

Aarnyn goit voish Scriptyr ta Soilshaghey Ynsagh as Curmyn yn Chredjue Chreestee.

Manx translation of

Scripture Extracts; stating the Doctrines and Duties of the Christian Religion, (Religious Tract Society, First series, no. 67).

Edited and placed side-by-side by

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Ramsey, August 2021

The first English edition of *Scripture Extracts*, and also the Manx translation, were published before 1820, as they are both included in the Society's Catalogue included in the Report of that year.¹ Google Books has the 1823 English edition, in part only, and the 1835 edition complete, to which the Manx corresponds pretty closely,² except that, of the English *Scripture Extracts*, nine chapters are omitted entirely and one, 'Of the Character of Jesus Christ,' is much shortened and reordered. 'On the effects of infidelity and immorality on the happiness of nations', and 'On Death' each have two passages cut. The chapters of *Scripture Extracts* omitted entirely from the Manx are:

Jesus Christ the mediator of the new covenant.
Jesus Christ the only intercessor.
Repentance and remission of sins.
The Gospel contrasted with the law.
The Christian saved from the reigning power of sin.

Prudence and moderation in the pursuit of temporal blessings.

The benefits of affliction.

The evils of unsanctified prosperity.

The advantages of early piety.

All the Manx extracts consist of text from the Manx Bible. The only Manx present, therefore, which has not previously been digitized, is in the titles of the chapters.

Where a chapter consists of more than one paragraph, the original paragraphs are indicated here with a first-line indent. I have broken up the chapters into their individual extracts to allow the matching side-by-side of the English and the corresponding Manx. The Manx extracts follow the text of the 1819 Bible, lightly adapted to fit them to their present context. The punctuation, though, of both the English and the Manx, seems to have been determined by the printers.

The start of each page in the Manx edition is indicated with a bracketed page number in red. A few evident typos are corrected in red also.

¹ *Proceedings of the First Twenty Years of the Religious Tract Society*, London: Benjamin Bensley, 1820.

² More closely, in fact, than to the English 1823 edition, where, for example, the Ten

Commandments are printed in full only at the beginning of 'The Law of God', with only cross-references being given in later chapters.

SCRIPTURE EXTRACTS;
STATING THE
DOCTRINES AND DUTIES
OF THE
CHRISTIAN RELIGION.
[1835.]

AARNYN GOIT VOISH
SCRIPTYR TA SOILSHAGHEY YNSAGH
AS CURMYN YN CHREDJUE
CHREESTEE.
[c. 1820.]

GOD, who, at sundry times and in divers manners, spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (Heb. i. 1, 2.)

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was stedfast, and every transgression and disobedience received its just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will! (Heb. ii. 1–4.)

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. iii. 16, 17.)

OF GOD.

God is a Spirit. (John iv. 24.)

God is love. (1 John iv. 16.)

God is light. (1 John i. 5.)

Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him

JEE, ren ec ymmodee earishyn, as ayns caghlaaghyn dy aghtyn, loayrt ayns y traa t'er n'gholl shaghey rish ny ayraghyn, liorish ny phadeyryn, t'eh ayns ny laghyn s'jerree shoh er loayrt rooin liorish e Vac, eh t'eh er phointeil ny eirey er dy chooilley nhee, liorish myrgeddin chroo eh ny seihllyn. (Heb. i. 1, 2.)

Shen-y-fa lhisagh shin tasteey s'geyre 'choyrt da ny reddyng ta shin er chlashtyn, er-aggle ec traa erbee dy jinnagh shin ad y yarrood; son my va'n goo loayrit liorish ainleyn jeant shicky, as my hooar dy chooilley pheccah as mee-viallys yn leagh cooie dy cherraghey; kys oddys shinyn scapail, my nee mayd meerioose er saualtys cha gloyroil va hoshiaght focklit magh liorish y Chiarn as v'er ny hickyraghey dooinyn lioroosyn cheayll eh; Jee myrgeddin gymmyrkey feanish lhieu, chammah liorish cowraghyn as yindyssyn, as lesh ymmodee mirrillyn, as giootyn y Spyrryd Noo, cordail rish e aigney hene. (Heb. ii. 1–4.)

Ta ooilley'n Scriptyr er ny choyrt liorish bree Spyrryd casherick Yee, as te vondeishagh son ynsagh, son oghsan, son lhiasaghey-bea, son tushtey ayns ynricks; dy vod y dooinney dy Yee ve slane schleioil, dy fondagh coamrit son dy chooilley obbyr vie. (2 Tim. iii 16, 17.)

[2] MYCHIONE JEE.

Ta Jee ny Spyrryd. (Ean iv. 24.)

Ta Jee graih. (1 Ean iv. 16.)

Ta Jee soilshey. (1 Ean i. 5.)

Quoi ta er howse ny ushtaghyn ayns bass e laue, as er n'ghoail towshan yn aer lesh reaish as er n'ghoail stiagh [tummyd] joan ny hooirey ayns saagh, as er weighal ny sleityn ayns meihaghyn, as ny croink ayns co-hrimmid. Quoi ta er chur roish Spyrryd y Chiarn ny quoi yn er-coyrlee t'er n'ynsaghey eh? Quoi jeh t'eh er n'ghoail coyrle, as quoi ta er chur roish, as er n'ynsaghey eh ayns cassan briwnys, as er chur toiggal da, as er

knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. (Isa. xl. 12–15.)

His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light, coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals at his feet; he stood and measured the earth; he beheld, and drove asunder the nations; the mountains were scattered; the perpetual hills did bow! his ways are everlasting. (Hab. iii. 3–6.)

[‘O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising, thou understandest my thoughts long before. Thou art about my path, and about my bed: and spiest out all my ways. For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether. Thou hast fashioned me behind and before: and laid thine hand upon me. Such knowledge is too wonderful and excellent for me: I cannot attain unto it. Whither shall I go then from thy Spirit: or whither shall I go then from thy presence? If I climb up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning: and remain in the uttermost parts of the sea; Even there also shall thy hand lead me: and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me: then shall my night be turned to day. Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.] (Ps. cxxxix. 1–12.)

Holy, holy, holy, Lord God Almighty, who wats, and art, and art to come. (Rev. iv. 8.)

Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all

hoilshaghey raad tushtey da? Cur-my-ner ta ny ashoonyn myr bine ’sy chruick, as t’ad coontit myr brinneen ayns ny meihaghyn: cur-my-ner t’eh troggal ny ellanyn myr red feer fardalagh. (Isa. xl. 12–15.)

Ren y ghloyr echey coodaghey ny niaughyn, as va’n seihll lane jeh e voylley, as va’n aalid echey myr yn soilshey, veih yn laue echey va’n sollyssid goll magh, as shen-y-raad va folliaght e niart. Roishyn hie yn phaitt, as veih e chassyn hie magh smarageyn aileagh; hass eh as ren eh towshan y thalloo; hug eh my-ner, as ren eh skeayley ny ashoonyn, as va ny sleityn foddey beayn tilgit bun-ry-skyn; ren ny croink syrjey croymmey: ta e raaidyn son dy bragh. (Hab. iii. 3–6.)

O Hiarn, t’ou er my ronsaghey magh, as er my hoiggal: shione dhyts my hoie-sheese, as my irree-seose; t’ou toiggal my smooinghtyn foddey ro-lae: T’ou uss mygeayrt my chassan, as mygeayrt my lhiabbee, as fakin ooilley my raaidyn. Son cur-my-ner, cha vel fockle er my hengey nagh vel uss, O Hiarn! dy slane toiggal; t’ou uss er my chummey cheu-chooylloo, as cheu-veealloo, as er choyrty dty laue orrym. Dy hoiggal shoh, te ro yindyssagh as ro ard er my hon: cha voddym roshtyn huggey. C’raad eisht nee’m chea veih dty Spyrryd: ny c’raad nee’m cosney [3] veih dt’enish? My hem seose gys niau, t’ou ayns shen: my hem sheese gys niurin, t’ou ayns shen myrgeddin: my ghoym skianyn y voghrey, as tannaghtyn ayns ny ardjyn sodjey magh d’yn aarkey; dy jarroo ayns shen myrgeddin nee dty laue m’y leedeil: as nee dty laue yesh m’y niartaghey: my jir-ym, foddee dy jean y dorraghys m’y choodaghey: eisht bee m’oie er ny hyndaa gys soilshey yn laa: dy jarroo, cha vel y dorraghys dorraghey mayrts, agh ta’n oie cha sollys as y laa: ta’n dorraghys as y soilshey dhyt’s co-laik. (Ps. cxxxix. 1–12.)³

Casherick, Casherick, Casherick, Hiarn Yee Ooilley-niartal, va, as ta, as ta ry-heet. (Rev. iv. 8.)⁴ Quoi eh nagh gow aggle royd, O Hiarn, as nagh jean dty ennym y ghloyraghey? son uss dty lomarcen ta

³ In fact, vv. 1–11. The Manx Bible text of the Psalms translates not the text of the AV (1611) which is in *Scripture Extracts*, but that of the Prayer Book, which I have substituted here. The text in *Scripture Extracts* (=AV) is ‘O Lord, thou hast searched me and known me; thou Knowest my down-sitting and mine up-rising: thou understandest my thoughts afar off: thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord! thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy hand shall lead me, and thy right hand shall hold me: If I say, Surely the darkness shall cover me, even the night shall be light about me: yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee.’

⁴ Here and in the next extract the translation fails to replace, in the reference, Rev. with Ashlish, as is generally done elsewhere.

nations shall come and worship before thee: for thy judgments are made manifest. (Rev. xv. 4.)

Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. (Ps. lxxxix. 14.)

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints: (Rev. xv. 3.)

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. (Exod. xxxiv. 6, 7.)

But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, for by grace are ye saved. (Eph. ii. 4, 5.)

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. (1 John v. 7.)

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (2 Cor. xiii. 14.)

casherick: son hig dy chooilley ashoon as ver ad ooashley kiongoirt rhyt; son ta dty vriwnyssyn er ny hoilshaghey. (Rev. xv. 4.)

