

Lewis's Catechism in Manx Gaelic, 1769

edited alongside the English

by Christopher Lewin and Max W. Wheeler

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Henry Corlett's Manx translation of John Lewis's *The Church Catechism Explained* was published in Ramsey in 1769. It formed part of Bishop Mark Hildesley's ambitious project to have important Christian texts translated into Manx for the benefit of the majority of the population of the Isle of Man, who had little or no English. The New Testament *Gospels and Acts of the Apostles* had been published in 1763 along with Paul Crebbin's translation of John Rawlet's *The Christian Monitor* (*Yn Ferrauee Creestee*). Those works were followed by the *Book of Common Prayer* in 1765, the remainder of the New Testament (*Epistles and Revelation*) in 1767, and a second, smaller format, edition of the *Book of Common Prayer*, now including a selection of metrical or singing psalms, in 1769. The *Old Testament* was to follow in 1771-72. Thus within less than a decade, by the efforts of the whole Manx clergy translating, editing and revising, and with the financial support of the Society for promoting Christian Knowledge, the essential body of religious texts was made available. A concomitant achievement was the establishment, through these works, of a standard literary Manx, displaying little orthographic variation, and a fairly standardized vocabulary, at least as far as religious terminology is concerned.

John Lewis (1675-1747) was a Church of England clergyman who worked mostly in Thanet, Kent. He published many works of history, biography, and local topography, as well as doctrinal works such as this one, which was first published in 1700, and reprinted many times. As well as Manx, it was translated into Welsh and Irish. The *Church Catechism Explained* elaborates the Catechism included in

the Church of England's *Book of Common Prayer*, adding further questions elucidating the terminology, and the spiritual and practical significance of the elements of doctrine contained in it. Each point is supported by a brief selection of passages from Scripture, nearly all from the New Testament. This is achieved in an orderly way, with considerable skill.

Henry Corlett (1735-1801), was appointed Vicar of German in 1761 by Bishop Hildesley, and served there till his death. As well as *Lewis's Catechism*, he took his share of translating the *Prayer Book*, and also translated the book of Exodus, and chapters 11-22 of Revelation. These Bible sections survive in manuscript his hand, with interesting notes on matters of translation in the Revelation chapters. Eight of his Manx sermons are also extant in manuscript, dating from 1758 to 1779.

The present edition is a contribution to the digitization of printed Manx Gaelic literature of the Classical period (1700-1850). The Manx is set alongside Lewis's text, taken from the 30th edition (London: John Rivington, 1766). Nine pages of prefatory material and 12 pages of prayers at the end of that edition are not rendered in the Manx. The pagination of the Manx book is indicated here in red, as also are corrections of evident typographical errors. Whereas the English text, as was typical in the mid eighteenth century, capitalizes most nouns, the Manx, here and generally, avoids this practice. The Manx is also much more sparing in the use of italics, with which the 1766 English edition indicates quotations.

T H E
Church C A T E C H I S M
E X P L A I N E D,
B Y W A Y O F
QUESTION and ANSWER ;
And Confirmed by
S C R I P T U R E P R O O F S :
D I V I D E D I N T O
Five P A R T S, *and* Twelve S E C T I O N S :
W H E R E I N
A brief and plain A C C O U N T is given
O F
I. The C H R I S T I A N C O V E N A N T.
II. The C H R I S T I A N F A I T H.
III. The C H R I S T I A N O B E D I E N C E.
IV. The C H R I S T I A N P R A Y E R.
V. The C H R I S T I A N S A C R A M E N T S.
To which is added,
A Section on Confirmation.

Translated into *M A N K S* ,
For the Use of the D I O C E S E of *M A N N* .

R A M S E Y :
Printed by M. S H E P E R D
M D C C L X I X.

[Quasi-facsimile of the title page of the Manx translation.]

THE
CHURCH CATECHISM
EXPLAINED :
By Way of
QUESTION and ANSWER.

PART I.
The Christian Covenant.

SECT. I.

*Of the Benefits of BAPTISM; or, the Mercies
afforded on God's Part.*

Quest. What is your Name?

Answ. N. or M.

Q. What do you call this Name which you
answer by?

A. I call it my Christian Name.

Q. Why do you call it your Christian Name?

A. Because it was given me when I was made
a Christian.

Q. Why are you here asked this Name?

A. To put me in mind of the Faith I professed;
and the Vows that I made at my Baptism, when
this Name was given me.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my
Baptism ; wherein I was made a Member of
Christ, the Child of God, and an Inheritor of the
Kingdom of Heaven.

Q. Why did your Godfathers and Godmothers
give you your Christian name?

A. Because they presented me to my Baptism,
and gave Security to the Church for my Christian
Education.

Q. What are the Privileges you receive by
being baptised?

A. I am thereby *made a Member of Christ, a
Child of God, and an Inheritor of the Kingdom of
Heaven.*

Q. Why are you said to be MADE a Member of
Christ, a Child of God, and an Inheritor of the
Kingdom of Heaven?

THE
Church CATECHISM
EXPLAINED,
BY WAY OF
QUESTION and ANSWER.

YN CHIED AYRN.
Mychione y Conaant Creestee.

SECT. I.

*Mychione Vondeishyn BASHTEY; ny, ny
Myghinyn er ny fordrail er Ayrn Yee.*

Quest. Cre'n ennym t'ort?

Answ. N. ny M.

Q. Cre t'ow genmys yn ennym shoh t'ow
freggyrt liorish?

[4]A. Ta mee genmys eh my ennym Creestee.

Q. Cre'n-fa t'ow genmys eh dty ennym
Creestee?

A. Er-yn-oyr dy row eh er ny choyrty dou tra
va mee jeant my Chreestee.

Q. Cre'n-fa ta'n ennym shoh ayns y boayl
shoh er ny ênaght jeed?

A. Dy chur mee ayns cooinaghtyn jeh'n
Chredjue ghow mee orrym, as ny breearraghyn
ren mee y yannoo ec my Vashtey, tra va'n ennym
shoh er ny choyrty dou.

Q. Quoi hug yn ennym shoh dhyt?

A. My ghedjaghyn as my vimmaghyn ayns
my Vashtey; tra va mee er my yannoo my oltey
dy Chreest, lhiannoo dy Yee, as eirey dy
reeriaght niau.

Q. Cre'n-oyr ren dty ghedjaghyn as dty
vimmaghyn dty ennym Creestee y choyrty dhyt?

A. Er-yn-oyr dy ren ad mee y choyrty lhiam gys
my Vashtey, as dy dug ad raane ny shickyrys
da'n Agglish son my ynsagh Creestee.

Q. Cre ta ny vondeishyn t'ayd liorish 've er
dty vashtey?

A. Ta mee liorish shen er my yannoo my oltey
dy Chreest, lhiannoo dy Yee, as eirey dy
reeriaght niau.

Q. Cre'n-fa t'ow er ny ghra dy ve er dty [5]
YANNOO dty oltey dy Chreest, lhiannoo dy Yee,
as eirey dy reeriaght niau?

A. Because I was not so born, but MADE so by Baptism.

Q. How do you prove this by Scripture?

A. By *Eph. ii. 3. And were by nature the children of wrath.*

John i. 12, 13. *As many as received him, to them gave he power [privilege] to become the sons of God; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

John iii. 5, 6. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh.*

Q. What is it to be a *Member of Christ*?

A. It is to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. Why is a Member of Christ's Church said to be a *Member of Christ*?

A. Because the Church is called the *Body* of Christ, and Christ is called the *Head* of that Body.

Q. Where is the Church called the Body of Christ, and Christ the Head of the Church?

A. In *Eph. i. 22, 23. The church, which is his body.*

Eph. v. 23. Christ is the head of the church.

Q. How do you prove, that by Baptism you are made a Member of Christ's Church?

A. Because Christ appointed, and his Apostles always used Baptism as the Way of Admittance into the Church.

Q. What is it to be a *Child of God*?

A. It is to be one whom God in an especial manner loves, as a Father does his Child.

Q. Why are you first said to be a *Member of Christ*, and then a *Child of God*?

A. Because it is through Christ that I am made a *Child of God*.

Q. How do you prove from Scripture, that by Baptism you were made a Child of God?

A. From *Rom. viii. 15. Ye have received the spirit of adoption, whereby we cry Abba, Father.*

Gal. iii. 26, 27. Ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ.

A. Er-yn-oyr nagh ruggyr mee myr shen, agh dy row mee er my YANNOO myr shen liorish Bashtey.

Q. Kys t'ow prowal shoh liorish Scriptyr?

A. Liorish *Eph. ii. 3.* As va shin liorish dooghys nyn ghloan dy yymmoose.

Ean. i. 12, 13. Whilleen as ren soiaghey jeh, dauesyn hug eh pooar (ta shen dy ghra, cairys) dy heet dy ve nyn mec dy Yee, dauesyn ruggyr, cha nee jeh fuill, ny jeh aigney ny foalley, ny jeh aigney dooinney, agh jeh Jee.

Ean. iii. 5, 6. Mannagh bee dooinney er ny ruggey jeh ushtey as jeh'n Spyrryd, cha vod eh goll stiagh ayns reeriaght Yee. Shen t'er ny ruggey jeh'n eill, she feill eh.

Q. Cre te dy ve oltey dy Chreest?

A. Te dy ve oltey jeh Agglish Chreest, as liorish shen dy v'er ny yannoo unnane marish Creest myr nyn gione.

Q. Cre'n-fa ta oltey jeh agglish Chreest er ny ghra dy ve oltey dy Chreest?

A. Er-yn-oyr dy vel yn Agglish enmyssit corp Chreest, as Creest er ny enmys kione yn corp shen.

Q. Cre'n boayl ta'n Agglish enmyssit corp Chreest, as Creest kione yn Agglish?

[6]A. Ayns *Eph. i. 22, 23.* Yn agglish, ta yn corp echeysyn.

Eph. v. 23. Creest kione yn agglish.

Q. Kys t'ow prowal, dy vel oo liorish Bashtey er dty yannoo oltey jeh Agglish Chreest?

A. Er-yn-oyr dy ren Creest pointeil, as dy ren e Ostyllyn kinjagh ymmyd y yannoo jeh Bashtey myr yn agh dy ghoall stiagh ayns yn Agglish.

Q. Cre te dy ve lhiannoo dy Yee?

A. Te dy ve unnane ta Jee graihagh er ayns agh er-lheh, myr ta ayr er e lhiannoo.

Q. Cre'n-fa¹ t'ow er ny ghra hoshiaght² dy ve oltey dy Chreest, as eisht lhiannoo dy Yee?

A. Er-yn-oyr dy nee trooid Creest ta mee er my yannoo liannoo dy Yee.

Q. Kys t'ow prowal veih'n Scriptyr, dy vel oo liorish Bashtey er dy yannoo lhiannoo dy Yee?

A. Veih *Rom. viii. 15.* Ta shin er gheddyn yn Spyrryd dy gholtanys, liorish ta shin geamagh Abba, Ayr.

Gal. iii. 26, 27. Ta shiu ooilley cloan Yee liorish credjue ayns Creest Yeesey: son whilleen³ juiish as t'er ny ve bashtit gys Creest,⁴ ta shiu coamrit lesh Creest.

¹ Cre'n-fa] *text* Cre'n-ra fa; corrected in the Errata, p. 91.

² ghra hoshiaght] *text* ghoshiaght; corrected in the Errata, p. 91.

³ whilleen] *text* ny whilleen; corrected in the Errata, p. 91.

⁴ er ny ve bashtit gys Creest] *text* er gys ve bashtit Creest; corrected in the Errata, p. 91

Q What is it to be an *Inheritor of the Kingdom of Heaven*?

A. It is to be so by Promise; so that I may surely, by leading a Christian Life, have the Possession of an eternal Inheritance.

Q. How is this proved by Scripture?

A. From *Luke xii. 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

Rom. viii. 16, 17. We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.

1 John ii. 25. And this is the promise that he hath promised us, even eternal life.

SECT. II.

Of the Vow of Baptism; or the Conditions required on our Part.

Q. You have told me what Privileges you have by being baptized; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me when I was baptized.

Q What did your Godfathers and Godmothers then for you?

A. They did promise and vow three Things in my Name. First, That I should renounce the Devil and all his Works, the Pumps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What is it you here promise to renounce?

A. I promise to renounce the three spiritual Enemies of my present and future Happiness; which are the Devil, the World, and the Flesh.

Q. What is it to *renounce* them?

A. It is inwardly to hate, and actually to reject them, so as *not to follow, or to be led by them.*

Q. What mean you by the Word *Devil*?

A. By that general Word *the Devil*, is meant all the fallen Angels, who are under their Prince combined for our Ruin.

Q. Cre te dy ve eirey dy reeriaght niau?

A. Te dy ve myr shen liorish gialdyn; myr [7] shen dy voddym dy-shickyr, liorish bea Creestee y leeideil, soylley 'gheddyn jeh eiraght vees dy-bragh beayn.

Q. Kys ta shoh er ny phrowal liorish Scriptyr?

A. Veih *Luke xii. 32.* Ny gow aggle, hioltane veg; son she aigney mie nyn Ayr eh dy chur diu yn reeriaght.

Rom. viii. 16, 17. Ta shin nyn ghloan dy Yee: as my she cloan shin, eisht eiraghyn; eiraghyn dy Yee, as co-eiraghyn marish Creest.

1 Ean. ii. 25. As shoh yn gialdyn t'er er n'yannoo dooin, dy-jarroy yn vea veayn.

SECT. II.

Mychione y Breearrey Bashtey: ny, ny Conaantyn er ny hirrey er yn Ayrn ainyn.

Q. T'ow er n'insh dou cre ny vondeishyn t'ayd liorish ve er dty vashtey; agh nagh vod oo ad shen y choall?

A. Foddym y choall ad mannagh vreillym ny gialdynyn v'er ny yannoo er my hon tra va mee er my vashtey.

Q. Cre ren dty ghedjaghyn as dty vimmaghyn eisht er dty hon?

[8]A. Yiall ad as vreear ad three reddyn ayns my ennym. Hoshiaght, Dy dreigin y drogh-spyrryd as ooilley e obbraghyn, moyrn as fardail y theihll vee-chrauee shoh, as ooilley saynt peccoil ny foalley. Yn nah ynnyd, Dy greidin¹ ooilley banglaneyn y Chredjue Creestee. As ayns y trass ynnyd, Dy vreillin aigney casherick Yee as e annaghyn, as dy nhimmeeyn ayndoo ooilley laghyn my vea.

Q. Cre t'ow ayns shoh gialldyn dy hreigeil?

A. Ta mee gialldyn dy hreigeil ny three noidyn spyrrydoil gys my vaynrys 'sy traa t'ayn nish chammah as ny lurg shoh; ta shen, yn Drogh-Spyrryd, yn Seihll, as yn Eill.

Q. Cre te dy hreigeil ad shoh?

A. Te dy chur dwoaie daue cheu-sthie j'in hene, as dy-bollagh dy jilgey ad ersooyl voïn, myr shen gyn dy eiyr orroo, ny dy ve er nyn leeideil lioroo.

Q. Cre tow toiggal liorish y fockle Drogh-Spyrryd?

A. Liorish y fockle cadjin shen Drogh-Spyrryd, ta er ny hoiggal ooilley ny ainlyn ren tuittym, ta fo nyn ard reilltagh er chianglely ad hene dy chur shin mow.

¹ Dy greidin] text Dygreidin

Q. What is meant by renouncing him :
A. The refusing all Familiarity and Contracts with the Devil, whereof Witches, Conjurers, and such as resort to them, are guilty.

Q. What is meant by the *Works* of the Devil?
A. All Sin; particularly those Sins which the Devil himself is especially charged with; such as Murder, Cruelty, and Malice; Pride, Envy, and Lying, and seducing others to Sin.

Q. Why is Sin called the Work of the Devil?
A. Because he first sinned, then seduced Men to sin, and doth still tempt to it.

Q. What Proof have you from Scripture of your Obligation thus to renounce the Devil and all his Works?
A. From 1 *John* iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

1 *John* v. 18. *We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.*
2 *Tim.* ii. 19. *Let every one that nameth the name of Christ depart from iniquity.*

Q. What is the second Enemy you are to renounce?
A. *This wicked World*, with its *Pomps and Vanities*.

Q. Why do you call it *this wicked World*?
A. Because of the Evil it tempts to, and the evil Use it is put to by bad Men.

Q. What do you mean by *Pomps*?
A. Honour and worldly Glory.
Q. What is it to renounce the Pomps of this world?
A. It is to refrain from all immoderate Desires of the Honour and Glory of this World, and from all Pride and Ostentation in what we enjoy of it.

Q. How do you prove from Scripture, that you are obliged thus to renounce the Pomps of the World?
A. From 1 *John* ii. 16. The pride of life is not of the Father, but is of the world.

Q. Cre t'er ny hoiggal liorish treigeil eh?
A. Gobbal dy-chooilleyu ainjys as barganeyn rish y Drogh-Spyrryd, jeh t'adsyn ta cur [9] rish butcheraght, fir-obbee, as lheid as ta thaaghey huc, foiljagh.

Q. Cre ta er ny hoiggal liorish obbraghyn y Drogh-Spyrryd?
A. Dy-chooilley vonney dy pheccah; er-skyn ooilley ny peccaghyn shen ta er-skyn ooilley er ny choirt gys lieh yn Drogh-Spyrryd hene; lheid as dunverys, dewlys, as goanlys; moyrn, troo as breagyn, as tayrn feallagh elley gys peccah.

Q. Cre'n-fa ta peccah er ny enmys obbyr y Drogh-Spyrryd?
A. Er-yn-oyr dy nee eshyn hoshiaght ren peccah, eisht hayrn eh deiney, as t'eh kinjagh miolaghey ad [gys] peccah.

Q. Cre'n phrowal t'ayd veih'n Scriptyr dy vel oo myr shoh kainlt dy hreigeil y Drogh-Spyrryd as ooilley e obbraghyn?
A. Veih 1 *Ean.* iii. 8. Eshyn ta jannoo peccah t'eh jeh'n Drogh-Spyrryd; son ta'n Drogh-Spyrryd kyndagh jeh peccah er dyn toshiaght. Son yn oyr shoh va Mac Yee er ny hoilshaghey, dy voddagh eh cur mow obbraghyn y Drogh-Spyrryd.

1 *Ean.* v. 18. Ta fys ain, quoi-erbee ta ruggit jeh Jee, nagh vel eh cur rish peccah; agh eshyn ta er ny yentyn jeh Jee, t'eh freayll arrey er hene, as cha vel yn drogh er bennaylt rish.
2 *Tim.* ii. 19. Lhig da dy-chooilley un[10]nane ta genmys ennym Chreest, chea veih mee-chraueeaght.

Q. Cre ta'n nah noid t'ow dy hreigeil?
A. Yn seihll mee-chrauee shoh, marish moyrn as ny fardailyn echey.

Q. Cre'n-fa t'ow genmys eh yn seihll mee-chrauee shoh?
A. Kyndagh rish yn olk te miolaghey huggey, as y drogh-ymmyd t'er ny yannoo jeh liorish drogh gheiney.

Q. Cre t'ow toiggal liorish moyrn?
A. Ooashley as gloyr seihlltagh.
Q. Cre te dy hreigeil moyrn y theihll shoh?

A. Te dy hea veih dy-chooilley yeearee meelowlal jeh ooashley as gloyr y theihll shoh, as veih dy-chooilley voyrn as mooaralys ayns ny ta shin goaill soylley jeh.

Q. Kys t'ow prowal veih'n Scriptyr, dy vel oo myr shoh kainlt dy hreigeil moyrn y theihll?
A. Veih 1 *Ean.* ii. 16. Moyrn y vea, cha vel eh jeh'n Ayr, agh jeh'n seihll.

Phil. ii. 3. *Let nothing be done through vain-glory, but in lowliness of mind, let each esteem other better than themselves.*

Q. What do you understand by the *Vanity of the World*?

A. I understand by it Covetousness and all ungodly and vain Customs of the World.

Q. What is it to renounce the Vanities of the World?

A. It is to reject all unlawful means of gaining Riches, to refuse to follow the sinful Ways, Customs, or Fashions of the World, and to avoid all wicked Company which would lead us to them.

Q. What Proof have you of being obliged to avoid all covetous Desires of the World?

A. From 1 *John* ii. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Luke xii. 15. *Take heed and beware of covetousness.*

Q. What Proof have you of being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World?

A. From *Rom.* xii. 2. *Be not conformed to this world.*

Q. What Proof have you of your being obliged to avoid all wicked Company?

A. From 1 *Cor.* v. 11. *Now I have written unto you, not to keep company; if any man that is called a brother [Christian] be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat.*

Eph. v. 11. *Have no fellowship with the unfruitful works of darkness, but rather reprove them.*

Q. What do you understand by the *sinful Lusts of the Flesh*?

A. I understand by them, all unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleaness, Drunkenness, &c.

Q. What is it to renounce these?

A. It is to resist all Desires of them, to tame and regulate my disorderly Inclinations to them, and my corrupt Nature inwardly delighting in them.

Q. What Proof have you of your being obliged to this?

Phil. ii. 3. Ny lhig da nhee erbee ve jeant trooid anvea, ny mooaralys, agh ayns injillid-aigney lhig da dagh unnane soiagh yannoo jeh feallagh elley roish hene.

Q. Cre t'ow toiggal liorish fardail y theihll?

A. Ta mee toiggal liorish saynt, as ooilley [11] cliaghtaghyn mee-chrauee as fardalagh y theihll.

Q. Cre te dy hreigeil fardailyn y theihll?

A. Te dy aagail voïn dy chooilley haase mee-lowal jeh geddyn berchys, gobbal dy eiyr er raaidyn, cliaghtaghyn, ny aghtyn peccoil y theihll, as dy hea veih dy-chooilley ghrogh heshaght yinnagh shin y leeideil gys ny drogh chliaghtaghyn cheddin.

Q. Cre'n phrowal t'ayd dy vel oo kainlt dy haghney ooilley yeeareeyn sayntoilagh y theihll?

A. Veih 1 *Ean.* ii. 15. Ny cur-jee graih da'n seihll, ny da nheeghyn y theihll. My ta dooinney erbee cur graih da'n seihll, cha vel graih yn Ayr aynsyn.

Luke xii. 15. Gow-jee tastey as cur-jee twoaie jeh saynt.

Q. Cre'n phrowal t'ayd dy vel oo kainlt dy obbal dy eiyr er raaidyn, cliaghtaghyn, ny aghtyn peccoil y theihll?

A. Veih *Rom.* xii. 2. Ny jean-jee shiu hene y chummey gys (*cliaghtaghyn*) y theihll shoh.

Q. Cre'n phrowal t'ayd dy vel oo kainlt dy hea veih dy-chooilley ghrogh heshaght?

A. Veih 1 *Cor.* v. 11. Nish ta mee er scrieu hiu, gyn sheshaght y reayll, my ta dooinney erbee ta enmyssit braar (*creestee*), ny vaarderagh, ny sayntoilagh, ny jallooder, ny fer scammyltagh, ny meshtyllagh, ny ny [12] hranlaasagh, marish lheid y fer wheesh as gyn dy ghoail bee.

Eph. v. 11. Ny lhig da sheshaght erbee 've eu rish obbraghyn neu-vestoil y dorraghys, agh nysleae cur oghsan daue.

