

Yn Fer-raauee Creestee

çhyndait dys Gaelg

liorish Paul Crebbin

as prentit 'sy vleïn 1763

edited by Christopher Lewin and Max W. Wheeler
Ramsey, June 2021

This edition is a further contribution to the project of digitizing printed Manx Gaelic literature of the Classical period (1700-1850).

Paul Crebbin's translation of John Rawlet's *The Christian Monitor* was the second element of Bishop Hildesley's translation project to reach fruition, the first having been a new edition, in 1761, of the Manx version of Thomas Wilson's *Principles and Duties of Christianity* (*Coyrle Sodjey*), that first appeared in 1707. *The Christian Monitor* was first published in 1686, the year of the author's death, and became very popular ('universally esteemed' according to the Society for promoting Christian Knowledge in 1763). By 1761 it had reached its 44th edition (the edition we reproduce here, set alongside the Manx), and it continued to be reissued throughout the 18th century. It is, in essence, a sermon, delivered in two parts, exhorting the Christian to shun sin and embrace the holy life. The title page advertises it as 'written in a plain and easy style, for all sorts of people', but a modern reader, at least, is likely to find it verbose, rhetorical, and quite demanding. The paragraphs are long, and the sentences are long; the prose is studied and elegant, but almost without drama or examples from observation of real life, and with a striking quantity of rhetorical questions. Whereas the Bishop's enthusiasm and concern for providing Manx translations of the Scriptures and the Prayer Book, and instructional materials of the catechism type (such as *Coyrle Sodjey*, and *Lewis's Catechism*), is easy to understand, the importance he attached to the *Monitor* is more surprising.

The translator was Paul Crebbin (baptized 13 May 1705 – died 26 Aug 1764), youngest child of William Crebbin (1665-1729) and Alice Oates (1665-1735). He was curate of Kirk

Christ, Rushen, 1729-1731, and Vicar of Santon from 1731 until his death. His translation is careful and idiomatic, an achievement the more creditable since he had no models of Manx rhetorical prose to draw on, and few of Manx translations in print of any kind. After the main text, *The Christian Monitor* appends four very short prayers, and a prayer four and a half pages long 'for the Assistance of God's Grace, in order to the leading of an holy Life'. In *Yn Fer-raauee Creestee*, this last is replaced by four substantial prayers: a Morning and an Evening Prayer for an individual in private, and a Morning and an Evening prayer for a family. The last of them incorporates much of the material of Rawlet's single prayer, of which fragments are also transferred to the second and third; the first Manx prayer, then, is original, and the second and third largely so. These prayers have the distinction, therefore, of being the first examples of original Manx writing to appear in print. Had Crebbin lived longer, he would doubtless have made a significant contribution to Bishop Hildesley's great project to translate the Scriptures, as, indeed did his successor at Santon, Thomas Cubbon (vicar 1765-69), and his own son, Charles Crebbin, vicar of Santon 1769-81, and chaplain of St George's, Douglas, 1781-1817. The S.P.C.K. records show that the translator of *The Christian Monitor* was paid £4 4s. for his work. Thomas Corlett, curate of Kirk Bride, transcribed *Yn Fer-Raauee Creestee* for the press, and superintended its publication in London (involving, one infers, correcting the proofs). Corlett was paid £1 1s. for transcribing, and £21 for superintending — much of this fee will have been to cover his expenses in travelling to London and residing there during the period of publication. 1200 copies were printed, for distribution gratis.

The first specific mention of *Yn Fer-Raauee Creestee/The Christian Monitor* in the Convocation records of the Diocese of Sodor and Mann comes in the clergy's Address to the Bishop of 26 October 1762, in which they express their gratitude for his leadership in raising funds towards the printing and distribution of 'the liturgy of our church with some portion of the Holy Scriptures and other useful and good books (such as *The Christian Monitor*) in the Manx tongue', and commit themselves to carrying out their assigned tasks of translation and revision of the remainder of the liturgy 'which method, or such other as your lordship will be pleased to propose, we shall also take as speedily as may be in translating *The Christian Monitor*' (Bray: 2005: 1.274-5). Little more than a year later, on 4 November 1763, *Yn Fer-Raauee Creestee* had indeed been printed, and delivered to the Island, and the Bishop wrote to the clergy in the following terms, announcing the event:

To the reverend the clergy of the isle and diocese of Man.

I must entreat each and every of you to be very careful in the disposal of these truly useful books, entitled *The Christian Monitor* or *Fer-raauee Chreestee*. That you deliver them to none, but such as, upon trial, you shall find has one in the family that can read intelligibly; who at least, you are fully persuaded, will, after a little use and application, be both able and disposed so to do.

I leave it to you, whether you shall take the trouble of sending me a list of those persons to whom you dispense them, but in case you so think fit, you may please at the same time to certify me what further number you may have occasion for. The joyful and grateful sense I understand hath been shown and expressed by many people in several parts of this isle, upon hearing of the sundry Manx impressions being shortly expected, serves to confirm my conviction of the truth of my right worthy and right reverend predecessor's prophetic hopes, that such an undertaking would 'sometime prove

a blessing to this country' and for which I am sure we ought to be thankful to Providence, that has raised up friends and benefactors to assist in the article of expense attending the execution of so desirable and charitable a work.

May God vouchsafe to make it successful to the honour of his name and the spiritual emolument and edification of those for whose use it was intended! To which prayer, I trust, all sincere well-wishers to the prosperity of our Sion will add a hearty Amen!

I am my dear and reverend brethren, your ever faithful and devoted fellow servant in the great business of our common master,

Mark Sodor and Man.

[P. S.] The Manx gospels, I hear, are very near, if not by this time quite finished, and shall be circulated as soon as they arrive.¹

This to be returned with an acknowledgment of the receipt of books to Mark Sodor and Man.²

Those who receive the double books should be told that the Manx translation is at the end, which indeed ought to have been placed first.³

You will be pleased to give notice to your congregation the next Sunday after your receipt of these books, when and where and on what terms they are to be distributed. And it also mayn't be amiss if you should from the pulpit recommend a careful and diligent use of them.

Mark Sodor and Man.
(Bray 2005: 1.278-9)

On the same day (4 Nov. 1763), the Bishop wrote to his friend Philip Moore, headmaster of the Douglas Grammar School, asking him to procure, or provide, some education for his valet, whom he is sending to Douglas with packets of *Monitors*. He continues:

My young man carries a Manks Monitor in his pocket, and some think so good a book, read or not, may be a preservative. He brings you a couple; but I do not send them to towns, for fear of affronting them with

¹ On 30 March 1764 the Bishop wrote a similar circular to this one, announcing the arrival of the Manx Gospels.

² The receipts from eight of the clergy are recorded in the Convocation records (Bray 2005: 1.278-9).

³ From this paragraph we learn that there were some bilingual English/Manx copies printed. This edition is not extant, as far as is known.

a language they begin to be almost ashamed of. I would give five hundred pounds I were enough master of it to be able to translate, and I believe I *shall* give half as much, to promote the improvement of it in those who can. Here is another packet for you, to the archbishop of Canterbury and the Society [for promoting Christian Knowledge], who are so zealous for the spiritual welfare of Manks souls, and therefore, for their sakes, I hope, as before, for the safe passage of both my addresses. The blessings of many are now upon me, for what I have already procured, and they seem almost ready to eat the Manks Monitors, which are now come amongst us. I have sent but two dozen to each parish at first, to try how they go off; more will be ready when called for.

(Butler 1799: 443-5.)

Yn Fer-raauee Creestee has been edited before, in a bilingual edition (Thomson 1998). Facing the Manx, Thomson set the English of the 42nd edition of *The Christian Monitor*, 1759. However, between the 42nd edition of *The Christian Monitor* and the 44th, which we use here, extensive changes had been made to the English text, not to the content so much as of the kind we might describe as copy-editing, involving some modernization and standardization. Some of Thomson's observations on divergences between the Manx and the English, then, arise from his having before him a text different from the one Crebbin translated.¹ For example, on *FRC* p. 35, Thomson compares the Manx *Dy jarroo, nagh ren ymmodee jeh ny Dreighyn mee-chrauee shoh ayns glaare iurinagh eer guee son y vollaght shoh er ny king oc hene ?* with the English 'Nay, did not many of these profane Wretches even call for this Curse upon their own Heads in that hellish Language of God damn me ?' and says 'the translator omits the last three words, though there are plenty of

18th-century presentments for using such language in English'. The euphemism is not Crebbin's, though, but that of the editor of the English 44th edition which reads: 'Nay, did not many of these profane Wretches in hellish Language even call for this Curse upon their own Heads ?' Similarly, on *FRC* p. 49 *ga dy lhisagh shin dy mennick smooïnaghtyn orroo, as ad y ghra, dy vioghey nyn Gredjue*, Thomson comments '*as ad y ghra* "and say them" added by the translator'; but it is *CM* 44th edition that has the addition 'and rehearse them'. Thomson's edition has 68 pages of notes which we recommend to the reader seeking a fuller understanding of the linguistic details of this text. An index to these notes follows the text of our edition.

In our edition, the start of each page in each of the original editions is shown by a page number in red, in brackets. A few typos are corrected in red. As the length of the paragraphs in the originals would make it somewhat difficult to match up the English and the Manx, we have here added a line return between each sentence, with the original paragraphing indicated by extra space and first-line indent.

References:

- Bray, Gerald. 2005. *Records of Convocation, Sodor and Man*. 2 vols. Woodford: Boydell.
- Butler, Weeden. 1799. *Memoirs of Mark Hildesley, D.D. Lord Bishop of Sodor and Mann, and Master of Sherburn Hospital; Under whose auspices the Holy Scriptures were translated into the Manks Language*. London: Nichols.
- Thomson, R. L. 1998. *Yn Fer-raauee Creestee* (1763). *The Christian Monitor* (1686). A Bilingual Edition with Notes and Introduction. Doolish: Yn Cheshaght Ghailckagh.

¹ We have not seen the 43rd edition, so cannot be certain whether it was that edition, or the 44th itself, that introduced the editorial changes.

THE
Christian Monitor,
Containing an Earnest
EXHORTATION
TO AN
Holy Life :
With some DIRECTIONS
in Order thereto.

Written in a plain and easy Stile,
for all Sorts of People.

*Follow Peace with all men, and Holiness, without
which no man shall see the Lord, Heb. xii. 14.*

THE FORTY-FOURTH EDITION.



LONDON :
Printed for JOHN BEECROFT, at the Bible and
Crown in Pater-noster-Row. 1761.
[Price 3 d. or 20 s, a Hundred.]

[Quasi-facsimile of the title page of the English 44th edition]

Y N

Fer-raauee Creestee,

Soiaghey magh

COYRLE YEEAN

Dy leeideil

BEA CHRAUEE:

Marish RESOONYN breeoil dy
ghreinnaghey Sleih huggey.

Scruit ayns Aght plain as aalhagh fon dy
chooilley Horch dy Leih.

Eiy-jee da Shee rifh dy chooilley Ghooiney, as Craueeaght,
n'egooifh cha vod Dooiney erbee yn Chiarn y akin. *Heb.* xii. 14.



Prentyt ayns LUNNYNG,
Liorish EAN as W. OLIVER, ayns *Bartholomew-Clofe*.
1763.

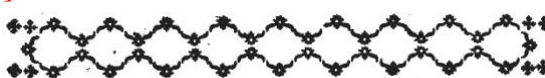
[Quasi-facsimile of the title page of the Manx translation]

[3]



The Christian Monitor, &c.

[3]



Yn Fer-rauee Creestee, &c.

CHAP. I.

*An Exhortation to an HOLY LIFE, with
Motives thereto.*

It is very sad to consider, not only how few Nations there are in the World, which profess Christianity, but also of those who do profess it, how few there are comparatively that live according to their Profession : Wherefore it well becomes all Christ's faithful Servants, especially the Ministers of his Gospel, to use their utmost Endeavours by Life and Doctrine, by public and private Exhortations, by Preaching and Writing, and by all the Ways they are capable of, to promote true Piety and Holiness amongst all sorts of Men, whether High or Low, Rich or Poor, without which no Man can be happy, either in this World, or that which is to come.

And though I well know that, Thanks be to God, we abound with Multitudes of excellent Books written to this End : yet are not such short Instructions as these that follow to be condemned as useless, since they will, it is likely, be more generally dispersed, and that amongst the very meanest of the People, and may more easily be read and remembered by such as have neither Time to read large Books, nor Money to buy them.

With such as these I have Occasion often to meet, and for their sakes chiefly it is that I publish this little Paper ; being encouraged thereto by some pious Persons, both of City and Country, who intend to give some of them away to poor People about them, and thought others might do the like.

CAB. I.

*Coyrle dy leeideil Bea Chrauee, marish
Resoonyn breeoil dy ghreinnaghey Sleih
huggey.*

Te feer trimshagh dy smooïnaghtyn, cha nee ynrycan cre'n earroo fardalagh dy Ashoonyn t'ayns y theihll ta goaill-rish y Chredjue Creestee, agh myrgeddyn jeh ny Ashoonyn shen ta goaill-rish, cre'n earroo fardalagh ayns cosolagh ta leeideil nyn mea cordail rish nyn Gredjue : Shen-y-fa te red feer jesh da ooillee sharvaantyn firrinagh Chreest, er-skyn ooillee da Shirveishee e Hushtal, dy yannoo ooillee ny t'ayns nyn booar liorish nyn Ymmyrkey-bea as Ynsagh, liorish nyn Goyrle dy foshlit as er lheh, liorish nyn Breacheil as nyn Screeu, as liorish dy chooillee aght oddys ad, dy chur Craueeaght as Casherickys firrinagh er y hoshiaight mastey dy chooillee cheint dy leih, edyr ard ny injil, boght ny berchagh, fegooish y Chraueeaght as y Chasherickys cheddyn cha vod dooinney erbee ve maynrey, edyr ayns y theihll shoh ny ayns y theihll ta ry heet.

As ga dy vel fyss feer vie aym dy vel, booise gys Jee, palchey dy lioaryn mie ny vud ain scrut son yn Oyr shoh ; foast cha vel leid y Choyrle ghiare [4] as ta dy heet ny lurg shoh dy ve deyrir myr gyn ymmyd, fakin dy vod y lioar veg shoh, te laik, as y Choyrle t'ayn-jee ve ny smoo er ny skeailey, as shen fud yn ayn s'boghtey dy leih, as foddee ad ve ny sassey er nyn lhaih as cooinaghtyn freailt jeu liorish nyn leid ocsyn as nagh vel Tra oc dy lhaih lioaryn mooarey, ny argid dy chionnaghey ad.

Rish nyn leid shoh ta caa mennick aym dy veeiteil, as er y ghraih ocsyn er lheh ta mee scrieu yn lioar veg shoh ; greinnit dy yannoo eh liorish paart dy phersoonyn crauee, chammah ayns cheer as balley, ta kiarrail dy ghiootal paart jeh ny lioaryn beggey shoh er sleih boghtey mygeayrt-y-moo, as va smooïnaghtyn dy jinnagh feallagh elley myrgeddyn.

And may it please God to give a Blessing to such a mean Undertaking as this, and succeed it to the Good of Souls, I shall little regard the Censures of the Curious ; ¹remem[4]bering the Saying I have somewhere met with of a devout Writer, to this purpose, That he was desirous his Book should be scattered abroad upon Pedlars Stalls, and thence come into the Hands of common People, for the Increase of Knowledge and Piety, rather than be solemnly laid up and buried in the Libraries of the Learned.

Wherefore, without any more Preface, I shall address myself to you, for whose sake I write these Lines, as a Persuasive to a Holy and Religious Life.

Now, in order thereto, let me beseech you to look back upon your Lives past, and call yourselves to an Account, whether it has been your Care and Study to live in such a godly Manner, as becomes those who are baptised in the Name of Christ, and from him are called Christians.

Have you well considered what is the Meaning of this Name, and what Engagements you lie under to an holy Life by taking it upon you in Baptism ?

And do you keep well in Mind your Baptismal Vow, wherein you renounced the Devil, the World and the Flesh ; and promised to be Christ's faithful Soldiers and Servants, and so to continue all the Days of your Life ?

Have you so far understood and considered these Things, that you have made it your chief Business to walk accordingly ?

Do you watch carefully, and fight manfully against your spiritual Enemies ?

Do you live as those that believe the Gospel, sincerely endeavouring in all Things to know the Will of God, and to do it ?

Since you take Christ's Name in your Mouth, are you careful to depart from all Iniquity ?

In a word, is this your greatest Study and Design, to please and glorify God, and to work out your own Salvation ?

As my scooidsaave lesh Jee bannaght y choyr't da leid yn obbyr fardalagh as ta shoh, as eh y vishaghey son foays anmeenyn, s'beg geill verryms da ny foiljyn yow Fer-ynsee erbee mooaralagh da'n lioar shoh

Shen-y-fa fegooish arragh y ghra jeh'n lioar veg shoh, loar-ym riuish, er nyn nghraih ta mee scrieu ny lineyn shoh, myr Coyrle dy leeideil Bea Chrauee as Chreestee.

Nish, dy vod shiu my choyrle y ghoail, lig-jee dou guee erriu dy yeaghyn back er nyn mea ta caeuit, as dy eamagh erriu hene gys coontey, vel eh er ve nyn giarrail as imnea dy veaghey ayns leid yn agh't crauee shen as ta cooie dauesyn ta bashtit ayns Ennym Chreest, as ny lurg echey enmyssit Creesteenyn.

Vel shiu er nghoail tastey vie cre ta er ny hoiggal liorish yn Ennym shoh, as cre ny kianglaghyn ta shiu nyn lhie fo dy leeideil Bea chrauee, liorish goail ad erriu ayns Bashtey ?

As vel shiu freayll cooinaghtyn vie er nyn Mreearey Bashtey, ayn hreig shiu yn Drogh Spyrryd, yn Seihll, as yn Eill, as yhiail shiu dy ve nyn Sidooryn as Sharvaantyn firrinagh da Creest, as dy hannaghtyn myr shen ooillee laghyn nyn Mea ?

Vel shiu choud [5] shen er hoiggal as er nghoail tastey jeh ny reddyng shoh, dy vel shiu er nyannoo eh nyn ard obbyr dy immeeght cordail roo ?

vel shiu watchal dy imneagh, as caggey dy dunnal noi nyn noidjyn spyrrydoil ?

vel shiu beaghey goll roosyn ta credjal y Sushtal, dy creeoil jannoo nyn baart ayns dy chooilley nhee dy hoiggal Aigney Yee, as dy yannoo eh ?

Fakin dy vel shiu goail ennym Chreest ayns nyn Meeal, vel shiu kiarralagh dy hea veih dy chooilley Vee-chraueeght ?

ayns fockle, nee shoh'n imnea as y chiarrail smoo eu, dy wooiys as dy ghloyraghey Jee, as dy obbraghey magh nyn Saualtys hene ?

¹ The last sentence is not rendered in the Manx.

If your Conscience can truly witness for you, that it is indeed so, and that if at any time you fall short, or do amiss, you are heartily grieved for it, and do daily labour to amend and grow better : If it be thus with you, I say, then bless God for his Grace and Mercy, hold on and prosper, and fear not but God will be with you ; he will own you as his Children, and for his Son Jesus's sake, will both pardon your Sins, and assist you by his Grace ; He will guide you by his Counsel, and at length receive you into Glory.

[5] But pray deal faithfully with your own Souls, and tell me, has it not been quite otherways with you ?

Have you not contented yourselves with the bare Name and Profession of Christianity, and in the mean time led an ill Course of Life, directly contrary to your Profession ?

Have you not lived in wilful Ignorance of your Duty, or in gross Sins against your Knowledge ?

Do not the Temptations of the Devil, the Allurements of the World and the Flesh, many times prevail more with you, than the Commands of Almighty God, and the Voice of your own Conscience ?

Are you not wont to neglect God's Worship and Service, both in the Church and at Home ?

Yea, do you not profane his Holy Name by Swearing and Cursing ?

Are you not often guilty of Lying and Slandering, of Cozening and Cheating, if not of down-right Stealing ?

Do you not in your Anger use railing and reviling Language ?

Or, do you not live in Envy and Malice, seeking to be revenged of those that have done you any Injury ?

Do you not allow yourselves in Drunkenness and Whoredom, or some other known and wilful Sin ?

To be short, is there not something or other in this World that you love more than you do God himself, and his Son Jesus ?

My oddys nyn Gooinsheance feanish firrinagh y ymmyrkey lhieu dy vel eh myr shen dy jarroo, as cre erbee'n tra ta shiu failleil ayns nyn Gurrym, ny jannoo ass y raad, dy vel shiu dy creeoil trimshagh er y hon, as gagh laa streeu dy lhasaghey nyn mea as dy aase ny share : my she shoh yn stayd eu, ta mee gra, eisht cur-jee bannaght da Jee son e ghrayse as e vyghin, er nyn doshiaght lhieu as jean-jee bishaghey, as ny lig da aggle y ve erriu agh dy bee Jee meriu ; nee Eh goaill riu myr e chloan hene, as er graih e Vac Yeesey, nee Eh chammah nyn beccaghyn y leih, as cooney lhieu liorish e ghrayse ; leeidee Eh shiu liorish e choyrle, as fy-yerrey gowee Eh shiu gys Gloyr.

Agh guee-ym erriu dell-jee dy firrinagh rish ny Hanmeenyn eu hene, as insh-jee doos, nagh vel nyn stayd er ve ooillee cooidjagh er agh elley ?

nagh vel shiu er hoie shees lesh yn eer Ennym as Goaill-rish er cheu-mooie yn Chredjue Creestee, as ec y tra cheddyn leeideil drogh vea, ooillee cooidjagh noi ny ta shiu er ghoaill erriu ?

nagh vel shiush er meaghey jeh nyn yoin hene ayns Mee-hushtey jeh nyn gurrym, er nonney ayns peccaghyn eajee noi nyn dushtey ?

nagh vel miolaghyn y Drogh Spyrryd, cleynyn y Theihll as yn Eill ymmodee dy cheayrtyn goaill ny smoo dy ghreme erriu na ta saraghyn [6] Yee ooillee-niartal, as coraa nyn gooinsheance hene ?

nagh vel shiu cliaghtey ve mee-rioosagh dy chur ooashley da Jee as dy hirveish Eh, chammah ayns y cheell as ec y thie ?

dy jarroo, nagh vel shiu tayrn scammylt er e Ennym casherick liorish Loo as Gueeaghyn ?

nagh vel shiu dy mennick er ve oolee jeh Breagyn as Scammyltyn, jeh Mitchooraght as Molterys, ny foddee jeh Geid hene ?

nagh vel shiu ayns nyn gorree jannoo ymmyd jeh glare oltoanagh as scammyltagh ?

er nonney nagh vel shiu beaghey ayns Troo as Goanlys, streeu dy gheddyn Coilleen orroosyn t'er n'yannoo aggair erbee diu ?

nagh vel shiu lowal diu hene dy veaghey ayns Meshtyrys as Maardyrys, er nonney peccah ennagh elley ta fys eu er as roih ayn jeh nyn yoin ?

ayns focklyn gearrey, nagh vel red ny red ennagh 'sy theihll shoh ta ny smoo dy ghraih eu er na ta eu er Jee hene, as er y¹ Vac Yeesey ?

¹ y] sc. e

Are you not much more concerned for your Bodies, than for your precious Souls ?

And do you not more earnestly seek for Food and Raiment, and the good Things of this Life, than after that eternal Kingdom of Glory, which God hath promised to his faithful Servants in the World to come ?

If this indeed be your Case, I beseech you to make a Stand, and consider well what you have been doing ; what a sad and dangerous Condition you have brought yourselves into, and what the End of it will be, if you hold on in such evil Courses.

Humbly beg of God to make you duly sensible of your Sin and Danger, and to keep the Sense thereof so close to your Minds, that you may be brought not only to mourn for your Sins, but to loath and abhor them, and utterly to forsake the same, henceforth resolving, by the Grace of God, wholly to give up yourselves to his Service, and to walk stedfastly in those holy and good Ways which he has appointed you.

This is that to which I do most earnestly desire to persuade you.

And that I may do my utmost to prevail with [6] you, I shall lay before you some very weighty Arguments, which I request you to weigh seriously as you read them, and God grant they may have their due Effect upon the Heart of every Reader. Amen.

I. That you may be prevailed with to become God's faithful Servants, consider, first, that this was the great End for which God made you, and keeps you alive, and gives you so many Mercies of all Sorts.

You can tell, I hope, that God made you, and that he made you to serve him, by living according to his Commandments.

These are some of those first things which Children learn ; and it were well, if when they are grown up to be Men and Women, they would habituate themselves seriously to think of them, and practise accordingly.

The wise God has made all Creatures for some good End or other, and he has fitted them all for those Ends and Purposes for which he made them.

nagh vel shiu foddey s'imnea-ee son nyn Gallinyn, na ta shiu son nyn Anmeenyn deyr ?

as nagh vel shiu foddey s'jeean shirrey son Beaghey as Coamrey, as nhee'ghyn mie y vea shoh, na ta shiu shirrey son y Reeriaght veayn shen dy Ghloyr ta Jee er nghialdyn da e Harvaantyn firrinagh ayns y theihll ta ry heet ?

My she shoh dy jarroo nyn stayd, guee-ym erriu stap-jee tammylt, as gow-jee tastey vie jeh ny ta shiu er ny ve jannoo ; cre'n condition trimshagh as dangeragh ta shiu er goyrt lhieu shiu hene ayn, as cre vees y jerrey echey my hed shiu er nyn doshiaght ayns leid ny raadjyn olk.

Guee-jee dy imlee er Jee dy chur ennaghtyn firrinagh diu jeh nyn beccah as nyn nangere, as dy reaylley'n ennaghtyn cheddyn cha shickyr ayns nyn aignaghyn, dy vod shiu ve er nyn goyrt lhieu cha nee ynrycan dy ghobberan son nyn beccaghyn, agh dy chur feoh as dwoaie daue, as dy bollagh dy hreigeil ad, veih'n tra shoh magh dy shickyr kiarraill, liorish Grayse Yee, dy slaane [7] shiu hene y chur seose gys y chirveish echey, as dy immeeaght dy kiart ayns ny raadjin casherick as mie shen te er phointeil diu.

Shoh'n red ta mish dy feer chreeoil geearree dy choyrlaghey shiu huggey.

As dy voddym ny t'ayns my phooar y yannoo dy chur erriu my choyrle y ghoaill, soi-ym rimbiu paart dy resoonyn feer fondagh, as ta mee guee erriu ad y ghoaill dy dowin gys nyn gree myr ta shiu dy lhaih ad, as dy giall Jee dy vod ad gobbraghey dy cooie er cree dagh annane nee ad y lhaih. Amen

I. Dy vod shiu ve coyrlyt dy heet dy ve sharvaantyn firrinagh Yee, gow-jee tastey, hoshiaght, dy nee shoh va'n ard oyr chroo Jee shiu er y hon, as te freayll shiu bio, as coyrty diu whilleen myghin jeh dy chooilley horch.

Foddee shiu ginsh, ta mee treishteil, dy nee Jee chroo shiu, as dy chroo Eh shiu dy hirveish Eh, liorish beaghey cordail rish e annaghyn.

Ad shoh paart jeh ny chield reddyn ta cloan dy ynsaghey ; as smie veagh eh, tra t'ad er naase seose dy ve deiney as mraane, dy gliaghtagh ad dy kiarralagh dy smooainaghtyn orroo, as nyn mea y leeideil lioroo.

Ta'n Jee creeney er nyannoo dy chooilley chretoor son oyr ny oyr ennagh mie, as er ordrail ad ooilley dy ansoor ny hoyryn as ny hymmydyn mie v'ad jeant er y hon liorish.

To Man therefore he has given the Use of Reason, chiefly to fit him for Religion, and to render him capable of knowing, loving, and serving his great Creator and Benefactor : And it is Religion which makes the great Difference betwixt a Man and a Beast : For brute Creatures have no Knowledge of God, no Regard to him, but are wholly led by their Senses, and mind nothing else but what is before them here in this World.

But the poorest Man on Earth, who hath the Use of his Reason, is near akin to the very Angels themselves ; his Nature is like theirs, and but a little below them, so that he may be much taken up in the same holy Works that they are employed in, even in loving, and praising, and adoring the great and good God.

To this End he may study both the Works and Word of God, which reveal him to us, and should continually put us in Mind of him.

And all the good Things we enjoy should still make us sensible of the Goodness of God from whom they come ; and fill our Hearts with Love and Thankfulness, and our Mouths with Blessing and Praise.

This is the most proper Use of our Reason, and this God most justly expects from us reasonable Creatures ; and even this the poor Man may render without any Hindrance to his daily Labours ; and may still keep such an awful Sense of God upon his Mind, as may restrain him from wilful Sin, and make him careful al[7]ways to please his Maker.

And so our Reason was given to bridle and govern our Appetites, our Lusts and Passions ; that we should not be led away into Gluttony and Drunkenness, into Wantonness and Uncleaness, nor into Rage and Fury, like brute Beasts that have no Understanding ; But should live soberly and chastely, quietly and peaceably with all Men, doing them all the Good we can.

For such holy Purposes as these chiefly was our Reason bestowed on us, and therefore in this Manner ought it to be employed.

Da dooinney er-y-fa shen te er chur pooar dy yannoo ymmyd jeh resoon, er-skyn ooilley dy yannoo Eh cooie son Credjue, as dy chur 'sy phooar echey dy chur enney er, dy chur graih da, as dy hirveish e Er-croo as e Charrey mooar : As she Credjue ta jannoo'n caghlau mooar ta eddyr dooinney as beagh : Son cha vel ec cretooryn gyn resoon veg y tushtey jeh Jee, ny veg y gheill da, agh t'ad ooilley cooidjagh er nyn leeideil liorish pooaraghyn dooghyssagh nyn girp, as cha vel geill oc da nhee erbee agh da ny ta kiongoyrt roo ayns y theihll shoh.

Agh y dooinney s'boghtey t'er y thalloo, oddys ymmyd y yannoo jeh'n resoon ny'n [8] tushtey echey, te feer faggys caardys da ny heer Ainlyn hene ; ta'n dooghys echey goll-rish y dooghys ocsyn, as cha vel Eh agh red beg s'inshtey na ad, myr shen dy vod eshyn ve dy mooar er ny ghoail seose ayns ny hobbraghyn casherick cheddyn ta ny Ainlyn dy yannoo, dy jarroo ayns coyrt Graih, as Moylley, as Ooashley da'n Jee mooar as mie. Gys yn ymmyd cheddyn foddee Eh gysaghey as toiggal y ghoail chammah jeh Obbraghyn as Goo Yee, ta soilshaghey Eh dooin, as lhisagh dy kinjagh shin y choyrt ayns cooinaghtyn jeh.

As lhisagh ooilley ny reddyn mie ta shin goail soylley jeu kinjagh ennaghtyn y chur dooin jeh Mieys Yee veih t'ad cheet ; as ny Creeaghyn ain y lhieneey lesh Graih as Toyrt-booise, as ny Beill ain lesh Bannaght as Moylley.

Shoh yn ard ymmyd ta son nyn resoon as nyn dushtey, as shoh ta Jee dy feer chairagh jercal rish voynyn ta nyn gretooryn resoonagh ; as shoh keeish oddys y dooinney boght hene y eek fegooish veg y chumrail er e obbraghyn gagh laa ; as foddee Eh kinjagh cummal seose leid yn ennaghtyn arrymagh jeh Jee er e aigney, as oddys Eh y smaghtaghey veih roih ayns peccah jeh e yo'in, as cur er ve dy bragh kiarralagh dy wooiys e Er-croo.

As myr shoh va'n resoon ain er ny chur dooin dy smaghtaghey as dy reill nyn Nyeeareeyn, nyn Saynt as nyn Annoinidyn foalley ; nagh beagh shin er nyn leeideil ersooyl gys Jooid as Meshtyrys, gys Rouanys as Neu-ghlennid, ny gys Farg as Eulys, goll-rish maase y vagheragh nagh vel veg y tushtey oc ; agh dy voddagh shin beaghey dy sheelt as dy glen, dy feagh as dy sheeoil rish dy chooilley ghooiney, jannoo ooilley'n Vie oddys mad daue.

Son leid ny hymmydyn crauee shoh harrish ooilley va nyn resoon er ny ghiootal orrin, as shen-y-fa er yn agh shoh lhisagh eh ve er ny usal.

Certainly, since God hath made us of a Nature so much better than Birds and Beasts, he expects from us other Works and Services than he does from them.

They know nothing of God that made them, nor have they any Knowledge of another Life after this, but when they die, there is an End of them.

But to us God hath given immortal Souls, of more Value than the whole World : and for this End hath he created us, that we might serve and honour him here in this Life, and so may live with him, and enjoy him for ever in the World to come.

Now, if this be the End of our Creation, ought we not to live up to it ?

Do we not see all other Things answer the End for which they were made ?

The Sun gives Light by Day, and the Moon by Night.

The Earth brings forth Corn and Grass, and the Trees bear Fruit.

The Horse, the Cow and the Sheep, with many other Creatures, afford us much Service and Benefit ; and shall Man alone be useless and unfruitful, to live to no good Purpose ?

While they are all so ready to serve us, shall we not chearfully serve him that made us for his own Service ?

Surely we cannot think that the wise God sent us into the World only to eat and drink, to sleep and play, or to work hard for a poor Livelihood.

If this were all, we had better have been made brute Creatures, or never have been made at all.

Much less can we think that the holy God made us on purpose to sin against him, to dishonour his Name, and provoke him to Anger.

He did not give us Reason to make us crafty and cunning for the World, that we might know how to cozen and cheat our Neighbours.

He did not give us Tongues to swear and curse with, or to talk foolishly and filthily ; let us not then use them to any such ill Purposes.

Son shickyrys, fakin dy vel Jee er nyannoo shinyn jeh dooghys [9] whooish shen share na eanlee as maase, te jercal rish obbraghyn as Shirveish elley voin nagh vel Eh jercal rish vousyn.

Cha vel fyss ocsyn er veg jeh Jee ren y chroo ad, cha moo ta tushtey erbee oc jeh bea elley lurg y vea shoh, agh tra t'ad geddyn vaaish, ta jerrey orroo.

Agh dooinyn ta Jee er choyrt Anmeenyn nagh vow dy bragh baase, jeh ny smoo dy phrice na'n slane seihll ; as er yn oyr shoh te er chroo shin, dy voddagh shin Eh y hirveish as ooashley chur da ayns shoh 'sy vea shoh, as myr shen ve bio marish as soylley y gheddyn jeh son dy bragh ayns y theihll ta ry heet.

Nish, my she shoh'n oyr hie shin er croo er y hon, nagh lhisagh shin beaghey cordail rish ?

nagh vel shin fakin dy chooilley nhee elley gansoor gys yn oyr v'ad crooit er y hon ?

ta'n Ghrian cur Soilshey ayns y laa, as yn Aist 'syn oie.

Ta'n thalloo gymmyrkey magh arroo as faiyr, as ny biljyn gymmyrkey mess.

Ta'n Cabbyl, y Voa, as y Cheyrrey, marish ymmodee cretooryn elley fordrail lane shirveish as cosney dooin ; as nee Dooiney ny lomarcane vees gyn ymmyd as neu-vessoil, gyn y heihll y chaeu gys ymmyd mie erbee ?

Choud as t'adsyn ooilley cha aarloo dy hirveish shinyn, nagh jean shinyn dy gennal eshin y hirveish ren shin y chroo son e hirveish hene ?

Shickyr cha vod mad sheiltyn dy dug y Jee creeney shin stiagh ayns y theihll ynrycan dy ee as dy iu, dy chadley as dy chloi, ny dy obbraghey dy doccaragh son beaghey boght gagh laa.

My she shoh veagh ooilley, veagh eh ny baare dooin v'er ve jeant cretooryn gyn resoon, er nonney gyn dy bragh v'er ve jeant eddyr.

Foddey sloo oddys mad sheiltyn dy ren y Jee casherick shin y yannoo ry-hoie peccah y yannoo n'oi, dy chur mee-ooashley da e ennym, as dy vrasnaghey Eh gys Corree.

Cha dug Eh resoon dooin dy yannoo shin croutagh as tastagh son y theihll, dy voddagh [10] shin toiggal cre'n aght dy volley as dy yannoo Mitchooraght rish nyn Naboonyn.

Cha dug Eh chengaghyn dooin dy loo as dy ghueeaghyn lhieu, ny dy haggloo dy ommijagh as dy neu-ghlen ; lig dooin eisht gyn ad y usal gys veg dy leid ny drogh ymmydyn.

Since [8] God has given us precious immortal Souls, let us not live like Beasts that perish, wallowing in the Mire of base sensual Lusts and Pleasures.

By this Means we become worse than Brutes themselves, for we debase our own Natures, we abuse our Reason to our own Shame and Hurt, and to God's Displeasure.

Thus we cross the End of our Creation, and are more stupid and ungrateful than the very Ox or Ass : *For they know their Owner*, and do good Service to those that keep and feed them, *Isa. i. 2, 3.*

O let us not give God cause to complain of us as he there does of the *Jews*, that he *nourished and brought up Children, and they rebelled against him* : Think how grievous it is to you who have Children, after all your Care and Kindness, after all your Cost and Labour, to have them prove stubborn and disobedient, loose and idle Prodigals.

O see then that ye be not such towards your heavenly Father, who made you and preserves you, and every day renews his Mercies upon you.

He keeps us alive, and makes our Lives comfortable.

He gives and continues to us our Reason and Senses, our Health and Strength, Food and Raiment, and all the good Things we enjoy.

He supplies our Wants, and helps us in all our Distresses.

He gives us Light by Day, and Rest by Night.

He enables us to follow our Callings, and gives us a Blessing to our Labours, that we may provide for ourselves and Families.

And does not this good God well deserve all the Love and Service which we can possibly render him ?

O how can we find in our Hearts wilfully to offend him, who thus delights in doing us good ?

Foolish and unthankful Wretches we are thus to requite the Lord for all his Loving-Kindness.

We could not deal so with any Friend or Neighbour on Earth, that had been always kind and loving to us.

Fakin dy vel Jee er chur dooin anmeenyn deyr nagh vow baase, ny lig dooin beaghey goll-rish maase ta cherraghtyn, gymmylt ayns y laagh vrein dy hayntyn as dy eunyssyn foalley.

Liorish shoh ta shin cheet dy ve ny smessey na¹ maase hene, son ta shin ginjillaghey nyn nghooghys,² ta shin jannoo drogh ymmyd jeh nyn resoon gys y nearey as y skielley ain hene, as gys jymmoose y chur er Jee.

Myr shoh ta shin crossey'n oyr hie shin er croo er y hon, as ta shin er ny sloo dy hastey as ny sneu-ghooie na ta'n Dow as yn Assyl hene : *Son shione dauesyn y vooijer slesh ad*, as t'ad jannoo shirveish vie dauesyn ta freayll as dyn meaghey ad, *Isa. i. 2, 3.*

O ny lig dooin oyr y chur da Jee dy phlaint orrin myr te ayns shen plaint er ny *Hewynyn*, dy ren Eh bondyrys as troggal cloan, as dirree ad magh ny oi : Smooinnee-jee cre'n red trimshagh eh diuish ta cloan eu, lurg ooilley nyn Giarraill as nyn Genjallys, lurg ooilley nyn Maarail as nyn Dooilleil, dy vel ad prowal creoi-wannalagh as mee-ammyssagh, Stroideryn neu-heelt as litcheragh.

O jeagh-jee eisht nagh bee shiuish nyn leid shoh gys nyn Ayr flaunyssagh, Eh ren y chroo as ta coadey shiu, as ta dy chooilley laa soilshaghey ass y noa e vyghinyn diu.

Te freayll shin bio, as te jannoo nyn mea gerjoilagh.

Te coyrt as tannaghtyn dooin nyn resoon as nyn geeal, nyn slaynt as niart, nyn meaghey as nyn goamrey, as ooilley ny reddyn mie ta shin goaill soylley jeu.