Cairys as corymid ta stoyl reeoil dty ynnyd-vaghee: hed myghin as firriny's roish dt'eddin. (Ps. lxxxix. 14.)⁵

Mooar as mirrillagh ta dty obbraghyn, Hiarn Yee Ooilley-niartal; cairagh as firrinagh ta dty raaidyn, uss Ree nooghyn (Rev. xv. 3.)

Yn Chiarn, Yn Chiarn Jee, myghinagh as graysoil, jeh surranse-foddey, as feoiltagh ayns mieys as ayns ynrickys, freaylley myghin gour thousaneyn, mial⁶ meechnaueeaght, as loghtyn, as peccah, as nagh jean, er saase erbee, ny kimmee y heyrey: kerraghey peccaghyn ny ayraghyn er y chloan, as er cloan ny chlienney, gys y trass as y chiarroo heeloghe. (Exod. xxxiv. 6, 7.)

Agh Jee, ta berchagh ayns myghin, er e ghraih vooar liorish bynney lesh shin, dy jarroo tra va shin marroo ayns peccaghyn, t'eh er vioghey shin cooidjagh marish Chreest son liorish grayse ta shiu er nyn sauail. (Eph. ii. 4, 5.)

Ta three ayn ta gymmyrkey feanish ayns niau, yn Ayr, yn Goo, as y Spyrryd Noo: as ta'n three shoh unnane. (1 Ean v. 7.)

Immee-jee er-y-fa shen, as ynsee-jee dy chooilley ashoon, as bashtee-jee ad ayns [4] ennym yn Ayr, as y Vac, as y Spyrryd Noo. (Mian xxviii. 19.)

Grayse nyn Jiarn Yeesey Chreest, as graih Yee, as sheshaght y Spyrryd Noo, dy row mêriu ooilley. Amen. (2 Cor. xiii. 14.)

OF PROVIDENCE.

Blessed be the name of God for ever and ever; for wisdom and might are his. He changeth the times and seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know

MYCHIONE ARD-CHIARAIL YEE.

Bannit dy row ennym Yee son dy bragh as dy bragh, son leshyn ta creenaght as niart. T'eh caghlau ny traaghyn as ny imbaghyn, t'eh scughey reeaghyn as soiahey seose reeaghyn, t'eh coyrt creenaght dauesyn ta creeney, as tushtey dauesyn ta toiggal

⁵ Actually, v. 15. In the Prayer Book, which the Manx translates: 'Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.'

⁶ *mial* 'forgive' is attested otherwise only at Esther 2.18: *Eisht ren y ree cuirraghyn mooar da ooilley e phrinceyn, as e ir-oik, eer cuirraghyn Esther, as ren eh mial keeshyn ny rheamyn, as hug eh giootyn, cordail rish stayd y ree*. 'Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.' I take it to be related to *maih*, also rare; cf.

note on Hymn 177 (Lewin & Wheeler 2019): '*Maih* 'forgive, forgiveness' (OIr. *maithid*, verbal noun *maith*) is of uncertain origin, though it may derive from *maith* 'good' or be borrowed from Welsh *maddau* (Le Mair 2011: 230). ... The standard spelling *maih* may be intended to represent compensatory lengthening /mɛ:i/ from loss of following schwa, cf. *raue* 'warning' /rɛ:u/ from G. *rabhadh* /ravəy/. However, it is possible that the difference in spelling between *mie* 'good' and *maih* 'forgive' was intended simply to differentiate the senses and that both represent /mai/.'

understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. (Dan. ii. 20–22.)

Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? (Luke xii. 24–28.)

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness. (Acts xiv. 17.) Are not two sparrows sold for a farthing? And one of them shall not fall on the ground, without your Father. But the very hairs of your head are all numbered. (Matt. x. 29–30.)

tushtey; t'eh soilshaghey magh ny nheeghyn downin as follit, t'eh toiggal cre ta 'sy dorraghys, as marishyn ta'n soilshey cummal. (Dan. ii. 20–22.)

Smooinee-jee er ny fee; son cha vel ad cuirr, ny buinn; cha vel thie stoyr ny soalt oc, as ta Jee dyn meaghey ad: as nagh vel shiuish foddey share na ny eeanlee? Quoi jiuish liorish smooïnaghtyn dy imneagh oddys un chubit y chur gys e yrjid hene? Mannagh vod shiuish wheesh shen hene y yannoo, cre'n fa ta shiu imneagh son y chooid elley? Gow-jee tastey jeh lileeyn ny magheragh kys t'ad gaase; cha vel ad tooilleil, chamoo t'ad sneeu; as foast ta mee gra riu, nagh row Solomon ayns ooilley e ghloyr er ny choamrey myr unnane jeu shoh: my ta Jee eisht myr shoh coamrey blaa ny magheragh, ta jiu 'sy vagher, as mairagh ceaut ayns yn oghe: nagh jean eh foddey smoo er nyn son euish, O gheiney faasechredjuagh? (Luke xii. 24–28.)

Ny yeih cha daag eh eh hene fegooish feanish, ayns dy ren eh mie, as dy dug eh dooin fliaghey veih niau, as imbaghyn messoil, lhieeney ny creeaghyn ain lesh beaghey as gennalys. (Jannoo xiv. 17.)⁷ Nagh vel daa sparroo er nyn greck son farling? as cha duitt unnane oc marroo er y thaloo fegooish oardagh yn Ayr eu. Agh ta eer renaigyn nyn ghing ooilley er nyn earroo. (Mian x. 29, 30.)

OF THE LAW OF GOD.

[5] MYCHIONE LEIGH YEE.

[Exodus xx. 1-19 is placed here in *Scripture Extracts*, though subdivisions of it appear also in other chapters.]

[Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matt. xxii. 37–40.)]

Wherefore the law is holy; and the commandment holy, and just, and good. (Rom. vii. 12.)

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. (James ii. 10, 11.)

Ver oo graih da'n Chiarn dty Yee lesh ooilley dty chree, as lesh ooilley dty annym, as lesh ooilley dty aigney; shoh yn chied as yn ard-anney: as ta'n nah anney casley rish; Ver oo graih da dty naboo myr dhyt hene. Yn daa anney shoh bun y leigh as ny phadeyryn. (Mian xxii. 37–40.)⁸

Myr shen ta'n leigh casherick; as ta'n anney casherick, as cairagh, as mie. (Rom. vii. 12.)

Quoi-erbee nee freayll yn slane leigh, as ny yeih ta foiljagh ayns un phoint, t'eh kyndagh jeu ooilley: son eshyn dooyrt, ny jean poosey vrishey; dooyrt myrgeeddin, Ny jean dunverys. Nish ga nagh vel oo brishey poosey, ny-yeih my t'ou dunverys, t'ou brishey'n leigh. (Jamys ii. 10, 11.)

⁷ In the English, the last two extracts in this chapter are in the reverse order.

⁸ *Aarnyn goit* here substitutes this extract (Mian xxii. 37-40) for the two items in *Scripture Extracts*: Luke

x. 25–28, and Matt. v. 17–20. This is the only case where *Aarnyn goit* introduces an extract not found in *Scripture Extracts*, 1835.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (Rom. iii. 19, 20.)

Nish ta fys ain cre-erbee ta'n leigh dy ghra, te dy ghra roosyn ta fo'n leigh; dy vod dagh beal ve ny host, as dy vod ooilley'n seihll ve oolee fenish Yee; shen-y-fa liorish obbraghyn y leigh cha bee dooinney erbee er ny heyrey ayns e hilley; son liorish y leigh ta toiggal ain jeh peccah. (Rom. iii. 19, 20.)

OF THE FALL OF MAN.

MYCHIONE BRISHEY YN SAREY AYNS PARGEIYS.

God created man in his own image; in the image of God created he him; and God saw every thing that he had made, and behold it was very good. (Gen. i. 27, 31.)

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (Eccles. vii. 29.)

The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. (Gen. ii. 16, 17.)

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. (Gen. iii. 6.)

Wherefore by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Rom. v. 12.)

as it is written, There is none righteous, no not one: there is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one; their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. (Rom. iii. 10–18.)

Ren Jee dooinney y chroo ayns e chaslys hene. Ayns caslys Yee chroo eh eh; as honnick Jee dy chooilley nhee v'eh er chroo, as cur-my-ner ve feer vie. (Gen. i. 27, 31.)

Cur-my-ner, shoh ynrycan ta mee er gheddyn, dy vel Jee er n'yannoo dooinney cairal; agh t'eh dy voirey eh hene ayns ymmodee cooishyn kialgagh. (Eccles. vii. 29.)

Hug y Chiarn Jee sarey da'n dooinney, gra, jeh mess ooilley biljyn y gharey foddee oo dy arryltagh gee, agh jeh'n billey dy hushtey jeh mie as sie, cha negin dhyt gee: son er y laa ee-ys oo jeh, bee oo dy shickyr fo briwnys [6] baase. (Gen. ii. 16, 17.)

As tra honnick y ven dy row yn billey mie son beaghey: as aalin gys y thooill: as billey dy ve er ny yee-arree dy yannoo creeney: ghow ee jeh'n vess, as ren ee gee; as hug ee myrgeiddin da e sheshey va maree, as ren eshyn gee. (Gen. iii. 6.)

Shen-y-fa, liorish un dooinney haink peccah stiagh 'sy theihll, as baase liorish peccah; as myr shen jimme'n baase er dy chooilley ghooiney, son dy vel ooilley er n'yannoo peccah: (Rom. v. 12.)

Myr te scrut, cha vel fer erbee cairagh, cha vel unnane: cha vel fer erbee ta toiggal; cha vel fer erbee ta shirrey lurg Jee; t'ad ooilley er n'gholl ass y raad; t'ad ooilley dyn ymmyd: cha vel fer hene ta jannoo dy mie, cha vel unnane; ta'n scoarnagh oc oaie foshlit, lesh nyn jengey t'ad er chliaghtey molteyr; ta pyshoon ard-nieughyn fo nyn meillyn; ta'n beal oc lane dy ghweeaghyn as dy herriuid; ta ny cassyn oc gastey dy gheayrtey fuill. Ta toyrtmow as treihys ayns nyn raaidyn; as raad y chee cha bione daue: cha vel aggle Yee edyr roish nyn sooilyn. (Rom. iii. 10–18.)

