

Shey Homileeyn Oikoil jeh Agglish Hostyn

Edited and set alongside the English originals
by Max W. Wheeler
August, 2021.

The *Books of Homilies* (1547 and 1563/1571) are two books of thirty-three sermons developing the reformed doctrines of the Church of England in greater depth and detail than in the Thirty-Nine Articles of Religion. The title of the collection is *Certain Sermons or Homilies Appointed to Be Read in Churches*. Book I of Homilies contains twelve sermons and was mainly written by Thomas Cranmer.¹ They focus strongly upon the character of God and Justification by Faith. The titles of the homilies in Book I are:

- I. A Fruitful exhortation to the reading and knowledge of holy Scripture [prob. by Thomas Cranmer].
- II. A sermon of the misery of all mankind [by John Harpsfield].
- III. A sermon of the salvation of all mankind [by Thomas Cranmer].
- IV. A short declaration of the true, lively, and Christian faith.
- V. A sermon of good works.
- VI. A sermon of Christian love and charity [by Edmund Bonner].
- VII. Against swearing and perjury [author not identified].
- VIII. A sermon, How dangerous a thing it is to fall from God.
- IX. An exhortation against the fear of death [author not identified].
- X. An Exhortation Concerning Good Order and Obedience to Rulers and Magistrates.
- XI. A Sermon Against Whoredom and Uncleanness.
- XII. A Sermon Against Contention and Brawling.

Most of the Homilies are divided into two or three parts, it being intended that one part should be sufficient for one Sunday sermon. Six homilies from Book I (Nos. I, II, III, VI, VII, and IX) were printed in anonymous Manx translations, in individual booklets, published by the Prayer Book and Homily Society (PBHS) in London. It is likely that more than one translator was involved, as the

manner in which references are given to Bible passages varies between the booklets.

In the editions of the English Homilies published in the early 19th century, the references, to Bible book and chapter, but not verse, are placed in the margin. In the Manx translations, in Homilies 1, 2, 3, and 6 the references are completed with specification of the verse, and added to the main text in parentheses. In Homily 7, only one reference (book and chapter) is included;² while in Homily 9, full references are included only on pages 4-9 and 20-23, with just book and chapter elsewhere.³ The English editions of 1, 3, 6, 7 and 9 also place in the margins section headings, or summaries, alongside what they refer to. These are matched in the Manx of Homily 1, 3, 6, but not in 7, and with only two headings in 9. Thus Manx Homilies 1, 2, 3, and 6 match, or surpass the originals in references and headings, whereas nos. 7 and 9 are less consistent or satisfactory. Since the publisher is the same for all six, and the style of printing and layout is similar, it seems more likely that the differences are due to the translators, perhaps with one person dealing with 1, 2, 3 and 6, and a different translator or translators for the others. I have not, however, detected any pattern of linguistic differences between the different homilies.

The first three Manx homilies were in press in June 1819, as reported by the PBHS to *The Christian Observer* for that year. The cost of printing the Manx Homilies (the total sum specified includes the Welsh translations also) was recorded by the Committee of the PBHS for the financial year 1 April 1820 to 31 March 1821. The probable publication date of Homilies 1-3 is April 1820, given what the Committee was able to report, about the previous year's mention of the Manx homilies' publication, and of their distribution, in its report delivered May 3rd, 1821 (see below). The dates of publication of the remaining homilies are at present not known; very few reports of the PBHS are available online. They are likely to be from the 1820s, the decade in which nearly all the Church of England Manx tracts appeared.

¹ I have added the authorship, where known, of the homilies that were rendered into Manx.

² In this edition the full Bible references are included, supplied following the model of Thomson's 1997 edition.

³ Again, filled out in the present edition.

In the preface to his edition, Thomson speculates whether the (I should rather say *a*) translator of the Homilies was Rev. John Thomas Clarke (1799-1888). He was made a deacon in 1822, was curate of Andreas from 1822 to 1827, and curate of St Marks 1827 to 1864. Thus, if he was the translator of Homilies 1-3 he will have completed the task at no older than 20 years of age. And indeed in a letter from him read at Yn Lhaih Gailckagh in Douglas, February 19th, 1872 and published in *Mona's Herald* 21.02.1872, Clarke recalls '*roish va mee feed blein dy eash, va ymmodee lioaryn veggey vaarlagh chyndaaít aym dys Gailck as er nyn gloughey son ymyyd y theay*' 'before I was twenty years of age I had translated many English tracts into Manx that were printed for the use of the people'. Since most of the published Manx tracts were also translated anonymously, we cannot be certain which titles were due to Clarke, but it is by no means unlikely that Homilies 1-3 were among the *lioaryn beggey* he translated before he was 20. If Clarke is the translator, he had not yet developed the idiosyncratic (and erroneous) ideas about the lenition of noun dependents that are evident in his compilation of Kelly's English-Manx dictionary, and, indeed, in the quotation from his 1872 letter included above.

I have consulted two editions of the English Homilies from the period shortly before the Manx translations:

1810: *Sermons or Homilies appointed to be read in Churches* Oxford: Clarendon Press.

1817: *Sermons, or Homilies, appointed to be read in Churches* London: Printed by Ellerton and Henderson .for the Prayer Book and Homily Society.

For the most part I have favoured the 1817 version as being the nearest in date preceding the earliest translations, and as being from the same publisher. There are slight but textually significant differences between the two editions, though, and it is clear that the translator of 7 and 9, at least, followed the 1810 version, or one similar to it (see notes to the text).

Paragraphs of the Manx prints are shown with a first-line indent (some have been added in Homily

7). The English text has been divided to match the Manx. Typographical errors have been corrected in red, and the pagination of the translation has been indicated in red also.

Documentary sources:

PBHS report in *The Christian Observer* June 1819.

'In addition to the above publications, the Society have translated, and are now printing, the Homily upon reading the Scriptures, in modern Greek, Italian, Spanish, and German. They are also printing the three first Homilies (including that on the Scriptures) in the Welsh and Manks languages, and are preparing translations in several others.'

PBHS in Appendix to the *Christian Observer* 1819.

'The first three Homilies, translated into Manks by a clergyman in the Isle of Man, and intended for distribution among 10,000 poor persons in that island, who use the Manks language, and have scarcely any knowledge of the English, have been lately sent to press. The Society is at this time, also, printing the first three Homilies, as tracts, in Welsh; and the First Homily is just about to be translated for them into Arabic and Dutch.'

Ninth report of the Committee read to the [Prayer Book and Homily] Society, at the General Meeting held at Stationers' Hall, Ludgate Street, on Thursday, May 3, 1821 (and also summarised in the *Christian Observer* Dec 1821).

'The translation of the first three Homilies into Manks, and the publication of a considerable edition of them, at the expense of this institution, was mentioned. in the Society's last annual Report [presumably, c. May 1820]. It is a source, of great pleasure to your Committee to state, that these have. been very actively distributed by several clergymen in the Isle of Man; one of whom, in writing. to the Committee, calls the publication "an important benefit conferred upon his countrymen;" and another of whom, speaks of the manner, in which they have been received among. his parishioners, as most gratifying "Many of them," he says, "had not before met with the Homilies; and they were delighted with the doctrines which they contain."

In the circulation of these tracts, the gentlemen engaged have almost invariably preferred selling them, for a penny each, to giving them away.'

References:

- Bray, Gerald., 2015. *The Books of Homilies: A Critical Edition*. Cambridge: The Lutterworth Pres, James Clarke & Co. Ltd.
- Thomson, R. J., 1997. *Paart dy Homileeyn ny Sharmaneyn Oikoil Agglish Hostyn*. Douglas: Yn Cheshaght Ghailckagh.

A FRUITFUL
EXHORTATION
TO THE
READING AND KNOWLEDGE
OF
Holy Scripture.

YN
CHIED HOMILY
JEH
Agglish Hostyn:
NY
COYRL VONDEISHAGH
MYCHIONE
LHAIH AS TOIGGAL NY
SCRIPTYRYN CASHERICK.

I.
PART 1.
The praise of
holy
Scripture.

The
perfection of
Holy
Scripture.

The
knowledge
of Holy
Scripture is
necessary.

To whom the
knowledge
of Holy
Scripture is
sweet and
pleasant.

Who be the
enemies to
Holy
Scripture.

An apt
similitude,
declaring of
whom the
Scripture is
abhorred.

Unto a Christian man, there can be nothing either more necessary or profitable, than the knowledge of Holy Scripture; forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine, necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which, they can neither sufficiently know God and his will, neither their office and duty.

And as drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of Holy Scripture, to them that be desirous to know God, or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God's Word, that be so drowned in worldly vanities, that they neither savour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God. As they that are sick of an ague, whatsoever they eat and drink, though it be never so pleasant, yet it is as bitter to them as wormwood; not for the bitterness of the meat but for the corrupt and bitter humour that is in their own tongue and mouth; even so is the sweetness of God's Word bitter, not

Cha vod nhee erbee ve ny s'ymmyrchee ny ny s'vondeishee da Creesteenyn, na tushtey jeh ny Scriptyryn Casherick: er-yn-oyr dy nee ayns shen ta Goo firrinagh Yee soiaghey magh yn gloyr echeysyn, as myrgeddin currym dooinney. As cha vel firrinys ny ynsagh erbee ymmyrchagh gys nyn saualtys dy bragh farraghtyn, nagh vod ve er ny hayrn veih'n farrane shen dy irriney. Shen-y-fa whileen as ta aggindagh dy ghoaill toshiaght er y raad cairagh, as jeeragh gys Jee, shegin daue tastey y choyrt dy hoiggal ny Scriptyryn Casherick; n'egooish cha vod eddyr enney ve oc er *Jee* as e aigney, ny er nyn oik as nyn gurrym hene.

As myr ta jough millish dauesyn ta paagh, as bee dauesyn ta accryssagh, myr shen ta lhaih, clashtyn, as ronsaghey ny Scriptyryn Casherick dauesyn ta aggindagh dy gheddyn tushtey jeh Jee ny jeu hene, as dy yannoo yn aigney echey: as ta tushtey flaunyssagh as ooraghey jeh Goo Yee skee[2]agh as feohdoil dauesyn ny-lomarcán ta wheesh sluggit seose lesh fardaillyssyn seihltagh, nagh vel blass oc eddyr jeh Jee ny craueeaght: son shen yn oyr dy vel ad graihagh er lheld ny fardaillyssyn, as cha nee er tushtey firrinagh Yee. Myr t'adsyn ta ching jeh ny crayne,⁴ cre-erbee t'ad gee ny giu, ga dy beagh eh ass-towse millish ayn hene, ny-yeih te dausyn cha shiarroo as ullymar; cha nee veih sherriuid yn beaghey, agh veih'n vroid as sherriuid t'ayns nyn meeal hene; myr shoh ta miljid Goo Yee sharroo, cha nee ayn hene, agh ynrican dauesyn ta ny

Moylley ny
Scriptyryn
Casherick.

Mieys ny
Scriptyryn
Casherick.

Tushtey ny
Scriptyryn
Casherick
ymmyrchagh.

Yn vooinder
huc ta ny
Scriptyryn
Casherick
millish as
eunyssagh.

Quoi ta
noidyn da ny
Scriptyryn
Casherick.

⁴ ny crayne] Thomson: ' = yn chreayn; perhaps perceived as pl.'

of itself, but only unto them that have their minds corrupted with long custom of sin and love of this world.

An exhortation unto the diligent reading and searching of the holy Scripture. Matt. iv.

Therefore, forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read Holy Scripture, which is the food of the soul. Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation.

The holy Scripture is a sufficient doctrine for our salvation.

For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. In these books we shall find the Father from whom, the Son by whom, and the Holy Ghost in whom, all things have their being and keeping up; and these three Persons to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be; and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness.

What things we may learn in the holy Scripture

We may learn also in these books to know God's will and pleasure, as much as, for this present time, is convenient for us to know. And as the great Clerk and godly Preacher, St. John Chrysostom, saith, whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid, and to mollify, or soften him. He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death, shall find there

aignaghyn oc millit lesh cliaghtaghyn peccol as graih yn theihll shoh.

Shen-y-fa, coyrt cooyl rish smooïnaghtyn broghe deiney foalley, nagh vel geill oc da veg agh nyn girp marvaanagh, lhig dooin lesh arrym clashtyn as lhaih ny Scriptyryn Casherick, ta beaghey yn annym; (Mian iv. 4); lhig dooin dy tastagh shirrey chibber y vea ayns lioaryn y Chonaant Noa as y Chenn Chonaant, as gyn roie dy v'er nyn seyrey as er nyn sauail gys puill broghe oardaghyn deiney er ny geddyn magh liorish yn aigney oc hene.

Coyrl gys lhaih, clashtyn as ronsaghey ny Scriptyryn Casherick.

Son ayns ny Scriptyryn te soilshit dy baghtal cre t'orin dy yannoo, as cre dy haghney, cre t'orin dy ehredjal, cre ta shm dy ve graihagh er, as cre t'ain ec y Jerrey dy yeeaghyn er y hon ec laueyn Yee. Ayns ny lioaryn shoh yiw mayd yn Ayr veih, yn Mac liorish, as y Spyrryd Noo ayn ta dy chooilley nee bio as bioyr as baghey; as ny tree Persoonyn shoh dy ve Un Jee, as jeh un vree. Ayns ny lioaryn shoh foddee mayd gysaghey dy hoiggal shin hene, cre cha neu-feu as treih ta shin; as myrgheddin dy hoiggal Jee, cre cha mie [3] t'eh ayn hene, as cre'n aght t'eh coyrt orin as er ooilley e chretooryn dy ghaoill ayn ayns e vieys.

Ta'n Scriptyr Casherick ynsagh fondagh son nyn Saualtys.

Foddee mayd gysaghey myrgheddin ayns ny lioaryn shoh wheesh jeh aigney Yee as ta cooie dooin dy hoiggal 'sy stayd ta shin nish ayn. As, myr ta'n Chirveishagh tushtagh as Preachoor crauee Juan Chrysostom gra, Cre erbee ta ymmyrchagh gys saualtys dooinney te goit stiagh ayns Scriptyryn Yee: foddee eshyn ta mee-hushtagh, gysaghey as geddyn tushtey ayns shen; nee yn drogh-yantagh roonagh feddyn ayns shen torchagh dy bragh farraghtyn cairyt liorish cairys Yee dy agglaghey eh, ny dy veenaghey eh; nee eshyn ta trome-laadit lesh seaghyn y vea shoh, feddyn kemmyrk ayns gialdynyn y vea dy bragh farraghtyn, gys e gerjagh mooar; nee eshyn ta guint liorish y drogh-spyrryd eer gys baase, feddyn ayns shen saasyn lheihs lioroo oddys eh e lhiant⁵ y chosney reesht. My

Cre ny reddyn oddys mayd gysaghey ayns ny Scriptyryn Casherick.

⁵ lhiant] i.e. lhaynt

Holy Scripture ministereth sufficient doctrine for all degrees and ages.	<p>medicine, whereby he may be restored again unto health. If it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort, or exhort, or to do any other thing requisite for our salvation; all those things, saith St. Chrysostom, we may learn plentifully of the Scripture. There is, saith Fulgentius, abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages and for all degrees and sorts of men</p>	<p>vees eh ymmyrchagh dy ynsaghey firriny's erbee, ny dy gheyrey ynsagh erbee foalsey, dy chur oghsan da olk, dy voylley craueeaght, dy choyr't coyrle vie, dy gherjaghey, ny dy choyr'laghey, ny nhee erbee elley y yannoo ta ymmyrchagh gys nyn saualtys, — ooilley ny reddyn shoh foddee mayd gysaghey veih ny Scriptyryn ayns slane towse. Ta palchey, myr ta Fulgentius gra, chammah son deiney dy ee, as son cloan dy yiole. Ta dy chooilley nhee ayns shen ta cooie son dy chooilley eash as sorch as stayd dy leih.</p>	Ayns ny Scriptyryn Casherick t'er ny gheddyn ynsagh fondagh son dy chooilley stayd as eash.
Matt. iv. Luke xi. John xvii. Psalm xix.	<p>These books, therefore, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls: the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls; it is a light lantern to our feet; it is a sure, stedfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience, it is a more excellent jewel, or treasure, than any gold or precious stone; it is more sweet than honey or honey-comb; it is called the best part, which Mary did choose; for it hath in it everlasting comfort. The words of Holy Scripture be called words of everlasting life: for they be God's instrument, ordained for the same purpose. They have power to turn, through God's promise; and they be effectual through God's assistance; and being received in a faithful heart they have ever an heavenly spiritual working in them. They are lively, quick, and mighty in operation, and sharper than any two-edged sword, and enter through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow. Christ calleth him a wise builder, that buildeth upon his word, upon his sure and substantial foundation. By this word of God we shall be</p>	<p>Lhisagh ny lioaryn shoh eisht ve dy mennic ayns nyn laueyn, ayns nyn sooillyn, ayns nyn gleayshyn, as ayns nyn meeal, agh erskyn ooilley ayns nyn greeaghyn. Son ta Goo Yee [4] beaghey flaunyssagh nyn anmeenyn: ta'n clashtyn as freayll eh jannoo shin maynrey, as casherickey shin; te chyndaa nyn anmeenyn; te londeyr sollys da nyn gassyn; te grei dy haualtys ta fondagh, shickyr, as dy bragh farraghtyn; te coyr't creenaght da ny creeaghyn imlee as injil; te gerjaghey, jannoo gennal, ooraghey, as niartaghey nyn gooinsheanse;. te berchys shiare na airh, ny clagh erbee costal; te ny s'miljey na mill as y chere-volley. (Mian iv. 4; Luke xi. 28; Ean xvii. 17; Ps. xix. 10.) Te enmyssit "yn ayn shiare," ren Moirrey y reih (Luke x. 42) son te goaill stiagh gerjagh dy bragh farraghtyn. Ta goan ny Scriptyryn Casherick enmyssit goan y vea dy bragh farraghtyn (Ean vi. 68): son t'ad grei Yee cairit son yn oyr shen. T'ad breeoil ayns chyndaa yn annym, trooid galdyn Yee; as t'ad fondagh trooid cooney Yee; as, er nyn goaill ayns cree firrinagh, t'ad dy kinjagh gobbraghey lesh bree spyrrydoil as flaunyssagh. "Ta Goo Yee bioal as breeoil, as ny s'geyrey na cliwe erbee dy ghaa foyr, roie trooid gys yn eer rhenn veih mycheilley yn annym as y spyrryd, as ny juntyn as y smuirr." (Heb. iv. 12) Ta Creest genmys eshyn ny ard-vasoonagh creeney, ta troggal er y Ghoo echeysyn, er e undin shickyr as fondagh (Mian vii. 24.) Liorish yn Goo shoh dy Yee bee mayd er nyn mriwnys: son y Goo ta</p>	Ny vondeishyn ta tushtey jeh ny Scriptyryn Casherick coyr't lesh marish.
What commodities and profits the knowledge of Holy Scripture bringeth.			
Luke x. John vi.			
Coloss. i			
Heb. iv.			
Matt. vii			
John xii.			

John xiv.

judged: for the word that I speak, saith Christ, is it that shall judge in the last day. He that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling-place or temple of the blessed Trinity. This Word, whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be diminished in him, and the great desire of heavenly things, that be therein promised of God, shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of God's Word. For that thing which by continual use of reading of Holy Scripture, and diligent searching of the same, is deeply printed and graven in the heart, at length turneth almost into nature.

And, moreover, the effect and virtue of God's word, is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it; to comfort their hearts, and to encourage them to perform that which of God is commanded. It teacheth patience in all adversity, in prosperity humbleness; what honour is due unto God; what mercy and charity to our neighbour. It giveth good counsel in all doubtful things. It sheweth of whom we shall look for aid and help in all perils; and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghostly.

1 Sam. xiv.
2 Chron. xx.
1 Cor. xv.
1 John v.

Who most
profit in
reading
God's word.

And in reading of God's word, he not always most profiteth, that is most ready in turning of the book, or in saying of it without the book; but he that is most turned into it; that is most inspired with the Holy Ghost; most in his heart and life altered and changed into that thing which he readeth; he that is daily

mish er loayrt (ta Creest gra,) nee shen y vriwnys ec y laa jerreynagh. (Ean xii. 48.) Dasyn ta freayll Goo Chreest ta gialdyn jeant jeh graih as foayr Yee, as dy bee eh ynyd-vaghee as chiable yn Trinnaid Bannit. (Ean xiv. 23–26.) Yn Goo shoh quoi-erbee ta tastagh dy lhaih, as dy hashtey seose ayns e chree shen ny t'eh lhaih, bee graih jeean da reddyn fardailagh y thelhl er ny choyrt naardey ayn, as nee yeearee jeean lurg reddyn flaunyssagh giallit ayns shen [5] liorish Jee bishaghey ayn. As cha vel nhee erbee ta wheesh niartaghey nyn gredjue as nyn dreishteil ayns Jee, ta wheesh cummal seose ônid as glennid cree, as myrgeeddin ymmyrkey-bea crauee, as lhaih Goo Yee as smooinghtyn er dy down: son ta shen, ta liorish dy kinjagh lhaih ny Scriptyryn Casherick as ronsaghey ad dy tastagh, er ny ghrainney dy down ayns y cree, ec y jerrey cheet dy ve myr dooghys.

As, ny sodjey, ta bree Goo Yee er ny akin ayns soilshaghey ny mee-hushtee, as ayns choyrt soilshey smoo dauesyn ta dy firrinagh as dy tastagh lhaih eh, dy gherjaghey nyn greeaghyn, as dy ghreinaghey ad dy chooilleaney shen ta Jee er harey: te gynsaghey meenid fo dy chooilley heaghyn, as injillid-aigney ayns maynrys seihltagh; cre'n ooashley ta cair da Jee, cre'n myghin as graih da nyn naboo: te coyrty coyrl vie ayns dy chooilley chooish: te soilshaghey c'raad ta shin dy yeeaghyn son cooney as kymmyrk ayns dy chooilley gaue; as dy vel Jee yn ynrican fer ta coyrty y varriaght ayns dy chooilley hoiagh orrin jeh nyn noidyn seihltagh as spyrrydoil. (1 Sam xiv. 6–16; 2 Recor. xx. 22–24; 1 Cor. xv. 56, 57; 1 Ean v. 4.)

Ayns lhaih Goo Yee, cha vel eshyn dy kinjagh geddyn yn vondeish smoo, s'mennic ta chyndaa duillagyn y lioar, ny loayrt jeh veih cooinaghtyn, agh eshyn smoo ta gennaghtyn y phooar vreeoil echey er e chree, smoo fo leeileilys y Spyrryd Noo, as smoo er ny caghlau cheu-sthie as cheu-mooie gys shen ny t'eh lhaih; eshyn ta gagh-lau ny

Quoi ad ta
geddyn yn
vondeish
smoo ayns
lhaih Goo
Yee.

less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that daily, forsaking his old vicious life, increaseth in virtue more and more.

And to be short, there is nothing that more maintaineth godliness of the mind, and driveth away ungodliness, than doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection to know and follow God's will. For without a single eye, pure intent and good mind, nothing is allowed for good before God. And on the other side, nothing more darkeneth Christ and the glory of God, nor bringeth in more blindness and all kinds of vices, than doth the ignorance of God's Word.

What incommodities the ignorance of God's word bringeth.
Isa. v.
Matt. xxii. 1
Cor. xiv.

s'imlee, ny s'meen, ny s'giastyllee, as ny 'seyre veih graih jeh eunyssyn seihltagh as fardailagh; eshyn ta gagh-laa coyrt cooyl rish e henn cliaghtaghyn peccol, as goll er e hoshiaght ny smoo as ny smoo ayns craueeaght bea.

[6] As, ayns fockle, cha vel nehee erbee ta ny smoo cummal seose craueeaght ayns yn aigney, as geiyrt ersooyl mee-chraueeaght, na lhaih as clashtyn Goo Yee, my ta aigney crauee as yeearee jeean dy hoiggal as dy yannoo aigney Yee goll marish. Son fegooish sooill gyn foill,⁶ carail casherick, as aigney glen, cha vel veg coontit mie ayns shillee Yee. As, er y cheu elley, cha vel nehee erbee ta oyr smoo jeh mee-hushtey jeh Creest as jeh gloyr Yee, ny coyrt lesh dellid smoo as dy chooilley cheint dy vee-chraueeaght, na mee-hushtey jeh Goo Yee. (Is. v. 13: Mian xxii.29; 1 Cor. xiv.)

THE SECOND PART OF THE SERMON OF THE KNOWLEDGE OF HOLY SCRIPTURE .

I.
PART. 2

In the first part of this sermon, which exhorteth to the knowledge of Holy Scripture, was declared wherefore the knowledge of the same is necessary and profitable to all men; and that by the true knowledge and understanding of Scripture, the most necessary points of our duty towards God and our neighbours are also known.

Now as concerning the same matter you shall hear what followeth.

If we profess Christ, why be we not ashamed to be ignorant in his doctrine, seeing that every man is ashamed to be ignorant in that learning which he professeth? That man is ashamed to be called a Philosopher which readeth not the books of philosophy; and to be called a Lawyer, an Astronomer, or a Physician, that is ignorant in the books of law, astronomy, and physic. How can any man, then, say that he professeth Christ and his religion, if he will not apply

*Yn nah ayns jeh'n Sharmane mychione
tushtey jeh ny Scriptyryn Casherick.*

Ayns y chiedo ayns jeh'n Sharmane shoh, ta coyrlaghey dy gheddyn tushtey jeh ny Scriptyryn Casherick, ve inshit cre hon va'n tushtey shen ymmyrchagh as vondelishagh da dy chooilley ghooiney, as liorish toiggal fondagh jeh ny Scriptyryn ta tushtey s'ymmyrchee jeh nyn gurym gys Jee as nyn naboonyl myrgeeddin er ny chosney.

Nish mychione y chooish cheddin nee shiu clashtyn ny sodjey.

My ta shin goaill-rish Creest, cre hon nagh vel shin goaill nearey dy ve mee-hushtagh jeh e ynsagh, fakin dy vel dy chooilley ghooiney neayragh dy ve gyn tushtey 'syn ynsagh shen t'eh goaill rish? Ta'n dooiney shen goaill nearey dy ve enmyssit fer-ynsagh, nagh vel lhaih liaryn dy ynsagh; as dy ve enmyssit ny leighder, astronomer, ny fer-lhee ta mee-hushtagh jeh ny liaryn dy leigh, astronomy, as medshin. Kys eisht oddys dooiney gra dy vel eh goaill-rish Creest as e ynsagh, mannagh jean eh streeu (choud as ta caa [7])

⁶ foill] text foill

God's word excelleth all sciences.	himself, as far forth as he can or may conveniently, to read and hear, and so to know, the books of Christ's Gospel and doctrine? Although other sciences be good, and to be learned, yet no man can deny but this is the chief, and passeth all other incomparably. What excuse shall we therefore make at the last day, before Christ, that delight to read or hear men's fantasies and inventions, more than his most holy Gospel? and will find no time to do that, which chiefly, above all things, we should do; and will rather read other things than that, for the which we ought rather to leave reading of all other things? Let us therefore apply ourselves, as far forth as we can have time and leisure, to know God's word, by diligent hearing and reading thereof, as many as profess God and have faith in him.	echey) dy lhaih as dy chlashtyn, as myr shen dy gheddyn tushtey jeh lioaryn Sushtal Chreest as e ynsagh? Ga dy vel ynsagh elley mie, ny-yeih cha vod dooinney erbee gobbal nagh nee shoh yn ard-ynsagh, as foddey s'costal na ynsagh erbee elley. Cre'n leshtal eisht oddys mayd coyrt stiagh ec y laa jerrinagh fenish Chreest, my ta shin goaill taitnys smoo dy lhaih as dy chlashtyn skeeallyn fardailagh deiney, na e hushtal smoo casherick; as mannagh jean mayd traa y gheddyn dy yannoo shen lhisagh shin erskyn dy chooilley nee y yannoo; as my ta shin ny s'aggindee dy lhaih reddyn elley na shen er y hon lhisagh shin ve aarlooy chur seose dy chooilley ynsagh elley? Lhig dooin eisht tastey y choyr, choud's ta traa as caa ain dy hoiggal Goo Yee, liorish dy charailagh clashtyn as lhaih eh, whilleen j'in as ta goaill-rish Jee, as ta credjue as treishteil ain aynsyn.	Ta Goo Yee erskyn dy chooilley ynsagh elley.
Vain excuses dissuading from the knowledge of God's word. The first.	But they that have no good affection to God's word, to colour this their fault, allege commonly two vain and feigned excuses. Some go about to excuse them by their own frailness and fearfulness, saying, that they dare not read Holy Scripture, lest through their ignorance they should fall into any error.	Agh t'adsyn nagh vel veg y ghraih oc er Goo Yee, dy choodaghey yn foill oc, dy mennic coyrt stiagh daa leshtal fardailagh. Ta paart goaill ayns laue dy yannoo leshtal er nyn son liorish coyrt stiagh nyn annoonid as aggle, gra nagh bhloys daue lhaih ny Scriptyryn Casherick, er-aggle, trooid nyn almoraght, yinnagh ad tuittym ayns marranys ennagh.	Leshtalyn fardailagh ta lhiittal veih tushtey Goo Yee. Yn chied leshtal.
The second.	Others pretend that the difficulty to understand it, and the hardness thereof, is so great, that it is meet to be read only of Clerks and learned men.	Ta feallagh elley lhiggey orroo dy vel yn dooilleys dy hoiggal ny Scriptyryn wheesh shen dy vel ad cooie dy ve'r nyn lhaih ynrican liorish saggyrtyn, as deiney ard-ynsit.	Yn nah leshtal.
Matt. xxii.	As touching the first: ignorance of God's word is the cause of all error; as Christ himself affirmed to the Sadducees, saying that they erred, because they knew not the Scripture. How should they then eschew error, that will be still ignorant? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge? He that now hath most knowledge, was at the first ignorant, yet he forbore not to read, for fear he should fall into error; but he diligently read lest he should remain in ignorance, and,	Mychione y chied leshtal: Ta mee-hushtey jeh Goo Yee oyr jeh dy chooilley shaghrynys, myr dooyrt Creest hene rish ny Sadduceeyn, [8] gra dy row ad fo marranys er-yn-oyr nagh row ad toiggal ny Scriptyryn. (Mian xxii. 29.) Cre'n aght eisht oddys adsyn shaghrynys y haghney ta tannaghtyn ayns mee-hushtey jeh nyn yione? As kys oddys adsyn choyr cooyll rish mee-hushtey nagh jean lhaih ny clashtyn shen lhisagh tushtey y choyr daue? Eshyn ta nish yn tushtey smoo echey, v'eh ec y toshiaght mee-hushtagh: ny-yeih cha dob eh dy lhaih, er-aggle dy jinnagh eh tuittym ayns	

How most
commod-
iously, and
without all
peril the
Holy
Scripture is
to be read.

through ignorance, in error. And if you will not know the truth of God –a thing most necessary for you– lest you fall into error, by the same reason you may then lie still, and never go, lest, if you go, you fall into the mire; nor eat any good meat, lest you take a surfeit; nor sow your corn, nor labour in your occupation, nor use your merchandise, for fear you lose your seed, your labour, your stock; and so, by that reason, it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error by reading of Holy Scripture I shall shew you how you may read⁷ without danger of error. Read it humbly, with a meek and a lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it: for as St. Augustine saith, the knowledge of Holy Scripture is a great, large and a high place,⁸ but the door is very low, so that the high and arrogant man cannot run in, but he must stoop low and humble himself, that shall enter into it. Presumption and arrogancy is the mother of all error; and humility needeth to fear no error. For humility will only search to know the truth: it will search, and will bring together one place with another; and where it cannot find out the meaning, it will pray, it will ask of others that know, and will not presumptuously and rashly define any thing which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to search Holy Scripture, to bring him out of

marranys; agh ren eh lhaih dy tastagh, er-aggle dy jinnagh eh tannaghtyn ayns mee-hushtey, as trooid mee-hushtey dy beagh eh fo marranys. As mannagh jean shiu shirrey lurg yn irriney ta Jee er hoilshaghey, (yn chooish s'ymmyrchee diu dy hoiggal,) er-aggle dy jean shiu tuittym fo marranys; son-yn-oyr cheddin foddee shiu cummal dy feagh, as gyn dy bragh gleashagh, er-aggle, liorish shooyl, dy duittagh shiu ayns y laagh; ny gee beaghey erbee follan, er-aggle dy bee eh skeepagh diu; ny cuirr rass, ny gobbraghey ayns y cheird eu, ny geiyrt er marchantys, er-aggle dy galliagh shiu nyn rass, nyn obbyr, as nyn gooid; as myr shen, son-yn-oyr cheddin, veagh eh ny share diu ve lhiastey, as gyn dy bragh goaill ayns laue dy yannoo nhee erbee mie, er-aggle, liorish taghyrt, dy jig red ennagh olk gy' kione. As my ta shiu ayns aggle jeh tuittym fo marranys liorish lhaih ny Scriptyryn Casherick, soilshee-ym diu cre'n aght oddys shiu lhaih fegooish gaue erbee jeh shaghrynys: lhaih-jee dy imlee, lesh cree meen as injil, dy vod shiu Jee y ghloyraghey, as cha nee shiu hene, liorish yn tushtey eu; as ny lhaih-jee eh fegooish padjer gagh-laa gys Jee dy jinnagh eh bannaghey yn lhaih eu; as ny gow-jee erriu dy choyrt bun er ny sodjey na ta shiu dy slane [9] toiggal eh: son, myr ta Augustin gra, ta tushtey jeh ny Scriptyryn Casherick ynnyd mooar, lheap, as ard: agh ta'n dorrys feer injil, myr shen nagh vod yn dooinney moyrnagh as ard-chreeagh goll stiagh: agh shegin dasyn ta aggingdagh goll stiagh, crommey as ginjillaghey eh-hene. Voish daanys as moyrn ta dy chooilley shaghrynys cheet; as cha lhiass da injillid-aigney ve ayns aggle dy huittim fo marranys; son nee injillid-aigney shirrey ynrican dy gheddyn magh yn irriney; nee eh shirrey, as soyllaghey un ayn rish ayn elley; as raad nagh vod eh gheddyn magh yn bun as bree, nee eh padjer y ghaoill: nee eh briaght jeusyn ta toiggal, as cha jean eh dy daaney as dy siyragh fockley magh nhee erbee nagh vel eh toiggal: shen-y-fa foddee yn dooinney imlee ronsaghey

Cre'n aght
oddys ny
Scriptyryn
Casherick v'er
ny lhaih lesh
ny smoo dy
vondeish as
ny sloo dy
gaue.