Te jannoo magh nyn veme, as cooney lhien ayns ooilley nyn seaghyn.

Te cur dooin soilshey 'sy laa, as fea 'syn oie.

Te niartaghey shin dy eiyrta da nyn aght-beaghee, as cur bannaght er nyn [11] laboraght, dy vod mad kiarrail ro-laue er nyn son hene as son nyn lught-thie.

As nagh vel y Jee mie shoh dy mooar toilchin ooilley'n ghraih as y chirveish oddys mad er aght erbee y chur da ?

O kys oddys mad feddyn ayns nyn greeaghyn dy chur sneih ersyn jeh nyn yoin, ta myr shoh goaill boggey dy yannoo mie dooin ?

Dreighyn ommijagh as neu-wooisal shin, cha olk shoh dy chooilleeney'n Chiarn son ooilley e chenjallys ghraihagh.

Cha voddagh shin jannoo myr shoh rish carrey ny naboo erbee er y thalloo, veagh er ve kinjagh dooie as graihagh dooin.

¹ na] text ny

² nghooghys] text nuooghys

Are not Servants bound to work for them who maintain them and pay them Wages ?

And ought not Children to obey their Parents, who begat them, and brought them up ?

How much more then ought we to obey God our Father, who gave us Life at first, and still prolongs it from one Day to another, when he could in a Moment cut us off in our Sins, and throw us into Hell ?

But in much Mercy he spares us, and gives us Space to repent, and is very unwilling to destroy us, and there[9]fore waits long to be gracious to us.

O then let his Patience and his Goodness at last have this happy Effect upon us ; let it lead us to true Repentance, and, ever hereafter engage us to Diligence and Constancy in his Service, *Rom. ii. 4. 2 Pet. iii. 9.*

II. To which Purpose consider again, that *this was the End for which God sent his Son Jesus into the World*, even to seek and save us lost and miserable Sinners, to bring us to Repentance and Newness of Life, that so we might be restored to the Love and Favour of God, which we had lost by sinning against him.

Our first Parents Adam and Eve, were created in a very holy and happy State, but they fell from it by sinning against God, and so came all Misery into the World ; and then did our heavenly Father take Pity on us, and sent his own Son out of his Bosom to be our Saviour and Redeemer, to reform us from our Sins, and so to deliver us from Misery.

First, He will make us holy, and then we shall be made happy ; for as Man lost his Happiness by disobeying God's Command, so he must recover it by becoming obedient to his Will in all Things.

To this End hath the Lord Jesus fully revealed God's Will to us when we were in Ignorance and Darkness.

Nagh vel sharvaantyn kainlt dy obbraghey dauesyn ta cur bee as faill daue ?

as nagh lhisagh cloan biallys y choyr't da nyn ayr as moir ren ad y gheddyn, as y hroggal ?

cre woad smoo eisht lhisagh shinyn biallys y chur da Jee nyn Ayr, Eh hug bioys dooin hoshiaght, as ta kinjagh dy hannaghtyn eh veih laa gy laa, tra oddagh Eh ayns tullogh shin y ghiarey jeh ayns nyn beccaghyn, as shin y hilgey¹ ayns niurin ?

Agh ayns myghin vooar te gymmyrkey lhien, as cur traa dooin dy ghoail arrys, as te feer neu-wooiaagh dy stroie shin, as shen-y-fa te farkiaht foddey dy ve graysoil dooin.

O eisht lig da e Hurranse-foddey as e Vieys ec y jerrey myr shoh dy bannit gobbraghey orrin, lig da shin y leeideil gys Arrys firrinagh, as dy bragh ny-yei shoh shin y chiangley gys Tarrooid as Shickyrys ayns e Hirveish, *Rom. ii. 4. 2 Ped. iii. 9.*

II. Er yn oyr shoh smooinee-jee dy dowin reeisht, dy nee shoh va'n resoon er y hon hug Jee e Vac Yeesey stiagh ayns y theihll, dy jarroo dy hirrey as dy hauail shinyn peccae challit as hreih, dy chur lesh shin gys Arrys as Bea noa, myr shen dy voddagh shin ve goit stiagh reeisht gys Graih as Foar Yee, va shin er choayll liorish peccah y yannoo ny oi.

Va'n chie'd ayr as y voir ain, Adam as Aaue, er nyn groo ayns stayd feer chasherick as vaynrey, agh huitt ad veih [12] liorish peccah y yannoo noi Jee, as shoh'n aght haink dy chooilley vee-gherjagh stiagh 'sy theihll ; as eisht ghou yn Ayr flaunyssagh chymmey jeein, as hug Eh e Vac hene magh ass e oghrish dy ve nyn Saualtagh as nyn Ver-kionnee, dy chur orrin fagail jeh nyn beccaghyn, as myr shen dy livrey shin veih treihys.

Hoshiaght, nee Eh shin y yannoo casherick, as eisht bee mad er nyn nyannoo maynrey ; son myr chaill dooinney e vaynrys liorish y ve mee-viallagh da sarey Yee, myr shoh shegin da 'chosney eh reeisht liorish cheet dy ve biallagh gys e Aigney ayns dy chooilley nhee.

Er yn oyr shoh ta'n Chiarn Yeesey er chur toiggal slane dooin jeh Aigney Yee tra va shin ayns mee-hushtey as dorraghys.

¹ shin y hilgey] text y shin hilgey

He hath given us holy Precepts for the Rule of our Life, and made most rich and precious Promises to persuade us to our Duty, and denounce dreadful Threatnings to affright us from Wickedness.

And when we had deserved the Wrath of God for our Sins, then did Jesus Christ shed his most precious Blood to make Atonement for us, and to obtain our Pardon and Forgiveness.

He died for our Offences, and rose again for our Justification, *Rom. iv. 25.*

And in his Gospel he hath given full Assurance of God's good Will to Mankind, that he will be merciful to us and pardon us, if we truly repent of our Sins, and forsake them.

Thus hath Christ opened a Door of Hope for us, to encourage us to return to God : For if there had been no Hopes of Mercy, we should never have been drawn to Repentance, but even like the Devils themselves, should have remained full of Hatred and Malice against God, [10] utterly despairing of Relief from him.

But whilst the Death of Christ does so much engage, and encourage us to forsake our Sins, it gives not the least Encouragement to our Continuance in them.

Let us not think that Christ died for our Sins, that we might have Liberty to live in them, and yet be saved at the last.

No ; but He came to save us from our Sins, not in them.

He makes us blessed, by turning us from our Iniquities.

He died to redeem us from a vain and evil Conversation, to purify our Hearts, and reform our Lives, and makes us a peculiar People, zealous of good Works, *Matt. i. 21. Acts iii. 26. Tit. ii. 14. 1 Peter. i. 18.*

The Death of Christ for us vile Sinners, shews the infinite Love of God, in finding out this Way for our Salvation : But then it shews also what an evil Thing Sin is, and how hateful to God, since he would not pardon us without the Sufferings of his own dear Son on our Account.

Te er chur Saraghyn casherick dooin dy leedeil nyn Mea lioroo, as er nyannoo Gialdynyn feer verchagh as deyr dooin dy choyrlaghey shin gys nyn Gurrym, as er ockley magh Baggyrtyn atchimagh dy agglaghey shin veih Mee-chraueeaght.

As tra va shin er hoilchin Jymmoose Yee son nyn beccaghyn, eisht gheart Yeesey Creest e Ooill smoo ooasle dy yannoo Shee rish Jee er nyn son, as dy gheddyn Leih as Pardoon dooin.

Hooar Eh baase son nyn loghtyn, as dirree Eh reeisht dy heyrey shin, *Rom. iv. 25.*

As ayns e Hushtal te er chur slane shickyrsh jeh Aigney mie Yee gys sheelnau, dy bee Eh myghinagh dooin, as dy leih Eh dooin, myghouys mad arrys firrinagh son nyn beccaghyn, as ad y hreigeil.

Er yn agh shoh ta Creest er vosley dorrys dy hreishteil dooin, dy ghreinnaghey shin dy hyndaa gys Jee : Son mannagh beagh veg y treishteil jeh myghin er ve, cha row shin rieuau er ve tayrmit gys arrys, agh dy jarroo goll-rish ny Jouill hene, va shin er hannaghtyn laane dy Vyskit as dy Ghoanlys noi Jee, dy bollagh mee-hreishteil er cooney veih.

Agh choud as ta Baase Chreest whooish dy chianaghey as dy ghreinnaghey [13] shin dy hreigeil nyn beccaghyn, cha vel eh cur y daanys sloo aynin dy hannaghtyn ayndoo.

Ny lig dooin smooingaghtyn dy dooar Creest baase son nyn beccaghyn, dy voddagh reamys ve ain dy veaghey ayndoo, as foast ve er nyn sauail fy-yerreh.

Cha dooar ; agh haink Eh dy hauail shin veih nyn beccaghyn, cha nee ayndoo.

Te jannoo shin bannit liorish chyndaa shin veih nyn mee-chairys.

Hooar Eh baase dy chionnaghey shin veih Ymmyrkey-bea fardalagh as olk, dy ghlenney nyn greeaghyn, as dy lhasaghey nyn mea, as dy yannoo shin pobble reiht, dy jeean graihagh er obbraghyn mie, *Mian i. 21. Jannoo ny Ostyllyn iii. 26. Tit. ii. 14. 1 Ped. i. 18.*

Ta Baase Chreest er ny son aynin peccer hreih, soilshaghey Graih er-skyn-earroo Yee, ayns geddyn magh y raad shoh son y Taualtys ain : Agh eisht te soilshaghey myrgeddyn cre'n red olk peccah, as cre cha dwoaiagh as te da Jee, fakin nagh jinnagh Eh leih dooin fegooish surranse e Vac deyr hene er y choontey ain.

And therefore, if the Consideration of all this does not bring us to hate and abhor our Sins, and to love and serve our God and Saviour, we are never like to have any Benefit by Christ's Death.

All our Professions of loving him, and believing in Him, will stand us in no stead, without obeying Him.

True saving Faith in Christ, is that *which works by Love*, both to God and to our Neighbours.

Christ accounts none to be his Friends, but those that keep his Commandments, and to such only will He grant Pardon and Salvation, *Gal. v. 6. John xv. 14. Heb. v. 9. 1 John iii. 8.*

Since then, the ever blessed Jesus, the Son of God, came down from Heaven, became a Man, and died a most painful Death upon the Cross, that he might save us from Sin and Misery ; shall we not accept of him as our Lord and Saviour, who comes to deliver us from the Power of the Devil and our own Lusts, to make us the Children of God, and Heirs of Glory, which is a thousand Times greater Deliverance than that of the *Israelites* from the *Egyptian* Bondage ?

Will you not be moved by all that Christ hath done and suffered for you ?

Shall not his Love constrain you to love Him, and to hate all Sin, which was the Cause of his Suffering ?

Will you tread [11] under Foot his most precious Blood, and even crucify Him afresh, and again put Him to open Shame ?

Thus in some sort do wicked Men use their Saviour, whilst they go on in their Sins, which are so displeasing to Him.

They that lie and cozen for a little Gain, what do they do but, like *Judas*, sell Christ for Money ?

They that live in Hatred and Malice, and do Mischief to their Neighbours, do in effect run the Spear into Christ's Side, and drive Nails into his Hands and Feet.

And they that give themselves to Riot and Drunkenness, do even mingle Gall and Vinegar for him to drink.

They do all that in them lies, by their sinful Pleasures to put Him again into Agonies and Pains.

As shen-y-fa, mannagh jean smooïnaghtyn er shoh ooilley cur orrin dwoaie as feoh y chur da nyn beccaghyn, as dy chur graih da as dy hirveish yn Jee as y Saualtagh ain, cha vel shin laik dy bragh vondeish erbee y gheddyn liorish Baase Chreest.

Ooilley ny oddys mad y ghra mychione Graih 'chur da, as credjal ayn, cha veeagh eh veg dooin, fegooish Biallys y chur da.

She'n Credjue firrinagh ayns Creest nee nyn sauail, yn Credjue shen *ta gobbraghey liorish Graih*, chammah gys Jee as gys nyn Naboo.

Cha vel Creest coontey feallagh erbee dy ve e chaarjin, agh adsyn ta freayll ny Hannaghyn echey, as ynrycan da nyn leid ver Eh Pardon as Saualtys. *Gal. v. 6. Ean xv. 14. Heb. v. 9. 1 Ean iii. 8.*

Fakin eisht dy ren Yeesey dy bragh bannit, Mac Yee, cheet neose veih Niau, dy daink Eh dy ve ny [14] ghooïnney, as dy dooar Eh yn baase s'piantee oddagh y ve er y chrosh, dy voddagh Eh shinyn y hauail veih peccah as treihys ; nagh jean shinyn soiagh y yannoo jeh myr nyn Jiarn as nyn Saualtagh, Eh haink dy livrey shin veih pooar y drogh Spyryd as ny sayntyn ain hene, dy yannoo shin nyn Gloan dy Yee, as Eiraghyn dy Ghloyr, ta thousane keayrt ny livrey smoo na va livrey ny *Israelityn* ass bondiaht *Egypt* ?

nagh jean y cree eu meiyghey liorish ooilley ny ta Creest er nyannoo as er hurranse er nyn son ? nagh jean y ghraih echysshyn shiu y hionney dy chur graih da, as dy chur dwoaie da dy chooilley pheccah va ny oyr jeh'n surranse echey ?

jean shiu stampey fo chosh e ooil smoo gheyr, as dy jarroo Eh y chrossey ass y noa, as reeisht y chur Eh gys nearey foshlit ?

Shoh'n dellal ayns ayn ta deiney mee-chrauee dy chur da nyn Saualtagh, choud as t'ad goll er nyn doshiaght ayns nyn beccaghyn, ta cur whooish dy chorree er.

Adsyn ta breagagh as molteragh son red beg dy chosney, cre t'ad dy yannoo agh, goll-rish *Yuase*, creick Creest son Argid ?

adsyn ta beaghey ayns myskit as goanlys, as jannoo olk da nyn naboonyn, t'ad yn un chooid as dy beagh ad roie shleih ayns lhiattee Chreest, as bwoaley treinaghyn ayns e laueyn as e chassyn.

As adsyn ta cur ad hene seose gys rouanys as meshtyrys, t'ad dy jarroo mestey gal as vinegar da dy iu.

T'ad jannoo ooilley ny t'ayns nyn booar, liorish nyn bleasallyn peccoil, dy choyrt Eh reeisht ayns angaish as pian.

But on the other Hand it is a Delight to our Saviour to see us humbled for our Sins, and resolved to forsake them.

He will readily and effectually intercede for us with our heavenly Father, who is most willing to receive returning Prodigals.

There is Joy in Heaven when Sinners on Earth repent.

Even this our Return to God by true Repentance is the best Recompence we can make to our blessed Saviour for all his Pains and Sufferings.

When *the Pleasure of the Lord prospers in his Hand* by the Conversion of Sinners, *He then sees the Travel of his Soul, and is satisfied*, Isaiah. **liii.** 10, 11.

And shall we not afford this Satisfaction to our Redeemer, who hath undergone so much for our Sakes, and still out of his tender Love to our Souls, follows us with such earnest Invitations to come to him for Life and Happiness ?

Could we deny him this most reasonable Request, if we saw him now in person standing before us, beseeching us to return and live ?

And this He now does by his Spirit and by his Ministry.

III. Therefore consider that *this also was the End for which the holy Ghost was given, and all the Means of Grace afforded*, even to sanctify our Hearts, and make us an holy and obedient People.

God knows the Weakness and Corruption of our Natures, and therefore in great Mercy He affords the Assistance of his Holy Spirit, to enlighten our Minds, and purify our Hearts ; to renew and change our Natures, and guide us in Ways of Holiness here, that so we may be fitted for eternal Hap[12]piness with the most holy God in the life to come, *John* iii. 3, 5. *Rom.* viii. 9.

And for this End were the Holy Scriptures written by Men assisted and inspired by the Holy Ghost, to be a Light to our Feet, and a Lanthorn to our Path, to direct us in the plain Way to everlasting Life, 2 *Tim.* iii. 15, 16, 17.

And the Holy Sacraments were appointed for the Increase of Grace to all that make a right Use of them.

Agh er y laue elley, te boggey da nyn Saualtagh dy akin shin trimshagh son nyn beccaghyn, as dy shickyr kiarit dy hreigeil ad.

Nee Eshyn dy harryltagh as dy fondagh loart er nyn son rish nyn Ayr flaunyssagh, Eh ta feer wooiagh dy ghoail reeisht rish stroideryn ta chyndaa huggey.

Ta boggey ayns Niau tra ta peccee er y thalloo goaill arrys.

Dy jarroo yn chyndaa shoh ain reeisht gys [15] Jee, yn lhasagh share oddys mad y yannoo da nyn Saualtagh bannit, son ooillee e phianyn as e hurranse.

Tra ta Aigney yn Chiarn goaill toshiaght ayns e laue liorish chyndaa peccee, *Te eisht fakin troailt e annym, as ta lhieeney-aigney echey*, Isa. liii. 10, 11.

As nagh der mainyn y Lhieeney-aigney shoh da nyn Ver-kionnee, ta er nyannoo whooish er y graih ain, as kinjagh ass e ghraih veigh da ny hanmeenyn ain, ta cheet geiyrt orrin lesh leid y chuirrey jeean dy heet huggeysyn son Bea as Maynrys ?

Voddagh shin gobbal da yn aghin smoo resoonagh shoh dy vaikagh shin Eh nish ayns persoon ny hassoo kiongoyrt rooin, guee orrin dy hyndaa huggey as y ve bio ?

as shoh te nish dy yannoo liorish e Spyrryd as liorish e Hirveishee 'syn Aglish.

III. Shen-y-fa gow-jee tastey dy nee shoh myrgeddyn va'n oyr er y hon ta'n Spyrryd Noo er ny choirt, as dy chooillee haase dy Ghrayse er ny fordrail, dy jarroo dy chasherickey ny creeaghyn ain, as dy yannoo shin nyn pobble casherick as biallagh.

Ta fyss ec Jee er annoinid as neu-ghlennid y dooghys ain, as shen-y-fa ayns myghin vooar Te coyrt cooney yn Spyrryd casherick echey dy hoilshaghey ny haignaghyn ain as dy ghlenney nyn greeaghyn ; dy yannoo ass y noa as dy chaghlaa yn dooghys ain, as dy leeideil shin ayns raadjin dy chasherickys ayns shoh, dy vod mad ve er nyn yannoo aarloos son maynrys dy bragh farraghtyn marish y Jee smoo casherick ayns y vea ta ry heet, *Ean* iii. 3, 5. *Rom.* viii. 9.

As er yn oyr shoh va Goo casherick Yee er ny scieue liorish deiney va cooney as niart oc veih'n Spyrryd Noo, dy ve ny hoilshey da ny cassyn ain, as londere da nyn gesmadyn, dy leeideil shin ayns y raad rea gys y vea dy bragh farraghtyn, 2 *Tim.* iii. 15, 16, 17.

As va ny Sacramentyn casherick er nyn bointeil son Bishaghey dy Ghrayse dauesyn ooillee yinnagh ymmyd cair y yannoo jeu.

And our blessed Saviour did at first send abroad his Apostles to preach the Gospel to all the World, and hath ever since continued a Succession of Ministers in his Church, whose standing Office is to administer the Word and Sacraments, to watch over the Souls of the People, to instruct and admonish them both in public and private, and to use their utmost Diligence to bring them to the Knowledge and Love of God, and of his Son Jesus.

And God is ever ready to accompany their Endeavours with his Blessing.

Do you not often feel his good Spirit putting good Thoughts and Motions into your Mind, inclining you to that which is Holy and Good, checking and restraining you, when you are running into Evil ?

But on the other Hand, it is the evil Spirit, even the Devil himself, that tempts you to Sin, and would hinder you from your Duty.

It is the Devil that tempts Men to Pride and Malice, and to all manner of Wickedness.

For he being a proud, malicious, and most wicked Spirit, would have Men to be like himself, that so they may be for ever miserable with him.

Will you not then resist the Devil, the great Enemy of your Soul, and be led and guided by God's good Spirit, and follow his Motions, and the Directions of his Word, which lead to Happiness ?

O do not grieve this blessed Spirit, who alone can give us true Comfort, do not resist and quench his Motions, nor provoke him to depart from you, and leave you to your own Lusts, and to the Power of Satan, who seeks your Ruin !

Moreover, as the Devil has his Instruments to draw Men to Wickedness, one ill Man tempting another ; so Ministers are sent from God to draw you to Righteousness and Holiness.

They are Ambassadors and Messengers of Christ, and do in his Name beseech you to be reconciled to God, who is most willing to be reconciled [13] to you, if you will but cast away those wicked Works which provoke him to Anger, 2 Cor. v. 20.

[16] As ren nyn Saualtagh bannit ec y thoshiaght cur magh e Ostyllyn dy phreacheil yn Sushtal da ooilley'n seihll, as te rieu er dy henney tannaghtyn dy chur magh Shirveishee veih tra gy tra ayns e Aglish, yn oik oc eh ooilley cooidjagh dy hirveish yn Goo as ny Sacramentyn, dy watchal harrish Anmeenyn y phobble, dy ynsaghey as dy chur raue daue chammah gy foshlit as er lleh, as dy ghoail ooilley'n charrail t'ayns nyn booar dy chur lhiu ad gys Tushtey as Graih Yee, as jeh e Vac Yeesey.

As ta Jee dy bragh arryltagh dy chur e vannaght er ny hobbraghyn oc.

Nagh vel shiuish dy mennick gennaghtyn yn Spyrryd mie echey cur smooingaghtyn as yeeareeyn mie ayns nyn aigney, crommey shiu dy yannoo shen ta casherick as mie, feddyn foill diu as lhiettal shiu, tra ta shiu roie ayns olk ?

Agh er y laue elley, she'n Drogh Spyrryd, dy jarroo'n Jouyl hene, ta miolaghey shiu gys peccah, as ballish shiu y lhiettal veih nyn gurrym.

She'n Jouyl ta miolaghey sleih gys Moyrn as Goanlys, as gys dy chooilley vonney dy Vee-chraueaght.

Son myr te eshyn ny Spyrryd moyrnagh, goanlyssagh, as feer olkyssagh, ballish sheelnaue dy ve goll-rish hene, myr shen dy vod ad son dy bragh ve ayns treihys marish.

Nagh jean shiuish eisht shassoo seose noi'n Drogh Spyrryd, Noid vooar nyn anmey, as ve er nyn leeideil as er nyn rheill liorish Spyrryd mie Yee, as geiyrt er y Choyrle echey, as er ny ta e Ghoo dy ynsaghey, ta cur lesh shiu gys Maynrys ?

O ny cur-jee corree er y Spyrryd bannit shoh, oddys ny lomarcen gerjagh firrinagh y chur diu, ny jean-jee shassoo noi as ny moogh-jee e choyrlyn, ny cha-moo jean shiu brasnaghey Eh dy immeeaght er sooyl veu, as dy agail shiu gys nyn sayntyn hene, as pooar Noid ny Hanmey, ta shirrey yn Toyrt-mow eu!

[17] Ny sodjey na shoh, myr ta'n Jouyl as sharvaantyn echey fo dy hayrn sleih gys olk, liorish un dooinney olk dy violaghey dooinney elley ; myr shen ta Shirveishee er nyn goyrt veih Jee dy hayrn shiuish gys ynricks as craueaght. T'adsyn nyn Jiaghtyryn recoil fo Creest, as ayns e Ennym t'ad guee erriu dy ve cordit rish Jee, Eh ta feer wooiagh dy ve cordit riu, my nee shiu agh tilgey er sooyl ny hobbraghyn mee-chrauee shen ta brasnaghey Eh gys corree, 2 Cor. v. 20.

O how will it rejoice the Hearts of your Ministers, that truly love your Souls, to see the success of their Labours ; to have you come to them enquiring what you must do to be saved ; declaring your Repentance for your former evil Courses, and your Resolution henceforth to become new Creatures ?

Certainly we exhort you to nothing but what is highly reasonable, and for your own Benefit, whilst we persuade you to return to the Favour of God.

Why then will ye not hearken to us ?

If a Message of Mercy should be sent you from the King, when you were in danger of Death for Rebellion, would you not most gladly and thankfully receive it ?

And will you not be as thankful and obedient to the King of Kings ; and as wise to save your Souls, as to preserve your Bodies ?

And besides his Word and Ministers, God also pleads with you by his Providence to bring you to Repentance.

Sometimes he sends Afflictions to correct you for your Faults, to shew you the Evil of Sin, and draw you home to himself ; and at other Times he sends many Mercies, as I have told you, to soften your Hearts, to engage and allure you to his Service ; and such good Use we ought to make of all God's Dealing with us.

IV. Consider further what *Engagements you lie under to an holy Life, by your own profession, Promises and Vows.*

You profess and call yourselves Christians, the Disciples and Followers of Christ : Ought you not then to follow his Example, and obey his Commands, if you will make good that Name ?

You will think it a great Disgrace not to be taken for Christians, but for *Turks* or *Jews* : Beware then lest you bring this Disgrace upon yourselves by an unchristian Temper of Mind, and an ill Course of Life.

O cre'n gerjagh ver eh ayns creeaghyn ny Shirveishee eu, ta dy firrinagh graihagh er nyn anmeenyn, dy akin nyn laboraght goaill thoshiaght ; dy vel shiuish cheet huc dy vriaght cre shegin diu y yannoo dy ve er nyn sauail, soilshaghey nyn arrys son nyn nghrogh yannoo t'er ngholl shaghey, as nyn giarrail firrinagh veih'n tra shoh magh dy heet dy ve nyn gretooryn noa ?

son shickyrys cha vel shin coyrlaghey shiu gys veg agh ny ta feer resoonagh as son y vondeish eu hene, choud as ta shin coyrlaghey shiu dy hyndaa gys Foar Yee.

Cre'n oyr eisht nagh jean shiu geaishtagh rooin ?

Dy beagh chaghtyracht dy vyghin er ny choyrnt hui veih'n Ree, tra veagh shiu ayns gaue baaish son girree magh ny oi, nagh jinnagh shiu dy feer ghennal as dy feer wooisal y ghoail eh ?

as nagh bee shiu cha booisal as cha biallagh cheddyn da'n Ree dy Ree'ghyn ? as cha creeney dy hauail nyn Anmeenyn, as veagh shiu dy endeil nyn Girp ?

As marish e Ghoo as e Hirveishee, ta Jee myrgeeddyn loart riu liorish e Chiarrail flaunyssagh dy chur lesh shiu gys arrys.

Ny cheayrtn te cur seaghyn erriu dy smaghtaghey shiu son nyn voiljyn, dy yeaghyn diu yn olk t'ayns peccah, as dy hayrn shiu thie huggey hene ; as keayrtn elley te soilshaghey ymmodee foaryn diu, myr ta mee er ninsh diu, dy veiyghey ny cree'ghyn eu, dy chianley as dy hayrn shiu gys e Hirveish ; as leid yn ymmyd [18] mie shoh lhisagh shin y yannoo jeh ooilley dellal Yee rooin.

IV. Gow-jee tastey ny sodje cre ny Kianglaghyn ta shiu nyn lhye fo dy leeideil Bea chrauee liorish nyn Gredjue, nyn Nghialdynyn, as nyn Mreearaghyn.

Ta shiu goaill-rish as genmys shiu hene Creesteenyn, feallagh ta gysaghey fo Creest as geiyrt er ; nagh lhisagh shiu eisht geiyrt er e Hamplere, as Biallys y choyrnt da ny Saraghyn echey, my nee shiu yn Ennym shen y yannoo mie ?

coontee shiu scammylt mooar jeh gyn ve goit son Creesteenyn, agh son *Turkyn* ny *Hewnyn*. Cur-jee twoaie eisht nagh der shiu lhye yn scammylt shoh erriu hene, liorish y ve jeh dooghys neuchreestee ayns nyn aigney, as drogh ymmyrkey-bea.

If you are false or cruel, covetous or lustful, like a *Turk* or a *Jew*, it matters little what you call yourselves.

He is not a Christian that is one outwardly, but he that has the same Mind and Spirit that was in Christ Jesus.

God will not at the last Day judge of Men by their Names and Titles, but by their Hearts and Lives ; only it will go much worse with a Man that calls [14] himself a Christian, and yet lives like a Heathen or Infidel.

And pray consider how by your Baptism you are solemnly listed under Christ's Banner, to fight against the Devil, the World and the Flesh ; and by the keeping this Vow you shew yourselves to be Christians indeed : But if you are led away by the Temptations of Satan, and do his Works, and are ensnared by the Vanities of the World, the Lusts and Pleasures of the Flesh, you do in effect renounce your Baptism.

Besides this, Have you not renewed this same Vow at the holy Communion, there openly professing your Belief in Christ crucified, and promising Obedience to Him ?

If you have not received this holy Sacrament, though you have been long at Years of Discretion, you then shew yourselves by this Neglect, to be no obedient Disciples of Christ, since you do not obey his plain Command, *To do this Remembrance of Him*, Luke xxii. 19.

And indeed I fear that many careless People will not come to the Communion, because they think it will bind them to lead such a strict and holy Life as they have no mind to.

But do they not cast off Jesus Christ from being their Master, who look upon his Commands as too strict and severe, and will not promise to obey him ?

Yea, do they not thereby even disown their Baptism, by which they were bound to this Obedience ?

My ta shiu foalsey ny dowil, sayntoilaghe er cooid heihltagh ny eunyssyn foalley, goll-rish *Turk* ny *Hew*, sbeg sheagh ny ta shiu genmys shiu hene.

Cha nee Creestee eshyn ta ny Chreestee er cheu mooie, agh eshyn ta'n Aigney as y Spyrryd cheddyn echey as va ayns Creest Yeesey.

Cha jean Jee ec y laa s'jerree briwnys deiney lurg nyn Enmyn as nyn Nghoo mooar 'sy teihll, agh cordail rish nyn Greeaghyn as nyn Ymmyrkey-bea ; cheu-mooie jeh dy bee dellal foddey smessey er ny chur da dooinney ta genmys eh hene ny Chreestee, as ta foast beaghey goll-rish An-chreestee ny Fer gyn Credjue.

As guee-ym erriu gow-jee tastey kys liorish nyn Mashtey ta shiu dy arrymagh er jeet dy ve nyn Sidooryn fo Cullee Chreest, dy chaggey noi'n Drogh Spyrryd, y Seihll as yn Eill ; as liorish y Breearey shoh y chooilteeney ta shiu jeaghyn shiu hene dy ve nyn Greesteenyn dy jarroo : Agh my ta shiu er nyn goyrt er shaghyryn liorish miolaghyn Noid ny Hanmey, as jannoo ny obbraghyn echey, as er nyn nghoaill ayns ribbeh liorish Fardail y Theihll, [19] liorish Saynt as Eunyssyn ny Foalley, ta shiu jannoo'n un chooid as dy beagh shiu gobbal nyn Mashtey

Marish shoh, Nagh vel shiu er nyannoo'n Breearey cheddyn ass y noa ec y Chreestiaht chasherick, ayns shen dy foshlit goaill-rish dy vel shiu credjal ayns Creest v'er ny chrossey, as gialdyn dy ve biallagh da ?

mannagh vel shiu er nghoaill y Sacrament casherick shoh, ga ta shiu foddey er ve ec eash keel as tushtey, eisht liorish y lhiggey-shaghey shoh ta shiu soilshaghey shiu hene, nagh nee Schoyllaryn biallagh eddyr shiu da Creest, tra nagh vel shiu cur Biallys da'n Sarey aashagh echey, *Dy yannoo shoh ayns Cooiinaghtyn jeh*, Luke xxii. 19.

As dy jarroo ta mee goaill aggle dy vel ymmodee dy leih neu-chiarralagh nagh jig gys y Chreestiaht, er-yn-oyr dy vel ad smooiinaghtyn dy jean shoh chiangley ad dy leeideil leid y vea chiarralagh as chrauee shen as nagh vel veg yn aigney oc er.

Agh nagh vel adsyn gobbal Yeesey Creest dy ve nyn Mainshtyr, ta jeaghyn er ny Saraghyn echey myr dy beagh ad roa hion as geyr, as nagh jean gialdyn dy chur Biallys da ?

dy jarroo, nagh vel ad liorish shen gobbal nyn Mashtey hene, liorish v'ad kainlt gys y viallys shoh ?

So that the same Reason which keeps them from the Communion, it is likely, would keep them from being baptized, if it were yet to be done.

And what Sort of Christians are they that would reject Christian Baptism, because it engages them to an holy Life ?

If you are not guilty of this Neglect, but do sometimes come to the Lord's Supper, to keep up the Remembrance of his Death and Sufferings, then pray consider, that by receiving this holy Sacrament, you do solemnly renew your Vows to be Christ's faithful Servants and Disciples, and to walk in sincere Obedience to all his holy Laws, as you hope for Salvation by his Death.

Wherefore may I not well beseech you to use all due Care to live according to this your Promise and Engage^[15]ment ?

What a Shame is it for a Man to be false to his Word, much more to his Oath !

O do not then break that Oath which you have made to God himself, by taking his holy Sacraments ; and call to mind if you have not sometimes on a Sick-bed, or in some great Danger, made the same Promise and Vow ; and has not God spared you to see how you would perform the same ?

Take heed then of abusing his Mercy, and breaking your Promise.

Moreover, I might shew how your professing to believe the Creed engages you to live well, according to the holy Faith you profess, *which is a Doctrine according to Godliness.*

But lastly, the very Prayers you put up to God, lay the same Engagement on you, even to serve and please this God whom you worship.

To instance briefly in the Lord's Prayer : Whilst we call God *Our Father*, &c. ought we not to love and honour Him, to obey Him, and submit to Him as our heavenly Father ?

myr shen dy vel eh laik dy jinnagh y resoon cheddyn ta freayll ad veih'n Chreestiaght, ad y reayll veih ve er nyn mashtey, dy beagh eh foast dy ve jeant.

As cre'n cheint dy Chreesteenyn adsyn obbagh Bashtey Creestee, son dy vel eh kiangley ad dy leeideil Bea chrauee ?

Mannagh vel shiu oolee jeh'n lhiggey-shaghey shoh agh ny cheartyn cheet gys Shibbar y Chiarn, dy reayll seose Cooinaghtyn jeh e Vaase as e Hurranse, eisht guee-ym erriu gow-jee tastey, liorish y Sacrament casherick shoh y ghoail, dy vel shiu dy arrymagh jannoo nyn mreearaghyn ass y noa dy ve Sharvaantyn as Schoyllaryn firrinagh Chreest, as dy immeeaght ayns Biallys creeoil da ooilley e leihaghyn ^[20] casherick, myr ta shiu treishteil son Saualtys liorish y Baase echey.

Cre'n-fa eisht nagh voddymys dy mie guee erriu dy ghoail dy chooilley chiarraill chooie dy veaghey cordail rish nyn Nghialdyn as y Kiangley ta shiu fo ?

cre'n nearey te da dooinney gyn dy ve firrinagh gys e ockle, foddey smoo gys e loo ?

O ny brish-jee eisht yn loo shen ta shiu er nyannoo da Jee hene, liorish goail ny Sacramentyn casherick echey : as eaie-jee gys cooinaghtyn mannagh vel shiu ny cheayrtn er lhiabbee dy hingys, ny ayns dangere mooar ennagh, er nyannoo'n Gialdyn as y Breearey cheddyn ; as nagh vel Jee er nymmyrkey lhiuey dy yeaghyn kys yinnagh shiu yn chooid cheddyn y chooilleeney ?

gow-jee kiarraill eisht nagh jean shiu beg y hoiaaghey jeh Myghin Yee, as nyn Nghialdyn y vrishey

Marish shoh, oddyn jeaghyn diu kys ta'n goaill-rish eu dy chredjal y Chrea kiangley shiu dy leeideil nyn mea dy mie, cordail rish y Chredjue casherick ta shiu goaill-rish, yn Credjue cheddyn ta ny Ynsagh cordail rish Craueeaght.

Agh er jerrey, ta ny eer Padjeryn ta shiu cur seose gys Jee cur y kiangley cheddyn erriu, dy jarroo dy hirveish as dy wooiys yn Jee shoh da ta shiu cur ooashley.

Dy chur samble giare ayns Padjer y Chiarn : Choud as ta shin genmys Jee nyn Ayr, &c. nagh lhisagh shin graih as ooashley 'chur da, ve biallagh da, as ginjillaghey huggey, myr nyn Ayr flaunyssagh ?

Whilst we pray that his *Name may be hallowed, his Kingdom come, and his Will done in Earth as it is in Heaven* ; ought we not ourselves to honour his Name, and advance his Kingdom, by obeying his Laws, and by doing his Will constantly and chearfully as the Angels do in Heaven, to the utmost of our Power ?

Praying for *daily bread*, teaches our Dependence upon God, and engages us to serve him by whom we are maintained.

When we pray to God to *forgive our Trespasses as we forgive others*, this strictly binds us to forgive those that offend us, as ever we hope for Mercy from God.

And when we pray *not to be led into Temptation, but delivered from Evil* ; this should restrain us from running into Temptation, and make us careful to avoid all Sin, and the Occasions of it.

To the same Purpose I might also mention the Prayers of the Church, to which I hope you come frequently.

Therein you begin with the Confession of your Sins, and ought you not to forsake as well as to confess them ?

And in the End of the Confession, you pray God, *for Christ's sake, to grant that you may lead godly, righteous and sober lives.*

— And almost in every Prayer, you will find somewhat [16] to this effect.

Now I hope you are in good earnest in these your Prayers, else you mock God and affront him, instead of worshipping and pleasing him.

But if you do heartily desire these things which you pray for, then you will do your part for the Attainment of them, and will diligently endeavour to live in so holy and good a manner, as you pray that you may do.

And if you thus add Diligence to your Prayers, God's Grace will never be wanting for your Assistance.

V. Consider also how just and equal all God's Commandments are, such as our own Reason cannot but approve of, being most agreeable to us as reasonable Creatures.

Choud as ta shin guee dy vod e *Ennym ve er ny chasherickey, e Reeriaght cheet, as e Aigney ve er ny yannoo er y Thalloo myr te ayns Niau* ; nagh lhisagh shinyn shin hene ooashley 'chur da e Ennym, as e Reeriaght y chur er y hoshiaght, liorish biallys y chur da e leihaghyn, as liorish e Aigney y yannoo dy kinjagh as dy arryltagh, myr ta ny Hainlyn jannoo ayns niau, gys y chooid sodjey jeh'n phooar ain ?

Ta Padjer y ghoaill son Arran [21] *gagh laa*, gynsaghey dooin dy nee er Jee ta nyn Marrant, as kianglely shin dy hirveish eshyn liorish ta shin er nyn meaghey.

Tra ta shin guee gys Jee dy *leih dooin nyn loghtyn myr ta shin leih da feallagh elley*, ta shoh dy shickyri kianglely shin dy leih dauesyn ta cur jymmoose orrin, myr ta shin dy bragh treishteil son myghin veih Jee.

As tra ta shin guee gyn dy *ve er nyn leeideil ayns miolagh, agh livreit veih olk* ; lhisagh shoh nyn vreyall veih roih ayns miolagh, as shin y yannoo kiarralagh dy hea veih dy chooilley pheccah, as ny hoyryn ta tayrn shin ayndoo.

Gys yn ymmyd cheddyn oddyn neeisht genmys Padjeryn yn Aglish, huc ta mee treishteil dy vel shiu cheet dy mennick.

Ayns shen ta shiu goaill thoshiaght lesh Goall-rish nyn beccaghyn, as nagh lhisagh shiu ad y hreigeil, chammah as goaill roo ?

As ec jerrey Goall-rish nyn beccaghyn, ta shiu guee er Jee, *son Graih Chreest, dy ghialdyn dy vod shiu bea crauee, ynrick as sheelt y leeideil.*

As faggys ayns dy chooilley Phadjer, yow shiu red ennagh er yn agh shoh.

