

DA  
750  
B2  
no. 110

DA 750.B2 N0110



a31188000454005b

CALL No.

DA  
750  
B2  
no.110

Ferguson, David.

Tracts, 1563-1572.

THE LIBRARY



UNIVERSITY OF GUELPH

Arts Division

Date due

APR 3 1965	APR 7 1965		
88 01	1.1		
75 01	1.0		
94 02	2.4		







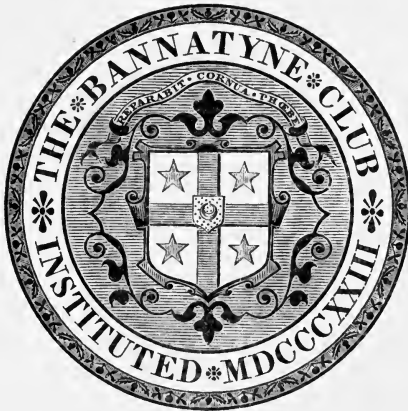
# Tracts

BY

DAVID FERGUSSON,

MINISTER OF DUNFERMLINE.

MDLXIII.—MDLXXII.



EDINBURGH: M.DCCCLX.





PRESENTED

TO THE

MEMBERS OF THE BANNATYNE CLUB

AS THE CONTRIBUTION

OF THE LATE

VERY REV. JOHN LEE, D.D., LL.D.,

PRINCIPAL OF THE UNIVERSITY  
OF EDINBURGH.

THE LIBRARY  
UNIVERSITY OF GUELPH

# THE BANNATYNE CLUB.

JANUARY M.DCCC.LXI.

---

THE EARL OF ABERDEEN, K.G.—(DECEASED.)

WILLIAM PATRICK ADAM, ESQ.

THE EARL OF ASHBURNHAM.

LORD BELHAVEN AND HAMILTON.

WILLIAM BLAIR, ESQ.

BERIAH BOTFIELD, ESQ., M.P.

THE MARQUESS OF BREADALBANE, K.T.

SIR THOMAS MAKDOUGALL BRISBANE, BART.—(DECEASED.)

GEORGE BRODIE, ESQ.

10 CHARLES DASHWOOD BRUCE, ESQ.

THE DUKE OF BUCCLEUCH AND QUEENSBERRY, K.G.

VERY REV. DEAN RICHARD BUTLER.

SIR HUGH HUME CAMPBELL, BART.

JAMES CAMPBELL, ESQ.—(DECEASED.)

THOMAS CARNEGIE, ESQ.—(DECEASED.)

THE EARL CAWDOR.—(DECEASED.)

PATRICK CHALMERS, ESQ.—(DECEASED.)

RIGHT HON. SIR GEORGE CLERK, BART.

DAVID CONSTABLE, ESQ.

20 THOMAS CONSTABLE, ESQ.

## THE BANNATYNE CLUB.

---

- ANDREW COVENTRY, ESQ.  
DAVID COWAN, ESQ.  
JAMES T. GIBSON CRAIG, ESQ.—(TREASURER.)  
SIR WILLIAM GIBSON CRAIG, BART.  
THE MARQUESS OF DALHOUSIE, K.T.—(DECEASED.)  
THE EARL OF DALHOUSIE,  
GEORGE HOME DRUMMOND, ESQ.  
HENRY DRUMMOND, ESQ., M.P.—(DECEASED.)  
RIGHT HON. SIR DAVID DUNDAS.
- 30 GEORGE DUNDAS, ESQ.  
WILLIAM PITT DUNDAS, ESQ.  
THE EARL OF ELLESMERE, K.G.—(DECEASED.)  
JOSEPH WALTER KING EYTON, ESQ.  
LIEUT.-COL. ROBERT FERGUSON, M.P.  
COUNT MERCER DE FLAHAULT.  
THE EARL OF GOSFORD, K.P.  
WILLIAM GOTT, ESQ.  
ROBERT GRAHAM, ESQ.—(DECEASED.)  
THE EARL OF HADDINGTON, K.T.—(DECEASED.)
- 40 THE DUKE OF HAMILTON AND BRANDON.  
SIR THOMAS BUCHAN HEPBURN, BART.  
JAMES MAITLAND HOG, ESQ.—(DECEASED.)  
COSMO INNES, ESQ.  
DAVID IRVING, LL.D.—(DECEASED.)  
HON. JAMES IVORY, LORD IVORY.  
DAVID LAING, ESQ.—(SECRETARY.)  
JOHN BAILEY LANGHORNE, ESQ.  
THE EARL OF LAUDERDALE.—(DECEASED.)  
VERY REV. PRINCIPAL JOHN LEE, D.D.—(DECEASED.)

THE BANNATYNE CLUB.

---

50 LORD LINDSAY.

JAMES LOCH, ESQ.—(DECEASED.)

THE MARQUESS OF LOTHIAN.

LORD LOVAT.

JAMES MACKENZIE, ESQ.

JOHN WHITEFOORD MACKENZIE, ESQ.

KEITH STEWART MACKENZIE, ESQ.

WILLIAM FORBES MACKENZIE, ESQ.

JAMES MAIDMENT, ESQ.

SIR WILLIAM MAXWELL, BART.

60 THE HON. WILLIAM LESLIE MELVILLE.—(DECEASED.)

THE EARL OF MINTO, G.C.B.—(DECEASED.)

RIGHT HON. JAMES MONCREIFF, LORD ADVOCATE, M.P.

JAMES PATRICK MUIRHEAD, ESQ.

HON. SIR JOHN A. MURRAY, LORD MURRAY.—(DECEASED.)

ROBERT NASMYTH, ESQ.

HON. CHARLES NEAVES, LORD NEAVES.

THE EARL OF NORTHESK.

ALEXANDER PRINGLE, ESQ.—(DECEASED.)

JOHN RICHARDSON, ESQ.

70 THE DUKE OF ROXBURGHE, K.T.

THE REV. HEW SCOTT, A.M.

JAMES R. HOPE SCOTT, ESQ.

THE EARL OF SELKIRK.

PROFESSOR JAMES YOUNG SIMPSON, M.D.

ALEXANDER SINCLAIR, ESQ.

JAMES SKENE, ESQ.

WILLIAM SMYTHE, ESQ.

JOHN SPOTTISWOODE, ESQ.

## THE BANNATYNE CLUB.

---

- EDWARD STANLEY, ESQ.
- 80 THE REV. WILLIAM STEVENSON, D.D.
- THE HON. CHARLES FRANCIS STUART.—(DECEASED.)
- THE DUKE OF SUTHERLAND, K.G.
- ARCHIBALD CAMPBELL SWINTON, ESQ.
- ALEXANDER THOMSON, ESQ.
- SIR WALTER CALVERLY TREVELYAN, BART.
- W. B. TURNBULL, ESQ.
- ADAM URQUHART, ESQ.—(DECEASED.)
- 88 ALEXANDER MACONOCHIE WELWOOD, ESQ.

---

---

## LIBRARIES.

- THE BRITISH MUSEUM.
- THE SOCIETY OF LINCOLN'S INN.
- THE FACULTY OF ADVOCATES.
- THE SOCIETY OF ANTIQUARIES OF SCOTLAND.
- THE SOCIETY OF WRITERS TO H. M. SIGNET.
- THE UNIVERSITY OF CAMBRIDGE.
- THE UNIVERSITY OF EDINBURGH.
- THE UNIVERSITY OF GLASGOW.
- TRINITY COLLEGE, DUBLIN.
- 10 ROYAL LIBRARY, BERLIN.
- THE SMITHSONIAN INSTITUTION, WASHINGTON, UNITED STATES.

THE following Tracts by one of the Fathers of the Reformation in Scotland, were reprinted by the late PRINCIPAL LEE, with the view of presenting the volume as a contribution to the BANNATYNE CLUB, of which he was an original member. It is now completed at the request of his family. In this design Principal Lee was not altogether influenced by a regard to the extreme rarity of the original tracts, or even to their intrinsic curiosity and importance; but partly with the intention of tracing the Author's descendants, and pointing out the various distinguished men, connected with the Church of Scotland, who were to be reckoned in their number; they having branched out, as it is supposed, on the one hand to the family of Dr Adam Ferguson (an old and early friend of Principal Lee), and on the other to that of Principal Robertson. This had long been a cherished scheme, as, upwards of thirty years ago, he was at the expense of reprinting Fergusson's Sermon preached before the Regent and Nobility in 1571-2 (included in the present volume); but the copies were allowed to remain in the printer's warehouse, waiting for some favourable occasion of being able to prepare a detailed memoir of the Author with an account of his numerous descendants. Among the detached notices which the learned Principal had collected for this purpose, there was found the following sketch of an introductory notice, written on separate leaves, apparently at two different periods. This is now arranged, and here inserted, as it presents a brief outline of what Principal Lee seems to have originally contemplated.

DAVID LAING.

*Edinburgh*, October 1860.





## INTRODUCTORY NOTICE.

---

DAVID FERGUSSON, appointed minister of Dunfermline in July 1560, was one of the boldest, most sagacious, and most amiable of the reformers of the Church of Scotland. He was not a voluminous writer, but he was advantageously known in his own time as the author of a controversial work printed at Edinburgh in 1563, entitled "An Answer to ane Epistle, written by Renat Benedict, the French doctor, to John Knox and the rest of the brethren, ministers of God's Word," etc. This book contains much interesting information, and exhibits decided proofs both of ingenuity and learning. The author, nine years afterwards, published a "Sermon preached before the Regent and Nobility at Leith, Jan. 13, 1571-2," during the General Assembly. It related to the provision for the reformed ministers, the schools, and the poor. This Sermon was certainly not a courtly composition; but when the next General Assembly (holden at Perth in August 1572) proposed that it should be published, it was submitted to the revision of five of the most eminent ministers, all of whom expressed strong approbation, and John Knox, one of the number, then on his death-bed, gave it the following emphatic recommendation: "John Knox, with my dead hand but glad heart, praising God that of His mercy He leaves such light to His Kirk in this desolation."

David Fergusson is spoken of by Archbishop Spottiswood as having been born about the year 1533, but Wodrow thinks it

more probable that he must have been born ten or even twenty years earlier. Wodrow mentions a common tradition that he had been bred a skinner, a supposition which is said to have been countenanced by one of the practical jokes ascribed to him. Having on one occasion presented to the King and Council a petition for an augmentation of stipend, he was mortified by having it returned to him endorsed with the unpromising words, "*Sicut ante.*" Some time afterwards, the King, passing through Dunfermline, saw the old minister going through the ungraceful process of dressing hides, and asked somebody if he had lost his wits; whereupon Mr David, overhearing the question, promptly replied, that he was endeavouring to fulfil his Majesty's commands, by returning to his original trade, and thus gaining his bread *sicut ante*, "as before." James is said to have engaged to have his petition more favourably backed when it next came before him. Some of the writers in the interest of the Church of Rome spoke of Fergusson as an ignorant sutor and glover. It is pretty well ascertained that David Fergusson never obtained an academical degree, and it is not improbable that he never had the benefit of a college education. But he was not unacquainted with the languages of Greece and Rome, and his writings and speeches were frequently enlivened by classical allusions.

Fergusson is acknowledged to have been one of the first preachers of the reformed doctrines in Scotland. He says himself that he was one of six who preached without the concurrence of the civil magistrate, when the name of stipend was never heard of. In July 1560 he was appointed to the Church of Dunfermline. He was a member of the first General Assembly, holden at Edinburgh in December 1560, and his name appears in the roll of almost every future Assembly till the time of his death. He was also frequently, indeed almost always, named as a member of the deputations appointed to negotiate with the Government on the affairs of the Church. For this service he was well adapted, having been always distinguished by his

singular penetration, firmness, and presence of mind. The most practical courtier could not easily impose on the native shrewdness of David Fergusson. Spottiswood allows that his pleasant and jocund disposition always secured him a favourable reception both among the great and the small.

For several years Fergusson's provision was very inadequate. In his answer to Renat Benedict, printed at Edinburgh by Robert Lekprevik in 1563, he describes the state to which he and other ministers had been exposed:—"The grèatest number of us have lived in great penury, without all stipend, some twelve months, some eight, and some half-a-year, having nothing in the meantime to sustain ourselves and our families but that which we have borrowed of charitable persons until God send it to us to repay them."

Fergusson was Moderator of the General Assembly which met at Edinburgh in March 1572-3. At that critical period the counsel and influence of a man of such prudence, boldness, and self-possession must have been felt by the Church to be of the highest value. He was again chosen Moderator of the Assembly in October 1578. Various anecdotes concerning him are told in Calderwood's History, Scott's Lives of the Protestant Reformers, and Wodrow's Manuscript Lives, as well as in the History of the Church of Scotland by John Row minister of Carnock.

David Fergusson, soon after he became minister of Dunfermline, was married to Isobel Durham, by whom he had nine children—five sons and four daughters. His eldest son, William Fergusson, A.M., survived him. His daughter Margaret, born May 31, 1562, was married to Mr David Spens, minister at Orwell, June 18, 1581; his daughter Grizzell, born February 1575-6, was married to Mr John Row, at Carnock, in 1595; and his youngest daughter, Isobel, was married to David Ramsay (a layman) before the 22d of April 1598, when her father made his will, the day before his death.

The Register of Births and Marriages of the Parish of Dunfermline still extant begins in the year 1561. It contains the following entries :—

1562	May 31	DAVID FERGUSSON	minister of the evangell had a woman chyld born to him of his wyff ISOBEL DURHAM,	baptizit and called	MARGARET.
1564	September 10 . . .	a man chyld,	„	WILLIAM.	
1566	June 23 . . .	„	„	PATRICK.	
1568	October 3 . . .	„	„	ROBERT.	
1570	September 4 . . .	a woman chyld,	„	JANET.	
1572-3	January 21 . . .	a man chyld,	„	DAVID.	
1574	May 19 . . .	„	„	JOHN.	
1575-6	February 19 . . .	a woman chyld,	„	GRIZZELL.	
1579-80	February 24 . . .	„	„	ISOPELL.	

The only marriage of any one of his children recorded in the Dunfermline Register, is—1581, June 18, Margaret Fergusson to Master David Spens, Minister of the Evangell at Orwell; but there is a blank in the Register both of Births and Marriages (which, at that period, are recorded in the same book) from February 1592 to September 1598.<sup>1</sup>

It may now be somewhat difficult to trace the descendants of David Fergusson. In the manuscript memoirs of Mr Adam Ferguson, minister at Logierait (father of the late Dr Adam Ferguson of Edinburgh), the following particulars are recorded :—In 1689, “Patrick Balneaves, merchant in Dundee, and brother to Mr Balneaves, minister of Moulin, having heard about him, did take occasion to recommend him to Mr David Ferguson, minister at Strathmartin, in Angus. He was great-grandchild to David Fergusson, minister at Dunfermline in King James the Sixth’s time, and had a considerable stock in money, but had no child to enjoy it, except a brother’s daughter; and being very clannish, he was much inclined to be beneficial to any of the name of Fergusson that was thought capable of liberal education, especially after his only son was lost on the ice in the North Loch,

<sup>1</sup> Letter from the Rev. P. Chalmers, one of the ministers of Dunfermline, 4th September 1830.

at Edinburgh." Mr Adam Fergusson then gives an account of the manner in which the influence of Mr David Fergusson was exerted in his behalf, and adds :—"The Regent, under whose inspection Adam happened to be, was one Mr John Row, son of the minister at Ceres, who was grandchild by his mother to David Fergusson, minister at Dunfermline. He did reckon Adam his relation in that way, and was kind and careful about him. Under him Adam made good proficiency in the parts of philosophy that he taught, and was with great applause honoured with the degree of Master of Arts upon the 21st day of July 1693."

The following extracts from the Kirk-Session Book of Ceres, Fife, relate to the family of Mr William Row, youngest son of the Minister of Carnock, and grandson of David Fergusson :—

1644, July 4.—M<sup>r</sup> William Row admitted Minister of Seres.

1647, April 11.—M<sup>r</sup> William Row, minister of this congregation and Jeane Blair in St Andrews, proclaimed pro 1<sup>m</sup>o, and married May 6.

1648, April 2.—M<sup>r</sup> W<sup>m</sup> Row & Jeane Blair, a daughter Catherine, witnesses M<sup>r</sup> Robert Blair, M<sup>r</sup> James Blair.

1652, Jan<sup>y</sup>. 13.—M<sup>r</sup> W<sup>m</sup> Row min<sup>r</sup>. & Jeane Blair his spouse, had a woman child baptized Margaret.

1653, Oct. 31.—The minister M<sup>r</sup> W<sup>m</sup> Row, & Jeane Blair his spouse, had a son baptized James.

1656, Sept<sup>r</sup>. 14.—M<sup>r</sup> W<sup>m</sup> Row min<sup>r</sup>. & Jeane Blair had a son baptized, called William.

1660, May 9.—M<sup>r</sup> W<sup>m</sup> Row min<sup>r</sup>., & Jeane Blair his spouse, a daughter, Jeane.

1663, Dec<sup>r</sup>. 31.—M<sup>r</sup> W<sup>m</sup> Row min<sup>r</sup>., & Jeane Blair, a son, John.

1665, Jan<sup>y</sup>. 25.—The Minister intended to have preached, but was hindered by a sentence of deposition passed against him by the Archbishop of St Andrews in his diocesan meeting in April last.

1667, Sept<sup>r</sup>. 29.—M<sup>r</sup> Alex<sup>r</sup>. Leslie ordained minister of the parish.

David Fergusson, it is said, began a History of the Church of

Scotland, which was continued by his son-in-law, the minister at Carnock, son of John Row, the Reformer. It was enlarged by his grandson, John Row, Principal of King's College, Aberdeen, and has recently been printed.<sup>1</sup> John Row, who became minister of Perth in 1560, was unquestionably the most distinguished among the Scottish Reformers both for sacred and secular learning. He was born in 1525, and obtained his classical instruction at the school of Stirling and the University of St Andrews, where he soon became eminent for his proficiency in dialectics and other branches of philosophy, and still more for his skill in the civil and canon law. Like many other churchmen, he practised at the bar of the Official's Court at St Andrews, and in 1550 he was sent to Rome by the clergy of that diocese, to attend to their interests at the Court of Julius III., who about that time was raised to the Papal chair. He continued at Rome eight years, and while there obtained from the University of Padua the degree of Doctor of Laws. He returned to Scotland in 1558, having received instructions from Paul IV. to exert himself to thwart the efforts of Knox and his associates. In 1559 he was converted to the Protestant faith, and soon obtained the confidence of the Earl of Murray and the other leaders of the revolt against the Church of Rome. Along with John Knox, John Winram, John Douglas, John Willock, and John Spottiswood, he had a share (and, it is believed, a principal share) in the preparation of the First Book of Discipline and the Confession of Faith. He was the first Scotsman who introduced into his native country the study of Hebrew, in which his grandson, Principal of King's College, Aberdeen, afterwards acquired great eminence, having been the first Scotsman who published a Hebrew grammar in his native country.<sup>2</sup>

<sup>1</sup> Glasgow, 1842, 2 vols. 4to, for the Maitland Club; and Edinburgh, 1842, 8vo, for the Wodrow Society.

<sup>2</sup> "Hebrææ Linguæ Institutiones Compendiosissimæ, etc.—ΧΙΛΙΑΣ Hebraica, seu Vocabularium continens præcipuas radices Linguæ Hebrææ." Glasguae, 1644, 18mo.

John Row's fourth son, John, born in the year 1568, after he became minister of Carnock, married Grizell Fergusson, second daughter of David Fergusson. He had two [three] daughters, the first of whom, Elizabeth, was married to John Gibbon, by whom she had one daughter, married to Adam Stobie, portioner of Wester Luscar. John Row's second daughter was married to Robertson of Gladney, in Perthshire. Adam Stobie's second daughter, Margaret, was married to Andrew Rolland of Gask, the ancestor of Adam Rolland, advocate. Robertson of Gladney was the ancestor of the Rev. William Robertson, one of the ministers of Edinburgh, father of the Principal of the Edinburgh University, and progenitor also of the Right Hon. William Adam, Lord Brougham, John Clerk of Eldin, and others of high celebrity both in arts and arms.

Fergusson died at Dunfermline on the 23d of August 1598. A copy of his Will, transcribed from the Register of Confirmed Testaments, and obligingly communicated by the Rev. Hew Scott, A.M., Minister of Anstruther Wester, is added in an Appendix.

---

SOME further particulars regarding FERGISSON may be sub-joined to the preceding sketch. He was one of those individuals whom Providence at that emergency raised up to advance the cause of Reformation in this country. It is most probable that Spottiswood, writing at a distance of thirty years, had mistaken his age at the time of his decease, and we may suppose that he was born not later than 1525. This may be inferred from the terms in which Fergusson is mentioned by James Melville, in his notice of the proceedings of the Synod of Fife in May 1596. "And sa David Fergusone, Pastor of Dunfermling, a reverend father, spak verie pleasandlie and comfortablie of the beginning

and succes of the Ministerie: Namlie, how that a few number, viz. onlie sax, whairof he was ane, sa mightelie went fordwart in the wark, but feir or cair of the warld, and prevalit, when ther was na name of stipend hard tell of; when the autoritie, bathe Ecclesiastik and Civill, opponit themselves, and skarslie a man of name and estimatioun to tak the cause in hand," etc.<sup>1</sup> And again, in February 1597-8, "Efter the quhilk, David Fergusone, *the auldest Minister that tyme in Scotland*," etc.<sup>2</sup>

There is little doubt that Fergusson was a native of Dundee, and the repeated testimony of a contemporary Popish writer asserts the fact that his original occupation was that of a glover.<sup>3</sup> "*Quidam hæreticus Scotus DAVID FARGUSSON . . . chirothecarum sutor: Si credere fas est, urbis Dunfernilensis insignis prædicator.*" "*David sutor.*" "*Valde miror David quomodo tu relicta tua arte consuendi chirothecas,*" etc.<sup>4</sup> Among the various notices of Fergusson given by Dr M'Crie in his Lives of Knox and Melville, is the following extract from the Treasurer's Accounts, which is of importance, as it specially connects Fergusson with Dundee. On the 7th of July 1558, the Rothsay Herald was sent from Edinburgh with letters, summoning "George Luvell, DAVID FERGUSONE, and certain utheris personis *within the burgh of Dundee*," to appear before the Justice and his deputies on the 28th of that month, to answer the charge of "their wrongous using and wresting of the Scripture, and disputting upon erroneous opinions, and eiting of flesche in Lenterone, and utheris forbidding tymes, contrair the Actis of Parliament."<sup>5</sup>

<sup>1</sup> Diary of James Melville, p. 357. Calderwood's History, vol. v., p. 435.

<sup>2</sup> *Ibid.* p. 437; and vol. v., p. 681.

<sup>3</sup> See also Wodrow's *Analecta*, vol. i., p. 120.

<sup>4</sup> *De Vita et moribus atque rebus gestis Hæreticorum nostri temporis*, Authore Jacobo Laingæo, Scoto, Doctore Sorbonico (fol. 29-31). Parisiis, 1581. 12mo. He refers to the *Epistola Latina* of Renatus Benedictus; but says, it remained unanswered till after Knox's death (in 1572), when Fergusson sent copies to Paris of his *Epistola barbara, et Scotica*, in reply (*ib.* f. 31).

<sup>5</sup> M'Crie's Life of Knox, vol. i., p. 446.



Although Fergusson had not the advantage of completing his studies at one of our Universities,<sup>1</sup> he was not deficient in learning, and had most probably been instructed at one of the borough schools where Latin was taught. It is obvious, at least, that when he was admitted to the ministry he could have found no time for supplying any defects in his early education. At the meeting of the nobility and chief part of the Congregation which assembled in the Great Kirk of Edinburgh, in July 1560, the first appointment was made of Ministers for the most important and populous towns, and of Superintendents in consequence of the insufficient number of persons qualified to supply the larger districts. David Fergusson, as already noticed, was placed in Dunfermline;<sup>2</sup> and there he continued his pastoral labours with eminent success till his death.

His earliest publication, the Answer to Dr Renat Benedict's Epistle, is now reprinted from the only copy known to exist, having been presented to the University Library, Edinburgh, in 1701, by Mr John Row, one of the Regents or Professors of Philosophy in the College. It is a small volume of 44 leaves, in black letter, with the title-page and last leaves supplied in manuscript from another copy. From the MS. Book of Donations,<sup>3</sup> it appears to have been accompanied with an original portrait of the Author, which unfortunately cannot now be traced. The entry is as follows:—"24 Aprile 1701. Mr JOHN ROW, " Professor of Philosophy, gave to the Library, the Picture of " Mr DAVID FERGUSSON, Minister of Dunfermling, and chaplain " to King James the VI., done on Timber, of a small oval form; " he died 1598. Also a book of his writ in defence of the " Reformation, in Answer to ane Epistle of ane Renat Benedict, " a French Doctor: it is printed at Edinburgh 1563, in 12mo."

The author of the Epistle, Rhenatus Benedictus, or René Benoist, was a French divine of considerable note. He was born in 1521, studied at Angers, and took his degree of Doctor of

<sup>1</sup> Coronis to Row's History, p. 418.

<sup>2</sup> Calderwood's History, vol. ii., p. 11.

<sup>3</sup> Fol. 59.

