie Spirit, to the end of
their Battell.

(44)

IT is not vnknowne to some of you (deare bre-
thren in the Lord) that for your sake chiefly I
toke paines, first to gather this breife summe:
therefore willing nowe to set it out and make
it commoune to otheris. I thoght good to re-
commend the same to you againe in spe-
ciall, as a token of my good wil towardes you al,
and as a memoriall of my doctrine, and earnest
laboures, bestowed among you, and vpon that
countrie, for the space of sixe yeeres. Wherefore
desiring to heare of your profite and frutes of my
laboures, I can not, but of verie loue and dew-
tie exhört you, not onely to take this my labour
in good parte: but also to vse it aright, lest
it be a witness against you in the day of the
Lorde. It shalbe verie comfortable and frute-
full to you, yf ye cause this shört summe to be oft
& diligētly red in your houses: for hereby ye your

A 2

selues

THE PREFACE.

selues, your childzen, and seruantis may profite more and more in the principall pointis of your Saluation. What neede yee haue of this continuall Exercise in your houses, ye knowe your selues, and I by experience, can beare witnes of the greate and grosse Ignorance of some among you: notwithstanding the cleare Light of the Euangell of long nowe thynning there. In handilling this matter, I haue studied to my pouwer, to be plaine, simple, shorte, and profitabill, not loking so mekill to the desire and satisfaction of the learned, as to the Instruction and helpe of the Ignorant. For first I haue abstained from all curious and hard questionis, and next I haue broght the question and the answer to as fewe wordes, as goodly I could, and that for the ease of childzen and commoune people, who can not vnderstande, nor gather the substance of a long question, or answer confirmed with reasons. And yet yf anie will Exercise their housholde in the commoune Catechisme, (the quhilk thing I exhorte all Men to do,) this my labour can not hurt, but rather it shall be a great helpe to them, seing I both gather the Substance of the whole Catechisme in fewe wordes, and also follow the same ordour, except a lytle in the beginning and in the end, where certaine thingis are added, quhilk all men (I hope) shall iudge to be very profitable and

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and necessarie to be knowen. There are also some questions and answeris interlaced in sundrie places, but chiefly in the matter of the sacramentis, quhilk serue greatly to the right vnderstanding of the matter in hand. But if Men will both wearie to learne the commoun Catechisme, and also this brieif summe: I can not vnderstand, what good will they haue to knowe the right way of their owen Saluation. For certaine and sure it is, that the reading or rehearsing (by worde) of the Beleif, the Lordis Prayer, the Lawe, and number of the holie Sacramentis can profit nothing to Saluation, without the right vnderstanding and liuelie application of the same to our selues in particuler: in the quhilk onely doth the true Chyristiane Faith consist. Wherethrough I merueill greatly of the brutishnes of manie, who do glorie in Faith, and yet nether haue they knowledge, nor feeling of the Principall Headis of our Chyristiane Faith, as their answeris do testifie, when they ar broght to any publick Examinatioun. But albeit the great multitude perishe in their wilfull Ignorance, yet (I hope) some shall profite by this my labour, taken for the Kirk of G D D, of the quhilk I iudge you to be a parte. Therefore take hede to your selues, and suffer no vtheris to go befoze you in this Spirituall Exercise, for great dishonour it shall be to you, yf otheris shall profite

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proſite more by this breif ſumme then ye, ſeing
for your cauſe it was firſt witten, taught among
you: and now laſt vnder your Name come to
the knowledge of otheris. Be not of theſe Men,
to whome all kind of good Doctrine is e-
ther prolix and obſcure, or els ower baſſe and
commoune: for as the one hath no wil to learne, e-
uen ſo the other wold be ſede with ſome curioſity
or new doctrine. If any ſhall compleine of my
obſcuritie in theſe ſhort anſweris, let him con-
ſider how hard a thing it is, to be both ſhort and
plaine, or yet to ſatiſſie all mens deſire and iudge-
ment in lighter matteris, then this is. Alwayis yf
dayis be graunted, I mind with the helpe of God
to make this ſumme more ample, and more plain,
yf the brethre ſhal iudge it nedfull. In this meane
time: I deſire all men to take this my trauell in
good part, and uſe it to the edification of the kirk,
and glory of our God. To whome be all ho-
nour and praiſe, for euer and euer.

AT EDENBURGH, XX

of IULIE, M. D.

LXXXI.

TO THE READER.

Merueil not (gentle Reader) that I ad-
duce no authoritie of the Scriptures,
nor fatheris for the Confirmation of this
Doctrine: seeing my purpose is not so
mekill to instruct our prophane Atheistes and A-
postates, as to put our Brethren in memorie of
that Doctrine, quhilk they dayely here confir-
med in our ordinarie Doctrine by the Scrip-
tures and consent of the godlie Fatheris.

Alwayis yf ether the Brethren, or otheris
would haue fourther Confirmation of this Doc-
trine, let thē read þe institutiōs of M. Iohn Calvin
and other godly Men, who hath witten aboun-
dantly for the defence, of this doctrine, accord-
ing to the scriptures of God. I dout not, but good mē
and sic as ar perswaded of the trueth, wil take this
mine excuse in the best parte, and giue thankis to
G O D for my labour, taken for their comfort.
But as for the godles band of Atheistes and A-
postates, whom G O D hath ordeined to destructi-
on I care not what they sall iudge of this my sim-
ple witting, and paines taken for the instruction
of the Ignorantes. I would merueil greatly of
the successe of our doctrine, quhilk is now impug-
ned & persewed by men (to the sight of the world)
of great estimation & iudgement if the same had
not happined to the prophets & Apostles in their
age, whose doctrine & religion was most falsely
impugned, & cruelly persecuted by þe sons of per-
dition. Of this we are forewarned by the apostles
that

TO THE READER.

that men, after the testing of the Treuth, shall depart to their womete againe, and become Traitors and persecutors of Godis Treuth, quhilk they professed afore with vs. When we see this fyrie tryall and fearefull Judgementis in the Kirk, let vs exame our selues be tyme, and call to GOD for constancie in Treuth, and prayse his Justice in the blending of those, that in so great a Light willingly and maliciously delyte in darkenes, and blaspheme the way of righteousness. Of this sort are sundrie of our Nation, whose blasphemous wytingis come daily to our handis, to the tryall of our Faith and constancie, to the farther blending of the Reprobate, & their greater condēnation in the day of the LORD

IESVS CHRIST. To whom with
the Father and the holy Spirit
be all honour and praisse
eternally AMEN.

(::)

Of the creation and first estate of Mankinde.

Question.

VVho made man, and woman?

A. The eternal God of his goodnes.

Q. Whereof made he them?

A. Of an earthly body, and ane heavenly spirit.

Q. To whose image made he them?

A. To his owen Image.

Q. What is the image of GOD?

A. Perfect brightness in body and soule.

Q. To what end were they made?

A. To acknowledge and serue their maker.

Q. How should they haue serued him?

A. According to his holy will.

Q. How did they know his will?

A. By his workes, worde, and Sacramentis.

Q. What liberty had they to obey his will?

A. They had free will to obey, and disobey.

Q. What profit had they by their obedience?

A. They were blessed & happy in body & soule.

Q. Was this felicity giuen to them onely?

A. No, but it was giuen to thē, & their posterity.

Q. With what condition was it giuen?

A. With condition of their obedience to God.

Q. Why was so smal a commandement giuen?

A. To shaw Godis gentilnes, and to try mans

OF THE FALL.

obedience.

Q. What aualeth to know this Felicitie lost?

A. Hereby we knowe Godis goodnes, and our Ingratitude.

Q. But we can not come to this estate againe.

A. We come to a better estate in Christ.

Q. What should we learne of this discurse?

A. That the Kirk was first planted, blessed, and made happie through obediance to Godis worde.

Of the Fall of Man from God, and his secunde Estate.

Q. **W**ho brought them from that blessed Estate?

A. Sathan, and their owen Inconstancie.

Q. How wer they brought to that Inconstancie?

A. Through familier conference with Sathan against the worde.

Q. What thing did Satan first seeke of them?

A. Distrust and contempt of Gods worde.

Q. Wherefoze did he beginne at their faith?

A. Because he knewe it was their life.

Q. How could he consent to their owen perdition?

A. They were deceaued by the craft of Satan.

Q. What was the craft of Satan here?

A. He perswaded them, that good was euill, and euill was good.

Q. How could they be perswaded, hauing the Image of God?

A. They

OF THE FALL.

A. They had þ Image, but not þ gift of cōſcience.

Q. What things loſt they throgħ their fall?

A. The fauour and Image of GDD, with the ble of the Creatures.

Q. What ſucceeded to the Fauour and Image of GDD?

A. The wraith of God, and Originall Sinne.

Q. What thing is Originall Sinne?

A. The corruption of our whole Nature.

Q. How doeth this Sinne come to vs?

A. By naturall propagation.

Q. What are the frutes of this Sinne?

A. All other ſinnes quhilk we commit.

Q. What is the puniſhment of this Sinne?

A. Death of bodie and Soule with all other miſeries.

Q. What other thing did followe bpō this Sinne?

A. A curſe vpon the Creatures, and our baniſhment from the ble of the ſame.

Q. But the moſt bicked ble them abundantly.

A. That is with a teſtimonie of an euill conſcience.

Q. Theſe paynes wer ouer great for the eating of an Apple.

A. Their Sinne was not the eating of an Apple ſimply.

Q. What thing then properly was their Sinne?

A. Infidelitie, pride, and open rebellion to God.

Q. Howe can that be prouen?

A. They

OF THE FALL.

A. They consented to Satanis leis, mistrusted
Godis worde, and clamed Godis honour.

Q. Wherefoze are we punished foꝛ their sinne?

A. We are punished foꝛ our owen sinne, seeing
we were all in them, standing & falling wth them.

Q. In what estate is all their posterity?

A. Under the same bondage of sinne.

Q. What naturall freedome haue we?

A. We haue freedome to sinne, & offed our God.

Q. Haue we not power to serue and please God?

A. None at all, till we be called and sanctified.

Q. Haue we lost our mindis and willis?

A. No, but we haue lost a right minde, & a good
will.

Q. Natural men may doe many good bertewes?

A. yit they cannot please God without faith.

Q. Why did God suffer this fall of man?

A. Foꝛ the declaration of his mercy and iustice.

Q. Declare that.

A. By his mercy the chosen are deliuered, & the
rest punished by his iustice.

OF MANS RESTITVTION A-

gayne and his thrilde Estate.

Q. Who called our Parents to repentance?

A. God onely of his infinite mercy.

Q. What did they, when he called them?

A. They hid and excused themselues.

Q. But it was foolishnesse to flie from God?

A. Sike is the foolishnes of al his posterity.

Q. How

OF MANS RESTITVTION.

Q. How were they conuerted to God?

A. By the almighty power of Godis spirite.

Q. How did the spirite worke their conuerſion?

A. He pꝛeſented the pꝛomiſe of mercy in their heartes.

Q. What was that pꝛomiſe of mercy?

A. Victoꝛy in the ſeede of the Woman agaynſt the Serpent.

Q. Muſt he be the ſeed of the Woman?

A. Jeſus Chꝛiſt God and man.

Q. How was his poſterity conuerted to God?

A. By the ſame ſpirit and pꝛomiſe.

Q. May we vnderſtand and receaue the pꝛomiſe by our ſelues?

A. No moꝛe then blynde, and dead men may ſee, and walke.

Q. What moꝛe is required foꝛ our conuerſion to G O D?

A. He muſt lightin our mindes, and molliſie our hearts, that we may vnderſtand, receaue, and reteine his pꝛomiſe.

Q. But Ada did know his ſinne, & Godis voicē?

A. Yet he knowledge bꝛoght him not to repētaꝛe.

Q. What was the cauſe of that?

A. Foꝛ the feeling of mercy was not yet giuen to him.

Q. What then is knowledge, calling, accuſatiō, and conuicting?

A. A way to deſperation, if mercy be not apprehended.

Q. What

OF MANS RESTITVTION.

Q. What if mercy be offered and apprehended?

A. These things then are the beginning of our repentance.

Q. How did Adam and his posteritie receaue the promise?

A. Onely through their owen liuelie Faith in Christ.

Q. What thing was their Faith?

A. A sure confidence in Godis mercy through Christ to come.

Q. Who wrought this faith in the aboue nature?

A. Godis spirit through the preaching of the promise.

Q. What is this promise called in the Scripture?

A. The Euangel, or glad tidings of Saluation.

Q. Then the Euagell was preached in Paradise?

A. No doubt, and also the Lawe.

Q. What nede was there of them both?

A. By the lawe they were accused & humiled, & through the Euangell consoorted and deliuered.

Q. What thing the was the lawe & the Euangell?

A. Instrumētis of godis spirit to the saluatiō of mā.

Q. Wherein stode their saluation?

A. In remission of their sinnes, and reparation of Godis Image.

Q. What folowed by the repairing of the Image?

A. Continuall battell bothe within & without.

Q. From whence doeth this battell proceade?

A. Fro the two contrarious Images in mankind.

Q. What are these Images? **A.** The

OF MAN'S RESTITVTION.

A. The Image of GOD, and the Image of the Serpent.

Q. What shall be the ende of this Battell?

A. Victorie to the seede of the Woman, & destruction to the seed of h Serpēt in mankind.

Q. Was all Adamis posteritie deliuered and reformed?

A. No, but they onelie, who beleued the promise.

Q. To what ende were these deliuered?

A. To acknowledge and serue their GOD.

Q. Wherein stode their seruice cheifly?

A. In the exercise of Faith and repentance.

Q. What rule gaue he them for this purpose?

A. His most holie worde and Scriptures.

Q. What things were conteyned in the worde giuen to them?

A. The Law, the Euangell, and the Sacramēts.

Q. What did the Law to them?

A. It shewed their Sinne, and the right way to know and serue God.

Q. What did the Euangell?

A. It offered to them mercy in Christ.

Q. What did the Sacramentis to them?

A. They did helpe their Faith in the promises of God.

Q. Was this ordour kept in the old Testament?

A. No dout, as Moyses & h Prophets beare witness. **Q.** What should we gather of this discourse?

A. The Kirk was euer grounded vpon the word.

Q. What

OF MANS RESTITVTION.

Q. What followeth bpō þ corruption of þ word?

A. The corruption of the true religiō, and Kirk,
at all times.

Q. Was the faith and religion of the Fatheris
different from our faith?

A. Not in substance, but in certaine circumstances.

Q. What is the substance?

A. The couenant in Jesus Christ.

Q. Why then call we it the old testament?

A. In respect of the obscure shadowis & figures,
ioyned with the doctrine and religion.

Q. What profit came to the Fatheris at al times
through faith?

A. By this way onely, they were blessed & happy.

Q. Wherin did the infelicity of men stand?

A. In the misknowledge of the true God.

Q. Are we in the same estate?

A. No dout, as our Maister doeth testifie.

Q. When know we God aright?

A. When we giue him his dew honour.

Q. What are the chief pointis of his dew honoꝝ?

A. Faith, obedience, prayer, & thankis with their
frutes.

The first part of Godis honour.