Nish ta mee treishteil dy vel shiu feer imneagh ayndoo shoh nyn Badjeryn, er nonney ta shiu craidey mish Jee as cur corree er ayns ynnyd ooashley y chur da, as Eh y wooiys.

Agh my ta shiu dy creeoil gearree ny reddyn shoh ta shiu guee er nyn son, eisht nee shiu nyn baart dy gheddyn ad, as dy imneagh streeu dy leeideil nyn mea ayns agh cha crauee as cha mie, as ta shiu guee dy vod shiu y yannoo.

As my nee shiu myr shoh imnea y chur gys nyn Badjeryn, cha bee Grayse Yee dy bragh er ny laccal dy chooney lhieu.

V. Gow-jee tastey myrgheddyn cre cha cairagh as cha corrym as ta ooilley Annaghyn Yee ; leid as nagh vod yn resoon ain hene agh lowal jeu, dy ve feer jesh dooinyn myr cretooryn resoonagh.

To instance in the Chief of them : Is it not most just and fit that we should love God above all, who is the best and most perfect of all Beings, and from whom we receive all good Things ?

Ought we not to pray to him, who alone can hear and help us, and to give Thanks and Praises to him who is the Father of Mercies ?

Is it not most reasonable that Children should obey their Parents, and Subjects their Rulers ?

And that all men should live in Peace and Love with one another, and speak truly, and deal honestly, as they would be dealt with ?

Is it not most fit and decent for a Man to eat and drink moderately, so as makes most for his Health ?

To be modest and chaste in all his Conversation ?

Will not every Man's own Reason acknowledge the Equity and Fitness of these and the like Precepts ?

And for some that do seem more severe, there may be given very good Reason for them also : So that plainly, all God's Commands are the wise and wholesome Counsels of a most tender Father, who forbids his Children nothing but what is hurtful, and requires nothing of them but what makes for their own Good ; *even to deal justly, to love Mercy, and to walk humbly with their God*, Mic. vi. 8. *Christ's Yoke is easy, and his Burden light*, Matt. xi. 30.

God's Service is perfect Freedom, as we daily stile it in our Prayers ; and his *Commandments are not grievous*, 1 John v. 3.

Shall we not then be so dutiful to our heavenly Father, yea, so wise for our own Good, as to obey these most reasonable and gracious Laws which he hath given us ?

So just and equal they are, that we cannot break them without offer[17]ing a kind of Violence to ourselves, and going contrary to the Reason of our Mind : *They are Light to the Eyes, and Joy to the Heart, sweeter to a good Man than Honey or the Honeycomb*, as the Psalmist often speaks.

As suitable are God's Commands to our Natures, and as useful and healthful to our Souls, as the most wholesome Food to our Bodies.

Dy hayrn samble veih'n ard eallagh jeu : Nagh vel eh feer chairal as cooie shinyn dy chur graih da Jee [22] er-skyn dy chooilley nhee, Eh share as syrjey jeh dy chooilley Nhee, as veih ta shin geddyn dy chooilley red mie ?

nagh lhisagh shin Padjer y ghoail huggeysyn oddys ny lomarcen shin y chlashtyn as cooney lhien, as booise as moylley y chur dasyn ta ny Ayr dy Vyghyn ?

nagh vel eh feer resoonagh dy jinnagh Cloan Biallys y chur da nyn Ayr and nyn Moir, as y Theay Biallys da nyn Fir-reill ?

as dy jinnagh dy chooilley ghooiney beaghey ayns shee as graih yn derrey yeh rish y jeh elley, as yn irrin y loart, as dellal dy onneragh, myr balliu hene ve er nyn nellal roo ?

nagh vel eh feer chooie as jesh da dooinney dy ee as dy iu dy sheelt, myr share vees son e lhaynt ?

dy ve sheelt as glen ayns ooilley e Ymmyrkey-bea ?

nagh jean resoon dy chooilley ghooiney hene goail-rish dy vel ny saraghyn shoh as nyn leid elley cairagh as cooie ?

as son paart dy haraghyn ta jeaghyn dy ve ny scroie, foddee resoonyn feer vie v'er ny choyrter nyn son ocsyn neeisht : Myr shen te dy aashagh ry akin, dy vel ooilley Annaghyn Yee coyrlyn creeney as slayntoil Ayr smoo veigh, nagh vel lhiettal veg veih e chloan agh shen ta jannoo skielley daue, as nagh vel shirrey veg vou agh shen ta son y vie oc ; *dy jarroo dy ghellal dy onneragh, dy ve graihagh er Myghin, as dy immeeaght dy imlee marish y Jee oc*, Mic. vi. 8. *Ta quing Chreest aashagh, as yn errey echey eddrym*, Mian xi. 30.

Ta shirveish Yee reamys firrinagh, myr ta shin gra ayns nyn Badjeryn gagh laa : *As cha vel ny Annaghyn echey trome*, 1 Ean. v. 3.

Nagh bee mad eisht cha ammyssagh da nyn Ayr flaunyssagh, dy jarroo, cha creeney son y vie ain hene, as dy chur biallys da ny leihaghyn resoonagh as graysoil shoh te er choyrter dooin ? cha cairagh as cha corrym shen t'ad, nagh vod mad ad y vrishey fegooish keint dy hranlaase y yannoo orrin hene, as gimmeeaght noi resoon nyn aigney : *T'ad soilshey da ny sooillyn*, [23] *as gerjagh da'n chree, ny smiljey da dooinney mie ny mill as y khere-volley*, myr ta'n Psalmist dy mennick gra.

Cha cooie shen ta saraghyn Yee da'n dooghys ain, as cha ymmyrchagh as slayntoil da ny hanmeenyn ain, as ta'n beaghey s'follan oddys y ve da ny kirp ain.

And for a Man to direct his whole Carriage and Behaviour according to the Laws of God, is as much his Wisdom, as it is to go clothed in decent Apparel, and to eat and drink what is good for his Nourishment.

But, on the other Hand, for one to run naked about the Streets, to fill his Mouth with Mire and Dirt, to cut and mangle his own Flesh, is not a greater Sign of Folly and Madness, than for a Man to live according to his own Lusts, rather than after the Laws of God, which are so agreeable to our Reason, and do so plainly conduce to our own truest Interest and Advantage, both in this Life, and that to come ; as will appear by what follows.

VI. Consider therefore in the next Place, that it is a most certain Truth, *That the leading of an holy and good Life, is in all Respects very greatly for a Man's own Benefit and Comfort, even in this present World : Godliness is profitable for all Things.*

It makes for the Quiet of our Minds, the Health of our Bodies, the Increase of our Estates, and procures us much Credit and Esteem, much Love and Good-will, among our Neighbours.

Yea, it commonly brings along with it all manner of Blessings, makes the Enjoyment of them more sweet and pleasant, keeps off a great deal of Trouble, which wicked Men bring upon themselves, and affords much Support and Ease under those Afflictions which the Providence of God may lay upon us.

Insomuch that no Man, of what Rank or Condition soever he be, can lead a truly comfortable Life, except he lead an holy and good Life.

All this is frequently taught in Scripture, and may be easily manifested by clear Reason.

Or if that be not sufficient, it is also most plainly to be discerned by daily Experience, that they who truly fear God, have much more Peace and Comfort in this World, than wicked and loose Livers, who make no Conscience of their Ways.

[18] If I should make the Comparison only betwixt a sober Man and a Drunkard, which do you think has the better of it in this Life ?

As da dooinney dy leeideil ooilley e charriads as e ymmyrkey cordail rish leihaghyn Yee, te whooish y chreenaght echey, as te dy ghol ayns coamrey fudagh, as dy ee as dy iu shen ta mie son e veaghey.

Agh er y laue elley, da dooinney dy roih rooisht mygeart ny straadjin, dy lhieneey e veaal lesh laagh as trustyr, dy ghiarey as dy raipay yn eill echey hene, cha vel eh cowrey smoo dy ommijys as dy vee-cheilley, na te da dooinney dy veaghey lurg e hayntyn hene, ny sleaih na lurg leihaghyn Yee, ta whooish cordail rish y resoon ain, as cha foshlit cur nyn gosney as nyn vondeish er y hoshiaght, chammah ayns y vea shoh as y vea ta ry heet ; myr vees er ny akin liorish ny hed er gra ny lurg shoh.

VI. Gow-jee tasteey er-y-fa shen ayns y nah ynyd dy nee raa feer firrinagh eh, *Dy vel Bea chrauee as vie y leeideil er dy chooilley agh dy mooar cur cosney as gerjagh dooinney er y hoshiaght, dy jarroo 'sy teihll shoh hene : Ta craueeaght vondeishagh son dy chooilley nhee.*

Te coyrt lesh fea gys nyn aignaghyn, slaynt da nyn girp, bishagh er nyn gooid, as te geddyn dooin lane goo-mie as soiagh jeant jeen, lane graih as aigney-mie mastey nyn naboonyn.

Dy jarroo, s'mennick lesh coyrt lesh marish dy chooilley cheint dy vannaght, te cur er y soylley oc ve ny s'miljeey as ny s'booisal, te freayll voin ymmodee seaghyn, ta deiney olk cur lhiu orroo hene, as ffordrail lane cooney as aash fo ny seaghyn shen, oddys Ard-chiarrail Yee y chur orrin.

Ayns whooish as nagh vod dooinney erbee, boght ny berchagh, e heihll y chaeu lesh gerjagh firrinagh, [24] mannagh vel eh leeideil bea chrauee as vie.

Ta ooilley shoh dy mennick ynsit ayns Goo Yee, as foddee eh dy aashagh ve er ny hoilshaghey liorish resoon cronnal.

Ny mannagh vel shen fondagh, te myrgeddyn dy feer aashagh dy v'er ny akin liorish ennaghtyn gagh laa, dy vel adsyn ta dy firrinagh goaill aggle roish Jee, as ny smoo dy hee as dy gherjagh oc 'sy theihll shoh, na ta ec feallagh ta leeideil nyn mea dy mee-chrauee as dy neu-heelt, fegooish nyn gooinsheance dy chur sneih orroo son nyn nghrogh ymmyrkey.

Dy jinnin y co-solagh y yannoo eddyr dooinney sheelt as dooinney meshtal, quoi jeu ta shiu smooinghtyn ta'n chooid share echey 'sy vea shoh ?

How often do the great Drinkers not only waste their Estates, but destroy their Health, weaken their Brains, and shorten their Lives ?

How often do they fall into Quarrels, get Wounds and Bruises, and sometimes Death itself, either by Fighting, or by one sad Accident or other ?

Sometimes the very Children in the Street run after them, shouting and making Sport with them ; and if you follow them to their own Homes, what disturbance and mischief do they make there ?

What Swearing and Cursing, what Brawling and Scolding, what Quarrelling and Fighting is there ; what Outcries and Lamentations do Wife and Children make, who now perhaps are glad to get away for Fear of their Lives, as before they sat starving for Want of that Money which these ill Husbands waste in the Alehouse.

(A Sin and Shame it is to those that entertain them !)

And after they have lived a while at this wild and wicked Rate, the next News commonly is, that either for Debt or for Disorder they are laid up in Prison, and sometimes by those very People in whose Houses they drank away all they got.

And now they are forced to live upon Bread and Water, and linger out a miserable hungry Life in a cold stinking Dungeon, till either the Charity of Friends, or Death itself, release them thence.

And by the Way is this such a pleasant Life, that it is worth being damned for in Hell Torments to all Eternity ?

Of which afterwards.

Thus also might I tell of the sad Effects of Whoredom, which is commonly followed with Poverty and Disgrace, and many times with a filthy loathsome Disease, which makes Men rot above Ground.

And thus angry, proud, malicious and revengeful People, are a continual Torment to themselves, and to all about them, and seldom have any Peace or Quiet, either with their Neighbours, or in their own Families.

cre cha mennick as ta ny Iuderyn mooarey cha nee ynrycan stroie ny baljyn oc, agh stroie nyn slaynt, gannooïnaghey nyn geeal, as giarey nyn seihll ?

cre cha mennick as t'ad taghyrt dy huittym magh rish sleih, geddyn lottyn as brooghyn, as ny cheayrtyn y baase hene, edyr liorish geealley, er nonney taghyrt ny taghyrt ennagh olk ?

Ny cheayrtyn ta'n chloan hene ayns ny straadjin roih geiyrt orroo, gyllagh as jannoo gamman jeu ; as my eiyrys shiu orroo gys ny thieyn oc hene, cre'n boirey as yn olk t'ad jannoo ayns shen ?

cre'n loo as gueeaghyn, cre'n yllagh as y troiddey, cre'n tuittym-magh as yn nyeealley t'ayns shen ; cre'n eamagh as y dobberan ta Ben as Cloan dy yannoo, ta nish foddee booiagh dy liooar dy chosney ass y raad son aggle jeh nyn mioys, myr v'ad roie nyn soie goll-mou son laccal yn argid shen ta ny Fir-hie olk shoh dy yummal ayns y Thie-lhionney ?

(Peccah as Nearey eh dauesyn ta goaill roo!)

As lurg daue v'er veaghey tammylt ayns yn aght keoie as mee-chrauee shoh, yn chied skeeal ta dy mennick jeu, dy vel ad, edyr son feaghyn ny mee-reilltys, er nyn goyrt seose ayns Pryssoon, as ny cheayrtyn liorish y sleih shen hene [25] ayns ny thieyn oc t'ad er n'iu er sooyl ooilley ny v'ock.

As nish t'ad eignit dy veaghey er arran as ushtey, as ny veggan as ny veggan dy chaeu bea hrimshagh accryssagh, ayns Dhungeon feoyr breïn, derrey nee edyr giastylys caarjin, n'yn baase hene, ad y eaysley ass.

As nish gow-jee tastey, vel shoh leid y vea eunyssagh shen, dy vel eh feeu dy ve deyrít er y hon ayns torchagh niurin son dy bragh ?

Mychione shoh loar-ym ny lurg shoh.

Myr shoh neeisht oddin ginsh jeh'n jerrey trimshagh ta cheet er maardyrys, ta boghtynid as scammylt geiyrt da, as ymmodee keayrtyn doghan breïn feohdoil, ta cur er sleih lou er-skyn halloo.

As myr shoh ta sleih angyragh, moyrnagh, goanlyssagh as olkyssagh, Torchagh kinjagh daue hene, as da ooilley my geart-y-moo, as anvennick ta Shee erbee ny Fea oc, edyr rish nyn Naboonyn, ny ayns ny Lughtyn-thie oc hene.

The like may be shewn of all other Vices, which are still wont to bring their own Punishment along with them ; to say nothing of what is or ought to be indicted by the Magistrate ; especially upon some wicked People as Thieves and [19] Murderers, Traitors and Rebels, who seldom escape the Hands of public Justice.

But who will hurt Men, if they be Followers of that which is Good ?

Or what Hurt does a Man bring upon himself by living soberly and chastely, by fearing God and honouring the King ?

— What Mischief does a Man get by minding his own Business, and living quietly and peaceably among his Neighbours ?

Nay, how happily may we see even some of the meanest Sort of People live, that are diligent in their Callings, and sober and temperate, and careful to please God, and keep a good Conscience in all their Ways ?

— Very seldom it is that they are pinched with much Want ; or if they should fall into a low Condition, yet all good People that know them are ready to pity and relieve them ; and will often trust them with Money or Goods till they are able to pay.

And every Body is willing to employ an honest and industrious Man, so that he shall seldom want Work or Trading.

But idle riotous People, that follow Whoring and Drinking, Gaming and Cheating, and Stealing, that neglect God's Service, and profane the Lord's Day, being often in the Alehouse when they should be at Church ; these are the People, if you observe it, that do commonly fall into the basest Beggary and Misery ; and Men do but little pity them, because they brought it all on themselves.

O how happy might all sorts of People be, in a very great measure, even at present, if they would but become truly religious and good !

It is their own Sin and Folly, their Lusts and Passions, that occasion most of those Troubles and Miseries which they meet with ; though I know they used to cry out of their hard Fortune, and to lay the Blame upon others, and sometimes to murmur against God himself.

Foddee leid cheddyn ve soilshit jeh dy chooilley Pheccah elley, ta kinjagh cliaghtey nyn gerraghey hene y choyr lhiu maroo ; gyn veg y ghra jeh'n kerraghey ta, ny lhisagh ve er ny choyr orroo liorish y Fer-oik ; harrish ooilley er paart dy ghrogh leih, leid as Maarlee as Dunveryn, Traytoorn as feallagh ta girree magh noi Pooaraghyn, ta anvennick scapail kerraghey foshlit.

Agh quoi nee aggair da sleih, my t'ad geiyr da shen ny ta mie ?

ny cre'n assee ta dooinney dy chur lesh er hene liorish beaghey dy sheelt as dy glen, liorish aggle y ghoail roish Jee as ooashley y chur da'n Ree ? cre'n skeilley ta dooinney dy gheddyn liorish kiarrail y ghoail jeh e obbyr hene, as beaghey dy feagh as dy sheeoil fud e naboonyr ?

dy jarroo, cre cha bannit as oddys shin fakin paart dy leih boghtey hene beaghey, ta tarroogh ayns nyn aght-beaghee, as sheelt as smaghtaghey ad hene, as kiarralagh dy wooiys Jee, as freayll cooinsheance vie ayns ooilley nyn raadjin ?

Feer anvennick te dy vel ad er ny [26] hionney lesh cooid voar dy ymmyrch : Ny my huittagh ad ayns stayd injil, foast ta dy chooilley pheccagh mie bione ad aarlooy dy ghoail chymmey jeu as dy eaysley orroo ; as dy mennick nee ad argid ny cooid y hreishteil orroo derrey oddys ad geeck.

As ta dy chooilley annane booiagh obbyr y chur da dooinney onneragh tarroogh, myr shen dy anvennick lesh 've fegooish obbyr ny dellal.

Agh sleih litcheragh rouanagh, ta geiyr er Streebaghyn as Iu, Gammanyn as Molteraght, as Geid, ta jannoo Meerioose er Shirveish Yee, as brishey Laa'n Chiarn, ta dy mennick 'sy Thielhionney tra lhisagh ad ve ec y Cheell ; t'ad shoh yn sleih, my ghoyys shiu tastey jeh, s'mennick lhiu tuittym ayns y voghtynid as y treihys smoo ; as cha voar yn accan ta sleih goail jeu, kyndagh dy dug ad lhiu shoh ooilley orroo hene.

O cre cha bannit as oddagh dy chooilley horch dy leih y ve ayns towse feer voar, dy jarroo ec y tra t'ayn, dy darragh ad dy ve firrinagh crauee as mie ?

She nyn Beccah as nyn Ommijys hene, nyn Saynt as nyn Yeeareeyn foalley, s'bun da'n chooid smoo jeh ny Seaghyn as y Treihys t'ad meeteill roo ; ga ta fyss aym dy vel ad cliaghtey playnt er nyn vortun creoi, as cur foill er feallagh elley, as ny cheayrtn playnt noi Jee hene.

But they consider not how they provoke God to Anger daily by their heinous Sins, and therefore may justly feel his heavy Judgments for the same ; besides all the Mischiefs which naturally follow upon Wickedness,

and this makes their Condition to be sad indeed ; that they are always liable to the Wrath of God, and may justly expect his Vengeance to fall upon them, and to strip them of all their Comforts, and throw them into the sorest Calamities.

[20] But on the contrary, here, above all, lies the good Man's Security and Comfort, that he enjoys the Blessings and Favours of Almighty God, and therefore is sure to want nothing that's truly good for him.

So it is promised *Psalm lxxxiv. 11, 12. Matt. vi. 33. They that first seek the Kingdom of God, and the Righteousness of it, shall have all that is needful added to them.*

So that a poor Man can have no surer Course to provide for himself and Family, than to become truly religious ; for tho' he may not have great Things in the World, yet he shall have Food convenient.

And then, which is better than all, he shall have God's Blessing with what he enjoys, and this will afford him more true Content and Comfort in that little he has, than a wicked Man can find in all his great Treasure. *Godliness with Contentment, is the greatest Gain, Psal, xxxvii. 16. 1 Tim. vi. 6.*

A poor Man that has only *Jacob's* Wish, Food to eat, and Raiment to put on, if also he has *Jacob's* Piety, and takes the Lord for his God, and lives in his Fear and Service, and enjoys the Sense of his Favour, how blessed is the State of this Man ?

How chearfully may he live at all Times, notwithstanding his Poverty ?

What though his Dwelling be mean, his Fare somewhat hard and coarse, and his Cloathing very plain ; yet whilst he loves God sincerely, and worships him duly and devoutly, he may even turn his Cottage into a Palace, yea, a Temple ; and the blessed God will visit him with his Presence, will accept of his Services, and refresh him with the Light of his Countenance.

Agh cha vel ad cur geill kys t'ad brasnaghey Jee gys corree dy chooilley laa liorish nyn beccaghyn eajee, as shen-y-fa t'ad feer chairagh gennaghtyn e cherraghey trome son y chooid cheddyn, marish ooilley'n olk ta dy dooghyssagh ny eiyrtys er mee-chraueeaght.

As ta shoh jannoo'n stayd oc treih dy jarroo ; dy vel ad kinjagh nyn lhie foshlit gys jymmoose Yee, as dy vod ad dy cairagh jercal rish e cherraghey dy huittym orroo, as dy ghoail ooilley'n gerjagh oc vou, as ad y hilgey fo'n seaghyn s'dowilley oddys y ve.

[27] Agh er y laue elley, ayns shoh, harrish ooilley, ta lhie saauchys as gerjagh y dooinney mie, dy vel Eh goaill soylley jeh bannaghtyn as foaryn Yee ooilley-niartal, as shen-y-fa te shicky nagh bee Eh laccal nhee erbee ta dy firrinagh mie da.

Myr shen te er ny ghialdyn, *Psalm lxxxiv. 11, 12. Mian vi. 33. Bee adsyn ta hoshiaght shirrey Reeriaght Yee as e Chairys, jeant magh lesh dy chooilley nhee ta ymmyrchagh er nyn son.*

Myr shen nagh vod dooinney boght agh shickyree 'ghoaill dy yannoo ny chour hene as Lught e Hie, na dy heet dy ve dy firrinagh crauee ; son ga nagh vod Eh reddyn mooarey 've echey 'sy teihll, ny-yeih yiw Eh beaghey cooie. As eisht, shen ny ta share na ooilley, bee Bannaght Yee echey lesh ny te goaill soylley jeh, as ver shoh ny smoo dy *Lhieeney-aigney* as dy *Gherjagh* firrinagh da ayns y red fardalagh shen t'echey, na oddys dooinney mee-chrauee y gheddyn ayns ooilley e verchys vooar. Ta *craueeaght lesh aigney booiaight yn cosney smoo oddys y ve*, *Psalm xxxvii. 16. 1 Tim. vi. 6.*

Doooinney boght ta ynrycan Booishal *Yacob* echey, beaghey dy ee, as coamrey dy chur moish, my ta myrgheddyn *Craueeaght Yacob* echey, as Eh goaill y Chiarn son e Yee, as beaghey ayns e aggle as e hirveish, as ennaghtyn echey jeh e oar, cre cha bannit as ta stayd y dooinney shoh ?

cre cha gennal as oddys Eh beaghey ec dy chooilley hra, lesh ooilley e voghtynid ?

Abbyr my ta e ynnyd-vaghee fardalagh, e veaghey red ennagh creoi as boght, as e choamrey feer voal, ny-yeih choud as te dy firrinagh graihagh er Jee, as dy cooie as dy crauee cur ooashley da, foddee Eh e eer waane y hyndaa gys Coort Ree, dy jarroo gys Chiamble ; as nee'n Jee bannit cheet dy yeaghyn Eh lesh e Enish, Soiagh y yannoo jeh e Hirveish, as Eh y ooraghey lesh Soilshey e Eddin.

And upon this Knowledge and Enjoyment of God it is that the true Comfort of a Man's Life depends.

Whatever his outward Condition be, it is this alone which gives inward Peace and Satisfaction to his Mind, and sweetens all his Mercies ; and above all Things, bears up his Heart under those Afflictions he meets with.

For the best of Men must expect their Share of outward Troubles in this World, such as Sickness and Pain, Loss of Friends and Estate, with the like ; these are Calamities common to all.

But here the good Man has clearly the Advantage, since he looks upon all that befalls him as coming from the Hand of a most wise and gracious God, [21] who knows what is best for him, and to whose Will he freely resigns himself and all his Affairs ; saying with his blessed Master, *Not my Will, O God, but thine be done.*

Yea, he receives Affliction as sent in Kindness to correct him for his Faults, to exercise and increase his Graces, and so to prepare him for Glory.

And here is the great Benefit of Religion, that it teaches a man whither to go for Relief and Comfort in his Straits and Difficulties, even to this great and good God, who is most able and ready to help his People in all times of Trouble.

This, we still read in Scripture, was the Course of holy Men : And they found it was not in vain.

And to this Day will God's faithful Servants find the good Effects of thus devoutly applying themselves to God by Prayer, *For his Eyes are ever upon the Righteous, and his Ear open to their Cry.*

He takes Pity on them, comforts and supports them.

He will lay no more upon them than He enables them to bear ; and in his good Time He supplies their Wants, and delivers them from their Afflictions.

Yea, he turns them into Blessings, and makes *all work together for their Good*, as He has promised to them that *love Him*, Rom. viii. 28.

As she er y tushtey as y soylley shoh dy Yee ta gerjagh firrinagh dooinney ny hassoo.

[28] Cre-erbee ta e stayd er cheu mooie, she shoh ny lomarcen ta cur Shee as Lhieeney-aigney da er cheu sthie, as jannoo dy chooilley vyghin millish da ; as harrish dy chooilley nhee cummal seose e chree fo ny seaghyn shen ta cheet ny raad.

Son shegin da'n dooinney share jercal rish e ayn dy hrouble er cheu mooie 'sy theihll shoh, leid as Chingys as Pian, Coal Caarjin as Cooid, marish y leid shen ; ad shoh seaghyn ta cadjin da dy chooilley ghoooinney.

Agh ayns shoh ta'n cosney dy cronnal ec y dooinney mie, fakin dy vel Eh jeaghyn er ooilley ny ta taghyrt da myr cheet veih laue Jee smoo creeney as graysoil, echey ta fys cre share er y hon, as gys e Aigney te dy gennal chymney seose Eh hene as ooilley ny ta bentyn da ; gra marish e vainshtyr bannit, *Cha nee my Aigney's, O Yee, agh dt' Aigney's dy row jeant.*

Dy jarroo, te goaill seaghyn myr er ny choyrt er ayns kenjallys dy smaghtaghey Eh son e oiljyn, dy phrowal as dy vishaghey ny graysyn echey, as myr shen dy gheddyn Eh aarlooson gloyr.

As ayns shoh ta vondeish mooar Credjue ny lhie, dy vel eh gysaghey da dooinney cre'n raad dy ghol son cooney as gerjagh ayns e voghtynid as e ymmyrch, dy jarroo gys y Jee mie as mooar shoh, ta feer fondagh as arryltagh dy chooney lesh e phobble hene ayns dy chooilley hra dy heaghyn.

Shoh ta shin kinjagh dy lhaih 'sy scriptyr, va cliaghtey deiney crauee : As dennee ad nagh row eh ayns fardail.

As gys y laa dy vel eh jiu, ennee sharvaantyn firrinagh Yee yn foays ta ayns myr shoh goll dy crauee gys Jee ayns Padjer, *Son ta e hooillyn dy bragh er y chloan ynrick, as ta e chleashyn foshlit gys yn accan oc.*

Te goaill chymmey jeu, dy gherjaghey as dy niartaghey ad.

Cha der Eh errey smoo orroo na oddys ad y ymmyrkey ; as ayns e hra mie te jannoo magh nyn ymmyrch, as dy livrey ad veih nyn seaghyn.

Dy jarroo, te chyndaa nyn [29] seaghyn gys bannaghtyn, as cur er ooilley *gobbraghey cooidjagh son y vie oc*, myr te er n'ghialdyn dauesyn ta *graihagh er*, Rom. viii. 28.

O what Happiness is it to be acquainted with God, to have a due Sense of his Providence, so as to rely on it and approve it !

But how sad is the Condition of a wicked Man, who has no such Knowledge of God, no Love to Him, nor any Expectations of Help and Relief from Him ?

Even in his greatest Prosperity he is a very miserable Man, whilst he lives without God in the World : But he feels himself to be so indeed, when he falls into any great Calamity, and knows not which Way to turn himself for Help and Comfort.

For as Wickedness still brings men into Misery (as I have before shewn) so there it leaves them in the most wretched forlorn Condition.

And the ill Temper of their Mind, adds Weight and Load to their Calamities, and grievously encreases the Smart of them.

The Sense of their own Guilt sometimes torments their Consciences, and fills them with Fear and Horror :

Sometimes they rage and fret against those that bring on their Sufferings, and sometimes they even blaspheme [22] God himself, and murmur against his Providence.

Whilst the good Man, with *Job*, blesses God in all his Afflictions ; these are ready to follow the Counsel of his Wife, even to *curse God and die*.

O cre'n vaynrys eh dy ve ainjyssagh er Jee, dy gheddyn ennaghtyn cooie jeh e Ard-chiarrail flaunyssagh, er leid yn aght shen as dy chur barrant er as dy ve booiagh jeh !

Agh cre cha treih as ta stayd dooinney mee-chrauee, nagh vel veg dy leid y tushtey shoh dy Yee echey, veg y ghraih da, ny jercal erbee son cooney as feaysley veih ?

Dy jarroo ayns e howyrid smoo te ny ghooiinne feer treih choud as te beaghey fegooish Jee 'sy theihll shoh : Agh te gennaghtyn Eh hene dy ve myr shen dy jarroo, tra te tuittym ayns seaghyn mooar erbee, as nagh vel fyss echey cre'n raad dy hyndaa Eh hene son cooney as gerjagh.

Son myr ta mee-chraueeaght kinjagh leedeil deiney gys treihys (myr ta mee roie er hoilshaghey) myrgheddyn ayns shen te fagail ad ayns y stayd smoo hreih neu-gherjoil.

As ta'n drogh stayd dy aigney t'ad fo, cur trimmid as laad gys ny seaghyn oc, as dy trome jannoo'n gheyr¹ oc ny smoo.

Ta ennaghtyn jeh nyn beccaghyn hene ny cheayrtn torchaghey nyn gooinsheance, as lhieneey ad lesh aggle as atchim.

Ny cheayrtn t'ad eulyssagh as laane dy farg noi ocsyn ta cur lhieu nyn seaghyn orroo, as ny cheayrtn t'ad loart goan mollahtagh noi Jee hene, as playnt er e Ard-chiarrail.

Choud as ta'n dooinney mie, marish *Job*, cur bannaght da Jee fo dy chooilley heaghyn ; t'ad shoh aarloo dy eiyr er coyrle y Ven echey, dy jarroo dy *ghueeaghyn da Jee as dy gheddyn vaaish*.

¹ CL's note on *dy gheyr* in Hymn 8: "This word is discussed by Thomson (1998: 101) in his edition of *Yn Fer-raauee Creestee*, note on 29.17 '*jannoo'n gheyr oc ny smoo*: 'encreases the Smart of them', Kelly's *gearr* 'sharpness'. The word is evidently a relative of the adj. *geyre*, G. *geur* and such a noun occurs in ScG. with the appropriate sense 'edge, sharpness' but m.; for a f. [as indicated by *yn gheyr*] we require the derivative *géire* 'sharpness, bitterness'. Cf. *pian as geyr* 30.6.' Thomson does not note Cregeen's *dy gheir*, s. of smart or pain. G' and 'gyersnagh, s. m. a smart; pl. -yn.' The spelling *geir* might suggest a slender *r*, although representation of this is not consistent in Classical Manx orthography, and still less in Cregeen, as the contrast seems to have been in the process of being lost. Loss of final schwa from *géire* might require explanation, as this is not usual in original bisyllables in Manx outside certain environments, such as following clusters of sonorants, such as *oarn* 'barley', G. *eorna*; *arn* 'sloe, G. *airne*; *Baarle*

'English', G. *Béarla* (and is not consistent even in this environment, as *baarney* 'gap', G. *bearna*, cf. Sc. *beàrn*). Elsewhere in bisyllables the schwa is usually retained, so *caashey* 'cheese', G. *cáise* (again cf. loss in Sc. *càis*); *carrey* 'friend', G. *cara*; *kiuney* 'calm', G. *ciúine*, etc.; *genney* 'dearth', G. *gainne* (from *gann*, Manx *goa(u)n*). The last two would be parallel formations to *géire*. On the other hand, loss of schwa in this position might be a motivation for the addition of the suffix *-id* in most of these forms in Manx (as in *geyrid* 'sharpness'; the original formation seems to have been retained mainly in specialized senses, so *kiuney* 'a calm' (at sea), *kiunid* 'calmness'). We cannot therefore be sure whether Manx *geir* etc. represent *géar* (Sc. *geur*) or *géire*; if the former, it is quite possible that it became feminine under the influence of the general Manx tendency to make abstract nouns feminine (cf. nouns in *-ys*) and/or by analogy with semantically similar items *pian*, *guin*."

For being full of Anguish and Despair, they are at their Wit's End, and weary of their very Lives, as we read of *Cain* and *Judas*, and such like, both in Scripture and other History.

For my Part, I do verily think, that next to the Devils and those in Hell, there are no Creatures in the World more miserable than wicked and ungodly People ; and whilst we see what the common Fruit of Sin is here on Earth we may easily be convinced that it leads to Hell and Damnation hereafter.

And all this do Men madly and wilfully run into by their own evil Doings ; even as a Man that thrusts his Hand into the Fire, is like to feel Pain and Smart.

By forsaking God they forsake their own Mercies ; and sinning against him, they wrong their own Souls ; yea, their Bodies too, and all their Concerns.

Thus you see that an holy Life is most profitable for us, even in this present World, preventing much Evil, and bringing all manner of Good along with it.

Or if a Man should fall into such hard Times, as to suffer merely for Religion and a good Conscience, he shall then commonly find such wonderful Comfort and Satisfaction of Mind, that he will triumph and rejoice in the midst of his Sufferings ; as we know the Apostles and primitive Christians did, and that especially in hope of the glorious Reward laid up for good Men in Heaven.

But that brings me to the last Consideration I shall mention ;

Lastly, namely, *That an holy Life, through the rich Mercy of God, will render us perfectly and eternally blessed in the World to come ; whereas a wicked Course of Life, leads to eternal Misery and Torment.*

According as we live in this World, so must we fare in the next ; for this Life is a State of Trial in order to Eternity.

Son myr t'ad laane dy angaish as dy vee-hreishteil, t'ad ec kione nyn geilley, as skee jeh nyn mioys hene, myr ta shin lhaih mychione *Cain* as *Yuase*, as nyn leid shen, chammah ayns y Scriptyr as Lioaryn elley skeiley.¹

Er my hon's, ta mee dy jarroo smooïnaghtyn, cheu-mooie jeh ny Jouill as adsyn t'ayns niurin, nagh vel cretooryn [30] erbee 'sy theihll ny s'treih na sleih olk mee-chrauee ; as choud as ta shin fakin cre ta mess cadjin peccah ayns shoh er y thalloo, foddee mad dy aashagh v'er nyn shickyraghey dy vel eh leeideil gys niurin as coal-anmey ny lurg shoh.

As ooilley shoh ta sleih dy mee-cheeallagh as jeh nyn yoin roih ayn liorish nyn nghrogh yannoo hene ; dy jarroo myr ta dooinney ta puttey e laue 'syn aile, laik gennaghtyn pian as geyr.

Liorish treigeil Jee, t'ad treigeil nyn myghinyn hene ; as tra t'ad jannoo peccah noi echyssyn, t'ad cur aggair da ny hanmeenyn oc hene ; dy jarroo da nyn gallinyn neeisht, as da ooilley ny t'oc 'sy theihll.

Myr shoh ta shiu fakin dy vel bea chrauee feer vondeishagh dooin, dy jarroo 'sy theihll shoh hene, freayll lane olk voin, as cur lesh marish dy chooilley vonney dy vie.

Er nonney dy daghyragh dooinney dy huittym ayns leid ny traghyn dowil shen as dy hurranse ooilley cooidjagh er graih Credjue as Cooinsheance vie, nee Eh ec y tra shen dy mennick geddyn leid y gerjagh yindyssagh as aash ayns e aigney, dy jean Eh boggey as gerjagh y ghoail ayns mean e heaghyn ; myr ta fyss ain ren ny Ostyllyn as ny chied Chreesteenyn, as shen er-skyn ooilley ayns treishteil jeh'n leagh gloyroil kiarit da deiney mie ayns niau.

Agh ta shoh dy my leeideil gys y chied red nee'm y enmys ta taste dy ve goit jeh.

Er jerrey, ta shen dy ghra, *Dy jean Bea chrauee, trooid myghin verchagh Yee, shinyn y yannoo dy firrinagh as er son dy bragh bannit ayns y theihll ta ry heet ; son whooish as dy vel Bea olk y chaeu leeideil gys treihys as torchagh son dy bragh.*

Myr ta shin er n'ymmyrkey nyn mea ayns y theihll shoh, myr shen nee mad farral ayns yn nah heihll ; son ta'n vea shoh stayd dy hrial shin cour y vea veayn.

¹ Thomson takes *skeiley* as gen. of *skeel* 'not corresponding to the usual G. *scéil* or *scedil*, but to the ScG. alternative *sgéile*.'

Even at Death a good Man has Ground of much Comfort, having the Testimony of a good Conscience, and the Sense of God's Love, so that with *St. Stephen*, he may commit his Soul into the Hands of the Lord Jesus who is ready to receive him.

But how sad is it with a wicked Man, when beside all the Pains of the Body, his mind is tormented [23] with the Remembrance of his Sins, and with the Fear of God's Wrath ?

But the great Difference will be made at the Day of Judgment, when *the Sheep shall be set at Christ's right Hand, and the Goats on the left* ; as you have it described, *Matt. xxv. 31, &c.*

To those on the right Hand, that is, the Pious and Good, will be pronounced that joyful Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

And then shall they enter into that most glorious Kingdom, where neither Sin nor Sorrow shall ever disturb them more, where they shall never feel nor fear any manner of Evil or Pain, either of Soul or Body ; but shall be admitted into the immediate Presence of God, where there is all Fulness of Joy for evermore.

They shall have such a clear Knowledge of the ever-blessed God, and such a lively Sense of his infinite Perfections, as will fill them with Admiration, Love and Praise ; and they shall feel the Love of God and their Saviour so fully shed abroad upon them, as shall raise their Hearts to the very utmost Heights of Joy and Thankfulness, and their Mouths shall be filled with Hallelujahs and Songs of Praise.

And in this most delightful Employment shall they join with all the blessed Company of Heaven for ever and ever : That is the Perfection of all, that the Joys of Heaven shall never have an End.

It is both a most *exceeding and eternal Weight of Glory* that is promised, *2 Cor. iv. 17, 18. For ever shall we remain with the Lord, 1 Thess. iv. 17.*

The eternal God will be the Portion of his People, and their Joys in him shall never be lessened, or abated through all Eternity.

Dy jarroo ec oor y vaaish ta oyr dy vooarane gerjagh ec dooinney mie, myr ta cooinsheance vie gymmyrkey feanish lesh, as ennaghtyn echey jeh Graih Yee, myr shen, marish y [31] *Noo Steaon*, dy vod Eh e annym y hymney gys laueyn y Chiarn Yeesey, ta aarloo dy yannoo soiagh jeh. Agh cre cha trimshagh as ta stayd dooinney olk, marish ooilley pianyn y challin, tra ta e aigney torchit lesh cooinaghtyn jeh e pheccaghyn, as lesh aggle roish jymmoose Yee ?