Divinity in the College of Navarre in 1559. Having been appointed preacher and confessor to Mary Queen of Scots, by her uncle the Cardinal of Lorraine, he accompanied her to Scotland in August 1561. He returned to France about the end of the following year. In 1594, he was presented to the See of Troyes, but he could not obtain the Papal bull for his consecration, not being in favour at the Court of Rome, and, after some years, he was obliged to relinquish his claims. He was the author of numerous small publications during the course of a long life, having died on the 7th of March 1608, at the age of 87. A list of these works, amounting to 119, besides 40 others (chiefly Sermons), without date, is given by Nicéron,<sup>1</sup> of which the two following, Nos. 4 and 5, were written during his short residence in Scotland:—

“ 4. *Necessarius atque certus modus tollendæ Religionis discordiæ.* Paris. Nic. Chesneau, 1562. in 8vo, feuil. 19. daté d’Edimbourg le 10 Decembre 1561. Cet escrit a été traduit d’abord en Ecossois, et ensuite en François.

“ 5. *Le triomphe et excellente victoire de la Foy, par le moyen de la véritable et toute puissante parole de Dieu.* Paris, Nicolas Chesneau, 1562 et 1568. in 8vo, feuil. 40, sans la Préface, qui est plus longue que le livre. Elle est adressée au Roi Charles IX., à la Reine sa mere, et aux Princes de France, et est datée de la Cour de Marie Stuart, Reine d’Ecosse le 2<sup>e</sup> Août 1562.”

The Epistle which Fergusson answered was neither of these works, and was unknown to Nicéron. While these sheets were at press, I had an opportunity of examining the first as above,<sup>2</sup> and found it to be accurately described. It is dated the 4th Ides or 10th of December, or three weeks subsequent to that of his Epistle. It evidently was the original of a little volume mentioned in the History of English Printing, entitled “*Renatus*

<sup>1</sup> *Memoires pour servir a l’Histoire des Hommes Illustres, etc.*, Tome xli.

<sup>2</sup> In the Imperial Library, Paris ; see p. 88.

Benedictus concerning composing Discords in Religion," translated by Ninian Winzet, and printed at Paris, 1565, 8vo. No copy of this translation has been discovered.<sup>1</sup> It was also supposed that no copy of the Epistle of Renatus Benedictus had been preserved; but having recently acquired a volume in which it has been transcribed in a contemporary hand, it has been added as an Appendix at page 81. It will be seen that the translation, as incorporated with Fergusson's Answer, has been very closely rendered; and the date is the<sup>2</sup> 13th kalends of December, being the 19th of November, 1561. It presents, in its calm and respectful tone, a contrast to the scurrilous attacks on the Reformers by such Popish writers as Archibald Hamilton, James Laing, and Nicol Burne. The translator was, no doubt, Ninian Winzet, who wrote and translated other works at this period. The copies were most probably circulated in manuscript. In that of the Latin original, the address is somewhat peculiar, and its import not fully given in the translation:—"RENATUS BENEDICTUS, Verbi Dei professor, disertissimo Joanni Knox atque aliis eruditissimis viris apud antiquitatem nobilem Scotiæ vocatis Ministris, etc. (Renatus Benedictus, Professor of the Word of God, to the most eloquent John Knox, and the other most learned men called to be Ministers among the ancient noble [people] of Scotland.)

Of Fergusson's Sermon preached before the Regent Earl of Lennox and the Nobility, during the meeting of the General Assembly at Leith, 13th January 1571-2, only a single copy of the original is known to be preserved; and several years ago this copy, it is believed, made a narrow escape from fire. It is a small 8vo, of 15 leaves, printed in the Roman character. The freedom and boldness used by the author in expressing his sentiments,

<sup>1</sup> Ames and Herbert's Typographical Antiquities.

<sup>2</sup> The date, 18th December, as given at p. 39 of the translation, was probably an error of the person who supplied the defective leaves of the printed copy. Some obvious mistakes of the scribe in the original have been corrected; and it will be observed, that the postscript, pages 86-87, if contained in the translation, is not given by Fergusson.

which called forth the remarkable attestation of Knox already noticed (see p. 80), could not have been gratifying to the courtiers, who had seized and applied the teinds to their own use, instead of making adequate provision for the ministry, or for endowing schools and other seminaries of learning, at the same time overlooking the poor, and neglecting to repair the churches, which had become ruinous and unsuited for the performance of divine worship. In his dedication to John Earl of Marr, then Regent, he says, if this small work should be well accepted, it would encourage him "to present your Grace some day with a greater work and a larger volume, as a perpetuall monument of my unfained love and affection to your Grace." But, after a brief space of thirteen months, the death of this excellent man, whose "humanity and gentleness" Fergusson justly celebrates, interfered with such a design, and he is not known to have produced any subsequent publication.

After Fergusson's death there was published in his name the earliest collection of Scottish Proverbs. The first edition bears the following title :—

"Scottish Proverbs : Gathered together by David Fergusson, sometime Minister at Dunfermline : And put *ordine Alphabetic*o when he departed this life, Anno 1598. Edinburgh, Printed by Robert Bryson, and are to be sold at his Shop at the signe of Jonah. 1641." 4to, 22 leaves. In the subsequent editions of 1659, 1675, 1699, and 1705, the collection was enlarged, and entitled, "Nine Hundred and Fourty Scottish Proverbs, the greatest part of which were at first gathered together by David Fergusson," etc.

Without attempting to form any minute pedigree or genealogy of Fergusson's numerous descendants, some detached notices may be subjoined, as these may prove useful to any persons inclined to follow out the investigation. From the preceding extracts from the Dunfermline Register, he appears to have had five sons ; but we may presume, that four of them, as well as his wife, had predeceased him, as in his Last Will, while he specially

mentions his three sons-in-law, he only names one son, MR WILLIAM FERGUSSON, without any other designation. He evidently was not then a resident in the place; and from the distinction made in the distribution of his books, by restricting his son to an English and a Latin Bible in lieu of "his airship buikis of theologie," it would seem that he belonged to some other profession than the ministry. We may therefore be warranted in identifying him with Mr William Fergusson, who practised medicine, and was one of the magistrates of Dundee; and whose name occurs as a member of the General Assembly in 1600 and 1601. He died in 1627, at the age of 64, which corresponds very nearly with the date of his birth in the Dunfermline Register. According to the following funeral inscription, he had several children, by his wife Euphemia Kinloch; but seven of them had been suddenly cut off, apparently by the visitation of the plague, which at that period was not unfrequent, and usually very fatal: it runs thus,—“To Mr William Fergusson, Physician and Bailie in Dundee, and Euphemia Kinloch, his dearest parents; also to seven brothers and sisters-german, who died by the disturbed order of nature; likewise for himself and Helen Duncan, his lawful wife, the surviving William Ferguson, merchant, raised this monument to their pious memory. Mr William Ferguson died 25th March 1627, aged 64 years, and Euphemia Kinloch died 6th June 1603 [1623?], aged 57 years.”<sup>1</sup>

An examination of the parochial registers of Dundee might perhaps furnish further particulars of the family and connexions of William Fergusson, merchant, who erected this monument in 1627.

There were, however, other persons of the same name: thus, Magdalen Fergusson, spouse of John Duncan, junior, merchant burgess of Dundee, was served heir of “Mr William Fergusson of Balbeuchlie, her father,” 31st May 1636.<sup>2</sup>

Mr David Fergusson, upon occasion of a vacancy in the Rec-

<sup>1</sup> History of Dundee, by James Thomson, p. 375. Dundee, 1847. 8vo.

<sup>2</sup> Retours, Forfarshire, No. 215.

torship of the Grammar School of Edinburgh, was recommended by General Monk to the Provost and Magistrates, in January 1660; but the place had previously been supplied. Two years later, the same office becoming vacant, he was then appointed, 6th December 1665, but he died in September 1669.<sup>1</sup>

Mr David Fergusson, a youth of great promise, may also be noticed. He was a native of Kirkaldy, but "was snatched away by an early death." He published a small volume, dedicated to John Duke of Lauderdale, "*Epithalamium Mysticum, sive Analysis critico-practica Cantici Canticorum.*" Edinburgh, 1677, 12mo. The original MS., 4to, very neatly written, and dated Kirkaldy, 1673, marked "Ex dono Authoris," is preserved in the University Library, Edinburgh.

Mr David Fergusson, minister of Strathmartine, in Angus, mentioned above at p. x, was among the ministers ejected in 1689, as Episcopal: he died soon after.

Mr Adam Fergusson, a native of Moulin, minister of Logierait, in the highlands of Perthshire, from 1714 till his death in 1754, had previously been settled in the parish of Crathie and Braemar, Presbytery of Kincardine O'Neill, in 1700. He married Mary, daughter of Mr Robert Gordon of the family of Halhead, in Aberdeenshire. Their youngest son, Adam, was born at Logierait, 20th June 1723; was educated for the church at the University of St Andrews; officiated for a time as chaplain to a Highland Regiment; and afterwards became successively, in the University of Edinburgh, Professor of Natural Philosophy, 1759, of Moral Philosophy, 1764; and having resigned this chair on account of his health in 1784, he was nominated, jointly with Professor Playfair, to that of mathematics. He survived till he had attained the 93d year of his age, 22d February 1816. A biographical memoir of Dr ADAM FERGUSON, by Principal Lee, appeared in the Encyclopædia Britannica, Supplement to the sixth edition, and reprinted in the seventh edition of that work.

<sup>1</sup> Rev. Dr Steven's Hist. of the High School, pp. 68, 71, 73.

We now turn to the daughters of the minister of Dunfermline. In June 1581, the eldest, Margaret Fergusson, married Mr David Spens, minister of Urwell, in the Presbytery of Kinross. He was translated to Kirkcaldy, and died in 1626. His descendants have not been traced.

Another daughter, but whether Janet or Isobell is somewhat uncertain, married David Ramsay, of whom not much is known. He may have been the son of David Ramsay, a burghess of Dundee, whose name occurs in 1569 and 1570 as a member of the General Assembly. The other daughter was, probably, dead in 1598, at the time of her father's death.

As already stated, Grizzell Fergusson was married in January 1595 to Mr John Row, minister of Carnock, in the Presbytery of Dunfermline. An account of his life is prefixed to the Wodrow Society edition of his "History of the Kirk of Scotland" from 1558 to 1637, with a continuation to July 1639. Extracts are there given from the earliest existing volumes of the kirk-session book of Carnock, commencing in 1642, and written with his own hand, till within eight days of his death, 26th June 1646. Row was then in his 78th year, his wife surviving till 30th January 1659, when she was aged 83. Of their numerous progeny, the following are a few brief notices:—

1. Mr DAVID ROW, educated for the ministry, but not settled in any charge. In the kirk-session book of Carnock he appears in 1642, as having for some time been his father's assistant; but having gone to Ireland, he married the sister of Thomas Boyd, a wealthy merchant in Dublin; and in the "Memorials of the Family of Row" it is said, "This Mr David Row has issue in Ireland by daughters."<sup>1</sup>

2. Mr JOHN ROW, born in 1598, completed his studies at the University of St Andrews, and was successively Master of the Grammar School of Kirkcaldy and of Perth; one of the ministers of Aberdeen in 1641; and Principal of King's College in 1652.

<sup>1</sup> Edinburgh, 1828, 4to.

After the restoration of Charles II., having resigned this charge, he resided chiefly with his son-in-law, Mr John Mercer, minister of Kineller, where he died about the year 1672. He was a man of great learning, and was the author of the Hebrew Grammar mentioned above at page viii. An account of his life and writings is contained in the Wodrow Society edition of his father's History of the Kirk, which is taken from a MS. in the handwriting of Principal Row, and which has a continuation by him from 1637 to 1639. His son, Mr John Row, first minister in Galloway, and afterwards of Dalgetty, in Fife, became a Roman Catholic in the reign of James the Second, and went to France.

3. Mr ROBERT ROW, minister of Abercorn, in Linlithgowshire, from about 1642 till 1661. By his wife, Elizabeth Hamilton, he had a family of eleven children.

4. Mr WILLIAM ROW, the youngest son, was born about 1612, and, after passing through the usual academical studies, was licensed, and admitted minister of the parish of Ceres, in Fife, in the year 1644. He was deposed for non-conformity in 1665, but having survived the Revolution, he was restored to his former charge, and is supposed to have died about the year 1694. He married Jean, daughter by the first wife of Mr Robert Blair, minister of St Andrews, whose Autobiography, with a continuation by Row, edited by the Rev. Dr M'Crie, is one of the most important volumes for which the public are indebted to the Wodrow Society. His son, John Row, born in 1663, was one of the Regents in the University of St Andrews from 1692 to 1695, and afterwards in Edinburgh, from August 1695 to 1700, when he resigned.

Of Blair's immediate descendants, by a second marriage, his son David became King's chaplain, and one of the ministers of Edinburgh; was the father of Robert Blair, minister of Athelstaneford, and author of the well-known poem, "The Grave;" and grandfather of Robert Blair of Avonton, Lord



President of the Court of Session. His second son, Archibald Blair, minister of Garvald, was father to Dr Robert Blair, Professor of Practical Astronomy in the University of Edinburgh. Hugh Blair, another son of the minister of St Andrews, was grandfather to the Rev. Dr Hugh Blair, Professor of Rhetoric, and one of the ministers of Edinburgh.

The Minister of Carnock had three daughters,<sup>1</sup> viz. :—

1. ELIZABETH ROW was married to William Gibbon, indweller in Bonhard, who died in 1639. Their daughter Margaret was married in 1647 to Adam Stobie of Wester Luscar; and, by the marriage of their second daughter, were progenitors of the family of the Rollands of Gask.<sup>2</sup>

2. Another daughter [Grizzell?] was married to Tullideff, and their daughter Grizzell Tullideff, appears as the wife of Mr James Hutton, schoolmaster of Carnock, in a deed of mortification by Principal Row, dated 10th December 1663.<sup>3</sup>

3. The third daughter, MARGARET, is said to have married David Robertson of Muirton, ancestor of the Robertsons of Gladney, in Fife. The account of the family, cadets of the Robertsons of Strowan, as given in Douglas's Baronage, p. 413, makes no mention of this marriage; but his great-grandson, William Robertson, one of the ministers of Edinburgh, was the father of Principal Robertson; and among his descendants may be reckoned Henry Lord Brougham, John Russell, Esq., Mr Adam of Blair-Adam, and the Earl of Minto.<sup>4</sup>

It may be added, that Dr JOHN ROW, the Reformer, who seems to have dropped his distinction of Doctor of Laws on becoming Minister of Perth, died on the 16th of October 1580. He is said to have had seven other sons besides John, minister

<sup>1</sup> See Coronis to his History, Wodrow Society Edition, p. 457.

<sup>2</sup> See Genealogical Table, No. I., in the Rev. Dr P. Chalmers's History of Dunfermline, vol. ii., 1859.

<sup>3</sup> Printed in the Wodrow Society edition of Row's History, 1842, p. liii.

<sup>4</sup> See Genealogical Table, as above.

of Carnock, and two daughters :—James, minister of Kilspindie ; William, minister of Forgandenny ; Oliver ; Robert ; Patrick ; Archibald, minister of Stobo ; and Colin, minister of St Quivox, Ayrshire ; three of whom, not being mentioned in the Reformer's Last Will and Testament, may have predeceased him. A very accurate genealogical table of his family is prefixed to the edition of his History of the Kirk of Scotland, by his son the minister of Carnock, with the Coronis, by the minister of Ceres, which was printed as a contribution to the Maitland Club, by Beriah Botfield, Esq., in 1842, 2 vols. 4to. Mr James Row, minister of Muthil,<sup>1</sup> or, as elsewhere stated, of Monyvaird and Strowan, in Perthshire, was the son of the above James, minister of Kilspindie. He has obtained some notoriety on account of a sermon preached in St Giles's Church, Edinburgh, in July 1638. Copies of it, abridged or parodied, have been several times printed, and it was known, on account of its homely expressions, as the "Pockmanty Sermon."<sup>2</sup> He married a daughter of William Stirling of Ardoch, and had a son, William, whose son, Colonel Archibald Row, brought express to Edinburgh the news of King William III.'s death in March 1702.

<sup>1</sup> I have seen receipts for stipend signed by him as Minister of Muthill, from 1629 to 1639.

<sup>2</sup> Reprinted in the "Memorials of the Family of Row." Edited by James Maidment, Esq., Advocate, Edinburgh. 1828. 4to.

## APPENDIX.

---

DAUID FARGUSOUN, nono Nouembris 1598.

(Edinburgh Test. Reg., vol. xxxii.)

THE Testament datiuē and Inuentar of the guidis geir sowmes of money and dettis pertening to vmquhile DAUID FARGUSOUN Minister of godis word at Dunfermeling the tyme of his deceiss quha deceist vpoun the xxij day of Aprile the zeir of God j<sup>m</sup> v<sup>c</sup> lxxxxviiij zeiris ffaythfullie maid & gēvin vp be him self vpoun the xxij day of Aprile the zeir of God foirsaid In presens of Mr Johnne Row minister at Carnok Patrik Stewart of Baith William Pratous [Porteous] ane of the baillies of the burgh of Dunfermeling Mr James Dalgleische scolemaster thair Mr Robert Durie instructour in the said scole & Dauid Brown noter.

IN the first the said vmquhile Dauid Fargusoun had the guidis geir sowmes of money and dettis of the awaill and prices efter following pertening to him the tyme of his deceis foirsaid viz. Item his buikis of theologie and humane histories estimat to the sowme of j<sup>c</sup> lb. Item in poiss of reddie gold the sowme of j<sup>c</sup>xviiij lb. Item of reddie money the sowme of lij lb. Item in vtenceillis & domicileillis with the abuilzementis of his body by the air-schipe estimat to the sowme of xx lb money.

Summa of the Inuentar

ij<sup>c</sup>lxxxx lb.

## Followis the dettis awin to the deid.

Item thair was awin to the said vmquhile Dauid Fergusoun be . . . . . Aitkin relict of vmquhile Johnne Stobie portioner of Wester Luscour resten of the crope and zeir of god j<sup>c</sup>v<sup>c</sup>lxxxxvij zeiris assignit to him in pairt of his stipend for the price of sex bollis thrid pairt furlett beir the sowme of xl lb xvj<sup>s</sup> viij<sup>d</sup>. Item be James Dewar of Nether Lassody for the teindis of his landis of Bayth vnder the hill assignit to him in pairt of payment of his stipend of the crope and zeir of god foirsaid thrie bollis beir price of the haille xxj lb. Item be Adame Currie burges in Dunfermeling aucht bollis ferme beir restand of the crope and zeir of God foirsaid price of the boll viij lb. Summa lxiiij lb. Item be hir Majesties chalmerlanes of the abbacie of Dunfermeling for his stipend of the Witsunday terme in anno lxxxxvij zeiris the sowme of tua hundreth merkis money.

Summa of the dettis awin to the deid ij<sup>c</sup>lix lb iiij<sup>s</sup> iiij<sup>d</sup>

Summa of the Inuentar with the dettis v<sup>c</sup>xlx lb iiij<sup>s</sup> iiij<sup>d</sup>

## Followis the dettis awin be the deid.

Item thair was awin be the said vmquhile Dauid Fergusoun to . . . . . for the Witsundayis termes maill of his hous occupyit be him in anno lxxxxvij zeiris and sindrie termes preceeding xx li. Item to William Angus seruand for his half-zeiris fie in anno foirsaid iiij lb. Item to Janet Burne seruand for hir half-zeiris fie iiij lb. Item to Helene Reid seruand for hir half-zeiris fie four pundis.

Summa of the dettis awin be the deid xxxij lb

Restis of frie geir the dettis deducit v<sup>c</sup>xvj lb iiij<sup>s</sup> iiij<sup>d</sup>

Quotta componitur  
pro xiiij lb vj<sup>s</sup> 8<sup>d</sup>.

Na Diuisioun.

Quhair of the quot is composit for xiiij lb vj<sup>s</sup> viij<sup>d</sup>.

## Followis the Deidis Legacie &amp; lettre will.

AT Dunfermeling the xxij daye of Aprile 1598 zeiris. The quhilk day the said DAVID FARGUSOUN maid his testament & lettre will as followis viz. That is to say he leuis and disponis to Mr William Fergusoun his sone his hail naturall historicall buikis and his Scottis cronicle and nominatis for his airschip buikis of theologie ane Inglis bybill and ane Latyne bybill allanerlie. Item the said Dauid leuis & disponis to Mr Dauid Spens Mr Johnne Row & Dauid Ramsay his sonnes in law equallie all his buikis of theologie and ordanis the saidis masteris Dauid Spens and Johnne Row to satisfie the said Dauid Ramsay for his third pairt thair of becaus the saidis buikis can nocht be proffitabill to him. Item he leuis & disponis to ilk ane of his saidis thrie sonnes in law and thair bairnes his oyis xl lb money. Item leuis & disponis to the appoticarie and vtheris quhilkis ministrat curis to him the tyme of his sicknes thrie crounes of the sone. Item to ilk ane of his foirnamit seruandis thair feis addettit to thame at Witsonday nixt with the doubill thair of and leuis & disponis the rest and superplus of all his frie guidis geir dettis and plenessing to the saidis Maisteris Dauid Spens Johnne Row and Dauid Ramsay his sonnes in law and thair bairnes equallie to be diuidit amangis thame be thrie equall thridis and nominatis the saidis masteris Dauid Spens Mr Johnne Row and Dauid Ramsay his sonnes in law coniunctlie his executoris and intromittoris with his saidis guidis geir and dettis: thais thingis war done at xj houris at ewin or thairby in the said Dauid Fergusouns chalmer day zeir moneth and in presens of the witnesses aboue-writtin heirto specialie & togidder requyrit. (Sic subscribitur) Ita est ut premittitur Dauid Brown notarius publicus in premissis omnibus et singulis cum prenominatis testibus presens et requisitus testante manu propria et signo.

WE M<sup>ris</sup> John Prestoun &c. and geuis and committis the

intromissioun with the samyn to the saidis M<sup>ris</sup> David Spens Johnne Row and Daid Ramsay executoris testamentaris to the said umquhile Daid Fargussoun. Reseruand compt to be maid be thame thair of as accordis of the law and thai being suorne &c. and hes fundin James Dobie merchand burges of Edinburgh cautioun &c. as ane act beiris.

ANE ANSWER TO  
RENAT BENEDICT'S  
EPISTLE TO JOHN KNOX  
AND HIS BRETHREN.





# ANE Answer to

ane Epistle written by Renat  
Benedict, the French Doctor pro=  
fessor of God's word (as the  
translater of this Epistle cal=  
leth him) to John Knox and  
the rest of his bretheren  
ministers of the word  
of God made by Da=  
vid Feargussone,  
minister of the  
same word at  
this present in  
Dumferm=  
ling.

Psalme 8.

Out of the mouth of Babes and sucklinges hast thou  
ordeaned strength, because of thine enemies, that thou  
mightest still theemie and the avenger.

Imprentit at Edin=  
burgh by Robert Lekprevik.

cum Privilegio 1563.

THE  
PRENTER TO THE READER.

---

*As that it was long after this Epistle was written and translated, befor it came to his hands that answered it. So was it long after it was answered befor it came to my hands to print, when therefor (good reader) thou shalt see so much time passe over betwixt the translating and answering, and betwixt the answering and printing, Impute it neither to his negligence that gladly would have answered it sooner if it had comen to his hands, or yet to mine, that alass gladly would have printed it, but rather take in good worth both our labors, taken to thy confort, whosoever thou be that readeth it, to purge thy heart from error, imbrace the truth, and beleive it to the glory of God, and thy salvation in Christ Jesus, to whose protection I commit the now and ever.*

## THE PREFACE.

DAUID FEARGUSSONE VNTO THE READER WISHETH  
GRACE MERCY AND PEACE FROM GOD THE FATHER,  
AND FROM OUR LORD JESUS CHRIST WITH THE  
SPIRIT OF RIGHTEOUS JUDGEMENT.

I HAUE not interprised (beloued Brethren in Christ Jesus) to answer this Epistle as one more able so to do, then the rest of my fellowes in office: but rather driuen thereunto by the vncessant requeist of some zealous and godlie persones, who brought it to my handes for that purpose, after that it had bene caried as a matter of great importance from one place to an other: and so at length<sup>1</sup> (translated by an certane Freir out of Latine into English in fauor of suche persones as he thereby wold gratifie) it wes greatlie bosted of: partlie therefore to satisfie the reasonable requeist of the aforesaid persones, and also to stop the mouth of the aduersarie frome further braging but chiefly for the discharge of my conscience in the office whereunto God hath called me. I haue occupyed my pen in answering as after followeth. And although this pithles Epistle haue lytle or no strength to deceaue any that haue but meanly teasted of the treuth, yet because it may be a peice of help to hold them stil in error that are as yet within it (in my judgement it wold not be past ouer in silence) nether do I know whither any man hath vnto this hour answered it or not. For asmuch as I se it a thing

<sup>1</sup> What moved me to wryt.

which all learned men will not onely laugh at, and so contempe it, as not worthy of answer but also iudge it suche a mater as they will spend no tyme vpon, seinge that they may be better occupyed “nor to answer a foole according to his folie:”<sup>1</sup> but list he esteame him self wise in his owne conceite, I haue thoght good to write sumwhat in this mater: vnto the which writing I haue added my name,<sup>2</sup> not for vain glorie God knowes, but to this end onelie, that when the Reader shal find the reules of Rethorick transgressed, and ornate Eloquence omitted (no man be blamed but I allone) moreouer if it shal happen that I be sumwhates longer than ye wold wishe, werie not yet I beseche you to reid it to the end, for certanely as I suppose no man is able fully to answer this ordorles confused Chaos without many wordes. To the end therefor that ye may the better vnderstande the mater (because this man’s letter kepeth no certane ordor) so far as the confusione of it will suffer, I haue deuided it, and that in four Sectionis: first, writing his wordes faithfully as they are translated, and thereafter, my answer. Fair well deare Brethren in Christe Jesus our onely confort, and iudge with equitie.