⁷ read 1810] 1817 read it

⁸ Most editions have *place* here (= Manx *ynnyd*) not *palace*, as Thomson read.

ignorance. I say not nay, but a man may profit with only hearing; but he may much more profit with both hearing and reading.

magh firriny's erbee ayns ny Scriptyryn Casherick fegooish gaue erbee jeh marrany's; as my t'eh mee-hushtagh, lhisagh eh tastey smoo y choyrt da ny Scriptyryn Casherick dy ghoail ersooyl e vee-hushtey. Cha vel mee gra, nagh vod dooinney vondeish y gheddyn liorish clashtyn ny-lomarcen; agh foddee eh vondeish foddey smoo y gheddyn liorish chammah clashtyn as lhaih.

This have I said as touching the fear to read, through ignorance of the person.

Shoh ta mee er loayrt mychione yn aggle trooid y vee-hushtey echeysyn ta lhaih.

Scripture in some places is easy, and in some places hard to be understood.

And concerning the hardness of Scripture; he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. John Chrysostom, that he should be left without help. For either God Almighty will send him some godly doctor to teach him – as he did to instruct the Eunuch, a nobleman of Ethiopia, and treasurer unto Queen Candace; who having affection¹⁰ to read the Scripture, although he understood it not, yet for the desire that he had unto God's Word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read – or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostom saith, that man's human and worldly wisdom, or science, is not needful

God leaveth no man untaught, that hath good will to know his word.

How the knowledge

As mychione doilleeys ny Scriptyryn, eshyn ta cha annoon nagh vel niart echey dy ymmyrkey bee lajer, ny-yeih foddee eh jiole yn bainey millish as meiygh, as chur shiaghey yn chooid elley derrey t'eh gaase ny 'stroshey, as roshtyn gys tushtey smoo: son ta Jee goaill yn vooijer ynsit as neu-ynsit, as cha vel eh tilgey ersooyl fer erbee, son cha vel eh soiaagey jeh persoonyn. As ta'n Scriptyr lane chammah jeh coany'n imlee, raadyn jeeragh as aashagh da dy chooilley ghooiney dy hooyll ayn, as myr^[10]geddin jeh croink as sleityn ard, nagh nhimmey oddys roshtyn huc. As quoy-erbee ta coyrt e aigney gys ny Scriptyryn Casherick lesh tastey geyre as yeearee jeean, cha vod eh ve, ta Juan Chrysostom gra, dy bee eh faagilt dyn cooney. Son eddyr ver Jee ooilley-niartal fer-ynsagh crauee dy ynsaghey eh, myr hug eh fer dy ynsaghey yn eunuch, dooinney ooasle jeh Ethiopia, fo'n currym echey va ooilley tashtaghyn ben-rein Candace, as fer va aggingdagh dy lhaih ny Scriptyryn, ga nagh row eh dy slane toiggal ad, ny-yeih son y ghralh v'echey er Goo Yee, hug Jee e Ostyl Philip dy osley da bree firrinagh yn Scriptyr v'eh lhaih: ny, my ta shin fegooish dooinney ynsit dy chur toiggal dooin, nee Jee hene velh'n yrijid soilshey y choyrt da nyn aignaghyn, as gysaghey dooin ny reddyn shen ta ymmyrchagh er nyn son, as jeu ta shin mee-hushtagh. As ayns boayl elley ta Chrysostom gra, nagh vel tushtey seihltagh gheiney ymmyrchagh dy chur

Ta'n Scriptyr ayns aynyn aashagh dy v'er nyn doiggal,¹¹ as doilley ayns aynyn elley.

Cha vel Jee fagail dooinney erbee fegooish ynsagh ta aggingdagh dy ve ynsit ayns e Ghoo.

Cre'n agh oddys mayd

¹⁰ affection 1810] 1817 a great affection

¹¹ er nyn doiggal] plural, as if the sentence had started with *ny Scriptyryn* (as it does in the main text).

of the
Scripture
may be
attained
unto.

Matt. vii.

A good rule
for the
under-
standing of
Scripture.

No man is
excepted
from the
knowledge
of God's
word.⁹

What
persons
would have
ignorance to
continue.

to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility and diligence do search therefore. He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door opened. If we read once, twice, or thrice, and understand not, let us not cease so; but still continue reading, praying, asking of others: and so, by still knocking, at the last, the door shall be opened, as St. Augustine saith. Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things, in the Scripture, that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them; and, as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly: but yet it behoveth not, that such as be apt should set aside reading, because some others be unapt to read: nevertheless, for the hardness of such places, the reading of the whole ought not to be set apart.

And briefly to conclude: as St. Augustin saith, By the Scripture all men be amended; weak men be strengthened, and strong men be comforted.

So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine, that should heal them; or so ungodly,

toiggal dooin Jeh ny Scriptyryn, agh bree yn Spyrryd Casherick, ta choyrt toiggal firrinagh dauesyn ta shirrey toiggal lesh injillid-aigney as tastey geyre. "Eshyn ta gearree, yiow eh; as eshyn ta shirrey, nee eh feddyn; as dasyn ta cronkal, bee'n dorrays er ny osley. (Mian vii. 8.) My ta shin lhaih un cheayrt, daa cheayrt, ny tree cheayrtyn, as gyn toiggal, ny lhig dooin scuirr, agh foast tannaghtyn lhaih, goaill padjer, as briaght jeh feallagh elley; as myr shoh, liorish dy kinjagh cronkal, bee yn dorrays foshlit ec y jerrey; myr ta Augustin gra. Ga dy vel ymmodee reddyyn ayns ny Scriptyryn loayrit ayns aght follit; ny-yeih cha vel nhee erbee loayrit dy follit ayns un ynnyd, nagh vel yn chooid ched[11]din focklit magh ny s'baghtal as ny s'cronnal ayns ynnydyn elley, myr shen dy vod eh v'er ny hoiggal liorish y vooijer ynsit as neu-ynsit. As ny reddyyn shen ayns ny Scriptyryn ta aashagh dy v'er ny hoiggal, as ymmychagh son saualtys, te currym dy chooilley ghooiney dy ynsaghey ad, dy hashtey ad seose ayns e chooinnaghtyn, as dy breeoil dy chooilleaney ad: as son ny folliaghtyn dorragey, dy ve booiagh dy ve gyn tushtey jeh, derrey ta Jee fakin eh cooie dy osley ny reddyyn shen da. Son y tra t'ayn, my t'eh laccal niart ny caa, cha der Jee shoh gys e lhieh: agh foast cha vel eh cooie dy jinnagh adsyn ta fondagh scuirr dy lhaih, er-yn-oyr dy vel feallagh elley fegooish yn tushtey shen; ny-yeih cha lhisagh yn slane Scriptyr ve er ny choyrt dy lhiattee er coontey dorrageys lheid ny aynryn jeh.

As ayns fockle, liorish ny Scriptyryn, myr ta Augustin gra, foddee dy chooilley ghooiney ve jeant ny shiare: ny annoonee v'er nyn niartagey, as y vooijer lajer v'er nyn gerjaghey.

Myr shen cha vel feallagh erbee noi lhaih Goo Yee, agh adsyn ta cha meehushtagh nagh vel ad toiggal cre cha follan as t'eh; er-nonney ta cha ching dy vel ad coyrt feoh da'n medshin share; ny cha mee-chrauee dy vel eh yn yeearee oc, dy vod yn pobbale

cosney
tushtey ny
Scriptyryn
Casherick.

Cha vel chided
ec dooinney
erbee dy
hannaghtyn
ayns
meehushtey
jeh Goo YEE.

Quoi adsyn
bailliu dy
jinnagh
meehushtey
tannaghtyn.

⁹ word 1810] 1817 will

that they would wish the people still to continue in blindness and ignorance of God.

The Holy Scripture is one of God's chief benefits.

The right reading, use, and fruitful studying in Holy Scripture.

Psalm i.

Thus we have briefly touched some part of the commodities of God's holy Word, which is one of God's chief and principal benefits, given and declared to mankind here on earth. Let us thank God heartily for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to receive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up, in the chest of our hearts, these necessary and fruitful lessons; let us night and day muse, and have meditation and contemplation in them; let us ruminare and, as it were, chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them. Let us stay, quiet, and certify our consciences with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God, the only Author of these heavenly studies, that we may speak, think, believe, live, and depart hence, according to the wholesome doctrine and verities of them. And, by that means, in this world we shall have God's defence, favour, and grace, with the unspeakable solace of peace, and quietness of conscience; and after this miserable life, we shall enjoy the endless bliss and glory of heaven: which he grant us all that died for us all, Jesus Christ: to whom, with the Father and the Holy Ghost, be all honour and glory, both now and everlastingly. *Amen.*

tannaghtyn ayns dorraghys as meehushtey jeh Jee.

Myr shoh ta shin er ghoail tastey jeh paart jeh vondeishyn Goo Casherick Yee, ta unnane jeh ny ard toyrtysyn dy Yee er ny coyrt da sheelnaue ayns shoh wass er y thalloo. Lhig dooin cur booise creeoil da Jee son shoh e yhooit¹² mooar as ooasle, foayr graysoil, as ard-[12]charail ayroil. Lhig dooin dy arryltagh goail yn gooit costal shoh jeh nyn Ayr flaunyssagh. Lhig dooin clashtyn, lhaih, as toiggal ny oardaghyn, saraghyn, as raueyn casherick shoh jeh nyn gredjue Creestee, as ny gieldynyn ta shin er n'yannoo gys Jee ec nyn mashtey. Lhig dooin lesh arrym as aggle crauee, stoyral seose ayns tashtaghyn nyn gree, ny lessoonyn ymmychagh as vondeishagh shoh: lhig dooin oie as laa smooinghtyn orroo dy down ayns nyn gree; lhig dooin myr dy beagh eh caigney-cheillee orroo, dy vod mayd gheddyn yn soo millish, yn bree spyrrydoil, smuir, mill, blass, as gerjagh jeu. Lhig dooin shickyraghey nyn gooinsheansyn as coyrt ad gys fea lesh y firriny smoo, as y shickyrys dy bragh-farraghyn jeu. Lhig dooin guee gys Jee, yn ynrican Fer-toyrt jeh ny Scriptyryn flaunyssagh shoh, dy vod mayd smooinghtyn, loayrt, credjal, baghey, as paartail, cordail rish yn ynsagh follan oc. As liorish jannoo myr shoh, bee ain 'sy theihll shoh coadey, as foayr, as grayse Yee, lesh gerjagh sheeoil erskyn-insh, as kiunid ayns nyn goomsheansyn; as, lurg y vea hreih shoh, yiow mayd soylley jeh maynrys as gloyr dy bragh farraghtyn Niau: shen dy ghiall eshyn dooin, whooar baase er nyn son ooillee, Yeesey Creest: huggeysyn, marish yn Ayr as y Spyrry Noo, dy row dy chooillee ooashley as gloyr, nish as dy bragh. *Amen.*

Ta ny Scriptyryn Casherick unnane jeh Gootyn s'ooasle Yee.

¹² yhooit] i.e. ghioot

A
SERMON

OF THE
*Misery of all Mankind,*¹³

AND OF

HIS CONDEMNATION TO DEATH EVERLASTING, BY
HIS OWN SIN¹⁴

The Holy Ghost, in writing the Holy Scripture, is in nothing more diligent, than to pull down man's vain-glory and pride; which, of all vices, is most universally grafted in all mankind, even from the first infection of our first father Adam.

And therefore we read, in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves, and to remember what we be of ourselves.

In the book of Genesis, Almighty God giveth us all a title and name in our great grandfather Adam; which ought to warn us all to consider what we be,¹⁵ whereof we be, from whence we came, and whither we shall; saying thus: In the sweat of thy face shalt thou eat thy¹⁶ bread, till thou be turned again into the ground; for out of it wast thou taken; inasmuch as thou art dust, and into dust shalt thou be turned again. Here, as it were in a glass, we may learn to know ourselves to be but ground, earth and ashes, and that to earth and ashes we shall return.

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorrah.

And we read that Judith, Esther, Job, Jeremy, with other holy men and women in the Old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewailed their sinful living. They called and cried to God for help and mercy, with such a ceremony of sackcloth, dust, and ashes,

YN
NAH HOMILY

JEH
Agglish Hostyn:

NY
SHARMANE

MYCHIONE

TREIHYS SHEELNAUE, AS NYN DEYREY GYS BAASE
DY BRAGH FARRAGHTYN, LIORISH Y LOGHT OC HENE.

Cha vel yn Spyrryd Noo, ayns scrieu ny Scriptyryn Casherick, ny 'skiar ayns nhee erbee na dy injillaghey gloyr fardailagh as moyrn dooinney, ta ny smoo na peccah erbee elley frauit ayns ooilley sheelnaue, eer veih broid nyn gied Ayr Adam.

As shen-y-fa, shimmey raue jeean ta shin lhaih ayns ymmodee aynryn jeh'n Scriptyr noi yn chenn pheccah niartal shoh, dy ynsaghey dooin yn grayse smoo ymmyrchagh dy injillid-aigney, cre'n aght dy gheddyn tushtey jin hene, as dy chooinaghtyn cre ta shin jin hene.

Ayns Lioar Genesis, (cab. iii. 19), ta Jee Ooilley-niartal coyrt dooin ooilley ennym ayns nyn chenn-ayr Adam, lhisagh raue y choyr dooin ooilley dy smooiinaghtyn, jeh cre'n stoo ta shin, cre voish haink shin, as c'raad ta shin goll; loayrt myr shoh, "Ayns ollish dty vaaish nee oo gee dty arran, derrey hyndaays¹⁷ oo gys yn ooir: son ass shen v'ou er dty ghoail: son joan oo, as gys joan nee oo reesht chyndaa." Ayns shoh myr [2] ayns gless, foddee mayd gysaghey, dy vel shin ynrican ooir as leoie, as dy jean mayd chyndaa gys ooir as joan reesht.

Myrgeeddin ren Abraham, yn patriarch crauee, cooinaghtyn dy mie er yn ennym shoh, joan, ooir, as leoie, er ny coyrt liorish Jee gys ooilley sheelnaue: as shen-y-fa t'eh genmys. eh-hene liorish yn ennym shen, tra t'eh chebbal seose e phadger jeean son Sodom as Gomorrah.

As ta shin lhaih, ayns y Chenn Chonaant, dy ren Esther,¹⁸ Job, as Jeremiah, marish deiney as mraane crauee elley, chur orroo aanrit-sack, as ceau joan as leoie er nyn ging, tra v'ad dobberan son nyn ymmyrkey mee-chrauee. (Job xiii. 12;¹⁹ Jer. vi. 26; xxv. 34.) Ren ad geamagh as guee gys Jee son cooney

¹³ all Mankind] 1810 Mankind

¹⁴ In this homily, the margin column in the English has only the book and chapter references (suppressed in the present edition), which are spelt out more completely in the Manx text in parentheses. The Manx text has no marginalia.

¹⁵ what we be] omitted in the Manx.

¹⁶ thy] missing in 1817

¹⁷ The Bible text has *chyndaays* (unlenited relative future = *chyndaaee*).

¹⁸ The Manx omits Judith; her book was not published in the Manx Apocrypha in vol. II of the Old Testament (1772).

¹⁹ Dust is mentioned in Job xiii. 12, but Thomson remarks that a ref to Job. xlii. 6 was probably intended: *Shen-y-fa ta dwoaie aym orrym pene as ta mee goaill arrys ayns joan as leoie*.

that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their name and title aforesaid, their vile, corrupt, frail nature, dust, earth, and ashes.

The Book of Wisdom also, willing to pull down our proud stomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was first made; and that all men, as well kings as subjects, come into this world, and go out of the same, in like sort; that is, as of ourselves, full miserable, as we may daily see.

And Almighty God commanded his Prophet Isaiah to make a proclamation, and cry to the whole world; and, Isaiah asking, What shall I cry? the Lord answered, Cry, that all flesh is grass, and that all the glory thereof is but as the flower of the field: when the grass is withered, the flower falleth away, when the wind of the Lord bloweth upon it. The people surely is grass, the which drieth up and the flower fadeth away.

And the holy man Job, having in himself great experience of the miserable and sinful estate of man, doth open the same to the world in these words: Man, saith he, that is born of a woman, living but a short time, is full of manifold miseries: he springeth up like a flower, and fadeth again; vanisheth away as it were a shadow, and never continueth in one state. And dost thou judge it meet, O Lord, to open thine eyes upon such a one, and to bring him to judgment with thee? Who can make him clean, that is conceived of an unclean seed? And all men, of their evilness, and natural proneness, be so universally given to sin, that, as the Scripture saith, God repented that ever he made man. And by sin his indignation was so much provoked against the world, that he drowned all the world with Noah's flood, except Noah himself and his little household.

It is not without great cause that the Scripture of God doth so many times call all men here in this world by this word, earth. O thou earth, earth, saith Jeremiah, hear the word of the Lord. This our right name, calling and title – earth, earth, earth – pronounced by the prophet, sheweth what we be indeed, by whatsoever other style, title, or dignity men do call us. Thus He plainly named us,

as myghin, lesh aanrit-sack, as joan, as leoie; dy voddagh ad liorish shen soilshaghey da'n slane seihll, cre cha injil as v'ad ayns nyn sooillyn hene, as cre'n tastey hug ad da'n ennym roie enmyssit, yn dooghys rnarvanagh, broghe, as annoon oc, joan, ooir, as leoie.

Ta'n Lioar dy Chreenaght myrgeddin, (cab. vii. 1), shirrey dy injillaghey yn voyrn ain, greinnaghey shin dy imneagh dy chooinaghtyn er nyn ghooghys marvanagh as thalloonagh, ta ain veihsyn va hoshiaht er ny chroo; as dy vel ooilley sheelnaue, chammah reeaghyn as y thea ta foue, cheet stiagh 'sy theihll shoh, as goll magh er yn aght cheddin; ta shin, myr j'in hene feer treih, myr ta shin gagh-laa fakin.

As hug Jee Ooilley-niartal sarey da e phadeyr Isaiah, dy chur eam as dy ockley magh da'n slane seihll: as tra dooyrt Isaiah, "Cre neem geamagh?" dansoor y Chiarn, "Cur eam, dy nee faiyr dy chooilley eill, as dy vel ooilley'n [3] aalid echey myr blaa ny magheragh. T'an faiyr fioghey, ta'n blaa tuittym; son dy vel geay yn Chiarn sheidey er. Shickyr ta'n pobblye faiyr. Ta'n faiyr fioghey, ta'n blaa tuittym; agh nee Goo yn Jee ain shassoo shickyr er son dy bragh."²⁰ (Is. xl. 6).

As ta'n dooinney crauee Job, myr v'eh gennaghtyn ayn hene, stayd treih as peccol deiney, fosley yn chooid cheddin da'n seihll ayns ny goan shoh: "Dooiney," (as eshyn, cab. xiv. 1, 2), t'er ny ruggey jeh ben, t'eh giare-heiltagh, as lane dy hreihys: t'eh cheet seose myr blaa, as t'eh giarit sheese: t'eh chea ersooyl myrgeddin myr scadoo, as cha vel eh tannaghtyn ayns un stayd. As vel Uss, O Hiarn, fosley dty hoillyn er y lheid, as dy my choyrt lhiam²¹ ayns briwnys kiongoirt rhyt? Quoi oddys red glen y chur lesh ass red neu-ghlen?" Cha vod fer erbee.²² As ta ooilley sheelnaue, jeh nyn ghooghys peccol, cha aarloo gys olk, dy "ghow Jee arrys (myr ta'n Scriptyr gra,) dy ren eh rieu dooinney y chroo." As liorish peccah, va e ymmoose wheesh er ny vrasnaghey noi yn seihll, dy ren eh ooilley yn seihll y vaih liorish y thooilley, erlhimmey jeh Noah hene as e lught-thie. (Gen. vii. 23.)

Cha nee dyn oyr dy vel Scriptyr Yee cha mennic geamagh er ooilley sheelnaue 'sy theihll shoh liorish yn fockle shoah, Ooir: "O ooir, ooir, ooir, (ta Jeremiah gra, xxii. 29), clasht rish goo yn Chiarn." Ta shoh, nyn ennym cairagh, "Ooir, ooir, ooir," soilshaghey cre ta shin ayns firrins, liorish cre erbee yn ennym oasle elley ta sleih genmys shin. Myr shoh ren eshyn dy baghtal genmys shin, share va toiggal echey cre ta shin, as liorish cre'n ennym lhiasagh shin v'er nyn eam.

²⁰ The Manx completes the quotation, with the last clause of v. 8.

²¹ lhiam] Thomson points at the *lhiam* would be expected. But it is *lhiam* in the Bible. Christopher Lewin suggests (p.c.) 'Perhaps confusion with the passive construction

er my choyrt lhiam, where there is a strong tendency for *lesh* to agree with the patient rather than the agent.'

²² Again the Manx supplements with the last sentence of v. 4, though set outside the " ", rather than inside.

who knoweth best, both what we be, and what we ought of right to be called.

And thus he setteth us forth, speaking by his faithful Apostle St. Paul: All men, Jews and Gentiles, are under sin: there is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God: they are all gone out of the way; they are all unprofitable; there is none that doth good, no, not one. Their throat is an open sepulchre: with their tongues they have used craft and deceit; the poison of serpents is under their lips; their mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and wretchedness are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. And in another place St. Paul writeth thus; God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given unto them that believe.

St. Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born; saying also, that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves. And the Wise Man saith in the Book of Proverbs, The just man falleth seven times a day. The most tried and approved man Job feared all his works. St. John the Baptist, being sanctified in his mother's womb, and praised before he was born, being called an angel, and great before the Lord; filled even from his birth with the Holy Ghost; the preparer of the way for our Saviour Christ; and commended of our Saviour Christ to be more than a prophet, and the greatest that ever was born of a woman; yet he plainly granteth that he had need to be washed of Christ: he worthily extolleth and glorifieth his Lord and Master Christ; and humbleth himself as unworthy to unbuckle his shoes; and giveth all honour and glory to God. So doth St. Paul both oft and evidently confess himself, what he was of himself; ever giving, as a most faithful servant, all praise to his Master and Saviour. So doth blessed St. John the Evangelist, in the name of himself, and of all other holy men –be they never so just– make this open confession: If we say we have no sin, we deceive ourselves, and the truth is not in us: if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say

[4] As myr shoh, t'eh soiaghey shin magh, loayrt liorish e Ostyl firrinagh, y Noo Paul: "Ta ooilley sheelnaue, Hewnyn as Ashoonee, fo peccah; cha vel fer hene ta jannoo dy mie, cha vel unnane."²³

Ta'n scoarnagh oc oaie foshlit: lesh nyn jengey t'ad er chliaghtey molteyrays: ta pyshoon ard-nieughyn fo nyn meillyn: ta'n beel oc laane dy ghueeaghyn as dy herriuid: ta ny cassyn oc gastey dy gheartyey fuill: ta toyrt-mow as treihys ayns nyn raaidyn; as raad y chee cha bione daue: cha vel aggle Yee eddyr roish nyn sooillyn." (Rom. iii. 13–18). As ayns ynnyd elley ta Noo Paul scrieu er yn aght shoh: "Ta Jee er yeih seose oolley fo mee-chredjue, dy voddagh eh myghin y hoilshaghey er ooilley." (Rom. xi. 32.) "Ta'n Scriptor er ghoail stiagh ooilley fo peccah, dy voddagh y ghialdyn liorish [credjue ayns]²⁴ Yeesey Creest ve er ny choirt dauesyn ta credjal." (Gal. iii. 22.)

Ta Noo Paul, ayns ymmodee ynnydyn, soiaghey shin magh chiart myr ta shin, genmys shin, "nyn gloan dy ymmoose," tra va shin er nyn ruggey: (Eph. ii. 3): gra myrgeiddin, "nagh vel shin fondagh j'in hene dy smooinghtyn nhee erbee myr j'in hene,"²⁵ foddey sloo oddys mayd loayrt mie, ny jannoo mie, jin hene. As ta'n dooinney ereeney gra, ayns ny Raaghyn Creeney, "Ta'n dooinney cairagh tuittym shiaght keartyrny 'sy laa."²⁶ (xxiv. 16.) Ta Job, va wheesh er ny phrowal, as wheesh soit jeh, agglagh mychione ooilley e obbraghyn. Ta Ean Bashtey, v'er "ny lhieneey lesh y Spyrryd Noo, veih eer brein e vayrey," (Luke i. 15), as er ny voylley roish v'eh ruggit, enmyssit ny Ainle, as ooasle ayns shilley yn Chiarn, yn fer va dy yannoo aarloos raad nyn Saualtagh Creest, as er ny voylley liorishyn dy ve ny smoo na Phadeyr, as yn fer 'sooasle rieau va [5] er ny ruggey jeh ben (Luke vii. 28), ny-yeih t'eh dy foshlit goaill-rish dy row feme echey dy v'er ny niee liorish Creest: t'eh dy cooie moylley as gloyraghey e Hiarn as e Vainshter Creest, as ginjillaghey eh-hene myr neu-feeu dy eaysley kianley e vraagyn, as coyrt dy chooilley ooashley as gloyr da Jee. (Mian iii. 11.) Myr shoh ta Noo Paul, dy mennic as dy foshlit, goaill-rish c'red v'eh jeh hene: dy kinjagh coyrt myr sharvaant firrinagh, dy chooilley voylley gys e Vainshter as e Haualtagh. Er yn aght cheddin ta Noo Ean yn Sushtallagh bannit, ayns e ennym hene as ayns ennym ooilley ny deiney crauee er y thalloo, cre-erbee cha ynrice as t'ad, goaill-rish myr shoh: "My ta shin gra dy

²³ It is likely that this sentence was omitted from the Manx, the translator's, or the printer's, eye having skipped from the first *cha vel unnane* 'no, not one' to the second.

²⁴ credjue ayns] omitted from the quotation.

²⁵ Where the English paraphrases, the Manx quotes from 2 Cor. iii. 5.

²⁶ 'sy laa] This phrase is in the Homily, but not in the Proverbs passage referred to.

we have not sinned, we make him a liar, and his word is not in us.

Wherefore the Wise Man, in the book called Ecclesiastes, maketh this true and general confession, There is not one just man upon the earth that doth good, and sinneth not. And David is ashamed of his sin, but not to confess his sin. How oft, how earnestly, and lamentably doth he desire God's great mercy for his great offences, and that God should not enter into judgment with him! And again, how well weigheth this holy man his sins, when he confesseth that they be so many in number, and so hid, and hard to understand, that it is in manner impossible to know, utter, or number them. Wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God to forgive him his privy, secret, hid sins: the knowledge of the which he cannot attain unto. He weigheth rightly his sins from the original root and spring-head; perceiving inclinations, provocations, stirrings, stings, buds, branches, dregs, infections, tastes, feelings, and scents of them to continue in him still. Wherefore he saith, Mark and behold, I was conceived in sins: he saith not sin, but in the plural number, sins, forasmuch as out of one, as fountain, springeth all the rest.

Our Saviour Christ saith, There is none good but God; and that we can do nothing that is good without him; nor can any man come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Pharisee. He calleth himself a Physician, but not to them that be whole, but to them that be sick, and have need of his salve for their sore. He teacheth us in our prayers to acknowledge ourselves sinners, and to ask righteousness and deliverance from all evils, at our heavenly Father's hand. He declareth that the sins of our own hearts do defile our own selves. He teacheth that an evil word or thought deserveth condemnation, affirming, that we shall give an account for every idle word. He saith, He came not to save but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned,

vel shin gyn peccah, ta shin molley shin-hene, as cha vel yn irriney ain. My ta shin goaill-rish nyn beccaghyn, t'eshyn firrinagh as cairagh dy leih dooin nyn beccaghyn as dy ghlenney shin veih dy chooilley neu-ynrickys. My ta shin gra, nagh vel shin er n'yannoo peccah, ta shin jannoo eshyn ny vreagerey, as cha vel e Ghoo aynin." (1 Ean i. 8–10.).

Shen-y-fa ta'n dooinney creeney, ayns y loiar enmyssit Ecclesiastes, fockley magh yn goaill-rish firrinagh as cadjin shoh: "Cha vel dooinney cairal er yn ooir ta jannoo mie, as nagh vel jannoo peccah:" (vii. 20.) As ta David neayragh jeh e pheccah agh cha vel eh neayragh dy ghoaill-rish e pheccah. (Ps. li.) Cre cha mennic, cre cha jeean, as cre cha imlee t'eh shirrey myghin vooar Yee son e loghtyn mooarey, as nagh jinnagh Jee goll er e hoshiaht gys briwnys rish! (Ps. cxliii. 2.) As reesht, cre cha kiart as ta'n dooinney crauee shoh towse e pheccaghyn tra t'eh goaill-rish, dy vel ad wheesh ayns earroo, as cha follit, as cha dooillee dy v'er nyn doiggal, dy vel ad faggys [6] erskyn roshtyn tushtey, goan, ny earroo! Shen-y-fa, myr va ennaghtyn firrinagh, jeean, as dowin echey jeh e pheccaghyn, ga nagh row slane toiggal echey jeu, t'eh guee gys Jee dy leih da e pheccaghyn follit, nagh voddagh eh ronsaghey magh. (Ps. xix. 12.) T'eh coyrt tastey cooie da e pheccaghyn veih'n fraue oc, gennaghtyn dy row yeeareeyn, gleashagh, blaaghyn, banglanyn, blass as soar jeu, foast cheu-sthie j'eh. Shen-y-fa t'eh gra, "Cur-my-ner, va mee er my chummey ayns olkys, as ayns peccah ren my voir m'y yiennaghtyn." (Ps. li. 5.)²⁷

Ta nyn Saualtagh Creest gra, "Cha vel ayn ny ta mie agh unnane, ynrigan Jee": (Mark x. 18; Luke xviii. 19): as nagh vod mayd veg ny ta mie y yannoo negooish, chamoo oddys "fer erbee cheet gys yn Ayr agh liorishyn." (Ean xv.²⁸ 5.) T'eh coyrt sarey dooin myrgeeddin dy ghra, dy nee "sharvaantyn neu-frioosagh shin, lurg dooin v'er n'yannoo ooilley ny t'er ny harey dooin." (Luke xvii. 10.) T'eh soiagh jeh yn Publican arrysaghy, roish yn Pharisee moyrnagh as boggyssagh ass e ynricks hene. (Luke xviii. 14.) T'eh genmys eh-hene ny "Er-lhee," agh cha nee dauesyn ta slane, agh dauesyn ta ching, as ta feme oc er e haasyn-lheihys. (Mian ix. 12.) T'eh gysaghey dooin ayns nyn badjeryn dy ghoaill-rish, dy nee peccee shin, as dy hirrey ynricks as livrey-ys veih dy chooilley olk, ec laueyn nyn Ayr Flaunyssagh. T'eh fockley magh dy vel peccaghyn nyn gree hene jannoo shin neu-ghlen. T'eh gysaghey dy vel drogh ockle, ny drogh smooinght tooilloo²⁹ dy v'er ny gheyrey; gra, "dy

²⁷ Because the Manx version of the Psalm has 'sin' not 'sins', the Manx text here enlarges the quotation, and omits the comment explicating the plural.

²⁸ xv.] text xvi.

²⁹ tooilloo] 'deserve' is usually spelt *toilliu* or *thoilliu*; there are a few examples of *toilloo* in the Manx Homilies; the <oo> in the first syllable may be an error, but there are three more examples in the *Homileeyn*. The

wise, perfect, and holy Pharisees were saved by him; because they justified themselves by their counterfeit holiness before men. Wherefore, good people, let us beware of such hypocrisy, vain-glory, and justifying of ourselves.

negin dooin coyrt coontey son dy chooilley ghrogh ockle.” (Mian xii. 36.) T’eh gra, “nagh daink eh dy hauail agh ny kirree va ooilley-cooidjagh [7] cailt.” (Mian xv. 24.) Shen-y-fa, cha nhimmey jeh ny Phariseeyn moyrnagh as ard-ynsit, va ayns nyn shillee hene cha creenee as cha cairal, va er nyn sauail liorish, er-yn-oyr dy ren ad seyrey ad-hene liorish nyn graueeaght foalsey kionfenish deiney. Shen-y-fa lhig dooin ve er nyn dwoaie noi lheid y chraueeaght-oalsey, moyrn fardailagh as seyrey shin hene.

THE SECOND PART OF THE SERMON OF THE MISERY OF MAN.

Yn Nah Ayrn jeh’n Charmane mychione Treihys Dooiney.

Forasmuch as the true knowledge of ourselves is very necessary to come to the right knowledge of God, ye have heard in the last reading, how humbly all godly men always have thought of themselves; and so to think and judge of themselves, are taught of God their Creator, by his holy word. For of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briars, cockle, and darnel. Our fruits he declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor anything else that good is, but of God; and therefore these virtues be called there the fruits of the Holy Ghost and not the fruits of man.

Er-yn-oyr dy vel tushtey firrinagh j’in hene feer ymmyrchagh gys tushtey firrinagh Yee; ta shin³⁰ er chlashtyn ayns y chield ayn jeh’n Homily shoh, cre ny smooineaghtyn imlee jeu hene t’er ve ec ooilley yn vooinjer chrauee: as dy vel ad ynsit liorish Jee nyn Er-chroo, ayns e Ghoo casherick, myr shen dy smooineaghtyn jeu hene. J’in hene ta shin biljin feie nagh vod gymmyrkey ooylyn erbee. Ta shin j’in hene jeh lheid yn ooir nagh vod cur magh veg agh coggyll, undaagagh, onnaneyn, drineyn, as dressyn. Ta’n mess ain soit magh ayns y wheiggoo chabdyll jeh yn Screeuyn gys ny Galatiane: (ver. 19–21;) Cha vel ain eddyr credjue, graih, treishteil, surranse, glennid, ny nhee erbee elley ta mie, agh veih Jee: as shen-y-fa, ta ny graysyn shoh enmyssit ayns shen, “Messyn y Spyrryd Casherick,” as cha nee messyn dooinney.

Let us therefore acknowledge ourselves before God –as we be indeed– miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, that we be full of imperfections. Let us know our own works, of what imperfection they be: and then we shall not stand foolishly and arrogantly in our own conceits; nor challenge any part of justification by our merits or works.

