

Joseph Boght

a religious tract in Manx

translated from the English, c. 1822.

Edited and set alongside the English by

Max W. Wheeler

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I edit this Manx tract as a contribution to the project of digitizing Manx Gaelic printed texts of the Classical Period (1700-1850).

Some evident typos have here been corrected in red. The pagination of the original prints is marked [thus].

POOR JOSEPH.

“Take it, and divide it among the poor friends of the Lord Jesus.”

JOSEPH

A poor half-witted man named *Joseph*, whose employment was to go on errands, and carry parcels, passing through London streets one day, heard psalms singing in a place of worship: he went into it, having a large parcel of yarn hanging over his shoulders; it was Dr. Calamy's meeting-house, St. Mary's, Aldermanbury. A very well-dressed audience surrounded the Doctor. He read the text from 1 Tim. i. 15.—”This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” From this he preached, in the clearest and simplest manner, the ancient and apostolic gospel, the contents of this faithful saying, viz. *That there is eternal salvation for the vilest sinners, solely through the worthiness of Jesus Christ, the God that made all things.* “Not many rich, not many noble,” are called by this doctrine, (saith the Apostle;) but “God hath chosen the weak things of this world to confound the things that are mighty.”

Whilst the elegant part of the congregation listlessly heard this doctrine, and if they were struck with any thing at all, it was only with some brilliant expression, or well turned period that dropped from the doctor; —*Joseph*, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said; and trudging homeward, he was heard thus muttering to himself; “Joseph never heard this before; Jesus Christ, the God who made all things, came into the world to save sinners like Joseph; and this is true: and it is a faithful saying.” —Not long after this, Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, “Joseph is the chief of sinners; but Jesus Christ came into the world to save sinners, and Joseph loves him for this.” His neighbours who came to see him, wondered, on hearing him always dwell on this, and only this: some of the religious sort addressed him in the following manner:— “But what say you of your heart, Joseph? Is there no token for good about

JOSEPH BOGHT.

[Engraving of Joseph on his death-bed, with his hand in Dr. Calamy's.]

Myr va dooinney boght lieh-cheayllagh, enmyssit Joseph, yn obbyr echey v'eh dy gholh er chaghteraghtyn as dy chur lesh erraghyn begghey, shooyl trooid straidyn Lunnin laa dy row, cheayll eh sleih goaill arraneyn-moyllee ayns thie Yee: hie eh stiagh ayn, lesh laad dy naie harrish e gheaylin; va'n cabbal shen cabbal Voirrey, Aldermanbury, as va Saggyrt Calamy vn Shirveishagh. Va ymmodee sleih berchagh geaishtagh rish y Taggyrt. Lhaih eh yn text ayns 1 Tim. i. 15. “Ta shoh raa firrinagh, as feeu ard-soiagh ve jeant jeh liorish dy chooilley ghooiney, dy daink Yeesey Creest gys y theihll dy hauail peccee; jee ta mish yn ard-er.” Veih ny goan shoh ren eh preacheil, ayns yn agh s'baghtal bun yn raa firrinagh shoh, eer, dy vel saualty dy bragh-farraghtyn son ny peccee s'eajee, ynryan trooid toilchyns Yeesey Creest, yn Jee chroo dy chooilley nhee. “Cha nee ymmodee deiney creeney lurg yn eill, cha nee ymmodee deiney pooaral, cha nee ymmodee deiney ooasle t'er nyn eam (ta'n Ostyl gra;) agh ta Jee er reih reddyn faase y theihll, dy naaraghey ny reddyn niartal.”