<sup>1</sup> Proue. 26.

<sup>2</sup> Why I haue expressit my name.

HEIR FOLLOWETH RENAT'S EPISTLE  
THE FIRST SECTION.

THE loue of Christ (most cunning men) and no small desyre of Saluation vnto you all, contrinis me to warne and pray you frome the bottome of my hart, that ye intruse not nor bring not in an strange doctrine and vncouth in the Church of God. Aliene and impertinent (after the judgement of all wise and good men) to Gods word and consuetude thereof, ather for the faouere of the people, or for vaine and transitorie glorie, that is, that ather ye may be esteemed the more wise and cunning of some (and receaued as they say in bothe their armes) or els that ye may thereby get and gather to your selues riches. What tempt ye I pray you to do, what is (I beseeche you in Christ Jesu) this your beginning, loke well I pray you how great is this your boldnes, to professe a new doctrine against the antiquitie consent and uniuersalitie of Religion, without any plaine testimonies or auctorities of holy Scripture, or of Christiane Authores, ancient and tryed in learning and godlines.

D. FEARGUSSONE'S ANSWER.

IT wold appear at the first sight to men of small judgement and learning, that the cause that hes moued you to write, were verray godly and charitable. Forasmuch as ye say that the loue of Christe, and the saluation of vs all hes contrined you thereto: but when the mater is tried with treuth, the contrarie will sone appear. It will please you therefore to giue vs leaue a lytle to try what kinde of loue this is that hath moued you, and what frute it bringeth furth, and then I truste bothe ye and

vthers (if ye haue eyes to se) shal easylie perceauē this loue to be preposterus and carnall: I will say no wors til I haue better oportunitie, and list that ye should think that we deale to austierlie with you at the first: I wold ye vnderstude that the Spirit of our God hath commanded vs in his Scriptures<sup>1</sup> (verray stratelie) to be war of deceauers and not to harken to fals Prophets, but rather to try the Spirites<sup>2</sup> whither they be of God or not; yea, and suppose the Prophet<sup>3</sup> shew a wonder or a myracle, if his doctrine be fals we are forbidden to credeit him. If then we aught not to beleue him to be of God that workes mirackles: If his doctrine persuade vs to Idolatrie how much les ought we to beleue that this is the trew loue of God that moueth you to write, when as your doctrine and admonition tendis to nothing els throughout this Epistle, but to draw vs from the trew worshipping of oure God in Spirit and veritie to serue him according to manns inuention by Idoles and Idolatrie. And although that I wold grant vnto you, that this your loue were euen to Christ and Godward without any hipocrysie, yet I dar boldly say that it is als preposterous as Peter's loue wes to Christe whene as he exhorted him to fauor him self and not to suffer the death of the Crose.<sup>4</sup> For the which Christ calleth him Satan, nether fear I to affirme that Peter's loue to Christ (which ye do se hear damned) wes als trew loue as it that moued you to write which suppose it be vnfeinzeit, is nottheles als voide of knowledge as the zeal of Paule's brethren, for whome he prayeth moste effectuously in his Epistle to the Romans.<sup>5</sup> This much I haue spoken of the nature of your loue to Christe, to the end that the treuth may appear, and that ignorants be not deceaued with the name of loue, for trew loue indeid which proceadis of faith and knowledge. It is dangerous in deid to giue haistie credeit to all such as haue the name of Christ hipocriticallie in their mouthes: for he him self affirmeth in the Euangle of Mathew that their shal come many and abuisse his name<sup>6</sup> and that so

<sup>1</sup> Math. 24.<sup>2</sup> 1 Jhon. 4.<sup>3</sup> Deut. 13.<sup>4</sup> Math. 16.<sup>5</sup> Rom. 10.<sup>6</sup> Math. 24.

craftelie, that if it were possible they should deceaue the verry elect. These men are we expressedly forbidden to beleue. The desyre that ye bear to our Saluation is no better nor your loue, but in all pointes is lyke vnto the desyre that the Pharisies had vnto the conuersion of the Gentiles, for the which the Lord Jesus pronounces an extreme wo against them in these wordes:<sup>1</sup> "Wo be vnto you Scribes and Pharisies, Hipocrites, for ye compas sea and land, to make one of your professione, and when he is made ye make him the child of hell twofold more then your selues."<sup>2</sup>

Your admonition in desyring vs not to intruse an strange doctrine, we verry gladely admit. For as yet we haue taught nothing (nether are in tyme cuming mynded to teach) that hes not agreed, and shal fully and in all pointes agre with the infallible treuth of God's eternall veritie, to the more eident manifestation whereof we haue set out in prent a general Confession of our Faith and Doctrine, with the which who so is not contented, let them shew the cause out of the word of God, and it shalbe amended. Ye name generally all wise and good men to be against our doctrine, and that also it disagreeeth with God's word; and yet in the mean tyme ye bring furth no man for your prufe nor any sentence out of God's word for your defence. The nixt tyme therefore that ye write let vs hear these good mennis names that agreeth not with vs, and the sentences of Scripture that be against vs (for we can not answer to nameles men and wordles sentences) and then I truste by the grace of God that ye shalbe answered accordinglie, for preased be God "we be readie to giue a reckning of that hope that is in vs, to all men that demandeth it."<sup>3</sup>

There be twa things that ye charge vs with, the first is, That we hunt for the fauor of the people; the nixt, That we studie to gather riches: the which accusations God knoweth are manifest fals. That the first is fals, all men may se that are not wilfully blind; for he that hunteth for the fauor of the people must

<sup>1</sup> Math. 23.<sup>2</sup> Math. 23.<sup>3</sup> 1 Peter. 3.

bear with their vice,<sup>1</sup> the contrary whereof the verray deid it self testifies in vs. What persone or persones haue we spared to rebok openly, of what estate soeuer they were of, if we knew them to be vicious. And where the Magistrat is godly we procure at his hand the punishment of whordome, dronkennes, blasphemie, Idolatrie, morthur, thift, and all other vices as the worde of God prescribes. For we know as sayeth the Apostle, that the Law is good, being laughfully vsed,<sup>2</sup> so that suppose the Law hath nothing to do with the just man, yet it serueth well to punish the lawles and dissobedient, the vngodly and the sinners, the vnholy and prophane, the murtherers of Fathers and mothers, the horemongers and buggerers, the liers and perjured persones, or to the punishment of any vther vice that is contrarie to holsome doctrine, which is according to the glorious Gospell of the blissed God, committed vnto vs. And where their is no Magistrat that obeyth the voice of God (as to[o] few there be the more to be lamented) we vse to expell such persones as are aboute written, by excommunication out of our Congregations and from the communion of the faithfull. This is not the meane to win the fauor of the people, I am assured except they be altogether godly, for then the rebuker of their vice is the more beloued of them, as sayeth Salamon,<sup>3</sup> “Rebok the wise and he will loue thee, and be the contrary he that reboked the wicked purchaseth his hatred;” nether fear I to affirme that the greatest number of carnall Gospellers<sup>4</sup> in Scotland this day hateth the Ministers of the Euangle, for no vther cause then for their seueur reboking of vice, for the which I for one, that writeth this Answer, am hated to the death, “but God is with me, and therefore I fear not who be against me.”<sup>5</sup> The second whereof ye accuse vs (I meane the gathering of riches) is so impudent a lie, that all men may perceauie it to haue proceeded of the Deuil, the author of lies. Thou art neuer able to proue that

<sup>1</sup> Fals prechers spekis to the peple  
plesant things.

<sup>2</sup> 1 Timo. 1.

<sup>3</sup> Prouer. 9.

<sup>4</sup> Whairfor the carnal gospellers  
hateth the ministers.

<sup>5</sup> Roma. 8.



euere any Minister in Scotland had a brybe of any man in the earth for any cause, yea, and I dar say for my own part (and am assured my Brethren may say no les for their parts) with Samuel,<sup>1</sup> “ Whose ox, whose asse, haue I taken or whom haue I done wrong to, or whom haue I hurt, or of whose hand haue I receaued a brybe to blind myne eyes therewith, tell me and I will restore it?” But so far absent are we from gathering of riches, that the greatest number of vs haue liued in great penurie, without all stipend some tuelf moneth, some eight, and some half a year, hauing nothing in the meane time to susteane our selues and our families, but that which freindes haue giuen vs, and that which we haue borrowed of cheritable persones vntil God send it vs to repay them. Ye strife fast to shift this faut from your selues to vs, but I muste walken you vp because herein ye appeare to me to be fast aslepe. Haue ye forget the insaciabie gredines of your Popes the Antichristes of Rome and of you his chapmen. Remember your self (omitting the rest for tediousnes) of Pope John the 23. of that name, called before Jacobus Caturcensis, and of Clement the 5. of that name, called before Bertrandus Gottho. The one of these, I mean John, left behind him in his treasure more aboundance of gold as sayeth Baptista Platyna nor any that euere wes Bisshop of Rome did before him, some sayth 25. mylzeon but I will write the least, which is. 25. M. pecis of gold.<sup>2</sup> The other, I meane Clement, at his coronation, which wes at Lyons in France (for then wes the court of Rome translated to France by this same Clement) lost of his attyre stroken from his hors by a certane fall of the toun wall by which also John the Duke of Bertanzie and diuers others were slaine; in this tumult, I say, your holy father Clement lost a carbunkle, worth, as sayeth the same Platyna, sex thousand crounes.<sup>3</sup>

Remember your self, who are gatherers of riches, Christ and his Apostles who had not so much as to rest their head

<sup>1</sup> 1 Samu. 12.

<sup>3</sup> Clementis Carbounkle : worth sex

<sup>2</sup> Pope Jhones treasour xxv. thousand crowns.  
sand peices off gold.

upon<sup>1</sup> to pay their tribute:<sup>2</sup> nor gold nor siluer in possession,<sup>3</sup> and we his ministers that suffereth affliction and penurie; and whither this faute of couetousnes may justly be laide to our charge or youres, I bid you remember your self againe, yea, and moreouer I dar be bold to say, that these same two forenamed Popes<sup>4</sup> had more riches then all the Ministers of the Euangel in Scotland and England bothe are valzeant of in temporall gear at this houre. Whither wes it Aristippus or Diogenes that hunted for riches? Diogenes that liued on erbes, or Aristippus that waited on the Court of Dionisius? So whither is it we Ministers of God's worde that liueth in penurie, as I haue said, taken vpon vs the indignation of Princes together with the hatrede of the People, for speaking of the veritie, and ar nothing els but "as shepe appointed to the slaughter,"<sup>5</sup> desyring nothing for all these foresaides, but that we may be suffered to reteane the trew worshipping of our God and his Christ, as we are taught in the Scriptures? Whither is it we or ye impudent and shameles shavillinges that hunteth for riches, we that speaketh the treuth frelie without respect of persones, or ye fals flatterers who for the maintenance of your belleis careth not to go to euerlasting damnation. It wes more lyke that Baalles chaplanis (that eat at Jesabels table) serued Mammon, then Eliah and the hundreth Prophets that for the tyrranny of this cruell Quene durst not walk abrode, but were fed in caues (by Obadiah Ahabes stewart)<sup>6</sup> under the ground. But ye do well to charge vs with lies, because ye haue nothing justly to accuse vs of. Ye ask of vs what we attempt to do, we assure you (by the grace of God) to rute out superstitious and pestilent Papistrie, and in place thereof to plant sincere and wholesome veritie, contened in the booke of God. Ye desyre vs to looke to our beginning, God be preased we haue laide our compt long ago,<sup>7</sup> what this laubour wil cost vs or euer we begouth to put our handes to it, "nether commoned we with fleshe

<sup>1</sup> Math. 8.<sup>2</sup> Ibid. 17.

the ministeris of Scotland and England.

<sup>3</sup> Actis. 3.<sup>4</sup> Two Popes rycher in geir then all<sup>5</sup> Psal. 44.<sup>6</sup> 1 Reg. 18.<sup>7</sup> Luke 14.

nor blood in this case.”<sup>1</sup> Ye affirme that this is a great boldnes of vs to professe a new doctrine, contrarie to antiquitie, consent and vniuersalitie of Religion, hauing for vs nether Scriptures nor ancient Authors; if this your affirmation were trew, certainly our boldnes were to great. It is an easie mater to you to speak so, but ye will not find it so easy to proue. It hath bene the wonted and accustomed vse of Sathan, from tyme to tyme, to sclander the treuth with noualtie, and deck falshead with antiquitie and consuetude, persuading men that the doctrine of Saluation is suche newfangled fantasie, as neuer hath bene hard before in any place. Thus did the wise and cunning Philosophers of Athenis call Paule’s doctrine,<sup>2</sup> “May we not knowe (said they) what this new doctrine is, whereof thou speakest?” And certainly the rude multitude are easylie persuaded that it is so, for as sayeth Tertuliane, *Veritas peregrina est in terris*,<sup>3</sup> that is to say “The veritie is a stranger vpon the earth:” and it is no wonder althogh a stranger be misknowen, so althogh the treuth appear vnto you to be new doctrine (that so long hath bene nussaled vp in falshead) I meruell not. But I wolde ye knew that we teache no other doctrine then is contained in the Law, the Psalmes, the Prophets, and the Euangel, yea, euen that same that S. John testifieth to haue bene, *Ab initio*,<sup>4</sup> that is, from the beginning. Moreouer we offer vnto you with the aforesaid Tertuliane, that the oldest religione (whither oures or youres) preuale.<sup>5</sup> Ye boste much of antiquitie, but when the mater is tryed it will appear that ye haue lytle for you, yea, your moste precious geare and eldest Constitutions will appeare, to be that thing that they are in veray deid, to wit, beggerly cerimonies inuented by the foolhardy and rashe conceat of man, without the warrand of God’s worde, or any exemple of that first or primatiue Church moste happely planted by the Apostles and reuled by the Holy Ghoste; for long after the primatiue Church, and many hundreth

<sup>1</sup> Gala. 1.

<sup>4</sup> 1 Jhon. 1.

<sup>2</sup> Actis. 17.

<sup>5</sup> Tertulian in his Apologie for the

<sup>3</sup> The treuth is ane stranger on earth. Christienis aganis the Gentils.

yeares after that the Word wes preached in Rome, yea, of poore preachers of the Gospel, or Bishopes call them as ye list, and then Archebishops, and last Patriarckes (for be theis degries they ascended to the Beastes saite) there wes in Rome past. 66. in nomber, or euer there wes a word that any man durst clame to himself the name of vniuersal Bishop or head of the Church :<sup>1</sup> After so many, Boniface the thrird of that name, obtened of Phocas the traytor, that slew his master,<sup>2</sup> Mauritius the Emperour together with his wife and children, of this bloody Judas, the ambitious beast, Boniface obtened (I say) to be called the head of all Bishopes and the Church of Rome the mother of all Churches; and this wes done in the year of God, sex hundreth and seuen, or therby. This long the Church of God laked this monstrous head from whome to the rest of his successors and you Papistes their members, all poysone descended, as from the natural head of mans body ather good nutriment or euil humors discendeth to the rest of the members. The visible head of your kingdome is no older, judge ye then of the members thereof, and increas of the body. For after that with great contention (as sayeth Platina) this mater wes granted by the aforesaid traterous vsurper of the Impyre, yet did verie few for a long time acknowledg this tytyle of the Head of the Church to aperteane to any one earthlie man, but rather withstude it to the vttermost of their powers; and this chiefly did for the most part all the Churches of Grecia, and of the East, lykewise did mony vther Churches vntill that the strength of this beast wes such as at lenth compelled them tirrannically to commit fornication with her, after that she had shaken of the yock of lawfull obedience to Kings and Empreours, (as their proud Decries whiche afterward I wil inter shal proue,) and had "exalted her self aboue all that wes called God,"<sup>3</sup> and so sat as one that promised vnto her self nether sorow nor wedowhead,<sup>4</sup> but rather continual prosperitie,

<sup>1</sup> Threscore Bischopis in Rome: or euer there wes ane Pope.

<sup>2</sup> Phocas, the traytor authorisis the firste Pope.

<sup>3</sup> 2 Thess. 2.

<sup>4</sup> Esay. 47.

and might do whatsoever she lyketh,<sup>1</sup> as these wordes following, taken out of your own law shal testifie: *Papa dicitur habere celeste arbitrium, et ideo et iam naturam rerum immutat, substantialia unius rei applicando alii, et de nihilo potest aliquid facere, et sententiam que nulla est aliquam facere, quia in his que vult ei est pro ratione voluntas, nec est qui ei dicat, Cur ita facis? ipse enim potest supra jus dispensare, et de iniusticia facere iusticiam, corrigendo iura et mutando, nam plenitudinem obtinet potestatis.* These wordes are written in the firste boke of that blasphemous volome gathered by one Raymond, and called the Decretalis of Gregorie the 9. in the 7. tytle and 2. chapter thereof: the tytle is called, *De translatione Episcopi*, the chapter beginneth with this word, *Quanto*.

These wordes I did find in deid in many notable writers that writeth against your Pope, but because I delyte not to make report (much les to commit to writ) any thing by here say, and also, that firste when I red them, it appeared an incredible matter to me that euer the Deuill culd so far blind any man that he wold break furthe in this plaine blasphemie, (so groslye that all men may perceave it) I therefore deferred the writing of them vntill I did find out these same Decretales, wherein I red these wordes before written, and thereof toke boldnes to affirme that whiche I did se and reid, the English whereof is this, als neir as I could translate it. "It is said that the Pope hath a heauenly judgement, and therefore changeth the natur of things, applying the substance of one thing to an other, and of nothing he can make something, and of the sentence which wes noghtes he can make it somewhat worth,<sup>2</sup> for in those things that he list, his wil standeth for reasone, nether is there any man that may say vnto him, Why doeth thou so? for he may dispenche with the Law, and of iniustice may make justice, in amending or changing the Lawes, for he hath gotten the fulnes of power." Which of you are so shameles as to stand in the defence of these

<sup>1</sup> Apoca. 18.

<sup>2</sup> O diuellische presumption.

wordes? or rather who seeth not that this is that same mouthe that the Prophet Daniel<sup>1</sup> affirmeth, "should speak presumptious things;" this is the plesand doctrine that procedeth from this monster, whose beginning ye haue hard, whose increas and growth to the hight I coulde declare, out of their own Histories, (if it were not tedious) where out of ye might easylie perceave how falslie antiquitie, by them, is applyed to their new forged religion in the deap dongeon of Sathan's workehou, and practised by them, his members and Luftennents, hear in earth. But when they find in our Congregations that thing vsed which God's worde hath not taught vs, then boldlie accuse vs of noualtie, and vnto that tyme, best it is to hold their peace list they be found injust accusers. As to the Doctors I nether contemp them, nor yet do I builde my faith vpon them, because they were but men, and in their writinges many thinges amis to be found; as Augustine (indeid the verie best of them in my judgement) testifieth in diuers places, and chiefly in his Retractations,<sup>2</sup> in these wordes, *Negare non possum nec debeo, sicut in ipsis majoribus, ita multa esse in tam multis opusculis meis que possunt justo iudicio et nulla temeritate culpate.* Beholde freinde that Augustine doeth not deny that there be many thinges in his volomes that may by just judgement, and without all temerite be found faut with. Fynally, because of all that hitherto ye haue written, and I haue answered, ye haue inferred no prufe of Scripture but naked wordes of your owne. In this case I say with Hierome,<sup>3</sup> *Quod de Scripturis non habet auctoritatem, eadem facilitate contempnitur qua probatur.* That is to say, "That thing which hath not his authoritie out of the Scriptures, als easylie as it is prouen, als easylie may it be rejected."

<sup>1</sup> Daniel. 7.

<sup>2</sup> Agustyne in his Retractations.

<sup>3</sup> Hierome vpon Mathew the 23. Chap.

## RENAT'S EPISTLE, THE SECOND SECTION.

THIS a lytle I besech you take head and enter in your selues by diligēt reasoning, putting away all mist of affection from you: say I require you by the mercy of God and Christ Jesus loue towards vs all, Where is it red in the holy write, ather in Old Testament or New, that the Masse, that is the conswete Sacrifice of holy Kirk, is abhominatiō, or any thing sounding to Idolatrie? where, or in an of so many Counsels holden in the Kirk of God? where in any learned or tryed authorities? Loke! neuer treuly, alledge the place if ye can, which verilie neuer an of you could euer yet do. I meruel therefore why ye affirme that doctrine with so great clamor, with suche ardence as it is beleued, yea, with so great laboures, to the perrell of so many Christiane soules, and to your own (I feare) perdition: contempning the prudent authoritie of all good and learned men; which doctrine hath no certane probatiō except that ye wold think your owne exposition of the Scripture (that repugneth manifestlie to all cunning men's) yneugh for to conferme a new doctrine of Faith and Religion.

## D. FEARGUSSONE'S ANSWER.

ALL mist of affection set asyde, ye require vs by the mercy of God and Christ Jesus loue towards vs all, to shew you, where the Masse is called abhominatiō or Idolatrie,<sup>1</sup> in the Old Testament or New; whereunto we answer, that when ye find this worde Masse ather in the Old or New Testament, then shal we proue it to be Idolatrie. This might serue you right wel for an answer, and should be also vnto you such a desyre as I am assured ye were neuer able to accomplish. But in the meane

<sup>1</sup> The name of the Masse is not in the Scripturis.

tyme vntill ye find it, list this might appeare rather to be a shift nor an answer : we say and constantlie doo affirme, that wheresoever the Creature (or the thing that is made) is worshipped (in the place of the Creator, and maker of all) that there is Idolatrie,<sup>1</sup> committed contrary to the commandiment of God, who hath said, "Thou shal worship the Lord thy God,<sup>2</sup> and Him onely shalt thou serue." But in the Masse there is worshipped bread and wine, corruptible creatures in the place of God the Father, and Christe his Sonne, as ye can not deny : wherefore it followeth that the masse is Idolatrie;<sup>3</sup> this argument (which I haue out of God's worde als well old Testament as new) when ye haue refelled, which wilbe *ad Grecas calendas*, then shall ye haue others.

Ye call your abhominable Masse the conswete or wonted Sacrifice of holy Church : the wonted Sacrifice of your Malignant Synagogue of Sathan, I confesse it to haue bene euer since the dayes of your Pope Agattho the firste ; whose orator John the Bishop of Portuens to haue bene the first that euer song or said a Latine masse, Platina the Pope's own Gnato in his book, *De Vitis Pontificum*, affirmeth in these wordes, the Counsel being ended (this wes the 6. general Consel holden in the year of God 681.) that thanks might be giuen vnto God, that of the two Churches had made one (meaning the Greack and the Latine Church), the octaue of Pashe, John the Bishop of Portuens in the presence of the Prence and Patriarck, and people of Constantinopol celebrated a Latine masse : all that were present for the tyme allowing it (so easylie are men deceaued) this long, to wit 681. yeare, wes the Church without this Sacrifice which yet differed far from it that wes in our dayes, for it wes almost 7. hundreth yeares after this or euer the people were commanded to worship it ; for that wes done by Honorius<sup>4</sup> the 3, who wes Pope the yeare from our Redemption 1216. thereafter, when it wes worshipped as a God, the Deuil did find the meanes that this

<sup>1</sup> Deute. 6.<sup>2</sup> Mathe. 4.<sup>4</sup> Honorius firste ordenide the Masse<sup>3</sup> The mass Idolatrie.

caik to be worshipped.



new Idole shoulde be caryed solempnitlie, throughout all tounes, vpon a peculyar day dedicat to that Histrionicall gyse, called Corpus Christies day.<sup>1</sup> The instruments that the Deuill vseth to this labour, were Urbanus Pope of Rome the 4. of that name, and a certane Religious woman called Eua, and it came to pas as ye shal hear. The aforesaid Urbanus<sup>2</sup> (Pope in the year from our Redemption 1261.) had the aforesaid superstitious Eua<sup>3</sup> in familiar acquaintance before he came to the Beastes saite, who feinzeed her self to haue had a reuelation from heauen, concerning the dedication of a Festual day to the Pope's God of bread in the masse, the maner and circumstances of this reuelation, she wrate to Urbanus at length, desyring him to performe her vision; which he did without delay, confirming it with a Bul, which for lenth I omit.