Q. Cre t'ow toiggal liorish sayntyn peccoil ny foalley?

A. Ta mee toiggal lioroo, dy-chooilley haitnys mee-lowal huggey ta shin er nyn ghreinnaghey liorish nyn yeeareeyn foalley; lheid as neu-ghlennid, meshtyls, &c.

Q. Cre te dy hreigeil ad shoh?

A. Te dy hassoo noi dy-chooilley yeearee jeu, dy smaghtaghey as dy reayll fo my yeeareeyn mee-reilltagh huc, as my ghooghys broghe er cheu-sthie ta goaill taitnys ayndoo.

Q. Cre'n phrowal t'ayd dy vel oo kainlt gys shoh?

A. From *Gal. v. 24. They that are Christ's have crucified the flesh, with the affections and lusts.*

Rom. viii. 13. *If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

1 Pet. ii. 11. *I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

Q. What is the second Duty you were at your Baptism obliged to perform?

A. To believe all the Articles of the Christian Faith.

Q. What Proof have you of your being obliged to do so?

A. From *John iii.36. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*

John xvii. 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Mark xvi. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and to walk in the same all the Days of my Life.

Q. What Proof have you of your being obliged to this?

A. From *Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.*

Eph. ii. 10. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Luke i. 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

Q. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God, to give me his Grace, that I may continue in the same unto my Life's end.

A. Veih *Gal. v. 24. Adsyn ta lesh Creest t'ad er grossey yn eill, marish ny yeeareeyn as ny sayntyn.*

Rom. viii. 13. My ta shiu beaghey lurg yn eill, yiw shiu baase: agh my ta shiu trooid y Spyrry cur naardey obbraghyn y challin, bee shiu bio.

1 *Phed. ii. 11. Ta mee guee erriu myr joarreeyn as troailltee, dy reayll shiu hene veih sayntyn ny foalley, ta cagey noi yn annym.*

[13]Q. Cre ta'n nah churym vou ec dty vashtey kainlt dy chooilleeney?

A. Dy chredjal ooilley banglaneyn y Chredjue Creestee.

Q. Cre'n phrowal t'ayd dy vel oo kainlt¹ dy yannoo shoh?

A. Veih *Ean. iii. 36. Eshyn ta credjal ayns y Mac, ta'n vea ta dy-bragh farraghtyn echey: as eshyn nagh vel credjal yn Mac, cha vaik eh yn vea; agh nee corree Yee tannaghtyn er.*

Ean. xvii. 3. Shoh yn vea veayn, tushtey y ve oc jeed's yn ynrycan Jee firrinagh, as jeh Yeesey Creest t'ow er ny choyrt.

Mark xvi. 16. Bee eshyn ta credjal as t'er ny vashtey, er ny hauail; agh bee eshyn nagh vel credjal er ny gheyrey.

Q. Cre ta'n trass churym ren oo gialdyn ec dty vashtey dy chooilleeney?

A. Dy vreillin aigney casherick Yee as e annaghyn, as dy nhimmeein ayndoo ooilley laghyn my vea.

Q. Cre'n phrowal t'ayd jeh ve kainlt gys shoh?

A. Veih *Mian xxviii. 20. Gynsaghey daue dy reaylley dy-chooilley nhee cre-erbee² ta mish er chur ayns saarey diu.*

Eph. ii. 10. Ta shin yn obbyr echeysyn, er nyn groo ayns Creest Yeesey gys obbraghyn mie, ta Jee er n'oardaghey ro-laue dy jinnagh shin gimmeaght ayndoo.

[14]Luke i. 74, 75. Dy-beagh shin er nyn livrey veih laueyn nyn noidyn, as dy shirveishagh shin eh fegooish aggle, ayns craueeaght as cairys kiongoyrt rish, ooilley laghyn nyn mea.

Q. Nagh vel oo smooinghtyn dy vel oo kainlt dy chredjal, as dy yannoo myr t'ad er yialdyn er dty hon?

A. Ta mee dy-firrinagh; as marish cooney Yee shen nee'm. As ta mee cur booise creeoil da nyn Ayr flaunyssagh, dy vel eh er n'eamagh orrym gys y stayd shoh dy haualtys, trooid Yeesey Creest nyn Saualtagh. As ta mee guee gys Jee dy der eh e ghrayse dou, dy voddym tannaghtyn ayns y stayd cheddin gys jerrey my vea.

¹ kainlt] text kalnlt; corrected in Errata p. 91.

² cre-erbee] text ere-erbee

Q. Why do you think yourself bound to believe and do what your Godfathers and Godmothers promised for you?

A. Because they acted in my stead, and what they promised was in my Name.

Q. Are you resolved to do what they promised for you?

A. Yes; by God's Help; for otherwise I shall forfeit the Blessing of that State which I was by my Baptism admitted into.

Q. What is that State?

A. It is a State of Salvation.

Q. Why do you call it a State of Salvation?

A. Because I have thereby all the means necessary to Salvation.

Q. How do you prove this from Scripture?

A. From Rom. i. 16. *The gospel is the power of God unto salvation, unto every one that believeth.*

2 Tim. iii. 15. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.*

Q. How came you into this State of Salvation?

A. Our heavenly Father called me to it, through Jesus Christ our Saviour, and instated me into it by Baptism.

Q. How do you prove this from Scripture?

A. From Titus iii. 4, 5. *The kindness and love of God our Saviour towards man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.*

2 Tim. i. 9. *God who hath saved us, according to his own purpose and grace, which was given us in Christ Jesus, before the world began.*

Eph. ii. 8. *For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.*

Q. How do you think to be enabled to do, and to continue in the performance of this which you are obliged to?

A. I depend on God's Grace to prevent, assist and confirm me.

Q. What Reason have you for so doing?

A. From John xv. 5. *Without me, ye can do nothing.*

2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.*

Q. Cre'n-fa t'ow smooinghtyn oo hene kainlt dy chredjal as dy yannoo ny ren dty Ghedjaghyhn as dty Vimmaghyn gialdyn er dty hon?

A. Er-yn-oyr dy hass ad raanteenyn er my hon as shen ny ren ad y yialdyn ve ayns yn ennym aym.

Q. Vel oo kiarit dy yannoo ny t'ad er yialdyn er dty hon?

A. Ta mee, liorish cooney Yee; son er aght elley caillym bannaghtyn y stayd shen huggey va mee er my ghoail stiagh liorish my Vashthey.

Q. Cre ta'n stayd shen?

A. Te stayd dy Hualtys.

[15]Q. Cre'n-fa t'ow genmys eh stayd dy Hualtys?

A. Er-yn-oyr dy vel aym liorish shen ooilley ny saaseyn ta ymmyrchagh gys Saualtys.

Q. Kys t'ow prowal shoh veih'n Scriptyr?

A. Veih Rom. i. 16. Yn sushtal pooar Yee gys saualtys, da dy-chooilley unnane ta credjal.

2 Tim. iii. 1. Neayr's vow dy lhiannoo dy vel oo er ve ynsit ayns ny scriptyryn casherick, oddys oo y yannoo creeney gys saualtys.

Q. Kys haink oo gys y stayd shoh dy hualtys?

A. Nyn Ayr flaunyssagh deie orrym huggey trooid Yeesey Creest nyn Saualtagh, as ren m'y ghoail stiagh gys y stayd shoh liorish Bashtey.

Q. Kys t'ow prowal shoh veih'n Scriptyr?

A. Veih Titus iii. 4, 5. Va kenjallys as graih Yee nyn saualtagh gys deiney er ny hoilshaghey; cha nee liorish obbraghyn dy chairys, ta shin er n'yannoo, agh cordail rish e vyghin t'eh er hauail shin liorish niee y nah-yiennaghtyn (ayns bashtey), as jannoo shin ass-y-noa liorish y Spyrryd Noo;

[16]2 Tim. i. 9. Jee ta er hauail shin, cordail rish e chiarail hene as grayse va er ny choyrtdooain ayns Creest Yeesey, er dy hoshiaght y theihll.

Eph. ii. 8. Son liorish grayse ta shiu er nyn sauail trooid credjue; as shen cha nee jiu hene; she gioot Yee eh.

Q. Kys t'ow smooinghtyn dy v'er ny niartaghey dy yannoo, as dy hannaghtyn ayns cooilleeney shoh ny t'ow kainlt huggey?

A. Ta mee cur my warrant er grayse Yee dy ghoill roym, dy chooney lhiam as dy my niartaghey.

Q. Cre'n oyr t'ayd son jannoo myr shen?

A. Veih Ean. xv. 5. My egooish's cha vod shiu nhee erbee y yannoo.

2 Cor. iii. 5. Cha nee dy vel shin fondagh j'in hene dy smooinghtyn nhee erbee myr j'in hene; agh ta'n phooar ain veih Jee.

Phil. i. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform [finish] it until the day of Jesus Christ.*

Q. How do you think to obtain God's Grace?

A. I will pray unto God for it.

Q. What Reason have you to think, that by Prayer you shall obtain it?

A. From *Luke xi. 13. If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?*

Heb. iv. 16. *Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

PART II.

The Christian Faith.

SECT. III.

Of the CREED; particularly what we are to believe concerning GOD the Father.

Q. The *second* Thing you promised, was *to believe all the articles of the Christian Faith*; What do you mean by *Articles* of the Christian Faith?

A. I thereby mean such Points of the Doctrine revealed by Christ, and contained in the holy Scriptures, as are most necessary to be believed.

Q. Where are those Articles or Points briefly contained?

A. In the Apostles Creed.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, Maker of Heaven and Earth:

—And in Jesus Christ, his only Son our Lord; who was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into Hell; the third Day he rose again from the Dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead.

—I believe in the holy Ghost, the holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. Amen.

Phil. i. 6. Ta shickyrys aym jeh'n eer red shoh, dy der eshyn ta er chur obbyr vie er y hoshiaght ny vud eu, mullagh er derrey laa Yeesey Creest:

Q. Kys t'ow smooïnaghtyn dy gheddyn grayse Yee?

A. Nee'm padjer y ghoaill gys Jee er y hon.

Q. Cre'n oyr t'ayd dy smooïnaghtyn dy chosney eh liorish padjer?

[17]A. Veih *Luke xi. 13.* My ta toiggal er-y-fa shen euish, ta olk, kys dy choyrt gíootyn mie da nyn gloan; cre-woad smoo nee'n Ayr flaunyssagh eu yn Spyrtyd Noo y choyrt dauesyn ta jannoo aghin huggey?

Heb. iv. 16. Lhig dooin er-y-fa shen cheet lesh dunnallys gys stoyl-reeoil y ghrayse; dy vod mayd myghin y chosney, as grayse y gheddyn dy chooney lhien ayns traá feme.

[18]

YN NAH AYRN.

MYCHIONE

Yn Credjue Creestee.

SECT. III.

Mychione y CHREA; agh er-lheh ny ta shin dy chredjal mychione JEE yn Ayr.

Q. Yn nah red ren oo y yialldyn, va dy chredjal ooilley banglaneyn y Chredjue Creestee; cre t'ow toiggal liorish banglaneyn y Chredjue Creestee?

A. Ta mee liorish shen toiggal lheid ny pointyn jeh'n ynsagh v'er ny hoilshaghey liorish Creest, soit sheese ayns ny Scriptyryn casherick, as smoo ymyrchagh ta dy v'er nyn gredjal.

Q. C'raad ta ny banglaneyn ny ny pointyn shoh soit sheese ayns focklyn giarrey?

A. Ayns Crea ny ostyllyn.

[19]Q. Abbyr banglaneyn dty chredjue.

A. Ta mee credjal ayns Jee yn Ayr Ooilley-niartal, chroo niau as thalloo:

As ayns Yeesey Creest e ynrycan Vac nyn Jiarn; v'er ny yentyn liorish y Spyrtyd Noo, er ny ruggey jeh'n voidyn Moirrey, ren surranse fo Pontius Pilate, v'er ny chrossey, er ny varroo, as er ny oanluckey; hie eh sheese gys niurin: yn trass laa dirree eh reesht veih ny merriu; hie eh seose gys niau, as t'eh ny hoie er laue yesh Yee yn Ayr Ooilley-niartal; veih shen hig eh dy vriwnys ny bio as ny merriu:

Ta mee credjal ayns y Spyrtyd Noo; yn slane agglish casherick; sheshaght ny nooghyn; leih peccaghyn; irree-seose-reesht y challin, as y vea dy-bragh farraghtyn. Amen.

Q. What is the Meaning of the Word *Creed*?
 A. Creed is the same as *Belief*.
 Q. Why is it called the Apostles' Creed?
 A. Partly because of the Apostolical Doctrine contained in it; partly because it was composed in or near the Apostles Time.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the World. Secondly, In God the Son, who hath redeemed me and all Mankind. Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three Parts into which the Creed or Belief is divided?

A. 1. I observe a Distinction of Persons, the Father, Son, and Holy Ghost.

2. A Sameness of Nature: The Father is God; The Son is God; The Holy Ghost is God.

3. A Diversity of Offices or Operations: The Father creates; The Son redeems; The Holy Ghost sanctifies.

Q. What Proof have you of such Distinction of Persons in the same Divine Nature?

A. From *Matt. xxviii. 19. Teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

1 John v. 7. *For there are three that bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.*

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

Q. What does the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in and of himself.

Q. What Proof have you of God's being a Spirit?

A. From *John iv. 24. God is a spirit.*

1 Tim. vi. 16. *Whom no man hath seen, nor can see.*

Q. What Proof have you for his being Infinite?

Q. Cre t'er ny hoiggal liorish y fockle Crea?
 A. Ta Crea yn un chooid as Credjue.

Q. Cre'n-fa te enmyssit Crea ny ostylllyn?

A. Ayns ayn, er coontey yn ynsagh ostylllagh ta soit sheese ayn; ayns ayn, er-yn-oyr dy row eh er ny yannoo ayns, ny er-gerrey da lling ny ostylllyn.

Q. Cre smoo t'ow gynsaghey ayns ny banglaneyn shoh jeh dty Chredjue?

A. Hoshiaght, Ta mee gynsaghey dy chredjal ayns Jee yn Ayr, chroo mish as ooil^[20]ley'n seihll. Yn nah¹ ynnyd, Ayns Jee yn Mac, ren mish as sheelnau ooilley y chionnaghey reesht. Yn trass ynnyd, Ayns Jee yn Spyrryd Noo, ta casherickey mish, as ooilley pobble reiht Yee.

Q. Cre t'ow goaill tastey jeh veih ny three aynyn shoh ayn ta'n Chrea er ny rheinn?

A. Hoshiaght, Ta mee cur tastey da three persoanyn er-lheh, yn Ayr, yn Mac, as y Spyrryd Noo.

Ayns yn nah ynnyd, Unnaneyns dy ghooghys: ta'n Ayr Jee; ta'n Mac Jee; ta'n Spyrryd Noo Jee.

Ayns y trass ynnyd, caghlaa² oikyn ny obbraghyn: ta'n Ayr croo; ta'n Mac kionnaghey reesht; ta'n Spyrryd Noo casherickey.

Q. Cre'n phrowal t'ayd jeh lheid ny three persoanyn er-lheh ayns yn un dooghys flaunyssagh?

A. Veih *Mian xxviii.*³ 19. Ynsee-jee dy-chooilley ashoon, as bashtee-jee ad ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.

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

2 *Cor. xiii. 14.* Grayse nyn Jiarn Yeesey Creest, as graih Yee, as sheshaght y Spyrryd Noo, dy row mêriu ooilley.

Q. Cre ta'n chied vanglane jeh'n Chrea loayrt jeh?

A. Jee yn Ayr, as obbyr e chroo?

^[21]Q. Cre ta Jee?

A. Ta Jee ny Spyrryd er-skyn-earroo, dy-bragh beayn, as er-skyn roshtyn y tushtey ain, echey ta dy-chooilley laanid dy vieys, ayn hene as jeh hene.

Q. Cre'n phrowal t'ayd dy vel Jee ny Spyrryd?

A. Veih *Ean. iv. 24.* Ta Jee ny Spyrryd.

1 *Tim. vi. 16.* Eh nagh vel dooinney erbee er vakin, ny cha vod fakin.

Q. Cre'n phrowal t'ayd dy vel eh er-skyn-earroo?

¹ nah] *text* nagh

² caghlaa] *text* baghlaa; corrected in Errata p. 91.

³ xxviii.] *text* xxvi. ii.

A. From 1 Kings viii. 27. *Behold, the heaven, and heaven of heavens, cannot contain thee.*

Jer. xxiii. 24. *Do not I fill heaven and earth? saith the Lord.*

Q. How do you prove God to be Eternal?

A. From *Psal.* xc. 2. *From everlasting to everlasting thou art God.*

1 Tim. vi. 16. *Who only hath immortality.*

Rev. iv. 8. *Lord God almighty, which was, and is, and is to come.*

Q. How do you prove God to be Incomprehensible?

A. From *Job* xxxvi. 26. *Behold God is great, and we know him not.*

Job xxxvii. 23. *Touching the Almighty, we cannot find him out.*

Psal. cxlv. 3. *Great is the Lord, and his greatness is unsearchable.*

Q. Are there more Gods than one?

A. There is but one living and true God.

Q. How do you prove there is but one God?

A. From 1 *Cor.* viii. 4. *There is none other God but one.*

Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

1 Tim. ii. 5. *There is one God, and one mediator between God and men, the man Christ Jesus.*

Q. How is God said to be a Father?

A. 1. As he created all Things; 1 *Cor.* viii. 6. *God the Father, of whom are all things.*

2. As he is the Father of our Lord Jesus Christ.

3. As he is our Father, by adopting us in him, *having predestinated us to the adoption of children by Jesus Christ.* *Eph.* i. 5.

Q. Why do you stile God Almighty?

A. Because he has the Power to dispose of, and govern all Things as he pleaseth.

Q. How do you prove God to be thus Almighty?

A. From *Psal.* lxii. 11. *Power belongeth unto God.*

Psal. ciii. 19. *The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.*

Q. What is meant by *Heaven and Earth*?

A. The World, and all Things that are therein.

A. Veih 1 *Kings* viii. 27. Cur-my-ner, cha vod niau, as niau dy niaughyn, oo y chumbasal.

Jer. xxiii. 24. Nagh nee¹ mish ta lhieeney niau as thalloo; ta'n Chiarn dy ghra.

Q. Kys t'ow prowal Jee dy ve dy-bragh beayn?

A. Veih *Psal*m xc. 2. Uss Jee er dy-rieau, as seihll gyn jerrey.

1 *Tim.* xi. 16. Echeysyn ny-lomarcen ta'n vea dy-bragh farraghtyn.

Rev. iv. 8. Hiarn Yee Ooilleyn-niartal, va, as ta, as ta ry heet.

Q. Kys t'ow prowal dy vel Jee er-skyn roshtyn y tushtey ain?

A. Veih *Job* xxxvi. 26. Cur-my-ner, ta Jee mooar, as er-skyn roshtyn nyn dushtey.

Job xxxvii. 23. Mychione yn Ooilleyn-niartal, t'eh er-skyn nyn maght.

[22]*Psal*m cxlv. 3. S'mooar ta'n Chiarn ta'n mooadys echey er-skyn roshtyn nyn dushtey.

Q. Vel ny s'liee Jee ayn na unnane?

A. Cha vel ayn agh yn un Jee bio as firrinagh.

Q. Kys t'ow prowal nagh vel ayn agh un Jee?

A. Veih 1 *Cor.* viii. 4. Cha vel Jee erbee elley ayn agh unnane.

Eph. iv. 6. Un Jee as Ayr jeh ooilleyn, ta er-skyn ooilleyn, as trooid ooilleyn, as ayndiu ooilleyn.

1 *Tim.* ii. 5. Ta un Jee ayn, as un er ta loayrt eddyr Jee as deineyn, yn dooinney Creest Yeesey.

Q. Kys ta Jee er ny ghra dy ve ny Ayr?

A. Hoshiaght, Myr ren eh dy-chooilleyn dhe y chroo; 1 *Cor.* viii. 6. Jee yn Ayr, jehsyn ta dy-chooilleyn dhe.

Ayns yn nah ynnyd, Myr t'eh Ayr nyn Jiam Yeesey Creest.

Ayns y trass ynnyd, Myr t'eh nyn Ayr, liorish goaill shin dy ve mec dasyn, myr t'eh er chiarail shin gys doltanys cloan liorish Yeesey Creest, *Eph.* i. 5.

Q. Cre'n-fa t'ow genmys Jee Ooilleyn-niartal?

A. Er-yn oyr dy vel pooar echey dy yannoo rish, as dy reill harrish dy-chooilleyn dhe myr saillish.

[23]Q. Kys t'ow prowal dy vel Jee myr shoh Ooilleyn-niartal?

A. Veih *Psal*m lxii. 11. Ta pooar bentyn gys Jee.

*Psal*m ciii. 19. Ta'n Chiarn er hoiaghey seose e stoyl-reeoil ayns niau: as ta e reeriaght reill harrish ooilleyn.

Q. Cre t'er ny hoiggal liorish niau as thalloo?

A. Yn seihll, as dy-chooilleyn dhe t'ayn.

¹ nee] text nec

Q. What Proof have you of God's being the *Maker* of the Heaven and the Earth?

A. From *Gen. i. 1. In the beginning God created the heaven and the earth.*

Acts iv. 24. Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is.

Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that the things which are seen, were not made of things which do appear.

Q. Of what did God make the World?

A. He made it out of nothing.

Q. How is the World preserved?

A. By the same divine Power that made it.

Q. How do you prove this?

A. From *Neh. ix. 6. Thou, even thou art Lord alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, with all things that are therein: and thou preservest them all.*

SECT. IV.

Of God the SON; particularly his Names, Offices and Relations.

Q. What does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his *Names, Offices, and Relations.*

Q. By what Names is he called here?

A. JESUS and CHRIST.

Q. What doth the name *Jesus* signify?

A. It signifies a SAVIOUR.

Q. Why was he called *Jesus*?

A. Because he was to SAVE his people from their sins, *Matt. i. 21.*

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah* and signifies *Anointed.*

Q. Why is he called Christ, or the Anointed?

Q. Cre'n phrowal t'ayd dy nee Jee chroo niau as y thalloo?

A. Veih *Gen. i. 1.* Ayns y toshiaght chroo Jee niau¹ as y thalloo.

Jannoo iv. 24. Hiarn, t'ow uss Jee, t'er chroo niau as thalloo, as y faarkey, as ooilley ny t'ayndoo.

Heb. xi. 3. Trooid credjue ta shin toiggal dy row ny seihllyn er nyn groo liorish goo Yee, myr shen nagh row ny reddyn ta ry akin jeant jeh stoo erbee dy row eisht ayn.

Q. Cre jeh ren Jee yn seihll y chroo?

A. Ren eh eh y chroo ass veg.

Q. Kys ta'n seihll er ny choadey?

A. Liorish y phooar flaunyssagh cheddin ren eh y chroo.

Q. Kys t'ow prowal shoh?

A. Veih *Neh. ix. 6.* Uss, dy-jarroo uss **dy-**lomarcán y Chiarn; t'ow er yannoo niau, **[24]** niau dy niaughyn, marish ooilley'n cheshaght oc; yn thalloo, marish dy-chooilley nhee t'ayn; ny faarkaghyn, as ooilley ny t'ayndoo: as t'ow coadey ad ooilley.