Choud's foddee va paart jeh'n vooiney verchagh clashtyn yn ynsagh shoh lesh lhag-kiarail, va Joseph ayns fryttaggyn, jeeaghyn er yn Shirveishagh dy gyere lesh yindys; cha ghow eh e hooillyn voish, agh ghow eh stiagh lesh jeeanid ooilley ny loayr eh; as myr v'eh goll thie v'eh er ny chlashtyn loayrt myr shoh rish hene, “Cha geayll Joseph shoh rieu roie; haink Yeesey Creest, yn Jee chroo dy chooilley nhee, gys y theihll dy hauail peccee goll-rish Joseph; as ta shoh raa firrinagh.” Cha row eh foddey lurg shoh, derrey ghow Joseph yn chiassaghey, as v'eh feer doogh. Myr v'eh chynda veih lhiattee gy lhiattee er e lhiabbee, v'eh dy kinjagh gra, [2] “Ta Joseph ard peccagh; agh haink Yeesey Creest gys y theihll dy hauail peccee, as ta Joseph graihagh er son shoh.” Ghow e naboony haink dy chur shillee er, yindys, ec clashtyn eh dy kinjagh taggloo er yn agh shoh, as er yn agh shoh ny-lomarcen. Dooyrt paart dy leih crauee rish, “Agh cre t'ou gra mychione dty chree, Yoseph? Nagh vel cowrey mie erbee ayn? Nagh vel caghlaa firrinagh er ve obbrit ayn? Vell oo er jeet gys Creest, liorish

it? No saving change there? Have you closed with Christ, by acting faith upon him?" "Ah! no, (says he) Joseph can act nothing—Joseph has nothing to say for himself, but just that he is the chief of sinners; yet seeing that it is a faithful saying, that Jesus, he who made all things, came into the world to save sinners, why may not Joseph after all, be saved?"

One man, finding out where he heard this doctrine, on which he dwelt uniformly, and with such delight, went and asked Dr. Calamy to come and visit him. He came: but Joseph was now very weak, and had not spoken for some time; and though told of the doctor's arrival, he took no notice of him: but when the doctor began to speak to him, as soon as he heard the sound of his voice, he instantly sprang upon his elbows, and seizing him by the hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O Sir! you are the friend of the Lord Jesus, whom I heard speak so well of him, and whom I love for what you said of him. Joseph is the chief of sinners; but it is a faithful saying, that Jesus Christ, the God who made all things, came into the world to save sinners, and why not Joseph? O pray to that Jesus for me; pray that he may save me! tell him that Joseph thinks that he loves him, for coming into the world to save such sinners as Joseph." The doctor prayed. When he concluded, Joseph thanked him most kindly. He then put his hand under the pillow, and took an old rag, in which were tied up five guineas, and putting it into the Doctor's hand, (which he had kept all this while close in his,) he thus addressed him: "Joseph, in his folly, had laid this up to keep him in his old age; but Joseph will never see old age; take it., and divide it amongst the poor friends of the Lord Jesus; and tell them that Joseph gave it them for his sake who came into the world to save sinners, of whom he is the chief." So saying, he reclined his head. His exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph: and used to tell this little story with much feeling, as one of the most affecting occurrences he ever met with.

credjal ayn?" Ah treih! cha vel, (dooyrt eshyn,) cha vod Joseph veg y yannoo—cha vel veg ec Joseph dy ghra er e hon hene, agh ynrycan dy vel eh ny ard peccagh; ny-yeih myr te raa firrinagh, dy daink Yeesey, eshyn chroo dy chooilley nhee, gys y theihll dy hauail peccee, cre'n fa nagh vod Joseph, lurg ooilley, ve er ny hauail?