Q. **V**Why is faith put in the first place?

A. Because it is þ mother to all the rest.

Q. What doeth faith worke in vs?

A. It moueth vs to put our whole confidence in
God.

Q. How

OF GODIS HONOVVR.

Q. How may we be moued to doe this?

A. By the knowledge of his power and goodnes.

Q. But we are vnworthy and gilty:

A. Therefore we apprehend his promise in Christ.

Q. What are þe principall headis of his promise?

A. They are contayned in our belef, called the Creid of the Apostles.

Q. Rehearse the belef or Creid of the Apostles.

A. **I** Beleue in God the Father Almighty, maker of Heauē & Earth. And in Iesus Christ his onelie Sonne our Lord: Who was cōceaued by the holie Ghost, boꝛne of the Virgine Marie: Suffered vnder Poncius Pilate, was crucified, dead, buried, and disceded into Hell: He rose againe the third day frō death: he ascēded into heauen, and sitteth at the right hand of God þe Father Almighty: From thence he will cum to iudge the quick and the dead.

I Beleue in the holy Ghost: The holie Church Uniuersal, þe communisoun of Sanctes: the forgiveness of Annes: the rising againe of the bodiēs, and life euerlasting.

Q. Why is this called the Creid of þe Apostles?

A. Because it agreeth with their doctrine & time.

Q. In how many parts is it deuided?

A. In foure principall parts.

Q. What are we taught in the first part?

B

A. The

THE FIRST PARTE

Q. The right knowledge of God the Father.

Q. What are we taught in the secounde parte?

A. The right knowledge of God the Sonne.

Q. What are we taught in the thrīde part?

A. The right knowledge of God the holy spirit.

Q. What are we taught in the fourth parte?

A. The right knowledge of the Kirk, & gifts ge-
uen to it.

Q. How manie Goddes be there?

A. Onelie ane Eternal God, maker of al thinges.

Q. Why then name we God thise here?

A. Because there are thre distinct persones in
the Godheid.

Q. Wherefore is the Father put in þ first place?

A. Because he is the fountayne of all thinges.

Q. Why is the Sonne put in the secound place?

A. He is the Eternal wisdom of the Father, be-
gotten before all beginnings.

Q. Why is the Spirit put in þ thrīde place?

A. He is his power, proceeding from the Father
and the Sonne.

Q. Why is the Kirk put in the fourt place?

A. It is the good worke of these thre persones.

The First part of our Beleif.

Q. Why is it said particulerly, I beleue?

A. Every one shoulde liue by his owen
Faith.

Q. Should euerie one knowe what he beleueth?

A. Otherwise he hath not true Faith.

Q. Are

OF GODIS HONOV R.

Q. Are we bound to confesse our Faith openly?

A. No dout, when time & place doeth require it.

M. Is it ynough to beleue, that there is a
GOD:

A. No, but we must knowe, who is the true God.

S. Is it ynough to knowe, who is the true
GOD:

A. No, but we must know also, what he will be to
vs. **M.** How may we know that?

A. By his promise, & woꝝkes done for our cōfoꝝt.

M. What doeth he promise to vs?

A. To be our louing Father and Sauour.

M. What craueth this promise of vs?

A. A full trust and confidence in him.

M. What thing then doeth moue vs to beleue in
God? **A.** A sense & feeling of his Fatherly loue.

M. How call we him Father?

A. In respect of **CHRIST** & of our selues.

M. Declare how that is.

A. He is **CHRISTIS** Father by nature, and
ouris by grace thꝛough him.

M. How the are we called the Sōnes of waith?

A. In respect of our naturall estate by Sinne.

M. When are we assured to be his sonnes?

A. When we beleue in his Fatherlie loue.

Q. Why make we mention here of his power?

A. To assure vs, that he may saue vs.

Q. Of what power meane we here?

A. Of that power, quhilk disposeth all thingis.

B 2 Q. What

THE FIRST PARTE

Q. What should this worke in vs?

A. Humilitie, confidence, and boldnes.

Q. Why begin we at his fatherlie loue, & power?

A. Because they are þ chief groundis of our faith.

Q. Declare that moze plainly.

A. By these two, we are perswaded of all the rest of his promises.

Q. What is meant here by Heauen and Earth?

A. All the creatures in Heauen and Earth.

Q. Whereof made he all the creatures?

A. He made them all of nothing by his worde.

Q. Wherefore did he that?

A. To shew his infinite power.

Q. Wherefore then did he occupie six dayes?

A. That we might the better consider him in his workes.

Q. Wherefore are they put in our beliefe?

A. To beare witnes to vs of their creatour.

Q. What thingis doe they testifie of him?

A. That he is infinit in power, wisdom, & goodnes.

Q. What other thingis do they teach vs in special?

A. His fatherlie care and prouidence for vs.

Of Godis prouidence.

Q. Who ruleth & keepeth all thingis made?

A. The same eternal God, that made them.

Q. Who maketh all these fearefull alterationis in nature?

A. The hand of God, either for our comfort, or punishment.

Q. Who

OF GODIS HONOVVR.

Q. Who ruleth Satā, & all his Instrumentis?

A. Our God also, by his almighty power & providence. **Q.** What cōfort haue we of this?

A. No thing can hurt vs, without our Fatheris good will.

Q. What if Satā & his hathe fredome ower vs?

A. We should be then in a most miserable estate.

Q. What should this Fatherlie care work in vs?

A. Thankes for all things that come to vs.

Q. What other thingis should it worke?

A. Baldnes in our vocation against all Impedimentis.

Q. Who ruleth sinne, quhilk is not of God?

A. He onelie ruleth all þ actiones & defectiones, that come to passe in Heauen and Earth.

Q. Wherefore beleue we that?

A. Because he is GOD almightie aboue his creatures.

Q. But sinne is not a Creature?

A. Yet he wer not almightie, if he did not rule it.

Q. Is God partaker of sin, whē he ruleth sinne?

A. No, for he worketh his owen good worke by it.

Q. Are the wicked excused througħ his good worke?

A. No, for they worke their owen euill worke.

Q. Why not, seing Godis will concurrith with them?

A. They meane one thing, and God another.

THE SECONDE PARTE

Q. What meane they in their actiones?

A. Contempt of God, & hurt of his creatures.

Q. What meaneth God, bling the, & their sinne?

A. The trial of his owen, or punishment of sinne.

Q. What should we learne by this discurse?

A. To feare onelie the LORD our GOD.

Q. What shall we Judge of them that collude with Satan?

A. They denye this first article of our Beleeife.

Q. May we not cōiure Satā to reuele secretis?

A. No, for he is the Authore of leig.

Q. But he often times speaketh the trueth.

A. That is to get the greater credit in his leig.

Q. May we not remoue bichcraft with bichcraft?

A. No, for that is to seke support at Satan.

The second part of our Beleeife.

What thing is learne we in the second parte?

A. The trweth & Justice of God in our redēptiō.

Q. Who is our redemer, & how did he redeme vs?

A. **JESUS CHRIS T**, who redeemed vs by his death.

Q. What kynd of persone is he?

A. Perfect God, and perfect Man.

Q. Wherefore was he bothe God and Man?

A. That he myght be a meit Mediatour for vs.

Of his Name and Titles.

Q. Why was this name Jesus, or Sauour giuen onely by God?

A. To

OF OVR BELEIF.

A. To assure vs the better of our saluatiō by him.

Q. Is there anie vertue in this name?

A. No, but the vertue is in the persone.

Q. Wherefoze was he called Chyist or anointed?

A. He was anoynted King, Priest, and Prophete for vs.

Q. To what purpose doe these titles serue?

A. Hereby is expessed his office, and how he saued vs.

Q. Declare that plainely.

A. He saued vs by his kingdome, Priestheid, and Prophecie.

Q. How may this be prouen?

A. By the anoynting of Kings, Priestis, and Prophetes, quhilk wer figures of his anoynting.

Q. Was Chyist anoynted with materiall oyle?

A. No, but he was anoynted with the gifts of the Spirit without measure.

Of his Kingdome, Priestheid and Prophecie.

Q. What maner of kingdome hath he?

A. It is spiritual, perteinīg cheifly to our soules.

Q. Wherein doeth his kingdome consist?

A. In Gods worde, and his holy Spirit.

Q. What thingis get we by the word and spirit?

A. Ryghteousnes, and lyfe euerlasting.

Q. What thing is his Priestheid?

A. An office appoynted for the satisfactiō of Godis wraith.

Q. How did he satisfie Godis wraith for vs?

B 4

A. By

THE SECONDE PARTE

A. By his obedience, prayer, and euerlasting sacrifice.

Q. How is he called our onelie Prophete?

A. He euer was, is, and shal be the onelie teacher of the Kirk.

Q. What thē were þe Prophetes & the Apostles?

A. All these were his disciples and seruants.

Q. Wherefoze were all these honorable offices giuen to him?

A. That thereby he might deliuer vs from sinne.

Q. Declare þe particularly in these thre offices?

The frutes of these thre offices.

A. By his kingly power we are fre from sinne, death, and hell.

Q. But we may easely fall againe in sinne.

A. Yet by the same power we shall rise, and get the victorie.

Q. The battell is very hard.

A. We feght not in our owen strength.

Q. What is our Armour and strength?

A. The power and Spirite of Christ in vs.

Q. What profit commeth to vs thzough his Priestheid?

A. Hereby he is our Mediatour, and we are Priestis also.

Q. How are we made Priestis?

A. By him we haue fredome to enter in before God, and offer vp our selues & all that we haue.

Q. What kynd of sacrifice is this?

A. A sacrifice of thākilgiuing onely. **Q.** May

OF OVR BELEIF.

Q. May we not offer Chriſt again for our ſinns.

A. No, for Chriſt can not dee againe.

Q. What profite haue we of his propheteſſe?

A. Hereby we knowe moſt plainely his fatheris will.

Q. What other profite haue we?

A. Al Reuelationis and propheteſſes are finiſhed.

Q. But ſome thingis are not yet fulfilled.

A. We ſpeik of thingis, perteing to his firſt comming.

Sonne and Lord.

Q. Wherefore is he called his onlie Sonne?

A. Becauſe he is his onelie Sonne by nature.

Q. Yet he is called the firſt begotten among manie brethren.

A. That is in reſpect of his communicating with vs.

Q. Why is he called our Lord?

A. He beareth rule ouer vs, and is head to Man and Angell.

Of his Conception and Birth.

Q. Wherefore was he conceived by þe holy Ghoſt?

A. That he might be without ſin, & ſo ſatisfie vs.

Q. What if he had bene a ſinner?

A. Then he could not haue deliuered vs.

Q. Was he onely made free from ſinne?

A. No, but he was alſo replenished with the Spirit without measure.

Q. Why was the fulneſſe of the Spirit geuen to him?

THE SECONDE PARTE

him:

A. That he must bestowe of the same vpon vs.

Q. Why was he made man lyke vnto vs:

A. That he might dee for vs in our owen nature.

Q. What thing followeth vpon his incarnation:

A. That lyfe and ryghteousnes is placed in our fleshe.

Q. May not this lyfe be lost, as it was in Adam:

A. No, for our fleshe is ioyned personally with the fountaine of lyfe.

Q. Then al men are sure of this lyfe:

A. No, but onelie they who are ioyned with him spirituallly.

Q. What aualeth then our carnall vniou with Christ:

A. Nothing, without our spirituall vnioun with him.

Of his motheris Virginitie and name.

Q. What serueth his motheris Virginitie?

A. It is a seale of his miraculous conception.

Q. Was he holy throughe hir Virginitie:

A. No, seing our whole nature is corrupted.

Q. Wherefore is she named in our Beleaf:

A. That we may knowe his Tribe and family.

Q. What can that helpe our faith:

A. Hereby we knowe him to be the Saviour promised.

Q. Of what Tribe and house was he promised:

A. Of the Tribe of Iuda and house of Dauid.

Q. Howe

OF OVR BELEIF.

Q. How did he redeme vs?

A. He suffered death for vs willingly, according to God's Decree.

The forme of iudgement.

Q. Why suffered he vnder the forme of iudgement?

A. To assure vs the better, that we are free from God's iudgement.

Q. But the iudge did absolue him, as innocent?

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A. That he died not for his owen sinnes, but for ours.

Q. But the Judge meaneth not lik thing.

A. We like not what he meanted, but what God meanted by his wicked Iudgement.

The Crosse.

Q. Wherefore did he suffer vpon the Crosse?

A. To assure vs, that he toke our curse vpon him self.

Q. What assurance haue we of this?

A. That kind of death was accursed of God.

Q. Was he also cursed of God?

A. No, but he susteined our curse.

Q. Was he gilty before God?

A. No, but he susteined the person of gilty men.

Q. What comfort haue we of this?

A. He remoued our curse, and gaue to vs his blessing. **Q.** In what part did he suffer? **A.** Both in bodie and Soule. **Q.** Where

THE SECONDE PARTE

Qu. Wherefoze that?

An. Because we wer lost both in bodie and soule.

Qu. What suffered he in his soule?

An. The feareful waith and angrie face of God.

Qu. What paine was that?

A. The doloures of death, and paine of hell.

Qu. How knowe we that?

An. By his praying, sweating, and strong crying with teares.

Qu. How did he susteine these paines?

An. Through fayth, patience, and prayer to his Father.

Qu. How doe the damned susteine these paines in hell?

An. With despeared and continuall blasphemie.

The paine of hell.

Qu. When did Christ descend to hell?

An. When he sustained these fearfull paines vpon the crosse.

Qu. Why did God punish an innocent man so grievously?

An. Because he toke vpon him selfe the burden of our sinnes.

Q. Was God content with his satisfaction?

An. No dout, for he of his mercy did appoint it.

Qu. Was his death also nedeful for our redemption?

An. Otherwise the Decret, and the figures had not bene fulfilled.

Hi.

OF OVR BELEIF.

His death, Buriall, and frutes

Qu. If he died for vs, why die we?

An. Our death is not now a punishment for our sinnes

Qu. What other thing can it be?

An. It is maid through his death, a redde passage to a better lyfe.

Qu. What should we learne by all these feareful paines?

An. The terrible wrath of God for sinne, & how deare we are bought.

Qu. What comfort haue we by these sufferings of Christ.

A. The faithfull memberis of Christ shall neuer suffer them.

Qu. But we wer oppressed with the curse of the Law?

An. Christ toke it vpon him self, and gaue vs the blessing.

Qu. What profit get we in speciall by his death?

An. It is a sufficient, and euerlasting sacrifice for our sinnes.

