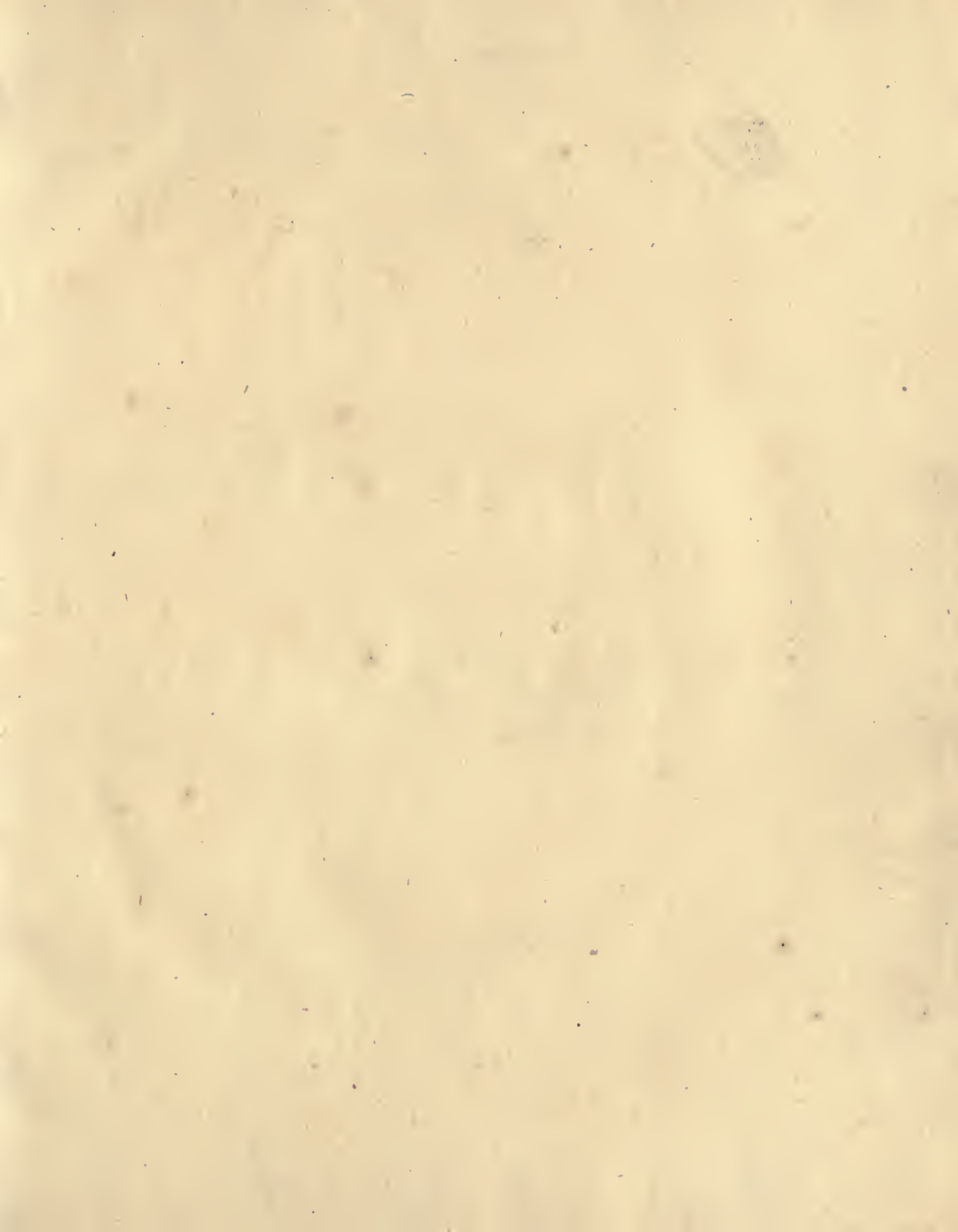


UC-NRLF



5C 28 639







Heir followeth the

coppie of the reſſoning which was betwix
the Abbote of Croſraguell and John Anor,
in Dayboill concerning the maſſe,
in the yeare of God, a thouſand
five hundreth thre ſcoir
and two yeares.

Apocalips. xxij.

For I proteſt vnto euerie man that heareth the
wordes of the prophecie of this boke: If any mā
ſhall adde vnto theſe thinges, God ſhall adde
vnto him the plagues, that are written in this
boke.



Imprinted at Edinburgh by Robert
Lehpreuk, and are to ſolde at his
houſe, at the nether bow.

Cum priuilegio.

1563.

Edinburgh:
Reprinted by George Ramsay and Company.
1812.

BX1779
K4
1812

John Knor vnto the reader, wisheth grace
mercic and peace, from God the Fa-
ther, and from our Lorde Iesus
Christe: with the spirit of
righteous iudgement.

¶



After that the Prophet Isayas in great be-
hemencie, had rebuked the vanitie of I-
dolles, and Idolaters as in the 40. and 41. Isa. 40
and 41.
chapters, of his prophecie doth ap-
pear, at last he bursteth forth in these wor-
des. Let them bring forth there Gods (saeth he) that they
may shaw vnto vs thinges that are to come, or let them
declare vnto vs thinges that haue bene done before, &c.
Shaw thinges that are to come, that we may understād
you to be Gods, let you do ether good or euill, that we
may declare it. By which wordes, the Prophet doeth as
it were in mockage, prouoke Idolaters, and the Idoles
to produce for them selues, some euident testimonies by
the which mē might be assured, that in them was power,
and that there religion had approbation of God. which
when they could not do, he is bold to prononce this sen-
tence: Behold ye are of nothing, and your making is of Isa. 41.
nothing, abomination hath chosen you. In which wor-
des the Prophet dammeth, bothe the Idoles & the Ido-
laters. The Idoles, because they can declare nothing to
proue any power or wertue to be in them, why they sho-
uld be worshipped as Gods. And the Idolaters, because
from Gods mouth they could bring no assurance of there
adulterat and vsurped religion. If this reasoning of
the Prophet, had sufficient strength in his aige, to shaw
the vanitie of the Idoles, and the phrenetick foolishnes
of suche as worshipped them: then may the godlie this
day moste assuredly conclude against the great Idole pre-
sented by the Papistes to be worshipped in there masse,
and against the patrons of the same: that it and they are

¶ if

The Prologue.

vaine, foolish, odious, and abominable before God. It, because it hath no makers then euer had the Idoles amongest the Gentiles: and yet hath no greater power then they had. Albeit it hath bene worshipped as God him self. And they because, they worshipped there owne imagination, and the workmanship of there own hādes, without any assurāce of God or of his word. If any think that I speak moze liberally, then I am able to proue, let him consider what makers the Idoles of the Gentiles had, and what makers the God of bread hath. And then let the power of bothe be cōpared, and let me be rebuked, if I speak not the treuth. The Prophet in description of there vanities, maketh these gries. The earth bringeth forth the tree, it groweth by moistour, and natural weaknes, it is cutted down by the hand of the helwar. A parte thereof is burnt, a parte spent in vses necessarie to man, an other parte chosen to be made an Idole. This is formed to the licknes of man or woman, and then set vp and worshipped as a God. All these and some mo, shall we find to assist & concurre in the making of this great God of bread. The wheat is sowed and nourished in the earth, rain, dew, and heat bring it to maturitie. The reaper or scherer cutteth it doune, the cartte or sled drawn by hors or some other beast, draweth it to the barne, or to the barnyard. The taker, or the foot of the ox tradeth it out. The fan deliuereth it from the chaff. The millar, and the millstones by the help of wind or watter, maketh it to be meall. The smith maketh the yrnes, that giues to that God, his lenth and braid, licknes and form. The fyne substance of that God is nether wood, gold, nor siluer, but watter & meal made i maner of a dramock. And then must the workmen take good hede to there hand. For if the fyre be too hote, that Gods skin must be burnt, if the yrnes be euill dight, his face willbe blecked, if in making the roundnes, the ring be broken, then must an oher of his fellowes, receaue that honoz to be made a God, and the crased or cracked miserable caik, that ones was i hope to be made a God, must be giuern to a baby to play him withall. And yet is not all the danger past, for if there be not an anoynted preist to play his parte aright, all the formar artificers haue lost there laboure, for without him that God cannot be made: yea, if he haue not intention to cōsecrate, the fashioned God remaineth bread, and so

The Prologue.

so the blind people committ Idolatrie.

These are the artificers and workmen that trauell in making of this God: I think as many in number, as the Prophet reciteth to haue trauelled in making of the Idoles. And if the power of bothe shalbe compared, I think they shalbe found in all thinges equall, except that the God of bread is subiect vnto no dangers then were the Idoles of the Gentilles. Men made them. Men make it. They were deaf and dum, it can not speak, hear nor see. Wholie in infirmite, they wholie aggre, except that (as I haue said) the pooze God of bread is moste miserable of all other Idoles. For according to there matter whereof they are made, they will remaine without corruptio many yeares. But within one year, that God will putrifie, & then he must be burnt. They can abyde the vehemencie of the wind, frost, rain, or snow. But the wind will blow that God to the sea, the rain or the snow wil make it dagh again, yea, which is most of all to be feared, that God is a pray (if he be not wel kept) to rattes and mice. For they will despye no better dinner then white rounde Gods ynew. But o then what becometh of Christes natural bodie? by myrackle, it flies to the heauen againe, if the papists teach treulie, for how sone soeuer the moufe takes hold, so sone flieth Christ away & letteth hir gnaw the bread. A bold and puissant moufe, but a feble and miserable God? Yet wold I ask a question, whether hath the preist or the moufe greater power? by his wordes it is made a God, by hir teith it ceaseth to be a God. Let them auise, and then answer. If any think that I ought not to mock, that which the world so long hath holden, and great Princes yet holde in so great veneration. I answer, that not onelie I, but also all godlie ought not onelie to mock, but also to curse and detest, whatsoeuer is not God, and yet vsurpeth the name, power, and honoz of God. And also that we ought bothe to mock, gain say, and abhor, all religio obruded to the people, without assurance of God & his word, hauing nether respect, to antiquitie, to multitude, to authoritie, nor estimatio, of them that mantean the same. The Idoles of the Gentilles were more ancient, then is the Idole in the Masse. There worshippers, manteners, and patrons, were mo in multitude, greater in authoritie, and more excellent before the world, then euer was any that bowed to that

The Prologue.

Isa. 42 **Idole.** And yet feared not the Prophet **Isayas** to mock and iest them, yea, sharplie to rebuke them, in these wordes. They are dung backward with shame, they shalbe ashamed, whosoever trusteth in a grauen ymage, and that say to the molten ymage, ye are our Gods. All the makers of graue ymages are vaine, there pleasing things shall not proffet them. For they them selues are witneses, to these Idoles, that they nether se, nor vnderstand any thing, and therefore they shalbe ashamed, who then (sayeth he) shall forge a God? or a molten ymage that profiteth nothing? behold all those that are of the fellowship thereof shalbe confounded, for the workmen them selues are men, let them all be gathered together, and stand by, yet they shall feare and be confounded together. And when he hath fully painted forth there vanitie, he concludeth. They haue not vnderstand, for God hath shut by there eyes, that they can not see, and hartes, that they can not vnderstand, none considereth in his hart, I haue burnt half of it, euen in the fyre, and haue baken bread also vpon the coalles thereof I haue roasted fleshe & eaten it, and shall I make the residew thereof an abomination, shall I bow to the stock of a tree? &c. Thus, I say, we see, how that the Prophet doeth triumph against the Idolaters, in mocking of there madnes, and painting forth of there vanitie. Who then can iustlie be offended against me or any other albeit by all meanes possible, we let the blind world see, the vanitie of that Idole? considering that by it, hath the glorie of God bene more obscured, then euer it was by any Idole in the earth. For to none was neuer absolutlie giuen, the name, nature, power, and honor of God; but to that Idole alone. If any think that the Scriptures of God giue vnto them patronie, ether to beleue Christes naturall body to be there, after the wordes of consecration (as they cal them) ether yet to beleue that Christ Iesus, in his last Supper, did offer vnto God his Father his body and blood, vnder the formes of bread and wine, he is miserable deceaued, for the Scripture maketh no mention; of conuersion or transubstantiation of bread in Christes naturall bodie, but witnesseth that bread remaneth bread, yea eue; when the faithfull receaue the same, as the Apostle affirmeth in these wordes. The bread that we break, is it not the communication of Christes bodie? the cup of blessing which we

Blindnes and induration is Gods iust punishment for Idolaters.

Let the Papists consider

1. Co2 10

The Prologue.

we blisse, is it not the comunion of the blood of Christe? we many, are one bread, and one body, because we are all partakers of one bread. And after he sayeth, as oft as ye shall eat of this bread, and drink of this cup, ye shew the Lordes death till he come. Let therefore, a man try him self and so let him eat of this bread, and drink of this cup. 1. Coz. 11.

¶ By these wordes we may clearlie vnderstand, what iudgement the Apostle had of the substāce of that Sacrament, euen in the verie action of the same. And as touching that foolish opinion, that Christ Iesus did offer his body vnto God his Father, vnder the formes of bread & wine. &c. (which the Papistes make the ground of there masse) what suffrage that euer it hath by man, of God, nor of his word, it hath none. The Scripture doeth witness that God the Father gaue his Sone vnto the world, that the world might be saued by him, and that Iesus Christ did offer him self ones vnto God, for the destruction of sinne, and for to take away the sinnes of many, but that euer he did offer him self vnder the formes of bread and wine (as the Papistes alledge) the holy Gotte doeth no where make mention. And therefore the faithfull not onely may reiect it as the dreame and inuention of man, but also are bound to abhor & detest it as a doctrine broght in by Satan, to deceaue suche as delvte not in the veritie of God, to whose mouth and voice are the faithfull onely bound. ¶ Quintyne that great patron of the masse, in this subsequent conference, adduces for the probation of his affirmatiue, Christ Iesus did offer (sayeth he) vnto God his Father, in his last Supper his body and blood, vnder the formes of bread and wine. &c. Joh. 3.

For the probation hereof, I say he adduces the fact of Melchisedec that broght forth bread and wine. &c. But how sone he is ashamed thereof, and how unable he is to proue that which he alledgeth to be moste easie to be proven, the diligent reader may espy. For perceiving him self unable euer to proue, that ether Christe Iesus or yet Melchisedec, did make any suche oblation, as he & the fond Papistes do imagine. He rineth straight to his forres & shameles schift. ¶ I sayeth M. Quintyne, I haue hurt my owne cause, I was caried away with zeal &c. It appertained not vnto me to proue any thing, but to defend my artickles as they are written. If M. D. Heb. 10 and 9.

¶ Maister Quintynes affirmatiue. Gen. 14.

¶ Luk the restonig of the thrid day. Luk the restonig of the thrid day.