The Churche was a thousand two hundreth thre scoir and one year, without this Idolatrous gyse; this I wryte, and muche more could, out of their own Histories (if it were not ouer longsome) to shew that all their braging of Antiquitie is nothing els but fals forged lies. Their corrupted knauerie, peice and peice, crope into the Churche by the craft of Sathan their Father, who durste not shew him self at ones, list he shoulde haue bene knowen, and so resisted. But rather "transfiguring him self in an Angel of light,"<sup>4</sup> as the slacknes of Pastors begouth to increas, wrought spedylie as a bissie Bishop, vnder their handes, til at length he had fully broght to pas the whole Misterie of his Iniquitie, which the Apostle affirmeth to haue bene a working in his days.<sup>5</sup>

But what nedeth circumloquation when few wordes directlie spoken, may spedily end this stryfe. What if I should say with Ambrose,<sup>6</sup> *Quicquid non ab Apostolis traditum est Sceleribus plenum est*; that is, "Whatsoeuer is not giuen vnto vs by the Apostles, is full of iniquitie."<sup>7</sup> Or as he sayeth in an vther

<sup>1</sup> Corpus Christies day.

<sup>2</sup> Urbanus 4.

<sup>3</sup> Eua.      <sup>4</sup> 2. Cori. 11.

<sup>5</sup> 2. Thes. 2.

<sup>6</sup> Ambrosius.

<sup>7</sup> 1. Corin. 4.

place,<sup>1</sup> *Nos noua omnia que Christus non docuit, jurè damnamus, quia fidelibus via Christus est. Si igitur Christus non docuit quod docemus, etiam nos id detestabile judicamus*; that is, “We justlie damp all new thinges that Christe hath not taught, because Christe is the way to the faithfull. If therefore Christ hath not taught that thing which we teache, yea, euen we our selues do judge it detestable.”

First therefore because your Masse wes neuer giuen nor ordeined vnto vs by the Apostles I with Ambrose affirme it to be full of iniquitie. Secondly, because it is a new doctrine which Christ neuer taught, I justly damp it, that Christ neuer taught it, these subsequentes shal declare: Where did euer Christe or any of his Apostles say to a man, when they Elected and admitted him to the ministerie of the church,<sup>2</sup> *Accipe potestatem celebrandi vel sacrificandi pro viuis et mortuis?* as your Idole Bishopes sayeth to you, their shawelinges, when ye receaue the Beastes marke<sup>3</sup> with power to by and sell the marchandise of the great hoore of Babilon. These wordes they say when the Chalice is giuen you, together with the Patene, the bread and the wine, “Take thou authoritie or power to celebrate or say Masse for the quick and the dead.”<sup>4</sup> Yea, so highly are these wordes esteemed of your Doctors, that if the Bishope omit the saying of them for his part and the profering of the aforesaid thinges, and he that is to be ordeined omit the touching of the thinges profered, that all is for nought. Where commanded Christe that ye should deuore all alone, standing at an alter with your back to the peple? Where are ye commanded to lift the bread ouer your heades that the peple may commit Idolatrie with it? Where are ye commanded to dissagyse your selues lyke players or fooles with shauen crownes, long wide sarkes aboute your clothing, and shorte peies lyke cotes of armoure aboute all? Where are ye commanded at the ministracion

<sup>1</sup> Libro. 4. de Virginibus.

<sup>2</sup> Summa Angelica, folio 319.

<sup>3</sup> Apoca. 13.

<sup>4</sup> Guido de Monte Rocherii in Manipulo curatorum, tractatu. 5. de Ordine. Cap. 4.

of the Sacrament,<sup>1</sup> some tymes to juke and some tymes to nod, to slepe a while and walk another, now to cry out with a loud voice, and then to quhisper that your taill may not hear you, to put bothe your handes to your eares and then to streiche them out as the daw doeth when she raxeth her in the morning? Why speak ye in a strange langage<sup>2</sup> (contrar to the mynde of the Holy Ghoste) that the people vnderstandeth not? When ye haue told me who learned you these jugling castes, then will I assay what reckening ye can giue of the rest. Fynally I wold ask at you, if the thre thousand persones that Peter by the word of God conuerted (of whom we read in the Second Chapiter of the Actes<sup>3</sup>) were of the Church of God or not? ye dar not deny but that they were of the Church. If then the Masse be the wonted Sacrifice of holy Church (as ye wolde make men beleue) I wonder that they omitted it. For the Holy Ghoste for our learning by the pen of Lucas hath moste diligentlie registrat<sup>4</sup> their excercise which is, that after they had receaued the word, they were baptised, continued in the Apostles doctrine, felowship, breaking of bread, and prayers. To be shorte get me one word mention of a Sacrifice offered for sinnes, (since the death of Christ) in all the Actes of the Apostles or in any part of the New Testament by God's people, and I will grant your argument trew; but vnto the tyme that ye proue your arguments out of the word of God, ye must apardone me for I can not beleue you, no, not suppose ye were ane Angel<sup>5</sup> as ye are but a man.

As to your Generall Counsels, my faith is not builded vpon them, nether am I bound to beleue one jote of them, further nor they aggre with God's word, for they that beleueth or taketh any counsel but of God, hath an extreme wo pronounced against them, by the Spirit of God in these wordes,<sup>6</sup> "Wo to the rebel-

<sup>1</sup> The tryffing toyes of the Popes masse.

<sup>2</sup> 1. Cor. 14.

<sup>3</sup> Actis. 2.

<sup>4</sup> The excerceis of the Primate Church.

<sup>5</sup> Gal. 1.

<sup>6</sup> Esay. 30.

lious children, sayeth the Lord, that take counsel, but not of me; and couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne." And in few wordes, except these foure,<sup>1</sup> to wit, the first Counsell Nicen holden against Arrius, and gathered by the Empreoure Constantine, and by no Pope, for many hundreth yeares after the Bishopes of Rome, were but Prechers of the word of God, hauing no further dominion then their own diosies did streich. The nixt general Counsel was gathered by the Empreoure Graciane, against the Herisie of Macidonius and Eudoxus, and wes holden in Constantinopol. The thrird wes holden in Ephesus, vnder the Empreour Theodoric against the Herisie of Nestorius. The fourth in Chalchedon vnder the Empreour Martiane against the Herisie of Eutiches: except these foure, all the rest for the moste part are suspect to me, because your Popes were judges in them their selues. Therefore seing the wise man hath counselled me otherwise, namely, not to go to Law with the Judge<sup>2</sup> forasmuch as he will giue sentence according to his owne honor, it were but foly then to subject my Faith to the judgement of these Counseles whereof Antichristes haue bene heades and Judges.

The controuersie then being betuix vs Christians, and you Papistes, ye striuing for the tyrannical dominion and vainglorie of your Pope, and the certitude of his Counsels, and we for the eternal heauenly glorie of our Christ, and the veritie of his holy Euangle: Let all men judge whither it be right to admit the Pope Arbiter in his owne cause, or whither he oght to be judged by the word of God, and Gospel of his Christe, "to whome all power is giuen in heauen, and in earth,"<sup>3</sup> whose word that he hath spoken shall judge vs all in the last day. I feare not to affirme that the mater oght to be tryed by the Scriptures, howsoeuer Antichrist bragge of his owne authoritie; that moste unjustly he vsurpeth ouer men, as his Law doeth witnes in these

<sup>1</sup> Generall counsels.

<sup>2</sup> Ecclesi. 8.

<sup>3</sup> Math. 28.

wordes,<sup>1</sup> *Omnes Christi fideles de necessitate Salutis subsunt Romano Pontifici, qui vtrumque gladium habet, et omnes iudicat, a nemine autem iudicatur*: that is, "All that be faithfull Christianis of the necessitie of Saluation are subject to the Bishop of Rome, which hath bothe the swordes (that is spiritual and temporal) and judgeth all men, and to be judged of no man." What I beseeche you may we loke for at those Counsels? whereof this tyrant is judge, euen this (in my judgement)<sup>2</sup> that when all the adulterers and hooremongers of Scotland and all vther Countries giueth their general consent to put down all bordales and villany, that then a generall Counsel whereof the Pope is head and judge (with his Creatures, the carnall Cardinales and their assessors, forsworne slaues and monstrous mytrat Bishopes) shal abolishe and put down al superstition and Idolatrie. Meruell not therefore why we affirme this doctrine of oures, I meane the Euangle, with so great clamoure and laboure, not to our own perdition and others, as ye suppose, but rather to our Saluation; yea, we knowe "that damnation abydeth vs," if that we preach not the Euangle,<sup>3</sup> whiche also we are commanded "to cry" and "not to ceis" from speaking and bearing witnes to the treuth,<sup>4</sup> which we haue bothe hard and sene.<sup>5</sup> Nether doeth our doctrine repugne (as ye wold make men beleue) to all good and cunning men, as I trust the vnaffectionat Reader shal perceauē but we builde not vpon men, but vpon the treuth of God, confessinge oure selues "to know nothing but Jesus Christe"<sup>6</sup> (not him that hingeth in a cord or halter ouer your altars sumtyme til he be worm-eaten and not worth the holding adjudged to the fyre): no, but him we confesse that wes made, not of white corne, but "of the sede of Dauid, according to the fleshe,"<sup>7</sup> yea, euen him that wes crucified, and "declared mightylye to be the Sonne of God, touch-

<sup>1</sup> These wordis ar writen in that book that is callit *Extrauagantes Communes*, libro. 1. de *majoritate et obedientia*. Chap. 1.

<sup>2</sup> An pretty similitude.

<sup>3</sup> 1. Cor. 9.

<sup>4</sup> Esay. 58.

<sup>5</sup> Actis. 4.

<sup>6</sup> 1. Cor. 2.

<sup>7</sup> Rom. 1.

ing the Spirit of Sanctification, by the Resurrection from the dead." Ye bragge muche of Doctors and learned men to be vpon your syde, but hitherto we haue nether hard their names, nor yet any authorities out of their writings for your prufe. And that it may appeare how fals this your accusation is, although I haue no nede of Doctors, yet do I infer some, and shal God willing infer mo hereafter, as that occasion shal be offered.

As to your sclandring with noualtie our faith and doctrine, I haue alreadie in the first Section answered, and partlie by occasion also in this. The doctrine that we professe and teach, to haue bene from the beginning, I haue alreadie prouen, and that the scope thereof is onely to teache men to knowe the Eternal the Father of our Lorde Jesus, to be the verie onely trew God, and that he whom he sent, is the Sauoure of the world.<sup>1</sup> In this doctrine alone consisteth lyfe euerlasting, as witnesseth the Lord Jesus: "and this is lyfe eternal, that they knowe thee to be onely verie God, and, whom thou hath sent, Jesus Christ," this doctrine we haue professed at this present doeth, and shall by Gods grace, confesse vnto the end in dispyte of Satan and his Vickar your Pope and Antechrist.

### RENAT'S EPISTLE, THE THIRD SECTION.

BEHOLD I besech you, that ye deceaue not your selues, and namely in these last and moste perrellous dayes, of the which the Holy write prophecieth and affirmeth the great dangeres and mischief so that in the dayes, euen the chosen and Elect (if it were possible) therethrough shalbe peruerted. Ye knowe planely if that ye loke ouer the Scripture with humilitie the slight and desait of Sathan (Christes and all Christianes enimies) for to misreule and disturb the trew Kirk and his furious interpryses, also to deleit and put away the remembrance of Christ Jesus ye misknow not. Take head therfore I adjure

<sup>1</sup> Joh. 17.

you welbeloued and Christiane brethren, that ye be not seduced with his subteltie and craftines, and being seduced, that ye be not the instruments to peruert others from the faith. Sathan can not take Christes name from you; but yet be war, I pray you, and I warne you of charitie for your weill and Saluation, that he pluk not Christe him self from you. Think I besech you where, and by what maner we haue Christ treulie? Haue we him not by his trew worde in the trew Sacrament? Haue we him not in the trew Kirk by verie faith? Haue ye not lightyed, I make your selues judges, and contempned the trew Kirk sittuat vpon the montane? and this yneugh knowing of all men, Intruse ye not an onely figure for the treuth of Christes liuely bodie in the Sacrament and Euchariste? They knowe who hath red the Scriptures and Doctors writings, that ye propone the wordes of the Law, and not the Law it self, nor the trew worde of God, for probation and setting forthe of your doctrine; therefore ye reteane onely the name of Christe: but be war, I pray you, that ye put not Christe him selfe frome you: haue ye not expelled him first in his ymages? and thereafter in the Euchariste and Masse? And last of all, in exponing the Scripture otherwise than it behoued, in whose rounge what other thing haue ye set out but a creatur or creatures inuent, that is your doctrine and teachement.

#### D. FEARGUSSONE'S ANSWER.

IF that we did depend ather on men or men's doctrine, whither it were our owne or other men's, then no dout, we were verie able to be deceaued, and to deceaue others. But forasmuch as the doctrine that we are grounded vpon, come neuer "be the will of man," (as sayeth Peter<sup>1</sup>) but by the wil of God, we are assured not to 'deceaue our selues, for he is no deceauer in whom we trust, but rather "the way, the veritie, and the life,"<sup>2</sup> and him we

<sup>1</sup> 2. Pet. 1.

<sup>2</sup> John. 14.

follow, certeanely beleuing that then “we can not walk in darknes;<sup>1</sup> for we know (as sayeth S. John, in his first generall Epistle) that we are of God, although the whole world lyeth in wickednes.”<sup>2</sup> We know that the Sonne of God is come, and hath giuen vs a mynde to knowe him that is trew, and we are in him, that is in his Sonne Jesus Christ, the same is verie God and eternall lyfe. This doctrine we haue learned of God, in it we trust, being assured “that the gates of Hell shall not preuale against vs.”<sup>3</sup>

Trew it is, that the Scriptures plainly affirmeth in diuers and syndrie places, that the latter dayes shalbe ful of dangers; and therefore moste carefully doeth the Spirit of our God, not onely warne vs of the dangers, but also the meane to auoyde them is manifestly proponed to vs in these wordes, “He that perseuereth vnto the end shal be saued.”<sup>4</sup> But as all shall be full of perrel euerie where, so shal not the Church lack her part, being assaltd with fals Christes and fals Prophetes, who shal shew suche lying wonders, signes, and myrackles,<sup>5</sup> that if it were possible the verie chosen should be deceaued. But blissed be God, that hath not left these his moste necessar admonitions in so obscure parables that hardly may the mater be decerned; no, but rather hath by his Apostles and diligent watchmen, painted out most liuely, the maners and doctrine of these fals prophetes. Peter sayeth, “They shal deny the Lord that boght them,” and “through couetousnes make merchandise of the people.”<sup>6</sup> Wes Christ Jesu alone (in the Pope’s Church) granted to be the Lorde that boght vs with his blood? or were we not teached to be boght out of Purgatorie by masses, whiche of these greddie beastes wes boght for money; with many other such damnable wayes, whereby the way of treuth wes euil spoken of, which I omit for tediousnes; this remembring onelie as the fontane whereout of the rest sprang. These men that thus deminisheth the power of the Sonne of God, to be

<sup>1</sup> John. 8.

<sup>2</sup> 1. Jhon. 5.

<sup>3</sup> Math. 16.

<sup>4</sup> Math. 24.

<sup>5</sup> 2. Thessa. 2.

<sup>6</sup> 2. Peter. 2.



vterlie ignorant of the Father, and with him to haue no societie, S. John plainly affirmeth.<sup>1</sup> Judas, the seruant of Jesus Christ and brother of James,<sup>2</sup> calleth them "cloudes without water, and trees without frute," that is such men as are called Bishopes and Pastors, and when it cometh to the watering of Christes shepe with the water of lyfe, they ather suffer them to die for thirst or els compell them "to do two euiles; that is, to forsake the Eternal who is the onely fontane of lyuing water and drink of rotten pooles made by men that can hold no water;"<sup>3</sup> when Christes chosen are to be fed "with the frute of that tre<sup>4</sup> that standeth in the midst of the Paradise of God," ather get they no frute, or els stinking onzeons and garlyk of Egypt, that is to say massing, clinking, ringing, singing, playing, sensing, crossing, juking, nodding, and processions: wherein the vnpreaching Prelat (with his shameles shauelinges, no better preachers then the dum dog their master) he I say (lacking the misterie of Saluation in his hart, and the Sermon of exhortation banished from his mouth) is decked like a player in mystical aparel with Crose and myter, gloves and ringes, caip and coule, to the great contempt and mockage of God, and distruction of his people, forgetting in the mean tyme that their triumph is the begining of their sorow, hauing "the black darknes reserued to them for euer."<sup>5</sup> Paule the most vigilant watcheman of Christes Church, not onely for his owne tyme, but also careful for the posteritie, doeth no les diligentlie not [e] these men, nor the rest of his nyghboures in office, almoste in all his Epistles, but chiefly to Timothie, in these wordes, "The Spirit speaketh evidently, that in the latter tymes some shall depart from the faith, and shal giue head vnto Spirites of erre, and doctrines of Deuilles; whiche speak lyes through ipocrycie;<sup>6</sup> and haue their conscience burnt with an hote yrne; forbidding to marie, and commanding to absteane from meates, which God hath created to be receaued with giuing of

<sup>1</sup> 1. Joh. 2.<sup>2</sup> Jude. 1.<sup>3</sup> Jere. 2.<sup>4</sup> Apo. 2.<sup>5</sup> 2. Pet. 2.<sup>6</sup> 1. Tim. 4.

thankes of them which beleue and know the treuth." Who doeth not se (but suche as be wilfully blind) the doctrine papistical moste liuely discriued and handsomely set furth in this prophecie ; for who in these latter and dangerous dayes hath forbidden Mariage, and hath commanded distinction of meates, persecuting the violaters of these precepts with fyre and sword, "esteaming his own traditions aboue the commandements of God,"<sup>1</sup> who, I say, hath done this but the Pope and his clergie the Antichriste and his members. It wil auale you nothing to ascriue and applye the accomplishing of this prophecie to Montanus, to the Herityques called Tatiani, and the Encratikes,<sup>2</sup> seing ye are found in the lyke faut, and so gilty of the same damnation ; no more then it wil auale a murtherer that now killeth a man, to think that the curse of God pronounced against Cain, streacheth not ouer him.

Wherefore freind in my judgement, it fareth with you as Esope in his Fables,<sup>3</sup> fenzeed to haue happened to a Paddock, that gaue her self forth for a Phisition, and a healer of others, who when she came to giue her counsell and minister her phisick, wes rejected of the seicke persones (because she her self appeared to be all ouergoine with the gulsogh) with this answer, *Medice cura teipsum*. So say I to you, ye giue your self forth for a spiritual Phisition, a professor of God's worde, and to be a warner of others, to be ware of errorrs, when as in the meane tyme ye your self had most eneid of spiritual phisick, and holsome counsell of all others ; and that because I se you plunged in extreme erre, and vehementlie deceaued with fals doctrine, therefore I say to you, as Paule the Apostle said to his brethren<sup>4</sup> (the Pharisies) as concerning the fleshe, who were to zealous for the maintenance of their owne ryghteousnes which they thoght they had by the workes of the law ; and therefore vtterly spoyled them selues of the ryghteousnes of God that came by Faith in Jesus

<sup>1</sup> Math. 15.

<sup>2</sup> Old heretikis that forbad mariage excusis not the new.

<sup>3</sup> Esope.

<sup>4</sup> Rom. 10.

Christe,<sup>1</sup> "Thou preaches that a man should not steal, and in the meane tyme thou robbist God of his glorie."<sup>1</sup> If then ye wold that we should admit you to take the mote out of our cie, cast first out the balk that is in your own.<sup>2</sup> If ye wold that we should obey your admonitions, let them bring forth some frute in your self, or els ye are lyke to be repulsed with this sentence, "Phisition haile thy self." And although we do reject you for just causes, principally for your intoxicat doctrine, think not therefor that these Scriptures (whereof your admonitions are taken, concerning the latter dayes) are of vs carelesly passed ouer; no, God forbid, for they be warninges betuix oure eyes.<sup>3</sup> The Apostle Peter hath moste carefully warned vs, of Sathan's slyght and fury, not forgetting also to instruct vs how to withstand him, in these wordes, "Be sober and watche; for your aduersarie the Deuil, as a roring lyon, walketh aboute seking whome he may deuore: whome (sayeth the Apostle<sup>4</sup>) ye shall resist, being steadfast in Faith."

Ye say that Sathan can not take Christes name from vs; no, certanely, nor steare a haire of our heades, further then God doeth appoint him.<sup>5</sup> We are not affrayed that that Serpent shal ather spoyle vs of Christ or of his name, for we know our selues to be Christ's shepe,<sup>6</sup> to whom he hath not onely promised eternal lyfe, but also "that they shall neuer perishe, nor be plucked out of his hand by any." This certanetie of our Saluation, procedeth not of our owne merites and worthynes (which God did foresie to be in vs, as ye blasphemous Papistes do affirme) nor yet of the worthynes of these workes that follow after our externall vocation; no, but the begining, the middest, and the end of our Saluation, cometh of the mear mercy of our God alone, in Christe Jesus his Sonne, to whome he frely and liberally gaue vs,<sup>7</sup> before all worldes; as that he him self witnesseth in the Euangle of John, saying, "My Father

<sup>1</sup> Rom. 2.<sup>2</sup> Mat. 7.<sup>5</sup> Job. 1.<sup>3</sup> Deute. 11.<sup>6</sup> Joh. 10.<sup>4</sup> 1. Pet. 5.<sup>7</sup> Ephe. 1.

which gaue them me, is greater then all ; and none is able to take them out of my Father's hand :<sup>1</sup> I and my Father are one." Upon these promises we rest, and shall God willing vnto the end, nether feare we his promises nor the fidelitie of them ; for suppose we be fragel, " yet wil he not deny him self." <sup>2</sup> But how cometh it to pas that ye perceauē not the craft of this Serpent your self, whereof ye admonish others so earnestly ? For Sathan hath not onelie spoyled you of Christ him self (giuen you a whyte tepertane God to play you with) but also hath spoyled a great number of your master's men, euen of the verie name of Christe. For they think it to base a name to be called Christians wherewith euerie man is tearmed that is Baptised. And therefore are som of them called Fransiscans, some Benedictinis, some Dominicans and Agustinians, some Carmelites and Cartusians, some Heremites and Jacobins, and some with one name and some with other, whiche I irke to rehers. Hereby plainely witnessing that they are ashamed of the name of Christ before men,<sup>3</sup> that he may deny them before his Father in any wise to apertean to him ; but to be of the number of those filthy locustes that S. John<sup>4</sup> remembreth in his Reuelation, to haue come out of the bottomles pit.

Ye desyre vs to remember where and by what maner we haue Christe treuly. Then ye laboure to persuade vs that he is inclosed in the Sacrament, and knet to the Church, vnto the which in deid he is cupled and married by an euerlasting couenant ;<sup>5</sup> but not to your adulterus Church, which ye wold make men beleue were the trew Church of God ; and so ye conclude that we haue dispysed the Church sittuat vpon the montane, and hath intrused a figure for Christes body in the Sacrament. This I trust be your meaning and the scope of your argument, whereunto we answer :<sup>6</sup> That the Lord Jesus being readie to leue the world and go to his Father, seing his Disciples (who at that present

<sup>1</sup> John. 10.

<sup>2</sup> 2 Timo. 2.

<sup>3</sup> Math. 10.

<sup>4</sup> Apoca. 9.

<sup>5</sup> Hosea. 2.

<sup>6</sup> John. 16.

were carnall mynded) sorie for his bodylie departing, made vnto them a solemned promise, "that he wolde not leaue them confortles,"<sup>1</sup> but if they wolde kepe his commandements and "teache his people also to obserue all, and whatsoeuer he had commanded them, that then but dout he wold be present with them vnto the end of the world,"<sup>2</sup> not carnally nor magically inclosed in a bit of conjured bread (which is now and then offered for seicke swine and fearsy horses) but by his Holie Spirit effectually working in their hartes that thing which his bodylie presence could not do; whose departing from them wes vtterly necessarie and expedient, as he him self doeth witnes, in these wordes,<sup>3</sup> "I tell you the treuth; it is expedient for you that I go away: for if I go not away the Comforter which is the Holy Ghoste, will not come vnto you; but if I depart I will send him vnto you." Marck these wordes ye carnal Capernaïtes (that wold pluck Christes fleshe from the right hand of the Father) that if ye haue his flesh yet still with you, ye lack his Spirit, for he affirmeth in plaine wordes that the Spirit will not come except he depart and be absent in bodie. Now chuse yow, whither ye will want his bodie or his Spirit? or rather whither think ye it better to imagine that ye haue his bodie? for otherwise ye haue it not, and so for your fals imagination, lack his Spirit; or to grant that thing to be absent, which is absent in deid and can not come til the latter day, to the end ye may be participant of that Holie Spirit that God poureth in the hartes of his chosen, euen here in this lyfe, whereby we cry Abba, Father.<sup>4</sup> But the question is sone answered on your part, I am assured ye had rather play you with your myrrie conceats, contenting your selues with that presence of Christe that you think ye haue, nor to haue his Spirit, except that ye might win money thereby, as Symon Magus your predicessoure wold haue done. For ye haue win more by the Magicall and merualous lying myracle of Transubstantiation, whereby ye wold make men beleue that a

<sup>1</sup> John. 14.<sup>2</sup> Math. 28.<sup>3</sup> John. 16.<sup>4</sup> Rom. 8.

peice of bread not worth a quarter of farthing, were changed in your masses, to the body of Christ God and man, the same lenth and brede that he hang on the crose, by this jugling I say ye haue win more then euer ye did by his Spirit. But to the purpose, we conclude that Christ is here present with his Church alwayes (according to his promise) by his Holy Ghoste, whiche who so hath not, aperteined not to Christ<sup>1</sup> with what giftes soeuer he be indued besyde. Ye make our selues judges whither that we haue lighlyed the treu Church or not, sittuat vpon the montane: if ye mean hereby the Church of Rome (as I dout not but ye do) we deny simplie that it is the treu Church, but rather that spirituall Babylone,<sup>2</sup> whereout of the Lord hath commanded his people to come, that they be not partaker of her plagues. Whither ye meane by this montane, that great hil of ambition that Sathan caryed Christ to,<sup>3</sup> when that he promised him the whole Kingdomes of the earth, if he wold worship him; which Christ refused, and your Pope hath receaued;<sup>4</sup> or if ye meane hereby the hilles that are sittuat about Rome (which S. John sayeth, are 7. in nomber; which also Baptista Mantuanus affirmeth,<sup>5</sup> for he calleth your Rome, *Septicollem urbem*;) I can not well tell. An other hill or hilles whereon your harlot sitteth, I know none, and thought your meaning be not hid from me concerning this mater, yet for the vanitie of it, I leaue it to be interpreted by your self.