OF THE DIGNITY AND OFFICES OF JESUS CHRIST.

MYCHIONE YEESEY CREEST.

In the beginning was the Word, and the Word was with God, and the Word was God. The

Ayns y toshiaght va'n Goo, as va'n Goo marish Jee, as va'n Goo Jee. Va'n Goo cheddin ayns y toshiaght

same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. And the Word was made flesh, and dwelt among us: and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. (John i. 1–3, 14.)

For God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. i. 1–3.)

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. ii. 6–8.)

For Moses truly said unto the fathers, a *Prophet* shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which shall not hear that *prophet*, shall be destroyed from among the people. (Acts iii. 22–23.)

The Spirit of the Lord is upon me, saith Jesus, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord. (Luke iv. 18, 19.)

The Lord hath sworn, and will not repent: Thou art a *Priest* for ever, after the order of Melchisedec. (Psa. cx. 4.)

For such a *High-Priest* became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Heb. vii. 26.)

Having a *High-Priest* over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled

marish Jee. Liorishyn va dy chooilley nhee er ny yannoo; as n'egooish cha row nhee erbee jeant va er ny yannoo. As ghow yn Goo er dooghys ny foalley, as ren eh baghey nyn mast' ain; as hug shin my-ner yn ghloyr echey, yn ghloyr myr jeh'n ynrycan Mac er-ny-gheddyn jeh'n Ayr, lane dy ghrayse as dy irrinys. (Ean i. 1–3, 14.)

Son ta Jee, ren ec ymmodee earishyn, as ayns caghlaaghyn dy aghtyn loayrt ayns y tra t'er n'gholl shaghey rish ny ayraghyn liorish ny phadeyryn, ayns ny laghyn s'jerree shoh er loayrt rooin liorish e Vac, eh t'eh er [7] phointeil ny eirey er dy chooilley nhee, liorish myrgeddin chroo eh ny seihllyn; myr v'eh sollyssid e ghloyr, as eer co-chaslys e phersoon, as cummal seose dy chooilley nhee liorish goo e phooar, tra v'eh liorish hene er ghlenney ersooyl ny peccaghyn ayns, hoie eh sheese er laue yesh yn ard-ooashley ayns yn yrijid. (Heb. i. 1–3.)

Quoi, myr v'eh ayns cummey Yee, nagh smooinee eh eh roosteyrys erbee dy ve corrym rish Jee; ny yeih hug eh eh-hene gyn veg, as ghow eh er cummey sharvaant, as v'eh er ny yannoo ayns caslys deiney; as er ny gheddyn ayns cummey myr dooinney, ren eh eh-hene y injillaghey, as haink eh dy ve biallagh gys baase, dy jarroo baase ny croshey. (Phil. ii. 6–8.)

Son dooyrt Moses dy firrinagh rish ny ayraghyn, *Phadeyr*, myr ta mish nee yn Chiarn y Jee eu y hroggal seose diu jeh nyn mraaraghyn; rishyn nee shiu geaishtagh ayns dy chooilley nhee cre-erbee nee eh y ghra riu. As hig eh gy kione, dy bee dy chooilley annym nagh der geill da'n *phadeyr* shen, er ny stroie veih mastey yn pobble. (Jannoo iii. 22, 23.)

Ta spyrryd y Chiarn orrym's, (ta Yeesey ghra) er-y-fa dy vel eh er my ooillaghey dy phreacheil y sushtal gys ny boghtyn; t'eh er my choyr dy laanaghey yn vooijer hrome-chreeagh, dy phreacheil livrey-ys gys ny cappeeyn, dy chur soilshey da ny doail, as reamys dauesyn ta broojit; dy phreacheil blein eunyssagh y Chiarn. (Luke iv. 18, 19.)

Ta'n Chiarn er vreearrey, as cha gow eh arrys; T'ou uss *Ard-saggyrt* dy bragh myr va Melchisedec. (Psa. cx. 4.)

Son va lheid yn *ard-Saggyrt* shoh cooie er nyn son, ta casherick, gyn loght, glen, scarrit voish peccee, as jeant ny syrjey na ny niaughyn. (Heb. vii. 26.)

As dy vel ain *ard-Saggyrt* harrish lught-thie Yee, lhig dooin tayrn er-gerrey lesh cree firrinagh, ayns slane shickyrys dy chredjue, liorish nyn greeaghyn

from an evil conscience, and our bodies washed with pure water. (Heb. x. 21, 22.)

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the *throne* of his father David. (Luke i. 32.)

Jesus said, My *kingdom* is not of this world; if my *kingdom* were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my *kingdom* not from hence. Pilate therefore said unto him, Art thou a *King* then? Jesus answered, thou sayest that I am a *King*; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice. (John xviii. 36, 37.)

Him hath God exalted with his right hand to be a *Prince* and a *Saviour*, for to give repentance to Israel, and forgiveness of sins. (Acts v. 31.)

For he must *reign*, till he hath put all enemies under his feet. (1 Cor. xv. 25.)

The grace of our *Lord* Jesus Christ, be with you all. (Rev. xxii. 21.)

Be thou faithful unto death, and I will give thee a crown of life. (Rev. ii. 10.)

v'er nyn ghlenney [8] veih drogh chooinsheanse, as nyn girp er nyn niee lesh ushtey glen. (Heb. x. 21, 22.)

Bee eshyn cronnal, as enmyssit Mac yn Er-syrjey; as ver y Chiarn Jee dasyn *stoyl-reeoil* e ayr David. (Luke i. 32.)

Dreggyr Yeesey, Cha vel my *reeriaght's* jeh'n theihll shoh; dy beagh my *reeriaght* jeh'n theihll shoh, eisht veagh my harvaantyn er chaggey, nagh beign er my livrey gys ny Hewnyn, agh nish cha nee veih shoh ta my *reeriaght*. Dooyrt Pilate er-y-fa shen rish, Vel oo dty *ree* eisht? Dreggyr Yeesey, T'ou uss er ghra eh, ta mee my *Ree*; er son shoh ruggyr mee, as er yn oyr shoh haink mee gys y theihll, dy ymmyrkey feanish gys yn irriney; ta dy chooilley unnane ta jeh'n irriney clashtyn my choraa. (Ean xviii. 36, 37.)

Eshyn ta Jee er droggal seose gys e laue yesh hene, dy ve ny *Phrince* as ny *Haualtagh*, dy chur arrys da Israel as leih peccaghyn. (Jannoo v. 31.)

Son shegin dasyn *reill* derrey t'eh er choyrtyr ooilley e noidyn fo chosh. (1 Cor. xv. 25.)

Grayse nyn *Jiarn* Yeesey Creest dy row mêriu ooilley. (Rev. xxii. 21.)⁹

Bee uss firrinagh gys y vaase, as ver-ymys dhyt attay dy vea. (Rev. ii. 10.)

OF THE CHARACTER OF JESUS CHRIST.

[Of 21 passages here in *Scripture Extracts*, just five and a half are selected, and reordered, in the Manx.]

Christ also suffered for us, *leaving us an example, that we should follow his steps*: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously. (1 Pet. ii. 21–23.)

God anointed Jesus of Nazareth with the Holy Ghost and with power: *who went about doing good* [and healing all that were oppressed of the devil; for God was with him.]¹⁰ (Acts x. 38.)

MYCHIONE SAMPLEYR YEESEY CREEST.

Ren Creest myrgeddin surranse er nyn son, faagail sampleyr dooinyn, dy jinnagh shin geiyrtyr er ny kesmadyn echeysyn; eh nagh ren peccah, chamoo va molteyraght er ny gheddyn ayns e veaal: tra v'eh oltooanit, cha doltooan eh reesht; tra v'eh fo surranse, cha ren eh baggyrt; agh ren eh eh-hene y hymney huggeysyn ta briwnys dy cairagh. (1 Peddyr ii. 21, 22, 23.)

Ren Jee Yeesey dy Nazareth y ooillaghey lesh y Spyrryd Noo, as lesh pooar; eh hie mygeayrt jannoo mie, as slaanaghey ooilley adsyn va seaghnit liorish y drogh-Spyrryd: son va Jee marish. (Jannoo x. 38.)

⁹ Here and in the next extract, Rev. in the reference is not translated to Ashlish, as is done elsewhere.

¹⁰ Only the first part of this verse is in *Scripture Extracts*.

Jesus said unto his disciples, My meat is to do the will of him that sent me, and to finish his work. (John iv. 34.)

I seek not my own will, but the will of him that sent me. (John v. 30.)

Learn of me, for I am *meek and lowly in heart*. (Matt. xi. 29.)

For such a High Priest became us, who is *holy, harmless, and undefiled, separate from sinners*, [and made higher than the heavens;]¹¹ (Heb. vii. 26.)

[9] Dooyrt Yeese y rish e Ostyllyn, Yn beaghey aym's eh, dy yannoo yn aigney echeysyn t'er my choyr, as dy chooilleeney yn obbyr echey. (Ean iv. 34.)

Cha vel mee shirrey (dooyrt Yeese y) my aigney hene, agh aigney yn Ayr t'er my choyr. (Ean v. 30.)

Ynsee-jee voym's (dooyrt Yeese y) son ta mee meen as imlee ayns chree. (Mian xi. 29.)

Son va lheid yn ard-saggyrt shoh cooie er nyn son, ta casherick, gyn loght, glen, scarrit voish peccee, as jeant ny syrjey na ny niaughyn. (Heb. vii. 26.)

OF THE ATONEMENT.

After threescore and two weeks shall *Messiah* be cut off, *but not for himself* (Dan. ix. 26.)

For he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isa. liii. 5, 6.)

He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (2 Cor. v. 21.)

Jesus Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. (Eph. v. 2.)

Ye know that ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot; who was verily fore-ordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God. (1 Pet. i. 18–21.)

Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen. (Rev. i. 5, 6.)

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. (Rev. v. 12.)