The Prologue.

and his collateralles will resolue me an dout, then will I giue my iudgement, whether he ought to proue, or to defend onely. My dout is this, whether are M. Quintynes articles necessarie to be beleued to Saluatio, or are they suche as without danger of damnation, we may dout of them? If we may dout of them and not offend God, then assuredly I think that M. Quintyne may hold them for treuth, til that the fallhead of them be manifestly declared. But if they be suche as we are bound to beleue as a treuth of God, and an doctrine necessarie to Saluation, then is M. Quintyne bound to shaw to vs that God hath pronounced them, and not man. Which if he be not able to do, and that in plaine and exprested wordes, then must we reiect them as deceauable, & fals, acco:dig as we be taught by our maister Christ Iesus saying: My theip heare my voice, but a stranger they will not heare. If M. D. will not be reputed an fals Prophet, & one that teacheth lies in the name of God, and so expone him self to Gods hote displeasure, he may propone no doctrine to the Church of God, the assurance whereof, he bringeth not from the mouth of God. If M. D. were brawling in the scooles, or bragging of knowledge amogest the Philosophers, I wold pacientlie abyde, that he should affirme as many paradoxes, as pleaseth him. But in the Church of God to affirme that God hath spoken, when God hath not spoken, or done that which he is not able to proue, by his plaine word, that he hath done, so to do (I say) is altogether intollerable, and therefore let M. D. searche the Scriptures, for the probation of his affirmatiue, or els I will cry als loud as I can, that he hath lost his cause, and is conuicted an manifest lear: in that he hath affirmed Iesus to haue done that, which no Scripture doeth witness, that he hath done. Let all men therefore that will not follow lies, detest the masse, till that it find a ground within the booke of God, as I am assured it neuer shall. And that shall the reader moze easylie perceaue, by this confession that followeth.

Read and then iudge.



The abbotes

first letter.

M. Quintyne.



Ohn Knor I am informed, that ze ar cum in this cuntrie, to seik disputatiō, and in special to mak impugnation to certane artickles quhilk war pronun- ced and reheirsd be me to my flock, in kirko- wald on sonday last wes (treulie I will not re- fuse disputation with zow) but maist ernestlie & effectuouslie couatis the samin, swa it may be to ye glorie of God, and tryal of ye treuth, lyke as I haif, ye rest of ye ministers, quhilk hes bene heir, and culd haif nane. Duhairfore gif it pleis zow this day viij dayes in ony hous of Hayboil ze pleis, prouidand alwayes thair be na conuo- cation passand xij xvj or xx on ather syde, quhilk is ane sufficient number, to beir witnes betuir us, I sal enter in ressoning with zow, and God willing sall defend ye saides artickles be ye ma- nifest word of God, and all gude resson, as thay ar writtin, and in special ye artickle concerning ye messe. Ze salbe sure ze sall resstair na iniuris of me, nor nane that me pertenis, nor na kynde of molestation in word nor work, bot familiar, formall, and gentill ressoning, and think not yat this is done for drifting of tyme, but be ressonne I am phibeit and forbiddin be my Lord of Cas- sillis, in name and behalf of the counsel, to enter in ressoning with zow, or ony uther to his re-



The abbotes first letter.

turning in the cuntrie, quhais command I haif
promiss to obey, nottheles and he cum not betuir
and the said day, I fall discharge my promis to
him with diligence, quhairthrouch ze, and all v-
thers may se how desyrus I am that ye treuth
cum to ane tryall but disting of tyme. Als ze
may be sure that I am verray desyrus to haif
my Lord of Cassillis (as my cheif and brother
sone) and others my brether & freindes, quhom of
I haif charge, to be auditors, quhairthrow gif
it pleis God thay nicht haif proffet of our resso-
ning, and gif ze pleis to accept this condicion,
send me your promes under your hand writ, and
I fall send zow the foresaid artickles to a wise
on, to this day viij dayes, and in the meine time
ze may provide to be auditors sic as ze pleis, cō-
forme to the nomber aboue reheirsed, and I the
lyke, and gif ze will nawise enter in ressoning
without cōuocation of strāgers, the hail world
may se, it is bot perturbatiō, tumultuatiō, and
cummer that ze seik, vnder the pretence of the
trew setting furth of Goddes word, and glorie,
and this I certifie zow, I will not enter in dis-
putation with zow, gif ze cum with cōuocation,
for I wil nawise be the instrument of discorde,
and als it is not necessar ze cum with conuoca-
tion of strangers, be ressonne ze haif my Lord of
Cassillis promes quhilk is sufficient warrand to
zow, and all the rest within Carrick, and in ye
meine tyme ze pleis to ressais ane confutation of
your sillogisme quhilk I haif send to zow with
the Laird of Caprinton elder, and gif ze defend
the

The an-
swer
thereof
was sed.
But my
lord ma-
id no re-
ply.

the samin weill, ze ar mair able to mak impug-
nation to myne. Of thir heides I require your
answer in writ, with this berar with diligence
quhairthow I may send away to my Lord of
Castillis as said is. And sa fair ze weill, of Cros-
raguell this Sunday, the sext of September.

Crosraguell

the answer to the

abbotes first lettter.

John Knox.



The treuth is, that the cause of my cō-
ming in these partes wes not of pur-
pose to seak disputation, but simplie to
propone vnto the people Iesus Christ
crusified, to be the onelie Sauour of the world,
and to teach further, what are the frutes that
God requireth of the members of his dear sone.
ac. But hearing that ye had in oppen audience
proclamed blasphemous artickles, making pro-
mes to giue further declaratiō of certane of the,
this last Sunday, lykewise in oppen assemblee,
I could not but of conscience, offer my self to be
your aduersar in that cace. And this far for the
cause of my cōming zesterday to Kirkofwald.

The answer to the abbot. first letter.

That ye haue required disputation of the ministers (of whome some are yet present) & could haue none, I hardlie beleue it, the contrary being assured to me by diuers of honest report. That ye offer vnto me familiar, formall, and gentill reasoning with my whole hart I accept the condition. For assuredlie my Lord (so I style you by reason of blood and not of office) chiding & brawling I vtterlie abhor, but that ye require it to be secrete, I nether se iust cause why that ye should require it, nether yet good reason why that I should grant it. If ye feare tumult as ye preter, that is more to be feared where many of euill mynd haue a few quiet and peceable men in there danger, then where a iust multitud may gainstand violence, if it be offered. Of my Lord of Castilles promes, I nothing dout as touching my owne person, for I stand in the protection of the Almightye, to whom I render hartly thankes, when his mercie and power boweth the hartes of men, to assist the cause of the iust. But I wonder with what conscience ye can require priuat conference of those artickles that ye haue publicklye proponed? We haue infected the eares of the simple? We haue wounded the hartes of the godlye, and ye haue spoken blasphemie in oppen audience. Let your owne conscience now be iudge, if we be bound to answer you in the audience of 20. or 40. of whom the one half are alreadye perswaded in the treuth, & the other perchance so addicted to your error, that they will not be content, that light be called

The answer to the abbot. first letter.

led light, and darchnes, darchnes. If ye be a pastor as ye brag your self to be, ye ought to haue respect to your whole flock, yea, to the instruction of all those, that are offended at your blasphemies. But now to grant vnto you, more the reason, I am content of the greatest number appointed by you, provided first that the place be, S. Iohnes Kirk in Air, which is a place more conuenient then any hous in Hayboill. Secōdarlie, that Noters and Scribes be appointed faithfully to take and commit to regester in open audience, bothe your reasones, and myne, that so we may asweall auoid confusion & vaine repeticion in speaking as forclos the diuersitie of rumors which may arise by reason of obliuion, what hath bene spokē by ather partie. The day by you required, I can not kepe, by reason of my formar promes made to the maister of Marwel, and vnto the Churches of Middisdall, and Gallo way. But if ye wil send vnto me, your artickles before the 15. of this instant, I shal appoint the day, which by the grace of God I shall not faill. If ye send your artickles to the baillies of Air, it shalbe sufficient discharge for you. And thus crauing your answer, I hartlie desire God if his good pleasure be, so to molifie your hart, that ye may prefer his eternal treuth, contained and expressed in his holy word, to your own preconceaued opinion. From Air this 7. of September. 1562. in haist.

Woures to command in all godlines.

John Knox

the abbotes second

letter, whereunto answer is made brieflie
to euerie head of the same.

M. Quintyne.

Xohn Knor I ressaued your writing,
this monūday the seuint of Septem-
ber, and considered the heides thairof,
and first quhair ze say, your cūming
in this cuntrie, was not to seik disputation, but
simplie to propone vnto the people, Iesus Christ
crucified, to be the onely Saviour of the warld,
praise be to God, that was na newingis in this
cuntrie, or ze war borne.

John Knor.

I greatlie dout, if euer Christ Iesus wes treu-
lie preached, by a papisticall prelat or monk.

M. Quintyne.

Secondlie, quhair ze alledge that I proclaimed
in oppen audience blasphemous artickles (he is
ane euil iudge that condemnis or he knowes)
than had bene tyme to zow to haif called them
blasphemous, quhen ze had sene them, red them,
and sufficientlie confutated them.

John Knor.

I had hard them, and thereof I feared not to
pronunce them suche as they are.

M. Quintyne.

Thridly, quhair ze alledge that I promist decla-
ration of the saides artickles, on Sondag last
was,

The abbotes second letter.

was, my promes was (as my hand writ will testifie) to do the samin, puidand alwayes pair had bene na conuocation of strangers, quhairthrow tumultuation and cūmer nicht follow, and swa was I exonered of my promes, in that, ze come thair conuoyed with v. or vij. scoir of strangers.

John Knox.

I lay the night before in Hayboil, accompanied with fewer then tuentie.

M. Quintyne.

Apperantlie mair lyke to seik perturbation and cūmer, nor the glorie of God. Als I was inhibeit be my Lord of Cassillis to his returne in the cuntrie, as I wait to zow of before, for auoyding of cūmers. Ferdie, gif I required disputation of John Willock, and als of maister george Hay, gif thay had ocht to say to ony warkes set furth be me, I report me to the auditor, and als gif thay refused or not, to the tyme thay had auided with the counsell and the brethren.

John Knox.

Maister george Hay offered vnto you disputation but ye fled the barras.

M. Quintyne.

Duhair ze say ze can not persait quhairfore I sould desyre secret disputation. Treulie it is not secret, that is in the presence of xl. persones. Duhair ze say, ze dout not of my Lord of Cassillis promes, as tueching your awin person. Treulie apperantlie ze refer als lytill to his promes as ze may, considering ze come conuoyed with sic ane number of strangers as is aboue reheirsed.

The abbotes second letter.

Quhair ze say, ze stand in the protection of the
Almichtie, swa dois all gude chistiane men as
ze, bot apperantlie ze put als lytil in Gods hand:
is as ze may, that gois accompanied in euerie
place, quhairsumeuver ze go with sic multitude,
quhiddel it be for deuotion, or protection, or ra-
ther tumultuatio God knawis, for I know not.

John Knor.

We do well to suspend iudgement.

M. Quintyne.

Quhair ze wonder with quhat cōscience I can
require priuat conference (treulie I haif mony
gude ressonis mouand me) first to auoid tumul-
tuation, perturbation, and cummer.

John Knor.

Your reasones are as stark to your selfe, as ye
think them.

M. Quintyne.

Secondly, that we may haif ane ressonable nō-
ber that may beir witnes of baith our pairtes,
but clamor or tumultuation. Thridly, I am cer-
tane gif we cum to the iust tryall of the treuth,
thair man be conference of mony buikes, quhilk
can not be done cōmodiously in publick audiēce.
Attoure it wilbe mair handsum and easie for me,
noz misteris not sic crying out, as gif it war in
oppē audience, for gif ye victorie cōsist in clamor,
or cryig out, I wil quite yow f cause but farder
pley, and zit praise be to God, I may quhitper
in sic maner as I wilbe hard sufficientlie in the
largest hous in all carrick.

John Knor.

The

The abbotes Second letter.

The larger hous, the better for the auditor & me.

M. Quintyne.

Duhair ze say I haif infected the eaxis of the simple I haif wounded the hartes of the godlie, and I haif spoken blasphemie in oppen audieçe. I meruell how ze forzet your self, chidand and railland on this maner.

John Knox.

The speaking of the treuth is chiding vnto you.

M. Quintyne.

Considering ze said ane lytill afore, ze did abhor all chiding and railling, bot nature passis nurtoz with zow.

John Knox.

I will nether interchange, nature nor nurtoz with yow, for all the proffets of Crostraguell.

M. Quintyne.

Onhairfore I man beir with your babline and barking, as dois Princes, hear poweris Maiestrates, and mony hundrethes better nor I. Duhair ze esteeme me as ane bragand Pastor, sayand, that I aucht to haif respect to my haill flock. It is question to me gif it be the weill of my flock, to mak oppen disputation in profound mysteries concerning the christiane religion, bot zit will I not refuse gif ony man will mak impugnation, but conuocation of strangers, or tumultuation, I haif hard of publick disputation in scoulis, bot not afore ane bulgar and rude multitude of people.

John Knox.

We are not then so weill sene in the ancient writers as ye brag.

M. Quintyne.

Duhair ze desyre me to cum to dispute in S.

The abbotes Second letter.

My lord
deletes
in ryme
without
reason.

Johnes Kirk of Air ; ze may be sure I will not dispute with zow thair , for mony gude reſſonis , quhilkis to write , war ouer prolix , bot gif ze pleis to conueine according to my firſt writing , I ſalbe readie at all tymes , vpon viij. dayes warning , and ſall ſend yow the artickles viij. dayes afore to auise with. And ſa fair ye weill. Of Croſraguell with diligence , the ſamin day and dait.

CROSRAGUELL.

John Knox.

This letter wes none otherwiſe answered for that tyme , but by appointing vnto him the place , according to his owne deſyre , albeit that no reaſon could haue required that of me.

The Earle of Caſſillis letter.

Efter hartlie commendation , forſamekil as I vnderſtand thair is ane diſputation appointed betuir yow , & the abbote of Croſraguell in Hayboill , the xxviij. of this inſtant , to the quhilk I am not willing that ony of myne mak diſputation with zow , except it cum of your occaſion , for I can not vnderſtand that ony erudition ſall proceed to the auditor of the ſamin , bot rather contradiction and tumult , the quhilk I wald ſould not be for your pairt , lyke as I am willing to cauſe the abbote of Croſraguel to diſſiſt. As to quhaſaauer that wil proffer them ſelf to preach the trew word , conform to the conſuetude

The Earle of Castillis letter.

tude of the realme, may do the samin without impediment as I wrait to zow of before, in ony of my rowmes. And desires zow to write me ane answer of this writing, and God keip zow. Of Sainct Iohnes chapell the xxiiij. of September. 1562.

Be your gude freind.

Castillis

the answer to my

Lozde of Castillis writing.

John Knor.