Ye affirme that we intruse an onely figure for the treuth of Christes body in the Sacrament. They must haue leaue to lie that can not speak the treuth. Who euer hard any of vs ather say priuatlie or speak openly in our preachings that the Sacrament is but a bare figure of Christes body. I am assured there is no man able to proue it. But rather this is oure doctrine of that moste sacrete and holie Sacrament, that, as we agree not with you Papistes that wold make men beleue that the bread

<sup>1</sup> Roma. 8.<sup>3</sup> Math. 4.<sup>5</sup> Bap. Mantuan. libro 2..<sup>2</sup> Apoc. 14.<sup>4</sup> Apoca. 17.

de vita Blasii.

were changed in Christes carnall and manly fleshe by transubstantiation ("which fleshe the heauen must hold vnto the time that all thinges be restored, which God hath spoken by the mouthes of his holy Prophetes, since the worlde begouth," as witnesseth S. Peter),<sup>1</sup> so do we not agree with them that judgeth the Sacramentall bread and wine to be but bare signes or figures onely; constantlie affirming and vndoubtedly beleuing that als verilie as our teith eateth the bread, and our mouthes drinketh the wine ("whereby our bodyes," as sayeth Dauid,<sup>2</sup> "is strenthened, and our hartes made glade"), so verilie are we partakers of Christes body by Faith, whereby we are nourished to lyfe euerlasting; and this partaking requireth nether transubstantiation, inpanation, nor carnall presence, but requireth the eleuation of our spirites by faith to heauen, there to be partakers of Christ, not with carnal teith, but with faith affectual. This maner of partaking were the people taught in the Primatiue Church, as witnesseth this sentence, *Sursum corda*,<sup>3</sup> which wes vsed at the ministration of the Lordes Supper, whereby the people wer moued to lift vp their hartes aboue all earthly and sensyble thinges; whose answer wes, *Hubemus ad Dominum*, We haue them lifted vp to the Lord: which wordes moste shamefullie were abused in your mischiuous Masse, to your shame and confusion.

And that Christes body is a trew naturall body in deid, lyke vnto oures in all thinges, sinne except,<sup>4</sup> and no fantasy which may be inclosed in a peice of bread, and so in ten thousand places at ones; and that the Sacramentall bread is not changed in Christes fleshe and blood, as the Papist dreameth, not onely the whole Scripture, but all godly and faithfull Writers do testifie. And first S. Augustyne,<sup>5</sup> whose moste plaine and euident sentences (for the prufe of this purpose) if I should infer, this lytle work should grow to a greater volome then ather I am mynded now

<sup>1</sup> Actis. 3.<sup>2</sup> Psal. 104.<sup>4</sup> Hebre. 4.<sup>3</sup> "Sursum corda," abused in the Masse.<sup>5</sup> Augustine.

to write, or yet tyme will permit; being otherwayes occupied, principally in the feding of that flock whereof the Holy Ghoste hath made me ouersear. Sum yet I will produce, to giue the readers a teast of the rest. In his commentary vpon the Psalmes he hath these wordes:<sup>1</sup> *Non hoc corpus estis manducaturi quod videtis, et bibituri illum sanguinem quem fusuri sunt qui me crucifigent; sed Sacramentum aliquod commendo vobis, quod spiritualiter intellectum, viuificabit vos*: that is, "Ye shal not eat this body which ye se, nor drink that blood that they shall shed which shall crucifie me; but I commend vnto you a certane Sacrament (or mysterie), which, being spiritually vnderstanded, shal quicken you." And in an other place: *Corpus Christi in quo resurrexit in uno loco esse oportet: veritas autem illius vbique diffusa est*:<sup>2</sup> that is, "The body of Christ wherein he arose muste be, on forse, in one place: but his veritie is spred abroad euerie where." His tractat vpon John is full of suche sentences; and many other of his workes also, as his Epistle to Dardan., his boke of Christiane Doctrine, the notable worke of The Citie of God; al whiche I omit for lenth. And because that the Latine sentences occupyeth roume, and also that euerie man vnderstandeth them not, let it be sufficient to recite them in English; the treuth of the allegations, and translating of them, who so doutes of, let him examine the places alledged.

Tertuliane,<sup>3</sup> writing against Marcione, hath these wordes: "Christ taking bread, and distributing it to his Disciples, made it his bodie, saying, 'This is my body;' that is to say, the figure of my body; but this bread could not haue bene a figure of it except Christ hath had a trew body, for a vaine or fantastical thing can take no figure."

Ambrose<sup>4</sup> vpon the first Epistle of Paule to the Corinthians, and 11th chapiter, hath these wordes (vpon this sentence), "Shew the Lordes death." "Because (sayeth he) that we were deliuered by the death of the Lord, we in eating and drinking

<sup>1</sup> Agustine vpon the 98 Psal.

<sup>2</sup> In ane Epistle to Hierome.

<sup>3</sup> Tertulian, libro. 4.

<sup>4</sup> Ambrosi.



of this thing (he meaneth the Sacrament) do signifie the fleshe and blood whiche were offered for vs," etc.

Origene,<sup>1</sup> in his 7th Homilie vpon Leuiticus, hath these wordes: "Not onely is there a letter that killeth in the Old Testament to be found, but also in the New Testament a letter which killeth him that doeth not vnderstand the thinges spiritu-ally; for if thou do follow after the letter, this that is spoken, 'Except ye eat my fleshe, and drink my blood,' this letter killeth, therefor it is spiritually to be vnderstand."

S. John Chrisostome,<sup>2</sup> in one of his Homilies vpon the 26th of Mathew, hath these wordes: "He also drank of it, lest when they hard his wordes they shuld say, 'Why do we then drink blood and eat fleshe?' and so should be troubled: For when he spak before of those thinges, they were offended with his wordes; and that the same should not now also come to pas, he himself drank first of it, that they also without grudging or trubil might communicat of the mysteries."

These same wordes in affect, shortlyer sumwhat collected, hath Thomas Aquino in his book called *Cathena Aurea* vpon the Four Euangelists,<sup>3</sup> where also he alledges the same Chrisostome vpon the same place.

S. Hierome,<sup>4</sup> in his commentary vpon Mathew the 26th chapter, hath these wordes: "After the mystical Easter lambe wes fulfilled, and he had eaten the lambis fleshe with his Apostles, he passeth through vnto the Sacrament of the trew Easter lambe, that when Melchisedec, the priest of the heigh God, in prefiguration of him broght forth bread and wine, he might also represent the treuth of his body."<sup>5</sup> Although that Hierome haue not so clerly, as the mater required, made the conference betuix Christ and Melchisedec, yet hath he treuly judged in this place of the Sacrament.

If I shuld rehears all suche sentences as maketh for this

<sup>1</sup> Origine.

<sup>2</sup> Chrisosto.

<sup>4</sup> Hierome.

<sup>3</sup> *Cathena Aurea* Thome Aquinatio  
in Math. 26.

<sup>5</sup> Hieromis conference betuix Christ  
and Melchisedec, sumwhat obscure.

purpose out of the ancient Doctors writings (as I haue said before), this small treatie wold growe to a great volome: that I be not to tedious, therefore, let these inferred serue at this present, readie hereafter to collect mo, if these endes not the stryfe.

Ye say that they which haue red Scriptures and Doctors writings knoweth that we propone but the wordes of the Law, and not the Law it self, nor yet haue we (say ye) God's worde for vs; and so ye conclude, verie magistraliter, as your maner is, that we reteane onely Christes name and not him self. There is no man, I am assured, that hath red the Scriptures and Doctors writings with judgement, which doeth not knowe this affirmatiue of yours to be rashe rayling, lincked full of lies, etc.

And then ye laboure to shew how we haue expelled Christe, firste, ye say, in his Ymages; and secondly, in the Euchariste and Masse; and thridly, in exponing the Scripture according to man's inuention. Hitherto it might haue appeared to men of sklender judgement (as I haue said in the begining of this Answer) that the loue of God had moued you to this mater; but blissed be God, euen the Father of our Lord Jesus Christ, that now ye haue detected your self, bewraying that which before ye couered with an exceeding wyde cloke of hypoerycie.<sup>1</sup> Let an asse be als well decked as may be with a lyon's skin, and yet will his long eares declare what he is. Let a woulfe be neuer so well cled with a shepe's skin, yet occasion being offered, he wil shew him self to be a rauening and blood thristie deuorer of those poore beastes whose skin he wes clothed with. So although that hitherto ye haue most craftely couered your self with Christes name, yet now thou doest shew thy self to be a filthy idolater and fals worshipper of God, and that the loue to thy idoles and idolatrous masse (which thou complanes that we haue expelled) hath moued thee to write, and not the loue of God and saluation of thy brethren, as thou pretendeth.

<sup>1</sup> Hipocrisie disclosed.

Thou sayest, That we haue expelled Christ in his ymages : it became thee firste to haue prouen that he wes present in ymages, and then thy argument had bene the stronger. But that ymages are forbidden of God, and that his people shal abhor them, and flee from them, as from snares that catcheth the soules of ignorants in the miserable captiuitie of idolatrie, and deuorcement from God, the whole Scriptures do testifie. First, The Lorde our God expresly forbiddeth in the Second commandement of the Decaloge,<sup>1</sup> "That we shall make any ymages, similitudes, or lycknesses of any kynde of thing in the heauen aboue, the earth beneth, or in the water vnder the earth." Secondly, That if it shall come to pas that Sathan shall fill any man's hart with vanitie to make ymages, then are we forbidden to render any kinde of reuerence ather in outward gestur or in inuard mynde, in these wordes : "Thou shalt not bowe doune to them, nor worshep them." Thridly, He promiseth to punish the trangressors of this commandement, "vnto the thrid and fourt generation." This is the immutable decree of the Most Hiest concerning ymages, whereupon we rest, not caring what men of how great authoritie, nor the wicked world, be cankered custome hath ather done or vsed to the contrarie. How greuously idolaters are punished, the seuere and rigorus execution vsed by Moyses against them (who yet wes the meakest man on earth<sup>2</sup>) evidently witnesseth ; read the 32d of Exodus.<sup>3</sup> The intysers to idolatrie must be killed, although they appeare to be holy, how neir so euer they be of kin, freindship, or allyance.<sup>4</sup> The miserable (and vnto this hour endles) captiuitie of the whole ten Tribes of Israel (whom Jeroboam, the sonne of Nebat, caused to sinne<sup>5</sup>) sufficientlie doeth declare vnto vs, bothe how sore God hateth idolatrie and punisheth idolaters.<sup>6</sup> How detestable they haue alwayes bene in the syght of all God's prophetes, Dauid in his Psalmes,<sup>7</sup> Esayas in his Prophecie,<sup>8</sup> and the Wise Man in his Wisdome,<sup>9</sup> testifieth.

<sup>1</sup> Exod. 20<sup>4</sup> Deuter. 15.<sup>7</sup> Psalm. 115.<sup>2</sup> Numb. 12.<sup>5</sup> 1 Reg. 12.<sup>8</sup> Esay. 40. and 41.<sup>3</sup> Exod. 32.<sup>6</sup> 2 Reg. 17.<sup>9</sup> Sa ie. 13.

Jeremie calleth them the doctrine of vanitie.<sup>1</sup> And yet ye are not affrayed by your Theologie to affirme, that they ar lay men's bokes, whereby Christ presenteth him self to his people, as if he delited to teache his people with vanitie. God send you better knowledge, if that of ignorance and not of malice ye write.

Seing, therefore, that as the Wise Man sayeth, "They were not from the begining,<sup>2</sup> nether shall continue for euer;" with him I conclude, that they are miserable, and among the dead is their hope that worshippeth and calleth them Gods, that are the workes of men's handes.

Fynally, whither we that dependeth vpon God allone to receaue our doctrine of His mouth, or ye that stablisheth your doctrine by the authoritie of the Church, of Counsels and Doctors, which of vs exponeth the Scripture according to man's inuention, let all men judge as they wil answer to God.

### RENAT'S EPISTLE, THE FOURT SECTION.

I REQUIRE, O learned and lettered men, for the death of Christes sake, to weye and consider this foresaid; for I burne when I se so expert men, with a great number of others led by your persuasion and exemple, in so manifest perrel and danger of their saluation. Wherefore abhor and reject ye the Christiane people's Sacrifice, that is the Masse? which we haue figured by the Law of Nature and of Moyses, promised in the Prophetes; which we haue exhebit and giuen vs in the Euangel; which wes receaued and authorised in the Primatiue Kirk, and hath bene alwayes vsed so oft as a thing most necessar by all the Elect and predestinat people of God; whiche thing moste plainely witnesseth Dionisius Areopagita, Ignatius, with the rest of the holy Fathers of the Primatiue Kirk, whose judgement and authoritie in exponing and declaring the Holy Scripture, namelye of the Sacrifice of the Masse, I pray you (O conning men) let

<sup>1</sup> Jeremi. 10.

<sup>2</sup> Sapie. 14.

vs with sobernes follow, and not lean to our own wit and judgement in a mater of so great importance. Let vs sterve vp the negligence and sluggishnes of Pastors, not tollarable, and let vs plainely argew their abuses with the vehemencie of God's word. And I pray God of his infinit mercy that we may confirme and kepe the Christiane people in trew faith and godlynes, and that we may edifie and helpe, as belongeth to Christiane men, ilk one other of charitie in religion and godly lyfe. Because we oght to aduert moste circumspectlie that we peruert not the trew faith and religion, and feare lest we vnderstand ouer hie in exponing of Holy Scripture.

And firste of all, we oght to provide that we leid in captiuitie our own wittes and others; and that vnderstanding we may haue the pouertie and humilitie of spirit which Christ our Lord placed in the fundation of Christiane building, and hath promised to recompence the same with the realme of heauen—Mat. 15—the Lord mot grant vs all to be so affected.

And thus faire ye well, O learned men, in Christ Jesu: And requireth you again that ye wold declare me manifestlie, as the Minister of God's worde oght to do, what ye think of the Masse, the Christiane people's Sacrifice? For so I hope it shal come to pas, that by quiet talking had on ather partie, and writings giuen and taken, we shalbe instructed by the Holy Spirit what we our selues should beleue in so weightie a mater, and what we oght to propone to others, and set furth to trow. For the thing that I trow and beleuis is teached by the Holy Scriptures, the holy Doctors writings, and consuetude of the Kirk, the same I—as it aperteineth to euerie Christiane man to do—I professe simple and plainly without any simulation.

Written at Edinburgh, in the Palaice of the moste noble Quene of Scotland, 18th calend of December.

Remember, I pray you, and prent in your myndes, that in the last dayes the continuall and daylie Sacrifice is to be taken away, Lawes and Statutes to be abrogat and changed; and ye

knowe by whome : by the Antichrist, and they that taketh part with him. Take head to youre selues, my Brethren, I besech you. God is witnes of what mynde I deal with you.

#### D. FEARGUSSONE'S ANSWER.

How the aforsaides are by vs weyed and considered, let the indifferent Reader judge : what zeil it is that hitherto hath, and yet stil doeth burne you, I haue already noted. Ye ask of vs why we reject the Masse, which ye call the Christiane people's Sacrifice? We answer, Because it is not that thing in deid whiche ye call it in worde, as at lenth before I haue prouen. Nether are ye able to proue by God's word that euer Christ appointed his ministers to offer the Sacramentall bread and wine in Sacrifice for their own sinnes, and the sinnes of the people, aswel dead as aliue. Cry out, and affirme this mater with als many wordes as ye list, yet may ye not be beleued vntill ye proue it by the Scriptures : other Sacrifices then God's worde teacheth vs, we may not with saif conscience admit, except we wilfully prouoke God to punish and consume vs in his wrath, as he did Nadab and Abihu,<sup>1</sup> and vterlie reject vs, as he did Saule.<sup>2</sup> S. Paule, writing to the Romans, exhorteth vs "to giue vp our bodies, a lyuing Sacrifice, holy and acceptable vnto God,"<sup>3</sup> which, he affirmeth to be, our reasonable seruing of God." The Apostle, writing to the Hebreues, also exhorteth vs to offer the Sacrifice of thankes geuinge alwayes to God,<sup>4</sup> through Christe, which (he sayeth) is the frute of our lippes which confesse His name ; willing vs also "not to forget to do good, and to distribute (he meaneth our substance to them that nedeth) ; for (sayeth he) with suche Sacrifices God is pleased." Other Sacrifices appertening to Christiane people, we knowe none commanded in the New Testament.

Ye boste much of Moyses, of the Law of nature, the Pro-

<sup>1</sup> Leuiti. 10.

<sup>3</sup> Roma. 12.

<sup>2</sup> 1. Samuel 13.

<sup>4</sup> Hebr. 13.

phetes and the Euangel, but out of none of them bring ye any prufe for your purpose. Ye affirme that your Masse wes authorised in the Primatiue Church, and alwayes vsed of God's chosen; and yet ye infer none of their excersices for your exemple, but the bare names of two men, whose autoritie and strenth is too weak to withstand God's worde.

As to Dionisius Areopagita, I will set his master, S. Paule, against him, writing to the Corinthians, who hauing occasion to treat of the veritie of the Lordes Supper (abused in that Church),<sup>1</sup> rehearseth the wordes of Christes institution, which of him he had receaued, faithfully, without adding to, or diminishing; which wordes and whole action there by him recyted, how lyke they are to your mischeuous Masse, I make your self iudge. Then whither ought we to creadit the Elect veshell of God, S. Paule, that spak not his own wordes but Christes, or to Dionisse, that hath added vnto them (if it be treu that ye alledge on him), iudge also. Ye wil neuer be able to proue that that Dionisse of whom ye mean, wes that Dionisius Areopagita that beleued Paules doctrine in the Actes of the Apostoles;<sup>2</sup> and although it were, yet is he of no suche autoritie as an Angel of heauen,<sup>3</sup> whome yet we are forbidden to creadit, teaching any other doctrine then Paule hath taught, but rather to hold him accursed. But that euer Paule taught, ather to Timothie, Titus, or any other minister, that he did appoynte ouer any Church the merualus craft of massing, the Scripture maketh no mention. Acursed, therefore, be the teachers of it, as the Apostle hath commanded vs to hold them.

As to Ignatius, and the rest of your holy Fathers, I haue spoken my iudgement of them already; that is, that I nether contempne them, nor builde my faith vpon them, seing that they were but men, and so might be deceaued, and also deceaue others. As to your request, wherein ye exhort vs to follow them obsolutie in

<sup>1</sup> 1 Cor. 11.

<sup>2</sup> Actis. 17.

<sup>3</sup> Gala. 1.

exponing the Scriptures, it is more then any Christiane may admit, seing that we may follow no man, further then they follow Christe; nether in this case cal any man Father or Master<sup>1</sup> vpon earth, hauing one Father, the Eternall God, and one Master, Christe Jesus, in the heauen. Yea, and although that Paule wes the Elect and moste worthy veshell to bear the name of Christe to Nations, Kinges, and the Childrene of Israell,<sup>2</sup> and taught of God in the thride Heauen<sup>3</sup> the moste wonderfull and vnspeakable mysteries of God, yet durst he not be so bolde as precisly to desyre men to follow him, no, but euer rebuked their depending vpon men moste seuerely, exhorting them to follow him as he followed Christ; affirming "that nether he that planted nor he that watereth is any thing, but God, that giueth the increas, is all in all, etc."<sup>4</sup> Moreouer the Lord by his Prophet accurseth all suche as dependeth vpon men, in these wordes: "Cursed be the man that trusteth in man, and maketh fleshe his arme, and withdraweth his hart from the Lorde."<sup>5</sup> These and the lyke comminations will not suffer vs to trust in man, or make him the paterne of our saluation, lest we be accursed of God.

As to the sluggishnes of your Pastors, we leaue them to be stirred vp of you, as ye think good; for in our judgements they are so fast aslepe, that they can not be walkned; so vnsauere, that they can not be salted;<sup>6</sup> and so blind, that they can not be lyghtned. We haue therefore long ago determined, by the worde of God, to giue none of our holy thinges to your dogges, nor cast any mo of our pretious pearles before your filthy swyne.<sup>7</sup> Lift vp your voce, and cry als loude as euer ye can, yet shal it come to pas, that when Baal heareth his chaplanes, and sendeth them fyre to consume their sacrifice, that then your ignorant idole Bishopes (who for the moste part knoweth nether new nor old) shall preache the Euangel; yea, your holy Father S.

<sup>1</sup> Math. 23.<sup>4</sup> 1. Cor. 1.<sup>5</sup> Jerem. 17.<sup>2</sup> Actis. 9.

1. Cor. 11.

<sup>6</sup> Math. 5.<sup>3</sup> 2. Cor. 12.

Ibid. 3.

<sup>7</sup> Math. 7.



Frances,<sup>1</sup> shall als sone make good Christianes of the foules that he preached to, as that ye being an idolater shal cause an ignorant idole to do the deutie of a paineful pastor. There did neuer one of them enter in at the dure of the shepefolde, but clam vp another way, by symonie, by violence, by requeistes of great men, by Popes Bulles and dispensations, by sorcerie and witchecraft; wherefore we vnderstand (that as Christ hath said of them) they be theues and murtherers.<sup>2</sup> Let the dead therefore burie their dead,<sup>3</sup> seing that we are commanded to preach the Gospel to Christes dispersed flock. I am assured ye mean not (when as ye speak of sluggish pastors) of our pastors and preachers; for in your conscience (I dout not) but ye think them too vigilant, and wolde wishe that they were als slack as your owne, for then should ye not haue neded to haue written this letter. I pray God of his infinit mercy to deliuer his people from fals doctrine, and giue them grace to heare his voice onely, as becometh his shepe; abyding in him by trew faith and vnfenied loue; imprinting his trew feare in their hartes, that they presume not to vnderstand aboue that which is mete to be vnderstanded, but according to sobrietie, as God hath dealt to euerie man the mesur of faith.<sup>4</sup> We know that God hath blissed the meak; but there is a difference betuix meaknes and ignorant error. God giue vs his grace therefore to imbraice Jesus Christe, frely now offered vnto vs with humilytie and meaknes,<sup>5</sup> giuing a bolde confession of His name before this froward generation, that He may confesse vs before his Father in heauen.<sup>6</sup> Amen.

Now ye bid vs faire wel, and thereafter ye require vs to declare vnto you manifestlie (as the Minister of God's worde ought to do) what we think of the Masse, which ye throughout this letter haue called the Christiane people's Sacrifice. This your

<sup>1</sup> Legenda Aurea de vita Francisci. folio 140.

<sup>2</sup> Jhon. 10.

<sup>3</sup> Luk. 9.

<sup>4</sup> Roma. 12

<sup>5</sup> Math. 10.

<sup>6</sup> Mark. 8.

requeist we dar not put back, not for that we judge that ye will beleue the treuth when it is told you, but because we are bound "to giue a reconing of the hope that is in vs,<sup>1</sup> to euerie one that demandeth it."

I haue already declared vnto you what Sacrifices are appointed for Christiane people to offer, out of the 12th Chap. of S. Paules Epistle to the Romans, and 13th to the Hebreues. But as to a Sacrifice for our sinnes daylie to be offered (as wer the Sacrifices and oblations of the Olde Testament), appointed of God vnto the tyme of reformation,<sup>2</sup> we vnderstand that not onely haue we no neide so to do (being now already purged by the blood of Christe), but also, whosoever he be that so doeth, estemeth the Sacrifice of Christ insufficient, which the Apostle affirmeth he offered ones for all on the Croce. "And as it is (sayeth he) appointed vnto men that they shall ones die, and after that cometh the judgement; so Christ wes ones offered to take away the sinnes of many; and vnto them that loke for him shal [he] appeare the second tyme, without sinne, vnto saluation."<sup>3</sup> From the 7th chapter vnto the middest of the 10th chapter, he trauelleth at lenth in this mater, finding no other faute with the Leuiticall Sacrifices, but that they were daylie offered, because they had not strenth to expell sinne at ones; and therefore inferreth that Christes Sacrifice wes the consumation and end of them, and all other Sacrifices for sinnes. Forasmuche as he by one oblation hath done that thing (to wit, consecrated for euer them that are sanctified) which they, be so often offering and sacrificing, could not do; concluding, that where remission of sinne is, there resteth no more offering for sinne. Cursed be he, then, that offereth for sinne any more, seing the Holy Ghoste hath concluded the contrarie.