SECT. IV.

Mychione Jee yn MAC; agh er-lheh e en'myn, oikyn as shen ny ta bentyn huggy.

Q. Cre ta'n nah vanglane jeh'n Chrea loayrt jeh?

A. Mychione Jee yn Mac, as obbyr y chionnaghey-reesht.

Q. Kys ta coontey er ny choyrt jeh nyn ver-kionnee?

A. Liorish e en'myn, oikyn as shen ny ta bentyn huggy.

Q. Cre ny en'myn t'eh ayns shoh er ny enmys lioroo?

A. YEESEY as CREEST.

Q. Cre t'er ny hoiggal liorish yn ennym YEESEY?

A. T'er ny hoiggal liorish SAUALTAGH.

Q. Cre'n-fa v'eh er ny enmys YEESEY?

A. Er-yn-oyr dy row eh dy HAUAIL e phobble veih nyn beccaghyn, *Mian i. 21.*

[25]Q. Cre t'er ny hoiggal liorish y fockle Creest?

A. Te yn un chooid rish Messiah, as t'er ny hoiggal liorish, yn Fer-ooillit.

Q. Cre'n-fa t'eh er ny enmys Creest, ny yn Fer-ooillit?

¹ text nian; Corrected in Errata, p. 91.

A. Because he was in a spiritual manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices?

A. They are the Offices of King, Priest, and Prophet.

Q. How is Christ a King?

A. As he governs and protects his Church.

Q. How is he a Priest?

A. As he *did* make Atonement, and *now* intercedes for, and blesseth his Church.

Q. How is Christ a Prophet?

A. As he teaches his Church; which he did in his Person, and continues to do by his Spirit, Word, and Ministry.

Q. How was Christ Anointed?

A. He was Anointed, or set apart to these Offices by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is described by here in the Creed?

A. They are two, the one relating to God the Father, as he is *his only Son*; the other to us, as he is *our Lord*.

Q. How is Christ the only Son of God?

A. As he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of God.

Q. How do you prove that Christ is the only Son of God?

A. From *John* i. 18. *No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.*

1 *John* iv. 9. *In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him.*

Q. How is Christ said to be our Lord?

A. He is in a particular manner the Lord and Head of his Church; having *all power given unto him in Heaven and earth*, *Matt.* xxviii. 18.

A. Er-yn-oyr dy row eh ayns aght spyrrydoil dy chooilleeney ny oikyn va bentyn gys Fer-ooillit Yee.

Q. Cre ta ny oikyn shoh?

A. T'ad ny oikyn jeh Ree, Saggyrt as Phadeyr.

Q. Kys ta Creest ny Ree?

A. Myr t'eh reill harrish as coadey e agglish.

Q. Kys t'eh ny Haggryt?

A. Myr ren eh lhasaghey y yannoo, as t'eh nish loayrt ass lieh e Agglish, as dy vannaghey ee.

Q. Kys ta Creest ny Adeyr?

A. Myr t'eh gynsaghey e Agglish; shoh ren eh ayns e phersoon hene, as t'eh tannaghtyn dy yannoo liorish e Spyrryd, e ghoo, as e hirveishee 'syn agglish.

Q. Kys va Creest er ny ooillaghey?

A. V'eh er ny ooillaghey, ny soit er-lheh gys ny oikyn shoh liorish y Spyrryd Noo, ren eh y gheddyn er-skyn towse.

Q. Cre ta ny staydyn lioroo ta coontey er ny choyrtyr jeh Creest ayns shoh ayns y Chrea?

[26]A. T'ad jees; yn derrey yeh bentyn rish Jee yn Ayr, myr t'eh e ynrycan Vac; yn jeh elley rooinyn, myr t'eh nyn Jiarn.

Q. Kys ta Creest ynrycan Mac Yee?

A. Myr ren eh yn dooghys echey y gheddyn veih'n Ayr, as dy row eh er ny yentyn as er ny ruggey jeh moidyn ghlen, liorish pooar er-skyn towse Yee.

Q. Kys t'ow prowail dy nee Creest ynrycan Mac Yee?

A. Veih *Ean* i. 18 Ca vel unnane erbee er vakin Jee ec traal erbee; yn ynrycan Mac v'er ny gheddyn, ta ayns oghrish yn Ayr, eshyn t'er ny hoilshaghey eh.

1 *Ean* iv. 9. Ayns shoh va graih Yee er ny hoilshaghey dooinyn, er-yn-oyr dy ren Jee e ynrycan Vac y choyrtyr gys y theihll,¹ dy voddagh shin ve bio trooid echyssyn [*sic*].

Q. Kys ta Creest er ny ghra dy ve nyn Jiarn?

A. T'eh ayns aght er-lheh Chiarn as kione e Agglish; liorish dy vel dy-chooilley phooar er ny chur da ayns niau as er y thaloo, *Mian* xxviii. 18.

[27]

SECT. V.

Of CHRIST'S Humiliation.

Q. What is the next Thing relating to Christ?

A. His Humiliation and Exaltation.

SECT. V.

Mychione stayd injil Chreest.

Q. Cre ta'n nah red bentyn rish Creest?

A. Yn injillid as yn yrjid echey.

¹ theihll] *text* thehill

Q. Wherein doth this Humiliation consist?
A. In his becoming Man, and suffering Death.

Q. How was Christ made Man?
A. By the Union of the human Nature to the divine, in one Person.

Q. How do you prove that Christ did thus become Man?
A. From *John i. 14. The Word was made flesh.*

Gal. iv. 4. God sent forth his Son, made of a woman.

Heb. ii. 16. Verily he took not on him the nature of angels, but he took on him the seed of Abraham.

Q. How did Christ take on him our Nature?
A. By being conceived by the Holy Ghost, and born of the Virgin Mary.

Q. What Proof have you of our Lord's conception by the Holy Ghost?
A. From *Matt. i. 20. Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghost.*

Luke i. 35. The holy Ghost shall come upon thee, and the Power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the son of God.

Q. How do you prove that Christ was born of a Virgin?
A. From *Matt. i. 22, 23. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son.*

Q. Why was Christ conceived by the Holy Ghost?
A. That he might take our Nature without the Corruption of it.

Q. Why did Christ thus take our Nature, and become Man?
A. That he might fully discharge his Office of a Mediator, so that he might die; and being one of the same Nature with those he died for, might redeem all Mankind.

Q. How is this proved from Scripture?

Q. Cre ayns ta'n injillid shoh lhie?
A. Ayns dy daink eh dy ve ny ghooiney as dy hurr eh baase.

Q. Kys va Creest jeant ny ghooiney?
A. Liorish unnaneys y dooghys dooiney gys y vree flaunyssagh, ayns un phersoon.

Q. Kys t'ow prowal dy ren Creest myr shoh cheet dy ve ny ghooiney?
A. Veih *Ean i. 14. Va'n goo er ny yannoo ny eill.*

Gal. iv. 4. Ren Jee e Vac y choirt, ruggit jeh ben.

Heb. ii. 16. Ayns firriny's cha ghow eh er dooghys ainlyn; agh ghow eh er dooghys Abraham.

Q. Kys ren Creest yn dooghys ainyn y ghoail er?
A. Liorish v'er ny yentyn liorish y Spyrryd Noo, as er ny ruggey jeh'n Voidyn Moirrey.

Q. Cre'n phrowal t'ayd dy row nyn Jiarn er ny yentyn liorish y Spyrryd Noo?
[28]A. Veih *Mian i. 20. Ny gow aggle Moirrey yn ven ayd y ghoail; son shen t'er ny yentyn ayn-jee te jeh'n Spyrryd Noo.*

Luke i. 35. Hig yn Spyrryd Noo ort, as nee pooar yn er syrje scadoo y hilgey harryd; shen-y-fa bee yn red casherick shen myrgeeddin vees er ny ruggey jeed, enmyssit Mac Yee.

Q. Kys t'ow prowal dy row Creest er ny ruggey jeh Moidyn?
A. Veih *Mian i. 22, 23. Nish va ooilley shoh jeant, dy voddagh shen ve cooilleenit va'n Chiarn er loayrt liorish y phadeyr, gra, Cur-my-ner, bee lhiannoo ec moidyn, as ver ee mac son y theihll.*

Q. Cre'n-fa va Creest er ny yentyn liorish y Spyrryd Noo?
A. Dy voddagh eh yn dooghys ainyn y ghoail er fegooish y vroïd echey.

Q. Cre'n-fa ren Creest myr shoh yn dooghys ain y ghoail er, as cheet dy ve ny ghooiney?
A. Dy voddagh eh dy-slane cooilleeney yn oik echey dy ve eddyr Jee as dooiney, myr shen dy voddagh eh baase y gheddyn; as myr v'eh unnane jeh'n un dooghys roosyn er nyn son hurr eh baase, dy voddagh eh ooilley sheelnaue y chionnaghey reesht.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. From *Heb. ii. 9. Jesus was made a little lower than the angels for the suffering of death, [crowned with glory and honour,]¹ that he by the grace of God should taste death for every man.*

Heb. ii. 17. It behoved him to be made like unto his brethren, that he might be a merciful [and faithful]² high Priest in things pertaining to God, to make reconciliation for the sins of the people.

Q. Why did our Saviour suffer Death?

A. To deliver Mankind by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this proved from Scripture to be the End of our Saviour's Sufferings?

A. From *Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.*

Rom. v. 10. When we were enemies, we were reconciled to God by the death of his son.

Heb. ix. 26. He put away sin by the sacrifice of himself.

1 John ii. 2. He is the propitiation for our sins.

Q. Why is Christ said to suffer under Pontius Pilate?

A. To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

Q. Who was Pontius Pilate?

A. He was a Governor of Judea, under Tiberius the Roman Emperor.

Q. What sort of Death did Christ suffer?

A. He was Crucified.

Q. How was that done?

A. By nailing him to a Cross of Wood set upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death?

A. In order to shew the heinous Nature of Sin.

Q. How does this shew the heinous Nature of Sin?

[29]A. Veih *Heb. ii. 9. Va Yeesey, va jeant son tammylt ny s'inshley na ny ainlyn, liorish surranse baase, coamrit lesh gloyr as ooashley; dy voddagh eh liorish grayse Yee blashtyn er y baase son dy-chooilley ghooiney.*

Heb. ii. 17. Ve cooie da dy ve jeant casley rish e vraaraghyn; dy voddagh eh ve ny ard-saggyrt myghinagh as firrinagh, ayns reddyn bentyn rish Jee, dy yannoo lhasaghey son peccaghyn y pobble:

Q. Cre'n-fa ren nyn Saualtagh baase y hurranse?

A. Dy livrey sheelnaue liorish leagh erskyn towse e uill, veih'n kerraghey va cair da nyn beccaghyn, as dy yannoo e Ayr coardit rooinyn liorish jannoo lhasaghey gys e chairys, eshyn chebbal eh hene ny oural er nyn son.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr dy ve oyr surranse³ nyn saualtagh?

A. Veih *Gal. iii. 13. Ta Creest er livrey shin veih mollaght y leigh, eh hene jeant ny vollaght er nyn son:*

Rom. v. 10. Tra va shin ayns stayd dy noidjys, va shin coardit rish Jee liorish baase e Vac:⁴

Heb. ix. 26. Ren eh cur ersooyl peccah liorish jannoo eh hene ny oural.

1 Ean. ii. 2. She eshyn yn lhasaghey son nyn beccaghyn.

[30]Q. Cre'n-fa ta Creest er ny ghra dy hurranse fo Pontius Pilate?

A. Dy chowraghey tra y baase eche; as cooilleeney dy-chooilley phadeyrys mychione eche.

Q. Quoi va Pontius Pilate?

A. V'eh ny chiannoort er Judea, fo Tiberius ard-fer-reill y Raue.

Q. Cre'n keint dy vaase ren Creest surranse?

A. V'eh er ny chrossey?

Q. Kys va shen jeant?

A. Liorish treiney eh gys crosh dy fuygh soit seose jeeragh ayns y thalloo, as myr shen croghey er eh, derrey hooar eh baase.

Q. Kys haink eh dy hurranse yn baase shoh?

A. Dy hoilshaghey dooghys eajee peccah.

Q. Kys ta shoh soilshaghey dooghys eajee peccah?

¹ This phrase is omitted in Lewis's Catechism, restored in the Manx.

² This phrase is omitted in Lewis's Catechism, restored in the Manx.

³ surranse] text suraanse

⁴ va] text my va; corrected in Errata, p. 91. (The text as originally printed was extracted from the Biblical verse without being adequately adapted to the

context. In the Bible: For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Son choud as va shin ayns stayd dy noidys, my va shin coardit rish Jee liorish baase e Vac: foddey smoo, myr ta shin nish goit stiagh gys shee, vees mayd er nyn sauail liorish e vioys.*)

A. Because this Death was of the worst sort, it was most infamous, painful, and accursed.

Q. Why is it said that our Saviour *died*?

A. To shew that his Body, when alive, was vitally united to his Soul.

Q. Why is it said that he was *buried*?

A. To shew the Certainty of his Death, and give Testimony to the Truth of his Resurrection.

Q. What is meant by his *descending into Hell*?

A. The Disposal of his Soul in its State of Separation from the body. |

Q. How do you prove that Christ descended into Hell?

A. From *Acts* ii. 25, 27. *David speaketh concerning him, Thou wilt not leave my soul in hell.*

SECT. VI.

Of CHRIST'S Exaltation.

Q. Wherein does our Saviour's Exaltation consist?

A. 1st, In his Resurrection. 2^d, His Ascension. 3^d, His Glorification. 4th, His coming to Judgment.

Q. What is the Resurrection of Christ?

A. It is the restoring him to Life by the Union of the self-same Soul to the self-same Body.

Q. When did our Lord rise?

A. On the third Day after he died, which was the first Day of the Week, which is thence called *the Lord's Day*.

Q. Why did our Lord rise from the Dead?

A. To assure us that he had finally completed the whole Work of our Redemption.

Q. How do you prove from Scripture, that this was the End of our Saviour's Resurrection?

A. From *Rom.* iv. 25. *Who was raised again for our justification.*

Rom. viii. 34: *Who is he that condemneth? It is Christ that died, yea rather, that is risen again.*

Q. What do you mean by saying that Christ *ascended into Heaven*?

A. Er-yn-oyr dy nee shoh va'n baase smessey oddagh y ve, myr ve smoo scammyltagh, piandagh, as mollaghtagh.

Q. Cre'n-fa te er ny ghra dy hurr nyn saualtagh baase?

A. Dy hoilshaghey dy row yn corp echey tra ve bio, ayns unnaneys rish e annym.

Q. Cre'n-fa te er ny ghra dy row eh er ny oanluckey?

[31]A. Dy hoilshaghey shickyrys yn baase echey, as dy ymmyrkey feanish gys firriny yn irree-seose-reesht echey.

Q. Cre t'er ny hoiggal liorish e gholll sheese gys niurin?

A. Yn ynnyd hie yn annym echey huggey tra ve er ny scarrey veih'n challin.

Q. Kys t'ow prowal dy ren Creest goll sheese gys niurin?

A. Veih *Jannoo* ii. 25, 27. Ta David loayrt jeh, Cha vaag oo m'annym ayns niurin.

SECT. VI.

Mychione yrjid stayd Chreest.

Q. Cre ayns ta stayd ard nyn Saualtagh shassoo?

A. Hoshiaght, Ayns e Irree-seose-reesht. Yn nah ynnyd, Ayns e gholll seose gys niau. Yn trass ynnyd, Ayns e stayd dy ghloyr. Yn chiarroo ynnyd, Ayns y cheet echey gys briwnys.

Q. Cre ta irree-seose-reesht Chreest?

A. Te yn troggal echey hene gys bioys liorish unnaneys yn eer annym cheddin gys yn eer chorp cheddin.

[32]Q. Cre'n traa ren nyn Jiarn girree?

A. Er y trass laa lurg e vaase, va yn chied laa jeh'n chiaghtin, ta er-dy-henney enmyssit laa yn Chiarn.

Q. Cre'n-fa ren nyn Jiarn girree veih ny merriu?

A. Dy hickyraghey shinyn dy vel eh dy-fondagh er chooilleeney slane obbyr y chionnaghey-reesht ain.

Q. Kys t'ow prowal veih'n Scriptyr, dy nee shoh va oyr Irree-seose-reesht nyn Saualtagh?

A. Veih *Rom* iv. 25. V'eh er ny hroggal reesht dy heyrey shin.

Rom. viii. 34. Quoi eh ta deyrey? she Creest hooar baase, ny sodjey, t'er n'irree reesht.

Q. Cre t'ow toiggal liorish gra, dy jagh Creest seose gys niau?

A. I mean, that he did actually go up thither in a visible and triumphant manner.

Q. How is this proved from Scripture?

A. From *Acts* i. 9. *While they beheld, he was taken up, and a cloud received him out of their sight.*

Eph. iv. 8. *When he ascended up on high, he led captivity captive [and gave gifts unto men].*¹

Q. What is meant by his *sitting at the right Hand of God*?

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this proved from Scripture?

A. From *1 Pet.* iii. 22. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.*

Eph. i. 20, 21. *He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion.*

Heb. x. 12. *This man, after he had offered one sacrifice for our sins, for ever sat down on the right hand of God.*

Q. This Phrase then, of *the right hand of God*, does not imply that God has Hands? &c.

A. No: this way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body.

Q. What does Christ do at the right Hand of God?

A. He appears in the Presence of God for us, as our Mediator, Intercessor, and Advocate.

Q. How is this proved from Scripture?

A. From *Heb.* ix. 24. *Christ is entred into heaven itself, now to appear in the presence of God for us.*

Rom. viii. 34. *Christ who is at the right hand of God, who also maketh intercession for us.*

1 John ii. 1. *We have an advocate with the Father, Jesus Christ the righteous.*

Q. Is Christ the only Mediator?

A. Yes: *There is one Mediator between God and men, the man Christ Jesus*, *1 Tim.* ii. 5.

A. Ta mee toiggal, dy jagh eh son firriny's seose gys shen ayns aght cronnal, as pooaral.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *Jannoo* i. 9. V'eh er ny hroggal seose vowsyn va jeeaghyn er, as ghow bodjal eh ass nyn shillee.

Eph. iv. 8. Tra hie eh seose er yn yrjey, ren eh cappeeys y leeideil ayns barriaght, as hug eh gioottyn da deiney.

Q. Cre t'er ny hoiggal liorish dy vel eh ny hoie ec laue yesh Yee?

[33]A. Liorish ta er ny hoiggal, dy vel Creest er ny hroggal seose gys yn ooashley as y phooar syrjey fo Jee yn Ayr.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *1 Phed.* iii. 22. Ta er gholh seose gys niau, as ta ec laue yesh Yee; aianlyn, as ard-reillyn, as pooaraghyn jeant biallagh huggey.

Eph. i. 20, 21. Eh t'eh er hroggal veih ny merriu; as er hoiaghey ec e laue yesh hene ayns ny ynnodyn flaunyssagh, foddey er-skyn dy-chooillee ard-ooashley, as pooar, as niart, as reill.

Heb. x. 12. Ta'n dooinney shoh, erreish da v'er hebbal un oural son peccaghyn, son dy-bragh er hoie sheese ec laue yesh Yee.

Q. Cha vel eh dy v'er ny hoiggal liorish y raa shoh eisht, ec laue yesh Yee, dy vel laueyn ec Jee? &c.

A. Cha vel: Ta'n aght shoh dy haggloo lurg cliaghtey deiney dy vod eh v'er ny hoiggal liorin; son ta Jee ny Spyrtyd, as dyn corp, ny ayn erbee dy chorp.

Q. Cre ta Creest jannoo ec laue yesh Yee?

A. T'eh shassoo ayns fenish Yee, myr eshyn ta eddyr Jee as shinyn, as jannoo accan er nyn son, as loayrt ayns y lieh ain.

[34]Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *Heb.* ix. 24. Ta Creest er n'gholl stiagh ayns niau hene, nish dy hassoo ayns fenish Yee er nyn son:²

Rom. viii. 34. Creest ta ec laue yesh Yee, ta myrgeeddin loayrt ayns y lieh ain.

1 Ean. ii. 1. Ta fer ain ta loayrt er nyn son rish yn Ayr, Yeesey Creest yn fer-cairagh.

Q. Nee Creest ynrycan ta loayrt eddyr Jee as shinyn?

A. She: Ta ayn un er ta loayrt eddyr Jee as deiney, yn dooinney Creest Yeesey, *1 Tim.* ii. 5.

¹ The Manx completes the verse with a clause that is absent from Lewis's Catechism.

² Here and elsewhere the Manx Bible quotation ends with a colon, showing it is transferred directly from the Manx Bible translation.

Q. Why are the words *Father Almighty* added here?

A. To shew us the Truth and Fulness of all that Authority and Dominion to which Christ, as our Mediator, is advanced.

Q. Whence shall Christ come to Judgment?

A. From Heaven.

Q. How is this proved from Scripture?

A. From 1 *Thess.* iv. 16. *The Lord himself shall descend from heaven.*

Q. Whom shall Christ judge?

A. All Men, the *Quick*, those who shall then be alive, and the *Dead*.

Q. How is this proved from Scripture?

A. From *Acts* x. 42. *It is he which was ordained of God to be the judge of quick and dead.*

Q. For what shall he judge them?

A. For all Things whether secret or open.

Q. How is this proved from Scripture?

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

Eccl. xii. 14. *God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.*

SECT. VII.

Of GOD the HOLY GHOST, and the remaining Articles of the Creed.

Q. Who is the HOLY GHOST?

A. He is the Third Person in the sacred Trinity.

Q. How is this proved?

A. From *Matt.* xxviii. 19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What do you mean by the word *Ghost*?¹

A. *Ghost* is the same with *Spirit*.

Q. Why is he called the *Holy Ghost*?

A. Because of his Office, which is in Christ's stead to sanctify, or to make holy the Church.

Q. How do you prove that our Sanctification proceeds from the Holy Ghost?

Q. Cre'n-fa ta ny focklyn Ayr Ooilley-niartal soit sheese ayns shoh?

A. Dy hoilshaghey dooinyn firrinys as slane towse ooilley yn phooar shen as y reill huggey ta Creest, myr eshyn ta loayrt eddyr Jee as shinyn, er ny hroggal seose.

Q. Cre veih nee Creest cheet gys briwnys?

A. Veih Niau.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih 1 *Thess.* iv. 16. Hig y Chiarn hene neose veih Niau.

Q. Quoi nee Creest briwnys?

A. Dy-chooilley ghooiney, ny bio, adsyn vees ec y traas shen bio, as ny merriu.

[35]Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *Jannoo.* x. 42. She eshyn liorish oardagh Yee ta dy ve briw ny bio as ny merriu

Q. Cre hon nee eh ad y vriwnys?

A. Son dy-chooilley nhee edyr follit ny foshlit.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih 2 *Cor.* v. 10. Shegin dooin ooilley shassoo fenish stoyl-briwnys Chreest, dy vod dy-chooilley 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.

Eccles. xii 14. Nee Jee dy-chooilley obbyr y chur lesh gys briwnys, marish dy-chooilley nhee follit, edyr eh ve mie ny sie.

SECT. VII.