After hartlie commendation, of my service vnto your lordship, your L. letter dated at S. Iohnes chapell the xxiiij. of this instant, receaued I in Ughiltrie the xxv. of the same. As touching the disputation appointed, the occasion did proceed of the abbote, who in oppen audience of the people, did propone certaine artickles, whereof the mosse part conteane deceauable doctrine, whiche nottheles he promised not onely to explaine, but also to manteane against any that wold impugne the same. Whereof I being aduertised, and so near in the countrie could do noles then offer my self aduersary to that doctrine, which I am assured shalbe certaine damnation, to all those that without repentance depart this

The answer to the Earl of Castillis let.

life, infected with the same. And vpon that mo-
tiue I repaired to Kirkholwald, where because
the abbote compered not, I preached, and after
the Sermon a seruand of the abbotes presented
vnto me a letter, conteaning in effect, that as he
had required disputation of the other ministers,
so did he of me, and did appoint vnto me, that
day eight dayes in Mayboill. My answer wes,
that to dispute I wes hartlie content, but be-
cause I had before appointed § maister of May-
wel to be in Dumfreis that same day, I desired
the day to be prolonged, to my returning from
Nethesdaill. In this meane tyme by letters past
betuir vs the xxviij. of this instant is appointed
which day be the grace of God I mynd to keap.
Nether yet in my iudgement is there any iust
feare of tumult, for the persones that shall con-
uene with me, will promes and keap all quiet-
nes, and of your lordship I nothing dout but ye
will take suche ordour with your freindes, that
by them there shall no occasion of trouble be of-
fered, and albeit that the erudicion shall not per-
chance be suche as the godlie wold desyre, yet I
dout not bothe the veritie and the fallhead shall
appare in there owne colozs, albeit not to all,
yet to suche as ether haue eares to hear § treuth
plainly spoken, or eyes to discern darchnes from
light. And therefore I wold moste humble re-
quire of your lordship, rather to prouoke and en-
courage your freind to the said disputation, then
in any maner to stay him, for if your lordship do
cōsider that whil, that he oppenlie preaches one
thing,

Let the
abbote
iudge if
he had
iust oc-
casio to

The answer to the Earl of Castillie let.

thing, and we an other, that the hartes of the
people are distract, yea, and inflambed one a-
gainst another, your lordship should rather feare
tumult and trouble to ensue thereof, then of
mutuall conference, in the audience of peceable
and quiet men. The number is not great that
is admitted to hear, and therefore trouble is les
to be feared. Please your lordship to vnderstand
that the veritie ought to be to vs, more deare then
our owne liues, and therefore we may not leaue
the maintenance of the same, for feare of that
whereof the issew is in the handes of God, to
whose protection I mosse hartlie commit your
lordship. Of Ughiltrie in haist the same houre
your lordships letter wes receaued. 1562.

accuse
me as he
after do:
eth.

Hours lordships to command
in all godlines.

John Knor

the abbotes thrid

letter answered by mouth.

M. Quintyne.



Ohn Knor I perlaif the policie bled
be zow and others, to mak my awin
ay my partie. The last tyme ze come
in this cuntrie, I was perswaded be
my Lord of Castillie not to rancounter zow, or

Wrag on

The abbotes thrid letter.

Ye knowe that, as ye knowe that melchisedec offerred bread & wine vnto God, whiche two ye are neuer able to proue

els treulie ze suld not haif passed vnrancoutered as ze did, bot ze salbe assured I sal keip day and place in Hayboill according to my writing, and I haif my life, and my feit louse, notwithstanding ony writing that is cumin to me, fra my Lord of Cassillis, therefore keip tryst, and excuse zow not vpon my Lorde of Cassillis writing, notwithstanding that I know it is purchest be your policie, to put me to schame, and your self to aduancement, quhilke fall not ly in your power, thairfore I assure zow, in case I could do the same with the haillart of my lyfe, do ze the lyke without excuse. And sa fair ze weill. Of Crofraguell this xxiiij. of September. 1562. Attoure that thair be na conuocation bot conforme to your writing, or els thre scoir at the maist, of the quhilkeis tuentie to be auditors on ather syde.

CROFRAGUELL.

The abbotes

fourt letter.

M. Quintyne.

Iohn Knor and baillies of Air, this present is till aduertise zow that I ressaued writing and credit with this gentle man, fra my Lord of Cassillis, certifiand me that he will keip day appointed for our disputation, thairfore keip your promes, and preter na ioukrie be my Lorde of Cassillis writing. And this fair ze weill. Of Crofraguell the xxv. of September. 1562.

CROFRAGUELL.

The answer to the abbotes fourt let.

John Knor.

TO nether of these did I answer otherwise, then by appointing the day, and promising to heap the same. For I can pacientlie suffer wātone men to speak wantōlie, considering that I had sufficientlie answered my Lord of Cassillis in that behalf.

Some other letters are omitted because they were of les importance., follow the condicions.

The day houre, condicions and number agreed vpon, for the cōference betuix maister Quintyne Kennedy abbote of Crostraguell, and John Knor minister at Edinburgh.

The day is the xxviij. of September. 1562.
The place the Prouestis place of Hayboill, the houre to conuene is at eight houres before none, the day foresaid, the number for euerie part shall be fourtie persones, by there Scribes & learned men, with so many mo as the house may goodly hold, be the sight of my Lord of Cassillis.
And heirupon, bothe the said abbote and John Knor are whollylie and fullylie agreed. In witness whereof they haue subscribed these presents with there handes. At Hayboill the xxviij. of September. 1562.

Crostraguell
John Knor



The number receaved within the hous
foresaid, and so many belydes as plea-
sed my Lord and his freindes. John
Knor addressed him to make publict
prayer, wherent the abbote wes soir offended at
the first, but whil the said John wold in nowise
be stayed, he and his gaue audience, which be-
ing ended, the abbote said be my faith it is
weil said. And so after that he had spo-
ken certane wordes, he comman-
ded one of his Scribes to
read openly his pro-
testation as fol-
loweth.

(† * †)



Heir followes the

coppie of the ressoning quhilk wes betuir
the commendatoz of Crostraguell and John
Kinor in Hayboile concerning the
masse, in the yeare of God.

1562.

M. Quintyne.

Perceauing the great perturbation con-
trouersie and debeate, quhilk is stirred
bp laitie in all Christen realmes for the
cause of religion (honorable auditor) and als be-
ing remembered of the terrible sētence contained
in scriptures toward all negligent pastors in
this dangerous tyme. I was constrayned in
conscience notwithstanding my great inhabili-
tie, as it pleased God to support my imperfecti-
ones to giue instruction to all those cōmitted to
my cure, within my Kirk of Kirkowald, how
they shoulde be able to be enarmed against all
wicked and decetfull preachers quhilk gaes
about not knowing quherefra they come, nor by
quhat ordre. And to the effect that our deirlye-
beloued flock might haue bene the more able to
haue bene warre with all fals wicked & vngodly
doctrine. Amang other godlie lessones contei-
ned in my exhortation I inserit certane catho-
lick artickles hauing their warrand of the scrip-
tures of almighty God, according to þ doctrine
of the halie catholike Kirk, and burdyned my

A

The reasoning betwix Jo. Knor

conscience in the presence of God the saides artickles to be godlie, necessarie and expedient to be beleued by all good christiane men.

John Knor vpon sonday the aucht day of September, came vnto the said Kirk of Kirkoswald, being certefied that I might not be present, and as I was enformed to make impugnatio to my saides artickles wherethrough I wrote to him, certifying that I wold affirm the saides artickles, and in speciall the artickle concerning the masse against him or quhaesoever pleases to make impugnation there to vpo aucht dayes warning, the place being in any hous of Hayboyle, the nomber tuentie on either syde, without any further conuocation.

Shortlie we being agreed by writing of the day hour and place, quhilk was the 28. day of this instant September. I am comen conforme to my writing to affirme the saides artickles as they are witten, beginning at the artickle concerning the masse. Protesting alwayes that I come not to dispute any of my artickles as maters of faith & religion disputable, considering their is ordre taken alreadie by the Kirk of God (as I wold say) be the generall councelles, deulie couened quhilk represents the vniuersal Kirk of almighty God to whom it apperteines to take ordre quhensoeuer question rises for maters concerning faith and religion, but according to the doctrine of S. Peter and als S. Paule to render my dett and duetie to all that inquires therefore: and after that maner to abyde gentle and formall

formall reasoning of all that pleases, as may stand to the glorie of God and the instruction of the auditor. And to the effect foresaid that we may come to formall reasoning, as toward the artickle cōcerning the masse, I wil ground me vpon the Scriptures of almightie God, to be my warrand cōforme to my first cōfirmation, quhilk was gathered vpon the priesthead and oblation of Melchisedec: and was presentet you in februarye, and as zit has gottē no answer, notwithstanding that it was of sober quantitie sextene or 20 lynes. Wherefore please you to receaue this same confirmation yet as of before for to be the beginning of our formall reasoning, concerning the artickle of the masse in maner as after followes. The Psalmest & als the Apottle S. Paule affirmes our Saluour to be an priest for euer, according to the ordure of Melchisedec, quha made oblation and Sacrifice of bread and wine vnto God as the Scripture plainly teaches vs: now will I reason on this maner.

Read all the Euangell wha pleases, he shall find in no place of the Euangel quhere our Saluour bles the priesthead of Melchisedec, declaring himself to be an priest after the ordor of Melchisedec, but in the latter Supper, quhere he made oblation of his precious body & blude vnder the forme of bread and wine prefigurate by the oblation of Melchisedec: then are we compelled to affirme that our Sauour made oblation of his bodie & blude in the latter Supper or els he was not an priest according to the

The reasonng betwix Jo. Knox

by them; the Scripture doeth lykwise testifie.
I say. 8. for then wes Ilayas and suche as adheared to
his doctrine, holden as monsters in the eyes of
the proude preastes, and of the multitude. Then
Ie re. 38. was Jeremie accused of treason, cast in presone,
and dampned to death. Then wes Micheas o-
penly striken vpon the mouth, and briefly then
1. Ke. 22. did none of the true Prophetes of God escape
the hatred and cruel persecutio of those that cla-
med the title and authorie to rule in the Church.
The same may be sene in 40 dayes of Iesus Christ:
for how negligent and careles wes the whole
leuiticall ordor (a few excepted) these wordes
of our maister Iesus Christe do witnes. wo be
Mat. 23. vnto you Scribes and Pharises Hipocrites, for
ye steak the kingdome of heauen before men: ye
your selues do not enter, and suche as wold en-
ter ye suffer not. But when the trompet began
to blowe in the mouth of John the Baptilst, and
when Iesus Christe began to preache & to make
nto disciples then John did, when John called
them progenie of bipers and Iesus Christe did
terme them blinde guides, how careful was the
whole rable then? Is easie to be espyed. for then
Ioh. 1. were ambassadours send to John to knowe by
what authortie he made suche innouation amo-
ge the people and in the religion of God. Then
Mat. 15. was Christe Iesus tempted with sharpe & subtil
Mat. 17. questions. Then was he accused for breaking of
the tradicions of the ancients. Then was he cal-
led Beelzebub, And in the end he was procured
to be hanged betwex two theues. And by whose
diligence

and the abbote of croftrauell.

4

diligence wes all this broght to pas? wes it not by them who before had abused the law? blinded the people, deceaued the simple, and vnder the title and name of God had sett by the deuil and all abomination to ring ouer men?

For in place of Gods true worshipping they had erected a market, and filthie merchandise in the temple of God. Ioh. 2.

The election whereof did so enrage those dum dogs that with an bay they began to barke against Iesus Christe, and his moste hollome doctrine: and that because the zeale of that great God, their bellie, did altogether consume and eat the up. These thinges we knowe to be moste true, and therefore we ought not to woder albeit the true worde of God reteane the own nature, and that the self same thing chance now in our dayes that heretofore hath bene fully performed. As for my self I nothing dout but the great perturbation, controuersie, and debate, laicly stirred by in all christen realmes, for cause of religion, is the cause that my Lorde abbote hath bene of lait dayes troubled w vnaccustomed lauboures. For if the supersticion, idolatrie, pride, vaine glorie, ambition, vniust possessions, superfluous rentes and filthy liuing vled & manteyned heretofore by suche as clame the name and authoritie of the Church had not bene openly rebuked and a parte thereof in dispyte of Sathan supressed it may be thocht that my Lorde in this his impotent age could haue contented him self with the self same ease and quietnes that in his yonger Mat. 21.

The cause why papists are now so diligent in preachig

The reasonng betwix Jo. Knox

age and better habilitie, he enjoyed. But now the trowpet soundeth dampnatio to all negligent pastors, and thereof is my Lorde afrayed, and therefore to discharge his conscience he wil take the paine to instruct his flock, & to warne them to be ware of fals teachers. I will interprete all to the best part, if my Lordes eye be single, his worke is good. But if the light that appeareth to be in him, and in his sect, be nothing but darchnes, how great shall the darchnes be: my Lorde is a clerk & nedeth no interpreter of suche places of Scripture. Yet for the simple (I say) that rightlie to teach the flock of Iesus Christe, requireth right institucion in Christes own doctrine. For els a zeale without knowledge is nothing but the cause of further blindnes. Yea, if the blinde lead the blinde, the ignorant idolater take vpon him to teache the ignorant people of long time broght vp in idolatrie: neither of bothe can escape condemnation so long as they follow that traine. And therefore it wil nothing vnburding my Lordes conscience albeit that after his negligence and long silēce he begin to cry, to suche as he tearmes his flock, bewar of fals prophetes. For it may be that him self be one of that nōber. Yea, perchance the falsest that they haue harde this hundreth year. For if he be a fals Prophet that teacheth men to follow strange Gods, that Jer. 14 prophesies a lie in the name of the Lorde, and Jer. 18 speaketh to the people the diuination and deceit of his own hart, that causeth the people to erre, and leaue the old pathes, and to walke in the

Mat. 6.

Trew
know-
ledge is
required
in a trew
preacher

Duet. 13

Jer. 14

Jer. 18

and the abbote of Crostraguell. 5

the pathe of the way that is not troden. That constantlie say to them that haue prouoked God to angre. The Lorde heath spoken it. He shall haue peace. And to all that walk after the lustes of there own hartes there shall no euil chance bite to you. &c. If finally, they be fals prophetes that be auaricious and studie for aduantage, that some pilloues vnder the arme hoilles of wicked men, and lay sinners a sleap, and promes life to them, to whome they ought not to promes it. If these be fals prophetes (I say) as the Scripture effirmeth them to be, then standeth my Lorde abbote in a wonderous perplexitie and suche as beleue him, in no les danger. Iere. 23.