As to your Masse, ye shall haue our judgement of it in few wordes, and what we do mislyke in it. Firste, we mislyke the persone that sayeth it, and judgeth him to be a blasphemers of

<sup>1</sup> 1. Peter. 3.

<sup>2</sup> Hebre. 9.

<sup>3</sup> Hebre. 7. and the 9.

Christes death, because he taketh vpon him the office of Christe : namely, he vndertaketh, by that Sacrifice which he offered, to pacifie the wrathe of God the Father, conceaued against aswel his own sinnes as the sinnes of them for whome he offereth, whither they be aliue or dead. But this can no man do, but Christ alone ; for of him and to him alone were these wordes spoken out of the heauen, by the mouth of his Father : " This is my welbeloued Sonne in whome I am well pleased, heare him."<sup>1</sup> Wherefore your preist, in his Masse, taking the aforesaid office vpon him, doeth all that in him lyeth to spoyle Christ of his dignitie, and therefor worthie to be judged a fals Christ, and a traytor to man's saluation ; for if Christe pronounceth in the Euangel all suche as came before him (vsurpinge the name of Messiah, or tyle of Sauiores) to be theues and murtherers,<sup>2</sup> how muche more worthie are they of that name, that dare presume to be Sauiores ather of them sellues or others, now when he is come and parfited the worke of our Redemption ?

Secondly, We mislyke the whole action of your Masse, which, from the beginning to the end, is nothing els but als plaine an antithesis or contraposition to the Lordes Supper as lyght is to darcknes, or treuth to falshead. First, the Lord Jesus, when he institute this Sacrament and did minister it (I dout not moste sincerely) to his Apostles, wes no other wayesclothed then his common custome wes. And your preistes, after whose ordoure I can not tell,—for Aron's preistes they wil not grant themselues to be, and according to Melchisedeces ordour there wes neuer one but Christ, then must they be Baal's chaplanes ;—they, I say, dissagysed lyke players (euerie peice of their cote conteining a mysterie) proceadeth to their Masse. The Lorde Jesus sat doune with the Twelve Apostles :<sup>3</sup> they stand at an alter alone. He gaue thanks vnto the Father before the ministration :<sup>4</sup> and they, before their Masse, rehearseth there blasphemous CONFITEOR, wherein euerie

<sup>1</sup> Math. 3. and 17.

<sup>2</sup> Jhon. 10.

<sup>3</sup> Luk. 22.

<sup>4</sup> 1. Cor. 11.

S[aint] in Heauen is made equall, (or as we say) Jakfellow lyke, vnto the Eternal God. He preached the comfortable promises of saluation, mixed with exhortations to mutuall loue and amitie,<sup>1</sup> etc., in that language that they all might vnderstand; they nether preach nor exhort, but occupyeth the tyme with speaking to the wall, and now and then, for the manersakes, one word or two (turning them to the people) in a strange language, that nether the people nor the greatest part of those godmakers them selues vnderstandeth. In giuing the Apostles the bread, the Lorde Jesus declared vnto them in plaine wordes what it signifieth, namely, his bodie, which should be broken for them, in these wordes: "Take, eat; this is my bodie, which is broken for you."<sup>2</sup> They round and whisper their wordes, with a certane magical susurratation, as if it were treason to speak them that the people might heare; saying, *Hoc est enim corpus meum*, adding this word *enim* at their own hande. But this is not done without a mysterie; for to this end, say they, do we it, that as the Virgin conceaued Christe with these fyue wordes, *Fiat michi secundum verbum tuum*,<sup>3</sup> so we may make Christe of bread by other fyue wordes, distinctly vnder one breath, without respiration, broght furthe.<sup>4</sup>

These profound mysteries euerie soule preist knoweth not, but onely the great Rabbines. All that were present with Christ were pertakers of the Sacrament;<sup>5</sup> and no man is pertaker with them, for they deuore all alone. But some of them wil say, We debar no man, if any wold take part. The contrarie is trew: it wes neuer sene that euer a preist wold parte with a quarter of his God to another preist, no, not with a lyck of his dishe, and that is less;—this I say they neuer did to their own brethren of craft, muche less to a laye man, as they did call them. I neuer knew any thing that euer they might or did forbear to any man at that dosoned disjone except it were a kisse of the

<sup>1</sup> Jhon. 13. 14. 15. 16.

<sup>2</sup> Luk. 1.

<sup>3</sup> Math. 26. Mark. 14.

<sup>4</sup> The cauteles of the Masse.

<sup>5</sup> Mark. 14.

patene; and that onely to him that lifted their taile, or els to some gentlemen that sat by, whom they wold gratifie. If temporal men had bene als euil fellowes of their carnal brekfasts as ye were of your fantastick Feastes, some of you had not worne so fat neckes as ye did. Christ gaue vnto his Apostles the frute of the wine tree without any mixture; but your Masse is not ryghtly said, except there be commixtion of water and wine together. In the Lordes Supper bothe trew bread and trew wine is ministrat to the communicants: and in the Masse the Papist affirmeth that there remaneth nether bread nor wine after their incantation, but accidents, as whytnes, roundnes, and color, etc. When the Lord Jesus had finished his ministration, the Euangelist sayeth: "They prayed God with a Hymne or Psalme of thankesgeuing."<sup>1</sup> Bot when Masse is done, there is nothing bot *ITE MISSA EST*, ather said or sung; whereunto is added a Latine blissing, with the aers of an emptie cup.

Now loke what ye think of your Masse; for in my answer to the second Section of your Epistle, I haue prouen it to be abhominable idolatrie, because that bread and wine, corruptable creatures, are in it worshipped in place of God the Father, and Christ his Sonne; that it spoyleth Christ of his Preisthead, and so of his Sacrifice, in that ye that offer it vsurpeth his office vpon you, I haue prouen also. The wicked opinion of it, to wit, that it is satisfactorie for sinnes, in this argument also is included; and that the whole action of it in all pointes dissagreeth with the institution of the Lordes Supper, the conferring of the one action with the other, aboue written, sufficientlie proueth. Wherefore we judge that your papistical inuention, the idolatrous Sacrifice of the masse, is to be rejected and abhorred of al trew worshippers of God, as that that is contumelious and blasphemous to God the Father, and derogation to the honor and dignitie of the Lord Jesus his Sonne. This is it that we think of your Masse; and this doctrine we teach to the people out

<sup>1</sup> Math. 26.

of the infallible word of God, that indureth for euer:<sup>1</sup> nether haue we respect to Doctors consuetude, or bare name of the Church; acknowledging onely that to be the trew Church in deid which rendereth humble obedience vnto her housband Christe Jesus.<sup>2</sup>

This Letter ye say wes written in the Quene's Majestie's Palaice at Edinburgh. I am the more sorie in deid, that suche as ye are hath any interteniment in the palaices of Princes; but it is no new thing to se fals prophetes more familiar in the Court then the trew seruandes of God. Amazias,<sup>3</sup> the idolatrous preist of Bethel, wes in greater estimation with Jeroboam, King of Israel, than wes Amos,<sup>4</sup> the trew prophet of God, as the imperious braging of that idolater witnesseth. "O thou sear (sayeth Amazias), go fle thou away into the land of Juda, and there eat thy bread, and prophecie there; but prophecie no more at Bethel, for it is the Kinges Chappell and the Kinges Court."<sup>5</sup> Jesabel's idolatrous preistes were better beleued of Achab King of Israel, although they prophecietieth lies to his distruction, then the Prophet of God, Micheas, that tolde him the treuth to his saluation.<sup>6</sup>

GOD of his great mercy purge the hart of our Natiue Princesse from al leauen Papistical, and plant in place thereof his trew feare, and loue to his eternal Veritie.<sup>7</sup>

Ye desyre vs to prent into our myndes, that in the latter dayes the continual and daylie Sacrifice shalbe taken away. Vnderstand ye this of your Masse? If ye do, then certanely, Master Doctor, your Theologie is not onely rude, but also repugnant to the mynd of the Prophet in this place, if ye mean of that sentence that Daniel rehearseth in the end of his 12th and last Chap. (as I think ye do); for I know no place where this sentence (that ye haue throwen for your purpose) is written but in that place;—if ye mean of that sentence, I trust the Readers

<sup>1</sup> Esayas. 40.

<sup>3</sup> Amazias.

<sup>5</sup> Amos. 7.

<sup>2</sup> Ephes. 5.

<sup>4</sup> Amos.

<sup>6</sup> 1. Reg. 22.

<sup>7</sup> A prayer.

shal easylie perceauē bothe your ignorance (if of ignorance ye haue inferred it) and otherwayes your malice, in throwing of this text. Daniel (as he him self confesseth in the beginning of his 9th Chapter) vnderstude by bokes, namely,<sup>1</sup> of Jeremie's Prophecie, that the Lord had appointed his people to indure banishment out of their own cuntrie, and to abyd captiues in Babilon 70 yeares;<sup>2</sup> which yeares drawing neir an end, Daniel (as an cairful for his people, and their returning home) conuerted him self vnto God by ardent and earnest prayer, desyring him not to deffer the tyme of their deliuerance any longer, but for his owne name's saike (although they were not worthy) to restore them to their libertie. Whil he wes yet speaking, praying, and confessing his own sinne, and the sinnes of his people vnto God, the Angel of the Lorde is sent vnto him, to vtter vnto him the yeares determinat of their captiuitie, their returninge home, the reedifying of the citie, the comming of Christ, his slaughter, and destruction of the citie Jerusalem. By a vision<sup>3</sup> is declared vnto him in the 10th Chap. the cause of the hinderance or defferring of their deliuerance, which come by the meanes of Cambises, Prence of Persia. The kingdomes of the earth and Monarches, with their Kings (as of Persia, Grecia, Egypt, Syria, and the Romans, one striuinge with an other, and all against God), are at lenth wonderfull mystically recited in the 11th Chap.<sup>4</sup> Fynally, in the 12th Chap.<sup>5</sup> is declared how the Church, being euen scattered and dispersed, shalbe deliuered by Christes death, which should abolishe the daylie Sacrifice; whiche being done, he prophesies that the Temple and the Citie shalbe destroyed by the abhominable desolation, which is the hoste of the Romans; mysticallie also signifeing, by the thousand two hundreth and nynety dayes, and by the thousand thre hundreth and fyue and threttie dayes, the tyme from the deuastation of Jerusalem to Christes second comming in the

<sup>1</sup> Daniel. 9.<sup>2</sup> Jerem. 29.<sup>3</sup> Daniel. 10.<sup>4</sup> Daniel. 11.<sup>5</sup> Daniel. 12.

cloudes; the Prophet also in the mean tyme is certified, that although he depart out of this lyfe, yet shal he stand vp at the end of the dayes, in the generall resurrection, to ring with God in glorie. Let all men now judge whither that this prophecie apperteineth to the abolishing of the Judaical Sacrifices or not, and then shal it appeare how falsly and ignorantly ye throw this place, as I haue said, contrarie to the Prophetes mynde; adding of your own, that this Sacrifice shall be taken away in the last dayes, where as there is no such word in the Prophecie, reid it who so list: but with such lies and additions hath your kingdome (that now bosteth to fall) bene holden vp.

To conclude, ye say that lawes and statutes shalbe abrogat<sup>1</sup> by Antichrist and his adherents. We are verie wel contented that the name of Antichrist be ascribed vnto that man, or those men, that euer hath abrogat, or now doeth abolish any law, statute, or ordinance, that euer God in his eternall veritie hath statut or ordeaned perpetually to be observed. If this be not a sword to cut your own craig with, let all men judge after that I have spoken somewhat of this matter. Because of Images I have spoken at length befor in the Answer of the third section, this only I will adde: Is the Second Commandement of the ten an perpetual precept to God's people to be observed? I am assured ye can not deny it. With what clergie now will ye defend your Popes, Sinods, and Counsels, that hath made laws cleane contrarie to it; to wit, that images shall not only be made and had, but also worshiped; and all that speaketh against this law to be accursed? This is more manifest then can be denyed, for it is concluded in divers of your Counsels; as in a Counsel gathered by Stephanus the third of that name,<sup>2</sup> wherin the afforsaid law was concluded. Another Counsel was for the same purpose gathered by Irene, the wife of Leo the Imperor, wherin were 350 Bishops, that all concluded the same: the rest I omit for length. But what speak I of the alteration and changing of the law of God,

<sup>1</sup> Daniel. 7.

<sup>2</sup> Platina de Vitis Pontificum.



that every Pope hath claimed to himself as a thing that of his absolut power he might doe (as he supposed)? But also that law was never so surely made and established by an Pope and his counsell, but an other at his pleasure might abrogate it. This their own common practise verifieth; beside that, that abyde written in their own books as followeth: *Domine Papa potest derogare Constitutionibus, predecessorum suorum, non obstante quod par in parem non habet imperium*;<sup>1</sup> that is to say, "My Lord the Pope may derogate the constitutions of his predecessors, although that like hath not impire or dominion over his maik or like."

But lest ye should alledge, that although it be written that the Pope may do so, yet never once did it, I wil not doe as ye have done hitherto, that is, to say much and prove nothing, but I wil prove it to be matter indeed. I might prove with a great number of your Popes all that I have said, if it were not tedious; for from Formosus the First unto Anastasius the Third, there were 7 or 8 Popes, that never did turn, but some abrogating and some restoring again the Acts of this Formosus. And two of them in their beastly rage passeth the bounds of all modestie: the first was Stephanus the Sixth. This mad tarrant, soon after he was made Pope, first of all abrogat all the acts of his predecessors Formosus;<sup>2</sup> and gathering a Counsel, they concluded to take the body of the dead man out of the grave, and besyde some other superstitions used toward him, Stiven caused the two fingers of his right hand to be struken of—these two, namely, that he used to consecrate his priests with,—and thereafter caused the fingers to be cast in Tiber. The other, to wit, Sergius the Third, thought it not enough to abrogate yet once again the Acts of the same Formosus, and to put them all out of authoritie that he had authorised, but caused the second time the dead corps to be taken out of the grave, and the head to be

<sup>1</sup> These words are written in the glose of the Proeme of Gregor. Decretal. and 2. fo.

<sup>2</sup> Platina de Vitis Pontificum.

struken from it, as if he had been living, and the bodie as not worthie of sepulchre to be casten in Tyber flood. Great was this controversie (sayeth Platina), and a most wicked example, specialie this consuetud being afterward stil almost observed of such as were Popes, that either they brak or utterly abrogat the Constitutions and Acts of their predecessors. Hitherto Platina : yet I am compelled to recite an example moe of your holy Fathers, written also by the same Platina, and so conclud.

Paul the Second of that name, befor he was Pope called Petrus Barbo, an Venetian born, he succeeded to Pius the Second ; and immediatly after he was established in his dignitie, did bear such hatred and invie to all that ever his prædecessor had done, that straight way he abrogated all his Acts and Statuts, and put out of office all the learned men that the other had gathered together to be his abbreviators, among whom Platina was one ; who, somewhat more boldly than the rest, exhorted the Pope that their cause might be suffered to come to tryall and examination befor the Judges. When the Pope had frowardlie looked on him a while, he bursteth forth his answere in these words : *Ita nos inquit ad Judices revocas ? Ac si nescires omnia jura in scrinio pectoris nostri collocata esse ? Sic stat sententia (inquit) : Loco cedant omnes : eant quo volunt : nihil eos moror, Pontifex sum mihi que licet pro arbitrio animi, aliorum acta et rescindere et approbare.* Hitherto Platina. That is to say, “ And doest thou so (sayeth he) call us bak unto thee Judges, as if thou knew not that all lawes were placed within the chist of our breast ? Thus (sayeth he) standeth the sentence : Let all men give place, let them goe where they list, I regard them nothing : I am high Bishop, and it is lesome to me according to the arbitrimnt of my mind, ather to break or allow the acts of others.”<sup>1</sup>

The Lord open your eyes, ears, and mind, to see, to hear, and consider the truth, and considering it to imbrace it ! For

<sup>1</sup> Mark, good Reader, this proud bragging.

if this be not Antichrist's voice, then shall it never be heard. To the Lord our God be praise for evermore, that thus hath illuminat our eyes to see and espie the enemy to all righteousness, to the end we may avoyd him, and so the plagues that God hath prepared to power out upon that beastly kingdome and the partakers therewith. Thus have I answered (according to my knowledge) this forsaid Epistle, although not so learnedly as some other of my Bretheren could have done, yet (I doubt not) truly and according to the Scripturs of our God, whose power is sufficient to beat down "all imaginations and high things, that do exhalt themselves against the knowledg of God;"<sup>1</sup> yea, and "able to bring unto captivity every thought to the obedience of Christ,"<sup>2</sup> who is God over all, to whom be prais for ever and ever. So be it.

✠ (\*\*\*) ✠

From Dumfermling, the 26th April 1562.

Deut. 18.

"The Prophet that shall presume to speake a word in my name, which I have not commanded him to speak, or that speaketh in the name of other gods, even the same Prophet shal dye."

<sup>1</sup> 2. Cor. 10.

<sup>2</sup> Rom. 9.

IMPRINTED AT  
Edinburgh by Robert Lekprevik, the 7th of Maij 1563.  
Cum Privilegio.





# ANE SERMON

PREICHT BEFOIR THE

Regent and Nobilitie, vpon a part of the  
thrid Chapter of the Prophet Malachi,  
in the Kirk of Leith, at the tyme of  
the Generall Assemblie, on Son-  
day the 13. of Ianuarie. Anno.

Do. 1571. Be Dauid Fer-  
gussone, Minister of the  
Euangell at Dun-  
fermyne.

✠ (\*\*\*) ✠

¶ IMPRENTIT AT SANC-  
tandris be Robert Lekpreuik.

ANNO DO. M. D. LXXII.





# TO THE MAIST NOBILL

AND WORTHIE LORD, JOHNE ERLE OF MARR,

Lord Erskin, and Regent to the Kingis Maiestie, his Realme  
and Liegis, zour humbill subject DAVID FERGUSSON  
wischis the fauour and lufe of God through  
Christ our Sauour, togidder with  
prosperous Gouvernament  
and all felicitie.

**A**LBEIT my mynd nor purpos was not (richt Nobill  
and worthie Lord) to haue publischt this Sermon at any  
time, zit becaus it did not fructifie as I supposit it suld haue done,  
being (as sayis Ezechiel) lyke a tone or plesant sang to the  
heirers for a season, thair hartis in the meane time still going  
efter their couetousnes, prouokit also be the malitious toungis of  
sum, and eirnestly requeistit be vtheris. At lenth I was com-  
pellit (for farther instructioun of the negligent heireris, the stop-  
ping of the mouthis of euill speikeris, and the satisfacioun of the  
incessant requeistis of gude and godlie men) to bestow and spend  
sum time and trauel, to put it in that same forme and ordour,  
that it was spokin and preichit in befoir zour Grace. Quhilk,  
quhen I had faithfully performit (as all thay that hard it, quhen  
they sall reid it agane I trow will testifie), distrusting myne awin  
judgement, I presentit it to the Kirk now laityly assemblit in  
Perth the sext of August, that thay quha (for the maist part)  
wer heireris of it nicht judge asweil of the soundnes of the doc-  
trine contenit into it, as of my sinceritie in the wryting thairof,  
and sa nicht allow, or disallow it, as it meritit; vnto the quhilk

besines the Kirk appointit Johne Erskin of Dun, Superintendent of Angus, M. Johne Dowglas, Bisshop of Sanctandrois, M. Johne Winram, Superintendent of Stratherne, M. Knox, Minister of Edinburgh, and Williame Christison, Minister of Dundie, quha diligently red and approuit the same, subscriuing it with thair handis, in the Name of the hail Kirk, as a Sermon consonant and agreabill to Goddis word. Quhairof I haue takin bauldnes to publishe it, and that, vnder zour Grace's name (to quhome the patrocinie and defence of godlynes and vertew belangis), to the end it may be the mair acceptabil to gude men, and that wickit men may be the mair affrayit to calumniat or defame it; not that I greitlié regaird the judgement of men, hauing the testimonie of a gude conscience for my warrand, bot that I judge it profitabill to seik all ordinarie meanis that be lawful to manente the treuth, and promot Goddis glorie.

Zour humanitie and gentilnes, quhairof not only I, bot almaist all vther men, haue experience, muifis me to be sa hamely as to offer and dedicate sa small a wark vnto zour Grace, douting nathing but that ze will accept and regaird it rather according to the qualitie and substance thairof, nor according to the quantitie of it, or the persone of the wryter; quhilk, quhen I sall vnderstand it, will prouoke and incourage me to present zour Grace sum day with a greiter wark and a larger Volume as a perpetuall monument of my vnfenzit lufe and affection to zour Grace. The Lord Jesus preserue the Kingis Maiestie, comfort and assist zow, that ze may be abill to execute zour charge to the glorie of God and the commoditie of this pure Realme. Amen. From Dunfermlyne the 20. day of August. Anno 1572. Be zour Grace's humbil subiect and daylie Oratour.

Dauid Fergusson, Minister  
of Christis Euangell.





I O A N N I S D A V I D S O N I I  
C A R M E N .

G Ræcia mellifluo quantum det Nestoris ori,  
Aut Demostheneo debeat eloquio,  
Ipsi facundo quantum (mihi crede) parenti  
Attribuat linguæ turba togata suæ :  
Nos tibi Fergusi tantum debere fatemur  
Scotanam linguam qui reparare studes.  
Sermonem patrium ditas, inculta vetustas  
Horret qua longe barbariemque fugas.  
Adde etiam, neque abest facundis gratia dictis,  
Respondet verbis materia apta tuis,  
Quod satis ostendit nobis tua concio præsens  
Qua nihil in lucem doctius ire potest.

¶ P A T R I C I I A V T H I N L E C T I  
C A R M E N .

Q Visquis de decimis bonisque sacris  
Quæ sacris dominus dari ministris  
Mandavit, dubitas, & anne nostro  
Sohi tempore debeant requiris,  
Hunc vnum legito rogo libellum  
Istam qui eloquio pio sacroque  
Rem totam aperiet tibi que pandet.



# ANE SERMON PREICHT

befoir the Regent and Nobilitie, vpon a part  
of the thrid Chapter of the Prophet Malachi, in  
the Kirk of Leith, at the tyme of the Generall  
Assemblie, on Sunday the 13. of  
Januarie. Anno 1571. Be Dauid  
Fergusson, Minister of the  
Euangell at Dun-  
fermyne.

## ¶ THE TEXT.

“FROM the dayis of zour Fatheris, ze ar gone away from myne ordinances, and haue not keipit them: returne vnto me, and I will returne unto zow, saith the Lord of hostes: but ze said, Quhairin sal we returne?”

“Will a man spoyle his Godis? zit haue ze spoyled me: but ze say, quhairin haue we spoyled thee? In teindis and offeringis.

“Ze ar cursed with a curse: for ze haue spoyled me, euin this whole Natioun.

“Bring ze all the Teindis into the stoirhous, that thair may be meat in myne hous, and proue me now heirwith, saith the Lord of Hostes, if I will not oppin the windowes of heuin vnto zow, and powre zow out a blyssing without measure.

“And I will rebuke the deuourer for zour sakes, and he sall not distroy the frute of zour ground, nether sall zour wine be barren in the feild, saith the Lord of Hostes.

“And all Nationis sall call zow blissed: for ze salbe a plesand land, saith the Lord of Hostes.”

## THE ARGUMENT.

**L**YKE as the wyse and trustie Medecineris, or the faithfull and trew Chirurgianis, do not luke sa mekle (in ministratioun of thair Phisik, or in applicatioun of thair Salues and Plais-teris) vnto the present plesure or pane of thair patientis as vnto thair profite, sa intende I this day nouthir sa mekle to auoide or seik ony of thir twa, as to profite the body of Christ<sup>1</sup> (quhilk is his Kirk) tuiching that maledie and sair, quhilk in my judgement, at this present maist cheifly vexis and anoyis it: not that I count my self abill or sufficient sa to do, but that being callit to occupy this place, in traouelling to do it, I may schow my gude will and frelie vtter my mynd in this mater vnto zow all, according to God's word,<sup>2</sup> leuing the increas to him that wirkis all thingis to his glorie, and the commoditie of thame that lufe him.<sup>3</sup> And thairfoir that I may the mair commodiously performe my purpos, I haue chosin this Text of Scripture, now red in zour audience, preicht of auld be the Prophet Malachie vnto the Kirk of God, in the like stait that we now ar in; the principall partis quhairof ar thir:<sup>4</sup> First, he perswadis them to repentance, with argumentis proper and conuenient to mufe them thairunto. Secundly, he confutis thair rebellious answeris, & schawis them planely quhairin thay cheifly did offend. Thridly, he exhortis them maist eirnestlie to amend the faultis that he laid to thair charge, promysing vnto thame, gif thay do sa, the benedictioun of God and abundance of all thingis. This is the ground or ordour quhilk our Prophet, I say, obseruis, quhilk also I purpos presentlie to follow as God of his mercy will minister his graces vnto me.

<sup>1</sup> Ephes. 1.<sup>2</sup> Prov. i. 6.<sup>3</sup> Rom. 8.<sup>4</sup> The ordour or divisioun of this text.

