

The Principles and Duties of Christianity ... In English and Manks (Coyrle Sodjey), by
Thomas Wilson, 1707.

Edited by Christopher Lewin and Max W. Wheeler
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The Principles and Duties of Christianity, being a Further Instruction for such as have learned the Church-Catechism, For the use of the Diocese of Man. In English and Manks. Together with Short and Plain Directions and Prayers for Particular Persons, For Families, For the Lord's Day, For the Lords Supper, For the Time of Sickness, &c. By Thomas, Lord Bishop of Sodore and Man, London: Benjamin Motte, 1707, was, as the author announces in the preface, the first book published in Manx. A facsimile with a brief introduction by R. L. Thomson was published by Scholar Press in 1972. Our intention in this edition is to make the original text, in Manx and English, available not only for reading, but more especially for digital searching, to assist in the task of linguistic study of the Manx language of the Classical period (c. 1700-1850).

The two parts of the publication: *The Principles and Duties of Christianity...* and *Short and Plain Directions...* are printed as if for separate books, each with its own title page and preface (the first in English only, the second with the Manx version alongside), and with separate page numbering. *Short and Plain Directions...* also has a Contents page after its title page.

The 1707 publication is typographically quite complex and ambitious, exploiting roman, italic and black-letter, making use of many different font sizes, drop capitals and a variety of page layouts, including Bible references in the margins. In respect of this achievement of the printer's art, and in honour of *Coyrle Sodjey* as the first Manx printed book, we have tried to imitate the original typography as far as is practical.¹ To maintain searchability of the

text, though, we have retained long s (ſ, ʃ) only in those few parts that are in English only: the title pages to *Principles...* and *Short and Plain Directions...*, the author's preface to *Principles*, and the Contents page of *Short and Plain Directions...* In *Principles...* the parallel Manx and English texts were arranged with the Manx next to the gutter, that is, on the left on the *recto* and on the right on the *verso*. In *Short and Plain Directions...*, however, the Manx is always on the left. For practical reasons, we have placed the Manx on the left throughout. The default font style for the Manx is roman, and, for the English, italic, except in the preface to *Short and Plain Directions...*, where it is the other way round. We retain the original distribution of styles. The start of each page in the original is indicated here with the page number in [], except that where a word was split across a page, we move the page number so as to precede the word.

We indicate orthographic oddities with [*sic*], or [*i.e.*], generally in footnotes; but in very obvious cases of substituted or missing letters, or transpositions of letters, we make a correction in the text, using italic in roman text and roman in italic text.

The English text makes very extensive use of alternation between italic and roman; and, as was normal at that period, there is also extensive capitalization, mostly of nouns, but at times of adjectives and verbs too. One might have expected all this to be imitated in the Manx text, but, in fact, in the Manx both devices are used much more sparingly, though still to a significant degree.

The orthography used by Wilson's Manx translator(s) is to a very large extent

¹ Unfortunately, Microsoft Word does not allow drop capitals within a table, so this element in the

parallel texts we have imitated just with a larger initial.

that which became standard later in the 18th century, in Bible translation, the Book of Common Prayer, catechisms and sermons. Where they differ, *Coyrle Sodjey* is usually simpler, with fewer superfluous letters: thus initial *lh-* is rarely found, so we have *leid* (*lheid*), *liasagh* (*lhiasagh*), *liat* (*lhiat*), *lie* (*lhie*), *liettal* (*lhiettal*), *liggey* (*lhiggey*); *-eea-* implies two syllables, so we have *Creesteeaght*, *gimmeeaght*, etc., but *jeaghyn* (*jeeaghyn*), *gearree* ~ *gearee* (*geearree*); other ‘simpler’ spellings are: *baas* (*baase*), *callit* (*caillit*), *cheel* (*cheeill*), *coal* (*coayl*), *deartey* (*deayrtey*), *deney* (*deiney*), *feasley* (*feaysley*), *foar* (*foayr*), *foas* (*foays*), *freall* (*freayll*), *geashtagh* (*geaishtagh*), *gol* (*goll*), *janoo* (*jannoo*), *loart* (*loayrt*), *meigh* (*meiygh*), *raadjin* (*raaidyn*), *reyn* (*rheynn*), *seihl* (*seihll*), *talloo* ~ *tallow* (*thalloo*), *treshteil* (*treishteil*); *tregeil* ~ *treggeil* is much more frequent than the modern *treigeil*, though this is also found. Homophones are not always distinguished, or are distinguished differently from later texts: the form *na* ‘than’ is not used, but only *ny*; *un* ‘one’ is not used, but only *yn*; *dy* is always ‘thee’ or ‘thy’, but *dy* is also used in this sense; *ass* is always ‘out of’, but *as* is also often used (= *as* ‘and’); insofar as ‘he’, ‘his’ ‘it’ are distinguished, *eh* is nearly always ‘it’, *e* is usually ‘he/him’ (sometimes ‘it’), ‘his/its’ is usually *e*, but sometimes *y*. Final /ə/ is usually spelt *-ey* as in later Manx, but occasionally *-eh*, as in ‘*Coyrle Sodjeh*’ that appears on the first page of Manx. After *ny* (feminine genitive definite article), *ny* (plural article) and *dy* (adverbial particle) *h-* is usually, though not always, added to vowel-initial words, e.g. *Reil ny Haglish* ‘Church Government’, *Credjue ny Hostylyn* ‘The Apostles’ Creed’, *dy harryltagh* ‘willingly’.

A number of spellings represent pronunciations which are archaic relative to the Manx of the Bible, including lack of voicing of the affricate in medial /tʃi/, as in *foilchin* ‘faults’ (later *foiljyn*), *Ard-valchyn*

‘cities’ (later *ard-valjyn*); *maskey* ‘among’ for later *mastey* (Irish *i measc*); *foshtil* for later *foshil* (Irish *(f)oscail*); *chooish* and *chooilleen* for later *wheesh* and *whilleen* (Irish *a choibhéis* and *a choimhlíon*); *eeearree* without prosthetic /j-/, alongside *yeeearree* (Irish *iarraidh*); and *maishter* for *mainshter*, in which the later *n* shows development of an execrescent nasal consonant after a nasal vowel (or is intended to represent the nasality of the vowel).

The grammar and vocabulary of *Coyrle Sodjey* are broadly similar to those of texts from later in the century, though some ‘older’ usages predominate, that later became more variable or obsolete. Thus, non-finite verb phrases (other than the periphrastic verb forms with *ve* ‘be’) with transitive verbs almost always display the ‘included object’ construction, as in the first sentence of the text: *Ta currym aym mee-hene y yanoo arloo*, lit. ‘I have a duty to make myself ready’.

One characteristic feature in the text that becomes less usual later is the use of *dyn* ‘in order to ... pl. pronoun’, e.g. *eshyn hooar baase dyn sauail shin* ‘he who died to save us’. A similar form rarely found later is *dyn* with plural pronoun object in a clause with *ve*, as in *Vel nyn Gredjue dyn gianley dy yeaghyn dooin hene ?* lit. ‘does our belief oblige us to watch over ourselves?’, or *yn Spyrryd Noo ta dyn nianoo arloo son Niau* ‘the Holy Spirit that makes us ready for Heaven’. Parallel to the latter is the use of *dy* with a singular pronominal direct object in periphrastic constructions with *ve* as in *Jee ... ta dy dy¹ chuirrey* ‘God ... who invites you’, *cha vel e dy yanoo eh* ‘he does not do it’, *adsyn ta dy hroggal eh* ‘those who build it’. And then, also, *dy* marking ‘object extraction’ in a relative clause: *janoo ny T’e dy harey* ‘do what He orders’, *ny Vondeishyn ta shin dy gheddyn liorish* ‘the benefits we receive thereby’. Such usages, along with the ‘included object’ construction, mean that the *gerund* (the

¹ [i.e. *dy*]

label we use for the verb-noun form that displays initial *g*- when the stem begins with a vowel) of transitive verbs is rather less frequently found than in later Manx.

As do later Manx texts, *Coyrle Sodjey* displays a certain amount of variation in initial consonant mutation. It is worth pointing out, though, that such deviation as there is from the ‘rules’ of lenition is far from evenly distributed among leniting contexts and lenitable consonants. Failure of lenition is hardly ever found in verb forms, or after possessives *my*, *dty*, *e*, for example. On the contrary, deviation is strongly focused on one corner of the space

of possible errors. Of some 83 cases of ‘under-lenition’, 48 appear in the context: velar initial consonants (/k/, /kʲ/, /g/ /gʲ/), in prepositional phrases with the definite article, such as *fo’n coadey*, *son y Kionnaght reesht*, *jeh’n Grayse spyrrydoil*, *gys y gialdyn*. The two criteria taken separately: velar consonants, and prepositional phrases, account for all but seven of the 83 ‘lenition failures’.

We make these few observations here about the language of *Coyrle Sodjey* to hint at the value there might be for Manx studies in making a more detailed study of the grammar and idiom of this text.

THE
Principles and Duties
OF
CHRISTIANITY:
BEING
A *Further* INSTRUCTION for
Such as have Learned the
Church-Catechism,

For the USE of the
DIOCESE of *MAN*.

In *English* and *Manks*.

Together with
Short and Plain DIRECTIONS and PRAYERS
For *Particular Persons*. For The *Lord's Supper*.
Families. The *Time of Sicknefs*,
The *Lord's-Day*. &c..

By *THOMAS*, Lord BISHOP of
Sodore and Man.

LONDON : Printed by *Benj. Motte*. 1707.

TO THE
CLERGY
OF THE
Diocese of *MAN.*

My Brethren ;

WHEN I lately advised with you concerning the most likely Methods of bringing the People, under our Charge, to a better *Knowledge* and *Sense* of their Duty, and amongst other *Constitutions*, *This* was agreed upon, and soon after past into a *Law* ; *That all Persons intending to Marry, should first (if they have not already done it) fit themselves for Confirmation and the Lord's-Supper* : Every one of *You*, did very solemnly promise his best Endeavours, to make *this Order* useful to the Ends for which it was designed.

What I promised at that time, I have, by God's Assistance, finished, *A Plain Instruction in the Principles and Duties of Christianity*, suited as near as possibly I could, to the *Capacities* and *Circumstances* of the Souls committed to our Care, together with Private and Family Prayers, very much wanted in this Diocese.

All which are here translated into *Manks*, and, I hope, as well as can be expected, considering that this is the *First Book* published in *this Language*.

They that have had the Trouble of Translating it, are very Sensible that the Liberty which every Man takes *of Writing after his own Way*, will expose them to some Censure : But then he must be a very ill Man, who, for so little Reason, will go about to hinder so much Good as is intended by this Book, since this would have been the Case, whoever should have undertaken it.

The good Ends proposed are these :

That People should know their Duty, and their Business in the World ; That they should learn to pray for what they want, and they that have Families, should set their Children and Servants an Example of Piety, that the Lord God may dwell among us, and continue to us the Blessings of Peace and Unity in Church and State, *which we have so long enjoyed*.

Now though I have taken what Care I could to pursue these Ends, yet I cannot hope to see any great Good come of this Work, without *Your Assistance*. Into *Your Hands* therefore, I put these Books, intreating you, for our *Great Master's sake*, the Lord Jesus Christ, that you will endeavour to make them as useful as *may* be.

First ; By Reading distinctly, and in Order, *one Section* every Lord's-Day, after you have Catechised the Youth, according to the Canon and Rubrick, *enforced by a late Law*.

Secondly ; By giving these Books to no Persons, without first shewing them the Use they are to make of them, and laying them under strict Obligations of Reading the Instructions, and of Using the Devotions.

Thirdly ; By taking such *Seasonable Opportunities*, as the Providence of God shall put into your Hands, of Recommending these Duties to all sorts of Persons.

For Instance. When you *Visit the Sick*, you have a fair Occasion offered you, of enquiring How they pray to God, and of laying them under Promises of performing that Duty daily, if God restores them to Health.

When you shall have *Married a Couple*, it will be a very proper time of putting the Devotions into their Hands, and of making them sensible, how much their present and future Welfare depends upon *Serving God daily*, so that beginning well, they may never neglect *this necessary Duty*.

Persons under the *Censures of the Church*, under *Afflictions*, in *Poverty*, asking either your *Favour* or your *Charity*, will lend an Ear to that Advice, which at other times they would little regard.

These are *Words spoken in due Season*, and if We, of *This Diocese*, don't study for these Opportunities of doing Good, we are more inexcusable than others, who have *Controversies* to take up much of their time, while our Duty is only to shew our People the Way they should go, and to go before them.

Happy were it for us, if our *Perfect Uniformity* were the Effect of our Piety, but it is plainly owing to the good

Providence of GOD, who having denied us greater Means of Learning, hath mercifully kept us from Divisions.

But shall we be more remiss, because we have not People of other Persuasions to Observe and Censure us ? God forbid, rather let us consider, that there are indeed many Eyes upon us, to blame us when we walk not worthy of our great Privileges : They that contend for Uniformity, will be grieved when they see so little *Real Piety* promoted by it ; and they who unanimously passed our Constitutions into Laws, in hopes that some great Good would follow, since the Clergy seemed so desirous not to stand charged with the Sins of the present or growing Age, will be sadly disappointed, if we neglect to put these Laws in Execution.

Let *Us* then observe our *own Rules*, and when it appears, that we our selves are in *good Earnest*, others will learn to be so too.

And to provoke your Zeal, as well as to awaken you, I must inform you, That God has stir'd up the Spirits of many to Oppose that Ignorance, Indifference, Profaneness, and Infidelity that every where abound. To this End, many Great and Good Men have formed SOCIETIES, some, *To Propagate the Gospel in Foreign Parts* ; others, *To promote Christian-Knowledge and Piety at Home* ; others, *To punish Profaneness and Immorality*.

And all these *Societies* have had a Visible Blessing and Success ; *Missionaries* are sent and maintain'd abroad ; *Charity-Schools* are set up in many Places of *England* ; Notorious Offenders are *brought to Shame and Amendment*.

Now God forbid that *We* should be altogether unconcern'd under these Dispensations. Here is a Plain Way laid before you ; let but every Clergy-Man conscientiously Observe the Constitutions which he has so lately signed, and, by God's Blessing, we shall see a Change for the Better, and another Face of Religion.

If People are hindred from the Lord's Supper, and from Marriage, until they can give some Account, according to their Capacities, of *God*, of *Themselves*, and of *their Duty*, all Sorts of People will strive to learn more or less, and Parents will for very Shame send their Children to be instructed, that they may be *Confirmed*, and *qualified* for a Married and a Christian Life.

Now that what I have here prepared for these Ends, may not be in vain, I shall continue to Beg God's Blessing upon *This Work*, and shall not fail to Beseech Him to Prosper your Labours, and Mine amongst you, while it shall please Him to continue me

Your unworthy Bishop,

And affectionate Friend and Brother,

THO. Sodor. & Man.

COYRLE SODJEH

Son leid as ter ny risagh¹ yn

Credjue Creestee.

A farther INSTRUCTION

For such as have learned the

Church-Catechism.

SECT. I. *Of Confirmation.*

Q. TA currym aym mee hene y yanoo arloo, dy ghol *fo laue Aspick* ; ta mee gearee'n cooney eavish dy vod fys ve aym cre ta mee gol mish as cre ta er ny hirrey orrym ?

A. Nee'm shen dy harryltagh as my tow dy jarroo shirrey dt'annym y hau-ail, ynsym oo ayns aght cha ashagh dy ve toiggit *nagh lias dhyt cherraghtyn son laccal tushtey.*

Q. Guee ym erriu eisht, insh jee dou cre'n fa ta mee er m'eamagh dy ghol *fo laue Aspick* ?

A. Dy vod fys ve ec yn Aglish dy vel oo dy Chreestee liorish dy *reib* hene, as cha nee ny lomarcán son dy rug oo ayns cheer Chreestee.

Q. Cre'n fa shegin fys ve ec yn Aglish er shoh ?

A. Son dy vel yn Aglish sheshaght dy phersoonyn goal rish dy ve beaghey ayns aggle Yee, as jeaghyn son briwnyssyn Yee my ta veg jeh'n cheshaght cheddyn beaghey fegooish biallys y choyrty gys e Leihaghyn as adsyn gyn oghsyn y chur daue.

[2] As shen-y-fa son shickerys share ta dagh Olt jeh'n cheshaght soilshagh magh dy vel ad kairit *dy veaghey cordail rish Sushtal Chreest*, yn leigh t'ad dy ve reilt liorish.

Q. HAVING Notice to prepare my self for Confirmation, I beg your Assistance, that I may know what I am going about, and what is expected from me ?

A. I will gladly assist you ; and, if indeed you desire to save your Soul, I will instruct you after so plain a Manner, that you need not perish for want of Knowledge.

Q. I pray then let me know, why I am called to Confirmation ?

A. That the Church may be satisfied you are a Christian out of Choice, and not only because you was born in a Christian country.

Q. Why must the Church be satisfied of this ?

A. Because the Church is a Society of Persons professing to live in the Fear of God, and expecting God's Judgments, if any of their Body do live in an open Defiance of his Laws, without Rebuke.

And therefore, for better Security, all its Members are openly to declare their full Purpose of Living as becometh the Gospel of Christ, which is the Law they are to be governed by.

¹ [*sic*: t'er nysagh]

Q. Vel vondeish erbee sodjeh oddym jeaghyn er y hon, liorish gol *fo laue Aspick* ?

A. Ta veih'n tra shen foddee oo treshteil dy bishee Jee e ghrayse aynyd dy chooilley laa, my hirrys oo eh lesh dty chree. Son t'an [*sic*] *Aspick*, marish ta laue Yee ayns ooilley ny te dy yanoo ayns ennym Chreest goal padjer er dy hon as liorish e laue y chur ort te shickeragh dhyt dy vou foar as aigney mie Yee.

As eisht, my ta fys ayd, dy vel y cliaghtey crauee shoh. *Gol fo laue Aspick* er jeet veih Ostylyn Yeeseey Creest, bee resoon ayd dy hreshteil son ymmodee foas veih ; as dy ve meerioosagh jeh, raad oddys eh v'er ny gheddyn ta shen soi-agh beg jeh myghyn as foar Yee.

Q. Ballym eisht mee hene y yanoo arloo son gol *fo laue Aspick*, cha nee ny lomarcán son dy vel yn Aglish dy harey eh, agh son dy bee eh vondeishagh dou shoh y yanoo.

A. Bee eh dy jarroo, son y Credjue Creestee tow gol dy ghoal ort yn yn¹ red oddys oo y yanoo ashagh ayns shoh as sauchey ny yei shoh.

Son te gynsagh dooin ga dy vel shin nyn Greturyn treith,² peccoil as fegooish cooney, ga dy vel ain Noidjin ymmodee as niartal, ny yei liorish foar Yee ; foddee mad ve sauchey as bannit.

[3] Ta shin gynsagh liorish, dy vel Jee *shirrey* nyn maynrys, *as dy vod e ny smoo y yanoo er nyn son ny oddys shin hene y hirrey ny smooïnaghtyn.*

Te gynsagh dooin cre'n chirveish ta Jee dy hirrey orryn, cre'n aght oddys

Q. Is there any farther Benefit that I may hope for, by going to be Confirmed ?

A. Yes ; you may expect, from that time, that God will daily increase his Graces in you, if you heartily desire them : For the Bishop, with whom is the hand of God in all that he doth in the name of Christ, prayeth for you ; and by laying his Hand upon you, doth certifie you of God's Favour and good Will towards you.

And then if you know that this solemn way of laying on of hands, was from the Apostles of Jesus Christ, you will have Reason to hope for much Good from it ; and to neglect it, where it may be had, is to despise God's Mercy and Favours.

Q. I would therefore prepare my self for Confirmation, not only because the Church requires it, but because it will be my Advantage to do so.

A. It will most certainly : for the Christian Profession, which you are going to take upon you, is the only Thing which can make you easie here, and safe hereafter.

For it teacheth us, that tho' we are miserable, sinful, Helpless Creatures, tho' we have many and Powerful Enemies ; yet by the Favour of God, we may be Safe and Happy.

For by it we learn, that God desireth our Welfare, and that he is able to do for us more than we can ask or think.

It teacheth us what Service God requires of us ; how we may make our

Matt. 28.
30

Heb. 6.
2.

¹ [*i.e.* yn un]

² [*sic*: treih]

shin nyn shee y yanoo rish, tra ta shin liorish nyn beccaghyn er chur jummoose er ; Cre cha dangeragh as ta bea vee-riooasagh. As cre'n vaynrys ver Jee dave-syn ta gys y tushtey share oc dy hirveish e.

Q. Cre'n fa eisht nagh gou'ms orrym yn Credjue Creestee ?

A. Ny yei gou coyrle Chreest mart. Smooinnee dy down cre tow dy ghoal ort.

Vod oo kiarreil ayns dty chree dy hassoo noi miolaghyn *y Drough-spyrryd yn seihl as yn eihl*, son shirree ad shoh ooilley uss y hayrn veih Jee.

Jean oo goal ort dy chredjal goo Yee ta loart jeh seihl elley as jeh reddyn nagh vod oo akin lesh dty hooylyn dooghyssagh.

As jean oo chooish as oddys oo dy reall Annaghyn Yee, ayns treshteil jeh leagh ayns seihl elley nagh vel ry akin sy teihl shoh.

Q. Dy jarroo tra ta mee cur tastey dy vel dy chooilley Chreestee er yialdyn shoh y yanoo as ny yei dy jark ta smooineaght er, cre shegin cheet ny lurg shoh cha nodym ve agh imneagh er aggle dy naasym cha meerioosagh as feallagh elley ?

A. Er yn oyr shoh tow nish er dt'eam dy akin gou dy sheelt as laue Jee y hirveish.

[4] As dy vod shoh greime y ghoal ort smooinnee dy down, *dy negin dooin ooilley shassoo kiongoyrt rish stole-brinnys Chreest*, naght myr tow er chur shaghey yn Vea yare, mie ny saih, myr shen vees oo ayns maynrys ny trimshey son dy bra.

Q. Liasagh shoh cur er fer smooineaght er hene dy jarroo as shen-

Peace, when we have offended him by our Sins ; how Dangerous it is to lead a careless Life ; and how happy God will make all such as serve him to the best of their Knowledge.

Q. Why then should I not take upon my self the Christian Profession ?

A. Only take with you the Advice of Christ. Consider seriously what you are going to undertake.

Whether you can purpose in your Heart, to resist the Temptations of the Devil, the World, and the Flesh, which will all endeavour to draw you from God.

Whether you will resolve to believe the Word of God, which speaks of another World, and of Things which you cannot see with your bodily Eyes.

And whether you will do your best to keep the Commands of God, in hope of a future and unseen Reward.

Q. Indeed, when I consider that all Christians have promised to do this, and yet too few do ever think of what must come hereafter, I cannot but be afraid for my self, lest I should grow as careless as many others ?

A. It is for this Reason you are now called upon, to see whether you will take up a sober Resolution of serving God.

And to make you concerned in this Matter, consider seriously, That we must all appear before the judgment seat of Christ. That as you spend this short Life well or ill, you must be happy or miserable for ever.

Q. This should make one serious indeed ; and, therefore I do entreat you

Luc. 14.
28

y-fa gueeym erriu toiggal y chur dou jeh'n stayd ta mee ayn ?

A. Toig shoh eisht dy vel oo dy chreture arloo dy hutchim fo peccah as mee-gherjagh.

Dy lig Jee dhyt ve er dy vreh ayns y stayd shoh dy vaikagh oo cre cha treih as ta eshyn nee e Yee y hregeil.

As son chooish as dy vel oo roa annoon dy chooney liat hene, dy vod oo dy bragh ve *kainlt* dy yeaghyn seose huggey son y cooney yiall e dhyt ayns dty *chonnaant Bashtey*.

Nish dy phroual oo, jean oo dy jarroo treshteil dy kinjagh ayns Jee, te er liggey da'n Drough-spyrrid oo y violagh, ta shen dy ghra, dy yanoo ny oddys e dy hayrn oo veih dty churrim.

Agh ec y tra cheddyn ta'n gialdyn firrinagh shoh ayd veih Jee dy bee'n *Spyrryd mie* echyssyn dy bragh mart, d'endeil as dy niartagh oo ; Er connaant dy shir oo huggey, dy der oo dty slane treshteil ayn as nagh der oo corree er lesh bea vee chrauee.

Dy ghrennagh oo dy hirveish Jee, red erbee mie tow dy yanoo liorish y chooney echey, eekkee eshyn e dy graysoil myr dy beagh oo hene dy lomarcen er nianoo eh.

[5] Agh my hoy-ys oo beg jeh cooney Yee as treshteil gys dty cheal as niart hene nee oo tutchim ayns drough vea, treigee *Spyrryd mie* Yee oo, as bee oo eisht er dy reill liorish drough *spyrrydyn* as er dy yanoo feer treih.

Q. Veih ny tow er ghra toiggym dy vel shin ayns y vea shoh ayns staid dyn browal shin as ayns dangere dy vod mad ve *kainlt* dy chummal faggys gys Jee as my *chiarys* mad shoh y yanoo, cha vel shin ayns gaue erbee ?

to give me a true account of my Condition ?

A. *Understand, then, that you are a Creature subject to sin and to misery.*

That God has permitted you to be born in this Condition, that you may see the sad Effects of forsaking him.

And that finding you are unable to Help your self, you may ever be obliged to look up unto him for Help, which, at your Baptism, he hath Covenanted to give you.

Now to prove you, whether you will, indeed, live in a constant Dependence upon God, he hath permitted the Devil to tempt you, that is, to endeavour to draw you from your Duty.

But, at the same time, you have this faithful Promise, that his good Spirit shall ever be with you, to defend and Strengthen you, provided you seek to him, put your whole Trust in him, and do not grieve him by a wicked Life.

To encourage you to serve God, whatever good thing you do by his Assistance, he will graciously reward it as if it were done by your self only.

But if you shall despise God's Assistance, and, trusting to your own Reason and Strength, fall into a wicked Life, the good Spirit of God will forsake you, and you will then be governed by evil Spirits, and be made very miserable.

Q. *From what you say, I understand that we are in this Life in a State of Trial and Danger, that we may be obliged to keep close to God, which, if we resolve to do, then we are in no Danger at all ?*

A. Spheer shen. As toig myrgeddyn dy vel shin liorish myghyn Chreest ayns stayd shickeree, ny va nyn *ged ayraghyn* ; V[']adsyn dy jarroo er nyn groo ayns niau-loghtynys, agh ny yei huit ad gys peccah, ta shin kyndagh rish y peccah keddyn er nyn mreh ayns annoonid agh ta Jee ooilley niartal ayn, dy bragh arloo dyn gummal seose as my ta shin trooid nyn voill hene skirraghtyn ta *fer eddyr shin as Jee*, dy kinjagh arloo dy obbragh nyn shee.

Q. Bannit dy rou Jee dy vel nyn stayd cha mie. Fakin eisht dy nee shoh my chondition cre shegin dou y yanoo dy ve sauchey ?

A : Hoshiaght shegin dhyt kiarrail dy hassoo noi dy chooilley violagh gys peccah. Nee shoh dy chiangley dy *smaghtagh oo hene as dy Obbal yn Eihl*.

Shegin dhyt credjal as goal gys dty chree ny ta Jee er hoilshagh ayns e ghoo casherick, as er skyn ooilley *gialdynyn as Baggyrtyn Sushtal Chreest*.

[6] Shegin dhyt goal as laue dy reall ny Annaghyn ta gynsagh dhyt dy *churym gys Jee as gys dty Naboo*.

As son nagh vod oo shoh y yanoo oo hene shegin dhyt liorish padjer kinjagh shirrey gys Jee son e chooney.

As er jerrey ooilley fakin dy nee trooid eere Foar Yee te goal shin stiagh ayns Conaant, as dy vel e *gialdyn dooin y Ve*a ta dy bragh farraghtyn shegin dhyt ny saysyn grasoil te hene er phonteil, ta shen *Bashtey as Shibbar y Chiarn* dy booisal y ghoal as y usal.

Shoh ard phointyn dty *churym*, foddee oo nyn doiggal ad er *beggan*

A. *Very true ; and observe also, that, by the Mercy of Christ, we are in a safer Condition than even our First Parents were ; they were, indeed, created upright, but they fell : we are, by reason of their Fall, born in Weakness, but have an Almighty God, ever ready to support us, and if we, thro' our own Fault, do slip, we have a Mediatour with God, ever ready to make our Peace.*

Q. *Blessed be God, that it is so well with us. Since then this is my Condition, I pray, what must I do to be safe ?*

A. *First, you must resolve to oppose all Temptations to sin, which will oblige you to Mortification and Self-denial.*

You must believe, and lay to heart, what God hath made known in his holy Word, and especially the Promises and Threatnings of the Gospel of Christ.

You must resolve to keep the Commandments, which teach you your Duty to God, and to your Neighbour.

And because you cannot do this of your self, you must purpose at all times to seek to God, by Prayer, for his Assistance.

And lastly ; since it is meer Favour in God, that he receives us into his Covenant, and promiseth us eternal Life, you must thankfully receive, and use the Means of Grace which he hath appointed, namely, Baptism and the Lord's Supper.

These are the chief Heads of our Duty, which you may understand, be

ynsagh, my hoi-ys oo dty chree orroo, as my nee oo padjer gys Jee son cooney.

Q. T'ad shoh ynsit aym hannah ayns y Credjue Creestee hie er ynsagh dou ?

A. Ta ; As ayns shen ta ynsagh dy liooar ayd, my ta agh fys ayd cre'n agh nee oo ymmyd jeh ayns dt'ymmyrkey bea, as nee'ms cooney liat dy yanoo shoh lurg agh feer ashagh.

Agh hoshiaght immee as tuit shees er dty ghlioonyn, as guee er Jee dy der e dhyt grayse as cree tushtagh ayns ny goan shoh,

Noo Jamys 1. 5. My ta veg ev laccal creenaght, lig e shirrey er Jee, as bee eh er ny chur da.

[7]

P A D J E R.

O YEE Bun dy chooilley chreenaght ta shin dy feer injil guee ort d'osley ny aignaghyn ain, dy vod mad cheet gys tushtey jeeds as jeh dty vi-ys ayns Yeesey Creest. Cur dooin cree sheelt, tushtagh as crauee ; myr ta shin gayse ayns eash dy vod mad gayse ayns grayse. Bannee dy chooilley sayse dy haualtys tow er choyrt dooin *as er skyn ooilley yn choyrle shoh*, dy vod eh tuitchim shees ayns nyn greeaghyn as gymmyrk magh aynyn Mess dy vea vie, gys onnor as molley dt'ennymys, trooid Yeesey Creest nyn Jiarn. *Amen.*

you never so unlearned, *if you will set your Heart upon it, and pray to God for Help.*

Q. *These have I already learned in the Catechism I have been taught ?*

A. *You have so ; and in that you have Learning sufficient, if you do but know how to make use of it in the Course of your Life ; which I shall assist you to do after a very plain way.*

But first, go and fall down upon your Knees, and beg of God to give you Grace, and an understanding Heart, in the following Words,

S. James 1. 5. If any of you lack Wisdom, let him ask of God, and it shall be given him.

The P R A Y E R.

O GOD, *the Fountain of all Wisdom, we most humbly beseech thee to enlighten our Minds, that we may come to the Knowledge of thee, and of thy Goodness in Jesus Christ. Give us a serious an Understanding, and a Religious Heart, that as we grow in Years, we may grow in Grace. Bless all the Means of Salvation which thou hast afforded us, and especially this Instruction, that it may sink into our Hearts, and bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. Amen.*

S E C T. II.

Quest. **C**Re'n ennym t'ort ?

A. N. ny M.

Q. **Q**uoi hug yn ennym shen dhyt ?

A. **M**y Ghedjaghyn as my Vimmaghyn ayns my Vashtey tra va mee er my yanoo m'oltey dy Chreest, lianoo dy Dee as Eirey dy Keereeaught Niau.

Q. Guee'm erriu cre'n stayd va mee ayn roish Bashtey ?

A. Myr haink oo jeh Ayr as Moir pheccoil hug oo liat rass peccah mart stiagh ayns y teihl.

As hee oo cre ta Messyn y rass shen liorish ny peccaghyn eajee ta sleih cur rish tra ta'd faagit dau hene.

Q. Tow cheet orroosyn ta Jee er hregeil ?

A. Ny moll oo hene. Ta shin ooilley liorish dooghys arloo dy huitchim ayns dy chooilley *pheccah eajee* as my ta Jee liorish e ghrayse ny e Ard-chiarail er vreall shin veih ny foilchin smoo shen, dasyn ta'n booise cair as cha nee dooin hene.

Son marish nyn greeaghyn moaldey hene leeidagh shin gys peccah ta drough Spyrrydyn ayn ta kinjagh arloo dyn miolagh gys olk, as jin hene cha vel pooar ain dy haghney yn goanlys oc.

[9] Q. Nagh vel eh mee-vaynrys wooar dy heet stiagh sy teihl lesh leid

Q. **W**hat is your Name ?

A. N. or M.

Q. **W**ho gave you that Name ?

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

Q. *Pray what was my Condition before Baptism ?*

A. *Being born of sinful Parents, you brought the Seeds of Sin into the World with you.*

And you see what are the Fruits of that Seed, by the abominable Wickedness Men can be guilty of, when they are left to themselves.

Q. *You mean some desperate People only ?*

A. *Do not deceive your self. We are all by Nature subject to every Abomination, and if God by his Grace, or his Providence, hath kept us from those greater Crimes, we must thank Him, and not our selves.*

For besides our own corrupt Hearts, which would lead us to Sin, there are evil Spirits ever ready to tempt us to Mischief, and of our selves we have no Power to escape their Malice.

Q. *Is it not a great Unhappiness to be born with Inclinations to sin, and to be set in the midst of such powerful Enemies ?*

yn aygney gys peccah as dy ve soit maskey leid ny Noijin niartal ?

A. Cha vel dooyt jeh. Agh eisht ta myghyn Yee er jyndaa ooilley shoh gys vondeish smoo.

Son nish hee oo dy plain y dangere tow ayn, hee oo cre cha trome as ta peccah, as cre'n jerrey te tayrn sleih huggey ; hee oo nagh vel veg y phooar ayd dy chooney liat hene, agh dy negin dhyt ooilley dty varrant y chur er *Jee* as ve er dy reill *liorish* ; Shoh my ghoys oo ort y ve, ta *Jee* er chiarrail er dy hon leid ny reddynd mie as nagh voddagh oo dy bragh y hoilchin, ga dy beagh oo ooilley dy vea seyr veih peccah.

Q. Cre hug er *Jee* ve cha kiarralagh jeen ?

A. Ren Yeesey Creest Mac Yee yn shee ain rish e Ayr er conaant dy gou mad arrys, dy jynda-agh shin gys *Jee* as obbraghyn y yanoo cooie jeh arrys. Ta shoh enmyssit Conaant y ghrayse son dy vel eh chebbit dooin jeh foar arryltagh Yee fegooish y toilchin ainyn.

Nish ta'd syn ooilley nee soiagh jeh'n cheb grasoil shoh Bashtit as casherick *liorish* y *Spyrryd* Noo, ta shen, t'ad livreit veigh pooar Noid ny hanmey, rass obraghyn casherick cuirt ayns ny creeaghyn oc, as t'ad cheet dy ve nyn *Oltyn jeh Creest Meek da Yee, as Eiraghyn jeh Reereaght Niau.*

[10] *Q.* Cre te dy ve dt'Olt jeh Creest ?

A. Ta shen dy ve Olt jeh'n Aglish echey ta enmyssit Corp Chreest, er yn oyr dy vel Creest y Kione dy reill ee *liorish* e *Leiaghyn* as dy choadey ee *liorish* y *spyrryd*.

A. There is no doubt of it : But then the Mercy of God has turned all this to your greater Advantage.

For, now you see plainly the Danger you are in ; you see what a sad thing Sin is, and what it will bring Men to ; you see that you have no Power to help your self, but that you must altogether depend upon God, and be governed by Him ; which, if you resolve to be, He has prepared for you such good Things, as you could never have deserv'd, tho' you had lived in Innocency all your Days.

Q. What did move God to have such a Regard for us ?

A. Jesus Christ, the Son of God, hath, by his Death, made our Peace with his Father, upon Condition that we believe, repent, and turn to God, and do Works meet for Repentance, which is called the Covenant of Grace, because it is offered unto us of God's free Favour without our deserving.

Now all such as accept this gracious Offer, are baptised and sanctified by the Holy Ghost : That is, they are taken from under the Government of Satan, and, having the Seeds of Holiness sown in their Hearts, they become Members of Christ, sons of God, and Heirs of Heaven.

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

A. It is to be a Member of his Church, which is called the Body of Christ, because Christ, as the Head, governeth it by his Laws, and preserveth it by his Spirit.

Acts 20.
26

Acts 26.
18

Q. Cre'n vondeish ta liorish y ve Olt jeh Aglish Chreest ?

A. Liorish shoh ta ayd cairys gys ymmodee gialdynyn mooar as ooasle.

Gialdyn jeh shee rish Jee, jeh Leih peccaghyn er dt' Arrys ; Gialdyn jeh spyrryd mie Yee dy leedeil as dy endeil oo ; Gialdyn y vea ta dy bragh farraghtyn, as dy ghooilley [*sic*] aght grasoil ta ymmyrchagh dy chosney eh. As er jerreh ooilleh Gialdyn dy bee cooney niartal Chreest marish *dt' voghillyn Spyrrydoil gys jerreh'n Teihl.*

Q. Te eisht mee-vaynrys wooar dy ve mooie as yn Aglish ?

A. Te red feer aglagh. Son quoi erbee ta myr shen, my she kindagh rish drough vea te, ny drough chredjue, ny liorish e hene y scarrey fegooish oyr veih'n Aglish firrinagh ta cordail rish y Leih soit Seose raad te vaghey ta enmyssit *Charbaa veih'n Aglish* ; ta leid y persoon shen cheet reeisht fo pooar Noid ny hanmey *Ferreil y Teihl shoh*, ta shen y Ferreil ocsyn nagh vel ayns Conaant rish Jee.

Va sleih ayns toshiaght Creestiaght cha tushtagh jeh shoh nagh rou aash ny gerjagh erbee ec ny peccee sdaney va nyn [11] Maskey, choud as v'ad fo *Brinnys ny Haglish*, agh hur ad nearey ny seaghyn erbee, dy voddagh ad ve reeisht goit stiagh ayns y Cheshaght.

Q. Vod Charbaa veih'n Aglish ve foill cha dangeragh choud as ta sleih credjal goo Yee er yn yn aght, as soilshagh ad hene dy leedeil bea cha crauee as feallagh elleh ?

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

A. *You have hereby a Right to many great and precious Promises.*

The Promise of Peace with God, of Pardon upon your Repentance ; The Promise of God's good Spirit to guide and defend you. The Promise of eternal Life, and all the Means of Grace necessary to obtain it. And lastly, the Promise of Christ's powerful Presence with your spiritual Pastours, unto the World's end.

Matt. 28.
30.

Q. *It is then a great Unhappiness to be out of the Church ?*

A. *It is a most dreadful Thing. For whoever is so, whether on Account of a wicked Life or wicked Principles, or by Separating himself without Cause, from the true and regularly establish'd Church where he dwells, which is called Schism, such a Person becometh again a Subject of Satan, the Prince of this World, that is, of all such as are not in Covenant of God.*

John 12.
31.
Eph. 2.
2.

The first Christians were so sensible of this, that their boldest Sinners had neither Ease nor Comfort under the Church's Censures, but underwent any Shame or Trouble, that they might be restored to Communion.

2 Cor. 2.
7.

Q. *Can it be so dangerous a Crime to separate, while Men believe the same Truths, and profess to live as well as others ?*

A. Ta Jee hene er vriwnys y chooish shoh, liorish y kerragh aglagh hug eh 'orroosyn ren hoshiagh girree magh noi Reil ny Haglish.

As er yn oyr dy vel Charbaa veih'n Chredjue son y chooid smoo cheet jeh moyrn, dy vel eh oyr ymmodee streeu as niau-yastyls, cur drough-yantee er nyn doshiaght as liettal Ellyn mie, shegin da ve peccah mooar.

Q. Cre'n resoon t'ayms dy chredjal dy vel mee m'Olt jeh'n Aglish, fakin dy vel chooilleen foar er ny yialdyn jee ?

A. Ta'n Bannaght er ny ve ayd dy rou bashtit liorish Persoonyn ta Jee er phointeil as er ordreil dy lowal son yn obber shen.

As choud as tow tannaghtyn biallagh gys dty Chianoortyn Spyrydoil *Aspick as Saggyrtyn Chreest*, choud keddyn tow dy Olt jeh Aglish Chreest, as cairys ayd gys ooilleh ny gialdynyn ta jeant jee.

Agh dy ve Olt firrinagh as bio jeh'n Chorp ec-hey shegin dhyt ve kiarrallagh dy yanoo ny te er harey. *Son my jirmad, dy vel sheshaght ain marish, as gimmeeght ayns y dorraghys [12] (ta shen dy ghra, leedeil drough vea) ta shin breagagh as cha vel yn irrin ain.*

Q. Cre te dy ve lianoo dy Yee ?

A. Ta shen dy ve ayns leid y chardys rish Jee as ta Mack ayn gys e Ayr. Ta shoh enmyssit *Daltanys* liorish ta shickerys ayd dy jean Jee er son graih Chreest mee-reiltys y dooghys ayd y liggey shaghey, chummey ghoal jeh dt'annoonid ; dy

A. God himself hath judged this Case, *by the fearful Punishment inflicted upon the first Disturbers of Church Government.*

And it being generally the effect of Pride, the cause of much Contention and Uncharitableness, encouraging Offenders, and hindring Discipline, it must needs be a great Sin.

Q. *What Reason have I to believe that I am a Member of the Church to which so many Favours are promised ?*

A. *You have had the Blessing of being baptised by Persons sent, and rightly ordained for that end.*

And so long as you continue obedient to your spiritual Governors, the Bishop and Pastours of Christ's Flock, so long you are a Member of Christ's Church, and have a Title to all the Promises made to it.

But to be a true and lively Member of his Body, you must be careful to do what he hath commanded. For if we say that we have Fellowship with him, and walk in Darkness, (i.e. *lead a wicked Life*) we lie, [and] do not the Truth.

Matt. 11.
21.

1 Joh. 1.
6.

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

A. *It is to have such Privilege with God, as a Son hath with his Father. This is called Adoption, by which you have an Assurance, that God, for Christ's sake, will overlook the untowardness of your Nature, pity your Infirmities ; favourably hear your Requests,*

foaroil clashtyn rish dt'accannyn dt'yymyrch y yanoo magh, dt'obbraghyn mie y eek, as dty ghrough yymyrkey y smaghtagh. T'ad shoh ooilley leid ny obbraghyn as ta soilshagh magh graih Ayroil.

Q. Cre te dy ve *Eireh jeh Reereaght Niau* ?

A. Ta shen dy vel cairys ayd gys y voggey as y ghloyr t'ayns Niau ; as dy ve er dy leedeil ayns raad shicker dy chosney ad. Dy vel goo Yee ayd son dt'raan as Ainlyn mie Yee dy hirveish dhyt. Myr shen dy nee dt'oill hene vees eh, managh bee oo ayns maynrys son dy bra.

Q. Rou cairys erbee ayns gys ny Bannaghtyn shoh, roish my jagh mee er bashtey ?

A. Cha rou veg eddyr. Smooinee ayd hene cre ny foaryn ad, as cha vou veg aynynd hene oddys ny leid y hoilchin.

Vod joan as leoi peccoil, jeaghyn son vondeishyn flaunyssagh ? Foar Yee ? Coadey Aynlyn ?

[13] Vod dooghys niau-ghlen smooineaghtyn er toilchin Gloyr as ooashley as ve dy bragh bio ?

Jeagh vod oo en share y chur ort hene, dy vod oo, tra tow dy firrinagh er dt'injilagh lesh tushtey jeh dt'ardalys as dty voughtynid, dy booisal soiagh jeh cooney as myghin Yee ; *Son cha vel feme ocsyn ta slane er Lhee, agh ocsyn ta ching.*

As fakin dy vel Jee er yialdyn dy yanoo chooish er dy hon, gow coyle dy yanoo red ennagh er dy hon hene.

Q. Cre oddys Creture cha fardalagh yanoo er y hon hene ?

supply *all your Wants*, reward *your Well-doings*, and correct *your Miscarriages* ; *which are all Acts of fatherly Affection.*

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

A. It is to have a Title to the Joys and Glories of Heaven, and to be put into a sure way of attaining them. It is to have the Word of God for your Security, and the good Angels of God to minister unto you ; so that it will be your own Fault, if you are not eternally Happy. Heb. 1. 14.

Q. Had I no Right to these Blessings before I was Baptised ?

A. None at all. Consider what Favours they are, and you will find nothing in your self that can deserve such. Rom. 3. 22.

Can sinful Dust and Ashes pretend to heavenly Privileges ? the Favour of God ? the Protection of Angels ?

Can corrupt Nature think of deserving, or be capable of Glory, and Honour, and Immortality ?

Endeavour to know your self better, that being truly humbled with a Sense of your own Vileness and Misery, you may thankfully accept of Help and Mercy from God ; for they that are whole need not a Physician, but they that are sick.

And seeing God has promised to do so much for you, be perswaded to do something for your self.

Q. What can so miserable a Creature do for himself ? Matt. 9. 12.

A. Foddee oo dy niau-fuid hene y cheaney as guee er chymmey ve echey ort ; foddee oo ymmyd yanoo jeh ny grasyn te dy stoual ort as ve booisal son e vannaghtyn ; jean chammah as oddys oo, as cha shir y viys echyssyn ny smoo.

Q. Cre'n ymmyd shegyn dou yanoo jeh'n ayn shoh jeh my Chredjue Chreestee ?

A. Ligg da cur ort cooinaght dy vel oo dy Chreestee. Dy vel Ennym noa ayd, as Pooar noa er ny chur dhyt, as shoh dy vod oo cheet dy ve dy Chreture noa.

My tow dy jarroo dty Lianoo dy Yee smooinee oo cre liasagh lianoo ammyssagh y yanoo[.] Bee oo aglagh roish e Yummoose as nee oo treshteil ayns e ghraih ; roi-ee oo huggey son ny vees oo dy laccal, as bee oo booisal da son ny te dy chur dhyt, as gow-ee oo rish [14] e aigney mie, tra te smaghtagh chammah as tra te goal boggey jeed.

My t'ow jeaghyn son Eiraght ayns Niau, bee dt'smooineaghtyn dy mennick ayn. Son raad ta dt'verchys, ayns shen vees dt'chree myrgeddyn.

As cha bee dt'aigney rour soit er neeaghyn y teihl shoh. Cha bee oo roah aglagh roish e hea-aghyn,¹ ny roah ghrai-agh er e ardail ; son dy bee dy gerrit jerreh orroo ny neesht.

As my t'ow dy bragh treshteil dy ghol gys Niau, nee oo oo-hene yanoo arloo son yn ynnyd gloroil shen ; my ta fys ayd nagh vod dooinney erbee fegooish crau-eeaght yn Chiarn akin.

Cha lig gialdynyn firrinagh Yee dhyt mee-hreshteil, as grennee'n

A. *You can lament your own Unworthiness, and pray to God to pity you ; You can use the Graces he bestoweth upon you, and be thankful for his Favours : You can do your best, and his Goodness will expect no more.*

Q. *What use am I to make of this part of my Catechism ?*

A. *Let it bring to your remembrance that you are a Christian. That you have a New Name, and New Powers given you, on purpose, that you may become a New Creature.*

If you are indeed a Child of God, you will think what a dutiful Child ought to do. You will fear his Displeasure, and trust in his Love ; You will run to him for what you want, and be thankful for what he gives, and you will own his Affection when he corrects, as well as when he smiles upon you.

If you look for an Inheritance in Heaven, your Thoughts will be often there. For where your Treasure is, there will your Heart be also.

Matt. 6.
21.

And you will not be too eager for the Things of this World ; You will neither be much afraid of its Troubles, nor too fond of its Vanities, remembering that both will soon have an End.

And as ever you hope to go to Heaven, you will endeavour to fit your self for that glorious Place ; Remembering, that without Holiness no man shall see the Lord.

Heb. 12.
14.

The sure Promise of God will not suffer you to despair : And the Joy that is

¹ [sic: heaghyn]

vaynrrys ta soit kiangoyrt rhyt oo dy ghol er dy hoshiaght.

Bee oo booisal gys Jee son geamagh ort gys y stayd shoh dy hau-altys, as dy gennal gow-ee oo ayns laue ny Conaantyn te shirrey ort y chooilleeney.

Cre ta ny Conaantyn shen, yn chied red liasagh oo nish smooïnaght er. Agh hoshiaght cur molley as lesh cree booisal abber ny goan shoh.

[15]

P A D J E R.

O Oilleh niartal as Yee ta dy bragh er-mayrn, Ayr Flaunyssagh, ta shin cur booise injill dooit dy chooid-save liat geamagh orryn gys tushtey jeh dy ghrayse as credjue aynyd : Bishee'n tushtey shoh as niartee yn credjue shoh aynyn son dy bra. Slanee ooilleh doghanyn nyn anmeh, as jean graih cree-oil gys casherickys y chroo aynyn dy vod mad tannaghtyn dt'harvaantyn ny Gialdynyn ayd y gheddyn, as ve goal ayne ayns dy Reereeaghts vees dy bragh er-mayrn, son graih Yeesey Creest. *Amen.*

set before you will encourage you to press forwards.

You will be thankful to God for calling you to this State of Salvation ; and gladly undertake the Conditions he requires of you.

What these Conditions are, is what next you should think of. But first, let us take words of Praise, and with a thankful Heart say as followeth.

The P R A Y E R.

Almighty and everlasting God, heavenly Father, we give thee humble Thanks that thou hast vouchsafed to call us to the Knowledge of thy Grace and Faith in Thee : Increase this Knowledge, and confirm this Faith in us evermore. Heal all the naughty Inclinations of our Souls, and create in us a hearty Love unto Holiness, that continuing thy Servants, we may attain thy Promises, and be made Partakers of thine everlasting Kingdom, for Jesus Christ his sake. Amen.

S E C T. III.

*Q. B*oal my Ghedjaghyn as my Vimmaghyn er my hon, Dy dregin y Drough-spyrryd as ooille y 'Obraghyn.

Guee'm erriu cur jee tushtey dou jeh shoh.

A. Shegin dhyt toiggal dy vel ec y Jouyl Reereeaght ayns y Teihl shoh, as sleih ta cur bialys da, as dy hirveish e naght myr t'ec Creest.

Ooille ny oddys e choyrlagh dy hregeil Annaghyn Yee as dy eyrt ersyn as er e raadjin, ad ny Sharvaantyn *echey*.

Adsyn ooille ta shassoo noi e violaghyn as goal orroo dy ve reilt liorish Leihaghyn Yee, ad shen Sharvaantyn Chreest, *haink stiagh ayns y Teihl dy stroie Obbraghyn y Jouyl*.

Myr shen quoi-erbee vees ny harvaant dy Chreest, shegin da'n Jouyl as e Obbraghyn y hregeil.

Son shirree'n drogh-spyrryd shen dy chooille aght dy hayrn oo veih shirveish Yee.

Q. Guee'm erriu insh jee dou, cre nee'm *dy vodym gyn geyrt er, as gyn ve er my leedeil liorish ?*

A. Bee'n choyle veryms dhyt gare as ashagh, as cordail rish y stayd t'ow ayn.

[17] Cooinee er shoh dy kinjagh dy nee peccah 'n olk smoo oddys y ve ; son bee jerreh er dy chooille olk elley, yn chooid soidjeh tra yow baas, agh liannee peccah dhyt son dy bra.

*Q. M*y Godfathers and Godmothers did promise for me, That I should renounce the Devil and all his Works.

Pray make me understand the Meaning of this.

A. You must know, that the Devil has a Kingdom, and Subjects, and Servants in this World, as well as Christ has his. Matt. 12. 26

All that he can prevail upon to forsake the Commands of God, and to follow him and his ways, are his Servants.

All that oppose his Temptations, and resolve to be governed by the Laws of God, are the Servants of Christ, who came into the World to destroy the works of the Devil. 1 Joh. 3. 8.

So that whoever will be a Servant of Christ, must Renounce the Devil and all his Works.

For that wicked Spirit will endeavour, by all ways, to draw you from the Service of God. 1 Pet. 5. 8.

Q. Pray instruct me what to do, that I may not follow, nor be lead by him.

A. The Directions I give you shall be short and plain, and suited to your Condition.

Let this be ever in your Mind, that Sin is the worst of all Evils ; for all other Evils will have an end, at farthest, when you die, but Sin will make you miserable for ever.

Cooinee er dy vel oo liorish dooghys arloo dy hutchim ayns peccah, dy jean y Drogh-spyryd oo y violagh huggeh, as dy nee Jee ny lomarcán oddys dy hauail.

As eisht, Cha jean oo dy bragh treshteil ayns dty niart hene, agh ayns y Jee bio.

Hug-e nee oo kinjagh dt'phadjer son cooney, *as my hayrn-ys oo er gerreh da-syn, tayrn-ee eshyn er-gerreh dhyts.*

As fooast cha jean mie dhyt jerkal rish cooney Yee, mannagh ghoon-oo liat hene; son ta shen dy vrasnagh yn Chiarn.

My nee Peccee dt' violagh, ny cur geil daue, son Sharvaantyn y Jouyl ad.

My hagherys oo ayns drogh heshaght, shegin dhyt chelleeragh cosney vou, as *gyn shooyl ayns y raad maroo*, er aggle dy dreig Jee oo.

Cha negin da veg ve ayd dy yanoo rish Ard-sharvaantyn y Drogh spyryd; *Butchyn as Fir-obbee*, son t'ad shoh eajee ayns shilleh'n Chiarn.

As shegin dhyt er-skyn ooilley guee nagh duit oo ayns peccaghyn y Drogh-spyryd hene, ta shen dy ghra *Moyrn, drogh chooileeny, cool-chassid as Breagyn.*

As er jerrey ooilleh tra ta Spyryd casherick Yee cur [18] Smooïnaght mie ayns dt'aigney, ny geddyn foill dhyt son janoo dy olk, shegin dhyt ve bialagh gys coraa Yee, as ver e graih dhyt as nee e vaghey mayrt as freilee e oo veih Noid dt'anmey.

Q. Myr shen ta ennaghtyn cree-oil jeh'n annoonid as y voughtynid ain ymmyrchagh dy hayrn shin gys Jee, fegooish y cooney echysyn

Remember that you are naturally inclin'd to sin, that the Devil will tempt you to it, and that God only can save you.

And then, You will never trust in your own Strength, but in the Living God.

To him you will constantly pray for Help; and if you draw nigh to him, he will draw nigh to you. Jam. 4. 9.

And yet, you must not expect God's Assistance, without using your own endeavours; for that is to tempt the Lord.

If Sinners entice you, you must not consent unto them: for they are the Devil's Instruments. Prov. 1. 10.

If you fall into evil Company, you must get out of it immediately, and not walk in the way with them, lest God forsake you.

You must have nothing to do with the Devils own Servants, as all Witches and Charmers are, and are therefore an Abomination to the Lord.

And you must, especially, pray that you may not fall into the Devil's own Sins, which are Pride, and Revenge, and Backbiting, and Lying.

And lastly, When the Holy Spirit of God puts into your Mind good Desires, or checks you for doing ill, you must obey the Voice of God, and he will love you, and dwell with you, and preserve you from your ghostly Enemy.

Q. So that a hearty Sense of our own Weakness and Misery, is necessary to bring us to God, without whose help the Devil would lead us captive at his will.

yinnagh y Drogh-spyryd shin y leeideil gys y vondiaght hene myr ballish.

A. Te myr shen. As ta Jee dy mennick ayns e Ard-chreenaght surrance sleih dy hutchim ayns peccaghyn mooar, dy injillagh ad *as dy chur toiggal daue jee hene*, dy vod ad treshteil ersyn ny lomarcan.

Q. Poal ad— Dy dregin Moyrn as fardail y Teihl bee-chrauee shoh as ooilleh saynt pheccoil ny foalley.

Cre ta shiu dy hoigal liorish shoh ?

A. Nagh lishagh oo dty chree y hoi-agh er nee erbee ver ort graih smoo ve ayd er y Teihl shoh, ny er y Teihl ta ry heet, son cha nee shoh'n seihl vou er dt' chroo er y hon.

Q. Vod graih smoo ve ain er nee erbee sy teihn,¹ ny t'ain er Niau ?

A. Cree² erbee smoo ta dooinney smooineaght er, er shen dy jarroo ta e graih soit.

Nish ta ymmodee dy reddyn ayns shillee casley rish maynrys, as t'ad er y fa shoh enmyssit Moyrn y Teihl, son dy vel ad [19] tayrn huc sooylyn as aignaghyn sleih, as ny yei cha vel ad agh fardail, as cha vod ad maynrys chur dooin.