For God hath neuer pronounced, suche artickles as my Lorde calleth holosome doctrine, the chief of them, to wit, the masse, purgatorie, praying to saintes, erecting of images & suche other, haue no assurance of Gods worde, but are the meare dreames, statutes, and inuentions of men, as there particuler examinatio (if my Lord please) wil moze plainlie witness, & therefore, it is no sufficient assurance to the conscience of the auditure, that my Lord burden his conscience, in the presence of God that his artickles be godly, necessar, & expedient to be beleued. For so haue euer the fals Prophetes done, when they & there doctrine, was impugned. Did not the prophetes and preasts of Baal affirme there doctrine & religion to be godlie, against the prophet Elias? They did not onely burden there conscience, but also offered them selues, to suffer 1. Reg. 18

The reasonning betwix Ioh. Knor

2. Ke. 22. **tryal** (God him self being iudge) before & King
and before the whole people. The self same thig
did the fals prophetes against Michaeas and Je-
remie, and therefore yet againe I say my Lords
conscience (if a blind zeal be worthy of the name
of conscience) will neither saue him self nor o-
thers, because it is not grounded vpon God, his
reueilled wil nor promes. If my Lorde thinketh
that the holy catholick Church is sufficient assu-
rance for his conscience, let him vnderstand that
Jerre. 7. the same buckler had the fals prophetes against
Jeremie for they cryed, the temple of the Lorde
the temple of the Lorde, the temple of the Lord,
but as he with one stroke did brust their buckler
a sonder, saying put not your trust in leing wor-
des: so say we that how catholick (that is vni-
uersal) that euer their Churche hath bene, holy
are they neuer able to proue it, neither in lyfe,
making of lawes, nor in soundnes of doctrine, as
in my answer giuen by mouth, I haue more pla-
nely shewen. It pleaseth my Lorde to ternie vs,
wicked and deceatful preachers, who go about
not knowing wherfro we come, nor by what
ordoure, & further he feareth not to pronuce our
doctrine, fals wicked, and vngodlie, for of vs, &
our doctrine it is plane that my Lorde ment and
meneth.

I answer that as by Gods worde, we accuse
the whole masse of mannes nature, of corruptiō,
and wickednes, so do we not flatter our selues,
but willingly confesse our selues so subiect to cor-
ruption and naturall wickednes, that the good
that

that we wold do, we do it not, but the euill that we hate, that we do. Yea, we do not deny but that in our liues and outward cōuersation there be many things bothe worthie of reformation and reprehension. But yet if our liues shalbe compared with the liues of them, that accuseth vs, be it in general or be it in particular, we doubt not to be iustified, bothe before, God and man. For how many ministers this day within Scotland, is my Lorde abbote (ioyning with him the whole rable of the horned Bischoopes) able to cōuict to be adulterers, fornicators, dronchards, bloodsheders, opperlors of the poore wedow, fatherles, or stranger, or yet, that do idilly liue vpon þe sweat of other mēnes browes. And how many of them from the hiest to the lowest, are able to abyde an assyse of þe forenæd crimes. And yet shal we be called by the wicked and deceatful preachers, euen as if þe strongest & moste cōmune harlot, þe euer wes knowe i the bordell, should sclander & reuile an honest & pudick matrō. But in somwhat must the sonnes resemble there father.

The deuill as that he is perpetuall enemie to treuth and to ane honest life, so is he a lear and accusar of our brythre, and therefore albeit suche as serue him in idolatrie and all filthines of life, spew out against vs, there wennome and leis, w testimonie of a good conscience, we refer vengeance to him, to whome it aperteineth, neither yet wold we haue ones opened our mouthes for the defence of our owne innocencie (for God be praised, euen before the world it will vtter the

The reſſoning betwix Iſo. Knor

ſelf, war not that in ſclandring our liues, they go about, to deface the glorious goſpel of Jeſus Chriſte, whereof it hath pleaſed his mercie to make vs miniſters: and in that caſe, let them be aſſured, that the lies which without ſhame & aſſurance, they cauſes womet out againſt vs, with ſhame and double confuſion they ſhal iuſtly receaue againe in there owne boſomes. If my Lorde abbote alledge, that he accuſeth not our liues and external conuerſation, but our doctrine which he termes falſ, wicked, and vngodly, we anſwer, that as that doeth more greiue vs, nor the ſclandring of our liues, ſo doubt we nothing, but that he that made his favorable p:mes, to afflicted Jeruſalem in theſe wordes:

Iſay. 14

All inſtrument that is prepared againſt thee, ſhal not proſper, and euerie tounge, that ſhal riſe againſt thee in iudgement, thou ſhalt rightlie conuict and condeme of impietie. We doubt not (I ſay) but the ſame God, will in this our age, confound the toungeſ, that oppone them ſelues to his eternal veritie, which is the ground, and aſſurance of our doctrine. And therefore we nothing feare to ſay, that my Lorde in the end ſhal ſpead no better (if he continue, in that his irreuerent rayling) then ſuche as heretofore, haue blaſphemed Jeſus Chriſte, and his eternall veritie, to the which albeit for the preſent, they wil not be ſubiect, and that becauſe our perſones and preſence whome God maketh miniſters of the ſame, are contemptible and deſpyed, yet in the end, they ſhal ſeal, that in rebelling againſt
our

our admonicions, they were rebellious to the mouth of God, and in defasing vs, they haue dyspyled, the eternal Sonne of God, who of his mercie, hath sent vs, to rebuke there impettie, and to reduce to knowledg, and vnto the true pastor againe, suche, as through blind ignorance, haue followed the inuentions, and dreames of men: and haue sought iustice, remission of sinnes, and reconciliation with God, by other meanes then by Iesus Christe, and by true faith in his blood. But of this point, I knowe my Lorde mosse doubtles, To wit, whether God hath sent vs, or not? For my Lorde sayes we go about, not knowing wherefro we come, nor by what ordor, we answer, that in our consciences we knowe, and he him self, wil beare vs record, that we are not sent by that Romane Antichriste, whome he calleth Pope, nor yet from his carnal Cardinales, nor dum horned Bischoppes: and thereof we reioyse, Being assured, that as we are not sent by Christes manifest enimie in the earth, so are we sent by Iesus Christe him self, and that by suche ordor, as God hath euer kept, from the beginning, when publick corruption entered in the Church, by sleuth, and impietie of suche, as of duetie ought to haue fedd the flock, and to haue reteaned the people vnder obedience of God, as wel in religion, as in life and maners. The ordor of God (I say) hath bene in suche publick corruptions, to raise by simple, and obscure men, in the beginning of there vocacion, vnknownen to the worlde: to rebuke the manifest defection of

The reasoning betwix Ioh. Knor

the people from God, to conuict the pastors of there former negligence, sleuth, and idolatrie, & to prononce them vnworthie of there offices.

1 Reg. 17
Iere. 35.
Amo. 2.

For so was Helias sent in the dayes of Ahab, Jeremie in the time of corruption, vnder Jehoiachin, and Zedechias. Amos vnder Jeroboam, and the rest of the Prophets, euerie one in there own tyme, and after the same ordour hath God rased vp i these our dayes, suche men, as my Lord & his faction termes, Heretikes, Schismatikes, Zuinglians, Lutherians, Decolampadians, & Calvinists. To proue the Pope, to be an Antichriste, his whole glorie in the earth, to be altogether repugnant, to the condition of Christes true ministers. The masse to be idolatrie, & a bastard seruice of God, yea more corrupted than euer was the Sacrifice in the dayes of the Prophetes, when yet they affirmed them to be abominable before God. Purgatorie to be nothing but a pykepurs. The defence of mannes freewill to do good, and auoide euil, to be damned heresie of Pelagius. The forbidding of mariage to any estate of men or woman, to be the doctrine of Deuills. And the forbidding of meat for conscience sake, to proceed of the same fontaine. The erecting images in Churches, & in publick places of assembleis, to be against the expessed commandement of God. Prayer for the dead, and vnto saintes, to be work done without faith, and therefore to be sinne. Briefly God hath rased vp men in these our dayes, so to discover the turpitude and filthines of that Babiloniane harlote, that hir werrie golden

golden cuppe, in the which hir fornication wes hid before, is become abhominable to all suche, as trust for the life euerlasting. And they haue further sett so behement a fyre in the werray ground of hir glozie, that is, in hir vsurped authoritie, that she and it, are bothe like to burne, to there vttermoste confusion. My Lorde and his companions feare no suche threathinges. they are but rayling knaues & dyspytfully speak against there holy mother the Church. I haue already said that the Prophetes in there dayes wes euen so rewarded of those, that had the same tytle & dignitie, that now our aduersaries claime. And yet did they not escape the plagues pronouced, and in the same confidence stand we, reioysing further, that howsoeuer they repyne, storme and rage, yet they that are of God, hear vs, knowe the voice of Iesus Christe speaking in vs his weak instruments, and do flie from that horrible harlote, and from hir filthynes, which is to vs a sufficient assurance that God hath sent vs for the cōfort of his chosen. But my Lorde perchance requireth miracles, to proue our laughfull vocation. For so doeth Vinzet procutor for the Papistes. To bothe I answer, that a treuth by it self without myracles, hath sufficient strength to proue the laughful vocation of the teachers thereof, but miracles destitute of treuth, haue efficacie to deceaue, but neuer to bring to God. But this by the grace of God shalbe more fully entreated, in the answer to Vinzetes questionnes therebpon. And yet one word man I say

The reasoning betwix Jo. Knox

before I make end, to my Lorde, and vnto the rest of the Popes creatures. And it is this? If they will studie to heape them selues, in credeite & estimation, let them neuer call our vocation in doubt, for we in continent will obiect to them, that from the moste to the least, there is none amongs them, laughfully called, to serue within the Church of God. But all comit synonie, all are heretykes, all receaue the spirit of lies, and the leprosie of Gehezi, and finally, being accused in there first ordination, they neither can giue grace, nor benedictio to the people of God, and this by there own law I offer my self to proue, as euidentlie as my Lords Bischops, abbots, Priors, and the rest of that sect, are able to proue the selues, called to ecclesiasticall function (as they terme it) by there fathers bulles, and cōformation of the Pope. I wonder not a lytil, that my Lorde should alledge, that I wes certified that he might not be present at Kirkofwald, the day that first I offred my self to resist his vaine and blasphemous artickles. I am able to proue that by his promes he had bound him self offer the ones to be present. And also that by famous gentlemen that same Sondag in the morning he was required either to come and teach according to his promes, and so to suffer his doctrine in audience of suche as he named his owne flock, to be tryed, or els, to come and heare doctrine, & with sobrietie and gentilnes, to oppon at his pleasure. These two heades (I say) I am able to proue. But that I wes certified, that he could not be present.

present. &c. I think it shalbe as hard to proue, as to proue that Melchisedec, made Sacrifice of bread, and wine vnto God. But my Lorde shall haue libertie of me, to alledge in suche cases what pleaseth him, so long as his allegation shal not preiudge the veritie, nor giue patrocynie to a lie, in maters of religion. It is not of great importance, whether I was certified, or not, that my Lorde could not be present, as he alledgeth. I presented my self at the day appointed. And that is some argument, that I greatlie feared not my Lordes presence. The letters that haue passed betwix vs, together with some answers, that I differed, shalbe put in register before the disputation. That men may see, the whole proceedings of bothe parties. And this muche by writ, to my Lordes first oration giuen in, in writ. Now followeth my answer, to the rest, giuen at that same instant by mouth.

John Knor answereth by mouth

Because I perceauē, bothe in your protestation and artickle, that ye dispute not vpon these maters, as disputable, but as of things already concluded, by the Kirk, general cōselles, and doctors: I must say somewhat in the beginning, how farre I will admit of any of the forenamed. And of the Kirk first (I say) that I acknowledge it to be the spous of Christe Iesus, builded vpon the foundation of the Apostles and Prophets: so that into all doctrine, it heareth

Ephe. 2.

The reason betwix Jo. Knox

Joh. 10

Panoz-
mita.

Let the
godlie
iudge if
these pe-
titions
be reaso-
nable.

the voice of the spous onelie, and an stranger, it will not heare, according to the wordes of our master Christ Jesus. Whye thepe heare my voice. &c. And therefore if any multitude, vnder the title of the Kirk, will obtrude, vnto vs, any doctrine necessar to be beleued to our saluation, and bringeth not for the same, the expres worde of Jesus Christ, or his Apostles, &c. men must apercdone me, although I acknowledge it not to be the Kirk of God, for the reason foresaid. And vnto the generall counsell, I answer the same, to wit, that suche as hath bene gathered duellie & in the name of God, for extirpatio of heresies, with my whole harte I do reuerence. Provided alwayes, that the doctrine, that they propone to be beleued, haue the approbation of the plaine worde of God, or els with that ancient I must say, that more credit is to be giuen to an man, bringing for him, the testimonie of Gods Scriptures, then to an generall counsell, affirming any doctrine without the same. And as concerning the authoritie of the doctors (for whome I praise my God, as that I do for all them whome he maketh profitable instrumentes in his kirk) I think my Lorde, will bind me no straiter, then he hath desyred to be bound him self, that is, that men be not receaued, as God. And therefore with Agustine I consent, that whatsoever the doctors propone, and plainly confirme the same by the euident testimonie of the Scriptures, I am hartlie content to receaue the same, but els, that it be laughful to me with, Jerome to say, whatsoever

whatsoever is affirmed, without the authoritie of Gods Scriptures, with the same facilitie it may be reiected, as it is affirmed. And these three admitted. So forth I enter in disputation.

W. Quintyne.

Chair at diuers heides quhairwith I am offended, willing that the purpose we come for, may go shortly to passe. Chairfore presentlie I will omitt. And as the occasion shall serue of the doctoures, counsalles and ocht elles, quhilke is ar not expressely contened in the Scriptures. And this quicklie go to the purpose.

John Knor

We are not ignorant (my Lorde) that in euerie disputation, the ground ought so to be laide, that the mater disputable, or the question, either come vnder an perfite definition, or els vnder an sufficient discription: and specially when the question is, *De uoce simplici*. As is, *quæstia*. If it please your Lordship to defyne the masse, or yet sufficientlie to discriue it, I will take occasion of which I think wrong. And if not, then must I explaine my minde, what masse it is, that I intend to impung, and haue called idolatrie, not the blisled institution of the Lorde Jesus, which he hath comanded to be bled in his kirk, to his gaincomig, but that which is copen in, into the kirk visible, without all approbation of Gods worde of God. And this masse, I say, hath a name, a forme and action, an opinion conceaued of it, and an actor of the same. And vnto the whole soure I say, that neither the name, the forme and

Let men iudge if this be not impugnation of the papistical messe

The reasonning betwix Jo. Knor
action, nor the opinion, nor actor, haue there
assurance of Gods plaine worde.

M. Quintyne.

As to the diffinicion or description that I gaif
the last zeir, I will abyde at it this zeir, for I
am not cūmin in vse of *est*, & non *est*. And as to *h*
masse that he wil impung, or any mannes masse,
zea, and it war the paipes awin messe, I will
mantein na thing but Jesus Christes messe, cō-
forme to my artickle as it is wyttin, and diffi-
nition contened in my buik, quhilk he hes taine
on hand to impung.