I. "From the dayis of zour Fatheris, ze ar gone away from myn ordinances, &c."

The purpois of our Prophet is, first of all (as I haue said), to perswade his brethren, the Jewis, to repentance and conuersioun to God, of quhais grace and mercy onlie it was, that thair name and natioun was to be found in eirth, vnruitit out and consumit, as thay ar taucht in the verse precedant. But becaus it is but loste laubour to craue repentance of thame that think not thame-selfis giltie, acknowledges na fault committit, nor estemis that thay haue ony neid of amendement, Thairfoir he dois let thame vnderstand thair estait, and that thay, of all vther men, had maist neid of repentance and amendement of lyfe, becaus thay wer not only transgressouris of Goddis Law thame selfis, but also, that baith thay, and thair Fatheris befoir thame, had vnto that day departit from the haly Ordinances & Lawis of the Lord; sa that this was na vncouth or new thing that happinmit vnto them, bnt ane inueterat & auld euill quhilk from age to age thay wer inclynit and naturally geuin vnto, in the quhilk thay did euin then still continew; following in that cace thair progenitouris, quhome thay in thair maneris na les viuely resemblit then gif thay had remanit thame selfis alieue vnto that hour, forasmekle as in them planelie appeirit that same stif-neckitnes and vncircumcision of hartis and earis, quhairwith thair Fatheris (as sayis the constant Martir Steuin<sup>1</sup>) alway is resistit the haly Gaist. We se then, Brethren, that the Prophetis purpois is, not only to conuict thame of defectioun from God, but also to let thame vnderstand that it was als natural for thame to rebell aganis God as to be thair fathers' sonniss; for, as we vse to say, thay had it be kynd and coft it not: and zit sa far absent wer thay from acknowledgedgeing of this, that thay almaist culd neuer be brocht to grant it, no, not then, quhen it was euin bound, as it wer, on thair backis. Of this we leirne, that lang custome to sinne, is a thing maist pernicious, for it makis that thing,

<sup>1</sup> Act. 7.

quhilk of the self is maist abhominable, to appeir nathing to thame that are hantit thairwith, specially if God defer punishment ony quhyle, for then beginnis man to flatter him self, to abuse the patience of God, & to wrap him self in that cairles and maist perrillous perswasion, that God regardis not his doingis, nor is thairwith sa heichly offendit as the Scripture beiris, and sa procedis to heap sinne vpon sinne vntil the day of wraith, zea, thair of cummis it (as sayis Salomon) that the hartis of men ar fully set in thame to do euil, becaus sentence aganis ane euill wark is not spedelie execute;<sup>1</sup> for this caus the Prophet first trauellis to walkin vp thir pepill from this wickit perswasion, that his exhortatioun to repentance nicht tak the better effect.

Vnto the exhortatioun to repentance, quhairin the Lord desyris them to returne to him, is addit a promeis, to wit, that he will returne vnto thame, that thay thairby may be assurit that thair repentance sall not be vnprofitable; for, as it is but loste labour and a vane purpos to perswade men to repent that acknowledgis na fault (as we haue said befor), sa na les vane is it to exhort to repentance, albeit the sinne wer grantit, quhair thair is na hope nor assurance of mercy; for quhair na certitude of forgiuenes is, bot only a bair knowlege and horroure of sinne, the myndis of men ar rather thairby dreuin to desperatioun nor to repentance, as appeiris in Cain, Saull, Ahitophell, Judas, and diueris vtheris.<sup>2</sup> Thairfoir, amangis the cheif articklis of our faith that ar vtterly necessar to be beleuit vnto saluatioun, this ane amang the rest is countit, namely, to beleue the remissioun of sinnis. Of this place, then, we leirne quhat is richt and trew repentance, to wit, conuersioun vnto God, quhilk as it is the richt definitioun of repentance, sa seruis it to confute the conuersioun to creatures, and all the vaine theatricall toyis prescribit in Papietrie to penitents, quhair of I mynde not at this present par-

<sup>1</sup> Rom. 2. Ecclesi. 8.

<sup>2</sup> Gen. 3. 1 Sam. 26 & 31. 2 Sam. 17. Math. 27.

ticularlie to speik, seing that it is a commoun place continually taucht vnto zow in the Catechisme, and also becaus I purposis to intreit ane vther mater contenit in this Text mair at lenth.

Nouther is it to be pretermittit that the Prophet vpbraidis the pepill of his tyme with the wickitnes and rebelloun of thair foir-fatheris, quhilk suppois it appeir at the first to be vncurteously & vnjustly done, zit, gif we consider quhat maner of men he had to do with, we sall se that he was justlie mouit sa to do; for, first, the pepil that he delt with, wer Hypocrites, that boistit and gloryit of the Richteousnes of thair Fatheris, and vnder the prentence thair of leuit maist licentiously and wickitly, thinking it aneuch that thay wer descendit of haly and verteous Fatheris. Thairfoir he is compellit to lat thame se quhat maner of men thair Fatheris wer, to the end that thay micht the mair eirnestly prepar them selfis to repentance, quhill thay suld se that cloik takin away quhilk thay supposit thai had vnder the<sup>e</sup> tytill of thair foirbearis.

And in this sens do not only the Prophetis in the Auld Testament frequentlie cast the faultis of the Fatheris in the teith of the Jewis,<sup>1</sup> bot also Johne the Baptist, Christ and his Apostillis, do the same in the New Testament,<sup>2</sup> as in thair sermonis & doctrine evidently appeiris. Secundly, thir pepill followit the futesteppis of thair Fatheris in doing of euill, or ellis the prophet wald not haue delt sa rigorously with them; for thocht a wickit man (as sayis Ezechiell) beget a sone, zit gif he feare and commit na sic wickitnes, his Fatheris impietie sall not be laid to his charge;<sup>3</sup> bot gif he follow his Fatheris euill exampill, then will the Lord visite the iniquitie of the Father vpon the sone.<sup>4</sup> Thairfoir maist justly (say I) ar thir pepilis wickit Fatheris castin in thair teith, becaus thay ar found in the lyke wickitnes.

Mairouer, we haue heirof to obserue how vane a thing it is

<sup>1</sup> Psalm 78. Isai. 1. Jerem. 9.  
Zacharie. 1.

<sup>2</sup> Mat. 3 & 23. John 8. Act. 7.

<sup>3</sup> Ezechi. 18. <sup>4</sup> Exod. 20.

to boist of our progenitouris, seing that thair ar nane of all our Fatheris, quhais lyues being straitly examinitt, but that thair salbe found in thame mater aneuch to thair condempnatioun, & also occasioun aneuch to abate that pryde quhilk we ar wount fulschelie to consaue of thair halynes: it teachis vs also how far furth we may, without danger, follow them that haue passit befor vs, to wit, sa far furth as they obey God and His worde; vtherways thair exampill will not serue to excuse vs, becaus the langer that wickitnes continew, and the ma that do commit it, it is the mair abhominabill in Goddis sicht, and the neirer vnto vengeance. And this mekle being spokin for the first part, lat vs proceed to the secund.

II. But ze said, Quhairin sall we returne? &c. Albeit that thir pepill wer giltie, and had offendit God ma wayis then ane, as the crymes laid to thair charge be the Prophet in the Chapteris precedant testifyis, zit becaus he dois specifie na particulare cryme now in this place, thay begyn to quarrell with him according to thair accustomed maner, and to answer him as thay had done at all vther tymes, demanding quhairin thay suld returne? Na vtherwise nor thay had bene giltles, & had bene rebukit without a caus. Thairfoir that thay may be na mair dissauit and blindit with sa gros ignorance, the Prophet declairis vnto them, that besyde all the rest of thair sinnis, whilk wer mony, thay wer fallin in a new offence (quhilk thair Fatheris, for all thair wickitnes, neuer attemptit), nanelie, sacriledge, in that the outhter fraudulently retenit that quhilk was sanctifyit and dedicatit to God and to His worschip, or elis conuertit and turnit the same to vther vvis nor was appointit. Quhairin, albeit thay mony-fauldlie offendit, zit dois the Prophet comprehend all vnder the name of teindis and oblatiounis, becaus thay specially wer euill payit, and withaldin from Godis Ministeris the Preistis and Leuitis,<sup>1</sup> to quhome the teindis, oblatiounis, and first fruits appertenit be the Law of God, besyde all vther thingis that the Lord appointit vnto them, asweil for the Sacrifices, thair awin

<sup>1</sup> Num. 18.



sustentatioun, as for the releif of the pure.<sup>1</sup> And thairfoir had thay na vther inheritance in Israell, then to defraud them thairof it was nane vther thing bot to spuilze them of that quhilk God had geuin them as ane heritage for thair seruice, quhairwith thay seruit Him in the Tabernackle of the Congregation, quhairunto thay had als gude richt as ony man in Israell had to his feild or wynezaird.

Notwithstanding the pepill, vnmyndefull of thair dewtie, efter thair returning out of Babilon, delt sa vnmercyfullie with the pure, and sa nigardlie and fraudulentlie with the Preistis, that the pure wer compellit to lay thair winezairdis and thair housis in wed for corne to eit in thair necessitie;<sup>2</sup> and sum also maid bondmen and slaues of thair sonnys and douchteris for money to pay the Kingis tribute; zea, and the Leuites, for laik of thair portionis, left thair offices, sa that the hous of God was forsakin, as it is written in the buik of Nehemiah.<sup>3</sup> Of this fraude, negligence, and cauldnes, I dout not bot the pepill had thair excusis, as the pouertie that thay wer brocht to in thair banischment, the greit expensis maid in re-edefying the towne and Tempill, togidder with the continuall warris, incursiounis, and hostilitie that thay sustenit of thair nichtbouris, to thair greit and importabill charges; zea, and that the Preistis, to quhome cheifly thir thingis did belang, wer vnworthie of thame, being negligent in thair offices and of corrupt conuersatiounis, as appeirit in thair mariages with the Heathen,<sup>4</sup> and familiaritie with thame, to the greit hinderance of the wark of God.<sup>5</sup> Thir excusis, I say, thocht the pepill nicht haue pretendit, zit dois the Lord admit nane of them, but maist schairplie rebukis and conuictis tham of the horribill cryme of sacriledge, quhilk also he dois aggrauat be a comparisoun, quhairin he conferris him self with the Idolis of the Natiounis, and the ingrate behauour of Israell to him, with the obseruance and fidelitie of the Gentiles to thair fals Godis. “ Will

<sup>1</sup> Deut. 14. Deut. 18. Josua 13.  
Ezechi. 44.

<sup>2</sup> Nehe. 5.

<sup>3</sup> Nehe. 13.

<sup>4</sup> Ezra 10.

<sup>5</sup> Nehe. 6 and 13.

a man (sayis he) spoyle his Godis? Zit ze haue spoylit me :” In this sens also dois the Prophet Jeremie<sup>1</sup> aggrage the inconstancie and defectioun of thair fatheris from God, in thir wordis : “ Go ze to the Iles of Chittim and behauld, and send vnto Kedar, and tak diligent heid, and se quhidder thair be sic thingis. Hes ony Natioun changeit thair Godis? quhilk zit are na Godis; bot my pepill haue changeit thair glorie for that quhilk dois na profite, &c.” Sum thinkis that the word ‘Godis’ signifyis in this place Judgeis or Magistratis, vnto quhome the Lord compairis him self, ressoning with the pepill efter this sort : What man is sa shameles or fulehardie that dar be sa bauld as to spoyle his Iudge, King, or Magistrate? quhilk zit ar bot men (suppois, be resson of thair office, I haue communicate my Name to thame, calling them Godis and Children of the maist heich) :<sup>2</sup> And zit sa greit is zour monstros audacitie, that ze dar spuilde me, quhilk am zour Lord Eternall and only trew God. This interpretatioun is not altogidder to be rejectit, forasmekle as it hes na inconuenience nor absurditie in it; zit dois the first (in my judgement) better expres the prophetis mynd, and mekle mair dois aggrauat the pepillis cryme. For was it not a horribill thing to se the Heathen Idolateris mair deuoit, reuerent, and faithfull to thair Idolis and fals Godis nor the Jewes wer, to him that only is the verry trew God? And zit sa it was; for as thair is na Natioun sa barbarous or beistly, that hes not this perswasion, that thair is a God,<sup>3</sup> sa quhat sa euer thay anis set vp to thame selfis for God, that thay obstinatlie hauld still in reuerence and estimatioun, vsing nouthier fraud nor gyle, nor zit spairing ony expensis about the thingis that thay haue dedicate to thair honour; bot Israell, that knew God, or (as the Apostle sayis) rather wer knawin of God,<sup>4</sup> and vnderstude thair dewtie toward him be the reuelatioun of his will, contentit in his word, defraudit him of his honour, and spuilde him of the thingis appointit to his worschip. And be-

<sup>1</sup> Jerem. 3.

<sup>2</sup> Psalm 82.

<sup>3</sup> Cicero de Natura Deorum.

<sup>4</sup> Gala. 4.

caus thay wald not be estemit sic men, thay querell still with the Prophet na les prouddie nor thay had done befoir, demanding of him zit anis agane quhat thair offence was, "Quhairin (say thay) haue we spoylit the?" Thairfoir, without ony parable, he planely pronounces thame giltie of sacriledge, in that thay had spuilzeit the Lord in teindis and offeringis.

Heirot, then, Brethren, we obserue that God countis him self spuilzeit of that quhilk was withhaldin from the Preistis and Leuitis;<sup>1</sup> not that thair cummis ony vtilitie vnto him thair of (for "He neidis na thing of ouris, nouthere eitis he the flesche nor drinkis the blude of bullis nor goatis,"<sup>2</sup> as sayis the Psalmest), bot becaus the Lord had ordanit that the Preistis and the Pure suld liue of the Teindis, and that the first frutis of all thingis suld be offerit vnto him, in remembrance that all thingis wer ressauit of him, thairfoir justly callis he the Teindis and Oblatiounis his,<sup>3</sup> specially being now sanctifyit vnto him, and appointit to his worschip, of the quhilk also he is spuilzeit, quhensaeuer thai ar with haldin or applyit to ony vther vse. Nouthere culd thir pepill excuse thair fraud be the vnworthynes of the Preistis, for gif thay had only thairwith bene offendit, doutles thay wald haue eirnestly socht for reformatioun, quhilk thing thay did not; quhair of it appeiris that all this abuse procedit of thair awin priuate, auaritious, and corrupt affectiounis, quhilk maid them in this ane sinne monyfauldly to transgres. For, first, thay schew thame selfis to haue bene prophaine and proud contempneris of the grace of God and all externall Religioun,<sup>4</sup> in that thay wer cauld, slaw, and negligent to mak ony coist to mantene those thingis quhairby God seillit vp his presence and habitatioun amang thame.<sup>5</sup> Secundly, thay manifestly brak Godis Law,<sup>6</sup> quhairin they ar straitly commandit faithfully to pay thir thingis to the preistis and Leuitis. Thridly, thay wer ingrate and vnthankfull vnto God, in denying vnto him a part of the increas of thair substance,

<sup>1</sup> Act. 17.<sup>2</sup> Psal. 50.

Leuit. 27.

<sup>4</sup> Exod. 25.<sup>5</sup> Leuit. 7.<sup>6</sup> Num. 18.

of quhome thay had ressauit all.<sup>1</sup> Fourtly, thair auaritious impietie is euident in this, that thay sufferit the Leuitis, for want of thair leuingis, to fal away from the seruice of God. Fyftlie, thay wer injust that withheld the wageis from Godis seruandis, that was dew vnto thame for thair laubour, quhairunto also thay addit inhumanitie and vnmercyfulnes, defrauding the pure of thair sustentatioun appointit vnto thame of God.<sup>2</sup>

Bot ane micht thinke, quhat neidis all thir wordis? quha knawis not that the Teindis and Oblatiounis wer ordanit be God to sustene the Preistis and Leuitis in the auld Testament, and that thir pepill wer worthely rebukit of the Prophet for withhalding of thame, bot quhat belangis that to vs? I answer, that as we subscriue the Prophetis doctrine, and with him this day condempne thir pepil, sa gif we wil examine our selfis, we sal find thair schooe (as we vse to say) meit aneuch for our fute, and our transgressioun in this point to be nathing inferiour vnto thairis. For, suppois the Leuiticall Preistheid be abrogatit, zit hes the Lord a Kirk, for quhais edificatioun he hes ordanit Ministeris, Pastouris, and Teicheris,<sup>3</sup> quha aucht, be the ordinance of Christ him self, to haue thair rewarid for thair labour;<sup>4</sup> quhairunto the Apostle, wrytand to the Corinthianis, aggreis, affirming, that the Lord hes ordanit, that thay quhilk preich the Gospell suld liue of the Gospell.<sup>5</sup> And, as for the pure, baith Moses<sup>6</sup> and our Master do witnes that we sall neuer want thame, quhome also we are bound to sustene and charitabillie to prouyde for.<sup>7</sup> How cairfullie the Primatiue and first Kirk vnder the Gospell prouydit for thair Ministeris and the pure, the Actis of the Apostillis<sup>8</sup> and Paulis Epistillis<sup>9</sup> do testifie; quhairin we se euerie Congregatioun not only cairful for thair awin pure, bot also reddey to releif the necessitie of the pure sanctis that dwellit far from thame. Thair Ministeris also, with thair famileis, wer honorabilly

<sup>1</sup> Deut. 26.    <sup>2</sup> Deut. 14.

<sup>3</sup> Heb. 7 and 8.

<sup>4</sup> Ephes. 2. Math. 10. Luk. 10.

<sup>5</sup> 1. Cor. 9.

<sup>6</sup> Deut. 15.

<sup>7</sup> Math. 26. John 12.

<sup>8</sup> Act. 2, 4, 6, 18, & 24.

<sup>9</sup> Rom. 15. 1. Cor. 16.

sustenit in all thingis necessarie,<sup>1</sup> thocht sum of zow haue spokin in derisioun, that suppois ze be bound to sustene the Minister, quhat to do haue ze with his wyfe and children? Brethren, for my part, I wald ze had Angelis to zour Ministeris, gif ze wer worthy of thame, or that it wer the will of God; bot seing that God willis not so, bot that ze salbe seruit be the Ministerie of men, it behouis zow to tak thame as thay ar, with all thingis that of necessitie belangis vnto thame, or lawfully dependis on thame, sic as are wyfes, children, and familie,<sup>2</sup> quhilk not only must be honestly reulit, and the children haldin vnder obedience with all honestie (as Paul teichis),<sup>3</sup> bot also must be prouydit for hospitalitie, quhilk all men knawis requyris baith foirsicht and expensis. Ze se then that the Ministeris of the Primatiue Kirk (that leuit befor Princes wer Christianes and nurischers of the Kirk, as it was Propheisit)<sup>4</sup> wer na beggeris, suppois thay wer no Lordis that aboundit in superfluous welth, as the Papis Bishoppis did, bot had sufficient, asweill for the necessitie of thair awin familieis, as for the help of vther Christianes,<sup>5</sup> that now and then, as occasiounis seruit, repairit to thair housis. Efterward, quhen the tyme come foirspokin be Daid,<sup>6</sup> that Kingis and Empreouris and thair Kingdomes suld serue the Lord, and bring giftis vnto him, thay prouydit for the kirk. Not as the Heathen Idolateris did for thair Preistis, bot as the Eternall God of auld, vnder the Law, prouydit for his Ministeris,<sup>7</sup> to wit, that thay suld be mantenit with the teindis; sa, following his exampil that only is wyse, thay ordanit be thair autoritie that the Teindis sulde serue to the same vse in the tyme of the Gospell, adding also of thair awin substance diueris vtheris rentis and possessiounis, making thame that taucht thame in the word of God (according to the doctrine of the Apostle)<sup>8</sup> pertakeris of all their gudis. Efter this sort, I say, did the godly and christiane Empreouris

<sup>1</sup> 2 Cor. 8 & 9. 1 Cor. 9. 1. Timo. 5.

<sup>2</sup> 1. Timo. 3.

<sup>3</sup> Titus 1.

<sup>4</sup> Esay 49.

<sup>5</sup> Act. 21.

<sup>6</sup> Psal. 68 & 102.

<sup>7</sup> Rom. 16.

<sup>8</sup> Gala. 6.

and Kingis proude for the Preicheris of the Euangell, the Scuilis, the Pure, the Kirkis, and quhatsaeuer ellis belangit to the externall worschip and seruice of God, quhairupon all the substance befoir mentionit alwayis was spendit, sa lang as outhir puritie of doctrine or the ancient seueritie of disciplin remanit in the visibill Kirk. Bot how sone that euer superstitioun enterit in and the disciplin decayit, the Kirk rentis also began to be mispendit; for sum wer sauld, sum set in few, sum reft be Tyrannis and wickit men, and the remanent wes deuorit be the Locustis that come out of the smoke of the bottomles pit; quhais impietie albeit God hes reuelit,<sup>1</sup> and banischit, be the preiching of his word, from amang vs; zit is not that substance quhilk thay abusit restoirit agane to the richt vse, bot als prophanely and wickitly spendit this day in Scotland as euer it was.

Then the same accusatiounis and complaintis that God vsit of auld, be his Prophet, aganis the Jewes, serue this day aganis thame that ar lyke the Jewes in transgressioun, zea, thay serue aganis vs: For this day Christ is spuilzeit amang vs, quhil that quhilk aucht to mantene the Ministerie of the Kirk and the Pure is geuin to prophane men, flattereris in Court, Ruffianes and Hyrelingis.<sup>2</sup> The Pure, in the meane tyme, oppressit with honger, the Kirkis and Tempilis decaying for laik of Ministeris and vphalding, and the Schuilis vtterlie neglectit and ouersene.<sup>3</sup> 1. Ar not thir thingis so? Behald the wayis and streitis, and ze sall se thame (to the greit dishonour of Christ and decay of the commoun welth) replenischt with beggeris and vnbrydilit zouth,<sup>4</sup> albeit na man amang us, that may not, nor can not sustene thame selfis, suld be sufferit to laik. Our zouth also aucht to be nurischit and mantenit at the schuilis, that thairoutof efterward nicht spring Preicheris, Counsellouris, Phisiciounis, and all vther kyndes of leirnit men that we haue neid of. For the Schuillis are the seid of the Kirk and commoun-welth,<sup>5</sup> and our Children

<sup>1</sup> Apoc. 9.

<sup>2</sup> The miserabill estait of the Kirk of Scotland.

<sup>3</sup> The Pure & Schuilis neglectit.

<sup>4</sup> Act. 2 & 4.

<sup>5</sup> The Schuilis the seid of the Kirk.

ar the hope of the posteritie, quhilk being neglectit, thair can nathing be luikit for, bot that barbarous ignorance sall ouerflow all; for suppois God hes wonderously, at this tyme, steirit vp preicheris amang vs, euin quhen darknes and ignorance had the vpperhand, he will not do sa heirefter, seing we haue the ordinarie meane to prouyde them, quhilk, gif we contempne, in vane sall we luke for extraordinarie prouisioun. Israell was miraculslie fed in the wildernes with MANNA,<sup>1</sup> bot how sone thay did eit of the corne of the land of Canaan the MANNA ceissit,<sup>2</sup> nouthar had thay it ony moir, bot leuit efterward on the frute of the ground, ordinarlie labourit with thair handis. I speik to prudent men, that may vnderstand and judge quhat I say. 2. Bot now to speik of zour Tempilis,<sup>3</sup> quhair the word of God suld be preichit and the Sacramentis ministerit, all men seis to quhat miserabill rewyne and decay thay are cum; zea, thay ar sa prophanit,<sup>4</sup> that in my conscience, gif I had bene brocht vp in Germanie, or in ony vther countrie, quhair Christ is trewly preichit, and all thingis done decently and in ordour, according to Goddis word, and had hard of that puritie of Religioun that is amang zow, and for the lufe thairof, had takin trauell to visite this land, and then suld haue sene the foull deformitie and desolatioun of zour Kirkis and Tempilis, quhilk ar mair like to scheip cottis then the housis of God, I culd not haue judgeit that thair had bene ony feir of God, or richt Religioun, in the maist part of this realme. 3. And as for the Ministers of the word, thay ar vtterly neglectit, and cum in manifest contempt amang zow;<sup>5</sup> ze rail vpon thame at zour pleasure, of thair doctrine (gif it serue not zour turne, and aggre not with zour appetitis); ze ar becum impatient; and, to be schort, we ar now maid zour tabill talk, quhome ze mock in zour mirrines, and threaten in zour anger. I am compellit to speik this, thocht I be als plane as plesant, and appeir to zow as the greitest fule of the rest, to stand

<sup>1</sup> Exod. 16 Deut. 8.<sup>4</sup> 1. Cor. 4.<sup>2</sup> Josua 5.<sup>5</sup> The Ministeris neglectit<sup>3</sup> The Tempilis decayit.