Lhig dooin eisht goaill-rish fenish Jee, dy vel shin, myr ta shin ayns firrinys, peccee hreih as cailt. As lhig dooin dy jeean goaill arrys, as ginjillaghey shin hene dy creeoil, as geamagh gys Jee son myghin. Lhig dooin oollley goaill-rish lesh beaal as cree, dy vel shin lane dy almoraght [8] as annoonid: lhig dooin toiggal nyn obbraghyn hene, cre cha neu-feue as t’ad; as eisht cha bee mayd sheidyt seose lesh smooineaghtyn ommijagh as moyrnagh, ny jekal dy v’er nyn seyrey ayns yn ayn sloo liorish nyn doilchynys ny nyn obbraghyn hene.

For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power; we do not fear God so much as we ought to do; we do not pray to God, but with great and many imperfections; we give, forgive, believe, live, and hope imperfectly; we speak, think, and do imperfectly; we fight against the devil, the world and the flesh imperfectly.

Son ayns firrinys, ta neu-feuide ayns nyn obbraghyn share: cha vel shin coyrt wheesh dy ghraih da Jee as ta shin kianlt dy chur da, lesh ooilley nyn gree, aigney, as niart: cha vel shin goaill aggle roish Jee myr lhisagh shin: cha vel shin goaill padjer gys Jee, agh lesh lane annoonid: ta shin coyrt, ta shin leih, ta shin credjal, ta shin coyrt graih,³¹ as treishteil, ayns agh neu-cooie: ta shin loayrt, smooniaght, as jannoo ayns agh neu-cooie, ta shin caggey noi yn seihll, yn eill, as y drogh-spyrryd, ayns agh neu-cooie.

/u/ implied by this spelling would be historical, Ir. *tuill* (dil.ie/18463).

³⁰ shin] l. shiu ?

³¹ coyrt graih] The translator evidently read, or understood, ‘love’, not ‘live’.

Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best³² works. Let none of us be ashamed to say, with holy Saint Peter, I am a sinful man. Let us all say, with the holy Prophet David, We have sinned with our fathers; we have done amiss; and dealt wickedly. Let us all make open confession; with the Prodigal son, to our Father, and say with him, We have sinned against Heaven, and before thee, O Father: we are not worthy to be called thy sons. Let us all say, with holy Baruch, O Lord our God, to us is worthily ascribed shame and confusion, and to thee righteousness: we have sinned, we have done wickedly, we have behaved ourselves ungodly in all thy righteousness. Let us all say, with the holy Prophet Daniel, O Lord, righteousness belongeth to thee; unto us belongeth confusion. We have sinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments. So we learn of all good men in Holy Scriptures, to humble ourselves, and to exalt, extol, praise, magnify, and glorify God.

Thus we have heard how evil we be of ourselves; how, of ourselves, and by ourselves, we have no goodness, help, nor salvation; but contrariwise, sin, damnation, and death everlasting: which, if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in ourselves, as of ourselves, we find nothing, whereby we may be delivered from this miserable captivity; into the which we were cast, through the envy of the devil, by breaking of God's commandment in our first parent Adam. We are all become unclean: but we all are not able to cleanse ourselves, nor to make one another of us clean. We are by nature the children of God's wrath: but we are not able to make ourselves the children and inheritors of God's glory. We are sheep that run astray: but we cannot of our own power come again to the sheepfold; so great is our imperfection and weakness.

In ourselves therefore may we not glory, which, of ourselves, are nothing but sinful: neither we may rejoice in any works that we do; which all be so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God: as the holy Prophet David saith, Enter not into judgment with thy servant, O Lord; for no man that

Ny lhig dooin er-y-fa shen ve neayragh dy ghoail-rish dy foshlit, nyn stayd dy almoraght: dy-jarroo, ny lhig dooin ve neayragh dy ghoail-rish nyn neu-feu, eer ayns nyn obbraghyn share. Ny lhig da fer-erbee ny mast' ain ve neayragh dy ghra marish y Noo Peddyr, "Ta mee my ghooiney peccol." (Luke v. 8.) Lhig dooin ooilley gra, marish y Phadeyr crauee David, "Ta shin er n'yannoo peccah marish nyn ayraghyn; ta shin er chur-rish aggair, as er ghellal dy olk." (Ps. cvi. 6.) Lhig dooin ooilley goaill-rish dy foshlit, marish y mac stroialtagh, gys nyn Ayr, as gra marishyn, "Ta shin er n'yannoo peccah noi niau, as kiongoirt rhyts, O Ayr Flaunyssagh; as cha vel shin ny-sodjey feeu dy ve enmyssit dty Vec." (Luke xv. 18, 21.)³³

Lhig dooin ooilley gra, marish y Phadeyr casherick Daniel, "O Hiarn, hood's ta bentyn ynrickys, agh hooiney neayrey er nyn eddin. Ta shin er n'yannoo [9] peccah as er chur-rish drogh yannoo, as er n'yannoo dy peccol, as er n'irree-magh, eer liorish treigeil dty annaghyn as dty vriwnyssyn." (Dan. ix. [7.] 5.) Myr shoh ta shin gysaghey veih ooilley ny deiney crauee ayns ny Scriptyryn, dy injillaghey shin hene, as dy hoiahey seose dy voylley, as dy ghloyraghey Jee.

Myr shoh ta shin er chlashtyn cre cha olk as ta shin jin hene: kys j'in hene, as lior'yn hene, nagh vel veg y vieys, cooney, ny saualty ain: agh er y laue elley, peccah, deyrey, as baase dy bragh farraghtyn: reddyn, my ta shin dy dowin smooinghtyn er,³⁴ bee tushtey share ain jeh myghin vooar Yee, as kys ta nyn saualty cheet ynrican liorish Creest. Son aynin hene as lioryn hene, cha vel shin feddyn veg, (2 Cor. iii. 5.) liorish oddys mayd v'er nyn eaysley veih'n chappeeys treih shoh, ayn va shin er nyn dilgey trooid troo yn drogh-spyrryd, liorish peccah nyn geid ayr³⁵ Adam, ayns brishey sarey Yee. Ta shin ooilley er jeet dy ve neughlen, agh cha vel niart ec veg j'in dy ghlenney shin hene, ny dy ghlenney yn derrey yeh yn jeh elley. (Ps. xlix. 7, 8.) Ta shin liorish dooghys "nyn gloan dy yymoose:" (Eph. ii. 3): agh cha vel shin fondagh dy yannoo shin hene cloan as eiraghyn jeh gloyr Yee. Ta shin; "kirree ta goll er-shaghryn:" (1 Ped. ii. 25): agh cha vod mayd, liorish nyn niart hene, cheet reesht gys y woaillee: wheesh shen ta nyn annoonid!

Aynin hene, er-y-fa shen, cha vel fort ain dy voggysagh, myr ta shin j'in hene ooilley-cooidjagh peccol: chamoo te cooie dooin dy ghoail boggey ayns obbraghyn erbee ta shin cooilleeney; myr t'ad ooilley cha neu-feu as cha [10] neu-ghlen, nagh vod ad shassoo fenish Stoyl-briwnys cairagh Yee: myr ta'n Phadeyr crauee David gra, "Ny gow er dty hoshiaght

³² our best] 1817 our own best

³³ The Manx omits the quotation from Baruch, as that book was not included in the Manx Old Testament + Apocrypha.

³⁴ reddyn ... er] We would expect *reddyn ... orroo*, with number agreement.

³⁵ nyn geid ayr] *i.e.* nyn gied ayr

liveth shall be found righteous in thy sight. To God therefore must we flee; or else shall we never find peace, rest, and quietness of conscience in our hearts. For he is the Father of mercies, and God of all consolation. He is the Lord, with whom is plenteous redemption: he is the God, which of his own mercy saveth us; and setteth out his charity and exceeding love toward us, in that, of his own voluntary goodness, when we were perished,³⁶ he saved us, and provided an everlasting kingdom for us.

And all these heavenly treasures are given us, not for our own deserts, merits or good deeds –which of ourselves we have none– but, of his mere mercy, freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one with man. He is the Lamb of God which taketh away the sins of the world: of whom only it may be truly spoken, that he did all things well, and in his mouth was found no craft nor subtilty. None but he alone may say, The prince of the world came, and in me he hath nothing. And he alone may also say, Which of you shall reprove me of any fault? He is the high and everlasting Priest, which hath offered himself once for all upon the altar of the Cross, and with that one oblation hath made perfect for evermore them that are sanctified. He is the alone Mediator between God and man, which paid our ransom to God with his own blood; and with that hath he cleansed us from all sin. He is the Physician, which healeth all our diseases. He is that Saviour, which saveth his people from all their sins. To be short, he is that flowing and most plenteous Fountain, of whose fulness all we have received. For in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the soul.

O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesus our Lord and Saviour! What thanks worthy and sufficient can we give to him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his tender kindness shewed to us in his dearly beloved Son Jesus Christ our Lord.

gys briwnys rish dty harvaant, O Hiarn: son ayns dty hllley's cha bee dooinney erbee bio er ny heyrey. (Ps. cxliii. 2.) Gys Jee eisht shegin dooin chea; er-nonney cha vow mayd dy bragh shee, fea, as kiunid cooinsheanse ayns nyn greeaghyn. Son t'eshyn "Ayr dy vyghinyn, as Jee jeh dy chooilley gerjagh" (2 Cor. i. 3.): t'eshyn y Chiarn, marishyn ta livrey-ys niartal (Ps. cxxx. 7.): t'eshyn yn Jee ta son e vyghin hene sauail shin, as ta soiaghey magh e ghraih erskyn-towse hooyn, ayns dy ren eh shin y hauail jeh e vieys feoilt tra va shin cailt, as reeriaght dy bragh farraghtyn y charail er nyn son.

As ta ooilley yn verchys flaunyssagh shoh er ny choyrtd dooin, cha nee son nyn doilchinys hene, ny son nyn obbraghyn mie hene, agh jeh e vyghin as e ghrayse, nastee, as ooilley-cooidjagh er graih Yeesey Creest, yn Eayn shen dy Yee ta glen as gyn loght. T'eshyn yn Mac graihagh shen ta dy slane er choardail shin rish Jee, as er n'yannoo lhiassaghey fondagh er nyn son. T'eshyn "Eayn Yee ta goaill ersooyl peccaghyn y theihll:" (Ean i. 29): jeh ny-lomarcen oddys eh dy firrinagh ve raït, dy ren eh "dy chooilley nhee dy mie, as ayns y veeal echeysyn, chamoo va molteyraght er ny gheddyn." (1 Ped. ii. 22.)

She eshyn ny-lomarcen oddys gra,³⁷ "Quoi jiuish ta cur peccah my lhieh?" (Ean viii. 46.) T'eshyn yn Ard-saggyrt dy bragh beayn, "heb seose eh-hene un cheayrt son ooilley" er altar y chrosh; as "liorish yn un oural shen, t'eh er heyrey adsyn son dy bragh ta er nyn gasherickey." (Heb. x. 14.)³⁸ T'eshyn "yn ynrican Fer ta loayrt eddyr Jee [11] as dooinney;" ren lhiassaghey gys Jee er nyn son "liorish e uill hene," as liorish shen, "t'eh er ghlenney shin veih dy chooilley pheccah." (1 Ean ii. 1, 2.) T'eshyn yn Er-lhee ta slanaghey ooilley nyn aslayntyn. T'eshyn yn Saualtagh shen ta sauail e phobble "veih ooilley nyn beccaghyn." (Mian i. 21.) Ayns fockle, t'eshyn yn farrane myr slane thoilley roie, "jeh'n laanid echey ta shin ooilley er gheddyn: son aynsyn ny-lomarcen ta follit dy chooilley verchys dy chreenaght as tushtey dy Yee."³⁹ As aynsyn, as liorishyn, ta ain veih Jee yn Ayr, dy chooilley nhee mie, ta bentyn eddyr gys y chorp ny yn annym.

O cre wheesh as ta shin kianlt gys shoh nyn Ayr Flaunyssagh son e vyghinyn mooarey, t'eh cha feoilt er ny hoilshaghey dooin ayns Creest Yeesey nyn Jiarn as Saualtagh! Cre'n booise feeu as fondagh oddys mayd coyrt da? Lhig dooin ooilley, lesh un aigney, brishey magh lesh coraaghyn gennal, dy kinjagh moylley as gloyraghey yn Chiarn shoh dy vyghin, son e kenjallys meiygh er ny hoilshaghey dooin ayns e Vac graihagh Yeesey Creest nyn Jiarn.

³⁶ perished] 1810 perishing

³⁷ A sentence omitted here; eye skipped from one 'he alone may say' to the next?

³⁸ 14.] text xiv.

³⁹ Not strictly a quotation, but an allusion to John i. 16, *As jeh'n slane towse echey ta shin ooilley er gheddyn aynr*, and Col. ii. 3: *Ayn ta follit dy chooilley verchys dy chreenaght as tushtey*.

Hitherto have we heard what we are of ourselves; very sinful, wretched, and damnable. Again, we have heard how that, of ourselves and by ourselves, we are not able either to think a good thought or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender kindness and great mercy of God the Father towards us; and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Now, how these exceeding great mercies of God, set abroad in Christ Jesus for us, be obtained; and how we be delivered from the captivity of sin, death, and hell; shall more at large, with God's help, be declared in the next Sermon.

In the mean season, yea and at all times, let us learn to know ourselves, our frailty and weakness, without any cracking or boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us; and confess, that as of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation; as God himself saith by the Prophet Hosea, O Israel, thy destruction cometh of thyself, but in me only is thy help and comfort. If we thus humbly submit ourselves in the sight of God, we may be sure that, in the time of his visitation, he will lift us up unto the kingdom of his dearly beloved Son, Christ Jesus our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. *Amen.*

Choud shoh ta shin er chlashtyn cre ta shin j'in hene, feer pheceoil, treih, as foshlit roish deyrey. Reesht, ta shin er chlashtyn kys j'in hene, as lioryn hene, cha vel shin fondagh eddyr dy smooinghtyn shen ny ta mie, ny dy yannoo shen ny ta mie: myr shen nagh vod mayd feddyn aynin hene treishteil erbee dy haualtys, agh ny sleaie cre-erbee ta coyrt nyn doyr-mow er y hoshiaght. Reesht, ta shin er chlashtyn jeh kenjallys meiygh as myghin vooar Jee yn Ayr hooi; as ny toyrtyssyn t'eh deayrtey neose orrin er graih Chreest, eer jeh e vieys as e vyghin hene, ga nagh vel shin tooilloo veg. Nish, cre'n aght ta ny [12] myghinyn erskyn-towse shoh dy Yee, soit magh ayns Creest Yeesey er nyn son, dy ve ry-gheddyn, as cre'n aght ta shin er nyn eaysley veih cappeys peccah, baase, as niur; bee shoh ny 'sbaghtal er ny hoilshaghey ayns y trass Homily, marish cooney Yee.

'Sy traa t'ayn, as ec dy chooilley hraa, lhig dooin gynsaghey dy hoiggal shin hene, as nyn annoonidyn, fegooish boggyssagh jeh nyn obbraghyn mie as nyn doilchinys. Lhig dooin myrgeiddin fockley magh myghin erskyn-insh Yee hooi, as goaill-rish, myr ta dy chooilley olk as deyrey cheet voin hene, myr shen veihsyn ta dy chooilley vieys as saualtys cheet; myr ta Jee hene gra, liorish y Phadeyr Hosea, "O Israel, t'ou er choyrt oo-hene naardey, agh ayn-ymys ta dty chemmyrk." (xiii. 9.) My ta shin myr shoh ginjillaghey shin hene kionfenish Jee foddee mayd ve shickyr, ayns earish yn ooraghey echey, dy jean eh shin y hroggal seose gys reeriaght e Vac ennoil, Yeesey Creest nyn Jiarn, huggeysyn marish yn Ayr as y Spyrryd Noo, dy row dy chooilley ooashley as gloyr son dy bragh. *Amen.*

A
SERMON
OF THE
Salvation of Mankind,
BY ONLY CHRIST OUR SAVIOUR,
FROM SIN AND DEATH EVERLASTING.

Because all men be sinners and offenders against God, and breakers of his Law and Commandments, therefore can no man, by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God: but every man, of necessity, is constrained to seek for another righteousness of justification, to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended.⁴⁰ And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification.

For the more full understanding hereof, it is our parts and duty ever to remember the great mercy of God; how that all the world being wrapped in sin by breaking of the Law, God sent his only Son our Saviour Christ into this world, to fulfil the Law for us; and, by shedding of his most precious blood, to make a sacrifice and satisfaction, or, as it may be called, amends to his Father, for our sins; to assuage his wrath and indignation conceived against us for the same.

YN
TRASS HOMILY
JEH
Agglish Hostyn:
NY
SHARMANE
MYCHIONE

SAUALTYS SHEELNAUE, LIORISH CREEST NYN
SAUALTAGH NY- LOMARCAN, VEIH PECCAH AS
BAASE DY BRAGH FARRAGHTYN.

Er-yn-oyr dy vel ooilley sheelnaue er chur-rish peccah noi Jee, as er vrishey e leigh as e annaghyn; shen-y-fa cha vod dooinney erbee, liorish e yannoo hene, e ghoan, as e obbraghyn, cre-erbee cha casherick as t'ad ayns fakin, v'er ny heyrey as jeant ynrice fenish Jee: agh ta dy chooilley ghooiney eginit dy hirrey ynricks elley, liorish oddys eh v'er ny heyrey, as soiagh ve jeant jeh liorish Jee; ta shen dy ghra, dy vod eh leih e peccaghyn y gheddyn. Ta'n ynricks shoh ta shin gheddyn veih myghin Yee as toilchinys Chreest, er ny gheddyn liorish credjue, soit jeh ayns shillee Yee son nyn slane seyrey.

Dy vod toiggal share ve ain jeh shoh, te nyn ayn as nyn gurrym dy kinjagh dy chooinagh[2]tyn er myghin vooar Yee: kys dy dug Jee e ynrican Vac Yeesey Creest gys y theihll, dy chooilleaney yn Leigh, tra va ooilley yn seihll sluggit seose ayns peccah liorish brishey yn Leigh; as liorish deayrtey e uill smoo ooasle, dy yannoo oural as lhiassaghey gys e Ayr son nyn beccaghyn, dy veenaghey e chorree as e yymmoose nyn oi er ny son oc.

⁴⁰ in such things as he hath offended] omitted in the translation.

The efficacy of Christ's passion and oblation.

Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification, or righteousness, which St. Paul speaketh of, when he saith, No man is justified by the works of the Law, but freely by faith in Jesus Christ. And again he saith, We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the Law; because that no man shall be justified by the works of the Law.

Gal. ii.

And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all.

Objection.

But here may man's reason be astonished, reasoning after this fashion; If a ransom be paid for our redemption, then it is not given us freely. For a prisoner that payeth his ransom is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely than to be set at liberty without payment of ransom?

Answer.

This reason is satisfied by the great wisdom of God in this mystery of our redemption; who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy; nor by his mercy deliver us clearly, without justice, or payment of a just ransom; but with his endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us

Ayns wheesh as dy vel oikany, tra t'ad er nyn mashtey as geddyn baase ayns laghyn nyn lambaanid, er nyn niee veih nyn beccaghyn liorish yn oural shoh, goit stiagh ayns foayr rish Jee, as jeant ny cloan⁴¹ echeysyn, as eiraghyn jeh reeriaght niau. As adsyn ta ayns jannoo cur rish peccah lurg nyn mashtey, tra t'ad chyndaa reesht gys Jee lesh arrys firrinagh, t'adsyn myrgeiddin er nyn niee veih nyn beccaghyn liorish yn oural shoh: myr shen cha vel veg y pheccah faagit, vees er ny choirt gys y lieh oc dy gheyrey ad. Shoh yn ynricks shen ta Noo Paul loayrt jeh, tra t'eh gra, "Cha vel dooinney erbee er ny heyrey liorish obbraghyn y Leigh, agh dy nastee liorish credjue ayns Creest Yeesey." As reesht t'eh gra, "Ta shin credjal ayns Yeesey Creest, dy vod shin v'er ny heyrey liorish credjue Chreest, as cha nee liorish obbraghyn y Leigh; son liorish obbraghyn y Leigh cha bee dooinney bio er ny heyrey." (Gal. ii. 16.)

Bree jeh baase as oural Chreest.

As ga dy vel shin myr shoh er nyn seyrey dy nastee; ny-yeih cha vel shin er nyn seyrey cha nastee shen nagh vel price erbee eekit er y hon.

Agh ayns shoh foddee resoon ghooiney [3] goaill yindys, resooney er yn agh shoh: My ta price eekit son nyn gionnaghey-reesht, eisht cha vel eh er ny choirt dooin dy nastee. Son cha vel yn pryssoonagh, ta geeck e lhiassaghey, er ny eaysley dy nastee: son my t'eh er ny eaysley dy nastee, eisht t'eh goll fegooish lhiassaghey: son c'red te eisht dy v'er ny eaysley dy nastee, agh dy v'er ny eaysley fegooish argid, as fegooish leagh?

Ta ansoor er ny choirt da'n resooney shoh liorish ard chreenaght Yee ayns y folliaght shoh jeh nyn gionnaghey reesht; ta er sniimmey cairys as myghin cooidjagh er lheid yn agh, nagh jinnagh eh liorish e chairys deyrey shin gys cappeys dy bragh farraghtyn y drogh-spyrryd, as pryssoon niurin, veih nagh vel feaysley trooid ny earishyn bra; chamoo liorish e vyghin chur dooin livrey-ys fegooish lhiassaghey ve jeant gys e chairys: agh ren eh sniimmey cooidjagh e vyghin feoilt as e chairys corrym-kiart. E vyghin woar ren eh

⁴¹ ny cloan] i.e. nyn gloan

in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts; which thing by us had been impossible to be done. And, whereas, it lay not in us that to do, he provided a ransom for us; that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ; who besides this ransom, fulfilled the Law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption.

Rom. iii. And of this justice and mercy of God, knit together, speaketh St. Paul in the third chapter to the Romans; All have offended and have need of the glory of God, but are justified freely by his grace, by redemption which is in Jesus Christ; whom God hath set forth to us for a reconciler and peace-maker through faith in his blood, to show his righteousness. Rom. x. And in the tenth chapter; Christ is the end of the Law unto righteousness, to every man that believeth. And in the eighth chapter; Rom. viii. That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

Three things must go together in our justification. In these foresaid places, the Apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice: that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood with fulfilling of the Law perfectly and thoroughly: and upon our part true and lively faith in the merits of Jesus Christ; which yet is not ours, but by God's working in us. So that in our justification, there is not only God's mercy and grace, but also his justice;

soilshaghey dooin ayns feaysley shin veih nyn gappeys, fegooish shirrey veg dy ve eeckit, ny lhiassaghey erbee dy ve jeant, er yn ayn ain; red nagh voddagh ve jeant liorin hene. As myr nagh row niart ain shen y chooilleeney, chair⁴² eshyn lhiassaghey er nyn son; ta shen, corp as fuill smoo ooasle e Vac graihagh Yeesey Creest: ren, marish y lhiassaghey shoh yn Leigh y chooilleeney dy firrinagh ayns yn ynnyd ain. As myr shoh ren cairys as myghin Yee coyrt qualty dy cheilley,⁴³ as folliaght nyn gionnaghey reesht y chooilleeney.

As jeh yn cairys as myghin shoh dy Yee [4] sniemmit cooidjagh, ta Noo Paul loayrt ayns y trass chabdy l gys ny Romanee: (23–25): “Son ta ooilley er n’yannoo peccah, as er jeet giare jeh gloyr Yee; dy nastee jeant seyr liorish e ghrayse, trooid [y] livrey-ys ta ayns Yeesey Creest; eh ta Jee er chiarail dy ve ny lhiassaghey, trooid credjue ayns e uill, dy hoilshaghey magh e chairys.” As ayns y jehoo chabdy: (4): “Ta Creest jerrey yn Leigh son cairys da dy chooilley unnane ta credjal.” As ayns y hoghtoo chabdy: (3, 4): “Shen nagh voddagh y Leigh y yannoo, trooid annoinid ny foalley, ren Jee liorish coyrt e Vac hene ayns caslys feill peccol, as son peccah, peccah y gheyrey ayns yn eill, dy voddagh cairys y Leigh v’er ny chooilleeney aynin, nagh vel gimmeaght lurg yn eill, agh lurg y Sperryd.”

Ayns ny ynnydyn roie enmyssit, ta’n Ostyl loayrt er-lheh jeh tree reddy, shegin goll cooidjagh dy heyrey shin. Er ayn Yee, e vyghin as e ghrayse; er ayn Chreest, cairys, ta shen, lhiassaghey jeant da cairys Yee, ny yn price jeh nyn gionnaghey reesht liorish chebbal e chorp, as deayrtey e uill, marish cooilleeney yn Leigh dy slane as dy firrinagh; as er yn ayn ain, credjue firrinagh as bioal ayns toilchinys Yeesey Creest; nagh vel ny-yeih yn obbyr aynin, agh obbrit aynin liorish Jee: myr shen, ayns seyrey shin, cha vel ynrican myghin as grayse Yee er ny hoilshaghey, agh myrgeeddin e chairys, shen ta’n Ostyl

Shegin da tree reddy goll cooidjagh dy heyrey shin.

⁴² chair] i.e. chiare

⁴³ Allusion to Ps. 85.10: *Ta myghin as firrinys er choyrty qualty d’y cheilley.*

which the Apostle calleth the justice of God; and it consisteth in paying our ransom and fulfilling of the Law. And so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man; that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing, upon the behalf of man, concerning his justification; but only a true and lively faith; which nevertheless is the gift of God, and not man's only work, without God.

And yet, that faith doth not shut out repentance, hope, love, dread and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not all together. Neither doth faith shut out the justice of our good works, necessarily to be done afterward of duty towards God—for we are most bounden to serve God, in doing good deeds commanded by him in his Holy Scripture, all the days of our life—but it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good works, that we can do, be imperfect; and therefore not able to deserve our justification: but our justification doth come freely, by the mere mercy of God; and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied.

So that Christ is now the righteousness of all them that truly do believe in him. He for them paid

genmys “Cairys Yee:” as t'eh shassoo ayns jannoo lhiassaghey er nyn son, as ayns cooilleeney yn Leigh: as [5] myr shoh cha vel grayse Yee giarey magh cairys Yee ayns seyrey shin, agh ynrican giarey magh cairys dooinney: ta shen dy ghra, cairys nyn obbraghyn hene, myr tooilloo saualtys. As shen-y-fa cha vel y Noo Paul fockley magh veg myr ymmyrchagh dy heyrey shin, agh ynrican credjue firrinagh as bioal: as ta shoh ny-yeih gfoot Yee, as cha nee obbyr dooinney fegooish Jee.

Agh ny-yeih nagh⁴⁴ vel credjue giarey magh arrys, treishteil, graih, as aggle Yee, dy ve sniemmit gys credjue ayns dy chooilley ghoooinney t'er ny heyrey; agh t'eh giarey ad magh veih'n oik jeh seyrey shin. Myr shen, ga dy vel [ad] ooilley ry-gheddyn aynsyn ta er ny heyrey; ny-yeih cha vel ad seyrey raad t'ad ooilley. Chamoo ta credjue giarey magh ynrickys nyn obbraghyn mie, ta ymmyrchagh dy ve jeant ny lurg veih⁴⁵ currym gys Jee: son ta shin kianlt dy hirveish Jee, ooilley laghyn nyn mea, ayns jannoo obbraghyn mie ta er nyn sarey liorishyn ayns ny Scriptyryn Casherick: agh t'eh giarey ad magh myr shen, nagh vel shin dy yannoo ad son yn oyr shoh — dy v'er nyn seyrey liorish jannoo ad. Son ta ooilley ny obbraghyn mie oddys mayd y yannoo, neu-feu; as shen-y-fa cha vel ad fondagh dy heyrey shin; agh ta shin er nyn seyrey dy nastee liorish myghin feoilt Yee; as shen myghin cha arryltagh as gyn-lhiettal dy gooidsve lesh nyn Ayr Flaunyssagh, tra nagh row niart ec y slane seihll dy eeck veg son y livrey-ys oc, jeh e vyghin erskyn-insh, fegooish veg y [6] toilchinys er yn ayn ain, dy charail er nyn son corp as fuill costal Chreest; lioroo oddagh oural fondagh ve chebbit er nyn son, yn Leigh cooilleenit, as slane lhiassaghey ve jeant gys e chairys.

Myr shen dy vel Creest nish [yn] ynrickys ocsyn ooilley ta dy firrinagh credjal aynsyn. Eshyn ren lhiassaghey er

Cre'n agh
ta credjue
seyrey
fegooish
obbraghyn.

How it is to
be
understood,
that faith
justifieth
without
works.

⁴⁴ nagh vel] The translator reads ‘that’ as a complementizer, rather than the demonstrative intended

—‘that faith’, i.e. ‘a true and lively faith, which is the gift of God.’

⁴⁵ veih] text veigh

their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law: forasmuch as that which their infirmity lacked, Christ's justice hath supplied.

THE SECOND PART OF THE SERMON OF SALVATION.

Ye have heard, of whom all men ought to seek their justification and righteousness; and how also this righteousness cometh unto men by Christ's death and merits. Ye heard also, how that three things are required to the obtaining of our righteousness; that is, God's mercy, Christ's justice, and a true and lively faith; out of the which faith spring good works. Also before was declared at large, that no man can be justified by his own good works; because that no man fulfilleth the Law according to the strict rigour of the Law.

- Gal. ii. And St. Paul in his Epistle to the Galatians, proveth the same, saying thus; If there had been any law given, which could have justified, verily righteousness should have been by the Law. And again he saith; If righteousness be by the Law, then Christ died in vain. And again he saith; You that are justified by the Law are fallen away from grace. And furthermore, he writeth to the Ephesians on this wise; By grace are ye saved through faith, and that not of yourselves, for it is the gift of God; and not of works, lest any man should glory. And to be short, the sum of all Paul's disputation is this; that if justice come of works, then it cometh not of grace; and if it come of grace then, it cometh not of works.

nyn son liorish e vaase. Eshyn ren y Leigh y cooilleeney er nyn son ayns e vea. Myr shen nish, aynsyn, as liorishyn, foddee dy chooilley Chreestee firrinagh ve rait dy chooilleeney yn Leigh; er-yn-oyr dy vel ynricks Chreest er n'yannoo seose shen ny va er-gooyll trooid yn annoonid ocsyn hene.

Yn Nah Ayrn jeh 'n Charmane mychione Saualtys.

Ta shiu er chlashtyn quoi voish lhisagh ooilley sheelnaue shirrey nyn seyrey as ynricks; as cre'n aght myrgeddin ta'n ynricks shoh cheet gys deiney liorish baase as toilchinys Chreest. Ta shiu er chlashtyn myrgeddin, kys ta tree reddyngymmyrchagh dy chosney [nyn] ynricks; ta shen, myghin Yee, cairys Chreest, as credjue firrinagh as bioal, yn credjue shen ta gymmyrkey magh obbraghyn mie. Ve myrgeddin inshit roie dy baghtal, nagh vod dooinney erbee v'er ny heyrey liorish e obbraghyn mie hene; [son] nagh vel dooinney erbee cooilleeney yn Leigh cordail rish bree kiart yn Leigh.

As ta Noo Paul, ayns yn⁴⁶ Screeuyn echey gys ny Galatiane, prowal yn chooid cheddin, [7] (cab. iii. 21), gra myr shoh: "Dy beagh leigh er ve er ny livrey, oddagh bea y choirt, lhisagh cairys dy firrinagh er ny ve liorish y leigh." As reesht t'eh gra: "My ta seyrnsys cheet liorish y leigh, eisht ta Creest marroo ayns fardail." (cab. ii. 21). As reesht t'eh gra: "Cha vel Creest jeh veg y foays diu, quoi erbee eu ta jekal dy ve er ny heyrey liorish y leigh: ta shiu er duittym veih grayse."⁴⁷ (cab. v. 4.) As ny sodjey t'eh scrieu gys ny Ephesiane er yn aght shoh: (cab. ii. 8, 9): "Liorish grayse ta shiu er nyn sauail, trooid credjue: as shen cha nee jiu hene; she giot Yee eh; cha nee liorish obbraghyn, nagh jinnagh dooinney erbee boggyssagh." As ayns fockle, shoh bun as bree jeh slane resooney yn Ostyl:— my ta ynricks cheet veih obbraghyn, eisht cha vel eh cheet veih grayse; as my te cheet veih grayse, eisht cha vel eh cheet veih obbraghyn.

⁴⁶ yn] text ny

⁴⁷ The Manx adds the first part of the verse in the quotation.

Acts x.

And to this end tend all the Prophets, as St. Peter saith in the tenth of the Acts; Of Christ all the prophets, saith St. Peter, do witness, that through his name all they that believe in him shall receive the remission of sins.

Faith only
justifieth, is
the doctrine
of old
Doctors.

And after this wise to be justified, only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins; of whom I will specially rehearse three, Hilary, Basil and Ambrose. St. Hilary saith these words plainly in the ninth Canon upon Matthew; Faith only justifieth. And St. Basil, a Greek author, writeth thus; This is a perfect and whole rejoicing in God when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul, saith he, doth glory in the contempt of his own righteousness, and that he looketh for the righteousness of God by faith. These be the very words of St. Basil.

Philip. iii.

And St. Ambrose, a Latin author, saith these words; This is the ordinance of God, that they, which believe in Christ, should be saved without works —by faith only— freely receiving remission of their sins. Consider diligently these words; Without works —by faith only— freely we receive remission of our sins. What can be spoken more plainly, than to say that freely —without works— by faith only — we obtain remission of our sins?

These and other like sentences, that we be justified by faith only — freely— and without works, we do read oftentimes in the best and most ancient writers: as, beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumenius, Phocius,⁴⁸ Bernardus,

As shoh eh ta ooilley ny Phadeyryn soilshaghey, myr ta Noo Peddyr gra ayns y jehhoo chabdyll jeh Jannoo ny Hostyllyn: (43): “Leshyn ta ooilley ny Phadeyryn gymmyrkey feanish, trooid yn ennym echeysyn; quoi-erbee chredjys ayn, dy vow eh feaysley peccaghyn.”