Qu. What doth this sacrifice work perpetually?

An. It remoueth all euill thingis, and restoreth all good thingis.

Q. Is there anie Priest, & sacrifice for sinne now?

A. None at al, for Christ hath satisfied once for al.

Q. But yet in our nature there are many spottes?

An. Christis blood therefoze is our perpetuall lauature.

Q. The

THE SECONDE PARTE

Q. The memorie, and tokenes of our sinnes
may effray vs.

A. Al thingis were deleted in the crosse of Christ.

Q. But yet we finde sinne working in vs.

A. The death of Christ doeth kill the tyrannie of
it. **Q.** Alwayis it remaineth in vs to the end.

A. Through faith it is not imputed to the mem-
beris of Christ.

Q. Wherefore was he buried?

A. To assure vs the better of his death.

Q. What doeth his buriall worke in vs?

A. A continuall mortification of sinne in vs.

His resurrection and frutes.

Q. Why did he ryle befoze vs?

A. To assure vs of his victorie ouer death for vs.

Q. What frute get we by his victorie?

A. Hereby we are brought in a sure hope of lyfe
eternall.

Q. What other frute get we by it?

A. It worketh newenes of life in vs here.

Q. What other thing shall it do to vs?

A. It shall raise vp our bodies againe in the latter
day.

His ascension.

Q. Why did he ascende befoze vs?

A. To take possession of our inheritance in our
name.

Q. But he said, I shall be with you to the end.

A. He

OF OVR BELEIF.

A. He spake that of his spirituall presence.

Q. What doeth he there now for vs?

A. He maketh continuall intercession for vs.

Q. What kind of intercession is this?

A. It is the continual mitigation of his Fatheris wrath for vs, through the vertue of his death.

Q. Is he our onely intercessour and Mediatour?

A. No dout, seing he onely died for vs.

Q. What meaneth his sitting at the right hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authoritie?

A. We are sure vnder his protection.

His comming againe.

Q. For what cause will he come againe?

A. To put a finall end to our redemption.

Q. What shall be that finall end?

A. Eternall ioye, or miserie to euery man.

Q. Is not that done in euerie mans death?

A. No, for the bodie remaine yet unrewarded.

Q. Shal there not be a midde state of men?

A. No, but all shal be brought to these two endis.

Q. Wherefore that, seing some are better and some are worse?

A. All shall be iudged euill, quhilk are not the members of Christ.

Q. But how can the quicke be iudged before they dee?

A. Their sudder change shal be in steide of death
to

THE THIRDE PARTE

to them.

Q. But all flesh should go to the dust againe.

A. It is done so ordinarily, but here is a speciall cause.

Q. What comfort haue we of the person of the Judge?

A. Our Sauiour, Aduocat, and Mediatour shall only be our Judge.

Q. What should the Infidelis consider here?

A. Christ, whome they now contemne, shall be their Judge.

Q. What should the meditation of this Article worke in vs?

A. The contempt of all worldlie pleasures, and a delight in heauenlie thingis.

Q. Who shall be sure in that day?

A. Al, that are made here the members of Christ.

Q. Who maketh vs members of Christ?

A. Godis holie Spirit onelie, working in our heartes.

The third parte of our beleaf.

Q. **VV**hat thing is the holy Spirit?

A. He is God, equall with the father and the Sonne.

Q. From whence doeth he procede?

A. From the Father and the Sonne.

Q. What is his office in generall?

A. He putteth all thingis in execution, quhillk are decreed by Godis secrete counsell.

Q. What

OF OVR BELIEF.

Q. What thing doeth he in the ordour of nature?

A. He kepeth all thingis in their natural estate.

Q. From whēce then come al these alterationis?

A. From the same spirit, working diuersly in nature. **Q.** Then the spirit is but nature?

A. No, for he is God, ruling and keeping nature.

Q. What doeth he in worldly kingdomes?

A. He doeth raise & cast them downe at his pleasure. **Q.** Why are these thingis attributed to him?

A. Because he is the power & had of God.

Q. What doeth he in the kingdome of Christ?

A. He gathereth all Godis elect to Christ.

Q. Why is he called holy?

A. Because he is the fountaine of holines, & maketh vs holy. **Q.** When, & how doeth he this?

A. When by his mightie power he seperateth vs from our naturall corruption & dedicateth vs to godlines.

Q. What thing is this naturall corruption?

A. Blindnes of mynd, hardnes of heart, and contempt of God.

Q. How doeth he dedicate vs to Godlines?

A. Hee lighteneth our mindis, mollifieth our heartis, and strengtheneth vs.

Q. What thing then is all flethe without the spirit?

A. Blind and dead in all heauenly things.

Q. What other names hath he in the scriptures

¶

A. He

THE FOVRTH PARTE

A. He is called the Spirite of faith, regeneration, strength, and comfort.

Q. Why are these names giuen to the Spirite?

A. Because he worketh all these thingis in vs.

Q. How are these graces called?

A. Sanctification, regeneration, or new birth & spirit.

Q. How is our corrupted estate called?

A. The old Man, old Adam, flesh and blood.

Q. What followeth vpon our sanctification?

A. A continuall battell betwix the Spirit and the flesh.

Q. Who doth strengthen & keepe vs in this battell?

A. The same Spirite, who also giueth finall victorie.

Q. What is this battel to vs?

A. A sure seale of the presence of the holy spirit.

Q. What battel hath the old man in himselfe?

A. None at all against sinne and wickednesse.

Q. In whome then is this battel?

A. Onely in the memberis of Christ & his kirk, through the presence of the Spirit.

The fourth part of our beliefe.

Q. **W**hat is þ kirk, quhilk we cōfesse here?
A. The whole companie of Gods elect called and sanctified.

Q. Do we beleue in this Kirk?

A. No, but we beleue onely in our God.

Q. What thing then beleue we of this kirk?

A. That

OF OVR BELIEF.

A. That it was, is, & shal be to the end of þ world.

Q. What neede we to beleue this?

A. For our great consozt and glozy of God.

Q. Declare that plainely.

A. The loue of the father, the death of Christ, and the power of the spirite shal euer worke in some.

Q. What thing followeth vpon this?

A. The glozy of God, and confusion of Satan, with our consozt.

Q. Why is this Kirk only knowē to vs by faith?

A. Because it containeth only Godis elect, quhilk are onely known to him selfe.

Q. When and how may we knowe them?

A. When we see the frutes of election and holines in them.

Q. In what respect is the kirk called holy?

A. In respect of our iustification, and sanctification.

Q. How differ these two graces?

A. The first is perfect, and the secound imperfect.

Q. What is the cause of that diuersitie?

A. The first is in Christ, the secound is in vs.

Q. Are not both these giftes ouris.

A. No dout, seing Christ is ouris.

Q. May we not come to a ful perfection in this lyfe?

A. No, for the fleshe doeth rebell continually to the spirit.

THE FOVRTH PARTE

Q. Why doth not the Spirit sanctifie vs perfectly?
A. Lest we should misknowe our former captiuitie, and redemption.

Q. What admonition haue we of our estate?

A. We should be humble, repent, & be thankful to our God.

Q. Why is the Kirk called vniuersal?

A. Because it is spread throught the whole world.

Q. How many kirkes are they in the world?

A. One kirk, one Christ, as one bodie and h head.

Q. Is it bound to any particuler time, place, or persones?

A. No, for then it should not be vniuersall.

Q. What is the communions of Saintes?

A. The mutuall participation of Christ, and his graces among his memberis.

Q. What soloweth vpon this communion?

A. A spirituall vnion and communion among all Christis memberis.

Q. Wherupon is this communion grounded?

A. Upon their vnion with Christ their head.

Q. Who maketh our vnion with Christ and among our selues?

A. The holy Spirit by his mightie power.

Q. Is there anie Saluation without this communion?

A. None at all, for Christ is the ground of Saluation.

Q. May men be ioyned with Christ, and not with his
his

OF OVR BELEIF.

his Saintes:

A. No, no; yet with the Saintes, and not with Christ.

Q. What then should be our principall care?

A. To hold fast our vnion with Christ our head.

Q. What followeth vpon that.

A. Then of necessitie we are ioyned with all his Saintes and kirk.

Q. Should we not seke them and ioyne with them externally also?

A. No dout, whensoever we may see them, or here of them in particuler.

Howv the Kirk may be knowven.

Q. How may we know this cōpanie externally?

A. By the true profession of the word, and holy Sacramentis.

Q. What yf these tokenes be not found among them?

A. Then they are not the commouniō of saintes.

Q. May we with safe cōscience, ioyne our selues with ſk?

A. No, for they are not the holie kirk of GOD where these tokenes are not.

Q. Then we depart from the vniuersal kirk.

A. No, but we depart from the corruptiō of men, and remaine in the holy vniuersall kirk.

Q. But yet they will call them selues the kirk?

A. We should luke to the true markis of the kirk.

Q. May

THE FOVRTH PARTE

Q. May we leaue the particuler Kirk, where the word is reteined?

A. No, albeit sundry other vices abound there.

Q. But the multitude are wicked and prophane.

A. Yet there is a true kirk, where the word truly remaineth.

Q. What then is the infallible token of Christs Kirk?

A. The word truly preached and professed.

Q. Should we discusse who are saintes in dede, and who not?

A. No, for that doeth appertaine to God onely, & to themselves.

Q. But by this way we are loyned with the wicked in one body.

A. That cannot hurt vs nor profit them.

Q. Wherefore that?

A. Because we and they are spiritually seperated.

Q. But they make the word and the sacraments unfruteful.

A. Not to vs, but to themselves only.

Of the Gifts.

Q. Why is remission of sinnes put here?

A. Because it is proper to the kirk & members of the same.

Q. Wherefore is it proper to the kirk onely

A. Because in the kirk only is the spirit of Faith and repentance.

Q. Who forgiveth sinnes, by whome, & where?

A. God onely through Christ in his kirk here.

Q. How

OF OVR BELEIF.

Q. How oft are our sinnes forgiven vs?

A. Continually even to our liues end.

Q. What nede is there of this?

A. Because sinne is neuer throughlye abolished here. **Q.** How get we remission of our sinnes?

A. Through the mercy of God, and merit of Christ.

Q. Is there any remission of sinnes after this life.

A. None at all, albeit some haue taught otherwise.

Q. Is the sinne and the payne both forgiven?

A. No dout, seing the one followeth vpon the other.

Q. But often times the payne remaineth after the sinne.

A. That pain is not a satisfaction for sinne.

Q. What is it then, seing it commeth for sinne?

A. It is a fatherly correction, and Medicine preseruatue.

The resurrection and last estate.

Q. What luke we for yet at the hand of our God?

A. The resurrection of our bodies, and life eternall. **Q.** With what bodies shall we rise again?

A. With these same bodies in substance, as Christ did vs.

Q. But the Apostle sayeth, that our bodies shall be spirituall. **A.** That is in respect of their present estate. **Q.** Of what condition shall our bodies be then?

A. Fre

THE FOVRTH PARTE

A. Fre from all corruption, and alteration.

Q. Wherefore shal we ryle with the same bodies.

A. That they may receaue their rewarde with the soules.

Q. What admonition haue we here?

A. We should dedicat our bodies to the seruice of God.

Q. But the wicked shal be partakeris of the same resurrection.

A. No dout, but to their greater confusion.

Q. Many dout of this resurrection?

A. He that fulfilled the first promises, may, and will performe the rest.

Q. What kind of lyfe is promised to vs?

A. Life eternall without all miserie.

Q. What is prepared for the wicked?

A. Death eternall without all ioye.

Q. But yet they shall lyue eternally?

A. That lyfe shal be to liue in death eternall.

Q. What admonition haue we here?

A. We should waite continually for the coming of the Lord.

Q. What other admonition haue we?

A. We should thurst continually for the eternal lyfe.

A. Is it ynough to knowe these thingis to be true?

A. No, but we must knowe and applie them to our selues.

A. What

WITH THE FRVTES.

Q. What are these Articles, quhilk we haue declared?

A. The ground and fundation of our Faith and Religion.

Q. How should we apply them to our selues?

A. By our owen true and liuely Faith.

Of True Faith vvith the Frutes.

Q. **V**hat thing is true Faith?

A. An assured knowledge of Godis mercy towardes vs for **CHRISTES** sake, according to his promise.

Q. Haue we anie natural Inclinatiō to this faith?

A. None at all, but rather a naturall rebellion.

Q. Who then worketh these thingis in vs?

A. Godis holy Spirit doeth seale them vp in our heartis.

Q. How cā giltie mē be assured of Godis mercy?

A. By his treuth of his promise, made to his penitēt.

Q. Yet our giltines can not, but feare Godis Justice?

A. Therefore we Interpone the satisfactiō of Christ.

The first Frute of Faith.

Q. What is the first frute of our Faith?

A. By it we are made one with Christ our head.

Q. How is this vnion made, and when?

A. When we are made flesh of his flesh, and bone of his bones.

Q. Was not this done, when he toke our flesh?

C 5

A. No,

OF TRVE FAITH.

A. No, for he onely then was made fleshe of our fleshe.

Q. When are we made flesh of his flesh?

A. When we are vnited with him spiritually, as liuelie memberis with the head.

The second Frute of Faith.

Q. What thing get we by this vnion?

A. We are made partakeris of all his graces and meritiss, and our sinnes are Imputed to him and abolished.

Q. What thing followeth vpon this in speciall?

A. Perfect iustification, and peace of conscience.

Q. Wherein doeth our Justification stand?

A. In remission of sinnis, & Imputation of iustice.

Q. How can Godis Justice forgive sinne without satisfaction?

A. **CHRIST** satisfied abundantly to the Justice of **GOD** for vs.

Q. Whose Justice is imputed to vs?

A. The perfect obedience and Justice of **Christ**.

Q. How can an other mans Justice be made ouris?

A. **Christ** is not an other man to vs properly.

Q. Wherefore is he not an other man to vs?

A. Because he is giue to vs freely of his father with all his graces, and we are ioyned with him.

Q. How is Justification offered to vs?

A. By the preaching of the Euangell.

Q. How receaue we Justification?

A. By our owen liuely Faith onely.

Q. Is

WITH THE FRVTES.

Q. Is not Justification offered to vs by the Law?

A. Yes, but no man is able to fulfill the Lawe.

Q. What if a man liue godly and bryghtly?

A. No bryght liuing can be without Faith.

Q. Is our Faith perfect in all pointis?

A. No, for it is ioyned with manifolde Imperfectionis.

Q. How then can it iustifie vs?

A. It is onely þ Instrument of our Justification.

Q. What thing doth Justifie vs properly?

A. Iesus Christ onely by his perfect iustice.

The thride Frute of Faith.