Q. Cre ny reddyn shen ?

A. Ta'n Ostyl ginsh dhyt. T'ad *Saynt ny foalley*, ta shen dy chooilley evnys pheccoil. *Saynt ny sooylley* ; Ta shen, Yearee Berchys. As *Moyrn y Vea*, ny cre-erbee ta cur orrin ve

A. *It is so. And God in his Providence often suffers Men to fall into great Sins, to humble them, and to shew them to themselves, that they may depend upon him only.*

2 Chron.
32. 31.

Q. They promised— That I should renounce the Poms and Vanity of this wicked World, and all the sinful Lusts of the Flesh.

What is meant by this ?

A. *That you should not set your heart upon such things as are apt to make you love this World better than the next, for this is not the World you were made for.*

Heb. 11.
13

Q. *Is it possible for one to love any thing better than Heaven ?*

A. *What a Man thinks of most, that he loveth best to be sure.*

Matt. 6.
13.

Now, there are many Things which make a shew and appearance of Happiness, and are therefore called Poms, because they draw Men's Eyes and Affections towards them, and yet they are but Vanity, and cannot make us Happy.

Q. *What are the things you mean ?*

A. *The Apostle tells you ; They are the Lusts of the Flesh, that is, all sinful Pleasures. The Lust of the Eye ; that is, the desire of Riches. And the Pride of Life, or whatever makes us to value*

¹ [sic: teihl]

² [sic: Cre]

moralagh. Ad shoh ooilleh lishagh Creestee y hregeil.

Q. Negin da Creestee dy chooilley evnys seihltagh y hregeil ?

A. Ta evnyssyn ayn nagh lishagh Creestee ve dy bragh ainjyssagh orroo, myn gian¹ ta Goo Yee gra, *Nagh vou Maardyragh, ny Fer-meshtal, ny eshin ta Niau-ghlan eiraght ayns Reereeaght Chreest as Yee.* Cre-erbee cha millish as t'ad cha vel ayd agh yn yn reih shoh, shegin dhyt oo hene y reall vou, er nonney ve deyrit gys coal anmey son dy bra.

As cha soih oo dt'chree er evnyssyn Seihltagh ga t'ad dy jarroo fegooish lought, cha moo liggys oo rour jeh dt'earish lieu, my chooinys oo dy menick er goan Chreest. *Smerg divish ta garey nish ta cur shaghey nyn earish ayns aash as maynrys, son nee shiu dobberyn as cheaney.*

Smooinee ayd hene dy vel Creestee ayns y vea shoh janoo e hene arloo son Niau ; nish cha vod oo dt'aigney hoiagh er shen, my vees oo roa vooiagh lesh ny t'ad² ayns shoh.

[20] Shoh'n oyr ta seaghyn cha ymmyrchagh as cre'n fa ta Jee dy chur orrin ad : Dyn jarbaa veih'n fardail ta shin roa arloo dy ve graiagh er, as dy chur orrin smooineaght er as ve kiaralagh son Bea share.

As shoh'n oyr ta Berchys cha dangeragh dy vel Yeesey Creest er hoilshagh dy vel eh feer doillee son

our selves ; all which a Christian ought to Renounce.

Q. Must a Christian renounce all Pleasures ?

A. There are Pleasures which a Christian ought never to be acquainted with ; concerning which, the Scripture saith, That no Whoremonger, nor Drunkard, nor unclean Person, hath any Inheritance in the Kingdom of Christ and of God. However tempting these Pleasures may be, you have but this Choice, you must deny your self, or be for ever damned.

And even innocent Pleasures, you will not set your Heart upon them, nor let them have too much of your time, if you often remember the Words of Christ. Wo unto you that laugh now, who spend your Life in Ease and Pleasures, for ye shall lament and weep.

Eph. 5. 5.

Luke 6. 25.

Consider that a Christian is in this Life, fitting himself for Heaven ; Now, it is impossible you should mind that Business, if you are too well pleased with what you find here.

Matt. 6. 24.

This is the Reason why Afflictions are necessary, and why God sends them. To wean us from these Vanities, which we are too apt to dote on, and to make us think of, and provide for a better Life.

And this is the Reason why Riches are so dangerous, that Jesus Christ hath affirmed, It is very hard for a rich Man to be a good Christian.

Matt. 19. 23.

¹ [*i.e.* my-nyn-gione]

² [*sic*: t'ayd]

dooorney Berchagh dy ve ny Chreestee vie.

Q. Cre'n fa ta Berchys cha dangeragh as dy lishagh shin nyn dreigeil ad ?

A. Son dy vel ad cur lieu miolaghyn mooar maroo. T'ad miolagh sleih dy yarood Jee dy smooineaght roa vie jeu hene, as dy hreshtail ayn doo hene ; dy ve moaralagh harroossyn ta fo-oo ; dy veaghey ayns licheraght as fegooish keird onneragh ; as *dy yanoo kiarraill son yn Eihl dy leeney'n Taynt eck.* Ta'd shoh ooilleh feer lajer dy chrommey sleih gys soiagh smoo y yanoo jeh'n vea shoh ny jeh'n vea ta ry heet, as dy yarood dy nee veih Jee ta ooilleh ny t'oc.

Marish shoh, ta lesh Berchys cheet ymmodee kiarraill, ta arloo dy *boghtey rass mie Spyryd Yee, cuirt ayns nyn Greeaghyn.*

Q. Negin da dy chooilley ghooiney eisht ta shirrey a'nnym¹ hau-ail smooineaghtyn er Berchys y hreigeil ?

A. Foddee Berchys v'er ny usal gys ymyd vie ; T'an Ostyl ginsh dhyt cre'n aght. 1 *Tim.* 6, 17, 18. Agh ta'd reddyng dangeragh, as cha lishagh oo ny nearree,² ny chummal ad lesh rour Saynt.

[21] *Q.* Cre'n choyrle ver shiu dou, nagh jeanyng shen ?

A. Nagh shir-oo liorish raadjin Niau-chairagh dty stayd y yanoo ny share ny te ; cooinee er goan Chreest. *Cre'n vondeish t'ec dooinee dy*

Q. Why are Riches so dangerous, and to be renounced ?

A. Because they bring great Temptations along with them. They tempt Men to forget God ; To think too well of, and to trust in themselves ; To Lord it over their Inferiours ; to live in Slothfulness, and without any honest Employment ; And to make Provision for the Flesh to fulfil the Lusts thereof. All which things strongly incline Men to prefer this Life to a future, and to forget that they depend upon God.

Prov. 10.
15.

Besides Riches are attended with Cares which are apt to choak the good Seed, the Spirit of God sows in our Hearts.

Luke 8.
14.

Q. Must then every Man who would save his Soul, renounce the Thoughts of Riches ?

A. Riches may be used to good Purposes, the Apostle tells you how. 1 Tim. 6. 17, 18. But they are dangerous things, and you ought neither to desire, nor enjoy them too eagerly.

Q. What Advice will you give me, that I may not do so ?

A. That you may not endeavour by unjust Ways to better your Condition, remember the words of Christ. What will it profit a Man if he shall gain the whole World, and lose own Soul ?

Mark 8.
36.

¹ [*sic*: 'annym]

² [*i.e.* nyn eearree]

gosnagh e yn seihl ooilleh as y annym hene y choal ?

Dy veenagh dt'earee, smooinee er, myr smoo t'ayd, smoo shegin dhyt coontey chur er y hon. Dy yanoo ashagh jeed, shegin toiggal ve ayd nagh nee'n ymmodee cooid t'ec deney, ta cur maynrys daue, agh dy vel Jee liggey daue solley ghoal jeh ny t'oc, lig eh ve mooar ny beg.

Son nagh jean foar Yee oo y violagh gys licheraght, cooinee *dy vel soail-aght tilgey sleih ayns cadley trome* ; Ta shen, te cur orroo ve fegooish ennaghtyn jeh ny ta bennalt rish y Teihl ta ry heet, as *dyn goamrey ad lesh frytlagyn sy teihl shoh*.

As eisht managh lig oo da obber seihl-tagh erbee dy chumrail veih Jee y hirveish gagh laa, freilee eh ayns dt'aigney tushtey kinjagh dy nee er Jee t'ow treshteil son bannaghtyn y Teihl shoh as y Teihl ta ry heet.

Q. Shegin dou nish gearree erriu d'insh dou cre ta *moyrn y vea* lishagh Creestee y hreigeil ?

A. Ta shen yearree je-an dy ve gol roosyn ta er nyn skyn ; ta shoh cheet dy ve oyr ymmodee olk, chammah aynyn hene as ayns feallagh elleh.

[22] Te dyn miolagh dy varrail chooish er fardail nagh vod mad ny liasagh shin y chur da ny boughtyn.

Te tayrn ymmodee dy roih fo anneeaghyn, as leittal ymmodee veih geek nyn veaghyn cair.

Te cur orrin beg hoi-agh jeusyn ta bought as imlee ; myr nagh beagh ad jeh'n yn dooghys rooin.

To moderate your Desires, consider, that the more you have, the more you must account for. To make you contented, you must know, That Men are not happy, because they have a great deal, but because God gives them Power to enjoy what they have, be that more or less.

That the Favours of God may not tempt you to Idleness, remember, That Slothfulness casteth into a deep Sleep ; That is, It makes Men insensible of what concerns the next World, and in this World covers them with Rags.

Prov. 19.
15

And lastly, If you let no worldly Business hinder you from serving God daily, it will keep in your Mind, a constant sense of your Dependence upon him, for the Blessings of this World, and of the World to come.

Q. I must now desire you to tell me, What is that Pride of Life, which a Christian must renounce ?

A. It is an eager desire of being like those that are above us ; which is the cause of many Evils both in our selves, and others.

It tempts us to lay out so much upon Vanity, that we cannot give what we ought to the Poor.

It tempts many to run in Debt, and hinders many from paying their just Debts.

It makes us to despise Poor and Plain People, as if they were not of the same kind with us.

Te cur orrin troo yn derrey yeh mish y jeh elley, as streeue quoi smoarnee vees ayns nyn goamraghyn.

Myr shen dy vel sleih ny sbooe ooashley gheddyn ayns y Teihl shoh, nah ta'd er graih Yee ny ve ayns maynrys sy Teihl elley.

Q. Vel moyrn erbee elley lishagh Creestee y haghney ?

A. Ta. Ta smooïnaghtyn moyrnagh ayn jeen hene, ta feer dooghysagh dooin, as fooast feer pheccoil.

Son te cur orrin gyn tasteh chur da nyn annoonidyn as foilchin hene, myr shen nagh vod mad ve arrysagh er nyn son.

Dy smooïnaght dy vel shin toilchin ny smoo ny ta ain, as ta shoh cur orrin ve niau-vooiagh.

Dy yeaghyn er foaryn Yee myr dy beagh ad cayr dooin, ta shoh cur orrin ve niau-vooisal.

Q. Fakin dy vel y voyrn shoh ta ayns nyn mea as nyn gree, cha dooghyssagh dooin, cre oddys nyn lei-ys ?

[23] *A.* Cha vod nee erbee agh grayse Yee as dty chree y hoi-agh er reddyn syrjeh.

Smooinee ayns dty chree dy vel trimshey son dy bragh cayr dhyt. Dy nee dt'obber wooar ayns y Teihl shoh, oo hene yanoo arloo son baase gerjolah, as er son laa ny Briwnys ; as bee eisht feer veg dy gheil ayd cre'n coamrey t'ort ny quoi ta goal y raad jeed.

Cha shiroo ve eaddrym as ommyjagh ayns dty choamrey, ny ve geyrt er dt'aigney hene er lieh,

It makes us to envy one another, and to strive who shall go finest.

So that People are more concerned how to be esteemed in this World, then to be beloved of God, or to be happy in the next.

Q. Is there any other kind of Pride, which a Christian must renounce ?

A. Yes. There is a proud Conceit of our selves, which is very natural to us, and yet very sinful.

For it causeth us to over-look our own Infirmities and Faults, so that we can never be truly humble.

To fancy that we deserve more than we have, which maketh us discontented.

To look upon God's Favours as our due, which maketh us unthankful.

Q. Since this Pride of Life and Heart, is so natural to us, what can cure us of it ?

A. Nothing but the Grace of God, and possessing your Heart with things of greater Moment.

Consider that you are liable to eternal Misery. That your great Business in this World is to fit your self for a happy Death, and for the Day of Judgment ; and you will be very indifferent about your Cloaths, or who takes Place of you.

You will neither study to be vain and foolish in your Dress, nor singular and conceited, but imitate such as are sober

cha moo vees oo mooar-creeagh,
agh gou-ee oo samble vouslyn ta
injl ayns nyn aigney : Er yn oyr *dy*
vel coamrey spyryd injil dyn molley shin
gys Jee, as shen liasagh ve dt'charrail
wooar.

As eisht my cooinys oo nagh vel
veg ayd agh ny t'ow er gheddyn ; veg
nagh negin dhyt coontey chur er y
hon, bee resoon smoo ayd dy ghoal
aggle ny dy [ve] moaralagh as ny
t'ayd.

P A D J E R.

YEE ooilleh-niartal, dy
lommarcan oddys reil
aignaghyn as saynt peccee
mee-reiltagh gial dooin grayse
dy hassoo noi miolaghyn y
Teihl yn Eihl as y Drough-
spyrryd, nagh jean mad dy
bragh geyrt orroo ny [24] ve er
ny lieedeil lioroo. Freill kinjagh
ayns cree dty harvaantyn dy vel
eh dy jarroo red olk as sharroo
dy hreggeil y Chiarn, nagh
jyndaa mad dy bragh reeisht
gys ny peccaghyn ta shin er
ghoal arrys jeu. O Hiarn cur
orryn kinjagh nyn annoonidyn
ve ain ayns nyn gooinaghtyn,
dy vod mad dy bra jeaghyn
seose hoods er son cooney, as
cur dooin grayse nagh jean
mad edder beg y hoi-agh jeh
dty chooney, ny corree chur er
dty Spyryds noo liorish ta shin
er nyn gasherickey. Giall shoh,
O Ayr Son graih dty vac deyr,
Yeesey Creest nyn Jiarn. *Amen.*

minded ; as knowing that the
Ornament of an humble Spirit will
best recommend you to God, which should
be your great concern.

1 Pet. 1.
4.

And then, if you remember That you
have nothing which you have not
received ; *Nothing but what you must*
give an Account for, you will have more
Reason to Fear, than to be proud of your
Advantages.

1 Cor. 4.
7.

The P R A Y E R.

ALmighty God, who alone canst
order the unruly Wills and
Affections of sinful Men, grant us
Grace to withstand the Temptations
of the Devil, the World, and the
Flesh, that we may never follow nor
be led by them. Keep it ever in the
Hearts of thy Servants, that it is
indeed an Evil thing, and bitter to
forsake the Lord, that we may never
return unto the Sins we have
Repented of. Make us, O Lord, ever
mindful of our Infirmities, that we
may ever look up to Thee for Help,
and give us Grace that we may never
despise thy Help, nor grieve thy Holy
Spirit, by which we are Sanctified.
Grant this, O Father, for thy dear
Son's sake, Jesus Christ our Lord.
Amen.

S E C T. IV.

My chion Imnea, Smaghtagh as Saynt ny foaley obbal. *Of Watching, Mortification, and Self-Denial.*

Q. MYR smoo ta mee smooïnaght er my Vrearey Bashtey, ta mee chooish shen smoo ynsit dy liasin *Credjal* as Janoo ny Yoal my *Ghedjaghyn* as my *Vimmaghyn* er my hon.

As ta mee cur booise cree-oil da nyn Apr *Flaunys*sagh dy vel e er eamagh orryn¹ gys y stayd shoh dy haualtys, trooid *Deesey* Creest nyn Saualtagh. As ta mee guee gys Jee dy der e grayse dou, dy bod ym tannaghtyn ayns y stayd cheddyn gys jerrey my bea.

A. As dy jarroo jarroo ver Jee dhyt yn grayse t'ow guee er y hon, my t'ow kiarralagh dy *yeaghyn* dhyt hene, dy *smaghtagh* as *d'obbal* Saynt ny foaley, naght ta'n *Credjue* Creestee cur currym ort.

Q. Vel nyn *Gredjue* dyn gianley dy *yeaghyn* dooin hene ?

A. Te er ny harey liorish Creest as dy menick er ny oardagh liorish e Ostylyn myr currym ymmyrchagh. As ta oyr er e hon.

[26] Son ta peccah feer voalteragh as myrgheddyn nyn greeaghyn broagh. Ta'n Jouyl ny voalteyr as ta shin beaghey ayns seihl moalteragh. As cha nee leshtal vees eh dy bee barriaght goit orrin tra ta goo Yee cur raue dooin, dyn sarey dy ve

Q. THE more I consider my Vow in Baptism, the more I am convinced that I ought to believe and do what my Godfathers and Godmothers promised for me.

And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

A. And God will most surely give you the Grace you pray for, if you are careful to watch, and to mortifie, and to deny your self, as the Christian Religion obligeth you to do.

Q. Is it a Christian Duty to watch ?

A. It is commanded by Christ, and often repeated by his Apostles, as a Duty of Moment ; and there is Reason for it.

Luke 12.
37.

Col. 4. 2.

For Sin is very deceitful, and so are our corrupt Hearts ; the Devil is a Deceiver, and we live in a deceitful World, and it will be no Excuse that we are overcome, when the Word of God gives us Warning, commands us to watch and to depend upon God's Help and Favour.

Heb. 3.
13.
Jer. 17. 9.

¹ [*sic*: orrym]

tastagh as dy hreshteil er cooney as foar Yee.

Q. Cre'n aght shegin da Creestee *arrey y reall* harish hene ?

A. Shegin da e chree y reall, son *veih ta dy chooilley olk cheet.*

Tra ta smooïnaghtyn as yeareeyn niau-lowal cheet ayn, dy vod oo shassoo ny noi, choud as te ayns y phooar ayd, as roish my gou ad rour fraue.

As tra ver Spyrryd Yee yeareeyn mie ayns dt'aigney dy jean oo dy gennal y ghoal as dy cree-oil geyrt orroo.

Shegin dhyt *kiarrail ghoal* jeh dt' chooinsheance dy reall ee meigh, as dooisht as kiarrail ec dy chooilley earish dy gou yn choyrle eck.

Shegin dhyt *arrey reall* harrish pooaraghyn ny foaley, as goal as laue nagh jean oo dy bragh oo hene y vooi-ys lesh gave dt'annym.

As shegin dhyt *jeaghyn da* dt'obbraghyn tra t'ow er yanoo red erbee ass y raad, dy gou arrys as nagh jean oo shen ny smoo.

As bannit ta'n Sharvaant, yow'n Chiarn, tra hig e janoo myr shen.

Q. Cre'n oyr ta son *smaghtagh yn Eihl* ?

[27] *A.* D'annooïnagh ny veggan as ny veggan niau-ghlenid y dooghys ain dy vod mad cheet dy ve nyn Greturyn noa as arloo son Niau.

Q. Cre'n aght oddys shin shoh yanoo ?

A. Liorish cooney yn Spyrryd casherick t'er ny choyrtda dy chooilley ghooïne, tra te er ny vashtey.

Q. *How must a Christian watch over himself ?*

A. *You must watch over your Heart, from whence all Evil proceedeth.*

That when unlawful Thoughts and Desires come into it, you may resist them, while it is in your Power, and before they take too deep Root.

And that when the Spirit of God puts into your Mind good Desires, you may gladly receive, and heartily follow them.

You must watch over your Conscience, to keep it tender and awake, and resolve at all times to hearken to it.

You must watch over your Senses, and resolve never to please your self at the hazard of your Soul.

And you must watch over your Actions, that when you have done amiss, you may repent, and do so no more.

And blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

Q. *What is the end of Mortification ?*

A. *The end of Mortification is to subdue, by Degrees, the Corruption of Nature, that we may be come new Creatures, and fit for Heaven.*

Q. *How can we do this ?*

A. *By the Help of the Holy Spirit, which is given to every Man at Baptism.*

Matt. 15.
19.

Matt. 24.
46.

2 Cor. 5.
5.

Q. Cre ta dy ve jeant er y Niarn¹ aynyn gys yn Obber wooar shoh ?

A. Shegin dhyt credjal ayns dty Chree as dy mennick smooïnaghtyn er y ra firrinagh shoh.

Nagh vod oo dy bragh gol gys niau derrey vees y dooghys ayd er ny chaghlaa, ta shen derrey vees aigney ayd dy chlashtyn rish goo Yee, as dy yanoo e aigney. Shoh cha vod oo dy bragh y yanoo, choud as t'ow beaghey ayns peccah erbee, er fys dhyt.

Shen-y-fa lig shoh ve dt'obbyr wooar dy harbaa dty ghooghys (cha lea as oddys eh ve) veih dy chooilley ghrogh chliaghtey.

Cooinee dy negin da dooiny clashtyn reesht jeh dy choilley peccah te dy yanoo, ayns arrys sharroo as briwnys ayns shoh, er nonney ny lurch [*sic*] shoh ayns trimshey nagh jig dy bragh gys kion.

Smooinee er y fa shen er ooilley dt'alleilyn hene kiar noi ; bee feer jymmoogh jeed hene, tra t'ow brishey dt' yialdynyn ; jean breearaghyn noa dy bee oo ny sbiallee ; Guee dy kinjagh gys Jee son cooney ; dy [28] vod eshyn t'er sarey oo gyn peccah yanoo, cooney liat e aigney chooilleeney.

As bee shicker jeh tra hee e oo dy jarroo trimshagh son dt'oilchin as streeue noi dty ghrogh ghooghys, dy gou e accan jeed, dy Leih e dhyt as dy liassee e cre er bee'n aggair t'annyd,² as eekee e dty laboraght lesh bannaghtyn flaunyssagh. Son

Q. What is to be done on our part towards this great Work ?

A. You must heartily receive, and often think of this Truth ;

That it will be impossible for you ever to go to Heaven, until your Nature is exchanged ; that is, until you can take delight in hearing God's Word, and doing his Will. which you can never do, while you live in known Sin.

Therefore let this be your serious Purpose, to root out of your Nature, as soon as may be, all evil Habits.

Remember, that every Sin a Man commits, he must hear of it again, either in bitter Repentance and Judgments here or hereafter, in endless Misery.

Job 13.
26.

Consider, therefore, your particular Failings ; Resolve against them ; Be very Angry with your self, when you break your Resolutions ; Make new Vows of better Obedience ; Pray constantly to God for Help, that he who has commanded you not to sin, may also enable you to do his Will.

And be assured, that when he sees you in good Earnest sorry for your Offences, and struggling with your Corruptions, he will pity, and pardon, and mend what is amiss in you, and reward your Labour with the Blessings of Heaven. For if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.

Rom. 8.
13.

¹ [*sic*: yn ayrrn]

² [*sic*: t'annyd]

my ta shiu trooid y spyryd cur naardy obraghyn y challin, bee shiu bio.

Q. Nee currym Creestee eh, shin d'Obbal yn Eihl ?

A. Clasht rish goan Chreest hene. My sallish dooiny erbee geyrt orryms, lig e e hene Obbal. Ta shen cha negin dhyt shelchin dy vel red erbee roah gheyr dy scarrey rish son graih Chreest.

Q. Vod nee erbee ve cha deyr shen nagh bee mad booiaigh scarrey rish, son y ghraih echysyn ?

A. Tra nee oo proual, ennee oo dy negin dhyt ymmodee reddyn y chredjal nagh jean y resoon brogh ayd hene dy harryltagh cordail rish, as eisht shegin dhyt shassoo noi, eder dty hushtey hene er nonney goo Yee, dy negin dhyt chea veih ymmodee vondeishyn ta dty chree broagh liannaghtyn huc. As dy nimmeh red shegin dhyt y yanoo, nagh bee dty ghooghys booiaigh jeh.

Q. Cre ta cur orrin ve cha niau-vooiaigh dy injilagh shin hene gys goo as aigney Yee ?

A. Moyrn as rour graih dooin hene ta dyn dayrn dy [29] chredjal dy vel shin creeney as niartal dyn reill shin hene.

Cre erbee ta shin aignagh er dy vod mad dy lowal streeue er y hon.

Dy vel cre erbee nee booiaigh jin dy firrinagh mie er nyn son.

As dy lishagh shin chea veih cre erbee ver lieh-chiartys orrin.

Nish ta Goo Yee gysagh shin er aght elley. Dy nee adsyn ta imlee, adsyn ta dobberan, adsyn ta bought ayns spyryd ta ynrycan y sleih bannit. Dy nee orroosyn te dy chustey smoo ta Jee graihagh.

Q. Is Self-Denial a Christian Duty ?

A. Hear the very Words of Christ. If any Man will come after me, let him deny himself. That is, you must think nothing too dear to part with for the sake of Christ.

Q. Can there be any thing so dear, that we shall not willingly part with for his sake ?

A. When you make the trial, you will find, that you must Believe many things which corrupt Reason will not easily agree to, and therefore you must deny either your own Judgment, or the Word of God. That you must part with many Satisfaction, which your corrupt Heart sticks close to : And that you must Do many things which your Nature will dislike.

Q. What is it that maketh us so unwilling to submit to God's Word and Will ?

A. Pride and Self-Love, which incline us to believe that we are wise and able to govern our selves.

That whatever we desire, we may lawfully strive to obtain it.

That whatever will please us, will certainly be good for us.

And that whatever will make us uneasie, ought therefore to be avoided.

Now, the Word of God tells us quite otherwise. That the meek, they that mourn, and the poor in Spirit, are the only happy People ; that those are most beloved of God, whom he correcteth.

Luke 9.
21.

Matt. 5

Heb. 12.
6.

Fegooish eshyn nagh vod mad veg y yanoo. Dy vel eh Briwnys trome yearee nyn greeaghyn y ve ain.

Dy nee soolid as paltey arran va oyr peccah as kerraghey Sodom.

As dy vel yn ayn smoo jeh Shiarvaantyn Yee er vakin eh ymmyrchagh *dy reall yn Corp fo* liorish ve douill rish.

Q. Cre gys eisht ta mee kainlt liorish yn currym shoh ?

A. Dy ghoal rish nagh vel ayd creenaght ny niart, dy dt'yymyrkey trooid y seihl seaghnagh shoh.

Dy chredjal my ta Jee geamagh ort gys surranse, dy nee shen share er dty hon, cree¹ erbee cha niau-vooiaght as t'ow jeh ayns y tra. *Dy yanoo dt'annym arloo son Miolaghyn.*

Liorish dt'aigney hayrn veih yerree³ yn Eihl dy vod oo geashtagh rish coraa'n Spyrryd.

Liorish dy creeney yerree-yn⁴ niau-pheccoil y obbal, dy vod [30] oo ny share obbal ad, tra ta'd er aght elley.

Liorish Sheeltys, Trostey as doulys creeney, smaghtagh yn Eihl, as cur er y seihl ta ry heet ve ny smoo ayns dt'aigney liorish creaghys y Teihl shoh.

Cooiinaghtyn *dy vel eshyn nagh vod y Spyrryd hene y reil myr Ard-valley fegooish voalaghyn.*

That without him, we can do nothing. *That it is a very great Judgment to have the Desires of our Hearts.* John 15. 5.

That ease and fulness of Bread, *were the occasion of the Sin and Punishment of Sodom.* Psal. 18. 12.

And that the best of God's Servants have found it necessary to keep under the Body, by using it severely. Ezek. 16. 49.

Q. What then will the Duty of Self-Denial oblige me to ?

A. To confess that you have neither Wisdom, nor Strength, to carry you through this dangerous World.

To believe, *that if God calls you to Sufferings, That is best for you, however uneasie it may be the² present, To prepare your Soul for Temptations.* 1 Cor. 9. 27.

By drawing off the Mind from the Pleasure of Sense, that you may hearken to the Voice of the Spirit.

By prudently denying, even your innocent Appetites, that you may be able to deny them, when they are not so.

By Temperance, Fasting, and discreet Severities, chastising the Flesh, and making the next Life more desireable, by the Hardships of this.

Remembring, That he that hath no Rule over his own Spirit, is like a City without Walls. Prov. 25. 28.

¹ [*sic*: cre]

² [*sic*: at]

³ [*sic*: yearee]

⁴ [*sic*: yeareeyn]

Q. Agh cre managh vodym mee-hene obbal, lurg dou ve er ghoal as laue shen y yanoo ?

A. Cammagh, ta shen son nagh vel oo er gliaghtey oo hene y obbal, ny son nagh vel oo veih dty chree credjal goo Yee.

Ta sleih dy harryltagh gobbal daue hene aash as sockerys er graih cosney, son dy vel ad er soiagh nyn Gree er. Smooinnee uss dy menick er niau as nee oo shen neeisht.

Ta aggle roish Leiaghyn freall deney veih geyrt er nyn aigney hene ; as nagh der torchagh dy bra farraghtyn orts oo hene y obbal ?

Foddee dty Charjyn oo y choyslagh dy obbal dt'aigney hene son dty viys ; as nagh vod Jee nyn Gharrey share ve er ny chlashtyn tra te dy harey shoh son y vondeish ain vees dy bra beayn ?

Q. Vel mee kainlt dy reall *Laghyn trosht ny Haglish* ?

A. Ta dy jarroo. Cre hon arragh v'ad er nyn ordagh ?

Q. Cre'n aght lishagh leid ny laghyn ve freilt ?

A. Liorish trostey veih bee as jogh, my liggys dty laynt dhyt, [31] yn chooid sloo liorish y beaghey fardalagh as oddys soiljagh magh dty vialys gys ny Leiaghyn, chammagh as y cooilleeney t'ow dy ghoal er dty chorp hene, son dy rou eh oyr ymmodee peccah as seaghyn dhyt.

Q. Vel eh booisal da Jee *Laghyn fealey y reall* ?

A. Cha vel ny sodjeh ny t'ad cooney liat dty vea y liasagh as dy ve ny sinshley, ny scrawee, ny skiarrailee as ny sbiallee.

Q. But what if I cannot deny my self, even after I have resolv'd to do so ?

A. Why, that is because you have not used to deny your self, or because you do not heartily believe the Word of God.

Men readily deny themselves Ease and Pleasures for the sake of Gain, because they have set their Hearts upon it ; think you much of Heaven, and you will do so too.

The fear of the Laws keeps men from following their own Pleasures, and will not eternal Torments prevail with you to deny your self ?

Your Friends can prevail with you to deny your self for your good ; And cannot God, our Best and only Friend, be heard, when he requires it for our everlasting Advantage ?

Q. Am I bound to observe the Fasts of the Church ?

A. Yes, sure. Why else were they appointed ?

Q. How ought such Days to be observed ?

A. By abstaining from Meat and Drink, if your Health will permit ; or at least, by such a sober Diet, as may testify your Obedience to the Laws, as well as your Revenge upon your Body, for being an Occasion of so much Sin and Trouble to you.

Q. Is the Observation of these Things acceptable to God ?

A. No farther than they help to make you better, more humble and devout, more careful and obedient.

As shen y fa cha negin dhyt dy bra
er y choontey shoh soiagh mooar
jeed hene, ny soiagh beg jeh fealagh
elley.

Agh bee trimshagh son dy vel leid
ny sasyn ymmyrchagh dhyt kindjagh
rish dt'annoonid hene.

As er skyn dagh nee, ny jarrood
pader yanoo gys Jee, fegooish e
vannaght, cha bee ooilley dt'obber
agh fardail.

*And, therefore, you must never value
your self, nor despise others on this
Account.*

*But let it humble you, to find that you
want such Help, because of your
Infirmities.*

*And, above all, neglect not to pray to
God, without whose Blessing your
Endeavours will be fruitless.*

Yn PADJER.

The PRAYER.

O Yee ayd ta fys dy vel shin soit
ayns main chooillean gaue mooar
cur dooin cree kiarralagh as
Cooinsheance veigh, nagh der mad
dy bragh nyn aigney er fys dooin gys
drogh yanoo erbee, er nonney dy
jean mad dy lea arrys y ghoal er y
hon. Cur aigney as pooar dooin dy
chur naardey dy chooilley haynt olk
as niau-ghlen, as grayse dy
chliaghtey leid y trostey as nee nyn
Eihll y injilagh gys y Spyrryd, dy vod
mad dy bragh ve bialagh gys y
choyrle chasherick ayds, ayns
ynrycys as craueeaght firrinagh,
trooid Yeesey Creest nyn Jiarn.
Amen.

*O God, who knowest us to be set in the
midst of many and great Dangers, give us
watchful Hearts, and tender Consciences,
that we may never consent to know
Iniquity, or that we may speedily Repent
of it. Give us a Will and Power to mortify
all evil and corrupt Affections, and Grace
to use such Abstinence, that our Flesh
being subdued to the Spirit, we may ever
obey thy godly Motions in Righteousness
and true Holiness, through Jesus Christ
our Lord. Amen.*

SECT. V.

My chion Credjue ny Hostylyn.

Catech.

Of the Apostles Creed.

Catechism.

ABbyr Banglanyn dty Chredjue.

Ansoor.

Ta mee credjal ayns Jee'n Apr
ooilley niartal chroo Neau as
Talloo.

Q. Fakin nagh voddym agh shoh
chredjal, cre hon ta mee er m'eam
dy ghra eh ?

A. Dy vod oo gynsagh dy
veaghey cordail rish ny t'ow cha
mennick gra dy vel oo dy chredjal.

Q. Cre t'er ny hirrey orrym dy
vodym shen y yanoo ?

A. Dy smooïnaght er dy ghoal
tushtey mie jeh shen t'ow dy
chredjal.

Eh ve ayd kinjagh ayns dt'aigney,
tra t'ow er dy violagh gys peccah,
dy vod oo dy dowin smooïnaght,
cre'n aght oddymys ta credjal ayns
Jee cur rish leid ny reddyn as
peccah yanoo noi Jee ?

Q. Cre te dy chredjal ayns Jee ?

A. Ta shen dy chredjal ooilley ny
te er insh dooin chammah my
chion e hene as my chion yn
currym ain hug-e, [33] shen ta soit
shees ayns ny Lioryn casherick va
scruit liorish sarey Yee, nagh vod
ve mollit, as nagh jean shin y
volley.

As son y vondeish ocsyn nagh
vod cooinaght er ymmodee

Rehearse the articles of thy
Belief.

Answer.

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

Q. Since I cannot but believe this, Why
am I called upon to rehearse it ?

A. That you may learn to live
answerable to what you often say, you
believe.

Q. What is required of me, that I may
do so ?

A. To consider the Meaning of what you
believe.

To have it present in your Mind, that,
when you are tempted to sin, you may
consider, How can I, who believe in
God, do such things, and sin against
him ?

Q. What is it to believe in God ?

A. It is to believe all that he hath made
known, both concerning himself, and our
Duty to him, which is all contained in the
Holy Scriptures, written by the
Command of God, who can neither be
deceived, nor can deceive us.

2 Tim. 1.
16.

And for the Benefit of such as cannot
remember many things, the most necessary

reddyn, ta ny banglanyn symmyrchee jeh ny Lioryn firrinagh shoh er nyn jaglym cuidjaght ayns y Chrea ; Shoh shegin dhyt shirrey hoig-gal lurg y Tushtey as ny haghtyn ta Jee er chur dhyt.

Kinjagh cooinaght *nagh vod oo er aght erbee barriaght y gheddyn harish dty haynt ; Bea chrawee y leedeil, ny Jee y vooiys, mannagh vel oo toiggal as credjal ny reddyn shoh.*

Q. Cre'n aght ta'n Chrea cooney lien shoh yanoo ?

A. Liorish tayrn gys nyn gooinaghtyn,

1. Ny reddyn shen *ta dooghyssagh as cairagh ayns Jee.*

2. Toilchin as surranse Yeesey Creest.

3. Cooney niartal y spyrryd noo.

4. Yn vondeish mooar ta dy ve Oltey jeh Aglish Creest.

5. As er jerrey ooilley, Liorish Bea as Baas dy bra farraghtyn y hoiagh kiangoyrt rish dty hooillyn.

Q. Cre shegin dooin y chredjal veih ny ta dooghyssagh as cairagh ayns Jee dy chur orrin bea chrawee y leedeil ?

A. Dy nee eshyn Bun nyn Mea as jeh dagh nee mie ta shin dy yanoo, ny oddys dy bragh ve ain.

Dy vel e dy firrinagh casherick as cur sarey da ooilley e harvaantyn dy ve crau-ee.

[34] Dy vel e *dyn vakin* cre-erbee'n raad ta shin, as cre-erbee ta shin dy yanoo ; myr shen my nee mad padjer hug-e ta shin shicker dy ve er nyn glashtyn ; my nee mad

of these Truths are put together in the Creed, which you must endeavour to understand, according to your Capacity, and the Means which God hath afforded you.

Ever reminding, that without knowing and believing these things, it is impossible you should overcome your Lusts, lead a Holy Life, or please God.

Q. How doth the Creed help us to do this ?

A. By bringing to your Remembrance,

1. *The Properties and Perfections of God.*

2. *The Merits and Sufferings of Jesus Christ.*

3. *The powerful Assistance of the Holy Ghost.*

4. *The great Privilege of be[ing] a Member of Christ's Church.*

5. *And lastly, By setting Life and Death eternal before your Eyes.*

Q. What are the Properties and Perfections of God, which we must believe in order to a good Life ?

A. That he is the Author of our Being, and of all the Good we do, or ever can enjoy.

That he is perfectly Holy, and requires all his Servants to be Holy.

That he sees us, wherever we are, and whatever we do ; so that if we pray to him, we are sure to be heard ; if we sin, we are sure to be punished.

Heb. 11.
6.

Acts 17.
23. [?]

1 Pet. 1.
16.

Prov. 15.
3

peccah ta shin shicker dy ve er nyn gerragh.

Son ta *e phooar niartal* d'eeck e harvaantyn firrinagh as dy cherragh adsyn ta mee-viallagh.

Dy vel e *jeeragh* ayns ooilley e raadjin, nagh jean eh nee erbee y harey, agh shen ta son mie e Chreturyn, as cha vel eh dy bra kerraghey agh tra ta'd dy jarroo toilchin e Yummoose.

Dy vel e *surranse foddey*, as arloo dy ghoal ayns foar ooilley ny ta tushtagh jeh nyn nrogh yanoo.

As dy vel e *Jee firrinagh*, cre-erbee te dy yialdyn bee eh dy firrinagh cooilleenit [;] cre-erbee te dy vaggyrt higg e gy kion.

Son te *reill dagh nee* chammagh ayns Niau as Tallow. *As cha vel red erbee roah ghoillee* te smooïnaght cooïee y yanoo.

Q. Cre'n fa ta Jee enmyssit yn Ayr ?

A. Son dy nee e ta croo as coadey dy chooilley Chreture, as myr Ayr chiarrailagh as grai-agh te kinjagh imneagh jeu.

Eshyn Ayr sheel-naue ; *son dy chroo e ad lurg e yalloo bene*. Son dy vel e gynsagh da dooiny tushtey ; Son dy vel e dy smaïghtagh e tra te janoo aggair, as dy eeck e tra te janoo dy mie.

'Naght shoh te ny Ayr gys ooilley sheel-naue. Agh te er [35] skyn ooilley ny *Ayr dauesyn* ta y chloan ayns Creest.

Son te dy ghoal ad stiagh ayns *sheshaght* yn Aglish, gynsagh ad liorish e *Hirveish bene* dyn stiurey ad liorish e *Spyrryd casherick* ; janoo

For his Power is Mighty ; to reward his faithful Servants, and to punish the disobedient. Gen. 17. 1

That he is Just in all his Ways ; commandeth nothing but what is for the good of his Creatures ; and never punisheth, but when they truly deserve his Displeasure. Gen. 18. 25.

That he is Longsuffering, and ready to receive all that are sensible of their Misery. 2 Pet. 3. 9.

And that he is a faithful God ; whatever he has promised, will certainly be perform'd ; whatever he has threatned, will come to pass. Deut. 7. 9.

For he governeth all things both in Heaven and Earth ; and nothing is too hard for him, that he thinks fit to do. Jer. 32. 17.

Q. Why is God called, The Father ?

A. Because he is the Maker and Preserver of all Creatures, which, with the Care and Affection of a Father, he watches over continually.

He is the Father of Man, because he created him after his own Image. Because he teacheth Man knowledge ; Corrects him when he does amiss ; Rewards him when he does well.

He is thus, a Father to all Mankind ; But they that are his Children in Christ, he is their Father after an especial Manner.

For he taketh them into his Family, the Church ; Instructeth them by his own Ministers ; Guideth them by his Holy Spirit ; Makes them New Creatures,

Creturyn noa jeu, dy vod e graih chur daue as *Eiraght ayns Niau*.

Q. Cre ta toiggit liorish Ard-chiarrail Yee ?

A. Greenaght as pooar Yee, liorish shoy'n da as te pointeil, cre'n aght vees dy choilley nee t'ayns y teihl, myr shen dy vel kiarrail goit jeh ooilley ny va er nyn groo, cha vod y *creature sloo surranse* liorish *goanlys*, ny *trooid taghyrt* feegooish¹ ked Yee.

Q. Cre'n fa eisht ta Seaghyn taghyrt da Deney ?

A. Feer vennick dyn gerragh ad, as dyn dayrn gys Arrys. Agh *er skyn ooilley* dy harbaa nyn greeaghyn, veih ve rour soit er y vea shoh, as dy vod mad nyn smooïnaghtyn nyn aignaghyn as nyn ghiarrail y hoiagh er bea share.

Q. Vel Jee reil earishyn ny bleaney ? *Nagh vel y Sourey as y geurey, yn Niarragh as y Foure cheet ayns nyn imbagh cooie ?*

A. Ta. Agh eisht dy chur er sleih cooinaght dy nee er Jee ny lomarcán t'ad treshteil, as cha nee er ny *Hearishyn*, son nyn *Arran gagh laa*, Te part dy cheartyn gordrail yn sourey dy heet feegooish yn *chass cayr* as *Foure feegooish y phalchey*.

Q. Cre'n aght ta'n vea ain ayns laue Yee, fakin dy negin da dy chooilley annane baas y gheddyn ?

[36] *A.* Dy vou dy chooilley Ghooiney baas, cheu stih jeh leid yn earoo dy vleantyn shen, te pointit liorish Jee ; agh dy vel ad bio choud as t'ad te myrgeddyn liorish y chiarralys echyssyn ta reil

that he may love them, and give them an Inheritance in Heaven.

Q. What is meant by God's Providence ?

A. The Wisdom and Power of God, by which he knows and appoints how every thing in the World shall be, so that the whole Creation is taken care of ; not the meanest Creature can suffer, without God's leave, either by Malice or Accident.

Matt. 10.
29.

Q. Why then do Evils befall Men ?

A. Very often to punish them, and to bring them to Repentance ; but especially, to wean our Hearts from being too fond of this Life, and that we may think of, delight in, and prepare for a better.

Q. Doth God govern the Seasons ? Doth not Summer and Winter, Spring and Harvest return certainly at their appointed times ?

A. They do. But then to put Men in mind, that they depend upon God only, and not upon the Seasons, for their daily Bread ; he sometimes orders it, that the Summer returns without its usual Heat, and the Harvest without its Fruitfulness.

Hag. 1. 9,
10, 11.

Q. How do our Lives depend upon God, since all People must necessarily die ?

A. That all Men shall die within such a Number of Years, is appointed by God, but that they live so long as they do, is also owing to his Providence, which governeth all Accidents, Sickness and other ways of

Exod. 21.
13.

¹ [*sic*: feegooish]

dy chooilley haghryt, Chingysyn as raadjin elley yn Vaish, cur sarey cooin nee ad marroo, as craad nee ad sparrail.

Q. Nagh vel pooar vooar ec drogh gheney as ec drogh spyrrydyn dy yanoo olk ?

A. Spheer eh. Ta Jee er chur daue pooar vooar chammagh dy cherragh yn vee-chrau-ee as dy phroval credjue yn Chloan chrau-ee ; Agh ta Goo Yee cur shickerys dooin, nagh vod deney ny Jouil yn Aggair sloo yanoo fegooish ked Yee. As shoh'n resoon nagh vel ny *smoo* dy olk jeant ayns y teihl as nagh vel dy chooilley nee ayns dagh ynnyd, bun rish kyn [*sic*].

Q. Ca'id ta'n Laboraght ain lie er Kiarralys Jee¹ ?

A. She Jee ta crommey nyn Greeaghyn dy yanoo shen ta vondeishagh as feeu molley ; Eshyn ta cur bannaght er nyn Laboraght as pooar dy ghoal solley yn Vess oc. As she Jee myrgeddyn ta giarey sleih jeh nyn Dreshteil as janoo'n Laboraght oc fardail, tra hee e oyr son shen y yanoo.

Q. Cre ta currym annane ta *myr shoh credjal ayns Jee* ?

A. Smooinaghtyn feeu ve ayd jeh'n Jee mooar as gloroil *chroo Niau as Talloo*. D'injilagh oo hene kiangoyrt rish, liorish t'ow uss as dy chooilley nee er nyn goadey as *ayn ta shin ooilley bio, gleashiaght as shassoo*.

[37] Dy hassoo ayns aggle roish leid yn ooashley, as gyn dy bragh eshyn y vrasnagh, *myr dy beagh oo ny*

Death, commanding when they shall kill, and when they shall spare.

Q. Have not wicked Men, and wicked Spirits, great Power of doing Mischief ?

A. 'Tis true, God hath given great Power, both to punish the wicked, and to try the Faith of the Righteous ; but the Word of God assures us, That neither Men nor Devils can do the least Hurt, without the Leave of God ; and this is the Reason that there is not more Mischief in the World, and that all things are not every where in Confusion.

2 Sam. 16.
10.

Job 1. 10,
12.

Q. How far do your Labours depend upon God's Providence ?

A. It is God who inclines our Hearts to do what is Profitable or Praise-worthy ; It is He, who giveth Success to our Labours ; and Power to enjoy the Fruits of them ; And it is God also, who disappoints Men of their Hopes, and maketh their Labour in vain, when he sees Cause for so doing.

Psal. 127.
Eccles. 6.
2.

Q. What is the Duty of one who thus believes in God ?

A. To have worthy Thoughts of the great and glorious God, Maker of Heaven and Earth, to humble your self before Him, on whom you and all things depend, and in whom we live, and move, and have our being.

Acts 7. 28.

To stand in awe of so great a Majesty, and never to provoke him, as if you were stronger than he, by

¹ [*sic*: Yee]

stroshey ny E, liorish roih ayns *peccab* erbee er fys dhyt. Son smerg dasyn ta streeue rishyn ren y Chroo e.

Gyn dy bragh ve corree rish y chiarralys echyssyn, cree¹ erbee nee taghyrt, son ta Creenaght er skyn earoo reill y teihl as janoo ooilley gys y chooid share, ga *nagh vel e cur dooinyn coontey jeh e raadjin*.

Dy yeaghyn seose gys Jee son cree² erbee t'ow ny eme, as dy hirrey e vannaght er dy chooilley obber ; cooinaghtyn nagh lishagh shin veg y yanoo nagh vel cooiee padjer ve jeant er y hon. Son *cha vel creenaght, ny toiggal ny coyrle erbee noi'n Chiarn*.

Dy hoi-agh Jee kinjagh kiangoyrt rhyt ; ver shoh or't ve kairralagh jeh dty raadjin, imneagh harrish dty chree as jeeragh ayns dty ghellalyn ; *Son ta ny sooyllyn echyssyn er ooilley raadjin cloan deney dy chur da dy chooilley ghooiney cordail rish e raadjin, as cordail rish mess y yanoo*.

Q. Cre'n vondeish ta liorish credjal dy nee Jee nyn Ayr ?

A. My t'ow dy jarroo credjal shoh, gou-ee oo fockle dt'Ayrey son ny t'e dy yialdyn ; Bee oo booiaagh lesh ny te gordrail er dy hon as tilgee oo ooilley dty chiarrail ersyn son te kiarrail er dy hon.

Cha jean oo dy bragh beg y hoiagh jeh'n vi-ys as y surranse [38] foddey echyssyn son ga te ereeshagh myr Ayr, ny yei my ta e chloan roonagh as mee-viallagh, *Te Jee aglagh ayns Brinwnys*.

consenting to known Sin. For, wo to him who striveth with his Maker.

Isa. 49. 9.

Never to murmur *at Providence, whatever happens ; for an infinite Wisdom governs the World, and doth all for the best*, though he gives not an account of his Ways to us.

Job 33. 13.

To look up to God *for whatever you want, and to beg his Blessing upon every Work ; remembring that nothing ought to be undertaken, which is not fit to be prayed for*. For there is neither Wisdom, nor Understanding, nor Counsel against the Lord.

Prov. 21. 30.

To set God always before you, *which will make you careful of your Ways, watchful over your Heart, and upright in your Dealings ;* For his Eyes are upon all the ways of the Children of Men, to give to every Man according to his ways, and according to the fruit of his doings.

Jer. 32. 19.

Q. Of *what Use is it to believe*, that God is our Father ?

A. If you indeed believe this, you will take your Father's Word for what he promiseth ; be pleased with what he ordereth ; cast all your Care upon him, for he careth for you.

2 Pet. 5. 7.

You will never abuse his Goodness nor Long-suffering ; for tho' he hath the Compassion of a Father, yet if his Children are obstinately disobedient, He is a God terrible in Judgment.

Psal. 47. 2.

¹ [*sic*: cre]

² [*sic*: cre]

Ayns ooilley dty heaghyn bee'n gerjagh shoh ayd, *Te mie son dooinney dy ve ayns seaghyn* my ta Ayr graysoil fakin eh ymmyrchagh.

Er jerrey oilley, my she Jee'n Ayr ayd, ta dt'eiraght ayns Niau. Er shoh lishagh oo dy mennick smooinght, Dy nee raad ta dty verchys, vees dty Chree myrgheddyn.

In all your Afflictions, you will have this Comfort, 'Tis good for a Man to be in Trouble, if a gracious Father sees it convenient.

Psal. 119.
71

Lastly, If God is your Father, your Inheritance is in Heaven ; which you ought much to think of, That where your Treasure is, there may your Heart be also.

Matt. 6.
21.

Yn PADJER.

The PRAYER.

T'OW feeu, O Hiarn, dy ghoal Gloyr as Onnor as Pooar, son t'ow er chroo dy chooilley nee, as son dty phleasal hene t'ad as v'ad er nyn groo. Dy giall Jee ooilley-niartal dy vod tushtey as credjue jeh shoh aggle chairal jeh jummoose y chur ersyn y chroo aynyn, dy groo eh aynyn yearee geir dy yanoo booiagh jeh as leid y graih as ta jesh da Cloan as Sharvaantyn biallagh. As giall dy vod shin, ain ta enney orts nish liorish Credjue, lurg y vea shoh Bannaghtyn gloyroil yn Reereaght ayds y gheddyn, trooid Yeesey Creest nyn Jiarn. *Amen.*

THOU art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy Pleasure they are and were created. *The Almighty God grant that the Knowledge and Belief of this, may create in us a suitable Fear of offending him ; an earnest Desire of pleasing him, and such a Love as becometh thy dutiful Children and Servants. And grant that we which know thee now by Faith, may after this Life enjoy the glorious Blessings of thy Kingdom, through Jesus Christ our Lord. Amen.*

S E C T. VI.

AS ayns Deesey Creest e ynrycan
 vac nyn Jiarn b'er ny pentyn liorish
 y spyrid noo, rug jeh'n voidyn
 Vorrey, ren surrance fo Pontius
 Pilate, b'er ny chrossey, marroo as
 oanluckit. Hie e shees gys Nivrin,
 yn Tras laa jirree e reesht veih ny
 merriu. Hie e seose gys Niau as te
 ny hoi er laue yesh Dee yn Apr
 Ooillee-Niartal. Veih shen hig e dy
 briwnys ny bio as ny merriu.

Q. Cre smoo ta shin gynsagh
 veih'n ayn shoh jeh nyn Grea ?

A. Dy nee Yeesey Mac Yee ; as dy
 nee E'n Chiarn Ainyn.

Q. Cre'n aght te ry akin dy Nee
 Yeesey Mac Yee ?

A. Veih ny ta scruit jeh e Veae, e
 Vaas as e Irree seose reesht veih ny
 merriu, ta dy fondagh soit magh ayns
 Lioar Goo Yee, as t'er ny chur roin
 ayns ny Banglanyn giarrey shoh.

Q. Cre ny ard reddyng ta scruit ayns
 Bea Yeesey ta cooie dy hickeragh
 nyn Gredjue aynsyn ?

A. Dy loar ooillee ny Phaderyn jeh Veih
toshiaght y teihl. Tra va'n seihl er naase
 feer [40] Vee-chrau-ee as faggys er
 yarrood yn Jee firrinagh, ghou e er
 Annym as Callin dooiny liorish ve
 er ny vreh jeh Moidyn haink jeh
 sheeloagh Ghavid trooid pooar y
 Spyryd noo.

AND in Jesus Christ his only
 Son, our Lord. Who was
 conceived by the Holy Ghost, born
 of the Virgin Mary. Suffered
 under Pontius Pilate, was
 crucified, dead, and buried. He
 descended into Hell, the Third
 Day he rose again from the dead.
 He ascended into Heaven, and
 sitteth on the right Hand of God
 the Father Almighty. From
 thence he shall come to judge the
 Quick and the Dead.

Q. What do we chiefly learn from this
 part of the Creed ?

A. That Jesus is the Son of God ;
 and that He is our Lord.

Q. How doth it appear that Jesus is
 the Son of God ?

A. From the History of his Life,
 Death, and Resurrection from the dead ;
 written at large in the Holy Scriptures,
 and briefly contained in these Articles.

Q. What are the chief things in the
 History of the Life of Jesus which are
 proper to confirm our Faith in him ?

A. That He was spoken of by all
 the Prophets from the beginning
 of the World. That when the World
 was grown very wicked, and for the most
 part ignorant of the true God, he took
 upon him the Soul and Body of a Man,
 by being born of a Virgin of the Family
 of David, by the Power of the Holy
 Ghost.

Luke 1.
 70.

Tra ve myr shoh er ghoal er y Dooghys ainy, ve er ny hoilshagh *dy ve Mac Yee* liorish corraa veih Niau as va'n Seihl sarit dy eashtagh rish as dy chur biallys da, *Myr y Chreest*, ta shen dy ghra, yn persoon oardit liorish Jee dy insh e aigney gys sheelnaue. Tra va'n phooar shoh echey veih Niau, hoilshee e Magh e Hushtal, ta livrey chaghteraght gerjolahg dy Haualtys as ny haghtyn dy chosney eh. As dy yanoo Mie firriny's e Ynsagh, dobbree eh earoo er skin earoo dy virrillyn, leed e Bea feer feeu as hur e Baas feer sharroo.

Son cha row ny Hewnyn, huc hie e er cur er y chaghteraght shoh, agyndagh, kindagh rish mooads nyn mee-chraweys, dy eyrt er leid ny raadjin casherick as hickeree eshyn dy ve ymmyrchagh gys saualtys; Shen y fa ren ad tranlaas er skyn touse er, as lurg daue ve'r hilgey chooilleen scamylt er as dod ad, d'eagnee ad *Pontius Pilate* noi y chooinsheance hene dy gheyrey e dy ve er ny chrossey.

Tra v'ad shicker jeh dy rou e *marroo* va kiarrail wooar goit jeh e Oanluckey; son va sheshaght dy Hidooryn oardrit dy realley e Chorp, nagh jinnagh e Gheney mooijer lieu er sooyl e, as eisht y gra dy rou e er neeree¹ reesht veih ny Merriu.

[41] Ooilleyn tra shoh, hie e Annym gys yn ynnyd, raad ta Anmeenyn deney gol, tra t'ad faggail nyn Gallinyn; dy voddagh e goal er dy chooillee stayd ta dooghyssagh gys sheel-naue.

Having thus taken upon him our Nature, He was declared to be the Son of God, by a Voice from Heaven, and the World commanded to hear, and to obey Him, as the Christ, that is, the Person ordain'd of God, to make known his Will to Mankind. Having this Commission from Heaven, He published His Gospel, containing the most joyful Message of Salvation, and the Means of attaining it. And to confirm the Truth of His Doctrin, he wrought an infinite number of Miracles, Liv'd a most worthy Life, and Died a most bitter Death.

Matt. 17.
5.

For the People of the Jews, to whom he was sent with this Message, being not dispos'd by reason of their great Wickedness, to receive such Holy Rules as He affirm'd to be necessary to Salvation, they therefore Persecuted him most bitterly, and at last, having treated him with the utmost Scorn, they even forc'd Pontius Pilate, against his Conscience, to condemn him to be crucified.

When they were assured He was Dead, there was particular Care taken of his Burial; for a Company of Soldiers were appointed to watch his Body, that his Friends might not take it away, and say he was risen.

During this time, his Soul went into the Place where the Souls of Men do go, when they are parted from their Bodies; that he might undergo all Conditions of human Nature.