Mychione Jee yn SPYRRYD NOO, as y chooid elley jeh banglaneyn y Chrea.

Q. Quoi yn SPYRRYD NOO?

A. T'eh yn trass phersoon ayns y Trinaid casherick.

[36]Q. Kys ta shoh er ny phrowal?

A. Veih *Mian* xxviii. 19. Bashtey ad ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.

Q. Cre'n-fa t'eh er ny enmys yn Spyrryd Noo?

A. Er-yn-oyr dy nee yn oik echey eh, ayns ynnyd Chreest, dy chasherickey yn Agglish.

Q. Kys t'ow prowal dy nee liorish y Spyrryd Noo ta shin er ny chasherickey?

¹ This question-answer pair elucidating that English *ghost* = *spirit* has no relevant counterpart in the Manx.

A. From 1 *Cor.* vi. 11. *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.*

Q. What do you mean by the *Church*?

A. I mean a Society of Persons called by God to the Profession of true Religion.

Q. What does the word *Catholick* signify?

A. It signifies *Universal*.

Q. Why is the Term *Catholick* applied to the Christian Church?

A. To distinguish it from the Jewish Church, which was confined to one Nation, whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy*?

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be holy.

Q. What are the Privileges belonging to the Holy *Catholick* Church?

A. They are four; 1st, *The Communion of Saints*. 2d, *The Forgiveness of Sins*. 3d, *The Resurrection of the Body*. And 4th, of *The Life everlasting*.

Q. What is the first Privilege?

A. *The Communion of Saints*.

Q. How is the word *Saints* to be understood?

A. It is most properly to be understood of those, who are the true and living Members of Christ's Church, namely, such as do answer the End of their Calling by a lively Faith, and holy Conversation.

Q. In what does this Communion consist?

A. In a Fellowship in all Acts of divine Worship, Piety, and Charity; and in a Partaking of in common the Privileges and Benefits of the Gospel.

Q. What are those Privileges which Christians have thus in common amongst them?

A. They are, their making all but one Body or Church; their being all sanctified by one Spirit; their having all one Hope of their Calling; one Lord, one Faith, one Baptism, one God and Father of all.

A. Veih 1 *Cor.* vi. 11. Agh va shiu er nyn niee, agh ta shiu er nyn gasherickey, agh va shiu er nyn seyrey ayns ennym y Chiarn Yeesey, as liorish Spyrryd yn Jee ain.

Q. Cre t'ow toiggal liorish yn Agglish.

A. Ta mee toiggal sheshaght dy phersoonyn er nyn eam liorish Jee dy ghoail orroo yn credjue firrinagh.

Q. Cre'n-fa ta'n fockle slane¹ (ta shen, roshtyn er ooilley) soit sheese myr bentyn gys yn Agglish Chreestee?

A. Dy chowraghey ee veih Agglish ny Hewnyn, nagh row goaill stiagh agh un ashoon, son wheesh as dy vel yn agglish Chreestee roshtyn gys dy-chooilley ashoon.

Q. Kys ta'n Agglish er ny ghra dy ve casherick?

A. Myr t'ee er ny chasherickey gys Jee liorish conaant, as goaill-rish yn Credjue firrinagh, [37] as t'ee er-y-fa shen fo kiangle dy ve casherick.

Q. Cre ta ny vondeishyn ta bentyn gys y slane Agglish Casherick?

A. T'ad kiare; Hoshiaght, Sheshaght ny nooghyn. Yn nah ynnyd, Leih peccaghyn. Yn trass, Irree-seose-reesht y challin. As y chiaroo ynnyd, Yn vea dy-bragh farraghtyn.

Q. Cre ta'n chie vondeish?

A. Sheshaght ny nooghyn.

Q. Kys ta'n fockle Nooghyn dy v'er ny hoiggal?

A. Te ayns yn agh s'cooie dy v'er ny hoiggal jeusyn, ta nyn oltyn firrinagh as bioal jeh Agglish Chreest, ta shen dy-ghra, lheid as ta gansoor oyr nyn eam liorish credjue bioal, as ymmyrkey-bea crauee.

Q. Cre ayns ta'n cheshaght shoh shassoo?

A. Ayns dy vel ad jannoo sheshaght ayns dy-chooilley ayn jeh shirveish Yee, as craueeaght, as graih; as ayns commeeys cadjin jeh vondeishyn as bannaghtyn y tushtal.

Q. Cre ta ny vondeishyn shoh ta myr shoh ec Creesteenyn ayns commeeys ny mast'oc?

A. T'ad, nagh vel ad ooilley jannoo agh un chorp ny un agglish; dy vel ad ooilley er ny chasherickey liorish un Spyrryd; dy vel oc ooilley un treishteil jeh nyn eam; un Chiarn, [38] un chredjue, un vashtey, un Jee as Ayr jeh ooilley.

¹ The Manx question alludes to the Manx version of the third section of the Creed: *Ta mee credjal ayns y Spyrryd Noo; Yn slane Agglish casherick; Sheshaght ny Nooghyn; Leih peccaghyn; Irree-*

seose reesht y challin; As y vea dy-bragh farraghtyn, where slane corresponds to catholick = universal in Lewis's English.

Q. How do you prove this Communion of Saints to be the Privilege of the Church?

A. Acts ii. 42. *They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.*

1 Cor. xii. 26. *Whether one member suffer, all the members suffer with it.*

Eph. iii. 6. *That the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.*

Q. What is the second Privilege of the Church?

A. *Forgiveness of Sin.*

Q. What is Sin?

A. Sin is the Transgression of the Law of God.

Q. What is the Punishment due to Sin?

A. Death temporal and eternal.

Q. What Proof have you of this?

A. From Rom. vi. 23. *The wages of sin is death.*

Matt. xxv. 46. *These [the Wicked] shall go away into everlasting punishment.*

Q. What is *the Forgiveness of Sin*?

A. It is God's not exacting the Punishment due to Sin from those that have committed it.

Q. On what Terms is Sin forgiven?

A. On Condition of our Faith and Repentance.

Q. How is this proved from Scripture?

A. From Acts xxvi. 18. *That they may receive forgiveness of sins, by faith that is in me.*

Luke xxiv. 47. *That repentance and remission of sins should be preached in his name among all nations.*

Q. By what Means is God thus reconciled to sinful Man, as to forgive him his Sins?

A. It is thro' Jesus Christ, who has suffered in our stead, and thereby merited this Benefit of Pardon and Forgiveness.

Q. How do you prove this from Scripture?

A. From Eph. iv. 32. *God for Christ's sake hath forgiven you.*

2 Cor. v. 19. *God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them.*

Q. Kys t'ow prowal yn cheshaght shoh dy nooghyn dy ve cairys yn agglish?

A. *Jannoo.* ii 42. Ren ad tannaghtyn ayns ynsagh as sheshaght ny ostyllyn, as ayns brishey arran, as ayns padjeryn.

1 Cor. xii. 26. Edyr un olt dy hurranse, ta ooilley ny oltyn surranse marish.

Eph. iii. 6. Dy row ny ashoonyn-quaagh dy ve co-eiraghyn, as jeh'n un chorp, as dy ghoail aynr cooidjagh jeh e yialdyn ayns Creest, liorish y sushtal.

Q. Cre ta'n nah vondeish ta ec yn Agglish?

A. Leih peccaghyn.

Q. Cre ta peccah?

A. Peccah brishey leih Yee.

Q. Cre ta'n kerraghey cair dy peccah? ¹

A. Baase seihltagh as dy-bragh beayn.

Q. Cre'n phrowal t'ayd jeh shoh?

A. Veih Rom. vi. 23. Faill peccah yn baase.

Mian xxv. 46. Hed ad shoh (ta shen dy ghra, yn vee-chrauee²) ersooyl gys y kerraghey dy-bragh farraghtyn.

Q. Cre ta leih peccaghyn?

A. Te dy vel Jee meigh-chreeagh ayns cooilleeney yn kerraghey cair da peccah, orroosyn t'er yannoo eh.

[39]Q. Cre ta ny conaantyn orroo ta peccah er ny leih?

A. Er conaant nyn gredjue as arrys.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *Jannoo* xxvi. 18. Dy vod ad leih peccaghyn y gheddyn, liorish y credjue ta aynms.

Luke xxiv. 47. Arrys as leih peccaghyn dy ve'r nyn breacheil ayns yn ennym echey mastey dy-chooilley ashoon.

Q. Cre ta ny aghtyn lioroo ta Jee er ny choardail rish dooinney peccol myr shen as dy leih da e pheccaghyn?

A. Te trooid Yeesey Creest ta er hurranse ayns yn ynnyd ain, as liorish shen er hoilchin yn bannaght³ shoh dy phardoon as leih.

Q. Kys t'ow prowal shoh veih'n Scriptyr?

A. Veih Eph. iv. 32. Ta Jee son graih Chreest er leih diuish.

2 Cor. v. 19. Va Jee ayns Creest, coardail y seihll rish hene; cha nee cur nyn loghtyn nyn lieh.

¹ dy peccah] sc. da peccah, as 6 lines below.

² yn vee-chrauee] One might expect *ny mee-chrauee* 'the wicked', but *yn vee-chrauee* f. sg. (collective) is

quite well attested, from Coyrle Sodjey to the Bible (alongside *ny mee-chrauee* m. pl.).

³ bannaght] *text* bannanht; corrected in Errata, p. 91.

Eph. i. 7. *In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

Q. What is the third Privilege of the Church?

A. *The Resurrection of the Body.*

Q. What do you understand by the Resurrection of the Body?

A. I understand, that the Body shall be raised out of the Dust, and being again united to the Soul, shall be glorious and immortal.

Q. How do you prove this from Scripture?

A. From *John v. 28, 29. The hour is coming, in the 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.*

2 Cor. iv. 14. *Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus.*

Phil. iii. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body.*

1 Cor. xv. 53. *This mortal must put on immortality.*

Q. What is the fourth Privilege of the Church?

A. *Life everlasting.*

Q. What do you mean by *the Life everlasting*?

A. A State of most perfect Happiness, consisting in the Perfection of our Natures, and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture that the Righteous shall be placed in such a State?

A. From *John vi. 47. He that believeth on me, hath everlasting life.*

Matt. xxii. 30. *In the resurrection, they are as the angels of God in heaven.*

1 Pet. v. 4: *When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Q. How are the Wicked to be disposed of hereafter?

A. They are to be banished from the Presence of God, and tormented eternally in Hell, with the Devil and his Angels.

Q. How is this proved from Scripture?

A. From *Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

Eph. i. 7. Ayns Crreest ta feaysley ain trooid e uill, leih peccaghyn, cordail rish berchys e ghrayse.

Q. Cre ta'n trass vondeish ta ec yn Agglish?

[40]A. Irree-seose-reesht y challin.

Q. Cre t'ow toiggal liorish Irree-seose-reesht y challin?

A. Ta mee toiggal, dy bee yn challin er ny hroggal ass y joan, as lurg da reesht v'er ny snemmey gys yn annym, dy bee eh gloyroil as bio son dy-bragh.

Q. Kys t'ow prowal shoh veih'n Scriptyr?

A. Veih *Ean v. 28, 29.* 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 choal-anmey.

2 Cor. iv. 14. Toiggal dy jean eshyn hrogg seose y Chiarn Yeesey, shinyn myrgeddyn y hroggal liorish Yeesey.

Phil. iii. 21. Nee caghlao yn corp marvaanagh ain dy vod eh ve er ny chummey casley rish e chorp ghloyroil hene.

1 Cor. xv. 53. Shegin da'n corp marvaanagh shoh ve coamrit lesh y vea dy-bragh beayn.

Q. Cre ta'n chiarroo vondeish ta ec yn Agglish?

A. Yn vea dy bragh farraghtyn.

Q. Cre t'ow toiggal liorish yn vea dy-bragh farraghtyn?

[41]A. Stayd dy vaynrys smoo firrinagh, ayn vees y dooghys ain er ny hroggal gys y foays syrjey ayns goaill soylley dy Yee er son dy-bragh.

Q. Kys t'ow prowal veih'n Scriptyr dy bee yn vooijer chairagh er ny hoiaghey ayns lheid y stayd?

A. Veih *Ean. vi. 47.* Eshyn ta credjal aynmys, ta'n vea ta dy-bragh farraghtyn echey.

Mian xxii. 30. Ec yn Irree-seose-reesht, t'ad myr ainlyn Yee t'ayns niau.

1 Phed. v. 4. Tra hig yn ard vochilley kionfenish, yiw shiu attey dy ghloyr nagh jean fioghey ersooyl.

Q. Kys ta'n vee-chrauee dy arral ny lurg shoh?

A. T'ad dy ve eebrit veih fenish Yee, as er nyn dorchaghey son dy-bragh ayns niurin, marish y Drogh-Spyrryd as e ainlyn.

Q. Kys ta shoh er ny phrowal veih'n Scriptyr?

A. Veih *Mian xxv. 41.* Immee-jee voym, chloan chursit, gys yn aile dy-bragh farraghtyn, ta kiarit son y Drogh-Spyrryd as e ainlyn.

1 Cor. vi. 9. *Know ye not that the unrighteous shall not inherit the kingdom of God?*

2 Thess. i. 7, 8, 9. *The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Q. Why do you say *Amen* at your concluding the Creed?

A. To shew my steadfast Belief of it, and my desire to live as one that heartily believes it.

1 Cor. vi. 9. Nagh vel fys eu nagh vow ny mee-chrauee eiraght ayns reeriaght Yee?

[42] 2 Thess. i. 7, 8, 9. Bee yn Chiarn Yeesey er ny hoilshaghey veih niau, marish e ainlyn niartal, ayns aile loshtee cooilleeney kerraghey orroosyn ooilley nagh vel goaill-rish Jee, as nagh vel cur biallys da sushtal nyn Jiarn Yeesey Creest; vees er nyn gerraghey lesh toyrt-mow dy-bragh farraghtyn veih fenish y Chiarn, as veih gloyr e phooar.

Q. Cre'n-fa t'ow gra *Amen* ec jerrey yn Chrea?

A. Dy hoilshaghey my chredjue shickyr jeh, as my yeearee dy leeideil my vea myr fer ta dy-creeoil dy chredjal eh.

[43]

PART III.

The Christian Obedience.

YN TRASS AYRN.

MYCHIONE

BIALLYS CREESTEE.

SECT. VIII.

Of the TEN COMMANDMENTS; particularly of our Duty towards GOD, contained in the four first Commandments.

Q. What is the third Thing that was promised in your Name at your Baptism?

A. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What are these Commandments?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage.

Q. What Proof have you that Christ has confirmed these Commandments?

A. From *Matt. xix. 17. If thou wilt enter into life, keep the commandments.*

Rom. vii. 12. The law is holy, and the commandment holy, and just, and good.

Q. How is it that you are to keep these Commandments?

A. I must observe all of them, make them my daily Practice, and that as long as I live.

Q. What is the first Commandment?

A. Thou shalt have none other Gods but me.

Q. What is forbidden in this Commandment?

SECT. VIII.

Mychione ny JEIH ANNAGHYN; er-lheh mychione nyn gurrym gys JEE, soit sheese ayns y chied chiare Annaghyn.

Q. Cree ta'n trass red v'er ny yialdyn ayns dty ennym ec dty Vashtey?

A. Dy vreillin aigney casherick Yee as e annaghyn, as dy-nhimmeein ayndoo ooilley laghyn my vea.

Q. Cre ta ny Annaghyn shoh?

A. Ny goan loayr Jee ayns y feedoo chabdil jeh *Exodus*, gra, Mish y Chiarn dty Yee, hug lhiam uss magh ass thalloo *Egypt*, ass thie ny bondiaght.

[44] Q. Cre'n phrowal t'ayd dy vel Creest er hickyrageh [ny, er niartageh] ny Annaghyn shoh?

A. Veih *Mian xix. 17.* My sailts goll stiagh ayns bea, freill ny annaghyn.

Rom. vii. 12. Ta'n leigh casherick, as ta'n anney casherick, as cairagh, as mie.

Q. Kys te dy vel oo dy reayll ny annaghyn shoh?

A. Shegin dou tastey chur daue ooilley, jannoo cordail roo dy-chooilley laa, as shen choud as vee'm bio.

Q. Cre ta'n chied anney?

A. Cha bee Jee erbee elley ayds agh mish.

Q. Cre ta er ny lhiettal ayns yn anney shoh?

A. I am forbidden to have, or own any more than one God, and to give the Honour due to God to any other.

Q. How do you prove that you must worship none but God?

A. From *Matt. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required of us in this first Commandment?

A. I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Q. How do you prove it to be your duty to believe in God? |

A. From *Heb. xi. 6. Without faith it is impossible to please him; for he that cometh to God, must believe that he is; and that he is a rewarder of them that diligently seek him.*

Rom. iv. 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

Q How do you prove it your Duty to fear God?

A. From *Luke xii. 5. I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.*

1 Pet. ii. 17. *Fear God.*

Q. How do you prove it your Duty to love God?

A. From *Mark xii. 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*

Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

Q. What is the second Commandment?

A. Thou shalt not make to thyself any graven image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God, am a jealous God; and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that love me, and keep my Commandments.

Q. What is forbidden in this Commandment?

A. The making of any Image or Picture to worship the true God by.

A. Ta mee er my lhiettal dy chredjal ayn, ny dy ghoail-rish ny s'liee na un Jee, as dy chur yn ooashley ta cair da Jee da unnane erbee elley.

Q. Kys t'ow prowal nagh nhegin dhyt ooashley y choyrt da unnane erbee agh Jee?

A. Veih *Mian* iv. 10. Ver oo ooashley da'n Chiarn dty Yee, as eshyn ny-lomarcen nee oo y hirveish.

Q. Cre t'er ny hirrey orrin ayns y chied anney shoh?

A. Te er ny hirrey orrym dy chredjal ayns Jee, dy ghoail aggle roish, as dy chur graih [45] da lesh ooilley my chree, lesh ooilley my annym, as lesh ooilley my niart.

Q. Kys t'ow prowal eh dy ve dty churym dy chredjal ayns Jee?

A. Veih *Heb. xi. 6. Fêgooish [sic] credjue te neu-phossible eshyn y wooiys: son eshyn ta cheet gys Jee, shegin da credjal dy vel Jee ayn, as dy vel eh cooilleeney adsyn ta dy imneagh shirrey huggey.*

Rom. iv. 20. Cha row eh dooyteilaghe mychione gialdyn Yee trooid mee-chredjue; agh v'eh niartal ayns credjue, coyrt gloyr da Jee.

Q. Kys t'ow prowal eh dty churym dy ghoail aggle roish Jee?

A. Veih *Luke xii. 5. Soilshee-yms diu quoi roish ghoysh shiu aggle: gow-jee aggle roishyn, echey ta pooar, erreish da v'er varroo, dy hilgey ayns niurin; shen ta mish dy ghra riu, gow-jee aggle roishyn.*

1 *Phed. ii. 17. Gow-jee aggle roish Jee.*

Q. Kys t'ow prowal eh dty churym dy chur graih da Jee?

A. Veih *Mark xii. 30. Ver oo graih da'n Chiarn dty Yee lesh ooilley dty chree, as lesh ooilley dty annym, as lesh ooilley dty aigney, as lesh ooilley dty niart.*

Eph. vi. 24. Grayse dy row mâroosyn ooilley shynney lhieu yn Chiarn Yeesey Creest ayns firrinys.

Q. Cre ta'n nah anney?

[46]A. Cha jean oo dhyt hene jalloo granit erbee, ny co-chaslys jeh nhee erbee dy vel ayns niau heose, ny er y thalloo wass, ny ayns yn ushtey fo'n thalloo. Cha jean oo crommey sheese huc, ny ooashley 'chur daue: Son mish y Chiarn dty Yee, Jee eadolagh, ta 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.

Q. Cre t'er ny lhiettal ayns yn anney shoh?

A. Dy yannoo jalloo ny co-chaslys erbee dy chur ooashley da'n Jee firrinagh liorish.

Q. What Difference is there betwixt this and the first Commandment?

A. The first commandment forbids the Worship of all false Gods; and this forbids the Worshipping the true God after a false Manner.

Q. What Proof have you against idolatrous Worship?

A. From 1 Cor. x. 14. *My dearly beloved, flee from idolatry.*

2 Cor. vi. 16. *What agreement hath the temple of God with idols?*

1 John v. 21. *Little children, keep yourselves from idols.*

Q. What is required in this Commandment?

A. To worship him, to give him Thanks, to put my whole Trust in him, to call upon him.

Q. How do you prove your Duty to worship God?

A. From John iv. 23. *The hour cometh, and now is, when the true worshippers shall worship the father in spirit and in truth: for the father seeketh such to worship him.*

Matt. iv. 10. *Thou shalt worship the Lord thy God.*

Q. What Proof have you for bodily Worship?

A. From Luke xxii. 41. *He [Christ] kneeled down, and prayed.*

Acts xx. 36. *He [Paul] kneeled down, and prayed with them all.*

Q. How do you prove it your Duty to give Thanks unto God?

A. From Eph. v. 20. *Giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.*

Heb. xiii. 15. *Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*

Q. How do you prove it your Duty to put your whole Trust in him?

A. From 1 Tim. iv. 10. *We trust in the living God.*

1 Pet. v. 7. *Casting all your care upon him, for he careth for you.*

Q. How do you prove it your Duty to call upon God?

Q. Cre'n scarrey ta eddyr shoh as y chided anney?

A. Ta'n chided anney lhiettal shin dy chur ooashley da Jee foalsey erbee; as ta shoh lhiettal shin dy chur ooashley da'n Jee firrinagh ayns aght foalsey.

Q. Cre'n phrowal t'ayd noi cur ooashley da jallooyn?

A. Veih 1 Cor. x. 14. *My chaarjyn deyr, chea-jee veih coyrt ooashley da jallooyn.*

2 Cor. vi. 16. *Cre'n chaarjys ta ec chiamble Yee rish jallooyn?*

1 Ean. v. 21. *Chloan veggey, freill-jee shiu hene veih jallooyn.*

[47]Q. Cre t'er ny hirrey ayns yn anney shoh?