As er yn aght shoh, dy vel shin er nyn seyrey ynrican liorish yn credjue firrinagh as bioal shoh ayns Creest, ta ooilley ny Screudeyryn ayns ny shenn earishyn, chammah Greekyn as Romanee, gymmyrkey feanish: jeu neem imraa jeh tree er-lheh —Hilary, Basil, as Ambrose. Ta Hilary fockley magh ny goan shoh, ayns y nuyoo [8] Canon er Sushtal y Noo Mian: “Ta credjue ny-lomarcen seyrey.” As ta Basil, scrieu ayns Greek, er yn aght shoh: “Ta shoh boggey firrinagh as slane ayns Jee, tra nagh vel dooinney soiaghey eh-hene seose er coontey e ynrickys hene: agh goaill-rish dy vel eh hene laccal ynrickys firrinagh, as dy vel eh er ny heyrey ynrican liorish credjue ayns Creest.” As ta Paul, as eshyn, boggyssagh ayns soiaghey beg jeh e ynrickys hene; as dy vel eh “jeeaghyn son y cairys shen ta veih Jee liorish credjue.” (Phil. iii. 9). T’ad shoh ny eer goan ren Basil scrieu.

As ta Ambrose, scrieu ayns Latin, er yn aght shoh: “Shoh oardagh Yee, dy vod adsyn ta credjal ayns Creest v’er nyn sauail fegooish obbraghyn, liorish credjue ny-lomarcen, geddyn leih nyn beccaghyn dy nastee.” Cur-jee tastey geyre da ny focklyn shoh: “fegooish obbraghyn” — “liorish credjue ny-lomarcen — dy nastee” — ta shin cosney leih nyn beccaghyn. C’red oddys ve raït ny s’cronnal; na dy ghra, dy vel shin geddyn leih nyn beccaghyn “dy nastee — fegooish obbraghyn — liorish credjue ny-lomarcen?”

T’ad shoh, as raaghyn elley jeh’n un vree, dy vel shin er nyn seyrey liorish credjue ny-lomarcen — dy nastee — as fegooish obbraghyn — dy mennic er nyn lhaih ayns ny Screudeyryn share jeh ny shenn earishyn: son marish Hilary, Basil, as Ambrose, roïe enmyssit, ta shin lhaih yn chooid cheddin ayns Origen, Chrysostom, Cyprian, Augustine, Prosper, Oecumenius, [9] Phocius,

Ta ny
shenn fir-
ynsee soil-
shaghey dy
vel credjue
ny-
lomarcen
seyrey.

⁴⁸ Phocius] 1810 reads *Proclus* here.

Anselm, and many other authors, Greek and Latin.

Faith alone, how it is to be understood.

Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or season. Nor when they say that we be⁴⁹ justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward: neither do they mean so to be justified without our good works, that we should do no good works at all; like as shall be more expressed at large hereafter. But this saying that we be justified by faith only —freely— and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands; and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding.

The profit of the doctrine of faith only justifieth.

This faith the Holy Scripture teacheth us; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this, whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary of Christ and his Gospel, and for a setter-forth of men's vain-glory.

What they be that impugn the doctrine of faith only justifieth.

Bernardus, Anselm, as ymmodee elley mastey ny Greekyn as ny Romanee.

Ny-yeih cha vel yn ynsagh shoh, dy vel shin er nyn seyrey liorish ynrican credjue, dy v'er ny hoiggal er lheid yn aght, dy vel yn credjue shen ta seyrey shassoo ny-lomarcán, fegooish arrys firrinagh, treishteil, graih, as aggle Yee, ec traa erbee. Chamoo tra t'ad gra, dy vel shin er nyn seyrey dy nastee, t'ad coyrnt chied⁵⁰ dooin ny lurg shen dy ve lhiastey; as nagh vod nhee erbee v'er ny hirrey er yn ayn ain ny lurg: chamoo t'ad gysaghey dy vel shin er nyn seyrey er lheid yn aght fegooish nyn obbraghyn mie, nagh vel feme ain veg ny obbraghyn mie y yannoo; myr vees er ny hoilshaghey ny s'baghtal ny lurg shoh. Agh ta'n raa shoh, dy vel shin er nyn seyrey liorish credjue ny-lomarcán, dy nastee, as fegooish obbraghyn, er ny choyrnt dy ghoail ersooyl dy bollagh ooilley toilchinys nyn obbraghyn, myr neu-fondagh dy heyrey shin ayns shillee Yee: as myr shoh dy hoilshaghey dy cronnal annoonid dooinney, as mieys⁵¹ as niart Yee; neu-feuid nyn obbraghyn hene, as grayse feoilt nyn Saualtagh Creest: as shen-y-fa dy choyrnt yn slane toilchinys liorish ta shin er nyn seyrey, gys lieh Chreest ny-lomarcán, as deayrtey e uill smoo oasle.

Mychione credjue ny-lomarcán, cre'n aght te dy v'er ny hoiggal.

Yn credjue shoh t'an Scriptyr Casherick gysaghey dooin: she shoh yn chreg lajer as undin yn credjue Creestee: ta ooilley ny shenn Shirveishee jeh Agglissh Chreest coardail mychione: ta'n ynsagh [10] shoh cur er y hoshiaght, as soiaghey magh, gloyr firrinagh Chreest, as coyrnt fo-chosh gloyr fardailagh dooinney. Quoi-erbee ta gobbal shoh, cha vel soiagh dy ve jeant jeh myr ny Chreestee, chamoo myr fer ta soiaghey magh gloyr Chreest; agh myr noid da Creest as e Hushtal, as myr fer ta soiaghey magh gloyr fardailagh dooinney.

Vondeish yn ynsagh dy vel credjue ny-lomarcán seyrey.

Quoi adsyn ta loayrt noi yn ynsagh, dy vel credjue ny-lomarcán seyrey.

⁴⁹ be] 1810 should be

⁵⁰ chied] *i.e.* kied

⁵¹ 'of God; the great infirmity of ourselves, and the might' omitted in the Manx, the translator, or the printer,

probably skipping from one phrase with 'of God'/Yee to the next.

And although this doctrine be never so true—as it is most true indeed—that we be justified freely, without all merit of our own good works, as St. Paul doth express it; and freely by this lively and perfect faith in Christ only, as the ancient authors use to speak it; yet this true doctrine must be also truly understood, and most plainly declared; lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devil.

A
declaration
of this
doctrine:
Faith
without
works
justifieth.

And because no man should err by mistaking of this doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man should justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the flesh; or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First you shall understand that, in our justification by Christ, it is not all one thing, the office of God unto man and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself.

Justification
is the office
of God
only.

But justification is the office of God only; and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ.

So that the true understanding of this doctrine—We be justified freely by faith without works, or that we be justified by faith in Christ only—is not, that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us and deserve our justification unto

As ga dy vel yn ynsagh shoh cha firrinagh as oddys y ve; myr te dy jarroo firrinagh, dy vel shin er nyn seyrey dy nastee, fegooish toilchinys erbee ayns nyn obbraghyn hene, myr ta Noo Paul gra; as dy nastee, liorish yn credjue bioal shoh ayns Creest ny-lomarcen, myr ta ny shenn screudeyryn Creestee cliaghtey dy ghra; ny-yeih shegin da'n ynsagh firrinagh shoh v'er ny hoiggal dy firrinagh, as er ny ockley magh ayns aght cronnal; er-aggle dy jinnagh deiney foalley goaill caa dy aggairagh liorish dy ceau bea foalley, lurg yeearee as aigney yn seihll, yn eill, as y drogh-spyrryd.

As nagh jinnagh dooinney erbee goaill yn ynsagh shoh marran, soilsheeym yn bree firrinagh jeh, ayns aght cha baghtal as cha giare, nagh jean dooinney erbee dy cairagh smooinghtyn, dy vod eh liorish shoh goaill oyr jeh reamys foalley, dy eiyr er yeeareeyn yn eill; ny dy vod raad v'er ny choyrt liorish gys peccah erbee, ny gys ymmyrkey erbee mee-chrauee.

Hoshiaght, shegin diu toiggal, nagh vel oik Yee gys dooinney, as oik dooinney gys Jee, [11] yn un red ayns seyrey shin liorish Creest. Cha nee oik dooinney eh dy heyrey, agh oik Yee; son cha vod dooinney jannoo eh hene ynrick liorish e obbraghyn hene, chamoo ooille-cooidjagh ny ayns ayn: son veagh shoh yn daanys smoo oddys yn Anchreestee soiaghey seose noi Jee, dy vod dooinney, liorish e obbraghyn hene, goaill ersooye as glenney e pheccaghyn, as myr shoh eh-hene y heyrey.

Agh te oik Yee ny-lomarcen dy heyrey: as cha nee red eh ta shin chebbal da, agh shen ny ta shin geddyn veih: cha nee shen ta shin coyrt da, agh shen ta shin goaill veih liorish e vyghin nastee, as ynrican liorish toilchinys e Vac smoo graihagh, nyn Fer-kionnee, Saualtagh, as Eshyn ta seyrey shin, Yeesey Creest.

Myr shen dy vel tushtey firrinagh yn ynsagh shoh—Ta shin er nyn seyrey dy nastee liorish credjue fegooish obbraghyn, ny dy vel shin er nyn seyrey liorish credjue ayns Creest ny-lomarcen—cha nee shoh eh, dy vel yn obbyr shoh ain hene dy chredjal ayns Creest, ny shoh nyn gredjue ayns Creest ta cheu-shtie

Yn ynsagh
shoh
focklit
magh, dy
vel credjue
fegooish
obbraghyn
seyrey.

Te oik Yee
ny-
lomarcen
dy heyrey.

us—for that were to count ourselves to be justified by some act or virtue that is within ourselves—but the true understanding and meaning thereof is, that, although we hear God's Word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works thereunto; yet we must renounce the merit of all our said virtues of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification. And therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again.

John i.

So that, as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold, yonder is the Lamb of God which taketh away the sins of the world: even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth, or appointeth, us unto Christ, for to have only by him remission of our sins or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues,⁵² words, thoughts, and works, and only putting your trust in Christ.

j'in, seyrey shin, ny toilloo yn bannaght shoh; son veagh shen dy yeeaghyn orrin hene dy v'er nyn seyrey liorish foays ennagh ta aynin hene; agh yn toiggal firrinagh jeh t'eh shoh: ga dy vel shin clashtyn Goo Yee as credjal eh; ga dy vel ain credjue, treishteil, graih, arrys, as aggle Yee, cheu-sthie j'in; as cre-erbee ny obbraghyn mie ta shin jannoo: ny-yeih shegin dooin coyrt cooyl rish toilchinys ooilley [12] nyn ynricks, nyn gredjue, nyn dreishteil, nyn ghraih, as ooilley nyn obbraghyn mie elley, ta shin eddyr er n'yannoo, roi-jannoo,⁵² ny oddys mayd jannoo, myr reddyn ta foddey ro-voal as neu-fondagh dy hoilloo leih nyn beccaghyn, as dy heyrey shin: as shen-y-fa shegin dooin treishteil ayns myghin Yee ny-lomarcán, as yn oural shen ren nyn Ard-saggyrt as Saualtagh Creest Yeesey, Mac Yee, chebbal seose un cheayrt er nyn son er y chrosh, dy chosney liorish shen grayse Yee, as leih chammah ayns bashtey jeh yn peccah ayn va shin ruggit, as leih ooilley ny peccaghyn ta shin er chur-rish lurg bashtey,⁵³ my ta shin dy firrinagh goaill arrys, as dy creeoil chyndaa huggey reesht.

Myr shen, yn Noo Ean Bashtey cre-erbee cha crauee as oddys eh er ve, ny-yeih ayns y cooish shoh jeh leih peccaghyn, hug eh yn pobbles voish hene, as hug eh sarey daue dy yeeaghyn gys Creest, loayrt myr shoh roo: "Cur-mynner Eayn Yee ta goaill ersooyl peccah y theihll:" (Ean i. 29): myr shen, ga dy vel credjue bioal grayse cha oasle as cha crauee; ny-yeih t'eh coyrt shin ersooyll voish hene, as coyrt shin gys Creest, dy chosney leih nyn beccaghyn liorishyn ny-lomarcán. Myr shen dy vel nyn gredjue ayns Creest loayrt rooin myr dy beagh eh er yn agh shoh: Cha nee mish ta goaill ersooyll nyn beccaghyn, agh Creest ny-lomarcán: as huggeysyn ny-lomarcán ta mee coyrt shiu son yn oyr shen; coyrt seose 'sy chooish shoh ooilley nyn ghoan, smooinghtyn, as obbraghyn mie; as coyrt nyn slane marrant er Creest.

⁵² roi] variant of *ry-hoi*; cf. Cregeen: **ry-hoï** or **ry-oï**, *adv.* reserved against, for and against. **roï**, *adv.* reserved for, provided for or against.

⁵³ The rendering of 'remission, as well [i.e. both] of our original sin in baptism, as [and] of all actual sin

committed by us after our baptism,' is not at all clear, partly due to the repetition of *leih*; perhaps *jeh* was intended here, i.e. *leih chammah jeh'n pheccah* (1) ... as *jeh ny peccaghyn* (2)...

⁵⁴ good virtues] omitted in the translation

[13]

THE THIRD PART OF THE
SERMON OF SALVATION.*Yn Trass Ayrn jeh'n Charmane
mychione Saualtys.*

It hath been manifestly declared unto you, that no man can fulfil the Law of God; and therefore by the Law all men are condemned: whereupon it followeth necessarily, that some other things should be required for our salvation than the Law; and that, is a true and lively faith in Christ, bringing forth good works, and a life according to God's commandments. And also you heard the ancient authors' minds of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition, or saying, We be justified by faith in Christ only, according to the meaning of the old ancient authors, is this: We put our faith in Christ, that we be justified by him only; that we be justified by God's free mercy, and the merits of our Saviour Christ only; and by no virtue or good work of our own, that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used, to avoid contention in words, with them that delight to brawl about words; and also to shew the true meaning, to avoid evil taking and misunderstanding: and yet peradventure all will not serve with them that be contentious; but contenders will ever forge matter of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than, when it is plain enough, to contend about it, and, with contentious and captious cavillation, to obscure and darken it.

Truth it is, that our own works do not justify us, to speak properly of our justification: that is to say, our works do not merit or deserve remission of

T'eh er ve dy baghtal er ny hoilshaghey diu, nagh vod dooinney erbee leigh Yee y cooilleeney, as shen-y-fa liorish y leigh ta ooilley sheelnaue er nyn gheyrey; as veih shoh te cheet dy negin da red ennagh elley v'er ny hirrey son y taualtys ain na'n leigh, as ta shen credjue firrinagh as bioal ayns Creest, gymmyrkey magh obbraghyn mie, as bea cordail rish saraghyn Yee. As ta shiu myrgeddin er chlashtyn smooinghtyn ny shenn Screudeyrn mychione y raa shah, ta credjue ayns Creest ny-lomarcen seyrey dooinney, cha baghtal focklit magh, dy vel shiu fakin dy vel bree firrinagh yn raa shoh, ta shin er nyn seyrey liorish credjue ayns Creest ny-lomarcen cordail rish shen ny ta ny Firynsee ayns ny shenn earishyn er hoilshaghey. Ta shin coyrt nyn dreishteil ayns Creest dy vod mayd v'er nyn seyrey liorishyn ny-lomarcen, dy vod mayd v'er nyn seyrey liorish myghin feoilt Yee, as cha nee liorish toilchinys ny obbyr vie j'in hene, ny nhee erbee dy vod mayd geddyn ny jannoo dy hoilloo yn chooid cheddin. Myr ta Creest hene ny-lomarcen er cosney eh liorish e hoilchinys.

Ta shiu fakin ymmyd jeant ayns shoh jeh ymmodde goan dy haghney streu mysh focklyn roosyn ta goaill taitnys ayns lheid y streu; as myrgeddin dy hoilshaghey bree firrinagh yn ynsagh, nagh bee eh er ny goaill marran; as foast foddee eh⁵⁵ taghyrt, nagh jean ooilley coyrt [14] cooilleeneyaigney daue- syn ta anveagh, agh nee nyn lheid dy kinjagh geddyn magh oyr son streu tra nagh vel oyr erbee. Ny-yeih ta ny sloo dy hastey dy v'er ny choirt da nyn lheid, dy vod yn vooijer elley vondeish y gheddyn, ta ny s'aggindee dy hoiggal yn irriney, na dy streu mychione yn irriney tra te dy baghtal er ny hoilshaghey, as lesh goan anveagh dy hilgey scadoo harrish.

Shickyrt te nagh vel nyn obbraghyn hene seyrey shin, dy loayrt dy cooie er y cooish shoh, ta shen dy ghra, cha vel nyn obbraghyn toilloo leih nyn beccaghyn, as

⁵⁵ eh] text y

our sins, and make us, of unjust, just before God: but God of his mere⁵⁶ mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins; and that, by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins—which thing none other of our virtues or works properly doth—therefore Scripture useth to say, that faith without works doth justify. And, forasmuch as it is all one sentence in effect to say, Faith without works, and only faith, doth justify us; therefore the old ancient Fathers of the Church, from time to time, have uttered our justification with this speech; Only faith justifieth us: meaning no other thing than St. Paul meant, when he said, Faith without works justifieth us.

And, because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore, in that respect of merit and deserving, we forsake, as it were, altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works; and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely—by his mercy—without our deserts—through true and lively faith.

Now you shall hear the office and duty of a Christian man unto God;

jannoo shinin ynrick ayns shilley Yee, va roie neu-ynrick; agh ta Jee jeh e vyghin hene trooid toilchinys e Vac Yeesey Creest seyrey shin. Ny-yeih er-yn-oyr dy vel credjue coyrt shin jeeragh gys Creest son leih nyn beccaghyn; as dy nee liorish credjue er ny choyrt dooin veih Jee ta shin goaill greme er ghialdyn myghin Yee, as er leih nyn beccaghyn, shen nagh vod veg jeh nyn ghraysyn ny nyn obbraghyn elley y cooilleeney; shen-y-fa ta'n Scriptyr cliaghtey dy ghra, dy vel credjue fegooish obbraghyn seyrey. As er-yn-oyr dy vel eh cheet gys yn un red dy ghra, ta credjue fegooish obbraghyn, as ta credjue ny-lomarcen seyrey shin, shen-y-fa ta ny shenn Fir-ynsee yn Agglish veih traa dy traa er loayrt myr shoh er y chooish: Ta credjue ny-lomarcen seyrey, gyn cheet er nhee erbee arragh agh shen ny ta Noo Paul cheet er tra t'eh gra, Ta credjue fegooish obbraghyn seyrey.

As er-yn-oyr dy vel ooilley shoh cheet gy [15] kione trooid toilchinys nyn Saualtagh Creest ny-lomarcen, as cha nee trooid nyn doilchinys hene, ny trooid foays erbee t'aynin hene, ny obbyr erbee ta shin cooilleeney, shen-y-fa mychione toilchinys cha vel shin coyrt veg y warrant er credjue, obbraghyn, ny nhee erbee mie ta shin jannoo; son ta nyn neu-feuid wheesh trooid broid nyn ghooghys, dy vel dy chooilley nhee t'aynin annoon as fardailagh, credjue, graih, treishteil, aggle, smooniaghtyn, goan, as obbraghyn as shen-y-fa cha vel ad cooie dy heyrey shin ayns ayn erbee. As myr shoh ta shin loayrt ayns ginjillaghey shin hene kiongoyrt rish Jee, as dy choyrt ooilley yn ghloyr gys nyn Saualtagh Creest ta smoo feeu dy gheddyn eh.

Ayns shoh ta shiu er chlashtyn oik Yee ayns seyrey shin, as kys ta shin gheddyn, yn gioot shoh veih'n laue echey dy nastee, liorish e vyghin, fegooish tooilloo eh, trooid credjue firrinagh as bioal.

Nish nee shiu clashtyn oik as currym yn Chreestee gys Jee; c'red lhisagh shin

⁵⁶ mere] 1810 own

what we ought on our part to render unto God again for his great mercy and goodness.

They that preach faith only justifieth, do not teach carnal liberty, or that we should do no good works.

Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified; not caring how few good works we do, to the glory of God, and profit of our neighbours: much less it is our office, after that we be once made Christ's members, to live contrary to the same; making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh; whereby we know that we do serve the world and the devil, and not God.

For that faith, which bringeth forth, without repentance, either evil works, or no good works, is not a right, pure and lively faith; but a dead, devilish, counterfeit, and feigned faith, as St. Paul and St. James call it. For even the devils know and believe that Christ was born of a Virgin; that he fasted forty days and forty nights, without meat and drink; that he wrought all kinds of miracles, declaring himself very God. They believe also, that Christ for our sakes suffered a most painful death, to redeem us from everlasting death; and that he rose again from death the third day: they believe that he ascended into heaven, and that he sitteth on the right hand of the Father, and that at the last end of this world shall come again and judge both the quick and the dead. These articles of our faith the devils believe; and so they believe all things that be written in the New and Old Testament to be true: and yet for all this faith they be but devils remaining still in their damnable estate, lacking the very true Christian faith.

What is the true and justifying faith.

For the right and true Christian faith is, not only to believe that Holy Scripture, and all the foresaid articles of our faith, are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a

er yn ayn ainyn y choyrnt da Jee son e vyghin as e vieys yindyssagh.

Cha nee yn currym ain eh dy ceau earish y vea shoh dy neu-vestoil as dy lhiastey lurg dooin v'er nyn mashtey ny er nyn seyrey, gyn geill y choyrnt cre'n earroo fardailagh dy obbraghyn mie ta shin jannoo gys gloyr Yee as vondeish nyn naboo; foddey sloo t'eh nyn gurrym lurg dooin ve jeant oltyn Chreest dy ymyrkey shin hene ayns aght neu-cooie, jannoo shin hene oltyn y [16] drogh-spyrryd, gimmeeght lurg e violaghyn, as lurg coyryl yn y theihll, as yn eill, liorish ta fyss ain dy vel shin shirveish y theihll as y drogh-spyrryd as cha nee Jee.

Son y credjue shen ta fegooish arrys gymmyrkey magh eddyr drogh obbraghyn, ny gyn veg dy obbraghyn mie, cha nee credjue cairagh, glen, as bioal eh; agh credjue marroo as foalsey, myr ta Noo Paul as Noo Jamys genmys eh. Son ta eer ny drogh-spyrrydyn toiggal as credjal dy row Creest ruggit jeh Moidyn; dy ren eh trostey daeed laa as daeed oie; dy ren eh gobbraghey dy chooilley cheint dy virril soilshaghey eh-hene dy ve Jee firrinagh: t'ad credjal myrgeddin dy ren Creest er y ghraih ainyn baase sharroo y hurranse dy chionnaghey shin veih baase dy bragh farraghtyn, as dy dirree eh veih ny merriu yn trass laa; t'ad credjal dy jagh eh seose gys niau, as dy vel eh ny hoie ec laueyesh e Ayr, as ec jerrey yn theihll dy jig eh reesht dy vriwnys ny bioee as ny merriu. Ny banglanyn shoh jeh nyn gredjue ta ny drogh-spyrrydyn credjal; as myr shoh t'ad credjal ooilley ny reddyn ta scrut ayns y chenn Chonaant, as y Conaant Noa dy ve firrinagh; as ny-yeih son ooilley yn chredjue shoh t'ad ynrican drogh-spyrrydyn, tannaghtyn foast ayns y stayd cailt oc, laccal yn credjue firrinagh Creestee.

Son ta'n credjue cairagh as firrinagh, cha nee ynrican dy chredjal dy vel yn Scriptyr Casherick, as [17] ooilley ny banglanyn roie enmyssit jeh nyn gredjue firrinagh: agh myrgeddin dy hreishteil dy shickyr ayns ghialdynyn myghinagh Yee, dy v'er nyn sauail veih coayl-anmey dy bragh farraghtyn liorish

Cha vel adsyn ta preacheil dy vel credjue ny-lomarcen seyrey gysaghey reamys neu-lowal, ny nagh vel shin kianl dy yannoo obbraghyn mie.

Ta credjue ec ny drogh-spyrrydyn, agh cha nee credjue firrinagh.

Cred t'an credjue firrinagh ta seyrey.

loving heart to obey his commandments. And this true Christian faith neither any devil hath; nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary.

They that
continue in
evil living
have not
true faith.

Psalm v.

For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodlily, and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For, as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the kingdom of God. They know that God hateth unrighteousness; that he will destroy all those that speak untruly; that those that have done good works — which cannot be done without a lively faith in Christ— shall come forth into the resurrection of life, and those that have done evil shall come unto the resurrection of judgment. Very well they know also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath and affliction, &c.

Therefore to conclude, considering the infinite benefits of God, shewed and given unto us mercifully without our deserts;— who hath not only created us of nothing, and from a piece of vile clay, of his infinite goodness, hath exalted us, as touching our soul, unto his own similitude and likeness; but also, whereas we were condemned to hell and death everlasting, hath given his own natural Son, being God eternal,

Creest, veih ta cheet cree ennoil dy choyrt biallys gys e haraghyn. As yn credjue Creestee firrinagh shoh cha vel ec drogh-spyrryd erbee ny foast ec dooinney erbee t'ayns e goaillrish foshlit, as ayns goaill aynr cheu-mooie jeh ny Sacramentyn, ayns taghey yn cheill, as ayns dy chooilley caslys cheu-mooie jeeaghyn dy ve ny Chreestee, as foast ayns e ymmyrkey as e yannoo goll noi yn chredjue.

Son kys oddys yn credjue firrinagh shoh v'ec dooinney, yn treishteil shickyr shoh ayns Jee dy vel e pheccaghyn er nyn leih da liorish toilchinys Chreest, as ehene goit stiagh ayns foayr rish Jee, as dy ghoaill aynr ayns reeriaght niau liorish Creest, choud's t'eh baghey dy mee-chrauee, as gobbal Creest ayns e obbraghyn? Dy firrinagh cha vod y credjue as y treishteil shoh ayns Jee v'ec lheid y dooinney mee-chrauee. Son myr ta fys echey dy nee Creest yn ynrican Saualtagh y theihll,⁵⁷ myr shen ta fys echey myrgeiddin nagh jean ny mee-chrauee soylley y goaill jeh reeriaght Yee. Ta fys echey dy vel Jee coyrt dwoaie da neu-ynrickys, dy jean eh adsyn y stroie ta loayrt breagyn; (Ps. v. 6.); dy jig adsyn ta jannoo obbraghyn mie, nagh vod ve jeant fegooish credjue bioal ayns Creest gys irree-seose reesht y vea, as dy jig adsyn t'er n'yannoo dy olk gys irree-seose-reesht y coaylan[18]mey. S'mie ta fys echey myrgeiddin dy jig jymmoose, corree, as seaghyn orroosyn ta anveagh, as nagh der biallys da'n irriney.

Cha vel
credjue
bioal
ocsyn ta
tannaghtyn
ayns
drogh-bea.

Shen-y-fa dy chur jerrey er y chooish: tra ta shin smooinghtyn er ny vondeishyn erskyn-earroo ta Jee er hoilshaghey dy myghinagh fegooish nyn doilchinys hene, ta cha nee ynrican er croo shin ass veg, as jeh ooir fardailagh er hroggal shin ayns e vieys erskyn-insh gys e chaslys hene ayns nyn anmeenyn: agh myrgeiddin myr va shin er nyn gheyrey gys niurin as baase dy bragh farraghtyn t'eh er choyrt e Vac ynrican, Jee dy bragh beayn, as eshyn ta corrym

⁵⁷ yn ynrican Saualtagh y theihll] l. ynrican Saualtagh yn theihll ?

immortal, and equal unto himself in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same; and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and to restore us to life everlasting; so making us also his dear children, brethren unto his only Son our Saviour Christ, and inheritors for ever with him of his eternal kingdom of heaven:—

These great and merciful benefits of God, if they be well considered, do neither minister unto us occasion to be idle, and to live without doing any good works; neither yet stir us up by any means to do evil things: but contrariwise, if we be not desperate persons and our hearts harder than stones, they move us to render ourselves unto God wholly, with all our will, hearts, might, and power; to serve him in all good deeds, obeying his commandments during our lives; to seek in all things his glory and honour, not our sensual pleasures and vain-glory; evermore dreading willingly to offend such a merciful God and loving Redeemer, in word, thought, or deed. And the said benefits of God, deeply considered, move us, for his sake also, to be ever ready to give ourselves to our neighbours; and, as much as lieth in us, to study with all our endeavour to do good to every man.

These be the fruits of the true faith: To do good as much as lieth in us to every man; and, above all things, and in all things, to advance the glory of God; of whom only we have our sanctification, justification, salvation, and redemption. To whom be ever glory, praise, and honour, world without end. *Amen*

rish hene ayns pooar as gloyr dy ghoail er yn eill as y dooghys ain marish ny annoonidyn oc; as ayns y dooghys cheddin dy hurranse baase sharroo as neayreydaghy son nyn loghtyn, dy vod eh seyrey shin as shin y coamrey lesh y vea dy bragh farraghtyn; myr shoh myrgeddin jannoo shin e chloan ennoil, braaraghyn gys e Vac ynrican nyn Saualtagh Creest, as eiraghyn son dy bragh marishyn jeh e reeriaght dy bragh farraghtyn ayns niau.

Cha vel ny vondeishyn myghinagh shoh dy Yee, my ta shin coyrt tastey cooie daue, eddyr coyrt oyr dooin dy ve lhiastey, as dy vaghey fegooish jannoo obbraghyn erbee mie, chamoo t'ad greinnaghey shin er agh erbee dy chur-rish drogh reddy; agh er y laue elley, mannagh vel shin ooilley-cooidjagh dyn ghrayse, as nyn greeaghyn ny s'creoie na claghyn, t'ad gleashagh shin dy chur shin hene seose dy slane gys Jee lesh ooilley nyn gree, aigney, as niart [19] dy hirveish eh ayns dy chooilley obbyr vie, coyrt biallys gys e annaghyn choud's ta shin bio; dy hirrey e gloyr as e ooashley ayns dy chooilley nhee, cha nee ny eunyssyn peccoil, as gloyr fardailagh ain hene, dy kinjagh agglagh dy choyrnt corree er lheid y Jee myghinagh, as Fer-kionnee ennoil ayns smooiinaght, raa, ny jannoo. As ta ny vondeishyn shen dy Yee dy dowin smoonit er ghreinnaghey shin, er y ghraih echeysyn, myrgeddin, dy ve dy kinjagh aarlooy dy chur vondeish nyn naboony er y hoshiaght; as, ayns wheesh as oddys mayd, dy streu lesh ooilley nyn niart dy yannoo mie da dy chooilley ghooiinne.

Ta shoh messyn credjue firrinagh; dy yannoo mie gys y chooid sodjey jeh nyn booar da dy chooilley ghooiinne; as erskyn ooilley, as ayns dy chooilley nhee dy choyrnt gloyr Yee er y hoshiaght, liorishyn ny-lomarcen ta shin er nyn gasherickey ta shin er nyn seyrey, as er nyn sauail, huggeysyn dy row gloyr as moylley as ooashley seihll gyn jerrey.—*Amen.*

[ENGRAVING]

“Hug eh graih cha nee ynrycan da e chaarjyn,
agh da e noidyn.” — (p. 5)

YN CHEYOO HOMILY

JEH

Agglish Hostyn:

NY SHARMANE

MYCHIONE

GRAIH AS GHIASTYLLYS
CREESTEE.

A

SERMON

of

Christian Love and Charity.

VI.
PART I.

Of all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, than charity: as well for that all manner of works of righteousness be contained in it; as also that the decay thereof is the ruin or fall of the world, the banishment of virtue, and the cause of all vice. And forsomuch as almost every man maketh and frameth to himself charity after his own appetite; and how detestable soever his life be both unto God and man, yet he persuadeth himself still that he hath charity: therefore you shall hear now a true and plain description or setting forth of charity, not of men's imagination, but of the very words and example of our Saviour Jesus Christ. In which description or setting forth every man, as it were in a glass, may consider himself, and see plainly without error, whether he be in the true charity or not.

What
charity is.

Charity is, to love God with all our heart, all our life,⁵⁸ and all our powers and strength. With all our heart; that is to say, that our heart, mind, and study be set to believe his word, to trust in him, and to love him above all other things that we love best in heaven or in earth. With all our life; that is to say, that our chief joy and delight be set upon him and his honour; and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things rather than him: for he that loveth his father or mother, son or

The love
of God.

Matt. x.

Jeh dy chooilley nee ta vondeishagh da pobble Creestee dy ynsaghey, cha vel nee erbee ta ny s'ymmyrchee dy ve loayrit jeh, as gagh-laa soit magh, na Graih: cha nee ynrycan dy vel dy chooilley cheint dy obbraghyn dy chairys goit stiagh ayn; agh myrgeddin dy vel y laccal echey coyrt naardey yn seihll, geiyrt ersooyll craueeaght as coyrt dy chooilley pheccah er y hoshiaght. As fakin dy vel faggys dy chooilley ghooiney jannoo dooghys ghiastyllys lurg e aigney hene, as cre erbee cha feohdoil as ta e ymmyrkey bea cham^[2] mah gys Jee as dooiney, ny-yeih t'eh foast smooineaghtyn dy vel ghiastyllys echey; shen-y-fa nee shiu nish clashtyn coontey firrinagh as cronnal jeh graih, cha nee cordail rish smooineaghtyn fardailagh deiney, agh cordail rish eer goan as sampleyr nyn saualtagh Yeesey Creest. Ayns y coontey cheddin foddee dy chooilley ghooiney myr ayns gless goaill baght jeh hene, as fakin dy cronnal fegooish marranys, vel eh ayns y ghraih firrinagh ny dyn.

Ta graih firrinagh, dy choirt graih da Jee lesh ooilley nyn gree, lesh ooilley nyn mea, as ooilley nyn niart. Lesh ooilley nyn gree: ta shen dy ghra, dy bee nyn gree, nyn aigney, as nyn garail soit er credjal e ghoo, er treishteil aynsyn, as er ve graihagh Ersyn erskyn dy chooilley nee smoo ta shin coyrt graih da ayns Niau ny er y thalloo. Lesh ooilley nyn mea: ta shen dy ghra dy bee nyn ard moggey⁵⁹ as eunys soit ersyn as er e ooashley, as nyn slane mea er ny choirt seose gys y chirveish echesyn erskyn dy chooilley nee; marishyn dy veaghey as dy gheddyn baase, as dy scarrey

Cre ta
graih
firrinagh.
Graih
Yee.

⁵⁸ life] 1810 soul

⁵⁹ moggey] Thomson: 'leg. *voggey*: (the translator may have written *nyn moggey* first, then inserted *ard*- 'chief joy', without making the necessary alteration.)'

daughter, house or land, more than me, saith Christ, is not worthy to have me. With all our powers; that is to say, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all other parts and powers both of body and soul, we should be given to the keeping and fulfilling of his commandments.

rish dy chooilley nhee elley ny sleaie na rishyn; son, “eshyn ta coyrt graih smoo da ayr ny moir, mac ny innee, thie ny thaloo na dooys (ta Creest gra) cha vel eh feu jeem.” (Mian x. 37.)⁶⁰ Lesh ooilley nyn niart, ta shen dy ghra, dy lhisagh shin freayll as cooilleeney ny annaghyn echey lesh nyn laueyn as nyn gassyn, lesh nyn sooillyn, as nyn gleayshyn, lesh nyn meel as nyn jengaghyn, as lesh ooilley ny aynyn as pooaraghyn elley chammah jeh corp as annym.