¹ [*i.e.* nirree]

Agh er y tras laa lurg e vaish, (va rieau er dy henney enmyssit *Laa'n Chiarn*) ve liorish pooar Yee troggit veih ny merriu, as dooirree e da-eed laa er y talloo gynsagh e Ostyllyn, my chion y Reereaght, ny'n Aglish va dy gerrit dy ve soit seose.

Q. Cre'n aght ta shoh ginsh dy nee eshyn va Mac Yee ?

A. Ve myr shoh, ta shen, *liorish Irree reesht veih ny merriu, soilsit¹ dy ve Mac Yee*, ta'n Noo *Paul* gra. Son cha beagh Jee er hroggal e veih ny merriu agh dy lhou e jeh ooilley ny *loar e jeh bene*, ooilley ny *ren* e ayns e ennym as ooilley ny *hur* e son Sheel-naue.

Q. Cre chon ghou Creest y dooghys ain er ?

A. Dy voddagh e ayns y dooghys ain Cairys Yee y yanoo magh va jummoosagh rish ooilley sheel-naue, son dy ren ad girree magh ny oi, as dy huit ad dy ve feer vee-chrav-ee. As er y fa shoh ve enmyssit *Yeese*y, ta shen, *Saualltagh*, son dy vel e *sauail e Phobble veih nyn beccaghyn*.

Q. Cre'n fa hur Creest leid ny reddyndowil ?

A. Hur e er nyn son as ayns nyn ynnyd, yn kerragh va cayr da ny peccaghyn ain. As myr ve ny Vac dy Yee as er ny vreh neesht jeh Ben, haink e dy ve *Oural as Liasagh stlane fírrinagh* [42] *as fondagh son peccaghyn y Teihl ooilley*.

Q. Vod mad ve shicker jeh shoh as dy vel Cairys Yee chooilleenit lesh ny

But upon the Third Day after his Death (ever since called the Lords Day) he was by the Power of God raised from the Dead ; and continued Fourty Days upon Earth, Instructing his Disciples about the Kingdom or Church, which was shortly to be establish'd.

Q. How doth this show that he was the Son of God ?

A. He was Thus, that is, By his Resurrection from the Dead, declared to be the Son of God, *saith S. Paul. For God would not have raised him from the Dead, but that he approved of all that he had said of Himself ; all that he had Done in His Name ; and all that he had Suffer'd for Mankind.*

Q. Why did Christ take our Nature upon him ?

A. That in our Nature he might satisfy the Justice of God, who was highly displeas'd with the whole Race of Mankind, because they had Rebell'd against him, and were become extreamly wicked. And therefore he was called Jesus, that is, a Saviour, because he saveth his People from their Sins.

Q. Why did Jesus Christ suffer such severe things ?

A. He suffered for Our sakes, and in Our stead, and what our Sins justly deserv'd we should suffer. And being both the Son of God, and born of a Woman, He became a full, perfect, and sufficient Sacrifice and Satisfaction, for the Sins of the whole World.

Q. May we be assur'd of this, that God is fully satisfied with what he hath done and suffered for us ?

Luke 24.
47.

Rom. 1.
4.

Matt. 1.
21.

¹ [*i.e.* soilsht]

ta Creest er yanoo as er hurransee¹ er nyn son ?

A. Foddee shin ve shicker jeh. Son cha hrog Jee eshyn ny lomarcen veih ny merriu, agh ghou e e stiagh ayns gloyr *Soiagh e ec y Laue Yesh hene*, ta shen dy ghra, hug e da dy chooilley phooar ayns Niaua as er y Talloo.

Q. Cre'n aght hee mad dy vel Jee er yanoo shoh ?

A. Son dy vel Creest er yanoo ooilley e yialdynyn mie as er chooilleaney ooilley ny v'er ny hoilshaghey jeh, yn red keddyn cha noddagh annane erbee y yanoo agh Jee. Hug e chelleeragh y spyrryd noo neose, liorish va Ostyllyn able ny mirrillyn smoo y yanoo ; As ga nagh row ad agh sheshaght dy gheney bought, fegooish ynsagh, chooin e lieu yn seihl y hyndaa gys Creesteeaght. As *Myr ve er ninsh ro laue* stroie e ayns yn eash shen Ardvalley as Ashoon ny Hewnyn, son nyn mee-chrauee-ys as mee-arrys ; As te er choadey e Aglish, *cordail rish e yaldyn firrinagh*, myr shen nagh dod goanlys deney ny drough-spyrrydyn er dy henney barreeaght gheddyn er ; ta shoh fegooish dooyt soilshagh dy vel pooar Yee echey.

Q. Fakin eisht dy vel Yeesey Creest er Niannoo yn shee ain rish Jee, ta shin Sauchey veih gaue y chorree.

A. Yn foill ain-hene eh, managh vel shin. Son te er [43] chordail shin rish Jee ; Te er soiagh samble roin, *cre'n aght lishagh shin gimmeraght as Jee yanoo booiagh*. Te er Yaldyn dy gooin e lien liorish y Spyrryd dy yanoo e aigney. As my nee shin ayns nee

A. *We may be confident of it. Because God did not only raise him from the Dead, but received him into Glory, setting him at his own Right Hand, that is, giving him all Power in Heaven and on Earth.*

Q. *How doth it appear that God hath done so ?*

A. *Because Christ hath made good all his Promises, and fulfill'd his Prophecies, which none but God could do. He immediately sent down the Holy Ghost, By which his Disciples were enabled to work the greatest Miracles ; and (though a company of poor unlearned Men) to convert the World to Christianity. And, as he had foretold, he destroyed, in that Age, the City and Nation of the Jews, for their Wickedness and Impenitency ; And he has preserved his Church, according to his true Promise, so that neither the Malice of Men nor Devils have been able to prevail against it ; which undoubtedly sheweth that he hath the Power of God.*

Luke 21.
6.

Matt. 6.
18.

Q. *Since then Jesus Christ hath made our Peace with God, we are secure from all Danger of God's Displeasure.*

A. *It is our own fault, if we are not. For he hath reconciled us to God ; He has set us an Example, how we ought to walk and to please God. He hath promised to enable us by his Spirit to do his Will ; and if in any thing we fall short of our Duty, as we are too apt to do, he*

¹ [*sic*: hurranse]

erbee failail ayns nyn Gurrym, myr ta shin roa aarlooy dy yanoo, yow e veih Jee leih peccaghyn as grayse er nyn son ocsyn hoil-ys ad.

Q. Agh cre my hoi-ys sleih beg jeh ny bannaghtyn, as ny saysyn shoh dy haualtys ?

A. Eisht cha bee veg nyn gouyr agh farkiaght aglagh er Briwnys. Son hig Yeesey shoh reesht veih Niau, dy vriwnys chammah ny Bio as ny Merriu.

Q. Cree¹ smoo ta shin dy hoiggal liorish ny goan shen ?

A. Dy vel Jee er phontail laa, ayn nee e'n Seihl y vriwnys ayns cairys liorish Yeesey Creest, tra shegin dooin ooilley shassoo kiangoyrt rish e Stole briwnys, as yow dy chooilley annane Briwnys kiart, cordail rish ny te er yanoo, my she mie ny saib te. Eisht bee folleeaght dagh Cree er ny akin, as hig ny Obbraghyn smoo ta follit ayns dorraghys gys soilshey, Bee Cooinsheansyn deney eisht er ny noostey dy jarroo, as bee ad eagnit dy akin as dy ghoal rish nyn voil-chin as Cairys y vriwnys shen hed orroosyn ooilley t'er gheddyn baas ayns nyn beccaghyn fegooish arrys, vees er nyn dilgey ayns aile Ivryn raad vees cheaney as snaggeraght feaclyn.

Tra vees adsyn v'er nyn goyrlagh dy hea veih'n corree ta ry [44] heet, as t'er nymmyrkey mess cordail rish arrys, er nyn mriwnys dy ve feeu jeh maynrys dy bragh farraghtyn.

Q. Cre chon ta Yeesey enmyssit y Chiarn ain ?

will prevail with God for Pardon and Grace, for all such as continue to deserve them.

Q. But what if Men despise these Favours, and Means of Salvation ?

A. Why then there remaineth nothing, but a fearful looking for of Judgment. For this Jesus shall come again from Heaven, to judge both the Quick and the Dead.

Q. What is the full meaning of those Words ?

A. That God hath appointed a Day in which he will judge the World in Righteousness, by Jesus Christ ; *when we must all appear before his Judgment Seat, and every one shall receive a just Sentence*, according to what he hath done, whether it be good or bad. *Then the Secrets of all Hearts shall be disclosed, and the most hidden Works of Darkness shall come to light ; Mens Consciences shall then be truly awakened, and they shall be forced to see, and to confess their Crimes, and the Justice of that Sentence which shall then pass upon all those who have died in their Sins unrepented of.* Who shall be cast into Hell-Fire, where there shall be wailing and gnashing of Teeth.

While those that were warned to flee from the Wrath to come, and brought forth Fruits meet for Repentance, shall be judged worthy of Eternal Happiness.

Q. Why is Jesus called Our Lord ?

Acts 1.
31.

2 Cor. 5.
10.

Matt. 13.
42.

¹ [sic: cre]

A. Son dy vel e er nyn *Gionnagh* veih Pooar as Bondiaght y drough-spyryd. Ta shin beaghey fo'n *choadey echyssyn*. As *veih* ta ooilley Harvaantyn firrinagh *jeaghyn lurg nyn leagh*. As shen-y-fa tra ta shin shirrey bannaght erbee veih Jee, ta shin myr shoh ec jerrey nyn Badjeryn gra *Trooid Yeesey Creest nyn Jiarn*, goal rish nagh vel shin feeu dy hirrey ny dy ghoal yn foar sloo agh aynsyn as ny hrooid.

Q. Cre'n vondeish vees liorish leid y Credjue shoh ayns Creest ?

A. Te layn dy gherijagh¹ as dy choyrle vie.

T'ow *Credjal ayns Yeesey* ; eisht t'ow er hoiagh ooilley dty hreshteil aynsyn oddys dy hau-ail, oddys dty pheccaghyn y leih, oddys grayse as pooar tannaghtyn ayns janoo mie y chur dhyt.

T'ow *Credjal dy nee eshyn y Creest*, fer haink er chaghteraght veih Jee. Eisht t'ow shicker dy vel yn ynsagh echey firrinagh, as dy lishagh oo biallys y chur da as v'er dy reihl liorish e Leih-aghyn.

T'ow *goal rish dy nee eshyn dty Hiarn*, as dy nee *reamys firrinagh y chirveish echey*.

My t'ow bought ta chooish dy chairys ayd gys foar dty Hiarn, as t'ec y dooiny sberchee er y talloo ; as my t'ow [45] Berchagh eshyn y Chiarn ayd, as to³ chooish dy ooashley dy ve er ny chur da liorts as ta liorish y fer sboughtey erbee.

A. *Because he hath Redeemed us from the Power and Slavery of Satan. We live under his Protection. Whatever Blessings we enjoy, it is for his Sake. And it is from him, that all his faithful Servants expect their Reward. And therefore when we ask any Blessing of God, we thus conclude our Prayers, Through Jesus Christ Our Lord : acknowledging that we are not worthy to ask, or to receive the least Favour, but in and through him.*

Q. *What will be the Fruits of such a Belief in Christ ?*

A. *Every part is full of Comfort and Instruction.*

You believe in Jesus : *Why then you have placed your Confidence in one who is able to save you. He can forgive your Sins ; he can give Grace, and Strength, and Perseverance,² and after all, eternal Life ; for He is the Son of God.*

You believe that he is the Christ ; *one sent from God. Then you are sure that the Doctrin which he taught is true, and that you ought to submit to it, and be governed by his Laws.*

You profess he is your Lord, *and that his Service is perfect Freedom.*

If you are Poor, you have a right to the Favour of your Lord, as much as the greatest Man on Earth ; and if you are Rich, He is your Lord, and as much to be honoured by you, as by the poorest.

1 Cor. 6.
20.

¹ [*sic*: gherijagh]

² [The remainder of the paragraph is absent in the Manx.]

³ [*sic*: ta]

Myr shen ta shin ooilley nyn sheshaghyn sharvaant as cha lishagh shin tranlaase y yanoo yn derrey yeh er y jeh elley.

Tra t'ow cooinaghtyn dy rug e jeh Ben t'ow shicker dy ghou e er y dooghys ain, marish ooilley e annooainidyn boughtynid as miolaghyn, shen-y-fa bee e arloo dy chur gerjagh, kemmyrk as leih da ooilley ny hig ny hrooidsyn gys Jee.

T'ow cooinaght dy ren Yeesey Creest surrance er dy hon. Hee oo eisht cre'n red eajee peccah, dy begin da leid yn Oural ve chebbit er y hon as cre shegin dauesyn ooilley jeaghyn ny lurg ta tuitchim fo jummoose Yee, kyndjagh rish laccal Arrys ayns y bra.¹

Ec y tra cheddyn t'ow shicker nagh vod dty pheccaghyn ve chooish nagh bee'n Leagh t'eshyn er eek fondagh er y hon, my ghou's oo arrys son dty pheccaghyn as bea noa y leeideil.

As nish myrgheddyn foddee oo dty warrant chur er Graih Yee ; *Son eshyn nagh baghyn e Vac bene agh livrey e seose er nyn son ooilley, cha nob e ny yei shen nee er bee dooin vees mie er nyn son.*

Fakin er y fa shen dy nee aynsyn ny lomarcen ta Treshteil ec peccee, cha negin dhyt jarood Graih dty Haualtagh hooar myr shoh baas er dy hon. Ny dty ghrim y hyndaa rish y [46] Chreestiaight chasherick shen, raad ta e Vaas as e Vyghinyn er skyn ooilley er nyn gooinaghtyn.

Ayns shen nee oo gynsagh as bee oo myrgheddyn er dy niartagh, dy ymmyrkey yn *Chrosh*, cre erbee'n

So that we being all Fellow-Servants, ought not to Lord it over one another.

When you call to mind that He was born of a Woman, *you are sure that he took our Nature upon him, with all its Weaknesses, Miseries and Temptations ; and therefore will be ready to support, to pity, and to pardon all that come to God by him.*

You here remember that Jesus Christ suffered for you. *You see then, what an abominable thing Sin is, that it required such a Sacrifice ; and what all they must expect, who shall fall under God's Displeasure, for want of a timely Repentance.*

At the same time, you are sure that your Sins cannot be so great, but that the Price he has paid will be sufficient, if you repent of your Sins, and endeavour to lead a new Life.

And now, also, you may depend entirely upon the Love of God ; for he that spared not his own Son, but gave him up for us all, will after that deny us nothing that may be good for us.

Since therefore it is in Him only, that Sinners have hope, you must not forget the Love of your Saviour thus dying for you ; nor turn your Back upon that Holy Sacrament, where his Death and Mercies are especially remembred.

There you will learn, and be enabled also, to take up the Cross, whatever Affliction God shall lay upon you ; to

Rom. 8.
32.

¹ [sic: tra]

Seaghyn ver Jee ort, dy dt'injilagh hene gys e aigney as e chreenaght, myr ren dy Haualtagh ; *Son cha negin da'n Charvaant v'erskyn e Hiarn ny seyr veih seaghyn.*

T'ow Credjal dy dooar e baas, dy rou e er ny Oanluckey as dy jirree e reesht y tras laa veih ny merriu.

Eisht t'ow shicker dy vod Jee ny merriu y vioaghey, as shen-y-fa ta treshteil ain chammah er nyn son hene, as er son nyn Gaardjyn, dy bee mad bio reesht ; *Son ver Jee lesh marish adsyn ta cadley ayns Yeesey.*

My brog Jee Creest veih ny merriu, eisht ta shin feer shicker dy rou ooille ny jynsee e firrinagh, dy bee ooille ny yiall e *cooilleenit*, dy jig ooille ny vaggys e gys kion. Er agh elley cha beagh Jee er droggal eshyn seose reesht veih'n Vaas gys bea, son veagh shen dy volley e chreturyn.

T'eshyn ayns Niau er Laue Yesh Yee. Shoh nyn gerjagh, ta fys ain dy nee peccee shin, agh eisht ta nyn Ver kionnee as eshyn ta loart er nyn son ayns y phooar as y foar smoo ayns Niau.

Te er shickeragh nyn Bardoon er nyn Arrys, cooinee e lien as livre-ee e shin veih noyd ny hanmey, as veih nyn Greeaghyn broagh hene ; As kiaree [47] e ynyd dy vaynrays er nyn son tra yow mad baas. Agh *lig da nyn Greeaghyn ve raad ta nyn merchys, ayns Niau.*

T'ow credjal dy jig Yeesey Creest reesht dy vrinnyys y Teihl ayns ynricus.

As nagh dooisht shoh oo, as nagh der e ort smooinght dy downin cre'n

submit your self to his Will and Wisdom, with all Humility, as your Saviour did ; for the Servant must not be above his Lord, nor freed from Sufferings. John 15. 20.

You believe that he died, was buried, and rose the third Day from the dead.

Then you are sure that God can raise the Dead, and therefore we hope, both for our selves and our Friends, that we shall live again ; For them that sleep in Jesus, shall God bring with him. 1 Thess. 4. 14.

If God raised Christ from the dead, *then are we most sure, that whatever he taught, was true, whatever he promised will be performed, whatever he threatned will come to pass ; otherwise, God would not have raised him from Death to Life, for that would have been to have deceived his Creatures.*

He is in Heaven, at the Right Hand of God. *Here is our Comfort, we know we are Sinners, but then, our Redeemer, our Advocate, is in the greatest Power and Favour in Heaven.*

He has secured our Pardon upon our Repentance, he will assist and deliver us from the Devil, and our own corrupt Hearts, and he will provide a place of Happiness for us, when we die, only let our Hearts be where our Treasure is, in Heaven. Matt. 6. 21.

You believe that Jesus Christ shall come again to judge the World in Righteousness.

And will not this awaken you, and make you seriously to prepare for that great Day, by a timely Repentance ?

aght chiarys oo son y laa mooar shen,
liorish Arrys lea ?

Vod oo smooïnaght er Briwnys as
Corree ry heet, as nagh niaglee shoh oo
veih geyrt er saynt ny foalley ?

My vees folliaght dagh Cree er ny
ooley, nagh bee oo aglagh dy reall
ayns dty chree leid ny smooïnaghtyn,
leid e chiarrail seihltagh nagh sur
soilshey as briwnys Yee ?

Vod oo craid ommyjagh y yanoo
yn laa t'ow er ghra harrish Banglanyn
y Chredjue shoh ?

Bee oo niau-vooiaght leih da dty
Naboo t'er chur jummoose ort, as
jean oo eisht treshteil dy bee Jee
arrultagh¹ dy leih dhyts ?

Vel oo credjal dy negin dooin
coontey chur son ooilley ny foaryn ta
Jee er chur dooin, as nagh jean shoh
dy hionney dy yanoo ymyd jeu gys
gloyr Yee as y saualtys ayd hene ?

As er skyn ooilley smooinee dy
negin dhyt ve er dy vriwnys, cha
nee'n aght myr ta'n seihl briwnys,
agh liorish goo Yee, liorish er-y-fa
shen shegin dhyt goal as laue
beaghey as cha nee lurg
smooïnaghtyn ommyjagh as
cliaghtaghyn peccoil y Teihl.

[48] Er jerrey ooilley, ta Gerjagh
chammah as atchim ayns y chredjue
shoh, son ga dy bee mad dy jarroo eit
gys coontey geyr, ny yei ta shin
shicker dy bee mad er nyn glashtyn
lesh Foar, as dy bee dellal erreeshagh
er ny chur dooin, my vees nyn stayd
er y hon ; Son eshyn ta toiggall echey
jeh nyn annoonid, eshyn hooar baas
dyn sauail shin, ta dy ve nyn Mriw.

*Can you think of Judgment and
Wrath to come, and will not this
terrifie you from following your Lusts ?*

*If the Secrets of all Hearts will then be
disclosed, will not you be afraid to
harbour such Thoughts, such Designs, as
will not bear the Light and Judgment of
God ?*

*Can you be foolishly merry, the Day
you have repeated this Belief ?*

*Will you hardly forgive your
Neighbour that has offended you, and
will you then hope that God will be ready
to forgive you ?*

*Do you Believe that we must then give
an Account for all the Favours which
God hath given us, and will not this force
you to use and improve them to the Glory
of God, and your own Salvation ?*

*And above all consider, that you must
then be judged, not as the World judgeth
of things, but by the Word of God, by
which, therefore, you must resolve to live,
and not according to the foolish Opinions,
and sinful Customs of the World.*

*Lastly ; This Belief hath Comforts, as
well as Terrors ; for though we shall
indeed be called to a strict Account yet we
are sure to be heard with Favour, and
treated with Compassion, if our Case will
bear it. For, He who knows our
Infirmities, He that died to save us, is to
be our Judge.*

¹ [sic: arryltagh]

Yn PHADJER.

The PRAYER.

O Hualtagh y Teihl, liorish dty
 Chrosh as dt'ooill smoo ooasle
 t'er chionnagh shin reesht, saue
 shin ta shin dy hinjil guee ort.
 Giall dy vod yn Credjue
 firrinagh shoh ve kinjagh ayns
 nyn smooïnaghtyn, dy vod mad
 baas y gheddyn veih peccah, as
 girree reesht gys craweeaght, dy
 vod mad ayns nyn greeaghyn
 cheet seose hoods as vaghey
 kinjagh mayrt, as dy vod mad
 shin hene y vriwnys as nagh bee
 mad er nyn neyrey tra hig us dy
 vriwnys y Teihl ayns Cairys. O
 Hiarn giall dy vod mad jeaghyn
 lurg y cheet ayds lesh boggey, as
 myghyn y gheddyn ayns Laa yn
 chooilleeney. *Amen.*

O *Saviour of the World, who by
 thy Cross and precious Blood hast
 redeemed us, save us, we most
 humbly beseech thee. Grant that the
 Belief of these great Truths may ever
 be present in our Minds, that we
 may die from Sin, and rise again
 unto Righteousness, that we may
 with Hearts ascend to thee, and with
 thee continually dwell, That we may
 judge our selves, and that we may
 not be condemned, when thou comest
 to judge the World in Righteousness.
 O Lord, grant that we may expect
 thy coming with Joy, and find Mercy
 in the great day of Recompence.
 Amen.*

S E C T. VII.

TA mee Credjal ayns y Spyrriid Noo, yn Slane-Aglisb Casherick, Sheshaght ny Nooghyn, Leih Peccaghyn, Irree reesht ny Mirrieu, as y Dea ta dy bragh farraghtyn. Amen.

Q. Cre chon ta shin Credjal ayns y Spyrriid Noo ?

A. Son dy nee'n Spyrriid Noo ta dyn Nianoo arloo son Niau. As shen-y-fa ta shin er nyn gasherick huggysyn ayns Bashtey liorish Sarey Chreest, as ta shin ynsit dy ghuee dy vod E ve marin son dy bragh.

Q. Cre'n aght ta'n Spyrriid dyn nianoo arloo son Niau ?

A. Liorish *Soiagh roin* gaue *peccah*, feme as myghyn Fer kionnee, as cre'n aght oddys mad barriaght gheddyn harrish nyn Noidjin.

Q. Cre ny haghtyn ta'n Spyrriid dy ghoal dy chur tushtey dooin jeh firriny's ny reddyn shoh ?

A. Liorish y phooar hug e da ny Phaderyn as ny Ostylyn dy hoilshagh aigney Yee, as dy yanoo ny loar ad firrinagh liorish mirillyn, dy voddagh deney ve shicker jeh dy nee *Goo Yee* va ny goan *ocsyn*. Myr shen ayns earish feer yare, va ayn wooar jeh'n teihl er ny hyndaa gys [50] Creesteeaght, cha nee liorish Niart seihltagh agh liorish ynsagh yn Tushtal as liorish pooar y Spyrriid Noo.

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

Q. Why do we believe in the Holy Ghost ?

A. Because it is the Holy Ghost who fits us for Heaven ; and therefore we are dedicated to Him in Baptism, by the Command of Christ, and are taught to pray, that He may ever be with us.

Tit. 3. 5.

Matt. 28.
17.
2 Cor. 12.
14.

Q. How doth the Holy Ghost fit us for Heaven ?

A. By convincing us of the danger of Sin ; Of the Necessity and Mercy of a Redeemer, and of the possibility of overcoming our Enemies.

John 15.
26.

Q. By what Means doth the Spirit convince us of the Truth of these Things ?

A. By establishing the Prophets and Apostles to make known the Will of God, and to confirm by Miracles what they said, that Men may be assured, their Word was the Word of God. So that in a very short time, a great Part of the World was converted to Christianity, not by worldly Force, but by the Preaching of the Gospel, and by the Power of the Holy Ghost.

Liorish ny haghtyn shen Te kinjagh gobbragh er Creeaghyn leid as vees er nyn sauail.

Q. Nagh vel eh dy liooar dy vel y Sushtal er ny ynsagh dooin ?

A. Cha vel, managh jean y Spyrryd Noo nyn dushtey y hoilshagh. *Son cha nione da dooiny erbee ny reddyn ta bentyn rish Jee agh Spyrryd Yee.* As shen-y-fa gys y dooiny dooghyssagh ta'n Sushtal dy jarroo ommyjagh, cha moo oddys fys ve echey er ny reddyn t'er ny loart.

As dy firrinagh raad ta fys ain er yn irrin as ta shin fakin nyn Gurrym cha nod mad y chooilleeney eh, derreh ta'n Spyrryd cheddyn casherickey nyn Greeaghyn, ta shen te gobbragh aynyn aignaghyn mie ; Aggle Yee, Graih gys e Leiaghyn as kairrail chreeoil jeh nyn Anmeenyn. Liorish shoh oddys shin ayns y tra barriaght y gheddyn er nyn Saynt, dy eyrt er shen ta mie as dy yanoo arloo son Bea elley.

Q. Cre shegin dooin y yanoo dy vod y Spyrryd Noo myr shoh soilshoh y chur ayns nyn Aignaghyn as nyn Greeaghyn y casherickey ?

A. Ta Yeesey Creest er vagail dooin y choyrle as y Gialdyn shoh, *Ver Jee yn Spyrryd Casherick dauesyn hirrys eh.*

Hug E *earlys y Spyrryd* dhyt dy jarroo roish my voddagh oo hirrey eh ; As nish tra ta fys [51] ayd er dt'eme ; My nee oo gearee, nee oo geddyn, yow leid y grayse as vees fondagh dy dt'ynsagh, dy chooney liat, dy dty chummal seose as dy dty gherjagh, derrey hig oo gys y Reereeaght echyssyn ta dy bragh farraghtyn.

By which Means, he still worketh upon the Hearts of such as shall be saved.

Q. It is not sufficient that we have the Gospel preached unto us ?

A. It is not ; unless the Holy Ghost enlighten our Understanding. For no Man knoweth the Things of God, but the Spirit of God. And therefore, to the natural Man, the Gospel is mere foolishness, neither can he know the things that are spoken.

And even, where we do know the Truth, and see our Duty, we are not able to perform it, until the same Spirit sanctifieth our Hearts, that is, worketh in us good Dispositions, The Fear of God, a Love to his Law, and hearty Concern for our Souls, by which, we are enabled, in time, to overcome our Lust, to follow that which is good, and to prepare for another Life.

1 Cor. 2.
11.

Ver. 14.

Q. What must we do, that the Holy Ghost may thus enlighten our Minds, and sanctifie our Hearts ?

A. Jesus Christ hath left us this Direction and Promise ; God will give the Holy Spirit to them that ask him.

Luke 11.
13.

He gave you the earnest of his Spirit, even before you could ask it ; And now, when you know your Wants, if you ask, you shall receive ; you shall receive such Grace as shall be sufficient to direct, to assist, to support and to comfort you, until you come to his everlasting Kingdom.

2 Cor. 5.
5.

As eisht shegin dhyt gearree as guee son y Cheshaght ghraysoil echey ; *Shegin dhyt oo hene y ghlenney veih dy chooilley vro-id dyn Eibl as dyn Spyrryd as dty Chorp y reall ny Hiamble glen da'n Spyrryd Noo dy vaghey ayn* ; As shegin dhyt beaghey ayns bialys dauesyn ta'n *Spyrryd Noo er hoi-agh barryd*, dy dt'ynsagh as dy dty reil. As eisht foddee oo ve shicker dy leeid Jee oo sauchey gys Niau.

Q. Vel Jee myr shoh myghynagh dauesyn ooilley ta bashtit ?

A. Ta Jee booiagh ooilley ve sauchey as dy beet gys tushtey jeh'n Irrin. Agh ta ymmodee ta cherraghtyn son laccal Grayse, as fooast ta'n Coal oc kyndagh roo hene.

Leid shoh adsyn ta mee-rioosagh jeh sasyn y grayse, *Cha vel oc, son nagh vel ad shirreh.*

Leid shoh adsyn myrgeddyn nagh vel janoo ymyyd jeh ny Graysyn ta Jee er chur daue as eisht cordail rish e ghoo, *te goal vou dy jarroo shen ny l'oc.*

Ta ymmodee ayn ta cur corree er y *Spyrryd casherick*, as cur er e chooney graysoil y hayrn vou, son dy vel ad cur rish peccah er fys daue as tannaghtyn ayn.

[52] As er jerreh ooilley ta ymmodee, *ta gobbal y Spyrryd Casherick dy roonagh, gra immee er sooyl woin, son cha vel shin shirrey tushtey jeh dty raadjin.*

Q. Cre'n vondeish vees y Credjue shoh dooin ?

A. Freilee eh oo veih mee-hreshteil ; foddee niart y dooghys ayd ve mooar, as gys tushtey seihltagh niau-phossable y ve

But then, you must desire and pray for his gracious Fellowship ; You must cleanse your self from all Filthiness of Flesh and Spirit, and preserve your Body a fit Temple for the Holy Ghost to dwell in ; and you must live in Obedience to those whom the Holy Ghost hath set over you, to teach and to govern you ; and then you may be confident he will conduct you safe to Heaven.

Q. Is God thus merciful to all that are baptised ?

A. God would have all Men to be saved, and to come to the knowledge of the Truth. *But there are very many who perish for want of Grace, and yet their Destruction is from themselves.*

Such are they who neglect the Means of Grace ; they have not, because they ask not.

Such are they also, who will not use the Graces God hath given them, and then, according to his Word, He taketh away, even that which they have.

There are many who grieve the Holy Spirit, and force him to withdraw his gracious Assistance, by their Consenting to known Iniquity, and continuing in it.

And lastly, there are many who do despite to the Holy Spirit, saying, Depart from us, for we desire not the knowledge of thy ways.

Q. Of what use will this Belief be to us ?

A. It will keep you from Despair ; your Corruptions may be great, and to human Reason, impossible to be

2 Cor. 7.
1.

1 Cor. 3.
16.

1 Cor. 12.
28.

1 Tim. 2.
4.

Jam. 4. 2.

Matt. 25.
29.

Heb. 10.
29.

Job 21.
14.

Mar. 10.
27.

smaghtit, agh *cha vel nee erbee roa ghoillee da Jee.*

Freilee eh oo veih danys, cha jeagh oo lurg cooney Yee as gyn oo hene y yanoo ny oddys oo.

As er jerrey, freilee eh oo veih roih ayns shiaghranys, choud as eyrys oo er y *Goo t'eshyn* er livrey, er ny *Saggyrtyn t'eshyn* er chur er chaghteraght as vaghey ayns yn *Aglish t'eshyn* er chasherick.

Q. Cre shegin dooin y chredjal my chion y slane Aglish Casherick ?

A. Ta shin credjal dy Doardee Yeesey Creest e Ostylyn, as adsyn ad baink nyn nei, dy phreacheil y sushtal, dy vashtey as dy ghoal padjer son ooilley ny va agyndagh dy chur bialys da ; as dy chur oghsyn, dy cherragh as dy yarey jeh leid as veagh scammyltagh gys nyn Gredjue Crauee.

Nish ta ny Kianoortyn as Saggyrtyn shoh marish y Pobble ta fo'n currym oc, enmyssit yn *Aglish* as Creest y Kione ek.

Ti-ee enmyssit *Cashirick* son ymmodde Oyryn agh er skyn ooilley son dy nee'n chiarrail [53] wooar ek eh, dy yanoo sleih Casherick, as ta sarey ec ooilley ny Holtyn ek dy [ve] myr shen.

Ti ee myrgeddyn enmyssit yn *slane Aglish*, ta shen dy ghra, Roshtyn er ooilley, son dy vel ee liorish Creest kiarrit dy ve saualtys dy chooilley Ashoon as Pobble ghoys as ver bialys gys Leiaghyn y Sushtal.

As she gys Kianoortyn as Saggyrtyn yn *Aglish* shoh ta Yeesey Creest er yanoo'n Gialdyn mooar

overcome ; but with God all things are possible.

It will keep you from Presumption, you will not expect God's Assistance, without using your own Endeavours.

Phil. 2.
12.

Lastly ; It will keep you from running into Error, while you keep close to that Word which he hath inspired, to those Pastors which he hath sent, and continue in that Church which he hath sanctified.

Q. What must we believe concerning the Holy Catholick Church ?

A. We believe that Jesus Christ ordained the Apostles, and they their Successors, to preach the Gospel, to baptise, and to pray for all that were disposed to obey it ; and to reprove, correct, or cut off, such as should become a Scandal to their holy Profession.

Now these Governours and Pastors, with the People under their Charge, are called the Church ; of which, Christ is the Head.

It is called Holy upon many Accounts, but especially, because its great Design is to make Men Holy, and all its Members are required to be so.

It is also called Catholick, that is, Universal, because it is by Christ designed for the Salvation of all Nations and People, that will receive and obey the Laws of the Gospel.

Mar. 16.
15.

And it is to the Governours and Pastors of this Church, that Jesus Christ has made this remarkable

Matt. 28.
20.

shoh, *Cur my ner, ta mish meriu kinjagh gys jerrey'n Teibl.*

Q. Cre'n aght ta Creest marish Saggyrtyn ny Haglish ?

A. Ta'n Spyrryd Casherick echey maroo dy vannagh adsyn t'ad dy vannagh ayns ennym Chreest as dy cherragh adsyn t'ad dy vriwnys dy cairagh.

Q. Cre'n ymmyd t'ayns Briwnysyn ny Haglish ?

A. Dy hayrn peccee gys Arrys as dy reall yn Aglish glen as gyn loght, my oddys eh ve, yn chooid sloo, dy liettal Briwnysyn Yee veih tuitchym er y Cheshaght ooillee, roish shen cha lias dooin aggle ghoal, choud as ta Drough yeantee eit gys coontey, er nyn dayrn gys tushtey jeh nyn Beccaghyn, ny tilgit magh, my nee ad tannaghtyn mee-viallagh.

Q. Nagh vod fer treshteil son leih y pheccaghyn veih Jee, fegooish ve er ny chur gys nayrey ?

A. Quoi erbee ta streeu dy hea veih cherragh ny Haglish, cha vel e fakin cre'n gaue ta liorish shen y yanoo, cha vel e [54] toiggal dy vel e ny skiarrailee jeh *Onnor bene* ny te jeh *Onnor Yee* ; Dy vel e soiagh beg jeh Oardagh slaintoil ny Haglish dy chur tushtey da Peccee, ad dy yiarey e hene magh veih padjer y chloan chrau-ee as veih'n Feasley peccaghyn ta Shirveishee Yee dy hoilshagh, as dy vod e dy cairagh jerkal dy glin e veih Jee ayns aght strimshee.

Q. Cre eisht ta'n currym echyssyn ta tuitchim fo Briwnys ny Haglish ?

A. Yn currym echey dy injilagh e hene [gys] y Chianoortyn spyrrydoil

Promise ; Lo, I am with you always, even unto the end of the World.

Q. *How is Christ with the Pastors of his Church ?*

A. *His Holy Spirit is with them to bless those whom they bless in his Name, and to chastise those whom they justly censure.*

Q. *What is the end of Church Censures ?*

A. *To bring Sinners to Repentance, and to preserve the Church pure and undefiled, if that may be, at least, to hinder the Judgments of God from falling upon the whole Body, which we shall not have Reason to fear, while notorious Offenders are called to an account, brought to a sense of their Wickedness, or cast out, if they continue obstinate.*

Q. *May not one hope for Pardon from God, without being exposed to shame ?*

A. *Whoever strives to avoid the Church's Censures, doth not see the Danger of doing so ; he doth not consider, that he consults his own, more than Gods Honour : That he despiseth the wholesome Order of the Church for the Conviction of Sinners, and depriveth himself of the Prayers of the Faithful, and the Ministry of Absolution ; and that he may justly expect to hear from God in a way more afflicting.*

Q. *What then is the Duty of a Person who makes himself liable to the Censures of the Church ?*

A. *His Duty is humbly to submit to his Spiritual Governours, as unto*

myr gys Creest, gyn jeaghyn er y vriwnys oc myr kerragh, agh myr myghyn, dy ve eit gys coontey ayns y Teihl shoh dy vod e gyn ve deyrít ayns y Tâhl ta ry heet.

Dy chur gloyr gys Jee ayns goal rish e pheccaghyn dy arryltagh, goal rish dy vod Jee Peccee y cherragh cre erbee'n aght scapys ad Briwnys deney.

Te dy yanoo shoh lesh trimshey ferrinagh son e oilchin, dy shicker kiarrail Bea noa y leeideil, chammah son dy vel Jee ta ronsagh Creeaghyn cur feah da Crau-eeaght-oalsey, as son dy vod feollagh elley yn trimshey echey y akin as gynsagh *dy vel eh red olk as sharroo yn Chiarn y breggeil.*

Er jerrey ooilley yn currym echey eh, dy yearee Pardon as Padjeryn e Heshaghyn Creestee, as Saggyrt Yee dy chur da Feasley veih e pheccaghyn, Lurg shoh foddee e gerjagh y ghoal veih'n Gialdyn shen ren Creest [55] gys e Aglish ; *Da quoi erbee ta shivish leih peccaghyn, t'ad leih dane as da quoi erbee nagh vel shiu cur feasley, cha vel ad feaslít.*

Q. Cre ta toiggit liorish *sheshaght ny Nooghyn* ?

A. Dy chooilley Chreestee firrinagh, ta enmyssit *Nooghyn*, ta shen dy ghra, Pobble *ta Casherick gys shirveish Yee*, dy vel ad yn Chorp ; Oc ta yn *Chione*, yn *Credjue*, yn *Hreshteil*, yn *Vashtey*. As shen-y-fa ta cairys ec dy choilley Creestee firrinagh ayns Padjeryn as Giastyls yn Aglish slane, as gys dagh vondeish ta bentyn ree. Ta shen dy ghra, Ta cairys ec dagh Creestee gys Leigh Peccaghyn, gys Graih Yee, gys

Christ ; not looking upon their Censures as a Punishment, but as a Mercy, to be call'd to an account in this World, that he may not be condemned in the next.

To give Glory to God, in a free Confession of his Sins, acknowledging that God is able to punish Sinners, however they may escape the Censures of Men.

He is to do this with a true Sorrow for his Offences, stedfastly purposing to lead a New Life ; both because God the Searcher of Hearts hateth Hypocrisie, and that others, seeing his Affliction, may learn, That it is indeed an evil thing, and Bitter to forsake the Lord.

Lastly, his Duty is, to desire the Pardon and Prayers of his Fellow Christians, and the Absolution of God's Minister, and then to comfort himself with the Promise of Christ to his Church, Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

Jer. 2. 19.

John 20. 23.

Q. *What is meant by The Communion of Saints ?*

A. *That all true Christians, called Saints, that is, People Dedicated to God, are One Body, having One head, One Faith, One Hope, One Baptism. And, therefore, every true Christian hath an Interest in the Prayers and Charities of the whole Church, and a right to all its Privileges. That is, every Christian hath a right to the Forgiveness of Sins, the Love of God, the Merits of Christ, the Fellowship of the Holy*

Toilchinys Chreest, gys sheshaght y Spyrryd noo as gys shirveish ny Ainlyn cashrick.

Veib shoh t'ow dy chur tastey cre'n stayd trimshagh eh, dy ve ass y Chesbaght shoh, ny dy ve jeh'n earoo ocsyn nagh vel enmyssit Nooghyn, ta shen dy ghra, nagh vel leeideil nyn Mea cordail rish y Sushtal, ta'd shoh ooilley fegooish Treshteil as fegooish Gialdynyn.

Q. Cre'n aght ta Cairys ec dagh Creestee gys Leih peccaghyn ?

A. Ny lomarcan liorish toilchinys as Gialdyn Chreest t'er yanoo nyn Shee rish Jee, er conaant dy vel shin lesh Arrys cree-oil as credjue firrinagh chyndaa huggey.

Q. Eisht cha vel Gialdyn Leih Peccaghyn resoon da sleih dy hannaghtyn ayns peccah ayns treshteil pardoon y gheddyn ?

[56] *A.* Cha vel ny smoo ny ta resoon ec Mac dy ve niau-viallagh son dy vel e Ayr cha dooie da. *Liasagh Miys Yee sleih y leeideil gys Arrys, as mannagh jean eh shen, livrey-ee yn chairys echey ad gys coalanmey.*

Shen-y-fa cooinee er, my hed oo er dy hoshiaght ayns peccah lesh dt'aigney, t'ow roih ayns y Gaue smoo erbee ; cha vel fys ayd vou dy bragh tra ny grayse dy ghoal Arrys, n'egooish shen cha bee Leih peccaghyn dy chouyr.

Q. Cre'n oyr ta part dy leih, ta goal rish dy vel ad credjal Leih peccaghyn, foast janoo mee-hreshteil dy vou ad pardoon ?

A. Choud as ta fer erbee leeideil Bea vee-chiarralagh lishagh e ve myr shoh seaghnit, as dy hirrey leid y

Ghost, and the Ministry of the Holy Angels.

From which you ought to learn, what a very sad condition it is to be out of this Communion, or to be of the number of them who are not called Saints, that is, who do not live as becomes the Gospel, all such being without Hopes, and without Promises.

Q. How bath every Christian a right to the Forgiveness of Sins ?

A. Only by the Merits and Promise of Christ, who hath made our Peace with God, upon condition, that with hearty Repentance and true Faith we turn unto him.

Q. Then the Promise of Forgiveness is no reason why People should continue in Sin, in hopes of Pardon ?

A. No more reason, than that a Son should be more undutiful, because his Father is more kind. The Goodness of God ought to lead Men to Repentance ; and if it doth not do that, his Justice will send them to Destruction.

Rom. 2.
4.

Therefore remember, that if you sin wilfully, you run the greatest Hazard ; you know not whether ever you shall have Time or Grace to repent, without which there is no Forgiveness of Sins.

Q. What is the reason why some People, who profess to believe the Forgiveness of Sins, do yet despair of Pardon ?

A. While any Person leads a careless Life, he ought to be thus afflicted, and to

phersoon y gherjagh ny hayrn as y smooínaght shen yn aght dy chur mou e son dy bragh.

Agh my ta dooinney er leeideil Bea sheelt, ny fooast bea vee-reiltagh as Arrys firrinagh y ghoal, cha vel oyr echey dy ve mee-hreshteilagh jeh Myghyn, as she son laccal coyrle vie te janoo shen. As currym leid y persoon eh, dy ghol gys Saggyrt ennagh tushtagh as ynsit ayns Goo Yee ver shickerys da dy vel Jee myghynagh, booíagh ooillee dy ve sauchey, dy vel e firrinagh gys y yialdynyn, as ta cur er nyn eer seaghyn dy ve vondeishagh daue.

Dy jean eshyn ta gynsagh dooin Padjer gagh laa y ghoal, nyn nrogh yanoo y leih dooin, my ta shin streeue gagh laa noi niau-[57]ghlennid y dooghys ain. As son nagh bee resoon ec sleih dy vee-hreshteil, ta Jee er chur Pooar da e Hagyrtyr d'easley 'n Peccagh arrysagh veih y pheccaghyn as lowee eshyn ayns niau ny nee *adsyn* er y Talloo.

Q. Bee dy jarroo *Irree reeisht ny merriu* ayn ?

A. Cha firrinagh as ta shin nish bio, nee shin girree reeisht, ta Jee dy foslit er ghra eh as ta pooar echey dy yanoo eh.

Q. Cre ta'n currym echyssyn ta credjal shoh ?

A. Dy real dy Chorp fo Smaghtaghey, Sheeltys as Glennid, dy vod eh ve Chiamble cooie da'n Spyrryd noo dy vaghey ayn : *Dy jean eshyn brog Creest veih ny merriu yn Corp marvanagh ayds y vioghey, liorish y Spyrryd ta vaghey aynyd.* As eisht bee'n

endeavour to comfort or divert such a Person, is to undo him.

But if a Man hath been a sober Liver, or having been otherways, doth truly Repent, he hath no reason to despair of Mercy ; and it is for want of right Information if he doth so. And it is the Duty of such a Person to go to some discreet and learned Minister of Gods Word, who will satisfie him, that God is merciful ; would have all Men to be saved ; is faithful to his Promises, and maketh even our Afflictions useful to us.

That he who hath taught us to pray daily for Pardon, will forgive us our Trespases, if we strive daily to mortifie our Corruptions. And that Men may have no reason to despair, God hath given Power to his Ministers to absolve the Penitent, and what they do, will be approv'd in Heaven.

Matt. 16.
19.

Q. Will there certainly be a Resurrection of the Body ?

A. As sure as now we live, we shall Rise again ; God hath expressly said it, and he is able to do it.

Joh. 5. 28.

Q. What is the Duty of one who believes this ?

A. To keep his Body in Temperance, Soberness, and Chastity, that it may be a fit Temple for the Holy Ghost to dwell in : That he who raised Christ from the Dead, may quicken our mortal Body, by the Spirit that dwelleth in

Rom. 8.
11.

Vea dy bragh farraghtyn Bannaght dy jarroo.

Q. Cre ta toiggit liorish y *vea dy bragh farraghtyn* ?

A. Dy bee nyn Gallinyn as nyn Anmeenyn ec yn Irree seose snemmit cuidjaght, bee shin eisht bio son dy bragh, edyr ayns maynrys ny trimshey fegooish jerrey, *son myr shen ta Jee er chur shickerys dooin.*

Q. Ta shoh red lishagh shin y ghoal feer faggys dooin hene dy jarroo.

A. Agh dy chur ort ve feer chiarralagh, smooinee dy dowin er, dy bee oo ec oor y Vaish ayns stayd nagh jed dy bragh er caghlaa. My tow er leeideil Bea Chreestee, bee oo eisht dy bragh bannit ; agh my t'ow er leeideil Bea mee-riooosagh as baas y [58] gheddyn fegooish Arrys, bee oo treih er son dy bragh as dy bragh. As myr shoh vees oo cheu stih jeh beggan beg dy vleantyn edyr oo dy ghoal eh gys dt' aigney, ny gyn y ghoal.

Q. Shicker cha nod fer gyn smooinatht er, as chicker¹ ta dy chooilley annane ta janoo shen treshteil dy ve sauchey.

A. Streih'n stayd shen. Sleih dy hreshteil dy ghol gys Niau, as fooast gyn kiarrail y ghoal dy yanoo ad hene arloo er y hon. Agh cooinee er tra ta dooiny meerioosagh ny mee-chrawee gra *barrish yn Ayrn shoh jeh y Chrea*, te ayns firriny's goal rish dy vel e jercal rish dy ve er ny stroie *Annym as Callin.*

Q. Cre ta Goo Yee ginsh vees stayd y leid oc shoh ?

us ; and then everlasting Life will be a Blessing indeed.

Q. *What is meant by Life everlasting ?*

A. *That, at the Resurrection, our Bodies and Souls being joyn'd again, we shall then live for ever, either in endless Happiness, or endless Misery.* For so God hath assured us.

Matt. 25.
46.

Q. *This is a Matter of great concern, indeed.*

A. *But to make you serious, consider, that, at the Hour of your Death, your Condition will be unchangeable ; If you have liv'd a Christian Life, you will then be happy for ever ; but if you shall have liv'd carelesly, and dye without a timely Repentance, you will be miserable to all Eternity. And thus it will be with you, within a very few Years, and whether you think of it or not.*

Q. *One cannot sure but think of it, and every one that doth so, to be sure hopes to be saved.*

A. *That is a sad Misfortune. Men hope to go to Heaven, and yet take no care to fit themselves for it. But remember, that when a careless, or an ungodly Man repeats this part of his Creed, he doth in truth profess that he expects to be Damn'd.*

Q. *Pray, what do the Scriptures say will be the Condition of such ?*

¹ [*sic*: shicker]

A. Dy bee ad *tilgit shees ayns Aile Ivryn* fegooish treshteil dy akin dy bragh *jerrey er nyn drimshey*, gyn dooney¹-mooijer dy chooney lieu, gyn annane erbee dyn ngerjagh ad.

Q. As cre vees y stayd ocsyn ta gol gys Niau ?

A. *Cha bee ny smoo dy brimshey oc*, cha bee miolaghyn, cha bee gaue tuitchim ayns peccah, cha bee jerreh er nyn maynrys. Agh cre vees y vaynrys shen, *cha vod cree dooiny smooiinaght er*.

Choud as t'ow bio ta Bea as Baas ayd soit kian-goyrt rhyt, agh tra t'ow marroo, cha vou'n reih shen ny smoo, agh Bea dy bragh farraghtyn, ny Baas dy bragh farraghtyn vees dty Chronney. Yinnagh oo dy mie smooiinaght er shoh as padjer y yanoo gys Jee dy chur creenaght dhyt dy yanoo reih mie.

A. *That they shall be cast into Hell-Fire, without Hopes of ever seeing an End of their Miseries ; without Friend to help them, without any to comfort them.*

Q. *And what will be the Condition of those that go to Heaven ?*

A. They will have no more Sorrow, *no Temptations, no Danger of falling, no End of their Happiness. But what that Happiness will be*, the Heart of Man cannot conceive.

Matt. 13.
42.
Rev. 4.
11.

¹ Cor. 2.
9.

While you live, you have Life and Death set before you ; but when you dye, you have no longer that Choice, but Life Eternal, or Eternal Death will be your Portion ; which you would do well to think of, and to pray to God that you may make a wise Choice.

¹ [*sic*: dooiny-]

[59]

Yn PHADJER.

O Yee son chooish as dt' egoish-ys, nagh vod shin oo yanoo booiaigh, giall dy vod dty Sperryd Casherick ayns dy chooilley nee ny Creeaghyn ain y leideil as y reill. Jean shin Oltyn bio jeh dt' Aglish, as cur aynr dooin jeh ooilley ny vondeishyn bannit ek, as cur grayse dooin nagh gall mad ad liorish mee-vialys erbee aignagh gys dty Leihaghyn, ny hucsyn t'ow er soiagh er nyn skyn. Dy gooid-save liat ooilley nyn Beccaghyn y leih dooin my vow mad baase, dy vod mad trooid yn Oi as giat y vaish cheet gys Irree reesht gerjolah ; As ec y jerrey dy vod mad cheet gys dty Reereeaghts vees dy bragh er-mayrn, Trooid Yeesey Creest nyn Jiarne. Amen.

The PRAYER.

O God, forasmuch as without thee we are not able to please thee, grant that thy Holy Spirit may in all things direct and rule our Hearts. Make us lively Members of thy Church, and Partakers of all its blessed Privileges, and give us Grace that we may never forfeit them by any wilful Disobedience to thy Laws, or to those whom thou hast set over us. Vouchsafe us Forgiveness of all our Sins before we dye, that through the Grave and Gate of Death, we may pass to a joyful Resurrection ; And that finally we may come to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

SECT. VIII.

Q. CRE smoo [t'ow] gynsagh ayns ny Banglanyn shoh jeh dty Chredjue ?

A. Hoshiagt. Ta mee gynsagh dy Chredjal ayns Jee yn Ayr, chroo mish as oilley'n seihl.

Y nah ynnyd. Ayns Jee'n Alac ren mish as Sheelnaue ooilley y chionagh reesht.

[60] Yn tras ynnyd. Ayns Jee yn Sperryd Noo ta casherickey mish as ooilley Pobble reih't Dee.

Q. Cre ta shin gynsagh veih'n Ansoor shoh ?

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

A. First. I learn to believe in God the Father, who hath made me and all the World.

Secondly. In God the Son, who hath redeemed me, and all Mankind.

Thirdly. In God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do we learn from this Answer ?

A. Dy vel yn Jee ayn : nagh daag rean e hene fegooish fenish, agh hoilshee e e phooar as e chreenaght as e Viys gys dy chooilley eash. Agh dooinyn te cur tushtey jeh hene ayns Persoonyn yn Ayr, y Mac as y Spyrryd noo, ren y chroo, y chionnagh as y chasherick shin. Liorish shoh ta shin cheet gys toiggal share jeh'n aght hie shin er kionnagh reesht.

Dy row chummey ec Jee'n Ayr er e chreturyn peccoil, oc va feme feer wooar er e vyghyn as hug e e vac ynryan dy chionnagh shin reesht.

Dy ren Jee'n Mac y dooghys ain y ghoal er hoilshee e dooin aigney Ayrey ; Hug e samble dooin cre'n aght leeidagh mad nyn Mea dy yanoo Jee booiagh. Heb e e hene ny Oural er nyn Son ; liorish yn Oural cheddyn ta kionnagh reesht ain trooid e ooill hene, dy jarroo leih nyn Beccaghyn. Dy chur shickerys dooin jeh shoh. Jirree e reesht veih ny Merriu as hug e yn Spyrryd noo er chaghteragh dy yanoo shin arloo son y vaynrys shen ve er chosney er nyn son.

Dy vel Jee'n Spyrryd noo goal kiarrail jeusyn ooilley ta credjal ayns Yeesey Creest as dy chasherickey ad, ta shen dy ghra, te fosley'n toiggal oc, as ny veggan as ny veggan caghlao ny [61] haignaghyn oc, myr shen dy vel oc Smooiinaghtyn noa, Treshteil noa, Yeareeyn noa, as ec y jerrey ta'd cheet dy ve Creturyn noa, ny leid nee Jee y ghoal stiagh ayns e Reereeaht Flaunyssagh.

Nish fegooish Credjue, ta shen, fegooish y Sushtal y chredjal ta ny Banglanyn firrinagh shoh scruit ayn, cha vod mad Jee hirveish ny treshteil

A. That there is One God : who never left himself without Witness, but gave evidence of his Power, and Wisdom, and Goodness to all Ages. But unto Us he hath made himself known in the Persons of the Father, Son, and Holy Ghost ; as our Creator, Redeemer, and Sanctifier : By which we come more perfectly to know the manner of our Redemption.

That God the Father had Compassion for his sinful Creatures, which greatly stood in need of his Mercy, and sent his only Son to redeem us.

That God the Son took our Nature upon him ; made known his Fathers Will ; set us an Example how we ought to walk and to please God ; became a Sacrifice for us ; by which Sacrifice we have Redemption through his Blood, even the Forgiveness of our Sins ; for Confirmation of which, he rose again from the Dead, and sent the Holy Ghost to prepare us for that Happiness which he had purchased for us.

That God the Holy Ghost taketh under his Care all such as believe in Jesus Christ, and sanctifieth them ; that is, he enlightens their Understandings, and by degrees changes their Affections, so that they come to have new Thoughts, new Hopes, new Desires, till at last they become new Creatures, and such as God, in Mercy, will receive into his heavenly Kingdom.

Now, without Faith, that is, without believing the Gospel, which containeth these Truths, we cannot serve God, nor hope for Pardon and Salvation from him.

Acts 14.
17.

Eph. 1.
6.

son leih peccaghyn as Saualtys veih-syn.

Agh my ta shin credjal y Sushtal ta'n Credjue shoh sayse pooaral dy yanoo shin mie my oddys ny *Gialdynyn smoo* ny ny *Baggyrtyn Sagglee* greime y ghoal orrin.

Q. Cre ny gialdynyn ta 'shin¹ cheet er ?

A. Pardon slane as arryltagh son ooilleyn Beccaghyn, my ta shin lesh *arrys cree-oil as credjue firrinagh* chyndaa gys Jee.

Slane shickerys nagh shir Jee orrin ny smoo y yanoo, ny ver e hene pooar dooin dy chooilleeney.

As lurg shoh Gialdyn firrinagh jeh maynrys dy bragh farraghtyn, my ta shin janoo yn chooid share dy hirveish Jee.

Q. Ta'n credjue shoh feer gherjolagh ; gueeym er Jee shin dy bragh y ve er nyn reil liorish. Agh cre ny *Baggyrtyn aglagh loar shiu jee* ?

A. *Adsyn nagh vreil Jee ayns nyn aigney faagee e ad gys aigney niau-bushtagh.*

As tra ta'd myr shoh livreit seose tuittee ad ayns leid ny [62] raadjin shen as leeidys ad gys coal-anmey.

As bee shen feer aglagh. *Bee ad er nyn jyndaa gys Nivrin ; raad nagh vel y vesteig dy bragh geddyn baase, as raad nagh vel yn Ayle dy bragh er ny vooghey.*

Q. Cre'n aght ta Credjal ny Reddyn shoh cheet dy yanoo shin Mie ?

A. Liorish cur orrin ve imneagh as aglagh, myr shen shegin dauesyn y ve ta smooinght er ny Reddyn shoh.

But if we believe the Gospel, this Faith becometh a powerful Means to make us Good, if either the greatest Promises, or the most dreadful Threatnings can work upon us.