Q. Can our Faith be without a godlie life?

A. No more then fire without heate.

Q. What is the cause of that?

A. Because **CHRIST** sanctifieth all, whom he Justifieth.

Q. Doe not the good woorkes of the Faithfull merite the eternall life?

A. No, for then Christ shoulde not bee our onely Sauour.

Q. But yet the good woorkes of the faithfull please **GOD**.

A. No dout, but yet througħ Faith onely they please him.

Q. Wherefore that, sayng they are the woorkes of the Spirit?

A. Because they are defiled with the Infirmities of the flesh. **Q.** Then our good woorkes are vnprofitable.

A. That

OF TRVE FAITH.

A. That followeth not, seing they please God,
and get the rewarde, both here and hence.

Q. Doeth the Euangell teache vs to contemne
good woꝝkes?

A. No, for it craueth continually faith & repentance.

Of Repentance.

Q. What thing is true repentance?

A. It is the hatred of sinne, and loue of Iustice.

Q. From whence doth this procede?

A. From the feare of God, and hope of mercy.

Q. How are we bꝛought to this feare of GOD?

A. Thꝛough the preaching of the Law.

Q. How come we to the hope of mercy?

A. By the preaching of the Euangell.

Q. What thing doeth repentance woꝝke in vs?

A. Continuall mortification of our lustes, and
newnes of lyfe.

Q. Who woꝝketh these two thingis in vs?

A. The Spirit of regeneration thꝛough ꝑ death
and resurrection of **CHRIST**.

Q. How long should we cōtinue in repentance?

A. All the dayes of our liues.

Q. What thing is this exercise before God?

A. His spirituall seruice, & our cheif obedience.

Q. What is the rule of Christiāne repentance?

A. Godis holy Law is the rule of all godlinesse
of life.

The

OF GODIS HONOUR.

The Secounde parte of Godis Honour

D. Rehearse the wordes of the Law.

A. **H**arken and take hede Israel, I am h Lord thy God: quhillk haue brought thee out of the Land of Egypt, from the house of bondage: thou shalt haue none other Godis before my face.

ii. Thou shalt make to thee no grauen Image, nether anie similitude of thingis h are in Heauen aboue, nether that are in the Earth beneth, nor h are in the waters vnder the Earth, thou shalt not bow downe to them, nether serue them: for I am the Lord thy God, a Ielouse God, visiting the iniquitie of the Fatheris vpon the childre, vpon the third generation and vpon the fourth of the, that hate me: and shewing mercie vnto thousandis to them that loue me & kepe my commandementis.

iii. Thou shalt not take the name of h Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his name in vayne.

iiii. Remembre the Sabbath daye, to kepe it holy. Six dayis shalt thou labour, and do all thy worke. But the seuenth daye is the Sabbath of the Lord thy God: in it thou shalt not do anie worke, thou, nor thy sonne, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. For in six dayes the Lord made the Heauen and the Earth, the Sea, and all that in them is, and rested the seuenth day: therefore the
Lord

THE SECOVNDE PARTE

Lord blessed the Sabbath daye, and hallowit it.
b. Honour thy Father & thy Mother, that thy
dayes may be prolonged vpon the land, quhilk the
Lord thy God giueth thee.

vi. Thou shalt not kill.

vii. Thou shalt not commit Adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against
thy nyghbour.

x. Thou shalt not couet thy neighbouris house,
neither shalt thou couet thy neighbouris wife, nor
his manservant, nor his maid, nor his ore, nor his
asse, nether anie thing that is his.

Q. Who gaue this Law first to Moyses?

A. The eternall God distinct in two tables.

Q. What thing doeth this Lawe?

A. It doeth teache and craue our dewtie to-
warde GOD and man.

Q. Is this Law perfect in all poyntis?

A. No dout, seying it come from the fountayne
of all perfection.

Q. Doeth the Law craue external obediance only?

A. No, but it craueth also the puritie of þe Spirit.

Q. What reward & payne doth þe Law propone?

A. The blessing of God to the keeperis, and his
curse to the breakeris.

Q. Howe many commandementis are in the
first table?

A. Foure, quhilk declare our dewtie to our God.

Q. How

OF GODIS HONOUR.

Q.How manie are in the second table?

A.Six, whilk declare our dewtie to our neighbour. **Q.**What thing is conteined in euery commandement?

A.One thing is commanded, and the contrarie forbidden.

Q.What thing cōteineth the Preface of þ Law?

A.The causes why GOD shoulde commande, and we obey.

Q.What are these causes?

A.His Maiesty, power, promise, benefitis, and our promise to him.

The first Commaundement

Q.What thing is forbidden in the first commandement?

A.All forging or worshipping of false Godes.

Q.What thing is a false GOD?

A.All thing that we place in Godis rōume.

Q.When place we any thing in Godis rōume?

A.When we giue it Godis dew honour.

Q.Whilk is Godis dew honour?

A.Faith, feare, prayer, thankis and obedience.

Q.What thing is commanded here?

A.That we sattell our selues vpon one true God onely.

Q.Why is this commandement put first here?

A.Because it is the ground of all the rest.

Q.Why saith he. Before my face?

A.Because he craueth the puritie of the heart.

The

THE SECOVNDE PARTE

The second Commandement.

Q. What thing is forbidden in the secounde commandement?

A. That we nether represent, nor worship God by any Image.

Q. Is all kynd of Imagery forbidden here?

A. No, but onely that, whereby GOD is represented or honored.

Q. What thing is forbidden here in generall?

A. All corrupting of Gods seruice by þe Inuentiones of mē. **Q.** What thing is craued here?

A. That we worship God according to his word.

Q. What kynd of seruice craueth he of vs?

A. Bothe inward, and outward seruice.

Q. May we not serue him externally, as we please?

A. No, for þe kynd of seruice is cursed Idolatrie.

Q. God oftentimes doth damne þe external seruice.

A. That is, because it hath not þe inward seruice.

Q. What is it called without the inward seruice?

A. The dead letter, or *Opus operatum*.

Q. What is the other seruice called?

A. The Spirit, which giueth liue to all external seruice, giuen by GOD.

Q. Why is this commandement put in the secunde place?

A. Because it declareth, how the true GOD should be serued.

Q. Why is the promise & the threatning added?

A. To

OF GODIS HONOUR.

A. To moue vs moze willingly to giue obediēce.

Q. Wherefore is the promise longer, then the threathing?

A. Because he is reddier to mercy, then to iudgement.

The thrid Commandement.

Q. What thing is forbidden in the thrid commandement?

A. All dishonouring & abuse of Godis Maiesty.

Q. What thing is commanded here?

A. All kynd of honour and reuerence, dewe to his Maiestie.

Q. What thing is meant here by his name?

A. Al his titles & thingis, representyng his maiesty.

Q. What thingis do represent him?

A. His worde, Sacramētis, seruantis, & workes.

Q. How should we honour his name?

A. With heart, mouth & dede to our power.

Q. When is this done?

A. When we thinke, speake, and worke all thingis to his glorie.

Q. May we sweare by his name?

A. We may and should for good causes.

Q. What meaneth the threathing added?

A. The great regard he hath to his owen honoꝝ.

The fourth Commandement.

Q. What craueth the fourth commandement?

A. That we keip holie the Sabbath daye.

Q. When, and how is this done?

A. i.

A. When

THE SECONDE PARTE

A. When we bestow it only in godis seruice.

Q. Why is godis exemple added :

A. To moue vs moze earnestly to followe him.

Q. Is there anie holines in that day aboute þ rest :

A. No, for the holines is onely in the exercise.

Q. What yf the exercise be not kept :

A. Then it is made the deuillis owen feast.

Q. May we worke vpon all other dayis :

A. Yes, for God hathe geuen vs fre libertie.

Q. Wherefore was there one day appointed :

A. To mainteine ye true religion in ye Kirk.

Q. For what other cause was it geuen :

A. For the ease of seruantis and beastes.

Q. But to the Jewes it was a Sacramēt of their
spirituall rest.

A. That ceremonie is taken away by Christ.

Q. Wherefore was it taken away :

A. Because we haue our spirituall rest by him.

The fift Commandment.

Q. What craueth the fift commandment :

A. That we honour all sk, as God hathe placed aboute vs.

Q. What are these persones :

A. Parentis, Pastoris, Magistratis, Husbandis,
and Maisteris.

Q. What honour should we giue them :

A. Loue, feare, obedience, and help, in their nede.

Q. What equitie hathe this Law :

A. These persones are placed in Godis rowme
for our consozt.

Q. How

OF GODIS HONOVVR

Q. How farre should we obey them?

A. In so farre, as the worde commandeth.

Q. What if they commande anie thing agaynst the worde?

A. Then we should obey our supreme parent only. **Q.** What conteyneth the promise added?

A. It conteyneth the contrarie thyetning for the breakeris.

Q. But nether of them is absolutely kept.

A. The blessing and the curse remaineth alwayes sure.

Q. Why is this promise and threating in speciall added?

A. Because these persones are preserueris of our liues.

The first Commandement.

Q. What thing is forbidden in the first commandement?

A. All enuie, rancour, & hatred with the frutes.

Q. What thing is commanded here?

A. Brotherlie loue, with the frutes, and signes.

Q. What is the finall end of this commandement?

A. The preservation of our neighbouris lyfe.

The seuenth Commandement.

Q. What thing is forbidden in the seuenth commandement?

A. All filthie lustes in heart, word, dede, or signes.

Q. What thing is commanded here?

A. All kynd of chastitie, and meanes to kepe it.

D ii,

D. Is

THE SECOVNDE PARTE

Q. Is mariage damned here?

A. No, but rather hereby it is stablished.

Q. What is the end of this commandement?

A. That we kepe both our bodies and heartes pure and cleane.

The eight Commandement.

Q. What thing is forbidden in the eight cōmandement? **A.** All wong and deceitfull dealing with our nyghbour.

Q. What thing is commanded here?

A. Equitie and iustice to euery man.

Q. How should this be done?

A. With mynde, heart, mouth, & dede to our power. **Q.** What is the end of this cōmandement?

A. That we labour the euery mā haue his owen.

The nyth Commandement.

Q. What is forbidden in the nyth cōmandement?

A. False reportes of our nyghboure, and hearing of the. **Q.** Is this ynough for our discharge?

A. No, for the vprightnes of the heart is required also. **Q.** What is the end of this cōmandement?

A. That the simple trueth be euer among vs.

The tenth Commandement.

Q. What thing is forbidden in the last cōmandement?

A. All light and sudden motiones to euill.

Q. Were not these motions forbidden before?

A. No, but the consent & dede wer onely forbidden.

Q. The what degrees of sinnes are forbidden?

A. The lust, the consent, and the dede.

Q. What

OF GODIS HONOVVR.

Q. What thing is this lust?

A. Originall Infection, and mother of the rest of our sinnes.

Q. What thing is commanded here?

A. The perfect loue of our nyghboure with the frutes. **Q.** Who is our nyghboure?

A. Euerie man, freend, or foe.

Q. What is the reason of this Lawe?

A. We are all byethen, and beare the Image of our GOD.

The Summe of the Lawe.

Q. What is the summe and ende of these commandements?

A. The perfect loue of God, and our nyghboure.

Q. When is our loue perfect, and the Lawe absolutely fulfilled?

A. When all the partes of our myndes & heartes are replenished with the loue of GOD and our nyghboure.

Q. Who did euer fulfill this Lawe?

A. None at all, except Iesus Christ.

Q. What get they then that seke saluation by the Lawe? **A.** Their owen double condēnation.

Q. Why did GOD giue this strait Lawe to Mankynde?

A. Because it agreeth with his nature, and our first estate.

Q. But we are changed, and made waik thzough sinne.

D iii.

A. Yet

THE SECOVNDE PARTE

A. Yet GOD shoulde not haue changed his will, and Lawe.

Q. But hereby all flethe is cursed, and damned?

A. GOD hath geuen a sufficient remedie in **CHRIST**.

Q. Declare how that is, seing þ Law doth curse.

A. By Faith we escape the curse, and get the blessing of the Lawe.

The vse of the Lawe.

Q. To what purpose then doeth þ Law serue?

A. It is profitable bothe to the faithfull, and vnfaithfull.

Q. What profit can it bring to the vnfaithfull?

A. It sheweth their sinne, and iust condemnation.

Q. But that is rather hurtfull to them?

A. No, for hereby they are sent to Christ.

Q. But manie other despayre, or become worse.

A. That commeth not of the Lawe, but of our corrupt nature.

Q. When are they sent to Christ by the Lawe?

A. When they get a tast of mercy in Christ, after that they are humbled by the Law.

Q. Is this the ordinarie way of our conuersion?

A. No dout, for Christ saueth onely the dejected.

Q. What profite hath the faithfull by the Law?

A. It putteth them dayely in remembrance of their sinnes.

Q. What good frute commeth of that?

A. Humilitie, & an earnest depēding vpon Christ.

Q. What

OF GODIS HONOUR.

Q. What other profite haue they by the Law?

A. It is a hyde to their affectiones, and a rule of godlines.

Q. If it be a hyde, then they hate the Law?

A. No, but they hate their owen affectiones, and loue the Lawe.

Q. Commeth this by the knowledge of the Law?

A. No, but by the knowledge of the Euangell.

The Lawe differ from the Euangell.

Q. From whence commeth this difference?

A. From the Spirit, quhilk is ioyned with the Euangel, and not with the Lawe.

Q. What followeth vpon this?

A. The Law comandeth, but it giueth no strength.

Q. What doeth the Euangell?

A. It giueth frely all, that it craueth of vs.

Q. What other difference is there betwixt them?

A. The Lawe hath no compassion vpon sinneris.

Q. What doeth the Euangell?

A. It offereth mercy onely to sinneris.

Q. What other difference is there?

A. In the maner of our Justification.

Q. What craueth the Law in our Justification?

A. Our owen perfect obedience.

Q. What craueth the Euangell?

A. Faith onely in the obedience of Iesus Christ.

Q. Doeth the Euangell fauour the transgression of the Law?

A. No, but it giueth strength to obey the Lawe.

D iiii

The

THE SECONDE PARTE

The Lawe and the Euangell agree.