MYCHIONE Y LHIASSAGHEY.

Lurg three feed shiaghtynyn as jees, bee *Messiah* er ny yiarey jeh, *agh cha nee er y choontey echey hene*: (Dan. ix. 26.)

Son v'eh guint son ny peccaghyn aynyn, v'eh broojit son nyn loghtyn; va kerraghey yn chee ain ersyn, as liorish ny lhottyn echeysyn ta shin er nyn lheidhys. Ta shinyn ooille myr kirree er n'gholl ershaghyn; ta shin er jyndaa dagh unnane ain gys e raad hene; as ta'n Chiarn er lhie ersyn yn loght ain ooille. (Isa. liii. 5, 6.)

Hug eh ersyn va seyr veih peccah, dy ve oural er nyn son, dy voddagh shinyn v'er nyn seyrey liorish Jee aynsyn. (2 Cor. v. 21.)

Ta Yeese y Creest myrgheddin er chur graih dooinyn, as er choyr eh hene er nyn son, chebbal as oural son soar millish da Jee. (Eph. v. 2.)

Son wheesh as dy vel fys eu nagh row shiu er nyn gionnaghey lesh reddyng ta goll-mow, myr argid as airh, agh lesh fuill deyr Chreest, myr jeh eayn fegooish lhamys, as fegooish cron; va dy firrinagh er ny oardaghey ro-laue er-dy hoshiaght y theihll, agh er ny hoilshaghey ayns ny traaghyn s'jerree shoh er y ghraih euish, ta liorishyn credjal ayns Jee, hrog eh seose veih ny merriu, as hug da gloyr, dy voddagh nyn gredjue as nyn dreishteil ve ayns Jee. (1 Ped. i. 18–21.)

Huggeysyn va graihagh orrin, as ren shinyn [10] y niee veih nyn beccaghyn ayns yn uill echey hene; as ta er n'yannoo shin reaghyn as saggyrtyn gys Jee as e Ayr; dasyn dy row gloyr as reill son dy bragh, Amen. (Ashlish i. 5, 6.)

Feeu ta'n Eayn v'er ny varroo, dy gheddyn pooar, as berchys, as creenaght, as niart, as ooashley, as gloyr, as bannaght. (Ashlish v. 12.)

¹¹ Only the first part of this verse is given in *Scripture Extracts*.

OF REGENERATION.

A *new heart* will I give you, (saith God,) and a *new spirit* will I put within you: and I will take away the *stony heart* out of your flesh, and I will give you a *heart of flesh*. (Ezek. xxxvi. 26.)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man *be born again*, he cannot see the kingdom of God. (John iii. 1–3.)

But as many as received him, to them gave he power to become the *sons of God*, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John i. 12, 13.)

Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Pet. i. 23.)

Whosoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. (1 John v. 4.)

OF JUSTIFICATION BY FAITH.

Surely, shall one say, In the *Lord* have I *righteousness* and *strength*; even to him shall men come, and all that are incensed against him shall be ashamed. In the *Lord* shall all the seed of Israel be *justified*, and shall glory. (Isa. xlv. 24, 25.)

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the *righteousness of God*, which is by *faith* of *Jesus Christ*, unto all, and upon all them that *believe*; for there is no difference; for *all* have *sinned*, and come short of the glory of God: *being justified freely by his grace* through the *redemption* that is in *Christ Jesus*; whom God hath set forth to be a *propitiation* through *faith* in his blood, to declare *his righteousness* for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, *his righteousness*, that he might be just, and the justifier of him which *believeth in Jesus*.

MYCHIONE Y RUGGEY-REESHT.

Cree noa myrgeiddin ver-ym ayndiu (ta Jee gra) as *spyrriyd noa* ver-ym er cheu-sthie j'iu, as nee'm goaill ersooyl yn *cree cloaie* glen ass nyn eill, as ver-ym diuish *cree meen-foalley*. (Ezek. xxxvi. 26.)

Va dooinney jeh ny Phariseeyn enmyssit Nicodemus, ny ard-ghooianny mastey ny Hewnyn; haik eh shoh gys Yeesey ayns yn oie, as dooyrt eh rish, Rabbi, ta fys ain dy nee fer-ynsee oo t'er jeet veih Jee; son cha vod dooinney erbee ny mirrilyn shen y yannoo t'ou uss dy yannoo, mannagh bee Jee marish. Dreggyr Yeesey as dooyrt eh rish, Dy firrinagh firrinagh ta mee ghra rhyt, Mannagh bee dooinney *er ny ruggey reesht*, cha vod eh reeriaght Yee y akin. (Ean iii. 1–3.)

Agh whilleen as ren soiaghey jeh Yeesey, dauesyn hug eh pooar dy ve nyn *mec dy Yee*, eer dauesyn ta credjal ayns yn ennym eche; va er nyn ruggey, cha nee jeh fuill, ny jeh aigney ny foalley, ny jeh aigney dooinney, agh jeh Jee. (Ean i. 12, 13.)

Ruggit reesht, cha nee jeh rass hed naardey, agh jeh rass nagh jed naardey, liorish goo Yee, ta bio as tannaghtyn son dy bragh. (1 Peddyr i. 23.)

Cre-erbee t'er ny ruggey jeh Jee, te geddyn barriaght er y theihll; as shoh yn varriaght ta cur y seihll fo chosh, dy jarroo yn credjue ain. (1 Ean v. 4.)

MYCHIONE SEYREY LIORISH CREDJUE.

Dy firrinagh nee fer gra, ayns y *Chiarn* ta aym *ynrickys* as *niart*: eer huggeysyn nee deiney cheet, [11] as bee ooilley ny ta fargagh n' oi er nyn goyrt gys nearey. Ayns y *Chiarn* bee ooilley slught Israel er ny *heyrey*, as nee ad boggyssagh. (Isa. xlv. 24, 25.)

Son nish ta cairys Yee fegooish y leigh er ny hoilshaghey, myr ta'n leigh as ny phadeyryn gymmyrkey feanish lesh, dy jarroo *cairys Yee*, ta liorish *credjue Yeesey Creest*, dauesyn ooilley, as orroosyn ooilley ta *credjal*, son cha vel lhiettrims erbee; son ta *ooilley* er n' *yannoo peccah*, as er jeet giare jeh ghloyr Yee: *dy nastee jeant seyr liorish e ghrayse*, trooid y *livrey-ys* ta ayns *Yeesey Chreest*, eh ta Jee er chiarail dy ve ny *lhiassaghey* trooid *credjue* ayns e uill dy hoilshaghey magh *e chairys* son leih peccaghyn t'er n'gholl shaghey, trooid meenid Yee: dy hoilshaghey magh, ta mee gra, ec y tra shoh *e chairys*: dy voddagh eh ve cairagh, as eshyn y heyrey ta *credjal ayns Yeesey*. Cre vel boggyss eisht? Te giarit magh. Liorish cre'n leigh?

Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. (Rom. iii. 21–28.)

Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but *believeth on him that justifieth* the ungodly, his *faith* is counted for righteousness. (Rom. iv. 4, 5.)

Knowing that a man is *not justified* by the *works* of the *law*; but by the *faith* of *Jesus Christ*, even we have *believed* in *Jesus Christ*, that we might be *justified* by the *faith* of *Christ*, and not by the *works* of the *law*; for by the *works* of the *law* shall *no flesh* be *justified*. (Gal. ii. 16.)

Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the *law*, but that which is through the *faith* of *Christ*, the righteousness which is of God by *faith*. (Phil. iii. 8, 9.)

Nee jeh obbraghyn? Cha nee, agh liorish y leigh dy chredjue; Shen y fa ta shin briwnys, dy vel dooinney er ny heyrey liorish credjue fegooish obbraghyn y leigh. (Rom. iii. 21–28.)

Nish dasyn ta gobbraghey, cha vel y leagh coontit myr foayr, agh myr cair; agh dasyn nagh vel gobbraghey, agh *credjal ersyn ta seyrey* ny mee-chrauee, ta e *chredjue* er ny choyrt gys e lieh son cairys. (Rom. iv. 4, 5.)

As fys ain nagh vel dooinney er ny *heyrey* liorish *obbraghyn y leigh*, agh liorish *credjue Yeesey Chreest*, ta shinyn eer *er chredjal* ayns *Yeesey Chreest*; dy voddagh shinyn v'er ny *heyrey* liorish *credjue Chreest*, as cha nee liorish *obbraghyn y leigh*: son liorish *obbraghyn y leigh cha bee dooinney bio er ny heyrey*. (Gal. ii. 16.)

As dy firrinagh, cha vel mee coontey dy chooilley nhee agh coayl, son y tushtey smoo ooasle jeh Creest Yeesey my Hiarn; er y hon ta mee er hurranse coayl dy chooilley nhee, as cha vel mee soiaaghey jeu agh myr eoylley, dy voddym Creest y chosney, as ve er my gheddyn aynsyn cha nee shassoo er my [12] chairys hene, ta liorish y *leigh*, agh er shen ta liorish *credjue* ayns *Creest*, yn chairys shen ta veih Jee liorish *credjue*. (Phil. iii. 8, 9.)

OF SANCTIFICATION.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are *sanctified*, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor. vi. 9–11.)

Jesus Christ gave himself for us; that he might redeem us from all iniquity, and *purify* unto himself a peculiar people, zealous of good works. (Titus ii. 14.)

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. (Gal. v. 22–25.)

Sanctify them through thy truth, said Jesus; thy word is truth. (John xvii. 17.)

MYCHIONE CASHERICKYS.

Nagh vel fys eu nagh vow ny meechrauee eiraght ayns reeriaght Yee? Ny bee-jee mollit; chamoo yiow maarderee, ny adsyn ta cur ooashley da jallooyn, ny adsyn ta brishey poosey, ny ny soailtee, ny adsyn ta cur rish peccah noi dooghys, ny maarlee, ny ny sayntoilee, ny meshtyllee, ny oltooanee, ny tranlaasee, eiraght ayns reeriaght Yee. As nyn lheid va paart euish; agh va shiu er nyn niee, agh va shiu er nyn *gasherickey*, agh va shiu er nyn seyrey ayns ennym y Chiarn Yeesey, as liorish Spyrryd yn Jee ain. (1 Cor. vi. 9–11.)