Q. What are the Promises you mean ?

A. A full and free Pardon of all our Sins, if with hearty Repentance and true Faith we turn unto God.

A full Assurance, that God will require of us no more than he will enable us to perform.

And lastly, a sure Promise of eternal Happiness, if we but do our best to serve God.

Q. These are very comfortable truths ; I pray God they may never be lost upon us. But what are the severe Threatnings you spoke of ?

A. They that will not retain God in their knowledge, He will give up to a Mind void of Judgment.

Being thus given up, they will fall into such Courses as must bring them to Destruction.

Which Destruction will be most terrible. They shall be turned into Hell, where the Worm dieth not, and where the Fire shall not be quenched.

Q. How doth the Belief of these things become a Means to make us good ?

A. By making us serious and thoughtful, which they must needs be, who often think of these Matters.

Rom. 1.
28.

¹ [sic: shiu]

Liorish kinjagh cooinaght orroo, as soiagh Bea as Baas dy bragh farraghtyn kiangoirt rish nyn sooylyn, dyn goarlagh shin dy nee yn chreenaght ain e, *yn viljid ta shin dy ennaghtyn ayns peccah, nagh vel farraghtyn agh gerrit, y breggeil*; As dy vel eh resoonagh dy yanoo ny ta Jee er harey, my ta shin jercal dy gheddyn ny te er yialdyn dooin son Leagh.

As tra ta shin myr shoh *kiarit son y Vea ta dy bragh*, Ta Jee yn Ayr *coardit rooin*, ta Jee yn Mac *loart er nyn son*; as ta Jee yn Spyrryd noo *dyn leeideil as dyn ngerjagh*.

Q. Cre'n fa nagh vel ooilley adsyn ta fys oc er ny reddyn shoh cheet dy ve Sharvaantyn biallagh gys Jee?

A. Son dy vel ymmodee mee-riooosagh nagh vel dy bragh goal kairrail jeh nyn Anmeenyn. Ta ymmodee croi-creeagh nagh smooinee er ny Reddyn shoh; Ta ymmodee soiagh ooilley nyn giarrail er maynrys y Teihl shoh as cha vod ad smooiinaght [63] er ny share; As ta ymmodee ta cur rish drough yanoo as cha lig yn aggle daue smooiinaght er y Vea ta ry heet.

Nish tra ta sleih ayns y stayd shoh, cha jean ooilley gialdynyn y Sushtal y ghrennagh ad, ny atchim y Chiarn y aglagh ad gys biallys.

Q. Nagh vel eh dy liooar dy leeideil bea vie ga nagh ragh shoh er Credjal eddyr?

A. Foddee oo chammah jercal dy ve bio fegooish beaghey as dy ve dy Chreestee fegooish Credjue.

By being ever Present with us, and setting Life and Death eternal before your Eyes. Convincing us, that it is our Wisdom to forsake the Pleasures of Sin, which are but for a Season: And that it is reasonable to do what God hath commanded, if we expect to obtain what he hath promised for our Encouragement.

And when we are thus disposed for eternal Life, God the Father becomes reconciled to us; God the Son becomes our Advocate; God the Holy Ghost becomes our Guide and Comforter.

Q. What is the Reason, why all who know this, do not presently become obedient Servants of God?

A. Because many are careless, and never mind their Souls; Many are obstinate, and will not think of these Things; Many are wholly taken up with the Cares or the Pleasures of this World, and cannot look towards a better; And many are wicked and dare not think of a Life to come.

Now, where it is thus with Men, all the Promises of the Gospel will not move them, nor the Terrors of the Lord frighten them into Obedience.

Q. Is it not sufficient to live well, though one should not believe these things?

A. You may as well hope to live without Food, as to live well without Faith.

Rom. 5.
1.

Causes
of Un-
belief.

Ta leih ain dy hirrey son ymmodde peccaghyn trome, nagh vod annane erbee y gheddyn dooin agh Mac Yee.

Ta aignaghyn mee-reiltagh ain dy streeue roo, nagh vod veg agh aggle Yee y smaghtagh.

Ta miolaghey drough heihl as drough Spyrryd ain dy ghleck ny oi, as cha vel nee erbee agh Spyrryd Yee oddys cooney lien y varriaght y gheddyn.

Gys Jee er y fa shoh shegin dooin gol son cooney, as cha vod shin shen y yanoo *managh Gred mad ayns nyn Gree ny banglanyn shoh jeh nyn Gredjue Creestee.*

Q. Nee ad shoh ny lomarcan ny reddyn ta ymmyrchagh dy ve er nyn Gredjal ?

A. Shoh ny reddyn s'ymmyrchee as nee tushtey as Credjue jeu shoh cooney liat dy ghoal vondeish veih ooilley Goo Yee, liorish vees dty Chredjue dy chooilley laa er ny Niartagh.

Q. Guee'm erriu insh jee dou cre'n aght ?

[64] *A.* Tra tow lhaih ayns ny Lioaryn Casherick jeh Briwnyssyn Yee er Peccee. Jeh'n Seihl ooilley er ny stroie liorish Thooilley ; Jeh Ard-valchyn er nyn goyrt mou ; Jeh Ashoonyn slane goit er sooyl ny Bryssoonee ; Jeh Genney, Caggaghyn as Chingysyn trome ; ayndoo shoh ooilley hee-oo as ynsee-oo dy ghoal aggle roish *pooar ooilley-niartal Yee*, as dy nee yn Chreenaght ain e gyn eshyn y vrasnagh.

Tra hee-oo Bannaghtyn er ny yialdyn as cooilleenit gys deney mie

We have many grievous Sins to be pardoned, the Pardon of which, none but the Son of God can procure for us.

We have ungovernable Appetites to struggle with, which nothing but the fear of God can keep under.

We have the Temptations of a naughty World, and of an evil Spirit to resist, which nothing but the Spirit of God can enable us to oppose.

To God therefore we must go for Help, which we cannot do, unless we heartily believe these Articles of our Christian Faith.

Q. Are these the only necessary Truths to be believed ?

A. These are the most necessary, and the Knowledge and Belief of these, will Help you to profit by the whole Word of God, by which your Faith will every Day be strengthened.

Q. I pray shew me how ?

A. When you read in the Holy Scriptures of God's Judgments upon Sinners ; Of the whole World destroyed by a Flood ; Of Cities over-turned ; Of Nations carried Captive ; Of Famines, Wars, and Pestilence ; in all these, you will see and learn to fear the Almighty Power of God, and that it is our Wisdom not to provoke him.

When you see Favours promised and performed to good Men and their

as gys nyn sheeloghe ; Ta chooillean Samble shen ayd jeh *Firrinys Yee*. As tra ta fys ayd dy vel cairys ec dy choilley ghooiney ayns y Foar echyssyn, ta streeue dy hoilchin eh ; nee oo eshyn y hirveish lesh gennalys.

Tra hee-oo drough yanoo sleih er jeet er ny king oc hene, as drogh sasyn er nyn goyrt mou, bee-oo er dy niartagh ayns y Chredjue shoh, *Dy vel dy chooilley nee rooisht as foslit gys ny sooylyn echyssyn t'er nyn skyn.*

Tra hee-oo reddyng er heet gys kione keadyng blean lurg faashanagh y ve jeant jeu, gou-ee oo Yyndys jeh *kiarralys Yee*, as hee-oo dy vel e gordrail dagh nee gys y cooid share.

Agh er skyn ooilley ver y Sushtal shickerys dhyt, *nagh vel oo er gredjal ayns fardail.*

Mirrillyn Yeesey, ymmodee as mooar nee uss y eagnagh dy chredjal e ghoo.

Bee'n *Ynsagh* echey leid shen er dy chooilley aght dy bee Jee er ny akin ayn. Ver e *Hamble* [65] ort ve ayns graih rish dty churym ; As ver e *hurriansyn* ort *toiggal* nagh nee mee-vaynrys eh dy hurranse, tra she shen y raad gys y ghloyr ta dy bragh farraghtyn.

Ayns shen hoo-ee¹ yn *chiarrailechysyn son e Aghsh*, ayns cur sarey da e Hirveishee dy reall e Hioltane as ynsee oo fys ve ayd *cre sheeagh dt'annym*, as dy mooar y treih y choal eh, tra hee-oo Yeesey Creest, e Ostylyn as e Harvaantyn cha kiarralagh dy hauail shin.

Posterity, you have so many Examples of God's Faithfulness ; and when you know that all Men have a Right to his Kindness[es], who strive to deserve them, you will serve him with cheerfulness.

When you see the Wickedness of Men brought upon their own Heads, and wicked Devices brought to nought, you will be confirmed in this Faith, That all things are naked and open unto the Eyes of Him with whom we have to do.

When you find things brought to pass many hundred Years after they were foretold, you will admire the Providence of God, and be satisfied that he orders all things for the best.

But above all, the Gospel will convince you, That you have not believed in vain.

The Miracles of Jesus, both Many and Great, will force you to believe his Doctrine.

His Doctrine will appear every way worthy of God : His Example will make you in Love with your Duty ; and His Sufferings will convince you, that it is no Misfortune to suffer, when that is the Way to eternal Glory.

There you will see His Care for his Church, in commanding his Ministers to feed his Flock ; and you will learn to know the Value of your Soul, and the great Misfortune of losing it, when you see Jesus Christ, His Apostles, and Servants, so much concerned to save us.

Heb. 4.
13.

¹ [sic: hee-oo]

As lurg shoh nee-oo gynsagh dy hoiagh mooar jeh goo Yee, *bun y Chredjue* shen liorish t'ow treshteil dy ve sauchey.

Q. Vel vondeishyn erbee elley cheet liorish y Credjue shoh ?

A. Ta. She liorish y Credjue shoh oddys shin surranse fegooish jummoose, dy hoiggal dy nee Peccee shin fegooish mee-hreshteil, dy smooïnaght er y Vaas as gyn ve er creau.

As she son dy vel shin goal rish dy ve credjal ayns Jee, ta sleih credjal shin hene as treshteil orrin.

Q. Agh cre'n agh nee mad leid y Credjue bio y reall ayns nyn Greeaghyn ?

A. Smooinee er dy nee gioot Yee Credjue, as cha vod eh ve er ny gheddyn agh liorish aghtyn cair.

Shen-y-fa my chiarys oo dy hreggeil dy chooilley gbrogh raad, cur geil da goo Yee, tilg oo hene er e vyghyn, jean padjer huggey son cooney, as gou ort dy ve reilt liorish e Leiaghyn, nee dty chredjue bishagh [66] gagh laa, *hed oo er dy hoshiaght veih niart gys niart* as cooilleenee oo dy chooilley nee vees feeu ayns shilley Yee.

Agh cooinee—

Nagh jean mie dhyt dy bragh dty varrant chur gys myghyn as galdynyn Yee, managh jean oo ny te er harey.

Dy jig ny ta Jee er vaggyrt gys kione, my t'ow uss dy chredjal eh mannagh vel.

Dy vel y Goo Casherick echyssyn firrinagh, as dy nee liorish shegin dooin ve er nyn Mriwnys er y laa

And lastly, you will learn to value the Word of God, which is the Foundation of that Faith, by which you hope to be saved.

Q. Are there any other Benefits of this Faith ?

A. Yes. *It is by this Faith that we are able to suffer Afflictions without Murmuring ; To know we are Sinners without Despair ; To think of Death without Trembling.*

And it is because we profess to believe in God, that we our selves are believed and trusted by Men.

Q. But how must we possess our Hearts with such a lively Faith ?

A. Consider that Faith is the Gift of God, and must be obtained by using proper Means.

Therefore, if you resolve to forsake every evil Way, hearken to the Word of God, cast your self upon his Mercy, pray to him for Help, and purpose to be governed by his Laws, your Faith will increase daily, you will go from Strength to Strength, and be able to do all Things which will make you acceptable to God.

Only remember—

That you must never depend upon God's Mercies and Promises, unless you do what he hath commanded.

That what God hath threatned will come to pass, whether you believe it or not.

That his Holy Word is true, and That, by which we must be judged at the last

stierree, cre erbee yn mee-rioose ta shin nish dy yanoo er.

Shen-y-fa jean Padjer cree-oil gys Jee nagh sur e dty Chree v'er ny chreoghey, agh dy vod oo dy bragh ny galdynyn echyssyn y chredjal as shassoo ayns aggle roish e vriwnyssyn.

Yn PHADJER.

TA shin Credjal, Hiarn bishee nyn Gredjue as cur grayse dooin dy vod mad lesh Bea crawee yn Credjue ta shin goal rish y hoiagh magh. Freil shin Shicker ayns y Chredjue shoh, ayn ta shin Bashtit, nagh jean shagherynys erbee shin y scarrey wodsh, agh dy vod dty Ghraih, O Yee vyghynagh, dty ghrayse, O Yeesey bannit, dty Heshaght, O Spyrryd Noo shin y gherjagh as y endeil ayns dy chooilley ghaue as seaghyn, derrey yow shin vondeish nyn Gredjue, dy jarroo Saualtys nyn anmey. *Amen.*

Day, who [sic: how] much soever it is neglected.

Therefore, earnestly pray to God, that he may not suffer your Heart to be hardened, but that you may ever believe His Promises, and stand in awe of his Judgments.

The PRAYER.

WE believe, Lord increase our Faith, and give us Grace, that with an Holy Life we may adorn the Religion we profess. Keep us stedfast in this Faith, into which we are baptised, that no Errors may separate us from thee, but that thy Love, O merciful God; Thy Grace, O blessed Jesus; Thy Fellowship, O Holy Ghost, may defend and comfort us in all Dangers and Adversities, until we attain the end of our Faith, even the Salvation of our Souls. Amen.

SECT. IX.

Ny Jeih Annaghyn.

Ten Commandments.

Quest. **D**Ooyrt oo dy yiall dty Ghedjaghyn as dty Vimmaghyn er dty hon, dy breallagh oo Annaghyn Dee. Insh dou coo-ad t'ayn ?

Ans. **J**eih.

Q. Cre ad ?

A. Ny goan loar Jee ayns y feedoo chaddil jeh Exodus, gra, mish y Chiarn dty Dee, hug liam uss magh as Talloo Egypt, as Thie ny Bondiaght.

Q. Cre'n fa yiall ad er my hon dy vreilin Annaghyn Yee ?

A. Son nagh vod oo er aght erbee goll gys Niau mannagh vreilloo ad, ny arrys lea y ghoal. *My saylt gol stiagh ayns Bea freil ny Annaghyn.* Son lioroo shoh vee-mad [*sic*] er nyn mriwnys ec y laa stierree.

Dy vel ad bentyn rooinyn chammah as rish Pobbyl Israel, foddee shin ve shicker jeh er y fa dy vel Creest er harey ad reeisht as er chur tushtey sodjey dooin jeu ayns e Hushtal. [68] T'eshyn ny Hiarn Jee dooinyn chammagh as *dauesyn*. Hug e lesh *adsyn* magh as Thie ny Bondiaght, as hug e lesh *shinyn veih dorraghys gys soilshey as veih pooar y drough Spyrriyd gys Jee*.

Quest. **Y**OU say that your Godfathers and Godmothers did Promise for you, that you should keep God's Commandments. Tell me, how many there be ?

Ans. **T**en.

Q. Which be they ?

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

Q. Why did they promise for me that I should keep God's Commandments ?

A. Because you cannot possibly go to Heaven, if you do not keep them,¹ If thou wilt enter into Life, keep the Commandments. For by these we shall be judged at the last day.

Matt. 19.
17

That they belong to us as well as unto the People of Israel, we may be sure, because Christ hath confirmed and explained them in the Gospel. He is the Lord our God as well as theirs ; He brought them out of the House of Bondage, and He brought us from Darkness to Light, and from the Power of Satan unto God.

Matt. 5.

Acts 26.
18.

¹ [In the Manx is added: or make a timely repentance.]

Q. Cre'n fa ta ny Annaghyn goall toshiaght lesh ny goan shoh, *Mish y Chiarn y Jee ayds ?*

A. Dy vod shin nyn Gree y yanoo arloo dy chooilleeney ny saraghyn echey lesh y chiarrail as yn Ammys smoo oddys shin.

Tra ta Chiarn Niau as Talloo, Bea as Baase loart nee e Chretturyn shicker geashtagh as bee ad ammyssagh *er graih Cooinsheanse vie*, ta shen dy ghra, son dy vel Jee dyn sarey ad.

Q. Agh vod shinnyn Annaghyn Yee y reall ?

A. Foddee mad janoo ny t'ayns nyn booar. As te'n vaynrys vooar ain dy jean Jee er graih Chreest soiagh jeh shen ayns ynnyd Biallys slane.

I. Cha bee Jee erbee elley ayds agh mish.

Q. Cre t'ow dy hoiggal liorish yn Anney shoh ?

A. T'ow liorish shoh er dy harey nagh smooinee oo dy vel Creture erbee *chooish* as dy vel aggle smoo dy ve er ny ghoal roish ny roish Jee. Ny red erbee cha *mie* as dy neeagh e ny smoo dy ghraih y chur da, ny da Jee.

T'ow er dy harey gyn dty varrant y chur hood hene, gys dty laboraght ny gys dty chiarrail son Berchys, gys dty gheney-mooijer son sauechys, gys dty verchys son Maynrys, son [69] cha vel ad shoh ny mannaghtyn agh *ny lomarcán* tra sallish Jee myr shen nyn niannoo ad.

T'ow liorish shoh er dy liettal dy chur geyl da *Gessyn fardalagh as Oalyssyn* dy gheddyn mie, ny dy real olk woid, son ta shoh dy hreggeil y Jee shen, fegooish e chided as e phointeil cha

Q. Why do the Commandments begin with these words, I am the Lord thy God ?

A. That we may prepare our Hearts to receive his Commandments with the greatest Concern and Reverence.

When the Lord of Heaven and Earth, of Life and Death speaks, sure, his Creatures will hear and obey, for Conscience sake, that is, because God commands them.

Q. But can we keep the Commands of God ?

A. We can do our best, and it is our great Happiness, that God, for Christ's sake, will accept of that, instead of a perfect Obedience.

I. Thou shalt have none other Gods but me.

Q. What is the Meaning of this Commandment ?

A. You are hereby forbidden to think any Creature so great, as to be Feared more than God. Or any thing so good, as to be more worthy of your Love.

Matt. 10.
28.

You are forbidden to depend upon your self, upon your own Labour and Care, for Prosperity, upon your Friends for Security, upon your Wealth for Happiness : for these are Blessings only when God is pleased to make them so.

You are hereby forbidden to give heed to Superstitious Observations and Charms, for procuring of good, or for Preventing evil ; for this is to forsake that God, without whose Leave and

vod mie ny sie taghyrt gys veg jeh e Chreturyn. *Shooil-jee as eih-jee gys ny Jee-aghyn ta shiu er reih, lig daue shiuish y livrey ayns earish nyn Seaghyn.*

As t'ow er dty leittal [sic] liorish yn Anney shoh dy ve *corree rish* Jee son e ghellal rhyt hene, ny rish feallagh elley, son t[']eshyn ny Hiarn harrish ooilley. Ny dy *chooney liat hene liorish raadjin niau-chairragh*, son cha vel Jee lowal jeh shen. Dy ghoal hood hene y Molley dy vel oo er jeet jeh dy mie son ta shen cair gys Jee ny lomarcen.

Q. Cre t'er ny harey ayns y Leih shoh ?

A. T'ow liorish shoh er dy harey dy veaghey myr ayns shilley Yee, dy chredjal dy firrinagh ny te er hoilshagh ayns e Ghoo casherick. Dy ghoal Padjer son e vannaght er dagh nee t'ow dy ghoal ayns laue, as dy chur booise da son ooilley e viys.

T'ow myr-geddyn er dy harey dy ghoal rish kiangoyrt rish e phobbyl dy nee eshyn dy Yee, liorish gol kinjagh ayns e Hie, y Cheel raad ta Onnor foshlit er ny chur da, myr y Chiarn ta reil harrish as janoo mie da'n Seihl Ooilley.

[70] As t'ow liorish shoh er dy harey dy chur ooashley da dagh nee ta leshyn, da e Laa, da e Ghoo, da e Hie, da e Haggyrtyn ; as dy yanoo ooilley shoh lesh y Chree, chammah as lesh y Chorp, son ta fys echyssyn er ooilley ny t'ow dy loart ny dy smooïnaght.

II. Cha jean oo dhÿt hene jalloo granit, ny co-chaslys jeh nee erbee dy vel ayns Niau hoose ny er y Talloo wass, ny ayns yn Ashtey fo'n Talloo. Cha jean oo crommey shees

Direction, neither good nor evil can befall any of his Creatures. Go and cry unto the Gods which ye have chosen ; let them deliver you in the time of your Tribulation.

Lastly, you are by this Command forbidden to murmur at God's Dealings with your self or others, for he is Lord of all. You are forbidden To help your self by unjust Ways, for this is to do it without God's leave. Or, To take the Glory of Good Success to your self, for this belongs to God only.

Q. What is commanded in this Law ?

A. You are hereby commanded to live as in the Sight of God ; firmly to Believe what he hath made known in his holy Word. To Pray for his Blessing upon every thing you undertake ; and to give him Thanks for all his Favours.

You are likewise commanded openly to own him as your God, by going constantly to his House, the Church ; where he is publickly honoured as the Great Lord and Benefactor of the World.

Lastly, You are hereby commanded to respect every thing that is his, his Day, his Word, his House, his Ministers. And to do all this with the Heart, as well as with the Body ; for whatever you speak or think is known to him.

II. Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under

Judg. 10.
14.

huc, ny ooashley chur daue. Son she mish y Chiarn y Jee ayd Jee eadolaugh ta kerraghey peccaghyn ny Hayraghyn er y Chloan gys y trass as y chiarroo heelloghe jeusyn ta dwoie oc orrym as soilshagh myghyn er thousanyn jeusyn ta graihagh orrym as frealley m'annaghyn.

Q. Cree¹ hoiggys mad liorish yn Anney shoh ?

A. Ta ooillee ny ta credjal ayns y Jee firrinagh liorish shoh er nyn sarey nagh der ad ooashley da liorish Jalloo ny Co-chaslys, er-y-fa dy vel Jee kiarralagh jeh Ooashley hene ; as ga dy gow sleih as laue nagh vel ad cur ammys da'n jalloo, ny yei my t'ad cur ooashley kiangoyrt rish, bee ad dy douil er nyn gerraghey.

[71] *Q.* Vel yn Anney shoh bennalt rooinyn, ain nagh vel veg jeh'n Chliaghtey shoh ?

A. Te bentyn rooin er oyr ny gha.

1. *Hoshiaght.* Dy chur or't ve booisal gys Jee ta liorish e Chiarrail flaunyssagh as cha nee liorish e vriwnyssyn er nyn dayrn veih'n *cliaghtey broagh* shoh.

2. Veih shoh foddee oo gynsagh cre cha ymmyrchagh as te dy eyrt dy geyr er goo Yee, echyssyn Share fys er nyn Annooinydyn, as shen-y-fa te er n'ordagh gyn ymmyd erbee y yanoo jeh Jalloonyn ayns e hirveish ; son dy rou feallagh meerioosagh jeh shoh, hug ad lieu ad stiagh ayns Kialteenyn trooid leshtal dy ynsagh leid as va

the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a Jealous God, and visit the Sins of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me ; and shew Mercy unto thousands in them that love me, and keep my Commandments.

Q. What is the meaning of this Commandment ?

A. All that believe in the True God are hereby forbidden to worship him by an Image or Picture, because God is Jealous of his Honour ; and though People may pretend not to worship the Image, yet if they worship before it, they shall be severely punished ; for that is in truth forbid by this Command.

Q. Doth this Command concern Us, who have none of this Practice ?

A. It concerns you upon many accounts.

1. To make you thankful to God, who by his Providence, and not by his Judgments, hath cured us of this vile Custom.

2. You may from hence learn how necessary it is to keep close to the Word of God, who best knows our Infirmities, and hath therefore forbidden all use of Images in his Service ; which some neglecting, brought them into Churches upon pretence of instructing the ignorant ; a Way which neither Christ nor his Apostles thought fit to appoint ;

¹ [*sic*: Cre]

niau-hushtagh, aght nagh smooinee
Creest ny Ostylyn mie y phonteil, as
nish t'ad cur ooashley daue 'naght va
ny An-creesteenyn.

3. Er jerrey ooilley ynsee'n Anney
shoh dhyt cre'n aght nee-oo oo-hene
y ymmyrkey ayns feanish as shirveish
Yee.

Q. Insh dou cre'n aght te janoo
shoh ?

A. Cha negin dhyt crommey shees
kiangoyrt rish Jalloo er yn oyr dy vel y
Biallys injil shen cair gys Jee ny
lomarcán ; yn vialys cheddyn er-y-fa
shen shegin dhyt y hoilshagh tra t'ow
cur ammys dasyn ; son *myr shen ren*
rieau deney crauee, as dy yanoo er aght
elley te dy chur scammylt da Jee gys e
eadyn, as te peccah Smoo ny ta shin
smooínaght er.

Q. Cre'n aght ta mooads y pheccah
shoh er ny akin ?

[72] *A.* Dy beagh oo eagnit stiagh
ayns ynnyd raad veagh sleih cur
ammys gys Jalloo, hoiagh oo shees ny
hoilshagh oo liorish aght ennagh nagh
beagh geyl ayd da. Shen-y-fa my hoi-
ys oo ny my chadlys oo ayns 'Thie
Yee, tra ta feallagh elley janoo Padjer
huggey nagh smooinee ad dy vel oo
soiagh beg jeh'n Jee shen huggey ta
feallagh elley prayal ?

Q. Cre'n aght shegin dooin shin
hene y ymmyrkey ayns 'Thie as
Feanish Yee ?

A. Smooinee ayd hene dy vel oo *gol*
gys y Cheel dy yanoo ooashley gys Jee
as dy hirrey leid ny reddyn shen nagh
vod oo ve nyn vegooish gyn ve feer
treih.

Shen-y-fa shegin da dt'ymmyrkey
ve leid shen as vees mie dy chur

*and now they are abused even unto
Idolatry.*

3. *Lastly, this Command will direct
you how to behave your self in the
Presence and Worship of God.*

Q. I pray shew me how it doth so ?

A. You must not Bow before an
Image, because such humble Respect
belongs to God only ; which Respect
therefore you must shew when you
worship Him ; for so good Men
have ever done ; and to do otherwise,
is to affront God to his Face, and is a
Sin not sufficiently thought on.

Gen. 24.
26.
Exod. 34.
8.
Act. 20.
6.

Q. How doth the Greatness of this
Sin appear ?

A. If you were forced into a Place
where People were worshipping an Idol,
you would sit, or by some way shew that
you despised it. Therefore, if you Sit, or
Sleep in God's House when others are
praying to him, will it not be judged that
you despise that God to whom they
pray ?

Q. How must we behave our selves in
God's House and Presence ?

A. Consider seriously that you go
to Church to do Honour to God, and
to ask such Things as you cannot want
without being miserable.

*Therefore your Behaviour must be
such as may be apt to procure, in your*

aynnyd hene chammah as ayns feallagh elley geyll gys Jee as smooïnaghtyn injil jeen hene.

Tra t'ow guee son Pardoon as Bannaght Yee shegin dhyt y yanoo eh *er dty Ghlooinyn*. As shegin dhyt *shassoo* seose dy chur molley da son e obbraghyn as e yiootyn.

Shegin dhyt geashtagh dy geyr rish ny vees er ny lhaih dhyt, son Goo Yee eh, n'egooish cha vod oo ve er dy hauail.

As eisht bee bannaght Yee ayd goll thie.

Q. Vel yn Anney shoh cur coyrle erbee sodjey dooin ?

A. Ta. Te soilshagh dooin dy bee Crauce-aght Ayraghyn er ny chooinaght son mie nyn Gloan gys ymmodee sheeloghyn.

Dy nee Bannaght Yee'n Eiraght share oddys cloan y gheddyn.

[73] As dy vel leid ny Ayraghyn as nagh vel kiarralagh dy chur graih da Jee as dy real e Annaghyn, fagail Seaghyn dy jarroo da nyn Gloan.¹

III. Cha gou Ennym y Chiarn Jee ayns fardail, son cha gum y Chiarn eshyn gyn loght ta goal e Ennym ayns fardail.

Q. Cre'n tra ta sleih goal Ennym Yee ayns fardail ?

A. Tra t'ad d'enmys [*sic*] eh gys ymmyd fardalagh ny olk erbee, ta shen tra ta'd loart jeh Jee ny jeh ghoo ny jeh hirveish ayns aght erbee craidoil.

self or others, a great Regard for God, and an humble Opinion of our selves.

When you ask God's Pardon and Blessing, you must do it upon your Knees ; and you must stand up to praise him for his Works and Favours.

You must carefully attend to what is Read to you, for it is the Word of God, without which you cannot be saved.

And then you will return home with God's Blessing.

Q. Doth this Command afford any further Instruction ?

A. Yes. It shews us, that the Piety of Parents shall be remembred for the Good of their Children, to many Generations.

That the best Portion, Children can receive, from their Parents, is God's Blessing.

And that such Parents as are not careful to Love God and to keep his Commandments, do leave certain Calamities to their Posterity.

III. Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him guiltless that taketh his Name in vain.

Q. When do Men take the Name of God in vain ?

A. When they use it to any idle or wicked purpose whatever, as when they speak of God, or of his Word, or Worship, after a jesting way.

¹ [*sic*: Gloan]

Tra ta'd guee gys Jee ny geamagh er, as gyn smooinght cre t'ad dy ghra.

Tra t'ad loo ayns breag ny ayns taggloo cadjin. As tra t'ad cliaghtey Ennym Yee y usal ayns *Oallyssyn*, ny ayns *gueeaghyn*, ny ayns *Brearaghyn* my chion reddyng fardalagh.

Q. Cre ta shiu dy hoiggal liorish ny goan shen, *Cha gum y Chiarn eshyn gyn loght* ?

A. Ta shen, dy bee'n peccah shoh er ny cherragh ny strimmey ny oddys goan y insh, cha cadjin as te as cha beg as ta sleih dy hoiagh jeh.

Q. Vel eh peccah dy loo liorish Brearrey erbee elley ?

A. Ta nyn Saualtagh Creest cur sarey geyr noi dy chooilley Loo ayns taggloo cadjin, lig da ny Brearraghyn ve chooish gyn loght as sailloo.

Q. Cre ny Brearraghyn ta shiu loart jeh ?

[74] *A.* Tra ta dooinney loo liorish y vrearrey Bashtey, liorish e Veal, liorish ny Niau-aghyn, liorish Mooarrey as leid shen ; Cliaghtey ta feer pheccoil as aagys shin foshlit gys Corree Yee.

Q. Negin da dooinney loo tra te er ny eam liorish yn Fer-oik ?

A. Shegin. Yn currym echey eisht shen y yanoo, *son dy vel e cur streen gys kione*, yn red ta Jee feer vooiagh jeh.

Q. Cre ta Currym dooinney t'er ny loo ayns *Bing* ?

A. Yn Currym echey dy chur dy chooilley ghoanlys dy liattee, dy hirrey magh yn irrin dy onneragh, fegooish chooish as booishal reddyng ve er agh elley. Gyn dy bragh ve er ny leeideil liorish coyrle feallagh elley, agh dy yanoo leid yn ansoor as te credjal ayns

When they pray to God, or call upon him, without minding what they say.

When they swear falsely, or in common Discourse. And when they use the Name of God or his Word in Charms, or in Curses, or in making Vows about Trifles.

Q. *What is the Meaning of that Expression, The Lord will not hold him Guiltless ?*

A. *The Meaning is, That this Sin shall certainly be punished, and more than Words can express ; however common it is, and little regarded.*

Q. *Is it a Sin to swear by any other Oath ?*

A. *Our Blessed Saviour expressly forbids all Swearing in common Discourse, let the Oaths seem never so innocent.*

Q. *What are the Oaths you mean ?*

A. *To swear by ones Faith, by ones Life, by the Heavens, by the Virgin Mary, and the like ; a Custom which is very sinful, and which will expose you to the Wrath of God.*

Q. *Must a Person swear when he is called by the Magistrate to do so ?*

A. *Yes, it is then his Duty to do so, because it is to put an end to Strife, which is well-pleasing to God.*

Q. *What is the Duty of one who shall be sworn on a Jury ?*

A. *His Duty is, to lay aside all Prejudice ; honestly endeavour to find out the Truth, without so much as wishing to find things otherwise than indeed they are. Never to be led by other Peoples Perswasions, but to make such*

Matt. 5.
34.

Heb. 6.
16

e Chooinsheance hene dy ve firrinagh.

Q. Cre ta Currym dooinney t'er ny loo d'yymyrkey fenish ?

A. Yn Currym echey dy smooïnaght dy dowin cre te gol dy ghra, dy vod e'n irrin insh gys e hushtey share, gyn veg y chelty'n, ny ny smoo ny cair y ghra, Cooïnaght dy vel Jee fakin foillaght dy chooilley Chree as dy jean Mollaght cheet stiagh ayns e Hie, my nee e loo oai-agh.

Veih shoh hee-oo myr-geddyn y peccah mooar ocsyn ta cur drogh choyrle dauesyn t'er nyn loo.

Q. Cre'n Sarey t'er ny chur dooin ayns y leih shoh ?

A. Dy loart jeh Jee as jeh obbraghyn crauee, ayns aght cha imlee shen as dy vod sleih [75] gysagh smooïnaghtyn ammyssagh ve oc Jehsyn as jeh e Hirveish.

IV. Cooinee dy breilloo'n Doonagh dy casherick. Shey laa nee-oo laboraght as ooilley ny t'ayd y yanoo, Agh y chiaghtoo laa Doonagh dty Hiarn dty Dee. Ayn cha jean oo Alonney erbee dy Obber, uss as dty Vac, as dt'inneen, dt'er Mlooinjerreh as dt' inneybeyl, dt'ollagh as y Joaree t'er cheu stie jeh dty Ghiattyn. Son ayns shey laa chroo'n Chiarn Niau as Talloo, yn Faarkey as ooilley ny t'ayndoo ; as ghou e fea yn Chiaghtoo Laa, Shen-y-fa Vannee'n Chiarn y Chaghtoo Laa as chasherick e eh.

a Return as he believes in his Conscience to be true.

Q. What is a Persons Duty who is sworn to give Evidence ?

A. His Duty is to consider seriously what he is going to say, that he may speak the Truth to the best of his Knowledge ; neither concealing any part, nor adding to it. Remembring that God sees the Secrets of all Hearts, and that a Curse shall enter into his House, if he swears falsly.

Zac. 5. 4.

From whence you also see the great Sin of those who tamper with Men upon their Oath.

Q. What are we commanded in this Law ?

A. To speak of God, and of Religious Matters after such a serious manner, that People may learn to have Reverent Thoughts of Him and his Service.

IV. Remember that thou keep Holy the Sabbath Day. Six days shalt thou labour, and do all that thou hast to do ; But the Seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattel, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the Seventh Day ; wherefore the Lord blessed the Seventh Day, and hallowed it.

Q. Caid ta'n Anney shoh bentyn rooin ta ny¹ Greesteenyn ?

A. Ta shin liorish shoh kainlt dy real yn laa ayns shiaght *Fealey* as er yn oyr dy jirree Yeesey Creest veih ny merriu er y chield laa jeh'n chaghtyn as dy dug e neose y spyryd noo er y laa cheddyn dy leeideil e Aglish gys jerrey'n teihl, Hug e Ostyllyn er-y-fa shoh yn laa shen er lieh as denmys ad eh Laa'n Chiarn, as ta'n Aglish reau er dy henney er reall eh cordail rish bree'n Anney shen.

[76] *Q.* Cre'n fa ta shin er nyn sarey cha choan dy reall yn Leih shoh ?

A. Er yn oyr dy beagh shoh er ny yarood veagh dy choilley chrauee-aght er ny yarood marish as veagh dy jarroo dy choilley hushtey jeh'n Jee firrinagh, myr te ayns ymmodde Ashoonyn, er ny choal ny vud ain, mannagh beagh laghyn soit er lieh as persoonyn er nyn ordagh dyn dayrn shin ayns Cooinaghtyn jeh.

Q. Cre'n aght ta'n Chiarn er vannagh y Laa shoh er skyn ny Laghyn elley ?

A. Te er casherickey, ta shen dy ghra, er scarrey eh veih obbraghyn cadjin y Teihl as er yialdyn Bannaght er lieh daue-syn ooilley nee y reall eh dy crauee ; As *ta Yeesey Creest er Yialdyn leid cheddyn reesht.*

Q. Cre'n aght shegin dooin y reall eh casherick dy vod mad y Bannaght shoh y gheddyn ?

A. Shegin dooin fagail jeh dy choilley Obber, Kairrail as Evnys seiltagh oddys er aght erbee shin y yanoo niau-arloo son shirveish Yee, huggey ta'n Laa er ny casherick. As

Q. *How far doth this Command concern us Christians ?*

A. *We are hereby bound to keep One day in Seven Holy, And because Jesus Christ rose from the Dead on the First day of the Week, and on the same day sent down the Holy Ghost to guide his Church unto the Worlds end ; the Apostles therefore set apart that day, calling it the Lord's Day, and the Church hath ever since observed it, according to the true meaning of this Command.*

Rev. 1.
10.

Q. *Why are we bid in an especial manner to keep this Law ?*

A. *Because, if this should be forgotten, all Religion would soon be forgotten with it ; and the very Knowledge of the true God, as it is in many Nations, would be lost amongst us, were there not Days set apart, and Persons appointed to bring it to our Remembrance.*

Q. *How hath God blessed this Day above the rest ?*

A. *Having sanctified, that is, separated it from the common Business of Life, he hath promised an especial Blessing to all such as keep it Holy ; and Jesus Christ hath renew'd that Promise.*

Matt. 6.
33.

Q. *How must we keep it Holy, that we may obtain this Blessing ?*

A. *We must lay aside all such Business, Cares and Pleasures, as may any way unfit us for the Service of God, to which the Day is devoted ; and leaving all our worldly Concerns, for*

¹ [*sic*: nyn]

fagail ooilley nyn gairraillyn seihltagh son y tra shen ayns y laue echyssyn oddys liasagh chur dooin ayns ynnyd nyn Obber hene as Obber nyn Sharvaantyn, shegin dooin gol gys yn ynnyd ta'n Chirveish cliaghtey y ve as ooashley chur da Jee, liorish goal rish nyn niau-fuid, dy [vel] shin Creturyn peccoil, ymmyrchagh as fegooish cooney, liorish goal e phooar as e viys [77] cur booise da son e Vannaghtyn as Guee er dy hannaghtyn ad dooin.

Q. Vel ooilley kainlt dy reall y Laa shoh ?

A. Ta ooilley, ny oddys ve shaghnit veih obber ymmyrchiagh y Thie.

Cloan dy vod ad nyn Gurrym y ynsagh as Aggle y ghoal roish Jee veih nyn Aigid.

Sharvaantyn son nagh jarrood ad dy vel Maishter oc ayns Niau.

As dy jarroo ta ny *Beyne bene* dy gheddyn nyn aash mannagh vel eagin er y hon er aght elley, dy vod dy chooilley Chreture boggey ghoal ayns myghynyn Yee.

Q. Cre'n fa te er ny ghra, *Shey laa nee-oo laboraght* ?

A. Dy chur shin ayns cooinaghtyn dy nee Jee ta cur ooilley nyn earish dooin, dy vel shin er duitchym veih stayd dy vaynrys as dy negin dooin laboraght son nyn Arran gagh laa.

As dy nee liorish ked Yee ny lomarcán ta shin bishagh ayns nyn Laboraght gagh laa, as er-y-fa shen lishagh shin y hirveish e ooilley laghyn nyn Mea.

Q. Cre'n aght ta Laa'n Chiarn er ny vrishey ?

A. Liorish gyn gol gys y Cheel tra oddys mad, Liorish Litcheraght,

that time, in his Hands, who is able to make us amends for the want of our own and Servants Labour ; We must go to the Place of Publick Worship, and give Honour to God, by confessing our Unworthiness, that we are sinful, needy, helpless Creatures ; by acknowledging His Power and Goodness, giving Him Thanks for his Blessings, and praying Him to continue them to us.

Q. Are all bound to observe this Day ?

A. Yes, all that can be spared from the necessary Business of the Family.

Children, that they may learn their Duty, and from their Infancy to fear God.

Servants, that they may not forget that they have a Master in Heaven.

And the very Beasts are to rest, unless Necessity requires it to be otherwise, that the whole Creation may rejoyce in the Mercies of God.

Q. Why is it said, Six Days shalt thou Labour ?

A. To put us in mind, that it is God who gives us all our time.

That we are fallen from a State of Happiness, and must labour for our daily Bread.

Lastly ; That it is purely by God's Permission, that we prosper in our daily Labours, that therefore we ought to serve him truly all our Days.

Q. How is the Lord's Day profaned ?

A. By neglecting to go to Church, when we can do it ; by Idleness ; by

Liorish Obbraghyn, Journaghyn as gol dy Yeaghyn sleih fegooish feme, Liorish cloiaghyn fardalagh, niau-chooie son crauee-aght y Laa as Creesteeaght.

Q. Negin dooin laghyn elley y reall marish Laa'n Chiarn ?

[78] *A.* Shegin, Fealaghyn ny Haglish ta myrgeddyn soit er lieh liorish y phooar t[']er nyn skyn, dy reall shin ayns cooinaghtyn jeh myghynyn Yee.

Q. Cre ta nyn Gurrym er leid ny Laghyn ?

A. Dy ghol gys 'Thie Yee dy chur booise gys Jee son e Yiootyn gys e Aglish as marish shen son ny ta shin ec y tra shen cooinaght er.

Dy chur aash da nyn mooinjer, dy vod earish ve oc son gennalys fegooish loght dy vod ad lesh boggey nyn daa *Vaishter y hirveish*.

Ny yeih raad ta dy jarroo ymmyrch er y hon, liasagh y Sharvaant ve booiaagh, as cha liasagh y Maishter ve noi gobbragh er leid ny laghyn shen.

Q. Negin tashtey chur da Laghyn Luckee as niau-luckee ?

A. Cha negin er aght erbee, te peccah mooar shen y yanoo, *ta Jee hene cur sarey noi* as te goit myr keint dy *Vucheraght*, lesh resoon mie, son liorish y chredjue fardalagh shoh, ta aggle jaroodit dy ve er ny ghoal roish Jee, Bun dy chooilley vie, as ta'n molley liasagh v'er ny chur da as y Treshteil liasagh ve ayn er ny yarood.

Yn PHADJER.

O Yee ta feeu jeh nyn ngraih cur dooinyn grayse gyn dy bragh uss ny

unnecessary Business, Journies, and Visits ; by vain Sports, *unbecoming the Seriousness of the Day, and of Christianity.*

Q. Must we observe other Days, besides the Lord's Day ?

A. Yes ; the Feasts of the Church, which are also set apart by Authority, to keep up the Remembrance of God's Mercies to us.

Q. What is our Duty on such Days ?

A. To go to the Publick Place of Worship, to Thank God for his Favours to his Church, and particularly, for that we then remember.

To let our Servants have leisure and innocent Diversions, that they may cheerfully serve both their Masters.

However, where Necessity requires, both the Servant should be willing, and the Master should not scruple, on such Days, to do what is really needful.

Q. May we not observe Fortunate and Cross Days ?

A. By no Means ; it is a great Sin to do so, and expressly forbidden by God, and reckoned as a sort of Witchcraft, and with good Reason ; for by this Superstition, God the Author of all Good, is forgotten to be Feared, Praised, and Trusted in. Deut. 18. 20.

The PRAYER.

O God, who alone art worthy of our Love, give us Grace that we may never

dtý viys gloroil y yarrood, Agh dy vod mad uss y hirveish cordail rish dtý ghoo ayns firrinys as aggle crauee ; [79] nagh jean mad dy bragh loart jeh dt'ennym casherick fegooish arrym, dy vod mad ny Brearraghyn ta shin fo y chooilleeney, nagh der mad shaghey ny Laghyn fealey ayds ayns fardail ny litcheraght, ny cheet gys dtý Hie trooid eer cliaghtey ; Agh dy vod mad uss y hirveish lesh nyn Gree, chammah as lesh nyn Gorp, trooid Yeesey Creest nyn Jiarn. *Amen.*

forget Thee, nor thy glorious Perfections ; but that we may serve Thee according to thy Word, in sincerity and godly Fear, that we may never mention thy sacred Name, without Reverence ; that we may perform the Vows that are upon us ; that we may not spend thy Holy Days in Vanity and Idleness, nor in a customary Attendance at thy House only, but that we may serve Thee with our Hearts, as well as with our Bodies, through Jesus Christ our Lord. Amen.

SECT. X.

V. **CUR** arrym da dt' Ayr as da dtý Voír, dy vod dtý Laghyn ve beapn er y Talloo ta'n Chiarn dtý Dee dy chur dhýt.

Q. Cre ny Currymyn t'ayns yn Anney shoh ?

A. Currym Cloan gys nyn Ayr as nyn Moir, Sharvaantyn gys nyn Maishteryn, Pobbyl gys nyn Gianoortyn, dy chooilley Chreestee gys nyn Mochyllyn Spyrydoil, as currym dy chooilley ghooínney hucsyn t'er nyn skyn.

Q. Cre'n fa ta ny lomarcán currym Cloan gys nyn Ayr as nyn Moir enmyssit ?

A. Er yn Oyr dy nee shen currym ta hoshiaght er ny ynsagh as Share t'er ny hoiggal ; Ta Cloan dy feer dooghyssagh graihagh er nyn Ayraghyn, as ta'd son yn ayn smoo freilt ayns [80] bialys lioroo ; as Shen-y-fa tra ta'd er nyn sarey dy chur arrym da feallagh elley myr da nyn

V. **HONOUR** thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What are the duties contained in this Command ?

A. The Duty of Children to their Parents, of Servants to their Masters, of People to their Governours, of all Christians to their Spiritual Pastors, and of all Men to their Betters.

Q. Why is the Duty of Children to their Parents only mentioned ?

A. Because that is a Duty first learned, and best understood ; Children very naturally love their Parents, and are generally kept in subjection by them ; and, therefore, when they are commanded so to Honour others, as they do their Parents, they easily know what that meaneth.

Ayraghyn, ta'd dy ashagh toiggal cre liasagh ad y yanoo.

Q. Cre'n aght shegin dou *Arrym* y chur da m'Ayr as my Voir ?

A. Shegin dhyt dy agyndagh dt'injilagh hene huc ayns dagh nee lowal, ve kiarralagh nagh der oo corree orroo liorish ymmyrkey erbee niau-viallagh as olk ; Shegin dhyt dy chooilley Onnor cooiee y chur daue, as ve booisal daue son dy rou ad cha dooiee dhyt, shegin dhyt gymmyrkey lesh yn annoonid oc, ny foilchin oc y ollaghey, cooney lieu ayns nyn veme, guee son y vaanrys oc nish as son dy bragh ; Shoh my nee oo trooid bialys gys yn Anney shoh, foddee oo jercal dy bee oo hene fooast bannit ayns dty Chloan.

Q. Cre veagh eisht my Churrym tra veagh Cloan aym pene ?

A. *Currym Ayraghyn* as *Moiraghyn* dy hroggal nyn Gloan ayns bialys as aggle Yee, dy ve kiarralagh dy bee ad ynsit ayns Credjue firrinagh. Dy yanoo nyn gouyr, agh cha nee liorish raadjin niau-chairagh, dy smaghtagh ad tra ta'd gra ny janoo red erbee olk. Dy chur samble mie rumboo dy chrauee-aght, sheeltys as imnea. As marish shoh dy vannaghey ad as dy janoo padjer er nyn son. Ooilley shoh vees oo ny skiarralee dy yanoo, my smooyns oo cre'n red aglagh eh dty chloan y ve callit son dy bragh trooid y veerioose ayds.

[81] *Q.* Cre dy Noardagh Jee mee dy ve my *harvaant* ?

A. *Currym Sharvaantyn* dy ve bialagh gys nyn Maishteryn, Tarroogh ayns nyn Obber, *cha nee lesh shirveish sooylley dy vooiys deney*. Dy ve kiarralagh jeh

Q. *How must I Honour my Father and Mother ?*

A. *You must in all lawful Things, cheerfully submit to them, be careful not to grieve them by stubborn and evil Courses ; You must shew them all due Respect, and thankfully acknowledge their Kindness to you ; bear with their Infirmities, hide their Failings, supply their Wants, and pray for their present and everlasting Happiness ; which if you do, in Obedience to this Command of God, you may expect to live to be a happy Parent your self.*

Q. *What would then be my Duty ?*

A. *The Duty of Parents is, to bring up their Children in Obedience, and in the Fear of God ; to take Care that they be instructed in true Religion ; to provide for them, but not by unrighteous Ways ; to correct them when they say or do any wicked thing ; to be Examples to them of Piety, Sobriety, and Diligence. And lastly, to bless and to pray for them. All which, you will be more careful to do, if you consider what a dreadful Thing it will be, should your Children be for ever miserable through your Negligence.*

Q. *What if it should be my lot to be a Servant ?*

A. *The Duty of Servants is, to be Obedient to their Masters, Diligent in their Business, not with Eye-Service, as Men-Pleasers ; To be as*

cooid nyn Maishter myr dy beagh ad lieu hene gyn jummal y chur er, ny surral feallagh elley shen y yanoo. Gyn Skiallyn y ymmyrkey veih Thie gys Thie, agh er skyn ooilley dy ve Onneragh, cha nee ny lomarcán son graih Cooinsheance agh son graih goo mie ; Son ta *foalsaght as Myngeraght* oash feer eajee, nagh vel feallagh elley dy bragh dy yarood as doillee dy ve fagit jeh lioroosyn ta cliaghtit orroo. Er jerrey ooilley shegin da cooinaghtyn dy vel *Maishter echey ayns Niau*, da te lhiastyn shirveish, as veih te jercal son faihl Sharvaant firrinagh.

As son Gerjagh Sharvaantyn, yn Chiarn cheddyn harrish dy chooilley ghooiney ta cur sarey *Daue-syn* dy ve firrinagh te cur currym da nyn *Maishteryn* dy ve cairragh as dooiee as kiarralagh *jeu*, Dy chur daue ny ta cair, dy usal ad myr sheshaghyn Creestee, Dy yeaghyn nyn lurg ayns chingys, dy lowal tra tra daue¹ dy hirveish Jee as soiagh samble rumboo dy yanoo shen, cooinaght kinjagh nagh vel Jee soiagh jeh persoanyn, *te goal neose yn er² as soiagh seose fer elley*.

Q. Cre ta'n Currym ain hucsyn ta *Reill harrin* ?

[82] *A.* Dty Churrym dy ve Bialagh daue, *cha nee ny lomarcán ayns aggle roish kerraghey*, agh son graih Cooinsheance ; Gyn loart dy olk jeu, agh dy hoilshagh daue dy chooilley arrym cooiee as dy ghuee er Jee dy vannagh ad, as dy chur orroo ve nyn Shirveishee son mie wooar da dy chooilley ghooiney.

careful of their Masters Goods, as if they were their own, neither wasting them, nor suffering others to do so. To be no Tale-bearers, but above all, to be Honest, not only for Conscience, but for Credit's sake ; Deceit and Pilfering, being abominable Qualities, never forgotten by others, and very hardly left off by those that give way to them. And lastly, he must remember that he hath a Master in Heaven, to whom he oweth Service, and from whom he may expect the Reward of a faithful Servant.

And for the Comfort of Servants, the same Lord of all Men, who commands them to be faithful, Commands their Masters to be just, and kind, and careful of them ; To give them what is Right ; To use them like Fellow-Christians, taking Care of them in their Sickness, allowing them time to serve God, and setting them an Example of doing so ; ever remembring, that there is no Respect of Persons with God, who putteth down one and setteth up another.

Q. *What is our Duty towards them that have the Rule over us ?*

A. *Your Duty is, to obey them, not only for fear of Punishment, but for Conscience sake. Not to speak evil of them, but to shew them all becoming Respect, and to pray that God may bless them, and make them Instruments of great Good to us all.*

Rom. 13.
5.
2 Pet. 2.
10.

¹ [*sic*: lowal tra daue]

² [*i.e.* un er]

Son ta sleih t'ayns pooar as goaal¹ aggle roish Jee Bannaght feer wooar, *yn Currym oc* dy reall yn Pobbyl ayns shee as fea; Dy endeil deney Onneragh ayns nyn Gair, dy cherragh ny mee-reiltee, dy chur coyrle daue-syn ta fegooish dooiny-mooinjer, as ayns dagh nee dy hoiagh seose Gloyr Yee as y vie oc-syn ta fo nyn booar.

Q. Cre ta Currym Pobbyl gys nyn Saggertyn?

A. Dy chur ooashley daue er graih nyn Maishter as er graih nyn Obber, Cooïnaght er goan Chreest gys e Hirveishee; *Eshyn ta soiagh beg jiuish te soiagh beg jeems.* Shen-y-fa she'n currym ayds eh dy eashtagh rish y choyrle oc, *dy eek nyn Gair daue fegooish moalteraght, ny troo,* dy vod Jee dty Laboraghts as y Laboraght oc-syn y vannaghey.

Son yn Obber as y Currym ocsyn eh, dy hirrey magh dy choilley agh oddys ad shivish y ynsagh *dy immeeght as dy yanoo Jee booiagh,* Dy chur oghsyn dhyt tra t'ow janoo as y raad, Dy ghuee dy jean oo dy mie, Dy vannagh oo ayns ennym Yee, As dy ve sambylyn mei² ayns goo as janoo. As smooar oc dy ansoor er-y-hon, mannagh vel ad myr shen.

[83] *Q.* Da quoi elley shegin dooin ooashley y chur?

A. Dausyn ooilley ta ny share ny oo, liorish nyn Eash wooar, nyn Gummallyn, ny nyn Oickyn, Daue er y fa shoh shegin dhyt arrym cairragh y choyrt.

As y Currym oc-syn eh gyn ve ard chree-agh agh dy ve soccaragh cha nee dyn leodagh ad hene, Dy ve

For Men in Authority, fearing God, are a mighty Blessing; Their Duty being to keep the People in Peace and Quietness; To defend the Persons and Rights of honest Men; To punish the Unruly; To advise them that have no Counsellors; and in all Things, to promote the Glory of God, and the Welfare of all below them.

Q. What is the Duty of People to their Pastours?

A. To Respect them for their Master's sake, and for their Works sake; remembring the Words of Christ to his Ministers, He that despiseth you, despiseth me. Therefore, your Duty is to hearken to their Instruction, To pay them their Due without Fraud or Grudging, that God may bless both their Labours and yours.

For, it is their Business and Duty, to study all ways of teaching you how you should walk and please God; To reprove you when you do amiss; To pray that you may do well; To bless you in God's Name; and to be wholesome Examples in Word and Deed, and they have much to answer for, if they are not such.

Q. Whom else must I honour?

A. All that are your Betters, by reason of their greater Age, their Learning, their Estates or Places, to whom, therefore, you must shew a just Regard.

And it is their Duty, not to be high-minded, but to be grave, not dishonouring themselves; courteous,

1 Thess.
5. 13.

Luke 10.
16.

Deut. 26.
12.

¹ [*sic*: goal]

² [*sic*: mie]

dooie, ashagh dy ve er nyn loart roo, arloo dy chur cooney vou tra oddys ad dy mie shen y yanoo.

Q. Cre t'ow dy hoiggal liorish y Gialdyn ta Jee er chur dauesyn ta freall yn Anney shoh ?

A. Bee Bannaght Yee oc raad ta'd shooyl, as liorish shoh bee ad beayn er y talloo ; er aght elley, Eshyn ta soiagh beg jeh e Ayr as e Voir, ver ny Fee ny sooillyn ass ; ta shen dy *ghra*, nee e dy ommyjagh as myr dy beagh e doall.

VI. Cha jean oo dunbervys.

Q. Cre noi ta raue er ny chur dooin liorish shoh ?

A. T'ow liorish shoh er dty liettal veih tranlaas y yanoo er dooinney erbee, liorish goo ny janoo ; Baas ghoooinney erbee y yearree, ve booiagh jeh coal ghoooinney erbee. As marish shen ta sarey ayd noi oyr ooilley ny peccaghyn shoh, *Goanlys ny feoh y reall ayns dty chree* ; son my nee oo shen, bee oo arloo dy vrasnagh feallagh elley gys olk, as bee oo hene arloo dy yannoo olk. As shen y fa ta'n Noo Ean gra, *Quoi* [84] *erbee, echey ta feoh er e Vraar, te ny ghunver.*

Q. Vel red erbee elley liorish shoh er ny liettal ?

A. Ta. T'ow liorish shoh er dy liettal veih dagh nee oddys dty Ve a hene ny Bea ghoooinney elley y yanoo niau-ashagh ny niau-sauchey. T'ow liettit dy reall drogh smooïnaghtyn, dy loart goan brasnee, goal er sooyl ennym mie ghoooinney erbee ; Son foddee dooinney v'er ny Ghunverys lesh Goan as y Chree ve brisht lesh drogh-ghellal.

easie to be spoke to, and ready to help, where they can do it.