Q. Wherein do the Lawe & the Euagell agree?

A. They are both of God, and declare one kynd of Justice.

Q. What is that one kynd of Justice?

A. The perfect loue of God, and our nyghboure.

Q. What thing doeth followe vpon this?

A. That the seuerer Lawe pronounceth all the faithfull Just.

Q. How can the Lawe pronounce them Just?

A. Because they haue in **CHRIST** all that the Lawe doeth craue.

Q. But yet they remaine transgressours of the Lawe.

A. That is in themselves, and yet are Just in **Christ**, and in themselves loue Justice.

Q. What thē is the estate of the faithfull here?

A. They are sure in **CHRIST**, and yet feghting against sinne.

Q. What battell haue we?

A. We haue battell bothe within and without.

Q. What battell haue we within?

A. The battell of the fleshe against the Spirit.

Q. What battell haue we without?

A. The temptationis of Satan, and the worlde.

Q. What Armour haue we?

A. True Faith with seruent prayer to our God.

Q. Is prayer the cause of our victorie?

A. No, but is a meane, by **h** which God doeth saue vs, & he is honored. The

OF GODIS HONOVR

*The thrid part of Godis honour . Of Prayer
in generall.*

Q. **W**hat thing is prayer, or calling vp
on God?

A. It is a humble lifting vp of our mindis and
heartis to God.

Q. Why go we to god onely in our prayer?

A. Because prayer is a parte of his true worshipping.
Q. Why then seke we support at men?

A. Because they are appointed stewards to vs.

Q. How shoulde we go to them?

A. As to Godis Instrumentis onely.

Q. To whome should we giue praise?

A. Only to God, who bleth them at his pleasure.

Q. May we pray to Saintes, and Angeles?

A. No, for that is manifest Idolatrie.

Q. But the Angelles are appointed to serue vs?

A. Yet we haue no commandemēt to seke to thē.

Q. What shal we say of the commoun, and long
consuetude?

A. We should be content with the ordour ap-
pointed by God.

Q. How should we pray to our God?

A. With our mindis and heartes, for he is a spi-
rit. **Q.** What is prayer, without the mind, &
heart. **A.** It is vnprofitable, & cursed of God.

Q. What maner of mynd & affection is requi-
red? **A.** First an earnest feeling of our owne
miserie through sinne.

Q. What

THE THIRDE PARTE

Q. What thing is next required?

A. A seruent desire, with faith & hope to obtaine.

Q. Who moueth vs to pray seruently?

A. Godis holie spirit onely.

Q. Should this make vs cold in prayer?

A. No, but rather seruent in calling for the spirit.

Q. What aualeth prayer with the tongue?

A. It profiteth mekle, yf the mind be with it.

Q. What is prayer in a strange language?

A. It is a plaine mockery of God.

Q. Should we be sure to be heard in our prayer?

A. Otherwise we pray in vaine, & without faith.

Q. What are the groundis of our assurance?

A. Godis promise, his spirit in vs, and our meditation. **Q.** In whose name should we pray?

A. In the name of our Lord Iesus Christ.

Q. How can that be prouen?

A. By Godis command, and promise to heare vs in so doing.

Q. What thingis should we aske of God?

A. All thingis promised, or commanded in the worde.

Q. May we not follow our owen fantasse in our prayer? **A.** No, for then our prayer should be very vaine.

Q. Wherefore that, seing all men desire good thingis.

A. For nether knowe we, nor desire we thingis that are best in speciall.

Q. What

OF GODIS HONOV R.

Q. What then should we do in our prayer?

A. We must learne of God, what, and howe we should aske:

Q. How then should we beginne our prayer?

A. We should first submit our affectiōes to Godis wil. **Q.** What rule hath God giuen vs for this purpose? **A.** The scriptures, and chiefly the Lordis prayer.

Q. Rehearse the Lordis prayer.

A. **O**ur Father, quhilke art in heauen. Hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in Heauen. Giue vs this day our dayly bread. And forgiue vs our trespassis, as we forgiue them that trespass against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory for euer & euer. So be it.

The Deuision and ordour.

Q. How is this prayer deuised?

A. In a p̄face, and in six petitiones.

Q. How differ the six petitiones?

A. The thre first aperteine to the glory of God onely.

Q. Whereunto do the vther thre aperteine?

A. To our consozt principally.

Q. What thing should we seke first in our prayer?

A. The glory of our God before all thingis.

Q. That

THE THIRDE PARTE

Q. That is hard to fleshe and blood.

A. It is the worke of Godis holie Spirit onely.

Q. Are we not happie, when God is glorified in vs? **A.** No dout, but we should luke onely to Godis glorie.

Q. Do not the other thye tend to the same end?

A. Yes, But we are permitted to luke to ourselues also.

Q. For what vse serueth the p[re]face?

A. To prepare our selues to pray aright.

The p[re]face.

Q. Why call we him Father?

A. To assure vs of his good wil.

Q. Wherefore call we him our father in common? **A.** Our prayer should be for our brethren also. **Q.** What is meant here by h[is] heauen? **A.** His Maiestie power and glorie.

Q. What serue these thingis for our prayer?

A. Hereby we are prepared to reuerence & hope.

The first part.

Q. What thing is meant here by his name?

A. His dew honour, glorie, fame, and estimation.

Q. Can his honour ether increase, or diminish?

A. Not in it selfe, but in the heartis of men onely.

Q. What thing then craue we here first?

A. Our Fatheris honour, and glorie in the world.

Q. When, and how is this done?

A. When with heart, mouth and dede he is extolled aboute all thingis.

Q. How

OF GODIS HONOUR

Q. How are men brought to do this?

A. By the lively knowledge of his Maiestie.

Q. How can his insearchable maiesty be knowne?

A. By his worde, Sacramentis and manyfolde workes.

Q. What should men learne by these namis?

A. His infinite power, goodnes, mercye, iustice, prouidence, treuth and constancie, &c.

Q. It is not ynough that we our selues honour his name?

A. No, but we should desire and labour, that the same be done in all men, according to our power, and vocation.

Q. When, and where should we do this?

A. In prosperitie, and aduersitie, priuily, and publicly. **Q.** What yf we find fault with his worde, or workes? **A.** Then we extolle our name, and prophane his holy name.

Q. What if we be nothing moued at the prophaning of his name?

A. We are not then the sonnes of God.

Q. From whence doth this petition flowe?

A. From ane vehement affection to our fatheris glory. **Q.** What is this affection to vs?

A. A plaine testimonie of our adoption.

Q. How pray we for his kingdome?

A. That he reigne more and more in the heartis of his chosen. **Q.** When is this thing done?

A. When his spir it refozmeth, and rulerh their heartes

THE THIRDE PARTE

heartes.

Q. What other thing aske we here?

A. That the tyrannie of Satan be betten downe.

Q. To what purpose serueth the thide petition?

A. Through it the other two are perfozmed.

Q. Declare that moze plainely.

A. His name is sanctified, and he reaigneth when his will is done.

Q. Are not all thingis compelled to obey his wil?

A. Yes, but we speake here of mens voluntarie obedience. **Q.** How can that be prouen?

A. By the comparasone here added.

Q. When shall these thze petitions be perfozmed perfectly?

A. Neuer in this world, be reasō of our corruptiō.

Q. Why pray we for the thingis, that will not be?

A. We craue alwaies what ought to be, and once that be done.

Q. But all these thingis shall come to passe, whether we pray or, not?

A. No dout, yet herein we declare our good will to our fatheris glozy.

Q. What should we gather of this?

A. He is not the Sonne of God, that seketh not this befoze all thingis.

Q. Pray we not here against our owen naturall willes? **A.** No dout, for we desire them to be refozmed, according to Godis will.

The secound part.

Q. What

OF GODIS HONOVR

Q. What thing meane we by our dayly bread

A. All thinges nedefull for this present lyfe.

Q. But he commanded vs to labour for it.

A. Our laboures are vaine without his blessing.

Q. Why call we it ouris seeing it is his gift?

A. That we seke no more, then is giuen vs by lawfull meanes.

Q. Why aske we for this day only?

A. To teach vs to be content with his present provision. **Q.** Then we must begge dayly at his hand?

A. Herein standeth our felicitie, to depēd vpon him dayly.

Q. Haue the rich nede of this dayelie seking?

A. No dout, for riches haue not aye the blessing of God.

Q. What aske we in the other two petitions?

A. The continuall confort of our soules.

Q. Why seke we the confort of our bodieis first?

A. To assure vs the better of our spiritual confort.

Q. Declare that.

A. If he taketh care of our bodieis, how mekle more shal he prouide for our soules.

Q. What seke we in this first petition?

A. Remission of our sinnes, or spirituall detts.

Q. Why are our sinnes called detts?

A. Because they bind vs to an euerlasting paine.

Q. Wherefore craue we fre remission?

A. Because in no wayes can we satisfie for them.

Q. Is the paine remitted frely with the sinne?

A. Yes, for Christ satisfied fully for vs.

Q. Should euery man pray thus continually?

A. Yes, for all fleshe is subject to sinne.

Q. But

THE THIRDE PARTE

Q. But some times men do good thingis.

A. They sinne in the best thing they do.

Q. What profit get we by this petition?

A. By this way onlie both we, and our workes please God.

Q. Wherefore is the condition added?

A. To put vs in remembrance of our detwile.

Q. What is our detwile?

A. To forgiue frely all offenses done to vs.

Q. Is this the cause wherefore we seke remission? **A.** No, but we alledge it for a token that we beare the inward seale of Godis children? **Q.** What is that inward seale of Godis children? **A.** The image of God, who doeth frely forgiue.

Q. What doeth this image worke in al his children. **A.** Fre remission of al offenses, done to the.

Q. What are they that will not forgiue?

A. They beare not the image of our heauenlie father. **Q.** What thing aske we in þ last petition? **A.** Defence against all temptations to euill.

Q. Hath euery man nede of this defence?

A. No dout, for without it, no fleshe can stand.

Q. Wherefore that, seing we haue the spirit?

A. The dangeris are great and many, within, & without.

Q. By what way are we preserved from these temptations?

A. By

OF GODIS HONOUR.

A. By the mightie power of the spirit, working in vs.

Q. Doth God draw any man to wickednes?

A. No, for that is contrarious to his nature.

Q. Why then aske we this of God?

A. For no man is led in sinne without his willing permission.

Q. Who doeth lead men properly in sinne?

A. Satan and mennis owen wicked lustes.

Q. When doeth God willingly permit men to be led?

A. When he deliuered them to Satan, and their owen lustes.

Q. What moueth our good God to do this to men? A. His iustice prouoked through their ingratitude.

Q. What moueth Satan to leade men from sinne to sinne?

A. Malice conceaued both against God and man.

Q. Doeth all kinde of temptationes proceade of Satan?

A. No, for God oftentimes doeth tempte men also.

Q. When, and how doeth he this?

A. When he offereth occasiones to discouer their heartes.

Q. What thinges are discouered then?

A. Notable giftes, or monstrous sinnes.

Q. Desire we, that we be not thus tryed?

E. i.

A. No

THE THRDE PARTE

A. No, for that were not profitable for vs.

Q. What should we gather of these last petitiones? That we commit both bodie and soule to Godis prouidence.

Q. What other thing should we obserue?

A. That we pray for the welsaire of our brethren.

Q. May we not change the forme of this prayer? **A.** We may change the wordes, but not the sentence. **Q.** But euery man may pray particularly for him selfe? **A.** Yet he may not exclude the welsaire of his brethren.

Q. Are all thingis nedefull for vs contained in this prayer? **A.** No dout, seing the wisdom of God gaue it.

Q. What time chesly should we vse prayeris?

A. At all times, but principally in time of trouble.

Q. What if God delay to graunt our petitiones?

A. We should continue in prayer with patience & hope. **Q.** What should we hope of his long delay. **A.** That he will turne all thingis to our cōfort. **Q.** What meaneth þ clause added here?

A. It declareth the cause and ground of our prayer to God.

Q. What other thing are we taught here?

A. That we should conclude our prayeris with thankis.

The fourth parte of Godis honour

Q. **W**hat thing is thankis, or praising of God?

A. It

OF GODIS HONOUR.

A. It is to acknowledge him to be the authore, & fountaine of all good thingis.

Q. May we not giue thankis to Angeles, or Saintes?

A. No, for that were manifest Idolatrie.

Q. Should we not be thankfull to men?

A. No doubt, but the chesse praise pertaineth to God. Q. How should we praise our God?

A. With minde, heart, mouth and workes.

Q. What rule of thanksgiuing haue we?

A. The scripture, and examples of his seruantis.

Q. For what cause should we praise him?

A. For his infinite benefitis, corporall, and spirituall. Q. But we are oftentimes in great miserie. A. For this also we should praise him.

Q. Wherefore that?

A. Because he turneth all thingis to our comfort.

Q. By whom should we praise him?

A. By Iesus Christ onely.

Q. Wherefore by him only?

A. Because through Christ onely, we receaue his graces.

Q. Where should we praise God?

A. Both publictly, and priuely.

Q. How should we praise him?

A. So long, as we inioye his benefites.

Q. How differ prayer and thanksgiuing?

A. Prayer luteth, & thankis graunteth our praier
E, ii. heard,

THE FOVRTH PARTE

heard, or delayed for our comfort.

Q. What other difference is there?

A. Prayer in a parte may cease for a time, but not thankis. **Q.** What is the cause of that?

A. Because we haue aye some benefites of God.

Q. How should we then begin, & end our prayer?

A. Euermore with thankis giuing to our God.

Q. The Father is had sacrifices of praise.

A. Al that we doe in faith, is a sacrifice of thankis.

Q. What may we gather of all, that we haue spoken?

A. That this is life eternal to know God through Iesus Christ, and to honour him aright.

Q. What are these foure parts of godis hono?

A. They are his onely seruice pleasing him.

Q. What are these foure heades to vs?

A. Infallible seales of our election, and saluation.

Q. By whome are we kept in this estate?

A. By the power of the holy spirit.

Q. What instrumēt is vseth he for this purpose?

A. The word, the sacramentis, and ministerie of men.

Of the worde.

Q. Where shall we find the worde?

A. In the holie Scriptures.

Q. How should we behaue our selues towardis the worde?

A. We should loue, receaue, & obeye it, as Godis eternal treuth.

Q. But

OF OVR SALVATION.

Q. But yet it commeth to vs by men only:

A. Alwaies we should receaue it, as sent of God.

Q. who can assure vs of this?

A. The holie spirit onlie, working in our heartes.

Q. How should we vse the worde?

A. We should reade it, and heare it reuerently.

Q. May the commoune people read the Scriptures?

A. They may, and are commanded to reade them.

Q. May they haue them in their owen language?

A. No doubt, for otherwise they could not profit.

Q. Is not priuie reading sufficient for vs?

A. No, if publick teaching may be had.

Q. How may that be prouen?

A. As the Ministeris are commanded to teache, euen so are we commanded to heare them.

Q. How farre shoulde we obeye their doctrine?

A. In so farre, as it agreeth with the word.

Q. How long should we continue in hearing?

A. As long as we liue, and teaching may be had.

Q. What nede is there of this continuall hearing?

A. We are both ignorant & forgetfull.

Q. What shall we iudge of them, that will not heare?

A. They refuse the helping hand of God.

Q. What shall we do, when preaching can not be had?

A. We should reade the scriptures with all diligence.

Q. What if we can not read them?

C.iii.