Agh y caghlao mooar ta eddyr deiney mie as olk vees er ny yannoo ec laa ny briwnys, tra vees ny Kirree er nyn goyrt er laue yesh Chreest, as ny Goair er y laue chiare ; myr ta coontey eu jeh, *Mian xxv. 31, &c.*

Daesyn er y laue yesh, ta shen, daesyn ta Crauee as Mie, vees er ny ockley magh yn vriwnys gherjoil shen, *Tar-jee, chloan vannit jeh my Ayr, gow-jee myr eiraght yn reeriaght ta kiarit er nyn son er dy hoshiaght y theihll.*

As eisht hed ad stiagh ayns y reeriaght smoo ghloyroil shen, raad nagh jean cha-moo peccah ny trimshey arragh dy voirey er son dy bragh y chur daue, raad nagh jean ad dy bragh gennaghtyn ny aggle y ghoail roish monney erbee dy olk ny dy phian, eddyr jeh annym ny callin ; agh bee ad er nyn ghoail stiagh ayns sheshaght rish Jee hene, raad ta dy chooilley phalchey dy gherjagh er son dy bragh.

Yiow ad leid y tushtey sollys jeh'n Jee dy bragh bannit, as leid yn ennaghtyn breeoil jeh dooghys er-skyn-insh Yee, as nee ad y lhieneey lesh yindyss, graih as moylley ; as ennee ad Graih Yee as nyn Saualtagh cha palchey shen deayrtit magh orroo, dy drog eh ny creeaghyn oc gys yn yrjey smoo oddys y ve dy gherjagh as dy hoyrt-booise, as bee ny beill oc er ny lhieneey lesh Halleluiahyn as Arraneyn dy Voylley ;

as ayns [yn] obbyr smoo gherjoil shoh gow-ee ad ayn marish ooilley sheshaght vannee flaunyss son dy bragh as dy bragh : She shen ta cur mullagh er ooilley, nagh vel gerjagh niau dy bragh ec kione.

She chammah trimmid feer vooar as feer veayn dy ghloyr ta er ny ghialdyn, *2 Cor. iv. 17. Son dy bragh nee mad tannaghtyn marish y Chiarn, [32] 1 Thess. iv. 17.*

Bee'n Jee beayn cronney e phobble, as y gerjagh oc ayn cha bee dy bragh jeant ny sloo ny er ny leodaghey trooid dy chooilley eash bra.

They shall be always blessing and praising him, always satisfied and ravished with the Beholding of his Glories, and the Enjoyment of his Love ; always delighted with the most pleasant and agreeable Society of Angels and Saints ; and never more shall dear Friends and Companions be separated from each other ; when once they are met in Heaven, Death has no more Power over them.

They are become in some measure even like to Christ himself, and there shall see Him as He is, in all his Glory, *Phil.* iii. 21, *John* iii. 2.

But what it is thus to be made like to Christ, to see God and enjoy Him, we are not able fully to express or [24] conceive whilst we are here in the Body.

To compare the Glories of Heaven to all the Riches and Honours of Courts and Palaces here below, were greatly to lessen and disparage them.

So great are those heavenly Glories and Joys, that they can never be clearly known till they are enjoyed ; as a blind Man can never tell what Light is, till his Eyes are open to discern it.

It is enough for us that we have full Assurance from the Promises of the Gospel, that such a State of unspeakable Happiness is provided for good Men in the Life to come.

And as the Lord Jesus is gone before to prepare it for them, so now by his Holy Spirit he prepares them for that blessed Place, by working in them that Grace which fits them for Glory, and is the very first Fruit and Beginning of it in their Souls.

True Holiness is the most certain Pledge of eternal Happiness, and makes us meet for it, *Eph.* i. 13, 14. *Col.* i. 12.

Since then such a Glory there is, so infinitely great, so sure and certain, shall we not all be persuaded to seek after it, by walking in those holy Ways that lead thereto ?

Surely we shall, if we have any Belief of God's Word, any Regard to our own Interest.

Bee ad kinjagh cur bannaght as moylley da, kinjagh booiagh as laane dy eunyss lesh cur myner e Ghloyr, as goaill soylyy jeh e Ghraih ; kinjagh goaill boggey jeh'n cheshaght eunyssagh as villish dy Ainlyn as Nooghyn ; as Caarjin as Sheshaghyn deyr cha bee dy bragh arragh er nyn scarrey veih my chielley ; tra t'ad un cheayrt er veeiteil ayns niau, cha vel arragh dy phooar ec y vaase harrystoo.

T'ad cheet ayns ayn ennagh dy ve dy jarroo goll-rish Creest hene, as ayns shen hee ad Eh myr te, ayns ooilley e Ghloyr, *Phil.* iii. 21. 1 *Ean* iii. 2.

Agh cre te dy ve myr shoh jeant goll-rish Creest, dy akin Jee as dy ghoaill soylyy jeh, cha vod mad dy fondagh y insh ny y hoiggal choud as ta shin ayns shoh ayns y challin.

Dy holaghey'n Ghloyr t'ayns Niau gys ooilley'n Verchys as yn Ooashley t'ayns Coortyn as Thieyn Reeaghyn ayns shoh wass er y Thalloo, veagh dy mooar dy leodaghey as dy hoiaghey beg jeh'n Ghloyr cheddyn.

Whooish shen ta'n Ghloyr as y Gherjagh flaunyssagh shoh, nagh vod dy bragh fyss firrinagh 've orroo derrey vees soylyy ain jeu : 'naght myr nagh vod dooinney doal dy bragh ginsh cre ta soilshey, derrey ta e hooillyn er nyn vosley dy ghoaill tastey jeh.

Te dy liooar dooinyn dy vel shickyrys fondagh ain veih Gialdynyn y Tushtal, dy vel leid y stayd dy vaynrys er-skyn-insh kiarit cour deiney mie ayns y vea ta ry heet.

As myr ta'n Chiarn Yeesey er gholll ro-laue dy gheddyn eh aarloos nyn gour, myr shen nish liorish e Spyrryd Casherick te jannoo ad aarloos son yn ynnyd bannit shen, liorish gobbraghey ayndoo yn Grayse shen ta jannoo ad cooie son Gloyr, as ta'n chieid vess as thoshiaght jeh ayns nyn anmeenyn.

She Casherickys firrinagh yn Giall shickyree oddys [33] y ve jeh Maynrys dy bragh farraghtyn, as ta jannoo shin cooie er y hon, *Ephes.* i. 13, 14, *Colos.* i. 12.

Fakin eisht dy vel leid y Ghloyr ayn, whooish er-skyn-earroo, cha shicky as cha firrinagh, nagh bee shinyn ooilley er nyn goyrlaghey dy hirrey er y hon, liorish gimmeaght ayns ny raadjin casherick shen ta leeideil huggey ?

shicky bee mad, my ta shin eddyr credjal Goo Yee, my ta veg y scaish ain jeh nyn vondeish hene.

Must our Souls live for ever in another World, and shall we not use our utmost Care and Diligence to make them happy for ever there ?

Are they not our own Souls, and do they not then deserve our Love and Care ?

If we be Wise and Good, is it not for ourselves, for our own Happiness ?

And is there any other Way to make ourselves happy, but by gaining the Love of God and eternal Life ?

Do we not see all worldly Comforts are short and uncertain ?

They wither in our Hands, and perish in the using, Our Neighbours and Acquaintance are daily dying round about us ; many of our dearest Friends and Relations are already gone before us ; and we ourselves are swiftly following after.

We are just upon the Borders of Eternity, liable to a thousand Diseases and Mischances that may soon stop our Breath, and then we are gone.

Since then, we cannot make sure of this Life, and the Enjoyments of it, O let us seek to make sure of eternal Glory ; which even the poorest Man on Earth may do by God's Assistance, if he will become sincerely pious and good, for God is no Respector of Persons.

Christ died for poor [25] Men as well as rich ; and they that have no Inheritance on Earth, may be Heirs of the Heavenly Kingdom, if they be rich in Faith and Love to God, James ii. 5. And methinks they that have so much Trouble and Sorrow in this Life, should be moved to seek after Riches and Glory in the Life to come.

There the poorest Lazarus shall have a thousand times more Pleasure and Joy, than any of the proud rich Gluttons, or Epicures, have now in their delicious Fare and gorgeous Apparel.

Nay, the very Hopes of this Glory may fill the good Man's Mind with so much Joy, that he will even forget his Poverty, and not count his Affliction worthy to be compared with the Happiness he hopes for ; nor would he change Estates with the greatest Prince upon Earth, who is a Stranger to these Hopes.

Thus it was with the holy Apostles and their Followers, 2 Cor. vi. 10. 1 Peter i. 6, 7, 8.

Nhegin da nyn anmeenyn ve dy bragh bio ayns seihll elley, as nagh gow mad ooilley'n chiarrail as imnea ayns nyn booar dy yannoo ad dy bragh maynrey ayns shen ?

nagh nee ny hanmeenyn ain hene ad, as nagh vel ad eisht toilchin nyn nghraih as nyn giarrail ?

My ta shin Creeney as Mie, nagh nee er nyn son hene te, son y Vaynrys ain hene ?

as vel aght erbee arragh dy yannoo shin maynrey, agh liorish cosney Graih Yee as y Vea dy bragh farraghtyn ?

Nagh vel shin fakyn dy vel ooilley gerjagh y theihll shoh giare as neu-hickyr ?

te fioghey mish nyn laueyn, as cherraghtyn ayns y usal, Ta nyn naboodyn as ainjys gagh laa geddyn vaaish my-geart-y mooyn : ta ymmodee jeh nyn gaarjin s'deyrey as nyn leih-mooinjer hannah er nimmeeaght roin¹ as ta shynyn shin hene dy lea goll geiyrt orroo.

Ta shin faggys er broogh y vea veayn, aarloo dy huittym fo thousane doghan as drogh-haghyrt oddys yn ennal ain y stappal, as eisht ta shin reh. Fakyn eisht nagh vod mad shickyr y yannoo jeh'n vea shoh, as shen ta shin goaill soylyy jeh ayn, O lig dooin shirrey dy yannoo shickyr jeh Gloyr veayn : oddys eer y dooinney s'boghtey er y thalloo y yannoo liorish Cooney Yee, my hig Eh dy ve firrinagh crauee as mie, son cha vel Jee jannoo soiagh jeh persoon er-skyn persoon elley. Hooar Creest baase son ny boghtyn chammah as son ny berchee ; as foddee adsyn nagh vel eiraght erbee oc er y thalloo, ve nyn eiraghyn dy reeriaght [34] niau, my t'ad berchagh ayns Credjue as Graih Yee, Jamys ii. 5. As ta mee sheiltyn dy lhisagh adsyn ta lane seaghyn as trimshey oc 'sy vea shoh, ve coyrlyt dy hirrey berchys as gloyr ayns y vea ta ry heet.

Ayns shen yiow'n *Lazarus* s'boghtey thousane keayrt ny smoo dy eunyss as dy gherjagh, na ta nish ec Jollyssee, ny Mianaderyn erbee moyrnagh berchagh ayns nyn meaghey millish as nyn goamrey seyr.

Dy jarroo, foddee yn treishteil hene jeh'n ghloyr shoh aigney'n dooinney mie y lhieneey lesh whooish shen dy gherjagh, dy jean Eh dy mennick jarrood e voghtynid, as cha goont Eh e heaghyn feeu dy ve solyt rish y vaynrys te treishteil er y hon ; ny cha-moo yinnagh Eh caghlaa stayd bea rish y Ree smoo er y thalloo, ta ny yoaree da'n treishteil shoh.

Shoh myr va stayd ny ostyllyn casherick as adsyn ren geiyrt orroo, 2 Cor. vi. 10. 1 Ped. i. 6, 7, 8.

¹ roin] *text* rooin

Thus have I briefly told you somewhat of the Happiness of the Godly in the World to come ; but on the other Hand, consider what will be the Portion of the Wicked, who despise the Mercies of God, and the Offers and Promises of the Gospel.

These will at last fall under his heavy Wrath and Vengeance, and there must remain for ever in the most intolerable Torment of Soul and Body, set out by the most dreadful Things, such as Fire and Brimstone, and a never-dying Worm that perpetually gnaws and stings their Hearts.

They are *cast into outer Darkness ; where there is weeping and wailing, and gnashing of Teeth*, not the least glimmering of Hope or Comfort to all Eternity, *Matt. xxv. 30, 41, 46. Mark ix. 43. to the End ; 2 Thess. i. 7, 8, 9.*

These are the Goats that, being set on the left Hand, must hear that doleful Sentence, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

An heavy Doom, and yet most just.

For they departed from God, and neglected his Service here on Earth, and therefore now they must depart from his Presence, In which their corrupt Minds can take no Delight.

They preferred the Tavern and the Alehouse before the House of God ; and took more Pleasure in feasting and drinking, in roaring and revelling amongst their wicked Companions, than in worshipping [26] of God in the Communion of Saints.

They loved not Prayers and Praises in the Assemblies of his People, nor had any mind to come to the Lord's Table, though often invited thereto ; and therefore they must now be shut out from such holy Company, and from such high and heavenly Employments, for which they are altogether unfit.

They were many of them greatly given to Cursing, and now it is come upon them ; that Curse of God, which they in their Rage often wished to their Neighbours, is now fallen upon themselves.

Myr shoh ayns focklyn giarrey ta mee er n'insh diu red ennagh jeh maynrys sleih crauee ayns y theihll ta ry heet ; agh er y laue elley, gow-jee tastey cre vees cronney'n Vee-chrauee, ta soiaghey beg jeh Myghinyn Yee, as jeh Chebbyn as Gialdynyn y Sushtal.

Ad shoh fy-yerrey nee tuittym fo e chorree as e cherraghey trome, as ayns shen tannaghtyn son dy bragh ayns y torchagh s'neu-hurransee oddys y ve jeh annym as callin, er ny hoiaghey roin liorish ny reddyn s'atchimee, leid as Aile as Brimstone, as Peishteig nagh vel dy bragh geddyn baase, ta kinjagh caigney as cur gah ayns nyn greeaghyn.

T'ad er nyn dilgey ayns dorraghys sodjey mooie ; raad ta keaney as trimshy, as snaggeraght feeacklyn, fegooish y falleys sloo dy hreishteil ny dy gherjagh gys dy chooilley earish bra, *Mian xxv. 30, 41, 46. Mark.¹ ix. 43. gys y jerrey ; 2 Thess. i. 7, 8, 9.*

Ad shoh ny goair, myr t'ad soit er y laue chiare, shegin clashtyn rish y vriwnys hrishagh shen, *Immee-jee voym, y chloan chursit, gys yn aile dy bragh farraghtyn, [35] ta kiarit son y Drogh Spyrryd as e Ainlyn.*

Briwnys hrome, as foast feer chairagh.

Son dimmee adsyn veih Jee, as hoie ad beg jeh'n chirveish echey ayns shoh wass er y thalloo, as shen-y-fa nish shegin daue gimmeeaght roue ass e enish, ayn nagh vod nyn aignaghyn brogh veg y taitnys y ghoail.

Ren adsyn soiagh y yannoo jeh'n Thie-feeney as y Thie-lhionney roish Thie Yee ; as ghow ad ny smoo dy haitnys ayns Gee as Giu, ayns Gyllagh as goaill Arraneyn fud nyn Sheshaghyn mee-chrauee, na ayns cur Ooashley da Jee ayns Sheshaght ny Nooghyn.

Cha row graih oc er Padjeryn as Moylley 'choyrt ayns chiaglym e phobble, ny cha-moo va veg yn aigney oc dy heet gys Boayrd y Chiarn, ga dy mennick er ny chuirrey huggey ; as shen-y-fa shegin daue nish ve jeit mooie veih leid y cheshaght chrauee, as veih leid ny hobbraghyn ard as flaunyssagh, er nyn son t'ad ooilley cooidjagh neu-chooie.

Va ymmodee jeu dy mooar cliaghtit er gueeaghyn, as nish te er heet orroo ; ta'n mollaght Jee shen ren ad ayns eulys nyn gorree dy mennick y wooishal da nyn naboony, nish er duittym orroo hene.

¹ Here the English has 'Chap.' and the Manx 'Cab.', but it is not another chapter of Matthew that is meant, but chapter ix of Mark.

Nay, did not many of these profane Wretches in hellish Language even call for this Curse upon their own Heads ?

And what wonder if their Petition be now granted, and they sentenced to that Damnation which they thus called for ?

By the Devil they were led and guided, and by his wicked Instruments and their own brutish Lusts : And therefore now they must have the Devil and his Angels, and damned Sinners like themselves, to be their Companions in Torment, who are so far from pitying or comforting each other, that rather they curse one another now in their Misery, who before tempted one another to Sin.

O sad Meeting of the Drunkards, the Whoremongers and the Harlots there together in those scorching Flames ; where in vain they cry out for a drop of Water to cool their Tongue !

It must not be granted them : Their good Things are all past and gone, and the Remembrance of all their Riot and Lewdness serves but to increase their Torment.

And now also they may remember how God did again and again call upon them, and they would not hear ; neither therefore will He now hear their Cries, when Pain and Anguish is come upon them, *Prov. i. 24*, to the End.

And though they may cry out against their Companions, and accuse the Devil, and in their Rage blaspheme God himself ; yet will their Consciences fly with greatest Fury upon themselves, who in spite of all the Warnings that were given them, did, by their own wilful and impenitent Continuance in Sin, plunge themselves into this Misery, from whence they must never be released.

O dreadful Words, *Everlasting Fire ! Eternal Torment !*

How do the Thoughts of this sink and break their Hearts, and fill them with the deepest Horror and Despair !

Who can dwell with everlasting Burnings ? Who [27] can ?

And yet the damned Sinner must, though in the most raging and impatient Manner.

Dy jarroo, nagh ren ymmodee jeh ny Dreighyn mee-chrauee shoh ayns glaare iurinagh eer guee son y vollaght shoh er ny king oc hene ?

As cre'n yindyss eh my t'ad nish feddyn nyn nghuee, as ad deyrit gys y coal-anmey shen ren ad myr shoh geamagh er y hon ?

Liorish y Jouyll v'ad leedit as reillt, as liorish e harvaantyn mee-chrauee as ny sayntyn foalley beaishtagh oc hene : As shen-y-fa shegin daue nish yn Jouyl as e Ainlyn, as Peccee deyrit goll-roo hene, y ve oc son sheshaghyn ayns torchagh, ta choud veih chymmey 'ghoail ny dy gherjaghey y cheilley, dy vel ad ny s'laik gueeaghyn da cheilley nish ayns nyn dreihys va roie miolaghey y cheilley gys peccah.

O meeteil hrimshagh jeh feallagh-meshtal, maardyree, as streeb[36]aghyn, ayns shen cooidjagh ayns yn aile loshtagh shen ; raad t'ad ayns fardail geamagh magh son bine dy ushtey dy eayraghey nyn jengey !

cha nhegin da ve er ny choyrnt daue : Ta ny nhee'ghyn mie oc ooilley harrish as er nimmeeght, as cha vel cooinaghtyn jeh ooilley nyn rouanys as neu-ghlennid jeh veg yn ymmyd agh dy yannoo'n torchagh oc ny smoo.

As nish neeisht foddee ad cooinaghtyn kys ren Jee harrish as harrish geamagh orroo, as cha neaishtagh ad ; cha-moo er-y-fa-shen nee Eh nish geaishtagh rish yn accan oc, tra ta pian as angaish er heet orroo, *Raaghyn creeney Solomon*, i. 24. gys jerrey'n chabdil.

As ga dy vod ad geamagh magh noi nyn sheshaghyn, as playnt er y Drogh Spyrryd, as ayns nyn geagh¹ goltooaney Jee hene ; ny-yeih nee ny cooinsheansyn oc lesh yn eulys smoo oddys y ve getlagh nyn oi hene, ren, noi dy chooilley raaue hie er cur daue, liorish tannaghtyn jeh nyn yoïn as dy mee-arryssagh ayns peccah, ad hene y hilgey 'sy treihys shoh, veih nagh nhegin daue ve dy bragh feayslit.

O focklyn atchimagh, *Aile dy bragh farraghtyn ! Torchagh veayn !*

Kys ta'n smooïnaghtyn er shoh sinkeil as brishey ny creeaghyn oc, as lhieeney ad lesh yn atchim as y vee-hreishteil s'diuney ?

Quoi oddys beaghey marish lostey dy bragh farraghtyn ? Quoi oddys ?

As ny-yeih shegin da'n peccagh deyrit, ga ayns yn agh s'angaaish as s'neu-hurransee.

¹ Kelly, s.v. **keogh** 'madness', reads *geogh*, quoting this passage.

After they have lain Thousands and Millions of Years in that Place of Torment, yet is there not a Moment less to come, there is a whole Eternity still behind.

The Worm never dies, the Flame is never quenched.

Nor is God to be accused of Severity in all this, since it was the Sinners own doing, the Fruit of their own Choice :

For they knew that Sin would sink them into Hell, and yet they would venture upon it.

And indeed it sinks them thither as naturally as a Stone falls to the Ground.

Even here on Earth, the proud and covetous, the malicious and revengeful, the profane and sensual, do kindle somewhat of Hell in their own Souls :

And whilst they carry along with them the same wicked Temper of Mind, it must still needs make them most wretched and miserable in another World, as long as ever their Souls live, and these Vices stick to them, that is, to all Eternity.

Let not him that carries Fire in his Bosom accuse God's Providence for making the Fire hot when he feels it burn him ; but let him blame his own Folly and Wilfulness ; And so must self-condemned Sinners be forced to do.

And now tell me, I beseech you, is there not all the Reason in the World that you should speedily repent you of your Sins, and cast them from you with Loathing and Detestation, and henceforward set upon a Course of serious Holiness, that so you may escape all this Misery threatned to the Wicked, and may partake of that Glory which is promised to the Pious and Good !

Does not a Thousand Pounds a Year deserve the Labour of one Day ?

And will not all the Joys of Heaven, that shall last for ever and ever, abundantly reward our Diligence in God's Service for this short Life ?

And are not the eternal Torments of Hell enough to restrain Men from a loose and sinful Life, though it were ever so profitable or pleasant here for a little while ?

Lurg daue v'er lhie thousaneyn as millaghyn dy vleantyn ayns yn ynnyd shen dy horchagh, foast cha vel shallid sloo dy hra ry heet, ta slane earish veayn kinjagh er gool.

Cha vel y veishteig dy bragh geddyn baase, cha vel yn aile dy bragh er ny vooghey.

Ny cha-moo ta playnt dy ve jeant noi Jee myr dy beagh Eh dowil ayns ooillee shoh, fakin dy nee jannoo ny peccée hene ve, mess jeh'n reih oc hene :

Son va fyss oc dy jinnagh peccah ad y chur shees ayns niurin, as [37] ny-yeih yinnagh ad daanys dy roih ayn.

As dy jarroo te dy chur shees ad ayns shen cha dooghyssagh as ta clagh tuittym gys y thaloo.

Eer ayns shoh er y thaloo, ta'n vooijer voyrnagh as sayntoillagh, yn vooijer ghoanlyssagh as olkyssagh, ny mee-chrauee as adsyn ta geiyrt da yeeareeyn ny foalley, foadey red ennagh jeh niurin ayns ny hanmeenyn oc hene.

As choud as t'ad cur lhieu maroo yn drogh stayd shoh dy aigney, shegin da kinjagh y jannoo ad feer treih as trimshagh ayns seihielley, choud as vees dy bragh nyn anmeenyn bio, as ny peccaghyn shoh lhiantyn daue, ta shen, gys dy chooillee earish bra.

Ny lig dasyn ta cur lesh aile ayns e oghrish playnt noi Ard-chiarraill Yee son yn aile y jannoo cheh tra te gennaghtyn eh lostey Eh ; agh lig da foill y gheddyn da'n ommijys as y chreoi-wannallys echey hene ; as myr shoh shegin da peccée ta deyrey ad hene ve eignit dy jannoo.

As nish insh-jee dou, guee-ym erriu, nagh vel dy chooillee resoon 'sy theihl shiuish dy ghoail arrys lea son nyn beccaghyn, as ad y hilgey veu lesh feoh as dwoaie, as ny lurg shoh shiu dy eyrt da Craueeaght firrinagh, myr shen dy vod shiu shaghney ooillee'n treihys shoh t'er ny vaggryt noi ny Mee-chrauee, as ayn y ghoail jeh'n Ghloyr shen t'er ny ghialdin dauesyn ta Crauee as Mie!

nagh vel thousane punt 'sy vlein toilchin tooilleil dy un laa ?

as nagh jean ooillee Gerjagh Flaunyss, nee farraghtyn dy bragh as dy bragh, dy palchey cooilleeney nyn imnea ayns Shirveish Yee son ooillee'n vea ghiare shoh ?

as nagh vel torchagh beayn niurin dy liooar dy liettal sleih veih bea neu-heelt as pheccoil, ga dy beagh eh cha vondeishagh as cha eunyssagh as oddys y ve ayns shoh son tammylt beg ?

But you have before heard it fully proved, that even at present an holy Life is in all Respects most for our Benefit or Comfort.

So that without doubt a good Man finds more Sweetness and Satisfaction in the Way to Heaven, than Sinners do in the Way to Hell.

Our gracious God appoints us an [28] easy and honourable Service, and gives glorious Rewards. But the Devil is a most cruel Master, and sets his Slaves to the vilest Drudgery, and afterwards pays them very sad Wages, *Rom.* vi. 21, 22, 23.

Will you then be Christ's Freemen, or the Devil's Bond-slaves ?

Will you walk in the good Ways of God, that bring Peace and Comfort here on Earth, and eternal Glory in Heaven ; or in the crooked Paths of Sin, which now bring Sorrow, and Shame, and Pain, and hereafter will plunge you into eternal Misery and Torment in Hell ?

Thus are Life and Death, Happiness and Misery, set before you, what Choice then will you make ? One would think there was no great Difficulty in this Case, to a Man that has the Use of his Reason, if he will at all make use of it in the Affairs of his Soul.

A little thinking serves to convince Men, that there is no Reason why they should choose Poverty and Reproach, Pain and Imprisonment, (if they can honestly avoid them) rather than Riches and Honour, Ease and Liberty.

But I am sure there is a thousand times less Reason for a Man to disobey God, and damn his Soul for ever, rather than to please and serve him, and so make sure of eternal Salvation.

Wherefore let me again beseech you to take the Matter into Consideration, and think seriously what is most reasonable and most fit for your own Interest, and then choose accordingly.

And I pray God direct your Hearts to make so wise a Choice, that you may never have Cause to repent of it, either in this World, or that to come, *Amen.*

Agh ta shiu hannah er chlashtyn eh dy fondagh prowit, dy vel bea chrauee dy jarroo ec y tra t'ayn ayns dy chooilley ayn ny smoo son y vondeish as y gerjagh ain.

Myr shen fegooish doot dy vel dooinney [38] mie gennaghtyn ny smoo dy viljid as dy haitnys ayns y raad gys niau, na ta peeeeee gennaghtyn ayns y raad gys niurin.

Ta'n Jee graysoil ain pointeil dooin shirveish aashagh as onneroil, as cur leaghyn gloyroil : agh ta'n Jouyll ny vainshtyr feer dowil, as soiaaghey e harvaantyn gys y slaaveraght s'treih, as ny lurg shen geeck faill feer olk daue, *Rom.* vi. 21, 22, 23.

Nhare lhieu eisht ve nyn Slaveyn fo Bondiaght yn Jouyll, ny ve seiyr fo Reamys Leih Chreest ? jean shiu gimmeeaght ayns raadjin mie Yee, ta cur lhieu Shee as Gerjagh ayns shoh wass er y thalloo, as Gloyr dy bragh beayn ayns Niau ; ny ayns raadjin camm peccah, ta nish cur lhieu Trimshey, as Nearey, as Pian, as nee ny lurg shoh shiu y hilgey ayns Treihys as Torchagh son dy bragh ayns Niurin ?

Myr shoh ta bea as baase, maynrys as treihys, soit rimbiu, cre'n reih eisht nee shiu y yannoo ? Hellagh fer nagh vel cooid vooar dy chreoghys ayns y chooish shoh, da dooinney oddys ymmyd y yannoo jeh'n resoon echey, my nee Eh eddyr ymmyd y yannoo jeh ayns cooishyn e annym.

Nee red beg dy smooineaghtyn shirveish dy hickyragey deiney, nagh vel resoon erbee cre'n-fa yinnagh ad reih boghtynid as oghsyn, pian as pryssooney (my oddys ad dy onneragh chea vou) ^{ny¹} sleaih na berchys ny ooashley, aash as reamys.

Agh ta mee shickyr jeh dy vel thousane keayrt ny sloo dy resoon da dooinney dy ve mee-viallagh da Jee, as dy gheyrey e annym son dy bragh, ny sleaih na dy wooiys as dy hirveish Eh, as myr shen shickyr y yannoo jeh saualtys son dy bragh farraghtyn.

Shen-y-fa, lig-jee dou reeisht guee erriu dy ghoail y chooish shoh gys nyn gree, as smooinee-jee dy down cre² s'resoonee ta as smoo son nyn vondeish, as eisht reih-jee cordail rish shen.

As guee-ym er Jee ny creeaghyn eu y leeideil dy yannoo reih cha creeney, nagh bee dy bragh oyr eu dy ghoail arrys jeh, edyr ayns y theihll shoh, ny ayns y theihll ta ry heet. *Amen.*

¹ ny] text my

² cre] text cree

CHAP. II.

A brief Description of an Holy Life, with some short Directions in order thereto.

If you now demand of me, wherein consists this Holiness of Life, to which I have been thus long and earnestly exhorting you, that I hope you may in some mea[29]sure understand by reflecting on what I said at the Beginning, and by attending to what I have intimated all along in my Discourse.

Yet for your Assistance, I shall somewhat more plainly represent it to, you, though very briefly ; as no more can be expected in this little Paper.

In the general then (as I have before expressed it) I am only persuading you to live as becomes true Christians, according to your Baptismal Vow, in keeping of which consists your Christianity.

Now by your Baptism, you are engaged to believe and obey God the Father, the Son, and the Holy Ghost.

You must sincerely and heartily own God the Father, as your Maker and Preserver ; the Son of God as your Redeemer ; and the Holy Ghost, as your Sanctifier, Guide and Comforter.

And accordingly must you behave yourselves both in Heart and Life ; and therefore you must renounce the Devil, the World and the Flesh, which would draw you off from God ; and must stedfastly believe the Articles of your Christian Faith, and carefully keep God's holy Will and Commandments all the Days of your Life.

Your Faith is required in order to Obedience ; for if you do not believe Christ's Gospel, you are not like to obey it.

In these two Things then consists the Religion of a Christian, to which he is engaged by his Baptism, namely, in believing what Jesus Christ hath revealed, and in doing what he hath commanded.

In short, he is a good Christian who doth firmly believe his Creed, and carefully keeps the Commandments.

CAB. II.

Coontey giare jeh Bea Chrauee, marish Coyrlyn giare ta leeideil huggey.

My ênys shiu nish jee'm, cre ayns ta'n Ve chrauee shoh lhie, huggey ta mee er ve choud as cha jeean shoh coyrlaghey shiu, ta mee treishteil dy vod shiu aynr vie y hoiggal jeh liorish smooïnaghtyn dy dowin er ny doort mee ec y thoshiaight, as liorish cleash y chur gys ny hoilshée mee diu ooilley'n tra ayns my ghoan. Ny-yeih son dy chooney lhieu, nee'm red ennagh s'plain eh y hoiaghey reau, ga ayns aght feer ghiare ; myr nagh vod ny smoo ve jerkit rish ayns y lhioar veg shoh.

Son y chooid smoo eisht (myr doort mee roie) ta mee ynrycan coyrlaghey shiu dy leeideil nyn mea myr ta cooie da Creesteenyn firrinagh, cordail rish nyn Mreearey Bashtey, ayns y Breearey cheddyn y reayll ta nyn Gredjue Creestee lhie.

Nish liorish nyn Mashtey ta shiu kianlt dy chredjal ayns, as dy chur biallys da Jee'n Ayr, y Mac, as y Spyrryd Noo.

Shegin diu dy firrinagh as dy creeoil goaill-rish Jee'n Ayr, myr nyn Ver-croo as nyn Ver-coadee ; rish Jee'n Mac, myr nyn Ver-kionnee ; as rish Jee'n Spyrryd Noo, myr Eshin ta casherickey, dy leeideil as dy gherjaghey shiu.

As cordail rish shoh shegin diu shiu hene y ymmyrkey chammah ayns Cree as Bea ; as shen-y-fa shegin diu treigeil y Drogh Spyrryd, yn Seihll, as yn Eill, ad hayrnagh shiu ass y raad veih Jee ; as shegin diu dy feer shicky credjal [40] Banglanyn y Chredjue Creestee, as dy kiarralagh freaylley Aigney casherick Yee as e Annaghyn ooilley laghyn nyn mea.

Ta nyn Gredjue er ny hirrey dy hayrn shiu gys Biallys ; son mannagh vel shiu credjal Sushtal Chreest, cha vel shiu laik Biallys y chur da.

Ayns y daa red shoh eisht ta lhie Credjue Creestee, huggey te kainlt liorish e Vashtey, ta shen dy ghra, ayns credjal ny ta Yeesey Creest er hoilshaghey, as ayns jannoo ny te er harey.

Ayns focklyn giarrey, te Eshin ny Chreestee vie ta dy shicky credjal e Chrea, as dy kiarralagh freaylley ny Hannaghyn.

The Doctrines which we are to believe, are indeed more largely and fully delivered in the holy Scriptures, which were written by Men inspired by the Holy Ghost ; and accordingly ought to be received as the Word of God, and to be diligently read, and stedfastly believed.

But the chief Articles of the Christian Faith are briefly summed up in that which we call the *Apostles Creed*, "I Believe in God the Father," &c.

This I hope you are well acquainted with, it being so short and plain, and daily repeated in the Church Service ; and therefore I shall not set it down at large.

And this also I hope you do believe to be most true.

You would take it ill, if I should question your Belief of the Creed, without which you are [30] not to be reckoned as Christians.

But let me advise you to consider seriously and frequently of these great Truths contained in the Creed, that you may more clearly understand them, and be more affected with them.

And pray see that your Belief of them be very firm and deeply rooted in your Soul, that so the fruit of your Faith may appear in the Holiness of your Life.

Without this, the bare knowing of the Creed, and repeating it never so often, will stand us in no stead.

For, as I told you, Obedience is the End of Faith.

And all the Articles of our Belief do most plainly tend to make us Holy and Good, if we will but carefully attend to them, and consider them well.

To prove this in a few Words ; *If we believe that God the Father Almighty made us and all the World*, then are we bound to love and honour Him, to worship and obey Him as our Maker and Preserver, who is almighty in Power, infinite in Wisdom, Goodness, and all manner of Perfections.

Ny Pointyn dy Ynsagh ta lhie orrin dy chredjal, t'ad dy jarroo ny sodjey as ny s'fondee er nyn livrey ayns ny Scriptyryn casherick, va scruit liorish deiney va cooney oc veih'n Spyrryd Noo ; as cordail rish shen lhisagh ad ve goit myr Goo Yee, as ve dy kiarralagh lhait, as dy shickyr er nyn gredjal.

Agh ta ny ard Vanglanyn jeh'n Chredjue Creestee ayns focklyn giarrey scruit ayns y Chrea shen ta shin genmys Crea ny Ostyllyn, *Ta mee credjal ayns Jee'n Ayr, &c.*

Shoh ta mee treishteil ta oall vie eu er, myr te cha giare as aashagh, as gagh laa er ny ghra ayns Shirveish ny Killagh ; as shen-y-fa cha scriu-ym eh ooilley ayns shoh.

As shoh ta mee myrgeddyn treishteil dy vel shiu credjal dy ve feer firrinagh.

Ghough shiu eh dy olk dy bein gowrys nagh vel shiu credjal y Chrea, n'egooish cha vel shiu dy ve coontit myr Creesteenyn.

Agh lig-jee doo's shiu y choyrlaghey dy smooinghyn dy down as dy mennick er ny raaghyn mooar firrinagh shen ta ayns y Chrea, dy vod shiu toiggal share y gheddyn jeu, as y ghoail ad ny smoo gys nyn gree.

As guee-ym erriu jeagh dy bee nyn Gredjue jeu feer shickyr as fraueit dy down ayns nyn annym, myr shen dy vod Mess nyn Gredjue v'er er¹ n'akin ayns Craueeaght nyn Mea.

N'egooish shoh, cha jean [41] toiggal jeh'n Chrea ny lomarcen, as dy ghra eh harrish as harrish, veg y foays diu.

Son, myr dinsh mee diu, she Biallys Mess Credjue.

As ta ooilley Banglanyn nyn Gredjue dy feer rea leeideil dy yannoo shin Crauee as Mie, my nee mad agh dy kiarralagh tastey 'ghoail jeu, as dy mie smooinghyn orroo.

Dy phrowal shoh ayns focklyn giarrey ; *My ta shin credjal dy ren Jee'n Ayr ooilley-niartal shinyn as ooilley'n seihll y chroo*, eisht ta shin kaint dy chur Graih as Onnor da, dy chur Ooashley as Biallys da myr nyn Ver-croo as nyn Ver-coadee, ta ooilley-niartal ayns Pooar, er-skyn-earroo ayns Creenaght, Mieys, as dy chooilley vonney dy Oays firrinagh.

¹ v'er er] Thomson takes *ver er* as a misprint for *v'er*, and that may well be right, though, curiously,

ver er for *v'er* occurs three times in the early Prayer Book ms. MNH MS 13221/1/1.

If we believe that Jesus Christ is the Son of God, and the Redeemer of Mankind, who died for us and rose again, and ascended into Heaven, and will thence come to judge the Quick and the Dead, and will grant to all penitent and obedient Believers the Forgiveness of their Sins, and everlasting Life, but will sentence the Wicked to everlasting Misery ; our Belief of this must lead us to true Repentance and Amendment of Life, and to an humble Dependence on the Mercies of God, and the Merits of Christ for Pardon and Salvation.

And if we believe, that it is the Office of the Holy Ghost, to sanctify us and all the elect People of God ; then ought we to pray to God for his Holy Spirit, and we must comply with his good Motions, and submit to his working upon our Souls, that he may sanctify us and make us holy, that so we may be living Members of Christ's holy Catholick Church.

And in this Church we are bound to continue, that so in the Communion of Saints we may enjoy the Benefit of the Word, Sacraments and Prayer ; by which Means the Holy Ghost works Grace in us, and increases the same till it be perfected in eternal Glory, to which good Men shall be advanced both in Soul and Body at the Resurrection, as Souls make Entrance upon it presently after their Death.

[31] Thus we see how a right Belief leads a Man to Holiness of Life.

And therefore in holy Scripture do we find so much mention made of Faith, or of believing in God and in Christ.

My ta shin credjal dy nee Yeesey Creest Mac Yee as Fer-kionnee Sheelnaue, hooar baase er nyn son, as dirree reeisht, as hie seose gys niau, as hig veih shen dy vriwnys ny bio as ny merriu, as ver da dy chooilley Chredjuagh arryssagh as biallagh Leih nyn Beccaghyn, as Bea dy bragh farraghtyn, agh briwnyssee Eh yn Vee-chrauee¹ gys treihys dy bragh beayn ; shegin da nyn Gredjue jeh shoh shin y leeideil gys Arrys firrinagh as Liasaghey Bea, as gys Barrant imlee er Myghinyn Yee, as er Toilchinys Chreest son Pardoona as Saualtys.

As my ta shin credjal, Dy nee oik y Spyrryd Noo, dy chasherickey shinyn as ooilley pobble reiht Yee ; eisht lhisagh shin Pader y ghoail gys Jee son e Spyrryd Casherick, as shegin dooin y Choyrle vie echey y ghoail as gingillaghey gys e obbraghey er nyn anmeenyn, dy vod Eh shin y chasherickey, as shin y yannoo crauee, myr shen dy vod mad ve Oltyn bio jeh slaane Aglish casherick Chreest.