Hug Yeesey Chreest eh-hene er nyn son, dy voddagh eh shin y eaysley veih dy chooilley veechraueeaght, as *casherickey* da hene pobble reiht, jeean ayns obbraghyn mie. (Titus ii. 14.)

Ta mess y Spyrryd, graih, boggey, shee, surranse-foddey, ymmyrkey *mei*gh, mieys, firriny, meenid, sheeltys; noi nyn lheid cha vel leigh erbee. As adsyn ta lesh Creest, t'ad er crossey yn eill, marish ny yeearreyn as ny sayntyn. My ta shin baghey ayns y Spyrryd, lhig dooin myrgeeddin gimmeaght ayns y Spyrryd. (Gal. v. 22–25.)

Jean ad y chasherickey son dty irriney, (ta Yeesey gra) dty ghoo she firriny eh. (Ean xvii. 17.)

Follow peace with all men, and *holiness*, without which no man shall see the Lord. (Heb. xii. 14.)

Eiyr-jee da shee rish dy chooilley ghooiney, as da *craueeaght*, n'egooish cha vod dooinney erbee yn Chiarn y akin. (Heb. xii. 14.)

OF THE SOCIAL DUTIES.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exod. xx. 12–17.)

Let love be without dissimulation; abhor that which is evil; cleave to that which is good. Be kindly-affectioned one to another with brotherly love: in honour preferring one another; not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of the saints, given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that rejoice, and weep with them that weep. Be of the same mind one towards another; mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine, I will repay, saith the Lord; therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Rom. xii. 9–21.)

And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves to your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing unto the

MYCHIONE NYN GURRYM GYS DOOINNEY.

Cur arrym da dt'ayr as da dty voir: dy vod dty laghyn ve beayn er y thalloo, ta'n Chiarn dty Yee dy [13] chur dhyt. Cha jean oo dunverys. Cha brish oo poosey. Cha jean oo geid. Cha nymmyrk oo feanish foalsey noi dty naboo. Cha der oo saynt da thie dty naboo, cha der oo saynt da ben dty naboo, ny da e harvaant, ny da e inney-veyl, ny da e ghow, ny da e assyl, ny da nhee erbee ta lesh dty naboo. (Exod. xx. 12–17.)

Lhig da graih ve fegooish foalsaght; cur-jee dwoaie da shen ta olk; lhian-jee gys shen ta mie. Bee-jee jeh aigney dooie yn derrey yeh gys y jeh elley lesh graih braaragh, ayns onnor dagh unnane jannoo soiagh jeh fer elley roish hene; cha nee liastey ayns obbyr; agh jeean ayns spyrrydy; shirveish y Chiarn. Gennal ayns treishteil, surransagh ayns seaghyn, tannaghtyn kinjagh ayns padjer, rheynt gys ymmyrch ny nooghyn, arryltagh dy choyrt oltaghey-bea da troailtee. Bannee-jee adsyn ta jannoo tranlaase erriu; bannee-jee, as ny gwee-jee mollaght. Gow-jee boggey mâroosyn ta goaill boggey, as jean-jee dobberan mâroosyn ta dobberan. Bee-jee jeh un aigney yn derrey yeh gys y jeh elley; ny soie-jee nyn aigney er nheeghyn ard, agh croym-jee gys deiney ta injil ayns stayd. Ny bee-jee creeney ayns ny smooineaghtyn eu hene. Ny jean-jee olk son olk y chooilleeney da dooinney erbee, kiare-jee ro-laue dy yannoo reddynt onneragh ayns shillee dy chooilley ghooiney. My oddys eh ve, wheesh as t'ayns nyn booar, jean-jee baghey ayns shee rish dy chooilley ghooiney. Chaarjyn ghraihagh, ny gow-jee cooilleen ec nyn laue hene, agh ny sleaie lhig-jee lesh corree: son te scruit, Lhiam's kerraghey; mish nee cooilleeney, ta'n Chiarn dy ghra; shen-y-fa my ta dty noid accryssagh, cur da bee; my t'eh paagh, cur jough da: son liorish jannoo shoh nee oo cruinnaghey smarageyn dy aile er e chione. Ny lhig da'n olk barriaght y gheddyn ort, agh fow barriaght er yn olk lesh jannoo mie. (Rom. xii. 9–21.)

As cre-erbee ta shiu gra ny jannoo, jean-jee oolley ayns [14] ennym y Chiarn Yeesey, coyrt booise da Jee dy jarroo yn Ayr ny hrooidsyn. Shiuish vraane-poost, jean-jee shiu hene y injillaghey gys ny deiney-poost eu hene, myr te cooie ayns y Chiarn. Gheiney-poost, cur-jee graih da ny mraane eu, as ny bee-jee sharroo nyn oi oc. Chloan, cur-jee biallys da nyn ayr as nyn moir ayns dy chooilley nhee: son ta shoh booisal da 'n Chiarn.

Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But be that doeth wrong, shall receive for the wrong that he hath done: and there is no respect of persons. (Col. iii. 17–25.)

Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be, are ordained of God. (Rom. xiii. 1.)

OF THE PRIVILEGES OF REAL CHRISTIANS.

Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (Rom v. 1–5.)

There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. viii. 1, 2.)

For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. (Rom. xiv. 17.)

The path of the just is as the shining light, that shineth more and more unto the perfect day. (Prov. iv. 18.)

All things are your's, whether the world, or life, or death, or things present, or things to come, all are your's; and ye are Christ's, and Christ is God's. (1 Cor. iii. 21–23.)

We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1 Pet. i. 5.)

Father, (saith Jesus Christ,) I will that they also whom thou hast given me, be with me

Ayraghyn, ny jean-jee nyn gloan y vrasnaghey, er-aggle dy gaill ad nyn gree. Harvaantyn, bee-jee biallagh ayns dy chooilley nhee da nyn mainshteryn seihltagh; cha nee lesh shirveish-sooilley, myr dy wooiys deiney, agh ayns firrinys cree, goaill aggle roish Jee: As cre-erbee ta shiu dy yannoo, jean-jee eh dy creeoil, myr da'n Chiarn, as cha nee da deiney; toiggal dy nee veih'n Chiarn yiow shiu yn leagh dy eiraght: son ta shiu shirveish yn Chiarn Chreest. Agh eshyn ta jannoo aggair, bee eh cooilleenit, son yn aggair t'eh er n'yannoo; as cha vel Jee jannoo soiagh jeh persoanyn. (Col. iii. 17–25.)

Lhig da dy chooilley annym ve biallagh da ny pooaraghyn syrjey; son cha vel pooar ayn agh veih Jee: ta ny pooaraghyn t'ayn er nyn bointeil liorish Jee. (Rom. xiii. 1.)

MYCHIONE VONDEISHYN CHREESTEENYN FIRRINAGH.

Er nyn seyrey liorish credjue, ta shee ain rish Jee, trooid nyn Jiarn Yeesey Creest; liorishyn myrgeddin ta shin goit stiagh liorish credjue gys y ghraiyse shoh ayn ta shin shassoo, as ta shin goaill boggey ayns treishteil dy ghloyr Yee; as cha nee ynryan shen, agh ta shin goaill boggey ayns seaghyn myrgeddin, toiggal dy vel seaghyn gobbraghey meenid; as meenid prowal, as prowal treishteil, as cha vel treishteil jannoo shin lhag-chreeagh, er-y-fa dy vel graih Yee deayrtit magh ayns nyn greeaghyn, [15] liorish yn Spyrryd Noo t'er ny choyrt dooin. (Rom v. 1–5.)

Cha vel er-y-fa shen deyrey erbee ny chour ocsyn t'ayns Creest Yeesey, nagh vel gimmeeght lurg yn eill, agh lurg y Spyrryd. Son ta leigh Spyrryd y vea ayns Creest Yeesey, er n'yannoo mee seyr veih leigh peccah as baase. (Rom. viii. 1, 2.)

Son cha nee bee ny jough reeriaght Yee, agh cairys, as shee, as boggey ayns y Spyrryd Noo. (Rom. xiv. 17.)

Ta raad y vooijer chrauee myr yn soilshey sollys, ta soilshean ny smoo as ny smoo derrey'n ard-vunlaa. (Raaghyn-creeney iv. 18.)

Lhieuish ta dy chooilley nhee: edyr eh ve yn seihll, ny bioys, ny baase, ny reddyng ta nish ayn, ny reddyng ta ry-heet, lhieuish ad ooilley; as ta shiuish lesh Creest: as ta Creest lesh Jee. (1 Cor. iii. 21, 22, 23.) Ta shin er nyn vendeil liorish pooar Yee trooid credjue gys saualtys, aarlooy dy ve er ny hoilshaghey ec y laa jerrinagh. (1 Peddyr i. 5.)

Ayr, (ta Yeesey Chreest gra,) ta mee gearree adsyn t'ou er chur dou dy ve marym raad ta mee; dy vod

where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. (John xvii. 24.)

ad fakin my ghloyr t'ou er chur dou, son t'ou er ve graihagh orrym's roish my row yn seihll er ny chroo. (Ean xvii. 24.)

OF THE WORSHIP OF GOD.

I am the Lord thy God; thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain. (Exod. xx. 2–7.)¹³

How amiable are thy tabernacles, O Lord of Hosts! For a day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. (Psal. lxxxiv. 1, 10, 11.)

God that made the world, and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth unto all, life, and breath, and all things. (Acts xvii. 24, 25.)

The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth. (John iv. 23, 24.)

For there is one God, and *one Mediator* between God and man; the man Christ Jesus. (1 Tim. ii. 5.)

Jesus saith, I am the way, the truth, and the life; no man cometh unto the *Father* but by *me*. (John xiv. 6.)