A. We

THE INSTRUMENTIS

A. We should haue recourse to them, that can read. **Q.** The scriptures are obscure, & difficile.

A. The holy spirit will help the weill willeris.

Q. What yf we be once well instructed by our Pastoures?

A. We must continue in this scole to the end.

Q. Wherefore that, if we be once sufficiently instructed?

A. God hath stablished this ordoure in his kirk, because we nede continually to be instructed.

Q. What followeth vpon this?

A. That ministeris or pastoris are nedeful for vs.

Q. But they are commonly neglected and contemned.

A. Who contemneth them, contemneth God, and his owen saluation.

Q. What should this continual exercise worke in vs? **A.** Increase of Faith, & godlines of life.

Q. What if these two thingis follow not?

A. Then in vaine is our reading and hearing.

Q. What other thing is ioyned with the worde for our confort?

A. The holy sacramentis of Iesus Christ.

Of the sacramentis in generall.

Q. What is a Sacrament?

A. A sensible signe and seale of Godis fauour, offered and giuen to vs.

Q. To what end are the sacramentis giuen?

A. To nourish our faith in the promise of God.

Q. How

OF OVR SALVATION.

Q. How can sensible signes do this?

A. They haue this office of God, and not of themselves. **Q.** It is the only office of the spirit, to nourish our faith.

A. They are added, as effectuell instrumentis of the spirit.

Q. From whence then commeth the efficacie of the sacramentis?

A. From Godis holie spirit only.

Q. What moued god to vse this kind of teaching?

A. It is naturall to vs, to vnderstand heauenlye thingis by sensible and earthly thingis.

Q. May we be saued without the sacramentis?

A. Our saluation doth not absolutely depend vpon them.

Q. May we refuse to vse the sacramentis?

A. No, for then we should refuse the fauoure of God.

Q. Then all men receaue the fauour of God by them?

A. No, but only the faithfull receaue it.

Q. How then are they true scales to all men?

A. They offer Christ truely to all men?

Q. When are the sacramentis frutesfull?

A. When we receaue them with faith.

Q. Is there any vertue inclosed in them?

A. None at all more then in the syllabes and letteris.

E.iiii.

Q. What

THE INSTRUMENTIS

Q. What should our faith seke by them?

A. To be led directly to Iesus Christ.

Q. If they require faith first, how can they nourish faith?

A. They require some faith first, and then they nourish the same.

Q. Are we not infideles, when we nede signes?

A. No, but rather we are waik in faith.

Q. What then is our estate here?

A. We are aye imperfect and waik in faith.

Q. What then should we do?

A. We should vse diligently the worde, and the Sacramentis.

Howe the Sacramentis and the vvorde differ, and agree.

Q. How do the sacramentis differ from the worde?

A. They speake to the eye, and the worde to the eare.

Q. Speake they other thingis, then the worde?

A. No, but the same thing diuersly.

Q. But the worde doth teache vs sufficiently.

A. Yet the sacramentis with the worde do it moze effectually. **Q.** What then are the sacramētis to the worde? **A.** They are sure and authentick seales giuen by God.

Q. May the sacramentis be without the worde?

A. No, for the worde is their lyfe.

Q. May the worde be fruteful without the sacramentis?

A. No dout, but it worketh moze plēteously with them.

Q. What

OF OVR SALVATION.

Q. What is the cause of that?

A. No senses are moued to the consozte of our Faith.

The partes of the Sacrament.

Q. What are þ principall partes of a Sacramēt?

A. The externall Action, and the inwarde signification.

Q. How are they ioyned together?

A. Euen as the worde, and the signification.

Q. What similitude haue the Sacramentis with the thingis, signified by them?

A. Great similitude in substance, and in qualities.

Q. What signifieth the substance of the Elementis?

A. The verie substance of Chriſtis bodie.

Q. What if the substance of the Elementis were not there?

A. The they were not true Sacramētis of Chriſtis bodie.

Q. What meane the naturall qualities of the Elementis?

A. The spirituall qualities geuen by Chriſt.

Q. What signifieth our nere consunction with the Sacramentis?

A. Our spirituall vnion with Iesus Chriſt, and among our selues.

Q. What meaneth the externall giuing, and taking? **A.** The spirituall giuing and taking of Chriſt.

Q. What meaneth the naturall operation of the Elementis? **E b.** **A.** The

THE INSTRUMENTIS

A. The spirituall operation of Christ in vs.

Q. Are these thingis onelie signified by the Sacramentis? **A.** No, but they are also geuen & sealed by by the Spirit.

Q. Who may giue the seale of these things?

A. God onelie may giue the seale of his promise.

The Minister, and forme of the Sacramentis.

Q. Who may be Minister of the Sacramentis?

A. Onlie the Minister of the worde.

Q. After what maner should they be ministred?

A. According to the forme, giuen by Christ.

Q. How are they sanctified, consecrated, or blessed? **A.** By the practise of the forme, commanded by Christ.

Q. What is it to consecrate, or blesse a Sacramēt?

A. It is to applie a commoune thing to an holie vse. **Q.** Who may do this?

A. God onlie, and we at his commande.

Q. Doeth the consecration change the substance of the Elementis?

A. No, but it changeth the vse onelie.

Q. How long then remaine they holie?

A. As long as they are vsed in that action.

Q. What are they after that vse?

A. Commoune thingis, as before.

Q. Do the Sacramentis worke aye, when they are ministred?

A. No, seing they are receaued by some without Faith for a time.

Q. Then

OF OVR SALVATION.

Q. Then þ woꝛdes of consecration haue no foꝛce?

A. They haue no foꝛce to impꝛint anie qualitie in the Elementis.

Q. Whome to then are they spoken?

A. To the auditour, and notto the Elementis.

Q. What is their office?

A. To testifie the will of God to the people.

Q. In what language should they be spoken?

A. In the auditouris owen language.

Q. Where should the Sacramētis be ministred?

A. Publictly befoꝛe the congregation.

The Receaueris.

Q. Whom to shoulde the Sacramentis be giue?

A. To all the mēberis of the Kirk in dew time.

Q. How should the Sacramentis be receaued?

A. In Faith, and repentance.

Q. What if Faith and repentance be not?

A. Then double condemnation is sealed vp.

Q. Can the sinnis of the Ministeris oꝛ otheris hurt vs?

A. No, foꝛ they are Godis oꝛdinances.

Q. How should we pꝛepare our selues?

A. We should try our knowledge, Faith, and repentance.

Q. Should these giftes be perfect in vs?

A. They should be sounde, and without hypocrisie.

The causes and number of the Sacramentis.

Q. To what end are the Sacramentis bled?

A. Foꝛ

THE INSTRUMENTIS

A. For the nurishment of our Faith, & for an open protestation of our Religion before men.

Q. To what other end serue they?

A. They craue the increase of newnes of life with brotherlie loue, and concord.

Q. Did the Sacramentis of the olde Testament serue for the same blessing?

A. No dout, as the Prophetes and the Apostles do testifie.

Q. How many Sacramentis hath Christ giue vs?

A. Two onelie. Baptisme, and the Supper.

Q. Wherefore haue we onelie these two Sacramentis?

A. We nede onelie to be receaued, and fed in Godis familie.

Q. The fatheris had very many Sacramentis.

A. Yet they had but two principallis, that is, Circumcision, and the Pascheouer.

Q. What did these two testifie to them?

A. Their receauing, and continuall feeding in Godis household.

Of Baptisme in special.

Q. What is the signification of Baptisme?

A. Remission of our sinnes, and regeneration.

Q. What similitude hath Baptisme with remission of sinnes?

A. As washing clengeth the bodie, so Christis bloode our soules.

Q. Wherein doeth this clenging stand?

A. In

OF OVR SALVATION.

A. In abolishing of Sinne, and imputation of Justice.

Q. Wherein standeth our regeneration?

A. In mortification, and newnes of lyfe.

Q. How are these thingis sealed vp in Baptisme?

A. By laying on, and taking of the water.

Q. What meaneth the laying on of ye water?

A. Our death and buriall to Sinne.

Q. What meaneth the taking of againe?

A. Our rising againe to a new lyfe.

Q. Doth þ externall washing worke these things?

A. No, it is the worke Godis spirit onelie.

Q. Then the Sacrament is a bare figure.

A. No, but it hath the veritie ioyned with it.

Q. Do all men receiue these graces with the Sacrament?

A. No, but onely the Faithfull.

Q. What is the ground of our regeneration?

A. The death, buriall, & resurrection of Christ.

Q. When are we partakeris of his death, and resurrection?

A. When we are made one with him through his Spirit.

Q. How should we vse Baptisme aright?

A. We should vse it in Faith and repentance.

Q. How long doeth Baptisme worke?

A. All the dayes of our life.

The Baptisme of Children.

Q. Howe then may litle childzen receaue Baptisme?

A. Euen

THE INSTRUMENTIS

A. Euen as they were circumcised vnder þ Law.

Q. Upon what ground were they circumcised?

A. Upon the promise made to the Fatheris and their seed.

Q. Haue we the like promise for vs, and our children?

A. No dout, seing Chyist came to accomplishe the same to the Faithfull.

Q. What if our childre bee without Baptisme?

A. They are saued by the promise.

Q. Why are they baptised, seing they vnderstand not?

A. Because they are the seed of the Faithfull.

Q. What confort get we by their Baptisme?

A. We know them to be inheriteris of heauen.

Q. What should that worke in vs?

A. Diligence to teache the the waye of saluatiō.

Q. What admonition haue our children?

A. They should be thankfull, when they come to age.

Q. What thing then is Baptisme to our youth?

A. An entrie to the Kirk of God, and Supper.

Q. How doeth Baptisme differ fro the Supper?

A. In þ Elementis, Action, Ritis, & significatiō.

Q. Wherefore is Baptisme once ministred onelie?

A. It is ynough to be once receaued in Godis familie.

Q. Why is the Supper so oft ministred?

A. We haue nede to be fed continually.

Q. Why

OF OVR SALVATION.

Q. Why is not the Supper ministred also to Infantis?

A. Because they can not examine themselues.

Of the Supper in speciall.

Q. What signifieth the Supper to vs?

A. That our soules are fed with the bodie and bloode of Christ.

Q. Why is this represented by bread and wyne?

A. For what the one doeth to the bodie, this same doeth the other to the soule spiritually.

Q. But our bodies are ioyned corporally, with the Elementis.

A. Euen so are our soules ioyned spiritually with his bodie.

Q. What nede is there of this vnion with him?

A. For otherwise we can not enioye his benefites.

Q. Declare that in the Sacrament.

A. We must first be ioyned with the Elementis, and then get the frute.

Q. But we see the Elementis giuen to vs.

A. Euen so we see by Faith Christ giue his bodie to vs.

Q. Did he not giue it vpon the Crosse for vs?

A. Yes, but here he giueth his bodie to be our fode.

Q. When is his bodie and bloode our fode.

A. When we feele the efficacie of his death in our conscience.

A. By

THE INSTRUMENTIS

Q. By what way is this done?

A. By his offering, and our receauing of it.

Q. How doeth he offer his bodie, and bloode?

A. By the worde and Sacramentis.

Q. How receaue we his bodie and bloode?

A. By our owen liuelie faith onelie.

Q. What followeth bpō this receiuing by faith?

A. That Chriſt dwelleth in vs, and we in him.

Q. Is not this done by the worde, and Baptiſme?

A. Yes, but our ioyning with Chriſt is more euident here.

Q. Wherefore is it more euident?

A. Because it is expreſſed by meat and drinke, ioyned with vs inwardly.

The partes, and their ſignification.

Q. What ſignifieth that bread and wyne to vs?

A. Chriſtis bodie and bloode once offered bp-
on the Croſſe for vs, and now giuen to vs to be
the fode of our ſoules.

Q. What ſignifieth that breaking of that bread?

A. The breaking and ſuffering of Chriſtis bodie
vpon the Croſſe.

Q. What meaneth the powring out of þ wyne?

A. The ſhedding of his bloode, euē to the death.

Q. Wherunto then doth the Supper lede vs?

A. Directly to the Croſſe, and death of Chriſt.

Q. Should we offer him againe for our ſinnes?

A. No, for Chriſt did þ once for all vpon þ Croſſe.

Q. What thing are we commanded to do here?

A. To

OF OVR SALVATION.

A. To take it, eat it, & drinke it in his remembrance.

Q. What meaneth the giuing of that breade and wyne?

A. The giuing of Christis bodie and bloode to our soules.

Q. Is it not first giuen to our bodies?

A. No, for it is the onely fode of our soules.

Q. What signifieth the taking of that breade and wyne?

A. The spirituall receauing of Christis bodie in our soules.

Q. What meaneth our corporall eating and drinke here?

A. Our spirituall feeding vpon the bodie and bloode of Christ.

Q. By what way is this done?

A. By þe continuall exercise of our Faith in Christ.

Q. What meaneth the nere coniunction we haue with meat and drinke?

A. That spirituall vnion, quhilke we haue with Iesus Christ.

Q. What signifieth the confort, quhilke we receaue of meat and drinke?

A. The spirituall frutes, quhilke we receaue of Christ.

Q. Why is bothe meat and drinke giuen here?

A. To testifie, that Christ onlie is the whole fode of our soules.

Q. Doeth the Cup aperteine to the comimoun people?

A. I.

A. The

THE INSTRUMENTIS

A. The wisdome of **GOD** did so teache and command. **M.** Is **CHRISTIS** bodie and blood in that bread and wyne?

A. No, but his bodie and blode is onlie in heauen. **M.** How then are the Elementis called his bodie and bloode?

A. Because they are sure seales of his bodie and bloode giuen to vs.

Christis naturall bodie is receaued.

Q. Then we receaue onlie the tokens, and not his bodie? **A.** We receaue his very substantiall bodie and blood.

M. How can that be prouen?

A. By the trueth of his wordes, and Sacrament.

M. Declare that by the Sacrament.

A. As that naturall substance of the Elementis is giuen, euen so the naturall substance of **CHRISTIS** bodie.

M. But his naturall bodie is in heauen?

A. No dout, but yet we receaue it in earth.

Q. How ca that be? **A.** By þe wonderful working of the holie spirit. **Q.** What thing should we behold in this Sacrament?

A. The visible fode of our bodies, and the inwarde fode of our soules.

Q. Should we seke the fode of our soules in the Elementis?

A. No, for they were not giuen to this end.

M. To what end then were they giuen?

A. To

OF OVR SALVATION.

A. To leade vs directly to Christ , who onlie is the fode of our soules.

Q. What profit shall our bodie haue by this Sacrament?

A. It is a pledge of our resurrection againe.

Q. Wherefore that? **A.** Because our bodie is partakeris of the signe of life.

The forme, and vse of this Sacrament.

Q. How should this Sacrament be ministred and vled?

A. As Christ with his Apostles did practise and commande.

Q. May the Minister alone vse it in the name of the rest? **A.** No, for it is a commoune , and publick banquet.

Q. What thing maketh this action holie?

A. Christis ordinance, practised by the lawfull Minister.

Q. How is it made frutesfull?

A. Through the true Faith of the receaueris.

Q. Whome to should this Sacrament be giuen?

A. To all that beleue, & can examyne themselves.

How we should prepare our selues.