As ayns yn Aglish shoh ta shin kainlt dy hannaghtyn, myr shen ayns Sheshaght ny Nooghyn dy vod mad geddyn vondeish jeh'n Goo, jeh ny Sacramentyn, as Pader, lioroo ta'n Spyrryd Noo gobbraghey Grayse aynin, as bishaghey'n Grayse cheddyn derrey vees Jerrey er ayns Gloyr [42] dy bragh farraghtyn, huggey vees deiney mie er nyn droggal ayns annym as callin ec Irree-reeisht ny merriu, myr ta ny hanmeenyn oc chelleeragh cheet dy ghoail soylley jeh cha lea's t'ad geddyn baase.

Myr shoh ta shin fakin kys ta Credjue cairagh leeideil dooinney gys Craueeaght Bea.

As shen-y-fa ayns y Scriptyr casherick ta shin geddyn whooish dy imraa jeant jeh Credjue, ny credjal ayns Jee as ayns Creest.

¹ yn Vee-chrauee] Thomson does not recognize this fem. collective 'the wicked'. There are two examples of the expression in the Bible (Mat. 13. 49; Eccles 21.27), one in Coyrle Sodjey (Plain and short, p. 11, unless, in kerraghey yn Vee-chrauee, yn Vee-

chrauee is gen. object of a verb-noun), and two in Lewis's Catechism: p. 38, 41. The fem. gender may go back to Ir. *cráibhdhighe*, OIr. *cráibdige* 'piety', or be due to analogy with antonymous expressions *yn chloan chrauee*, *yn vooijnjer chrauee*.

This in many Places is highly extolled, and most strictly required of us, as the very Sum of our Duty ; insomuch that we are often said to be justified or pardoned on Account of our Faith, and to be saved by Faith ; and all this chiefly, as I suppose, because true Faith produces Obedience, and makes a Man become an humble and sincere Disciple of Jesus Christ, and so makes us fit for the Mercies of God in and through our Blessed Saviour.

But when Faith does not bring forth the Fruit of Holiness and good Works, it is of no Value with God, nor will stand us in any stead, as you may see at large in the second Chapter of St. *James*, to name no other Places.

Wherefore you know we are engaged in our Baptism, not only to believe all the Articles of the Christian Faith, but also to keep God's Commandments, which I am to speak of next.

Now these Commandments are also plainly contained in the holy Scriptures ; and therefore there is still more Reason why you should diligently read and study the same, that you may know the Will of God and do it.

And all that is to be done by us, I reckon is contained in the Ten Commandments, as they are explained to us, and urged upon us, both by the Prophets in the Old Testament, and by our Saviour and his Apostles in the New ; especially in our Saviour's Sermon on the Mount, in the fifth, sixth, and seventh Chapters of St. *Matthew's* Gospel.

Therefore often read over these three Chapters, in which you will find what manner of Persons the Disciples of Jesus ought to be, even like their Master, of an humble lowly Spirit, meek and gentle, pure and peaceable, merciful, patient, and the like.

Such as these he pronounces *blessed*, in the Beginning of that heavenly Sermon, and these alone are they whom he will make most blessed with himself for ever.

But if you will have the Sum of your Duty to God and your Neighbour, as required by the Ten Commandments, briefly represented, take it in the very words of the Church Catechism.

Da shoh ayns ymmodee boallyn ta moylley mooar er ny choyrt, as dy geyr er ny hirrey orrin, myr eer vullagh nyn gurrym ; ayns whooish as dy vel shin dy mennick er ny ghra dy ve er nyn seyrey veih peccah, ny er nyn pardooney er coontey nyn Gredjue, as dy ve er nyn sauail liorish Credjue : As shoh er-skyn ooilley, myr ta mee smooïnaghtyn, er-yn-oyr dy vel Credjue firrinagh gymmyrkey magh biallys, as cur er dooinney cheet dy ve ny Schoyllar imlee as firrinagh da Yeesey Creest, as myr shen jannoo shin aarlooson Myghinyn Yee, ayns as trooid nyn Saualtagh bannit.

Agh tra nagh vel Credjue gymmyrkey magh mess dy chraueeaght as dy obbraghyn mie, cha vel eh feeu veg ayns shilley Yee, ny cha bee eh jeh veg y foays dooin, myr oddys shiu dy foshlit fakin ayns y nah chabdil jeh'n Noo *Jamys*, gyn arragh dy voallyn y enmys.

Shen-y-fa ta fyss eu dy vel shin kainlt ayns nyn Mashtey, cha nee ynrycan dy chredjal ooilley Banglanyn y Chredjue Creestee, agh myrgeeddyn dy reayll Annaghyn Yee, my-nyn-gione ta mee chelleeragh goll dy loart.

Nish ta ny Annaghyn shoh myrgeeddyn dy plain er nyn scrieu ayns Goo casherick Yee ; as shen-y-fa ta kinjagh ny smoo dy resoon cre'n-oyr lhisagh shiu dy imneagh ad y lhaih as y ynsaghey, dy vod shiu toiggal Aigney Yee as y yannoo eh.

As ooilley ny ta dy ve jeant liorin, ta mee coontey dy vel eh [43] scrut ayns ny Jeih Annaghyn, myr ta bun er ny choyrt dooin orroo, as ad chionnit orrin dy ve er nyn leeideil lioroo, chammah liorish ny Phadeyryn ayns y Chen Chonaant, as liorish nyn Saualtagh as e Ostyllyn ayns y Chonaant Noa ; er-skyn ooilley ayns Sharmane nyn Saualtagh er y Clieau, ayns y qhueiggoo, y cheyoo, as y chiaghtoo Chabdilyn y Noo *Mian*.

Shen-y-fa lhaih-jee harrish dy mennick ny three Cabdilyn shoh, ayndoo nee shiu fakin cre'n sorch dy phersoonyn lhisagh Schoyllaryn Yeesey 've, dy jarroo goll-rish nyn mainshtyr, jeh Spyrryd imlee, injil, meen as feagh, glen as sheeoil, myghinagh, surransagh, as y leid shen.

Nyn leid oc shoh te genmys bannit, ayns thoshiaight y sharmane flaunysaghy shen, as ad shoh nyn lomarcansyn nee Eh y yannoo smoo bannit marish hene er son dy bragh.

Agh my sailliu nyn slane Currym gys Jee as gys nyn Naboo, myr te currymit liorish ny Jeih Annaghyn, dy ve soit shees ayns focklyn giarrey ; gow-jee eh ayns eer focklyn Catechism ny Killagh.

[32] “My Duty towards God is to believe in him ; to fear him ; to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength ; to worship him ; to give him Thanks ; to put my whole Trust in him ; to call upon him ; to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

“My Duty towards my Neighbour, is to love him as myself, and to do to all Men as I would they should do to me.

To love, honour and succour my Father and Mother.

To honour and obey the King, and all that are put in Authority under him.

To submit myself to all my Governors, teachers, Spiritual Pastors and Masters.

To order myself lowly and reverently to all my Betters.

To hurt no body by Word or Deed.

To be true and just in all my Dealings.

To bear no Malice nor Hatred in my Heart.

To keep my Hands from Picking and Stealing, my Tongue from Evil-speaking, Lying and Slandering.

To keep my Body in Temperance, Soberness and Chastity.

Not to covet and desire other Mens Goods ; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life into which it shall please God to call me.”

Here you have your Duty in a small Compass, which you may easily keep in Memory ; but especially beg of God to write his Laws in your Heart, that you may freely and chearfully obey them in your Life and Conversation.

“Ta my Churрым gys Jee, dy chredjal ayn ; dy ghoail aggle roish ; dy chur graih da lesh ooilley my chree, lesh ooilley my aigney, lesh ooilley my annym, as lesh ooilley my niart ; dy chur ooashley da ; dy chur booise da ; dy chur my slane treishteil ayn : dy eamagh er ; dy chur arrym da e Ennym casherick as **da**¹ e Ghoo ; as dy hirveish Eh dy firrinagh ooilley laghyn my Vea.

“Ta my Churрым gys my Naboo,² dy chur graih da myr dou hene, as dy yannoo rish dy chooilley ghooiney myr ballym ad dy yannoo rhym.

Dy chur graih, ooashley as kemmyrk da my Ayr as da my Voir.

Dy chur ooashley as biallys da’n Ree, as da ooilley ny ta er ny choyrt ayns pooar fo.

Dy m’injillaghey hene gys ooilley my Chiannoortyn, Fir-ynsee, Bochillyn Spyrrydoil as Mainshtyryn.

Dy ymmyrkey mee [44] hene dy injil as dy biallagh gys dagh annane share **na**³ mee.

Gyn aggair y yannoo da dooinney erbee liorish Goo ny Jannoo.

Dy ve firrinagh as jeeragh ayns ooilley my Ghellal.

Gyn goanlys ny myskit y reayll ayns my chree.

Dy reayll my laueyn veih myngyraght as geid, as my hengey veih drogh ghoan, breagyn, as scammyllyn.

Dy reayll my chorp fo smaght, sheeltys as glennid.

Gyn saynt ny aigney y choyrt da cooid ghooiney erbee ; agh dy ynsaghey as dy laboraght dy firrinagh dy gheddyn my veaghey hene, as dy chooilleeney my churрым ayns y stayd shen dy vea, huggey scooidsave lesh Jee dy eamagh⁴ orrym.”

Ta nyn gurрым eu ayns shoh ayns combaas beg, yn curрым cheddyn oddys shiu dy aashagh y reayll ayns cooinaghtyn ; agh er-skyn ooilley guee-jee er Jee dy scrieu e leihaghyn ayns nyn Gree, dy vod shiu dy arryltagh as dy gennal Biallys y chur daue ayns nyn mea as ymmyrkey.

¹ da] apart from this omission, this para. is exactly (ignoring spelling) as in *Coyrle Sodjey* (1707, 1761) and the Prayer Book (1765).

² This paragraph from the Catechism was also substantially unchanged from *Coyrle Sodjey* onward, though a few linguistic innovations occur first here before their appearance in the 1765 Prayer

book, viz. *injillaghey* (earlier *injillagh*), *ynsaghey* (earlier *ynsagh*), and *dy ymmyrkey mee hene* (earlier *dy m’ymmyrkey hene*)

³ na] *text* ny; *na* in CS 1761, and the Prayer Book.

⁴ dy eamagh] earlier and later versions have *ve er n’eamagh*, though the version here matches the English more exactly.

And, for your further Assistance, I shall a little enlarge upon the Chief of these Duties, especially the Love of God and your Neighbour, and so conclude with some short and general Directions, for the guiding of your Steps more readily and constantly in the Ways of Holiness all the Days of your Life.

To love God with all our Heart and Soul, is the first and great Commandment ; as our Saviour himself teacheth us, *Matt.* xxii. 37, 38.

This makes us more easily obey all the rest of his Commands.

For if we truly love God, we shall be very fearful to offend him, and very careful to please him in all our Ways.

And then do we truly love God with all our Heart, when we love him more than all other Things in the World, more than [33] Riches, Pleasures, Honours, Friends, or any other Enjoyments ; yea, more than our very Lives : So that we will part with all rather than lose the Favour of God, in which we account our Happiness chiefly to consist.

This I take to be the very Essence of Religion, and it is that without which our Saviour tells us we cannot be his Disciples, *Matt.* x. 37, 38.

But when once we are got to this blessed Temper, we shall find it no very hard Matter to deny ourselves, and to take up our Cross, and follow our Lord and Master, both in well doing and in patient suffering.

Wherefore, let us earnestly beg of God by his holy spirit to work this Love in our Hearts.

And to our Prayers let us add our own diligent Endeavours ; and especially let us seriously meditate upon the Goodness and Loving-kindness of God, manifested to us and to all the World.

Let us consider what he hath done for us already, both for Soul and Body, and what he has promised to do in the Life to come.

As ny sodjey dy chooney lhieu, loar-ymys red beg smoo jeh'n chooid syrjey jeh ny curymyn shoh, er-skyn ooilley jeh Graih gys Jee as nyn Naboo, as myr shen ver-ym jerrey er y lhioar veg shoh lesh paart dy choyrle ghiare as cadjin, son dy leeideil nyn gesmadyn ny s'arryltee as ny s'kinjee ayns raadjin dy chraueeaght ooilley laghyn nyn mea.

Dy chur graih da Jee lesh ooilley nyn gree as nyn annym, she shen y chied as yn ard Anney, myr ta nyn Saualtagh hene gynsaghey dooin, *Mian* xxii. 37, 38.

Ta shoh cur orrin biallys y choyrty ny sassey da'n chooid elley jeh e Annaghyn.

Son my ta shin dy firrinagh graihagh er Jee, bee mad feer aglagh dy chur corree er, as feer chiarralagh dy wooiys Eh ayns ooilley nyn raadjin.

As eisht ta shin dy firrinagh graihagh er Jee lesh ooilley nyn gree, tra ta shin cur ny smoo dy ghraih da na ta [45] shin da dy chooilley Nhee elley 'sy theihll, ny smoo na da Berchys, Eunyssyn seihltagh, Ooashley, Caarjin, ny da red erbee dy vod ve ain ayns soylley ; dy jarroo ny smoo na da nyn Mioys hene : Myr shen dy scarr mad rish ooilley, ny sleaih na chaillys mad Foayr Yee, ayn ta shin coontey nyn maynrys harrish ooilley dy lhie.

Shoh ta mish goaill dy ve Bree firrinagh Credjue, as she'n red shen eh, n'egooish ta nyn Saualtagh ginsh dooin, nagh vod mad 've son Schoyllaryn dasyn, *Mian* x. 37, 38.

Agh tra ta shin un cheayrt er n'gheddyn gys yn Aigney bannit shoh, cha nennee mad eh cooish ghoccaragh erbee dy obbal shin hene, as dy ghoail seose nyn grosh, as goll geiyrt er nyn Jiarn as nyn Mainshtyr, chammah ayns jannoo dy mie, as ayns surranse dy feagh.

Shen-y-fa lig dooin dy creeoil guee er Jee liorish e Spyrryd Casherick dy obbraghey'n graih shoh ayns nyn greeaghyn.

As marish nyn Badjeryn lig dooin dy imneagh jannoo ooilley ny t'ayns nyn booar hene ; as er-skyn ooilley, lig dooin dy creeoil smooinghtyn er Mieys as Kenjallys ghraihagh Yee, er ny hoilshaghey dooinyn, as da ooilley'n seihll.

Lig dooin dy dowin smooinghtyn er ny te hannah er n'yannoo er nyn son, chammah son corp as annym, as cre te er n'ghialdyn y yannoo ayns y vea ta ry heet.

And never let our Hearts be at rest, till they are intirely fixed upon the ever-blessed God as our chiefest Good, and only satisfying Portion.

And let us earnestly seek his Favour, through our Lord Jesus the Mediator, who came into the World on purpose to bring us into a State of Friendship with God, that we might love him, and be loved by him, and live with him for ever in Love and Joy.

But always remember that Obedience to God, is the only sure Evidence of true saving Love.

He that loves God, will hate and abhor Sin and Wickedness.

Let the Son pretend what Love and Honour he will to his Father, he does not truly love him, except he uses all due Care to please him.

And if you do thus sincerely love God as your Father, then you may always comfortably trust in him, and depend upon him ; which is another great Duty, and brings great Peace and Quiet to our Minds, *Isa.* xxvi. 3, 4.

— Whilst you live in Obedience to God's Command, you have a sure Interest in his Promises, and may safely rely upon his good Providence for the Performance of them.

Wherefore, whatever your wants, your Dangers, or Sufferings are, do not distrust the Providence of God, but wait patiently, and do your own Duty, and be assured, God in his good Time, will succour and relieve you ; He will direct, comfort and strengthen you.

Let all the Ex[34]perience you have hitherto had of his Loving kindness, engage you to trust in him as long as you live.

And take great Care that you never murmur nor repine against God under any Affliction whatever.

When you meet with the heaviest Crosses and Disappointments, or lose your dearest Relations and Friends, say with holy *Job*, *The Lord gives, and the Lord takes away ; blessed be the Name of the Lord.*

Beseech God to teach you that excellent Lesson of Contentment in all Estates, *Phil.* iv. 11, 12, 13.

As dy bragh ny lig da ny creeaghyn ain ve ec aash, derrey t'ad dy slane soit er y Jee dy bragh bannit myr yn ard Vie ain, as yn ynrycan cronney oddys shin y yannoo booiaagh.

As lig dooin dy creeoil yn Foayr echey y hirrey, trooid nyn Jiarn Yeesey ta loart er nyn son, Eh haik stiagh ayns y theihll ooilley cooidjagh dy chur lesh shin gys stayd dy chaarjys rish Jee, dy voddagh shin graih chur da, as graih ve echey orrin, as beaghey marish son dy bragh ayns graih as gerjagh.

Agh kinjagh cooinee-jee dy nee Biallys gys Jee yn yn[46]rycan prowal shickyjeh graih firrinagh gys Saualtys.

Eshyn shinney lesh Jee, ver Eh dwoaie as feoh da peccah as mee-chraueeaght.

Lig da'n Mac gra whooish as sallish dy vel Eh cur graih as ooashley da e Ayr, ny-yeih cha vel graih firrinagh echey er, mannagh vel Eh goaill dy chooilley charrail cooie dy wooiys Eh.

As my ta shiuish myr shoh dy firrinagh graihagh er Jee myr nyn Ayr, eisht foddee shiu dy kinjagh lesh gerjagh treishteil ayn, as nyn marrant y chur er ; shoh ta ny churym mooar elley, as ta cur lesh lane shee as fea gys ny haighaghyn ain, *Isa.* xxvi. 3, 4.

Choud as ta shiu beaghey ayns Biallys da Sarey Yee, ta cairys feer shickyjeh eu ayns e Yialdynyn, as foddee shiu dy sauchey treishteil gys e Ard-chiarrail vie, dy jean Eh y chooilleaney ad.

Shen-y-fa, cre-erbee ta nyn ymmyrch, nyn nangere, ny nyn surranse, ny jean-jee Mee-hreishteil y yannoo er Ard-chiarrail Yee, agh fairk-jee dy feagh, as jean-jee nyn gurym hene, as bee-jee shickyjeh, dy jean Jee ayns e Hra mie hene kemmyrk as feaysley 'chur diu : Nee Eh y leeideil, y gherjaghey as y niartaghey shiu.

Lig da ooilley'n ennaghtyn t'er ve eu gys nish jeh e chenjalys ghraihagh, shiu y chianley dy hreishteil ayn choud as vees shiu bio.

As gow-jee lane kiarrail nagh jean shiu dy bragh playnt ny corree 'ghoaill rish Jee fo seaghyn erbee dy vel shiu ayn.

Tra ta shiu meeteil rish ny crosshyn s'trimmey as giarit jeh nyn dreishteil, ny coal nyn leih-mooinjerey as nyn gaarjin s'deyrey, abbyr-jee marish *Job* crauee, *Yn Chiarn ta coyrt, as y Chiarn ta goaill ersooyl, bannit dy row ennym y Chiarn.*

Guee-jee er Jee dy ynsaghey diu yn lessoon mie shen dy ve booiaagh ayns dy chooilley stayd bea, *Phil.* iv. 11, 12, 13.

Though you may be low and poor in this World, yet consider, you have always Cause to be thankful, but never any Reason to complain.

God knows what Condition is best for us, and let us leave it to him to choose what we shall have. We that deserve nothing but Wrath and Misery, ought to acknowledge the great Goodness of God, that we are on this side Hell.

It is of the Lord's Mercies that we are not utterly consumed, and that we do enjoy any Measure of Comfort.

Think how poor the Lord Jesus was for our sakes, who had not where to lay his Head, and whose Wants were supplied by the Substance of others ; and in the same mean Condition did the holy Apostles live.

Your low Circumstances free you from a great many Snares and Temptations, and from a great many Cares and Sorrows that rich People meet with.

If you but truly love God, and have a Treasure in Heaven, you are very rich, though you have neither Gold nor Silver.

Fear not, but God will give you and yours Food and Raiment ; and having that, let us be content and thankful.

Yea, let us suppose the very worst, that you should starve to Death for want of Bread, (which not one of a Thousand does in Times of Peace and Plenty) yet if your Souls be fit for Heaven, and carried thither, ye shall have no Cause to complain of the Manner of your Death.

I have been a little the larger upon this for the sake of poor People, who are apt to be discontented, and to murmur at their Condition ; tho' alas, they commonly bring themselves into it, or make it much worse, by their own careless and loose Lives, as was before mentioned.

And yet before I proceed to the Duty you owe to your Neighbour, let me in a few Words direct you, as to the Worship of God in Prayers and Praises.

Ga dy vod shiu 've injil as boght 'sy theihll shoh, ny-yeih smooinee-jee, dy vel kinjagh oyr eu dy ve booisal, agh gyn dy bragh [47] resoon dy phlaynt.

Ta fyss ec Jee cre'n stayd bea share er nyn son, as lig dooin y agail eh dasyn dy reih cre¹ vees ain. Lhisagh shinyn nagh vel toilchin nhee agh jymmoose as treihys, goaill-rish Mieys vooar Yee, dy vel shin er cheu shoh jeh niurin.

Te lhiastyn da Myghinyn y Chiarn nagh vel shin dy bollagh er nyn goyrt mow, as dy vel shin goaill soylley jeh ayn erbee dy gherjagh.

Smooinee-jee cre cha boght as va'n Chiarn Yeesey er y ghraih aynyn, echey nagh row boall dy chur e chione ny lhie ayn, as yn ymmyrch echey va er ny yannoo magh lesh cooid sleih elley ; as ayns y stayd voght cheddyn ren ny Ostyllyn crauee beaghey.

Ta'n stayd-beaghee injil eu freayll shiu ass raad ymmodee dy ribbaghyn as dy violaghyn, as veih ymmodee dy chiarrail as dy hrimshey, ta sleih berchagh meeteil rish.

My ta shiu agh cur graih firrinagh da Jee, as stoyr eu ayns niau, ta shiu feer verchagh, ga nagh vel aer ny argid eu.

Ny gow-jee aggle, agh dy der Jee beaghey as coamrey diuish as dauesyn ta bentyn diu ; as shen ve eu, bee-jee booiaigh as booisal.

Dy jarroo, lig dooin smooineaghtyn er y chooid smessey oddys y ve, dy vogh shiu baase d'yn ghortey son laccal arran (red nagh vel fer ayns thousane dy gheddyn ayns traghyn dy hee as dy palchey) ny-yeih my ta ny hanmeenyn eu feeu dy gholh gys niau, as er nyn goyrt lhieu ayns shen, cha bee oyr erbee eu dy phlaynt er yn agh hooar shiu baase.

Ta mee er loart red beg smoo mychione shoh er coontey sleih boghtey, ta aarloos dy ve neu-wooiaigh, as dy phlaynt er nyn stayd-beaghee ; ga, alas, t'ad dy menniek cur lhieu ad hene ayns y stayd shen, er nonney jannoo eh foddey smessey, liorish nyn ymmyrkey-bea neu-chiarralagh as neu-heelt hene, myr va roie enmyssit.

As ny-yeih roish my jem er my hoshiaght gys y churym ta shiu lhiastyn da nyn Naboo, lig dou ayns [48] focklyn gearrey shiu y ynsaghey, mychione ooashley y chur da Jee ayns Padjeryn as Moylley.

¹ cre] text cree

This is a Duty [35] most frequently enjoined in Scripture, and practised by all good Men, and the very Light of Nature may direct us to it.

We have daily need of God's Mercy, and do daily taste of it, and therefore we are taught to *pray continually*, and *in every Thing to give Thanks*.

To God alone must we offer up our Prayers and Praises in the Name of Jesus Christ, as he himself teaches us, *Matt. iv. 10. John xvi. 23.*

We must not pray to Angels, or Saints, nor make use of them as our Mediators, for this is the peculiar Office of Christ, who died for us, and is now interceding at the Right Hand of God, *1 Tim. ii. 5. Heb. vii. 25.*

Wherefore we, mean sinful Creatures, must always come to God in the Name of Christ, and for his Sake alone hope for the Favour of God, the Pardon of our Sins, the Acceptance of our Persons and Services, and the Salvation of our Souls.

And our Saviour teaches us to Worship God in a pure and spiritual Manner, with our Hearts and Souls ; because He is a Spirit, and searches the Hearts of Men, *John iv. 24.*

Wherefore, by no means may we make any Image or Picture of God, nor may we give religious Worship to an Image, which is directly contrary to the Second Commandment. Neither may we frame in our Minds any Bodily Shape or Likeness of God, when we pray to Him.

But must conceive of Him as a most pure and glorious Spirit, most powerful, and wise, and good ; who fills the whole World with his Presence, and is always near to us, though not to be seen with bodily Eyes ; and hears our Prayers, and knows our Wants, and is both able and willing to help us.

Our Saviour hath commanded us to pray to God in private, *Matt. vi. 6.*

Ta shoh currym ta dy mennick er ny harey ayns Goo Yee, as er ny chliaghtey liorish dy chooilley ghooiney mie, as foddee eer soilshey dooghys shin y leeideil huggey.

Ta feme ain gagh laa er Myghin Yee, as ta shin gagh laa blashtyn jeh, as shen-y-fa ta shin er nyn ynsaghey kinjagh dy ghoail Pedjer, as ayns dy chooilley nhee dy chur booise.

Gys Jee ny lomarcen shegin dooin chebbal seose nyn Badjeryn as nyn Moylley ayns Ennym Yeesey Creest, myr te hene gysaghey dooin, *Mian iv. 10. Ean xvi. 23.*

Cha jean eh mie dooin Padjer y ghoail gys Ainlyn, ny gys Nooghyn, ny ymmyd y yannoo jeu dy loart eddyr shin as Jee, son she shen ard Oik Chreest, hooar baase er nyn son, as ta nish jannoo shee er nyn son ec laue yesh Yee, *1 Tim. ii. 5. Heb. vii. 25.*

Shen-y-fa, shegin dooinyn, cretooryn boght peccol, kinjagh cheet gys Jee ayns Ennym Chreest, as son y ghraih echey ny lomarcen treishteil son Foayr Yee, son Pardoon son nyn Beccaghyn, son Soiagh 've jeant jin hene as nyn Shirveish, as son Saualtys nyn Anmeenyn.

As ta nyn Saualtagh gysaghey dooin dy chur ooashley da Jee ayns aght glen as spyrrydoil, lesh nyn greeaghyn as nyn anmeenyn ; er-yn-oyr dy nee Spyrryd Eh, as dy vel Eh ronsaghey creeaghyn deiney, *Ean iv. 24.*

Shen-y-fa cha jean eh mie dooin er aght erbee Jalloo ny Co-chaslys y yannoo jeh Jee, ny chamoo shegin dooin ooashley credjuagh y choyrta da Jalloo, ta dy foshlit noi'n nah Anney.

Cha-moo te lowit dooin ayns nyn smooineaghtyn dy yannoo Cummeys ny Co-chaslys erbee callinagh jeh Jee, tra ta shin goail Padjer huggey. Agh shegin dooin smooineaghtyn jeh myr Spyrryd feer ghlen as gloyroil, feer phooaral, as creeney, as mie ; Eh ta lhieeney'n slane seihll lesh e Enish, [49] as ta kinjagh er-gerrey dooin, ga nagh vel Eh dy ve er ny akin lesh sooill dooinney ; as te clashtyn nyn Badjeryn, as fyss echey er nyn ymmyrch, as te chammah fondagh as booiaagh dy chooney lhien.

Ta nyn Saualtagh er harey shin dy ghoail Padjer gys Jee er lneh, *Mian vi. 6.*

And has taught his Disciples how to pray, giving them that most excellent Form which we call the Lord's Prayer, *Our Father which art in Heaven*, &c. which by the Way may assure us, that Forms of Prayer are very lawful, and the Lord's Prayer may both serve for a Pattern to direct us in all our Prayers, and also is itself most fit to be used, and joined to our other Prayers.

But it is not proper to use the Belief and the Ten Commandments for Prayers, as the manner is of poor ignorant People ; though we ought often to think of [36] them, and rehearse them, for the quickning of our Faith, and the guiding of our Lives.

Upon all Occasions, in all our Troubles and Distresses, let us be much in Prayer to God, and still seek to him for Mercy and Comfort, who is always nigh to them that call upon him in Truth and Sincerity.

Would the poor Man seek as earnestly to God for Relief, as he does to his rich Neighbour, he would find it the surest Course to have his Wants supplied.

And let us also frequently be lifting up our Hearts to God in Thanksgiving and Praise, for all his Mercies and Favours which he bestows upon us.

Thus may even the poorest Man have his Mind often employed when he is at work in the Shop, or in the Field, or when he is walking in the Way, or sailing on the Sea, which would not hinder, but further his Labours, and make them more easy and pleasant.

But be sure to set some Time apart every day for solemn Prayer.

Very fit it is to begin the Day with Prayer to God, as soon as we rise out of Bed ; blessing his Name for our Preservation and quiet Rest, begging his gracious Presence with us all the Day, that we may be kept from all Evil, especially from Sin, the worst of all.

And at the Evening let this be our last Work, before we lie down to sleep, humbly to commit ourselves to God by Prayer, *Psal.* xcii. 1, 2.

As te er nynsaghey da ny Schoyllaryn echey kys dy ghoaill Padjer, liorish coyrt daue yn Phadjer feer vie shen, ta shin genmys Padjer y Chiarn, *Ayr ain, t'ayns niau*, &c. liorish shoh ta shickyrys ain, dy vel Padjeryn scruit ro-laue red feer lowal, as foddee Padjer y Chiarn shirveish chammah son sambyl dooin dy ve er nyn leeideil liorish ayns ooilley nyn Badjeryn, as myrgeeddyn ee hene feer chooie dy ve er ny usal as er ny ghra marish ny Padjeryn elley ain.

Agh cha vel eh jesh dy yannoo ymmyd jeh'n Chrea as ny Jeih Annaghyn son Padjeryn, myr ta aght sleih boghtey mee-hushtagh ; ga dy lhisagh shin dy mennick smooinghtyn orroo, as ad y ghra, dy vioghey nyn Gredjue, as dy leeideil nyn mea lioroo.

Er dy chooilley oyr, ayns ooilley nyn drouble as nyn seaghyn, lig dooin dy mennick goaill Padjer gys Jee, as kinjagh aghin y yannoo son myghin as gerjagh huggeysyn, ta dy bragh ergerrey dauesyn ta geamagh er ayns firrins as ynrickys.

Dy jinnagh y dooinney boght suall¹ gys Jee son cooney cha jeean, as te dy yannoo gys e naboo berchagh, yough Eh eh dy ve'n aght shickyree dy gheddyn e ymmyrch jeant magh.

Agh lig dooin ooilley ve dy mennick troggal seose nyn greeaghyn gys Jee ayns Toyrt-booise as Moylley, son ooilley e Vyghinyn, as e Vannaghtyn te dy ghiootal orrin.

Myr shoh dy jarroo foddee'n dooinney s'boghtey e aigney y reayll dy mennick ayns smooinghtyn tra te ec obbyr ayns y thie, ny ayns y vaghyr, tra te shooyl er y raad, ny shoaylley er y cheayn, red nagh jinnagh lhiettal, agh thoshiaght y chur er y laboraght, as y yannoo [50] eh ny s'aashee as ny s'eunyssee da.

Agh bee-jee shickyry dy chur dy lhiattae aynr ennagh dy hra dy chooilley laa son Padjer crauee.

Feer chooie te dy yannoo thoshiaght er y laa lesh Padjer gys Jee, cha lea as ta shin girree ass y lhiabbee ; bannaghey e ennym son nyn goadey as nyn gadley feagh, guee son e enish ghraysoil dy ve marin fey laa, dy vod mad v'er nyn vrealley veih dy chooilley olk, er-skyrn ooilley veih peccah, yn olk smessey ooilley.

As ec yn astyr lig da shoh ve nyn obbyr s'jerree, roish my jed mad dy lhie shees dy chadley, dy imlee shin hene y hymney gys Jee ayns Padjer, *Psal.* xcii. 1, 2.

¹ suall] sc. shual

Exceeding useful is it for those who have Families, to join together Morning and Evening in Prayer to God, and in reading some Part of his holy Word, for which Purpose there are many good Books of Devotion ; and though they have none of them, they may use such of the Prayers of the Church as are proper for their Purpose, which are to be found in the Morning and Evening Service, and in other Places.

Before you sit down to Meat, beg God's Blessing upon it, and afterwards return Thanks for it.

But besides our Devotion in the Family or Closet, our great Duty is to worship God in the public Assemblies of his People, which by no Means we ought to forsake, *Hebrews* x. 25.

Suffer not yourselves, therefore, by any Pretence whatever, to be drawn away, either by Papists or Sectaries from the public [37] Worship of God, as it is now by Law established in the Church of *England*.

But see that you duly resort to your Parish Churches, and that not only on Holidays, but on the Week Days, when you have Opportunity and Leisure.

More especially see that you constantly frequent the Church on the Lord's Day, if not hindered by Sickness, or some other very great and urgent Cause.

Let not that Excuse keep you from Church, which would not keep you from the Market.

Bring as many of your Family along with you as can possibly be spared.

Come at the very beginning of the Service, and stay quietly to the End of it, not running away before the Blessing, as many careless People rudely do, as if they were glad to get away as from a Prison.

Behave yourselves with all due Reverence, both of Body and Mind, considering the Majesty of that God in whose Presence you stand, before whom the very Angels veil their Faces.

Always kneel at your Prayers, if there be Convenience, or stand at least, *Ps.* xcv. 6.

Er-skyn towse mie veagh eh dauesyn ta Lughtyn-thie oc, dy ghoaill Padjer cooidjagh Moghrey as Fastyr gys Jee, as dy lhaih aynr ennagh jeh e Ghoo casherick, son yn ymmyd cheddyn ta ymmodde dy lhioaryn mie ta Padjeryn scrut ayndoo ; as ga nagh vel veg jeh ny lhioaryn shoh oc, foddee ad usal leid ny aynryn shen jeh Padjeryn ny Killagh as ta cooie son yn ymmyd oc, ta dy ve er nyn veddyn ayns y Chirveish Moghree as Fastyr ; as ayns boallyn elley.

Roish my soie shiu shees gys Bee, guee-jee son Bannaght Yee er, as ny lurg shen chyndaa-jee Booise er y hon.

Agh marish nyn Badjeryn ayns y Lught-thie, ny nyn Shiamyr, nyn Gurrym mooar eh dy chur ooashley da Jee ayns Chaglymyn¹ foshlit e phobble, shen nagh lhisagh shin er aght erbee y hreigeil, *Heb.* x. 25.

Ny lig-jee diu hene, er-y-fa shen, liorish leshtal erbee eddyr, dy ve er nyn dayrn er-sooyl liorish Papishyn ny feallagh jeh Credjue erbee elley, veih ooashley chur dy foshlit da Jee, myr te nish liorish y leih soit seose ayns Keell *Hocsyn*.

Agh jeagh dy vel shiu kinjagh goll gys ny Kialteenyn skeerey eu hene, as cha nee shen er laghyn fealley ny lomarcan agh er laghyn y chiahgtyr, tra ta caa [51] as tra eu.

Er-skyn ooilley gow-jee kiarrail dy vel shiu kinjagh goll gys y Cheell er Laa'n Chiarn, mannagh bee shiu er nyn lhiettal liorish chingys, ny liorish oyr ennagh elley feer vooar as chion.

Ny lig da'n leshtal shen shiu y reayll veih'n Cheell nagh vreaillagh shiu veih'n Vargey.

Cur-jee lhieu whilleen jeh'n Lught-thie eu meriu as oddys er aght erbee ve shaghnit.

Tar-jee ec eer thoshiaght y Chirveish, as furree-jee dy feagh gys y jerrey echey, cha nee roih er-sooyl roish Bannaght ny Killagh, myr ta lane sleih mee-hastagh dy neu-chooie jannoo, myr dy beagh ad booiaagh dy gheddyn roue myr veagh eh ass Pryssoon.

Ymmyrk-jee shiu hene lesh dy chooilley arrym cooie, chammah jeh corp as aigney, goaill hui hene Ard-ooashley'n Jee shen ayns e enish ta shiu shassoo, roish ta ny Ainlyn hene coodaghey nyn eddinyn.

Gow-jee kinjagh er nyn ghlioonyr tra ta shiu ec Padjer, my ta room jesh er y hon, er nonney ec y chooid sloo cum-jee nyn shassoo, *Psalms* xcv. 6.

¹ Chaglymyn] *text* ny Chaglymyn

Above all, look well to the Temper of your Soul, and keep up an awful Sense of the great God to whom you are praying, and mind well what is said, as you go along with the Prayers, and offer up your Desires to God : Otherwise, though you may speak much, you do not pray at all.

Avoid all vain and wandering Thoughts, as much as possible.

When you join in the Confession of Sins, think of your own particular Faults, and be deeply humbled for them : And be unfeignedly thankful for all God's Mercies, whilst you are praising his Name ; and earnestly long after that Grace you pray for.

Attend with Care and Reverence to God's Word, when it is read from the Desk, and also to the Preaching and Explaining it from the Pulpit, that you may be both diligent Hearers, and faithful Doers of the Word.

Neglect not the Church in the Afternoon, though you should live where there is no Sermon.

Catechising may be as useful to you, and this ought to be in all Places.

And besides that, you will hear the holy Scriptures read, and have the Benefit of the Public Prayers.

When you come from Church, spend not the Remainder of the Day in Sports and Idleness, much less in [38] Drinking and Gaming, as too many do : But if you have a Family, let some Time be spent with them, in praying, in reading God's Word, and some good Book ; and let Children and Servants be instructed in their Catechism.

Examine them about what they have heard, that so it may make them more attentive ; and do you meditate on the same, that it may sink into your Heart.

Works of Mercy and Necessity may be done on the Lord's Day ; but by no Means allow yourselves in any needless Labour, not in travelling upon the Road, or wandering about to make idle Visits.

God allows us six Days in the Week for our own Employments, let us devote the Lord's Day to his Service readily and cheerfully.

Harrish ooilley, jeagh-jee dy mie da'n shooyl ta'n annym eu ayn, as freaill-jee seose ennaghtyn arrymagh jeh'n Jee mooar huggey ta shiu goaill Padjer, as gow-jee tastey vie jeh ny t'er ny ghra, myr ta shiu goll er nyn doshiaght lesh ny Padjeryn, as cheb-jee seose nyn yeearreeyn gys Jee : Er-aght-elley, ga dy vel shiu loart lane, cha vel shiu goaill Padjer eddyr.

Chea-jee veih dy chooilley smooineaght fardalagh as shagh'rynagh whooish as oddys y ve.

Tra ta shiu (marish y Chirveishagh) gra harrish y Goaill-rish peccaghyn, smooinee-jee er nyn voiljyn hene er l'eh, as bee-jee dy dowin trimshagh er nyn son : As bee-jee dy firrinagh booisal son ooilley Myghinyn Yee, choud as ta shiu moylley e Ennym ; as gow-jee foddeaght vooar son y Ghrayse shen ta shiu guee er y hon.

Eaisht-jee lesh kiarrail as arrym rish Goo Yee, tra te er ny lhaih veih'n Desk, as [52] myrgeeddyn rish yn ynsagh as y bun t'er ny choirt jeh veih'n Phulpit, dy vod shiu 've feallagh ta chammah kiarralagh dy eaishtagh rish, as firrinagh dy chooilleeney'n Goo.

Ny lig-jee shaghey dy gholle gys y Cheell Fastyr, ga dy vel shiu cummall raad nagh vel Sharmane eddyr.

Foddee geaishtagh rish sleih aegey ta gynsaghey nyn Gredjue jannoo chiart whooish dy vie diu, as shoh lhisagh y ve ayns dy chooilley voal.

As marish shen, clynnee shiu Goo casherick Yee er ny lhaih, as bee vondeish Shirveish ny Killagh eu.

Tra ta shiu cheet veih'n Cheell, ny jean-jee yn chooid elley jeh'n laa y varail ayns Spoyrt as Litcheraght, foddey sloo ayns Giu as Gammanyn, myr ta rour dy yannoo ; agh my ta Lught-thie eu, lig da ayn ennagh jeh'n tra ve baarit maroosyn ayns goaill Padjer, ayns lhaih Goo Yee, as lioar vie ennagh ; as lig da'n Catechism ve ynsit da cloan as sharvaantyn.