A. Dy chur ooashley da Jee, dy chur booise da, dy chur my slane treishteil ayn, as dy eamagh er.

Q. Kys t'ow prowal eh dty churym dy chur ooashley da Jee?

A. Veih Ean. iv. 23. *Ta'n oor cheet, as nish ayn, tra nee adsyn ta cur ooashley dy-firrinagh ooashley choyrt da'n Ayr ayns spyryd as ayns firrinys: son ta'n Ayr shirrey nyn lhied oc shoh dy chur ooashley da.*

Mian iv. 10. *Ver oo ooashley da'n Chiarn dty Yee.*

Q. Cre'n phrowal t'ayd son cur ooashley lesh y chorp?

A. Veih Luke xxii. 41. *Huit eh (Creest) er e ghlioonyn, as ghuee eh.*

Jannoo. xx. 36. *Ghlioon eh (Paul) sheese, as ghow eh padjer mârroo ooilley.*

Q. Kys t'ow prowal eh dty churym dy chur booise da Jee?

A. Veih Eph. v. 20. *Coyrt booise dy-kinjagh son dy-chooilley nhee da Jee, dy-jarroo yn Ayr, ayns ennym nyn Jiarn Yeesey Creest.*

Heb. xiii. 15. *Lhig dooin dy kinjagh chebbal gys Jee oural dy voylley, ta shen, mess nyn meillyn, coyrt booise da e ennym.*

Q. Kys t'ow prowal eh dty churym dy chur dty slane treishteil ayn?

A. Veih 1 Tim. iv. 10. *Ta shin treishteil ayns y Jee bio.*

[48]1 Phed. v. 7. *Tilgey ooilley yn chiarail eu ersyn, son t'eh kiarail er ny son eu.*

Q. Kys t'ow prowal eh dty churym dy eamagh er Jee?

A. From *Matt. vii. 7. Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you.*

Eph. vi. 18. *Praying always with all prayer and supplication in the spirit; and watching thereunto with all perseverance.*

Col. iv. 2. *Continue in prayer; and watch in the same with thanksgiving.*

Q. What is the third Commandment?

A. 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.

Q. What is meant here by the *Name* of God?

A. That by which he is made known to us; as his Titles, Attributes, Ordinances, Word, and Works.

Q. What is it then that is forbidden in this Commandment?

A. All false Swearing, and all rash or common Swearing; all Blasphemy, or speaking reproachfully of God, or Religion, and all irreverent Use of the Name of God, or of Things belonging to him.

Q. How do you prove it unlawful to dishonour God's Name by rash or common Swearing?

A. From *Matt. v. 34. I say unto you, Swear not at all.*

Jam. v. 12. *Above all things, my brethren, swear not.*

Q. What is required in this Commandment?

A. To honour God's holy Name and his Word.

Q. What is it to honour God's Name?

A. It is to use it with Reverence in our Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your duty thus to honour God's Name?

A. From *Psal. xcix. 3. Let them praise thy great and terrible name, for it is holy.*

1 Tim. vi. 1. *That the name of God be not blasphemed.*

A. Veih *Mian vii. 7. Yee-arree-jee*, as *yio*w shiu; shir-jee, as *nee* shiu feddyn; bee-jee aignagh fosley gheddyn,¹ as bee eh er ny osley diu.

Eph. vi. 18. *Guee dy-kinjagh lesh dy-chooilley phadger as accan ayns y spyrryd; as gys shoh er nyn arrey lesh slane tannaghtyn.*

Col. iv. 2. *Jean-jee tannaghtyn ayns padger; as bee-jee dooishtagh 'sy chooid cheddin lesh toyr-booise.*

Q. Cre ta'n trass anney?

A. Cha gow ennym y Chiarn dty Yee ayns fardail, son cha gum y Chiarn eshyn gyn loght ta goaill e ennym ayns fardail.

Q. Cre t'er ny hoiggal ayns shoh liorish ennym Yee?

A. Ny cowraghyn shen liorish ta tushtey ain jeh; lheid as e en'myn,² shen ny ta bentyn gys firriny's e ghooghys, e oardaghyn,³ e ghoo, as e obbraghyn.

Q. Cre eisht t'er ny lhiettal 'syn anney shoh?

A. Dy-chooilley vonney dy loo foalsey, siyragh ny cadjin; dy-chooilley vonney dy ghoan-mollaghtagh, ny loayrt dy-scammyltagh jeh Jee n'yn Chredjue, as dy-chooilley ymmyd mee-arrymagh jeh ennym Yee, ny jeh reddyn bentyn huggey.

[49]Q. Kys t'ow prowal eh mee-lowal dy vee-ooashlaghey ennym Yee liorish loo siyragh ny cadjin?

A. Veih *Mian v. 34.*⁴ Ta mish gra riu, Ny loo-jee er aght erbee.

Jam. v. 12. *Er-skyn-ooilley, my vraaraghyn, ny jean-jee loo.*

Q. Cre t'er ny hirrey 'syn anney shoh?

A. Dy chur arrym da e ennym casherick as da e ghoo.

Q. Cre te dy chur arrym da ennym Yee?

A. Te dy yannoo ymmyd jeh lesh arrym tra ta shin goaill nyn loo, ayns myn mreearaghyn, nyn yialdynyn, nyn daggloo cadjin, as tra ta shin coyrt ooashley da.

Q. Kys t'ow prowal eh dty churym myr shoh dy chur arrym da ennym Yee?

A. Veih *Psal. xcix. 3* Lhig daue moylley 'choyrt da dty ennym mooar as atchimagh, son te casherick.

1 Tim. vi. 1. *Nagh bee scammylt er ny choyrt da ennym Yee.*

¹ As in the Manx St Matthew 1748, and Gospels and Acts 1763, the Manx avoids a literal translation of *knock* here. In 1775, *cronk-jee* appeared.

² e enmyn] *text* en'myn; corrected in Errata, p. 91.

³ oardaghyn] *text* oardaghtyn; corrected in Errata, p. 91.

⁴ 34] *text* 35.

1 Cor. x. 31. *Whatsoever ye do, do all to the glory of God.*

Q. What is it to honour God's Word?

A. It is reverently to read and hear the Holy Scriptures; and to use with Respect whatever has a more immediate Relation to God and his Service.

Q. How do you prove it your Duty thus to honour God's Word?

A. From Col. iii. 16. *Let the word of Christ dwell in you richly, in all wisdom.*

Jam. i. 21, 22. *Receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.*

Lev. x. 3. *I will be sanctified in them that come nigh me.*

Q. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath Day. Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and 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 seventh Day, and hallowed it.

Q. What doth the word *Sabbath* signify?

A. It signifies *Rest*.

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses which the Sabbath was set apart for?

A. It was set apart for the publick and private worship of God.

Q. In what does the public Worship of God consist?

A. It consists in Prayer, Hearing the word of God read and preached, in Setting forth his Praise, and in Receiving the Sacrament.

Q. Wherein does the private Worship of God consist?

1 Cor. x. 31. Cre-erbee ta shiu dy yannoo, jean-jee ooilley gys gloyr Yee.

Q. Cre te dy chur arrym da goo Yee?

A. Te dy-arrymagh dy lhaih as dy chlashtyn ny Scriptyryn casherick; as dy hoilshaghey yn arrym cheddin da cre-erbee ta ny s'niessey bentyn gys Jee as e hirveish.

[50]Q. Kys t'ow prowal eh dty churym myr shoh dy chur arrym da goo Yee?

A. Veih Col. iii. 16. Lhig da ghoo [sic] Chreest tannaghtyn ayn-diu dy-palchey, ayns dy-chooilley chreenaght.

Jam. i. 21, 22. Gow-jee lesh meenid yn goo ta fraueit ayndiu, ta fondagh dy hauail nyn anmeenyn. Agh bee-jee shiuish jeantee jeh'n goo, as cha nee ny-lomarcen clashtyn rish, molley shiu hene.

Lev. x. 3. Bee'm er my chasherickey ayndoosyn ta cheet er-gerrey dou.

Q. Cre ta'n chiarroo anney?

A. Cooinee dy vreill oo yn doonaght dy-casherick. Shey laa nee oo laboraght, as ooilley ny t'ayd y yannoo; agh y chiaghtoo laa doonaght yn Chiarn dty Yee. Er cha jean oo monney erbee dy obbyr, uss, as dty vac, as dt' inneen, dt' er-mooinjerey, as dt' inney-veyl, dt' ollagh, as y joarree t'er cheu-sthie jeh dty ghiattyn. Son ayns shey laa chroo yn Chiarn niau as thalloo, yn faarkey, as ooilley ny t'ayndoo, as ghow eh fea yn chiaghtoo laa; shen-y-fa vannee yn Chiarn y chiaghtoo laa, as ren eh eh y chasherickey.

Q. Cre t'er ny hoiggal liorish y fockle Doonaght?

A. Liorish t'er ny hoiggal Fea.¹

Q. Cre t'er ny hoiggal liorish Jee casherickey yn chiaghtoo laa?

[51]A. Te dy ren eh eh y hoiahey er-lheh son ymmydyn casherick.

Q. Cre ta ny ymmydyn casherick shoh er nyn son va'n doonaght soit er-lheh.

A. Ve soit er-lheh ry-hoi ooashley 'choyrt da Jee dy-foshlit as dy-follit.

Q. Cre ayns ta ooashley 'choyrt da Jee dy-foshlit shassoo?

A. Te shassoo ayns padjer, clashtyn goo Yee lhait as er ny phreacheil, ayns soiaghey magh e voylley, as ayns goaill y Chreestiaght.

Q. Cre ayns ta ooashley 'choyrt da Jee dy-follit shassoo?

¹ Because Manx does not borrow the Hebrew word *Sabbath*, this question-answer pair does not make much sense in Manx.

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What is required farther in this Commandment?

A. It requires that we rest from all servile and ordinary Employments.

Q. Why do Christians observe the first day of the week as a Sabbath, and not the seventh?

A. Because on the first Day of the Week Christ arose from the dead.

Q. What proof have you of this Practice of observing the first Day of the week as the Sabbath?

A. From *John* xx. 19. *The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

Acts. xx. 7. *Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.*

Q. What is the Sum of what is required in these first four Commandments?

A. *To serve God truly all the days of my life.*

SECT. IX.

*Of our Duty towards our NEIGHBOUR;
contained in the six last Commandments.*

Q. What is the fifth Commandment?

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What is required in this Commandment?

A. I am required in it to love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him: to submit myself to all my Governors, Teachers, spiritual Pastors, and Masters; to order myself lowly and reverently to all my Betters.

Q. How do you prove it your Duty to love, honour, and succour your Father and Mother?

A. From *Matt.* xv. 4. *God commanded, saying, Honour thy father and mother.*

Eph. vi. 1. *Children, obey your parents in the Lord, for this is right.*

A. Te shassoo ayns padjer, lhaih, as smooïnaghtyn dy-dowin er goo as obbraghyn Yee.

Q. Cre sodjey t'er ny hirrey 'syn anney shoh?

A. Te er ny hirrey dy jean mayd fea y ghoail veih dy-chooilley obbyr doccyragh as cadjin.

Q. Cre'n-fa ta Creesteenyn freayll yn chied laa jeh'n chiaghtin myr y Doonaght, as cha nee yn chiaghtoo?

A. Er-yn-oyr dy nee er y chied laa jeh'n chiaghtin dirree Creest veih ny merriu.

Q. Cre'n phrowal t'ayd jeh'n cliaghtey shoh jeh freayll yn chied laa jeh'n chiaghtin myr y Doonaght?

[52]A. Veih *Ean.* xx. 19. Er y laa cheddin, yn chied laa jeh'n chiaghtin, ayns yn astyr, tra va ny dorryssyn jeiht, raad va ny ostyllyn er nyn jaglym cooidjagh ayns aggle roish ny Hewnyn, haink Yeesey as hass eh kiongoyrt roo, as dooyrt eh roo, Shee dy row hui.

Jannoo. xx. 7. Er y chied laa jeh'n chiaghtin, tra va shin er jeet cooidjagh dy vrishey arran, ren Paul preacheil daue.

Q. Cre ta bun ny t'er ny hirrey ayns ny chied chiare annaghyn shoh?

A. Dy hirveish Jee dy-firrinagh ooilley laghyn my vea.

SECT. IX.

*Mychione nyn gurrym gys nyn NABOO; soit
magh ayns ny shey annaghyn s'jerree.*

Q. Cre ta'n wheiggoo anney?

A. Cur arrym da dty ayr as da dty voir, dy vod dty laghyn ve beayn er y thalloo ta'n Chiarn dty Yee dy chur dhyt.

Q. Cre t'er ny hirrey 'syn anney shoh?

A. Te er ny hirrey orrym 'syn anney shoh dy chur graih, ooashley as kemmyrk da m' ayr as da my voir; dy chur ooashley as [53] biallys da'n Ree, as da ooilley ny ta er ny choyr ayns poar fo. Dy m'injillaghey hene gys ooilley my chiannoortyn, fir-yntee, bochillyn spyrrydoil as mainshtyryn. Dy ymmyrkey mee hene dy-injil as dy-biallagh gys dagh unnane share na mee.

Q. Kys t'ow prowal eh dty churrym dy chur graih, ooashley, as kemmyrk da dty ayr as dty voir?

A. Veih *Mian* xv. 4. Hug Jee saarey, gra, Cur arrym da dt' ayr as da dty voir,

Eph. vi. 1. Chloan, cur-jee biallys da nyn ayraghyn as moiraghyn ayns y Chiarn, son ta shoh cair.

1 Tim. v. 4, *If any widow have children or nephews [grandchildren] let them learn first to show piety [kindness] at home, and to requite their parents; for that is good and acceptable before God.*

Q. How do you prove what the Parents Duty is towards their Children?

A. From *Eph. vi. 4. Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.*

Heb. xii. 7. *What son is he whom the father chasteneth not?*

Q. How do you prove it your Duty to honour and obey the King, and all that are put in Authority under him?

A. From *Rom. xiii. 1. Let every soul be subject unto the higher powers.*

Titus iii. 1. *Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to every good work.*

1 Pet. ii. 13, 14. *Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.*

Q. How do you prove it your Duty to submit yourself to your spiritual Governors, Teachers, and Pastors?

A. From *Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

1. Tim. v. 17. *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

Q. How do you prove it the Duty of Servants to submit to their Masters?

A. From *Eph. vi. 5, 6. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.*

1 Tim. v. 4. My ta ec ben-treoghe erbee cloan ny ogheyn,¹ lhig daue hoshiaght gysaghey dy hoilshaghey kenjallys dooie ec y thie, as dy yannoo lhasagh da nyn ayraghyn as moiraghyn: son ta shen mie as soiaghey er ny yannoo jeh fenish Yee.

Q. Kys t'ow prowal cre ta currym ayraghyn as moiraghyn gys nyn gloan?

A. Veih *Eph. 6. 4.*² Shiuish ayraghyn, ny brasnee-jee nyn gloan gys corree: agh trogg-jee ad ayns ynsagh as aggle y Chiarn.

Heb. 12. 7. Quoi'n mac shen nagh vel e ayr dy smaghtaghey?

Q. Kys t'ow prowal eh dty churrym dy chur ooashley as biallys da'n Ree, as da ooilley ny t'er ny choirt ayns pooar fo?

[54]A. Veih *Rom. xiii. 1.* Lhig da dy-chooilley annym ve biallagh dy ny pooaraghyn syrjey.

Titus iii. 1. Cur ad ayns cooinaghtn dy ve biallagh gys ard-reilltee as pooaraghyn; dy ve ammyssagh da fir-oik, dy ve arryltagh gys dy-chooilley obbyr vie.

1 *Phed. ii. 13, 14.* Jean-jee shiu hene y injillaghey gys dy-chooilley leigh er ny oardaghey liorish deiney er graih yn Chiarn; edyr eh ve gys y ree, myr yn ard fer-reill; ny gys kiannoortyn, myr dauesyn t'er nyn goyrt ayns pooar fo, son kerraghey drogh-yantee, as son y moylley ocsyn ta jannoo dy-mie.

Q. Kys t'ow prowal eh dty churrym dy injillaghey oo hene gys dty chiannoortyn spyrrydoil, fir-ynsee, as bochillyn-anmey?

A. Veih *Heb. xiii. 17.* Cur-jee biallys dauesyn ta reill harrystiu, as bee-jee arrymagh daue, son t'ad nyn arrey son ny anmeenyn eu, myr adsyn shegin coontey choirt, dy vod ad shen y yannoo lesh boggey, as cha nee lesh trimshey: son ta shen neu-vondeishagh diu.

1 Tim. v. 17. Lhig da ny shanstyryn ta reill dy-mie, ve coontit feeu jeh ooashley dooble; er-skyn ooilley adsyn ta laboragh 'sy ghoo as ynsagh.

[55]Q. Kys t'ow prowal eh currym sharvaantyn dy chur biallys da nyn mainshtyryn?

A. Veih *Eph. vi. 5, 6.* Shiuish harvaantyn, bee-jee biallagh dauesyn ta nyn mainshtyryn cordail rish yn eill, lesh aggle as arrym, ayns ynrickys cree, myr da Creest: cha nee lesh shirveish-sooilley myr dy wooiys deiney, agh myr sharvaantyn Chreest, jannoo aigney Yee veih nyn gree.

¹ ogheyn] 'grandchildren', Cregeen *oeghyn*, but spelt *ogheyn* in the Bible here, homograph of *ogheyn* 'ovens'.

² Exceptionally, here and in the next line, arabic numerals are used for numbering the books of the Bible.

Tit. ii. 9, 10. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our saviour in all things.*

1 Pet. ii. 18. *Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.*

Q. How do you prove the Duty of Masters towards their Servants?

A. From Col. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.*

Eph. vi. 9. *Ye masters, do the same things unto them, forbearing threatening; knowing that your master also is in heaven, neither is there respect of persons with him.*

Q. How do you prove it your Duty to order your self lowly and reverently to all your Betters?

A. From 1 Pet. v. 5. *Ye younger, submit yourselves unto the elder.*

Eph. v. 21. *Submitting yourselves one to another in the fear of God.*

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the Sin forbidden in this Commandment?

A. The Sin of Murder, or the wilful Killing of our Neighbour.

Q. What is required in this Commandment?

A. To love my Neighbour as myself; and to do to all Men as I would they should do to me; to hurt no Body by Word or Deed; and to bear no Malice or Hatred in my Heart.

Q. How do you prove it your Duty to love your Neighbour as yourself?

A. From Jam. ii. 8. *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.*

Joh. xiii. 34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

Q. How do you prove it your Duty to do to all Men as you would they should do unto you?

Tit. ii. 9, 10. Coyrlee sharvaantyn dy ve biallagh da nyn mainshtyryn hene, as dy wooiys ad dy-mie ayns dy chooilley nhee: cha nee perkinnagh, cha nee myngyragh, agh soilshaghey slane jeajys firrinagh: dy vod ad soiaaghey magh ynsagh Yee nyn Saualtagh ayns dy-chooilley nhee.

1 Phed. ii. 18. Harvaantyn, bee-jee biallagh da nyn mainshtyryn lesh slane arrym, cha nee ny-lomarcán dauesyn ta mie as dooie, agh myrgeddin dauesyn ta creoi dy ghellal roo.

Q. Kys t'ow prowál currym mainshtyryn gys nyn sharvaantyn?

A. Veih Col. iv. 1. Shiuish vainshyryn, cur-jee da nyn sharvaantyn shen ny ta cairagh as cooie, toiggal dy vel eu hene myrgeddin mainshtyr ayns niau.

Eph. vi. 9. Shiuish vainshyryn, jean-jee lheid cheddin roosyn, shaghney baggyrt: toiggal shoh, dy vel mainshtyr eu hene myrgeddin ayns niau, cha-moo t'eh jannoo soiaagh jeh persoanyn.

[56]Q. Kys t'ow prowál eh dty churrym dy ymmyrkey oo hene dy-injil as dy-biallagh gys dagh unnane share na oo?

A. Veih 1 Phed. v. 5. Shiuish sleih aegey, bee-jee arrymagh da'n chenndeeaght.

Eph. v. 21. Ginjillaghey shiu hene yn derrey yeh gys y jeh elley ayns aggle Yee.

Q. Cre ta'n cheyoo anney?

A. Cha jean oo dunverys.

Q. Cre ta'n peccah t'er ny lhiettal 'syn anney shoh?

A. Yn peccah dy ghunverys, ny dy varroo my naboo jeh my yoín.

Q. Cre t'er ny hirrey 'syn anney shoh?

A. Dy chur graih da my naboo myr dou hene, as dy yannoo rish dy-chooilley ghooínney myr baill-ym ad dy yannoo rhym; gyn aggair y yannoo da dooínney erbee liorish goo ny jannoo; as gyn goanlys ny myskit y reayll ayns my chree.

Q. Kys t'ow prowál eh dty churrym dy chur graih da dty naboo myr dhyt hene?

A. Veih Jam. ii. 8. My ta shiu cooilleeney yn leigh reeoil, cordail rish y Scriptyr, Ver oo graih da dty naboo myr dhyt hene, ta shiu jannoo dy-mie.

Ean xiii. 34. Saarey noa ta mee dy choyrtyr diu, shiu dy ve graihagh yn derrey yeh er y jeh elley; myr ta mish er ve graihagh erriuish, dy der shiuish myrgeddin graih yn derrey yeh da'n jeh elley.

[57]Q. Kys t'ow prowál eh dty churrym dy yannoo rish dy-chooilley ghooínney myr baillt ad dy yannoo rhyt?

A. From *Matt. vii. 12. All things whatsoever ye would that men should do to you, do ye even so to them.*

Luke vi. 31. *As ye would that men should do to you, do ye also to them likewise.*

Q. How do you prove it your Duty to hurt no Body by Word or Deed?

A. From *Rom. xii. 17, 18. Recompense to no man evil, for evil. If it be possible, as much as lieth in you, live peaceably with all men.*

Eph. iv. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you.*

Q. How do you prove it your Duty to bear no Malice or Hatred in your Heart?

A. From *Col. iii. 8. Put off all these; anger, wrath, malice.*

1 John iii. 15. *Whosoever hateth his brother, is a murderer; and ye know, that no murderer hath eternal life abiding in him.*

Eph. iv. 26. *Let not the sun go down upon your wrath.*

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A. The acting any manner of Uncleanness, and the encouraging any Desire of, and Inclination to it.

Q. What is required in this Commandment?

A. To keep my Body in Temperance, Soberness, and Chastity.

Q. How do you prove it your Duty to keep your Body in Temperance and Soberness?

A. From *Luke xxi. 34. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.*

Rom. xiii. 13. Let us walk honestly as in the day; not in rioting and drunkenness.

Eph. v. 18. *Be not drunk with wine, wherein is excess.*

Q. How do you prove it your Duty to keep your Body in Chastity?

A. From *1 Thess. iv. 7. God hath not called us to uncleanness, but unto holiness.*

1 Cor. vi. 18. *Flee fornication: he that committeth fornication, sinneth against his own body.*

A. Veih *Mian vii. 12. Dy-chooilley nhee cre-erbee bailliuish deiney dy yannoo riuish, jean-jee shiuish myr shen roosyn.*

Luke vi. 31. Myr bailliuish deiney dy yannoo riuish, jean-jee shiuish myrgeddin roosyn.

Q. Kys t'ow prowal eh dty churrim gyn dy yannoo aggair da dooinney erbee liorish goo ny jannoo?

A. Veih *Rom. xii. 17, 18. Ny jean-jee olk son olk y chooilleeney da dooinney erbee. My oddys eh ve, wheesh as t'ayns nyn booar, jean-jee beaghey ayns shee rish dy-chooilley ghooiinne.*

Eph. iv. 31. Lhig da dy-chooilley roonid, as jymmoose, as farg, as beealleraight, as oltoooan ve eeb'rit veu.

Q. Kys t'ow prowal eh dty churrim gyn dy reayll goanlys ny myskit ayns dty chree?

A. Veih *Col. iii. 8. Cur-jee veu ooilley ny reddyn shoh; corree, jymmoose, goanlys.*

1 *Ean iii. 15. Quoi-erbee ta dwaie echey er e vraar, t'eh ny ghunver; as ta fys eu nagh vel ec dunver erbee yn vea dy-bragh farraghtyn tannaghtyn ayn.*

[58] Eph. iv. 26. Ny lhig da'n ghrian lhie er y chorree eu.