Q. What is the Meaning of the Promise which God hath made to such as keep this Command ?

A. That God will bless them in the way they shall go, which will be a Means of prolonging their Lives ; On the contrary, He that despiseth his Father and Mother, the Raven shall pick out his Eyes, that is, he shall act foolishly, as if he were indeed blind.

Prov. 30.
17.

VI. Thou shalt do no Murder.

Q. What is hereby forbidden ?

A. You are hereby forbidden to do Violence to any Man, by Word or Deed ; To wish any Man's Death ; To be glad at Misfortunes ; And particularly, you are forbidden, that which is the Occasion of all these Sins, To bear Malice or Hatred in your Heart ; for if you do so, you will be apt to Provoke others to Mischief, you will be apt to do it your self ; and therefore S. John saith, Whosoever hateth his Brother is a Murderer.

1 John 3.
13.

Q. Is any thing else hereby forbidden ?

A. Yes ; You are forbidden every thing which may make your own or other Mens Lives uneasie or unsafe ; entertaining of Prejudice, Provoking Language, and Taking away Men's good Name ; for a Man may be murdered by Words, and his Heart broken by ill Usage.

T'ow myrgeddyn liorish shoh er dy liettal veih dy chooilley niau-heeltys, liorish oddys oo dty vioys hene y stroie as cooney bioys feallagh elley y chur mou.

Ta'd shoh ooilley peccaghyn mooar as eiree cooilleeney trome orroosyn ta cur sleih as y Teihl ny sleaih ny ta Jee as Dooghys er phonteil.

Q. Cre'n currym t'er ny harey ayns yn Anney shoh ?

A. Yn Currym ayd eh chooish as oddys oo dy veaghey ayns shee rish dy chooilley ghooinee. Dy hea veih sheshaght *sleih streenuagh*. Dy *livrey adsyn ta tranlasit*, as dy ve myghynagh daue-syn t'ayns Seaghyn. Dy *ymmyrkey lesh as dy leih yn derrey jeh da'n jeh elley*, as dy ve feer vooiagh jeh miys dy chooilley ghooinee.

VII. Cha brish oo Doosey.

Q. Cre ny peccaghyn t'ayns shoh er ny leittal ?¹

A. Dy chooilley cheint dy niau-ghlenid, as dy chooilley red [85] oddys sleih y leeideil ayns foilchin nagh lishagh ve er nyn enmys. Dy chooilley Veshtyracht as jooid as rour kiarrail son y Voilg ; Bea liastey ; Goan as obbraghyn rouannagh ; Lioaryn as Arraanyyn broagh ; ta ooilley ny reddyn shoh cur corree er Jee, as cha vel ad er aght erbee jesh son fer ta jercal dy veaghey marish ny Nooaghyn as Ainlyn ayns Niau.

Q. Ta ymmodee nagh vel jeaghyn er ny peccaghyn shoh dy ve chooish as cha dangeragh as ta shivish loart jeh.

You are also hereby, forbid all intemperance, by which you destroy your own, and help to ruin other Men's Lives.

All which are greivous Sins, and a dreadful Vengeance will follow those that send Men out [of] the World, sooner than God and Nature designed.

Q. What is the Duty required in this Commandment ?

A. It is your Duty, as much as in you lieth, to live peaceably with all Men. To avoid the Company of contentious People. To deliver the Oppressed, and to be merciful to such as are in Misery ; to forbear and forgive one another, and be well-pleased with the Welfare of all Men.

Rom. 12.
18.

Prov. 22.
24.

Eph. 4.
33.

VII. Thou shalt not commit Adultery.

Q. What are the Sins here forbidden ?

A. All manner of Uncleaness, and all such things as are apt to lead Men into Vices not fit to be named. All Drunkenness and Gluttony, and eager Contriving for the Belly ; a sloathful Life ; wanton Words and Actions ; filthy Books and Songs ; all which are a great Offence to God, and by no means fit for one who expects to live with Saints and Angels in Heaven.

Q. Many People do not look upon these Sins to be so great and dangerous as you speak of.

¹ [*sic.* er nyn liettal]

A. Ta shen son nagh vel ad credjal Goo Yee ta ginsh, dy jean Jee adsyn y vriwnys, ta cur rish *Maardyrys as Brishey poosey*. As cree¹ vees y vriwnys shen you eh ayns lioar Ashlish y Noo Ean. 21. 8. *Bee ad er nyn dilgey ayns y divnit ta lostey lesh Aile as Brymston.*

Q. Cre ta eisht y Currym aym, dy vodym y vriwnys aglagh shoh y haghney ?

A. Ta'n Currym ayd dy ve sheelt dy hayrn dty Chorp fo reill dty spyryd, as mannagh vod oo oo hene y smaghtagh dy ghoal y sayse Onneroil shen ta Jee er ordagh dhyt dy reall oo hene glen. Kinjagh Cooïnaght dy vel Marderys goal er sooyl y Cree. Ta shen dy ghra, te cur er sleih ve mee-rioosagh jeh ny hig ny lurg shoh, myr shen dy mennick cha vel ad fakin nyn nanshere derrey ta'd dy ennaght eh fegooish Sayse dy haghney eh.

Q. Cre ta Currym sleih poost ?

[86] A. Dy veaghey cooidjaght ayns shee, Cooïnaght dy rou Poosey oardit liorish Jee son y Cooney as y Gerjagh lishagh y ve ec y derrey yeh veih'n jeh elley.

As shen-y-fa ta'd ny neeisht er chur Brearrey kiangoyrt rish Jee, *yn dooinney dy chur graih, dy gherjagh, dy chur ooashley as dy reall eh hene da'n Ven.*

Yn Ven dy chur Bialys, dy Hirveish, dy chur graih as Onnor da e Sheshey, choud as vees ad ny neeisht bio.

Ta ny Brearraghyn shoh cha casherick as oddys y ve, as ta'd soit sheese ayns shoh dy vod sleih poost dy mennick smooïnaght orroo, shoh

A. *That is because they do not believe the Word of God, which declares, That Whoremongers and Adulterers God will judge. And what that Judgment shall be, you find, Revelat. 21. 8. They shall be cast into the Lake which burneth with Fire and Brimstone.*

Q. *What then is my Duty, that I may escape that dreadful Sentence ?*

A. *Your Duty is to be Temperate, to bring your Body into Subjection to your Spirit ; And if you cannot contain, to use that Honourable Remedy, which God hath provided, to keep you innocent. Ever remembering that Whoredom takes away the Heart ; That is, it makes Men regardless of what must come hereafter ; so that they very often see not their Danger, until they feel it without Remedy.*

Q. *What is the Duty of Married Persons ?*

A. *To live peaceably together ; remembering, that Marriage was ordained of God, for the mutual Help and Comfort which the one ought to have of the other.*

And therefore they both of them have vowed before God, The Husband to love, to comfort, to Honour, and to keep his Wife.

The Wife to obey, to serve, to love, and to honour her Husband, as long as they both shall live.

Which Vows are as sacred as can be made, and are here set down, that they may be often thought on by married Persons ; which would be a

Heb. 13. 4.

1 Cor. 9. 27.

Heb. 13. 4.

Hos. 4. 11.

¹ [sic: cre]

veagh aght dy yanoo yn stayd shen dy
Vea yn stayd by vaanrey er y talloo.

VIII. Cha jean oo geid.

Q. Cre'n aght ta'n Sarey shoh er ny
Vrishey?

A. Cha nee ny lomarcán liorish
Maarllys, ta ny pheccah eajee as feoh
ec dy chooilley ghooínney mie er, agh
liorish tranlaase, Moalteraght, freall
shen ta cair y eek, Keltyn cooid
chaljei t'er ny gheddyn, Molley'n
Theay, Caeu sleih my vou ad nyn
Gair, ny leodagh nyn gooid liorish
leidyraght gyn feme. Liorish pooar,
caardys, leaghyn yn ny croutyn¹; Ta'd
shoh foilchin roah vennick jeant
lioroosyn nagh vel dy bragh
smooínaght dy bee ad er nyn gerragh
son yn Anney shoh y vrishey, as
fooast nee *Jee* dy feer firrinagh
cooíleeney y ghoal er ny leid shoh.

[87] *Q.* Cre'n sarey t'ain dy reall y
Leih shoh?

A. Te'n Currym ayd, dy ve
kiarralagh ayns dty stayd, dy vod oo
beaghey fegooish raadjin Niau-lowal
y ghoal.

Dy ve dy Stioort mie er ny ta Jee er
chur dhyt, er aggle lurg dhyt ve er
gummal² eh, dy bee oo er dy violagh
dy veaghey liorish Foalsaght.

Dy ve booiagh lesh y stayd t'ow
ayn, credjal dy vel *red beg ny share lesh*
Cairys ny cheet stiagh mooar lesh aggair.

Er jerrey ooilley dy chur dy
Hreshteil gys Kiarralys Yee, *ta janoo*
son e Chreturyn, as ver dy jarroo Leagh
da'n Dooínney bought Onneragh, ta

*means of making that State of Life the
Happiest that can be on Earth.*

VIII. Thou shalt not steal.

Q. How is this Command
transgressed?

A. Not only by Theft, which is a
base Vice, and openly abhorred, but by
Oppression, Deceit, Withholding of
Dues, Concealing of found Goods,
Defrauding the Publick, Wearing
Men out of their Rights, or Impairing
their Estates by vexatious Law-Suits,
By Power, Interest, Bribery, or
Craft; which are Crimes too often
committed by those who never expect to
be punished for the Breach of this
Command; and yet God is most
surely the Avenger of all such.

Q. What is required of us that we
may keep this Law?

A. It is your Duty to be diligent
in your Calling, that you may be able to
live without taking unlawful Ways.

To be a good Husband of what
God hath given you, lest having
squandred it, you be tempted to live by
Deceit.

To be contented with your
Condition; believing, that better is a
little with Righteousness, than
great Revenues without Right.

Lastly, to depend upon God's
Providence, which takes care of
all Creatures; and will certainly
Reward the Honest Poor Man, who

Prov. 16.
8.

¹ [*sic*: leaghyn ny croutyn]

² [*sic*: yummal]

goal myr reih dy huyl er ny
Creesteenyn ny sleoi ny hed e dy
gheid.

Q. Cre ta'n Currym echyssyn ta
tushtagh jeh y pheccah, as ta
trimshagh dy vel e er vrishey'n Leih
shoh ?

A. Shegin da goal rish e pheccah
gys Jee, as my oddys eh dy bragh y
yanoo eh, *shegin da liasagh y chur da'n*
persoon te er¹ yanoo aggair da. Fegooish²
shen, cha vod e jercal rish Jee dy leih
da.

As shoh ta cur er Arrys dy ve feer
doillee goit er son y pheccah shoh,
son nagh jean sleih kyndagh rish
nayrey as creaghys Cree liasagh y
yanoo son shen ny ta'd er chosney
liorish Moalteraght, ny 'Tranlaas, as
fooast ta'd treishteil dy ve sauchey.
Agh shoh Treshteil feallagh Crauee-
foalsey nee cherraghtyn.

[88] IX. **Cha nymmyrk oo feanish
foalsey noi dty Naboo.**

Q. Vel yn Anney shoh noi red erbee
agh dy ve feanish foalsey ?

A. Ta. Ta sarey er ny choyrt dhyt
liorish shoh nagh jir oo red erbee my
chion sleih elley oddys aggair y yanoo³
daue, mannagh bee e son oyr
onneragh dy hayrn ad gys arrys, ny
dyn liettal ad veih olk smoo y yanoo
da feallagh elley.

Shen-y-fa dy smooïnaght er
Naughtyn dy vishagh as dy insh ad, dy
chur Skialleenyn er nyn doshiaght, Dy
chur drogh ennym da sleih, dy insh

*chooses to Beg, if he cannot labour,
rather than Steal.*

*Q. What is the Duty of one who is
sensible of his Sin, and sorry that he
hath broke this Law ?*

*A. He must confess his Sin unto
God, and if he can possibly do it, he
must make amends to the Person
he hath wronged, without which he
must not expect Forgiveness from God.*

Lev. 6. 2.
Ezek. 33.
15.

*And this is that which makes this
Sin so very hard to be repented of;
because, through Shame or Stubborness,
People will not make Restitution of
what they have got by Fraud or
Violence; and yet they hope to be
saved; But this is the Hope of
Hypocrites, which shall perish.*

Job 8. 13.

IX. **Thou shalt not bear false
Witness against thy
Neighbour.**

*Q. Is any more here forbidden, than
the being a False Witness ?*

*A. Yes. You are hereby forbidden to
say any thing of other Men, which may
hurt them, unless it be with an honest
Design, to bring them to Repentance, or
to hinder them from doing greater
Mischiefs to others.*

*Therefore to invent Stories, to add to
them, and to set them abroad; to
encourage Tale-bearers; to give Men ill
Names; to publish their Infirmities; to*

¹ [*sic*: t'er]

² [In the text: *aggair*. Da fegooish]

³ [In the text: *aggair*. Y yanoo]

magh ny Hannonidyn oc, Dy chur er ny foilchin oc dy ve ny smassey ny ta'd, Ta shoh ooilley er ny gheyrey liorish y Leih shoh as Goo Yee ayns ynydyn elley.

Myr *Obber y Drogh spyryd hene* ; myr stroie dy choilley Naboonys as Giastylys Creestee.

Q. Cre veih ta'n peccah shoh cheet ?

A. Ny cheartyn, liorish drogh aigney ta sleih ayn, ta graih oc er olk as ta'd booiagh myr smoo jeh t'ayns y Teihl. Ny cheartyn veih dooghys anvea-agh ; Veih Moyrn, veih drogh smooïnaghtyn, as ny cheartyn son rouanys.

Agh veih cre erbee te cheet, te courey aigney daney, dy ghra olk jeh feallagh elley myr nagh beagh veg ny foilchin ayndoo hene eddyr, Dy chrayd mish ennym mie dooinney *Sheeagh ny smoo ny chooid* ; Dy cur [89] Charjin fo my cheilley, dy voirey Naboonys mie. As shen-y-fa ta Scammyltee coontit nyn Maskey *ocsyn nagh jed gys Niau.*

Q. Cre ta'n Currym ain liorish y Leih shoh ?

A. Ta'n Currym ayd dy loart yn irrin ec dy choilley earish tra te cooie chammah as tra t'ow er dty Loo. Dy ve kiarralagh jeh Goo mie deney ; Dy ve booiagh clashtyn credjal as loart y chooid share ; Gyn dt'aigney chur ayns Naightyn broagh ommyjagh. As ver mad tastey share da'n choyrle shoh, my nee shin Smooïnaght dy dowin er cre'n trimshey mooar te dooin hene scammylt y gheddyn liorish drogh hengey.

make their Faults worse than they are ; are all condemn'd by this Law, and other Scriptures.

As the very Work of the Devil, *As the Destruction of all good Neighborhood and Christian Charity.* John 8. 44.

Q. From whence doth this Sin proceed ?

A. Sometimes from a base Disposition : there are People who love Mischief, and are pleased, the more of it there is in the World. Sometimes from a busie Temper ; from Pride, from Evil Designs, and sometimes People do it for Diversion.

But from whencesoever it proceeds, it is a sign of an impudent Mind, to speak ill of others, as if such Men had no Faults of their own ; to jest with a Man's good Name, which is more valuable than his Estate ; to set Friends at variance, and to disturb their good Neighborhood. And therefore Revilers are reckoned amongst those that must not go to Heaven. Prov. 22. 1. 1 Cor. 6. 10.

Q. What is required of us by this Law ?

A. It is your Duty to speak the Truth at all times, when 'tis fit, as well as when you are upon your Oath. To be tender of Mens Reputation ; to be disposed to hear, and believe, and to speak the Best ; not to take pleasure in foolish or wicked Stories. And we shall observe these Rules the better, if we consider what a sore Grief it is to our selves, to be abused by a wicked Tongue.

X. Cha der oo saynt da Thie dty Naboo, cha der oo saynt da Ben dty Naboo, ny da Harvaant ny da Inney-veyl, ny da ghou, ny da Assyl, ny da nee erbee dy vel leshyn.

Q. Cre ta lye liorish yn Anney shoh ?

A. T'ow liorish shoh er dy harey gyn *saynt* y chur, ta shen dy ghra, nagh *soi oo dty chree* er shen ta lesh dooinney elley, er aggle dy bee oo er dy violagh dy ghoal raadjin niau-lowal dy gheddyn eh, ayns dty Chummal hene ; Myr ren Ahab ren e e chree hoiagh er Talloo e Naboo as tra nagh dod e y chionnagh eh lesh e argyd ; chooin y Jouyl lesh y gheddyn eh er aght elley, as chost shoh e vioys da as va e Heeloghe er ny chur mou.

[90] Q. Agh nagh vod dooinney shirrey shen ny t'ec Doooinney elley y chionnagh ?

A. Foddee, fegooish dooyt er Connaant dy vod e dy lowal y chreck eh, as dy vel oo smooïnaght dy vel e booïagh shen y yanoo ; agh mannagh vel e booïagh, eisht dy ve mennick dy yearree e, te peccah noi Leih Yee.

Q. Cre ta'n Leih shoh dy harey ?

A. Dy *vreall oo dty Chree lesh dy chooilley imnea* son dy nee magh veih, ta cheet dy choilley ghrogh yanoo.

Dy Shash¹ oo noi Toshiaht dagh peccah, son my liggys oo da, nee e *gymmyrkey magh baase*.

Dy bee oo booïagh lesh dty Chronney hene, myr shen ta oardyt dhyt liorish Jee creeney as Mie.

X. Thou shalt not covet thy Neighbour's House ; thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What is the meaning of this Command ?

A. You are hereby forbidden to Covet, *that is*, to set your Heart upon *that which is another Man's*, lest you be tempted to take unlawful Ways of getting it into your Possession ; as Ahab did, who having set his Heart upon his Neighbours Estate, when he could not have it for his Money, the Devil helped him to get it another way, which cost him his Life, and the Ruin of his Family.

1 Kings
21.

Q. But may not a Man desire to buy what is anothers ?

A. Yes, no doubt of it, provided the other can lawfully dispose of it, and that you suppose he is willing to do so ; but if he is not willing, then to continue to desire it, is a Sin against this Law of God.

Q. What doth this Law require ?

A. That you keep your Heart with all Diligence, because out of it proceedeth all manner of Wickedness.

That you resist the very beginnings of Sin, which, if let alone, will bring forth Death.

Prov. 3.
28.
Matt. 15.
19.

That you be contented with your own Lot, as that which is appointed you by a wise and good God.

Jam. 1.
15.

¹ [sic: shass]

Er jerrey ooilley dy jean oo Jee y hoiagh kinjagh kiongoyrt rhyt, ta fakin eer folliaght dty Chree, as nee e dy chooilley haynt pheccoil t'ayn y cherraghey.

Yn PHADJER.

FOshtyl us nyn Sooillyn, O Hiarn dy vaik mad dy vel dty Leih Casherick, Cairagh as Mie as dy vod mad y reall eh lesh ooilley nyn Gree, dy vod mad ve graihagh as ammyssagh daue-syn ta'n Chiarralys flaunyssagh ayds er soiagh er nyn skyn ; Dy vod mad gyn tranlaase y yanoo er dooinney erbee ; Dy der mad feoh da dagh yearree, goo as obber niau-ghlen, da dy chooilley oalsaght as [91] chennid, da dy chooilley alkys¹ ta cheet jeh chengey vreagagh, da dy chooilley yearree Sayntoil as toshiaght Saynt ny foalley. Hiarn jean myghyn orrin as scrieu ooilley dty Leiaghyn shoh ayns nyn Greeaghyn, ta shin dy feer injil guee ort. *Amen.*

Lastly, that you set God always before you, who seeth the very Secrets of your Heart, and will punish all its sinful Lusts.

The PRAYER.

OPen our Eyes, O Lord, that we may see that thy Law is Holy, Just, and good ; and that we may keep it with our whole Heart ; that we may love and honour all those whom thy Providence hath made our Betters. That we may do Violence to no Man. That we may abhor all Unchast Desires, Words, and Actions ; all Deceit and Oppression ; all the Evils of a lying Tongue ; all covetous Desires, and Beginnings of Lust. Lord have Mercy upon us, and write all these thy Laws in our Hearts, we most humbly beseech thee. Amen.

SECT. XI.

Q. CRE smoo t'ow dy ynsagh liorish ny Annaghyn shoh ?

A. Ta mee gynsagh Da red, my Churрым gys Jee, as my Churрым gys my Naboo.

Q. Cre'n aght ta ny Annaghyn er nyn ren ?

A. Ta'n chied keyr jannoo yn chied Ayrne as gynsagh dooin nyn gurрым gys Jee ; yn shey elley yn nagh Ayrne, Soiagh magh nyn gurрым gys nyn Naboo.

Q. WHAT dost thou chiefly learn by these Commandments ?

A. I learn two things, my Duty towards God, and my Duty towards my Neighbour.

Q. How are the Commandments divided ?

A. The Four first make the First Table, and teach us our Duty to God : The Six last, or the Second Table, do contain the Duty we owe to our Neighbour.

¹ [*sic*: olkys]

Q. Cree [*sic*] ta dty Currym [*sic*] gys Jee ?

A. Ta my Currym [*sic*] gys Jee, dy chredjal ayn dy ghoal Aggle roish, dy chur Graih da, lesh ooilley my Chree, lesh ooilley my aigney, lesh ooilley my Annym as lesh ooilley my Riart ; Dy chur ooashley da, dy chur booise da, dy chur my slane treshteil [92] ayn, dy eamagh er dy chur arrym da e ennym casherick as da e ghoo, as dy hirveish e dy firrinagh ooilley laghyn my Dea.

Q. Vel Currym Creestee doillee dy ve er ny hoiggal ?

A. Cha vel er aght erbee. Creestee- aght obber dy chooilley ghooiney, as foddee dooinney er beggan tushtey my ta cree onneragh echey, fys ve echey er e Churym as foddee e yanoo eh, chammah as y Fer-ynsee smoo erbee.

Q. Ta'd shoh Goan feer gherjolagh dy der Jee tushtey dou jeu.

A. Nagh vaik oo dy vel dy chooilley hushtey ymmychagh Soit shees ayns focklyn giarrey. Ta dty Churym gys Jee as gys dty Naboo scruit ayns beggan goan, feer ashagh dy vel er nyn doiggal as freilt ayns cooinaghtyn raad ta sleih dy firrinagh credjal ayns Jee as dy creeoil gearree dy ve Sauchey.

Q. Eisht ta mish treshteil nagh bee'm callit, son ta mee credjal ayns Jee, as ta mee dy creeoil gearree dy ve sauchey.

A. Cha negin dhyt ve mollit ayns nee ta chooish lie er. Foddee nagh vel oo credjal ayn ny graihagh er Jee lesh

Q. What is thy Duty towards God ?

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

Q. Is a Christian's Duty hard to be understood ?

A. By no means ; Religion being the Business of all Men ; a plain Man, if he is well-disposed, may know his Duty, and be able to perform it, as well as the greatest Scholar.

Q. This is a comfortable Truth, I pray make me sensible of it.

A. Do you not see that all necessary Knowledge lieth in a very narrow compass ; Your Duty to God, and to your Neighbour, is contained in a few Words, very easie to be understood and remembred, where People truly believe in God, and heartily desire to be saved.

Q. Then I trust I shall not perish, for I do believe in God, and I heartily wish to be saved.

A. You must not be deceived in a Matter of so great Moment. It may be you do not believe in, nor fear, nor

oilley dty Chree, ga t'ow Smooïnaght dy vel oo.

Q. Ve'n booïagh my vee-hushtey y akin, my ta mee er shaghryn.

A. Vel oo tannaghtyn ayns peccah erbee er fys dhyt? My t'ow janoo shen foddee oo ve [93] shicker jeh nagh vel oo goal aggle roishyn, *echey ta pooar dy stroie Corp as Annym ayns Nivrin.*

Foddee dy vel oo smooïnaght dy vel graih ayd er Jee er skyn dy chooilley nee, agh mannagh vel oo kiarralagh dy reall e Leihaghyn, as corree rhyt hene, tra t'ow dyn mishey ad, eisht cha vel graih ayd er Jee; son *shoh* ta'n Noo Ean dy ghra, *Graih Yee dy vel shin freall e Annaghyn.*

Vel oo roih gys Jee ayns ooilley dt'eme, guee huggey, booïagh lesh ny te gordrail er dy hon, *tilgey ooilley dty chairrail er*, mannagh vel oo janoo shen, cha vel oo *treshteil* ayn, lesh ooilley dty Chree.

Q. Heeym dy nee my Churrym eh *myr shoh* dy chur graih da Jee, dy ghoal aggle roish, as dy Hreshteil ayn, agh te¹ aggle orrym dy bee eh doillee dou shen y yanoo.

A. Ny lig dty chree woid, gys yn Aigney ta soit er reddynd mie, ver grayse Yee er dy chooilley nee ve ashagh.

Agh ny Yei cooinee dy vel yn Aigney graysoil shoh dy ve er ny gheddyn chammah liorish dt'ymmyrkey hene as liorish cooney Yee. Nagh vel dooinney erbee cheet gys mooads e viys² ec yn yn cheart, agh ta obber y Spyrryd dy cooiee er ny

love God with all your Heart, *though you are persuaded you do.*

Q. I beg I may see my Error, if I am in one.

A. Do you live in any known Sin? If you do so, you may be sure you do not fear Him who hath Power to destroy both Body and Soul in Hell.

It may be, you think, you love God above all Things, but if you are not concerned to keep his Laws, and angry with your self when you break them, then you do not love God: For this, saith S. John, is the love of God, that we keep his Commandments.

Do you run to God in all your Wants, pray to him, rest satisfied with what he orders for you, casting all your Care upon him? If you do not so, Why then you do not trust in Him with all your Heart?

Q. I see it is my Duty thus to Love, and to Fear, and to Trust in God, but I am afraid it will be hard for me to do so.

A. Be not discouraged; to a well disposed Mind, the Grace of God will make every thing easie.

Only remember, that these gracious Dispositions are to be obtained as well by your own Endeavours, as by God's Assistance. That no Man is perfect at once, but the Work of the Spirit is fitly compared unto a grain of Mustard-

¹ [*sic*: ta]

² [*In the text*: mooads e e viys]

1 John 5.
3.

2 Pet. 5.
7.

Mar. 13.
31.

holagh gys *greine dy rass Mustart*, ga nagh vel eh hoshiaght agh fardalagh, ny yeih te dy gerrit gaase dy ve ny villey.

Q. Cre shegin dōu y yanoo dy vodym Credjal fegooish dooyt erbee, dy nee Jee ta reill dy [94] chooilley nee as dy vodym ve booiaigh lesh cre erbee Te dy yanoo er my hon, son y chooid share ?

A. Shegin dhyt dy mennick smooinaight ayd hene nagh vod Jee aggair y yanoo da e Chreturyn hene, *son cha beagh e er chroo ad, dy beagh feoh echey orroo.*

Cooinee dy vel ny deney scrauee goal rish Cairys as miys Yee, dy jarroo tra te dyn gerragh ad.

Smooinee er cre cha moall as ta dty hushtey, as myr honnick oo hoshiaght yn arroo tilgit ayns y talloo, ga dy rou eh ayns fakin dhyts tilgit er sooyl, ny yei cha voddagh oo agh smooinaight dy rou Resoon ocsyn ren eh, er y hon, son dy rou ad ny screeney ny uss, my nee oo smooinaight myr shoh jeh Jee, hig oo ec y jerrey dy ve feer vooiaigh lesh ooilley ny te dy yanoo, ny surral dy ve jeant, as cha bee oo jummoogh jeh aghtyn y Chiarrail flaunysagh echey.

Q. Ga dy nee my churrim dy *ghoal aggle roish Jee* er skyn dy chooilley nee, ny yeih ta mee dy mennick ny sagglee roish ny Leihaghyn as roish corree my Chargin ny ta mee roish Jee.

A. Agh cha bee oo myr shen my nee oo streeue dy reall ayns dty Chree, *dy vel ny sooillyn echyssyn kinjagh or't.* Dy vel eh vriwnyssyn feer trome. Dy vel eh red aglagh gys Peccagh, dy

seed, which, though small at first, yet soon becomes a Tree.

Q. *What then must I do, that I may believe, without any doubt, that God governeth all things, and that I may cheerfully submit to whatever He doth, as the best ?*

A. *You must often consider, that God cannot do Wrong to his Creatures, which he would not have made, if He had hated them.*

Remember that the best Men do own the Justice and Goodness ness [sic] of God, even when they smart under his hand.

Consider how short your own Knowledge is ; and, as when you first saw Corn flung into the Ground, tho it did seem to you to be lost, yet you could not but think, they that did it had Reason for it, because they were wiser than you ; If you think so of God, you will at last come to be well pleased with whatever he doth, or permits to be done, and never to murmur at the Ways of His Providence.

Q. *Though it is my Duty to fear God above all Things, yet I am often more afraid of the Laws, and the Anger of my Friends, than of God.*

A. *But you will not be so, if you strive to keep it in your Heart, That his Eyes are ever upon you ; That his Judgments are very terrible. That it is a fearful thing for a Sinner to fall under*

hutchim fo'n jummoose echyssyn ren y chroo e. Smooinnee dy mennick er shoh, as ynsee oo dy ve ny sagglee roish Jee ny roish y Vaase.

[95] Q. Cree'n¹ aght shegin dou gynsagh dy chur graih da Jee ?

A. Smooinnee ayd hene cre'n aght haink oo dy ve graihagh er dt'Ayr as dty Voir ; nagh nee son dy rou cliaghtey dy roih huc er dy chooilley oyr, as hooar oo ad kinjagh arryltagh dy chlashtyn rhyt as dy chooney liat ?

Nish jean smooineaght dy down nagh voddagh dt'Ayr as dty Voir cooney liat fegooish Bannaght Yee ; cha voddagh dty Voir ee hene y reall nagh beagh ee er ny livrey jeeds roish y tra, as tra rug oo cha voddagh ee oo y reall veih drogh haghyrtyn veih Chyngys ny veih Baase. Jee t'er dy choadey, ta dy dy chuirrey dy eamagh er ayns ooilley dt'eme ; t'er yialdyn dy chlashtyn, dy reggyrt oo, as dy ve ny Ayr dhyt, as my ver oo bialys da, nee e oo Bannit son dy bra.

Vel oo er-y-fa shoh soiagh jeh[']n Cuirrey grasoil shoh, jean padjer gys Jee son ny tow dy laccal as ver oo graih da, cha dooghyssagh as ta liannoo dy chur da y Voir ta dy hroggal e.

Q. Agh ga dy nee my Churym eh, dy eamagh er Jee as dy chur ooashley da, ny yeih ta mee gennaghtyn niau-arryltys ayns my ghooghys dy yanoo myr shen.

A. Foddee shen y ve, ny yei jean red ennagh noi dty ghooghys ; Freill dty Chree glen, as smooinnee er dty laa jerrinagh as Guee kinjagh son ooilley dty niau-arryltys as dty Chliaghtey, as

the Displeasure of his Maker. Think much of this, and you will learn to fear God more than Death.

Q. *How must I learn to Love God ?*

A. *Consider how you came to Love your Parents, was it not because you were used to go to them upon all Occasions, and found them always ready to hear and to help you ?*

Why, now consider that your Parents could not help you, without God's Blessing ; your Mother could not hinder her self from Miscarrying of you, and when you were born, she could not keep you from sad Accidents, from Sickness, or from Death. It is God who hath preserved you, who inviteth you to call upon him in all your Wants, hath promised to hear, to answer, and to be a Father to you, and, if you obey Him, to make you happy for ever.

Do you therefore accept of this gracious Invitation, pray to God for what you want, and you will love Him as naturally as a Child doth the Parents that nourish him.

Q. *But, though it is my Duty to call upon, and worship God, yet I find a backwardness in my Nature to do so.*

A. *That may be. However, do something against your Inclinations ; keep your Heart clean, and your Thoughts upon your latter End, and pray constantly, notwithstanding your Unwillingness and Custom, and the*

¹ [sic: cre'n]

ny¹ grayse Yee shen yn eunys ad,² ta nish ny errey dhyt.

[96] *Q.* Ta fys aym dy vel resoon aym dy *chur booise da Jee*, as fooast cha vel taitnys mooar ayns my chree gys e Vannaghtyn.

A. Shen-y-fa shegin dhyt dy mennick smooïnaght er e Yiootyn, as tra t'ow geddyn bannaght erbee, chyndaa dty smooïnaght chelleeragh gys Jee as abber, Ta'n vyghyn shoh *veihsyn*, she *eshyn* ta cur carjin dou, *eshyn* ta dy my chur er my hoshaght ayns y raad ta mee shooyl ; She Jee t'er chur my laynt dou reeisht ; She *eshyn* ta cur m'aash dou dy chooilley oiee lesh cadley, as ta dy my choadey dagh laa veih gaue. Jean shoh as ver oo booise *da cha dooghyssagh* as hirrys oo e Vannaghtyn.

Q. Ta fys aym dy nee my churym eh, *Dy chur my lane Treshteil ayns Jee*, agh voddym shoh yanoo tra te liggey dou tutchim ayns seaghyn ?

A. Foddee dy jarroo. As ta sleih mie reau er yanoo shen. *Ga dy mar e mee, ny yei treishtym ayn, dooyrt Job.*

Cooinee dy vel eh mie dy ve ayns seaghyn, tra hee Jee eh ymmyrchagh, er agh elley cha vel boggey echey ayns trimshey e chreturyn.

Q. Cre ta my Churym *tra ta Jee lie e laue orrym* ?

A. Dty Churym eh, dy ve Surransagh, dy vriwnys dty raadjin, as dy hyndaa chelleeragh gys Jee, as dy ghuee dy jean e liorish Seaghyn y Vea shoh dy hayrn gys Bea share, as cur tooai nagh shirroo son cooney veih'n Jouyl, myr t'adsyn [97] *ta cliaghtey er*

Grace of God will make that a Delight, which is now a Burthen.

Q. *I know I have Reason to give God thanks, and yet, my Heart is not much affected with his Blessings.*

A. *Therefore you must often think of his Favours, and when you receive any Blessing, turn your Thoughts forthwith towards God, and say, This Mercy is from Him ; It is He that gives me Friends ; It is He that prospers me in the Way I go ; It is God who hath restored me to Health ; It is He that refreshes me every Night with Sleep, and every Day preserveth me from Danger. Do this, and you will as naturally return Him Thanks, as desire his Blessings.*

Q. *I see it is my Duty To put my whole Trust in God ; but is it possible for me to do so, when he suffers me fall into Affliction ?*

A. *Yes sure. Good Men have always done so. Though he slay me, yet will I Trust in him, saith Job.*

Remember, that it is good to be in trouble, when God sees meet, who otherwise doth not delight in the Miseries of his Creatures.

Q. *What will be my Duty when God shall visit me ?*

A. *It will be your Duty to be patient, to consider your Ways, and to turn to God immediately, and pray that he may make the Troubles of this Life a means of bringing you to a better ; and beware of seeking Help from the Devil, as they*

Job 13.

15.

Psal. 119.

71

¹ [*sic*: nee]

² [*sic*: ayd]

Oallysyn, tra ta'd hene ny nyn gooid ayns feme.

Q. Negin dou neesht *treshteil ayns Jee*, as Credjal dy vel e *kiarralagh* jeem tra ta mee ayns Boughtinid ?

A. Shegin dhyt. Son cha vel Berchys kinjagh courey jeh Foar Yee, ny Boughtynnid jeh e ymmoose.

Cooinee er cre'n brearrey hug Jacob, *My vees Jee marym as my ver e arran dou dy ee, as Coamrey dou dy chur Moom, Eisht bee[]n Chiarn y Jee aym.*

Son gerjagh dhyt hene as dy niartagh dty credjue, gou ayd hene, *dy nee obber Yee shoh*, dy vod e liasagh fondagh y chur dhyt ayns y teihl ta ry heet son ny t'ow dy ymmyrch ayns shoh.

Dy vel ny Boughtyn er nyn enmys dy ve Eiraghyn y Reeriaght echyssyn.

Dy vel dy jarroo Sooyllyn Yee kinjagh er y Vought ; son dy vel e cha mennick er sarey feallagh elley dy ghoal kiarrail jeh.

Smooinee er ny reddyng shoh as bee oo booiagh lesh y stayd t'ow ayn, as cha shir oo y yanoo ny share eh, liorish aghtyn aggairagh.

Cha jean oo troo mish ny Berchee ny foill y gheddyn da Miys Jee.

Q. Vel ny Berchee chooish kainlt dy Hreshteil ayns Jee as ta ny Boughtyn ?

A. Ta. Son gys Jee ta'd cur nyn marrant dy jean nyn merchys *mie daue* as dy jean ad *fuirraght* oc. *Son ta Berchys janoo Skeanyng daue hene as getlagh er sooyl.* As *Jee ta cur pooar da* [98] *dooinneey dy ghoal solley jeh ny te er gheddyn.*

do, who make use of Charms, *when they, or their Goods are in Distress.*

Q. *Must I also trust in God, and believe that he careth for me, though I am in Poverty ?*

A. *You must do so. For Riches are not always a Sign of God's Favour, nor Poverty of His Displeasure.*

Remember the Resolution which Jacob made, If God will be with me, and give me Bread to eat, and Raiment to put on, then shall the Lord be my God.

Gen. 28.
20.

To comfort your self and confirm your Faith, consider, That this is the Work of God. That he can make you sufficient amends in the next World, for what you want in this.

1 Sam. 2.
7.

That the Poor are expressly declared to be Heirs of his Kingdom.

Jam. 2. 5.

That to be sure, God hath his Eye continually upon the Poor, because he hath so often commanded others to take Care of them.

Think of these Things and you will be content with your Condition, and not desire to better it by unjust Ways.

You will neither envy the Rich, nor question the Goodness of God.

Q. *Are the rich as much bound to Trust in God, as the Poor ?*

A. *They are. For they depend upon God, both for the Enjoyment, and Continuance of their Riches. For Riches make themselves Wings, and fly away. And it is God who giveth a Man Power to enjoy what he has gotten.*

Prov. 23.
15.

Eccles. 5.
19.

As shen-y-fa ta Berchee er nyn sarey gyn ve ard-aignagh, ny treshteil gys berchys niau-bicker, agh ayns y Jee bio.

Dy chur aynr jeh nyn gooid da ny Boughtyn myr *feeaghyn ta cair daue*. Dy ve booisal as gyn nyn marail ad, er nyn aignaghyn Sayntoil.

Q. My churym dy *chur ooashley da Ennym casherick Yee as da ghoo*, Cre'n aght nee'm shen ?

A. Cur tooai nagh loar oo jeh Jee agh tra t'ow dy jarroo smooainaght er. Cooinee dy mennick dy vel e dy dt'akin as myr shen bee oo agyndagh dy yanoo shen smoo vees gys *Ooashley yn ennym echysyn*.

As my nee oo dy mennick cooinaght dy vel Jee er livrey dooin Lioar y ghoo hene dy ynsagh shin cre liasagh shin y Chredjal as cre'n aght lishagh shin Beaghey dy gheddyn Maynrys vees dy bragh farraghtyn, as dy vel dty haualtys lie er, tushthey ve ayd jeh ny t'ayns y Lioar shen. Cre erbee'n tra t'ow dy lhaih ee ny clashtyn ee Lhaihit, eashtee oo ree dy imnea-agh shirree oo geirt er y choyrle ti-ee dy chur dhyt, cha jig oo harrish aynr erbee jee, agh gys ymmydyn creeney as crauee. As myr shen bee arrey ayd ayn, as ver oo *Onnor da y Ghoo casherick*.

Q. My Churym eh *dy hirveish e dy firrinagh ooilley laghyn my Vea*. Agh nagh jeann [99] obbraghyn ymmyrchagh my liettal veih chooish y yanoo as t'er ny hirrey orrym ?

A. Cha jean. Foddee cre erbee ta Jee dy herrey¹ er dooinney erbee y

And therefore rich Men are commanded, Not to be high-minded, not to Trust in uncertain Riches, but in the Living God.

1 Tim. 6.
17.

To give of their Substance to the Poor, as a Debt due to him. To be thankful, and not to spend them upon their Lusts.

Prov. 3.
27.

Q. It is my Duty [to] honour God's holy Name and his Word, How shall I bring my self to do so ?

A. Take Care not to speak of God, but when you are serious. Consider often that He seeth you, and so you will be apt to do what is most for the Honour of his Name.

And if you often remember, that the Bible is a Book given by God, to teach us what we are to Believe, and how we are to Live, that we may attain eternal Happiness; And that your Salvation depends upon knowing what that Book containeth: When ever you read, or hear it read, you will attend to it carefully, endeavour to follow the Directions it gives you, never repeat any Part of it, but to Serious and Holy Purpose, and so you will delight in, and honour His Holy Word.

Q. It is my Duty to serve Him truly all the Days of my Life. But will not necessary Business hinder me from doing so much as is required of me ?

A. No. Whatever God requireth of any Man may be done, without neglecting his worldly Business.

¹ [sic: hirrey]

yanoo, ve jeant, fegooish e obbraghyn
Seihltagh y liggey shaghey.

Yn Laa ayns shaght t'ow er dy liettal
veih laboraght ; jean ny ta currym ayd
y yanoo er y laa shen, as shaghyn
tammylt beg dy chooilley Vogbrey as
Fastyr, dy chur molley gys Jee, as dy
yearree e vannaghtyn as eisht tra t'ow
ec dty obber gagh laa, t'ow shirveish
Jee cha firrinagh as cha shicker er y
raad gys Niau, as t'ad syn t'ec nyn
Badjeryn ; As foddee oo shoh y yanoo
ooilley laghyn dty Vea.

Yn PHADJER.

YEE ghrasoil ta dty lomarcán feeu
jeh ooilley nyn Shirveish, Giall dy vod
mad oo y hirveish as y yanoo booiaigh
cordail rish nyn Gurrym lesh ooilley
nyn Gree as nyn Niart, dy vod mad
booise as arrym y chur dhyt as
tannaghtyn ayns Credjue as Aggle as
Graih Yee gys jerrey nyn seihl, dy vod
e shin y yanoo dy bragh bannit, trooid
Yeesey Creest. *Amen.*

*One day in seven, you are forbid to
Labour ; do what you are commanded
on that Day, and spare a few Minutes
every Morning and Evening to praise
God, and to ask his Blessing ; and then
when you are at your daily Labour, you
are serving God as truly, and you are as
certainly on the way to Heaven, as they
who are at their Prayers. And this you
may do all the Days of your Life.*

The PRAYER.

*GRacious God, who alone art worthy
of all our Service, grant that we may
serve and please Thee according to our
Duty, with all our Heart and Strength,
that we may give Thee Thanks, and do
Thee Honour ; And that continuing in
the Faith, and Fear, and Love of God,
unto our Lives end, we may be made by
Him, eternally Happy, thro' Jesus
Christ. Amen.*

S E C T. XII.

Q. CRE ta dty Churrym gys dty Naboo ?

A. Ta my Churrim gys my Naboo dy chur graih da myr dou hene, as dy panoo rish dy chooilley ghooinne myr ballym ad dy panoo rhym. Dy chur graih, ooashley as kemmyrk da m'Ayr as da my Voir. Dy chur ooashley as bialys da'n Ree as da ooilley ny ta er ny choyrt ayns prooar¹ fo. Dy m'injilagh hene gys ooilley my Chiannoortyn, Firynsee, Bochyllyn Sperrydoil as Maishteryn. Dy m'ymmyrkey hene dy injil as dy byallagh gys dagh annane Share ny mee. Gyn aggair y panoo da ghooinne erbee liorish goo ny janoo. Dy ve firrinagh as jeeragh ayns ooilley my ghellal. Gyn goanlys ny myskit y reall ayns my chree. Dy reall my lau-yn veih myngyraght as geid, as my hengey veih drough ghoan, breaghyn² as scammyllyn. Dy reall [101] my my chorp³ fo smaght, sheeltys as glennid. Gyn Saynt ny aigney y choyrt da cooid ghooinne erbee, agh dy ynsagh as dy laboraght dy firrinagh dy gheddyn my beaghey hene as dy chooilleeney my Churrym ayns y stayd shen dy Dea,

Q. What is thy Duty towards thy Neighbour ?

A. My Duty towards my Neighbour, is to Love him as my self, and to do unto all Men, as I would they should do unto me. To Love, Honour, and Succour my Father and Mother. To Honour and Obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To be true and just in all my Dealings. To bear no malice, nor hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from evil speaking, lying, and slandering. To keep my Body in Temperance, Soberness, and Chastity, not to covet or desire other Mens Goods ; but to learn and labour truly to get my own Living, and to do my Duty in that state of Life, unto which it shall please God to call me.

¹ [*sic*: pooar]

² [*sic*: breagyn]

³ [*sic*: my chorp]

huggey schuid-save lesh Jee ve er n'eamagh orrym.

Q. Nagh vel eh dy liooar, shin dy chur graih da Jee as dy ghoal aggle roish as dy chur ooashley da ?

A. Cha vel. *Fakyn dy vel y Sarey shoh ain veih Jee ; Quoi erbee shynney leesh¹ Jee, shynney lesh y Vraar myrgeddyn ; as shen-y-fa eshyn ta gra dy nynney lesh Jee as feoh echey er e Vraar, te ny vreagyrey.* Cha vel graih echey er Jee, cha moo ta graih ec Jee ersyn.

Q. Quoi my Naboo as my Vraar ?

A. *Dy chooilley annane ta feen jeh dty gbraih ; Son ta Jee er hoilshagh shin ooilley dy ve Braaraghyn dy vod mad gynsagh dy ghoal boggey yn derrey yeh ayns maynrys y jeh elley as ve trimshagh yn derrey yeh son surranse y jeh elley.*

Dy vod mad feasley y yanoo orroo ayns nyn veme, ve arloo dy chooney lieu ayns nyn Seaghyn as kinjagh smooinght y chooid share jeh ny t'ad dy ghra as dy yanoo.

Liorish shoh bee mad shicker jeh foar Yee as yow mad leid ny aghtyn mie as nee nyn nianoo arloo son Niau.

[102] As ayns y tra, ta ec y dooinney sniau-ynsit raad dy immeeght ayn, corrym rish e hushtey.

Q. Cur jee toiggal dou jeh shen ?

A. Cur tastey da cre'n graih t'ayd ort hene. T'ow booishal dy mie dhyt hene ayns dt' obbraghyn, cha vel oo booiagh tra nagh vel dt' aigney ayd, cha mooar liat nee erbee mie dy vel

Q. *Is it not sufficient that we love, and fear, and honour God ?*

A. *It is not.* For we have this Commandment from God, That he who loveth God, love his Brother also ; *and therefore*, he that saith he loveth God, and hateth his Brother, is a Liar ; *He neither loveth God, nor doth God love him.*

Q. *Who is my Neighbour and Brother ?*

A. Every Person who is capable of your Love. *For God hath declared us all to be Brethren, that we may learn to rejoice in one anothers Happiness, and be concerned at the Sufferings of each other.*

That we may relieve their Wants, be ready to help their Misfortunes, and always think the best of what they say or do.

By which we shall secure the Favour of God, and get such Dispositions as may fit us for Heaven.

And in the mean time, the most unlearned Person hath a Rule to walk by, suited to his Capacity.

Q. *I pray make me understand that.*

A. Consider how you love your self. *You wish your self all good Success in your Business ; you are sorry when you miscarry ; you never envy your self any thing that is good ; you do not love*

¹ John 4.
21.

Luke 10.
29.

¹ [sic: lesh]

ayd hene, cha nynney liat jummoose
y chur ort hene as anvennick huittys
oo magh rhyt hene, na my nee oo,
t'ow chelleeragh coardit, myr shoh
nee-oo oo-hene y ymmyrkey gys dty
Naboo, *my shynney liat eshyn myr
shynney liat oo hene*, myr ta sarey ayd
dy yanoo.

Ta kiarrail wooar ayd jeh dty ghoo
mie hene, cha vel oo arloo dy insh
dt' oilchin hene ; Ta fys ayd cre'n
chorree eh, dooinney dy yanoo
mitchooraght rhyt, as nagh nynsee
shoh dhyt cre'n agh nee-oo oo hene
y ymmyrkey gys feallagh elley ?

Nagh gou dy olk rish my nee
adsyn ta ny sinshley ny oo Soiaagh
beg jeed, eisht ny soi uss beg jeusyn
t'er dty skyn, agh cur ooashley as
biallys daue cordail rish nyn Oik as
nyn Stayd.

As nee oo shoh ny sarryltee tra
hoiggys oo *nagh vod mad beaghey yn
derrey yeh, fegooish y jeh elley*. Adsyn ta
caeu coamrey berchagh as beaghey
dy seyr, cha voddagh ad shen y
yanoo, be dy vel feallagh elley
laboraght dy doccaragh, cha moo
oddagh adsyn ta laboraght beaghey
lesh gerjagh, mannagh beagh ad er
nyn goadey as er nyn vreal ayns cree.

[103] Myr shen mannagh ninney
lesh ny Berchee yn Bought as y
chummal Seose eh, as mannagh jean
y Bought ooashley as biallys y choyr
as ve firrinagh daue, nee chamma'n¹
yn Bought as y Berchagh surranse.

Smaynrey shin eisht dy vel Jee er
sarey shin *dy ve graihagh y derrey yeh er
y jeh elley*.

*to vex, and seldom fall out with your
self, or if you do, you are soon
reconciled ; why thus you will deal with
your Neighbour, if you love him as
your self, as you are commanded to do.*

*You are much concerned for your own
Credit ; you are not forward to publish
your own Faults ; you know what a
Vexation it is to be deceitfully dealt
with, and doth not this teach you not to
deal so with others ?*

*You take it ill to be despised by those
below you, why then you must not
despise your Betters, but honour and
obey them, according to their Place and
Condition.*

*And this you will do more chearfully,
when you consider, That we cannot
live without one another. They
that go fine, and fare well, could not do
so, if others did not labour hard ;
and they that labour, could not live
comfortably, if they were not
Protected and Encouraged.*

1 Cor. 12.
21

*So that if the Rich will not love and
support the Poor, and the Poor will not
honour, and obey, and be faithful to
them, both Poor and Rich will be
Sufferers.*

*It is therefore happy for us that God
bath commanded us to Love [one]
another.*

¹ [sic: chammah]

Q. Cre'n aght yow mad gys leid yn ymmyrkey Creestee ?

A. Shegin dhyt dy chooilley oyr y ghoal dy vooishal as dy yanoo mie da feallagh elley, kinjagh soilshagh dty Yastylys hene, liorish feasley er y Vought, cooney lieusyn t'ayns feme, cur gerjagh dauesyn ta trimshagh as *dobberan maroo-syn ta dobberan* ; nee shoh dty chree y veiyghey as tayrnee eh oo gys dooghys mie.

Shegin dhyt ve kiarralagh nagh gou boggey jeh trimshey gheney elley, ga dy nee ad ny Noidyn smoo t'ayd, son yinnagh shen ort ve niau-ghooghysagh as croi-creeagh.

Shegin dhyt dy mennick smooinght er dy vel yearree as Cairys ec dy chooilley ghooiney dy ve ec fea chammah as t'ayds ; Dy vel foilchin ayds oo-hene, as dy vel oo ayns feme leih veih deney as myghyn veih Jee.

Agh er skyn ooilley toig dy nee shoh sarey geir Yee, dy der mad graih yn derrey yeh da'n jeh elley, ny 'egooish cha vod mad ve er nyn sauail.

Shen-y-fa jean dy injil guee huggey dy der e dhyt Spyryd y Graih as leid yn ymmyrkey as nee eshyn dy grasoil soiagh jeh.

[104] As eisht nee oo toiggal cre erbee cha biallagh as vees oo dauesyn ta er dy skyn, cre erbee yn aigney mie hoilshys oo dauesyn ta corrym rhyt, ny cre erbee cha dooie as vees oo dauesyn ta fo'd, ayd hene smoo vees vondeish liorish.

Q. Jean my Ghraih gys my Naboo my leittal dy hirrey shen ta dy jarroo my Chairys liorish Leih ?

Q. How may we attain to such a Christian-Temper ?

A. You must take all Occasions of wishing well, and doing good to others, continually exercising your Compassion, by relieving the Poor, helping such as are in Distress, comforting the Afflicted, and mourning with them that mourn : which will sweeten your Temper, and bring you to good Nature.

You must beware of taking Pleasure in the Calamities of other Men, though your greatest Enemies ; for that would make you inhuman and hard-hearted.

You must often consider that all Men have a Desire and a Right to be easie, as well as you ; That you your self have Faults, and that you stand in need of Pardon from Men, and of Mercy from God.

But above all consider, that this is God's express Command, that we love one another, without which we cannot be saved.

Therefore humbly pray to him, that he may give you the Spirit of Love, and such Dispositions as he will graciously accept of.

2 Tim. 1. 7.

And then you will find, that be you never so obedient to your Betters, never so civil to your Equals, never so kind to your Inferiours, no Man will profit by it more than your self.

Q. Will my Love to my Neighbour hinder me from seeking my just Rights by Law ?

A. Cha jean. Agh eisht shegin da ve son red ennagh sheagh dhyt gol gys y leih er y hon, as cha nee son leid ny reddyn fardalagh nagh nennagh oo yn coal oc.

As eisht dty Churym eh, hoshiaght dy phrowal dy chooilley aght graih-agh, mannagh jean shen mie, shegin dhyt gol gys y Leih, lesh ymmyrkey Creestee, fegooish shirrey cooilleeney aigney, fegooish goal aghtyn comralagh as roonagh as cur corree er dty Naboo as ort hene fegooish oyr.

As er jerrey ooilley t'ow dy ve booiagh lesh ny nee'n Leih y vriwnys, my she liat ny dt'oi vees eh.

Q. Cre ta my Churym, my nee my Naboo loart olk jeem ?

A. My t'ow toilchin drough haggloo ve jeed, cha jean gol gys y leih agh beihll sleih y osley.

Agh my ta aggair jeant dhyt dy jarroo, lishagh oo er lieh *oghsyn y chur* dasyn t'er nianoo shoh ; Managh vod oo cur er ve tushtagh jeh Oill, insh eh da Saggyrt y Skeereh echey, yn curym echyssyn dy chur coyrle da, as my nee e tannaghtyn [105] niau-viallagh, *dy obbal y Chreesteeaght casherick* da, as ta shoh kerragh smoo ny oddys y Leih chur er.

Yn curym ayd ayns y tra d'ymmyrkey yn aggair dy surransagh, dy eek mie son olk, dy leih dy aggyndagh, dy ghoal padjer creeoil er y hon dy firrinagh, *Son myr shen ta Creest er chur sarey.* Matt. 5. 44.

As son dty gherjagh, gou as laue liorish dy vel oo dy arryltagh er leih da, ta cairys ayd gys y gialdyn grasoil ta Jee er yanoo jeh dty pheccaghyn

A. *It will not : But then it must be for something of value, and not for such Trifles as it would not hurt you [to] lose.*

And then it is your Duty, first to try all friendly Ways ; when that will not do, you must go to Law with a Christian Temper, without Revenge, without taking tedious and spiteful Courses, and vexing your Neighbours and your Self without cause.

And lastly, You are to be satisfied with what the Law shall determin, be it for or against against you.

Q. *What is my Duty, if my Neighbour speaketh evil of me ?*

A. *If you deserve to be evil spoken of, your going to Law will but open Peoples Mouths.*

But if you are indeed abused, you ought privately to reprove him that hath done it ; if you cannot make him sensible of his Fault, tell it to his Pastour, whose Duty it is to admonish him, and if he continue obstinate, to deny him the Holy Communion, which is a greater Punishment than the Law can inflict.

Matt. 18.
15.

Rubrick
before the
Com-
munion.

Your Duty in the mean while is patiently to bear the Injury, to return Good for Evil, freely to forgive, sincerely to pray for him ; For so hath Christ expressly commanded. Matt. 5. 44.

And for your Comfort, consider that by thus freely forgiving him, you have a Right to the gracious Promise God made of pardoning your Sins ; so that

hene y leih dhyt, myr shen dy vel y cosney smoo ayd liorish yn aggair ta jeant dhyt.