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it unto you: hitherto ye have asked nothing in

MYCHIONE OOASHLEY YEE.¹²

Mish y Chiarn dty Yee; cha bee Jee erbee elley ayd's, agh mish. Cha jean oo dhyt hene jalloo granit erbee, ny cho-chaslys jeh nhee erbee dy vel ayns niau heose, ny er y thalloo wass, ny t'ayns yn ushtey fo'n thalloo; cha jean oo croymmey oo hene sheese huc, ny ooashley 'chur daue: son ta mish y Chiarn dty Yee my Yee eadolagh, kerraghey peccaghyn ny ayraghyn er y chloan gys y trass as y chiarroo heeloghe jeusyn ta dwoaie oc orrym; as soilshaghey myghin er thousaneyn jeusyn ta graihagh orrym, as freaylley m'annaghyn. Cha gow ennym y Chiarn dty Yee ayns fardail; son cha gum [16] y Chiarn eshyn gyn loght ta goaill e ennym ayns fardail. (Exod. xx. 2–7.)

Cre cha eunyssagh ta dty chummallyn, Uss Hiarn dy heshaght flaunys! Son ta un laa ayns dty chooyrtyn ny share na thousane; baare lhiam currym y dorrys y ve orrym ayns thie my Yee, na dy vaghey ayns cabbaneyn ny mee-chrauee. (Ps. lxxxiv. 1, 10, 11.)¹⁴

Jee ren y seihll, as dy chooilley nhee t'ayn y chroo, fakin dy nee eshyn Chiarn niau as thalloo, cha vel eh cummal ayns chiambyllyn troggit lesh laueyn, chamoo t'eh er ny ooashlaghey lesh laueyn deiney, myr dy beagh eh feme nhee erbee, fakin dy vel eh coyrt da ooilley bioys, as ennal, as dy chooilley nhee; (Jannoo xvii. 24, 25.)

Nee ny ooashleyderyn firrinagh ooashlaghey yn Ayr ayns Spyryd as ayns firrinys, son ta'n Ayr shirrey nyn lheid oc shoh dy chur ooashley da. Ta Jee ny Spyryd, as shegin dauesyn ta ooashlaghey eh, ooashley y choyrt da ayns Spyryd as ayns firrinys. (Ean iv. 23, 24.)

Son ta un Jee ayn, as *un er ta loayrt eddyr* Jee as deiney, yn dooinney Creest Yeesey. (1 Tim. ii. 5.)

Dooyrt Yeesey, Mish y raad, yn irriney, as y vea: cha vel dooinney erbee cheet gys yn Ayr, agh *lioryms*. (Ean xiv. 6.)

Dy firrinagh firrinagh ta mee gra riu, Cre-erbee hirrys shiu er yn Ayr ayns yn ennym aym's, ver eh diu eh; cha vel shiu foast er hirrey nhee erbee ayns

¹² OOASHLEY] *text* OAASHLEY

¹³ Exod. xx.] *text* Exod. xxii.

¹⁴ The Manx translates the Psalm text of the Prayer Book, which has 'dwellings' in the first line, and 'ungodliness' in the last.

my name; ask, and ye shall receive, that your joy may be full. (John xvi. 23, 24.)

Likewise the *Spirit* also helpeth our infirmities: for we know not what we should pray for as we ought; but the *Spirit* itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession [for the saints]¹⁵ according to the will of God. (Rom. viii. 26, 27.)

I know Abraham, (saith God,) that he will command his *children* and his *household* after him, and they shah keep the way of the Lord, to do justice and judgment. (Gen. xviii. 19.)

Choose ye this day whom ye will serve; as for me and *my house* we will serve the Lord! (Josh. xxiv. 15.)

When thou *prayest*, enter into thy closet; and when thou hast shut thy door, *pray* to thy Father, who is in secret, and thy Father, who seeth in secret, shall reward thee openly. When ye *pray*, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking: be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. (Matt. vi. 6–8.)

OF THE SABBATH.

Remember the *Sabbath-day*, to keep it *holy*. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it. (Exod. xx. 8–11.)

Ye shall keep my *sabbaths*, and reverence my *sanctuary*; I am the Lord. (Lev. xix. 30.)

If thou turn away thy foot from the sabbath, from doing thy *pleasure* on my *Holy Day*, and call the *Sabbath* a *Delight*, the *Holy* of the Lord, *Honourable*; and shalt honour him, not doing thine own ways, nor finding thine own

yn *ennym aym's*; shir-jee as yiw shiu, dy vod y boggey eu v'er ny yannoo magh (Ean xvi. 23, 24.)

Ta'n *Spyrryd* eh hene myrgeddin niartaghey lesh ny annooindydn ain: son cha vel fys ain cre ta shin dy ghuee er y hon myr lhisagh shin; agh ta'n *Spyrryd* cheddin jannoo accan er nyn son lesh osnaghyn nagh vod glare soilshaghey. As ta fys echeysyn ta ronsaghey yn cree, cre ta aigney yn *Spyrryd*, er-yn-oyr dy vel eh jannoo accan ayns lieh ny nooghyn cordail rish aigney Yee. (Rom. viii. 26, 27.)

Ta fys aym (ta Jee gra) dy der Abraham sarey da e *chloan*, as e *lught thie* ny yei, as freillee ad raaidyn y Chiarn dy yannoo cairys as [17] briwnys. (Gen. xviii. 19.)

Reih-jee yn laa jiu, quoi nee shiu y hirveish; agh er my hon hene, as *my lught-thie*, shirveish mayd y Chiarn. (Jos. xxiv. 15.)

Tra t'ou *goaill padjer*, immee stiagh ayns dty hiamyr; as dooney dty ghorrys, *guee* gys dty Ayr dy follit, as nee dty Ayr ta fakin ny ta jeant dy follit, leagh y chur dhyt dy foshlit. As ayns *nyn badjeryn*, ny gow-jee lhieu harrish as harrish myr ny Ashoonee; son er-lhieu ad¹⁶ dy vow ad clashtyn liorish nyn ymmodde goan fardalagh. Ny bee-jee shiuish er-y-fa shen goll roosyn; son ta fys ec nyn Ayr cre ta nyn ymmyrch, roish my jean shiu aghin huggey. (Mian vi. 6–8.)

MYCHIONE LAA YN DOONAGHT.

Cooinee er y *doonaght*, dy reayll eh dy *casherick*. Shey laa nee oo laboragh, as jannoo ooilley dty obbyr; agh y chiaghtoo laa doonaght y Chiarn dty Yee; er cha jean oo obbyr erbee, uss, ny dty vac, ny dty inneen, dt' ermooinjerey, ny dt' inney-veyl, ny dt' ollagh, ny dty yoorree t'er cheu-sthie jeh dty yiattyn: son ayns shey laa chroo yn Chiarn niau as thalloo, yn faarkey, as ooilley ny t'ayndoo, as scuirr eh er y chiaghtoo laa; shen-y-fa vannee yn Chiarn y chiaghtoo laa, as ren eh eh y chasherickey. (Exod. xx. 8–11.)

Nee shiu freaylley my *ghooneeyn*, as graih onnoroil y hoilshaghey da *m'ynnyd casherick*: Mish y Chiarn. (Lev. xix. 30.)

My hyndaa-ys oo dty chass veih cooishyn seihltagh er y doonaght, veih geiyrt da dty *aigney hene* er my laa *casherick*, as genmys yn *doonaght* laa *eunyssagh*; *casherick* gys y Chiarn, as *onnoroil*; as dy der oo ooashley da gyn geiyrt er dty raaidyn hene,

¹⁵ This phrase absent in the text.

¹⁶ ad] added to the Bible text, as if *er-lhieu* were an ordinary verb.

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. (Isa. lviii. 13, 14.)

Upon the *first* day of the week, when the disciples came together to break bread, Paul preached unto them; ready to depart on the morrow. (Acts xx. 7.)

I was in the Spirit (saith St. John,) on the Lord's day. (Rev. i. 10.)

ON THE EFFECTS OF INFIDELITY AND IMMORALITY ON THE HAPPINESS OF NATIONS.

Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah! sinful nation; a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger; they are gone away backward. (Isa. i. 2-4.)

If ye will not hearken unto me, and will not do all these commandments, saith the Lord, and if ye despise my statutes, or if your soul abhor my judgments, that ye break my covenant; I also will do this unto you; I will appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And if ye will not, for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye will not, for all this, hearken unto me, but walk contrary to me, I, even I, will chastise you seven times more for your sins. (Lev. xxvi. 14-20, 27, 28.)

Therefore, also now, saith the Lord, turn ye even unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and turn unto the Lord your God, for he is gracious and

ny shirrey dty haitnys hene, ny cur reamys da dty ghoan hene; eisht gowee oo ard-voggey ayns y Chiarn. (Isa. lviii. 13, 14.)

Er y *chied* laa jeh'n chiaghtin, tra va ny ynseydee er jeet cooidjagh [18] dy vrishey arran, ren Paul preacheil daue, as myr v'eh dy ghol roish laa ny vairagh. (Jannoo xx. 7.)

Va mee ayns y Spyrryd, (ta Noo Ean gra) er laa yn Chiarn. (Ashlish i. 10.)

MYCHIONE EIYRTYSSYN TREIH AN-CHREDJUE AS MEE-CHRAUEEAGHT.

Clasht-jee, O shiuish niaughyn, as eaisht, O halloo; son ta'n Chiarn er loayrt; ta mee er voandyrys as er hroggal cloan, agh t'ad er n'irree-magh m'oi. Shione da'n dow yn er s'liesh eh, as yn assyl cratch e vainshtyr: agh cha nhione da Israel mish, cha vel my phobble smooïnaghtyn orrym. Ah! ashoon peccoil, pobble laadit lesh olk, slught dy ghrogh-yantee, cloan stroialtagh; t'ad er hreigeil y Chiarn, t'ad er vrasnaghey jymmoose fer-casherick Israel, t'ad er hyndaa cooyl rhym. (Isa. i. 2-4.)