John Knor.

As I can conceaue, my Lordes answer, con-
teineth thre heades, the first is, a relation to his
booke as conteaning the difinicion of the masse.
The second a declaration of his Lordshipes cō-
stancie. And the third, an affirmation, that he
wil affirme no masse, but *h* masse of Jesus Christ,
yea, not if it wer the popes owne masse. Unto the
first I answer. That I haue not red his Lorde-
shipes booke (not excusing thereintill my own
negligence) and therefore it appeareth vnto me,
that rather his Lordship, should cause the diffi-
nition to be red out of his booke, nor to burden
me with the seaking of it. As cōcerning his lord-
shipes constancie, I besek the eternal God, to
make vs all constant, in his eternal veritie: for
inconstancie in the treuth, can not lack infamie,
and great danger. But to me it appeareth, that
in no wyse it can hurt, the fame, nor conscience
of the godlie, to confesse them selues men, who
bothe

Let men
iudge
how fa-
uorable
the sone
is vnto
the Fa-
ther.

bothe may erre, and also be occasion that others erre. And yet, when that the fuller knowledge commeth vnto them, by the spirit of God, no mā ought to impute vnto them inconstancie, albeit they retreat there forwar error, as in diuers heades did that learned Augustine. But the thride head doeth mooste delite me, to wit, that my lord hath affirmed that he will defend no masse, but the masse of the Lorde Jesus: which if his lordship will performe (as my good hope is) then I dout not, but we are on the werray point of an christiane aggrement. For whatsoeuer his lordship shall proue to me, to be done by the Lorde Jesus, that, without all contradiction, I shall embrace. Prouiding that his lordship alledge nothing to be done, by Jesus Christe, which his owne institution, witnesleth not to be done.

Note
my offer

D. Quintyne.

I define the messe, as concerning the substance, and effect, to be the sacrifice and oblation, of the Lordes bodie and blude, geuen and offered by him, in the latter Supper. And takis the Scripture, to my warrand, according to my articke as it is written. And for the first confirmation of the same, groundes me vpon the sacrifice and oblation of Melchisedec. To the second, I thank John Knox of his prase and prayer of my constancie, and inlykmaner for christiane cheriteis saik, prase God with all my hart, for his indurtnes and pertinacitie (gif twa be that he be in error) and will wish him, that he be willed to refuse his pertinacitie, as I shall do my cōstancie

The reasoning betwix Jo. Knox

gif I be in error. To the thrid, for auoiding of caullation, I mein that I will defend no messe as concerning the substance, institution & effect, bot that messe onelie, quhilk is institut be Iesus Christ.

John Knox

Omitting to further consideration, the answer to the definition, to the last two heades I shortly answer, that I praised no constancie, but that which is in the treuth. And as touching my owen indurednes, wherewith my Lorde seemeth to burden me, I plainlie protest before God, that if I knew my self in error, in that cace, or in any other, that concerneth the doctrine of Salvation: I should not be ashamed, publictly to confesse it. But the last parte of my Lordes answer appeareth somparte to varie (in my iudgement) from his formar affirmation, which I tooke to be, that his lordship wold defend nothing in þe masse, which he was not able to proue, to be the verray institution of Iesus Christe. And therefore, must I haue recourse, vnto the formar diuision of the masse: which is in name, action, opinion, & actor. And humble requireth of his lordship, that he wold signifie vnto me, if he wold be cōtent to proue the name to be giuen by Iesus Christe: the whole action and ceremonies from beginning, to the end, to be the ordinance of almightie God. The opinion, which hath bene conceaued, taught, and written of it, for to be agreeable with the Scripturs of God. And finally, if that the actor, hath his assurance of

Note if
this be to
shoot an
pistollet
at the
messe.

and the abbote of Crostraguell. 12

of God, to do that, which he there publictly protesteth, he doeth.

A. Quintyne.

As willing that the treuth cum to ane tryall, I will not trifle, bot shortly geues for answer. I wil begin at the best first, quhilk is h substance and effect. And as to the ceremonies, actor and name, sal defend them abundantly (Godwilling) conform to my artickle quhen I cum thairto.

A shifting answer.

John Knor.

The ceremonies used in the masse, and the opinion conceaved of the same, haue bene holden substanciall partes thereof, into the conscience of a great multitude. And therefore, oght the conscience of the weak, and infirme, first to be deliuered from that bondage. For what my Lorde affirmeth of the masse (to wit, that it is a sacrifice) this perchance may be also alledged to appartene to the right institution of Jesus Christe, in some case, which ones wes woid, bothe of those ceremonies, and that damnable opinion.

Let the papists answer if this be true or not.

A. Quintyne.

I am not cumin heir to mantein the opinionones of me, but to defend h institution of Jesus Christ, conform to my artickle.

John Knor.

It appeareth to me yet againe, that my Lorde is willing to defend no thing, but the werray institutio of Christ Jesus. And I haue already affirmed, that neither the name of the masse, the ceremonies used in the same, the opinion conceaved of it, neither yet that power, which the ac-

This is a dowble can- no aga- inst the messe.

The reasoning betwix Jo. Knox.
toꝝ vsurpeth, hath either the institution or assu-
rance of Jesus Chyste.

A. Quintyne.

My lord
sted the
Warras
foꝝ the
first.

I am willing to defend my diffinition concer-
ning the messe, as I haue diffined it, and takes
Goddess word to my warrand, and as to the ce-
remonies actor and all the rest shall defend God
willing to be agreeable with Goddess word all
throuch abundantlie as tyme and place shal serue
beginning first at the substance and effect.

John Knox.

I answer, that albeit in my iudgement, the
conscience of man, ought first to haue bene sett at
libertie, yet hoping that my Lorde wilbe content,
according to his promes, that the name, ceremo-
nies, and the rest of the accidents of the masse
suffer the tryal by the worde of God. I am con-
tent thortlie to enter in the bodie of the mater.
And desireth the diffinition to be resumed.

A. Quintyne.

Let my
Lord re-
member
his pro-
mes.

I promes, before this honorable auditor, to
defend that all cotened in the action of the messe
to be agreeable with Goddess word, prouiding
alwayes we gang to the substance.

The diffinition being resumed.

John Knox answered.

Your lordship is not ignozant, that in euerie
diffinition, there ought to be, Genus, which I
take your lordship here maketh this term (Sa-
crificium) but because the term is generall, and
in ¶ Scriptures of God is diuersly taken, there-
foꝝ, it must be broght to a certane kinde. foꝝ in
the

and the abbote of Crofraguell. 13

the Scriptures there be sacrifices called *εὐχαριστία* that is, of thankes giuing. The mortification of our bodies, and the obedience that we giue to God, in the same, is also called Sacrifice. Prayer & inuocation of the name of God hath also the same name within the Scriptures. Liberalitie toward the poore, is also so termed. But there is one Sacrifice, which is greatest, and 'moste of all, called, *Propiciatorium*, which is that Sacrifice, whereby, satisfaction is made to the iustice of God, being offended at the sinnes of man. &c. Now I desire of my Lord that he appoint vnto the masse, whiche of these Sacrifices best pleaseth him.

M. Quintyne.

What ze mein be the Sacrifice, *Propiciatorium*, presentlie I will not dispute. But I tak the sacrifice vpon the croce, to be the onelie Sacrifice of redemption, and the Sacrifice of the masse, to be the Sacrifice of comemoration, of Christs death and passion.

John Knor.

So farre as I can conceaue of my Lordes answer, he maketh no Sacrifice, *Propiciatorie*, in the messe: which is the chief head, which I intend to impung. For, as for the comemoration of Christs death and passion, that I grant, and publictly do confesse, to be celebrat in the right vse of the Lordes Supper, which I denie the messe to be.

Heir are
no can-
nons the
one.

M. Quintyne.

It is your deutie according to formall procei-
D

The reasoning betwix Jo. Knox

If this
be shif-
ting or
not let
men iu-
dge.

ding, to impung my warrand, quhilk I haue
chosen, to defend my diffinition be, and artickle
even as it is wrytten.

John Knox.

Protesting that this mekle is win, that the
Sacrifice of the masse, being denied by me to be
a Sacrifice Propiciatorie for the sinnes of þ quick
and the dead, according to the opinion thereof
before conceaued, hath no patron, at this presēt:
I am content to procede.

Let men
now iud-
ge whith-
er the
messe gat
a word
or not.

M. Quintyne.

I protest that he hes win nothing of me as zit,
and referres it, to black and quhite, contened
in our wryting.

John Knox.

I haue openlie denied the masse to be an Sa-
crifice Propiciatorie for the quick. &c. and the de-
fence thereof is denied. And therefore I referre
me vnto the same iudges that my Lorde hath
clamed.

Note.

M. Quintyne.

Ze may deny quhat ze pleis, for all that ze de-
ny I tak not presentlie to impung, bot quhair I
began thair wil I end, that is, to defend þ messe,
conforme to my artickle.

Shift on

John Knox.

Seing that neither the name, the action, the
opinion, nor the actor of the masse, can be defen-
ded for this present, I wold glaidly knowe what
I should impung.

M. Quintyne.

All aboue rehearsed can be defended, and salbe
defended

defended (Godwilling), and quhair ze are glaid to know, quhat ze sould impung, apperantie that sould be na newingis to zow, for I certifie zow ze sould impung my warrād alledged for defence of my diffinicion and artickle.

I did no thing but as my lord commāded

John Knor.

If be your warrand, ye vnderstand the oblation made in bread and wine by Melchisedec, I plainly deny, that Melchisedec made any oblation or Sacrifice, of bread and wine vnto God, and desires the text to be iudge.

Haue at your ground.

M. Quintyne.

It is your pairt to impung, and myne to defend, for I am the defender, and salbe Godwilling.

John Knor.

Can I impung more plane, then when I denie your ground?

M. Quintyne.

I say the denying of the ground is na proper impugnation.

John Knor.

Your lordships ground is, that Melchisedec is the figure of Christe, in that, that he did offer vnto God bread and wine, and therefore it behoued Jesus Christe to offer in his latter supper his bodie and blood, vnder the formes of bread and wine. I answer to your ground, yet againe, that Melchisedec offered neither bread nor wine vnto God. And therefore it, that ye wold thereupon conclude hath no assurance of your ground.

Let men iudge now if my lords ground for the messe be not shaken.

M. Quintyne.

The reasoning betwix Jo. Knor.
Prove that.

John Knor.

Whether that the probatio of a negatiue, should be deuolued vpon me, especially when I haue denied your chief ground, I am content the learned iudge.

M. Quintyne.

rather
what is
spoken.

Moued throuch feruor of the tryall of þe treuth of Goddes worde, I refuse logik captious cauillationis for the present (not perchance for ignorance) but þe we tyme not tyme, to finish and establis our godlie pretence for the ease and quietness of the conscience of the noble men heir present.

John Knor.

I haue els protested, that I abhor all cauillationes, and yet againe declares vnto your lordship, that in my iudgement it is the way moste succinct, þe your lordship proue your own ground, that is, that Melchisedec, offered vnto God bread and wine, which I denie.

M. Quintyne.

I tak the text to be my warrand and ground.

John Knor.

Gen. 14.

The text being red, the 14. of Genesis. There is no mentio made of any oblation of bread and wine, made by Melchisedec vnto God, but onelie þe Melchisedec being King of Salem, broght forth bread and wine. And that being Priest of the moste hie God, he blessed Abraham as the text beareth witness. And therefore I say that the text, proueth not that any oblation of bread
and

and the abbote of Crofraguell. 15

and wine, was made vnto God by Melchisedec.

M. Quintyne.

Ze. do affirm that Melchisedec brocht furth bread and wine. I speir at zow to what effect?

Judge
now if
my lord
thiftes.

John Knor.

Will ye deuolue upon me now, the persone of an answerer, seing that ye refused your self of before the same?

M. Quintyne.

This quhilk he calles answering, is nair perlie to be called impungnation in this cace, in that, finding the text to serue nothing for my purpose, is plaine impungnation to my pretence. And swa are ze cled rather with the personage of ane impungnar, nor ane defendar.

March
what is
confessed
by my
lord.

John Knor.

Whether that I susteane the personage of an impungner, or of an defender, I am not bound to answer, what wes done with the bread and wine, after that it was broght forth. It suffiseth to me for my formar purpose, that there is no mention made in the text, that bread and wine by Melchisedec was offered vnto God.

M. Quintyne.

It ryndes to zow to preif, that Melchisedec made no oblation of bread and wine vnto God.

Let the
learned
Judge if
this be
trew.

John Knor.

It suffiseth to me, that in the text there is no mention made that Melchisedec, made any oblation of bread and wine vnto God, as ye before alledged, and hath laide for your ground.

M. Quintyne.

D iij

The reasonning betwix Jo. Knor

Note if
to be.

I say the wordes of the text ar plain that Melchisedec maid oblation of bread and wine vnto God, and desires zow to improue the same be the text.

John Knor.

My inprobation is alreadie ledd. For in the text there is no mention of oblation of bread and wine made vnto God. And therefore I am content, that the whole world iudge, whether the ground be not sufficientlie improuen or not.

M. Quintyne.

Consider
in what
straitnes
my lord
was
now,

Melchisedec brocht furth bread and wine, quhilk he did not without cause, and ze deny yat he brocht it furth, for the cause, that I alledge, ergo, for some other cause. Quhilk gif ze wil not, nor can not shaw presentlie, I sall do deligence to cause the present auditor vnderstand cleirly, that he brocht furth bread and wine for the cause alledged be me. Prouiding that gif ze will not shaw the cause presently, that ze sal haue no place to shaw it heirefter.

John Knor.

I answer, that he brocht forth bread & wine, the text plainly affirmeth, and I haue alreadie granted. But that he made oblatio of the same, because the text pporteth it not, I can not grāt it. As touching the cause wherefore he brocht it forth (if place shal be giuen to coniectors, and that not grounded without great probabilitie, and also with suffrage of some of the ancients, to wit, Iosephus & Chrysostom.) It may be said that Melchisedec being an King, brocht forth bread and wine

wine, to refresh Abraham and his werie souldi-
ors. And this, for your satisfaction of the cause,
why he broght forth bread and wine: euer still
sticking vpon the principal ground. That because
no mention is made, that Melchisedec made ob-
lation of bread and wine vnto God, I deny it,
as of before.

The pennult of September. 1562.

M. Quintyne.

Of John Knor sayngis aboue rehearsed, I con-
ceave twa heides in special, the ane is, that Mel-
chisedec maid na oblation vnto God, bot he did
bring furth the bread and wine, to refresh Abra-
ham and his companie. I will answer vnto the
saides heides formally, and on this maner. First
I wil mak impugnation vnto ye last heid quhair
it is thocht that he did refresh Abraham and his
companie. In that the text is manifest in ye con-
trar, in sa far as the text testifies, that Abraham
and his company war refreshed be the spolze of
the enemies, and was not refreshed, nor mistered
na refreshing of Melchisedec, quhairfore it is ma-
nifest that Melchisedec brocht furth bread and
wine vnto ane vther effect, nor to refresh Abra-
ham and his companie.