Q. Agh nagh jean shoh drogh leih y vrasnagh dy chur aggair da nyn Naboonyn onneragh ?

A. *Foddee nagh jean.* Ny yei cre erbee'n aght hagherys shen, cha negin dooin ve ny skiarralee jeh'n Goo mie ain hene, ny jeh ooashley as saraghyn Yeesey Creest, ta myrgeddyn er *chur sambyl roin dy neiragh shin er e chesmadyn tra va scammylt er ny chur da, cha dug e scammylt reeisht, agh livrey e e chooish huggesyn ta brinnys dy cairagh.*

Q. Cre mannagh vodym leih dauesyn t'er nianoo aggair dou ?

A. *Eisht cha vod oo ve er dty hauail.* Agh my t'ow shirrey'n chorree shen ta gayse ayns dty chree y chur dy liattee, eisht shegin dhyt guee gys Jee, as ver eshyn dhyt aigney noa dy leih, as dy chur graih as dy yanoo mie.

Q. Jean my Churrym gys my Naboo mish y chiangle dy cheltyn e oilchin ?

A. Cha jean. Ny cheartyn [106] she'n Currym ayds eh dy loart jeu, agh eisht shegin da ve son oyr mie, dy hayrn e gys arrys, as dy loart jeh rish leid ny persoonyn as ta pooar oc dy eamagh er gys coontey. Er aght elley cha vel oo agh *cool-chassid*, as er yn oyr shen enmyssit maskey ny scammyltee smoo.

Q. Negin dou graih y chur dauesyn, oc nagh vel graih orrym ?

A. Shegin ; er aght elley cha vel Creesteeaght er dy yanoo veg share

you become the greatest Gainer by the Wrong that was done you.

Q. *But will not this encourage ill Men to abuse their innocent Neighbours ?*

A. It is probable it will not. *However that be, we are not to be more concerned for our own Reputation, than for the Honour and Commands of Jesus Christ ; who hath also set us an Example, that we should follow his Steps, who, when he was reviled, reviled not again ; but committed his Cause to him that judgeth righteously.*

Q. *What if I cannot forgive those that have injured me ?*

A. *Why then, you cannot be saved. But if you desire to lay by that Anger which you find festering in your Breast, then you must pray to God, and he will give you new Dispositions to forgive, and to love, and to do good.*

Q. *Will my Duty to my Neighbour oblige me at all times to conceal his Faults ?*

A. No. *Sometimes it is your Duty to speak of them, but then it must be with a good Design of bringing him to Repentance, and to such Persons as have Authority to call him to an account ; otherwise you are a Backbiter, and as such, reckoned amongst the scandalous Offenders.*

Q. *Must I love them that do not love me ?*

A. Yes ; or else Christianity bath made you no better than the Heathens ;

Rom. 12.
10.

2 Pet. 2. 23.

Matt. 6. 15.

Rom. 1. 28

ny ny An-creesteenyn, *Son shynney lieusyn ad ta graihagh orroo.*

Agh ta Yeesey Creest er chur sarey *da e harvaantyn, dy chur graih da nyn Noidjin*, ta shen dy ghra, dyn dayrn ad gys graih, gyn dy loart dy olk jeu, agh dy ghuee er ny son as dy yanoo mie daue.

Q. Nagh voddym ve firrinagh as jeeragh ayns my ghellal as fooast Bargane chammah as oddym y gheddyn dou hene ?

A. Agh smooinee my ta'n persoon t'ow dellal rish janoo drogh vargane da hene trooid *Egin*, ny *Mee-bushtey*, ny ayns Aggle, te red peccol dy ghoal vondeish jeh. As ga dy vod oo y yanoo eh mie ayns y Leih, cha nod oo y ansoor eh gys Jee.

Q. Cre ta my Churrwym my ta mee er yanoo aggar da my Naboo ?

A. T'ow kainlt dy ghoal rish dt'oill as dy yanoo da chooish dy liasagh as oddys oo dy mie, dy hirrey leih er Jee as eisht foddee oo treshteil dy vel leih dy chouyr ; son shoh ooille ny hirragh oo er [107] feollagh elley. Shoh yn leih vees mad er nyn mriwnys liorish, as shen-y-fa shoh'n leih lishagh shin beaghey liorish. *Cre erbee belliu¹ deney dy yanoo rin, dy jarroo myr shen jean jee shivish roosyn.*

Q. Agh Cre'n agh oddys fys ve ec sleih niauhushtagh cre'n agh nee ad nyn mea y leeideil ec dy chooille earish cordail rish y Leih shoh ?

A. Cooinee cre ta'n Noo Ean dy ghra, *Eshyn shynney lesh e vraar, te tannaghtyn ayns y toilshey, as cha vel oyr echey dy hutchim*, ta shen dy ghra, nee e ghraih eshyn y ynsagh cre nee e, as

for even they love those that love them.

But Jesus Christ hath commanded his Followers to love their Enemies ; that is, to oblige them, not to speak evil of them, but to pray for them, and to do them good.

Matt. 5. 44.

Q. May not I be true and just in my Dealings, and yet make my self as good a Bargain as I can ?

A. Only consider, that if the Person you deal with, makes himself an ill Bargain out of Necessity, or out of Ignorance, or out of Fear, it is a wicked thing to take Advantage of him ; and though you may defend it by Law, you cannot answer it to God.

Q. What is my Duty, if I have wronged my Neighbour ?

A. You are bound to acknowledge your Fault, and make him what Amends you can ; to ask God's Pardon, and then you may hope for Forgiveness ; for this is what you would expect from others. This is the Rule we shall be judg'd by, and therefore this is the Rule we should live by, Whatsoever you would that Men should do unto you, even so do ye to them.

Matt. 7. 12.

Q. But how shall unlearned People know to walk at all times by this Rule ?

A. Remember what S. John saith, He that loveth his Brother, abideth in the Light, and there is no occasion of stumbling in him, that is, His Love will direct him

¹ John 2. 10.

¹ [sic: balliu]

cha sur e da aggair y yanoo da feallagh elley, ayns goo ny janoo ; *Son cha vel graih gobbragh olk da e Naboo, cha vel e smooïnaght er olk, as shen-y-fa cha vel e loart veg, gymmyrkey dagh nee, credjal dagh nee, treshteil dagh nee, surranse dagh nee.*

Q. Vel Breagyn noi'n Graih shen ta shin dy liastyn da nyn Naboo ?

A. Dy jarroo ta. As my nee oo smooïnaght er cre'n olk ta Breagyn dy yanoo ; Cre cha olk as t'ow goal rish oo hene y ve mollit, ny smooïnaght y ve jeant ort dy vel oo breagagh, nee-oo toiggal dy vel eh peccah eajee, as dy vel resoon feer wooar son ny baggyrtyn agglagh ta shin dy gheddyn ayns Goo Yee noi ocsyn ta foil-chagh jeh'n peccah shoh dy bee ad tilgit ayns Nivrin.

Q. Cre ny Leihaghyn shen jeh ymmyrkey mie sheeltys as glennid, lioroo lishagh Creestee e vea y leeideil ?

[108] *A.* My she gee ny giue vees shiu, ny cree¹ erbee elley vees shiu dy yanoo, jean jee ooilley gys gloyr Yee ; ta shen dy ghra, cur jee tooai nagh bee drogh ghoo ec ennym Yee as ec y Credjue Creestee liorish rouyr saynt ayns ny reddyn shoh.

Lig dooin gimmeeght dy Onneragh, myr ayns y laa, cha nee ayns Rouanys as meshtyrys, cha nee ayns cloi as reaid. Son cha vod dooinney erbee ta janoo shen smooïnaght er maynrys Niau lesh aigney firrinagh erbee.

Cur jee tooai div hene er aggle ec earish erbee dy bee nyn Greeaghyn roah lane lesh

what to do, and will not suffer him to do Wrong to others, either in Word or Deed. For Love worketh no ill to its Neighbour. Thinketh no evil, and therefore speaks none ; Beareth all things ; Believeth all things ; Hopeth all things ; Endureth all things.

Q. Is Lying against that love which we owe to our Neighbour ?

A. Yes, sure. And if you consider what Mischief it doth, how Ill you take it to be deceived your self, how Ill you take it to be suspected of Lying, you will be convinced that it is a base Vice, and that there is great Reason for those terrible Threatnings which we find in God's Word, against such as are guilty of this Sin, That they shall be cast into Hell.

Q. What are the Rules of Temperance, Soberness and Chastity, which a Christian is to walk by ?

A. Whether ye eat or drink, or whatever ye do, do all to the Glory of God ; That is, take Care that the Name of God and Religion, be not evil spoken of, by your excess in these Things.

Let us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness. For no Man that doth so, can with any true Delight think of the Joys of Heaven.

Take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting and

1 Cor. 13.

Rev. 21.

1 Cor. 10.
21.

Rom. 13.
13.

Luke 21.
34.

¹ [sic: cree]

juid as meshtyrys, as myr shen y Laa shen y heet erriu gyn yss.

Son dy jarroo adsyn ta dyn livrey ad hene seose gys niau-heeltys ta'd ayns gaue dy gheddyn baase ayns nyn beccaghyn fegooish arrys.

As ta resoon y choyrle shoh ashagh y hoiggal. Ta nyn Gredjue Creestee currym mooar, te kaingley ny smooïnaghtyn sdivney ayns nyn greeaghyn, as myr sondee ta shin er y Vea shoh, sloo smooïnys shin er y vea ta ry heet, as er y *smaghtagh* shen ta'n sushtal er chur myr currym dooin.

Q. Cre'n resoon t'ain dy ve booïagh as gyn cooid ghooïnney elley y yearree ?

A. Son dy nee'n stayd ain hene dy jarroo share er nyn son, fakin dy vel eh er ny ordrail liorish Jee cairagh as mie, *oddys liasagh y chur dooin son ny ta shin dy laccal ayns shoh.*

[109] As son my jig ny voddey, cha bee veg y feme ain er ny reddyn shoh.

Q. Nagh vel Boughtynid kerraghey mooar ?

A. Te feer foddey veih ve myr shen, tra te er ny choyr orryn liorish kiarralys flaunysagh Yee, ta cairys ec y dooinney vought ayns ymmodee dy yialdynyn gerjolah as dy jarroo ta ny smoo cheaney dy rou ad reau berchagh, ny ta gaccan nagh rou nyn *Leagh oc sy Vea shoh.*

Q. Nagh vod mad eisht gobbragh dy yanoo nyn stayd ny share ?

A. Foddee liorish bannaght Yee er nyn obbraghyn onneragh, agh cha lishagh dooinney erbee shirrey dy veaghey ayns palchey ayns shoh, as

Drunkenness, and so that Day come upon you unawares.

For, sure it is, that they who give themselves up to Intemperance, are in great Danger of dying in their Sins unrepented of.

And the Reason of all this Caution is plain. Religion is a very serious Thing, *requireth our most serious Thoughts, and the more we take delight in this Life, the less we shall think of the next, and of that Self-Denial which the Gospel hath made a Christian Duty.*

Q. What Reason have we to be contented, and not to desire other Mens Goods ?

A. Because our own Condition is certainly best for us, being the Appointment of a just and good God, who can make us amends for what we want here.

And because in a very short time we shall have no need of these Things.

Q. Is not Poverty a great Evil ?

A. It is very far from being so, when it is brought upon us by Gods Providence. The Poor have a right to many comfortable Promises : *And it is very sure, there are more that lament, that ever they were Rich, than such as complain that they had not their Portion in this Life.*

Q. May we not then endeavour to better our Conditions ?

A. Yes, by God's Blessing upon an honest Industry ; but no Man should desire to live in Plenty here, and hazard his Salvation for it ; nor strive to leave

y saualtys eche y hene y chur ayns gaue er y hon ny streeu dy aggail laane da e chloan, as dy ghol gys Nivrin e hene son e haynt as e gbrogh-ghellal.

Q. Voddym janoo myr saillym rish ny ta dy cairagh liam pene ?

A. Cha vod. Agh shegin dhyt mie y yanoo lesh, hoshiaght jean beaghey dy fudagh oo hene, as eisht feosle er y vought, lesh shen nagh vel ymmyd ymmyrchagh ayd da. As myr shen nee oo dty vooise y hoilshagh gys Jee as *eekee e oo er y bon.*

As shoh'n shickerys share oddys ve ayd nagh bee oo dy bragh ayns feme. *Eshyn ta cur da'n Vought te geasaght da'n Chiarn, [110] as ny te er choyrt eekee e da reeisht.*

Q. Jean ny Annaghyn shoh my leeideil ayns cre-erbee'n stayd dy Ve a huggey schuid-save lesh Jee geamagh orrym ?

A. Nee ad. Agh cooinee nagh jean oo dy bragh nee erbee noi dty chooinsheance. Gou as laue d'eirt er yn Irrin, tra ta fys ayd er, my she liat ny dt'oi te. Ayns reddyng nagh vel oo dy hoiggal dy mie, gou coyrle dty Leeideilagh Spyrrydoil, As *guee gys yn Er smoo syrjeh as ynsee eshyn y raad dhyt.*

Yn PHADJER.

O Hiarn Yeesey Creest, hug graih dooin as hug oo hene er nyn son, cur grayse dooin dy chur graih, as dy leih as dy yanoo mie. As roih ayns raadjin dt'annaghyn, dy vod mad beaghey as baase y gheddyn nyn Shiarvaantyn dhyts as myghyn y gheddyn ec y Laa mooar. *Amen.*

his Children a great deal, and to go to Hell for his Covetousness and ill Dealing.

Q. May I do what I please with what is justly my own ?

A. No. But you must do good with it. First, live decently your self, and then relieve the Poor with what you can well spare. And so you will shew your Thankfulness to God, and he will reward you for it.

Matt. 25.
34.

And this is the best Security you can have, that you shall never want. He that giveth unto the Poor lendeth unto the Lord, and that which he hath given, will he pay him again.

Prov. 19.
19.

Q. Will these Commandments direct me in whatever state of Life it should please God to call me unto ?

A. Yes, only remember that you Never act against your Conscience. Resolve to follow the Truth, when you know it, whether it is for, or against you ; In doubtful Cases, consult your Spiritual Guide, and pray to the Most-High, and he will direct your ways.

The PRAYER.

O Lord Jesus Christ, who hast loved us, and given thy self for us, give us Grace to love, and to forgive, and to do good. And that running the way of thy Commandments, we may live and die thy Servants, and find Mercy at the great Day. Amen.

S E C T. XIII.

Q. **MY** Lianoo mie toig shoh, nagh vod oo ny reddyn shoh y panoo jeed hene, ny gimmiaght ayns Annaghyn Dee ny hirveish e, fegooish yn ard-ghrayse echey, er y hon shegin dhyt gynsagh ec dy choillee earish dy eamagh liorish Padjer imneagh. Lig dou eisht clashtyn vod oo Padjer y Chiarn y ghra ?

A. Apr ain t'ayns Niau ; Casherick dy rou dt'ennym. Dy jig dty Keereeeaght. Dt'aigney dy rou jeant er Talloo myr te ayns Niau. Cur dooin jiu nyn Arran gagh laa. As leih dooin nyn loughtyn myr ta shin leih dau-syn ta janoo loughtyn ny noi shin. As ny leeid shin ayns miolagh, agh librey shin veih olk. Amen.

Q. Cre t'ow dy pearree er Jee ayns y Phadjer shoh ?

A. Ta mee geareee er my Hiarn Jee nyn Apr [112] Flaunyssagh ta cur dooin dy choillee vi-ys, dy der e e ghrayse dooys as da ooillee e Phobble, dy vod mad ooashley chur da, hirveish e as biallys y chur 'naght myr lishagh shin. As ta mee gree er Jee dy der e hooim dagh nee ta ymmyrchagh chammah son nyn Anmeenyn as nyn Gallinyn ; as dy bee e myghynagh dooin as dy leih e dooin nyn beccaghyn, as dy guid-sabe

Q. **MY** good Child, know this, that thou art not able to do these Things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for by diligent Prayer, Let me hear therefore if thou canst say the Lord's Prayer ?

A. Our Father which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. Amen.

Q. What desirest thou of God in this Prayer ?

A. I desire my Lord God our Heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies ; and that he will be merciful unto us, and forgive us our Sins ; and that it

lesh nyn sau-ail as nyn vendeil ayns dy chooilley ghaue annym as callin ; as dy breil e shin veih dagh peccah as olkys, as veih Noid nyn Annem as veih'n baase dy bragh farraghtyn. As shoh ta mee treishteil nee e jeh Vyghyn as e viys trooid Deesey Creest. As shen-y-fa ta mee gra, Amen. Myr shen dy rou.

Q. Nagh vod mad Annaghyn Yee y reall tra ta tushtey ain jeu, as jeh'n dangere y vrishey ad ?

A. Dy jarroo firrinagh jin hene cha vod mad. As she son nagh vel sleih smooïnaght er shoh ta chooish dy ghrogh yanoo ayns y teihl. Cha vod ad hene y yanoo eh as cha shir ad Cooney er Jee.

[113] *Q.* Cre'n aght hoigys mad nagh vod shin jin hene ny reddyn shoh y yanoo ?

A. Er-y-fa dy vel shin goal rish Leihaghyn Yee dy ve Casherick, Cairagh as Mie, as ny yei dy vel sleih dyn mrishey ad, ga dy vel ad fakin yn Gaue ta liorish shen y yanoo. Myr shen nagh vel resoon y Leih hene, ny'n pooar echyssyn ta cur y Leih, cha vel Baggyrtyn y Veä ta ry heet, ny kerragbey'n Veä shoh fondagh dy liooar, dy chur orryn ve biallagh fegooish grayse niartal Yee, *er y hon eisht ta shin ynsit dy ghoal Pädjer kinjagh.*

Q. Vod mad jercal rish dy der Jee dooin y cooney ta shin guee er y hon ?

A. Foddee. Son Te er sarey shin dy ghoal Pädjer huggey ; Te er Yialdyn dy chlashtyn rooin as dy reggyrt shin, as te feer vooiagh jeusyn ta tushtagh

will please him to save and defend us in all Dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Q. Cannot we keep the Commands of God when we know them, and the Danger of breaking them ?

A. It is very sure of our selves we cannot : And it is, because People do not consider this, That there is so much Wickedness in the World. They are unable of themselves, and they will not ask Help of God.

Q. How may we be convinced, that of our selves we are unable to do these things ?

A. Because the Laws of God are owned to be Holy, Just, and Good, and yet Men transgress them, though they see the Danger of doing so. So that neither the Reasonableness of the Laws, nor the Greatness of the Law-giver ; neither the Threatning of the Next Life, nor the Punishments of this, are sufficient to make us obedient, without God's special Grace, which therefore we are taught at all times to pray for.

Q. May we hope that God will give us the Assistance we pray for ?

A. Yes. For he hath commanded us to pray to him ; he hath promised to hear and answer us ; and is well-pleased with such, as being sensible of their own Misery, do come to him for Help.

Phil. 2.
14.

Psal. 50.
15.

Matt. 7.
8.

jeh'n Voughtynid oc hene as hig huggyssyn son cooney.

Q. As cre'n vondeish t'ayns ve goal Padjer kinjagh ?

A. Nee eh Graih gys Jee y hoi-agh ayns dty Chree, huggey t'ow gol er dy chooilley oyr, as fakin dy vel oo gearree e vannaght er dy chooilley obbyr, cha gow veg ayns laue agh shen t'ow treshteil nee booiaigh jeh. Nee oo hene gynsagh dy ve booisal as ynsee oo feallagh elley dy ghoal rish Jee, dy chur nyn Marrant huggey as dy chur gloyr da.

Q. Cre ny ard reddyn lishagh shin Padjer y yanoo er y hon ?

A. Son tushtey jeh Jee as jeh e raadjin.

[114] Son Leih nyn beccaghyn as grayse dy yanoo e aigney son e vannaght as e choady dyn vreall veih tuitchim.

As ta Gialdyn Chreest ain my hirrys mad ny reddyn shoh ayns y chiedynd, nee Jee ooilley nyn Veme y yanoo magh.

Q. Nagh vod mad guee son Bannaghtyn elley ?

A. Foddee. Ny yei cooinee dy nee ec Jee ny lomarcan ta fys er cre share er nyn son ; T'er chur dooin ooilley yn gialdyn shoh, lesh lishagh shin ve boiaigh. *Dy jean dagh nee gobberagh cuidjagh son y vie ocsyn ta graih oc er Jee.* Echey share ta fys er cre'n ayn dy Lhaynt, dy Verchys as dy Vaynrys Seihltagh vees mie er nyn son. Huggey er-y-fa shoh lishagh shin ooilley nyn aignaghyn y injilagh.

Q. Cre'n agh nee mad padjer dy vod mad ve er nyn glashtyn ?

Q. *And what will be the Advantage of praying constantly ?*

A. *It will create in your Heart a true Love for God, to whom you go upon all Occasions ; and since you are to beg his Blessing upon every Work, you will undertake nothing but what you hope will please him. You will learn to be thankful your self, and teach others to own, to depend upon, and to glorifie God.*

Q. *What are the things we should chiefly pray for ?*

A. *For the Knowledge of God and his Ways.*

For Pardon of our Sins, and Grace to do his Will ; For his Favour and Protection, to keep us from falling.

And we have the Promise of Christ, that if we seek these Things in the first place, God will supply all our Wants.

Matt. 6.
33.

Q. *May we not pray for other Blessings ?*

A. *Yes. Only remember, that God alone knows what is best for us ; who hath given us this general Promise, which we should be contented with. That all things shall work together for good to those that love God, who best knows what share of Health, of Riches, of Prosperity or Success, will be good for us, to whom therefore we should submit all our Desires.*

Rom. 8.
28.

Q. *How must we pray that we may be heard ?*

A. Leeyn dty Chree lesh ennaghtyn firrinagh jeh ny t'ow ny eme. Smooinee er cre cha beg as oddys oo cooney liat hene ; Jeagh seose gys Jee ooilley-niartal as cur dty varrant gys e viys as e yialdynyn ayns Yeesey Creest, er y graih echyssyn eashtee e rooin as ver e dooin dagh nee share hee e hene er nyn son.

Ayns chummey jeh'n Annoonid ain, as son nagh bee'n persoon sniauhushtee feme goan dy yanoo padjer gys Jee, Te er-y-fa shoh er chur dooin yn phadjer fondagh ec y¹ hene, lishagh dy chooilley Chreestee shirrey hoiggal.

[115] **Ayr ain t'ayns Niau.**

Q. Cre'n fa ta shin er nyn ynsagh dy yanoo toshiaght er nyn Badjeryn lurg yn aght shoh ?

A. Dy vod mad guee lesh shickerys dy bee mad dy foaroil er nyn glashtyn ; *Son myr ta Ayr goal chummey jeh e chloan hene, myr shen ta'n Chiarn goal chummey jeusyn ta aglagh roish.*

Agh eisht shegin dooin cooinaght dy vel eshyn ayns Niau, as yn aght myr ta'n urjid ta eddyr Niau as Talloo mooar, myrgeddyn ta'n Chiarn foddey er skyn yn fer smoo niartal er y talloo, shen-y-fa shegin dooin guee huggey lesh dy chooilley Injilid.

As huggyssyn ny lomarchan ; Son dy yanoo padjer gys Creture erbee, she peccah as ommyjys wooar eh ; Te dy hoiagh beg jeh nyn Ayr Flaunyssagh, huggey ta Creest goardagh dooin gol.

A. *Possess your Heart with a true Sense of what you want ; Think how little able you are to help your self ; Look up to Almighty God, and depend upon his Goodness and Promises in Jesus Christ, for whose sake he will hear, and do what is best for us.* 1 John 3. 22.

Who in Compassion to our Infirmities, and that the most ignorant Person may not want Words, wherein he may pray to God, he [hath] therefore given us a most perfect Form of Prayer, which all Christians should endeavour to understand.

Our Father which art in Heaven ;

Q. *Why are we taught to begin our Prayers after this manner ?*

A. *That we may pray with Assurance of being favourably heard.* Psal. 103. 13. For as a Father pitieth his own Children, so the Lord pitieth them that fear him.

But then, we must remember that he is in Heaven, and as the distance betwixt Heaven and Earth is great, so is the Lord far above the Mightiest on Earth, therefore we must pray to him with great Humility.

And to him only : For to pray to any Creature, is great Sin and Folly ; It is to despise our heavenly Father, to whom Christ directs us to go.

¹ [sic: echey]

Huggey shegin dooin Guee cha nee er nyn son hene ny lomarcán, agh son dy chooilley stayd as agh ta sleih ayn ; *Son Braraghyn shin ooilley*, as eshyn Nyn Ayr.

Casherick dy rou dt'ennym.

Q. Cre ta shin guee dy¹ hon ayns ny goan shoh ?

A. Ta shin guee dy vod mooads as Greenaght as mi-ys Yee ve er ny hoiggal as er ny ghoal rish, *dy vod dy chooilley ghooínney Gloyr as Onner as Pooar y chur dasyn ren dagh nee y chroo*. As er nyn son hene ta shin guee [116] dy vod mad Bea crauee y leeideil, son nagh bee dy bragh Goan mollaghtagh er ny loart noi Ennym Yee maskey drough leih, trooid nyn mee-viallys gys e Leighaghyn, *agh dy vod ad nyn obbraghyn mie y akin as Jee t'ayns Niau y ghloyragh*.

Dy jig dty Reereaght.

Q. Cre chon ta shin janoo padjer, tra ta shin gra ny goan shoh ?

A. Ta shin guee *dy vod sleih en e chur er e raadjin er e³ tallow, as e Haual-tys anmey ve er ny boilshagh gys dy chooilley ashoon*. Son yn oyr shoh ta shin guee ersyn dy vannaghey'n obber ocsyn ta Gynsagh yn Sushtal, dy vod byallys ve er ny choirt gys Leihaghyn Yee, as gyn e Reereaght dy bragh ve er ny ghoal woin, agh dy vod e reill ayns nyn Greeaghyn liorish e Spyrryd casherick, as ooilley nyn nrogh aignaghyn y chummal fo, myr shen nagh vou peccah as e⁴ drough-spyrryd dy bragh Barreeaght harrin, agh *dy vod*

To whom we must pray, not for our selves only, but for all Estates and Conditions of Men ; For we are all Brethren, and he is our Father. Mal. 2. 10.

Hallowed be thy Name.

Q. What do we pray for in these Words ?

A. We pray that the Greatness, and Wisdom, and Goodness of God may be so known and acknowledged, that all Men may give Glory, and Honour, and Power to him who hath created all things. And for our selves we pray that we may lead Holy Lives, that the Name of God may never be blasphemed amongst wicked Men, through our disobedience to his Laws, but that seeing our good Works, they may glorifie our Father which is in Heaven. Mar. 5. 6.

Thy Kingdom come.

Q. What do we pray for, when we say these Words ?

A. We pray God, that his Ways may be know[n] upon Earth, his saving Health among all Nations. To which end, we beseech him to bless the Labours of them that preach the Gospel, that the Laws of Christ may be submitted to, and his Kingdom may never be taken from us, but that he may rule in our Hearts by his Holy Spirit, and subdue all our evil Affections, so that Sin and Satan may never get the Dominion over us, but that we may come to his everlasting Kingdom. Psal. 67. 2.

¹ [sic: er y]

² [sic: y]

³ [sic: y]

⁴ [sic: y]

mad cheet gys y Reereaght echyssyn vees dy bragb er-mayrn.

Dt'aigney dy rou jeant er Tallow myr te ayns Niau.

Q. Cre ta shin dy yearree ayns yn Accan shoh ?

A. Ta shin guee dy vod dy chooilley ghooinee nyn gurym y chooilleeney ayns y stayd shen dy vea ayn ta Kiaralys Flaunyssagh Yee er nyn soiagh ad. As er skyn ooilley dy jinnagh e dooin e grayse¹ dy [117] smaghtagh as dy hregeil nyn Aignaghyn hene as nyn nearee, dy vod mad ghraih as bialys creeoil y chur da e Leihaghyn, dy vod fys ve ain er e aigney as boggey y ghoal ayns y chooilleeney eh, son shoh'n aigney ta Ainlyn Yee kinjagh ayn.

Cur dooin jiu nyn Arran gagh laa.

Q. Cre ta shin ayns shoh Guee er y hon ?

A. Ta shin gearee er Jee *echey ta fys er cre ta shin feme*, dy der e dooin ny ta ymmyrchagh son Bea gherjolagh : Dy bannee e ooilley nyn obbraghyn onneragh ; as nagh gliaght mad dy bragb leid ny aghtyn dy gheddyn nyn meaghey as ta fys ain nagh jean e dy bragb y vannagh. As myr shoh ta shin goal padjer dy chooilley laa dy reall ayns nyn Greeaghyn ennaghtyn kinjagh jeh nyn marrant er Ard-chiaralys Yee ; shen y shickerys share ain.

As cha vel shin shirrey agh ny ta ymmyrchagh son y laa, er-y-fa dy vel shin shicker jeh, dy vod Eshyn ta cur dooin jiu, janoo myrgheddyn mearagh ;

Thy Will be done in Earth, as it is in Heaven.

Q. *What do we desire in this Petition ?*

A. *We pray that all Men may do their Duty in that State of Life in which the Providence of God hath placed them. And particularly, that he would give us Grace so to mortifie and forsake our own Wills and Desires, that we may love, and cheerfully obey his Laws ; that we may know his Will, and take delight in doing it ; for so the Angels of God are still disposed.*

Give us this Day our daily Bread.

Q. *What do we here pray for ?*

A. *We beg of God, who knoweth what we have need of, that we may not want what is necessary for a comfortable Life : That He will bless all our honest Endeavours, and that we may never use such Ways to get a livelihood, which we know He will never bless. And thus we pray every day, to keep in our Hearts a constant Sense of our Dependence upon God's Providence, which is our best Security.*

And we only ask for Necessaries for one Day, because we are sure, that he who giveth to Day, can do so to

¹ [*sic*: jinnagh e dooin grayse]

Shen-y-fa er y hon ta shin gearree nagh gou mad rouyer imnea.

As leih dooin nyn loughtyn myr ta shîn leih daue-syn ta janoo loughtyn nyn noi.

Q. Cre ta shin ayns shoh guee er y hon ?

A. Dy bee Jee myghynagh dooin as dy leih e dooin nyn beccaghyn, nagh jean e nyn gerragh myr ta shin dy cairagh [118] toilchin, son myr shen te er Yialdyn daue ooilley ta goal rish as tregeil nyn beccaghyn.

Son y gialdyn grasoil cheddyn ta shin soilshagh shin hene booisal ayns dy arryltagh leih da ooilley ny ta er nianoo aggair dooin.

As ta shin guee son Pardon as ta shin leih da feallagh elley cha kinjagh as ta shin shirrey nyn arran gagh laa, Er-y-fa dy beagh Bea hene errey trome fegooish treshteil son myghyn.

As ny leeid shin ayns miolagh, agh livrey shîn veih olk.

Q. Cre son ta shin prayal ayns yn Accan shoh ?

A. Ta shin prayal dy vod Jee oddys ny lomarcan peccaghyn y leih, Shyn y leideil liorish e ghrayse, nagh jean mad dy bragh eshyn y eagnagh d' aagail Shin dooin hene, ny *liggey dooin ve miolit er skyn ny oddys mad y ymmyrkey.*

Son ta shin ayns Main Seihl mee-chrauee veih shen as veih ny drough chreeaghyn ain hene, as veih soi-agh orrin y Drough spyrryd, Bun dy chooilley olk, as veih Baase dy bragh farraghtyn, yn kerragh smoo ooilley, ta shin guee er Jee shin y livrey, as grayse y chur dooin dy haghney miolaghyn chooish as oddys mad, dy

Morrow ; for which therefore, we desire to take no thought.

And forgive us our Trespases, as we forgive them that trespass against us.

Q. *What do we here pray for ?*

A. *That God would be merciful unto us, and forgive us our Sins ; that he would not punish us, as we justly deserve ; For so he hath promised to all such as confess and forsake their sins.*

For which gracious Promise, we shew our selves thankful, in freely forgiving all that have offended us.

And we pray for Pardon, and we forgive others as constantly as we ask our daily Bread, because Life it self would be a Burthen without Hopes of Mercy.

And lead us not into Temptation, but deliver us from Evil.

Q. *What do we pray for in this Petition ?*

A. *We pray that God, who only can forgive Sins, may prevent us by his Grace, that we may never force him to leave us to our selves, nor suffer us to be tempted above what we are able to bear.*

For we are in the midst of an evil World, from which, and from our own evil Hearts, and from the violent Assaults of Satan, the Author of all Evil, and from eternal Death, the worst of Evils, we pray God to deliver us, and to give us Grace to keep out of the way of Temptations, as much as may be ; to be careful of our Ways, and never to

ve kiarralagh jeh nyn raadjin, as gyn dy bragh treshteil ayns y niart ain hene, *agh ayns y Jee bio*. As er skyn ooilley ta shin guee nagh jean mad dy bragh beaghey ayns peccah erbee er fys dooin.

[119] **Son liats y Keereeaht, as y Phooar, as y Ghloyr son dy bragh as dy bragh.**

Q. Cre'n fa ta ny goan sodjeh shoh er ny choyrty gys y Phadjer ?

A. Dy chur shin ayns cooinaghtyn gys quoi ta shin janoo Padjer, dy vod mad goal rish e phooar dy chooney lhien as dyn vreall shin ; Son Eshyn Ree'n teihl ooilley, da ta shin liastyn son ooilley'n vie t'ain ny oddys shin y gheddyn ; Da er-y-fa shen ta shin cur dy chooilley ooashley as gloyr son dy bragh.

Amen, ta shen dy ghra, **Amyr shen dy rou eh**.

Q. Cre'n fa ta shin gra shoh lurg ooilley nyn Badjeryn ?

A. Liorish shoh ta shin soilshagh dy vel shin er chordail rish ny ta er ve grait, as gearree lesh ooilley nyn Greeaghyn dy bee eh er ny chur dooin.

Q. Vel eh smooinit dy lishagh ny leid ocsyn as nagh vod lhaih padjer y yanoo ?

A. Te mee-vaynrys nagh vod sleih lhaih, agh nar lig eh Jee dy jinnagh shen ny leittal ad veih Padjer. Quoi erbee ta tushtey echey dy nee Peccagh e, ny dy vel e feme cooney Yee ; te kainlt dy ghoal Padjer chammagh as oddys e.

trust in our own Strength, but in the living God. And especially we pray, That we may never live in any known Sin.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

Q. Why are these Words added to this Prayer ?

A. To put us in mind, to whom we have been praying ; that we may acknowledg his Power to help and defend us ; For he is the King of all the World, to him we owe all the Good we have or can receive, to Him therefore we give all Honour and Glory for ever.

Amen, that is, **So be it**.

Q. Why do we add this to all our Prayers ?

A. We do, by adding this, declare that we do assent to what hath been said, and desire with all our Hearts it may be granted.

Q. Is it expected that such as cannot Read should Pray ?

A. It is an Unhappiness that People cannot read, but God forbid that should hinder them from Praying. Whoever hath Sense to know that he is a Sinner, or that he wants God's Help, is bound to pray as well as he can.

My ta leid y persoon shen feme kenjallys veih e Naboo, bee fys echey cre'n aght nee e y hirrey eh ; my te dy hirrey eh orroosyn t'er y skyn, nee e smooïnaght cre'n aght hirrys e eh lesh ymmyrkey aghtal, nee e [120] farkiaght lesh surranse, nee e y ghoal eh dy booisal ; cammah, lig da e hene y ymmyrkey myr shen gys Jee, as Jee shynney lesh reau aghynyn y Chree ta dy firrinagh tushtagh jeh e Voughtynid as e Eaginyn, nee toiggal dy ashagh as cooilleeney dy foaroil e aghynyn.

Q. Cre cha mennick as lishagh shin Padjer y Yanoo ?

A. *Lishagh shin Padjer y ghoal fegooish scuirr*, ta shen, cha lishagh shin laa erbee y liggey shaghey gyn Bannaght Yee y hirrey, has¹ booise y chur da son e vyghynyn.

Dy lishagh shin dy chooilley oyr y ghoal dy hroggal nyn Greeaghyn Seose gys Jee, dy chooilley vannaght ta shin dy gheddyn, dy chooilley ghaue ta shin dy haghney, dy chooilley heaghyn ta cheet orrin.

Lishagh nyn loangaghyn cur orrin cooinaght *nagh vel shin bio liorish arran ny lomarcan*, as er-y-fa shen dy nee'n bannaght *echyssyn* shegin cur er nyn Meaghey mie y yanoo dooin.

Ayns nyn obbraghyn lishagh shin cooinaght *nagh vel eh agh laboragh ayns fardail dy irree moughrey as dy lie anmagh*, mannagh bannee *eshyn* nyn nianoo, myr shen dy lishagh shin guee er Jee nyn ghur er nyn doshiaght.

Ayns y *voughrey* lishagh shin guee er Jee dy vannaghey nyn Laboraght, as

If such a Person wants a Kindness from his Neighbour, he will know how to ask it ; if he is to ask it of his Betters, he will think of doing it after a becoming manner, will wait with Patience, and receive it thankfully : Why let him so behave behave [sic] himself towards God, and God, who is ever pleased with the Desires of a Heart truly sensible of its Misery and Wants, will easily understand, and favourably answer his Requests.

Q. How often should we pray ?

A. *We should pray without ceasing, that is, we should let no Day pass without begging God's Blessing, and giving him Thanks for his Mercies.*

1 Thes. 5.
17.

That we should take all Occasions of lifting up our Hearts to God for every Blessing we receive, for every Danger we escape, and for every Affliction we meet with.

Our Meals should put us in mind, That we do not live by bread alone ; that therefore, His Blessing must make our Meat to do us good.

Deut. 8.
3.

In our Business, we should remember, that it is but lost Labour to rise early and take late lest², if He bless not our Endeavours, that so [we] may pray God to speed us.

Psal. 127.
3.

In the Morning, we should pray to God to bless our Labours, and in the

¹ [sic: as]

² [sic: rest]

ec *Yn oie* dyn choadey veih pooar y Dorraghys, as adsyn nagh vel janoo shen cha vel resoon oc dy gercal¹ rish e vannaght.

[121] *Q.* Cre elley lishagh fys ve ain er, my chion y Currym shoh ?

A. Ny lomarcan tra t'ow prayal dy bee oo kiarralagh dy yanoo eh lesh injilid, gyn jarood cre'n oydjeeaght ta eddyr Jee t'ayns Niau as e Chreture ymmyrchagh t'er y talloo.

As ga dy vel dy chooilley ymmyrkey mie ayns shilley Yee, my t'an Cree jeeragh, ny yei yn ymmyrkey sinshley ooilley share er nyn son Peccee treih, tra ta shin cheet kiongoyrt rish y Jee smoo Syrjey.

As er skyn dagh nee, gou kiarrail dy jean oo beaghey dy mie, chammah as guee dy mie, *my ta dooinney erbee cur ammys da Jee, as janoo e aigney, rish shen Te geashtagh.*

As eisht foddee oo gra marish y Noo Ean, 1 *John* 5. 14. *Shob'n treshteil t'ain aynsyn. My hirrys shin nee erbee cordail rish e aigney, Te clashtyn rooin.*

Yn PHADJER.

BAnnit dy rou Jee son y vondeish vooar shoh, dy vel ked ain nyn veme y hoiagh kiongoyrt rhyt, as son y Treshteil mooar t'ain dy ve er nyn glashtyn. Cur orrin kinjagh tushtey ve ain jeh nyn veme as jeh dty phooar as dty viys dy chooney lien, dy vod mad ec dy chooilley hra ve kiarralagh dy eamagh ort ayns Padjer. As clasht rooin, O Ree Niau, tra ta shin

Evenings to defend us from the Powers of Darkness ; and they that do not do so, have no Reason to expect his Blessing.

Q. What else should I know concerning this Duty ?

A. Only, that whenever you pray, you take care to do it with Reverence, not forgetting the Distance there is betwixt God who is in Heaven, and his needy Creatures on Earth.

And though all Postures are acceptable to God, if the Heart be right ; yet the most humble will best become us miserable Sinners, when we come before the most High God.

And above all things take care that you live well, as well as pray : If any Man be a Worshipper of God, and doth his Will, him he heareth. Jo. 9. 31.

And then you may say with S. John, 1 John 5. 14. This is the Confidence that we have in him, that if we ask any thing according to his Will, He heareth us.

The PRAYER.

BLessed be thy Name, O God, for this great Privilege of laying our Wants before Thee, and for the great Hopes we have of being heard. Make us ever sensible of our Wants, and of thy Power and Goodness to help us, that at all times we may call upon thee by diligent Prayer. And hear us, O King of Heaven, when we call upon thee in the Name of our Lord Jesus Christ ; that we may effectually obtain the Relief of

¹ [*sic*: yercal]

geamagh ort ayns annym¹ nyn Jiarn Yeesey Creest ; Dy vod mad ayns firrins feosley y gheddyn [122] er nyn veme as dy bra molley y chur dhyt son y chooid cheddyn, trooid Yeesey Creest nyn Jiarn. *Amen.*

our Necessities, and ever give Thee Praise for the same, through Jesus Christ our Lord. Amen.

SECT. XIV.

Q. **CRE** woad Sacrament ta Creest er ordagh ayns e Aglish ?

A. Jees ny lomarcan er skyn ooilley ymmyrchagh gys saualtys, ta shen dy ghra, Bashtey as Shibber y Chiarn.

Q. Cre t'ow dy hoiggal liorish y fockle shoh Sacrament ?

A. Ta mee toiggal courey t'er ny akin cheu mooie jeh'n Grayse spyrrydoil er cheu stieh, er ny choyrt dooin as er ny ordagh liorish Chreest hene, myr saase liorish ta shin geddyn y Grayse cheddyn as giall son shickerys dooin jeh.

Q. Cre chooilleen Ayrn t'ayns Sacrament ?

A. Jees, yn courey t'er ny akin cheu mooie, as y grayse Spyrrydoil cheu Stieh.

[123] **Q.** Cre'n fa ta Sacramentyn er ny ghra dy ve *er skyn ooilley ymmyrchagh gys Saualtys* ?

A. Son nagh vod mad ve er nyn Sauail fegooish Grayse Yee as ta Jee er yialdyn dy chur e ghrayse daue-syn ny lomarcan ta dy hirrey eh dy crauee

Q. **HOW** many Sacraments hath Christ ordained in his Church ?

A. Two only, as generally necessary to Salvation ; that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this Word Sacrament ?

A. I mean an outward and visible Sign of an inward and Spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledg to assure us thereof.

Q. How many Parts are there in a Sacrament ?

A. Two, the outward visible Sign ; and the inward Spiritual Grace.

Q. *Why are these Two Sacraments generally necessary to Salvation ?*

A. *Because, without God's Grace we cannot be saved, and God hath determined to give his Grace to those only who seek it in the devout Use of*

Eph. 2.
8.

¹ [sic: ennym]

ayns ny Sacramentyn, *raad ta'n viys echyssyn dyn Shaghney ad.*

Liorish ny Sacramentyn keddyn ta shin dyn giangley shin hene dy ve Shiarvaantyn firrinagh da Jee, as ta Jee kiangley e hene dy chur dooin dagh Grayse Ymmyrchagh dy yanoo shin arloo son Niau.

Q. Cre chon ta ny Sacramentyn enmyssit *Saasyn dy Grayse ?*

A. Son dy vel Grayse Yee kinjagh lieu tra t'ad er nyn livrey as er nyn ghoal cordail rish Oardagh Chreest as ayns bialys gys e Harey.

Son ga nagh vel bree ayndoo hene *dy hauail shin*, ny Yei liorish Bannaght Chreest er e Oardagh hene as trooid Credjue aynsyn, t'ad cheet dy ve Saase jeh'n gherjagh smoo, as Saualtys daue-syn ooilley nee ad y ghoal dy feeu.

Q. Cre'n aght t'ad cheet dy ve Cooney jeh leid y gherjagh ?

A. Son dy vel ad cur cairys da dy chooilley Chreestee ayns ny Gialdynyn ta Jee er Yanoo jeh Pardoon as Grayse, as dy ghoal as laue dy vel ad bentyn roo hene.

Son ta ny Sacramentyn Gialdynyn as raanteenyn ta Creest er chur da e Aglish, son shickerys da ooilley e harvaantyn [124] firrinagh, dy der Jee daue-syn [y] Ghrayse Spyrrydoil er cheu stieh, cha shicker as ta'd goal aynr jeh'n courey t'er ny akin cheu mooie lesh ymmyrkey crauee as aignaghyn bialagh gys e Leiaghyn.

Q. Doardee Creest agh *daa Sacrament dy ve er skyn ooilley ymmyrchagh gys Saualtys ?*

these *Sacraments*, where his Providence affords them.

By which Sacraments we Bind our selves to be God's faithful Servants, and God obligeth himself to give us all Graces necessary to fit us for Heaven.

Q. Why are the Sacraments call'd Means of Grace ?

A. Because the Grace of God doth always accompany them, when they are Administred and Received according to the Appointment of Christ, and in Obedience to his Command.

For though they have no Vertue in themselves to save us, yet by the Blessing of Christ upon his own Ordinance, and through Faith in Him, they become Means of the greatest Comfort and Salvation to all such as receive them worthily. 2 Pet. 3. 12.

Q. How do they become Means of so great Comfort ?

A. By giving every Christian an Opportunity of claiming God's Promise of Pardon and Grace, and of applying them to Himself.

For the Sacraments are Pledges, or Securities given by Christ to his Church, to assure all his faithful Servants, that God will as certainly give them the Inward and Spiritual Grace, as they do partake of sthe outward and visible Sign, with Holy Dispositions and Purposes of obeying his Laws.

Q. Did Christ ordain Two Sacraments only, as generally necessary to Salvation ?

A. Cha doardee e arragh, as t'ad shoh dy liooar dy hayrn shin stiagh as dyn vreall shin ayns Conaant as foar rish Jee.

Son liorish *Bashtey* ta shin goit stiagh ayns Aglish Chreest, as shickerys er ny chur dooin jeh ooilley Bannaghtyn y Sushtal.

As *Shibber y Chiarn* dy bragh y saase dyn goardail shin rish Jee, tra ta shin trooid annoonid ny miolagh er jyndaa veih.

Q. Cre ta'n Courey er cheu mooie ayns *Bashtey* ?

A. *Ushtey* ayn ta'n *Persoon* er ny *Vashtey* ayns ennym yn *Ayr*, y *Alack*, as y *Spyrryd Noo*.

Q. Cre ta'n *Grayse* spyrrydoil er cheu stieh ?

A. *Baase* gys peccah as *Bea* noa ayns craueeaght, son ga va shin liorish dooghys er nyn mreih ayns peccah as nyn Gloan dy chorree ta shin liorish shoh jeant nyn Gloan dy *Ghrayse*.

[125] *Q.* Cre ta er ny hirrey er *Persoonyn* ta dy ve er ny *Alashtey* ?

A. *Arrys*, liorish ta'd tregeil peccah, as *Credjue*, liorish ta'd credjal *Gialdynyn Dee* jeant daue ayns y *Sacrament* shen.

Q. Cre'n fa eisht ta *Doikanyn* er ny *Alashtey*, fakin nagh vod ad kyndagh rish nyn *Agid* adsyn y chooilleeney ?

A. *He ordained no more ; and these are sufficient to bring us into, and to keep us in Covenant and Favour with God.*

For by Baptism we are admitted into the Church of Christ, and have all the Blessings of the Gospel made over to us. 1 Cor. 12. 13.

And the Lord's Supper is the standing means of Reconciling us to God, when through Weakness or Temptations we have departed from Him.

Q. What is the Outward visible Sign or Form in Baptism ?

A. *Water*, wherein the *Person* is Baptised, in the Name of the *Father*, of the *Son*, and of the *Holy Ghost*.

Q. What is the Inward and Spiritual Grace ?

A. *A Death* unto *Sin*, and a *New Birth* unto *Righteousness* : for being by *Nature* born in *Sin*, and the *Children of Wrath*, we are thereby made the *Children of Grace*.

Q. What is required of *Persons* to be Baptised ?

A. *Repentance*, whereby they forsake *Sin* ; And *Faith*, whereby they stedfastly believe the *Promises of God*, made to them in that *Sacrament*.

Q. Why then are *Infants* Baptised, when by reason of their tender *Age*, they cannot perform them ?

A. Son dy vel ad gialdyn ad ny neesht liorish nyn Raanteenyn yn gialdyn cheddyn, tra hig ad gys eash, ta'd hene kainlt dy chooilleeney.

Q. Rou Sacrament y vashtey oardit liorish Creest hene ?

A. Va ayns ny goan shoh, *immee jee as ynsee jee dy chooilley ashoon bashtey ad ayns ennym yn Ayr, as y Vac, as y Spyrryd Noo.*

Yn sarey cheddyn dreill ny Hostylyn hoilshee ad magh yn Sushtal, as chooillean as chred y Goo, hie ad er bashtey liorish yn Oardagh casherick shoh, *vishee ad yn Aglish dy chooilley laa, lesh leid as va dy ve er ny sauail.*

Ghou ad as laue dy rou eh ymmyrchagh adsyn y vashtey lesh *Ushtey* va dy *jarroo er ny mannaghey lesh gioot y Spyrryd Noo* ; Gynsagh dooin nagh vel [126] y sarey shoh ta Creest er chur dooin dy ve er ny liggey shaghey er aght erbee, raad oddys eh ve er ny reall.

Q. Cre ta er ny yialdyn as er ny hickeragh dooin liorish y courey shoh er cheu mooie ayns Bashtey ?

A. 'Naght myr ta'n corp er y niee lesh *Ushtey*, ayns ennym yn *Ayr*, y *Mac*, as y *Spyrryd Noo*, myr shen ta'n annym, ta er yn aght shoh er ny chasherick gys Jee, er ny ghlenney veih ooilley e pheccaghyn liorish fooill Chreest, ta'n Persoon ta bashtit jeant Oltey bio jeh Aglish Chreest, as liorish shen ta cairys echey ayns ymmodee dy yialdynyn mooar as evnyssagh.

A. Because they promise them both by their *Suraties* ; which *Promise*, when they come to age, themselves are bound to perform.

Q. *Was the Sacrament of Baptism* ordained by Christ himself ?

A. *It was in these words* : Go ye, and teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.

Which Command the Apostles observed ; They preached the Gospel, and as many as believed the Word, them they baptised ; By this Sacrament, adding to the Church daily such as should be saved.

Matt. 28.
19.

Act. 2.
28.

Ver. 47.

Holding it Necessary to baptise with Water even Those that had received the Holy Ghost. Teaching us, that this Command of Christ, where it may be duly observed, is not to be neglected on any Account whatever.

Acts 10.
47.

Q. *What is signified and assured to us* by this outward Sign in Baptism ?

A. *That as the Body is washed by Water, in the name of the Father, Son and Holy Ghost, so is the Soul, Thus dedicated to God, cleansed from all its Sins, by the blood of Christ, the Person baptised is made a visible Member of Christ's Church, and hath thereby a Right to many great and precious Promises.*

Q. Cre ny Gialdynyn as Bannaghtyn ayndoo ta cairys ain liorish Bashtey ?

A. Ga dy daink shin nyn Beccee stiagh ayns y teihl, ny yei nee Jee dellal rooin myr dy beagh shin fegooish peccah.

Ga nagh rou veg y chairys ain ayns Niau as maynrys liorish dooghys, Te nish cur cairys dooin ayndoo ny neeisht.

As son nagh vod shin, shin hene y ymmyrkey as Jee y yanoo booiaigh, te ayns Bashtey cur dooin e Spyrryd Noo dy chooney lhien, chammah dy chur tushtey dooin jeh nyn gurrym as dy chooilleeney eh.

As nee'n Spyrryd casherick cheddyn, mannagh der mad jummoose er shin y leeideil, as cooinee e lien gys jerrey nyn Mea, ver e aigney dooin dy ve crauee, cooinee e lien dy gheddyn barreeaght harrish nyn [127] Noidjin Spyrrydoil as ver e lesh shin gys Flaunyss.

Q. Vel Cairys ec dy chooilley Phersoon ta lowal er ny Vashtey ayns ny Bannaghtyn shoh ?

A. Ta, Agh eisht foddee'n chairys shoh ve callit, mannagh vel kiarrail goit jeh, tra ta shin cheet gys Eash, ta shen dy ghra, *mannagh ghooilleen¹ oo ny bie er gialdyn er dy hon.*

Q. Cre chon eisht nagh rou yn Bashtey ain er ny liggey shaghey, derrey harragh shin gys Eash keeal as tushtey ?

A. Son dy rou eh reau er ny ghoal myr Bannaght mooar dy ve Casherick, ta shen dy ghra, dy ve er ny livrey seose gys Jee, cha lea as oddys

Q. What are the Promises and Blessings, which by Baptism we have a Right to ?

A. That though we were born in Sin, yet God will deal with us, as if we were innocent.

That having by Nature no Right to Heaven and Happiness, He doth now give us a Title to both.

And because of our selves we are not able to walk and to please God, he doth in Baptism give us his Holy Spirit to enable us both to know and to do our Duty.

Which Good Spirit, if we do not grieve him, will continue to guide and to assist us unto our Lives end, dispose us to Holiness, help us to overcome our spiritual Enemies, and bring us to Heaven.

Ephes. 4.
30.

Q. Have all persons a Title to these Blessings, who have been rightly Baptised ?

A. Yes ; but then this Title may be lost, if it is not looked after when you come to Years of Discretion ; that is, if you do not perform what was promised for you.

Q. Why then was not our Baptism deferred, until we came to Years of Discretion ?

A. Because it was ever esteemed a great Blessing to be sanctified, that is, dedicated to God as soon as might be, that by his good Spirit, he might dispose

¹ [*i.e.* gooilleen]

eh ve, liorish e Spyrryd casherick dy voddagh e shin y yanoo aignagh gys Crauee-aght, as liorish e Ainlyn mie, *ta er ny oardagh dy yanoo shirveish dauesyn vees Eiraghyn jeh Saualtys*, shin y reall veih kialgyn drough Spyrrydyn.

Shen-y-fa va Cloan ny Hewnyn er nyn ghoal stiagh ayns Conaant yn houghtoo laa jeh nyn Eash ; As ta Yeesey Creest gra, dy nee *jeh leid oc shoh ta'n Reereaght*, ta shen dy ghra, *Aglish Yee*.

As shen-y-fa ta Cloan Creesteenyn Bashtit, *son dy vel ny gialdynyn jeant dauesyn* chammah as da nyn Ayraghyn as Moiraghyn ; as te lesh resoon mie er ny smooïnaght tra hig ad gys tushtey jeh ny vondeishyn ayndoo ta cairys oc, dy jeagh ad nyn lurg as nee ad streeue dy gheddyn ad.

[128] *Q.* Fakin eisht dy vel mish er jeet gys Eash, cre shegin dou y yanoo dy ve shicker jeh ny Bannaghtyn shoh ?

A. Shegin dhyt streeue dy hoiggal as dy chooilleeney ny reddyn ymmyrchagh shen ta er ny chur myr currym er dy chooilley annane, my vel ad er nyn mashtey, as va er ny yialdyn ayns dt'ennym. Ta'd shoh *Arrys* as *Credjue*, nyn vegooish cha jean Bashtey veg y vondeish dhyt.

Q. Cre gys ta Gialdyn Arrys dy my chiangley ?

A. T'ow kainlt dy hregeil dy chooilley g'rogh raad, Dy obbal dy chooilley Vee-chraueeys as saynt ny foalley, gyn ve cur rish peccah erbee er fys dhyt, agh Jee y hirveish gys dty hushtey as dty phooar share janoo ny Te dy harey as chea Veih ny Te cur raue noi. Son myr shen ta dy chooilley

us to Holiness, and by his good Angels, which are appointed to minister to them, which shall be Heirs of Salvation, guard us from the Attempts of evil Spirits.

Heb. 1.
14.

Therefore were Children of the Jews received into Covenant at eight Days old ; and Jesus Christ saith, That of such is the Kingdom, that is, the Church of God.

Mar. 10.
14.

And therefore are Children of Christian Parents Baptised, because the Promises are to them, as well as to their Parents ; and it is with good Reason supposed, that when they come to know what Privileges they have a Right to, they will look after, and strive to obtain them.

Act. 2.
11.

Q. Since then I am come to Age, what must I do to be sure of these Blessings ?

A. You must endeavour to understand and perform those necessary things which are required of all Persons before they are baptised, and which were promised in your Name. These are Repentance, and Faith, without which Baptism will not profit you.

Acts 2.
38.
8. 37.

Q. What doth the Promise of Repentance bind me to ?

A. You are bound to forsake all wicked Courses ; To deny all Ungodliness and Worldly Lusts ; Not to consent to Known Sin, but to serve God to the best of your Knowledge and Power, doing what he hath commanded, and avoiding what he hath forbidden : For so every dutiful Child behaves

lianoo bialagh dy ymmyrkey e hene gys e Ayr ; as my t'ow uss dty lianoo da Jee as jercal rish y Foar echey, nee oo myr-geddyn cooinaghtyn dy negin dauesyn ta *genmys ennym Chreest*, ta shen, dy chooilley Chreestee firrinagh, *chea vei drough yanoo*.

Q. Cre ta'n Credjue shen va mee er my vashtey huggey, as ta mee kainlt dy ghoal orrym pene ?

A. T'ow kainlt dy chredjal Sushtal Yeesey Chreest, ayn ta soit shees ooilley aigney Yee, ymmyrchagh dy ve toiggitt liorish dy chooilley ghooiney.