Q. What should they examine?

A. If they be the liuelie memberis of Christ.

Q. How may they know this secret?

A. By their owen Faith, and repentance.

Q. How may Faith and repentance be known?

A. By their frutes, agreeable to the first, and second table.

F ii.

Q. But

THE INSTRUMENTIS

Q. But al mennis Faith, & repentance is imperfect. **A.** Therefore we come to the Sacramētis for remedie.

Q. What kynd of Faith, and repentance is required? **A.** That is true, bryght, and not counterfayted.

Q. What receaue they, that come with a gilty conscience?

A. They eat and drinke their owen damnation.

Q. How can Chyist receaue bying damnation?

A. He is not receaue by the wicked, but refused, and that with dissimulation and abuse of the Sacramentis.

Q. By this way, it is best to absteyne from the Sacramentis.

A. We are not commanded so, but to examyne and prepare our selues.

Q. What if men can not examine them selues?

A. They should read the Scriptures, and consult with their Pastours.

Q. What if men will not vse these meanes?

A. Then they deceaue themselves, and abuse the Sacrament.

Q. What if þ Minister admit lik careles men?

A. He doeth the prophane this holie Sacrament.

Of the Ministerie of men, and discipline.

Q. How should men be excluded from the Sacramentis?

A. By the iudgement of the Eldership.

Q. What

OF OVR SALVATION.

Q. What kynd of men should be excluded?

A. Al Infideles, & publick sclanderers of þ Kirk.

Q. What if their cryme be secret?

A. Then they should be left to their owen Judge.

Q. Wherefoze are men excluded from the Sacramentis?

A. Least they should hurt themselues, sclander the Kirk, and dishonour GOD.

Q. By whom, and when should ſk perſones be admitted?

A. By the Eldership after iust triall of their repentance.

Q. Who stablished this ordour in the Kirk?

A. Iesus Christ by his Apostles.

Q. What is the office of this Eldership?

A. They should watche vpon the maneris of men, and exercise the discipline.

Q. What autoritie haue they?

A. Authoritie to bind and loose in heauen.

Q. May they do this at their owen pleasure?

A. No, for their autoritie is bound to the worde.

Q. Wherein then serueth the ciuile Magistrate?

A. He should cause all thingis to bee done, according to Godis worde, & defend the discipline.

Q. Doeth the care of the Religion aperteine to him? **A.** No dout, seing he is raised chiefly for this cause.

Q. May the Magistrate vse the office of the Ministeris?

J iii.

A. No,

THE INSTRUMENTIS

A. No, but he chargeth them to vse their owen office. **Q.** What may the Eldership do to the Magistrate?

A. Admit to the Sacramentis, or exclude, according to the worde.

Q. May the Ministeris vse the office of the Magistrate? **A.** No, for they should not be entangled with worldlie affairis.

Two Iurisdictiones in the Kirk.

Q. How many Iurisdictiones are then in the Kirk? **Q.** Two, one spirituall, and an other ciuile. **A.** How do they agree in the Kirk?

A. As the mouth and hand of GOD.

Q. To what end were they stablished in the Kirk?

A. For the planting, and preseruatiō of the same.

Q. How farre should we obeye these Iurisdictiones? **A.** In so farre as their commande agreeth with the worde.

Q. What should we do, when they are bothe against the Kirk?

A. We should remaine with the Kirk of God.

Q. But they will saye, The Kirk must nedis be with them.

A. We should try their sayings by the tokens of the true Kirk?

Q. What are these tokenis?

A. The Worde, the Sacramentis and discipline right.

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rightly vsed. **Q.** What if no ordour of discipline be among them?

A. We should remayne with the worde and Sacramentis.

Q. But what if bothe the worde and Sacramentis be corrupted?

A. We should not ioyne our selues with that companie. **Q.** But they reteine the name of the true Kirk?

A. So did Satan cloth himselfe with the Angell of light, for the further blinding of the Worlde. **Q.** But what shall men do, when they knowe not another Kirk?

A. Let them content themselues with true Faith in Christ.

Q. But thus they are deuided from the Kirk.

A. Not from the true Kirk, and bodie of Christ.

Q. How can that be prouen?

A. All that are vnited with CHRIST, are ioyned with the Kirk.

Q. Nothing of these two vniones is first and cause of the other?

A. Our mysticall and spirituall vnion with Iesus Christ.

Q. Declare that.

A. We are ioyned with all the Saintes of GOD, because we are ioyned first with GOD in CHRIST.

¶ Iiii.

Q. What

THE FIRST CAUSE

Q. What then is our Societie with þ Kirk to vs?

A. A singular confort, chiefly when we are persecuted by the bastard Kirk, and tyrannes of the worlde.

Q. What confort is it to vs?

A. They can not separate vs from Christ and his memberis, albeit they separate vs from their wicked Societie.

The first cause and Progresse of our Saluation,
on, and end of all fleshe.

Q. **O**ut of what fountayne doeth this our stabilitie flowe?

A. Out of Godis eternall and constant election in Christ.

Q. By what way commeth this election to vs?

A. By his effectuall calling in dew time.

Q. What worketh his effectuall calling in vs?

A. The obedience of Faith.

Q. What thing doeth Faith worke?

A. Our perpetual & inseparable vniõ with Christ.

Q. What worketh this vniõ with Christ?

A. A mutual communion with him & his graces.

Q. What worketh this communion?

A. Remission of sinnes, and imputatiõ of Justice.

Q. What worketh remission of sinnes, and imputation of Justice?

A. Peace of conscience, and continuall sanctification. **Q.** What worketh sanctification?

A. The hatred of sinne, and loue of godlines.

Q. What

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Q. What worketh the hatred of Anne?

A. A continuall battell against Anne.

Q. What worketh this battell?

A. A continuall desire to profit in godlines.

Q. What worketh this desire?

A. An earnest studie in the worde of God.

Q. What worketh this earnest studie?

A. A farther knowledge of our owen waiknes & Godis goodnes.

Q. What worketh this knowledge in vs?

A. An earnest calling vpon God for helpe.

Q. What worketh this earnest calling?

A. Victorie against Satan and Anne.

Q. What worketh this victorie?

A. A liuely experience of Godis fauour.

Q. What worketh this liuely experience?

A. Boldnes to seght, and sure hope of farther victorie. **Q.** What worketh this sure hope?

A. An vnspeakeable ioye of hart in trouble.

Q. What worketh this ioye of heart?

A. Patience to the ende of the battell.

Q. What worketh patience in vs?

A. Stoutnes of heart to the finall triumphe.

Q. What worketh this stoutnes of heart?

A. A plaine defiance against Satan, and Anne.

Q. What is this defiance?

A. The beginning of the eternall lyfe in vs.

Q. What is this beginning to vs?

A. A sure seale of our election, and glorification.

The

THE FIRST CAUSE

The certaintie of Adoption.

Q. May not, this seale be abolished through Ann?

A. No, for these giftes are without repentance.

Q. But many fall shamefully from God.

A. The spirit of adoption raiseth all the chosen againe. **Q.** But many are neuer raised againe?

A. These were neuer of the chosen of God.

Q. Yet both they, & the Kirk beleued otherwise.

A. They deceaued them selues, but the Kirk iudged cheritably. **Q.** Then faith is not certaine?

A. True faith is euer certaine to the beleueris.

Q. What certaintie hath euery one of his faith?

A. The testimonie of the spirit of adoption with the frutes.

Q. But many gloze in this testimonie in vaine.

A. This testimonie is most sure, and certaine.

Q. Why the are so manie deceaued by this way?

A. Because they gloze in a Spirit without the frutes. **Q.** How may we eschew this danger?

A. By the right tryall of our adoption.

The tryall of our Adoption.

Q. Where should we beginne our tryall?

A. At the frutes of faith and repentance.

Q. Wherefore that?

A. Because they are best knowen to our selues & otheris. **Q.** What if we beginne at election?

A. Then we shall wander in darknes.

Q. But Godis election is most cleare & certaine.

A. It is cleare and certaine in the self, but it is not

aye

OF OVR SALVATION

aye certaine to vs in speciall.

Q. When is it certaine to euery one of vs?

A. When it may be felt and knowen by þe fruites.

Q. This exact tryall hath brought some to desperation. **A.** Godis elect are aye susteined, and finally comforted.

Q. Yet this trial is troublesome to mens conscience. **A.** But at length it bringeth greater peace of conscience. **Q.** When, and how is that?

A. When after the feeling of Godis iudgemētis, we tast of his mercy againe moze abundantly.

Q. Why are Godis elect so oft thus troubled in mind? **A.** That they may the better fele and know the mercy of God. **Q.** Why do worldlie men esteeme so litle the mercy of God?

A. Because they tast not thoroughly of his iustice.

Q. What thing then is trouble with the comfort of the spirit? **A.** A seale of Godis loue, & a preparation to life eternall. **Q.** What is prosperitie without the gult of the spirit?

A. A token of Godis wrath, & a way to perdition.

Q. But some are troubled in mind without any relesse. **A.** Sick men beginne their hell here with Cain.

The last & eternall estate of mankind.

Q. What then shal be the finall end of all fleshe?

A. Either life, or death, eternal without any chāge.

Q. With whom and where shal the faithful be?

A. With God in heauen, ful of all ioy & felicitie.

Q. With

THE FIRST CAVSE

Q. With whom, and where shall the wicked be?

A. With Satan in hell, oppressed with infinite miserie.

Q. Are these two endis certaine & sure?

A. No dout, seing the middes are certaine & sure.

Q. Quhilk are these sure middes?

A. Faith and infidelitie with their frutes.

Q. What maketh these middes sure?

A. Godis most iust & constant will reueled in his word.

Q. When ordeined he these middes and endis?

A. Befoze all beginningis in his secret counsell.

Q. To what end did he this?

A. That his mercy and iustice might shine perpetually in mankind.

Q. How was this brought to passe?

A. Thzough the creation of man in brightness, and his fall from that estate.

Q. What followed vpon this fall of man?

A. All men once wer concluded vnder sinne and most iust condemnation.

Q. What serued this for his mercy and iustice?

A. Hereby occasion was offered both of mercy & iustice.

Q. To whom was mercy shewen and giuen aye?

A. Onely to his cholen childzen in Christ, quhilk are called the beseles of mercy.

Q. How doeth he shewe mercy to them?

A. He giueth them the middes, wherby they come assuredly to life eternall.

Q. Vpon whom doth he shew iustice?

A. Vpon all the rest of Adamis posteritie, quhilk are called the vesselles of wrath.

Q. When doeth he this?

Q. When

OF OVR SALVATION

A. When he suffered them patiently to walke according to their owen corrupt nature.

Q. What followeth upon that walking?

A. Eternall perdition infallibly, according to Godis eternall decre.

Q. Doeth God compell them to walke that way?

A. No, but they willingly doe embrace it against his word. **Q.** How can men willingly embrace the waye to perdition?

A. Because they are blinded and corrupted by Satan and their owen lustes.

Q. May they embrace the way to lyfe?

A. No, or they refuse it necessarily, and yet frely without any compulsion.

Q. From whence commeth this necessitie?

A. Fro the boundage of sinne, wherein they were casten by the fall of Adam.

Q. But all Adamis posteritie is equally in the same boundage? **A.** No dout, but yet the chosen are redemed throught Christ, and the otheris iustly left in their natural estate.

Q. What thing then shal be sene perpetually in these besseles of wrath? **A.** The glorie of godis eternall and fearefull iustice. **Q.** What shal be sene in the besseles of mercy?

A. The perpetual praise of his mercie & goodnes throught Jesus Christ our Lord. To whom with the father and the holy spirit be al honour and glorie eternally. Amen.

A SHORT AND GENERAL
 Confession of the True Christiane Faith and religion, according to Godis Worde, and actes of our Parliamentis, subscribed by the Kinges
*M. and his houshold, with sundry otheris, to the glorie of God,
 and good exemple of all men. At Edinburgh, the xx. of Iana-
 arie. M.D.LXXX. and xiiii. yere of his reigne.*

VE all & euery one of vs, vnderwritten protest, that after long and deu examination of our owen consciences, in matteris of true & false Religio are now thoroughly resolued in þe treuth by the worde and spirit of God.

And therefore we beleue with our heartes, confesse with our mouthes, and subscribe with our handis, and constantly affirme befoze God and the whole world, that this is onely the true christiane faith, and religion, pleasing God, & bringing saluation to man, quhilk is now by the mercy of God reueiled to the worlde, by the preaching of the blessed Euangell, and is receaued, beleued, & defended by many and sundrie notable Kirkes & Realmes, but chesly by the kirk of Scotland, the kingis M. and thre Estatis of this Realme, as Godis eternall treuth, and onely ground of our saluation, as moze particulerly is expressed in the confession of our faith, stablished and publictly confirmed by sundrie Actes of parliamentis, and now of a long time hath bene openly professed by the kinges Maiestie & whole bodie of this realme both in Burgh and land.

To the quhilk confession and forme of Reli-

A GENERALL CONFESSION.

gion we willingly agree in our consciences in all pointis, as vnto Godis vndouted treuth and Veritie, grounded onely vpon his witten worde. And therefore we abhoire and detest all contrarious Religion, and doctrine, but chesly all kynde of Papistrie in generall, and particuler headis, euen as they are now damned and confuted by the word of God, and kirk of Scotland.

But in speciall we detest and refuse the vsurped authoritie of that Romane Antichrist vpon the scriptures of God, vpon the kirk, the ciuile Magistrates, and consciences of men, all his tyrannous Lawes, made vpon indifferent thingis against our christiane lybertie, his erroneous doctrine against the sufficiency of the witten worde, the perfection of the law, the office of Christ, & his blessed Euangell, his corrupted doctrine, concerning originall Anne, our naturall inhabilitie, and rebellion to godis law, his blasphemy against our iustification, by fayth onely, our imperfect sanctification, and obedience to the lawe, the nature, number, & vse of the holie sacramentis.

We detest his five bastard sacramentis, with all his Ritis Ceremonies, & false doctrine, added to the ministracion of the true sacramentis, without the worde of GOD, his cruell iudgement against infantis departing without the Sacrament, his absolute necessitie of Baptisme, his blasphemous opinion of transubstantiatio, or
reall

A GENERALL CONFESSION

reall presence of Christis bodie in the elementis, and receauing of the same by ye wicked, or bodie of men, his dispensationes with solemnized othes, perjuries, and degrees of mariage, forbidden in þ word, his cruelty against the innocent deuorced.