The love
of thy
neighbour.

This is the first and principal part of charity; but it is not the whole: for charity is also to love every man, good and evil, friend and foe; and whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man: to use ourselves well unto them, as well in words and countenance, as in all our outward acts and deeds: for so Christ himself taught, and so also he performed in deed.

Matt. xxii.

Of the love of God he taught in this wise unto a Doctor of the law, that asked him which was the great and chief commandment in the Law: Love thy Lord God, said Christ, with all thy heart, with all thy soul and with all thy mind.

Matt. v.

And of the love that we ought to have among ourselves each to other, he teacheth us thus: You have heard it taught in times past, Thou shalt love thy friend, and hate thy foe: but I tell you, Love your enemies; speak well of them that defame and speak evil of you; do well to them that hate you; pray for them that vex and persecute you; that you may be the children of your Father that is in heaven: for he maketh his sun to rise both upon the evil and good, and sendeth rain to just and unjust. For if you love them that love you, what reward shall you have? Do not the Publicans likewise? And if you speak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the Heathen the same also? These be the very words of our Saviour Christ himself, touching the love of our neighbour. And forasmuch

[3] Ta shoh yn chieid as yn ard aynr jeh ghiastyllys; agh cha vel eh yn slane, son ta Ghiastyllys myrgeiddin dy choyr graih da dy chooilley ghooiney, mie as sie, carrey as noid, as cre erbee yn oyr t'er ny choyr son dwoaie, dy hoilshaghey aigney mie as kenjallys, da dy chooilley ghooiney, dy ymmyrkey shin hene dooie daue, chammah ayns ooilley nyn ghooan, as ayns ooilley nyn yannoo; son myr shen dynsee Creest, as myr shen myrgeiddin ren eh eh hene y ymmyrkey.

Graih dty
naboo.

Mychione graih Yee dynsee eh er yn agh shoh Fer-ynsee jeh'n leigh ren fenaght jeh cre va'n ard anney 'sy leigh: “Cur graih da'n Chiarn dty Yee,” dooyrt Creest, “lesh ooilley dty chree, lesh ooilley dty annym, as lesh ooilley dty aigney.” (Mian xxii. 37).

As mychione y ghraih lhisagh ve ain yn derrey yeh gys y jeh elley, t'eh gynsaghey shin er yn agh shoh: Ta shiu er chlashtyn dy row eh er ny ghra, Ver oo graih da dty naboo, as feoh da dty noid; agh ta mish gra riu, Bee-jee dooie da nyn noidyn, bannee-jee adsyn ta gwee mollaht diu; jean-jee mie dauesyn ta cur dwoaie diu, as gow-jee padjer er nyn son ocsyn ta dy goanlyssagh jannoo tranlaase erriu; dy vod shiu ve cloan nyn Ayr t'ayns Niau, son t'eshyn cur er e ghrian girree er mie as sie, as cur fliaghey neose er y vooijer chairagh as neu-chairagh. Son my ta shiu graihagh orroosyn ta graihagh erriuish, cre'n leagh ta nyn gour? Nagh vel eer ny publicanee jannoo yn lheid cheddin? My she da nyn Mraaraghyn ny-lomarcen ta shiu coyrt oltaghey bea, cre smoo [4] ta shiu dy yannoo na feallagh elley? Nagh vel ny eer publicanee jannoo myr shen?” (Mian v. 43–49.) Shoh goan nyn Saualtagh hene

⁶⁰ The quotation is not exact, and the Gospel does not include *thie ny thaloo* ‘house or land’.

as the Pharisees, with their most pestilent traditions and false interpretations and glosses, had corrupted and almost clearly stopped up this pure well of God's lively word; teaching that this love and charity pertained only to a man's friends, and that it was sufficient for a man to love them which do love him, and to hate his foes: therefore Christ opened this well again; purged it and scoured it by giving unto his godly law of charity a true and clear interpretation, which is this; that we ought to love every man, both friend and foe: adding thereto what commodity we shall have thereby, and what incommodity by doing the contrary.

What thing can we wish so good for us, as the eternal heavenly Father to reckon and take us for his children? And this shall we be sure of, saith Christ, if we love every man without exception. And if we do otherwise, saith he, we be no better than the Pharisees, Publicans, and Heathen: and shall have our reward with them; that is, to be shut out from the number of God's chosen children, and from his everlasting inheritance in heaven.

Thus of true charity Christ taught, that every man is bound to love God above all things; and to love every man, friend and foe. And thus likewise he did use himself, exhorting his adversaries, rebuking the faults of his adversaries; and when he could not amend them, yet he prayed for them.

First, he loved God his Father above all things; so much, that he sought not his own glory and will, but the glory and will of his Father. I seek not, said he, mine own will, but the will of him that sent me. Nor refused he to die, to satisfy his Father's will; saying, If it may be, let this cup of death pass from me; if not, thy will be done, and not mine. He loved not only his friends, but also his enemies; which in their hearts bore exceeding great hatred against him, and with their tongues spake all evil of him,

John v.

Matt.
xxvi.

mychione graih er nyn Naboo. As er-yn-oyr dy row ny Phariseeyn liorish nyn oardaghyn aggairagh, as liorish coyrt bun foalsey er ny Scriptyryn er villey as faggys er yeigh seose yn chibber ghlen shoh jeh Goo bioal Yee, gynsaghey dy row yn ghraih as y ghiastyllys shoh bentyn ynryan gys caaryn dooinney, as dy row eh dy liooar da dooinney dy ve graihagh orroosyn va graihagh ersyn, as dy choirt dwoaie da e Noidyn, shen-y-fa ren Creest yn chibbyr shoh y osley reesht, as ren eh eh y ghlenney liorish coyrt bun firrinagh as baghtal er e leigh crauee dy ghiastyllys, ta shen dy ghra, dy lhisagh shin graih y choirt da dy chooilley ghooiney, chammah carrey as noid, gynsaghey dooin cre'n vondeish yiow mayd liorish jannoo myr shen, as cre'n skielley hig orrin liorish jannoo er aght elley.

Cre'd oddys mayd gearree ny s'vondeishee er nyn son na'n Ayr dy bragh farraghtyn dy ghoail shin son e chloan hene? As jeh shoh foddee mayd ve shicky, ta Creest gra, my ta shin coyrt graih da dy chooilley ghooiney fegooish lhiettrimys erbee. As my ta shin jannoo er aght elley, t'eh gra, cha vel shin veg share na ny Phariseeyn, Publicanee, as ny Ashoonyn quaghy; as bee'n cronney ain maroosyn, ta shen dy ghra dy ve jeiht mooie veih earroo cloan reiht Yee, as veih e eiraght dy bragh farraghtyn ayns Niau.

Myr shoh dynsee Creest mychione graih firrinagh, dy vel dy chooilley ghooiney kian^{It} [5] dy choirt graih da Jee erskyn dy chooilley nhee, as dy choirt graih da dy chooilley ghooiney, carrey as noid. As myr shoh myrgeeddin ren eh eh-hene y ymmyrkey, coyrt raue as ogshan da e noidyn; as tra nagh voddagh eh ad y hyndaa veih nyn ghrogh raaidyn, gow eh padjer er nyn son.

Hoshiaght hug eh graih da Jee e Ayr erskyn dy chooilley nhee, ayns wheesh as nagh ren eh shirrey e gloyr as e aigney hene, agh gloyr as aigney e Ayr. "Cha vel mee shirrey my aigney hene, as eshyn, agh yn aigney echeysyn t'er my choirt." (Ean v. 30.) Chamoo dob eh dy gheddyn baase dy choilleeney aigney e Ayrey, gra, "My she dty aigney's eh scugh yn cappan shoh voym, agh cha nee my aigney's agh dty

and in their acts and deeds pursued him with all their might and power, even unto death: yet all this notwithstanding, he withdrew not his favour from them; but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gave him evil words, he gave none evil again; when they did strike him, he did not smite again; and when he suffered death, he did not slay them, nor threaten them, but prayed for them and did put all things to his Father's will. And as a sheep that is led unto the shambles to be slain, and as a lamb that is shorn of his fleece, maketh no noise nor resistance; even so went he to his death without any repugnance, or opening of his mouth to say any evil.

Isaiah liii.
Acts viii.

Thus have I set forth unto you what charity is, as well by the doctrine as by the example of Christ himself: whereby also every man may without error know himself, what state and condition he standeth in; whether he be in charity, and so the child of the Father in heaven, or not. For although almost every man persuadeth himself to be in charity, yet let him examine none other man but his own heart, his life and conversation; and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandments, he may be sure that he loveth God above all things: and else, surely he loveth him not, whatsoever he pretend; as Christ said, If ye love me, keep my commandments. For he that knoweth my commandments and keepeth them, he it is, saith Christ, that loveth me. And again he saith, He that loveth me, will keep my words: and my Father will love him; and we will both come to him, and dwell with him: and, he that loveth me

John xiv.

aigney's dy row jeant." (Mian xxvi. 39.)⁶¹ Hug eh graih cha nee ynrycan da e chaarjyn, agh da e noidyn ren freayll dwoaie erskyn towse eulyssagh noi echeydyn ayns ny creeaghyn oc, as lesh nyn jengaghyn ren loayrt dy chooilley cheint dy olk jeh, as ayns nyn yannoo deiyr ad er lesh ooilley nyn niart eer gys baase: agh ny yeih, son ooilley shoh cha hyndaa eh e oayr voue: agh foast hug eh graih daue, ren eh preacheil daue mychione graih, hug eh oghsan daue son nyn ynsagh foalsey, as nyn ymmyrkey bea mee-chrauee, as ren eh mie daue, goaill dy meen cre-erbee loayr ad ny ren ad n'oi. Tra v'eh oltoosanit, cha doltoosan eh reesht, tra ren ad eh y woalley, cha ren eh ad y woalley reesht; as tra hur eh baase cha ren eh ad y varroo ny baggyrt, agh ghow eh padjer er nyn son, as hug eh seose dy chooilley nhee [6] gys aigney e Ayr. As myr ta keyrrey er ny leeideil gys y skynn, as yn eayn roish e lommyrtagh balloo; myr shen hie eshyn gys e vaase fegooish streeu erbee, ny fosley e veeall dy loayrt veg yn olk; (Is. liii. 7; Jannoo viii. 32.)⁶²

Myr shoh ta mee er hoiaghey reue, cre ta graih, chammah liorish ynsagh as sampleyr Creest hene, liorish myrgeeddin foddee dy chooilley ghooiney fegooish marranys gheddyn tushtey firrinagh jeh hene as jeh e stayd, eddyr eh ve ayns ghiastyllys, as myr shen lhiannoo jeh'n Ayr t'ayns Niau ny mannagh vel. Son ga dy vel faggys dy chooilley ghooiney smooiniaghtyn dy vel eh ayns ghiastyllys; ny yeih ny lhig da feysht fer erbee elley, agh e chree hene, e immeeaght as e vea, as cha bee eh mollit, agh nee eh dy firrinagh fakyn as briwnys vel eh ayns ghiastyllys firrinagh ny mannagh vel. Son eshyn nagh vel geiyrt er e yeearee as e aigney hene, agh coyrt eh-hene seose dy jeean gys Jee dy yannoo ooilley e aigney as e annaghyn, foddee eh ve shickyrt dy vel eh coyrt graih da Jee erskyn dy chooilley nhee; er-nonney, shickyrt cha vel eh graihagh er, cre-erbee t'eh goaill er dy ve; myr ta Creest gra, "My ta shiu graihagh orrym's freill-jee my annaghyn. Son, eshyn ta my annaghyn's echey, as ta freayll ad, eshyn eh ta graihagh orryms." As reesht t'eh gra, "My ta dooinney graihagh orrym freillee eh my ghoan; as ver my Ayr graih da, as hig mayd

⁶¹ Only the last clause here is an exact quotation of the evangelist.

⁶² Here the Manx paraphrases both the English text and the Bible passages referred to.

1 John iii.

not, will not keep my words. And likewise he that beareth good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure also that Almighty God taketh him for his dear beloved son; as St. John saith, Hereby manifestly are known the children of God from the children of the devil; for whosoever doth not love his brother, belongeth not unto God.

THE SECOND PART OF THE SERMON OF CHARITY.

You have heard a plain and a fruitful setting forth of charity, and how profitable and necessary a thing charity is; how charity stretcheth itself both to God and man, friend and foe, and that by the doctrine and example of Christ; and also who may certify himself whether he be in perfect charity or not.

Against
carnal
men, that
will not
forgive
their
enemies.

Now as concerning the same matter it followeth. The perverse nature of man, corrupt with sin, and destitute of God's word and grace, thinketh it against all reason, that a man should love his enemy; and hath many persuasions which bring him to the contrary. Against all which reasons, we ought as well to set the teaching as the living of our Saviour Christ; who loving us, when we were his enemies, doth teach us to love our enemies. He did patiently take for us many reproaches; suffered beating and most cruel death: therefore we be no members of him, if we will not follow him. Christ, saith St. Peter, suffered for us, leaving us an example that we should follow him.

1 Pet. ii.

Furthermore, we must consider, that to love our friends is no more but that which thieves, adulterers, homicides and all wicked persons do: insomuch that Jews, Turks, Infidels, and all brute

huggey, as nee mayd tannaghtyn mârish: Eshyn nagh vel graihagh orryms cha vel eh freayll my ghoan." (Ean xiv. 23, 24.) As myrgeddin eshyn ta cree as aigney crauee echey, as gymmyrkey eh-hene dy mie ayns goo as jannoo rish dy [7] chooilley ghooiney, carrey as noid, foddee eh toiggal liorish shen dy vel graih echey. As eisht t'eh shickyr myrgeddin dy vel Jee Ooilley-niartal goaill eh son e vac-ennoil: myr ta Noo Ean gra, "Liorish shoh ta cloan Yee er nyn gronnaghey voish cloan y drogh-spyrtyd son eshyn nagh nhynney lesh e vraar cha vel eh jeh Jee." (1 Ean iii. 10.)⁶³

Yn nah ayryn jeh'n Charmane mychione graih.

Ta shiu er chlashtyn coontey cronnal as vondeishagh jeh graih, as cre cha vondeishagh as ymmyrchagh te; Kys ta graih roshtyn gys Jee as dooinney, carrey as noid, as shen liorish ynsagh as sampleyr Chreest; as myrgeddin quoi oddys ve shickyr vel eh ayns graih firrinagh ny dyn.

Nish mychione y chooish cheddin ta dooghys camlaagagh dooinney, broghe lesh peccah, as fegooish goo as grayse Yee, smooiniaghtyn dy vel eh ooilley-cooidjagh neu-resoonagh dy yinnagh dooinney coyrt graih da e noid, as shimmey oyr er-lheh dy vel echey dy yannoo er aght elley. Noi ooilley lheid ny oyryn lhisagh shin soiaghey chammah ynsagh as ymmyrkey nyn Saualtagh Creest; eshyn ta liorish ve graihagh orrin tra va shin ny noidyn echey, gysaghey dooin "dy choirt graih da nyn noidyn." Ghow eh ymmodee ogshanyndy meen er y graih ainynd, ren eh surranse bwoaillaghyn as baase sharroo; shen-y-fa cha vel shin ny oltyn echeysyn, mannagh jean mayd geiyr er. "Ta Creest," ta noo [8] Peddyr gra, "er hurranse er nyn son, faagail sampleyr dooinyn, dy jinnagh shin geiyr er ny kesmadyn echeysyn." (1 Ped. ii. 21.)

Noi
deiney
foalley
nagh jean
leih da
nyn
noidyn.

Ny sodjey, shegin dooin smooiniaghtyn nagh vel coyrt graih da nyn gaarjyn ny smoo na ta maarlee, marderee, dunveryn as ooilley yn vooinjer vee-chrauee jannoo, myr shen dy vel Hewnyn, Turkyn,

⁶³ The second clause here paraphrases the epistle: *Quoi erbee nagh vel jannoo cairys, cha vel eh jeh Jee, ny foast eshyn nagh nhynney lesh e vraar.*

beasts, do love them that be their friends; of whom they have their living, or any other benefits. But to love enemies, is the proper condition only of them that be the children of God, the disciples and followers of Christ. Notwithstanding man's froward and corrupt nature weigheth over deeply many times the offence and displeasure done unto him by enemies; and thinketh it a burden intolerable to be bound to love them that hate him. But the burden should be easy enough, if, on the other side, every man would consider, what displeasure he hath done to his enemy again, and what pleasure he hath received of his enemy.

And if we find no equal or even recompence, neither in receiving pleasures of our enemy, nor in requiting displeasures unto him again; then let us ponder the displeasures which we have done against Almighty God; how often and how grievously we have offended him: whereof if we will have of God forgiveness, there is none other remedy but to forgive the offences done unto us; which be very small in comparison of our offences done against God. And if we consider that he which hath offended us deserveth not to be forgiven of us; let us consider again that we much less deserve to be forgiven of God. And although our enemy deserve not to be forgiven for his own sake, yet we ought to forgive him for God's love; considering how great and many benefits we have received of him without our deserts; and that Christ hath deserved of us, that for his sake we should forgive them their trespasses committed against us.

A
question.

But here may rise a necessary question to be dissolved. If charity require to think, speak, and do well unto every man, both good and evil; how can Magistrates execute justice upon malefactors or evil-doers with charity? How can they cast evil men in prison, take away their goods, and sometimes their lives, according to laws, if charity will not suffer them so to do?

Ancredjuee, as ooilley maase y vagher graihagh orroosyn ta nyn gaarjyn, voue t'ad geddyn nyn meaghey ny vondeish erbee elley. Agh dy choyr t'ad graih da Noidyn shoh'n stayd chooie ocsyn ny-lomarcen ta cloan Yee, ynseydee as eiyrtyssee Chreest. Ga dy vel dooghys frouyrtagh dooinney dy mennic smooiniaghtyn rouyr jeh'n aggair jeant da liorish e noidyn, as jeeaghyn er myr errey ro-hrome dy ve⁶⁴ er ny ymmyrkey, dy ve kianlt dy ve graihagh orroosyn ta coyrt dwoaie da. Agh veagh yn errey eddrym dy liooar, my yinnagh dy chooilley ghooiinne er y laue elley, cur tastey cre'n corree t'eh hene er choyr t'ad e noid reesht; as cre'n vondeish t'eh er gheddyn veih e noid.

As mannagh vel shin feddyn cooilleen corrym, eddyr ayns ny vondeishyn ta shin geddyn veih nyn noid, ny ayns coyrt corree er neesht; eisht lhig dooin smooiniaghtyn er ny loghtyn ta shin er n'yannoo noi Jee Ooilley-niartal; cre cha mennic as cre cha trome as ta shin er choyr t'ad corree er; jeh my ta shin geeearree leih y gheddyn veih laue Yee, cha vel saase arragh agh dy leih dauesyn t'er n'yannoo aggair dooinyn; as ta shen feer veg ayns co-soylaghey jeh nyn loghtyn noi Jee. As my ta shin smooiniaghtyn nagh vel eshyn t'er n'yannoo aggair dooin [9] toilliu dy v'er ny leih liorin, lhig dooin smooiniaghtyn reesht, dy vel shin toilliu foddey sloo dy v'er nyn leih liorish Jee. As ga nagh vel nyn noid toilliu dy v'er ny leih er e ghraih hene, ny-yeih lhisagh shin leih da er graih Yee: fakin dy vel shin er gheddyn whilleen vondeish ooasle veih e laueyn nagh vel shin er hoilliu, as dy vel Creest er hoilliu voin dy lhisagh shin er y graih echeysyn dauesyn y leih t'er n'yannoo loghtyn nyn oi.

Agh ayns shoh foddee eh v'er ny vriaght. My ta graih kianley shin dy smooiniaghtyn, loayrt, as jannoo mie da dy chooilley ghooiinne chammah mie as sie; cre'n agh oddys Fir-oik cooilleen y ghaoill er kimmee ny drogh yantee lesh graih? Cre'n agh oddys ad ceau drogh gheiney ayns pryssoon, goaill ersooyl nyn gooid, as ny-cheayrtyn nyn mioys, cordail rish leighyn y theay, mannagh der graih reamys daue dy jannoo myr shen?

Question.

⁶⁴ ve] text vel

Answer.	Hereunto is a plain and a brief answer; That plagues and punishments be not evil of themselves, if they be well taken of the harmless: and to an evil man they are both good and necessary; and may be executed according to charity, and with charity should be executed.	Gys shoh ta ansoor cronnal as giare; nagh vel surranse as kerraghey olk ayndoo hene, my ta'd er nyn ghoaill er aght cooie lioroosyn ta gyn loght: as gys drogh ghooiney t'ad vondeishagh as ymmyrchagh neesht; as foddee ad ve cooilleenit lesh graih, as lesh graih lhisagh ad ve cooilleenit.	Ansoor.
Charity hath two offices.	For declaration whereof, you shall understand that charity hath two offices; the one contrary to the other, and yet both necessary to be used upon men of contrary sort and disposition. The one office of charity is, to cherish good and harmless men; not to oppress them with false accusations; but to encourage them with rewards to do well, and to continue in well doing; defending them with the sword from their adversaries. And the office of bishops and pastors is, to praise good men for well doing, that they may continue therein; ⁶⁵ and to rebuke and correct by the word of God the offences and crimes of all evil-disposed persons. For the other office of charity is, to rebuke, correct, and punish vice, without regard of persons; and is to be used against them only that be evil men, and malefactors or evil-doers. And that it is as well the office of charity to rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and harmless, St. Paul declareth, writing to the Romans; saying, That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors; to draw the sword to take vengeance of him that committeth the sin. And St. Paul biddeth Timothy stoutly and earnestly to rebuke sin by the word of God. So that both offices should be diligently executed, to fight against the kingdom of the devil; the Preacher with the word, and the Governor with the sword: else they love neither God nor them whom they govern; if, for lack of correction they wilfully suffer God to be offended, and them whom they govern to perish. For as every loving father correcteth his natural son when he doth amiss, or else	Dy hoilshaghey shoh shegin diu toiggal dy vel daa oik ec graih; yn derrey yeh noi yn jeh elley, as foast nyn-neesht ymmyrchagh ymmyd ve jeant jeu er deiney jeh caghlaaghyn dy spyrryd-aigney. Ta'n derrey oik dy ghraih, dy ooraghey deiney crauee as gyn loght; gyn dy yannoo [10] tranlaase orroo liorish plaiyntyn aggairagh; agh dy ghreinnaghey ad liorish leaghyn dy yannoo mie, as dy hannaghtyn ayns jannoo mie; coadey ad liorish y chliwe veih nyn noidyn. As she oik Aspickyn as Saggyrtyn eh, dy voylley deiney crauee son jannoo mie, dy choirt oghsan as dy smaghtaghey liorish Goo Yee loghtyn as peccaghyn dy chooilley unnane ta soit er olk. Son yn oik elley dy ghraih te dy choirt oghsan, dy smaghtaghey, as dy cherraghey peccah, fegooish soiaghey jeh persoonyn; as ta shoh dy ve cooilleenit noi ocsyn ny lomarcen ta drogh yantee. As dy vel eh oik graih chammah dy chur oghsan, dy smaghtaghey, as dy cherraghey ny mee-chrauee; as te dy choadey yn vooinjer ynric as oney, as dy choirt leagh daue, ta'n Noo Paul fockley magh ayns e screeuyn gys ny Romanee, gra, "Dy vel ny pooaraghyn syrjey er nyn bointeil liorish Jee cha nee dy ve oyr aggle da obbraghyn mie, agh da drogh obbraghyn, dy hayrn y chliwe dy ghoaill cooilleen ersyn ta cur rish peccah." (Rom. xiii. 1, 3, 4.) ⁶⁶ As ta'n Noo Paul cur saarey da Timothy dy choirt oghsan geyre da peccah liorish Goo Yee (1 Tim. v. 20.) Myr shen dy lhisagh dagh oik v'er ny cooilleeney dy imneagh dy chaggey noi'n reeriaght dy ghorraghys; yn Preachoor lesh y goo, as yn Fer-reill lesh y chliwe; er aght elley cha vel graih oc er Jee ny orroosyn ta fo nyn reill; my t'ad jeh nyn yioin lhiggey da Jee v'er ny vrasnaghey liorish lhiggey shaghey dy ghoaill kerraghey, as yn vooinjer ta ⁶⁷ fo nyn reill dy herraghtyn. Son myr ta dy chooilley Ayr graihagh	Ta daa oik ec graih.
Rom. xiii.			
1 Tim. v.			

⁶⁵ 'that they may continue therein' is omitted in the translation.

⁶⁶ Only 'oyr aggle da obbraghyn mie, aghda drogh obbraghyn' is an exact quotation.

⁶⁷ ta] text t'ad

he loveth him not; so all governors of realms, countries, towns, and houses should lovingly correct them which be offenders under their governance, and cherish them which live innocently; if they have any respect either unto God and their office, or love unto them of whom they have governance.

And such rebukes and punishments of them that offend must be done in due time; lest by delay the offenders fall headlong into all manner of mischief; and not only be evil themselves, but also do hurt unto many men, drawing others, by their evil example, to sin and outrage after them; as one thief may both rob many men, and also make many thieves; and one seditious person may allure many, and annoy a whole town or country. And such evil persons that be so great offenders of God and the commonweal, charity requireth to be cut off from the body of the commonweal, lest they corrupt other good and honest persons; like as a good Surgeon cutteth away a rotten and festered member for love he hath to the whole body, lest it infect other members adjoining unto it.

Thus it is declared unto you, what true charity or Christian love is, so plainly that no man need to be deceived: which love whosoever keepeth, not only towards God, whom he is bound to love above all things, but also toward his neighbour, as well friend as foe, it shall surely keep him from all offence of God, and just offence of man.

Therefore bear well away this one short lesson; that by true Christian charity, God ought to be loved, above all things; and all men ought to be loved, good and evil, friend and foe; and to all such we ought, as we may, to do good; those that be good, of love to encourage and cherish, because they be good; and those that be evil, of love to procure and seek their correction and due punishment, that they may thereby either be brought to goodness, or at the least, that God and the commonwealth may be the less hurt and offended. And if we thus direct our life by Christian love and charity, then Christ doth promise and assure us that

smaghtaghey e **vac** [11] dooghyssagh tra t'eh jannoo dy olk, er nonney cha vel eh graihagh er; myr shen lhisagh dy chooilley Chiannooyrt jeh reamyn, cheeraghyn, baljyn, as thieyn, dy graihagh smaghtaghey adsyn fo nyn relll ta cur-rish olk, as coadey adsyn ta baghey gyn loght, my ta sooill oc eddyr gys ooashley Yee ny gys nyn oik, ny graih orroosyn ta fo nyn gurrym.

As shegin da ymmyd ve jeant ayns tra jeh lheid y kerraghey orroosyn ta jannoo olk, er aggle liorish lhiggey shaghey dy jean ny drogh yantee tuittym ayns dy chooilley cheint dy olk: as cha nee ynryan ve peccoil ayns nyn ymmyrkey hene, agh myrgeeddin jannoo skielley da ymmodee, tayrn feallagh elley, liorish nyn ghrogh hampleyr, dy chur rish peccah, myr oddys un vaarliagh chammah roostey ymmodee, as myrgeeddin cur er ymmodee dy ve nyn roosteyryn; as foddee un traitoor tayrn ymmodee geiyrt er as boirey slane ard-valley ny cheer. As ta graih shirrey dy yiarey jeh lheid ny drogh yantee veih corp y theay as ta jannoo lheid ny ard-loghtyn noi Jee as y theay; er aggle dy jeannagh ad milley sleih cairagh: myr ta fer-lhee mie giarey jeh olt yngyragh er graih yn slane corp, er aggle dy jeannagh eh coyrt mow oltyn elley er gerrey da.

Myr shoh te insh^{it} diu cre ta ghiastylls firrnagh as graih Chreestee, cha baghtal nagh lhiass da dooinney erbee ve mollit: yn ghraih cheddin quoi erbee ta freayll chammah gys Jee, er t'eh kian^{lt} dy ve graihagh erskyn dy chooilley nhee, agh myrgeeddin gys e Naboo, eddyr y ve [12] carrey ny noid; nee eh dy shickyr freayll eh veih kerraghey erbee veih Jee ny veih dooinney.

Shen-y-fa cooinnee-jee er yn un lesson giare shoh: Dy vel graih firrinagh as Creestee kianley shin dy ve graihagh er Jee erskyn dy chooilley nhee; as dy lhisagh graih v'er ny choyrta da dy chooilley ghoooinney, mie as sie, carrey as noid; as da ooilley nyn lheid lhisagh shin mie y yannoo myr ta caa ain: yn vooijnjer ta mie, veih graih daue er-yn-oyr dy vel ad mie, dy niartaghey as dy gherjaghey ad; as yn vooijnjer ta olk, dy hirrey yn smaght as y kerraghey cooie oc veih graih daue, dy vod ad er yn aght shen eddyr v'er nyn dayrn gys craueeaght; ny ec y chooid sloo, dy vod aggair sloo ve jeant da Jee as y theay. As my ta shin myr shoh gymmyrkey shin hene

Sixth Homily

he loveth us; that we be the children of our heavenly Father; reconciled to his favour; very members of Christ; and that, after this short time of this present and mortal life, we shall have with him everlasting life in his everlasting kingdom of heaven. Therefore to him, with the Father, and the Holy Ghost, be all honour and glory, now and ever. *Amen.*

Yn Cheyoo Homily

cordail rish graih as ghiastyllys Creestee, eisht ta Creest coyrt shickyrys dooin dy vel eh graihagh orrin; dy vel shin cloan nyn Ayr flaunyssagh, goit stiagh ayns foayr rishyn, oltyn firrinagh Chreest, as lurg earish ghiare yn vea varvaanagh shoh yiow mayd yn vea dy bragh farraghtyn marish ayns e reeriaght dy bragh farraghtyn ayns Niau. Shen-y-fa Huggeysyn marish yn Ayr as y Spyrryd Noo, dy row dy chooilley ooashley as gloyr nish as er son **dy** bragh. *Amen.*

LONDON: printed by ELLERTON and HENDERSON, Johnson's Court and Gough Square, for the PRAYER-BOOK and HOMILY SOCIETY; and sold at the Society's House, Salisbury Square.

Price 1d., or 5s. per hundred.

[1810]⁶⁸

A
SERMON

AGAINST

Swearing and Perjury.

Almighty God, to the intent his most holy name should be had in honour, and evermore be magnified of the people, commandeth that no man should take his name vainly in his mouth, threatening punishment unto him that unreverently abuseth it by swearing, forswearing, and blasphemy. To the intent therefore that this commandment may be the better known and kept, it shall be declared unto you, both how it is lawful for Christian people to swear, and also what peril and danger it is vainly to swear, or to be forsworn.

How and in what causes it is lawful to swear.

First, when judges require oaths of the people for declaration or opening of the truth, or for execution of justice, this manner of swearing is lawful.

Also when men make faithful promises, with calling to witness of the name of God, to keep covenants, honest promises, statutes, laws, and good customs, as Christian princes do in their conclusions of peace, for conservation of commonwealths; and private persons promise their fidelity in matrimony, or one to another in honesty and true friendship; and all men when they do swear to keep common laws, and local statutes, and good customs, for due order to be had and continued among men; when subjects do swear to be true and faithful to their king and sovereign lord; and when judges, magistrates, and officers swear truly to execute their offices; and when a man would affirm the truth to the setting forth of God's glory (for the salvation of the

[Engraving of Salome dancing before Herod, with St. John the Baptist's head on a plate.]

“Herod, myr ren eh loo peccoil myr shen ren eh ny s'peccoil y chooilleeney eh.” — (See p. 9.)

YN CHIAGHTOO HOMILY⁶⁹

JEH

Agglish Hostyn

NY SHARMANE

NOI

GWEEAGHYN AS GOAILL LOO-OAIAGH.

Ta Jee ooilley-niartal, dy vod yn ennym casherick echeysyn ve ny s'yrjey er ny ooashlaghey, as ve dy bragh er ny ghloyraghey liorish e phobble, er harey nagh jean persoon erbee goaill yn ennym echeysyn ayns aght fardailagh ayns e veel; baggyrt lesh kerraghey eshyn ta jannoo ymmyd jeh ayns aght neu-arrymagh, liorish loo cadjin, loo-oaiagh, as gueeaghyn. Er-chee er-y-fa shen, dy vod yn sarey shoh ve ny share er ny hoiggal as er ny reayll, bee eh er ny ockley magh diuish, chammah er cre ny oyryn te lowal da Creesteenyn dy loo, as myrgeeddin cre'n dangeyr t'ayns loo cadjin as loo-oaiagh.

Hoshiaght, tra ta Briwnyn geamagh er sleih [2] dy loo cour fockley magh as soilshaghey yn irriney, dy vod cairys ve er ny yannoo, ta'n cheint shoh dy loo lowal.

Myrgeeddin tra ta deiney jannoo gialdynyn firrinagh liorish geamagh er Jee gys feanish dy reayll conaantyn, gialdynyn onneragh, leighyn, oardaghyn, as cliaghtaghyn mie, myr ta Reeaghyn Creestee jannoo tra t'ad jannoo shee, son sauchys reeriaghtyn: As persooynyn er-lheh coyrt nyn mreearey yn derrey yeh da'n jeh elley ayns poosey, ny ayns cooish onneragh erbee elley, as ayns caarjys firrinagh, as dy chooilley ghooiney tra t'eh loo dy reayll leighyn as oardaghyn as cliaghtaghyn mie yn cheer t'eh baghey ayn, dy vod ad ve dy kinjagh er nyn reayll seose mastey deiney, tra ta'n theay loo dy ve firrinagh da nyn Ree; As tra ta Briwnyn as fir-oik loo dy firrinagh dy chooilleeney curmyn nyn oik, as tra ta deiney dy hickyragey yn irriney cour soilshaghey magh gloyr Yee (son saualtys gheiney) ayns dy foshlit preacheil yn Sushtal, ny

⁶⁸ 1810 but not 1817 has 'unlawful' (rendered by Manx *neu-lowal*) in the first paragraph of part II.