Q. Cre ta'n chiaghtoo anney?

A. Cha brish oo poosey.

Q. Cre t'er ny lhiettal 'syn anney shoh?

A. Dy chur rish monney erbee dy neu-ghlennid, as dy ghreinnaghey yeeearree ny foalley ny aigney erbee huggey.

Q. Cre t'er ny hirrey 'syn anney shoh?

A. Dy reayll my chorp fo smaght, sheeltys, as glennid.

Q. Kys t'ow prowal eh dty churrim dy reayll dty chorp fo smaght, as sheeltys?

A. *Luke xxi. 34. Cur-jee twoaie diu hene, er aggle ec traar erbee dy bee ny creeaghyn eu rouyr laadit¹ lesh jooïd ass meshtyllys, as kiarrail y vea shoh.*

Rom. xiii. 13. Lhig dooin gimmeaght dy-onneragh myr ayns y laa; cha nee ayns rouanys as meshtyllys.

Eph. v. 18. Ny bee-jee er-meshtey lesh feeyn ayn ta neu-heeltys.

Q. Kys t'ow prowal eh dty churrim dy reayll dty chorp ayns glennid?

A. Veih *1 Thess. iv. 7. Cha vel Jee er n'eamagh orrin gys neu-ghlennid, agh gys casherickys.*

[59] 1 Cor. vi. 18. Chea-jee veih maarderys: eshyn ta cur rish maarderys, t'eh jannoo peccah noi e chorp hene.

¹ laadit] text laadid

Eph. v. 5. *This ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ, and of God.*

Heb. xiii. 4. *Whoremongers and adulterers God will judge.*

Col. iii. 8. —*Put —filthy communication out of your mouth.*

Q. What is the eighth Commandment?

A. Thou shalt not Steal.

Q. What is forbidden in this Commandment?

A. The taking away, or detaining from another by Force or Deceit, that which is his Right.

Q. What is required of you in this Commandment?

A. I am required to be true and just in all my Dealings; to keep my Hands from Picking and Stealing: to learn and labour truly to get my own Living, and to do my duty in that State of Life, unto which it shall please God to call me.

Q. How do you prove it to be your Duty to be true and just in all your Dealings?

A. From Rom. xiii. 7, 8. *Render to all their dues. Owe no man any thing.*

Lev. xxv. 14. *If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.*

Jer. xxii. 13. *Wo to him who buildeth his house by unrighteousness, and his chambers by wrong; who useth his neighbour's service without wages.*

Q. How do you prove it your Duty to keep your Hands from Picking and Stealing?

A. From Eph. iv. 28. *Let him that stole, steal no more.*

1 Thess. iv. 6. *That no man go beyond and defraud his brother in any matter.*

Q. How do you prove it your Duty to learn and labour to get your own Living honestly, in that State of Life unto which it shall please God to call you?

A. From Eph. iv. 28. *Rather let him labour, working with his hands the thing which is good.*

1 Thess. iv. 11. *That ye study to be quiet, and to do your own business, and to work with your own hands.*

Eph. v. 5. Shoh ta fys eu er, nagh vel ec maarderagh erbee, ny persoon neu-ghlen, eiraght eddyr ayns reeriaght Chreest as Yee.

Heb. xiii. 4. Maarderee as adsyn ta brishey poosey nee Jee briwnys.

Col. 3. 8. Cur-jee glaare neu-ghlen ass nyn meeall.

Q. Cre ta'n hoghtoo anney?

A. Cha jean oo geid.

Q. Cre t'er ny lhiettal 'syn anney shoh?

A. Dy ghoail ersooyl, ny dy reayll veih persoon erbee elley liorish tranlaase ny molteyrays, shen ny ta e chair.

Q. Cre t'er ny hirrey ort 'syn anney shoh?

A. Te er ny hirrey orrym dy ve firrinagh as jeeragh ayns ooilley my ghellal; dy reayll my laueyn veih myngyraght as geid; dy ynsaghey as dy laboraght dy-firrinagh dy gheddyn my veaghey hene, as dy chooilleeney my churym ayns y stayd shen dy vea, huggey scooidsave lesh Jee ve er n'eamagh orrym.

Q. Kys t'ow prowal eh dty churym dy ve firrinagh as jeeragh ayns ooilley dty ghellal?

[60] A. Veih Rom. xiii. 7, 8. Eeck-jee da dy-chooilley unnane e chair. Ny bee-jee fo lhiastynys son nhee erbee da dooinney erbee.

Lev. xxv. 14. My chreckys oo nhee erbee rish dty naboo, ny nhee erbee y chionnaghey veih laue dty naboo, cha jean shiu tranlaase y yannoo yn derrey yeh er y jeh elley.¹

Jer. xxii. 13. Smerg dasyn ta troggal e hie liorish mee-chairys, as e hiamyryn liorish aggair; ta goaill laboraght e naboo fegooish faill.²

Q. Kys t'ow prowal eh dty churym dy reayll dty laueyn veih myngyraght as geid?

A. Veih Eph. iv. 28. Lhig dasyn ren geid, gyn geid arragh.

1 Thess. iv. 6. Nagh lhisagh dooinney erbee vondeish y ghoail er e vraar as eh y volley ayns cooish erbee.

Q. Kys t'ow prowal eh dty churym dy ynsaghey as dy laboraght dy gheddyn dty veaghey hene dy-onneragh, 'sy stayd shen dy vea huggey scooidsave lesh Jee ve er n'eamagh ort?

A. Veih Eph. iv. 28. Ny sleaie lhig da laboragh, gobbraghey lesh e laueyn shen ny ta mie.

[61] 1 Thess. iv. 11. Dy jean shiu kiarail y ghoail dy ve feagh, as dy yannoo nyn obbyr hene, as dy laboragh lesh nyn laueyn hene.

¹ 1771: *As my t'ou creck veg rish dty naboo, ny kionnaghey veih laue dty naboo; cha jean shiu tranlaase er y cheilley.*

² 1771: *Smerg dasyn ta troggal e hie liorish molteyrays, as e hiamyryn liorish aggair; ta goaill obbyr e naboo fegooish faill*

2 Thess. iii. 12. *We command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

Q. How do you prove it your Duty to relieve the Poor, according to the State of Life in which you are placed?

A. From *Luke xi. 41. Give alms of such things as ye have.*

Acts xx. 35. Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Eph. iv. 28. Let him labour, working with his hands, that he may have to give to him that needeth.

Q. What is the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is the Sin here forbidden?

A. The unjust Accusation of any Body, whether on Oath or otherwise.

Q. How do you prove this is forbidden you?

A. From *Luke iii. 14. Neither accuse any falsly.*

Q. What is required in this Commandment?

A. To keep my Tongue from Evil-speaking, Lying, and Slandering; to vindicate my Neighbour when I know he is wronged; and to judge the most charitably of others.

Q. How do you prove it your Duty to keep your Tongue from Evil-speaking and Slandering?

A. From *Jam. i. 26. If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain.*

Tit. iii. 2. Speak evil of no man.

Jam. iv. 11. Speak not evil one of another.

Q. How do you prove it your Duty to keep your Tongue from Lying?

A. From *Eph. iv. 25. Putting away lying, speak every man truth with his neighbour; for we are members one of another.*

Col. iii. 9. Lie not one to another.

Rev. xxi. 8. All liars shall have their part in the lake which burneth with fire and brimstone.

Q. How do you prove that you ought to judge charitably of others?

A. From *Matt. vii. 1. Judge not, that ye be not judged.*

2 Thess. iii. 12. Ta shin cur saarey as raaue liorish nyn Jiarn Yeesey Creest, dy jean ad gobbraghey dy-feagh, as gee yn arran oc hene.

Q. Kys t'ow prowal eh dty churym dy yannoo feaysley er ny boghtyn cordail rish y stayd dy vea t'ow ayn?

A. Veih *Luke ii. 41* Cur-jee lheid as t'eu da ny boghtyn.

Jannoo xx. 35. Lhisagh shiu kemmyrk y choyr da ny hannooinee; as cooinaghtyn er goan y Chiarn Yeesey, kys dooyrt eh, Te bannaght smoo dy choyr na dy ghoail.

Eph. iv. 28. Lhig da laboragh, gobbraghey lesh e laueyn, dy vod ve echey dy choyr da'n ymmyrchagh.

Q. Cre ta'n nuyhoo anney?

A. Cha nymmyrk oo feanish foalsey noi dty naboo?

Q. Cre ta'n peccah t'ayns shoh er ny lhiettal?

A. Dy gheyrey peccagh erbee dy-neu-chairagh, edyr er my loo ny er aght erbee elley.

Q. Kys t'ow prowal dy vel shoh er ny lhiettal dhyt?

[62]A. Veih *Luke iii. 14.* Ny jean-jee dooinney erbee y phlaint dy-aggairagh.

Q. Cre t'er ny hirrey 'syn anney shoh?

A. Dy reayll my hengey veih drogh ghoan, breagyn, as scammylty; dy heyrey ny dy loayrt dy-foayroil jeh my naboo tra ta fys aym dy vel aggair er ny choyr da; as dy vriwnys yn aght s'giastyllee jeh feallagh elley.

Q. Kys t'ow prowal eh dty churym dy reayll dty hengey veih drogh ghoan as scammylty?

A. Veih *Jam. i. 26.* My ta dooinney erbee nyn mast' eu ta ayns fakin dy ve crauee, as nagh vel smaghtaghey e hengey, ta craueeaght yn dooinney shoh fardail.

Tit. iii. 2. Ny loayr-jee olk jeh dooinney erbee.

Jam. iv. 11. Ny loayr-jee olk yn derrey yeh jeh'n jeh elley.

Q. Kys t'ow prowal eh dty churym dy reayll dty hengey veih breagyn?

A. Veih *Eph. iv. 25.* Treigeil breagyn, lhig da dy-chooilley ghooinee yn irriney y loayrt rish e naboo: son ta shin oltyn yn derrey yeh jeh'n jeh elley.

Col. iii. 9. Ny jean-jee breg ry chielley.

Ashlish xxi. 8. Yiow dy-chooilley vreagerey nyn gronney 'sy logh ta lossey lesh aile as brimstone.

[63]Q. Kys t'ow prowal dy lhisagh oo briwnys dy-giastyllagh mychione feallagh elley?

A. Veih *Mian vii. 1.* Ny briwnys-jee, as cha bee shiu er nyn mriwnys.

1 Cor. xiii. 5. *Charity thinketh no evil.*

Q. What is the tenth Commandment?

A. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

Q. What is the Sin forbidden in this Commandment?

A. I am forbidden to covet or desire to get other Mens Goods by any indirect Means.—I am not to entertain so much as the Thoughts of doing any Thing, that can be supposed to be to the Prejudice of my Neighbour.

Q. How do you prove it your Duty not to covet or desire other Mens Goods?

A. From *Luke* xii. 15. *Take heed and beware of covetousness.*

Heb. xiii. 5. *Let your conversation be without covetousness.*

Acts xx. 33. *I have coveted no man's silver, or gold, or apparel.*

Q. What is required in this Commandment?

A. I am required to be content in my present State and Condition.

Q. How do you prove this to be your Duty?

A. From *Phil.* iv. 11. *I have learned in whatsoever state I am, therewith to be content.*

1 *Tim.* vi. 8. *Having food and raiment, let us be therewith content.*

Heb. xiii. 5. *Be content with such things as ye have.*

Q. The Commandments, as you have repeated them are Ten; how then are they said by our Saviour, *Matt.* xxii. to be Two?

A. They are said to be Two, as they are divided into two Tables, containing my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God, is to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength, to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the Days of my Life.

Q. What is thy Duty towards thy Neighbour?

1 *Cor* xiii. 5. Cha vel graih smooïnaghtyn er olk erbee.

Q. Cre ta'n jeihoo anney?

A. Cha der oo saynt da thie dty naboo, cha der oo saynt da ben dty naboo, ny da e harvaant, ny da 'inney-veyl, ny da 'ghow, ny da 'assyl, ny da nhee erbee dy vel leshyn.

Q. Cre ta'n peccah t'er ny lhiettal 'syn anney shoh?

A. Ta mee er my lhiettal dy chur saynt ny aigney dy gheddyn cooid ghooïnney erbee liorish saaseyn erbee neu-yeeragh. Cha vel mee dy reayll ayns my chree wheesh as ny smooïnaghtyn dy yannoo nhee erbee oddys ve toiggit dy ve gys assee my naboo.

Q. Kys t'ow prowal eh dty churym gyn dy chur saynt ny aigney da cooid ghooïnney erbee?

A. Veih *Luke* xii. 15. Gow-jee tastey as cur-jee twoaie jeh saynt.

Heb. xiii. 15. Lhig da'n ymmyrkey-bea eu ve fegooish saynt.

Jannoo xx. 33. Cha vel mee er chur saynt da argid, ny airh,¹ ny cooid ghooïnney erbee.

Q. Cre t'er ny hirrey 'syn anney shoh?

[64]A. Te er ny hirrey orrym dy ve booïagh lesh my stayd as aght-beaghee 'sy traah t'ayn.

Q. Kys t'ow prowal shoh dy ve dty churym?

A. Veih *Phil.* iv. 11. Ta mee er n'ynsaghey cre-erbee'n stayd ta mee ayn, lesh shen dy ve booïagh.

1 *Tim.* vi. 8. My ta beaghey as coamrey ain, lhig dooin ve booïagh lhieu.

Heb. xiii. 5. Bee-jee booïagh lesh lheid as t'eu.

Q. Ta ny annaghyn jeih myr t'ow uss er gholh harrystoo; kys eisht t'ad er ny ghra liorish nyn Saualtagh, *Mian* xxii. dy ve jees?

A. T'ad er ny ghra dy ve jees, myr t'ad er ny rheinn ayns daa voayrd, soïaghey magh my churym gys Jee, as my churym gys my naboo.

Q. Cre ta dty churym gys Jee?

A. Ta my churym gys Jee, dy chredjal ayn, dy ghoail aggle roish, dy chur graih da, lesh ooilley my chree, lesh ooilley my aigney, lesh ooilley my annym, as lesh ooilley my niart; dy chur ooashley da, dy chur booïse da, dy chur my slane treishteil ayn, dy eamagh er, dy chur arrym da e ennym casherick as da e ghoo, as dy hirveish eh dy-firrinagh ooilley laghyn my vea.

Q. Cre ta dty churym gys dty naboo?

¹ airh] text airh

A. My Duty towards my Neighbour, is to love him as myself, and to do to all Men as I would they should do unto me: to love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him; to submit myself to all my Governors, Teachers, spiritual Pastors, and Masters; to order myself lowly and reverently to all my Betters; to hurt no Body by Word or Deed; to be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart; to keep my Hands from Picking and Stealing, and my Tongue from Evil-speaking, Lying, and Slandering; to Keep my Body in Temperance, Soberness, and Chastity; not to covet nor desire other Mens Goods; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life unto which it shall please God to call me.

[65]A. Ta my churrym gys my naboo, dy chur graih da myr dou hene, as dy yannoo rish dy-chooilley ghooinee myr baillym ad dy yannoo rhym. Dy chur graih, ooashley as kemmyrk da m' ayr as da my voir. Dy chur ooashley as biallys da'n Ree, as da ooilley ny ta er ny choyr ayns pooar fo. Dy m'injillaghey hene gys ooilley my chiannoortyn, fir-ynsee, bochillyn spyrrydoil, as mainshtyryn. Dy ymmyrkey mee hene dy-injil as dy-biallagh gys dagh unnane share na mee. Gyn aggair y yannoo da dooinney erbee liorish goo ny jannoo. Dy ve firrinagh as jeeragh ayns ooilley my ghellal. Gyn goanlys ny myskit y reayll ayns my chree. Dy reayll my laueyn veih myngyraght as geid, as my hengey veih drogh ghoan, breagyn, as scammyltyrn. Dy reayll my chorp fo smaght, sheeltys, as glennid. Gyn saynt ny aigney y choyr da cooid ghooinee erbee; agh dy ynsaghey as dy laboragh dy-firrinagh dy gheddyn my veaghey hene, as dy chooilleeney my churrym ayns y stayd shen dy vea, huggey scooid-save lesh Jee ve er n'eamagh orrym.

[66]

PART IV.

The Christian Prayer.

SECT. X.

Of the LORD's PRAYER.

Q. My good Child, know this, that thou art not able to do these Things of thyself, nor to walk in the Commandments of God, and to serve him, without his special Grace; which thou must learn at all Times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom and the Power, and the Glory, for ever and ever. Amen.

Q. Why do you call it the LORD's Prayer?

A. Because our Lord JESUS CHRIST was the Author or Composer of it.

YN CHIARROO AYRN.

MYCHIONE

PADJER CHREESTEE.

SECT. X.

Mychione PADJER y CHIARN.

Q. My lhiannoo mie, toig shoh, nagh vod oo ny reddyn shoh y yannoo jeed hene, ny gimmeeght ayns annaghyn Yee, ny 'hirveish eh, fegooish yn ard ghrayse echey; er y hon shegin dhyt gynsaghey ec dy-chooilley hraa dy eamagh liorish padjer imneagh: Lhig dou eisht clashtyn vod oo Padjer y Chiarn y ghra?

[67]A. Ayr ain, t'ayns niau; casherick dy row dt'ennym. Dy jig dty reeriaght. Dt' aigney dy row jeant er y thalloo, myr te ayns niau. Cur dooin nyn arran jiu as gagh-laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn'oi. As ny leeid shin ayns miolagh; Agh livrey shin veih olk: Son lhiats y reeriaght, as y phooar, as y ghloyr, son dy-bragh as dy-bragh. Amen.

Q. Cre'n-fa t'ow genmys eh Padjer y CHIARN?

A. Er-yn-oyr dy row eh jeant liorish nyn Jiarn YEESEY CREEST.

Q. How does it appear that we are directed to use this Prayer?

A. From *Matt.* vi. 9. *After this manner pray ye.*

Luke xi. 2. *When ye pray, say, Our Father, &c.*

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers, ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death: And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Q. What are the general Parts of this Prayer?

A. There are three, *viz.* the Preface, the Petitions, and the Conclusion.

Q. What is the Preface?

A. Our Father, which art in Heaven.

Q. What does this teach us?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit doth it teach us to pray with?

A. It teaches us to pray with Reverence, Charity, and Confidence.

Q. How does it direct us to pray with Reverence?

A. Because as God is our *heavenly* Father, he must be invested with Authority, Majesty, and Power, to require Respect from us.

Q. How does it direct us to pray with Charity?

A. Because it requires us to pray for others, as well as ourselves, and therefore we say, not *My Father*, but *Our Father*.

Q. Kys te ry akin dy vel shin saarit dy yannoo ymmyd jeh'n Phadjer shoh?

A. Veih *Mian* vi. 9. Er yn aght shoh gow-jee padjer.

Luke xi 2. Tra ghoys shiu padjer, abbyr-jee, Ayr ain, &c.

Q. Cre t'ow dy yearree er Jee ayns y phadjer shoh?

A. Ta mee gearree er my Hiarn Jee nyn Ayr flaunyssagh, ta cur dooin dy-chooilley vieys, dy der eh e ghrayse dooys as da ooilley e phobble, dy vod mayd ooashley 'chur da, 'hirveish eh, as biallys y choyr da, 'naght myr lhisagh shin. As ta mee guee er Jee, dy der eh hooiin dagh nhee ta ymmyrchagh chammah son nyn anmeenyn as nyn gallinyn; as [68] dy bee eh myghinagh dooin, as dy leih eh dooin nyn beccaghyn; as dy gooid-save lesh nyn sauail as nyn vendeil ayns dy-chooilley ghaue annym as callin; as dy vreill eh shin veih dagh peccah as olkys, as veih Noid nyn anmey, as veih'n baase dy-bragh farraghtyn. As shoh ta mee treishteil nee eh jeh e vyghin as e vieys, trooid nyn Jiarn Yeesey Creest. As shen-y-fa ta mee gra, Amen; Myr shen dy row.

Q. Kys ta'n phadjer shoh er ny rheinn?

A. Ayns three aynryn, *viz.* yn Toshiaight, ny Aghinyn, as y Jerrey.

Q. Cre ta'n Toshiaight?

A. Ayr ain, t'ayns niau.

Q. Cre ta shoh gynesaghey dooin?

A. Te gynesaghey dooin quoi gys ta shin dy ghoail padjer, as lesh cre'n ymmyrkey aigney lhisagh shin padjer y ghoail.

Q. Quoi te gynesaghey dooin dy ghoail padjer huggey?

A. Te gynesaghey dooin dy ghoail padjer gys Jee ny-lomarcen.

Q. Lesh cre'n ymmyrkey aigney te gynesaghey dooin dy ghoail padjer?

A. Te gynesaghey dooin dy ghoail padjer lesh arrym, graih, as shickyrys.

Q. Kys te gynesaghey shin dy ghoail padjer lesh arrym?

[69]A. Er-yn-oyr myr ta Jee nyn Ayr flaunyssagh, shegin da v'er ny choamrey lesh 'torrity, ard-ooashley as pooar, dy hirrey arrym voïn.

Q. Kys te gynesaghey shin dy ghoail padjer lesh graih?

A. Er-yn-oyr dy vel eh coyrt roïn dy ghoail padjer son feallagh elley, chammah's er nyn son hene; as shen-y-fa ta shin gra, cha nee My¹ Ayr, agh ayr Ain.

¹ My] *text* myr; corrected in Errata, p. 91.

Q. How does it direct us to pray with Confidence?

A. Because it represents God *as the Giver of all Goodness*, and one whom we may claim a particular Interest in, as being *Our Father*.

Q. How many petitions are there in the Lord's Prayer?

A. Six.

Q. What desirest thou of God in these petitions?

A. In the three first, I desire that God may be glorified by our worshiping him, serving him, and obeying him as we ought to do: and in the other three, that our Wants may be supplied.

Q. What is the first Petition?

A. Hallowed be thy Name.

Q. What is meant by *Hallowing* of God's Name?

A. By it is meant, the treating of God himself, and whatever relates to him, after an holy manner.

Q. What do you pray for in this Petition?

A. I pray that God may be honoured by us, and all Men, in every Thing; and that he would enable us to promote the Honour of his Name by an holy, useful, and exemplary Life and Conversation.

Q. What is the second Petition?

A. Thy Kingdom come.

Q. What is meant by the *Kingdom of God*?

A. His sovereign Authority in the World, the Power of his Grace in the Church, and the Perfection of Glory in Heaven.

Q. What do you mean in praying for the *coming* of his Kingdom?

A. I pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of Sin and Satan; and that he would hasten the Kingdom of Glory.

Q. What is the third Petition?

A. Thy Will be done in Earth, as it is in Heaven.

Q. What do you mean by the *Will* of God?

A. Whatsoever he hath promised or commanded in his Word, or does inflict in the Course of his Providence.

Q. What then do you pray for in this Petition?

Q. Kys te gysaghey shin dy ghoail padjer lesh shickyrys?

A. Er-yn-oyr dy vel eh soiaghey Jee kiongoyrt rhooin [*sic*] myr fer-toyrt dy chooilley vieys, as voish oddys mayd jerkal rish foayr er-lheh, myr te nyn Ayr.