Lurg va dooinney ennagh er gheddyn magh yn raad cheayll eh yn ynsagh shoh, mychione v'eh taggloo cha kinjagh as lesh theid y thaitnys, hie eh as ghuee eh er Saggryt Calamy dy heet dy yeeaghyn eh. Haink eh: agh va Joseph nish feer annoon, as cha row eh er loayrt son tammylt dy hraa; as ga dy row eh inshit da dy row Saggryt Calamy er jeet, cha ghow eh tastey erbee jeh: agh tra ghow yn Taggyrt toshiaght dy loayrt rish, cha leah as cheayll eh e chora, chelleeragh hrog eh eh-hene er e uillyn, as goaill greme er e laueyn, deie eh cha ard as oddagh eh, lesh e chora nish annoon as craa, "O vainshter! T'ou uss carrey yn Chiarn Yeesey, oo cheayll mee loayrt cha mie jeh, as ersyn ta mee graihagh son shen dooyrt oo mye-chione. Ta Joseph ard peccagh; agh te raa firrinagh, dy daink Yeesey Creest, yn Jee chroo dy chooilley nhee, gys y theihll dy hauail peccee; as cre'n oyr nagh jean eh Joseph y hauail? O gow padjer gys yn Yeesey shen er my hon; gow padjer dy jean eh mish y hauail! insh da dy vel Joseph smooinghtyn dy vel eh graihagh ersyn, son dy daink eh gys y theihll dy hauail lheid ny peccee as Joseph." Ghow yn Taggyrt padjer. Tra va'n padjer ec kione, hug Joseph yn booise s'creeoil da. Hug eh eisht e laue fo yn chlooisag, as ghow eh shenn chlout, ayn va kianlt seose queig guinneeyn as hug eh eh ayns laue yn Taggyrt (e laue va greme echey er ooilley yn tra shoh,) as dooyrt eh myr shoh rish: "Va Joseph, tra v'eh ommijagh, er hashtey shoh dy gheddyn beaghey da hene ayns e henn eash; agh cha jean Joseph dy bragh fakin shenn eash; gow eh, as rheynn eh mastey caaryn boghtey yn Chiarn Yeesey; as insh daue dy dug Joseph eh daue er y ghraih echesyn haink gys y theihll [3] dy hauail peccee, jeu t'eshyn yn ard-er." Cha leah's v'eh er ghra shoh, ren eh lhoobey sheese e chione. Va e yeeanid ayns taggloo er ve rouyr da, myr shen dy ren eh chelleeragh partail.

Cha daag Saggryt Calamy yn boayl, fegooish shilley jeir harrish Joseph; as v'eh cliaghtit dy insh yn coontey giare shoh, lesh lane ennaghtyn, as myr cooish ghow ny smoo dy ghreme er e chree, na nhee erbee ren ah rieu meeiteil rish.

It naturally suggests the following observations:

1. Let us admire the sovereignty of Divine Grace. The whole congregation whether rich or poor, were sinners in the sight of a holy God, and stood equally in need of that salvation, which by the gospel, was preached to them. But while the elegant assembly heard it with listless inattention, the *word of God* came with demonstration of the Spirit and of power to the heart of Joseph, and fixed his attention to its infinite importance. To what can we ascribe this difference, but to the sovereign grace of Him who will have mercy on whom he will have mercy; who hath hid these things from the wise and prudent, and revealed to babes, and hath chosen the poor in this world to be rich in faith and heirs of the kingdom which he hath promised to them that love him?

To display the power and sovereignty of this grace, the Apostle tells us, that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, for the express purpose, that no flesh should glory in his presence, but that he that glorieth should glory *only in the Lord*. This is very different from the general views of men. There is a proneness in the human mind when convicted of sin, to *do* something in order to escape the wrath of God and merit his favour. Many go about to establish a righteousness of their own, not submitting to the righteousness of God; while others endeavour by their own exertions to make their hearts better, and so prepare them for the reception of Christ. *Joseph* had no idea of such a way of salvation. When asked about his heart, if there was no token for good about it, no saving change there? “Ah no, (said he) *Joseph* can act nothing—*Joseph* has nothing to say for himself, but just that he is the chief of sinners, “&c.

2. The gospel produces love to God and his people. *Joseph* had received the word, not as the word of men, but (as it is in truth) the word of God; and it wrought effectually in him

Ta’n coontey shoh dy cooie gynsaghey dooin ny lessoonyn vondeishagh shoh.