⁶⁹ Whereas the other Manx homilies have rubrics in the margin and/or references in parentheses in the text, this one has only one reference in the text. Other references are supplied by Thomson in his edition, from where I

have borrowed them, marked in red in brackets. The printed text also has few paragraph breaks (none between pages 4 and 9), and insufficient punctuation. I have added editorial paragraph breaks, and have added (or amended) punctuation as indicated in red.

people) in open preaching of the Gospel, or in giving of good counsel privately for their souls' health: all these manners of swearing, for causes necessary and honest, be lawful. But when men do swear of custom, in reasoning, buying, and selling, or other daily communications (as many be common and great swearers,) such kind of swearing is ungodly, unlawful, and forbidden by the commandment of God: for such swearing is nothing else but taking of God's holy name in vain.

And here is to be noted, that lawful swearing is not forbidden, but commanded by Almighty God: for we have examples of Christ and godly men, in holy Scripture, that did swear themselves, and required oaths of others likewise; and God's commandment is, *Thou shalt dread thy Lord God, and shalt swear by his name.*

Deut. vi.

Psal. lxiii.

And Almighty God by his Prophet David saith, *All men shall be praised that swear by him.*

Thus did our Saviour Christ swear divers times, saying, *Verily, verily:* and St. Paul sweareth thus, *I call God to witness:* and Abraham, waxing old, required an oath of his servant, that he should procure a wife for his son Isaac, which should come out of his own kindred: and the servant did swear that he would perform his master's will. Abraham also, being required, did swear unto Abimelech the king of Geraris, that he should not hurt him, nor his posterity; and likewise did Abimelech swear unto Abraham. And David did swear to be and to continue a faithful friend to Jonathan; and Jonathan did swear to become a faithful friend unto David.

John iii.

2 Cor. i.

Gen. xxiv.

Gen. xxi.

Also God once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the same thing were stolen, or lost, that the keeper thereof should be sworn before judges, that he did not convey it away, nor used any deceit in causing the same to be conveyed away, by his consent or knowledge. And St. Paul saith, That in all matters of controversy between two persons, whereas one saith yea, and the other nay, so as no due proof can be had of

Heb. vi.

cur coyrle erbee son slaynt nyn anmeenyn: Ta ny caghlaaghyn keint shoh dy loo son oyryn ymmyrchagh as onneragh lowal. Agh tra ta deiney loo dy cadjin ayns pleadeil, ayns kionnaghey as creck, ny ayns ayn erbee elley jeh nyn ymmyrkey gagh laa, (myr ta ymmodee looderyn cadjin as eajee) ta lheid y loo mee-chrauee, noi yn leigh, as mee-lowal liorish saraghyn Yee. Son cha vel lheid y loo red erbee elley agh goaill ennym casherick Yee ayns fardail.

As ayns shoh lhisagh tastey ve goit nagh vel sarey erbee noi loo er oyryn cooie, agh er ny harey liorish Jee ooilley-niartal. Son ta sampleyryn ain jeh Creest as deiney crauee ayns ny Scriptyryn casherick, ren ad-hene loo, as ren shirrey er sleih elley dy loo myrgeddin. [3] As sarey Jee hene te, ver oo arrym da'n Chiarn dty Yee as nee oo loo liorish e ennym. [Deut. vi. 13.] As ta Jee ooilley-niartal gra liorish y Phadeyr David, "bee dy chooilley ghooiney er ny voylley ta loo liorishyn." [Ps. lxiii. 12.]⁷⁰

Myr shoh ren nyn Saualtagh Creest loo caghlaaghyn keayrt gra, Dy firrinagh, firrinagh. As ta'n Noo Paul loo myr shoh, "Ta mee geamagh er Jee gys feanish." [2 Cor. i. 23]⁷¹ As ren Abraham tra v'eh er roie ayns eaish cur er e harvaant loo dy jinnagh eh geddyn da e vac Isaac ben jeh'n chynney echey hene, as ren y Charvaant loo dy jinnagh eh cooilleeney aigney e vainshtyr. [Gen. xxiv. 3, 9.] Ren Abraham (tra ve er ny hirrey er) loo da Abimeleck Ree Gerar nagh jinnagh eh assee da-hene ny da e lhuight, as ren Abimeleck myrgeddin loo da Abraham. [Gen. xxi. 23, 32.] As ren David loo dy ve as dy hannaghtyn carrey firrinagh da Jonathan as ren Jonathan loo dy ve carrey firrinagh da David. [1 Sam. xx. 42.]

Myrgeddin ren Jee cheayrt dy row sarey, my va red erbee er ny choyrtyr myr Gioal da dooinney erbee, ny faagit echey dy hashtey, my va'n red cheddin er ny gheid ny caillit, dy neign dasyn huggey v'er ny choyrtyr dy hashtey loo kiongoyrt rish Briwnyn nagh ghow eh eh ersooyll, as nagh ren eh molteyrays erbee ayns geddyn eh currit lesh ersooyll liorish persoon erbee elley, liorish e chied ny lesh e hushtey. [Exod. xxii. 11.] As ta'n Noo Paul gra, ayns dy chooilley streeu eddyr daa phersoon, tra ta'n derrey yeh gra she, as yn jeh

⁷⁰ Not a literal quotation, but a paraphrase: while the Manx psalter has '*adsyn ooilley myrgeddin ta loo biallys dasyn, vees er nyn moylley,*' the paraphrase matches rather the English AV which has 'all they also that swear by him shall be commended.'

⁷¹ Again, a paraphrase, not a quotation. After this point the text of this homily does not use quotation marks for its paraphrased references (and only once, for an essentially exact quote, from Zechariah).

the truth, the end of every such controversy must be an oath ministered by a judge.

elley cha nee, as nagh vel prowal erbee fondagh ry-gheddyn jeh'n irriney, dy chur jerrey er lheid y streeu dy negin da loo v'er ny ghoaill kiongoirt rish Briw. [Heb. vi. 16.]

Jer. iv. And, moreover, God by the Prophet Jeremy saith, *Thou shalt swear, the Lord liveth in truth, in judgment, in righteousness*. So that whosoever sweareth when he is required of a judge, let him be sure in his conscience that his oath have these three conditions, and he shall never need to be afraid of perjury.

As myrgeeddin ta Jee liorish y Phadeyr Jeremiah gra, Nee oo loo myr ta'n Chiarn bio ayns firriny, ayns briwnys as ynrickys. [Jer. iv. 2.] Shen-y-fa quoi-erbee ta loo tra t'eh er ny eamagh huggey liorish Briw lhig da ve [4] shickyrit ayns e chooinsheanse hene dy vel eh kiart ayns ny three aynyn shoh, as eisht cha lhiass da dy bragh goaill aggle dy jean eh loo-oaiagh.

What conditions an oath ought to have. First, he that sweareth must swear truly; that is, he must (setting apart all favour and affection to the parties) have the truth only before his eyes, and, for love thereof, say and speak that which he knoweth to be

The second. truth, and no further. The second is, he that taketh an oath, must do it with judgment;

The third. considering what an oath is. The third is, he that sweareth, must swear in righteousness; that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and to the righteousness of the matter or cause: all profit, disprofit, all love and favour unto the person for friendship or kindred laid apart. Thus an oath (if it have with it these three conditions) is a part of God's glory, which we are bound by his commandments to give unto him: for he willeth that we shall swear only by his name; not that he hath pleasure in our oaths; but like as he commanded the Jews to offer sacrifice unto him, not for any delight that he had in them, but to keep the Jews from committing of idolatry; so, he commanding us to swear by his holy name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water.

Why we be willed in Scripture to swear by the name of God.

Isaiah xlii.

[Psalm xv.]⁷³

Commodities had

Hitherto you see that oaths lawful are commanded of God, used of patriarchs and prophets, of Christ himself, and of his Apostle Paul. Therefore Christian people must think lawful oaths both godly and necessary. For by lawful promise and covenants, confirmed by oaths, princes and

Hoshiaght, eshyn ta loo, shegin da loo dy firrinagh, ta shen (cur dy lhiattee dy chooilley foayr as aigney mie da'n derrey yeh ny da'n jeh elley jeusyn t'ec streeu) shegin da freayll yn irriney ynrycan kiongoirt rish e hooillyn, as er graih yn ynrickys gra as loayrt shen ta fys echey dy ve yn irriney, as gyn veg smoo. 'Sy nah ynnyd, eshyn ta goaill loo, shegin da jannoo eh lesh briwnys, cha nee dy daaney, as dy mee-choyrlagh, agh dy sheelt, smooinghtyn dy dowin cre t'eh jannoo. 'Sy trass ynnyd, eshyn ta loo shegin da loo ayns ynrickys, ta shen son y ghraih jeean t'echey dy endeil onid, dy chummal seose yn irriney, as dy hoilshaghey cheu chairagh yn chooish; tilgey dy lhiattee dy chooilley smooinghtyn jeh cosney ny coayl, dy chooilley ghraih as foayr gys yn derrey phersoon er graih mooinjerys ny caarjys. Myr shoh ta loo (my t'eh firrinagh ayns ny three aynyn shoh) aynr jeh'n gloyr shen ta shin kianlt liorish saraghyn Yee dy eeck da. Son t'eh yn aigney echeysyn dy jinnagh shiu⁷² loo ynrycan liorish yn ennym echeysyn: cha nee er-yn-oyr dy vel taitnys echeysyn ayns loo, agh myr hug eh sarey da ny Hewnyn dy hebbal ourallyn huggeysyn, cha nee er coontey taitnys erbee v'echey ayns ourallyn, agh dy reayll ny Hewnyn voish cur ooashley da Jallooyn; myr shen, tra t'eh sarey shiu dy loo liorish yn ennym casherick echeysyn, cha vel eh gysaghey shiu dy vel eshyn goaill taitnys ayns loo, agh t'eh liorish shen mee-lowal dy chooilley ghooiney dy choirt yn ghloyr echeysyn da cretoor erbee ayns niau, er yn [5] ooir, ny ayns yn ushtey.

Liorish ny ta er ve rait, hee shiu dy vel Dy Loo ayns aght lowal er ny harey liorish Jee, er ny yannoo liorish ny shen aynr as Phadeyrn [Ps. xv. 5], liorish Creest hene, as e Ostyl Paul. Shen-y-fa shegin da dy chooilley Chreestee jeeaghyn er loo ayns aght cooie, dy ve crauee as ymmychagh. Son liorish gialdynyn as conaantyn

⁷² Here and below in this paragraph, the translator replaces 'we' with 'you'.

⁷³ This ref in 1817.

by lawful
oaths made
and
observed.

their countries are confirmed in common tranquillity and peace. By holy promises, with calling the name of God to witness, we be made lively members of Christ, when we profess his religion receiving the sacrament of baptism. By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. By lawful oaths, which kings, princes, judges and magistrates do swear, common laws are kept inviolate, justice is indifferently ministered, harmless persons, fatherless children, widows and poor men, are defended from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harm. By lawful oaths, mutual society, amity, and good order is kept continually in all commonalties; as boroughs, cities, towns, and villages: and by lawful oaths malefactors are searched out, wrong doers are punished, and they which sustain wrong are restored to their right: therefore lawful swearing cannot be evil, which bringeth unto us so many godly, good, and necessary commodities.

Vain
swearing is
forbidden.

Wherefore, when Christ so earnestly forbad swearing, it may not be understood as though he did forbid all manner of oaths: but he forbiddeth all vain swearing and forswearing both by God, and by his creatures, as the common use of swearing in buying, selling, and in our daily communication, to the intent every Christian man's word should be as well regarded in such matters, as if he should confirm his communication with an oath: for every Christian man's word, saith St. Hierom, should be so true, that it should be regarded as an oath. And Chrysostom, witnessing the same, saith, It is not convenient to swear: for what need we to swear, when it is not lawful for one of us to make a lie unto another?

An
objection.

Peradventure some will say, I am compelled to swear, for else men that do commune with me, or do buy and sell with me, will not believe me. To this answereth St. Chrysostom, that he that thus saith, sheweth himself to be an unjust and a

An answer.

lowal, er ny hickyraghey liorish loo, ta Reeaghyn as ny cheeraghyn oc er nyn reayll ayns shee as sauchys; liorish gialdynyn casherick, geamagh er ennym Yee ta shiu jeant oltyn bio jeh corp Chreest tra ta shiu goaill rish yn chredjue eche y ayns Bashtey. Liorish gialdynyn casherick myrgeiddin ta shirveish y phoosee sniimmey dy cheilley dooinney as ben, cha shickyr ayns graih nagh vel ad geearee dy ve er ny scarrey liorish lhag-haghyrt erbee dy vel cheet ny raad oc. Liorish ny looghyn lowal ta Reeaghyn as Briwnyn as Fir-oik gurneil, ta leighyn y theay er ny reayll gyn brishey, ta Briwnys dy kiart er ny choyrt, ta persoonyn oney, cloan gyn Ayr, mraane treoghe, as deiney boghtey er nyn vendeil voish dunveryn, tranlaasee as maarlee, nagh jean ad surranse aggair ny geddyn assee. Liorish loo ayns aght lowal ta commeeys, graih, as ymmyrkey mie er ny reayll seose ayns cheeraghyn, reeriaghtyn, as ard-valjyn. As liorish loo ayns aght lowal ta drogh-yantee er ny gheddyn magh, as er nyn gerraghey, as adsyn ta surranse aggair geddyn cairys. Shen-y-fa cha vod loo ayns aght lowal ve olk ta cur lesh hooiin whilleen red casherick, mie as ymmyrchagh.

Shen-y-fa tra ta Creest mee-lowal loo ayns aght cha jeean, cha vod eh ve er ny hoiggal myr dy beagh eh mee-lowal dy chooilley cheint dy loo, agh t'eh mee-lowal loo ayns aght fardailagh, as loo-oaiagh [6] liorish Jee, ny veg jeh e chretooryn, ta shen loo cadjin ayns nyn ghellalyn, as ayns nyn dhaggloo cadjin, er-chee dy vod fockle dy chooilley Chreestee ve er ny ghoaill er lheid ny oyryn unchooid as⁷⁴ dy beagh eh dy hickyraghey ny t'eh dy ghra liorish loo. Son lhisagh fockle dy chooilley Chreestee, ta Hierom gra, ve cha firrinagh dy lhisagh eh ve⁷⁵ jeeaghyt er myr loo. As ta Chrysostom loayrt gys yn ymmyd cheddin gra, cha vel eh jesh dy loo, son cre'n oyr ta shiu loo tra nagh vel eh lowal dooin dy yannoo breg yn derrey yeh da'n jeh elley?

Foddee dy jir paart, Ta mee eginit dy loo, son er aght elley cha jean adsyn ta mee loayrt roo, adsyn ta mee kionnaghey voue, ny creck roo, mee y chredjal. Gys shoh ta Chrysostom gansoor dy vel eshyn ta loayrt myr shoh soilshaghey eh-hene dy ve dooinney neu-chairagh as molteyragh, son

⁷⁴ unchooid as] cf. Cregeen: 'yn **un chooid**, s. the same, one and the same; *Gen.* xli. 26 *Ta ny shiaght booaghyn mie, cowraghey shiaght bleeantyn; as ta ny shiaght jeeassyn mie shiaght bleeantyn: ta'n dreamal yn unchooid.* 'The seven good kine are seven years; and the

seven good ears are seven years: the dream is one.' *Dorraghys oie ta'n un chooid da / as soilshey'n ghrian ec y vun-laa*, Hymn [211]. Should we read **yn unchooid** as here?

⁷⁵ ve] *text* veh

Ecclus.
xxiii.

deceitful person: for if he were a trusty man, and his deeds taken to agree with his words, he should not need to swear at all: for he that useth truth and plainness in his bargaining and communication, he shall have no need, by such vain swearing, to ring himself in credence with his neighbours; nor will his neighbours mistrust his sayings. And, if his credence be so much lost indeed, that he thinketh no man will believe him without he swear, then he may well think his credence is clean gone:⁷⁶ for truth it is, as Theophylactus writeth, that no man is less trusted, than he that useth much to swear: and Almighty God by the Wise Man saith, *That man which sweareth much shall be full of sin, and the scourge of God shall not depart from his house.*

Another
objection.

But here some men will say, for excusing of their many oaths in their daily talk, Why should I not swear, when I swear truly? To such men it may be said, that though they swear truly, yet in swearing often, unadvisedly, for trifles, without necessity, and when they should not swear, they be not without fault; but do take God's most holy name in vain. Much more ungodly and unwise men are they, that abuse God's most holy name, not only in buying and selling of small things daily in all places; but also in eating, drinking, playing, communing, and reasoning: as if none of these things might be done, except in doing of them the most holy name of God be commonly used and abused, vainly and unreverently talked of, sworn by, and forsworn, to the breaking of God's commandment and procurement of his indignation.

An answer.

dy beagh eh dooinney treishteilagh as e yannoo er ny akin dy ve cordail rish e ghoan, cha beagh veg y feme echey loo. Son eshyn ta cur tasteey da firriny as jeeryd ayns e ghellalyn as e ghoan, cha bee feme erbee echey dy ghoail ennym Yee ayns fardail, dy vod eh ve er ny chredjal liorish e naboony, as nagh bee ad mee-ourysshagh mychione ny t'eh gra. Son te firrinagh nagh vel dooinney erbee ny sloo treishtit na eshyn ta loo ayns e ghlaire cadjin. As ta Jee Ooilley-niartal liorish beeal yn dooinney creeney gra, yn dooinney shen ta loo dy mennic bee eh lane dy pheccah, as cha jean kerraghey Yee scughey voish e hie. [Ecclus. xxiii. 11.]

Agh ayns shoh jir paart cour leshtal y yannoo son nyn lane loo ayns nyn dagglloo cadjin, Cre'n oyr nagh jinnin loo tra ta mee loo dy firrinagh? rish lheid ny persoanyn oddys eh ve rait, ga dy vel ad loo dy firrinagh, ny yeih ayns loo dy [7] mennic as dy mee-choyrlagh son reddyn dy veggan foaynoo, fegooish ymmyrch ve er y hon, as tra nagh lhisagh ad loo, cha vel ad fegooish foill, agh ta'd goaill ennym smoo casherick Yee ayns fardail. Agh foddey s'mee-chrauee as s'mee-cheeylllee ta ny deiney shen ta jannoo drogh-ymmyd jeh ennym smoo casherick Yee, cha nee ynrycan ayns kionnaghey as creck, ayns dagh cooish⁷⁷ as ayns dagh boayll, agh myrgeiddin ayns gee as giu, as cloie as pleadeil cadjin; Myr nagh voddagh ad veg jeh ny reddyn shoh y yannoo fegooish dy cadjin, dy fardailagh, as dy mee-arrymagh goaill ennym smoo casherick Yee as loo liorish, myr shoh brishey saraghyn Yee, as tayrn neose orroo-hene e chorree.

*The Second Part of the Sermon of
Swearing.*

Yn Nah Ayrn.

You have been taught in the first part of this Sermon against swearing and perjury, what great danger it is to use the name of God in vain; and that all kind of swearing is not unlawful, neither against God's commandment; and that there be three things required in a lawful oath. First, that it be made for the maintenance of the truth: secondly, that it be made with judgment,

Ta shiuish⁷⁸ er ve ynsit ayns y chied ayrn jeh'n Homily shoh noi loo cadjin, as loo-oaiagh dy vel eh erskyn-towse dangeyragh dy ghoail ennym Yee ayns fardail, as nagh vel dy chooilley cheint dy loo neu-lowal, cha moo noi saraghyn Yee, as dy vel three reddyn ymmyrchagh ayns loo lowal. Hoshiaght, dy bee eh er ny yannoo dy chummal seose yn irriney. 'Sy nah ynnyd, dy bee eh jeant lesh briwnys, cha nee dy eddrym as dy mee-

⁷⁶ This sentence is omitted in the translation.

⁷⁷ ayns dagh chooish] mistranslates 'of small things daily.'

⁷⁸ Ta shiuish] text Shiuish ta

not rashly and unadvisedly; thirdly, for the zeal and love of justice. Ye heard also what commodities come of lawful oaths; and what danger cometh of rash and unlawful oaths. Now as concerning the rest of the same matter, you shall understand, that as well they use the name of God in vain that by an oath make unlawful promises of good and honest things, and perform them not, as they which do promise evil and unlawful things and do perform the same.

Lawful oaths and promises would be better regarded. Josh. ix.

Of such men that regard not their godly promises bound by an oath, but wittingly and wilfully break them, we do read in holy Scripture two notable punishments. First, Joshua and the people of Israel made a league and faithful promise of perpetual amity and friendship with the Gibeonites: notwithstanding afterwards, in the days of wicked Saul, many of these Gibeonites were murdered, contrary to the said faithful promise made: wherewith Almighty God was so sore displeased, that he sent an universal hunger upon the whole country, which continued by the space of three years: and God would not withdraw his punishment, until the said offence was revenged by the death of seven sons, or next kinsmen of king Saul. And whereas Zedechias, king of Jerusalem, had promised fidelity to the king of Chaldea; afterward, when Zedechias, contrary to his oath and allegiance, did rebel against King Nebuchodonosor; this heathen king, by God's permission and sufferance, invading the land of Jewry, and besieging the city of Jerusalem, compelled the said king Zedechias to flee, and in fleeing took him prisoner, slew his sons before his face, and put out both his eyes; and binding him with chains, led him prisoner miserably into Babylon. Thus doth God show plainly how much he abhorreth breakers of honest promises bound by an oath made in his name.

2 Kings xxiv. xxv.

Unlawful oaths and promises are not to be kept.

Matth. xiv.

And of them that make wicked promises by an oath, and will perform the same, we have example in the Scriptures, chiefly of Herod, of the wicked Jews, and of Jephtha. Herod promised by an oath unto the damsel which danced before him, to give unto her whatsoever she would ask; when she was

choyrlagh. 'Sy trass ynnyd, trooid jeeanid as graih er cairys. Ta shiu er chlashtyn myrgeddin cre ny messyn ta er nyn ymmyrkey liorish loo lowal, as cre'n dangeyr t'ayns loo eddrym as neu-lowal; as nish mychione yn aynr elley jeh'n chooish cheddin, bee toiggal currit diu, dy vel chammah adsyn goaill ennym Yee ayns fardail ta liorish loo jannoo gialdynyn neu-lowal⁷⁹ mychione reddyn mie as onneragh as nagh vel dy chooilleeney ad; chammah roosyn ta jannoo gialdynyn olk as neu-lowal as ta cooilleeney ad.

Jeh nyn lheid as [8] nagh vel cur tasteey da nyn ghialdynyn mie er ny hickyraghey liorish loo, agh ta dy arryltagh as jeh nyn-yione dy vrishey ad, ta shin lhaih ayns ny Scriptyryn casherick daa cherraghey baghtal. Hoshiaght, ren Joshua as pobble Israel conaant as gialdyn firrynagh jeh caarjys kinjagh rish ny Gibeonityn [Josh. ix.], ny-yeih ny lurg shen ayns laaghyn Saul mee-chrauee, va lane jeh ny Gibeonityn er nyn ghunverys, as yn conaant shicky rish shen er ny vrishey. Liorish shoh va corree Yee cha trome er ny vrasnaghey dy dug eh gortey cadjin er y slane cheer ren tannaghtyn three bleeaney; as cha jinnagh Jee goaill ersooyll yn kerraghey derrey va lhiassaghey er ny yannoo er y hon, liorish baase shiaght Mec ny deiney mooinjerey sniessey Ree Saul. [2 Sam. xxi. 1-9]. As er-yn-oyr dy ren Zedekiah Ree Yerusalem gialdyn biallys da Ree ny Chaldeanee, ny lurg shen tra ren Zedekiah brishey e loo as gobbal yn viallys v'eh er ghialdyn, as ren eh girree magh noi Ree Nabuchodonozor, ren y Ree ashoonagh shoh liorish kied Yee jannoo caggey er thaloo Yudea, as cruinnaghey mygeayrt ard-valley Yerusalem deginagh eh Ree Zedekiah dy hea, as ayns chea ghow eh eh ny phryssoonagh, varr eh, e vec kiongoyrt rish e hooillyn, as hug eh ny sooillyn ass hene, as kianley eh lesh geulaghyn, lheid eh eh ny phryssoonagh treih gys Babylon. [2 Reeaghyn xxiv., xxv.] Myr shoh ta Jee soilshaghey dy baghtal cre'n dwoaie t'echey orroosyn ta brishey gialdynyn firrinagh jeant ayns yn ennym echeysyn.

As orroosyn ta jannoo gialdynyn peccoil liorish loo as cooilleeney yn chooid cheddyn, ta sampleyryn ain ayns ny Scriptyryn; ayns agh er-lheh jeh Herod, jeh ny Hewnyn mee-chrauee, as jeh Jephtha. Ren Herod breearrey liorish loo da'n ven-aeg ren daunsyn kiongoyrt rish dy chur jee cre erbee baill'ee shirrey, lurg jeeish [9] ve ynsit

⁷⁹ neu-lowal] The 1810 English text of the *Homilies* has *unlawful* here, though the logic of the argument requires a contrast between legitimate (lawful, later called *honest*) promises that are not fulfilled, and unlawful

(later, *wicked*) promises that are fulfilled; 1817 has, indeed, *lawful*, from which we infer that it cannot be this version on which Manx Homily 7 is based.

instructed before of her wicked mother, to ask the head of St. John Baptist. Herod, as he took a wicked oath, so he more wickedly performed the same, and cruelly slew the most holy Prophet.

Acts xxiii. Likewise did the malicious Jews make an oath, *cursing themselves if they did either eat or drink, until they had slain St. Paul.*

Judges xi. And Jephtha, when God had given him victory of the children of Ammon, promised (of a foolish devotion) unto God, to offer for a sacrifice unto him, that person which of his own house should first meet with him after his return home. By force of which fond and unadvised oath, he did slay his own and only daughter, which came out of his house with mirth and joy to welcome him home. Thus the promise which he made (most foolishly) to God, against God's everlasting will, and the law of nature, most cruelly he performed; so committing against God a double offence.

Therefore, whosoever maketh any promise, binding himself thereunto by an oath, let him foresee that the thing which he promiseth be good and honest, and not against the commandment of God, and that it be in his own power to perform it justly: and such good promises must all men keep evermore assuredly. But if a man at any time shall, either of ignorance, or of malice, promise and swear to do anything which is either against the law of Almighty God, or not in his power to perform, let him take it for an unlawful and ungodly oath.

Against perjury. Now something to speak of perjury, to the intent you should know how great and grievous an offence against God this wilful perjury is, I will shew you what it is to take an oath before a judge upon a book. First, when they, laying their hands upon the Gospel book, do swear truly to inquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truly, for favour, love, dread, or malice of any person, as God may help them, and the holy contents of that book; they must consider, that in that book is contained God's everlasting truth, his most holy and eternal word, whereby we have forgiveness of our sins, and be made inheritors of heaven, to live for ever with God's angels and his saints, in joy and gladness. In the Gospel book is contained also God's terrible

liorish e Moir mee-chrauee dy hirrey kione Ean Bashtey. Herod myr ren eh loo peccoil, myr shen ren eh ny s'peccoil y chooilleeney eh, as hug eh dy dewil gy baase yn Phadeyr smoo casherick. [Mian xiv. 7–11.]

Myr shen myrgeddin ren ny Hewnyn goanlyssagh jannoo breearrey, guee mollaht orroo hene my yinnagh ad gee ny giu derrey v'ad er varroo Paul. [Jannoo xxiii. 12.]

As Jephtha, tra va Jee er chur yn varriaght da harrish cloan Ammon, ren eh gialdyn (ayns smooiinaghtyn aggairagh dy chraueeaght da Jee) dy hebbal son oural huggeysyn yn persoon shen jeh e lught-thie hene hoshiaght yinnagh meeteil eh lurg da roshtyn thie. Liorish cur tasteey da'n loo ommijagh as eddrym shoh hug eh gy baase e ynryan inneen haink magh ny whail lesh boggey as gerjagh dy chur oltaghey-bea da. Myr shoh va'n breearrey ren eh dy feer ommijagh da Jee noi aigney dy bragh farraghtyn Yee, as va leigh dooghys dy dewil er ny vrishey, as myr shoh va peccah dooble er ny yannoo noi Jee. [Briwnyn xi. 30–39.]

Shen-y-fa quoi erbee ta jannoo breearrey as kianley eh-hene huggey liorish loo, lhig da jeeaghyn roish dy vel yn red t'eh dy vreearrey mie as cairagh, as cha nee noi leighyn Yee, as dy vel eh ayns y phooar echey hene dy chooilleeney eh dy fondagh. As lheid ny gialdynyn shegin da dy chooilley ghooiinney freayll dy shicky. Agh my haghrys da dooinney erbee, eddyr trooid almoraght, ny ayns goanlys, dy vreearrey as dy loo dy yannoo red erbee ta eddyr noi leighyn Yee ooilley-niartal, ny ass e phooar dy chooilleeney, lhig da jeeaghyn er myr breearrey mee-lowal as mee-chrauee.

As nish dy loayrt jeh loo-oaiagh. Er-chee dy vod shiu toiggal cre'n peccah mooar as dwoaiagh [10] ayns shilley Yee t'eh dy ghoail loo-oaiagh, neem soilshaghey diu cre te dy goail loo roish Briw er y lioar. Hoshiaght, tra ta sleih cur nyn laueyn er y lioar, yn Sushtal casherick, as loo dy chur coontey firrinagh jeh lheid ny reddyn as vees er ny hoiaghey rhymboo, as gyn dy ve er ny lhiettal voish loayrt yn irriney as jannoo dy cairagh son foayr, ny graih, ny aggle, ny goanlys da persoon erbee, myr nee Jee cooney lhieu as yn leigh smoo casherick t'ayns y lioar shen: shegin daue smooiinaghtyn dy dowin dy nee ayns y lioar smoo casherick shoh ta firrinys dy bragh farraghtyn Yee, e ghoo smoo casherick as dy bragh farraghtyn, liorish ta shin cosney leih nyn beccaghyn as er nyn yannoo eiraghyn dy reeriaght Niau, dy vaghey son dy bragh marish ainleyn as Nooghyn Yee ayns boggey as gerjagh. Ayns y Sushtal casherick ta myrgeddin

threats to obstinate sinners, that will not amend their lives, nor believe the truth of God's holy word; and the everlasting pain prepared in hell for idolaters, hypocrites, for false and vain swearers, for perjured men, for false witness bearers, for false condemners of innocent and guiltless men, and for them which for favour hide the crimes of evil-doers, that they should not be punished. So that whosoever wilfully forswear themselves upon Christ's holy Evangely, they utterly forsake God's mercy, goodness, and truth, the merits of our Saviour Christ's nativity, life, passion, death, resurrection, and ascension; they refuse the forgiveness of sins, promised to all penitent sinners, the joys of heaven, the company with angels and saints for ever: all which benefits and comforts are promised unto true Christian persons in the Gospel.

And they, so being forsworn upon the Gospel, do betake themselves to the Devil's service, the master of all lies, falsehood, deceit, and perjury, provoking the great indignation and curse of God against them in this life, and the terrible wrath and judgment of our Saviour Christ, at the great day of the last judgment, when he shall justly judge both the quick and the dead, according to their works. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him. And although such perjured men's falsehood be now kept secret, yet it shall be opened at the last day, when the secrets of all men's hearts shall be manifest to all the world: and then the truth shall appear, and accuse them; and their own conscience, with all the blessed company of heaven, shall bear witness truly against them: and Christ, the righteous Judge, shall then justly condemn them to everlasting shame and death.

This sin of perjury Almighty God, by the prophet Malachy, doth threaten to punish sore; saying unto the Jews, *I will come to you in judgment, and I will be a swift witness and a sharp judge upon sorcerers, adulterers, and perjured persons.* Which thing to the prophet Zachary God declareth in a vision; wherein the Prophet saw a book flying, which was twenty cubits long, and ten cubits broad; God saying then unto him, *This is the curse that shall go forth upon the*

briwnyssyn atchimagh Yee noi peccee chreoi-wannallagh nagh jean lhiassaghey nyn mea dy chredjal firrins Yee, e ghoo casherick, as yn treihys dy bragh farraghtyn er ny chiarail ayns niurin cour Jallooderyn as crauee-oalsey, cour looderyn oaiagh, as looderyn fardailagh, cour feanishyn foalsey, cour ocsyn ta dy foalsey deyre deiney oney as gyn loght, as adsyn ta trooid foayr kielty loghtyn drogh yantee nagh bee ad er nyn gerraghey. Shen-y-fa quoi-erbee ta goaill loo-oaiagh er y Sushtal casherick t'eh dy bollagh tilgey voish myghin mieys, as firrins Yee as dy chooilley vondeish jeh toilchinys Chreest, yn cheet er y theihll echey, e vea, e hurranse, e irree-seose-reesht as goll-seose gys Niau. Ta'd gobbal dy ghoail leih peccaghyn er ny ghialdyn da dy chooilley pheccagh arrysagh, ooilley gerjaghyn Niau, [11] sheshaght marish ny Ainleyn as Nooghyn son dy bragh, ooilley ny vondeishyn as ny gerjaghyn shoh ta giallit da Creesteenyn firrinagh ayns y Tushtal.

As lurg daue myr shoh goaill loo oaiagh er y Sushtal kianley ad-hene gys shirveish yn drogh-spyrry, bun dy chooilley vreg, dy chooilley oalsaght as dy chooilley loo-oaiagh, brasnaghey jymmoose hrome as mollaght Yee nyn oi 'sy vea shoh, as e eulys atchinagh as briwnys Yeesey Creest nyn oi er laa mooar as atchimagh ny Briwnys, tra nee eh dy cairagh briwnys chammah ny bio as ny merriu cordail rish nyn obbraghyn. Son quoi-erbee ta treigeil yn irriney er coontey graih ny jymmoose gheiney, ny son cosney scammyltagh da-hene, t'eh treigeil Creest, as t'eh marish Judas dy vrah eh. As ga dy vod lheid ny looghyn-oaiagh as adsyn ta jannoo ad ve nish keillit, ny-yeih bee ooilley lheid ny cooishyn er nyn vosley er y laa jerrinagh, tra vees folliaght dy chooilley chree er ny hoilshaghey da'n slane seihll, as eisht bee'n irriney er ny gheddyn magh nee ad y gheyrey as nee nyn gooinsheanse hene, as ooilley sheshaght vannit Niau gymmyrkey feanlsh dy firrinagh nyn oi; as nee Creest yn Briw cairagh dy cairagh ad y gheyrey gys nearey as baase dy bragh farraghtyn.