Q. Cre whilleen aghin t'ayns Padjer y Chiarn?

A. Shey.

Q. Cre t'ow gearree er Jee ayns ny aghinyn shoh?

A. Ayns y chied three, ta mee gearree dy vod Jee v'er ny ghloyraghey, liorish shin dy chur ooashley da, 'hirveish eh, as biallys y choyrt da, 'naght myr lhisagh shin: as ayns y three elley, dy vod nyn ymmyrch ve er ny yannoo magh.

Q. Cre ta'n chied aghin?

A. Casherick dy row dt' ennym.

Q. Cre t'er ny hoiggal liorish casherickey ennym Yee?

[70]A. Liorish t'er ny hoiggal, dy loayrt jeh Jee hene, as cre-erbee ta bentyn da, lurg agh crauee.

Q. Cre t'ow guee er y hon 'syn aghin shoh?

A. Ta mee guee dy vod Jee v'er ny ooashlaghey liorinyn, as liorish dy-chooilley ghooiney, ayns dy-chooilley nhee; as dy jinnagh eh shin y niartaghey dy chur er y hoshiaght ooashley yn ennym echey liorish bea as ymmyrkey crauee, shirveishagh, as sampleyragh.

Q. Cre ta'n nah aghin?

A. Dy jig dty reeriaght.

Q. Cre t'er ny hoiggal liorish reeriaght Yee?

A. E ard reill harrish y theihll, pooar e ghrayse ayns yn Agglish, as gloyr er-skyn dy-chooilley earroo ayns niau.

Q. Cre t'ow toiggal liorish guee son cheet e reeriaght?

A. Ta mee guee dy jinnagh Jee reill ayns nyn greeaghyn, as yn Agglish Chreestee y niartaghey, liorish stroie pooar peccah as Noid-ny-hanmey; as dy-leah dy chur mullagh er y reeriaght dy ghloyr.

Q. Cre ta'n trass aghin?

A. Dt'aigney dy row jeant er y thaloo, myr te ayns niau.

Q. Cre t'ow toiggal liorish aigney Yee?

[71]A. Cre-erbee t'eh er yialdyn ny er haarey ayns e ghoo, ny cre-erbee t'eh dy choyrt orrin ayns course e Ard-chiarailys.

Q. Cre eisht t'ow guee er y hon 'syn aghin shoh?

A. I pray that God will accomplish, in his good Time, whatever he has promised; and make me, and all the World, to submit to, and serve him with our utmost Care and Diligence, as the Angels and Saints do in Heaven.

Q. What is the fourth Petition?

A. Give us this Day our daily Bread.

Q. What is meant by *daily Bread*?

A. That which is every Day necessary for our Subsistence, and convenient for our Comfort.

Q. Why do you every Day pray, *Give us this Day*?

A. Because we every Day depend upon God for the Supply of what we want, and for the Blessing of what we have.

Q. Is this all you pray for in this Petition, that which is necessary and convenient for the Body?

A. No ; Bread is sometimes used in a spiritual Sense; accordingly I pray, that God will send us all Things that be necessary for our Souls.

Q. What is the fifth Petition?

A. And forgive us our Trespases, as we forgive them that trespass against us.

Q. What is meant by *Trespases*?

A. All Sins, of what Sort or Degree soever.

Q. Why do you add, *as we forgive them that trespass against us*?

A. As an Argument for God to forgive us, and to shew the Necessity of our forgiving our Brethren, since 'tis a Condition without which we shall not be forgiven ourselves.

Q. How do you prove that forgiving others is the Condition of our expecting Forgiveness from God?

A. From *Matt. vi. 14, 15. If ye forgive men their trespases, your heavenly Father will also forgive you. But if ye forgive not men their trespases, neither will your Father forgive your trespases.*

Mark xi. 25. When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven, may forgive you your trespases.

Luke vi. 37. Forgive, and ye shall be forgiven.

Q. What is the sixth Petition?

A. And lead us not into Temptation, but deliver us from Evil.

Q. What do you pray against in this Clause, *Lead us not into temptation*?

A. Ta mee guee dy jean Jee cooilleeney, ayns e hraa mie hene, cre-erbee t'eh er yialdyn; as dy der eh orryms, as ooilley'n seihll, ginjillaghey huggey, as eh 'hirveish lesh nyn giarail as imnea smoo, myr ta ny ainlyn as nooghyn jannoo ayns niau.

Q. Cre ta'n chiarroo aghin?

A. Cur dooin nyn arran jiu as gagh-laa.

Q. Cre t'er ny hoiggal liorish arran gagh-laa?

A. Shen ny ta dagh laa ymmyrchagh son nyn meaghey, as cooie son nyn gherjagh.

Q. Cre'n-fa t'ow dagh laa guee, Cur dooin jiu?

A. Er-yn-oyr dy vel shin dagh laa coyrt nyn marrant er Jee dy der eh dooin ny ta shin ny 'eme, as son bannaght er ny t'ain.

Q. Nee shoh ooilley ny t'ow gearree 'syn aghin shoh, shen ny ta ymmyrchagh as cooie son y challin?

A. Cha nee; Ta arran ny cheayrtyr er ny hoiggal ayns sense spyrrydoil; shen-y-fa ta mee guee, dy der Jee dooin dagh nhee ta ymmyrchagh son nyn anmeenyn.

Q. Cre ta'n wheiggoo aghin?

[72]A. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi.

Q. Cre t'er ny hoiggal liorish loghtyn?

A. Dy-chooilley pheccah, cre-erbee'n cheint n'yn dooghys te jeh.

Q. Cre'n-fa t'ow gra, myr ta shin leih dauesyn ta jannoo loghtyn nyn 'oi?

A. Myr oyr da Jee dy leih dooinyn, as dy hoilshaghey dooin yn ymmyrch dy leih da nyn mraaraghyn, fakin dy vel eh conaant n'egooish cha bee leih nyn gour hene.

Q. Kys t'ow prowal dy nee leih da feallagh elley yn conaant liorish oddys mayd jerkal rish leih voish Jee?

A. Veih *Mian vi. 14, 15.* My leihys shiuish da deiney nyn loghtyn, leihee nyn Ayr flaunyssagh myrgeddin diuish. Agh mannagh leih shiuish da deiney nyn voiljyn, cha jean yn Ayr eu nyn voiljyn y leih diuish.

Mark xi. 25. Tra vees shiu nyn shassoo dy gholl gys padjer, leih-jee, my ta nhee erbee eu noi dooinney erbee; dy vod yn Ayr eu myrgeddin t'ayns niau nyn loghtyn y leih diuish.

Luke vi. 37. Leih-jee, as yiow shiu leih.

Q. Cre ta'n cheyoo aghin?

A. As ny leeid shin ayns miolagh, agh livrey shin veih olk.

Q. Cre t'ow guee noi 'syn aghin shoh, Ny leeid shin ayns miolagh?

A. I pray that God will either keep me from all Temptations to Sin, or would strengthen me under them.

Q. Why do you pray that God would not lead us into Temptation, since he never tempteth any Man to Sin?

A. Because all Temptations are by God's Permission, and he can strengthen at any Time, and keep us from falling,

Q. What Proof have you of God's Power and Goodness in this Matter?

A. From 1 *Cor.* x. 13. *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

2 *Pet.* ii. 9. *The Lord knoweth how to deliver the godly out of temptations.*

Q. What is the *Evil* you pray to be delivered from?

A. The Evil of Sin and Punishment, the Evil of Temptation, and the Devil, the Author of it.

Q. What is the Sum of what you pray for in this Petition?

A. I pray, 'That it would please God to save and defend me in all Dangers, whether of Soul or Body; and that he will keep me from all Sin and Wickedness, and from my spiritual Enemy, (*the Devil*) and from everlasting Death.'

Q. What is the Doxology, or Conclusion of the Lord's Prayer?

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by *Doxology*?¹

A. It is a solemn Form of Praise and Thanksgiving used in the Church of God.

Q. What is contained in this Doxology?

A. It contains an Acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End to which they are to be applied, to his Glory.

Q. Why do you say *Amen* at the Conclusion?

A. *Amen* signifies *So be it*; and I here say it to signify, that I trust God will of his Mercy and Goodness, through our Lord Jesus Christ, grant all that I have prayed for.

[73]A. Ta mee guee dy jean Jee edyr freayll mee veih dy-chooilley violagh gys peccah, ny mee y niartaghey foue.

Q. Cre'n-fa t'ow guee nagh jinnagh Jee shin y leeideil ayns *miolagh*, fakin nagh ren eh rieu miolaghey dooinney erbee gys peccah?

A. Er-yn-oyr dy vel dy-chooilley violagh liorish kied Yee, as foddee eshyn niartaghey ec traa erbee, as freayll shin voish tuittym.

Q. Cre'n phrowal t'ayd jeh pooar as mieys Yee 'sy chooish shoh?

A. Veih 1 *Cor.* x. 13. Ta Jee firrinagh, nagh lhig diuish dy ve er nyn miolaghey erskyn ny oddys shiu y ymmyrkey; agh nee myrgeddin lesh y violagh raad y yannoo dy scaapail, dy vod niart y ve ayn-diu dy ymmyrkey eh.

2 *Phed.* ii. 9. Ec y Chiarn ta fys kys dy livrey yn sleih crauee veih seaghyn.

Q. Cre ta'n olk t'ow guee dy v'er ny livrey voish?

A. Yn olk dy pheccah as kerraghey, yn olk dy violagh, as y Drogh-Spyrryd, yn bun echey.

Q. Cre ta'n slane jeh ny t'ow guee er y hon 'syn aghin shoh?

A. Ta mee guee, 'Dy gooidsave lesh Jee dy hauail as dy endeil mee ayns dy-chooilley ghaue annym as callin; as dy vreill eh mee veih dagh peccah as olkys, as veih noid my anmey (yn Drogh-Spyrryd,) as veih'n baase dy-bragh farraghtyn.'

[74]Q. Cre ta'n gloyraghey (Doxology,) ny jerrey padjer y Chiarn?

A. Son lhiats y reeriaght, as y phooar, as y ghloyr, son dy-bragh as dy-bragh. Amen.

Q. Cre t'er ny hoiggal liorish y gloyraghey shoh?

A. Liorish t'er ny hoiggal goaill-rish jeh yrjid as pooar er-skyn-towse Yee, as jeh'n ooashley as booise ta shin dy eeck dasyn son cre-erbee ta shin dy gheddyn; as jeh'n ymmyd t'ad dy v'er ny choyr huggey, gys e ghloyr.

Q. Cre'n-fa t'ow gra *Amen* ec y jerrey?

A. Liorish *Amen* t'er ny hoiggal, *Myr shen dy row*; as ta mee ayns shoh gra eh dy hoilshaghey, dy vel mee treishteil dy jean Jee jeh e vyghin as e vieys, trooid nyn Jiarn Yeeseey Creest, gialdyn ooilley ny ta mee er ghoaill padjer er y hon.

¹ The Manx avoids a technical term corresponding to *doxology*, so omits the question/answer explaining it.

Q. What Reason have you for this your Trust, that God will hear and grant your Request?

A. From *Matt. vii. 8. Every one that asketh, receiveth.*

Matt. xxi. 22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

John xvi. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

1 John v. 14. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. Cre'n resoon t'ayd son shoh dty hreishteil, dy jean Jee geaishtagh rish as gialdyn dty aghin?

A. Veih *Mian vii. 8. Ta dy-chooilley unnane ta gearree, geddyn.*

Mian xxi. 22. Dy-chooilley nhee cre-erbee nee shiu y hirrey ayns padjer, my vees eh lesh credjue, nee shiu y gheddyn eh.

Ean xvi. 23. Dy firrinagh firrinagh ta mee gra riu, cre-erbee hirrys shiu er yn Ayr ayns yn ennym aym's, ver eh diu eh.

1 Ean v. 14. Shoh'n treishteil t'ain aynsyn, my hirrys shin nhee erbee cordail rish e aigney, t'eh geaishtagh rooin.

[75]

PART V.

The Christian Sacraments.

YN WHEIGGOO AYRN.

MYCHIONE

Ny Sacramentyn Creestee.

SECT. XI.

Of the TWO SACRAMENTS; and first of Baptism.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Why are they said to be generally necessary?

A. Because no Persons are excepted from the Obligation of observing them, but those that are incapable, and have not an Opportunity.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual Grace given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.

Q. How many Parts are there in a Sacrament?

A. Two; the outward visible Sign, and the inward spiritual Grace.

Q. What is the outward visible Sign, or Form in Baptism?

A. Water; wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the Command for Baptism?

SECT. XI.

Mychione y DAA SACRAMENT; as hoshiaght mychione Bashtey.

Q. Cre-woad Sacrament ta Creest er n'oardaghey ayns e Agglish?

A. Jeas ny-lomarcán, er-skyn-ooilley ymmyrchagh gys Saualtys, ta shen dy ghra, Bashtey, as Shibber y Chiarn?

Q. Cre'n-fa t'ad er ny ghra dy ve er-skyn-ooilley ymmyrchagh?

A. Er-yn-oyr nagh vel persoanyn erbee feayshlit veih'n kiangle y t'ad fo dy chur tastey [76] daue, agh adsyn nagh vel eh 'sy phooar oc, as nagh vel ad 'sy raad jeh.

Q. Cre t'ow dy hoiggal liorish y fockle shoh Sacrament?

A. Ta mee toiggal cowrey t'er ny akin cheu-mooie jeh'n ghrayse spyrrydoil er cheu-sthie, er ny choirt dooin, as er ny oardaghey liorish Creest hene, myr saase liorish ta shin geddyn y grayse cheddin, as gioal son shickyrys dooin jeh.

Q. Cre whilleen ayn t'ayns Sacrament?

A. Jeas: yn cowrey t'er ny akin cheu-mooie, as y grayse spyrrydoil cheu-sthie.

Q. Cre ta'n cowrey er cheu-mooie ayns Bashtey?

A. Ushtey; ayn ta'n persoan er ny vashtey, Ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.

Q. Cre ta'n saarey son Bashtey?

A. In *Matt. xxviii. 19. Go ye, and teach* [make Disciples in] *all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.*

Q. What is the inward and spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is the State you and all Mankind were in before Baptism?

A. *We were by nature born in sin, and the children of wrath, Eph. ii. 3.*

Q. What is the state you are brought into by Baptism?

A. We are hereby made the Children of Grace.

Q. How are you *made* a Child of Grace by Baptism?

A. As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant, which my Baptism is the Means and Pledge of.

Q. Is Baptism alone sufficient to Salvation?

A. No, not in grown Persons; such must die unto Sin, and live unto Righteousness.

Q. What is it to *die unto Sin*?

A. It is to be changed from the Pollution of Sin, and to cease from it, as a Dead Man does from the Actions of Life.

Q. What is it to *live unto Righteousness*?

A. It is to have a Change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q. How do you prove that in Baptism there is a Death unto Sin, and a new Birth unto Righteousness?

A. From *Rom. vi. 4. We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Rom. vi. 11. Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

2 Cor. v. 17. If any man be in Christ, he is a new creature.

Q. What is required of Persons to be baptized?

A. Ayns *Mian xxviii. 19. Immee-je* as ynsee-jee dy-chooilley ashoon, as jean-jee ad y vashtey ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.

Q. Cre ta'n grayse spyrrydoil er cheu-sthie?

A. Baase gys peccah, as bea noa gys craueeaght: son ga va shin liorish dooghys er nyn ruggey ayns peccah, as nyn gloan dy chorree, ta shin liorish shoh jeant nyn gloan dy ghrayse.

[77]Q. Cre'n stayd va uss as ooilley sheelnaaue ayn roish Bashtey?

A. Va shin liorish dooghys er nyn ruggey ayns peccah, as nyn gloan dy yymmoose, *Eph. ii. 3.*

Q. Cre ta'n stayd t'ow er ny choyrnt ayn liorish Bashtey?

A. Ta shin liorish shoh jeant nyn gloan dy ghrayse.

Q. Kys t'ow jeant dty liannoo dy ghrayse liorish Bashtey?

A. Myr ta mee liorish doltanys er my ghoail dy ve liannoo dy Yee, as goit ayns conaant rishyn, as dy vel cairys aym gys grayse as bannaghtyn y chonaant shen, jeh ta my Vashtey ny saaseyn as y gioal.

Q. Vel Bashtey ny-lomarcán fondagh gys Saualtys?

A. Cha vel, ayns persoonyn t'er heet gys eash; shegin da nyn lheid baase y gheddyn gys peccah, as bea noa y leeideil gys craueeaght.

Q. Cre te dy gheddyn baase gys peccah?

A. Te dy ve er ny chaghláa veih eajeey peccah, as dy scuir veih, myr ta dooinney marroo jannoo veih obbraghyn y vea shoh.

Q. Cre te dy leeideil bea noa gys craueeaght?

A. Te dy bee caghláa er ny obbraghey 'syn annym, liorish geddyn yeeareeyn crauee veih Spyrryd Yee, as pooar dy ghoill er nyn [78] doshiaght ayns dy-chooilley ghrayse as craueeaght bea.

Q. Kys t'ow prowal dy vel ayns bashtey baase gys peccah, as bea noa gys craueeaght?

A. Veih *Rom vi. 4. Ta shin oanluckit mârishyn liorish bashtey gys baase: 'naght myr va Creest troggit seose veih ny merriu liorish gloyr yn Ayr, dy-jarroo myr shen lhisagh shin myrgheddyn gimmeeaght ayns bea noa.*

Rom. vi. 11. Jeeagh-jee shiuish erriu hene dy ve marroo dy-jarroo gys peccah, agh bio gys Jee, trooid Yeesey Creest nyn Jiarn.

2 Cor. v. 17. My ta dooinney erbee ayns Creest, t'eh ny chretoor noa.

Q. Cre ta er ny hirrey er persoonyn ta dy ve bashtit?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Q. What is *Repentance*?

A. A hearty Sorrow for, and forsaking of Sin.

Q. How do you prove that Repentance is required of Persons to be baptized?

A. From Acts ii. 38. *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins.*

Q. How do you prove that Faith is required of Persons to be baptized?

A. From Acts ii. 41. *They that gladly received his word were baptized.*

Acts viii. 37. *If thou believest with all thine heart, thou mayest be baptized.*

Q. Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

A. Because they promise them both [Repentance and Faith] by their Sureties; which Promise, when they are come to Age, themselves are bound to perform.

Q. If Repentance and Faith be required of persons to be baptized, how then are children capable of Baptism?

A. They are capable of a Covenant-Title to the Blessings of Pardon, Grace, and Salvation, on God's Part, and of being obliged by Vow and Promise on their Part; but actual Faith and Repentance is then necessary, when they come of Age to take this Vow upon themselves.

Q. What proof have you that Infants are capable of Grace and Salvation?

A. From Matt. xix. 14. *Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.*

Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?

A. From Gen. xvii. 14. *The uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

Deut. xxix. 10, 11, 12. *Ye stand this day all of you before the Lord; your captains of your tribes, your little ones, that thou shouldest enter into covenant with the Lord thy God.*

A. Arrys, liorish t'ad treigeil peccah; as credjue, liorish t'ad dy-shickyr credjal gialdinyn Yee, jeant daue ayns y Sacrament shen.

Q. Cre ta arrys?

A. Trimshey creeoil son peccah, as dy hreigeil eh.

Q. Kys t'ow prowal dy vel arrys er ny hirrey er persoanyn ta dy ve bashtit?

A. Veih *Jannoo* ii. 38. Gow-jee arrys, as bee-jee er nyn mashtey dy-chooilley unnane eu ayns ennym Yeesey Creest, son leih peccaghyn.

Q. Kys t'ow prowal dy vel credjue er ny hirrey er persoanyn dy ve bashtit?

[79]A. Veih *Jannoo* ii. 41. V'adsyn va dy-arryltagh er ghoail e ghoo er nyn mashtey.

Jannoo viii. 37. My t'ow credjal lesh ooilley dty chree, foddee oo ve er ny vashtey.

Q. Cre'n-fa eisht ta oikanyn er nyn mashtey, fakin nagh vod ad kyndagh rish nyn aegid adsyn y chooilleaney?

A. Son dy vel ad gialldyn ad ny-neesht (Arrys as Credjue) liorish nyn raanteenyn; yn gialdin cheddin, tra hig ad gys eash, t'ad hene kainlt dy chooilleaney.

Q. My ta Arrys as Credjue er ny hirrey er persoanyn ta dy ve bashtit, kys eisht oddys cloan v'er nyn mashtey?

A. Ta cairys-conaant oc gys ny bannaghtyn dy phardoon, grayse, as Saualtys, er aynr Yee, as dy ve kainlt liorish breearrey as gialdyn er yn aynr oc hene; agh ta Credjue firrinagh as Arrys ec y tra shen ymmyrchagh, tra t'ad cheet gys eash dy ghoail yn breearrey shoh orroo hene.

Q. Cre'n phrowal t'ayd dy vel cairys ec oikanyn gys grayse as Saualtys?

A. Veih *Mian* xix. 14. Surr-jee cloan aegey, as ny jean-jee nyn lhiettal ad dy heet hymns: son jeh nyn lheid ta reeriaght niau.

Q. Cre'n phrowal t'ayd dy vel oikanyn kainlt dy yannoo red nagh vel 'sy phooar oc dy yialdyn?

A. Veih *Gen.* xvii. 14. Yn lhiannoo-mac nagh vel er ny yiarey chymmylt, bee yn annym [80] shen er ny yiarey jeh veih e phobble; t'eh er vrishey my chonaant.¹

Deut. xxix. 10, 11, 12. Ta shiu ooilley shassoo yn laa jiu kiongoyrt rish y Chiarn; captanyn ny tribeyn eu, yn chloan veggey eu, dy jinnagh oo gentreil ayns conaant rish y Chiarn dty Yee.²

¹ In 1771 Yn Chenn Chonaant: *As y lhiannoo mac nagh vel er ny yiarey chymmylt ayns yn eill echey, bee yn annym cheddin er ny yiarey jeh veih e phobble; t'eh er vrishey my chonaant.*

² In 1771 Yn Chenn Chonaant: *Ta shiu ooilley nyn shassoo jiu, fenish y Chiarn y Jee eu; captanyn nyn tribeyn, ... Nyn vooijer veggey ... Dy ragh oo ayns conaant rish y Chiarn dty Yee.*

Q. What Warrant is there for the Baptism of Infants born of Christian Parents?

A. Because the Covenant, which Baptism is the Admission into, belongs to them.

Q. How do you prove that the Covenant belongs to the Children of Christian parents?

A. From *Acts ii. 39. The promise is unto you, and to your children.*

1 Cor. vii. 14. *Now are your children holy, [or Christians.]*

SECT. XII.

Of the LORD's SUPPER.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. Why is this Sacrament called *the Lord's Supper*?

A. Because it was appointed by our Lord at Supper, immediately before his Death.

Q. For what End did our Lord appoint it?

A. As a Means to keep up the Remembrance of the Sacrifice of his Death, and to convey and assure to us the Benefits we receive thereby.