Feaisht-jee ad mychione ny t'ad er chlashtyn, myr shen dy der eh orroo 've ny s'kiaralee dy eaishtagh ; as smooinee-jee hene dy dowin er y chooid cheddyn, dy vod eh tuittym shees ayns ny creeaghyn eu.

Foddee Obbraghyn dy Vyghin as dy Ymmyrch v'er ny yannoo er Laa'n Chiarn ; agh er aght erbee ny low-jee diu hene dy yannoo obbyr niau-ymmyrchagh, ny dy hroailt er y raad, ny dy hooyl mygeart gyn feme dy yeaghyn sleih.

Ta Jee lowal dooin shey laa 'sy chiaghtyn son yn obbyr ain hene, lig dooin Laa'n Chiarn y chasherickey gys y Chirveish echyssyn dy arryltagh as dy gennal.

When the Sacrament of Baptism is administered, do you attend to it.

Remember your own Engagement by having received it in your Infancy, and resolve to live answerably thereto.

Join in Prayer for God's Blessing on the Children then received into the Church.

And when you bring your own Children to be baptized, see that you do most sincerely give them up to God, and devote them to his Service, with firm Resolution to bring them up in his Fear, if God spare your Life and theirs, and earnestly pray for his Grace to be given into their Souls.

And as for those to whom you stand as Sureties, you ought to do your utmost towards their good Education in the Knowledge of God and Religion, according to the Charge given you, especially if the Parents die, or prove negligent.

And pray beware of a very wicked Practice which is common in some Places, that after a Child is baptized, the Neighbours that are invited spend the rest of the Day in Riot and Drunkenness, forgetting that even now they renounced the Lusts of the Flesh : those who stood at the Font, and all the rest are under the same Obligation.

Whenever you are invited by your Minister to the holy Communion, do not willingly neglect the Invitation ; but come with a thankful Heart to keep up the Remembrance of Christ's Love in dying for Sinners, according to his express Command, *Luke xxii. 19.*

Take Care to prepare yourselves, by true Repentance for all your former Sins, and stedfast Purposes, by God's Grace, thoroughly to forsake the same.

See that you be in perfect Charity with all Men, freely forgiving those who have offended you, and offering Satisfaction to those whom you have offended.

If after this they will not be reconciled, that is not your Fault, but theirs ; and therefore may not keep you from the Sacrament.

Tra ta'n Sacrament dy Vashtey er ny hirveish, cur-jee tastey da.

Cooinee-jee er ny kianglaghyn ta shiu fo liorish v'er n'ghoaill eh erriu tra va shiu nyn oikanyn, as kiar-jee dy leeideil nyn mea cordail rish.

Gow-jee Padjer marish y pobble son Bannaght Yee er y Chloan ta ec y traa shen er nyn [53] ghoaill stiagh ayns yn Aglish.

As tra ta shiu cur lhiu nyn gloan hene dy ve er nyn mashtey, jeagh-jee dy vel shiu dy feer chreeoil cur seose ad gys Jee, as dy chasherickey ad gys e Hirveish, lesh kiarrail shickyr dy hroggal ad ayns e aggle, my liggys Jee diuish as dauesyn ve bio, as gow-jee Padjer creeoil son e Ghrayse dy ve soit ayns nyn anmeenyn.

As er nyn son ocsyn daue ta shiu shassoo myr Raanteenyn, lhisagh shiu jannoo ooilley ny t'ayns nyn booar dy gheddyn ad ynsit dy mie ayns Tushtey dy Yee as dy Chredjue, cordail rish y churym t'er ny choyrt erriu, er-skyn ooilley my ta ny Ayraghyn as ny Moiraghyn oc geddyn baase ny prowal mee-rioosagh.

As gueue-ym erriu bee-jee twoaiagh jeh cliaghtey feer olk, ta cadjin ayns paart dy voallyn, lurg da'n lhiannoo v'er ny vashtey, dy vel ny naboony ta cuirt barail y chooid elley jeh'n laa ayns mee-reilltys as meshtyrys, jarrood dy ren ad dy jarroo nish sayntyn ny foalley y hreigeil : T'adsyn ren shassoo ec y thobbyr, as ooilley'n chooid elley fo'n un chiangley.

Cre erbee'n tra ta shiu cuirt liorish nyn Shirveishagh gys y Chreestiaht chasherick, ny jean-jee jeh nyn yoin meerioose y yannoo er y chuirrey ; agh tar-jee lesh cree booisal dy reayll seose Cooineaghtyn jeh Graih Chreest ayns Baase y hurranse son peccee, cordail rish y sarey geyr echey hene, *Luke xxii. 19.*

Gow-jee kiarrail dy gheddyn shiu hene aarloo ny chour liorish arrys firrinagh son ooilley nyn beccaghyn t'er n'gholl shaghey, as kiarrail shickyr, liorish Grayse Yee, dy bollagh dy hreigeil ad.

Jeagh dy bee shiu ayns giastylys firrinagh rish dy chooilley ghooiney, dy arryltagh leih dauesyn t'er chur jymmoose erriu, as chebbal lhisagh dauesyn orroo ta shiu er chur jymmoose.

Ny lurg shoh mannagh bee ad tayrnyit gys shee, cha nee shen y foill eauish agh y foill ocsyn ; as shen-y-fa cha lhias [54] da shiu y reayll veih'n Chreestiaht.

Stay not away out of a Pretence that you want Time to prepare yourself : For a constant holy Life is the best Preparation.

If you are fit for Prayers, you are fit for the Communion.

Do not think that the Communion is only for rich People.

The Souls of the Poor are as precious as the Rich ; and as much concerned in Christ's Death, and they have as much Cause to remember it, and seek after the Benefits of it.

If you have not Money to offer at the Collection, see that you offer up yourselves to God, and that will be of more Value.

Complain not that you want Clothes, and therefore you absent both from the Church and Communion ; but see that you come in the Wedding-Garment required in the Gospel, with humble, penitent, thankful Hearts ; and then you will be welcome Guests at Christ's Table.

For your Direction, if you have no Books on this Subject, yet read seriously the Office for the Communion in the Common Prayer, and you may find very great Assistance from it.

It is very fit also to consult with your Minister, especially the first time you receive.

Assure yourselves it is a very heinous Sin to live one year after another in the Neglect of this weighty Duty, and argues a very great Contempt of our Saviour's Authority, and of his Infinite Love and Kindness.

Before I leave speaking of your Duty to God, let me beseech you carefully to abstain from that common heinous sin of Swearing ; a most senseless Piece of Wickedness, that brings neither Pleasure nor Profit along with it.

When you are called before the Magistrate in weighty Cases, you may lawfully swear, *Heb.* vi. 16.

But take great Care to swear the Truth, and nothing but the Truth ; for otherwise you call the true God to witness a Lye, and do even call for his Vengeance upon yourselves.

Ny furree-jee ass y raad liorish leshtal dy vel shiu laccal tra dy yannoo shiu hene aarloo ny chour : Son bea chinjagh crauee yn aght share dy gheddyn aarloo cour y Chreestiaght y ghoail dy feeu.

My ta shiu cooie dy ghoail Padjer, ta shiu cooie dy ghoail Creestiaght.

Ny smooinee-jee dy vel y Chreestiaght ny lomarcan cour sleih berchagh.

Ta anmeenyn ny boghtyn cha deyr as ta anmeenyn ny berchee, as chiart whooish jeant er nyn son ayns Baase Chreest, as ta chiart whooish dy oyr oc dy chooinaghtyn er, as dy hirrey son ny vondeishyn echey.

Mannagh vel argid eu dy hebbal tra ta chiaglym jeant cour ny boghtyn, jeagh dy jebb-jee shiu hene seose gys Jee, as bee shen jeh ny smoo dy phrice.

Ny playnt-jee dy vel shiu laccal eaddagh, as er yn oyr shen furraght veih'n Cheell chammah as veih'n Chreestiaght ; agh jeagh dy jig shiu ayns y Gharmad-poosee t'er ny hirrey ayns y Tushtal, lesh creeaghyn imlee, arryssagh as booisal ; as eisht bee soiagh jeant jiu myr goaldee feeu ec boayrd Chreest.

Son yn ynsagh eu, mannagh vel liaryn erbee eu ta scrut mychione y Chreestiaght, ny-yeih lhaih-jee dy kiarralagh Shirveish y Chreestiaght ayns y Chommon-Prayer, as foddee shiu cooney mooar y gheddyn veih shen.

Te feer jesh myrgeddyn shiu dy ghoail coyrle jeh'n Thaggyrt eu, harrish oolley yn chie cheayrt ta shiu goll dy ghoail Creestiaght.

Bee-jee shickyr jeh, dy vel eh peccah feer eajee dy veaghey blein lurg blein ayns meerioose jeh'n churym mooar shoh, as soilshaghey feer veg dy scainsh jeh Pooar nyn Saualtagh, as jeh e Ghraih as e Chenjallys er-skyn-earroo.

Roish my scuirr-ym dy loart mychione nyn Gurrym gys Jee, lig-jee dou guee erriu dy kiarralagh dy reayll shiu hene veih'n peccah cadjin eajee shen dy loo ; peesh dy vee-chraueeaght feer ommijagh [55] nagh vel veg yn eunyss ny cosney ayn.

Tra ta shiu er nyn eam fenish y Fer-oik ayns cooishyn ta lane lhie orroo, foddee shiu dy lowal loo, *Heb.* vi. 16.

Agh gow-jee kiarrail dy loo'n irrin, as gyn arragh agh yn irrin ; son er aght elley ta shiu geamagh er y Jee firrinagh dy ymmyrkey feanish gys breg, as ta shiu dy jarroo geamagh son e cherraghey erriu hene.

In your ordinary Communication avoid all manner of Swearing, either by the sacred Name of God, or by any Creature, *Matt. v. 34. James v. 12.*

Use not such [40] Expressions, *As you hope to be saved, as you hope for Mercy*, with other the like, which are great Oaths, though frequently used upon every slight Occasion.

Do not so much as rashly and carelessly mention the holy Name of God or Christ ; but let your inward Reverence be manifested in your outward Expressions.

And to this I may fitly join an earnest Caution against the Sin of Cursing, in which the Name of God is often dishonoured ; when Men wish that God's Curse may light upon others, sometimes on their very Children and nearest Relations ; sometimes on their Neighbours, and sometimes on their Cattle.

Some profane Wretches wish Damnation to those they quarrel with ; yea, even to themselves.

And how common is it to hear Men in their Wrath, wish the Pox, or Plague, or Hanging to their Neighbour, or bidding the Devil take them ?

Indeed they themselves seem to be possessed by him, whilst they vent this Language of Hell ; and do take the ready Way to bring all Manner of Curses both on their own Souls and Bodies, *Psalms cix. 17, 18.*

This wicked Custom proceeds both from the Want of the true Fear of God in Men's Hearts, and also from the Want of Kindness and Charity to one another ; of which I am next to speak a few Words.

Next to the loving of God above all, the loving of our Neighbours as ourselves is the great Duty of a Christian, as our Saviour teaches in the same Place, *Matt. xxii. 39, 40. And Love is said to be the fulfilling of the Law, Rom. xiii. 8, 9, 10.*

Nothing more becomes a Disciple of Jesus Christ, than to live in Love and Charity with all Men, doing all the good we can to others, but doing no manner of Evil to any. Read *1 Cor. xiii.*

Ayns nyn dagglloo cadjin chea-jee veih dy chooilley vonney dy loo, edyr liorish Ennym casherick Yee, ny liorish cretoor erbee, *Mian v. 34. Jamys v. 12.*

Ny jean-jee ymmyd jeh leid ny raaghyn, *Myr ta shiu treishteil dy ve er nyn sauail, myr ta shiu treishteil son myghin*, marish ny leid elley, ta breeraghyn mooarey, ga dy mennick er nyn usal er dy chooilley oyr fardalagh.

Ny jean-jee whooish as dy siragh as dy neu-chiarralagh genmys Ennym casherick Yee ny Chreest ; agh lig da'n arrym eu er cheu-sthie ve er ny akin ayns y ghlaare eu er cheu-mooie.

As marish shoh foddym dy cooie shirrey erriu dy ve feer chiarralagh er nyn dwoai noi'n peccah dy ghueeaghyn, ayn ta dy mennick scammylt er ny choirt da Ennym Yee ; tra ta sleih booishal Mollaght Yee dy heet er feallagh elley, ny cheayrtyr er nyn gloan hene as sleih-mooinjerey sniessey ; ny cheayrtyr er nyn naboonyn, as ny cheayrtyr er y vaays oc.

Ta paart dy Ghreighyn mollee booishal coal-anmey dauesyn t'ad tuittym magh roo ; dy jarroo as daue hene neeisht.

As cre cha cadjin as te dy chlashtyn sleih ayns nyn gorree, booishal Pox, ny Plague, ny Croghey da nyn naboo, er nonney shirrey er y Jouyll dy ghoaill ad ?

Dy jarroo t'ad hene jeaghyn goll-rish feallagh veagh y Jouyll ayndoo, choud as t'ad cur magh yn ghlaare iurinagh shoh ; as goaill y raad rea dy chur lhieu dy chooilley vonney dy vollaght chammah er nyn anmeenyn as nyn gallinyn hene, *Psalms cix. 17, 18.*

Ta'n cliaghtey [56] mee-chrauee shoh cheet chammah veih laccal Aggle firrinagh Yee dy ve ayns creeaghyn sleih, as myrgheddyn veih laccal kenjallys as giastylys yn derrey yeh da'n jeh elley ; jeh ta mee chelleeragh dy loart red beg dy ocklyn.

Lurg graih y chur da Jee er-skyn dy chooilley nhee, she Currym mooar Creestee eisht eh dy chur graih da nyn Naboonyn myr dooin hene, myr ta nyn Saualtagh gynsaghey ayns yn ynned cheddyn, *Mian xxii. 39, 40. As ta graih er ny ghra dy ve cooilleeney'n leih*, *Rom. xiii. 8, 9, 10.* Cha vel nhee s'jeshey ta cheet da Schoyllar dy Yeesey Creest, na dy veaghey ayns graih as giastylys rish sheelnaue, jannoo ooilley'n vie oddys mad da feallagh elley, agh gyn monney dy olk y jannoo da feallagh erbee. Lhaih-jee *1 Cor. xiii.*

This is most frequently and strictly commanded in the Gospel, and makes the very Badge and Character of a Christian, *John* xiii. 34, 35.

This makes us most like to our blessed Lord and Master, *who went about continually doing Good*, both to the Souls and Bodies of Men ; even to the very worst of Men, and to his most bitter Enemies, did he shew great Charity and Kindness.

And herein let us study to be like Him to the utmost of our Power

If we have true Love for all Men, we shall then easily and readily perform all those Duties which we owe to them in the several Places and Relations wherein we [41] stand, of which I must not here go about to give a particular Account.

But in general, Husbands and Wives ought most entirely to love each other, and study to render one another's Lives happy here, and their Souls hereafter.

For if they live in Discord and Wrath, they have a Hell upon Earth whilst they live, and have Reason to expect the eternal Torments of Hell when they die.

Parents ought to love their Children, and take due Care of them, both as to Soul and Body ; and Children ought to honour and obey their Parents, and relieve them if they stand in need.

Masters must be gentle and kind towards their Servants ; and Servants must be faithful and obedient to their Masters, even to the froward and severe.

Subjects must yield Obedience to all the lawful Commands of their Rulers, and patiently submit to what Punishments they inflict ; and upon no Pretence whatever may they rebel against them ; for it is most expressly forbidden in Scripture, and Damnation threatned to those that are guilty, *Rom.* xiii. 1, 2.

And commonly Treason and Rebellion bring nothing but Ruin and Misery in this World, as well as the next.

The People ought to esteem and love their Ministers, to follow their godly Admonitions and Examples, and afford them due Maintenance.

Ta shoh dy feer vennick as dy geyr er ny harey ayns y Tushtal, as te jannoo seose yn Cowrey as y Coontey firrinagh jeh Creestee, *Ean* xiii. 34, 35.

Ta shoh jannoo shin goll-rish nyn Jiarn as Mainshtyr bannit, *hie mygeart kinjagh jannoo mie*, chammah da anmeenyn as da callyn sleih, dy jarroo da'n eer chooid smessey dy leih ; as da e noidjyn s'dowilley hoilshee Eh giastylys as kenjallys vooar.

As ayns shoh lig dooin streeu dy ve goll-rish gys y chooid sodjey jeh nyn booar.

My ta graih firrinagh ain da dy chooilley ghooiney, eisht nee mad dy aashagh as dy arryltagh cooilleeney ny curymyn shen ta shin dy lhiastyn daue ayns dy chooilley aght-beaghee as stayd ta shin shassoo, jeh'n chooid cheddyn cha jean mie dou goaill ayns laue dy chur coontey kiart ayns y lioar veg shoh.

Agh ayns focklyn giarey, lhisagh deiney as mraane poost ve dy feer vooar graihagh er y chielley, as streeu dy yannoo bioys y chielley maynrey ayns shoh, as nyn anmeenyn ny lurg shoh.

Son my t'ad beaghey ayns streeu as corree, ta niurin oc er y thaloo choud as t'ad bio, as ta resoon oc [57] dy yercal rish thorchagh dy bragh farraghtyn ayns niurin tra yow ad baase.

Lhisagh Ayraghyn as Moiraghyn Graih chur da nyn Gloan, as Kiarraill chooie 'ghoaill jeu, chammah corp as annym ; as lhisagh Cloan Arrym as Biallys y chur da nyn Ayr as nyn Moir, as cooney lhieu my t'ad ayns feme.

Shegin da Mainshtyryn ve aashagh as dooie rish nyn Sharvaantyn ; as shegin da Sharvaantyn ve firrinagh as biallagh da nyn Mainshtyryn, dy jarroo dauesyn ta doillee nyn reyr as croie.

Shegin da'n Theay Biallys y choyrtyr da ooilley Saraghyn lowal ny Fir-reil oc, as dy feagh gingillaghey gys y kerraghey t'ad cur orroo ; as er leshtal erbee cha vod ad girree magh nyn oi, son te dy feer gheyr er ny lhiettal ayns Goo Yee, as coal-anmey er ny vaggyrt dauesyn ta kyndagh jeh irree-magh, *Rom.* xiii. 1, 2.

As s'mennick lesh traitoorys as irree-magh gyn veg y chur er y hoshiaght agh toyrt-mow as treihys ayns y theihll shoh, chammah as ayns y theihll ta ry heet.

Lhisagh y pobble mooar y choontey jeu as graih chur da ny Saggyrtyn oc, geiyrt er ny Coyrlyn crauee as ny Sampleryn oc, as Beaghey fudagh y chur daue.

In brief, we must carefully abstain from doing any Injury to any Man, of what Rank or Condition soever ; either in his Soul or Body, his Estate or good Name ; but must be ever ready to do all manner of Good to all Men, according to our Ability and Opportunity.

And hereby we are to shew, that we love our Neighbours as ourselves, by dealing with all Men so truly and justly, so mercifully and kindly, as we desire to be dealt with ourselves. This is the great Rule of the Gospel, *Matt.* vii. 12.

And by this Rule ought we to govern ourselves in all our Carriage towards others, both in buying and selling, and in our whole Conversation.

This is a very plain and easy Rule to walk by, and is most just and equal, and very large and comprehensive ; so that if a Man will honestly and faithfully attend to it, he need not go far to seek for Direction how to behave himself in most Cases that may happen betwixt him and [42] his Neighbour.

Would I be reviled and slandered, cheated and cosined, beaten and hurt, or any other way abused ?

If not, then let me not use any other at this rate.

Would I be despised and derided for my Faults, or for my Poverty and Misfortunes ?

Would I not rather in Reason desire to be kindly instructed, assisted, and relieved ?

Thus then let me deal with my Neighbour, and according to my Power, with Meekness and true Kindness instruct the Ignorant, reclaim the Vicious and Erroneous, comfort the Sad, relieve the Oppressed, feed the Hungry, and clothe the Naked.

Even those that are of a mean Condition, must be ready to help such as are in greater Want than themselves.

The Man that lives by his Labour, is not wholly excused from Works of Charity, *Eph.* iv. 28.

Ayns focklyn giarrey, shegin dooin dy kiarralagh freayll veih aggair y yannoo da dooinney erbee, cre-erbee'n stayd-beaghee ny'n condition te ayn ; edyr ayns annym ny corp, ayns e chooid, ny ennym mie ; agh shegin dooin ve dy bragh arryltagh dy yannoo dy chooilley vonney dy vie da dy chooilley ghoooinney, gys reir nyn booar as myr ta caa ain.

As liorish shoh ta shin dy yeaghyn, dy vel Graih ain er nyn Naboonyn myr orrin hene, liorish dellal rish dy chooilley ghoooinney cha firrinagh as cha ynrick, cha myghinagh as cha dooie, as veagh shin hene gearree dy ve er nyn nellal rooin. She shoh ard Leih'n Tushtal, *Mian* vii. 12. As liorish y leih shoh lhisagh shin reill shin hene ayns ooilley [58] nyn ymmyrkey gys feallagh elley, chammah ayns kionnagh as creick, as ayns nyn slane ymmyrkey-bea.

Ta shoh leih feer rea as aashagh dy immeeaght liorish, as smoo cairagh as corrym, as jeh roshtyn vooar as fo ta ymmodee dy rheddyn er ny hoiggal ; myr shen my nee dooinney dy onneragh as dy firrinagh geill y chur da, cha lhias da goll foddey dy gheddyn coyrle kys dy ymmyrkey Eh hene ayns y chooid smoo dy chooishyn haghryrs eddyr Eh hene as e Naboo.

Bein booiagh ve oltoanit as scammylt er ny choyrt dou, molteraght 've jeant orrym, y ve bwoailt as gortit, ny er agh erbee elley aggair 've jeant dou ?

mannagh bein, lig doos gyn fer erbee elley y usal er yn agh shen.

Bein booiagh beg 've soit jee'm ny craid 've jeant moo'm son my oiljyn, ny son my voghtynid as son my choal ?

nagh baare lhiam ayns resoon gearree dy ve dy dooie er my ynsaghey, cooney as feaysley ve er ny chur dou ?

Myr shoh eisht lig doos dellal rish my Naboo, as gys reir my phooar lesh meenid as kenjallys firrinagh gysaghey yn mee-hushtagh, cur adsyn ta olk as goll er shagh'ryn er y raad, gerjaghey adsyn ta trimshagh, as feaysley 'chur dauesyn ta tranlaasit, beaghey 'chur dauesyn ta accryssagh, as adsyn ta rooisht y choamrey.

Dy jarroo shegin dauesyn hene ta jeh stayd injil, ve arryltagh dy chooney lhieusyn ta ayns ny smoo dy eme na t'ad hene.

Cha vel y dooinney ta beaghey er e laboraght, dy gheddyn y leshtal echey ooilley cooidjagh goit veih jannoo Obbraghyn dy Ghiastylys, *Ephes.* iv. 28.

The Widow's Mite is very acceptable to God ; and a Cup of cold Water shall not lose its Reward.

A willing charitable Mind it is that God chiefly looks at and calls for, and this the poorest may have if it be not their own Fault.

And our Charity and Kindness is not only to be shewn to our Friends, but to our very Enemies themselves.

We may not render Evil for Evil, but must study to overcome Evil by doing Good.

If another strike us, we may not strike again ; if he rail upon us and revile us, we must not return the same ill Language ; but either by Silence, or by gentle and soft Answers, endeavour to appease his Wrath.

For the Rule is, not to deal with others as they deal with me, but as I in Reason desire to be dealt with : and another Man's Fault will not excuse mine.

If he does me an Injury, I must not be Judge in my own Case, nor take upon me to revenge it ; but in weighty Cases may fly to a Magistrate for Relief.

But upon no Account whatever may we bear any Grudge or Hatred in our Hearts against any Man, though ever so wicked, or ever so much our Enemy ; but we must pity him, and pray for him, that God would give him a better Mind.

If ever we hope to find Mercy with God, and have our Trespasses forgiven, we must forgive those that offend us, as we learn from the Lord's Prayer, and many most plain Places of Scripture. See *Matt.* v. 44, &c. *Matt.* xviii. 21, to the End. *Rom.* xii. 14, to the End.

We must shew [43] Meekness and Gentleness to all Men, and never willingly say or do any Thing to provoke another to Anger ; nor should we be easily provoked, but very easily appeased and reconciled.

Ta Cooney fardalagh y Ventreogh feer wooisal da Jee ; as cha gaill cappan dy ushtey feayr yn leagh echey.

She aigney booiagh ghiastyllagh smoo ta Jee goaill tastej jeh, as shirrey, as shoh oddys y ve ocsyn s'boghtey ta, mannagh nee nyn voill hene eh.

[59] As cha lhisagh nyn ghiastyls as kenjallys ve soilshit ny lomarcan da nyn Gaarjin, agh da nyn eer Noidjin hene.

Cha vod mad olk y chur son olk, agh shegin dooin streeu dy gheddyn y Varriaght er Olk liorish jannoo Mie.

My nee fer elley bwoalley orrin, cha vel shin dy woalley reisht ; my loar-ys Eh dy olk jin as shin y oltooaney, cha nhegin dooin chyndaa yn drogh ghlaare cheddyn ; agh edyr liorish ve nyn dost, er nonney liorish ansooryn meen as meeley, shegin dooin shirrey'n chorree echey y veenaghey.

Son cha vel y leih dy ghellal rish feallagh elley myr t'ad dellal rhym, agh myr ayns resoon ta mee gearree dy ve er my ghellal rhym : As cha jean foill dooinney elley leshtal y yannoo son my oill's.

My te jannoo aggair dou, cha nhegin doos ve briw ayns my chooish hene, ny goaill orrym hene dy ghoail cooilleen er y hon : agh ayns cooishyn ta lane lhie orroo foddym goll gys Fer-oik son feaysley.

Agh er coontey erbee eddyr cha nhegin dooin gymmyrkey drogh aigney ny myskit erbee ayns nyn greeaghyn noi dooinney erbee, ga dy beagh Eh cha olk as oddys Eh ve, ny whooish as oddys Eh ve nyn noid ; agh shegin dooin chymmey 'ghoail jeh, as goaill Padjer er y hon, dy jinnagh Jee smooinghtyn share ayns e chree.

My ta shin dy bragh treishteil dy gheddyn myghin veih Jee, as nyn loghtyn er nyn leih dooin, shegin dooin leih dauesyn ta jannoo aggair dooin, myr ta shin gysaghey veih Padjer y Chiarn, as veih ymmodee dy voallyn feer phlain 'sy Scriptyr. Jeagh-jee *Mian* v. 44 &c. *Mian* xviii. 21. gys y jerrey. *Rom.* xii. 14. gys y jerrey.

Shegin dooin shin hene y yeaghyn imlee as meen da dy chooilley ghooiney, as gyn dy bragh ve booiagh dy ghra ny dy yannoo nhee erbee dy vrasaghey fer elley gys corree ; cha-moo lhisagh shin hene ve dy aashagh brasnit, agh dy feer aashagh meenit as tayrnit gys shee.

It is very sad to consider, what wretched and miserable Lives many of the poorer Sort lead, by their continual Brawling and Scolding, Quarrelling and Contending with one another ; and sometimes when they have scarce Money to buy Bread, they will throw it away in vexatious Law-suits, merely out of Spite and Revenge.

And the People of this Rank ought especially to beware of envying those that are in better Condition than themselves.

We ought to have that true Kindness and good Will for all Men, that we should be glad of their Prosperity, though we ourselves be in Affliction : As on the other Hand, we ought to have great Compassion for those in Misery, though we be in Prosperity.

And let such that are in want, take heed that their Necessities put them upon no unlawful Course for their Relief.

Particularly beware of Stealing any thing, though of a small Value.

By degrees it is to be feared, you will go on to greater Matters, and so may bring yourselves to Shame and Punishment in this World as well as that to come.

The best Way to avoid this, is to be very diligent in your lawful Calling, as the Apostle directs in that Place before named, *Eph. iv. 28.*

If you are not able to work, it is lawful to beg.

But by no means betake yourselves to this lazy unprofitable Life of begging, if you are able to subsist by any other lawful Course.

He that will not work when he can, deserves not to eat.

But rather than either steal or starve, you may seek for Relief from your Neighbour's Charity.

But do not go about to deceive him, by borrowing what you know you are never like to pay ; for this is downright cheating.

Rather deal plainly, and make known your Necessities.

Te feer trimshagh dy [60] smooïnaghtyn, cre cha donney as cha treih ta ymmodee jeh'n sorch s'boghtey dy leih leeideil nyn mea, liorish ny boiraghyn as troidjey mennick oc, tuittym-magh as streeu ry chielley ; as ny cheayrtyn tra slioar daue argid ve oc dy chionnaghey arran, tilgee ad eh ersooyl geiyrt er suityn boiragh y leih, ooilley cooidjagh ayns goanlys as shirrey cooilleen-aigney.

As lhisagh yn sorch shoh dy leih er-skyn ooilley ve kiarralagh nagh jean ad troo moosyn t'ayns stayd share n'ad hene.

Lhisagh y chenjallys firrinagh as yn aigney-mie shen y ve ain da dy chooilley ghooïnney, dy lhisagh shin 've booiagh jeh'n vaynrys oc, ga dy beagh shin hene ayns seaghyn : Myr er y laue elley, lhisagh lane chymmey ve ain jeusyn t'ayns treihys, tra ta shin hene ayns maynrys.

As lig dauesyn t'ayns ymmyrch, tastey ghoaill nagh der nyn moghtynid ad gys shiootyn erbee neu-lowal dy yannoo feaysley orroo.

Er-skyn ooilley gow-jee kiarrail nagh jean shiu nhee erbee y gheid, ga nagh vooar sheeagh eh.

Ny veggan as ny veggan, ta aggle dy ve goit, hed shiu er nyn doshiaght dy gheid reddyng smoo, as myr shen foddee shiu cur¹ lhiu shiu hene gys nearey as kerraghey 'sy theihll shoh chammah as 'sy theihll ta ry heet.

Yn aght share dy haghney shoh, ta dy ve feer tharroogh ayns nyn aght-beaghee lowal, myr ta'n Ostyl coyrlaghey ayns yn ynnyd shen roie enmyssit, *Ephes. iv. 28.*

Mannagh vod shiu gobbraghey te lowit diu dy hooyl er ny Creesteenyn.

Agh er aght erbee ny gow-jee ayns laue dy chaeu nyn seihll ayns yn aght-beaghee litcheragh neu-vondeishagh shoh, dy hooyl ny dhiyn, my oddys shiu beaghey er saase erbee elley onneragh.

Eshyn nagh jean gobbraghey tra oddys Eh, cha vel Eh toilchin gee.

Agh ny sleaih na nee shiu edyr geid ny goll-mow son laccal beaghey, foddee shiu shirrey son cooney veih Giastylys nyn Naboo.

Agh ny gow-jee erriu dy volley [61] Eh, liorish geeasaght shen ta fyss eu nagh vel shiu dy bragh laik dy eeck ; son she eer volteraght shoh.

Ny sleaih dell-jee dy foshlit, as inshjee magh nyn veme.

¹ cur] text cur cur

If you trust in God, and do your Duty, He will take Care of you : And though you may be in Straits sometimes, yet still you will find a Supply.

And to prevent your Poverty, let me especially warn you against that common brutish Sin of Drunkenness, which brings both this and [44] many other Mischiefs along with it, as I have before told you.

Indeed it hinders every Thing that is good, and leads Men into all manner of Sin and Misery.

This Vice makes more Beggars than any other Cause.

Wherefore, if you have any Regard to your Families, and Love to Soul or Body, avoid all Riot and Excess.

Eat and drink so moderately, as may tend to keep you best in Health, and make you most fit for the Service of God, and your own Calling.

And lastly, beware of that filthy sin of Whoredom, which very often goes along with Drunkenness, and as often bring the Curse of God, both upon Men's Bodies and Estates.

And to keep you innocent, avoid Idleness as well as Intemperance.

And fly from all lewd and wicked Company, where you are in Danger of being enticed and ensnared ; and do not so much as allow yourselves in any unclean Thoughts or Desires, nor in filthy Discourses, or in any wanton Carriage and Behaviour.

For the preventing of all Wickedness of this kind, God hath allowed Marriage, which is said to be honourable in all, *but Whoremongers and Adulterers God will judge, Heb. xiii. 4.*

Wherefore let them who are in that State keep strictly true to their Marriage Vow.

And all, both married and single, preserve both Body and Soul, so chaste and pure, that the Holy Spirit of God may now dwell in their Hearts, and they be fit to dwell for ever in the Presence of the most Holy God.

My ta shiu cur nyn dreishteil ayns Jee, as jannoo nyn gurrym, gow-ee Eshyn kiarrail jeu :¹ As ga dy vod shiu ny cheartyrn ve ayns chennid, ny-yeih yiow shiu kinjagh nyn ymmyrch jeant magh. As dy reayll shiu ass boghtynid, lig dou harrish ooilley raaue 'chur diu noi'n peccah cadjin beaishtagh shen dy veshtyrys, ta coyrt lesh chammah shoh as ymmodee dy oilk elley myr eirtyssyn er, 'naght myr dinsh mee diu roie.

Dy jarroo te lhiettal dy chooilley nhee ta mie, as leeideil deiney gys dy chooilley vonney dy pheccah as dy hreihs.

Ta'n peccah shoh cur ny slhee dy hooyl ny dhiyn na ta oyr erbee elley.

Shen-y-fa my ta veg y gheill eu da nyn Lugthie, as graih da nyn annym as callin, chea-jee veih dy chooilley vee-reilltys as dy chooilley² yollyss.

Ee-jee³ as iu-jee ayns leid y towse shen, as share vees son nyn slaynt, as s'jeshey nee shiu y yannoo son Shirveish Yee as nyn aght-beaghee hene.

As er jerrey, bee-jee twoaiagh jeh'n peccah neu-ghlen shen dy vaardyrys ta feer vennick ny eirtyrys er meshtyrys, as cha mennick cheddyn cur lesh Mollaght Yee, chammah er kirp as cooid sleih.

As dy reayll shiu ayns neu-loghtynys, chea-jee veih litcheraght chammah as veih neu-heeltys.

As roih-jee ersooyl veih dy chooilley heshaght neu-ghlen as mee-chrauee, raad ta shiu ayns dangere dy ve miolit as goit ayns ribbeh ; as ny jean-jee whooish as ked y chur diu hene dy ve ayns smooingaght ny yeeareeyn erbee neu-ghlen, ny ayns taggloo brogh, ny ayns ymmyrkey as aght erbee rouanagh.

Son dy haghney dy chooilley vee-chraueeaght jeh'n dooghys shoh, ta Jee er lowal poosey, t'er ny ghra dy ve onneroil ayns dy chooilley annane, *agh adsyn ta cur rish maarderys as brishey-poosey nee Jee y vriwnys, [62] Heb. xiii. 4.*

Shen-y-fa, lig dauesyn t'ayns y stayd shen ve feer firrinagh gys nyn mreearrey-poosey.

As lig dauesyn ooilley ta poost as gyn phoosey, chammah corp as annym y reaylley, whooish shen gyn loght as cha glen, dy vod Spyrryd Casherick Yee beaghey ayns ny creeaghyn oc, as ad ve dy bragh cooie dy veaghey ayns fenish y Jee smoo casherick.

¹ jeu] sc. j'iu

² chooilley] missing in text.

³ Ee-jee] text Eee-jee

And thus I have briefly given you an Account wherein consists that Holiness of Life to which all Christians are obliged by the Precepts of our blessed Saviour, and by their Baptismal Vow, which binds them to keep his Precepts, and to follow his Example, who himself lived in the same holy Manner that He taught and hath commanded *those that say they abide in Him, to walk as He walked*, 1 John ii. 6.

The Sum of all you have in few Words, which the Gospel teaches, even that we should *deny Ungodliness and worldly Lusts, and live soberly, righteously and piously in the World*, Tit. ii. 11, 12.

And now let me again beseech you seriously to consider, whether it has been your Care to live such holy [45] and good Lives, or no.

And whereinsoever your Conscience doth accuse you, that you have neglected the Duties God hath commanded, or committed those Sins which He hath forbidden, do you humbly acknowledge and confess the same to Almighty God, with true Godly Sorrow for the same, earnestly begging Mercy and Pardon for Christ's Sake, who died on the Cross for Sinners, and through whom all that confess and forsake their Sins shall find Mercy.

Wherefore henceforth resolve by his Grace that you will forsake your Sins, and amend your Lives, and make it your chief Business to keep a Conscience void of Offence towards God and Man, not allowing yourselves in any known Sin, nor in the wilful Neglect of any known Duty.

Do not object against this, and say, that it is impossible to lead such an holy Life : For thousands in the World, of all Ranks and Conditions, have done it in all Ages, by the Assistance of God's Grace, which you shall never want, if you seek it earnestly, and improve it diligently.

And though there may at first be some Difficulty in leaving an ill Course, yet by degrees it will grow easy, and you will then find nothing so sweet and pleasant as Religion and Virtue

As myr shoh ayns beggan focklyn ta mish er chur coontey diu cre ayns ta'n Chraueeaght¹ Bea shen lhie huggey ta dy chooilley Chreestee kainlt liorish Saraghyn nyn Saualtagh bannit, as liorish nyn Mreearrey Bashtey, ta kiangley ad dy reayll ny Saraghyn echey, as dy eiyr er e Hamplere, ren Eh hene beaghey ayns yn aght casherick cheddyn dynsee Eh, as te er harey *adsyn ta gra dy vel ad tannaghtyn ayn, dy immeeaght 'naght myr dymmee Eshyn*, 1 Ean ii. 6.

Ta bun y claane eu ayns focklyn giarrey, ta'n Sushtal gynsaghey dooin, dy jarroo dy lhisagh shin *gobbal mee-chraueeaght as sayntyn seihlltagh, as beaghey dy sheelt, dy ynricks, as dy crauee ayns y teihll*, Tit. ii. 11, 12.

As nish lig dou reeisht guee erriu dy smooingaghtyn dy downin, vel eh er ve yn chiarrail eu dy leeideil leid y vea chrauee as mie shoh, mannagh vel.

As ayns cre-erbee ta nyn gooinsheance jannoo cassid erriu, dy vel shiu er ve meerioosagh jeh ny currimyn ta Jee er harey, ny er n'yannoo ny peccaghyn shen te er lhiettal, jean-jee dy imlee goaill-roo gys Jee ooilley-niartal, lesh trimshey firrinagh crauee er nyn son, dy creeoil guee son Myghyn as Pardon er Graih Chreest, hooar baase er y chrosh son peccee, as ny hrooid ooilley adsyn ta goaill-rish as ta treigeil nyn beccaghyn yow myghin.

Shen-y-fa kiare-jee maghey shoh liorish e Ghrayse dy dreig shiu nyn beccaghyn, as dy lhassee shiu nyn mea, as dy jean shiu eh nyn ard obbyr dy reayll cooin[63]sheance gyn loght gys Jee as Dooinney, fegooish lowal diu hene dy veaghey ayns peccah erbee er fyss diu, ny ayns meerioose jeh nyn yoin er currim erbee dy vel fyss eu er.

Ny loar-jee noi shoh, as ny abbyr-jee, dy vel eh neu-possible dy leeideil leid y vea chrauee : Son ta thousaneyn 'sy theihll jeh dy chooilley horch as stayd, t'er n'yannoo eh ayns dy chooilley eash, liorish cooney Grayse Yee, nagh bee shiuish dy bragh ny laccal, my hirrys shiu eh dy creeoil, as my nee shiu dy kiarralagh ymmyd vie jeh.

As ga dy vod eh ec y thoshiaight ve red ennagh doillee dy agail jeh drogh yea, ny-yeih ny veggan as ny veggan hig eh dy ve aashagh, as eisht cha nennee shiu red erbee cha millish as cha eunyssagh as ta Credjue as Bea Chrauee.