Mannagh jean shiu m'y chlashtyn, as nagh gooilleen shiu ooilley ny oardaghyn shoh, ta'n Chiarn gra, as my nee shiu soiaghey beg jeh my lattyssyn, as cur-cooyl rish my vriwnyssyn, as nagh jean shiu cooilleeney m' annaghyn, agh brishey my chonaant; shoh myrgeeddin neem's y yannoo riuish, ver-ymshiam erriu atchim, consumption, as crayn-losht, ver naardey'n soilshey, as cur sneih er y chree; nee shiu cuirr nyn sheel ayns fardail, son nee nyn noidyn gee eh. As mannagh jean shiu foast son ooilley shoh, geaishtagh rhym, eisht nee'm kerraghey shiu shiaght keayrtyn smoo son nyn beccaghyn. As brish-ymsh mooralys nyn booar; as nee'm yn aer harrish nyn ghing myr yiarn, as yn ooir eu myr prash, as bee'n niart eu baarit ayns fardail; son cha jean y thalloo eu cur magh e bishagh, ny biljyn y thallooin nyn mess. As mannagh jean shiu, son ooilley shoh, cur geill dooys, agh tannaghtyn kinjagh mee-viallagh, eisht nee mish, mee hene, shiuish y smaghtaghey shiaght keayrtyn smoo son nyn beccaghyn. [19] (Lev. xxvi. 14-20, 27, 28.)¹⁷

Shen-y-fa myrgeeddin nish, ta'n Chiarn dy ghra, Chyndaa-jee dy jarroo hym's, lesh ooilley nyn gree, as lesh trostey, as lesh keayney, as lesh dobberan; as raip-jee nyn gree, as cha nee nyn goamraghyn, as chyndaa-jee gys y Chiarn y Jee eu; son t'eh graysoil

¹⁷ Actually, vv. 14-16, 18-20, 27, 28. After this extract, *Scripture Extracts* includes Isa. xlii. 24, and Psalm cvii. 33, 34.

merciful, slow to anger, and of great kindness, and repenteth him of the evil; who knoweth, if he will return and repent, and leave a blessing behind him? (Joel ii. 12–14.)

as myghinagh, moal gys corree, as dy chenjallys vooar, as meiygh-chreeagh tra t'eh kerraghey; quoi ec ta fys, nagh jyndaa eh reesht, as arrys y ghoail, as bannaght y aagail ny-yei? (Joel ii. 12–14.)

OF THE TRUTH, POWER, AND TRIUMPH OF CHRISTIANITY.

We followed not cunningly-devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father, honour and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And the voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. (2 Peter i. 16–21.)

For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart. (Heb. iv. 12.) I am not ashamed (saith St. Paul) of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. (Rom. i. 16, 17.)

I saw another angel (saith St. John) fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters. (Rev. xiv. 6, 7.)

OF DEATH.

Man that is born of a woman, is of a few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a

MYCHIONE FIRRINYS, POOAR, AS BARRIAGHT YN CHREDJUE CHREESTEE.

Cha vel shin er n'eiyr da skeeallyn troggit dy croutagh, tra ren shin soilshaghey diu pooar as cheet nyn Jiarn Yeesey Creest, agh va shin feanishyn sooilley jeh e ard-ooashley; son hooar eh veih Jee yn Ayr onnor as gloyr, tra haink lheid y coraa huggeysyn veih'n ashlish gloyroil, Shoh my Vac graihagh, jeh ta mee dy mooar soiaghey. As y coraa shoh haink veih niau cheayll shinyn, tra va shin marish er y clieau casherick. Ta ain myrgeiddin goo shickyree dy adeyrys, gys shen ta shiu jannoo dy mie dy der shiu tasteey, myr da soilshey ta soilshean ayns ynnyd dorraghey, derrey ta'n laa brishey, as rollage y voghrey girree ayns nyn greeaghyn; toiggal shoh hoshiaght, nagh vel phadeyrys erbee jeh'n scriptyr cheet veih aigney dooinney hene; son cha daink phadeyrys 'sy chenn tra a liorish aigney dooinney: agh loayr deiney crauee Yee myr v'ad er nyn leeideil liorish y Spyrryd Noo. (2 Peddyr i. 16–21.)

Son ta goo Yee bioal as breeoil, as ny s'geyre na cliwe erbee dy ghaa foyr, roie trooid gys eer rheynn veih-my-cheilley yn annym as y spyrryd, as ny juntyn as y smuirr, as ronsaghey magh smooinghyn as kiarrilyn y chree. (Heb. iv. 12.) Cha vel nearey orrym jeh sushtal Chreest: son te [20] pooar Yee gys saualtys, da dy chooilley unnane ta credjal, da'n Ew hoshiaght, as myrgeiddin da'n Greek. Son ayns shen ta firriny Yee er ny hoilshaghey veih credjue gys credjue; myr te scrui, bee'n fer cairagh bio liorish credjue. (Rom. i. 16, 17.)

Honnick mee ainle elley, (ta Noo Ean gra) getlagh trooid mean yn aer, as echey yn sushtal dy bragh farraghtyn dy phreacheil dauesyn ta cummal er y thalloo, as da dy chooilley ashoon, as kynney, as glare, as pobble, gra lesh ard-choraa, Gow-jee aggle roish Jee, as cur-jee gloyr da, son ta oor y vriwnys echey er jeet, as cur-jee ooashley dasyn chroo niau as thalloo, as yn aarkey, as ny farraneyn ushtey. (Ashlish xiv. 6, 7.)

MYCHIONE BAASE.

Doooinney t'er ny ruggey jeh ben, t'eh giare-heihltagh, as lane dy hreihys. T'eh cheet seose myr blaa, as t'eh giarit sheese: t'eh chea ersoooyl

shadow, and continueth not. His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. There is hope in a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water, it will bud, and bring forth boughs like a plant; but *man* dieth and wasteth away; yea, man giveth up the ghost and where is he? (Job. xiv. 1–10.)

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. (Eccles. xii. 7.)

Wherefore as by one man sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned. (Rom. v. 12.)

It is appointed unto men once to die, but after this the judgment. (Heb. ix. 27.)

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord *Jesus Christ!* (1 Cor. xv. 55–57.)

And I heard (saith St. John) a voice from heaven, saying unto me, Write. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Rev. xiv. 13.)

OF THE RESURRECTION.

And many of them that sleep in the dust of the earth, shall *awake*, some to everlasting life, and some to everlasting contempt. (Dan. xii. 2.)

Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the *resurrection* of life, and they that have done evil, unto the *resurrection* of damnation. (John v. 28–29.)

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead. then Christ is not risen; and if Christ be not risen, then is our

myrgeiddin myr scadoo, as cha vel eh tannaghtyn ayns un stayd. Cha vel e laghyn agh giare, ta earroo ny meeaghyn echey mayrt's, t'ou uss er hoiaaghey ny cagliaghyn echey, nagh vod eh goll harrish. Ta hopes jeh billey my te giarit sheese, dy jean eh blaaghey reesht, as nagh jean e vanglane meiygh scuirr dy aase; ga dy vel e fraue gaase shenn 'sy thalloo, as y bun echey goll naardey 'syn ooir, ny-yeih, lesh bree yn ushtey ver eh magh blaa, as banglaneyn y ymmyrkey myr billey bio; agh ta dooinney geddyn baase as¹⁸ lheie ersooyl; dy feer, ta dooinney paartail, as c'raad t'eh? (Job. xiv. 1–10.)¹⁹

Eisht nee'n joan chyndaa reesht gys yn ooir, myr ve, as nee'n spyrryd chyndaa reesht gys Jee veih haink eh. (Eccl. xii. 7.)

Shen-y-fa, myr liorish un dooinney haink peccah stiagh 'sy theihll, as baase liorish peccah; myr shen jimmee'n baase er dy chooilley ghooiney, son dy vel ooilley er n'yannoo peccah. (Rom. v. 12.)²⁰

Te er ny phointeil da deiney [21] dy gheddyn baase un cheayrt, agh lurg shoh yn vriwnys: (Heb. ix. 27.)

O vaase! cre vel dty ghah? O oaie! cre vel dty varriaght? Gah yn vaaish she peccah eh; as niart peccah yn leigh eh; agh booise dy row gys Jee ta coyrt dooin yn varriaght, trooid nyn Jiarn *Yeesey Chreest.* (1 Cor. xv. 55–57.)

As cheayll mee coraa veih niau, gra rhym, scriew, veih shoh magh, bannit ta ny merriu ta geddyn baase ayns y Chiarn, Dy jarroo myr shen ta'n Spyrryd dy ghra, son t'ad ec fea veih nyn seaghyn; as ta nyn obbraghyn geiyrt daue. (Ashlish xiv. 13.)

MYCHIONE YN IRREE-SEOSE REESHT.

As nee ymmodee jeusyn, ta cadley ayns joan ny hooirey, doostey, paart gys bea dy bragh farraghtyn, as paart gys nearey as oltoooan dy bragh farraghtyn. (Dan. xii. 2.)

Ny gow-jee yindys jeh shoh; son ta'n oor cheet, tra chlinnys ooilley ny t'ayns ny oaiaghyn e chora, as hig ad magh, adsyn t'er n'yannoo dy mie, gys irree-seose-reesht y vea; as adsyn t'er n'yannoo dy olk, gys irree-seose-reesht y choayl anmey. (Ean v. 28, 29.)

Nish my ta Chreest er ny phreacheil dy dirree eh veih ny merriu, kys ta paart nyn mast'eu gra nagh vel ayn irree-seose-reesht ny merriu? agh mannagh vel ny merriu girree reesht, eisht cha vel Creest er n'irree reesht; as mannagh vel Creest er n'irree

¹⁸ baase as] *text* as baase

¹⁹ Actually, vv. 1, 2, 5, 7–10.