1.¹

Dy vel Jee er reih reddyng ommijagh y theihll, dy choirt fo-chosh ny reddyng creeneey; as dy vel eh er reih reddyng faase y theihll, dy naaraghey ny reddyng niartal, nagh jinnagh dooinney erbee boggyssagh ayns yn enish echeysyn, agh dy jinnagh eshyn ta boggyssagh, boggyssagh *ynrycan ayns y Chiarn*. Ta lane lhiettrimys eddyr shoh, as smooinghyn cadjin deiney. Ta aigney dooinney tra t’eh gennaghtyn errey e pheccaghyn, aarloo dy yannoo red ennagh ayns e niart hene dy haghney jymmoose Yee, as dy hoilloo e oayr. Shimmey ta shirrey dy hoiaghey seose yn cairys oc hene, agh cha vel ad er injillaghey ad hene gys cairys Yee; choud ’s ta feallagh elley streeu liorish nyn niart hene dy yannoo nyn greeaghyn ny share, as myr shen dy yannoo ad aarloo dy ghoail stiagh Creest. Cha row veg y treishteil ec *Joseph* dy ve er ny hauail er lheid yn aght. Tra ren ad fêenaght jeh mychione e chree; nagh row cowrey mie erbee ayn, nagh row caghlau firrinagh obbrit ayn? Row eh er jeet gys Creest, liorish credjal ayn? Ah treih! cha vel, (dooyrt eshyn,) cha vod *Joseph* veg y yannoo—cha vel veg ec *Joseph* dy ghra er e hon hene, agh *ynrycan* dy vel eh ny ard peccagh; ny-yeih myr te raa firrinagh, dy daink Yeesey, eshyn chroo dy chooilley nhee, gys y theihll dy hauail peccée, cre’n fa nagh vod *Joseph*, lurg ooilley, ve er ny hauail?²

2. Ta’n sushtal gobbraghey ayndooosyn ta dy firrinagh credjal eh, graih da Jee as da e phobble. Va *Joseph* er ghoail yn goo, cha nee myr goo deiney, agh (myr te ayns firrinys) goo Yee; as

¹ The first paragraph of the first ‘observation’ is omitted in the Manx.

² The Manx expands ‘&c.’, repeating *Joseph*’s words from the second paragraph.

believing it. He experienced the truth of the Apostle's assertion, "We love him because he first loved us." "O pray, (said he,) to that Jesus for me ; pray that he may save me! tell him that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph." Whatever may be said about loving God for what he is in himself, it was a sense of the love of Christ manifested in saving sinners, that first attracted his attention, drew forth his warmest affections, and occupied all his thoughts. Thus it is with every sinner saved by sovereign grace. A sense of the love of Christ shed abroad in the heart by the Holy Spirit, infallibly produces love, and this is shewn by universal obedience to the will of God, and studying to adorn the doctrine of God by a life and conversation becoming the gospel. *Joseph* could not now manifest his love to God in this way, but he does it by shewing love to his people, and that *because* they were the friends of Jesus. When he heard Dr. Calamy's voice, he exclaimed, "O, sir, you are the friend of the Lord Jesus, whom I heard speak so well of him, *and whom I love for what you said of him;*" and to this profession of love he added a substantial proof, in giving to the poor friends of Jesus all he possessed in the world.

3. The gospel is sufficient to support the mind in the immediate prospect of death. Joseph did not comfort himself with the thought that he was no worse than his neighbours; and therefore, as God was merciful, he would be safe enough. The atonement of Christ was the only and exclusive ground of his hope and confidence in the view of death, judgment, and eternity. Being justified by faith, he had peace with God through the Lord Jesus Christ, and rejoiced in hope of the glory of God.