¹ Chraueeaght] text Chraueeaght

And do not, I beseech you, fancy that it is not for poor People to think of being so religious and godly ; that this is only for the Rich, who have little else to do.

Why will not you that are Poor have as much Care of your own Souls as the Rich, and study to be happy as well as they ?

By this Means you will be even with them, yea much happier than they, even in this Life, except they be good as well as great.

What is there in all I have said, but even the poorest may perform if they have but a willing Mind ?

May you not love God and your Neighbour, be sober and chaste, meek and humble, pray to God, and praise his Name ? &c.

Nay, is not this the much better Way to keep you from Poverty, or to help you out of it ?

Is it not much cheaper to live soberly and honestly, than to live in Drunkenness and Whoredom, and such like wasteful Sins ?

Does it not cost you much more to go to Law for Revenge, than to forgive an Injury ?

One Vice costs more the maintaining than ten Virtues.

And I am confident, more [46] Families are brought to Poverty by gratifying their Lusts, than by providing for their Children, how many soever they be.

Is it not, think you, much better for yourselves and Families, to spend the Lord's Day in God's Service, both in public and private, than to waste your Time and Money in the Ale-house ?

Daily Experience shews, that it is not Religion, but the Want of it, that makes Men poor and miserable.

Besides that, such good People have God's Blessing and Favour, as I have already shewed ; and therefore He will be sure to take Care of them and theirs.

As guee-ym erriu, ny sheill-jee nagh nee paart y sleih boghtey eh dy smooïnaghtyn ad hene kainlt gys leid y towse shoh dy Chredjue as dy Chraueeaght ; agh dy vel shoh ynrycan cooie da ny berchee, nagh vel agh feer veg arragh oc dy yannoo.

Cre'n-oyr nagh jean shiuish ta boght whooish dy charrail y ghoail jeh ny hanmeenyn eu hene as ny berchee, as streeu dy ve maynrey chammah roosyn ?

Er yn agh shoh bee shiu corrym roo, dy jarroo foddey s'maynrey na ad, ayns y vea shoh hene, mannagh bee ad mie chammah as mooar.

Cre t'ayns ooillee ny ta mish er n'ghra, agh shen oddys y sleih s'boghtey y chooilleeney my vees ad agh booiagh ayns nyn aigney ?

nagh vod shiuish Graih y chur da Jee as da nyn Naboo, ve sheelt as glen, meen as imlee, Padjer y ghoail gys Jee, as yn Ennym echey y voylley ? &c.

Dy jarroo, nagh nee shoh'n agh share foddey dy reayll shiu veih boghtynid, er nonney dy chooney lhieu dy gheddyn ass ?

Nagh vel eh foddey sassey dy veaghey dy sheelt as dy onneragh, na dy veaghey ayns meshtyrys as maardyrys, as leid ny peccaghyn elley jummallagh shen ?

nagh [64] vel shiu geeck ny smoo foddey son goll gys y leih dy gheddyn cooilleen, na eekagh shiu son aggair y leih da nyn naboo ?

Ta ny smoo baarit er un pheccagh dy chummal seose eh, na ta er jeih aghtyn mie.

As ta mee shickyr jeh dy vel ny slhee Lught-thie er nyn goyrt fo boghtynid liorish ny sayntyn oc y yannoo magh, na ta liorish tilgey-ro-laue son nyn gloan, lig daue ve whilleen as sailloo.

Nagh vel eh, ta shiu smooïnaghtyn, foddey share diu hene as da nyn Lught-thie, dy varail Laa'n Chiarn ayns Shirveish Yee, chammah ec y Cheell as ec nyn Dhie hene, na dy yummal nyn draa as nyn argid ec y Thie-lhionney ?

Ta'n ennaghtyn ain hene gagh laa soilshaghey, nagh nee Credjue, agh y Laccal echey, ta jannoo sleih boght as treih.

Marish shen, ec leid y sleih mie ta Bannaght as Foayr Yee, myr ta mee hannah er hoilshaghey ; as shen-y-fa bee Eh shickyr dy ghoail kiarrail jeu hene as nyn gloan.

And pray do not think that you shall be saved merely because you are poor : for if you be wicked and ungodly, you will certainly be miserable in the next World as well as this.

Lazarus was not saved because he was poor, but because he was a pious, good Man : And on the other hand, *Dives* was not damned for being rich, but because he was luxurious and proud, and wholly given up to pamper and adorn his Carcass.

Let me further warn you against two or three dangerous Mistakes, that harden many Men in their Sins.

Beware of thinking that it is enough for a Man to be baptized, and keep his Church, and go to Prayers and Sermons, and sometimes to the Communion ; and say his Prayers in private : And that this is enough to prove him a good Christian, and make sure of Salvation.

All this is very good, but this will not serve the turn, except our Hearts be so thoroughly sanctified by the Grace of God, that we do truly love God above all, and set our Hearts on the Joys of Heaven, and love our Neighbours, and be true and just in all our Dealings, temperate and chaste in our Conversation, as is before described.

And this is the great End of Prayers, Sermons and Sacraments, to make us more and more holy in Heart and Life, without which we shall be rather worse than better for them, *Matt.*

Be not so weak as to think you may be saved by a good Belief alone, by your Faith in Christ, and trusting in God, without Obedience to his Commands.

It is for Christ's Sake only you are saved. But he will save none but those who obey him, *Heb.* v. 9.

And that is [47] only true saving Faith, which purifies the Heart, and produces Obedience, as you have heard before.

As guee-ym erriu ny smooinee-jee dy bee shiu er nyn sauail ooilley cooidjagh son dy nee boghtyn shiu ; son my ta shiu olk as mee-chrauee, bee shiu son shickyrys ayns treihys 'sy nah heihll chammah as 'sy theihll shoh.

Cha row *Lazarus* er ny hauail son dy row Eh *boght*, agh son dy row Eh ny ghooinee *boght crauee* : As er y laue elley, cha row *Dives* deyrit gys coal-anmey son y ve berchagh, agh son dy row Eh roa staydoilagh as moyrnagh, as ooilley cooidjagh er ny choyrt dy lhieneey as dy yannoo rour jeh e chorp lhou.

Lig dou raaue sodjey chur diu noi gaa ny three dy reddyn dangeragh oddys ve goit marran, ta creoghey ymmodee sleih ayns nyn beccaghyn.

Gow-jee kiarrail nagh smooinee shiu dy vel eh dy liooar da dooinney dy ve er ny vashtey, dy reayll e Chredjue hene, as dy gholh gys Shirveish as dy eaishtagh rish Sharrnaneyn, as ny cheayrtyr goll gys y [65] Chreestiaht ; as dy ghra e Phadjeryn ayns boal er lneh : As dy vel shoh dy liooar dy phrowal Eh ny Chreestee vie, as dy yannoo shickyry jeh Saualtys.

Ta shoh ooilley feer vie, agh ny-yeih cha jean shoh nyn sauail, mannagh bee ny creeaghyn ain cha bollagh er nyn gasherickey liorish Grayse Yee, dy vel shin cha firrinagh shen graihagh er Jee er-skyn dy chooilley nhee, as soiahey nyn greeaghyn er Gerjagh Flaunyss, as graihagh er nyn Naboonyn, as ve firrinagh as jeeragh ayns ooilley nyn nghellal, sheelt as glen ayns nyn ymmyrkey-bea, myr ta coontey er ny chur jeh roie.

As shoh'n ard oyr ta son Padjeryn, Sharmaneyn, as Sacramentyn, dy yannoo shin ny smoo as ny smoo crauee ayns cree as bea, n'egooish bee mad laik ve ny smessey cha nee ny share er nyn son, *Mian* vii. 21, 22, 23.

Ny bee-jee cha annoon as dy smooineaghtyn dy vod shiu ve er nyn sauail liorish Credjue mie ny lomarcen, liorish nyn Gredjue ayns Creest, as treishteil ayns Jee, fegooish Biallys y chur da e Annaghyn.

She son Graih Chreest ny lomarcen ta shiu dy ve er nyn sauail, agh cha saue Eh feallagh erbee agh adsyn ta cur Biallys da, *Heb.* v. 9.

As shen ny lomarcen y Credjue firrinagh gys Saualtys, ta glenney'n chree, as gymmyrkey magh Biallys, myr ta shiu er chlashtyn roie.

And since God has plainly told us, that we cannot be saved without Holiness, if we take up a foolish Confidence that we may be saved without it, this is not trusting in God, but our own Fancies and the Devil's Delusion.

We may safely trust in God's Promises ; but then let us see to perform the Conditions, and become such an humble, holy People, as he has promised for Christ's Sake to own and save.

Take heed also of mistaking the Nature of Repentance, as if it were only being a little sorry for our Sins, and crying to God for Mercy, and then all will be well, though we go on still in our own Ways, But this is a most dangerous Mistake.

For a Man never truly repents till he forsakes his Sins, and changes his Course : When the Drunkard becomes sober, and the profane Man a devout Worshipper of God, and so continues ; true Repentance changes the Heart and Life of a Sinner.

And lastly, Do not think it enough to forsake some Sins, and keep others ; to do some good Duties, and neglect others, and then excuse yourselves by saying it is your *Failing ; every Man has his Failing, and this is mine*.

So says the Drunkard and the Whoremonger, and so says the angry Man when he swears or curses, or gives bad Language.

But such Sins as are committed against Knowledge and Conscience, and continued from time to time,¹ when we have leisure to think beforehand, and prevent them ; these are to be reckoned as wilful Sins, not as Failings.

Especially such gross Sins as Drunkenness, Whoredom, common Swearing or Lying, and the like, are not to be reckoned as Failings.

Indeed whatever Sin a Man loves and pleads for, and allows himself in, is not a mere Infirmary, but a wilful Transgression.

As fakin dy vel Jee dy foshlit er ninsh dooin, nagh vod mad ve er nyn sauail fegooish Craueeaght, my ghousys mad orrin hene daanys ommijagh dy vod mad ve er nyn sauail n'egooish, cha nee shoh treishteil ayns Jee, agh ayns nyn smooineaghtyn annoon hene as molteraght y Drogh Spyrryd.

Foddee mad dy sauchey treishteil ayns Gialdynyn Yee ; agh eisht lig dooin kiarrail y ghoail dy chooilleeney ny conaantyn, as cheet dy ve leid y pobble imlee as crauee, as Te er n'ghialdyn er Graih Chreest dy ghoail roo as dy hauail.

[66] Gow-jee tastey myrgeedyn nagh jean-jee shiu hene y volley mychione dooghys arrys, myr dy beagh eh ynrycan dy ve red beg trimshagh son nyn beccaghyn, as geamagh gys Jee son myghin, as eisht dy bee ooilley dy mie, ga dy jed mad kinjagh er nyn doshiaght ayns nyn raadjin hene. Agh ta shoh marranys feer dangeragh.

Son cha vel dooinney dy bragh goaill arrys firrinagh derrey te treigeil e pheccaghyn, as caghlaa e ymmyrkey-bea : Tra ta'n dooinney meshtal cheet dy ve sheelt, as y dooinney mee-chrauee dy chur ooashley arrymagh da Jee, as tannaghtyn myr shen ; ta arrys firrinagh caghlaa cree as bea peccagh.

As er jerrey ; ny smooinee-jee eh dy liooar dy hreigeil paart dy pheccaghyn as dy hannaghtyn ayns peccaghyn elley ; dy yannoo paart dy churymyn as dy lhiggey-shaghey curymyn elley, as eisht leshtallyn y yannoo er nyn son hene liorish gra dy nee nyn *vailleil* eh : *Ta e ailleil hene ec dy chooilley ghooiney, as she shoh my ailleil's*.

Myr shen ta'n fer meshtal as eshyn ta cur rish maardyrys gra, as myr shen ta'n dooinney corree gra tra te loo ny gueeaghyn, ny cur drogh ghlaare. Agh leid ny peccaghyn as ta jeant noi tushtey as cooinsheance, as er nyn dannaghtyn ayndoo veih tra gy tra, tra ta caa ain dy smooineaghtyn ro-laue, as dy lhiettal ad, t'ad shoh dy ve coontit myr peccaghyn jeh nyn yoin, cha nee myr failleilyn. Er-skyn ooilley leid ny peccaghyn eajee shen, as meshtyrys, maardyrys, loo cadjin, ny ginsh vreagyn, as y leid shen, nagh vel dy ve coontit myr failleilyn.

Dy jarroo cre-erbee yn peccah ta dooinney graihagh er as loart lesh, as lowal da hene y yannoo, cha nee eer annoonid eh, agh peccah jeh e yoin.

¹ As Thomson remarks, in 17th- and 18th-century English *from time to time* means not 'intermittently'

but 'continually', and likewise *veih tra gy tra* in Manx.

A good Man hates all Sin as he does Sickness, and strives and watches, and prays against it.

He hates every false Way, and has a Respect to all God's Commands.

A true Christian must be an entirely good Man, all of a Piece.

A great Matter I find it is with many People, that they do Wrong to Nobody, nor have any Malice in their Hearts, and therefore they think [48] themselves in good Condition God-ward.

But though this is one good Part of our Duty, yet it is but a Part.

We must also see that we do not wrong Almighty God and our own Souls by setting our Heart chiefly on this World, by neglecting his Worship and Service, by living in Excess or Uncleaness, or any other known Sin.

We must be both pious towards God, loyal to our Prince, just and charitable to our Neighbour, humble and sober, every way holy and good, if we will approve ourselves to be Christians indeed.

He that wilfully offends in one Point, and allows himself therein, is guilty in effect of breaking the whole Law : for he despises God's Authority ; and if he meets with the same Temptation, will commit any other Sin.

And as is commonly and truly said in this Case, one Stab, though but with a Pen-knife, may wound a Man as mortally as twenty Thrusts with a Sword ; so one Sin loved and delighted in, may damn a Man's Soul as well as a thousand ; *James* ii. 10.

Ta dooinney mie cur dwaiaie da dy chooilley pheccah myr te cur da chingys, as streu as watchal, as goaill Padjer noi.

Ta dwaiaie eche y dy chooilley raad molteragh, as shynney [67] lesh ooilley Annaghyn Yee.

Shegin da Creestee firrinagh ve ooilley cooidjagh ny ghooiiney mie, ooilley yn un chooid.

Ny chooish voar ta mee geddyn eh ec ymmodee, nagh vel ad jannoo veg yn aggair da feallagh erbee, nagh vel veg y ghoanlys oc ayns nyn greeaghyn, as shen-y-fa t'ad smooiinaghtyn ad hene ayns stayd vie ayns shillee Yee.

Agh ga dy nee shoh un ayn vie jeh nyn gurryrn, foast cha vel eh agh ayn.

Shegin dooin myrgeedyn jeaghyn nagh vel shin jannoo aggair da Jee ooilley-niartal as da nyn anmeenyn hene, liorish soiaaghey nyn gree er-skyn ooilley er y theihll shoh, as jannoo meerioose er e Ooashley as e Hirveish, liorish beaghey ayns neu-heeltys as neu-ghlennid, ny ayns peccah erbee elley er fyss dooin.

Shegin dooin ve chammah crauee gys Jee, biallagh da nyn Ree, onneragh as giastylagh da nyn Naboo, imlee as sheelt, er dy chooilley agh crauee as mie, my ballin shin hene y yeaghyn dy ve Creesteenyn dy jarroo.

Eshyn ta jeh e yoin jannoo peccah ayns un phoint, as lowal da hene dy hannaghtyn ayn, te chiart whooish oolee as dy brishagh Eh yn slane leih : Son te soiaaghey beg jeh Pooar Yee ; as my veetys Eh rish ny miolaghyn cheddyn, nee Eh peccah er bee elley y jannoo.

As myr te dy cadjin as dy firrinagh er ny ghra ayns y chooish shoh, foddee un vrodagh, ga jeant lesh skin veg, e ghooi-baaish y chur da dooinney chiart cha fondagh as yinnagh feeid seigh¹ dy chliwe ; myr shen foddee un pheccah ta graih er ny choirt da as taitnys goit ayn, annym dooinney y gheyrey gys niurin, chiart cha mie as oddys thousane ; *Jamys* ii. 10.

¹ Kelly: 'SAIH, SAIHD, s. a stab.' In Cregeen's dictionary this word is spelt 'seiy, s. m. a push or shove, a thrust', and is confused with seiy v. 'mix, stir, agitate', seigh n. 'a mix or stir'. *Saih* and *seiy*

are distinct etymologically (*saih* < OIr. *sádud* 'a thrust'; *seiy* < OIr. *súathad* 'act of kneading, mixing'), and probably in pronunciation.

Having thus endeavoured briefly to remove your Objections and Mistakes, I do now again in the last Place, come to enforce my Exhortation that you would seriously and stedfastly resolve to cast away every Sin, and most entirely devote yourselves to the leading such a godly, righteous and sober Life, as you are bound to by your Christian Baptism.

If you are in dispute with yourselves whether you should resolve upon it, pray look over the Arguments before laid down, and ponder them in your Minds ; and then certainly you cannot but own, that I persuade you to nothing but what is very just and reasonable, and every Way for your greatest Good : And if you are convinced of this, then proceed forthwith to this pious Resolution, without trifling or delaying.

The sooner you do it, the safer it is, and the better for you.

Do not go on in Sin at present on a Pretence that you will repent hereafter, when you are older, or when you come to lie on a Sick or Death-bed.

Do not put off the great Business of Life to the End of your Days, when you are not sure of Time or Strength, or of God's Assistance or Acceptance of you.

Do not plead the Example of the Thief upon the Cross : For his Case was nothing like yours [49] that have long enjoyed the Offers of Grace and Mercy ;

if now from this present Time you will heartily and sincerely return to God, you have no Reason to despair of his Mercies, how many and great soever your Sins have been : But if you persist still in Sin, presuming upon God's Mercy hereafter, you have just Cause to fear, that this bold Presumption, and horrid Abuse of God's Grace, may end in your eternal Ruin and Damnation.

Lurg dou myr shoh ve er n'yannoo my phaart ayns focklyn giarrey dy chur gy lhiattee ny oddagh shiu y loart noi'n ynsagh shoh as noi ny pointyn ayndoo oddagh shiu ve mollit, ta mee nish reeisht, ayns yn ynnyd s'jerree, cheet ny sodjeh dy niartaghey [68] my choyrle, dy jinnagh shiu dy imneagh as dy shickyr kiarrail dy chur cool rish dy chooilley pheccah, as dy slane shiu hene y chur seose dy leeideil leid y Vea chrauee, ynrick as sheelt shen, as ta shiu kainlt huggey liorish nyn Mashtey Creestee.

My ta shiu ec streeu riu hene lhisagh shiu dy shickyr kiarrail shoh 'yannoo mannagh lhisagh, guee-ym erriu jeagh-jee harrish ny resoonyn va roie er nyn goyrt shees, as smooinee-jee dy dowin orroo ayns nyn aigney ; as eisht cha vod shiu son shickyrys agh goaill-rish, nagh vel mee coyrlaghey shiu gys veg agh ny ta feer chairagh as resoonagh as er dy chooilley agh son y vie smoo eu : As my ta shiu credjal shoh, eisht gow-jee er nyn doshiaght chelleeragh gys y chiarrail chrauee shoh, fegooish meerioose ny lhiggey-shaghey.

Myr sleaih nee shiu eh, sauchey te, as share er nyn son.

Ny gow-jee er nyn doshiaght ayns peccah ec y tra t'ayn, liorish lhiggey erriu dy gow shiu arrys ny lurg shoh, tra vees shiu ny shinney, ny tra hig shiu dy lhie er lhiabbee dy hingys ny er y lhiabbee vaais.

Ny cur-jee shaghey ard obbyr nyn mea gys jerrey nyn laghyn, tra nagh vel shiu shickyr jeh tra ny niart, ny jeh cooney veih Jee ny soiagh ve jeant jeu liorish.

Ny smooinee-jee dy vel y maarliagh er y chrosh dy ve ny hamplere diuish : Son cha row'n chooish echey veg goll-rish y chooish eauish, ta son earish liauyr er n'gheddyn chebbyn dy Ghrayse as dy Vyghin.

My nee shiu nish veih'n eer tra shoh dy creeoil as dy firrinagh chyndaa gys Jee, cha vel veg y resoon eu dy vee-hreishteil er e vyghinyn, lig da nyn beccaghyn v'er ve whilleen as whooish as sailloo : Agh my ta shiu kinjagh goll er nyn doshiaght ayns peccah, jannoo daanys er Myghin Yee ny lurg shoh, ta oyr fondagh eu dy ghoaill aggle, dy vod y daanys vooar, as y soiagh beg atchimagh [69] shoh jeh Grayse Yee, jerrey y ghoail ayns nyn doyr-mow as coal-anmey son dy bragh.

But if you are willing now speedily to enter upon this Resolution and Purpose, then let me in a few Words farther direct you by what Means you may render it firm and lasting, and be best enabled to perform the same.

I. And first, I would advise you to take the next Opportunity to confirm this holy Resolution, at the Table of the Lord.

There solemnly renew your Baptismal Vow.

Dedicate and give up yourself to God the Father, Son and Holy Ghost ; renouncing the Devil, the World and the Flesh, and all those wicked Ways they would draw you to, more especially those Sins which you have been formerly most guilty of.

Henceforth let the Lord Jesus, that bought you with his Blood, be taken for your only Lord and Master, to govern you by his Spirit, and by his Laws, as ever you desire and hope to be saved by his Death and Resurrection.

And use frequently to think of this solemn Engagement, after you have made it : That it may have due Force upon you, when you are tempted to revolt to any wicked Practice.

Often repeat the same, betwixt God and your own Soul : and especially renew it by frequent Attendance on the Holy Communion, there seek for Grace and Strength from God to walk in his holy Ways stedfastly and constantly.

II. But that brings me to a second Direction, That you should not resolve upon all this in a Confidence of your own Strength, but in a most humble Dependence on the Grace of God, which he is ever willing to bestow on such as seek it earnestly in the Way He has appointed, by a due Attendance on the Means of Grace, the Word, Prayer and Sacraments.

Wherefore, as you have Opportunity, attend carefully to the reading and hearing of his Word, *and hide it in your Heart, that you may not sin against Him.*

Agh my ta shiu booiaigh nish dy lea thoshiaght y yannoo er y chiarrail as y smooïnaght shoh, eisht lig dou ayns focklyn giarrey coyrle sodjey chur diu kys dy yannoo'n chiarrail as y smooïnaght cheddyn shickyr as beayn, as kys share oddys shiu ve er nyn niartaghey dy chooilleeney'n chooid cheddyn.

I. As hoshiaght, choyrl-in shiu dy ghoaill yn chied chaa dy niartaghey'n chiarrail chrauee shoh, ec Boayrd y Chiarn.

Ayns shen jean-jee dy crauee nyn Mreearrey Bashtey y yannoo ass y noa.

Jean-jee shiu hene y chasherickey as y choyrt seose gys Jee yn Ayr, y Mac, as y Spyrryd Noo ; treigeil y drogh Spyrryd, y Seihll as yn Eill, as ooilley ny aghtyn mee-chrauee hayrnagh ad shiu huc, er-skyn ooilley ny peccaghyn shen ta shiu roie er ve kyndagh jeu.

Maghey shah lig da'n Chiarn Yeesey, chionnee shiu lesh e ooil, ve goit son nyn ynrycan Chiarn as Mainshtyr, dy reill shiu liorish e Spyrryd, as liorish e Leihaghyn, myr ta shiu dy bragh gearree ny treishteil dy ve er nyn sauail liorish e Vaase as e Irree-seose-reeisht veih ny merriu.

As cliaght-jee dy mennick smooïnaghtyn er y ghialdyn crauee shoh, lurg diu v'er n'yannoo eh ; dy vod bree cairal y ve echey erriu, tra ta shiu miolit dy hyndaa reeisht gys cliaghtey mee-chrauee erbee.

Dy mennick jean-jee yn gialdyn cheddyn eddyr Jee as nyn Anmeenyn hene : As er-skyn ooilley jean-jee eh ass y noa liorish dy mennick cheet gys y Chreestiaht chasherick, ayns shen shirrey son Grayse as Niart veih Jee, dy immeeaght ayns e raadjin dy shickyr as dy kinjagh.

II. Agh ta shen cur lesh mee gys y nah choyrle, nagh lhisagh shiu ooilley shoh y chiarrail ayns treishteil gys nyn niart hene, agh ayns barrant feer imlee er Grayse Yee, te dy bragh booiaigh y ghiootal [70] orroosyn ta dy creeoil shirrey eh ayns yn aght te er phointeil, liorish tendeil chinjagh er ny saasyn dy Ghrayse, yn Goo, Padjer, as Sacrament.

Shen-y-fa, myr ta caa eu, cur-jee tastey dy kiarralagh da lhaih as clashtyn rish e Ghoo, *as follee-jee eh ayns nyn Gree, nagh jean shiu peccah y yannoo ny oi.*

And be very much in Prayer [50] to God for his Holy Spirit, to be given you through his Son Jesus, who will powerfully intercede for you, and make good his Promises to humble and devout Supplicants, *Luke xi. 13. John xvi. 23, 24.*

Whenever you are in Danger, and are assaulted by any Temptation to Sin, or are backward to what is good, then especially pray fervently for quickening and strengthening Grace, and your Prayers shall not be in vain.

III. To your Prayers add constant Watchfulness over yourself at all Times, and in all Places and Companies.

Watch over your Thoughts themselves, and over your Words and Actions.

Satan is ever watching to deceive us, and there are many Snares and Dangers in all our Ways, and we have corrupt Natures, and treacherous Hearts, and therefore had need to be very watchful, to avoid all Occasions of Sin, as much as possible, and to suppress the very first Beginnings.

Think beforehand what Temptations you are like to meet with, and fortify yourself against what you cannot shun.

Do not wilfully run into Danger ; especially, beware of bad Company, by which many are drawn back to their former Looseness.

Be not led away by their Counsel or Example, nor be discouraged by their Jeers and Censures.

Use often to look back upon your Actions, and if you have been drawn into any wilful Sin, do not make a light Matter of it, nor yet despair of Pardon, if you be truly penitent.

Wherefore speedily and earnestly betake yourself to God by true Repentance, begging Mercy for Christ's sake, and more Grace to strengthen and assist you.

Renew your Purposes for Amendment of Life, and set your Watch more strictly for the future.

As bee-jee dy mennick ec Padjer gys Jee son e Spyrryd Casherick, dy ve er ny choyrty diu trooid e Vac Yeesey, nee dy pooaral loart rish Jee er nyn son, as e Ghialdynyn y yannoo mie dauesyn ta dy imlee as dy crauee jannoo Padjer huggey, *Luke xi. 13. Ean xvi. 23, 24.*

Cre erbee'n tra ta shiu ayns gaaue, as soiaaghey jeant erriu liorish miolagh erbee gys peccah, ny ta shiu neu-arryltagh dy yannoo shen ta mie, eisht er-skyn ooillee gou-jee Padjer yeean son Grayse dy vioghey as dy niartaghey shiu, as cha bee nyn Badjeryn ayns fardail.

III. Marish nyn Badjeryn freill-jee arrey kinjagh harrishtiu hene ec dy chooilley Hra, as ayns dy chooilley Ynnyd as Sheshaght.

Watch-jee harrish nyn eer Smooineaghtyn hene, as harrish nyn Nghoan as nyn Nyannoo.

Ta Noid ny Hanmey kinjagh imneagh dy volley shin, as ta ymmodee ribbaghyn as dangereyn ayns ooillee nyn raadjin, as ta dooghys neu-ghlen ain, as creeaghyn molteraght, as shen-y-fa ta feme ain ve feer tastagh, dy hea veih dy chooilley oyr peccah, whooish as oddys y ve, as dy phlooghey eer thoshiaght peccah.

Smooinee-jee ro-laue cre ny miolaghyn ta shiu laik meeteil roo, as niartee-jee shiu hene noi nyn leid as nagh vod shiu chea vou.

Ny roih-jee jeh nyn yoin ayns dangere ; er-skyn ooillee bee-jee tastagh jeh drogh heshaght, lioroo ta ymmodee er nyn gleynaghey reeisht gys ny peccaghyn v'ad cliaghtey cur roo.

Ny bee-jee er nyn leeideil er shagh'ryn liorish y choyrle ny'n samplere oc, ny¹ cha-moo bee-jee er nyn goyrt ass cree liorish y chraid as ny scammylty [71] oc.

Cliaght-jee dy mennick dy yeaghyn back er nyn obbraghyn hene, as my ta shiu er ve cleynt dy roih ayns peccah erbee jeh nyn yoin, ny smooinee-jee dy nee cooish fardalagh eh, ny cha-moo jean-jee mee-hreishteil jeh pardoon, my ta shiu dy firrinagh arrysaght.

Shen-y-fa, chyndaa-jee dy lea as dy creeoil gys Jee liorish arrys firrinagh, guee son Myghin er Graih Chreest, as son ny smoo dy Ghrayse dy niartaghey as dy chooney lhieu.

Jean-jee ass y noa nyn ghialdynyn dy lhiasaghey nyn mea, as bee-jee ny s'imnea-ee son y tra ry heet.

¹ ny] text my

IV. To quicken and engage you to this Watchfulness, remember that Almighty God is ever present with, and observes all your Ways, and takes great Delight in your Piety and Holiness, but is of purer Eyes than to behold the least Iniquity with any Pleasure.

Wherefore, always walk as in the Presence of this Holy God, whether you are alone, or in Company.

V. Think often how near you stand to another World, and what an Account you must give to God, of all your Deeds done in the Body : and so live now, as will be [51] most for your Comfort at Death and Judgment.

When the Profits and Pleasures of Sin entice you, compare them with the eternal Joys which they will deprive you of, and with the eternal Torments they lead to.

Think whether ever any Man, by sinning against God, did gain somewhat that is better than Heaven, or that is worth going to Hell for.

Let Eternity be very much in your Thoughts, and the fading Vanities of this World will have little Esteem with you.

Often ponder these weighty Words of our blessed Saviour, *What will it profit a Man to gain the whole World, and lose his own Soul ? Or what shall a Man give in exchange for his Soul ?* Mark viii. 36. iii. 37.

Lastly, Instead of more Direction, let me advise you to acquaint yourself with your Minister, and consult him in the great Concernment of your Soul, as Men are wont to do the Lawyer and the Physician in matters that concern their Bodies and Estates.

Do not think it enough to hear his Sermons in public, but take Advice from him in private, and open to him the State and Case of your Soul, so far as may enable him to give such Directions as are most proper to your Condition.

IV. Dy ghreinnaghey as dy chiangley shiu gys yn imnea shoh, cooinee-jee dy vel Jee ooilley-niartal dy bragh kionfenish meriu, as fakin ooilley nyn raadjin, as goaill boggey mooar ayns y chraueeaght as y chasherickys eu, agh te jeh sooillyn s'glenney na dy yeaghyn er y vee-chairys sloo lesh veg y thaitnys.

Shen-y-fa, immee-jee kinjagh myr ayns fenish yn Jee Casherick shoh, edyr shiu ve nyn lomarcen ny ayns sheshaght.

V. Smooinee-jee dy mennick cre cha faggys as ta shiu shassoo da seihll elley, as cre'n coontey shegin diu choirt da Jee, jeh ooilley nyn obbraghyn ta jeant ayns y challin ; as jean-jee myr shen beaghey nish, myr smoo vees son y gerjagh eu ec Baase as Briwnys.

Tra ta vondeishyn as eunyssyn peccah dy chleynaghey shiu, jean-jee ad y holaghey rish y vaynrys veayn nee ad y ghoaill veu, as rish y torchagh veayn t'ad leeideil huggey.

Smooinee-jee ren rieu dooinney erbee liorish peccah y yannoo noi Jee, red ennagh y chosney ta ny share na niau, ny ta feeu goll gys niurin er y hon.

Lig da'n vea veayn ve dy mooar ayns nyn smooineaghtyn, as cha vooar choontys shiu jeh nhee'ghyn fardalagh y theihll shoh.

Dy mennick smooinee-jee dy dowin er ny goan shoh loar nyn Saualtagh bannit ta whooish lhie orroo, *Cre'n vondeish vees ec dooinney [72] dy chosney'n seihll ooilley, as e annym hene y choall ? ny cre nee dooinney y choirt ayns coonrey son e annym ?* Mark viii. 36.

Er jerrey, ayns ynyd ny smoo dy choyrlyn elley, lig dou shiu y choyrلاغhey dy yannoo ainjys rish y Taggyrt eu, as gow-jee e choyrle mychione stayd nyn annym ta whooish lhie er, myr ta sleih cliaghtey loart rish y Leihder as y Lhee ayns cooishyn ta bentyn da nyn gallinyn as nyn gooid.

Ny smooinee-jee dy vel eh dy liooar dy chlashtyn y Sharmane echey ec y Cheell, agh gow-jee e choyrle er l'heh, as cur-jee fyss da er stayd nyn annym, choud shen as ver 'sy phooar echey dy chur leid y choyrle shen diu as vees mie son y chondition eu.

This especially you ought to do, when you first make Entrance upon an holy Life, and do first address yourself to the Holy Communion ; or when you are under any great Doubts, and Trouble of Mind, and are vexed with sore Temptations either of one sort or other ; or when you are set upon by such that would draw you away from your Church, either to Popery, or to any other Sect amongst us ; then presently betake yourself to your Minister : And in these or the like Cases take Direction from him, and be sure to follow his wholesome Counsel, and desire his Prayers to God for you.

I know in large Parishes, Ministers are not able to have a particular Knowledge of every Person ; but yet all that know the Worth of Souls, and the Price that was paid for them, will be ready to give Attendance to the meanest of their People, that shall apply themselves to them for Advice and Comfort, and will be glad of all Opportunities to promote the Honour and Interest of their Saviour, and the Good of precious Souls committed to their Care.

[52] And thus have I as plainly and as fully as I well could in so little room, directed you in that holy Way which leads to eternal Glory ; and have shewn you what great Reason you have to walk in that Way, and to continue therein to the End.

As to those who desire larger Directions, next to the holy Scriptures (which I beseech you to read frequently with Humility and Seriousness, especially the New Testament)

¹next to them, I shall refer you only to that pious and most useful Book, *The Whole Duty of Man*. And I heartily wish that every poor Family in the Kingdom was furnished with one of those Books, together with a Bible and Common-Prayer Book, which might all be purchased for much less than five Shillings : And therefore it is great Pity they should be any where wanting.

Though, alas ! I know there are many Families of poor People, where none of them can read, and so Books to them are useless.

Shoh harrish ooilley lhisagh shiu 'yannoo, tra ta shiu goll mish thoshiaght y yannoo er Bea chrauee, as ta shiu hoshiaght geddyn shiu hene aarloo dy gholl gys y Chreestiaght chasherick ; er nonney tra ta shiu ayns dooyt mooar erbee as seaghyn aigney, as torchit lesh miolaghyn dowil jeh sorch ny sorch ennagh ; er nonney tra ta soiaghey jeant erriu lioroosyn bailloo shiu y chleynaghey veih'n Cheell eu hene, edyr gys Keell y Raaue, ny gys Credjue erbee elley ny mastey ain ; eisht chelleeragh gou-jee reau gys y Taggyrt eu : As ayns ny cooishyn shoh ny nyn leid elley gow-jee'n choyrle echysyn, as bee-jee shickyr dy eiyr er y choyrle slayntoil echey, as yeearee-jee e phadjeryn gys Jee er nyn son.

Ta fyss aym ayns skeeraghyn mooarey, nagh vod enney er lheh ve ec Saggyrtyn er dy chooilley phersoon ; agh ny-yeih adsyn ooilley ta toiggal oc cre sheeagh anmeenyn, as tushtagh jeh'n leagh va eekit er nyn son, vees aarloo dy hendeil er yn ayn s'boghtey jeh'n pobble oc nee cheet huc son coyrle as gerjagh, as bee ad gennal jeh dy chooilley cheayrt yiw ad caa dy chur onnor as cosney nyn Saualtagh er y [73] hoshiaght, as foays ny anmeenyn deyr t'er nyn goyrt fo'n chiarrail oc.

As myr shoh, ayns agh cha aashagh as cha fondagh as oddin ayns cha beg dy room, ta mee er ve cur tushtey diu jeh'n raad casherick shen ta leeideil gys Gloyr vees dy bragh beayn : as er hoilshaghey diu cre'n resoon mooar t'eu dy immeeght ayns y raad shen, as dy hannaghtyn ayn gys jerrey nyn seihll.

As yinnin ny sodjey choyrlaghey dy chooilley phersoon er lheh, dy kiarralagh as dy mennick dy lhaih ny Scriptyryn casherick lesh injillid as smooinghtyn dwin, er-skin ooilley yn Conaant Noa ;

ga, s'mooar y treih eh! shione doos ymmoddey dy Lughtyn-thie boghtey, raad nagh vod annane oc lhaih.

¹ The Manx omits this and the following paragraph suggesting possible book purchases.

Great Charity therefore it would be for rich Landlords and Gentlemen to see that the Children of their poor Tenants and Neighbours be put out to School ;

and then to bestow, at least, Bibles upon them, that the Knowledge of God and Religion may be promoted amongst them ; which would greatly make for the Good and Welfare both of Church and State.

For though brain-sick Opinions, and false Principles, may make Men proud and headstrong, and troublesome to their Governors ; yet, solid Knowledge, and sincere Godliness, will make Men humble and meek, quiet and peaceable, obedient to Magistrates and Ministers, full of Charity to their Neighbours, and ready to every good Work.

And I am sure an Encrease of this truly religious Temper would be one of the greatest Blessings that can be bestowed upon this Earth, and would settle Kingdoms, Towns and Families, in Peace and Concord, which almost every where are divided amongst themselves, as well as against one another.

And by such blessed Effects of true Religion, something of Heaven would be brought down upon Earth, and our Souls would be well fitted for Heaven, when we are called off from this Earth, into those happy Regions above, where there is nothing else but Peace and Holiness, and Love and Joy.

And may it please God to bless these [53] plain and short Instructions for the enlightening any Mind with that *Wisdom from above*, which is thus *pure and peaceable*, then shall I obtain my Design, and have great Cause to be thankful.

Shen-y-fa veagh eh Giastylys vooar da ny Berchee dy ghoaiill kiarraill dy beagh Cloan y Tannys as ny Naboonyn boghtey oc er nyn goyrt gys Schoill, as dy voddagh annane, ec y chooid sloo, ayns dagh Lught-thie ve ynsit dy lhaih : ¹ as eisht, lurg aynryn ennagh jeh Goo casherick Yee ve er ny choyrt daue 'sy ghlaare oc hene, dy vod Tushtey dy Yee as dy Chredjue v'er ny choyrt er y hoshiaght ny mastey oc ; shoh yinnagh mooarane Mie as Foays y yannoo ayns Theay as Aglish.

Son ga dy vod Smooiinaghtyn mee-cheeallagh, as Credjue molteragh, sleih y yannoo moyrnagh as creoi-wannallagh, as boiragh da nyn Reilltee ; ny-yeih nee Tushtey fondagh, as Craueeaght firrinagh, sleih y yannoo imlee as meen, feagh as sheeoil, biallagh da Fir-oik as Saggyrtyn, laane dy Ghiastylys da nyn Naboonyn, as arryltagh gys dy chooilley Obbyr vie.

As ta mee shickyr jeh dy ragh leid yn ymmyrkey firrinagh crauee shoh ny smoo er y hoshiaght, dy beagh eh annane jeh ny Bannaghtyn smoo oddagh ve giotit er y thalloo shoh wass, as yinnagh eh Reeriaghtyn, Baljyn as [74] Lughtyn-thie, y chummal ayns Shee as Cordail, ta faggys ayns dy chooilley ynnyd ec streeu ny mastey oc hene, cha mie as noï ry oï.