Yn peccah shoh dy loo oaiagh ta Jee liorish y Phadeyr Malachi baggyrt dy cherraghey dy trome, gra rish ny Hewnyn, as higymys dy chion erriu gys briwnys; As beam's my eanish gyere noi ny fir-obbee, as noi ocsyn ta brishey poosey, as noi ny looderyn-oaiagh. [Mal. iii. 5.] Ny reddyn cheddin ren Jee soilshaghey da'n Phadeyr Zachary ayns ashlish (Zech. v. 1.) ayn honnick yn Phadeyr lioar skianagh-etlagh, yn lhiurid echey va feed cubit, as y lheed echey [12] jeih cubityn; Eisht dooyrt Jee rishyn, "Shoh yn mollaght ta goll

Though perjury do escape here unspied and unpunished, it shall not do so ever.

Malac. iii.

[Zechar.
v.]⁸⁰

face of the earth, for falsehood, false swearing, and perjury: and this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house. Thus you see, how much God doth hate perjury, and what punishment God hath prepared for false swearers and perjured persons.

Thus you have heard how and in what causes it is lawful for a Christian man to swear; ye have heard what properties and conditions a lawful oath must have, and also how such lawful oaths are both godly and necessary to be observed: ye have heard, that it is not lawful to swear vainly, that is, other ways than in such causes, and after such sort, as is declared. And finally, ye have heard how damnable a thing it is, either to forswear ourselves, or to keep an unlawful and unadvised oath. Wherefore let us earnestly call for grace, that all vain swearing and perjury set apart, we may only use such oaths as be lawful and godly, and that we may truly without all fraud keep the same, according to God's will and pleasure. To whom, with the Son, and Holy Ghost, be all honour and glory. *Amen.*

magh harrish slane eaghtyr y thalloon; son bee dy chooilley vaarliagh er ny yiarey⁸¹ jeh, as bee dy chooilley unnane ta goaill loo-oaiagh er ny yiarey jeh, ver-ym lhiam magh eh, ta'n Chiarn dy ghra, as hed eh stiagh ayns thie yn vaarliagh, as ayns y thie echeysyn ta loo dy foalsey liorish my ennym's, as nee eh tannaghtyn ayns mean e hie, as ver eh naardey eh marish yn fuygh echey, as marish ny claghyn echey." [Zech. v. 2-4] Myr shoh ta shiu fakin cre'n dwoaie t'ec Jee er loo-oaiagh, as cre'n kerraghey t'eh er charail cour lheid as ta goaill eh.

Myr shoh ta shiu er chlashtyn cre'n aght, as cre'n oyr t'eh lowal da Creestee dy loo. Ta shiu er chlashtyn cre ny conaantyn ta bentyn da loo cairagh, as myrgeeddin cre'n aght ta lheid ny breearraghyn lowal chammah ymmyrchagh as casherick. Ta shiu er chlashtyn nagh vel eh lowal dy loo ayns aght fardailagh. Ta shen er aght ny er oyr erbee elley agh nyn lheid as ta er ve soilshit diu, as er jerrey, ta shiu er chlashtyn cre'n red mollaghtagh eh dy ghoail loo-oaiagh, ny dy reayll loo eddrym as neu-lowal. Shen-y-fa lhig dooin dy jeean geam son grayse dy vod dy chooilley loo-oaiagh as fardailagh ve currit veih ny mast' ain, as dy vod mayd jannoo ymmyd jeh breearraghyn lowal as casherick, as dy vod mayd dy firrinagh as fegooish molteyrys freayll yn chooid cheddin cordail rish aigney Yee. Huggeysyn marish y Mac, as y Spyrryd Noo, dy row dy chooilley ooshley as gloyr. *Amen.*

LONDON: Printed by ELLERTON and HENDERSON, Johnson's Court and Gough Square, for the PRAYER-BOOK and HOMILY SOCIETY; and sold at the Society's House, Salisbury Square.

Price 1d.; or 5s. per hundred.

⁸⁰ Reference in 1817.

⁸¹ er ny yiarey] *giarit* in the Manx Bible. Apart from some abbreviation, the quotation here otherwise is exact.

[1810 text]

AN
EXHORTATION
AGAINST

The Fear of Death.

It is not to be marvelled that worldly men do fear to die. For death depriveth them of all worldly honours, riches, and possessions, in the fruition whereof the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure; and otherwise, if he be dispossessed of the same, without hope of recovery, then he can no otherwise think of himself, but that he is unhappy; because he hath lost his worldly joy and pleasure. Alas, thinketh this carnal man, shall I now depart for ever from all my honours, all my treasure; from my country, friends, riches, possessions, and worldly pleasures, which are my joy and heart's delight? Alas, that ever that day should come, when all these I must bid farewell at once, and never to enjoy any of them after. Wherefore it is not without great cause spoken of the Wise Man, O death, how bitter and sour is the remembrance of thee to a man that liveth in peace and prosperity in his substance; to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed!

There be other men, whom this world doth not so greatly laugh upon, but rather vex and oppress with poverty, sickness, or some other adversity: yet they do fear death, partly because the flesh abhorreth naturally its own sorrowful dissolution, which death doth threaten to them; and partly by reason of sicknesses and painful diseases, which be most strong pangs and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompany death, whensoever it cometh.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death; yet there is another cause much greater than any of these afore rehearsed, for which indeed he hath just cause to fear death; and that is, the state and

[Engraving of a man on his death bed, with twelve persons in attendance.]⁸²

"Ta baase y sleih ynrick enmyssit shee." (p. 19)

YN
NUYOO HOMILY

JEH

Agglish Hostyn:

RAUE NOI AGGLE Y VAAISH.

Cha nee yindys eh dy vel cloan y theihll shoh goaill aggle dy gheddyn baase. Son ta baase spooilley ad jeh dy chooilley ooashley, berchys as cooid seihlt, ayndoo ta'n dooinney seihltagh soiaaghey e vaynrys, choud as oddys eh goaill soylley jeu ec e aigney; as er aght elley, my t'eh er ny scarrey veih ny reddyng shoh fegooish treishteil jeh cosney ad reesht, eisht cha vod eh [2]jeeaghyn er hene agh mee- vaynrey; er-yn-oyr dy vel eh er choayll e voggey as e eunys seihltagh. Ales! ta'n dooinney foalley shoh smooinghyn, negin dou nish Scarrey son dy bragh rish ooilley my ooashley, ooilley my verchys; my heer, my chaarjyn, my chooid, as eunyssyn seihltagh, ta boggey my chree. Ales! dy darragh y laa shen dy bragh, tra shegin dou coayll ooilley ny reddyng shoh, as gyn arragh soylley y ghoail jeh veg jeu. Shen-y-fa cha nee fegooish lane oyr dy vel yn dooinney creeney gra, O vaase, cre cha sharroo as ta'n smooinghyn jeeds da'n dooinney ta baghey ec aash ayns e chummallyn, da'n dooinney nagh vel nhee erbee echey dy heaghney eh as ta bishaghey ayns dy chooilley nhee. [Ecclus. xii. 1].

Ta deiney elley ayn nagh vel y theihll wheesh cheet lhieu, agh er y laue elley seaghney lesh boghtinyd, chingys ny arkys ennagh elley; ny-yeih ta'd ayns aggle jeh baase, ayns ayn, er-yn-oyr dy vel yn eill dy dooghyssagh chea veih'n toyrtmow eck hene, lesh ta'n baase dy vaggyrt ad; as ayns ayn kindagh rish chingys as doghanyn piandagh, ta coyrt lhieu trimshy as angaishyn er y challin, as ta dy cadjin cheet er sleih ching roish baase, ny ec y chooid sloo cheet marish y vaase, cre-erbee yn tra t'eh dy verraghtyn orrin.

Ga dy vel y daa oyr shoh jeeaghyn dy ve jeh lane trimmid da dooinney seihltagh, as geginagh eh dy ve agglagh roish baase, ny-yeih ta [3] oyr stroshey na veg te'r ve hannah enmyssit, er-y-hon te resoonagh da dy ve ayns aggle, as ta shen yn stayd huggey ta baase ec y jerrey coyrt lesh

Ecclus.
xii.

⁸² In this Manx homily, there are only two marginal headings, one on p 12, and one on p. 15.

condition whereunto at the last end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment: This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dreaded and feared: for it is an everlasting loss, without remedy, of the grace and favour of God, and of everlasting joy, pleasure, and felicity. And it is not only the loss for ever of all these eternal pleasures; but also it is the condemnation both of body and soul (without either appellation or hope of redemption) unto everlasting pains in hell.

Luke
xvi.

Unto this state death sent the unmerciful and ungodly rich man (that Luke speaketh of in his Gospel,) who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgeous apparel, despised poor Lazarus, that lay pitiful at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested by death, which sent Lazarus, the poor miserable man, by angels anon unto Abraham's bosom; a place of rest, pleasure, and consolation: but the unmerciful rich man descended down into hell; and being in torments, he cried for comfort, complaining of the intolerable pain that he suffered in that flame of fire; but it was too late. So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their neighbours, so dying without repentance and hope of God's mercy. Wherefore it is no marvel, that the worldly man feareth death: for he hath much more cause so to do, than he himself doth consider.

The
first.

Second.

Third.

Thus we see three causes why worldly men fear death. One, because they shall lose thereby their worldly honours, riches, possessions, and all their heart's desires: another, because of the painful diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chief cause above all other, is the dread of the miserable state of eternal damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

ooilley adsyn ta soiahey nyn greeaghyn er y theihll shoh, fegooish arrys as lhiassaghey bea. Ta'n stayd shoh enmyssit yn nah vaase hig er ooilley nyn lheid lurg baase y challin. As ta shoh dy jarroo yn baase roish lhisagh aggle ve goit; son te coayll dy bragh farraghtyn, fegooish couyr, jeh grayse as foayr Yee, as jeh boggey as maynrys dy bragh farraghtyn. As cha vel eh ynrycan coayll son dy bragh ny eunyssyn flaunyssagh shoh agh te myrgeiddin deyrey chammah callin as annym, (fegooish treishteil erbee jeh caghlaa) gys torchagh dy bragh farraghtyn ayns niurin.

Gys y stayd shoh hug baase lesh yn dooinney berchagh neu-vyghinagh as mee-chrauee (ta loayrit jeh ayns Sushtal y Noo Luke) eshyn va baghey ayns dy choilley verchys as eunys 'sy theihll shoh, as jannoo mooar jeh hene lesh beaghey soaillagh as coamrey moyrnagh, as ren beg y hoiaghey jeh Lazarus boght, va ny lhie ayns stayd treih ec e ghiatt fo surranse trome, as laane dy hingyn, as myrgeiddin seaghnit lesh feme. (Luke xvi. 19-31) Va'n daa ghooiney shoh goit ersooyl liorish baase hug lesh Lazarus, yn dooinney boght as seaghnit liorish Ainlyn chelleeragh gys oghrish Abraham, ynyd dy hee, dy eunys as dy gherjagh; agh hie yn dooinney neu-vyghinagh sheese gys Niurin, as [4] choud's v'eh er ny horchaghey, deie eh son ooraghey, gaccan dy row e hurranse erskyn-towse atchimagh ayns y lossey shen dy aile; agh ve ro-anmagh. Myrgeiddin gys y voayll shoh ta baase y challin coyrt lesh ooilley adsyn ta 'sy theihll shoh geddyn nyn maynrys as nyn moggey, ooilley ta neu-firrinagh gys Jee er y thalloo, as mee-ghiaistyllagh gys nyn Naboonyn, as gheddyn baase 'sy stayd shen, fegooish arrys as treishteil jeh myghin Yee. Shen-y-fa cha nee yindys eh dy vel y dooinney seihtagh agglagh roish baase; son ta ny smoo dy oyr echey dy ve agglagh na t'eh hene toiggal.

Myr shoh ta shin fakin three oyrn er nyn son ta cloan y theihll shoh ayns aggle jeh baase. Ta'n chieid oyr dy gaill ad liorish baase nyn ooashley seihtagh, nyn merchys, as ooilley mian nyn gree: ta ny doghanyn piandagh as angaishyn sharroo ta sleih dy cadjin surranse, eddyr roish, ny ec oor y vaaish, oyr elley, agh yn oyr s'troshey ooilley, te yn aggle dy jean treihys dy bragh farraghtyn chammah jeh corp as annym berraghtyn orroo, lurg daue v'er nyn scarrey veih nyn eunyssyn seihtagh.

Heb. x.

1 Cor.
iii.

For these causes be all mortal men (which be given to the love of this world) both in fear, and state of death, through sin (as the holy Apostle saith) so long as they live here in this world: but (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no, nor yet they all together, that can make a true Christian man afraid to die (who is the very member of Christ, the temple of the Holy Ghost, the son of God, and the very inheritor of the everlasting kingdom of heaven:) but plainly contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the Word of God, which move him, not only to put away the fear of bodily death, but also, for the manifold benefits and singular commodities, which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and sorrows, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, nor any earthly man's heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to God's will, and evermore unfeignedly love him from the bottom of their hearts.

And we ought to believe, that death, being slain by Christ, cannot keep any man that steadfastly trusteth in Christ, under his perpetual tyranny and subjection; but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our Head did rise again, according to God's appointment, the third day. For St. Augustine saith, The Head going before, the members trust to follow and come after. And St. Paul saith, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleep, wherein man's senses be (as it were) taken from him for a season; and yet when he awaketh, he is more fresh than he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at

Son ny oyryn shoh ta dy chooilley ghoo^oinney marvaanagh (ta sluggit seose lesh graih yn theihll shoh) chammah ayns aggle roish as ayns stayd dy vaase, trooid peccah myr ta'n Ostyl casherick gra choud's t'ad er y thalloo. (Heb. ii. 15.) Agh, booise dy row gys Jee ooilley-niartal son dy bragh, cha vel unnane jeh ny [5] oyryn shoh, chamoo ooilley ny oyryn shoh dy cheilley, oddys coyrt er Creestee firrinagh goaill aggle dy gheddyn baase—eshyn ta eer, olt jeh Creest, chiable y Spyrryd Noo (1 Cor. iii. 16.) Liannoo dy Yee, as eer eirey jeh reeriaght dy bragh farraghtyn Niau—agh er y laue elley ta ymmodee oyryn fondagh echey, gruntit er Goo Yee, nagh vod dy bragh shin y volley ta greinnaghey eh cha nee ynrican dy chur ersooyl aggle jeh baase y challn, agh myrgeddin, er coontey ny ymmodee vondeishyn costal, te coyrt lesh gys dy chooilley credjuagh firrinagh dy yeearee dy jeean er y hon, as dy ghoail foddeaght ny lurg. Son cha bee baase dasyn baase erbee, agh livreys veih baase, veih dy chooilley phian, kiarail, seaghyn, trimshey as treihys y theihll, as eer goll stiagh ayns fea, as toshiaght jeh boggey dy bragh farraghtyn, ennaughtyn jeh eunyssyn flaunyssagh cha gerjoilagh shen nagh vod eddyr chengey fockley magh ad, ny sooill fakin ad, ny cleaysh clashtyn ad; chamoo oddys cree dooinney seihltagh erbee⁸³ ad y hoiggal. Wheesh shen ta ny vondeishyn ta Jee nyn Ayr flaunyssagh liorish e vyghin nastee, as er graih e Vac Yeesey Creest er stoyral seose, as er chiarail ny chour ocsyn ta dy imlee ginjillaghey ad-hene gys aigney Yee, as dy bragh coyrt graih da veih grunt nyn gree.

As lhisagh shin credjal nagh vod baase, t'er ny varroo liorish Creest, dooinney erbee ta dy shlckyr treishteil ayns Creest, dy kinjagh y reayll fo e [6] reill, agh dy jean eh girree reesht veih baase gys gloyr ec y laa jerrinagh, er ny phointeil liorish lee ooilley-niartal, myr ren Creest nyn gione girree reesht, cordail rish oardagh Yee, yn trass laa. Son ta Augustine gra, Myr t'an kione er n'gholl roin, ta ny oltyn treishteil dy eiyr er. As ta Noo Paul gra, My ta Creest er n'irree veih ny merriu, nee shinyn myrgeddin girree. As dy gherjaghey dy chooilley Chreestee ayns y cooish shoh, ta ny Scriptyryn Casherick genmys baase y challin, cadley, ayn ta ennaughtyn dooinney, myr dy beagh eh, goit veih son earish; as foast tra t'eh doostey, t'eh ny s'bioyre na v'eh tra hie eh ny chadley. Myr shoh ga dy vel nyn anmeenyn er nyn scarrey veih nyn gallinyn son earish, ny-yeih ec yn irree-seose- reesht bee mayd ny s'bioyre, as

⁸³ erbee] *text* arbee; there are a few other such examples in this homily.

the general resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then shall we be immortal; now infected with divers infirmities, then clearly void of all mortal infirmities: now we be subject to all carnal desires, then we shall be all spiritual, desiring nothing but God's glory, and things eternal.

Thus is this bodily death a door or entering unto life, and therefore not so much dreadful (if it be rightly considered) as it is comfortable; not a mischief, but a remedy for all mischief; no enemy, but a friend; not a cruel tyrant, but a gentle guide, leading us not to mortality, but to immortality, not to sorrow and pain, but to joy and pleasure, and that to endure for ever, if it be thankfully taken and accepted as God's messenger, and patiently borne of us for Christ's love, that suffered most painful death for our love, to redeem us from death eternal. According hereunto St. Paul saith, *Our life is hid with Christ in God: but when our life shall appear, then shall we also appear with him in glory.*

Col. iii.

1 John
v.1 John
v.

John vi.

1 Cor. i.

Phil. iii.

Rom.
viii.

Why then shall we fear to die, considering the manifold and comfortable promises of the Gospel, and of Holy Scriptures? *God the Father hath given us everlasting life*, saith St. John, *and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life. And this I write*, saith St. John, *to you that believe in the name of the Son of God, that you may know that you have everlasting life, and that you do believe upon the name of the Son of God.* And our Saviour Christ saith, *He that believeth in me hath life everlasting, and I will raise him from death to life at the last day.* St. Paul also saith, *that Christ is ordained and made of God our righteousness, our holiness, and redemption, to the intent that he which will glory should glory in the Lord.* St. Paul did condemn and set little by all other things, *esteeming them as dung*, which before he had in very great price, that *he might be found in Christ*, to have everlasting life, true holiness, righteousness, and redemption. Finally, St. Paul maketh a plain argument on this wise, *If our heavenly Father would not spare his own natural Son, but did give him to death for us; how can it be, that with him he should not give us all things?* Therefore if we have Christ, then have we with him and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sin, and hell; we have the favour of God, peace

ny s'aalin; as ny s'glenney na ta shin nish. Son nish ta shin foshlit roish baase, agh eisht bee mayd bio son dy bragh, nish ta shin fo ymmodee annoonidyn, agh eisht bee mayd er nyn eaysley veih dy chooilley annoonid, nish ta shin foshlit roish ooilley yeeareeyn ny foalley, eisht bee mayd ooilley spyrrydoil, gyn veg y yeearee agh gloyr Yee, as reddyn dy bragh farraghtyn.

Myr shoh ta baase y challin dorrays ta fosley gys bea, as shen-y-fa cha vel eh cha atchimagh (my te er ny ghoaill dy cooie) as te gerjoilagh; cha nee olk, agh livreys veih dy chooilley olk; cha nee noid agh carrey; cha nee tranlaasagh dewil, agh leeideilagh meen, leeideil shin cha nee gys coayll [7] nyn mioys, agh gys bea dy bragh farraghtyn; cha nee gys trimshey as pian, agh gys boggey as eunyss, as shen son dy bragh; my te er ny ghoaill myr chaghter Yee, as er ny ymmyrkey dy meen liorin er graih Chreest, ren surranse baase sharroo er y graih ainy, dy eaysley shin veih baase dy bragh farraghtyn. Cordail rish shoh ta'n Noo Paul gra "Ta'n vea ain follit marish Creest ayns Jee, agh tra vees Creest, ta'n vea ain er ny hoilshaghey, eisht nee shinyn neesht cheet kionfenish marishyn ayns gloyr." (Col. iii. 3.)

Cre hon eisht nee mayd goaill aggle dy gheddyn baase, myr ta whilleen galdyn gerjoilagh ain ayns y Tushtal? "Ta Jee yn Ayr er choyr dooin yn vea dy bragh farraghtyn," ta'n Noo Ean gra, "Eshyn ta'n Mac echey, ta'n vea echey, as eshyn nagh vel yn Mac echey cha vel echey yn vea." Ny reddyn shoh ta mee er scrieu huiish ta credjal ayns Mac Yee; dy vod shiu toiggal dy vel eu yn vea veayn, as dy vod shiu credjal ayns ennym Mac Yee. (1 Ean, v. 11–13.) As ta nyn Saualtagh Creest gra, "Eshyn ta credjal aynm's ta'n vea ta dy bragh farraghtyn echey, as neem eh y hroggal veih baase gys bea ec y laa jerrinagh." (Ean vi. 40.) Ta Noo Paul myrgeddin gra, "dy vel Creest liorish Jee er ny yannoo dooinyn creenaght, as cairys, as casherickys, as livrey-ys." (1 Cor. i. 30.) Ren yn Noo Paul soiahey beg jeh dy chooilley nhee elley va roie deyr da, jeeaghyn orroo myr eoylley dy voddagh eh Creest y chos[8]ney, as yn vea dy bragh farraghtyn, as casherickys firrinagh, cairys as livrey-ys ve echey. (Phil. iii. 8.) Er jerrey ta Noo Paul loayrt dy baghtal er yn aght shoh. "Eshyn nagh ren e Vac hene y haghney, agh livrey eh eh seose er nyn son ooilley, kys nagh der eshyn dooin myrgeddin dy arryltagh marishyn dy chooilley nhee?" (Rom. viii. 32.) Shen-y-fa my ta Creest ain, eisht ta ain marishyn as liorishyn dy chooilley nhee mie, cre-erbee oddys mayd ayns nyn greeaghyn gearree, myr barriaght harrish baase, peccah, as niurin; ta ain foayr as shee rish

with him, holiness, wisdom, justice, power, life, and redemption; we have by him perpetual health, wealth, joy, and bliss everlasting.

The Second Part of the Sermon against the Fear of Death.

It hath been heretofore shewed you, that there be three causes, wherefore men do commonly fear death. First, the sorrowful departing from worldly goods and pleasures. The second, the fear of the pangs and pains that come with death. The last and principal cause is, the horrible fear of extreme misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselves by true faith, perfect charity, and sure hope of the endless joy and bliss everlasting.

All those therefore have great cause to be full of joy that be joined to Christ with true faith, steadfast hope, and perfect charity, and not to fear death, nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor can any sin condemn them that are grafted surely in him, which is their only joy, treasure, and life. Let us repent of our sins, amend our lives, trust in his mercy, and satisfaction; and death can neither take him from us, nor us from him. For then (as St. Paul saith) *whether we live or die, we be the Lord's own*. And again he saith, *Christ did die, and rose again, because he should be Lord both of the dead and quick*. Then, if we be the Lord's own when we be dead, it must needs follow that such temporal death not only cannot harm us, but also that it shall much be to our profit, and join us unto God more perfectly. And thereof the Christian heart may surely be certified by the infallible or undeceivable truth of holy Scripture. *It is God, saith St. Paul, which hath prepared us unto immortality; and the same is he which hath given us an earnest of the Spirit*. Therefore let us be always of good comfort; for we know that so long as we be in the body, we be (as it were) far from God in a strange country, subject to many perils, walking without perfect sight and knowledge of Almighty God, only seeing him by faith in the holy Scriptures. But we have a courage and desire rather to be at home with God and our Saviour Christ, far from the body, where we may behold his Godhead as he is, face to face,

Jee, casherickys, creenaght, cairys, pooar, bioys, as livrey-ys; ta ain liorishyn slaynt gyn caghlaa, berchys, boggey, as maynrys, dy bragh farraghtyn.

Yn Nah Ayrn jeh'n Charmane noi aggle y vaais.

Te er ve er ny hoilshaghey diu dy vel three oyryn er nyn son ta deiney dy cadjin ayns aggle jeh baase. Hoshiaght yn scarrey trimshagh veih cooid as eunyssyn seihltagh. Yn nah oyr, aggle jeh ny angaishyn as pianyn ta cheet marish baase. Yn oyr s'jerree as s'troshey she yn aggle atchimagh jeh treihys erskyn-insh as coayll anmey dy bragh farraghtyn 'sy tra ta ry-heet. As ny-yeih cha vel unnane jeh ny oyryn shoh seaghney deiney mie, er-y-fa dy vel ad shickyraghey ad-hene liorish credjue firrinagh, [9] graih jeean as treishteil shickyjeh boggey as maynrys dy bragh farraghtyn.

S'mooar yn oyr t'ocsyn ooilley dy ve lane dy voggey, ta jeant unnane marish Creest, liorish credjue firrinagh, treishteil shickyjeh, as graih jeean, as gyn ve ayns aggle jeh baase, ny coayll-anmey dy bragh farraghtyn. Son cha vod baase scarrey ad veih Yeesey Creest, chamoo oddys peccah erbee adsyn y gheyrey ta grunitit dy shickyjeh ersyn, ta nyn ynrycan boggey, berchys, as bioys. Lhig dooin goaill arrys son nyn beccaghyn, lhiassaghey nyn mea, treishteil ayns e vyghin, as e hoilchyns, as cha vod baase eddyr eshyn y ghoail voinyn, ny shinyn veihsyn. Son eisht myr ta'n Noo Paul gra, "eddyr shin ve bio ny marroo ta shin lesh y Chiarn." As reesht t'eh gra, "Hooar Creest baase as dirree eh reesht dy voddagh eh ve Chiarn chammah jeh ny bioee as ny merriu." Eisht myr ta shin lesh y Chiarn tra ta shin marroo, te cronnal cha nee ynrycan nagh vod baase jannoo skielley dooin, agh myrgeiddin dy bee eh erskyn-towse vondeishagh dooin, as shin ny smoo y sniimmey gys Jee. As jeh shoh foddee cree yn Chreestee v'er ny hickyraghey liorish firrinys ny Scriptyryn Casherick nagh vod shin y volley. "Nish eshyn t'er chroo shin son yn eer red shoh she Jee eh, ta myrgeiddin er chur dooin eearlys y Spyrryd. (2 Cor. v. 5.) Shen-y-fa lhig dooin ve dy kinjagh dy yien mie, son ta fys ain choud's ta shin ayns y callin, ta⁸⁴ shin myr dy beagh eh [10] foddey veih Jee ayns Cheer yoorree, foshlit roish ymmodee gaueghyn, gimmeeght fegooish shilley cronnal as tushtey dy Yee ooilley-niartal, ynrycan fakin eh liorish credjue ayns ny Scriptyryn Casherick. Agh ta dunnallys as yeearee ain ny sleaie dy ve ec y thie Marish Jee

2 Cor. v.

⁸⁴ ta] dy vel expected here, after ta fys ain.

to our everlasting comfort. These be St. Paul's words in effect, whereby we may perceive, that the life in this world is resembled and likened to a pilgrimage in a strange country, far from God; and that death, delivering us from our bodies, doth send us straight home into our own country, and maketh us to dwell presently with God for ever, in everlasting rest and quietness: so that to die is no loss, but profit and winning to all true Christian people.

Luke
xvi.

What lost the thief, that hanged on the cross with Christ, by his bodily death? Yea, how much did he gain by it! Did not our Saviour say unto him, *This day thou shalt be with me in Paradise*? And Lazarus, that pitiful person, that lay before the rich man's gate, pained with sores, and pined with hunger, did not death highly profit and promote him, which by the ministry of angels sent him unto Abraham's bosom, a place of rest, joy, and heavenly consolation? Let us think none other, good Christian people, but Christ hath prepared, and made ready before, the same joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us stick unto his salvation and gracious redemption; and believe his word, serve him from our hearts, love and obey him; and whatsoever we have done heretofore contrary to his most holy will, now let us repent in time, and hereafter study to correct our life: and doubt not, but we shall find him as merciful unto us, as he was either to Lazarus, or to the thief, whose examples are written in holy Scripture for the comfort of them that be sinners, and subject to sorrows, miseries, and calamities in this world, that they should not despair in God's mercy, but ever trust thereby to have forgiveness of their sins, and life everlasting, as Lazarus and the thief had. Thus I trust every Christian man perceiveth by the infallible or undeceivable Word of God, that bodily death cannot harm nor hinder them that truly believe in Christ; but contrarily shall profit and promote the Christian souls, which being truly penitent for their offences, depart hence in perfect charity, and in sure trust that God is merciful to them, forgiving their sins, for the merits of Jesus Christ his only natural Son.

as nyn Saualtagh Creest, foddey-voish y chorp, raad oddys mayd cur-my-ner e ghloyr myr t'eh eddin ry-eddin gys nyn gherjagh dy bragh farraghtyn. Ta shoh bree goan y Noo Paul, lioroo foddee mayd fakin dy vel bea yn theihll shoh er ny hoylaghey gys troailtys ayns Cheer yoorree, foddey veih Jee; as dy vel baase myr te livrey shin veih nyn gallinyn cur lesh shin jeeragh gys ny jeer hene, as cur orrin chelleeragh dy chummal marish Jee son dy bragh, ayns fea as shee dy bragh farraghtyn: myr shen dy gheddyn baase cha vel eh coayll, agh vondeish as cosney gys dy chooilley Chreestee firrinagh.

Row coayll ec y vaarliagh v'er ny chrossey marish Creest liorish baase e challin? Nagh row dy jarroo lane cosney echey liorish? Nagh dooyrt nyn Jiarn rish, "Bee uss marym's jiu ayns Paradise." (Luke xxiii. 43) As nagh row baase erskyn-towse vondeishagh da Lazarus, yn marvaanagh treih shen, va ny lhie roish giatt y dooinney berchagh, guint lesh lhottyn as goll neeu lesh accyrys. Nagh dug eh lesh eh liorish shirveish Ainleyn gys oghrish Abraham, ynnyd dy ea, dy voggey as dy gherjagh flaunyssagh? Ny lhig dooin ve mee-aurysagh,⁸⁵ Chaarjyn [11] Creestee, agh dy vel Creest er chiarail as er n'yannoo Aarloos yn voggey as yn vaynrys cheddin er nyn son ain, as ren eh son Lazarus as yn maarliagh arrysagh. Shen-y-fa lhig dooin lhiantyn gys e haualtys as e livrey-ys graysoil, as credjal e Ghoo, as shirveish eh veih nyn greeaghyn, as graih as biallys y coyrt da: as cre-erbee ta shin roie er n'yannoo noi e aigney smoo casherick, lhig dooin nish goaill arrys er y hon ayns tra, as ny lurg shoh streeu dy lhiassaghey nyn mea: as ny lhig dooin ve mee-hreishteilagh nagh vow mayd eshyn cha myghinagh dooinyn, as v'eh eddyr da Lazarus ny da'n kimmagh shoh, ny sampleyryn oc ta scrut ayns ny Scriptyryn Casherick son y gherjagh ocsyn ta nyn beccree, as foshlit roish seaghyn, treihys, as arkys 'sy theihll shoh, nagh lhisagh ad ve mee-hreishteilagh jeh myghin Yee, agh dy kinjagh treishteil liorish e vyghin dy gheddyn leih nyn beccaghyn, as y vea dy bragh farraghtyn myr ren Lazarus as y Kimmagh. Myr shoh ta mee treishteil dy vel dy chooilley Chreestee cur-my-ner veih Goo Yee nagh vod shin y volley, nagh vod baase y challin skielley y yannoo dauesyn ny adsyn y lhiettal ta dy firrinagh credjal ayns Creest, agh er y laue elley, bee eh vondeishagh da anmeenyn Creesteenyn ta paartail y vea shoh ayns graih firrinagh, as treishteil shickyr dy vel Jee

⁸⁵ auryssagh] Kelly's spelling; more usually *ourysagh*.

The
second
cause
why
some do
fear
death.

The second cause why some do fear death is sore sickness and grievous pains, which partly come before death, and partly accompany or come with death, whensoever it cometh. This fear is the fear of the frail flesh, and a natural passion belonging unto the nature of a mortal man. But true faith in God's promises, and regard of the pains and pangs which Christ upon the cross suffered for us miserable sinners, with consideration of the joy and everlasting life to come in heaven, will mitigate those pains, and moderate this fear, that it shall never be able to overthrow the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Jesus Christ. If we believe steadfastly the Word of God, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolorous pangs we suffer, either before or with death, be nothing else in Christian men but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the faith of his patient children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the world, or else to chastise and amend in them whatsoever offendeth his fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rod is common to all them that be truly his.

Therefore let us cast away the burden of sin that lieth too⁸⁷ heavy on our necks, and return unto God by true penance and amendment of our lives; let us with patience run this course that is appointed, suffering, (for his sake that died for our salvation) all sorrows and pangs of death, and death itself joyfully, when God sendeth it to us, having our eyes fixed and set fast ever upon the Head and Captain of our faith, Jesus Christ: who (considering the joy that he should come unto) cared neither *for the shame nor pain of death*, but willingly conforming and framing his will to the Father's will, most patiently suffered the most shameful and painful death of the cross, being innocent and harmless. And now therefore he is exalted in heaven, and everlastingly sitteth

Phil. ii.

myghinagh daue, leih daue nyn loghtyn troold toilchinys Yeesey Creest e ynrycan Vac.

[12] ⁸⁶Ta'n nah oyr dy vel paart ayns aggle roish baase yn chingys dewil as ny pianyn sharroo t'ayns ayn cheet roish baase as ayns ayn cheet marish baase. Ta'n aggle shoh aggle yn eill annoon, as dy dooghyssagh bentyn rish dooinney marvaanagh. Agh nee credjue firrinagh ayns gialdynyn Yee as tastey da ny pianyn as angaishyn hur Creest er y crosh er nyn son ayns peccee hreih, marish smooïnaghtyn er boggey as bea dy bragh farraghtyn ayns Niau, nee ad shoh meenaghey ny pianyn shen, as freayll fo yn aggle shen nagh vod eh dy bragh cur naardey yn yeearee jeean as arryltys cree t'ec y Chreestee dy v'er ny scarrey veih'n corp marvaanagh shoh, dy vod eh cheet gys fenish graysoil nyn Saualtagh Yeesey Creest. My ta shin dy firrinagh credjal Goo Yee nee mayd fakin dy vel lheid y chingys callinagh, angaishyn y vaaish, ny cre-erbee ny surranseyn trome hig orrin eddyr roish, ny marish baase, ynrycan slatt nyn Ayr flaunysaghy as graihagh; liorish t'eh dy myghinagh smaghtaghey shin, eddyr dy phrowal as dy hoilshaghey credjue e chloan surransagh, dy vod ad ve ry-gheddyn gloyroil as oasle ayns e hilley, tra vees Yeesey Creest dy foshlit er ny hoilshaghey dy ve Briw yn slane seihll, er-nonney dy smaghtaghey as dy lhiassaghey cre-erbee ta coyrt corree er e vieys ayroil as graysoil, er-aggle dy jinnagh ad cherraghtyn son dy bragh. As liorish y slatt shoh t'eh dy [13] cadjin smaghtaghey ooliley adsyn ta dy firrinagh leshyn.