²⁰ After this extract, *Scripture Extracts* includes John viii. 24, and Psalms xxxvii. 37.

preaching in vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain, ye are yet in your sins; then they also who are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable.²¹ But now is Christ risen from the dead, and become the first fruits of them that slept. (1 Cor. xv. 12–20).

reesht, eisht ta'n phreacheil ain fardail, as ta'n credjue euish myrgeddin fardail. Dy jarroo, as ta shynyn er nyn gheddyn nyn veanishyn foalsey dy Yee; er y fa dy vel shin er n' ymmyrkey feanish da Jee, dy hrog eh seose Chreest: eh nagh hrog eh seose, my she shen nagh vel ny merriu girree seose reesht; son mannagh vel ny merriu girree reesht, eisht cha vel Chreest er n'irree; as mannagh vel Creest er n'irree, ta'n credjue eu fardail; ta shiu foast ayns nyn beccaghyn; eisht t'adsyn myrgeddin [22] ta nyn gadley ayns Chreest er jerraghtyn; agh nish ta Creest er n'irree veih ny merriu, as er jeet dy ve yn chied vess jeusyn ren cadley. (1 Cor. xv. 12–20).²²

OF THE JUDGMENT.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. (2 Cor. v. 10.)

When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left; then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. (Matt. xxv. 31–34, 41, 46.)

I saw a great white throne, (saith St. John,) and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. (Rev. xx. 11–13.)

MYCHIONE BRIWNYS.

Shegin dooin ooillee shassoo fenish stoyl-briwnys Chreest, dy vod dy chooillee unnane ve cooilleenit son ny reddyn ta jeant ayns y challin, cordail rish shen ny t'eh er n'yannoo, lhig eh ve mie ny sie. (2 Cor. v. 10.)

Tra hig Mac y dooinney ayns e ghloyr, as ooillee e ainleyn casherick mârish, shen y tra hoiie-ys eh er stoyl-reeoil e ghloyr; as kiongoyrt rish vees dy chooillee ashoon er nyn jaglym, as scarree eh ad veih-my-cheilley, myr ta bochilley scarrey eddyr e chirree as ny goair, as soie-ee eh ny kirree er e laue-yesh, agh ny goair er e laue-chiare; eisht jir y ree roosyn er e laue-yesh, Tar-jee chloan vannit my Ayrey, gow-jee eiraght 'sy reeriaght ta kiarit diu er-dy hoshiaght y theihll: eisht jir eh roosyn myrgeddin er y laue chiare, Immee-jee voym, chloan churstey gys yn aile dy bragh farraghtyn, kiarit son y drogh-spyrryd as e ainlyn. As hed ad shoh ersooyl gys y kerraghey dy bragh farraghtyn, agh y chloan cairagh gys y vea veayn. (Mian. xxv. 31–34, 41, 46.)

Honnick mee stoyl-reeoil mooar gial, as eshyn va ny hoie er, veih e enish ren niau as thalloo chea ersooyl, as cha row ynyd ry-gheddyn er nyn son. As honnick mee ny merriu, beg as mooar, nyn shassoo fenish Yee; as va ny lioaryn foshlit; as va lioar elley foshlit, ta lioar y vea: as va ny merriu er nyn mriwnys liorish ny reddyn shen va scrut ayns ny lioaryn, cordail rish nyn obbraghyn; as livrey yn aarkey seose ny merriu v'aynjee, as ren y baase as yn oaie adsyn y livrey seose v'ayndoo: as va dy chooillee ghooiney er ny vriwnys cordail rish e obbraghyn. (Ashlish xx. 11–13.)

²¹ This sentence (v. 19) is omitted in the Manx.

²² *Creest* occurs eight times in this passage; in four of the occurrences here the Bible text has been

altered to *Chreest*. (Such respelling is found elsewhere in *Aarnyn goit*, but it is particularly noticeable here due to its inconsistency.)

OF HELL.²³

[Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.] (Psa. xi. 6.)

If thine hand offend thee, cut it off: it is better for thee to go into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not, and the fire is not quenched. (Mark ix. 43, 44.)

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night. (Rev. xiv. 10, 11.)

OF HEAVEN.

In my Father's house (saith Jesus Christ) are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. (John xiv. 2, 3.)

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; (2 Cor. v. 1.)

an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven. (1 Pet. i. 4.)

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain, for the former things are passed away; (Rev. xxi. 4.)

and there shall be no more curse, but the throne of God and of the Lamb shall be in it: and his servants shall serve him, and they shall see his face; and his name shall be on their foreheads; and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever: these

MYCHIONE NIURIN.

Er ny mee-chrauee deayrtee eh ribbaghyn, aile as brimstone, sterrym as dorrin: shoh vees y cronney ocsyn dy iu. (Ps. xi. 6.)²⁴

ayns niurin, ayns yn aile nagh bee dy bragh er ny vooghey; raad nagh vel y veishteig oc geddyn baase, as cha vel yn aile er ny vooghey. (Mark ix. 43, 44.)²⁵

Nee'n fer cheddin giu jeh feeyn corree Yee, er ny lhieeney da gyn meenaghey dy vyghin, ayns cappan e ymmoose; as bee eh er ny horchaghey lesh aile as brimstone, kionfenish ny ainleyn casherick, as kiongoyrt rish yn Eayn; as ta jaagh yn torchagh oc goll seose son dy bragh as dy bragh: as cha vel fea oc oie ny laa. (Ashlish xiv. 10, 11.)

MYCHIONE NIAU.

Ayns thie my Ayrey ta ymmodee ynnydyn-vaghee; dy beagh eh er aght elley, veign er n'insh diu; ta mee goll dy yannoo aarlooy ynnyd er nyn son, hig-ym reesht, as goym shiu hym pene, raad ta mish dy vod shiuish ve myrgeeddin. (Ean xiv. 2, 3.)

Son ta fys ain, dy beagh y thie thalloonagh ain jeh 'n chabbane shoh er ny choyrtaar de, dy vel ynnyd vaghee ain veih Jee, thie nagh vel jeant lesh laueyn, dy bragh farraghtyn ayns ny niaughyn; (2 Cor. v. 1.) eiraght shickyr as casherick, as nagh vel lheie ersooyl kiarit ayns niau nyn gour. (1 Peddyr i. 4.)

As glennee Jee ersooyl dy chooilley yeir veih ny sooillyn oc, as cha bee baase ayn maghey shen, chamoo trimshy, ny dobberan, chamoo vees veg y phian arragh, son ta ny reddyn va roie er n'gholl shaghey; (Ashlish xxi. 4.)

As cha bee mollaught arragh, agh bee stoyl-reeoil Yee as yn eayn aynjee, as nee e harvaantyn eshyn y hirveish, as hee ad yn eddin echey; as bee'n ennym echey scrut er glaare nyn eddinyn; as cha bee oie edyr ayns shen, as cha vel ad feme cainle, chamoo soilshey'n ghrian; son ta'n Chiarn Jee coyrta soilshey [24] daue, as nee ad reill son dy bragh as dy bragh; ta ny raaghyn shoh firrinagh as ynrick, as ta'n

²³ A fourth extract in *Scripture Extracts* (Rev. xxii. 11.), is omitted from the Manx.

²⁴ The Manx Bible text of the Psalms translates not the text of the AV (1611) which is in *Scripture Extracts*, but that of the Prayer Book, which I

substitute here. AV: 'On the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup.' In all versions it is v.7, however, not v. 6.

²⁵ The first part of v. 43 is not translated.

sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. (Rev. xxii. 3–6.)

Beloved, now are we the sons of God; and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself even as he is pure. (1 John iii. 2, 3.)

Chiarn Jee jeh ny phadeyryn casherick er choirt e ainle dy hoilshaghey da e harvaantyn ny reddyn shegin dy gerrit v'er nyn gooilleeney. (Ashlish xxii. 3–6.)

My Chaarjyn, nish ta shin nyn gloan dy Yee; as cha lhear dooin foast cre vees mayd; agh ta fys ain, tra vees eshyn er ny hoilshaghey, dy bee mayd goll rishyn, son nee mayd fakin eh myr t'eh; as ta dy chooilley ghooiney ta'n treishteil shoh echey ayn hene, glenney eh hene, dy jarroo myr t'eshyn glen. (1 Ean iii. 2, 3.)

These are the true sayings of God. (Rev. xix. 9.)

Receive them therefore, not as the word of men, but as they are in truth, the word of God, which effectually worketh in them that believe. (1 Thess. ii. 13.)

Search the Scriptures, (John v. 39.)

which are able to make you wise unto salvation, through faith which is in Christ Jesus. (2 Tim. iii. 15.)

See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven. (Heb. xii. 25.)

Whosoever shall be ashamed of me, (saith Christ,) and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. (Luke ix. 26.)

I am not ashamed (saith St. Paul) of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth. (Rom. i. 16.)

He who testifieth of these things, saith, Surely I come quickly; Amen, even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (Rev. xxii. 20, 21.)

T'ad shoh raaghyn firrinagh Yee. (Ashlish xix. 9.)

Ghow shiu ad er-y-fa shen, cha nee myr goo deiney, agh, myr t'ad ayns firrinys, goo Yee, ta dy breeoil gobbraghey ayndoosyn ta credjal. (1 Thess. ii. 13.)

Ronsee-jee ny Scriptyryn, (Ean v. 39.)

oddys oo y yannoo creeney gys saualtys, trooid credjue ayns Creest Yeesey. (2 Tim. iii. 15.)

Jeeagh-jee nagh der shiu cooyl rishyn ta loayrt; son mannagh ren adsyn scapail hug cooyl rishyn ren loayrt er y thalloo, foddey smoo cha jig eh lhiennyn, my hyndaa-ys mayd ersooyl voishyn ta loayrt veih niau. (Heb. xii. 25.)

Quoi-erbee ghoys nearey jeem's, (ta Creest gra) as jeh my ghoan, jehsyn ghoys yn Mac dooinney nearey, tra hig eh ayns e ghloyr hene, as gloyr e Ayrey, as ny ainleyn casherick. (Luke ix. 26.)

Cha vel nearey orrym jeh sushtal Chreest (ta Noo Paul gra,) son te pooar Yee gys saualtys, da dy chooilley unnane ta credjal. (Rom. i. 16.)

T'eshyn ta gymmyrkey feanish gys ny reddyn shoh gra, dy firrinagh ta mee cheet dy tappee. Amen. Eer myr shoh, tar, Hiarn Yeesey. Grayse nyn Jiarn Yeesey Chreest dy row mêriu ooilley. Amen. (Ashlish xxii. 20, 21.)

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