Ayns y Sushtal shen ta soit kion-goyrt rooin yn aght nee Jee nyn Anmeenyn y chosney, [129] ta shen, *liorish Credjue ayns Yeesey Creest ; haink stiagh ayns y teihl dy hauail Peccee, hoar baase son nyn beccaghyn as jirree seose reeisht dyn Seyrey shin*, as te er sarey shin dy eyrt er e chesmadyn, nagh[t] myr hooar eshyn baase as jirree e seose reeisht er nyn son ain, myr shen lishagh shin ta bashtit baase y gheddyn veih peccah, as girree seose reeisht gys cairys.

My nee oo streeue dy yanoo shoh, eisht foddee oo dty laane treshteil as dty hickerys y choyrt ayns Yeesey Creest, dty varrant y chur gys gialdynyn Yee, dy vou leih peccaghyn, fooar as cooney, as foddee, shickerys mooar ve ayd, dy vel oo ayns stayd dy haualtys as ayns y raad gys Niau.

Yn PHADJER.

TA shin cur booise cree-oil dhyts, O Ayr Flaunyssagh, son dty Ghoo as dty Hacramentyn, guee ort dy vod ad cheet dy ve saase bree-oil dy Ghrayse dooin trooid credjue ayns Yeesey

himself towards his Father ; and if you are a Child of God, and hope for his Favour, you will do so likewise ; Remembring, that he that Nameth the name of Christ, that is, every true Christian, must depart from Iniquity.

Q. What is that Faith into which I was Baptised, and which I am bound to take upon my self ?

A. You are bound to Receive the Gospel of Jesus Christ, as that which containeth the whole Will of God necessary to be known by Men.

In which Gospel is made known to us the Way by which God will save us, that is, By Faith in Jesus Christ, who came into the World to save sinners ; Mar. 16. 16. Who died for our Sins, and rose again for our Justification ; 1 Tim. 1. 15. And hath commanded us to follow his Steps, that as he died and rose again for us, so should we that are baptised die from Sin, and rise again unto Righteousness.

Which if you strive to do, then may you put your whole Trust and Confidence in Jesus Christ ; Depend upon God's Promise of Pardon, Favour and Assistance, and may be well assured that you are in a State of Salvation, and in the Way to Heaven.

The PRAYER.

WE do heartily thank Thee, O heavenly Father, for thy Word and Sacraments, beseeching thee, that they may become effectual Means of Grace to us, through Faith in Jesus Christ.

2 Tim. 2.
19.

Creest. Giall 'naght myr ta shin er nyn ruggey reeisht liorish Ushtey as y Spyrryd Noo as jeant nyn Eiraghyn er dty Reereaght, dy vod mad tannaghtyn ayns earroo dty harvaantyn crauee gys jerrey nyn Mea. Cur dooin Grayse nagh der mad dy bragh jummoose er dty Spyrryd Noo, liorish ta shin er nyn gasherickey, agh dy vod shin beaghey cordail rish nyn Gredjue Creestee, yn Bannaght vees dy bragh er-mayrn jeh'n Niece flamysagh shen y gheddyn, as dy vod mad cheet gys y Reereaght dy bragh farraghtyn t'ow er Yialdyn, trooid Creest nyn Jiarn. *Amen.*

Grant that as we have been born again by Water and the Holy Ghost, and made Heirs of thy Kingdom, we may continue in the Number of thy faithful Servants unto our Lives End. Give us Grace, that we may never grieve thy Holy Spirit, by which we are sanctified, but that walking answerable to our Christian Calling, we may enjoy the everlasting Benefit of that heavenly Washing, and may come to the Eternal Kingdom which thou hast promised, through Christ our Lord. Amen.

[130]

SECT. XV.

Q. **C**Re'n fa va Sacrament Shibber y Chiarn er ny oardagh ?

A. Son cooinaghtyn kinjagh jeh Oural Baase Chreest as jeh ny Vondeishyn ta shin dy gheddyn liorish.

Q. Cre ta'n Courey ny'n Ayrn er cheu mooie jeh Shibber y Chiarn ?

A. Arran as Feepn ta'n Chiarn er chur sarey dy ve er ny ghoal.

Q. Cre ta'n ayrn ny'n red er cheu stieh ?

A. Corp as Fooill Chreest ta dy jarroo as dy firrinagh goit as er ny ghoal liorish y Chloan chrauee ayns Shibber y Chiarn.

Q. Cre ny Vondeishyn ta shin dy gheddyn liorish ?

Q. **W**HAT was the Sacrament of the Lord's Supper ordained ?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What is the Outward Part or Sign of the Lord's Supper ?

A. Bread and Wine which the Lord hath commanded to be received.

Q. What is the Inward Part, or thing signified ?

A. The Body and Blood of Christ, which are verily, and indeed taken, and received by the Faithful in the Lord's Supper.

Q. What are the Benefits whereof we are Partakers thereby ?

A. *Niartagh as ooraghey nyn Anmeenyn liorish Corp as Fooill Chreest myr ta nyn Gallinyn liorish yn Arran as y Feeyn.*

Q. *Cre'n currym ta lie orroosyn ta cheet gys Shibber y Chiarn ?*

A. *Dyn Deisht ad hene vel ad dy firrinagh goal [131] Arrys son nyn beccaghyn t'er ghol shaghey, dy shicker kiarail bea noa y leideil, Credjue bio be oc ayns Myghynyn Dee, trooid Creest, lesh Cooinaghtyn booisal jeh e Vaase, as be ayns giastyls rish dy chooilley ghooimney.*

Q. *Cre'n tra va Sacrament Shibber y Chiarn er ny ooardagh liorish Creest ?*

A. *Yn oie cheddyn v'e er ny Vragh, tra ghoul e Arran as lurg da booise y choirt vrish e eh, as dooyrt e, Gou jee as ee jee, Shoh'n Corp ayns ta brisht er nyn son, shoh jean jee ayns cooinaghtyn jeems. Myr-geddyn ghoul e yn Cappan lurg Shibber gra, yn Cappan shoh yn Chumney Noa ayns yn Ooill ayns, jean jee shoh cha mennick as iv-ys shiu eh ayns cooinaghtyn jeems. Son cha mennick as nee shien gee jeh'n Arran shoh, as give jeh'n Cappan shoh, ta shiu soiagh magh Baase y Chiarn derrey hig e.*

Q. *Cre ta shin dy ynsagh veih ny ta'n Ostyl dy ghra ayns shoh ?*

A. *Dy nee'n Currym ain dy reall seose cooinaghtyn kinjagh jeh Baase Chreest liorish ny lomarcan ta shin geddyn leih peccaghyn.*

Dy yanoo shoh ta shin dy heet cuidjaght (cha mennick as ta Saggyrt Yee cur fys dooin) dy hoilshagh magh e Vaase, liorish brishey Arran as

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. What is required of them who come to the Lord's Supper ?

A. To examine themselves, whether they Repent them truly of their former Sins, stedfastly purposing to lead a new Life ; have a lively Faith in God's Mercies, through Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.

Q. *When was the Sacrament of the Lord's Supper ordained by Christ ?*

A. The same Night in which he was betrayed, when he took Bread, and having given thanks, He brake it, and said, Take, Eat, This is my Body which is broken for you, This do in Remembrance of me. After the same manner also, He took the Cup, when He had supped, saying, this Cup is the New Testament in my Blood, This do ye as oft as ye Drink it in Remembrance of me. For as oft as ye Eat this Bread, and Drink this Cup, ye do shew the Lord's Death till he come. 1 Cor. 11. 23, &c.

Q. *What are we to learn from these Words of the Apostle ?*

A. That it is our Duty to keep up a continual Remembrance of the Death of Christ, whereby alone we obtain Remission of our Sins, Luke 22. 19.

That to do this, we are to meet together, (as often as God's Minister giveth us notice) to declare and represent His Death, by breaking Bread, and pouring

Dearthey magh Feeyn, as cur booise gys Jee son e Vac y choyrty dy ynsagh dooin nyn nutee as dy hurranse baase son nyn beccaghyn.

[132] Dy vel shin dy Ee'n Arran shen as dy Iv yn Feeyn shen, ayns courey dy vel shin dy firrinagh kiarrail as *goal y Chreesteeaght chasherick shoh er*, dy hannaghtyn nyn Sharvaantyn firrinagh da Creest, liorish *e aigney chooilleeney lesh ooilley* nyn Booar.

Liorish ooilley shoh ta shin goal rish nyn stayd hrishagh peccoil, as nagh vel treshteil ain agh ayns toilchinys Chreest ; Agh dy vel shin credjal dy vel y Baase *echysyn*, Oural as liasagh slaane, firrinagh as fondagh son peccaghyn y teihl ooilley.

Q. Cre ny vondeishyn oddys shin treshteil y gheddyn, liorish cooinaght er Baase Chreest er yn agh chrauee shoh ?

A. Foddee shin treshteil as jercal son *Pardoon son ooilley nyn beccaghyn*, as grayse as niart dy yanoo nyn Nutee as maynrys er son dy bragh tra yow mad baase. As foddee mad cha firrinagh jercal son ny Bannaghtyn shoh as oddys mad treshteil son Niart as Gerjagh veih beaghey. *Son Jee, nagh haghyne e Vac hene agh livrey e Seose e, er nyn son ooilley, cre'n agh nagh der e dooin¹ myrgeddyn dy arryltagh dy chooilley nee marish ?*

Q. Vel ooilley adsyn ta gol gys Board y Chiarn geddyn ny Bannaghtyn shoh ?

A. Cha vel, agh adsyn ny lomarcanta goal y Chreesteeaght *dy feeu*.

out Wine, and giving Thanks to God, for sending his Son to teach us our Duty, and to die for our Sins.

That we are to eat that Bread, and drink that Wine, in token, that we seriously purpose, and take this Sacrament upon it, to continue Christ's faithful Servants, by doing His Will to the best of our Power.

By all which, we acknowledge our own sad and sinful Condition, and that we have no Hopes, but in the Merits of Christ ; But that we believe His Death to be a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World.

Q. What Benefits may we hope for, by Remembering the Death of Christ after this Religious Manner ?

A. We may expect and depend upon the Pardon of all our Sins, Rom. 5. 10. and Grace and Strength to do our Duty, and eternal Happiness when we die. And we may as certainly expect these Benefits, as we can hope for Strength and Refreshment from Food. For God, who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? Rom. 8. 32.

Q. Do all that go to the Lord's Table find there these Benefits ?

A. No. But they only who receive this Sacrament worthily.

¹ [*sic*: dooinyn]

Q. Cre'n aght shegin dooin shin hene y yanoo arloo dy ghoal eh dy feen ?

A. Ta'n Aglish, *ta geyrt er Sambyl ny Hostylyn* cur dhyt y choyrle yare ashagh shoh. Shegin dhyt oo hene y eisht my chion *dt'arrys*, dty *chredjue* as dty *Yiastylys*.

[133] *Q.* Cre'n aght nee mad shin hene y eisht my chion nyn *Arrys* ?

A. Shegin dhyt hoshiaght dty Chree y eisht dy yeaghyn vel tushtey ayd cre'n Creture peccol, fegooish Cooney as tolchin corree Yee, oo ; Son eisht hee oo cre'n feme ta'd¹ er, as cre'n bannaght ta liorish Saualtagh, as gys shen cha vaik oo. *Son cha vel feme ocsyn ta slane er Lhee agh ocsyn ta ching.*

Eisht jeagh jean y Gaue mooar t'ow ayn aigney chur aynydy, dy smooinght dy dowin er dty raadjin, dy ghoal rish dty pheccaghyn gys Jee, dy hoiagh kiongoyrt rish dt' ymmyrch, as dty yearree, son myghyn ; as dy gaue² er myr son dty vioys, dy leih dhyt dty pheccaghyn. Shoh'n Currym t'ort, as nee-oo shoh, my chooinys oo dy nee *Leagh peccah Baase*, dy jarroo *Baase dy bragh farraghtyn*, raad nagh vel Arrys goit er y hon.

Shegin dhyt er-y-fa shoh, ayns yn ynyd stierree oo hene y eisht vel oo goal as laue dty Vea y liasagh son y tra ta ry heet, dy firrinagh kiarrail Bea noa y leeideil as *Mess y ymmyrkey cooie gys Arrys*.

Q. Cre'n aght shegin dou mee hene y eisht my chion my *Chredjue* ?

A. Shegin dhyt oo hene y eisht vel oo dy jarroo credjal y *Susbtal*, dy vel

Q. *How must we prepare our selves to receive it worthily ?*

A. *The Church*, following the Apostles Rule, *giveth you this short and plain Direction. You must examine your self, concerning your Repentance, your Faith, and your Charity.*

Q. *How must we examine our selves concerning our Repentance ?*

A. *You must first examine your Heart, whether you know what a Sinful, Helpless Creature you are, and liable to the Wrath of God ; for then you will see the Necessity and the Blessing of a Redeemer. And not till then ;* Because, they that be whole need not a Physician, but they that be sick.

Then see whether the great Danger you are in, will dispose you to consider your Ways, to confess your Sins to God, to lay before him your Want and your Desire of Mercy, and to beseech Him, as for your Life, to pardon you. This is what is required of you, and this you will do, if you remember That the Wages of Sin is Death, Rom. 6. 23. even Death eternal, where it is not Repented of.

You must therefore in the last place, examin your self whether you Resolve to amend your Ways for the time to come, stedfastly purposing to lead a New Life, And to bring forth Fruits meet for Repentance, Matth. 3. 8.

Q. *How must I examin my self concerning my Faith ?*

A. *You must consider whether you do indeed Believe the Gospel ; that Christ is in*

¹ [*sic*: t'ayd]

² [*sic*: ghuee]

Creest ayns Niau as liorish toilchinys e vaase janoo accan er nyn son. Dy bee Jee er y ghraih echyssyn coardit rish dagh peccagh arryssagh. Dy saue e ad veih Baase dy bragh beayn as dy der e Daue Bea vees dy bragh er mayrn.

My chredys oo ny reddyn shoh, as my ghoys oo ort dy veaghey gol rish fer ta janoo shoh gyn jeaghyn eddyr er dt' obbraghyn mie hene agh er [134] myghyn Yee, eisht ta dty Chredjue leid as nee oo y hauail.

Q. Cre'n aght nee'm mee hene y eisht my chion my *Yiastylys* ?

A. Shegin dhyt dty Chree y eisht vel leid yn aigney mie ayd gys dy chooilley ghooinee, as ta cooie gys Braraghyn ; Son ta shin oilley jeh yn chynney, *Gee jeh'n yn arran*, Lishagh shin er-y-fa shen ve jeh'n *yn aigney as jeh'n yn annym*, arloo dy chur Graih, dy chooney as dy ghoal Padjer yn derrey yeh son y jeh elley.

Vel oo booiagh liasagh y choyrt as leih y hirrey orroosyn ta er ghoal jummoose rish dty ghoo, ny dty yanoo ny daue-syn t'ow er yanoo aggair ?

Vel oo arloo dy leih daue-syn t'er yanoo aggair dhyt myr t'ow jercal rish Leih son dty ghrogh yanoo hene veih Laueyn Yee ?

Shoh ta Yeesey Creest er *choyrt myr sarey* daue-syn ooilley ta cheet dy hebbal ad hene ny nyn Badjeryn gys Jee, as eisht nee e soiagh jeh ny Ourallyn oc.

Q. Eisht dy jarroo foddee fer nagh vel ynsagh mooar echey, my te smooainaght dy mie as janoo ny oddys e, E Chreesteeaght y ghoal dy feeu ?

A. Cha vel doot jeh. Va Shibber y Chiarn er ny *Oardagh* son vondeish dy

Heaven, and by the Merits of his Death making Intercession for us, Heb. 7. 24. That God for his Sake will be Reconciled to all Repenting Sinners, Rom. 5. 10. That he will save them from Death Eternal, and give them Everlasting Life.

If you believe these things, and resolve to Live like one who doth so, Never looking upon your own Works, but upon the Mercy of God in Jesus Christ, giving hearty Thanks to God for his Death, then is your Faith such as will save you.

Q. How must I examin my self concerning my Charity ?

A. You must examin your Heart, whether you have such a good Will towards all Men as becometh Brethren ; For we are all of one Family, Partakers of the same Bread ; we therefore ought to be of one Mind, and of one Soul, ready to Love, to Help, and to Pray for one another.

Whether you are willing to give Satisfaction, and to ask Pardon of such as may have taken Offence at your Words or Actions, or have been injured by you.

Ready to forgive such as have injured you, as you expect Forgiveness of your Offences at God's Hand.

This is what Jesus Christ hath expressly required, Matth. 5. 23. of all such as come to offer themselves or their Prayers to God, and then he will accept their Sacrifice.

Q. Then even an unlearned Person who means well, and will do his best, may be a Worthy Communicant ?

A. There is no doubt of it. The Lord's Supper was Ordained for the Benefit of

chooilley cheint dy Leih, Bought as Berchagh, ynsit as gyn ynsagh, Labreenyn chammagh as Sleih seyrey. Son ayns beggan dy ocklyn.

My ta dooinney tushtagh jeh e Pheccaghyn as e annoonid as trimshagh er nyn son.

My Te gearree as kiarrail ayns e Chree dy reall Annaghyn Yee gys e hushtey as e Phooar share.

[135] As treshteil ayns Jee son grayse as cooney, gol gys Shibber y Chiarn, dyn veddyn ad ; Gou-ee leid y Persoon shoh e Chreesteeaght gys e gherjagh mooar nagh bee dy bragh ec kion.

Q. Cre'n aght te taghyrt aisht¹ dy vel chooilleen Mee rooisagh² jeh Currym cha eddrym as ashagh, as fooast cha ymmyrchagh as Gerjolagh ?

A. Son dy vel ymmodee nagh vel smooinght er nyn Anmeenyn, ny er seihl ry heet.

Ta ymmodee ta fys oc dy negin daue Arrys y ghoal ; ta shen, nyn aght beaghee y chaghlaa, tra ta'd gol gys y Chreesteeaght agh ta'd smooinght dy vel e roa hooillei/agh daue.

As ta ymmodee ta kiarrail nyn mea y liasagh agh cha vod ad goal orroo toshiaght y yanoo er, as ta'd roa vennick dy liggey shaghey eh, derrey te roa anmagh dy ve vondeishagh daue.

Shoh son yn ayn smoo, ny Resoosoanyn³ firrinagh, cre erbee elley ny lieshtallyn ta jeant cre'n fa ta chooilleen cur cooyl rish yn Oardagh casherick shoh.

all sorts of People, *Poor and Rich, Ignorant and Learned, People of Business, as well as those that have Leisure.* For in few Words.

If a Man is sensible of his Sins and Weaknesses, and sorry for them.

If he desires and purposes in his Heart to keep God's Commandments to the Best of his Knowledge and Power.

And, trusting in God for Grace and Assistance, goeth to the Lord's Supper to obtain them ; Such a Person will receive that Sacrament to his Great and Endless Comfort.

Q. How comes it then, that so many neglect a Duty so plain and easie, and yet so necessary and comfortable ?

A. Because there are Many who think not of their Souls, or of a World to come.

There are Many who know they must Repent, that is, Change their Way of Living, upon their going to the Sacrament, but think That too great a Trouble.

And there are very many who purpose to Reform, but cannot resolve to begin, and too often defer it, till 'tis too late to profit them.

These are, for the most part, the true Reasons, whatever else is pretended, why so many turn their Backs upon this Holy Sacrament.

¹ [*sic*: eisht]

² [*sic*: mee-riooosagh]

³ [*sic*: Resoonyn]

Q. Agh nagh vod sleih ve er nyn liettal liorish aggle nyn Gooinsheansyn hene ?

A. Foddee. Ta'n Aglish goal as laue dy vod ad, as tiee gynsagh nyn leid shoh cre nee ad. *Ta'd dy ghol gys Saggyrt ennagh jeh goo Yee as ginsh oyr nyn aggle*, as my ta oyr oc dy jarroo, cha vel doot nagh jean e booiagh jeu. Myr shen foddee fys ve ec dooinney erbee, vel y chea echey veih e Chreesteeaght cheet veih aggle firrinagh. Ny veih niau-ghlennid cree moalteragh. Shicker eshyn [136] nagh vel kiarralagh dy scughey veih e ghooyt, cha vel cooid-wooar dy hrimshey echey liorish.

Q. Fakin dy vel yn Oardagh Casherick shoh red cha Flaunyssagh as cha Gerjolagh daue-syn ta dy ghoal eh dy feeu, Ta mee guee errieu cur jee coyrle ennagh ashagh dou, leid as oddys my ynsagh as my vrasnagh ayns Currym cha ymmyrchagh.

A. Cooinee eisht dy nee Bea Sheelt as Creestee share nee dooinney y yanoo feeu son y Chreesteeaght.

Dy vel eh ny share foddey oo hene y vriwnys as y gheyrey ny dy jinnagh Jee oo y gheyrey ny lurg shoh.

Shen-y-fa cre erbee'n tra t'ow cur tastey dhyt hene, dy ve er chur corree er Jee ayns smooïnaghtyn goo ny janoo, ny lig shaghey dy ghoal rish dty pheccagh gys Jee, as dy ghuee er dy leih dhyt as eisht gou gys y Chreesteeaght dy vod dty phardoon ve er ny hickeragh dhyt ayns Niau.

Ny gou Nearey eddyr oo hene y inshillagh hucsyn, daue t'ow er yanoo aggair, as bee arloo dy leih dauesyn t'er yanoo aggair dhyt.

Q. But may not People be hindered by Scruples of Conscience ?

A. Yes. *The Church supposes they may, and Directs such Persons what to do : They are to go to some Minister of God's Word, and open their Grief : And if they are in earnest, there is no doubt but they may receive Satisfaction. So that every Man may know, whether his not going to the Sacrament proceeds from a Real Scruple, or from the Corruption of a Deceitful Heart. He who is not concerned to remove his Scruples, is surely not much afflicted with them.*

Q. This Sacrament being so Divine and Comfortable a thing to them that Receive it Worthily, I pray give some Short and Plain Directions, such as may instruct and quicken me in so necessary a Duty.

A. Remember, then, that a Sober and a Christian-Life, is the Best Preparation for the Sacrament.

That it is much better to judge and condemn your self here, than that God should condemn you hereafter.

Whenever therefore you perceive your self to have offended in Thought, Word, or Deed, delay not to confess your Sin unto God, and to beg his Pardon, and then go to the Sacrament, that you may have your Pardon sealed in Heaven.

Never be ashamed to submit your self to those you have wronged ; And be ready to forgive such as have offended you.

Lesh yn aigney as y cree shoh, gou
gys Shibber y Chiarn, cha mennick as
te kairit er dy hon, as jeagh er yn
Oardagh casherick shen myr Giall
firrinagh jeh Graih Yee as cur dty
varrant gys y gialdyn echey, dy vou
adsyn Pardoon as Grayse ta gearee
eshyn y hirveish lesh ooilleey nyn
Greeaghyn.

As ga nagh beagh ayd yn boggey as
y gerjagh vooishagh oo ve ayd, ny yei
treisht dy firrinagh er mi-ys Yee ta cur
er yn Aggle hene as y trimshey ain dy
vrasnagh shin er nyn doshiaght ayns
nyn raad gys Niau.

As er skyn dagh nee smooinee er dy
dowin cha mennick as t'ow goal y
Chreesteeaght Chasherick, dy vel oo
livrey oo hene seose gys shirveish Yee,
as t'ow fo kianglaghyn noa dy leideil
Bea crauee.

*With these Dispositions go to the Lord's
Supper as often as you have a fit
Opportunity, and look upon that
Sacrament as a sure Pledge of the Love of
God, and depend upon his Promise of
Pardon and Grace to such as desire to serve
Him with all their Hearts.*

*And though you should not have the Joy
and Comfort you may desire, yet faithfully
rely upon the Goodness of God, who maketh
even our Fears and Sorrows to help us
forward in our way to Heaven.*

*And above all things consider, that as
often as you partake of this Holy
Sacrament, you devote your self to God's
Service, and are under new
Obligations to lead an Holy Life.*

Yn PHADJER.

YEE ooilley-niartal hug dty vac
ynrycan Yeesey Creest dy hurranse
Baase er y Chrosh son y Kionnaght
reesht ain, cur dooin grayse dy reall
seose cooinaghtyn y vyghyn wooar
shoh derrey hig e reesht. Giall nagh
gou mad dy bragh nearrey dy ghoal
rish Credjue Chreest v'er ny chrossey
nagh jean mad dy bragh beg y hoiagh
jeh ny Bannaghtyn te¹ eshyn er
chionnagh er nyn son, ny jeh ny
saasyn dy Ghrayse te er oardagh:
Shoh ta shin dy feer injil guee er y hon,
son graih Yeesey Creest cheddyn nyn
Jiarn. *Amen.*

The PRAYER.

*Almighty God, who gavest thine only Son
Jesus Christ to suffer Death upon the Cross
for our Redemption, give us Grace to keep
up the Remembrance of this great Mercy,
until his coming again. Grant that we may
never be ashamed to Confess the Faith of
Christ crucified; That we may never despise
the Blessings he hath Purchased for us, nor
the means of Grace which he hath
Ordained; which we most humbly beg for
the sake of the same Jesus Christ our
Lord. Amen.*

The END.

¹ [*sic*: ta]

PLAIN and SHORT
DIRECTIONS
AND
PRAYERS

For particular *Persons*

For *Families*,

For the *Lord's-Day*,

For the *Lord's-Supper*,

For the time of *Sickness*,

&c.

In the LANGUAGE,
And for the USE of the
DIOCESE of MAN.

LONDON :

Printed by *Benj. Motte*, 1707.

Hucsyn ooilley

TA

Fo reill *Aspick Vannyn.*

TO THE
INHABITANTS
OF THE

Diocese of MAN.

SHE trooid beggan tushtey te, dy vel persoon ny Lught-thie erbee Creestee meerioosagh dy yanoo Padjer gagh laa gys Jee ; ta adsyn sloo ta dy ynsagh oc, fakin dy nee gys yn Ard-chiarralys echyssyn ta'd jercal ; nagh vod ad gol er nyn doshiaght fegooish e vannaght, nagh vod ad red mie erbee y yanoo fegooish e Ghrayse as e Chooney ; nagh vod ad ve bio ny sodjeh ny sallishyn, as tra yow ad baase dy negin daue ve ayns meegherjagh ny ayns maynrys, naght myr smooïnys e ta'd er boilchin y ve.

T'ad shoh Resoonyn lishagh greime y ghoal er dy chooilley annane, kinjagh dy ghuee son pardoön as shee ; son grayse dy yanoo aigney Yee ; son e vannaght as e choadey, son baase bannee as Irree seose reeisht gerjolah.

IT is for want of *Consideration*, that any Person or Christian Family neglect to pray daily to God ; the most Unlearned see that they depend upon his Providence ; that they cannot prosper without his Blessing ; That they can do no good thing without his Grace or Assistance ; That they can live no longer than He pleaseth, and that when they dye they must be *Miserable* or *Happy*, just as *He* shall judge they deserve to be.

These are the Reasons which should prevail with every Person to Pray constantly for Pardon and Peace ; for Grace to do the Will of God ; for His Blessing and Protection ; for a Happy Death, and for a Joyful Resurrection.

Shione da'n Dow yn Fer slesh-e,
*as y Laue ta cur beaghey da ; Ta Accyrys
 as Feyraght cur er ny Beyne hene shirrey
 hiv son Fastee ; As nagh jean kenjallys
 graih-agh ny smaghtag'h'n Chiarn cur
 errin jeaghyn seose buchysyn, liorish ta
 shin bio as veih ta shin jeaghyn son dy
 chooilley vie ?*

*Nar lig eh Jee, dy beagh veg evish myr
 shoh lurg div fys ve ev cre'n dangere mooar
 eh dy veaghey fegooish Jee ayns y teihl. As
 cre'n vaynrys wooar eh, dy ve fo'n scaa
 echey.*

*Foddee sleih smooïnaght dy heet er nyn
 doshiaght liorish y lau-ys oc hene, liorish
 cooney deney-mooïnjer, liorish ny daag
 nyn Ayraghyn daue, agh cha jean ad shoh
 ooilley mie fegooish Bannaght Yee ; son
 mannagh jean y Chiarn y 'Thie y
 hroggal, cha vel adsyn ta dy hroggal
 eh agh laboraght ayns fardail.*

*Foddee shin treshteil dy jean coyrle vie,
 nyn Resoon hene, aggle roish Leihaghyn,
 kiarrail jeh nyn ngoo mie, shin y reall
 nagh vou peccah as Nivrin barriaght
 barrin ; Agh eisht cha vel shin cur tastey
 dy vel ymmodee va'n cooney shoh oc callit
 son dy bragh, son nagh ren ad grayse Yee
 y hirrey, N'egooish nagh vod nee erbee
 shin y reall veih tort-mou.*

*Son cha vel Mee-chraueeys erbee, ayn
 ta persoon erbee elley er duitchim, cha vel*

*The Ox knoweth his owner, and
 the Hand that feeds him ;
 Hunger and cold Seasons make
 the very Beasts seek to You for
 Shelter ; and will not the loving
 Kindness of the Lord, nor his
 Corrections make you look up
 to Him, by whom we live, and
 from whom we expect all
 good ?*

God forbid it should be so
 with any of you, after you know
 the *Great Danger of living without
 God in the World.* And the *Great
 Happiness* of being under his
 Protection.

Men may think to thrive by
 their own Industry, by the help
 of Friends, by what their
 Forefathers have left them ; but
 all these will not do without
 God's Blessing, *for except the
 Lord build the House, they labour in
 vain that build it.*

We may hope that good
 Advice, our own Reason, the
 fear of the Laws, the care of our
 Reputation, will keep us, that
 Sin and Hell shall not get the
 Dominion over us ; but then
 we do not consider that many,
 who have had all these Helps,
 are now for ever undone,
 because they did not beg God's
 Grace, without which nothing
 can save us from Ruin.

For there is no wickedness,
 which any other Person hath

drogh haghert ny seaghyn erbee, nagh vod leid keddyn tuitchim orrin, as she miys Yee eh dy vel veg ain er nyn livrey. As shen-y-fa te ymmyrchagh er skyn dy chooilley nee shickerys ve ain jeh foar Yee.

As adsyn ta janoo shen liorish ooashley chur da, dy chooilley laa, yow ad gerjagh mooar ayns shoh as leagh er skyn insh ny lurg shoh ; Son ver Jee currym da e Ainlyn myn gion, Livrey-ee e ad veih olk. Ver e Creeaghyn noa daue, as ynsee e yn raad daue, ayns¹ lishagh ad gimmeraght, as ver e lesh ad gys y vea ta dy bragh farraghtyn. As ayns y tra cre erbee ta taghert daue, bee eh son y vie oc, ec y jerrey, as ayns y Credjue shoh bee ad kinjagh ec aash.

Nish chooillean as nagh jean Jee y hirveish gys nyn dushtey share as gys ny sasyn t'er ny chur daue, bee ad er nyn vagail fegooish leshtal. T'ayns shoh Coyrlyn as Padjeryn giare as ashagh ayns y Ghlare ev bene er ny livrey div, leid as oddys v'er ny chliaghtey raad oddys annane erbee jeh'n Thie lhaih ; leid as oddys v'er ny ynsagh jeh'n lioar, ayns tra gerrit, lioroosyn nagh vod lhaih, as fooast leid as oddys cur errin lesh bannaght Yee ve nyn Bobbyl crauee as er nyn vreall ayns y Foar echey.

fall'n into, There is no Misfortune, no Misery, but we are all liable to the same, and 'tis God's Goodness that any of us are delivered. And therefore it is necessary, above all things, that we should secure the Favour of God.

And they that do so, *by worshipping Him daily*, will find great Comfort here, and an unspeakable Reward hereafter ; *For God will give His Angels charge concerning them. He will deliver them from Evil.* He will give them new Hearts, and direct them in the Way they should go, and bring them to everlasting Life. And in the mean time whatever befalleth them shall be for their Good at the last, and in this Belief they shall always be easie.

Now all such as will not serve God to the best of their Knowledge, and the Means afforded them, will be left without Excuse. *Here are plain and short Instructions and Prayers* in your own Language, put into your Hands. Such as may be used where any one in a Family can read ; such as may be learned by Heart in a few Days by them that cannot read, and yet such as by God's Blessing may help to make you a Religious People, and keep you in His Favour.

¹ [sic: ayn]

Shoh eisht ta mee guee er dy chooilley phersoon fo my Reills, gys nyn Lauyn hig y Lioar veg shoh, ——— Dyn ynsagh¹ ad dy ghra dy tastagh yn Da phadger son Moghrey as Fastyr ayns ynnyd er lieb, as dy gliaghtagh ad ad dy chooilley laa ; shoh ta mee cur myr currym geyr orroosyn hig hum dy chur my Lauyn orroo. Son cre'n aght oddys ad gialdyn dy immeeaght ayns Annaghyn Yee nagh jean gynsagh dy hirrey e Gbrayse liorish padger kinjagh ?

Ayns dy chooilley Lught-thie, ayn ta annane oddys lhaih, ta mee treshteil dy bee'n Da Phadger ta couyr lught-thie, gagh laa er ny chliaghtey. As cha vel doot orrym nagh jean ny Bochyllyn Anmey, orroo ta kiarraill firrinagh son Anmeenyn y Phobble, ymmodee dy Phersoonyn mie nagh vod lhaih y chur lieu dy ynsagh as dy chliaghtey ad. Son nee ad smooiinaght dy down er goan aglagh y Phadeyr, Deart magh dt'ewlys er ny Lughtyn-thiene nagh vel er neamagh er dt'ennym, Jer. 10. 25.

T'an chooid elley jeh ny Coyrlyn as Padjeryn cha ymmyrchagh as fooast cha giare as ashagh dy vel mee treshteil dy jean yn ayn smoo jeusyn oddys lhaih ymmyd jeu, as dy jean ymmodee sleih mie nyn lhaih ad dauesyn nagh vod lhaih ad bene.

That therefore which I do earnestly beg of all Persons within my Diocese, into whose Hands this small Book shall come, is this ——— That they would learn to say distinctly the Two First Prayers for Morning and Evening in Private, and use them daily. This is what I shall expressly require *of all that come to be confirmed*, For how can they promise *to walk in the Commandments of God*, who will not learn to ask His Grace by *diligent Prayer*, without which we can do no good thing ?

In every Family where there is one that can read, I do hope that the Two Family Prayers will be constantly used. And I make no question but the Clergy, who are truly concerned for the Souls of their People, will bring many well disposed Persons that cannot read, to learn, and to use them ; for they will consider the terrible words of the Prophet. *Pour out thy wrath upon the Families that have not called upon thy Name.* Jer. 10. 25.

The Rest of the Instructions and Devotions are so necessary, and yet so short and plain, that I perswade my self they will be made use of by most that can read, and that many good People will read

¹ [In the text: Dy nynsagh]

Cooïnaght er y shen raa oc hene ———
Tra ta Bought cooney lesh bought
elley, ta Jee hene garaghtee.

Cooinee dy vod dy chooilley ghooïnney
ve bannit mannagh nee'n foill oc hene eh ;
son shen t'an dooïnney creeney gra, my
she bought ny berchagh ta
dooïnney my ta cree mie echey gys
y Chiarn nee e dy chooilley boggey
y ghoal lesh eaddin yennal, Eccles.
26. 4.

As dy giall Jee ooilley-niartal dy vod ny
ta mish er yanoo nyn gouyr ve son yn
ynsagh eu ayns y tra t'ayn, as gys y vie ev,
son y tra ta ry heet as nagh bee shin dy
bragh feme y towse shen dy hushtey ta
ymmyrchagh dy hauail nyn Anmeenyn.

them to those that cannot read
themselves. Remembring their
own Proverb ——— *When one*
poor Man helps another, God is
exceedingly pleased.

Remember, that all Men may
be happy if it is not their own
Fault, for so saith the Wise
Man ; *Whether a Man be rich or*
poor, if he have a good Heart toward
the Lord, he shall at all times rejoice
with a cheerful Countenance.
Eccles. 26. 4.

And God Almighty grant
that what I have here prepared
for you, may be for your
present Instruction, and future
Welfare ; and that you may
never want that measure of
Knowledge which is necessary
to save your Souls.

Tho. Sodor & Man.

THE
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SMooinée er cre cha dangereagh as te dy ghol magh fud drogh heihll fegooish Bannaght Yee, as eisht cha jarood oo padjer y ghoal Son e Ghrayse as e Choadey dy chooilley Voghrey.

Consider the Danger of going into an evil World without God's Blessing, and then you will not neglect to pray for His Grace and protection every Morning.

Padjer Mloghrey.

O Hiarn Chroo as Chionnee mee, ta mee cur booise dhyt, Son ooilley dty Vyghynyn, as er skyn ooilley son dy vel mee my Chreestee as ayns raad saualtys ; Hiarn ny lig dou gol er shaghryn, er nonney leeid mee reesht gys y raad cair liorish leid ny ahtyn as hee oo hene mie.

Lig da'n Grayse ayds, *ta fondagh*, mish y reall veih Miolaghyn y Teihll yn Eihll as y Drogh-spyrryd, *nagh jean ym geyrt orroo as nagh bee'm er my leeideil lioroo.*

Lig da'n Credjue T[']ayms my chion dty Phooar dty Chairys as dty Viys er skyn earoo, cur orrym *aggle y ghoal [2] royd*, Graih y chur dhyt as my slane Treshteil y chur aynynd.

Lig da Foays dt'annaghyn mish y hayrn ayns dy chooilley nee dy ve biallagh gys dt'aigney Bannit Dy

Morning Prayer.

O Lord, my Maker and Redeemer, I thank thee for all thy Mercies, and especially that I am a Christian, and in the way of Salvation ; Lord suffer me not to go astray, or bring me back by such means as to thee shall seem meet.

Let thy Grace, which is sufficient, secure me from the Temptations of the World, the Flesh, and the Devil ; that I may not follow, nor be led by them.

Let my Belief of thy infinite Power, and Justice, and Goodness, make me to Fear, and to Love, and to put my whole Trust in thee.

Let the goodness of thy Commands incline me in all things to obey thy

vodym Graih y choyrty da my Naboo myr dou hene, as leih da as ve ayns Giastylys rish ooilleyn seihl.

Dy voddym ve biallagh dauesyn ta Reill harrym, ve onneragh ayns ooillemy my ghellal Firrinagh as Jeeragh ayns my ghoan as my Yialdynyn.

Dy vodym mee hene y smaghtagh as ve sheelt as glen, Bea onneragh as chrauee y leeideil, ve booiagh lesh my stayd hene, as gyn dy bragh shirrey y yanoo ny share eh, liorish raadjin niau-yeeragh.

Dy jean y Chiarn my choadey veih dagh olk. Veih Moyrn as Goanlys, as Meerioose as Niau-ghlennid, veih Foalsaght as aigney seihltagh, as veih Breagyn as Scammyltyn.

Ta mee guee, gys Jee e Ghrayse ve dy bragh marym dy my reall veih dy chooillemy smooineaght, raa as janoo ver oyr dou dy ve arrysshagh.

Dy saue e Mee, ayns dy chooillemy Ghaue dy Gerjee e mee ayns dy chooillemy hrimshey dy goyrlee e [3] mee tra nagh bee fys aym cre nee'm, as dy der e lesh mee ayns e earish vie gys e Reereaght Flaumysshagh er graih Yeesey Creest.

O Hiarn, eisht rum, cha nee cordail rish y tushtey annoon aym, agh cordail rish Bree slane y Phadger shen ta Yeesey Creest er nynsagh dooin.

Blessed Will, that I may Love my Neighbour as my self; and forgive, and live in Charity with all the World.

That I may obey such as have the Rule over me; be Just in all my Dealings; True and Faithful in my Words and Promises.

That I may be Temperate, Sober, and Chast; lead an Honest and a Godly Life; be content with my Condition, and never desire to better it by unjust ways.

The Lord Preserve me from all Evil. From Pride, and Malice, and Idleness, and Uncleaness; from Deceit, and Worldly mindedness, and from Lying and Slandering.

I beseech God that his Grace may ever be with me, to keep me from all Thoughts, Words, and Actions that I should have cause to repent of.

Defend me in all Dangers comfort me in all Afflictions, direct me when I know not what to do, and bring me in His Good Time to His Heavenly Kingdom, for Jesus Christ's sake.

O Lord, hear me, not according to my weak Understanding, but according to the full meaning of that Form of Words which Jesus Christ hath taught us.

AYR AIN t'ayns Niau, Casherick dy rou dt'ennym, Dy jig dty Reereeaght ; Dt'aigney dy rou jeant er y Talloo myr te ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn myr ta shin leih dauesyn ta janoo loghtyn ny noi shin. As ny leeid shin ayns Miolagh. Agh livrey shin veih olk : Son liats y Reereeaght, y Phooar as y Ghloyr, Son dy bragh as dy bragh. *Amen.*

OUR FATHER, *which art in Heaven ; Hallowed be thy name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation ; But deliver us from Evil : For thine is the Kingdom, The Power, and the Glory, for ever and ever. Amen.*

Prayers for particular Persons.

QUoi erbee ta gol dy chadley fegooish Bannaght Yee, ta oyr wooar echey dy ve aglagh jeh e hau-chys. As shen-y-fa ver dy chooilley ghooiney mie e hene fo Coadey Yee.

Whoever goeth to sleep without God's Blessing, hath much reason to fear his own safety. And therefore every wise Man will put himself under God's Protection.

Padjer Fastyr.

Evening Prayer.

BOoie dy rou gys Jee son ooilley e Vannaghtyn, te laa lurg laa dy ghooital¹ orrym.

Blessed be God for all his Favours from day to day bestowed upon me.

[4] Hiarn jean tushtagh jeem dy nee orts lhisin ooilley my varrant y choyr, son *Bea* as *Slaint* as *Cooid* as *Gerjagh*, dy vod e ve my voggey, chammah as my churym uss y hirveish dy firrinagh.

Lord, make me sensible that I wholly depend upon thee for Life, and Health, and Prosperity, and Comfort ; that it may be my Delight as well as my Duty to serve thee faithfully.

Lig da dy vannaghtyn ve aym kinjagh, ta mee guce ort, as cur grayse dou nagh soi-ym dy bragh beg jeu.

Continue to me thy Blessings, I beseech thee, and give me grace never to abuse them.

Dy rou Myghyn Yee my chour son ooilley'n mee-viallys aym gys e Leiaaghyn. Hiarn leih dou as livrey mee

O God be merciful unto me for I have walked contrary to thy Holy Laws ;

¹ [*sic*: ghiootal]

veih ny Briwnyssyn shen ta my pheccaghyn dy hoilchin.

Cur grayse dou, mee hene y reall veih dy chooilley pheccah vees fys aym er, nagh derryim dy bragh corree er dty spyrryds Noo, liorish ta mee er my chasherickey.

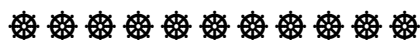
Lig dou gaue peccah y akin dy vod ym chea veih, dy vod ym streeu ny oie, nagh dayrn eh mee dy bragh gys coalanmey.

Soilshée m'annym lesh dty ghoo's firrinagh. Smaghtee mee ayns Myghyn, tra ta mee gaase Meerioosagh jeh my haualtys. Freall mee kinjagh ayns cooinaghtyn jeh my laa jerrinagh. Veih baase doal-tattym as coal anmey dy bragh farraghtyn, Hiarn vie livrey mee.

Freall mee veih pooar as [5] goanlys y Drogh spyrryd, giall dou cadley feagh, baase bannee as irree seose reesht gerjolah, son graih Yeesey Creest. *Amen.*

O Hiarn, eaisht rum, cha nee cordail rish my hushtey annoon, agh cordail rish bree ny goan shen ta Yeesey Creest er nynsagh dooin.

AYR AIN, T'ayns Niau, &c.



Lord, forgive me, and deliver me from those Judgments which my Sins deserve.

Give me Grace never to consent to any known wickedness, nor ever to grieve thy Holy Spirit by which I am sanctified.

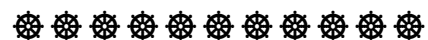
Let me see the danger of Sin, that I may flee from it, that I may strive against it, that it may never be my Ruin.

Enlighten my Soul with saving truth, correct me in Mercy when I grow careless of my Salvation. Make me ever mindful of my latter end. From sudden and from eternal Death good Lord deliver me.

Preserve me from the Power and Malice of the Devil : Grant me a quiet Sleep, a happy Death, and a joyful Resurrection, for Jesus Christ's sake. Amen.

O Lord hear me, not according to my weak Understanding, but according to the full meaning of that Form of Words which Jesus Christ hath taught us.

OUR FATHER, which art in Heaven, &c.



**Padjer Mloghrey son Lught
thie.**

**Morning Prayer for a
Family.**

*Lig da fer lhaih ny gra lesh ymmyrkey
crauee ny goan shoh, yn chooid elley
geashtagh.*

Let one read or say devoutly what
followeth, the rest of the Family
attending.

TA'n Chiarn er chur shin dy sauchey gys
toshaght y laa shoh, shen y fa lig dooin
booise y choyrt son shoh as son ooilley e
Vyghynyn.

*THE Lord hath brought us safe to the
beginning of this Day, let us therefore give
thanks for this, and for all his Mercies.*

Lig dooin guee dy vod mad beaghey
ayns aggle Yee as tannaghtyn ayns Graih
as Giastylys rish nyn Naboonyn.

*Let us Pray that we may live in the
Fear of God, and continue in Love and
Charity with our Neighbours.*

Dy vod y spyrryd casherick echyssyn
nyn greeaghyn y leeideil as y reall gynsagh
dooin cre lishagh shin y yanoo, as cre veih
lishagh shin chea.

*That his Holy Spirit may direct and
rule our Hearts, teaching us what we
ought to do, and what to avoid.*

Dy vod grayse Yee ve dy [6] bragh
Marin dyn gummal seose ayns dy
chooilley ghaue as dyn ymmyrkey trooid
dy chooilley violagh.

*That the Grace of God may ever be
with us, to support us in all dangers, and
carry us through all Temptations.*

Dy vod y Chiarn ooilley nyn obbraghyn
onneragh y vannaghey as shin y yanoo
booiaigh lesh cre erbee nee'n Chiarralys
echyssyn y ordrail nyn gouyr.

*That the Lord may bless all our honest
Endeavours, and make us content with
what his Providence shall order for us.*

As dy vod mad tannaghtyn nyn
sharvaantyn firrinagh dasyn gys jerrey
nyn seihl.

*And that we may continue his faithful
Servants unto our lives end.*

Son ooilley ny bannaghtyn shoh lig
dooin dy injil guee.

*For all which Blessings let us devoutly
Pray.*

O YEE liorts t'an seihl ooilley er ny
reill as er ny choadey, ta shin cur
booise imlee dhyts son dty chiarrail
ghrai-agh, guee ort dy chur Tushtey
firrinagh dooin jeh ooilley dty
vyghynyn, as dy ve booisal er nyn
son.

O GOD, by whom the whole World is
governed and preserved, We give thee
humble thanks for thy Fatherly Care
over us ; beseeching thee to make us truly
sensible of thy Mercies, and thankful for
them.

Cur dooin grayse dy vod mad gimmeeaght myr ayns dty hilleys, cooinsheanse vie y ve ain ayns ooilley nyn raadjin, as ve kinjagh aglagh dy der mad jummoose ort, nagh jyndaa mad reesht gys ny Peccaghyn, er ny son ta shin er ny ve arrysagh.

Niartee shin dy hassoo seose noi miolaghyn y Teihll yn eihll as y drogh spyrryd, Dy eyrt er coyrle y spyrryd mie ayds. Dy ve tastagh as crauee ayns nyn Mea, Firrinagh as jeeragh ayns nyn [7] nellal kiarralagh harrish ooilley nyn smooïnaghtyn, goo as janoo, imneagh ayns nyn oik, as sheelt ayns dy chooilley nee.

As fakin nagh vod mad ve sauchey fegooish dty chemmyrks, freill shin ta shin dy injil guee ort veih dagh gaue corp as annym.

Cur dooin ennaghtyn firrinagh dy nee aynyds ta nyn dreshteil dy vod mad jeaghyn seose hoods son cooney ayns ooilley nyn veme : As dy der y Jee graysoil dooin cre erbee ta ymmyrchagh er nyn son as myr-geddyn aignaghyn dy ve booiagh lesh.

Cur dooin bannaghtyn y vea shoh as grayse nagh jean mad drogh ymyyd jeu, agh er skyn dy chooilley nee, cur dooin bannaghtyn y teihl ta ry heet, son graih Yeesey Creest.

Clasht rooin, O Yee, cha nee cordail rish y tushtey annoon ainyn agh cordail rish Bree slane y Phadjer shen ta Yeesey Creest er nynsagh dooin.

Give us grace that we may walk as in thy sight, making a Conscience of our Ways, and fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to resist the Temptations of the World, the Flesh, and the Devil ; To follow the Motions of thy good Spirit ; To be Serious and Holy in our Lives, True and Just in our Dealings, Watchful over our Thoughts, Words, and Actions ; Diligent in our Business, and Temperate in all things.

And because we cannot be safe without thy Succour, defend us, we beseech thee, from all dangers both of Body and Soul.

Make us ever sensible that we depend upon thee, that in all our Necessities we may look up to thee for Help. And the Gracious God give us what is needful for us, and with all give us contented Minds.

Give us the Blessings of this Life, and Grace not to abuse them ; but above all things give us the Blessings of the World to come, for Jesus Christ's sake.

Hear us, O God, not according to our weak Understanding, but according to the full Meaning of that Form of Words which Jesus Christ hath taught us.

AYR AIN, t'ayns Niau, Casherick dy rou dt'ennym, Dy jig dty Reereeaght ; Dt'aigney dy rou jeant er y Talloo myr te ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn [8] Loghtyn, myr ta shin leih dauesyn ta janoo loghtyn ny noi shin. As ny leeid shin ayns Miolagh. Agh livrey shin veih olk : Son liats y Reereeaght y Phooar as y Ghloyr son dy bragh as dy bragh. *Amen.*

OUR FATHER, *which art in Heaven ; Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our Trespases, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the Kingdom, And the Power, And the Glory, for ever and ever. Amen.*

Padjer Fastyr son Lught thie.

Evening Prayer for a Family.

Lig annane lhaih ny gra lesh ymmyrkey crauee ny goan shoh, yn chooid elley jeh'n thie geashtagh.

Let one read or say devoutly what followeth, the Rest of the Family attending.

Llorish foar Yee ta shin er heet gys toshiaght ny hoie shoh as ta shin chooish shen sniassey gys y laa jerrinagh ain.

BY *the Favour of God we are come to the evening of this Day ; and we are so much nearer our latter end.*

Lig dooin shoh y ghoal gys nyn gree as guee er Jee shin y yanoo arloo son oor y vaish.

Let us seriously consider this, and pray God to fit us for the Hour of Death.

Lig dooin lesh Creeaghyn Arryssagh guee ersyn dy leih dooin nyn beccaghyn as dy livrey shin veih ny hoilk shen ta shin dy cairagh er hoilchin.

Let us with Penitent Hearts beseech him to pardon our Sins ; and to deliver us from the Evils which we have justly deserved.

Lig dooin goal as laue dy liassaghey cre erbee ta shin er yanoo as y raad, as padjer y yanoo gys Jee dy vod e ghrayse ve kinjagh marin.

Let us resolve to amend where we have done amiss, and pray God that his Grace may ever be with us.

As dy vod mad ve sauchey fo'n coadey echyssyn oddys ny lomarcán nyn vendeil veih pooar y dorraghys.

And that we may be safe under his Protection, who alone can defend us from the Powers of Darkness.

Son ooilley ny bannaghtyn shoh lig dooin dy crauee padjer y ghoal.

[9] O Hiarn as Ayr Flaunyssagh, ta shin goal rish dty viys wooar, ayns gymmyrkey lien tra ta shin toilchin kerraghey; ayns dy vel oo cur dooin reddyn ymmyrchagh y vea shoh as ayns soi-agh kiongoyrt rooin maynrys y Vea ta ry heet.

Dy leih'n Jee Myghynagh nyn voilchin dooin, dy smaghtee e as dy liassee e, cre erbee yn aggair t'aynyn, myr ta shin gaase ayns eash dy vod mad gaase ayns Grayse, as myr sniassey ta shin tayrn gys y jerrey ain, dy bee mad chooish shen smoo arloo er y hon.

Ayns mean y Vea ta shin ayns Baase. Hiarn dy der y smooïnaghtyn shoh orrin ve kiarralagh cre'n aght nee mad beaghey, dy vod mad Pian sharroo yn Baase ta dy bragh farraghtyn y haghney.

Gow woin dy chooilley vee-hushtey creoghys Cree as rouyr kiarrail seihltagh.

Cur orrin ve nyn Lught thie aglagh roish Jee, biallagh gys yn aigney bannit echyssyn as nyn lane treshteil y choyrnt ayns e vyghyn.

Bannee Chiarn as Fir-reill ny Hellan shoh, yn Aspick as Bochyllyn shioltane Chreest as freill dooin ny sasyn grasoil as y shee as annanys bannit ta ain liorish y viys ayds.

Lig da dty vannaght, O Hiarn, ve marin dyn vendeil ayns dy chooilley ghaue, as dyn ngerjagh ayns dy chooilley Noidjys. As tra aagys shin y Vea shoh giall dy vod mad beaghey marts ayns y Vea ta dy bragh farraghtyn er graih Yeesey Creest.

Eaisht rooin, O Yee Vyghynagh, cha nee cordail rish yn tushtey annoon ainyn

For all which Blessings let us devoutly Pray.

O Lord, and Heavenly Father, We acknowledge thy great Goodness to us, in sparing us when we deserve Punishment; In giving us the Necessaries of this Life, and in setting before us the Happiness of a Better.

The Merciful God pardon our Offences; Correct and Amend what is amiss in us, that as we grow in Years we may grow in Grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of Life we are in Death. Lord grant that these thoughts may make us careful how we Live, that we may escape the bitter Pains of Eternal Death.

Take from us all Ignorance, hardness of Heart, and too much carefulness for the things of this Life.

Make us an Houshold fearing God, submitting our selves to his good Pleasure, and putting our whole Trust in his Mercy.

Bless the Lord and Government of this Isle, The Bishop and Pastors of Christ's Flock, and continue to us the Means of Grace, and the Blessings of Peace and Unity which by thy Goodness we enjoy.

Let thy Blessing, O Lord, be with us, to defend us in all Dangers, and comfort us in all Adversities. And when we depart this Life, grant that we may dwell with thee in Life everlasting, for Jesus Christ's sake.

Hear us, O merciful God, not according to our weak Understanding, but according to the

agh cordail rish bree slane y Phadjer *full meaning of that Form of Words which*
shen ta Yeesey Creest er nynsagh dooin. *Jesus Christ hath taught us,*

AYR AINS, T'ayns, &c.

OUR FATHER, *which art, &c.*

[10]

Coyrle Yare as ymmyrchagh
son
Moghrey jy doonee.

A short and necessary
Instruction for
Sunday Morning.

TA'N Chiarn, *vannee yn laa ayns shiaght,*
bannaghey adsyn ooilley ta dy reall eh dy
casherick, as feer aglagh ta ny
briwnyssyn echey er ny ve, orroosyn t'er
vrishey eh.

Shen-y-fa yn Currym ayds eh, *er y laa*
mie shoh, dy chur dy liattee chooish as
oddys oo, dy chooilley obber seihltagh,
dy chooilley smooinnaght seihltagh as dy
chooilley vaynrays seihltagh, dy vod oo
ooilley'n ooashley T'ayns dy Phooar y
choyrt da dt'er Croo. Liorish goal rish dy
vel dty varrant er, liorish clashtyn rish e
Ghoo as e Annaghyn; Liorish e
Vannaghtyn y yearee, as booise y chur
da, son e Yiootyn.

Eisht my she nyn vondeish chammah
as nyn Maynrays eh, Jee y hirveish, yn
Currym ain eh, dy ve ec y Hie roish
toshiaght y Chirveish, dy hoilshaghey dy
vel shin aglagh roish e ooashley as nagh
lhow shin *Oural nianfeeu* y hebbal da; dy
hoilshagh dy vel shin dy jarroo gearee e
vannaght as goal boggey ayns y
hirveish e.

Tra t'ow er-y-fa shen hoshiaght cheet
stiagh ayns Thie Yee as er dty ghlioonyn,
abber rhyt bene y Phadjer yare shoh.

THE Lord, who hath blesseth¹ one Day
in seven, *blesseth all those that keep it Holy,*
and very terrible have been his Judgments upon
them that have profaned it.

It is your Duty, therefore, on this good
Day, to lay aside, as much as possible, all
worldly Business, all worldly Thoughts, all
worldly Pleasures, that you may Honour your
Creator to the best of your Power. By owing
your dependence upon him; by hearing his
Word and his Commands; By asking his
Blessings, and giving him thanks for his
Favours.