This was the
beginning of the
second
dayes
trauell
after that
my lord
had slea-
ped.

Let my
Lodes
argumēt
be noted

John Knor.

My formar proue, that Melchisedec, did not
offer bread and wine vnto God, standeth vpon
this ground, that the text maketh mention of no
maner oblation made there vnto God of bread
and wine. And therefore in a mater of so great
importance, darre not I affirme oblation to be

The reasoning betwix Jo. Knox

Answer
to the
former
argument

made, whill that the holy Ghost kepeth silence. And now vnto my Lordes argument, first, I answer, that there is no contradiction betwix these two, Abraham and his company, were refreshed of the spoilies of there enimies: and Abraham and his company were refreshed of the liberalitie of Melchisedec. And first, because in the tyme when Abraham and his company receaued there nourishment of the substance of there enimies, they were out of the presence of Melchisedec: and not returned vnto there countrie. But albeit that they had bene euen in the presence of Melchisedec, yet they might haue bene nourished, partlie be his liberalitie, and partlie be there own prouision. And thidly because the text doeth not affirme that Abraham and his, wer nourished onely of the spoile. I can not admit my Lordes argument.

M. Quintyne.

For satisfackion of the auditoure, and to cum quicklie to the point without drifting of tyme I will refuse reasoning, after scoolmaner, and will go zit to the text, and depend thair vpon. And on this maner sayand (Said onely that, quhilk the zong men hes eatin) I inferr of this text, that it dois appeir, ze and is manifest, that thair remaned mair nor was eitir, be Abraham and his company, for the present.

John Knox.

I do not deny, but there remaned substance, which wes neither eatin nor consumed by Abraham and his company, but what shalbe hereof concluded.

concluded?

M. Quintyne.

I infer yat not onely thair remaned substance, bot thair remaned mekle mair substance, nor Abraham and his company was able to consume, yea, and to gif ane great deale away, for quhy, Abraham was victor of foure Kingis, quhairthrouch he obtened ane great spolze, & not onely of foure, bot also he gat the spolze of vther fyue, and gat all thair viuers and meat, quhairthrouch it is manifest be ye berray plaine text that Abraham and his company, had mekle mair meat nor they war able to consume, and swa mistered he nor his company na refresching of Melchisedec, considering he and his company was bot ane mame number (as I wold say) the hundredth & aughtene.

John Knox.

The victorie of Abraham is in the text specified, as also the number of the Kinges bainequethed. And that there remaned substance, yea, mekle more then was spent, I do not deny. But this wil not necessarlie conclude, but that Melchisedec of his liberalitie broght forth bread and wine, to the purpose forsaide: as be coniecture, is mooste probable. For men of godlines and ciuill honestie, do not onely shaw them selues, liberal in tyme of extreme necessitie, but also wil declair there beneuolence without great neid, yea, and in greatestt aboundance.

M. Quintyne.

Because John Knox speakis of substance in

The reasoning betwix Jo. Knor

differentlie, I will desire him to declair his opinion, conforme to the text, quhither Abraham and his company, recouered of the nyne Kingis spolzeis bread and wine, and vther sustenance, quhilk treulie, albeit the text do not propoert the same in plaine wordes, zit can na man of iudgement think vtherwise, as I can gif many hundred examples in the Scriptures, and ane in speciall, quhair Jesus Christ our Lorde speakis in his awin prayer, called the Vater noster, of daylie bread, quhairinto is to be vnderstand all required vnto the sustentation of man, albeit the text dois not expressely declair the samin.

John Knor.

I haue spoken of substance in generall, so instructed by the plaine text, which maketh mention neither of bread nor wine, in expressed wordes, other nor of that which Melchisedec broght forth. And by all apperance, there could not any great store, of bread and wine be caried back againe, by Abraham and his company, after the victorie of his enemies. For plaine it is, that he broght nothing back, which they before did not carie away (him self and his company onely excepted) we read that they toke the pray of Sodom and Gomorra, and caried with them the substance, yea, & the victual, Loth, his substance. &c. Now albeit that in the beginning there victualles had bene great, yet being suche a company as we may iustlie suppose them to haue bene; and also being arriued within there own costes, it is not appearig that great store wes reserved.

But

Let this
coniectur
serue for
answer
to my
lords as-
sument

But howsoever it be, this matter standing in conjecture, we wil of necessitie conclud no thing, seeing that the holie Ghost hath not expressed it.

As touching my Lordes allegation, of the daylie bread. &c. I acknowledge with his lordship that to be the familiar phrase of the Scripture, that vnder the name of bread, is commonly taken all thinges necessar for the vse of mānes bodie, like as these, *frange esurienti panem tuum.* &c.

M. Quintyne.

Hauand consideration, that John Knox, wald cast in ane suspicion in the hartes of the honorable auditor (said his pardone) be continual repeticion of this word coniecture, we wil do as God will giue vs grace, to tak this policie out of the hartes of the auditor, and that by proper discription of arguments of inference or coniecture, quhairfore the auditor sall consider, that thair is sum conietures and argumentes of inferrēce quhilk necessarlie concludes and followes vpon. And ar called nottheles argumentes of coniecture or inference, because the ane worde is not the other, * nor dois not exprestly conclud the other, as for ane familiar example, *Spirat, ergo uiuit,* as I wald say, he aindes ergo he liues. Quhairfore I infer that this conference of phrase, or maner of speach, quhair it is said in the text, al thair victuallis, necessarly inferris breid wine, and all vther thingis expedient to be eaten, considering thair was great aboundance in the citeis quhilk war spolzeit as do this phrase, break vnto the hungrie thy bread, and swa quhatsum-

Let the learned consider this proper discription of coniectural argumentes whiche do necessarly conclude.

The reasoning betwix Jo. Knox.
euer may be inferred of the one phrase, necessar-
lie may be inferred of the other.

John Knox.

Hitherto I haue trauelled, to make difference
betwix that, that man of necessitie is bound to be-
leue, and that which man may either beleue, or
not beleue, without any hurt of conscience.
What God in expessed wordes and sentences,
hath committed to vs within the Scriptures &
comanded the same to be beleued, he requireth
of vs that necessarlie we beleue the same. But
where the spirit of God hath kepted silence, and
hath not in plaine sentences, declared vnto vs
the will of God our Father, there may a man
suspend his iudgement, without hurt of consci-
ence, yea, and more sure it is, not bouldlie to af-
firme, that which is kepted close, by the wisdom
of God: then that we should rashelie affirme any
thing, without the warrand of Gods worde as
we are taught by the admonition of Augustine.
As touching & diuersitie of arguments. I know
bothe the strength of them, that are called *Pro-*
prio Concludentia, and of those whiche stand in
probabilitie, which bothe I grant to haue the
strength in persuasion: but the faith of man re-
quireth a surer ground, then any argument that
can be deduced from nature (to wit) it requireth
hearing, and that hearing of the worde of God,
according to the doctrine of the Apostle. Now
to my Lordes argument, I say it doeth not ne-
cessarlie conclude, that Abraham and his souldi-
ers broght more reddie meat, suche as bread and
wine

The
ground of
faith is
the word
of God
reuealed

wine back from there victorie, then they were able to spend, albeit that they caried with them the whole substance, yea, the whole victualles of Sodom and Gomorra. &c. Because that in the iorney some might haue bene lossed, in the iorney no dout but muche wes spent, and in the victorie the rest might haue bene dispersed or lost. For by all apperance Abraham had smal respect to bread & wine, more then to that which might reasonable sussteane him and his company vnto there returne. And thus from coniecture we shal cōtinually pas to cōiecture, onles that my Lord be able to proue, that the text affirmeth in plane wordes, that suche superfluous abundance of bread and wine wes broght back, vnto the time that Melchisedec met him (& althogh his Lordship be able so to do as I am assured no man is able) yet shal alwayes Melchisedec and his libralitie stand still vnconuicted.

M. Quintyne.

To meit all the heides cōtened in John Knor, partickle aboue rehearsed, notwithstandinge appearanlie I am constrained to the same. Zit alwayes in fauoris of the auditure, I will go schortlie to sum speciall heides. And first quhair he makes ane meine, that I go by naturall reasonis to persuade, to take the suspicion of men iustly of me in this heid, I say and do affirme, & I haue done not in that cause as zit, bot cōforme to the Scriptures althrouch. And quhair John Knor speakis in general of meat, our contention was for bread and wine, quhilk I inferred necessarlie of the text. And desires him to giue me

That is the King's vicutt by Abraham

Let the reader aduert.

Let the indiffir et iudge

The reasoning betwix Jo. Knox
 and reason shortly, grounded upon the Scrip-
 ture, quhairfore the phrase alledged be me con-
 cerning the meat sal not include bread and wine
 as weil as his phrase concerning the bread, be his
 opinion, without expres Scripture sall include
 all kinde of vther meatis.

John Knox.

I purge me first, that I neither burden my
 Lorde, with informality, neither yet, that his
 lordship, trauelleth by naturall reason onelie, to
 persuade to man. But because the whole state
 of the cause (as I understand) standeth in this,
 whether that Abraham and his souldiors broght
 back againe, superfluitie of bread & wine or not,
 I haue desired the same to be prouen by the expres
 sed worde. The phrase is not mine onely, but I
 did aggre with my Lorde, bringing in the same
 first. And now why I think that Abraham, and
 his, broght no superfluitie of bread and wine
 back againe: the reason is, because the text do-
 eth plainlie affirme, that victualles, belydes the
 other substance, wes caried away by the enimi-
 es. But that any victualles, belydes the substāce
 were broght back againe, there is no specifica-
 tion.

Let all
 men iud-
 ge if
 this rea-
 son be
 not suf-
 ficient.

M. Quintyne.

Because I perceare John Knox, dois not
 meit the heid of my partickle quhair I do mark
 the conferrence, betwix the phrases of the Scrip-
 tures alledged be vs baith: quhairin (efter my
 iudgement) consistes the marchis point of the
 purpose, I will trauell na further thairin, not-
 withstanding

withstanding that I haue ground of ye Scripture abundantlie. And twa I wil go to ane vther heid, to assure the reader that Melchisedec brocht not furth bread & wine, to refresch Abraham and his company, I wil ground me properlie vpon the text, and on this maner. The text sayis, Protulit or proferens, quhilk is in the singular nomber as, ane, person bringand furth bread and wine, quhairfore necessarlie it concludes he brocht not furth bread and wine to refresch ane multitude, as Abraham and his company was, quhilk was not possible to ane person to do: but onelie to mak Sacrifice conforme to my beginning.

John Knox.

What I haue answered, the beneuolent reader shall after judge, to the present coniecture of my Lorde, I answer that if Melchisedec allone without al cōpany had broght onely furth so muche bread & wine, as he wes able goodly to carie, yet that it not be necessarlie concluded that therefore he broght it not forth to gratifie Abraham, for an small portion may oftentymes be thankfull to many, but my Lorde appeareth to shoote at that ground, whiche I haue not laid for my principal. And therefore albeit his lordship shuld win it, yet my formar strength were litle diminished (in my iudgement) for onles his lordship, be able to proue by the plaine wordes of the text that the bread and wine wer broght forth to be offered vnto God, my principall ground doeth alwayes abyde. But þ phrse of the Scripture,

The reasoning betwix Jo. Knor

and als the ordinarie manere of speaking, doeth often tymes attribute to the principall man, that which at his comāndement, or wil is done, by his seruandes or subiectes, whereof I offer my self, to shaw in Scriptures, mo testimonies then one, with tyme. And yet this is not my chief ground, but this I speak for explaning of the text.

M. Quintyne.

Of the formar pertickle I mark twa heides in speciall, quhilk dois not onely giue apperance for my pretence, bot plainlie dois conuict, as the godlie and ineffectionat reader may cleirly perceauē. The first heid is, quhair John Knor dois allege that Melchisedec brocht furth bread and wine, to refresch Abraham and his werie companie, quhilk plainly differis fra his speaking present, sayand that it was to gratifie Abraham and his company, quhairinto thair is sic manifest diffirence as it giues plaine perswasion, his ground in this heid to be nochtis. Secondly, it is against the ordur of nature, to think that ony ane man (lat be ane King and ane Preist) sould bring furth that might gratifie, lat be to refresch sic ane multitude as, thre hundreth and auchtene werie personis.

Consider
what thi
fts my
lord sou-
ght.

John Knor.

What my Lordes iudgement doeth moue in the harts of the auditure, I remitt to there own iudgement, but I plainly affirme: that neither in my worde, nor in my dytment is, there any such repugnance or diffirence, as iustlie may conuict me

me to haue an euil ground. For in my former sayings, my wordes were, that by probable coniecture, the bread & wine were broght forth by Melchisedec, to refresh Abraham and his w^erie company. I did not affirme, that he and his whole cōpanie were thereof whollye refreshed. Note And in my latter wordes, I say, that albeit there had bene no more bread and wine, then Melchisedec onely broght forth, yet doeth it not thereof necessarlie conclude, & the same were not broght forth, to gratifie Abraham. In which maner of speach, this terme gratifie, doeth nether repung, nor yet differ, from the terme refresh, otherwise, commonlie doeth in maner of speach Genus and Species, that is to say, the more generall, and the inferior. For in sofar as Abraham and his company were refreshed by the bread & wine (were it neuer so litle) in sofar doeth he bring it forth, to gratifie him. Protesting plainly, that unwillinglie I am compelled thus to answer.

And thus endeth the second dayes trauell, all whole spent to answer my Lordes shifting. Whereto he wes moued, because he wes not able to proue that Melchisedec offered bread and wine vnto God, as willinglie ones he tooke to proue.

¶ Quintyne.

As dois John Knox, sa do I with all my hart, remit me to the iudgemente of the auditor, in this heid: and will not report the heides, of his former pertickle for auoiding of prolixtnes. But now will I conclude with ane argument.

¶

The ressoining betuir Jo. Knor.

And thus beginses M. Quintyne the thrid day,
hauing this argument written in paper
which he caused to be red.

M. Quintyne.

Whatsueuer opinion is conceaued of the Scrip-
tures of almightie God, hauand na expres testi-
monie nor apperance of the same, is alluterlie to
be refused (as sayis John Knor him self). Bot
swa it is, that John Knor awin opinion, conce-
aued or contracted of the Scripture, cōcerning
the bringing forth of bread and wine, by Melch-
sedec, to refresche or gratifie Abraham and his
werie company, is not expresly contened in the
Scripture, nor hes na apperance of the samin:
therefore it followis weill, that it is alluterlie be
his awin iudgement to be refused.