Death is a subject of the last importance. It is appointed unto men once to die, but after death the judgment. Think of this, ye that forget God, and put far from you the day of death. Remember that your breath is in your nostrils; perhaps this night your soul may be required of you, and what then would be your situation? Be entreated then to consider your ways, and flee for refuge to the hope set before you in the gospel. It still remains a faithful saying, that Jesus, he who made all things, came into the

dobbree eh dy breeoil aynsyn liorish credjue. Ren eh gennaghtyn firriny's goan yn Ostyl, "Ta shin graihagh ersyn er-yn-oyr dy dug eshyn hoshiaght graih dooinyn." "O gow padjer, (dooyrt eshyn) gys yn Yeesey shen er my hon; gow padjer dy jean eh mish y hauail! insh da dy vel Joseph smooainaghtyn dy vel eh graihagh ersyn, son dy daink eh gys y theihll dy hauail [4] lheid ny peccée as Joseph." Cre-erbee oddys ve er ny ghra mychione coyrt graih da Jee son ny t'eh ayn hene, she'n ennaghtyn jeh graih Creest er ny hoilshaghey ayns sauail peccée, ghow greme hoshiaght er e aigney, ren ghreinnaghey e ghraih s'jeean, as sluggey seose ooilley e smooainaghtyn. Shoh myr te marish dy chooilley ghooiney peccoil t'er ny hauail liorish grayse. Ta ennaghtyn graih Chreest deayrtit magh ayns y chree liorish y Spyrryd casherick, dy shickyr gymmyrkey magh graih, as ta shoh er ny hoilshaghey liorish slane biallys da aigney Yee, as streeu dy hoiaghey magh ynsagh Yee liorish ymmyrkey bea cordail rish y sushtal. Cha row niart ec Joseph nish dy phrowal e ghraih da Jee er yn aght shoh, agh t'eh jannoo eh liorish soilshaghey graih da e phobble, as shen *er-yn-oyr* dy row ad caarjyn Yeesey. Tra cheayll eh coraa Saggyrt Calamy, deie eh, "O Vainshter! T'ou uss carrey yn Chiarn Yeesey, oo cheayll mee loayrt cha mie jeh, as ersyn *ta mee graihagh son shen dooyrt oo mye-chione;*" as cha ren eh ynrycan goaill rish y ghraih shoh, agh hug eh prowaf fondagh jeh firriny's e ghraih ayns coyrt da caarjyn boghtey Yeesey ooilley e chooid seihlt.

3. Ta'n sushtal fondagh dy chummal seose yn cree eer er broogh beaynid. Cha nee nagh row eh veg smessey na e nabooinyn hug gerjagh da Joseph; as er-yn-oyr shen myr va Jee myghinagh, nagh row veg echey dy ghoail aggle roish. She lhiassaghey Chreest va ynrycan undin e hreishteil ayns eddin baase, briwnys, as beaynid. Er ny heyrey liorish credjue, va shee echey rish Jee trooid yn Chiarn Yeesey Creest, as gow eh boggey ayns treishteil jeh gloyr Yee.

Ta baase cooish jeh trimmid erskyn-insh. "Te er ny phointeil da deiney un cheayrt dy gheddyn baase, as ny lurg shen yn Briwnys." Smooinee-jee er shoh, ooilley shiuish ta jarrood Jee, as ta coyrt baase foddey veue. Cooinee-jee dy vel yn ennal eu ayns ny stroinyn eu: eer yn oie noght foddee nyn annym v'er ny hirrey veue, as eisht—cre'd veagh nyn stayd? Bee-jee er nyn goyrlaghey er-y-fa shen dy smooainaghtyn er nyn raaidyn, as dy hea son kemmyrk gys y treishteil shen ta soit kiongoyrt riu 'sy tushtal. Te foast raa firrinagh, dy daink Yeesey,

world to save sinners, even the chief. And there is no other name given under heaven by which any can be saved.

eshyn chroo dy chooilley nhee, stiagh 'sy theihll dy hauail peccee, eer ny peccee smessey ta cheet gys Jee liorishyn. As “cha vel ennym, erbee elley fo niau er ny choyrt mastey deiney, liorish oddys fer erbee ve er ny hauail.”

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