Shen-y-fa lhig dooin tilgey ersooyll errey peccah ta lhie ro-hrome er nyn mwannal, as chyndaa reesht gys Jee, lesh arrys firrinagh, as lhiassaghey-bea; lhig dooin lesh meenid roie yn coorse t'er ny oardaghey, surranse (er y ghraih echey~syn hur baase son nyn Saualtys) dy chooilley heaghyn as angaish y vaaish, as eer baase hene lesh boggey, tra ta Jee coyrt orrin eh, lesh nyn sooillyn dy bragh soit er Yeesey Creest, kione as captain nyn saualtys, eshyn (coyrt tastey da'n voggey va soit roish) nagh dug geill eddyr da nearey ny pian baase, (Phil. ii. 8-9)⁸⁸ agh dy arryltaghy coyrt seose e aigney hene gys aigney e Ayrey, ren eh lesh y veenid smoo surranse yn baase s'neayreydaghy as sharroo jeh'n crosh, ga dy row eh oney as gyn loght. As nish er-y-fa shen t'eh er ny hoiaaghey seose ayns Niau, as t'eh ny

⁸⁶ Inset heading: Yn nah oyr dy vel paart ayns aggle roish baase.

⁸⁷ too] 1817 so

⁸⁸ Thomson observes: 'but the quoted words in this paraphrase come from Heb. xii. 1-2.'

Heb. xii.

on the right hand of the throne of God the Father. Let us call to our remembrance therefore the life and joys of heaven, that are kept for all them that patiently do suffer here with Christ; and consider that Christ suffered all his painful passion by sinners and for sinners; and that we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beateth every one whom he taketh to be his child. *What child is that*, saith St. Paul, *whom the father loveth and doth not chastise? If ye be without God's correction*, (which all his well-beloved and true children have,) *then be you but bastards, smally regarded of God, and not his true children.*

Therefore seeing, that, when we have on earth our carnal fathers to be our correctors, we do fear them, and reverently take their correction; shall we not much more be in subjection to God our spiritual Father, by whom we shall have everlasting life? And our carnal fathers sometime correct us, even as it pleaseth them, without cause. But this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holiness. Furthermore, all correction which God sendeth us in this present time seemeth to have no joy and comfort, but sorrow and pain, yet it bringeth with it a taste of God's mercy and goodness towards them that be so corrected, and a sure hope of God's everlasting consolation in heaven. If then these sorrows, diseases, and sicknesses, and also death itself, be nothing else but our heavenly Father's rod, whereby he certifieth us of his love and gracious favour, whereby he trieth and purifieth us, whereby he giveth unto us holiness, and certifieth us, that we be his children, and he our merciful Father; shall not we then with all humility, as obedient and loving children, joyfully kiss our heavenly Father's rod; and ever say in our heart, with our Saviour Jesus Christ, Father, if this anguish and sorrow which I feel, and death which I see approach, may not pass, but that thy will is that I must suffer them, *Thy will be done.*

hoie son dy bragh er laue-yesh stoyl reeoil Yee yn Ayr. Lhig dooin er-y-fa shen cooinaghtyn er bea as boggey Niau ta tashtit seose ny cour ocsyn ooilley ta surranse dy meen ayns shoh marish Creest, as cur tastey dy ren Creest ooilley e hurranse y ymmyrkey liorish peccee as son peccee, as eisht nee mayd lesh meenid surranse lheid ny seaghynyn as pianyn tra hig ad. Ny lhig dooin beg y hoiaghey jeh smaght y Chiarn, ny plaiynt noi, ny tuittym ersooyll voish, tra ta shin er nyn gerraghey liorish: son ta'n Chiarn smaghtaghey adsyn shynney lesh, as kerraghey dy chooilley [14] vac t'eh goaill rish. "Quoi yn mac shen (ta Noo Paul gra) nagh vel e Ayr dy smaghtaghey?" My ta shin fegooish smaght Yee, jeh ta ooilley e chloan ennoil as reiht goaill aynr, eisht ta shin nyn gloan oainjyragh, as cha nee mec. (Heb. xii. 5–11.)

Shen-y-fa fakin dy vel ain ayraghyn dooghyssagh dy smaghtaghey shin, as ta shin goaill yn smaght oc lesh arrym, nagh der mayd eisht foddey sleaie biallys da Ayr ny Spyrydyn as ve bio? As ta nyn Ayraghyn dooghyssagh ny cheayrtyn smaghtaghey shin, cordail rish nyn aigney hene fegooish oyr. Agh ta'n Ayr shoh smaghtaghey shin dy cairagh, eddyr son nyn beccah dy vod mayd nyn mea y lhiassaghey, ny son nyn vondeish as foays dy vod mayd aynr y ghoail jeh e chasherickys. Ny sodjey, dy chooilley smaght ta Jee coyrt orrin 'sy tra t'ayn te jeeaghyn myr nagh row veg y voggey ny gerjagh ayn, agh trimshey as pian, ny-yeh te coyrt lesh marish blass jeh myghin as mieys Yee dauesyn t'er nyn smaghtaghey er lheid yn aght, as treishteil shickyry jeh gerjagh dy bragh farraghtyn Yee ayns Niau. Mannagh vel ny seaghynyn, doghanyn, as chingyssyn shoh, as myrgeeddin baase hene veg arragh agh slatt nyn Ayr flaunyssagh, liorish t'eh prowal as glenney shin, liorish t'eh coyrt casherickys dooin, as coyrt shickyrys dooin dy vel shinyn ny cloan echeysyn, as dy vel eshyn yn Ayr ain: nagh jean mayd eisht lesh dy chooilley injillid-aigney [15] myr cloan biallagh as ennoil cur paag da slatt nyn Ayr flaunyssagh lesh boggey, as dy bragh gra ayns nyn gree, marish nyn Saualtagh Yeesey Creest, "Ayr, mannagh vod yn angaish as y seaghyn ta mee gennaghtyn, as y baase ta mee fakin, tayrn er gerrey dou, goll shagh-ym, agh dy nee yn aigney ayds eh dy negin dou surranse ad, "dty aigney's dy row jeant."

*The Third Part of the Sermon against the
Fear of Death.*

*Yn trass aynr yeh'n Charmane noi aggle y
vaaish.*

In this Sermon against the fear of Death, two causes were declared, which commonly move worldly men to be in much fear to die, and yet the same do nothing trouble the faithful and good livers when death cometh, but rather give them occasion greatly to rejoice, considering that they shall be delivered from the sorrow and misery of this world, and be brought to the great joy and felicity of the life to come.

Ayns y Charmane shoh noi aggle y vaaish, va daa oyr focklit magh ta dy cadjin doostey aggle ayns deiney seihltagh dy gheddyn baase, as ny-yeih cha vel ny oyryn shen coyrt veg y seaghyn er credjuee firrinagh tra ta baase tayrn er gerrey, agb ny sleaie coyrt oyr daue dy ghoail boggey, treishteil dy bee ad er nyn veaysley veih trimshey as treihys y theihll shoh, as er nyn goyrt lhiu gys boggey mooar as maynrys ayns y theihll ta ry-heet.

The third cause why death is to be feared.

Now the third and special cause, why death indeed is to be feared, is the miserable state of the worldly and ungodly people after their death; but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise; their godly conversation in this life, and belief in Christ, cleaving continually to his mercies,⁸⁹ should make them to long sore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal state (after this transitory life) where we shall live evermore in the presence of God, in joy and rest, after victory over all sickness, sorrows, sin, and death; there be many plain places of holy Scripture, which confirm the weak conscience against the fear of all such dolours, sicknesses, sin, and bodily death, to assuage such trembling and ungodly fear, and to encourage us with comfort and hope of a blessed state after this life. St. Paul wisheth unto the Ephesians, that *God the Father of glory would give unto them the spirit of wisdom and revelation, that the eyes of their hearts might give⁹⁰ light to know him, and to perceive how great things he had called them unto, and how rich an inheritance he hath prepared after this life for them that pertain unto him.* And St. Paul himself declareth the desire of his heart; which was to be dissolved and loosed from his body, and to be with Christ, which (as he said) was much better for him, although to them it was more necessary that he should live, which he refused not for their sakes. Even like as St. Martin said, Good Lord, if I be necessary for thy people, to do good unto them, I will refuse no labour: but else, for mine own self, I beseech thee to take my soul.

Ephes. i.

Phil. i.

Now the holy fathers of the old Law, and all faithful and righteous men which departed before our Saviour Christ's ascension into

⁹¹Nish yn trass oyr, as yn oyr stroshey er y hon ta aggle dy jarroo dy v'er ny ghoail yeh baase, te stayd treih sleih seihltagh as mee-chrauee lurg baase: agh cha vel shoh oyr erbee dy lhisagh yn vooijer chrauee as credjuagh ve ayns aggle yeh baase: lhisagh nyn ymmyrkey casherick er y thaloo; as nyn gredjue ayns Creest, dy [16] kinjagh lhiantyn gys ny myghinyn echey, cur orroo goaill foddeaght lurg y vea shen ta gyn dooyt er mayrn er nyn son lurg baase: Jeh'n stayd shoh dy bragh farraghtyn (lurg y vea varvaanagh shoh) raad bee mayd bio son dy bragh, ayns fenish Yee, ayns boggey as fea, lurg barriaght harrish dy chooilley hingys, trimshey, peccah, as baase, ta ymmodee aynryn cronnal yeh Goo Yee ta niartaghey yn cooinsheanse annoon noi aggle yeh ooilley lheid ny seaghynyn, chingyssyn, peccah, as baase, dy veeinaghey lheid yn aggle mee-chrauee, as dy niartaghey shin lesh gerjagh as treishteil yeh stayd bannit lurg y vea shoh. Ta'n Noo Paul gearree son ny Ephesianee "dy jinnagh Jee, Ayr ny ghloyr, cur daue yn Spyrryd dy chreenaght as dy hoilshey flaunyssagh, dy choyrt enney er; liorish sooillyn nyn dushtey v'er ny hoilshaghey, dy vod ad toiggal cre ta treishteil yn eam echey, as cre ta berchys gloyr e eiraght ayns ny nooghyn. (Ephes. i. 17-18.) As ta'n Noo Paul hene fockley magh yeearee e chree dy ghoill roish, as dy ve marish Creest, va foddey share er e hon, myr dooyrt eh-hene, ga dy row eh ny s'vondeishee dauesyn eh dy hannaghtyn ayns y challin, as cha dob eh dy hannaghtyn er y graih ocsyn. (Phil. i. 23-24) Eer myr dooyrt Martin crauee, "Hiarn vie! my te ymmyrchagh da dty Phobble mee dy ve bio, dy yannoo mie daue, cha jeanyng gobbal tooilleil erbee; agh er-aght elley, son my [17] vondeish hene, ta mee guee ort, gow my Annym."

Nish ny Ayraghyn crauee fo'n Chenn Chonaant, as ooilley yn vooijer ynrack hoar baase roish hie nyn Saualtagh seose gys Niau, hie

⁸⁹ mercies 1810] 1817 merits

⁹⁰ give 1810] 1817 have

⁹¹ Inset heading: Yn trass oyr dy vel aggle dy v'er ny goaill roish baase.

Wisd.
iii.

heaven, did by death depart from troubles unto rest, from the hands of their enemies into the hands of God, from sorrows and sicknesses unto joyful refreshing in Abraham's bosom, a place of all comfort and consolation, as the Scriptures do plainly by manifest words testify. The Book of Wisdom saith, that the righteous men's souls be in the hand of God, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this world wretched; but they be in rest. And another place saith, that the righteous shall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they shall receive a glorious kingdom, and a beautiful crown at the Lord's hand. And in another place the same book saith, The righteous, though he be prevented with sudden death, nevertheless he shall be there, where he shall be refreshed. Of Abraham's bosom Christ's words be so plain, that a Christian man needeth no more proof of it.

Wisd.
iv.

Now then if this were the state of the holy fathers and righteous men, before the coming of our Saviour, and before he was glorified; how much more then ought all we to have a steadfast faith, and a sure hope of this blessed state and condition, after our death? seeing that our Saviour now hath performed the whole work of our redemption, and is gloriously ascended into heaven, to prepare our dwelling-places with him, and said unto his Father, *Father, I will that where I am my servants shall be with me*. And we know, that whatsoever Christ will, his Father will the same: wherefore it cannot be, but, if we be his faithful servants, our souls shall be with him after our departing out of this present life.

John
xvii.

Acts vii.

St. Stephen, when he was stoned to death, even in the midst of his torments, what was his mind most upon? When he *was full of the Holy Ghost* (saith holy Scripture) *having his eyes lifted up into heaven, he saw the glory of God, and Jesus standing on the right hand of God*. The which truth, after he had confessed boldly before the enemies of Christ, they drew him out of the city and there they stoned him, who cried unto God, saying, *Lord Jesus Christ, take my spirit*. And doth not our Saviour say plainly in St. John's Gospel, *Verily, verily I say unto you, He that heareth my word, and*

John v.

ad veih seaghyn gys fea, veih laueyn nyn noidyn, gys laueyn Yee, veih trimshey as chingys, gys ooraghey gerjoilagh ayns oghrish Abraham, ynnyd jeh dy chooilley gerjagh, myr ta ny Scriptyryn liorish goan chronnal dy hoilshaghey. Ta'n lioar dy Chreenaght gra (iii. 1.) dy vel anmeenyn yn vooijer ynric ayns laue Yee as nagh jean torchagh erbee greme y ghoail orroo. Er-lesh ny mee-cheeayllee dy row ad geddyn baase; as dy row ad paartail gys seaghyn, as nyn immeeaght dy ve slane toyrt mow; agh t'adsyn ayns shee. As ayns ynnyd elley gra (v. 15, 16.) ta'n vooijer ynrick son dy bragh beayn, ta'n leagh oc myrgeiddin marish y Chiarn, as ta'n chiarail oc marish yn er smoo syrjey; Shen-y-fa yiow ad reeriaght gloyroil as attey aalin veih laue yn Chiarn. As ayns ynnyd elley ta'n lioar cheddin gra, Ga dy vel baase doaltattym cheet er y dooinney crauee, foast bee eh ayns shen raad yiow eh ooraghey [iv. 7].⁹² Ta goan Chreest mychione oghrish Abraham cha cronnal, nagh vel feme ec Creestee jeh prowal erbee elley.

Nish eisht my va shoh stayd ny Ayraghyn crauee as sleih ynrick roish cheet nyn Saualtagh, as roish v'eh er ny gloyraghey, cre wheesh smoo eisht lhisagh credjue firrinagh [18] as treishteil shickyjeh'n stayd bannit shoh lurg baase ve aynyn ooilley, fakin dy vel nyn Saualtagh nish er chooilleeney slane obbyr nyn gionnaghey-reesht, as dy gloyroil er n'gholl seose gys Niau, dy yannoo aarlooy ynnydyn-vaghee er nyn son marish hene, as dooyrt eh rish e Ayr, Ayr, ta mee gearree adsyn t'ou er chur dou dy ve marym raad ta mee (Ean xvii. 24.) As ta fys ain, cre-erbee ta aigney Chreest te aigney e Ayr myrgeiddin: shen-y-fa cha vod eh y ve my ta shin sharvaantyn firrinagh dasyn, nagh bee nyn anmeenyn marish, tra ta shin paartail y vea shoh.

Cre va aigney yn Noo Steaon smoo soit er, tra v'eh er ny claghey gy-baase, eer ayns mean e horchagh? Tra v'eh lane jeh'n Spyryd Noo (myr ta'n Scriptyr gra) yeeagh eh seose dy gyere gys Niau, as honnick eh gloyr Yee, as Yeesey ny hassoo er laue-yesh Yee. (Jannoo vii. 55, 59.) Yn firriny cheddin, lurg da v'er goaill-rish dy dunnal roish noidyn Chreest, ren ad eh y hayrn ass yn Ard-valley, as ayns shen ren ad eh y claghey, "geamagh er Jee as gra, Hiarn Yeesey, gow hood my annym." As nagh vel nyn Jiarn gra dy baghtal ayns Sushtal y Noo Ean "Dy firrinagh, firrinagh, ta mee gra riu, Eshyn ta clashtyn my

⁹² But the Manx does not quote the Apocrypha text but translates the paraphrase in the English Homily.

Psalm cxvi. *believeth on him that sent me, hath everlasting life, and cometh not into judgment, but shall pass from death to life? Shall we not then think that death to be precious, by the which we pass unto life? Therefore it is a true saying of the Prophet, The death of the holy and righteous men is precious in the Lord's sight. Holy Simeon, after that he had his heart's desire in seeing our Saviour, that he ever longed for in all⁹³ his life, he embraced and⁹⁴ took him in his arms, and said; Now, Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou hast prepared for all nations.*

Luke ii. *It is truth therefore that the death of the righteous is called peace, and the benefit of the Lord, as the Church saith, in the name of the righteous departed out of this world, My soul, turn thee to thy rest, for the Lord hath been good to thee and rewarded thee. And we see by Holy Scripture, and other ancient histories of martyrs, that the holy, faithful, and righteous, ever since Christ's ascension, or going up, in their death did not doubt, but that they went to Christ in spirit, which is our life, health, wealth, and salvation.*

Psalm cxvi. *It is truth therefore that the death of the righteous is called peace, and the benefit of the Lord, as the Church saith, in the name of the righteous departed out of this world, My soul, turn thee to thy rest, for the Lord hath been good to thee and rewarded thee. And we see by Holy Scripture, and other ancient histories of martyrs, that the holy, faithful, and righteous, ever since Christ's ascension, or going up, in their death did not doubt, but that they went to Christ in spirit, which is our life, health, wealth, and salvation.*

Apoc. xiv. *John, in his holy Revelation, saw an hundred forty and four thousand Virgins and Innocents, of whom he said, These follow the Lamb Jesus Christ wheresoever he goeth. And shortly after in the same place he saith, I heard a voice from heaven saying unto me, Write, happy and blessed are the dead which die in the Lord: from henceforth (surely saith the Spirit) they shall rest from their pains and labours, for their works do follow them: so that then they shall reap with joy and comfort, that which they sowed with labours and pains.*

Gal. vi. *They that sow in the Spirit, of the Spirit shall reap everlasting life: let us therefore never be weary of well-doing; for when the time of reaping or reward cometh, we shall reap without any weariness everlasting joy. Therefore while we have time, (as St. Paul exhorteth us) let us do good to all men; and not lay up our treasure in earth, where rust and moths corrupt it, which rust (as St. James saith) shall bear witness against us at the*

ghoo's as credjal aynsyn t'er my choyr, ta'n vea ta dy bragh farraghtyn echey, as cha jig eh gys coayl-anmey, agh t'eh er n'gholl veih baase gys bea." (Ean v. 24.) Nagh jean mayd eisht jeeaghyn er y vaase shen dy ve cosney liorish [19] ta shin goll veih baase gys bea. Shen-y-fa te raa firrinagh jeh'n Phadeyr, "Feer deyr ayns shilleyn Chiarn ta baase e Nooghyn." (Psal. cxvi. 13.) Tra va yeearee e chree ec Simeon crauee, ayns fakin nyn Saualtagh, ghow eh seose eh ayns e roiaghyn, as dooyrt eh, "Hiarn, nish t'ou coyrt kied da dty Harvaant paartail ayns shee, cordail rish dty ghoo, son ta my hooillyn er vakin dty haualtys; t'ou er chiarail dy ve er ny hoilshaghey fenish dy chooilley phobble. (Luke ii. 29–31.)

S'feer er-y-fa shen ta baase y sleih ynrick enmyssit shee, as bannaght y Chiarn, myr ta'n Agglish loayrt ayns ennym yn vooinjer crauee t'er phaartail y vea shoh, "Chyndaa reesht eisht gys dty ea, O my annym; son ta'n Chiarn er dty chooilleeney." (Psal. cxvi. 7.) As ta shin gynsaghey veih ny Scriptyryn Casherick, as coontaghyn elley jeusyn hur baase son y chredjue ayns ny shenn earishyn, dy row yn vooinjer chrauee, casherick as ynrick, neayr's hie Creest seose gys Niau, fegooish dooyt erbee ayns nyn maase, dy row ny spyrrydyn oc goll gys Creest ta nyn mioys, nyn slaynt, nyn merchys as saualtys.

Honnick Ean ayns e Ashlish shiaght feed as kiare thousane moidyn my nyn gione dooyrt eh, "Shoh ad ta geiyrt da'n Eayn raad erbee dy jed eh. (Ashlish xiv. 4, 13.) As ayns y chabdil cheddin t'eh gra, "Cheayll mee coraa veih Niau gra rhym, Scieue, Veih shoh magh, bannit ta ny merrieu ta geddyn baase ayns y Chiarn; dy [20] jarroo myr shen ta'n Spyrryd dy ghra, son t'ad ec fea veih nyn seaghyn, as ta nyn obbraghyn geiyrt daue." Myr shen dy jean ad eisht buinn lesh boggey as gerjagh, shen chuirr ad lesh tooilleil as pian.

"Adsyn ta cuirr ayns y Spyrryd, nee [ad]⁹⁵ jeh'n Spyrryd buinn yn vea dy bragh farraghtyn." Ny lhig dooin er-y-fa shen dy bragh gaase skee ayns jannoo mie son tra hig yn imbagh dy vuinn nee mayd buinn fegooish skee-ys erbee, boggey dy bragh farraghtyn. Shen-y-fa myr ta Noo Paul coyrlaghey shin, "Choud's ta caa ain lhig dooin mie y yannoo da dy chooilley ghooiney; as ny lhig dooin stoyral seose berchys dooin hene er y thaloo, raad ta'n mergey as y lhemeen coyrt

⁹³ all] absent in 1810

⁹⁴ and 1810] 1817 or

⁹⁵ ad] seems required by the syntax, as Thomson remarks, yet the passage in Galatians paraphrased here also lacks a subject: 'eshyn ta cuirr gys y Spyrryd, nee

jeh'n Spyrryd buinn yn vea dy bragh farraghtyn.' This works if we read it as 'it is he that soweth to the Spirit that shall of the Spirit reap life everlasting,' with nee jeh ... as a relative clause.

James v.

great day, condemn us, and shall (like most burning fire) torment our flesh. Let us beware therefore (as we tender our own wealth) that we be not in the number of those miserable, covetous, and wretched men, which St. James biddeth *mourn and lament for their greedy gathering and ungodly keeping of goods*. Let us be wise in time, and learn to follow the wise example of the wicked steward. Let us so wisely order our goods and possessions, committed unto us here by God for a season, that we may truly hear and obey this commandment of our Saviour Christ: *I say unto you* (saith he) *make you friends of the wicked Mammon, that they may receive you into everlasting tabernacles or dwellings*. Riches be called wicked, because the world abuseth them unto all wickedness, which are otherwise the good gifts of God, and the instruments, whereby God's servants do truly serve him in using of the same. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof; but to make them friends of poor and miserable men, unto whom whatsoever they give, Christ taketh it as given to himself. And to these friends Christ in the Gospel giveth so great honour and pre-eminence that he saith, they shall receive them that do good unto them into everlasting houses: not that men shall be our rewarders for our well-doing, but that Christ will reward us, and take it to be done unto himself, whatsoever is done to such friends.

Luke xvi.

Thus making poor wretches our friends, we make our Saviour Christ our friend, whose members they are: whose misery as he taketh for his own misery, so their relief, succour, and help he taketh for his succour, relief, and help; and will as much thank us and reward us for our goodness shewed to them, as if he himself had received like benefit at our hands; as he witnesseth in the Gospel, saying, *Whatsoever ye have done to any of these simple persons, which do believe in me, that have you done to myself*. Therefore let us diligently foresee, that our faith and hope which we have conceived in Almighty God and in our Saviour Christ, wax not faint; and that the love, which we bear in hand to bear to him, wax not cold: but let us study daily and diligently to shew ourselves to be the true honourers and lovers of God, by keeping of

Matt. xxv.

mow." (Gal. vi. 8–10; Matt. vi. 19;) yn mergey cheddin myr ta'n Noo Jamys gra, nee feanish y ymmyrkey nyn oi ec y laa mooar, shin y gheyre, as myr aile lossey, nyn eill y horchaghey. Lhig dooin coyrt twoaie dooin hene er-y-fa myr ta graih ain er nyn anmeenyn, nagh bee mayd ayns earroo ny deiney treih as sayntoilagh roo, t'an Noo Jamys gra dy lhisagh ad keayne son nyn saynt. (v. 1–3.) Lhig dooin ve creeney ayns tra, as gynsaghey dy eiyr er sampleyr tastagh yn Stiuyrt neu-chairagh. Lhig dooin jannoo lheid yn ymmyd chreeney jeh'n chooid t'er ny coyrt fo nyn gurym liorish Jee son earish, dy vod mayd dy firrinagh geill y coyrt da sarey shoh nyn Saualtagh Creest dy ve biallagh da: "Ta mee gra [21] riu, dooyrt eshyn, jean-jee diu hene caarjyn liorish y mammon molteyragh; tra nee shiu failleil dy vod ad shiu y ghoail stiagh gys ny ynnydyn-vaghee dy bragh farraghtyn." (Luke xvi. 9.) Ta berchys enmyssit molteyragh, er-yn-oyr dy vel yn selhll jannoo ymmyd jeu dy chur dy chooillee vee-chraueeaght er y hoshiaght, ga ayndoo hene dy vel ad giotyn mie Yee, as saaseyn lioroo ta Sharvaantyn Yee dy firrinagh shirveish eh. T'eh coyrt sarey daue gyn dy hirrey caarjyn berchagh, ny stayd mooralagh, as ooashley seihltagh, gyn dy choyr giotyn da ny berchee nagh vel ayns feme jeu; agh dy yannoo ny boghtyn nyn gaarjyn, daue cre-erbee ta'd coyrt, ta Creest jeeaghyn er myr er ny choyr da-hene. As jeh ny caarjyn shoh ta Creest ayns y Tushtal soiaaghey wheesh dy vel eh gra, nee ad goaill adsyn ta jannoo mie daue stiagh ayns ynnydyn-vaghey dy bragh farraghtyn: cha nee dy jean deiney shin y chooilleeney son nyn obbraghyn mie, agh dy jean Creest shin y chooilleeney, as goaill eh myr jeant da hene, cre-erbee ta jeant da lheid ny caarjyn.

Myr shoh liorish jannoo ny boghtyn treih nyn gaarjyn, ta shin jannoo nyn Saualtagh Creest nyn garrey, ny oltyn eche y t'ad, as myr t'eh goaill yn treihys oc myr e hreihys hene, myr shen yn cooney as yn Kemmyrk oc t'eh goaill myr e chooney as e chemmyrk hene, as nee eh booise y coyrt dooin, as shin y chooilleeney er yn aght cheddin as dy beagh eh-hene [22] er gheddyn yn giot cheddin ec nyn laueyn, myr t'eh gymmyrkey feanish ayns y Tushtal, gra, "Cre erbee ta shiu er n'yannoo son y fer sloo jeu shoh my Vraaraghyn, ta shiu er n'yannoo eh er my hon's." (Mian. xxv. 40.) Shen-y- fa lhig dooin dy imneagh cur twoaie, nagh jean nyn gredjue as nyn dreishteil ayns Jee Ooillee-niartal, as ayns nyn Saualtagh Creest gaase annoon, as nagh jean nyn ghraih gaase feayr, agh lhig dooin streeu gagh-laa, as lesh nyn niart dy phrowal shin hene dy ve ooashleyderyn firrinagh jeh Jee, as dy vel shin dy

1 Pet. v.

his commandments, by doing of good deeds unto our needy neighbours, relieving, by all means that we can, their poverty with our abundance and plenty, their ignorance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men back from evil doing by godly counsel and good example, persevering still in well-doing, so long as we live: so shall we not need to fear death for any of those three causes afore-mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrows of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our spirit hath by this sinful flesh and frail body, subject to death: considering also the manifold sorrows and dangerous deceits of this world on every side, the intolerable pride, covetousness, and lechery, in time of prosperity; the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw and pluck us from God our Saviour Christ, from our life, wealth, or everlasting joy and salvation: considering also the innumerable assaults of our ghostly enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, *whereby he goeth busily about to catch all men under his dominion, ever like a roaring lion, by all means searching whom he may devour*: The faithful Christian man which considereth all these miseries, perils, and inconveniences (whereunto he is subject so long as he here liveth upon earth,) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweet condition of them that depart in the Lord; how they are delivered from the continual encumbrances of their mortal and sinful body, from all the malice, crafts, and deceits of this world, from all the assaults of their ghostly enemy the Devil; to live in peace, rest and endless quietness, to live in the fellowship of innumerable angels, and with the congregation of perfect and just men, as patriarchs, prophets, martyrs, and confessors, and finally unto the presence of Almighty God and our Saviour Jesus Christ:— he that doth consider all these things, and believeth them assuredly, as they are to be believed, even from the bottom of his heart, being established in God in this true faith, having a quiet conscience in Christ, a firm hope and assured

jeean graihagh er liorish freayll e annaghyn, liorish jannoo mie da nyn Naboonyn boght, jannoo feaysley er nyn veme gys y chooid sodjey jeh nyn booar lesh nyn balchey, yn vee-hushtey oc lesh nyn greenaght, as nyn ynsagh, as gerjaghey ny annoonidyn oc lesh nyn niart, geamagh er dy chooilley ghooinee-liorish coyrle as sampleyr crauee dy hyndaa veih olk, as goll er nyn doshiaght ayns jannoo mie, choud's ta shin bio: myr shoh cha lhiass dooin ve ayns aggle jeh baase veih veg jeh ny three oyryn roie enmyssit, chamoo son oyr erbee elley: agh er y laue elley coyrnt tastey da ny caghlaaghyn dy ghoghany as seaghynyn jeh'n vea shoh, gaueghyn y troaitys ain er y thalloo, as yn errey trome t'er nyn anmeenyn veih'n eill peccoil, as y corp marvaanagh shoh foshlit roish baase; coyrnt tastey myrgeeddin da ny ymmodee seaghynyn as molteyrssyn y theihll [23] shoh er dy chooilley cheu, yn voyrn, saynt, as droghvian ta goaill raad ayns earishyn dy phalchey, yn tallagh neuhurransagh ocsyn ta jeh aigney selhltagh ayns imbagh dy heaghyn nagh vel scuirr dy hayrn shin veih Jee as nyn Saualtagh Creest, veih nyn mioys, nyn merchys as nyn moggey as maynrys dy bragh farraghtyn: coyrnt tastey myrgeeddin da miolaghyn erskyn earroo noid-ny-hanmey lesh ooilley e hideyn aileagh dy ghrogh yeeareeyn, gloyr fardailagh, troo, goanlys, cooyl-cassid marish e chroudyn as e chialgyn elley, lioroo "t'eh goll mygeayrt myr Lion bwoirroogh shirrey quoi oddys eh y stroie." (1 Ped. v. 8.) Ta'n Creestee firrinagh ta coyrnt tastey da ooilley ny seaghynyn gaueghyn as treihyssyn roue t'eh foshlit choud's t'eh baghey er y thalloo, as er e laue elley sooill echey er y stayd bannit as gerjoilagh shen jeh'n vea flaunyssagh ta ry-heet, as cronney millish nyn lheid as ta geddyn baase ayns y Chiarn, kys t'ad er nyn veaysley veih errey kinjagh nyn gorp marvaanagh as peccoil, veih ooilley goanlys as croutyn y theihll shoh, veih dy chooilley hoiaghey orroo jeh Noid-ny-hanmey, dy vaghey ayns shee, as fea dy bragh farraghtyn, dy vaghey ayns sheshaght Ainleyn erskyn-earroo, as marish spyrrydyn deiney ynrick ayns flaunyss lheid as ny Shenn ayraghyn, Phadeyryn, yn Cheshaght ooasle jeusyn hur baase son nyn gredjue, as ec y jerrey ayns fenish Yee ooilley-niartal as nyn [24] Saualtagh Yeesey Creest; eshyn ta coyrnt tastey da ooilley ny reddyn shoh, as dy shicky credjal ad, myr lhisagh ad v'er nyn gredjal, eer veih grunt e chree, er ny hickyraghey ayns Jee ayns y chredjue shoh, lesh cooinsheanse feagh ayns Creest, treishteil shicky ayns myghin Yee, trooid toilchyns Yeesey Creest; dy chosney yn fea, yn shee, as yn voggey dy bragh farraghtyn shoh, cha bee eh ynrican fegooish aggle baaish, tra te cheet,

Phil. i.

trust in God's mercy, through the merits of Jesus Christ to obtain this quietness, rest, and everlasting joy, shall not only be without fear of bodily death, when it cometh, but certainly, as St. Paul did, so shall he gladly (according to God's will, and when it pleaseth God to call him out of this life) *greatly desire in his heart*, that he may be rid from all these occasions of evil, and live ever to God's pleasure, in perfect obedience of his will, with our Saviour Jesus Christ; to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlasting: to whom, with our heavenly Father, and the Holy Ghost, be glory in worlds without end. *Amen.*

agh nee eh dy shickyr, myr ren y Noo Paul, cordail rish aigney yee, as tra s'cooidsave lesh Jee dy eamagh er ass y vea shoh, dy jeean gearree ayns e chree (Phil. i. 23.) dy vod eh geddyn rea rish ooilley ny huilk shoh, as ve dy bragh bio gys ghloyr Yee ayns biallys firrinagh gys e aigney, marish nyn Saualtagh Yeesey Creest, gys yn enish graysoil echeysyn dy jean y Chiarn jeh e vyghin as e ghrayse erskyn-insh coyrt lesh shin dy reill marishyn ayns y vea dy bragh farraghtyn; huggeysyn marish yn Ayr flaunyssagh as y Spyrryd Casherick dy row gloyr seihll gyn jerrey. Amen.

LONDON; Printed by ELLERTON and HENDERSON, Johnson's Court, Fleet Street, for the PRAYER-BOOK and HOMILY SOCIETY; and sold at the Society's House, Salisbury Square.

Price 1d., or 5s. per hundred.