If then it is our Interest and our Happiness
to serve God, it is our Duty to be at His House
before his Service begins; To shew that we fear
His Majesty, and dare not offer Him a Lame
Sacrifice, to shew that we do indeed desire his
Blessing, and take delight in serving him.

When therefore you come into the House of
God, and first Kneel down, say secretly this
short Prayer.

¹ [*sic*: blessed]

[11]

*Padjer yiare son y tra big oo stiagh
ayns y Cheel.*

A short Prayer at your coming
into Church.

D*Y jean Spyrryd mie Yee mish y yanoo agyndagh gys e hirveish as dy gooin e liam ayn, dy der y Chiarn dooin ooilley ennaghtyn firrinagh as bio jeh nyn ymmyrts as jeh e vyghyn as e eanish nyn Maskey, dy vod mad eshyn y hirveish lesh nyn Greeaghyn, chammah as lesh nyn Gallinyn as dy vod nyn Badjeryn ve er nyn glashtyn, son graih e Vac Yeesey Creest nyn Jiarn. Amen.*

M*AY the good Spirit of God dispose me unto and assist me in his Service ; The Lord give us all a true and lively Sense of our Wants, and of His Mercy and Presence amongst us, that we may serve him with our Hearts as well as with our Bodies, and that our Prayers may be heard for the sake of his Son Jesus Christ our Lord. Amen.*

L*URG shoh eisht dy geir rish ny t[']er ny ghra as er ny ghuee er y hon, cooinaght dy nee dty Phadjeryn hene ad ta chebbitt seose gys Jee, agh nagh vel ayn erbee ayd ayndoo, mannagh vel oo cur tasteey da shen ny t'er ny yearee ayns dt'ennym.*

A*FTER this attend diligently to what is said and pray'd for ; remembring that they are your Prayers which are offered up to God, but that you have no share in them if you do not mind what is asked in your Name.*

Dy vod dty Chree gol lesh dty Phadjeryn, abber rhyt hene Amen myr shen dy row, lurg dy chooilley Accan. Shoh oddys y vooijer sloo ynsagh y yanoo, as foddee nagh vod ny Fir-ynsee smoo ny share y yanoo, dy reall nyn aignaghyn soit er ny t'ad my geart y mish.

That your Heart may go along with your Prayers, say softly, Amen, so be it, to every Petition. This is what the most unlearned may do, and it may be the most Learned cannot do better to keep their Minds intent upon what they are about.

Tra t'ow goal rish dty Pheccaghyn jean eh lesh dy chooilley injillid as kiarrail, cooinaght dy vel oo callit son dy bragh mannagh vel dty Pheccaghyn er ny leih dhyt. As eisht jeagh lesh Gerjagh er cre ny Connaantyn nee Jee leih dhyt [12] my nee oo Arrys y ghoal as y sushtal y chredjal, t'ow shicker jeh leih peccaghyn son te er ny insh dhyt liorish fer, echey ta'n Oardagh shoh veih Creest hene. Jo. 20. 23. Quoi erbee ny peccaghyn ta shivish

When you confess your Sins, do it with great seriousness and concern, remembring that you are for ever undone, if you are not forgiven. And then hear with Comfort upon what Conditions God will Pardon you ; If you repent and believe the Gospel, you are sure to be forgiven, for you have it declared by one who hath this Commission from Christ himself. Job. 20. 23. Whosoever Sins ye remit, they are remitted unto them, and

dy easley ta'd er ny easley, as quoi erbee ny peccaghyn nagh vel shin dy easley, cha vel ad er ny leih daue.

Tra ta Goo Yee er ny lhaih ny er ny phreacheil, bee kiarralagh dy chooinaght er dy vod fys ve ayd er dty Churrym as er y Leagh vees son y chooilteeney eh. Dy vod oo tastey y chur da dellal Yee rish sheel-naue ayns kerraghey yn Veechrauee as ayns coadey as geeck y Chloan chrauee ; Dy vod fys ve ayd er aght y Chionnaght reesht as er graih wooar Yee ayns y choyrth eh gys kion ; Dy vod oo fakin y dangere t'er gerrey dhyt as y vaynrys ta soit kiongoyrth rhyt : cooinaght kinjagh dy vel *Credjue, n'egooish nagh vod mad Jee y yanoo booiagh*, cheet liorish clashtyn, as clashtyn cheet liorish goo Yee. Rom. 10. 17.

As bee shicker dy nymmyrk oo oo hene lesh injillid as craueeaght wooar, choud as t'ow ayns Thie Yee as ayns yn eanish echey ; son tra lishagh oo ve er dty ghlioonyn gearree leih peccaghyn as bannaghtyn er Jee, ny ve dy hassoo cur molley dasyn ren Niau as Talloo y chroo, ayns ynnyd shoh y yanoo, my t'ow dy hoie as cadley er sool yn earish, ny dy mee-riooisagh jeaghyn as smooiinaght er obbraghyn elley, eisht nee oo chyndaa veih Thie Yee lesh Mollaght as cha nee lesh Bannaght.

[13] As ny yei adsyn share ta ny vud ain, lurg ooilley nyn giarrail ta oyr ain dy hirrey leih son nyn voilchyn dy jarroo ayns nyn Badjeryn. Shen-y-fa my nirree oo jeh dty ghlioonyn, abber er dt'aash yn *Phadjer yare shoh*.

whosoever Sins ye retain, they are retained.

When the Word of God is read or preached be careful to mind it, that you may know your Duty and the Reward of doing it ; That you may observe the way of God's dealing with Mankind, in punishing the Wicked, and in protecting and rewarding the Righteous ; That you may know the manner of our Redemption, and the great Love of God in bringing it to pass ; That you may see the Dangers you are liable to, and the Blessedness that is set before you, ever remembering that Faith, without which we cannot please God, cometh by Hearing, and Hearing by the Word of God. Rom. 10. 17.

And be sure to behave your self with great Reverence and Devotion, while you are in the House and Presence of God ; for if when you should be on your Knees, asking God's Pardon and Blessings, or standing to Praise the Creator of Heaven and Earth, if instead of doing so, you sit and sleep away the time, or carelessly gaze and think of other Matters, then will you return from God's House with a Curse, and not with a Blessing.

And yet the very best of us, after all our care, have cause to beg pardon even for the Faults of our Devotions. Therefore before you rise from your Knees, say privately this short Prayer.

Padjer yare roish my naag oo yn Cheell.

A short Prayer before you leave the Church.

DY jean y Jee grasoil soiagh jeh nyn Gurrym as nyn shirveish, leih dooin nyn Annoonidyn, cur dooin ny ta ymmyrchagh son nyn Anmeenyn as nyn Gallinyn, as freill shin dy bragh fo dty choadey, son graih Yeesey Creest nyn saualtagh. *Amen.*

THE Good Lord accept of our Duty and Service; Pardon our Sins and Infirmities; give us what is needful for our Souls and for our Bodies, and keep us evermore under thy Protection, for the sake of Jesus Christ our Saviour. Amen.

AS nish nar lig e Jee dy jinnagh oo yn chooid elley jeh'n laa mie shoh, er t'ow er yanoo leid y toshiaght vie, y chaeu ayns Peccah as Fardail. Ny sleoi smooinee er cre'n aght smoo oddys oo ooashley y chur dasyn ren dty Chroo as dasyn ren dty Chionnagh reeisht.

AND now God forbid that you should spend the remainder of this good Day, so well begun, in Sin and Vanity. Rather think how you may do most Honour to your Creator and Redeemer.

My oddys oo lhaih, foddee oo chammah oo hene y ynsagh as adsyn nee clashtyn rhyt.

If you can read, you can both instruct your self, and them that will hear you.

My ta Cloan ayd as Mooinjer, foddee oo gynsagh daue kys nee ad aggle y ghoal as graih y choyr as padjer y yanoo gys Jee.

If you have Children and Servants you can teach them how to Fear, and to Love, and to Pray to God.

As Mannagh vel ynsagh ayd, foddee oo cooinaght er ny t'ow er chlashtyn ec y Cheell, as gow kiarrail ort hene dy chooilleeney gys y tushtey share ny t'ow er dy ynsagh.

And if you are unlearned you can think of what you have heard at Church, and resolve to do, to the best of your Knowledge, as you have been taught.

[14] Eisht bee'n Chiarn mart dy dty vannaghey ayns y raad nee oo gimmeeght, dy choadey as dy vishaghey oo. Son shoh te er yialdyn, *Verryms ooashley dauesyn ver ooashley dou, as nee'm beg y hoiagh jeusyn ver dooi dou, 1 Sam. 2. 30.*

Then will the Lord be with you to bless you in the way you go, to preserve and to prosper you. For this is what he hath declared, Them that Honour me, I will Honour, and they that despise me, shall be lightly esteemed. 1 Sam. 2. 30.

Padjer son Moghbrey jy Doonee.

A Prayer for Sunday Morning.

O Hiarn, t'er chasherickey'n laa mie shoh gys dty hirveish hene, cur grayse dooin dy reall eh, dy vod eh ve toshiaght shaghtyn vannee dooin, as nagh dhuit veg jeh dty vriwnyssyn orrin son y vrishey eh. Soi ayns nyn Greeaghyn yn Raa mooar firrinagh shoh, *nagh vel ain ayns shoh ynnyd vagbee* dy vod mad dy creeney as ayns tra kiarrail son Bea elley : as giall dy vod yn obber wooar shoh cur orrin ve feer agyndagh dy ynsagh nyn Gurrym, as dy yanoo ny tow's¹ dy harey dooin. As bannit dy rou Jee dy vel Kialteenyn ain dy gholl huc, dy vel earish ain dy hirveish nyn Ver Croo, Dy vel saggyrtyn ain dyn ynsagh shin. Dy bishee yn Chiarn y Laboraght oc as dy der e grayse dooinyn dy ghoal vondeish liorish, dy vod adsyn as shinyn Doonagh vees dy bragh farraghtyn y gheddyn, marish dty Noo'ghyn ayns Niau, son graih Yeesey Creest. *Amen.*

O Lord, who hast consecrated this good Day to thy Service, give us Grace so to observe it, that it may be the Beginning of a happy Week to us ; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth that here we have no abiding Place, that we may seriously and timely provide for another Life : and grant that this great concern may make us very desirous to learn our Duty, and to do what thou requirest of us. And blessed be God that we have Churches to go to, that we have time to serve our Creator, that we have Pastors to teach us. The Lord prosper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's sake. Amen.

[15]

Ynsaghey ashagh as
ymmyrchagh son
Fastyr jy doonee.

*A plain and useful Instruction
for
Sunday Evening.*

*My chion Kiaralys Yee, ny e Chreenaght
as e Viys ayns Reill y Teihll.*

Concerning the Providence of God,
or his Wisdom and Goodness
in governing the World.

DY vel Jee mooar as aggle mooar dy ve goit roish, ta fys ain er, liorish y seihl te er yanoo as veih e vriwnyssyn aglagh.

THat God is Great, and to be greatly feared, we know by the World He hath

¹ [*i.e.* ta uss]

Dy vel Jee mie as graih as ooashley dy ve er ny choyrty da, ta fys ain er, liorish y chiarrail t'echey jeh ooilley ny ren e chroo.

Son ta e Vyghyn meigh harrish ooilley e obber, Psal. 145. 9. shen-y-fa t'ec e Chreturyn gerjagh yn Fliaghey as y Ghrian, Beaghey as Fastee, t'an Talloo gymmyrkey y Vess, as y Faarkey jeant magh lesh creturyn er skyn earoo.

Ayns Laue Yee t'ad shoh as dy chooilley vannaght elley, Te cummal woin ny cur dooin ad, lurg e aigney mie hene, dy ynsagh dooin dy nee aynsyn ta shin ooilley treshteil, *nagh vel dooinney beaghey liorish Arran ny lomarcán, ny liorish y Tarroose echey hene agh liorish Kiarraileys flaunyssagh Yee, ta goardaghey dy chooilley stayd Bea, son y chooid share dauesyn nagh vod reih er nyn son hene.*

[16] As my Te liggey da *part ve Bought*, te son dy nee shen y stayd share er nyn son *nish*, agh nee e cooilleeney mooar daue ayns y nah heihll son ny ta'd ny eme ayns y teihll shoh, my vees ad booiagh as Onneragh, gyn ve jummoogh rish y stayd oc hene ny troo mish stayd eallee elley.

Tra ta Jee cur Berchys cha vel e dy choyrty ad, dyn stroie shin, agh dy phrowal nyn voays son mannagh vel shin ard-aignagh, mannagh vel shin treshteil ayns Berchys niau-bicker, agh ayns y Jee bio, my ta shin janoo mie lieu as dy cree-oil reyn gys ymmyrts eallee elley, eisht ta Berchys Bannaght firrinagh as cooney dy bayrn shin gys y Vea ta dy bragh er-mayrn, 1 Tim. 6. 17.

made, and from his dreadful Judgments.

That God is Good, and to be loved and worshipped, we are convinced from His care of the whole Creation.

For his tender Mercies are over all his Works. *Psal. 145. 9. Therefore have his Creatures the comfort of the Rain and Sun, of Food and Shelter; the Earth yields its increase, and the Seas are stored with Creatures innumerable.*

In the Hand of God are these and all other Blessings, which he withholds or giveth according to his good Pleasure, to teach us that we wholly depend on Him; That Man liveth not by Bread alone, nor by his own Industry, but by the Providence of God, who ordereth all Conditions of Life for the best for those that cannot chuse for themselves.

And if He suffers some to be Poor, it is because that Condition is best for them now; but he will make them a great Amends in the next World, for what they want in this, if they will be Content and Honest, neither murmur at their own Lot, nor Envy that of others.

When God giveth Riches, *it is not to make them an occasion of our Ruin, but to try our Vertue; for if we are not high Minded, if we trust not in uncertain Riches, but in the living God; if we do good with them, and readily distribute to the Necessities of others, then are Riches a real Blessing, and help to bring us to eternal Life, 1 Tim. 6. 17.*

My Te lie e laue orrin, cha vel e dy yanoo eh son dy vel taitnys erbee echey ayns trimshey e Chreturyn, agh ta jeaghyn daue nyn nrogh yanoo. Te fosley nyn gleays gys ynsaghey, dy vod ad chyndaa veih mee-chraueeys as nyn Anmeenyn y hauail veih'n Baase ta dy bragh farraghtyn, Job. 36. 9.

My te surrance dooin ve er nyn miolaghey, cha nee son dy jean mad tuittym, agh dy chur orrin ennaghtyn share ve ain jeh nyn Annoonid hene, dy vod mad cheet huggeysyn son cooney, huggey, ta shin cur nyn marrant as cha lig e dooin ve er nyn miolagh, *er skyn ny oddys mad y ymmyrkey*, agh cooilleenee e nyn obbraghyn fardalagh lesh maynrys er skyn tushtey.

[17] *My ta deney Mooinjer ain, she Bannaght ad veih Jee ; as my ta Noidjin ain, ta'd slattyn ayns e laue dy smaghtagh shin er nonney dy chur orrin ve kiarralagh jeh nyn raadjin.*

Ta'n Jouyll hene y spyrryd Pooaral shen fo sarey Yee, dy chooilleeney e Vriwnyssyn er y Vee-chrauee, tra nagh lias dauesyn ta treshteil ayns y Chiarn aggle y ghoal rooish¹ red erbee.

Smaynrey shin, ain ta fys er ny reddyn shoh as bee mad dy bragh bannit, my nee mad beaghey cordail rish y Credjue shoh.

Son eisht nee mad treshteil ayns y Chiarn lesh ooilley nyn Gree, as cha der mad nyn marrant gys y Tushtey ain hene, Prov. 3. 5.

Nee mad geamagh huggey son ny vees shin ny ymmyrts as nee shin ny ver e dooin y ghoal dy booisal. *Son jean mad reddyn mie y ghoal veih Laue Yee, as nagh gow mad rish reddyn olk myrgheddyn ? Job. 2. 10.*

If he bringeth us into affliction, *it is not that he is pleased with the Miseries of his Creatures*, but He is shewing them their Transgression, He is opening their Ear to Discipline, that they may return from Iniquity, and save their Souls from Death ETERNAL. *Job. 36. 9.*

If He suffer us to be Tempted, *it is not that we might fall, but to make us more sensible of our own Weakness, that we may come to Him for Help on whom we depend*, who will not suffer us to be Tempted above what we are able to bear ; *And who will reward our poor Endeavours with unspeakable Happiness.*

If we have Friends, it is the Favour of God to us ; and if we have Enemies, they are Rods in His Hand, either to correct, or to make us careful of our ways.

The Devil himself, that powerful Spirit, is under God's Command, to execute his Judgments upon wicked Men, while they that trust in the Lord have nothing to fear, for he hath no Power to hurt them.

Happy are we who know these things now, and we shall be for ever happy if we live according to this Belief.

For then we shall trust in the Lord with all our Heart, and not lean unto our own Understanding.

We shall call upon Him for what we want, and thankfully receive what he is pleased to send. For shall we receive Good at the hand of God, and shall we not receive Evil ? Job. 2. 10.

¹ [sic: roish]

Nee mad treshteil son y Foar echey tra ta shin smooïnaght dy mie, as cha jeagh shin dy bragh son e Vannaght tra ta nyn giarrail olk.

Jeagh mad er Tra Yee myr y Tra share as cha naase mad niau-hurransagh, tra nagh vel nyn earree er ny choirt dooin.

Nee shin goal rish e Laue ayns dagh nee nee tagher dooin, as treshteil gys e vyghyn dy jarroo tra te corree rooin, *toiggal dy vel dagh nee gobbragh son y vie ocsyn ta graibagh er Jee, Rom. 8. 28. Myr shoh nee mad vaghey fo coadey yn Jee smoo ard, as bee shin sauchey veih aggle olk.*

[18]

We shall hope for his Favour when we mean well, and never expect His Blessing when our designs are Evil.

We shall look upon God's Time as the Best, and not grow impatient when our desires are not answer'd.

We shall acknowledge His Hand in every thing that befalleth us, and hope for his Mercy even when He is Angry, knowing that all things shall work together for good to them that Love God. Rom. 8. 28. Thus shall we dwell under the Defence of the Most High, and shall be secure from fear of Evil.

Padder son Fastyr jy doonee.

YEE ooilley niartal, liort va dagh nee er ny chroo as t'ad er nyn goadey, cur Creeaghyn dooin dy hoiggal shoh as grayse dy smooïnaght er, dy vod mad shin hene as ooilley ny t'ain y hymney gys y Chiarrail Vyghynagh ayds, dy vod shin dy bragh jeaghyn seose hoods son ny ta shin ny eme, ve booisal son dty vannaghtyn, gyn dy bragh shassoo noi ny t'ow dy oardagh myn gion ny meerioose y yanoo er ny sasyn graysoil ta'n viys ayds dy chur dooin. As bannit dy row Jee, t'er chur dooin reau shen bare er nyn son, ta dyn vreall shin veih dangere as t'er hilgey nyn gouyr ny share ny oddagh nyn obbraghyn y hoilchin. Dy jean y Chiarn mie cur orrin cooïnaght er nyn Gurrym, naght myr ta shin dy mennick clashtyn cre'n

A Prayer for Sunday-Evening.

ALmighty God, by whom all things were made, and are preserved, give us Hearts to know, and Grace to consider this, that we may cheerfully commit ourselves, and all that belong to us, to thy merciful Care ; That we may ever look up to thee for what we want, be thankful for thy Favours, never resist thy Dealings with us, nor neglect the Means of Grace which thy Providence affords us. And Blessed be God, who giveth us what is ever best for us, who keepeth us from Dangers, and hath provided for us better than all our Works can deserve. The Good Lord make us mindful of our Duty, that as we often hear how we ought to walk and

aght lishagh shin gimmeeaght as Jee y yanoo booiagh, dy vod mad tannaghtyn dy yanoo shen gys jerrey nyn seihll, trooid Yeesey Creest nyn Jiarn. *Amen.*

[19]

to please God, we may continue to do so unto our lives end, through Jesus Christ our Lord. Amen.

Coyrle Yare as ashagh couyr y Chreestiaght Chasherick y ghoal dy feen.

Short and Plain Directions for the Worthy Receiving of the *Lord's-Supper.*

TRA ta er ny insh dy vel *Shibbar y Chiarn* dy ve er ny hirveish, gow kiarrail nagh jyndaa oo dty ghreem rish.

Son dy vel Yeesey Creest er chur y sarey shoh dooin *dy reall seose cooinaghtyn y Vaase echyssyn*, Luke 22. 19.

As son dy nee shoh'n ynrycan Gerjagh t'ec Peccee, *son trooid credjue ayns e ooill ta shin geddyn leih son nyn beccaghyn, as ta shin jeant nyn sheshaghyn ayns Eiraght Reereaght Nian.*

As eisht shegin dhyt smooingaght cre'n aght oddys oo yn Chreestiaght shoh y ghoal *dy feen.*

As er son foddee nagh vel coyrlle erbee arragh ayd, dy eyrt er agh shen t'er ny choyrtra te er ny insh dy vel Creestiaght dy ve ayn, Lishagh oo geashtagh dy imneagh rish y *choyrle shen* liorish t'an raad as ny sasyn oolley dy yanoo oo hene arloo son Board y Chiarn, er ny ynsagh dhyt.

As eisht smooinee dy dowin aynyd hene,

1. Vel oo dy jarroo gearree as janoo chooish as oddys oo, dy hauail dt'annym.

2. Vel oo kiarralagh nagh jean oo red erbee ta dty Chooinsheanse hene ny Goo Yee goardagh dhyt gyn y yanoo.

WHEN Notice is given that the *Lord's Supper* is to be Administered, resolve not to turn your back upon it.

Because Jesus Christ hath commanded us, Thus to keep up the Remembrance of his Death. *Luke 22. 19.*

And because this is the only Comfort of Sinners. For through faith in his Blood we obtain the Pardon of our Sins, and are made Partakers of the Kingdom of Heaven.

But then you must consider how you may receive this Sacrament worthily.

And, because it may be you have no other helps besides the Direction given when you have Notice of the Sacrament, you should hearken diligently to that Exhortation, by which you are fully taught the way and means of preparing your self for the *Lord's Table.*

And then seriously consider with your self,

1. Whether in truth you desire and will do your best, to save your Soul.

2. Whether you resolve not to do any thing, which your own Conscience, or God's Word forbid you.

[20] 3. Jean oo streeu noi ny peccaghyn shen, ayndoo t'ow roa arloo dy huittym, liorish chea veih Miolaghyn, as guee son grayse dy gheddyn barriaght orroo.

4. Jean oo ooilley'n liasagh oddys oo dauesyn ta oyr oc dy phleint ort, as dauesyn t'ow er nianoo aggair.

5. Vel oo arloo dy leih, as dy chur graih as dy yanoo mie da feallagh elley, fakin dy vel Jee er ny ve cha mie as cha dooie dhyts.

6. As er jerrey ooilley jeagh vel oo cur dty lane treshteil ayns Myghyn Yee, son graih Baase Chreest, as vel oo booisal er y hon.

Nish my t'ow gennaghtyn dty Chree soit myr shoh, eisht ayns ennym Yee gow gys y Chreestiaght.

Agh bee shicker dy gooinee oo er ooilley ny t'er ny ghra as er ny yanoo ayns shen, as ynsee shen dty churym dhyt as cooinee eh liat ve crauee.

Shen-y-fa tra ta coyrle er ny choyrty dhyt dy chooinaght er ny Boughtyn as Chiaglym jeant er nyn son, easht rish cre ny gialdynyn mooar ta Jee er yanoo dauesyn ta giastylagh as kiar dy chur red ennagh lurg dty phooar, as cre'd¹ nagh bee e caillit.

Lig da dty Chree gol lesh ooilley ny Padjeryn as abber *Amen* as dt'aash, gys dy chooilley aghin, as eisht t'ad dy jarroo ny Padjeryn ayd hene as freillee shoh dty smooiinaghtyn veih shaghrynys. Tra chlinnys oo *cre'n red eunyssagh as gerjolah eh, dy ghoal y Chreestiaght dy feen, as cre cha dangeragh as te dy ghoal eh dy niau-feen*, trog seose dty Chree as guee er Jee dt'annoonidyn y leih dhyt, marish dagh nee ta giare ayns y janoo arloo ayd.

[21] Tra t'ow er dt'eam dy *ghoal rish dty phecaghyn dy injil gys Jee ooilley-niartal*, jeagh

3. *Whether you will strive against those Sins which you are most apt to fall into, by avoiding Temptations, and praying for Grace to overcome them.*

4. *Whether you will make what satisfaction you can to such as have reason to complain of you, or have been injured by you.*

5. *Whether you are ready to forgive, and Love, and do good to others, since God is so good and kind to you.*

6. *And lastly, whether you wholly depend upon the Mercy of God for the sake of Christ's Death, and are thankful for it.*

Now, if you find your Heart thus disposed, then in God's name go to the Sacrament.

But be sure to mind all that is said and done there ; and that will teach you your Duty, and help to make you devout.

When therefore you are exhorted to remember the Poor, and a Collection is made for them, hear what great Promises God hath made to such as are Charitable ; and resolve to give something according to your Ability, and be confident it will not be lost.

Let your Heart go along with all the Prayers, and softly say Amen to every Petition, and then they are truly your Prayers, and this will keep your Thoughts from wandring. When you hear how Divine and Comfortable a thing it is to receive this Sacrament worthily, and how dangerous it is to receive unworthily ; lift up your Hearts, and pray God to Pardon your Infirmities, and what is wanting in your Preparations.

When you are called upon to make your Humble Confession to Almighty

¹ [*sic*: creid]

dy vel ooilley dty chree gol lesh y Thaggyrt, as jean padjer imlee dy vod ayn y ve ayd ayns y Leih peccaghyn t'ayns shen er ny hebbal.

Tra ta ny goan gerjolah ren Creest as e Ostylyn y loart roosyn ta dy firrinagh chyndaa gys Jee, er ny lhaih ; smooinee cre'n vyghyn eh, dy leih Jee dooin as dy gow e shin stiagh ayns foar er leid ny Connaantyn grasoil shen as nagh lias da'n Peccagh smoo ve as treshteil foar.

Tra t'ow soilshagh magh nagh vel oo goal ort dy heet gys Board y Chiarn, treshteil ayns yn ynrycus ayd bene, agh ayns Myghynyn wooar Yee, abber shoh lesh trimshey Cree as dt'injillid wooar nee liasagh son ymmodee dy annoonidyn.

Tra ta shirveishagh Yee brishey'n Arran as deartey magh y Feeyn as dyn mannaghey ad, lig daue uss y choyrt ayns cooinaghtyn jeh Corp Chreest, v'er ny vrishey as jeh e ooill v[']er ny gheartey er y Chrosh son y Kionnaght reesht ain ; as guee dy vod ad ve nyn sasyn dy hayrn gys dt'annym ooilley vondeishyn y Vaase ooasle echysyn.

As tra t'ow goal yn Arran as y Feeyn, jeagh dy der oo tastey da ny t'er ny ghra rhyt, as abber Amen huggey. As guee er Jee pooar y chur dhyt dy hreggeil y Drogh spyrryd as ooilley e obbraghyn, dy chredjal kinjagh Goo casherick Yee, as dy biallagh dy reall e Annaghyn ; shen yiall oo ec dy vashtey dy gooilleenagh oo. Tra ta ooilley er ghoal y Chreesteeaght as oo er hebbal dt'annym as dty [22] Callin gys Jee, myr dt'oural Resoonagh, eisht cooinee dy vel oo kionnit lesh Leagh fooill Chreest as nar lig eh Jee dy dreigagh oo yn chirveish echysyn ta cha deyr er dty chionnagh.

God, be sure to let your whole Heart go along with the Minister ; and humbly pray that you may have a share in that Pardon which is then pronounced.

When the comfortable Words of Christ and his Apostles, to such as truly turn unto God, are read, think what a Mercy-it is, that God will forgive and receive us into Favour upon such gracious Terms, that the greatest Sinner needs not despair of Favour.

When you declare that you do not presume to come to the Lord's-Table, trusting in your own Righteousness, but in God's great Mercy ; say this with much seriousness, and your deep Humility will make amends for many Imperfections.

When God's Minister breaketh the Bread, and poureth out the Wine and Blesseth them, let them put you in Remembrance of Christ's Body broken, and his Blood shed upon the Cross for our Redemption ; and pray that they may be a Means of conveying unto your Soul all the Benefits of his precious Death.

And when you Receive the Bread and Wine, be sure to mind what is said to you, and say Amen to it. And pray God to enable you to Renounce the Devil and all his works, constantly to believe God's Holy Word, and obediently to keep his Commandments ; which, at your Baptism, you vow'd to do. When all have Received, and you have offered your Soul and Body to God, as your reasonable Sacrifice, then Remember that you are bought with the Price of Christ's blood, and God forbid that you should forsake the Service of Him who hath so dearly purchased you.

As nish foddee oo chyndaa thie lesh Bannaght Yee as gerjagh y raa firrinagh shoh, *Eshyn nagh ren e Vac bene y baghney, agh livrey seose e, er nyn son ooilley ; cre'n aght nagh der e dooin dy harryltagh dy chooilley nee elley marish ? Rom. 8. 32.*

As cooinnee my ta dooinney dy firrinagh soiagh e Chree dy hirrey'n Chiarn, as janoo ny oddys e dy yanoo booiaagh jeh, leih-ee Jee ymmodee dy ailleilyn, 2 Chron. 30. 18.

And now you may return home with God's Blessing, and this comfortable Truth, That He who spared not his own Son, but gave Him up for us all ; how will he not with Him also freely give us all things ? Rom. 8. 32.

And Remember that if a Man doth truly set his Heart to seek the Lord, and doth what he can to please Him, God will Pardon a great many Imperfections besides, 2 Chron. 30. 18.

BOOISE

Dy v[er] ny choirt lurg y Chreestiaght, as ec earishyn elley.

O Hiarn as Ayr Flaunyssagh, cha vel mish feeu jeh yn vyghyn sloo t'ow er yeaghyn da dty harvaant, son ta my hreshteil ooilley ort ; Shen-y-fa ta mee dy feer injil cur booise dhyt son ooilley dty vannaghtyn son dty chiarrail kinjagh harrym, son dty hurrance foddey, dty smaghtaghey Ayroil, dty livreyaghyn myghynagh : Agh er skyn ooilley, son Baase Chreest liorish ta leid ny vondeishyn ain. O Hiarn freill ayns m'annym [23] ennaghtyn bio as cooinaghtyn vie jeh ooilley dty vannaghtyn, dy vodym smooiinaght er dty viys, dy vod ym blashtyn er dty chenjallys, as dy vodym tannaghtyn ayns dt'oar as fo coadey dy spyrryd mie gys jerrey my vea. *Amen.*

A THANKSGIVING

To be said after the Sacrament, and at other times.

O Lord and Heavenly Father, I am not worthy of the least of all the Mercies which thou hast shewed thy Servant, for I wholly depend upon thee ; therefore I do most humbly thank thee for all thy Favours, thy continual care over me, thy Patience towards me, thy Fatherly Corrections, thy Merciful Deliverances : But above all, for the unspeakable Benefits of the Death of Christ. O Lord preserve in my Soul a lively Sense and Remembrance of all thy Blessings, that I may think of thy Goodness, that I may still taste of thy Kindness, and that I may continue in thy Favour, and under the Direction of thy Good Spirit, unto my lives end. Amen.

Coyrle asbagh as Yare dauesyn t'er ny ve fo Laue Aspick, as dauesyn t'er ny ghoal nyn Greestiaght.

Plain and short Instructions for such as have been *Confirm'd*, and for such as have been at the *Lord's-Supper*.

FAkin dy vel oo er chiangley oo hene gys Jee as gys e hirveish, t'ow *nish* fo reill y spyrryd Casherick, nee oo y *ynsagh* ayns y raad cair, nee e yn Tushtey ayd y *boilshaghey*, *cooinee* e liat, tra t'ow feme cooney, *dooishtee* e oo, tra aasys oo niau-chiarralagh, smaghtee e oo tra yarroodys oo dty churrim, as cha dreig e oo dy bragh derrey hig oo gys Niau, mannagh nee yn foill ayd hene eh.

Agh my ver oo ec tra erbee ny lurg shoh jummoose er y spyrryd mie shoh, liorish gol er dty hoshiaght dy daney, noi dty chooinsheanse as cheet dy ve fo reill peccah, eisht faagee eshyn oo, as gowee drogh-spyrryd yn Reill harryd, as leeidee e oo veih yn pheccah gys peccah elley, derrey hayrnys e oo gys coal Annym as Callin.

[24] Dy vod oo yn gaue shoh y haghney shegin da ve yn chiarrail wooar ayd.

1. Hoshiaght, Dy veaghey ayns aggle Yee, nagh der oo dt'aigney gys drogh yanoo erbee er fys dhyt.

Shoh va aght Ghavid, Ta mee er soiagh Jee kinjagh kiongoyrt rhym, shen-y-fa cha duit ym. Ta shen v[']e echey reau ayns e aigney dy row Jee kinjagh kiongoyrt rish, dy vac e ooilley e *obbraghyn*, dy geayll e ooilley e *ghoan* as dy row fys echey er ooilley *smooinaghtyn* e Chree.

HAVING given up your self to God and his Service, you are now under the Government of his Holy Spirit, which will Direct you in the Way you should go, enlighten your Understanding, assist you when you want Help, awaken you when you grow Careless, correct you when you forget your Duty, and will never forsake you until you come to Heaven, if it is not your own Fault.

But, if you shall at any time hereafter grieve this good Spirit by going wilfully against your Conscience, and becoming the Servant of Sin, then will he leave you, and an Evil Spirit will take the Government of you, and will lead you from one Wickedness to another, until he bring you to Destruction both of Body and Soul.

That you may escape this Danger, it must be your great care,

1. First. To live in the Fear of God, that you may not consent to known Iniquity.

This was David's rule, Psalm 19. 9. I have set God always before me, therefore I shall not fall. That is, he ever had it in his Mind that God was still Present with him, Saw all his actions, Heard all his Words, and Knew the very Thoughts of his Heart.

Nish shoh shegin *dhyts* y yanoo, as dy mennick smooinee shoh rhyt hene, *nagh vel shoh noi Leiaghyn Yee ? nagh jean shoh jymmoosagh jehsyn ta fakin ooilley ny ta mee dy yanoo, as ei-ys orrym gys Coontey, my nee'm as y raad ? nagh jean shoh aggair da my Naboo ? Vel shoh Bea ta cooie son Creestee dy leeideil ? Vel y Chesbaght shoh feeu son Creestee dy reall ? &c.* As shoh'n aght dy veaghey ayns aggle Yee.

2. Ayns yn nah ynnyd. Agh son ooilley'n chiarrail shoh, my huittys oo ayns peccah, *dt'obber eisht chelleeragh dy ghoal arrys er y bon.*

As ny lig shaghey dt'arrys ayns treshteil dy vel tra dy liooar ayd dy aagail dty pheccaghyn as dy yanoo dy Hee rish Jee, son shoh t'er ny ve yn tort-mow ocsyn ooilley t'er gheddyn baase ayns nyn beccaghyn.

Agh lig fys ve ayd, er son firriny dy nee eer Foar Yee eh, dy vel dooinney erbee bio, goal arrys as treggeil e pheccaghyn, nagh vod oo arrys y ghoal agh tra sallishyn, as myr sodjey nee oo [25] tannaghtyn ayns peccah, shen myr *sdaney as sniau-chiarralee* vees oo, as *scroie* nee oo gaas, as shen myr sloo hoilys oo Foar Yee. Shoh er-y-fa shen va cliaghtey Ghavid. *Ren mee sire as cha lig mee shaghey dy reall dt'annaghyn.*

3. Ayns y trass ynnyd bee kiarralagh ec dy chooilley earish *dy ghoal rish dy nee er Jee t'ow treshteil*, liorish guee huggey, son ny t'ow ny eme, as booise y chur da son ny t'ow dy gheddyn.

As ny smooinee dy jean laccal ynsagh dty leshtal son gyn shoh y yanoo. Cha vel dooinney erbee oddys y Chree y hroggal seose gys Jee, nagh vod *guee er y peccah shoh y leih da.* Ny te dty ghoal ayns laue y vannaghey. *Dy vannaghey e Chloan as e Laboraght ; Dy*

Now this is what you must do, and often think thus with your self ; Is not this Action against the Laws of God ? Will not this displease Him who seeth all I do, and who will call me to an Account, if I do amiss ? Will not this injure my Neighbour ? Is this a Life fit for a Christian to lead ? Is this Company fit for a good Christian to Keep ? &c. And this is to live in the Fear of God.

2. Secondly, *But if notwithstanding this care you fall into Sin*, your next concern must be to repent of it immediately.

And do not put off your Repentance in hopes that you have time enough to leave your Sins, and to make your Peace with God ; for this has been the Ruin of most of such as have perished in their Sins.

But know for a Truth that it is the Mere Favour of God that any Man living repents and forsakes his Sins, that you can only do so when he pleaseth, and the longer you continue in Sin, the more Desperate, the more Careless, and the more Hardened you'll grow, and more unfit for God's Favour. This therefore was David's Practice, I made hast, and delayed not to keep thy Commandments, Psal. 119. 60.

3. Thirdly, *Be careful at all times to own your Dependance upon God, by Praying to Him for what you want, and giving Him thanks for what you receive.*

And do not think that want of Learning will excuse you from doing this. There is no Man who can lift up his Heart to God, but can Pray Him to forgive This Sin ; To Bless This Undertaking ; To Bless his Children and his Labours ; To deliver

livrey e veih leid yn olk ny leid y violagh shen. As foddee dy chooilley ghooiney ta fys echey er dy vel e er gheddyn Myghyn erbee, goal rish dy nee veih miys Yee te, as booise y chur da chammah as oddys eh. As Jee hoiggys smooineaghtyn e Chlenney, ghoy accan jeh'n annoonid oc, nee soiagh jeh nyn shirveish as ver daue ny ta'd guee er y hon.

4. Er jerrey ooilley. Tra ta spyrryd Yee cur smooineaghtyn as yearreeyn mie ayns dt'aigney, ny streeu dy chur shaghey ad, agh jean mooar jeu, as cooinee dy chooilley oyr t'er ny chur dhyt dy hoiggal ny dy yanoo dty churym, *Coyrle deney-mooinejer, oghsyn Noidjin, seaghyn y Vea shoh, as Treshteil as Aggle y Vea* ta ry heet, dy vel ad ooilley kiarit liorish Ard-chreenaght Yee dy chur toshiaght er dty Hualtys, as dy reall oo ayns raadjin y Chasherickys t'ow nish er reih.

[26] Cooinee er-y-fa shen er Goan Ostyl Yeesey Creest, *Veagh eh ny bare div, gyn fys ve ev er raad ny hynrycs, ny ny lurg shen dy hyndaa veih'n Anney casherick v'er ny livrey diu.*

him from such an Evil or Temptation. *And every Man who knoweth when he receiveth a Mercy, can own it is God's Goodness to him, and thank Him as well as he can ; and God, who well understands His Children's meaning, will pity their Infirmities, accept of their Service, and answer their Prayers.*

4. Lastly. *When the Spirit of God puts into your Mind good thoughts and desires, do not strive to divert, but cherish them ; and remember, that all opportunities of knowing or doing your Duty, The Advice of Friends, The Reproofs of Enemies, The Afflictions of this Life, and the Hopes and Fears of the next, are all designed by the Providence of God, to help forward your Salvation, and to keep you in the ways of Holiness, which you have chosen.*

Be mindful therefore of the Words of the Apostle of Jesus Christ. It had been better for you not to have known the way of Righteousness than afterwards to turn from the Holy Commandment delivered unto you, 2 Pet. 2. 21.

Padjer son Grayse Flaunysaght.

A Prayer for Divine Grace.

*S*Pyrryd casherick y Ggrayse, liorts ta mish er ny ve eit gys y stayd shoh dy Hualtys, bee uss Leeideilagh my vea, as leeid mee ayns y raad ayn lishin gimmeeaght, dy vodym kinjagh my ghrogh aigney hene y smaghtagh as gagh laa bishagh ayns Foas as Craueeaght. Dy jean ennaghtyn m'annoonidyn as my

*B*Lessed Spirit of Grace, by which I have been called to this state of Salvation ; be thou the Guide of my Life, and lead me in the way that I should go, that I may continually mortifie my corrupt Affections, and daily increase in Vertue and Godliness. May the Sense of my Infirmities and Backslidings make

skirraghtyn veih Jee, cur orrym ve tastagh as kiarralagh dy hea veih dy chooilley violagh gys peccah, Dy yeaghyn seose hoods son cooney, dy yanoo ymmyd mie jeh dy chooilley sayse dy Ghrayse nee yn viys ayds y fordrail dou, dy vodym ve er my yanoo magh lesh grayse, as dy bragh tannaghtyn ayns earoo dty Harvaantyn firrinagh gys jerrey my heihll. *Amen.*

[27]

me serious and careful to avoid all Temptations to Sin, to look up to thee for Help, to use all the means of Grace which thy goodness shall afford me, that I may receive the fulness of thy Grace, and ever remain in the Number of thy Faithful Servants, unto my lives end. Amen.

Coyrle ashagh as yare son leid as ta ching ny fo seaghyn erbee elley.

Plain and short Directions for such as are Sick, or under any other Affliction.

TRA t'ow fo *Chingys*, ny *seaghyn* erbee elley lishagh oo chelleeragh goal ayd hene, *shoh Laue Yee*; son cha vod nee erbee taghert dooin, fegooish y ched echyssyn.

Eisht smooinee ayd hene, Cha vod Jee ve booiagh jeh seaghyn e Chreturyn boughtey, shen-y-fa t'an trimshey shoh er heet orryms son y chooid share.

Nee'm er-y-fa shen *geashtagh cre nee'n Chiarn y ghra rhym*, cre te kiarrail liorish y kerraghey shoh.

As shegin d'an chied chiarrail ayd ve dy akin cre ayns t'ow er chur jummoose er Jee, dy vod oo yn Pardon echey y hirrey, as y Foar echey y gheddyn, n'egooish my she bio ny marroo vees oo, bee oo feer treih.

Son smooinee dy dowin *cre'n red aglagh eh dy huittym fo brinnys y Jee bio, oddys Callin as Annym neesht y stroie ayns Nivrin, raad nagh vel y veshteig geddyn baase, ny'n aile er ny vooghey.*

WHEN you are visited with Sickness, or any other Affliction, you should presently conclude, *This is the Hand of God: For nothing can befall us without his special leave. Mat. 10. 30.*

Then think with your self, God cannot be pleased with the Miseries of his poor Creatures, therefore this Affliction must be designed for my good.

I will therefore hear what the Lord will say to me; what he meaneth by this Visitation.

And your first care must be, to see wherein you have offended God, that you may ask His Pardon, and obtain His Favour, without which, whether you live or dye, you will be miserable.

For consider what a fearful thing it is to fall into the Hands of the living God, who can destroy both Body and Soul in Hell, where the Worm dieth not, and the Fire is not quenched.

Foddee oo dy jarroo streeu d'eyrt ny smooïnaghtyn shoh ass dt'aigney, agh hig y Baase as hig Briwnys ny lurg, as bee oo eisht son dy bragh callit, my yow baase ayns dty Pheccaghyn gyn Arrys, erder¹ oo dy ghoal eh gys dt'aigney ny gyn y ghoal.

[28] As shen-y-fa son graih dt'anmey, bee er dy choyrlagh *dy smooïnaght er dty raadjin*, choud as t'ow bio, as my v[']ou reau kyndagh jeh *Brishey Poosey*, ny *mardyrys*, ny *Niau-ghlennid*, ny *Myskit*, ny *Corree*, ny *streeu*, ny *Irree-magh*, ny *Meshtyrys*. Cooinee cre ta Goo Yee dy ghra, *cha vow adsyn ta cur rish ny reddyn shoh eiraght ayns Reereeaght Yee*.

Jean er-y-fa shen oo hene y *vriwnys*, *nagh bee oo er dy gheyrey liorish y Chiarn*. Eie gys Jee son Pardoön, gow ort oo hene y liashagh raad t'ow er yanoo as y raad, dy veaghey ny skiarralee, dy hea veih miolaghyn, as dy ghuee kinjagh gys Jee son Grayse dy gheddyn barriaght harrystoo.

As my t'ow er yanoo aggair da dooinney erbee, liorish Molteraght, liorish Barganyn croi, liorish Niart, ny goal vondeish er egin dty Vraar boght, shoh'n tra dy yanoo liasagh da, my te ayns dty phooar, er aght elley ny jeagh son Foar veih Jee.

As myr t'ow jeaghyn son Foar veihsyn, bee arloo dy leih dauesyn ooilley t'er yanoo aggair dhyt.

My t'ow er violagh feallagh elley gys Peccah, jean ny oddys oo dy choyrlagh ad gys Arrys, insh daue cre chooish as t'ow hene seaghnit son dty Pheccaghyn, as dy nee shoh vees y stayd ocsyn, my yow ad baase doal-tattym, ny tra ta'd er nyn greoghey trooid molteraght peccah,

You may indeed strive to put these thoughts out of your Mind ; but Death will come, and a Judgment will follow, and you will be for ever miserable, whether you think of these things or not, if you dye in your Sins unrepented of.

And therefore for your Souls sake, be advised to consider your ways while you have Life and Breath ; and if ever you have been guilty of Adultery, or Fornication, or Uncleaness, or Hatred, or Wrath, or Strife, or Sedition, or Drunkenness ; Remember what the Scripture saith, They who do such things shall not inherit the Kingdom of God. Gal. 5. 19.

Judge therefore your self that you may not be condemn'd of the Lord. *Cry to God for Pardon, Resolve to amend where you have done amiss, To Live more carefully, to avoid Temptations, and to pray constantly to God for Grace to overcome them.*

And if you have wronged any Man, by Deceit, by Hard Bargains, by Force, or taking Advantage of the Necessities of your Poor Brother, this is the time to make him amends, if it is in your Power ; or else Hope for no Favour from God. 1 Thess. 4. 3.

And, as you expect Favour from Him, be ready to forgive all that have injured you.

If you have tempted others to Sin, do what you can to perswade them to Repentance ; tell them how much you are afflicted for your Sins, and that this will be their own Case, unless they dye suddenly, or are hardened through the deceitfulness of Sin, both which are dreadful Judgments indeed.

¹ [*sic: edyr*]

ta'd ny neesht dy jarroo Briwnyssyn aglagh.

My t'ow er yanoo meerioose er sasyn y Ghrayse liorish gyn gol kinjagh gys Thie Yee, dy Chlashtyn rish e Ghoo, dy ghoal y [29] Chreestiaght casherick, dy ghoal Padjer son e Vannaghtyn as dy chur booise da son e Vyghynyn, gow rish dt'oilchin, as gow ayns laue, my vees oo bio, dy bee oo dty Ghooiney Noa.

Agh my she bio ny marroo vees oo, shir liorish dy chooilley sayse dy yanoo dty choardail rish Jee, as smooinee dy dowin cre'n vyghyn eh, dy vel tra as raue ayd dy yanoo shen ; as cooinee shoh liat dy ghoal dty heaghyn dy surransagh, son cha vel y pian sdowley cha atchimmagh gys Peccagh as ta Baase doal-tattym.

Ny lig da mooads ny earoo dty pheccaghyn cur ort dootail jeh Myghyn ; son my hyndays oo gys Jee lesh ooilley dty Chree, ver e oltagh bea royd.

Gow as laue nagh vel dooinney er y Talloo oddys jeaghyn son leih peccaghyn, agh ny lomarcan son graih Yeesey Creest, *haink stiagh ayns y teihll dy hauail Peccee* ; dy jarroo ny Peccee smoo. As *ta boggey ayns feanish Jee, harrish yn Pheccagh ta goal arrys*. Myr shen dy vod oo gra Marish Job, *ga dy mar e mee, foast nee'm treshteil ayn*.

Ny lomarcan bee feer chiarralagh nagh *jean oo treshteil ayns Myghyn Yee*, fegooish trimshey firrinagh son dty Pheccaghyn, as kiarrail crauee dy liasagh dty Vea. As ny smooinee dy vel oo sauchey, son nagh vel fys ec y seihll er aggair erbee jeed. *Son shione da Jee dty Chree* ; Jean Padjer er-y-fa shen hugghey dy chur dhyt ennaghtyn firrinagh jeh dty haghrynys as grayse dy ghoal Arrys er nyn son, as Credjue ayns Yeesey Creest, er [30] *y graih echey dy vod*

If you have neglected the Means of Grace, by not going constantly to God's House, to hear his Word, to Receive the Holy Sacrament, to pray for his Blessing, and to give Him Thanks for His Mercies, confess your Offences, and resolve if you live to become a New Man.

But whether you live or dye, endeavour by all means to make your Peace with God ; and consider what a Mercy it is that you have time and warning to do so ; and this will help you to take your Affliction patiently ; For the severest Pains are not so terrible to a Sinner as a Sudden Death.

Let neither the Greatness nor the Number of your Offences make you despair of Mercy ; for if you turn to God with all your Heart, He will receive you. Joh. 6. 37.

Consider, that no Man on Earth can expect Pardon for his own sake, but only for the sake of Jesus Christ, who came into the World to save Sinners ; even the greatest of Sinners. And there is Joy in the Presence of God over one Sinner that repenteth. So that you may say with Job, 'Though he kill me, yet will I trust in him, Job. 13. 15.

Only be very careful that you do not trust in God's Mercy without a true Sorrow for your Sins, and a Sincere purpose of Amendment. And do not think that you are safe because the World knoweth no ill of you, for God knoweth your Heart. Pray therefore to Him to give you a true Sense of your Errors, and Grace to repent of them, and Faith in Jesus Christ, that for his sake your Sins may be forgiven, and your Pardon sealed

dtý pheccaghyn v'er ny leih dhyt, as dtý phardoon er ny hickeragh ayns Niau, my jeu as shoh, as nagh bee oo arragh er dt'akin.

Guee er dtý hon hene as Cooinee er Gialdyn Yee. *Eie orryms ayns Laa seaghyn, as nee'ms dy livrey, as nee uss mish y ghloyragh.*

As jeagh dy der oo fys er saggyrt Yee dy vod e Padjer y yanoo er dtý hon as coyrle y chur dhyt. *Shoh coyrle yn Ostyl, as foddee oo jeaghyn son bannaght er e Phadjeryn.*

My ta Jee er dy vannaghey lesh cooid t'er ny gheddyn dy onneragh, soilshee dtý vooise da liorish dy gennal as lurg dtý phooar, ayn y chur da ny Boughtyn.

Tra t'ow janoo dtý *Humney* lig da ny Leihaghyn as Cooinsheanse vie dt'ynsagh, lurg dtý vaish dy vod cha beg dy streeu as oddys y ve mastey dtý Charjin.

My t'ow Bought as faagail Lught thie bought dy lurg, ny lig trimshey ve ayd son shen, agh cooinee ga dy vow baase, *foast ta miys Yee farraghtyn son dy bragh.* Ny lomarcán jean Padjer er dtý hon hene, er nyn son ocsyn neesht, as dy der Jee Bannaghtyn y vea ta ry heet dhyt, ga dy nee e aigney eh, dy obbal dhyt reddyn mie'n Veá shoh.

My ta dtý heaghyn farraghtyn foddey, ny yei ny cur fys gys y Jouyll son Cooney, ta shen dy ghra, *gys leid as ta cliaghtey Oallyssyn,* ny sleaih smooinee ayd hene dy nee ec Jee share fys caid nee e dy smaghtaghey. As dy vel eh mie, dooinney dy hreshteil as dy [31] arkiaght dy feagh son saualtys y Chiarn.

My scuid-save lesh Jee dtý lhaint y chur dhyt reesht, ny jean gaase meerioosagh, myr nee oo toshiaght slanagh, ny jarood

in Heaven, before you go hence and be no more seen.

Pray for your self, and remember the Promise of God, Call upon me in the Day of Trouble, and I will deliver thee, and thou shalt glorifie me, Psal. 50. 15.

And be sure to send for the Minister of God, that He may Pray for and instruct you. This is the Apostle's Advice, and you may look for a Blessing upon his Prayers.

If God hath Blessed you with Goods honestly gotten, shew your Thankfulness to Him, by giving cheerfully, and according to your Ability, to the Poor.

When you make your Will, let the Laws and a good Conscience direct you, that after your Death, there may be as little strife as possible amongst your Relations.

If you are Poor, and leave a Poor Family behind you, let not that afflict you; but remember, that although You die, yet the Goodness of God endureth for ever. Only Pray both for your self and them, that God may give you the Blessings of the next Life, though he thinks fit to deny you the Good things of this.

If your Affliction should continue long, do not however send to the Devil for Help, that is, To such as make use of Charms. Rather think with your self, that God knoweth best how long to chasten you; And that it is good that a Man should both hope and quietly wait for the Salvation of the Lord. Lam. 3. 26.

If God shall think fit to restore you to Health, do not grow careless as you begin to recover, Do not forget the Terrors of your Sick

Trimshey dty Liabbey Hing, ny ny Gialdynyn mie ren oo yn tra cheddyn : Agh cooinee dy nee Jee hug y kerragh shoh ort, as foddee e ayns y tullogh y chur ayns y stayd cheddyn oo, ny gys yn oie, fegooish y Raue grasoil vaad¹ roih.

Shen-y-fa guee dy jean gys Jee son Grayse dy vod oo son y tra ta ry heet, Bea Heelt Ynryck as Crauee y leeideil.

Er y hon shoh, gow ort kiarrail chrauee, dy ghoal Padjer gagh laa son Grayse as Niart, dy reall Laa yn Chiarn ; Dy chur bialys gys obbraghey mie spyrryd Yee, nagh jean oo dy bragh noi dty Choainsheanse ny Leiaghyn Yee ; Dy streeu noi ny peccaghyn shen t'ow er huittym ayn roie, as dy ghoal Arrys dy lea son ny Peccaghyn shen huittys oo ayn ny yei shoh.

As eisht cre erbee yn tra nee Jee geamagh ort foddee oo treshteil son Baase Bannee, as jercal lesh shickerys son Irree reesht Evnyssagh.

Bed, nor the good Purposes you then made : But remember that it was God that afflicted you, and He can in one moment bring you into the same Condition, or to the Grave, without the gracious Warnings you have had before.

Therefore be most earnest with God for Grace, that you may for the time to come live a Sober, a Righteous, and a Godly Life.

To this end put on Holy Resolutions of Praying daily for Grace and Strength : Of observing the Lord's Day ; Of obeying the Good Motions of Gods Spirit ; Of never going against your Conscience, or the known Laws of God ; Of striving against those Sins which you have formerly been guilty of, and of repenting speedily of those Sins which through frailty you fall into.

And then, whenever God shall call for you, you may Hope for a Happy Death, and expect with assurance a Blessed Resurrection.

Padjer ayns earish seaghyn.

YEE ooilley-niartal, Bun Bea as Baase, ta mish ginshillagh m'aigney gys dt'aigney's dy firrinagh credjal, nagh vel ooilley dty smaghtaghey agh courey jeh [32] dty Ghraih, liorish ta tushtey er chur dooin nagh vel nee erbee ayns Niau ny er y Talloo oddys nyn sauail agh uss. Giall, O Hiarn, dy vod ny ta mish nish dy hurranse, my haualtys y chur er y hoshiaght. Cooïn lhiam en y ve aym er m'oilchin, dy ghoal rish

A Prayer in time of Affliction.

ALmighty God, the Author of Life and Death, I do submit my Will to thine, stedfastly believing that all thy Corrections are the Effects of thy Love, by which we are convinced that nothing in Heaven or on Earth can save us besides thee. Grant, O Lord, that what I now suffer may help forward my Salvation. Help me to know mine Offences, to confess my Sins unto thee, to

¹ [sic: v'ayd]

my pheccaghyn hoods, dy chur feoh da olkys my raadjin, as dy chiarrail Bea noa y leeideil, dy vod uss Myghyn y ve ayd orrym as m'annym y hauail. Hiarn bishee my Chredjue, dy vodym credjal yn Gialdyn ayds jeh Pardon as shee da Peccee Arryssagh : Niartee my Graih er dty hons, as er son ooilley sheelnaue, tra yoym baase, dy vodym baase y gheddyn ayns Giastylys firrinagh. Cooïn liam ayns y seaghyn shoh aym, naght myr smoo hee oo hene mie ; Agh ny livrey mee seose gys pian sharroo yn Baase ta dy bragh farraghtyn, er graih Yeesey Creest. *Amen.*

abhor the Evil of my ways, and to resolve upon a new Life, that thou may'st have Mercy upon me, and save my Soul. Lord, increase my Faith, that I may believe thy Promise of Pardon and Peace to penitent Sinners ; confirm my Love to thee and to all Mankind, that when I dye, I may dye in perfect Charity ; deal with me in this mine Affliction, as to thee seems most meet, only deliver me not into the bitter Pains of eternal Death, for Jesus Christ's sake. Amen.

The E N D.