As liorish leid ny Messyn bannit shoh jeh Credjue firrinagh, veagh red ennagh jeh Niau er ny chur lesh neose er y thalloo, as veagh ny anmeenyn ain dy mie kiarit son Niau, tra vees mad er nyn eamagh veih'n Thalloo shoh wass gys ny Ardjyn bannit shen er yn Yrjey, raad nagh vel veg arragh agh Shee as Craueeaght, as Graih as Gerjagh.

As dy gooidsaave lesh Jee e Vannaght y choyrt er y choyrle aashagh as yiare shoh son dy hoilshaghey Aigney erbee lesh y *Chreenaght shen veih'n Yrjey*, ta myr shoh *glen as sheeoil*, eisht you-yms shen ny va mee kiarraill, as bee oyr vooar aym dy ve booisal.

¹ The Manx expands here the purpose of sending children to school, namely, so that at least one in every family might be able to read; then, in the following sentence, rather than Bibles, 'parts of

Scripture in the vernacular' are mentioned. By 1763, when *FRC* was published, not even the Gospels and Acts were yet available in Manx, though they were in readers' hands some four months later.

And that the Reader may join with me in these Wishes, I have annexed hereto a Prayer for Grace to lead an holy Life.

And if he will but add diligent Endeavours to frequent and fervent Prayers, neither his Labour nor mine will be in vain, through the Grace and Blessing of Almighty God, from whom comes every good and perfect Gift ; to whom be given all Honour and Glory, both now and for ever. *Amen.*

As son y vondeish sodjey ocsyn nee yn lioar shoh y lhaih, ta mee er scrieu Padjeryn son Moghrey as Fastyr, chammah son Persoon er lneh as son Lught-thie, oddys 've shirveishagh dy chummal seose leid yn Ennaghtyn arrymagh shen jeh'n Jee dy bragh bannit er ny aignaghyn ocsyn nee ymmyd cooie y yannoo jeu, as nee ad y lhiettal (trooid Grayse Yee) veih roih ayns peccah jeh nyn yoin, as ver orroo ve kiarralagh dy leeideil leid y Vea chrauee, ynrick, as sheelt shen as vees cooie son Chreesteenyn.¹

As my nee ad agh dy imneagh jannoo ny t'ayns nyn booar, marish goaill Padjer dy mennick as dy creeoil, cha-moo vees y Laboraght ocsyn ny'n Laboraght ayns ayns fardail, trooid Grayse as Bannaght Yee ooilley-niartal, veih ta dy chooilley Ghioot mie as firrinagh cheet, huggey dy row er ny choyrt dy chooilley Ooashley as Gloyr, chammah nish as dy bragh. *Amen.*

¹ The Manx is expanded here because, in *Yn Fer-Raauee Creestee*, after the graces and short prayers that follow, four different prayers are printed, one each for Morning and Evening, for an individual in private, and for a family, distributing among the last

three of them parts of Rawlet's '*Prayer for the Assistance of God's Grace in order to the leading an holy Life*' that follows after the graces and short prayers in *The Christian Monitor*.

[75]

PADJERYN

A Grace before Meat.

O Lord, we beseech thee forgive us all our Sins, and bless us and these thy good Creatures for our Use : and help us to love and serve thee, the Giver of all Good, for Jesus Christ his sake. *Amen.*

Oltagh roish Bee.

O Hiarn, ta shin guee ort leih dooin ooilley nyn Beccaghyn, as cur dty Vannaght orriny as orroo shoh dty Chretooryn mie son yn ymmyd ain : As cooin lhien dy chur graih dhyt as dy hirveish oo, yn Fer-toyrt **dy** dy chooilley Vie, er Graih Yeesey Creest. *Amen.*

A Grace after Meat.

O Lord, make as truly thankful for these and all other thy Mercies ; and as we are maintained by thy Bounty, help us to live to thy Honour and Glory, for Jesus Christ his sake. *Amen.*

Oltagh lurg Bee.

O Hiarn, cur orrin ve dy firrinagh booisal son oc shoh as son ooilley dty Vyghiny elley : As myr ta shin er nyn meaghey liorish dty Aigney, cooin lhien dy veaghey gys dty Ooashley as dty Ghloyr, er Graih Yeesey Creest. *Amen.*

A Prayer on coming into Church.

Prevent us O Lord, in all our Doings with thy Grace, and grant that our coming together at this Time may be for the better, and not for the worse, for Jesus Christ his sake. *Amen.*

Padjer lurg cheet stiagh 'sy Cheell.

Gow roin, O Hiarn, ayns ooilley nyn Nyannoo lesh dty Ghrayse, as giall dy vod y cheet ain cooidjagh ec y tra shoh ve son ny share, as cha nee son ny smessey, er Graih Yeesey Creest. *Amen.*

After Sermon.

Grant, I beseech thee, Almighty God, that the Words which I have heard this Day with my outward Ears may through thy Grace be so grafted inwardly in my Heart, that they may bring forth in me the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

Lurg y Sharmane.

Giall, ta mee guee ort, Yee ooilley-niartal, dy vod ny Goan ta mish er chlashtyn y laa t'ayn jiu lesh my chleayshyn er cheu-mooie, ve trooid dty Ghrayse myr shen frauit er cheu-sthie ayns my Chree, dy vod ad gymmyrkey magh aynym Mess dy Vea vie, gys Ooashley as Moylley dt' Ennym, trooid Yeesey Creest nyn Jiarn. *Amen.*

[76]

1

Padjer Moghree son Persoon er lheh.

Gloyr dy row hoods, O Hiarn Yee ooilley-niartal, son jannoo ass y noa dty Vyghiny hymys dy chooilley Voghrey, son dy vel oo er n'ooraghey mee yn Oie shoh lesh Cadley, as son coadey mee veih Gaau'ghyn y Dorraghys. O jean my Oiljyn y yannoo ersooyl myr yn Oie, as skeail my Pheccaghyn dy lheap myr Bodjallyn y Voghrey. Hiarn, leih dou cre-erbee t'ou er akin aggairagh aynym yn Oie shoh : O ny jeih dty Erreeish veigh voyms ta my Pheccagh brogh as treih ; ny jean beg y hoiaghey jeh Obbyr dty Lauelyn hene, shen ny v'er ny chionnaghey liorish Fuill my

¹ Excepting the passages incorporated from the *Christian Monitor*, the four prayers that follow have

the distinction of being the first original composition in Manx Gaelic to appear in print.

Padjer Moghree son Persoon er lheh.

Haualtagh ; ta mee dy feer imlee guee son Pardoon as Leih son ooilley my pheccaghyn, almoragh as mee-hushtagh, son Graih Yeesey Creest dty ynrycan Vac nyn Jiarn ; ta mee dy creeoil trimshagh dy vel mee er chur jymmoose ort ; ta dwoaie aym er my pheccaghyn, son dy vel ad cha dwoaiaagh dhyts, ta er-skyn-earroo ayns Mieys ; ta mee dy slane kiarrail, liorish Cooney dty Ghrayse, gyn dy hyndaa ny smoo gys my Ommijys, agh dy hea veih dy chooilley oyr dy olk as dy pheccah, as dy leeideil Bea share son y traa ta ry heet. O Ayr dy Vyghinyn, lig da dty Spyrryd Casherick myr shen goll roym as sheshaght 'yannoo rhym as geiyrt orrym yn laa shoh, dy voddym credjal ayny, as graih y chur dhyt, as dty Annaghyn y reayll, as tannaghtyn ayns dt' Aggle ooilley'n laa liauyr. Hiarn, livrey mee veih Meerioose as Litcheraght, veih Sayntyn as Yeeareeyn peccoil as drogh Heshaght, veih dy chooilley Ghaaue chammah dy Annym as dy Challin ; as cur dou Grayse dy chooinaghtyn orts my Er-croo. Soilshee my Annym, O Hiarn, lesh dy chooilley Hushtey [77] ymmyrchagh da Creestee, as jean mee y choamrey lesh dy chooilley Chraueeaght Creestee.

Hoods, O my Yee, ta mee chebbal seose yn laa shoh, as my slane Bea. O jean uss myr shen mee y vannaghey as y vishaghey ayns dagh nhee ta mie as ooasle, dy voddym gagh laa gaase ny s'cooie son dty Hirveish. Eaisht rhym, O Hiarn, as leih dou ooilley my Ailleilyn, son Toilchinys dty Vac Yeesey Creest, ayns yn Ennym smoo casherick as ny Goan echey ta mish tannaghtyn dy ghoaill Padjer myr Te hene er n'ynsaghey dooin ; gra,

Our father, etc.

Ayr ain, t'ayns Niau ; Casherick dy row dt'Ennym : Dy jig dty Reeriaght : Dt'Aigney dy row jeant er y Thalloo, myr te ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn, myr ta shin leih dauesyn ta jannoo Loghtyn nyn 'oi. As ny leeid shin ayns Miolagh, agh livrey shin veih Olk : Son lhiats y Reeriaght, as y Phooar, as y Ghloyr, son dy bragh as dy bragh. *Amen.*

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

Dy jean y Chiarn mee y vannaghey, as y reayll : Dy drog y Chiarn seose Soilshey e Eddin orrym, as dy der Eh dou Shee, nish as er son dy bragh. *Amen.*¹

¹ This blessing is the last one in the *Book of Common Prayer*, at the end of the rite of Communion.

Padjer Fastyr son Persoon er lheh.

[56] ...

Make me watchful over myself in all my Ways, that I may carefully avoid all Occasions of Sin, and may check the first Motions thereto in my own Heart.

Keep me always deeply sensible of thy Presence, that I may walk humbly with thee, my God, and approve myself to thee in well-doing.

Wean my Heart from all Things here below, and prepare me for my Departure hence into a better World.

Help me always to live in such a religious and holy manner, as will be most for my Comfort at Death and Judgment.

Strengthen my Belief of the precious Promises, and dreadful Threatenings of the Gospel.

And let this Belief rule and govern me in my whole Conversation.

O that I may never be guilty of so much Folly and Madness, as to lose the eternal and unspeakable Joys of Heaven, and throw myself into the eternal Torments of Hell, for any of the Profits or Pleasures of Sin that are but for a Moment.

Do thou, O Lord, by thy Holy Spirit, ever keep upon my Mind such a fresh and lively Sense of the Reasonableness of Religion, and of the Mischief and Folly of all Sin and Wickedness, that no Temptations of Satan, no Allurements of the World, or the Flesh, may hinder me from my Duty, nor draw me into any known Sin ; but do thou ever strengthen and assist me by thy Grace, and guide me by thy Counsel, till thou shalt bring me to thyself in Glory

Casherick, Casherick, Casherick, Hiarn Yee ooilley-niartal, ta mish dty Chretoor annoon as peccoil dy imlee goaill-rish my ymmodee filley peccaghyn dt'oi's ayns Smooïnaght, Goo, as Jannoo ; agh gys Roi'ghyn dty Erreeish ayroil ta mee roih son Kemmyrk. O Hiarn, son Graih dty Vyghin's, as son Toilchinys dty Vac deyr, leih dou ooilley ny t'er n'gholl shaghey ; glen mee dy bollagh veih ooilley my Vee-chraueeaght, as niartee my [78] Annoinid, dy voddym yn Varriaght y gheddyn harrish ooilley ny Miolaghyn ta gagh laa soit mygeart-y-moo'm, as tannaghtyn kinjagh ayns Biallys ynrick gys ooilley dty Leihaghyn casherick. Cur orrym ve tastagh jee'm hene ayns ooilley my Raadjin, dy voddym dy kiarralagh chea veih dy chooilley Oyr dy Pheccah, as smaghtaghey yn chieid Irree huggey ayns my Chree hene.

Cur dy bragh Ennaghtyn dowin dou jeh dty Enish marym, dy voddym shooyl dy imlee maarts, my Yee, as soiagh ve jeant jee'm liort ayns Jannoo dy mie.

Charbaa my Chree veih dy chooilley nhee ayns shoh wass ; as jean aarlooo jee'm cour my Immeeaght ersooyl ass y theihll shoh gys seihll share.

Cooïn lhiam kinjagh dy veaghey er leid yn agh crauee as casherick shen, as smoo vees son my Gherjagh ec Baase as Briwnyss.

Niartee my Chredjue mychione Gialdinyn deyr as Baggyrtyn aglagh y Tushtal.

As lig da'n Credjue shoh mish y reill as y ghoorneil ayns ooilley my Ymmyrkey-bea.

O ny lig doos dy bragh ve kyndagh jeh whooish dy Ommijys as dy Vee-cheilley, dy gaill-ym Gerjagh vean as er-skyn-insh ayns Niau, as mee hene y hilgey ayns Torchagh dy bragh farraghtyn ayns Niurin, son veg jeh Vondeishyn as Eunyssyn Peccah, nagh vel farraghtyn agh shallid.

Jean uss, O Hiarn, liorish dty Spyrryd Casherick, dy bragh freaylley ayns my Aigney leid yn Ennaghtyn breeoil as bioil cre cha resoonagh as ta Credjue, as cre'n Olk as yn Ommijys t'ayns dy chooilley Pheccah as Mee-chraueeaght, nagh vod Miolaghyn erbee jeh Noid ny Hanmey, Cleyn erbee jeh'n Theihll, ny'n Eill, mish y lhiettal veih my Churym, ny mee y hayrn ayns Peccah erbee er fyss dou ; agh jean uss dy bragh my niartaghey as cooïn lhiam liorish dty Ghrayse, as leeid mee liorish dty Choyrle, derrey ver oo lhiat mee hood hene ayns Gloyr.

[79] Jean soiagh, O Hiarn, jeh my Voylley as my Hoyrt-booise smoo imlee son ooilley'n Vieys touys yn laa shoh er hoilshaghey dou, son ooilley Cooney dty Ghrayse t'ou er choyrtdou, ta kinjagh

Padjer Fastyr son Persoon er lheh.

goll roym as dy my lhiettal veih roih ayns olk ; son cre-erbee ta mee er yannoo yn laa shoh, ta er aght erbee booisal dhyt ; as son dy vel oo er my choadey veih dy chooilley Hreihys as Dangere huc ta'n Vea varvaanagh shoh ny lhie foshlit. Moylley dy row er ny choyrt da'n Chiarn, ta sauail my Vioys veih Toyrt-mow, as ta dy palchey dy my choamrey lesh Myghin as Kenjallys ghraihagh.

Jean y Ree y vannaghey as y endeil, as ooilley'n Sluight Reeoil : Bannee Chiarn as Fir-reill yn Ellan shoh, yn Aspick as Shirveishee dty Ghoo as dty Hacramentyn casherick : Cur Grayse daue ooilley, O Hiarn, ayns ny Caghlaaghyn dy Staydyn t'ad shassoo, dy ve shirveishagh ayns cur dty Ooashley as dty Ghloyr as Mie Sheelnaue er y hoshiaght. Maroo shoh, bannee yn Lught-thie shoh ; ooilley'n chooid elley jeh my Leih-mooinjerey, my Chaarjin as my Charraghyn ; as cur cour as feaysley dauesyn ooilley t'ayns feme, chingys ny seaghyn. O Hiarn, leih da my Noidjyn ; as dy gooidsaave lhiat dy chur dou ooilley ny Graysyn as ny Bannaghtyn shen ta fyss ayds dy ve smoo cooie as ymmyrchagh er my hon.

Hiarn, freill arrey harrym, as jean mee y choadey veih peccah as dangere ; as lig eh ve dt' Aigney's mie dy ooraghey mee yn Oie shoh lesh leid y Cadley feagh, dy voddym girree yn nah Voghrey ny s'cooie son dty Hirveish. Eaisht rhym, O Hiarn, as leih dou ooilley my Ailleillyn, son Toilchinys dty Vac Yeesey Creest, ayns yn Ennym smoo casherick as ny Goan echey ta mish tannaghtyn dy ghoail Padjer myr Te hene er n'ynsaghey dooin : gra,

Ayr ain, t'ayns Niau, &c.

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

[80] Dy jean y Chiarn mee y vannaghey, as y reayll : Dy drog y Chiarn seose Soilshey e Eddin orrym : as dy der Eh dou Shee, nish as er son dy bragh. *Amen.*¹

Padjer Moghree son Lught-thie.

O Hiarn Yee smoo gloyroil as dy bragh beayn, cairal ayns ooilley dty Raadjin, as casherick ayns ooilley dty Obbraghyn, er-skyn-earroo ayns Myghin as Mieys dauesyn ooilley ta geamagh ort ayns Firrinys, as t'ou er yialdyn raad ta gaa ny three er nyn jaglym cooidjagh ayns dt' Ennym's, dy bee uss ny mastey oc : jeeagh shees, ta shin guee ort, orrinyn dty Harvaantyn neu-feeu, ta ayns shoh kiongoyrt rhyt yn Moghrey shoh, dy hebbal gys dt'Ard-ooashley's flaunyssagh nyn Oural dy Voylley as dy Hoyrt-booise firrinagh ;

¹ This blessing is the last one in the *Book of Common Prayer*, at the end of the rite of Communion.

Padjer Moghree son Lught-thie.

goaill-rish dy nee aynyds ta shin bio, gleashaght, as beaghey ; as dy nee veih dty Laue's faiylt ta shin er n'gheddyn dy chooilley nhee mie t'ain ayns soylley, as liorish dty Ard-chiarrail vie ta shin er nyn vendeil veih dagh olk ta shin er hoilchin.

Ta shin goaill-rish, O Hiarn, dy vel nyn ymmodee Peccaghyn mooar as cronnal er yannoo shin neu-feeue jeh veg jeh dty Oayryn ; agh, O Yee ooilley-niartal as dy bragh farraghtyn, nagh vel dwoaie ayd er nhee erbee dy vel oo er n'yannoo, as t'ou leih ny Peccaghyn ocsyn ooilley ta arrysaghy, croo as jean aynin Cree'ghyn noa, brisht, as arrysaghy, dy vod shinyn dy feeue dobberan nyn Beccaghyn, as goaill-rish y Treihys ain, geddyn voyds, yn Jee jeh dy chooilley Vyghin, slane Feaysley as Leih.

[O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us,]

¹Trog seose dty Phooar as tar ny mast' ain, as lesh Niart vooar cur Cour dooin, son whooish as trooid nyn Beccaghyn as nyn Olkys, ta shin dy mooar er nyn lhiettal as er nyn gumrail ayns roih [81] yn Race ta soit kiongoyrt rooin, dy vod dty Grayse faiylt as dty Vyghin dy lea cooney lhien as livrey shin.

As uss, O Yee, ta fyss ayd dy vel shin soit ayns mean whileen Dangere mooar kyndaghy rish Annooinid y Dooghys ain nagh vod mad kinjaghy shassoo shickyr, giall dooinyn leid y Niart as y Coadey shen, as oddys gymmyrkey lhien ayns dy chooilley Ghaaue, as shin y chur lesh trooid dy chooilley Violaghy.

Cur dooin, O Hiarn, Cooney dty Spyrriy Casherick, dy vod mad son y tra ta ry heet smooingaghtyn as jannoo dy kinjaghy leid ny reddyn as vees cairal ; dy vod shinyn, nagh vod nhee erbee dy vel mie y yannoo dt'egooishys, ve liorts er nyn niartaghey dy veaghey cordail rish dty Aigney ; as dy vod dty Ghrayse goll roin as geiyrt orrin ayns leid yn agh shen, as dy chur orrin ve kinjaghy er nyn goyrt gys dy chooilley Obbyr vie.

Ta shin gearree, O Hiarn, ayns Ennaghtyn imlee jeh'n Vieys vooar t'ou uss er hoilshaghey dooin, dy vannaghey as dy voylley dty Ennym casherick ; er l'eh ta shin bannaghey dt' Ard-oashley ghloyroil son coadey shin yn Oie shoh t'er n'gholl shaghey, son troggal shin seose ayns

¹This paragraph is a version of the Collect for the 4th Sunday in Advent. In the 1765 Prayer Book it reads: *O Hiarn, trogg seose dty phooar, (ta shin guee ort) as tar ny-vud ain, as lesh niart vooar cur couyr dooin; son wheesh as dy vel shin, trooid nyn*

beccaghyn as nyn mee-chraueeaght, dy-mooar er nyn lhiettal as er nyn gumrail ayns roih yn race ta soit roin, dy vod dty ghrayse as dty vyghin feoilt dy-leah cooney lhien as livrey shin.

Padjer Moghree son Lught-thie.

[57] ...

I bless thee for my Reason and Senses, my Health and Strength, Food and Raiment, and all the Comforts of this Life : But above all, I praise thee for thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for all the Means of Grace, and for the Hope of Glory.

And I beseech thee give me that due Sense of all thy Mercies, that my Heart may be unfeignedly thankful, that I may shew forth thy Praise, not only with my Lips, but in my Life, by giving up myself to thy Service, and by walking before thee in Holiness and Righteousness [58] all the Days of my Life, through Jesus Christ our Lord, in whose most holy Name and Words I continue to Pray as He hath taught us in his Gospel ; saying,

Our Father which art in Heaven, &c.

Slaynt as Sauchys, as son dy vel oo er chur dooin yn Caa shoh dy eamagh er dty Ennym.

Ta shin dy dty vannaghey son nyn Resoon as nyn Geeall, nyn Slaynt as Niart, Beaghey as Coamrey, as son ooilley Gerjagh yn Vea shoh ; agh harrish ooilley, ta shin dy dty voylley, son dty Ghraih er-skyn-earroo ayns Kionnaghey reeisht y Seihll veih Peccah liorish nyn Jiarn Yeesey Creest, son ny Saasyn dy Ghrayse, as y Treishteil t'ain jeh dty Ghloyr.

As ta shin guee ort cur dooin leid yn Ennaghtyn cooie shen jeh ooilley dty Vyghinyn dy vod ny Cree'ghyn ain ve dy firrinagh booisal ; as dy vod mad soilshaghey magh dty Voylley, cha nee ny lomarcan lesh nyn Meillyn, agh ayns nyn Ym[82]myrkey-bea, liorish coyrt shin hene seose gys dty Hirveishys, as liorish gimmeeght kiongoyrt rhyt ayns Casherickys as Cairys ooilley Laghyn nyn Mea, trooid Yeesey Creest nyn Jiarn, ayns yn Ennym smoo casherick as ny Goan echey ta shin tannaghtyn dy ghoail Padjer myr Te er n'ynsaghey dooin ayns e Hushtal ; gra, *Ayr ain, t'ayns Niau, &c.*

Padjer Fastyr son Lught-thie.

[54] ...

O Lord, give me a clear sight of my Sins, and such a deep Sense of the Evil of my Ways, that my Heart may be truly humbled, and broken in the Remembrance thereof.

And for the Lord Jesus's Sake, who died for Sinners, be merciful to me, O Father of Mercies, pardon all my Iniquities, and let them not be remembered against me to my Condemnation, either in this World, or that to come.

Nor is it only Pardon that I beg, but most earnestly I beseech thee by thy Holy Spirit, to sanctify me both in Body and Soul, that being made pure and holy in Heart and Life,

O Yee smoo ghraysoil as vyghinagh, ta jeh Sooyllyn s'glenney na dy chur-my-ner Mee-chraueeght, as ta er n'ghialdyn Myghin as Leih dauesyn ooilley ta goaill-rish as treigeil nyn Beccaghyn ; ta shinyn dty Chretooryn boght peccol ayns Ennaghtyn imlee jeh nyn Neu-feeuid hene, goaill-rish nyn ymmodee filley Peccaghyn noi dty Ard-ooashley's flaunyssagh, ayns Smooinght, Goo, as Jannoo : Ta shin er n'yannoo ny Reddyn shen touys er lhiettal, as er n'agail gyn jannoo ny Reddyn touys er harey ; myr shen, tra ta shin jeeaghyn back er nyn Mea t'er n'gholl shaghey, as cooinaghtyn dy vel uss fakin nyn Beccaghyn smoo follit, ta shin aglagh roish dty Vriwnyssyn, as goaill nearey dy hroggal seose nyn Sooyllyn hoods.

O Hiarn, cur dooin Shilley foshlit jeh nyn Beccaghyn, as leid yn Ennaghtyn down jeh Olk nyn Raadjin, dy vod nyn Greeaghyn ve dy firrinagh er nyn injillaghey, as brisht tra chooinys mad orroo.

As er Graih yn Chiarn Yeesey, hooar Baase son Peccee, bee myghinagh dooin ayns Pardon nyn Beccaghyn ; O Ayr dy Vyghinyn, leih dooin ooilley nyn Mee-chairys, as ny lig da Cooinaghtyn v'er ny reaylley jeh nyn 'oï dy chur lesh Kerraghey orrin, edyr 'sy Theihll shoh ny 'sy Theihll ta ry heet.

Cha-moo she Pardon ny lomarcan ta shin gearree, agh ta [83] shin dy feer jeean guee ort liorish dty Spyrryd Noo, dy chasherickey shin chammah ayns Corp as Annym, lurg dooin ve er nyn yannoo glen as

Padjer Fastyr son Lught-thie.

I may serve thee diligently all my Days on Earth, and so may enjoy thee for ever in Heaven.

[55] ... O do thou thoroughly change my Nature by thy Grace, that I may hate and abhor all Wickedness, and take Delight in the Ways of Piety and Holiness.

Let no unmortified Lust remain in my Soul, but do thou purify and cleanse me from Pride and Covetousness, from Envy and Malice, and from all impure and sensual Affections and Desires, and enrich me with all the Graces of thy Holy Spirit.

Help me always firmly to trust in thee, and freely to leave all my Affairs to thy wise and gracious Providence, absolutely resigning my Will to thy holy Will in all Things.

Make me truly thankful for all thy Mercies, and patient under Afflictions.

By thy teaching, let me learn to be content in all Estates and Conditions.

And, good God, suffer me not in the greatest Difficulties and Dangers to distrust thy Mercies, or take any unlawful Course for my Relief.

Help me, O God, to shew my Love to thy blessed Self, by true Love and Charity to my Neighbours : Make me tractable and obedient to my Governors, both in Church and State, peaceable and gentle towards all Men, dealing with them so justly and truly, as I my[56]self desire to be dealt with.

Make me tender and compassionate, and ready to do all the Good I can to others ; and let thy Grace enable me freely to forgive those that do Evil to me, as I myself hope for Mercy and Forgiveness from thee my God.

And help me always to live soberly and temperately, purely and chastely, in Heart and Life ;

[57] Neither do I pray for myself alone, but for all Mankind, beseeching thee to send the Light of thy Gospel into all the dark Corners of the Earth ; and grant, that they who do enjoy it may walk in all holy Obedience thereto.

Be merciful to these Kingdoms, pardon our Sins, and reform us from them.

Heal all our Divisions, continue our Mercies, and make us truly thankful for them.

casherick ayns Cree as Bea, dy vod mad oo y hirveish dy imneagh ooilley nyn Laghyn er y Thalloo, as myr shen soylley gheddyn jeed son dy bragh ayns Niau.

O Hiarn, jean uss y Dooghys ain dy bollagh y chaghlaa liorish dty Ghrayse, dy vod mad Feoh as Dwoaie y chur da dy chooilley Vee-chraueeaght, as Taitnys y ghoail ayns y Raad dy Chraueeaght as dy Chasherickys.

Ny lig da Saynt erbee neu-smaghtit ve er-mayrn ayns nyn Annym, agh jean uss shin y niee as y ghlenney veih Moyrn as Saynt, veih Troo as Goanlys, as veih dy chooilley Aigney as Yeearee neu-ghlen as foalley, as coamree shin dy berchagh lesh ooilley Graysyn dty Spyrryd Casherick.

Cooïn lhien kinjagh dy shickyr dy hreishteil aynyd, as dy arryltagh dy agail ooilley nyn Gooishyn dy ve reillt liorish dt' Ard-chiarraill chreeney as ghraysoil, dy bollagh cur seose nyn Aigney gys dt' Aigney's casherick ayns dy chooilley Nhee.

Jean shin y yannoo dy firrinagh booisal son ooilley dty Vyghinyn, as surransagh fo Seaghyn.

Liorish y Samplere ayds, lig dooin gynsaghey dy ve booïagh ayns dy chooilley Stayd as Condition.

As, Yee vie, ny lig dooin ayns y Chennid as ny Gaau'ghyn smoo Mee-hreishteil y yannoo er dty Vyghinyn, ny Aght erbee mee-lowal y ghoail son nyn Veaysley.

Cooïn lhien, O Yee, dy hoilshaghey nyn Ghraih orts yn Er bannit, liorish Graih as Giastylys firrinagh y hoilshaghey da nyn Naboonyn : Jean shin y yannoo feagh as biallagh da nyn Giannoortyn, chammah ayns Theay as Aglish, meen as sheeoil gys dy chooilley Ghooïnney, dellal roo cha cairal as cha firrinagh shen, as yinnagh shin gearree dy ve er nyn ghellal rooin.

Cur orrin ve meigh as chymmoil, as aarloo dy yannoo ooilley'n Vie oddys mad da feallagh elley ; as lig da dty Ghrayse shin y niartaghey, dy arryltagh dy leih dauesyn ta jannoo [84] olk rooin, myr ta shin hene treishteil son Myghin as Leih voyds y Jee ain :

As cooïn lhien kinjagh dy veaghey dy sheelt as fo smaght, ynryc as glen, ayns Cree as Bea.

Cha-moo ta shin goaill Padjer er nyn son hene ny lomarcán, agh son ooilley Sheelnaue, guee ort dy chur magh Soilshey dty Hushtal fud ooilley Corneilyn dorraghey ny Hooirey ; as giall dy vod adsyn ta goaill Soylley jeh, gimmeaght ayns dy chooilley Viallys crauee huggey.

Bee myghinagh da ny Reeriaghtyn shoh, leih dooin nyn Beccaghyn, as cur orrin nyn Mea y lhiasaghey.

Slaanee ooilley nyn Streeu'ghyn, jean tannaghtyn dooin ny Myghinyn t'ain, as jean shin dy firrinagh booisal er nyn son.

PADJERYN

Padjer Fastyr son Lught-thie.

Bless his Majesty, King GEORGE, and all the Royal Family

Shew Mercy to all who are afflicted, whether in Mind or Body, and preserve those that travel on their lawful Occasions, by Land or Sea.

Bless all my Friends and Relations...

help us all to live in the Fear and Love of thee our God, and in Peace and Charity one with another.

Let thy Blessing and good Presence be with me...

Our Father, &c.

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with me now and evermore. *Amen.*

Bannee yn Ard-ooashley echey Ree GEORGE, as ooilley'n Lught-thie Reeoil, as maroosyn Chiarn as Fir-reill yn Ellan shoh: Bannee myrgeiddyn yn Aspick as Shirveishee dty Ghoo as dty Hacramentyn Casherick, as jean y Laboraght oc y vishaghey gys Saualtys nyn Anmeenyn.

Soilshee Myghin dauesyn ooilley ta seaghnit, edyr ayns Aigney ny Corp, as coadee adsyn ta troailt mish nyn Obbyr lowal, er Thalloo ny Faarkey.

Bannee ooilley nyn Gaarjin as nyn Leih-mooinjerey, as leih da nyn Noidjyn:

Cooïn lhien, O Yee, dy veaghey ayns dt' Aggle as dty Ghraih, as ayns Shee as Giastylys yn derrey yeh rish y jeh elley.

Lig da dty Vannaght as dty Heshaght vie ve marin

yn Oie shoh as ec dy chooilley Hra; livrey shin veih Pooar as Goanlys y Drogh Spyrryd, as cur dooin leid y Cadley feagh dy vod mad girree yn nah Voghrey ny s'cooie son dty Hirveish. Eaisht rooin, O Hiarn, as jean soiagh jeu shoh nyn Badjeryn, son Graih nyn Saualtagh bannit Yeesey Creest, ta er n'ynsaghey dooin tra ta shin goaill Padjer, dy gra,

Ayr ain, t'ayns Niau, &c.

Grayse nyn Jiarn Yeesey Creest, as Graih Yee, as Sheshaght gherjoil y Spyrryd Noo, dy row marin nish as er son dy bragh. *Amen.*¹

YN JERREY.

¹ This blessing, from 2 Cor. 13. 14, concludes several sections of the Prayer Books.

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ymmyrkey (bea) ~ FRC 13.7, 57.30
ymmyrkey lesh ~ FRC 11.16, 81.2
ymmyrkey magh ~ FRC 42.13
ynseydagh ~ FRC 18.14
zero copula ~ FRC 7.15, 13.14, 14.32, 28.10, 34.16, 43.12, 47.1, 50.22, 65.19

English

'approve' ~ FRC 67.15
'confident' ~ FRC 64.4
'disciple' ~ FRC 18.4, 42.14
'enough' ~ FRC 60.4
'fact', absence of Manx equivalent ~ FRC 18.18
'for' in construction 'for X to do' ~ FRC 73.12
'froward' ~ FRC 57.8
'if' clause ~ FRC 12.25, 26.1
'improve' ~ FRC 63.7
'little' ~ FRC 38.17
'luxurious' ~ FRC 64.21
'may' ~ FRC 60.19

'mischief' ~ FRC 10.1
'motion' ~ FRC 41.23, 78.5
'must not' ~ FRC 36.3, 48.10, 59.6
'next' ~ FRC 30.27, 69.7
'parents' ~ FRC 11.28
'perfect, perfection' ~ FRC 31.19, 41.31
'presently' ~ 42.1, 72.19
'prince' ~ FRC 67.13
'private' ~ FRC 64.9, 65.1
'public' ~ FRC 64.9
'should' - ambiguous ~ FRC 60.10
'state' ~ FRC 73.19
'virtue' ~ FRC 64.3
'whether' ~ FRC 62.20
'will' - ambiguous ~ FRC 60.24

Gaelic

a - relative particle ~ FRC 10.22
a chéile ~ FRC 32.7
a chobhéis ~ FRC 8.30
a choimhlíon ~ FRC 8.30
a dhà ~ FRC 64.25, 80.8
a h-aon ~ FRC 80.8
a h-ochd ~ FRC 64.25, 80.8
a h-uile ~ FRC 21.10
a leithéid de ~ FRC 65.28
a réir ~ FRC 57.8
adhbhar ~ FRC 65.10
Aidhbhearsóir ~ FRC 16.27
aindeoin ~ FRC 66.23
aithne ~ FRC 28.22
aithniughadh ~ FRC 28.22
altachadh beatha ~ FRC 75.1
am fianuis ~ FRC 50.6
am mearachd ~ FRC 64.25
am, air feadh an là ~ FRC 50.6
am-ires ~ FRC 40.23
an ath- ~ FRC 30.27
aon ~ FRC 80.8
aonan ~ FRC 26.5
ar feadh ar mbeatha uile ~ FRC 16.2
assu ~ FRC 49.31
ath ~ FRC 30.27
attlugud (buide) ~ FRC 75.1
ban-righ, ban-righinn ~ FRC 72.6
beannuighthe ~ FRC 55.22
beathachadh ~ FRC 75.9
brodach ~ FRC 67.21
buan ~ FRC 38.9
caitheamh ~ FRC 9.19
céadna ~ FRC 3.7
céile ~ FRC 32.7

- chomh math* ~ FRC 54.13
chomhairlighinn ~ FRC 69.7
ciall, céille ~ FRC 29.26
cid é ~ FRC 18.1
cille ~ FRC 40.20
claon ~ FRC 71.1
cnáid ~ FRC 70.29
crábhaidheacht ~ FRC 29.13
cur i gcéill ~ FRC 26.21
d'á ~ FRC 28.23
dà ~ FRC 64.25
de ~ FRC 65.28
deòin ~ FRC 66.23
dia ciadaoin ~ FRC 18.1
díbhe, díbheach ~ FRC 8.22
dínn ~ FRC 23.22
dìosg ~ FRC 51.26
dlùth ~ FRC 58.7
do ~ FRC 37.23
dòchas ~ FRC 68.24
draoi, druadh, druidh ~ FRC 55.22
dtéid ~ FRC 50.9
éadtrom ~ FRC 64.2
éagcóir ~ FRC 64.2
éagmhais ~ FRC 65.23
éirigh ~ FRC 69.7
éisteacht ~ FRC 52.5
éitigh ~ FRC 66.24
feabhas ~ FRC 41.11
feòla ~ FRC 8.1
fóghantach ~ FRC 40.12
fola ~ FRC 8.1
gàirdeachas ~ FRC 22.31
geárr ~ FRC 6.13
gearradh ~ FRC 6.13
ged a tha ~ FRC 19.6
géire ~ FRC 29.17
geur ~ FRC 29.17
go ~ FRC 37.23
gu dé ~ FRC 18.1
guidhe ~ FRC 55.16
gur, gura ~ FRC 26.6
i n-a ~ FRC 28.3
i n-aghaidh, ina aghaidh ~ FRC 11.28
iall ~ FRC 24.16
iar dtíchtain domh ~ FRC 53.13
il ~ FRC 61.12
imb ~ FRC 33.19
i-na éagmhais so ~ FRC 40.29
is eol damh ~ FRC 40.18
is fheárr ~ FRC 6.13
lagh ~ FRC 64.2
leaba ~ FRC 68.16
leabaidh ~ FRC 68.16
leigheas ~ FRC 72.6
leithéid ~ FRC 65.28
liaigh, leagha ~ FRC 72.6
logh(adh) ~ FRC 64.2
mairbh ~ FRC 69.18
malluighthe ~ FRC 55.22
mana(dh) ~ FRC 55.7
maothachadh ~ FRC 14.7
mar ~ FRC 42.9
mar an gcéadna ~ FRC 3.7
mearachd ~ FRC 64.25
mearan ~ FRC 64.25
mearán ~ FRC 64.25
meisceóir ~ FRC 8.22
meisgear ~ FRC 8.22
mile ~ FRC 36.23
miosgais ~ FRC 12.28
mochthrath ~ FRC 50.17
mór ~ FRC 64.21
námha, námhaid ~ FRC 16.20
ní cóir ~ FRC 36.3
ochd ~ FRC 64.25
ola ~ FRC 12.17
os cionn ~ FRC 54.26
ós, uas ~ FRC 54.26
peacach, peacaigh ~ FRC 11.25
rabhadh ~ FRC Title
reamhar ~ FRC 64.21
réidh ~ FRC 55.28
réir ~ FRC 57.8
riar, riaradh ~ FRC 57.8
righain ~ FRC 72.6
ro mhór ~ FRC 64.21
Róimh ~ FRC 72.18
-sa, -su ~ FRC 81.10
Sacsain ~ FRC 50.27
saidhbhir ~ FRC 29.9
saothar ~ FRC 55.12
Sasunn, Sasunnach ~ FRC 50.27
scéil, sceoil ~ FRC 29.29
sgéile ~ FRC 29.29
siubhal ~ FRC 51.17
tà ~ FRC 79.2
tabhairt ~ FRC 49.24
tarbhach ~ FRC 11.21
téighim, téighmid ~ FRC 50.9
thu ~ FRC 79.2
tràth ~ FRC 50.17
truagh ~ FRC 55.22, 73.10
truaighe ~ FRC 73.10
tuath ~ FRC 73.19
uas ~ FRC 54.26
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Welsh

ar hyd y dydd ~ FRC 50.6
bodd ~ FRC 66.23
chwant ~ FRC 83.8
cilydd ~ FRC 32.7
ei gilydd ~ FRC 32.7
hoedl ~ FRC 9.19
hyfforddwr ~ FRC Title
ni ddylai ~ FRC 36.3
o ddydd i ddydd ~ FRC 16.2
o'm bodd ~ FRC 66.23
o'm hanfodd ~ FRC 66.23
rhwydd ~ FRC 55.28
sicr ~ FRC 32.30
wedi dyfod ohonof ~ FRC 53.13
wedi i mi ddyfod ~ FRC 53.13
yn dy erbyn di ~ FRC 79.2

Latin

in- - negative prefix ~ FRC 64.2

in saecula saeculorum ~ FRC 9.19
merus ~ FRC 30.14
saeculum ~ FRC 9.19
securus ~ FRC 32.30

Greek

poly ~ FRC 61.12

Old English

fela ~ FRC 61.12
hraðe ~ FRC 38.19

Scots

siccar ~ FRC 32.30