&amp; contempnit.

vp heir to vtter that quhilk vther men thinkis; weil, let me be countit a fule speiking the treuth, I regaird not, nouthur may I spair to speik it, thocht I suld be judgeit, in our awin caus, to be caryit away with particular affectioun; following heirin the exampil of our Prophet Malachie, quha (gif credite may be geuin to Hierom<sup>1</sup>) was Ezra the Preist, the stait of quhais tyme, gif we mark his buik diligently, properly aggreis with this prophesie. And zit, thocht he was a preist, he sparit not frely, at the commandement of God, to rebuik thame that defraudit the preistis of the teindis and oblatiounis appointit vnto thame. This it is that muifis me, let men judge as thay lyst, to lay out befor zour eyis the miserabill estait of the pure Kirk of Scotland, that thair-by ze may be prouokit to pitie it, and to restoir the thingis that injustly ze spuilzie it of, leist the Lord requyre at zour handis the blude of thame that perische in default of the richt dispensatioun of thir thingis. I speik not this to prouoke ony priuat man to retene in his hand that quhilk he is bound to pay to the possessouris of the beneficis, becaus thay may mispend it; no, bot rather exhortis thame faithfully to pry thair dewteis,<sup>2</sup> and commit the punischement of the abuse to God, that behaldis the doingis of all men, and will rewaird euerie man according to his warkis;<sup>3</sup> as appeiris in the wordis of the Text quhilk follow:—

“Ze ar cursit with a curse: for ze haue spoylit me, euin this hail Natioun.”

Becaus thir pepill acknowledgeit, nor felt not the grauitie of thair sin as thay aucht, the Prophet puttis thame in mynd of the punischement that hidderto thay had sustenit thairfoir, namely, that thay wer cursit with a curse, signifying that thay wer al maner of wayis miserabill and vnhappy; and quhy? Becaus not a few of thame, bot that hail Natioun, had spuilzeit the Lord. How miserabill thir pepill wer efter thair returning from Babel, the bukis and prophesies of Ezra, Nehemiah, Haggay, and Zechariah<sup>4</sup>

<sup>1</sup> Hieronimus in præmio super Malachiam, ad Minerium et Alexandrum monachos, et in Expositione Capit. 3.

<sup>2</sup> Rom. 6.

<sup>3</sup> Apoc. 22.

<sup>4</sup> Ezra 4 & 5. Nehe. 4, 5, & 6.

Hagg. 1 & 2. Zechariah 3.



do witnes, to wit, that thay wer only hatit and inuyit of all the Natiounis adjacent, quha continually socht thair destruction, baith be secret dissaitis and oppin hostilitie, bot also wer oppressit with famine, derth, and scarcitie of all thingis, quhilk maid thame to complane, grudge, and murmure aganis God, as thocht the cause of thair infelicitie had procedit of him. Quhairunto the Lord heir answeris, as it wer, in thir wordis:—Ze complane of zour miserie, bot ze persauie not the cause; I grant that ze ar miserabill, zea, that ze ar cursit and vnhappy ma wayis then ane, bot the caus is in zour selfis, that hes spuilzeit me of that quhilk was dedicat to my honour, and thairfoir ze can not be blyssit quhyle ze defraud me of that quhilk is myne. That thir pepill wer justly plaguit we all confes, but wald God that we culd consider our awin estait, apply this to our selfis, and mak our frute thairof: For thocht all men meruell at the cruell weiris, vnfruteful seasounis, strange diseasis, derth, famine, and vther incommoditeis quhairwith the warld is oppressit, zit thay consider not, that the maist part of men ar sa inobedient and vnthankfull vnto God, that thay deserue to be na better intreatit, bot rather worse. And to pas by vther Natiounis, let vs try our selfis: We profes Religioun, zit ar we barrane of the frutis thairof: for euin thay thingis, without the quhilk Religioun can not stand, ar scarce to be found amang vs, sic as ar faith, innocencie, puritie of lyfe, charitie, and inuocatioun of Goddis name. And as for the Teindis and rentis of the Kirk, the almous of the Pure, and sic thingis as we ar bound to bestow vpon the maintenance of Goddis honour and richt Religioun (thocht we be prodigall in vther thingis), zit in thame ar we negligent, cald, fraudulent, gredie, and nigard. For as sumtyme Kingis, Prencis, Lordis, and vther potent men, liberally inrichtit the Kirk, sa now be the contrair all thair trauell is to satiate thair gredynes with the spuilze thairof.

Can the warld then luik for ony prosperitie, happynes, tranquillitie, or benedictioun from God, quhyle thay thus neglect his honour? Na surely. Ze meruel, I dout not, quhy

ze haue not preuailit aganis zone throt-cutteris and vnaturall murthereris within the Towne and Castell of Edinburgh, specially ze hauing a maist just actionn, being ma in number, and mair vailzeant men, and nathing inferiour to thame in wisdom, circumspectioun, or ony gude qualiteis outhere of body or of mynd. Bot ceis to meruell: for the caus quhy that ze haue not preuailit aganis thame lang or now, amang mony vther zour sinnis quhair with ze ar defylit, is this, that the spuilze of the pure is in zour housis;<sup>1</sup> ze inuaid the possessioun of that quhilk appertenis not vnto zow; and that quhilk our foirbearis gaue of gude zeill to Goddis honour and the commoun welth of the Kirk, ze spuilze to zour awin priuate vsis without outhere ryme or ressoun, nouthere will ze be controllit. This, this, I say, is the cheif caus that nathing prosperis in zour handis: gif thairfoir ze wald that euer God suld decoir zow with that honour to be his instrumentis to clenge this land from the innocent blude quhairwith it is pollutit, and the fylthie murthereris quhairwith it is infamit and defylit, clenge then zour handis of all impietie, specially of sacriledge, quhairby ze spuilze the pure, the schuilis, the Tempilis, and Ministeris of Goddis word, zea, Christ him self. I grant that our Fatheris, of immoderat zeill (besyde the Teindis and necessarie rentis of the Kirk), gaue thairunto superfluously, and mair nor aneuch: Quhat then is to be done? bot that the Preicheris of Goddis word be resonabillie sustenit, seing that thair is aneuch and ouer mekle to do it; the schuilis and the pure be weill prouydit as thay aucht; and the Tempilis honestly and reuerently repairit, that the pepill, without injurie of wynd or wedder, may sit and heir Goddis word, and participat of his haly Sacramentis. And gif thair restis ony thing vnspendit quhen this is done (as na dout thair wil), in the name of God let it be bestowit on the nixt necessarie affairis of the commoun welth, and not to ony mannis priuate commoditie. Except ze do this, God will not be with zow, nouthere can ze haue ony prosperitie, bot the end of a cummer salbe the beginning of ane vther;

<sup>1</sup> Esay 3.

bot gif ze will be obedient to his voice, he will be with zow, and blys all the warkis of zour handis, as he hes promysit in his worde,<sup>1</sup> quhairof we sall haue better occasioun to speik in the thrid heid of our Text, vnto the quhilk let vs now proceed: wearie not, I pray zow, suppois the tyme be almaist spendit, for I sall not be lang.

III. "Bring ze all the Teindis into the stoirhous, &c." Efter that the Prophet hes confutit the vnjust querrellingis and responsis of the pepill, and also had prouit thame criminall, he schawis thame the remedie, and how thay may recouer agane the benedictioun and fauour of God, to wit, gif thay will deill vprightly with him in time cumming, quhairunto he maist ernstly exhortis thame, promysing (gif thay will amend the former faultis) Goddis blyssingis and fauour in all thingis. "Bring ze (sayis he) all the Teindis into the stoirhous," or treasure of the Tempill. He craifis all, that thay may knaw that he will haue nane fraudulently withdraw in as thay wer befoir, quhen for the fassoun thay gaue a part, as thocht thay had bene zealous of Religioun, and retenit the rest to satisfie thair auaritious affectiounis. The caus quhy that the Lord commandis all the teindis faithfully to be geuin without ony fraud, he sayis, that thair may be meit in his hous to sustene the Preistis and the Leuitis that waitit on his seruice, and that thair may be sufficient also for all vther thingis that he had appointit in his Law to be done, quhairof we haue spokin at lenth afoir. This is it that the Lord requyris of thir pepill, and exhortis thame to proue him heirwithall: "Quhidder gif he will not oppin vnto them the wyndoys of heuin, &c." Behald, deir Brethren, the bountifulnes and familiaritie of our God toward vs, that this way subjectis his fidelitie to our tryall, binding him self be promeis to recompance, and that largely, quhatsaeuer is bestowit on his seruice, thocht he be detter to no man, nor zit hes ony commoditie of our oblatiounis (as we haue said afoir); for nouthur dwellis he in Tempilis maid with handis,<sup>2</sup> nor zit hes he ony neid that our gudis be spendit on him, bot all the externall

<sup>1</sup> Leuit. 26. Deut. 28.

<sup>2</sup> Act. 7 & 17.

worschipping is ordanit be him for the nurishment of our faith,<sup>1</sup> quha be eirthlie thingis mon be taucht peice and peice to vnderstand heuinly thingis, that thairunto be thame we may led, as it wer, be the hand. For vs, then, I say, is the externall exercise of Religioun, and all the expensis that is maid thairupon ordanit, and not for him ; and zit, notwithstanding, in exhorting vs to be liberall in that quhilk cummis altogidder to our awin profite, he speiks als submissiuey as it were a borrower making requeist to a lenner, that wald say, Len me, I pray zow, sic a summe of money or samekle victuall to sic a day, and proue my credite thairwith, quhidder gif I will not thankfully pay zow agane, and that with profite. O the meruellous and vnspeikabill cair that the Lord hes ouer vs and our Saluatioun.

Bot let vs heir with quhat benefitis he promysis to recompance thame gif thay will do thair dewtie. First, he promysis to oppin the windowis of heuin vnto them : He sayis not that He wil oppin a wyndow, bot, in the plurall number, Wyndowis ; signifying, that he will caus all thingis that thay haue neid of thairoutof to flow vnto thame in all abundance. Secundly, that the blyssingis quhilk He will powre out of heuin vpon thame, sall produce and bring furth frute out of the eirth (not simplie to satisfie thair neid), bot mekle mair, zea, it salbe bezond measure. Thridly, He promysis that not only sall the heuin and the eirth mutually aggre togidder (as sayis the Prophet Hosea<sup>2</sup>) to produce all thingis abundantly vnto thame, bot also quhen thay ar productit he sall preserue them from all thingis that may hynder thame from cumming to maturitie and perfectioun, quhidder it be noysum beistis or vnseasonabill wedder. Finally, He promysis sa to deill with thame that the prophane and godles Natiounis salbe compellit to acknowledge thame for a happy and a blyssit pepill, in quhome Goddis liberall blyssingis and benefitis sa sall abound, that the plesandnes, fertilitie, and fruitfulnes of thair land sall allure all men to lufe it, and to desyre to dwell in it.

<sup>1</sup> Psalm 50.<sup>2</sup> Hosea 2.

Of this we note from quhence cummis abundance of victuall, increas of frutis, and all vther prosperitie to man: certanely not from the elementis abuse, nor from the earth beneth, nor zit from mannis laubour (for the heuinis, as sayis Jeremie,<sup>1</sup> can giue na schouris, and then of force it mon follow that the earth salbe barrane and mannis laubour loist), from nane of thir thingis then procedis mannis happynes, bot from God only, in quhais hand is the brydill that moderatis all thingis, quha also (quhen man is obedient to him) makis all his creaturis to serue him; zea, the stanis of the feild (as sayis Job<sup>2</sup>) to be in league with him, and the beistis of the feild to be at peace with him. And be the contrarie, quhen men ar inobedient to God, thay ar cursit in all that euer thay put thair hand vnto,<sup>3</sup> and all the creaturis of God ar enemies vnto thame; zea, the heuin geuis thame nouthir dew nor raine, nor the earth ony frute, mair nor thay wer maid of iron and brasse.<sup>4</sup> Let us then, Brethren, feir God, reuerence and worschip him as He hes commandit, and be zealous to manene his honour with all our poweris and substance, and sa sal he prosper our interprysis to his glorie and our comfort; bot gif we be disobedient to him, cairles and negligent of his honour, his plagues can not depart from vs, for he will honour thame that honour him, and powre contempt vpon thame that lichtly him.<sup>5</sup>

Langer at this present, seing that the tyme faillis me, I will not hald zow, bot beseikis zow all, and principallie zow maist Nobill and Worthie personages, to prent thir thingis in zour myndis to zour profite; to suffer the wordis of exhortatioun patiently,<sup>6</sup> and tak in gude worth that quhilk is spokin, albeit it haue bene sumquhat rudely and schairply vtterit, considdering that it procedit from the hart of him that luifis and fauouris baith zow and zour caus; remembring the saying of Salomon,<sup>7</sup> oppin rebuke is better than secret lufe, and the woundis of a lufer mair

<sup>1</sup> Jeremie 14.

<sup>2</sup> Job 5.

<sup>3</sup> Deut. 28.

<sup>4</sup> Lenit. 26.

<sup>5</sup> 1. Samuel 2.

<sup>6</sup> Hebre. 13.

<sup>7</sup> Prouerb. 26.

faithfull then the kisis of ane enemie, thocht thay be plesant. God grant that the wordis quhilk ze haue hard with zour outward eiris may be sa fixit in zour hartis, that the frute thair of may heir efter appeir to the glorie of God, and the commoditie of his Kirk, quhilk he hes redemit to him self be the precious blude of his only and weilbelouit Sone Jesus Christ our Lord and only Sauour, to quhome, with the Father and the Haly Gaist, be perpetual praise, glorie, and honor, baith now and for euer. Amen.

¶ This Sermon was presentit to the Kirk, red and approuit be the persounis vnderwrittin, appointit thairunto be the Assemblie haldin at Perth 6. Augusti. Anno. 1572.

J. SANCTANDROIS.

JHONE ERSKYN.

M. JHONE WYNRAM.

WILLIAME CRYSTESONE M. of Dundie.

JOHN KNOX, with my dead hand but glaid  
heart, praising God that of his mercy  
he leuis suche light to his Kirk  
in this desolatioun.

E P I S T O L A  
RENATI BENEDICTI

VERBI DEI PROFESSORIS

AD JOHANNEM KNOX

ATQUE ALIOS IN SCOTIA MINISTROS.

M.D.LXI.





RENATUS BENEDICTUS VERBI DEI PROFESSOR DISERTISSIMO JOANNI KNOX ATQUE ALIIS ERUDITISSIMIS VIRIS APUD ANTIQUITATEM NOBILEM SCOTIAE VOCATIS MINISTRIS. CHRISTUM SEMPER SINCERE COGNOSCERE PROFITERI.

## I.

Vrget me Christi charitas et vestrae omnium salutis desiderium (eruditi Viri) vt ex intimo pectore vos moneam atque rogem ne propter auram popularem et fluxam caducamque gloriam vt videlicet aliis peritiores a quibusdam sentiamini et obuiis (vt aiunt) vlnis accipiamini aut propter diuitias accumulandas doctrinam plane exoticam et a verbo Dei atque eius praxi omnium sapientum et bonorum iudicio prorsus alienam in ecclesia Dei inuehere atque obtrudere velitis aut audeatis. Quid enim tentatis? Qui est per Jesum ipsum obsecro vestra ista inceptio? Quantus est perspicite quaeso vester hic ausus contra antiquitatem consentionem et vniuersitatem religionis (quae vnica vera esse potest) noua dogmata sine vllis apertis aut scripturae sacrae aut etiam probatorum docta et pia antiquitate Christianorum testimoniis profiteri?

## II.

Hoc paulisper quaeso attendite atque in vos ipsos (expulsa omnis affectionis caligine) diligenti ratione descendite. Cedo enim per Dei misericordiam et Christi Jesu in nos omnes charitatem vbi in scripturis sacris tam veteris quam noui testamenti legitur missam Christi ecclesiae consuetum sacrificium abhominacionem aut aliquid idololatriae consentiens esse? Vbi vel in

vno tot in ecclesia ad hoc vsque tempus celebratorum conciliorum? Vbi in scriptis viri alicuius probati et docti? Nusquam sane—aut proferte locum, quod sane nemo vestrum adhuc praestare potuit. Miror ergo quare tantis clamoribus tanto (vt putatur) zelo tantis laboribus totque animarum piarum periculis in vestram (timeo) perniciem eam doctrinam asseritis contempta omnium doctorum et bonorum prudenti autoritate—quae nullam habet certam probationem nisi vestras sacrae scripturae expositiones cum doctis aperte pugnantes satis esse ad confirmandam nouam religionis et fidei doctrinam putetis.

### III.

Videte obsecro ne fallatis vosmetipsos et maxime his nouissimis temporibus periculosissimis quorum difficultatem et perniciem tantam praedicunt et affirmant sacra eloquia vt in illis etiam ipsi (si fieri possit) electi debeant peruerti. Nostis aperte si cum humilitate literas sacras euoluitis Satanae Christi et Christianorum omnium iurati hostis astum atque technas—eiusque furiosos conatus in funestanda ecclesia et Christi Jesu delenda memoria non ignoratis. Videte ergo fratres et Christiani vos obsecro dilecti ne seducamini ipsius vafricie et ne ab ipsa seducti aliorum in fide deprauandorum organa sitis. Christi nomen non potuit auferre Satanas—at videte rogo atque ex charitate pro vestra salute moneo ne ipsum Christum abstulerit. Cogitate etiam vbi et quibus modis Christum et vere habeamus. Annon in vero verbo et vero sacramento et vera fide in vera ecclesia? Annon (vos ipsos iudices facio) ecclesiam veram supra montem positam et ita ab omnibus satis cognitam deseritis et contemnitis? Annon pro veritate viuifici corporis Christi in eucharistiae sacramento figuram solam obtenditis? Annon verba legis Dei et non legem ipsam verumque atque germanum ipsius sensum (in asseuerando vestra placita) proponitis? Norunt qui Scripturam sacram et Sanctorum scripta accurate legerunt. Christi ergo nomen solum retinetis—eum autem (videte quaeso) annon in ipsius imaginibus primum deinde in eucharistia et missa postremo

vero in scriptura aliter quam oporteat exponenda expulistis— cuius loco quid nisi creaturam aut creaturae excogitationem (vestra placita) proposuistis ?

## IV.

Per Christi mortem hoc considerate et iterum considerate quaeso Viri eruditi. Vror enim quum video viros tam peritos et illorum persuasionem atque exemplo plurimos in tam apertum suae salutis discrimen vocari. Quid enim sacrificium Christianorum (missam intelligo) reiicitis atque abhominamini—quod in lege naturae et Moysis prefiguratum habemus quod in prophetis promissum quod in euangelium exhibitum quod in primatiua ecclesia receptum probatum et tanquam summae nostrum tam saepe et semper ab omnibus electis et predestinatis frequentatum est. Cuius rei locupletissimi testes sunt Dionisius Areopagita Ignatius et reliqui ecclesiae primatiuae patres quorum iudicium et auctoritatem in exponenda scriptura et de missae sacrificio potissime insequimur. Vos ergo (Viri eruditi) rogo vt cum modestia sequamur et non nostro sensu et iudicio in re tanti momenti nitamur. Negligentiam et socordiam non tollerandam pastorum excitemus atque eorum abusus verbi Dei vehementia plane retundamus. Atque per misericordiam Dei immensam rogo vt populum in vera fide et pietate (quod Christianum est) aedificemini atque iuueamus. Veram autem fidem et religionem ne peruertamus diligentissime animaduertere debemus. Verendum est enim ne in exponendis scripturis sacris ne nimis alte sapiamus. Prouidendumque est in primis vt nostrum et aliorum intellectum in obsequium fidei captiuantes habeamus illam spem paupertatem atque humilitatem quam et Dominus Christianae structurae basim collocauit atque regna caelorum sese compensaturum promisit. Mathe 5. Faxit Dominus Deus vt ita nos omnes efficiamur. Bene valete in Christo Jesu Viri eruditi dilectissimi.

## V.

Vos autem iterum atque iterum rogo vt quid de missa Christian-

orum sacrificio censeatis plane et aperte (quod in verbi Dei ministris esse decet) exprimatis. Sic enim fore et tranquille verbis vltro citroque habitis aut literis mutuo datis et acceptis nos a Spiritu Sancto quid in re tanta et ipsi credere et aliis proponere credendum facile docemur. Quid enim credo scriptura sacra sanctorum doctorum scriptis atque ecclesiae praxi edoctus hoc simpliciter et aperte sine vlla simulatione (quod Christianorum esse puto) profiteor.

Scriptum Edinburgi in Palatio clarissimae Scotorum Reginae  
xiii. calendas Decembris 1561.

Mementote quaeso et mentibus imprimate vestris in nouissimis temporibus tollendum esse iuge sacrificium ac immutari debere leges et statuta. At per quos? Scitis quod per Antichristum et eos qui ipsius partes tutabuntur. Prospicite ergo fratres mei Deus testis est quo animo vobiscum agam.

Virum facundia summa praeditum et diuina praesertim sapientia ad diuinae sapientiae laudes enarrandas viri omni dicendi genere ditissimi qualem me prorsus diffiteor vestra nimirum deposcit expectatio—eius namque diuinae sapientiae tanta dignitas est tanta denique laus vt nedum a Marco Cicerone quem totius eloquentiae parentem appellant enarrare possint. Verum omnem dicendi copiam omnesque ingenii vires quantumuis acres quam longissime superat de quo apostolus in admirandam exclamationem prorumpens ait — “O altitudo diuitiarum sapientiae et scientiae Dei! quam incomprehensibilia sunt iudicia eius et inuestigabiles viae eius!” Et si sanctissimus Paulus gentium doctor quem vas electionis nominauerit Dominus quique ad tertium caelum raptus ea Dei archana vidit quae non licet homini loqui sapientiam et scientiam Dei incomprehensibiles dixerit quid ego ingenio tardus literarum experts studio inexercitatus omnique vitiorum genere inuolutus? Quod impedimento est non modico in maleuolam animam non introibit sapientia Dei nec habitabit in corpore subdito peccatis. Inquit sapiens—“Sapientiae primo

diuinæ sapientiæ laudes enarrare tentabo.” Quid igitur faciam? Loquarne? At id pudor vetat. Sileam vero? At e regione eruditissimi præcedentis imperium ac amor sacrarum literarum non sinit. Ergo ne perpetuo in dubio hærebit animus huic suadente amore huic dissuadente pudore—verum ambiguo animo vix quicquam est molestius—cedat amori pudor. Nam pluris debet esse mei commodi ratio immo meæ salutis quam alienæ de me opinionis. Quod si nostrum dicendi officium arrogantia magis quam prudentiæ dabitur eatenus danda venia erit quatenus ab amore qui nihil consulto agere solet profectum videbitur. Malim enim amanter loquendo audentius quam pudenter tacendo prudentius agere. Cum igitur nec vlla [res] maximeque illa quæ humanas superat vires Dei sine speciali nutu commode fieri possit ipsum Deum in adiutorem ac directorem inuocemus eum (inquam) qui in plateis clamat ut apud Salomonem est—“Si quis diligit sapientiam ad me declinet et eam inueniet et beatus erit si tenuerit eam.” Tu igitur optime Deus cui cum caelum et caeli caelorum non sufficiunt quanto minus et hæc meæ mentis domuncula quam ad imaginem tuam creasti nostris coeptis benignus respondeas eaque ad tui nominis laudem et honorem et gloriam in finem perducere digneris. Tuque diua Virgo ter quaterque beata cui militat caelum quam trepidant inferi cui et terrena seruiunt etsi ingenti a nobis disiungere spatio nostræ tamen preces tangunt presens sis ac nostram infirmam dirige ratem ad portum vsque optatum quem si fuerimus assequuti ad eum veniemus vberimum fontem vbi sitim sedemus ardoremque restringamus et—vt ita dicam—in ea lasciuire licebit sapientia quæ a Domino Deo est et fuit semper et est ante æuum—non immemor Augustini viri longe doctissimi primo *De Trinitate* capitulo secundo iniquientis—“Non me pigebit sicubi haesito quaerere nec pudebit sicubi erro discere”—et idem alibi errare possum hereticus tamen non ero. Huic protestationi adhaereo et adhaerere intendo dum spiritus meus reget actus.

[Vide supra, p. xvi.]

NECESSARIUS ATQUE CERTUS MODUS TOLLENDÆ RELIGIONIS DISCORDIÆ. Authore RENATO BENEDICTO Andegauo, Doctore Theologo Parisiensi. Parisiis apud Nicolaum Chesneau. 1562. 8vo min. foll. 19.

RENATVS BENEDICTVS Sacræ Theologiæ Doctor Parisiensis omnibus Christum Deum atque Redemptorem profitentibus gratia et pax.

Quæritis Christiani, quare Deus omnipotens quam stabiliiuit, & tamdiu totque modis confirmauit religionem veram, eiusque professores in derisum et opprobrium hoc seculo dederit? Quare quicquid adhuc tentatum sit & nunc tentetur religionis discordia tolli non possit? Quod denique sit certum atque præsens omnium in vnã fidem & religionem conciliandorum atque coadunandorum remedium? Hoc attente animaduertite atque considerate et forsã vobis satisfactum esse fatebimini. Semper autem (vt Christianos decet) precibus ad Dominum nos mutuo iuueamus. Edimburgi in Aula prudentissimæ atque illustrissimæ Mariæ Stuard Scotiæ atque Franciæ Reginæ, quarto Idus Decembris 1561.

Oseæ 4. "Audite Verbum Domini," etc.

Incip.—"Lycanthropiam perniciosissimã summo rerumpublicarum et religionis detrimento toto nostro seculo sensit Christianismus. Tot namque seditiones, discordias, odia atque bella, etc."