Moued on godlie zeill (honorable auditor)
that in this dangerous tyme, the treuth sould
cum to tryal, in sic maner, as the conscience of
sic, as ar perturbed (sasar as lies in oure sober
possibilitie) sould be estableted, and at quietnes:
we set furth certane artickles (as plesed God to
gif vs grace) vnto the quhilhis, John Knor tuik
on hand to mak impungnation: specially to the
artickle concerning the messe. Day houre & place
beand appointed and obserued, I come to defed
my artickles, and in speciall my artickle concer-
ning the messe. And according to the samin, tuik
me properlie to my warrand, grounded bpone
Goddess word: vnto the quhilk warrand, John
Knor, as zit hes maid na impungnation, bot de-
syzed me to sustene and defend the name, the ac-
tor, the ceremonies, the opinion. of men cōceaued
of

Let the
blindest
amongst
the Pa-
pistes
iudge.

of the melle, and gif it wes ane Sacrifice Propiciatorie. I beand willed, that we schoztlie sould go to the ground, and effect, and substance of the purpose quhairfoze we come, I stude be my artickle and warrand, as they ar witten: not refusand to defend, the heides aboue reheirled, as tyme and place sould serue. And notwithstanding that I was sufficientlie grounded vpon Gods worde, quhilk I tuik to be my warrand, and tuik lykewise vpon me, farr aboue my habilitie, the place and personage of ane defender: nottheles throuch occasion that serued (as work will beir witnes) I was cōstrained to tak vpon me the personage of ane persewer, farre by my appetit, zea, and the weill of my cause: and als by the opinion of all sic as wald the weill of the samin, moued on godlie zeill (as God be iudge) that the trueth sould cum to a tryal, to the pleasure of God, and satisfaction of the honorable auditor, I beand cled with the personage of ane impungnar, expres contrar to my mynd, for sic causes as ar aboue reheirled, I maid impugnation, not be manlie imaginationis, bot be the manifest worde of God. And that thre maner of wayes, first to tak away John Knox conceaued opinion, that Melchisedec brocht furth bread & wine, to refresche or gratifie Abraham and his werie company, I called to remembrance, how that the spulzeis of nyne Kingis, and of certain citeis to, was recouered be Abraham, quhairthrouch, he and his company, was sufficientlie refreshed, and had yneuch to be refreshed on, swa

Note that my Lorde confelles that he wes persewer & that he hes hurt his own cause.

Sed sero captiunt Ibriges.

Let your freinds yet iudge

The reasonning betwix Jo. Knor

that they missered not to be refreshed with breid and wine of Melchisedec. Secondlie quhair Jo. Knor maid question; that they had not bread & wine. I returned againe to the text, to werifie the samin. Quhilk sayes, and all thingis, pertendant vnto meat. Inferrand that in this phrase, was contened bread and wine, conforme to the phrase of the Scripture, quhair mention is maid onelie of bread, contendant all thingis necessar for mānis sustentacion, he findand this not sufficient satisfaccion. Zit zeid I not to mānis imagination, bot to the plaine text, and grounded me vpon the wordes of the text sayand. Melchisedec brocht furth bread and wine. Inferrand, in that it was spokē in the thrid person singular, it was against the ordoure of nature, to think that ane mā, sould bring furth (especially he that was ane King and ane preist) to tak that paines to bring furth bread and wine, that nicht gratifie (lat be to refresch) thre hūdzeth and auchtene men. Seand that inuinsible persuasions, properly gathered vpon the text, could na wise bring John Knor, to confesse that thing quhilk appered vnto me conforme to the Scriptures of almightie God, and all gude reason he sould haue confessed. Then concluded I with the Scriptures, as I did begin, as my conclusion wil beir witnes, that he wald haue iustificed his opinion conceiued of the Scripture, cōform to his awin sayings, be the expres word of God. And of my liberalitie wil grant him zit, gif he hes any manner of apperance of the samin, notwithstanding he said to me, he wald not gif me ane hair of his heid

How
shal that
be pro-
uen.

But did
not does
not so
appeir to
others.

For yet
will do
to hurt a
iust cause

heid, gif I could stand thir seuen zeires.

John Knor.

Protesting first, that I may answer, in writ, vnto the former argument (because as I perceiue it wes before conceiued in writ) I enter in shortly vnto the long discourse, made by my Lorde: not willing to answer euerie part thereof, but onely so muche, as may appear to infirme the iust cause. And first, where that my Lorde affirmeth, that I haue made no impugnation vnto his lordships artickle concerning the masse, I am content, that not onelie this honorable audience, but also the whole earth be iudge, in that point. For I haue plainlie denied, that ether the masse, hath approbation of the plaine worde of God, ether in name, action, opinion (to witt written of the masse, taucht of the masse, and in the conscience of men, conceiued of the masse) & finally that the actor therof, for his vsurped power, hath no greater assurance of Gods worde. Which whole heades being denyed to be disputed, at the present, against my Lords artickle and ground, I did thus reason: that his lordship wes not able to proue that Christ Iesus, in his latter Supper did offer his bodie and blood vnto God his ffather, vnder the formes of bread and wine. His lordship taking for his proue, the alledged Sacrifice of Melchisedec in bread and wine, offered vnto God. I did lykewise deny, that Melchisedec did at that tyme (to wit in the presence of Abraham) offer ether bread or wine vnto God, which hath bene these two dayes by:

Note.

The reasoning betwix Jo. Knox

past in controuersie betwix his lordship and me. I haue alwayes denied, that the holy Spirit, in any notable or euident place of Scripture doeth affirme suche an sacrifice to haue bene made by Melchisedec vnto God: & whil ¶ I did hear no place of Scripture adduced, for the approbation thereof, my Lorde demandand of me, what then I thoght wes done with the bread & wine, I answered, that albeit, I wes not bound to giue my iudgement, because that he wes bound to proue his affirmatiue (as yet I say he is bound) and thereof I wilbe content, that his lordshipes molste fauorable freindes, of best iudgemēt, yea, euen if his Lordship please, the Lordes of the Session, be iudges in that point. I answered, I say, that be coniecture, the bread and wine were broght furth by Melchisedec, to refreshe Abraham, and his werie company. Upon which occasion, his lordship (how iustlie let all mē iudge) did cleith him self againe, without my procurement, with the personage of ane impungnar. And did adduce suche thinges, as best pleased his lordship, whereto I did answer, as ¶ whole conference will report, and as I suppose, sufficientlie to euerie thing obiected, except that because my Lord did not touche the exposition alledgede by me, vpon the wordes, Melchisedec allone did bring forth bread and wine (as my Lorde alledgeth) I differed to bring in the conference of Scriptures, to proue that it is an thing in Scripture verrie commune, that the thing, that is done at the cōmand of any notable persone,

Consider what iudges I admit

Contrarie the obiectio made of impossibilitie & that it was against nature that Melchisedec alone should bring forth bread. &c.

persone, is attributed vnto him self, although it be done, be seruandes or subiectes at his command, which I do now shorthie. It is said in Scripture, that Noie did all that God commanded him: and plaine it is, that God commanded him to make the Arck, which wes i building the full space of a hundreth yeares. God further commanded him to furnish the Arck withe all kynde of victualles, which the text affirmeth, that he did. Now if we shal conclude, that Noie allone cutted euerie tree, Noie allone did hew euerie tree, and so forth: it appeareth to me that we shal conclude a great absurditie. The same is euident in Dauid, of whome mention is made, that he being Prophet and King, deuided to the whole people, yea, vnto the whole multitude of Israel, yea, bothe to men and women, an portion of bread, an portion of flesh, and an portion of wine. Gen. 6. 7

If we shall think, that Dauid did this with his own hand, we shall conclude in my appearance, for a great absurditie. The same is manifest by many other phrases, yea, and by our daylie maner of speaking. And therefore yet as of before. I think my Lordes exposition coact, in that he will admit none to haue broght forth the bread and wine, but Melchisedec allone. But howsoeuer it be, it moueth me nothing, for vnto suche tyme, as that my Lorde, in plaine wordes pronounced by the holy Gosse, proue that Melchisedec, did offer vnto God bread and wine: he hath prouen nothing of that, which he took on hand to proue. And therefore I greatlie feare,

The reſſoning betwix Jo. Knox.

The beſt
ground,
culd find
nogrou-
nd with-
in the
word of
God.

that whill that, which his lordſhip calleth the beſt, is ſo long in finding an ſure ground within the Scripture, that the reſt in the end, be found altogether groundles, at the leaſt within þ boke of God. And therefore I deſyre, as of before, to hear his lordſhipes probation of the principal.

A. Quintyne.

I am ſorie that we ar contrined on this manner, to driue tyme, ather parteis in iuſtification of his awin cauſe: bot wiſſes quicklie to go to the markis point, as I haue euer done, conforme to my artickle and to my warrand: and makis the haile world to iudge, quhither it is my deutie, eſter formall reſſoning, to defend the ſaides artickles, or to proue, or to impung. Quhair John Knox makis ane meine, that I haue brocht my argumētis or purpoſes in writ: quhat I haue in worde or writ, or btherwayes, I praiſe God. Bot the trueth is, according to my cuſtome, I maid memorie, eſter my reſpoſe, of ſic heides, as I thocht, I was able to haue buſines ado with all. And that I did be the grace of God onely, not that I am eſchamed to be learned with ony man that wil teach me. And as to the concluſiō of his partickle, quhair he dois mak meine, yat I haue na groun of the Scripture for the meſſe (as he beleuis) will God ſall fruſtrat his expectation in that, and all bthers. And aſſures him will God ſall iuſtifie the meſſe als ſufficientlie, conforme to my artickle, as he and all the reſt of his opinion in chriſtendome, ſalbe able to iuſtifie be expreſ Scripture, or ony bther meine, that
Jesus

When ye
perform
promes
let men
beleue
you.

Jesus Christe is ane substance with the father. Homoni-
on sine co-
substantia
lis
And that it be not thocht that thir ar wantone wordes, like as the mater sould not cum to pas, bot that I wald trifle the mater: I will desyre John Knor maist humble & hartlie for Christes sake, lat vs go sshortlie without trifling to the purpose, and lat wark beir witnes. And swa requires, to resume my argument, and say thereto formalie as effeires.

John Knor.

Because that euerie man muste giue accomptes before God, not onely of his workes, but also of his wordes and thoghts. I will make no further protestation, whether that I haue defended hitherto my own opinion, or a manifest treuth, or whether that I haue impungned any treuth of God, or a manifest lie (let this be said with reuerence of all persones, for the iustnes of the cause) leauing, I say, the iudgement to God: I say that I haue in plaine termes iustlie oppungned bothe the groudes, hoght forth by my Lord, for defence of his artickle. For in plaine wordes, I haue denied, that Jesus Christe, into his latter Supper, did make any Sacrifice of his bodie and blood, vnder the formes of bread and wine, vnto God his father. And lyke wise I haue denyed, that Melchisedec did offer vnto God, bread and wine as of before, which groudes, because my Lorde hath not hitherto puen, I must hold them as impunged and oppugned: euer whill, I hear the ground of Melchisedec, plainly prouen, by plaine Scripture (to wit)

The reasonning betwix Jo. Knor

Let my
lord an-
swer
when he
pleases.

that the plaine Scripture say, that Melchisedec offered vnto God bread and wine : or that it be of any plaine and euident Scripture , plainlie convicted, that so he did. His lordship, ought not to think it strange , although I require to answer in writ, to that argument , which his Lordship hath pponded, conceaued before, and comitted in writ, for such I take to be, the libertie of all fre disputations. Whose lauboure it wes, or is, I nothing regard. For so long as God doeth minister vnto me, spirit & life, with iudgement and habilitie, I intend (by his grace) til oppug, that which in my cōscience I hold to be damnable idolatrie. And where his lordship sayeth , that he is als able to affirme the masse (which I impung) to be the ordinance of God, as that I or any of my opinion , is able to proue Iesus Christe to be one substance with the ffather: with reuerēce of his lordshipes personage blood , and honor , and with the reuerence & pacience , of the whole auditor, I say, that the assercion is not onelie rashe, but also moste dangerous, yea, and in a part blasphemous. For, for to compare the greatestt mysterie; yea, the whole assurance of our redemptiō, with that, which as it hath bene vsed, hath no approbation of Gods worde (for that I haue impugned, and intendes to impung) can not lack suspicion, of a lightlie esteaming of our redemptiō. And to cut the matter short, the former question being decided (to wit whither that Melchisedec, did offer vnto God bread and wine). I offer my self, without further delay, to proue, that Iesus Christe,

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lance.

Christe, is of one substance with the father: and that by the euident testimonies of Gods Scriptures. And therefore yet as of before, I humbly require his lordeship, to prepare him for his probation of the formar, to witt, of the oblation of Melchisedec.

A. Quintyne.

Quhair John Knor dois affirme, that in plaine termes, he hes iustlie impunged, baith ye groundes, brocht furth be me, for defece of my artickles. I answer, I deny that he hes maid ony impugnation. And quhair he sayes, that in plaine wordes, he hes denied, that Jesus Christe, into his latter Supper, did make ony Sacrifice of his bodie and blude, vnder the formes of bread and wine, vnto God his father: or that Melchisedec did offer vnto God bread and wine, as of before. I answer, that it is his deutie to mak impugnation, to my assercion, conform to my warrant, for denying, is na proper nor sufficient impugnation. And quhair he sayes, that because I haue not hidderto prouen the saidis groundis. I answer, that it is my deutie to defend and not to preif, conform to my artickle, & my warrant. And quhair he desyres tyme to answer to my argument, pponed this day in writ, I frely grant it vnto him. And quhair John Knor sayes. ^{Then ye} ^{ouerfaw} ^{yourself.} yat my assertio is not onely rashe, bot also maist dangerous, zea, and in ane pairt, blasphemous. I answer, that quhair he sayes, I am to rashe: I wis his modestnes in this samin, sic as becu is ane sinceir christiane, like as he is reckned to

The reasonning betwix Jo. Knor

Blasphe
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blasphe-
mie be-
foze that
mā pro-
ue it.

Not as
papistes
haue v-
sed it.

Aduert
what ye
speak.