We abhoze his deuillish Mes, his blasphemous Priestheid, his prophane Sacrifice for the sinnes of the dead and the quicke, his canonization of men, calling vpon Angelles, or Saintes departed, worshipping of Imagery, reliques, crosses, dedicating of Kirkes, Altaris, dayis, bowes to creatures, his purgatorie, prayer for the dead, prayng, or speaking in a strange language, his processiones, & blasphemous Letanie, his multitude of aduocates, or Mediators, with his manifold ordoures and auriculer confession, his desperate and vncertaine Repentance, his generall & doutsome Faith, his satisfactiones of men for their sinnes, his iustification by workes, his Opus operatum, workes of supererrogation, merit, pardones, peregrinationes, and stationes.

We detest his prophane holy water, baptizing of Belles, coniuring of spiritis, crowing, sayning, anoynting, coniuring, hallowing of Gods good creatures, with the superstitious opinion, soynd therewith, his worldly Monarchie, and wicked Hierarchie, his thre solemnized bowes, with all his shauellingis of sundry sortis, his erroneous and bloodie decrees made at Trent, with all the
Subscri-

A GENERAL CONFSSION.

Subscriueris and approueris of that cruell and bloodie band, consiured against the kirk of God. And finally we detest all his bayne allegories, rites, signes, & traditiones brought in the kirk without, or against the worde of God, and doctrine of this reformed kirk.

To the quhilk we ioyne our selues willingly, in doctrine, faith, religion, discipline, and vse of the holy Sacramentis, as liuely memberis of the same in Christ our head, promising, & swearing, By the great name of the Lord, that we shal continue in the obedience of the doctrine and discipline of this kirk, and shal defend the same according to our vocation, and power, all the dayis of our liues, vnder the paines contained in the law, and danger, both of bodie and soule, in the day of Godis fearefull iudgement.

And seing that many are stirred vp by Satan and that Romane Antichrist, to promise, sweare, subscribe, and for a time vse the holy Sacramentis in the kirk deceitfully against their owen conscience, minding hereby first vnder the externall clok of religion to corrupt and subuert secretly Godis true religion within the kirk, and afterward, when time may serue, to become open enemies and persecuteris of the same, vnder vaine hope of the Popis dispensation, deuised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord

G.I.

Jesus

A GENERALL CONFESSION.

Iesus. We therefore willing to take away all suspicion of hipocrisie, and of sic dowbil dealing with God and his kirk, protest, and call the searcher of all heartes for witnes, that our mindis and hartis do fully agree with this our confession, promise, othe, and subscription, so that we are not moued for any worldly respect, but are persuaded only in our consciences throughe the knowledge and loue of Godis true religion imprinted in our heartis by the holy spirit as we shall answer to him in the daye, when the secretes of all heartes shal be disclosed.

And because we perceaue, that the quietnes, and stabilitie of our religion and kirk doeth depend vpon the safetie, and good behauiour of the kingis. As vpon a comfortable instrument of Goddis mercy, graunted to his countrey, for the maintaining of his kirk, and ministracion of iustice among vs. We protest and promise with our hearts, vnder the same othe, handwrit and paines, that we shal defend his persone, and authoritie, with our geir, bodie, and liues, in the defence of Christis euangell, libertie of our countrey, ministracion of Justice, and punishment of iniquitie against all enemies within this realme, or without, as we desire our God to be a strong and mercifull defender to vs in the daye of our death, and comming of our Lord Iesus Christ.

To whom with the Father and the holy spirit
be

OF OVR SALVATION

be all honour and glory eternally. Amen.

The names of all the subscriberis, are conteyned in the principall copie, written in Parchemine, and kept in the handis of the ministeris.

The Kingis M. Charge to all Commisioneris and Ministeris within this Realme.

SEing that we and our household haue subscribed, and giuen this publick confession of our Faith, to the good exemple of our subiectis. We command and charge all commisioneris and ministeris, to craue the same confession of their Parochineris, and to proceade against the refuseris, according to our Lawes, and ordoure of the kirk, deliuering their names, and lawfull processe to the ministeris of our house, with all hast and diligence, vnder the paine of xxl . poundis, to be taken from their Stipendis: that we with the aduise of our Counsell may take ordoure with sic proude contemneris of God, and our lawes. Sub-

scribed with our hand. At Holyruidhous, the
11. day of Marche. M.D.LXXX. the
xxxx. yere of our reigne.

(. .)

G.ii.

LEST ALL THESE PAGES

should haue remained voyde, I thought good to add for the better confirmation of this confession, the iudgement of the ancient and godlie Fatheris, concerning the authozity of the holy scriptures, vpon the quhilk only they grounded their faith and religion, and by the same onely confuted and damned all contrary doctrine and religiō, in their time, as their wꝛitingis do testifie to vs. And next I lay downe the open & shameles blasphemies of the late Papistes spued out and wꝛitten in contempt of the holy scriptures, and praise of mens traditiones aboue the Word of God, the quhilk traditiōes they reuerence equally with the scriptures, as it shal appeare by their owne words.

The Godly Fatheris.

Irenæus Lib.3.Cap.8.

The Apostles haue put in wꝛit the thingis, that was to be the fundation and Pillar of our faith.

Idem, Cap. 11.

The Pillar and Firmament of the Kirk is the Euangell, and the spirit of life.

Origenes. Lib. 7. Cap. 17. in Epist. ad Roman.

Out of the scriptures only our interpretatiōes should be taken.

Idem in prim. Hieremiæ.

Our

OF THE SCRIPTVRES.

Our iudgementis and expositiones haue no credit without the testimonie of the scriptures.

Idem. Homilia. 25. in Matth.

For confirmation of al these words we speake in our teaching, we should first alledge the iudgement of the Scripture, as a confirmation of that thing we expone.

Cyprianus contra Epist. Stephani.

If the trueth shall change, or wauer in any thing, we should haue recourse to the Originall, Dominicall, Euangelicall and Apostolicall tradition.

Idem de baptismo Christi.

Out of the Scriptures must come all rule of teaching.

Basilus. Epist. 8.

The Scripture is a perfect rule and lyne and admitteth no addition.

Idem, Ibidem.

Let vs stand at the iudgement of the Scripture, inspired by God, and let the sentence of trueth be giuen to them, whose Doctrine is agreable to the heauenly oracles.

Cyrillus in Iohn. Lib. 12.

All thingis, that our Lord did, are not witten, but the Apostles wrot the thingis, they iudged to be sufficient for our maneris and doctrine.

Basilus, De Vera Fide.

It is pride, to reiect any thing the Apostles
G.iii. haue

THE PRAISE

haue witten, or to adde any thing to their wittingis and bzing in thingis, not witten.

THEophilus, Epist. 9. Cap. vlt.

They that offer any thing, except the doctrine of the Apostles, they bzing in sclanderis, heresses, and dissentionis.

Ambrosius.

We iustly damne all new thingis, quhilk Chyist did not teache, because Chyist is the way to the faithfull.

Idem, primo officiorum.

Thingis that we find not in the scripture, we may vse, as we please.

Hieronimus. Psal. 86.

Take hede what they say, that were, and not that are now, for whatsoeuer thing is spokē without the doctrine of the Apostles, let it be put away and haue no authoritie.

Idem, in Aggæum.

The worde is Godis worde, wherewith al these thingis are cut off, quhilk without the testimonie & authoritie of the scriptures men of their owen head do inuent and sayne, as traditiones of the Apostles.

Chrysostomus, opere imperfecto. Hom. 49.

In no way can the true kirk of Chyist be knowē, but by the scriptures onely.

Idem, in sancto & adorando Spiritu.

If any thing be obtruded without the Euangell vnder the tytle of the spirit, let vs not beleue it.

Idem, opere imperfecto. Hom. 49.

We

OF THE SCRIPTVRES.

We should in no way giue credit to the kirkis, except they speake and do the thingis, that are cōuenient to the scriptures.

Augustinus, de vni tate Ecclesiæ.cap.2.

The scripture doeth shew Chriſt and the kirk.

Idem, Ibidem.cap.3.

I will þ the holy Kirk be prouen by the diuine oracles, and not by the doctrine of men.

Idem, in Ioh. tract.96.

When the Lord hath not reueled these thingis, quhilk of vs can say: these, or these thingis are: and if any man will affirme this, or that to be, how doeth he proue it?

Idem, de Pastoribus.cap.14.

I inqyre the voyce of the pastoure, reade me it out of the Prophete, reade it out of the Psalmes, recit it out of the Law, recit it out of the Euāgel, recit it out of the Apostle.

Ibidem, lib.2.Cap.85. contra literas Petiliani.

Whether we are Schismatickis, or ye, nether I, nor thou shal be iudge, but let Chriſt be demanded, that he may shewe his owen Kirk.

Idem, in Ioh. tract.97.

All the heretikis coloures, their vaine inuentiones, with this sentēce, I haue yet many thingis to tel you, quhilk ye can not beare now.

Tertullianus, de præscriptione cōtra Hereticos. The heretikis deny, that Chriſt & the Apostles reueled all thingis to all, but some thing openly, some thing secretly.

Athana-

THE PRAISE

Athanasius, orat. 2. contra hereticos:

Doeth testifie, that the Arrianes gloried in reuelationes, and in the spirit without the worde.

Epiphanius, Lib. 1. Heræf. 38:

Affirmeth, that Caius said, that they receaued their errores by traditiones without the Scriptures. Irenæus, Lib. 3. Cap. 2.

The heretikis when they are rebuked by the scriptures, they turne to the accusation of the scriptures, as they were corrupt, or had not authoritie, and that they are spoken sundry waies, & that the trueth cannot be found by them, if we want the traditiones.

Papistes acknowledge here your owen words, against the scriptures, agreeable to þ old heretikes your fatheris.

Cyrillus, in Concil, Chalcid. a&. pri.

All the heretikes gather the occasion of their errores out of the scriptures, inspired by God.

Leo, Epist. 83, ad Palest.

We are armed with the name of the kirk, and therewith do seght against the kirk.

Cyprianus de simplicitate Prelatorum.

The diuel hath found a new deceat, that vnder the tytle of christiane people he may deceaue them, that are not war.

Augustinus de sermone Domini in monte.

The shepe should not cast away hir skine because wolves & todes sometimes hide theselues vnder it.

Idem

OF THE SCRIPTVRES.

Idem, de natura & gratia. 61.

I am bound to giue consent onelie to the canonicall Scriptures, without anie excuse.

This was the doctrine of the Fatheris, & Faith of the Kirk, for þ space of fīue hundreth yeris, after þ ascension of Christ. The quhilk Doctrine & Faith did peice & peice decay, as the Romaine Antichrist did growe to his heigh estimatiō, wherthrough the true hādilling of the Scripturis was altogether neglected, and his traditiōnes placed in their rowme, & so the Pope with his creatures wer placed aboue þ Scripturis, to make Scripturis, lawfull or vnlawfull to be the onelie iudge of all interpretatiōnes, and their sentence to be without all erroure, and so all men bound to it without anie contradiction, as the histories of the Kirk do plainely declare, but chiefly the bloode of the Saintes of GOD shed for the defence of this doctrine of the Fatheris against their errouris.

Wherefore I desire the diligent Reader, to marke these blaphemies, quhilk the sclaues of þ pestilent seat haue spued out against the Scripturis of God, the Fatheris Iudgement, and the Confession of the Primitive Kirk.

G v.

The

THE BLASPHEMIE

The Secounde Head, concerning the Blasphemies of the Papistes against the Worde.

Cusanus Cardinalis. Epist. 2. ad Bohemos.

The Scriptures most followe the Kirk, and not the Kirk the Scriptures.

Idem, Ibidem.

I saye, the Preceptis of Christ are of no strength, except the Kirk admit them for sike.

Hosius Cardinalis, de expresse verbo Dei.

It is vaine labour, that is spent vpon the Scriptures, we will rather wait for Godis sentence out of Heauen.

Idem, Ibidem.

What the Kirk doeth teach, that is the expresse Worde of God, what is taught against the mynd & consent of it, is the expresse worde of h Deuill.

Idem, Ibidem.

If a man haue the interpretation of the Kirk of Rome, albeit he seeth not how it agreeth, or disagreeeth with the text, this man hath the verie expresse worde of God.

Eckius, multis in locis.

The Scripture is the blak Gospell, and diuinitie of Ink.

Herwæus, de potestate Papæ.

The Pope is the whole Kirk in power.

Verractus.

The determination of the Kirk is called the Euangell.
Piggi-

OF THE SCRIPTVRES.

Piggius, de Cælesti Hierarchia.

The Kirk hath power to giue to some Scriptures a canoniscall authoritie, quhilk they nether haue of themselves, nor yet of their Authoris.

Idem, Ibidem.

The Scriptures are like a nose of ware, quhilk may be turned in quhat part & forme thou please to forme and drawe it.

Idem, Ibidem.

The Apostles wrot some thingis, not that these writings should be Superiouris to our faith, but rather þ our faith should be Superiouris to them.

Now let all men iudge, what spirit moued these Godles wriiteris, to blaspheme þ Scriptures of God so shamefully. But some wil say: they were priuse men, and not the Pope, nor his Council. I answer: They were gladly heard, authorisid, and well rewarded by the Pope & his corrupted Synagoge. And Iohne Hus, Hieronimus de Praga, with sundrie otheris of our bryethen cruelly persecuted with fyre and sword, for speaking against their blasphemies.

It is true, þ late Councell of Trent would appeare to iudge more reuerētly of þ Scriptures, whē they hyde their venome vnder some sayre & general termes. Quhilk of thē was offended, whē they heard þ Bischpe of Boyteris in his exhortation cal the Scriptures, a boyde & dumme Lawe, &c: and lykwise who accused þ prophane Priest of Latrane,

OF THE SCRIPTVRES,

rane, quhilk in all their presence, called þ̄ Scriptures dead Inke, &c.

ANDRADIVS, wryting in the defence of that prophane Councell doeth plainly testifie, þ̄ they in their myndis did througħly agree with these blasphemers, but yet durst not speake so plainly against þ̄ Scriptures, lest they should haue prouoked the commoune people against thē. And therefore to bleire the eyes of the people for a time, they ioyne the Scriptures, and their bñ-wrytten traditiones together in their Decretes.

But in this meane time, they arme & hunt out certaine vile sclaues, and Godles Renegates to speake & writ against the wrytten Worde, who do call it a dead Letter, obscure, vncertaine, insufficient, the occasion of all heresies, wrytten without the command of Christ, & vnprofitable to the people, laboring hereby, to bring þ̄ consciences of mē from the Worde of life to their Deuile the traditiones.

Let al men therefore, þ̄ loue the trueth of God, flee farre from this deceitfull & deuillish cōpanie, quhilk God in his wraith hath raised vp to blinde this vnthankful age, and to trie our faith and patience, vnto the time of our full victorie, through Iesus Christ, our Lord.

Amen.

$$\begin{array}{r} 41R \\ \hline 21R \end{array} \quad \begin{array}{r} 3 \\ \hline 283 \end{array}$$



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