Q. How does this appear to be the End of appointing this Sacrament?

A. From *Luke xxii. 19. This is my body, which is given for you: this do in remembrance of me.*

1 Cor. xi. 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Matt. xxvi. 28. *This is my blood of the new testament, which is shed for many, for the remission of sins.*

Q. Why is Christ's Death called a *Sacrifice*?

A. Because Christ was a Sacrifice for Sin.

Q. How do you prove that Christ was a Sacrifice for sin?

A. From *Heb. ix. 26. He put away sin by the Sacrifice of himself.*

2 Cor. v. 21. *He hath made him to be sin [a Sin-offering] for us, who knew no sin.*

Q. How long is this Ordinance to continue?

A. It is for the continual Remembrance of the Death of Christ, till he come to judge the World.

Q. Cre'n warrant ta son Bashtey oikanyn t'er nyn ruggey jeh ayraghyn as moiraghyn Creestee?

A. Er-yn-oyr dy vel y conaant, ta shin goit ayn liorish Bashtey, bentyn dauesyn.

Q. Kys t'ow prowal dy vel y conaant bentyn gys cloan ayraghyn as moiraghyn Creestee?

A. Veih *Jannoo ii. 39. Ta'n galdyn diuish, as da nyn gloan.*

1 Cor. vii. 14. *Nish ta'n chloan eu casherick (ny Creesteenyn.)*

SECT. XII.

Mychione SHIBBER y CHIARN.

Q. Cre'n-fa va Sacrament Shibber y Chiarn er ny oardaghey?

A. Son cooinaghtyn kinjagh jeh oural-baase Chreest, as jeh ny vondeishyn ta shin dy gheddyn liorish.

Q. Cre'n-fa ta'n Sacrament shoh enmyssit Shibber y Chiarn?

[81]A. Er-yn-oyr dy row eh er ny oardaghey liorish nyn Jiarn ec Shibber, gerrit roish e vaase.

Q. Son cre'n oyr ren nyn Jiarn y oardaghey eh?

A. Myr saase dy reayll seose cooinaghtyn jeh oural e vaase, as dy chur cairys as dy hickyragey dooin ny vondeishyn ta shin geddyn liorish.

Q. Kys ta shoh ry akin dy ve yn oyr son goardaghey yn Sacrament shoh?

A. Veih *Luke xxii. 19. Shoh my chorp t'er ny choyrt er nyn son eu: shoh jean-jee ayns cooinaghtyn jeem's.*

1 Cor. xi. 26. *Cha mennick as ee-ys shiu yn arran shoh, as iu-ys shiu yn cappan shoh, ta shiu soilshaghey magh baase y Chiarn derrey hig eh.*

Mian xxvi. 38. Shoh my uill's jeh'n conaant noa, t'er ny gheayrtey son ymmodee son leih peccaghyn.

Q. Cre'n-fa ta baase Chreest enmyssit ny Oural?

A. Er-yn-oyr dy row Creest ny Oural son peccah.

Q. Kys t'ow prowal dy row Creest ny oural son peccah?

A. Veih *Heb. ix. 26. Hug eh ersooyl peccah liorish jannoo eh hene ny oural.*

2 Cor. v. 21. *Hug eh ersyn va seyr veih peccah, dy ve oural er nyn son.*

[82]Q. Caid ta'n oardagh shoh dy hannaghtyn?

A. Te son cooinaghtyn kinjagh jeh baase Chreest, derrey hig eh dy vriwnys y theihll.

Q. How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World?

A. From 1 *Cor.* xi. 26. *As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.*

Q. What is the outward Part, or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What Proof have you that the Lord hath commanded Bread and Wine to be received?

A. From 1 *Cor.* xi. 23, 24, 25. *I have received of the Lord, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup.*

Q. What is the inward Part, or Thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. How is the Body and Blood of Christ verily and indeed taken and received?

A. All who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which Christ offered; and of all the Benefits which he thereby merited for Mankind, in order to the sanctifying and saving of their Souls.

Q. How is this proved from Scripture?

A. From 1 *Cor.* x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

Q. What are the Benefits which we receive thereby?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls strengthened and refreshed by the Body and Blood of Christ?

Q. Kys t'ow prowail dy vel Sacrament Shibber y Chiarn dy hannaghtyn derrey hig Creest yn nah cheayrt dy vriwnys y theihll?

A. Veih 1 *Cor.* xi. 26. Cha mennick as ee-ys shiu yn arran shoh, as iu-ys shiu yn cappan shoh, ta shiu soilshaghey magh baase y Chiarn derrey hig eh.

Q. Cre ta'n cowrey ny'n ayn er cheu-mooie jeh Shibber y Chiarn?

A. Arran as Feeyn, ta'n Chiarn er chur saarey dy ve er ny ghoaill.

Q. Cre'n phrowail t'ayd dy vel y Chiarn er haarey Arran as Feeyn dy v'er ny ghoaill?

A. Veih 1 *Cor.* xi. 23, 24, 25. Ta mish er gheddyn veih'n Chiarn. Dy ren y Chiarn Yeesey, yn oie cheddin ayn v'eh er ny vrah, arran y ghoaill: as tra v'eh er choirt booise, vrish eh eh as dooyrt eh, Gow-jee, ee-jee; shoh my chorp's t'er ny vrishey er nyn son eu: jean-jee shoh ayns cooinaghtyn jeem's. Er yn aght cheddin neesht ghow eh yn cappan.

Q. Cre ta'n ayn er cheu-sthie, ny'n red t'er ny chowraghey liorish?

A. Corp as fuill Chreest, ta dy-jarrod as dy-firrinagh goit as er ny ghoaill liorish y chloan¹ chrauee ayns Shibber y Chiarn.

[83]Q. Kys ta corp as fuill Chreest dy-jarrod as dy-firrinagh goit as er ny ghoaill?

A. Ooillee ny ta dy-cooie goaill y Sacrament shoh, t'ad liorish shen ayns firrinys goaill ayn jeh'n Oural mooar shen ren Creest y hebbal; as jeh ooillee ny vondeishyn t'eh liorish shen er hoilchin son sheelnaae, cour casherickey as sauail nyn anmeenyn.

Q. Kys ta shoh er ny phrowail veih'n Scriptyr?

A. Veih 1 *Cor.* x. 16. Yn cappan dy vannaght ta shin dy oltaghey, nagh nee shoh dy ghoaill ayn jeh fuill Chreest? Yn arran ta shin dy vrishey, nagh nee shoh dy ghoaill ayn jeh corp Chreest?

Q. Cre ny vondeishyn ta shin dy gheddyn liorish?

A. Niartagh as ooragh nyn anmeenyn liorish corp as fuill Chreest, myr ta nyn gallinyn liorish yn arran as y feeyn.

Q. Kys ta nyn anmeenyn er nyn niartaghey as er nyn ooraghey liorish corp as fuill Chreest?

¹ chloan] This word is barely legible in the 1769 print, but the question and answer are taken verbatim from the Prayer Book, where *chloan* is clear.

A. By being meet Partakers of the sacramental Bread and Wine, we are assured of Christ's Favour and Goodness towards us; that we are true and living Members of his Body the Church, and also Heirs, through Hope, of his everlasting Kingdom.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

Q. How do you prove this Examination necessary?

A. From 1 Cor. xi. 27, 28. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Q. Why is Repentance necessary to the Receiving of the Lord's Supper?

A. Because without Repentance we can hope for no Benefit from the Death of Christ, which we here remember.

Q. How is it proved that we ought to repent?

A. From 1 Cor. v. 8. *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

1 Cor. xi. 31. *If we would judge ourselves, we should not be judged.*

Q. Why is Faith necessary to the receiving of the Lord's Supper?

A. Because it is a Sacrament appointed for such Believers as own their Baptism, and are ripe in Knowledge; and for that herein they have a near Communion with Christ, and feed on him by Faith.

Q. What Proof have you for this Duty?

A. From 2 Cor. xiii. 5. *Examine yourselves, whether ye be in the faith.*

Heb. x. 22. *Let us draw near with a true heart, in full assurance of faith.*

Q. Why is our Thankfulness necessary to the Receiving of the Lord's Supper?

A. Because the Lord's Supper is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. Liorish dy-cooie goaill aynr jeh'n arran as feeyn ayns y Chreestiaght, ta shickyrys ain jeh foayr as mieys Chreest; dy vel shin oltyn firrinagh as bio jeh e chorp yn Agglish as myrgeddyn eiraghyn trooid treishteil, jeh e reeriaght dy bragh farraghtyn.

Q. Cre'n currym ta lhie orroosyn ta cheet gys Shibber y Chiarn?

[84]A. Dy eysht ad hene, vel ad dy-firrinagh goaill arrys son nyn beccaghyn t'er n'gholl shaghey, dy-shickyryr kiarail bea noa y leeideil, credjue bio 've oc ayns myghin Yee trooid Creest, lesh cooinaghtyn booisal jeh e vaase, as ve ayns graih rish dy-chooilley ghooiinney.

Q. Kys t'ow prowal dy vel eh ymmyrchagh myr shoh dy eysht shin hene?

A. Veih 1 Cor. xi. 27, 28. Quoi-erbee ee-ys yn arran shoh, as iu-ys y cappan shoh jeh'n Chiarn dy-neu-feeu bee eh oolee jeh corp as fuill y Chiarn. Agh lhig da dooinney eh hene y eysht, as myr shen lhig da gee jeh'n arran shen, as giu jeh'n chappan shen.

Q. Cre'n-fa ta arrys ymmyrchagh gys goaill Shibber y Chiarn?

A. Er-yn-oyr fegooish arrys nagh vod mayd jerkal son vondeish erbee veih baase Chreest ta shin ayns shen freayll ayns cooinaghtyn.

Q. Kys te er ny phrowal dy lhisagh shin arrys y ghoail?

A. Veih 1 Cor. v. 8. Lhig dooin freayll yn feailley; cha nee lesh y chenn soorit, cha-moo lesh y soorit dy ghoanlys as olkys; agh lesh yn arran millish dy ynricks as firrinys.

1 Cor. xi. 31. Dy jinnagh shin shin hene y vriwnys, cha beagh shin er nyn mriwnys.

Q. Cre'n-fa ta credjue ymmyrchagh gys goaill Shibber y Chiarn?

[85]A. Er-yn-oyr dy vel eh Sacrament er ny phointeil son lhied ocsyn ta credjal as goaill rish nyn mashtey, as ta fondagh ayns tushtey; as son dy vel oc liorish shen commeeys faggys rish Creest, as dy vel ad beaghey ersyn liorish credjue.

Q. Cre'n phrowal t'ayd son y currym shoh?

A. Veih 2 Cor. xiii. 5. Feysht-jee shiu hene, vel shiu ayns y chredjue.

Heb. x. 22. Lhig dooin tayrn er-gerrey lesh cree firrinagh; ayns slane shickyrys dy chredjue.

Q. Cre'n-fa te ymmyrchagh shin 've booisal gys goaill Shibber y Chiarn?

A. Er-yn-oyr dy vel Shibber y Chiarn ny oural dy hoyrt-booise gys Jee son y livrey-ys ain liorish Creest.

Q. Cre'n phrowal t'ayd son cooinaghtyn booisal jeh baase Chreest?

A. From *Rom. v. 8. God commendeth his love towards us, in that whilst we were yet sinners, Christ died for us.*

1 Cor. vi. 20. *Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's.*

Q. Why is the being in Charity necessary to the Lord's Supper?

A. Because it is a Feast of Love, and a Communion of Christians one with another; and signifies their Conjunction in one spiritual Body.

Q. What Proof have you for this Duty?

A. From *Matt. v. 23, 24. If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

1 Cor. x. 17. *We being many, are one bread, and one body, for we are all partakers of that one bread.*

Eph. v. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.*

1 John iv. 11. *If God so loved us, we ought also to love one another.*

SECT. the Last.

On CONFIRMATION.

Q. Is there any thing else required of them who come to the Lord's Supper?

A. It is ordained by the Church, 'That none shall be admitted to the Holy Communion until such time as he is Confirmed, or ready and desirous to be Confirmed.'

Q. What do you mean by Confirmation?

A. I mean the solemn laying on of the Hands of the Bishop, accompanied with Prayer, upon such as have been Baptized, and are come to Years of Discretion.

Q. Why do you call this Confirmation?

A. Because by this Ordinance I confirm those Vows and Promises, which were made in my Name when I was baptized.

Q. How are those Vows and Promises now confirmed by you?

A. Veih *Rom. v. 8. Ta Jee soilshaghey magh e ghraih hooynyn, choud as va shin foast nyn becce, hurr Creest baase er nyn son.*

1 Cor. vi. 20. Ta shiu kionnit lesh price: shen-y-fa jean-jee Jee y ghloyraghey ayns nyn gorp, as ayns nyn spyryd ta lesh Jee.

Q. Cre'n-fa te ymmyrchagh gys goaill Shibber y Chiarn dy ve ayns graih as giastylls rish dy-chooilley ghoooinney?

A. Er-yn-oyr dy nee feailley dy ghraih eh, as commeeys dy Chreesteenyn yn derrey yeh [86] rish y jeh elley; as te cowraghey dy vel ad er nyn goyrt cooidjagh ayns un chorp spyrrydoil.

Q. Cre'n phrowal t'ayd son y currym shoh?

A. Veih *Mian v. 23. 24. Tra vees oo chebbal dty yioot er yn altar, my chooinys oo ayns shen dy vel nhee erbee ec dty vraar dt'oi; faag ayns shen dty yioot kiongoyrt rish yn altar, as immee royd, tayrn hoshiaght dty vraar gys shee, as eisht tarr as cheb dty yioot.*

1 Cor. x. 17. Ta shinyn, ga ymmodee, un arran, as un chorp: son ta shin ooilley goaill aynr jeh'n un arran shen.

Eph. v. 2. Immee-jee ayns graih, myr ta Creest myrgeddin er chur graih dooinyn as er choyrt eh hene er nyn son, chebbal as oural da Jee.

1 Ean iv 11. My hug Jee myr shoh graih dooin, lhisagh shin myrgeddin graih y choyrt yn derrey yeh da'n jeh elley.

SECT. the Last.

Mychione goll fo laue Aspick.

Q. Vel red erbee elley er ny hirrey orroosyn ta cheet gys Shibber y Chiarn?

[87]A. Te er ny oardaghey liorish yn Agglish, "Nagh bee unnane erbee lowit dy heet gys y Chreestiaht chasherick, derrey vees eh er ghoill fo laue Aspick, ny dy bee eh aarloos aggingdaghy dy ghoill fo laue Aspick."

Q. Cre t'ow dy hoiggal liorish y fockle Confirmation?

A. Ta mee toiggal liorish dy vel yn Aspick ayns agh crauee coyrt e laueyn, lesh padjer: er nyn lheid as t'er ny ve bashtit, as t'er heet gys eash, keel, as tushtey.

Q. Cre'n-fa t'ow genmys shoh Confirmation?

A. Er-yn-oyr dy vel mee liorish yn oardagh shoh shickyraghey ny breearraghyn as ny gialdinyn shen va jeant ayns m'ennym ec my Vashtey.

Q. Kys ta ny breearraghyn as ny gialdinyn shen nish er ny hickyraghey liort?

A. I do in the Presence of God, and of the Congregation, renew the solemn Promise and Vow that was made in my Name at my Baptism; ratifying and confirming the same in my own Person, and acknowledging myself bound to believe and to do all those things, which my Godfathers and Godmothers then undertook for me.

Q. Have you no other Reason for calling this Ordinance by the name of Confirmation?

A. Yes; I call it Confirmation, because by the Bishop's laying his Hands on me, and by the Prayers of him and the Congregation, I hope to be strengthened with the Holy Ghost the Comforter, and defended with his heavenly Grace, that I may continue the Lord's for ever.

Q. Why was this Ordinance instituted?

A. It was instituted in order to make us, who were baptized in our Infancy, more sensible of the Obligation we are under to believe and do what was then promised for us.

Q. What are the Benefits of this Institution?

A. They who are duly confirmed, have the Benefit of God's Grace procured to them, by the Prayers of the Bishop and the Congregation in their behalf; are duly instructed in the Principles of the Christian Religion; and are engaged to begin betimes both to consider their Duty, and to apply themselves to the discharge of it.

Q. Are all Godfathers and Godmothers obliged to see, that those for whom they answer be first duly instructed in the Principles of their Religion, and then brought to be confirmed by the Bishop?

A. Yes certainly. As they have received a solemn Charge to see that the Infant be taught, so soon as he shall be able to learn, what a solemn Vow, Promise and Profession he hath made by them: and to take care that the Child be brought to the Bishop to be confirmed by him; so nothing can excuse them from the Obligations of this Duty, when they have Power and Opportunity to do either.

Q. What is required of Persons to be confirmed?

A. That, when they are come to Years of Discretion, they be taught to know and

A. Ta mee ayns fenish Yee as y cheshaght Chreestee, jannoo ass-y-noa yn gialdyn as y breearrey casherick va jeant ayns m'ennym ec my Vashtey; goaill orrym as shassoo gys y breearrey cheddin ayns my phersoon hene, as goaill-rish dy vel mee kainlt dy chredjal as dy yannoo ooilley ny reddyn shen ghow my ghedjaghyn as my vimmaghyn ec y traa shen ayns laue er my hon.

Q. Vel oyr erbee elley ayd son genmys va oardagh shoh liorish y fockle *Confirmation*?

[88]A. Ta mee genmys eh *Confirmation* ny shickyraghey 'sy Chredjue, er-yn-oyr liorish dy vel yn Aspick coyrt e laueyn orrym, as liorish ny padjeryn echeysyn as y cheshaght Chreestee, ta mee treishteil dy ve er my niartaghey lesh y Spyrryd Noo Fer-ny-gherjagh, as dy v'er my reayll lesh e ghrayse flaunyssagh, dy voddym ve lesh y Chiarn son dy-bragh.

Q. Cre'n-fa va'n oardagh shoh er ny phointeil?

A. Ve er ny phointeil dy yannoo shinyn, va er nyn mashtey ayns nyn aegid, ny¹ s'tushtagh jeh'n kiangle y ta shin fo dy chredjal as dy yannoo ny va ec y traa shen giallit er nyn son.

Q. Cre ny vondeishyn t'ain liorish yn oardagh shoh?

A. Adsyn ta dy-cooie er ghol fo laue Aspick, ta oc yn bannaght jeh grayse Yee er ny chosney daue liorish padjeryn yn Aspick as y cheshaght Chreestee ayns y lieh oc; t'ad dy-cooie er nyn ynsaghey ayns ny chied vanglaneyn jeh'n Chredjue Creestee; as t'ad kainlt dy hoiaghey mysh dy-leah chammah dy smooineaghtyn er nyn gurym, as dy streeu dy chooilteeney eh.

Q. Vel dy-chooilley ghedjey as mimmey kainlt dy akin, dy bee adsyn er nyn son t'ad er ghol raan hoshiaght dy-cooie ynsit ayns [89] ny chied vanglaneyn jeh'n Chredjue Creestee, as eisht er nyn goyrt lhieu dy ghol fo laue Aspick?

A. Ta dy-jarree. Myr t'ad er gheddyn curym gyere dy akin dy bee yn oikan ynsit, cha leah as oddys eh gysaghey, cre'n breearrey, gialdyn, as goaill rish casherick t'eh er yannoo lioroo: as dy ghoail kiarail dy bee'n lhiannoo er ny choyrt lesh dy ghol fo laue Aspick, myr shen cha vod nhee erbee ad y eaysley veih kianlaghyn y churym shoh, tra te 'sy phooar oc, as caa oc dy chooilteeney ad.

Q. Cre t'er ny hirrey er persoonyn ta dy ghol fo laue Aspick?

A. Tra hig ad gys eash, dy bee ad er nyn ynsaghey dy hoiggal cre'n breearrey, gialdyn, as

¹ ny] text na

understand what a solemn Vow, Promise and Profession, they made by their Godfathers and Godmothers when they were baptized; and that they be ready and desirous in their own Names to ratify and confirm the same.

Q. How often ought any Christian to be confirmed?¹

A. But once. As there is but one Baptism, so there :required but one solemn Ratification or Confirmation of it.

Q. Do they not then shew themselves very ignorant who go to the Bishop to be confirmed every time he confirms?

A. This proceeds from their not knowing what Confirmation is, which accordingly they call by the Name of being *Bishop'd*, or receiving the Bishop's Blessing.

Q. What Foundation have you in Scripture for the Practice of Confirmation?

A. The Example of the Apostles, Acts viii. 17 – xix. 6. *Who laid their hands on those who had been baptized, that they might receive the Holy Ghost.*

Heb. vi. 1, 2. *The laying on of Hands* is reckoned among those *Principles* of the *Doctrine of Christ*, from whence his *Disciples* may go on unto Christian *Perfection*.

Q. Does the Bishop then give the Holy Ghost now, as the Apostles did then, by their laying on of Hands?

A. We do not say, that the Apostles gave the Holy Ghost; they laid on their Hands, and God gave the Holy Spirit to those on whom they laid them. And so we hope, that by the fervent Prayers of the Bishop and the Church, they on whom he now lays his Hands shall also receive the Holy Ghost, if they do but worthily prepare themselves for it.

Q. Is there any Promise of God on which to build such an Hope?

A. Christ has declared, that God will give the Holy Spirit to them that ask him: And if so, we have more reason to hope, that he will give his Holy Spirit, when he is so earnestly and solemnly asked of him by the Pastors of his Church, whom he has appointed not only to *pray* for, but to *bless* his people.

goaill-rish casherick ren ad liorish nyn ghedjaghyn as mimmaghyn tra v'ad er nyn mashtey; as dy bee ad aarloos as aggyndagh ayns ny persoonyn oc hene dy ghoaill orroo as dy hassoo gys y breearrey cheddin.

Q. Cre'n phrowal t'ayd² veih'n Scriptyr son cliaghtey yn oardagh shoh?

A. Sampleyr ny Ostyllyn. *Jannoo* viii. 17. – xix. 6. Hug nyn laueyn orroosyn va er nyn mashtey, dy voddagh ad geddyn y Spyrryd Noo.

Heb. vi. 1, 2. Ta dy ghoill fo laueyn coontit mastey ny chieid vanglaneyn jeh ynsagh [90] Chreest, veih oddys e scoyllaryn goll er nyn doshiaght gys slane Creestiaght.

Q. Vel yn Aspick eisht coyrt yn Spyrryd Noo nish, myr ren ny Ostyllyn ec y traas shen, liorish lhie nyn laueyn?

A. Cha vel shin gra, dy ren ny Ostyllyn yn Spyrryd Noo y choyrt; hug adsyn nyn laueyn orroo, as ren Jee yn Spyrryd Noo y choyrt dauesyn, orroo lhie ad nyn laueyn. As myr shoh ta shin treishteil, liorish padjeryn jeean yn Aspick as yn Agglish, as dy vou adsyn orroo t'eh nish coyrt e laueyn myrgeiddin yn Spyrryd Noo, my t'ad dy-feeue er yannoo ad hene cooie er y hon.

Q. Vel Jee er yannoo gieldyn erbee dy hoiaghey lheid y treishteil er?

A. Ta Creest er hoilshaghey, dy jean Jee yn Spyrryd Noo y choyrt dauesyn ta jannoo aghin hugghey: as my te myr shen, ta oyr smoo ain dy hreishteil, dy der eh e Spyrryd Noo, as aghin cha jeean as cha crauee jeant hugghey er y hon liorish Bochillyn e Agglish, ad t'eh er phointeil cha nee ynrycan dy ghoaill padjer son, agh dy vannaghey e phobble.

¹ This and the following question-answer pair are not rendered in the Manx.

² t'ayd] text tay'd