By lord
wolde
haue bur-
sen if this
byle had
not bzo-
ken.

be. And quhair he callis my assertiō in ane pairt blasphemous: than had bene tyme to haue cal- led it blasphemie, quhen he had prouen it in deid sufficientlie. And quhair he sayes, it is dange- rous, thair is na danger, it beand vnderstand, as I say, and treulie meines. For I am mair nor assured, that Iesus Christ our Lord, is ane sub- stance with the father, & als that Iesus Christ is the author and institutor of the messe. And swa dois not ane veritie, mak impugnation to ane vther. Bot in this maner of speaking, I wil plaine my industrie, giuen vnto me be the grace of God, willing to contrasit the wisdom and prudence of the wise and prudēt medicinar (for we are, and sould be of resson, medicinars to the saule) for lyke as the prudent medicinar, dois expell ane vennome or poysonie, be contrapoy- sone. Swa wald I expel the damnable herisies, of the Calvinistes, Lutherians, and Acolam- padians, against ye blisshed Sacrifice of ye messe, be conference with the damnable herisies of the Arrians, quha did alledge ten testimonies of Scripture for ane, geuand mair appearance, to preif that Christ was not ane substance with the father: nor dois the Calvinistes, Lutherians, and Acolampadians, to preif that the messe, is idolatrie: as I sal sufficientlie iustifie, as may stand to the glorie of God, and weil of my cause. To the latter pairt, quhair he sayes, to cut the mater schoot, the former question beand decided (to wit quhither that Belchisedec did offer breid and wine vnto God or not.) he offeris him selfe
whithout

without farther delay, to proue yat Jesus Christ is ane substance with the Father. &c. I answer to the hinder part of this partickle. I wis of God, he and all vthers of his opinion mistered als lytle probation or persuasion, to the ane, as I do to the vther, as I wald say, to beleue the messe, to be the institution of Christ Jesus, as I do mair nor assuredlie beleue, Christe to be ane substance with the ffather, and desyres na probation thereof: bot sall God willand preif ye ane be the Scripture als expres, as he sall preif ye vther. And quhair he humblelie desyres me, to prepar me for the probatiō of the formar (to wit of the oblation of Melchisedec) I humble and hartlie desyre John Knox, as he will testifie his feruor, that the treuth cum to ane tryall, and as he wil satisfie the expectation of the noble auditor, that he will mak impugnation formallie according to his deutie, to my last argument and conclusion.

That ar
you ne-
uer able
to do.

John Knox.

Where my Lord to vnburden him self of that, which by all reason, he oght to susteane, to wit, to proue his affirmatiue, by him self proponed, sayeth, that to deny, is not properlie to impung. I answer, that in that cace, it is mooste proper. For he that pponeth for him self an affirmatiue, and his aduersar denying the same, is euer still bound to the probation thereof, and the aduersar hath euer still impungned it, vnto he proue it, and thereupon I desire iudgement. To the Second, I stil affirme that it is his lordships deutie,

Your
lordship
took to
proue
your gr-
ound by
the text,
and that
you haue
not don.

The reasoning betwix Jo. Knox

And that
he hes
receaued

to proue his affirmatiue, whereupō standeth the victorie of his whole cause: w^{ch} is be me in plaine wordes denyed. To the thrid, I thank his lordship hartlie, and promises vnto him an answer, againe in writ, this present conference being put to an sufficient end. To the fourt. As my protestation will witnes, I speak against the asserciō onelie, and not against the persone: whiche yet (in my iudgement) lacketh not suspiciō of the former crimes. For howsoeuer my Lord be persuaded of the ground and assurance of the messe (the assurance whereof I haue not yet hard) I my self am fully assured, that there be mo then ten thousand, which euidentlie do knowe, the banitie and impietie of that masse, which I haue impungned: who nottheles, moſte constantlie beleue Iesus Christe, to be of one substance with the father: yea, that do beleue, whatsoeuer by the Scriptures of God, can be prouen necessarie, for ^h saluation of man. Therefore yet againe, I say, that to lay in any maner of equalitie, that which is moſte sure, and that which was neuer yet plainlie prouen by the Scriptures of God, to be the institution of Iesus Christ: is more subiect to the crimes foresaid, then that I can be subiect to any suspiciō of immodestie for my former wordes. To the blasphemie, I answer, as before. Immediatlie to the sext. How that euer my Lord vnderstandeth and meaneth, that his lordship is als able, to proue the masse to be the institutiō of Iesus Christ, as I am able to proue Christ, to be one substance with the father: I think

think that an great number will think my lord's affirmation, verrie hard to be prouen. And I my self will still continually dout, vnto the tyme, I hear the probation led. To the seuent, as touching my Lordes comparision of the mediciner, and of his lordships industrie. What the pastors of the Church ought to be; the Scriptures plainly do teach vs: but what vniuersallie they haue bene these nyne hundreth yeares bypast, histories, experience, and recent memorie, hath taught vs, yea, and presentlie do teach vs: to the great greif of all Christianitie. Where that his lordship doeth in plaine termes, condemn the Calvinistes, Lutherians and Acolampadians, of herisie: I wold haue required of his lordship delay of time, according to his desyre of me, vnto the tyme, that there cause had bene sufficiētlie tried, in an lawfull, vniuersal counsell, deulie indicted, and conuened. Bot where that he compareth, the doctrine of the forenamed, with the damnable heresie, of Arrius: I wold lyke wise haue wished vnto his lordship greater foresight, in so graue a mater. For howsoeuer the Arrians appeared to abouid in testimonies of Scriptures, without all ground, indistinctlie cōgested (and that because they made no diffreence betwix the two natures in Iesus Christe, but did foolishlie appropriat to the Godhead, that, which did onelie aperteane to the manlie nature) yet think I, that my lord shall neuer be able, by plaine Scripture, to impung any chief head, ether affirmed, or denyed, in doctrine of saluatiō by the foresaides persons:

Let my
lorde ac-
cuse be-
fore he
copair.

The reasoning betwix Jo. Knox

lyke as did the godly and learned in there ages, the foresaid damnable herisie. To the last, I haue alreadie promised to answer, to my Lordes argument in writ: and therefore oght not to be burdened with it now, especiallie because it is without our former ground, and doeth not properlie aperteane to the cause. And yet therefore now last for conclusion, that we shal not be compelled continually to repeat on thing, I desyre my lord according to his deutie, and reason of disputati- on, to bring forth his probation of his two for- mar groundes, be me plainly denyed.

Heir my
lord stay
ed & for
answer
offerred
to me a
book.

This conference being ended, for this tyme, my Lorde presentlie did rise, for trouble of body, and then John Knox, did shortly resume, the principall groundes. And because the noble men heir assembled, were altogether destitute of all puiasion, bothe for hors and man, the said John, humblie required the foresaid Lord, that it wold please him to go to Air, where that better easi- ment migh be had for all estates. Which because my Lord vtterlie refused, the said John desired when that the said conference should be ended. My Lorde did promes, that vpon licence pur- chased, of the Quenes maiestie, and her honora- ble counsell, that he wold copeir in Edinburgh, and there, in there presence, finish the said confe- rence. The said John did promes, to trauel with the secret counsel, that the said licence might be obtained. And desired the foresaid Lorde, to do the lyke with the Quenes maiestie, whereupon the said John Knox, took instruments and do- cuments.

Whither
I haue
so done
or not
mo then
them sel-
ues can
witness.

documents.

M. Quintyne.

At the conclusion of our reſſoning, I gaif
 John Knor ane argument in writ, deſiring him
 that he wald iuſtifie his opinion be expreſ testi-
 monie of Scripture, or ony apperance thereof.
 Quhairto the ſaid John required tyme to gif
 anſwer, and the tyme, nicht narwiſe ſerue, of
 farther reſſoning, for ſic cauſes, as ar compre-
 hended in the ſaid John Knor writing. And as
 toward his deſyre of me to Air, treulie it was
 thing that I nicht not preſentlie, comodiouſly
 do. Bot alwayes, I will copeir before ye Que-
 nes grace, and ſic as hir grace, pleaſis to take to
 be auditors, to defend the ſaides artickles, and
 in ſpecial the artickle concerning the meſſe, as
 thay ar written, quhen and quhair it be hir
 grace pleaſure, ſwa that the habilitie
 of my bodie will ſerue ony wiſe
 as I hope to God it fall,
 to quhom be praiſe
 glorie and ho-
 nor for
 ever.

The
 anſwer
 wes gi-
 uen be-
 fore, ſo
 that it
 apperte-
 aned not
 to me
 to proue
 my inter-
 pretatio,
 but it ap-
 pertened
 to my
 lord to
 proue
 that mel-
 chiledec
 offered
 &c. But
 that can
 not my
 lord vn-
 derſtand

Crostraguell

The reasonng betwix Jo. Knox

The answer to my Lordes last argument,
proponed by him in writ, the last day of
disputation. The argument is this.

M. Quintyne.



Whatsumeuer opinion, is conceaued
of the Scriptures of almighty God,
hauand na expres testimonie nor ap-
perance of the samin: is vtterlie to
be refused, as sayes John Knox him self. Bot
swa it is, that John Knox awin opinion cōcea-
ued or contracted of the Scripture, concerning
the bringing furth of bread and wine, be Mel-
chisedec, to refresh or gratifie, Abraham and his
werie company, is not expressly contened in the
Scripture, nor hes na apperance of the samin,
thairfore it followis weil, that it is alluterlie be
his awin iudgement to be refused.

John Knox.

If I should grant vnto you, my Lorde your
whole argument, I should but declare my self
ignorant of the art, and vnmmyndful of my owne
affirmation: but yet had ye prouen nothing of
your intent. The chief question, and controuer-
sie betwix you and me, is not whether that my
interpretation of that place (which at your in-
stance and requeast I gaue) be trew or not: but
whether that Melchisedec the figure of Christe,
did offer vnto God bread & wine, whiche ye haue
affirmed, and haue laid it to be the ground and
cause, why it behoued Christe Iesus, to haue
made oblation

oblation of his bodie and blood, vnder the formes of bread and wine, in his latter Supper. Which bothe I denyed. So that it rests to you to proue, that Melchisedec the figure of Christ, did offer vnto God bread and wine. &c. And apperteynes not vnto me, to proue my opinion, nor interpretation. For supposing that my opinion, conceaued of that place were to be reiected (as ye are neuer able to proue it to be) yet is your affirmatiue, neuer the better prouen, for if ye will conclude: it wes not broght forth to refresh Abraham (which yet is not prouen) ergo it wes broght forth to be offered vnto God: babes will mock you, and send you againe to your logick. But yet my Lord with your leaue I must come nerer you, and say, that the maior or first part of your argument is fals, and that ye falsly alledge vpon me, that which I neuer spak nor ment. Read the whole conference betwix you and me, and ye shall not find that I haue simplie affirmed that all opinion of man, conceaued of the Scriptures, is vtterlie to be reiected: onles the same be prouen by the manifest worde of God. For I am not ignozant that some interpretations ar tollerable, yea, and may be to the edification of the Church, althogh they do not fully expres, the minde of the holie Golfe, in that place. But I haue affirmed, and yet affirmes, that nether the authoritie of the Church, the determination of the counsell, nor the opinion of the doctor, is to be receaued in matters of faith, & in the doctrine concerning our saluation: onles the same

The reasoning betwix Jo. Knox

be prouen by the expres word of God. And therefore my Lord, with your leaue, I must say, that ether wilfully or els by some ouersight, ye haue omitted bothe in the maior & in the minor of your argument, that which should haue bene, & cause and assurance of your conclusion. For thus ye ought to haue reasoned. Whatsoever opinion is conceaued of the Scripture of almightie God, concerning faith and the doctrine of Saluation, hauing no expres testimonie of the same, is to be reiected. But so it is, that John Knox owne opinion; concerning the bringing forth of bread and wine by Melchisedec, is a matter concerning faith, and the doctrine of our Saluation. and yet hath no testimonie of Gods expressed worde: therefore it is to be reiected. If on this maner ye had reasoned, my Lord, (as of necessitie ye must do, if ye conclude any thing against me) I wold haue immediatlie denied the second part of your argument, and haue said: that to know or define; what wes done with the bread and wine; broght out by Melchisedec, is no artickle of our beleue; nether yet is it a doctrine, necessarie to the Saluation of man. For nether did Adam, Abel, Seth, Enos, Henoch, Mathusalem, nor Noie, beleue any suche thing, nether yet is there since the dayes of Abraham, any comandement giuen by God, to beleue suche an artickle, yea, further in the whole Scriptures, there is no mention made what wes done with that bread and wine, and therefore it can be no artickle of our beleue, nor yet no doctrine concerning

cerning our Saluation, and so hath your argument broken the owne neck. If I list, my Lord to sport a lytill with you, I might find some occasion in the second part of your argument. For where ye affirme that my opinion concerning the bringing forth of the bread and wine, by Melchisedec, to refresh Abraham and his companie, is nether expressly conteined in the word of God, nether yet hath appearance of the same: and therefore vtterlie it is to be reiected. Now my Lorde giue me leaue, to turne this part of your argument in your owne bosome, if I can, and that so I may do, thus I reason.

The opinion

conceaued by my Lorde Abbote, concerning bread and wine, broght forth by Melchisedec to be offered vnto God, is not expressly conteined in Gods Scriptures, therefore it is vtterlie to be reiected. Bewarre my Lorde, that ye be not beaten with your own batton: for then must the masse, yea, the best part of the same, stand vpon an vnshure ground, that is to say, vpon the opinion of man, and hauing no assurance of Gods expressed worde. But now my Lorde, merynes set asyde, I humblie require you, by my pen, as I did by mouth, that depelie ye consider, with what conscience before God, ye dar affirme & doctrine to be holtsome, yea, & necessary to be beleued, whereof

Let my
lord de-
gest this

The reasonning betwix Ioh. Knox

ye are able to bring no proufe out of the manifest word of God. The second day of our conference and disputation, when I was constrained to answer, your freuole cōiectures and banities: your bragges and boiste, offer blowen out then ones, were, that your probation should be so euident, that the stones should heare your probation, and y^e dead walles should se the iustnes of your cause. I patiently did abyde (althogh perchance with the greif of some brethren) these your wantone wordes, and thoght with my self Parturient montes. &c. But what is now produced and broght forth, the world may se. It may appeare that ye were hard beset, when for to auoide the proufe of your owne affirmatiue, ye fled to impugne, that which apperteaneth nothing to the purpose. For as I wes not bound to haue shewen vnto you what I thoght wes done with the bread and wine, broght forth by Melchisedec, so wes I not bound to haue defended, my interpretation and iudgement of that place: but vnto you it alwayes aperteineth (and if euer we meet againe vpon that head, it wilbe yet iudged to aperteine to you) to proue that Melchisedec, did at that time offer bread and wine vnto God, which I am well assured, that ye are neuer able to do, by any testimonie of Gods worde. And therefore must

Pote.

I say, the masse standeth groundles. And the greatest patrone thereof. for all his sicker riding hath ones losse his stirropes, yea, is altogether set besydes his sadil. And yet the common brute goeth, that ye my Lorde, your flatterers, and collateralles

and the abbote of Crofraguell. 32
collateralles brag greatlie of your victorie, ob-
teined in disputation against John Knox,
but I will not beleue you to be so baine
onles I shall knowe the certa nitie
by your owen hand writ.

Let all men now iudge vpon what ground the
Sacrifice of the masse standeth. The hea-
uenly father hath not planted within
his Scriptures suche a doctrine.

It followeth therefore that
it ought to be rooted
out of all god-
lie mēes
hartes.

the end

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