

Taggloo Crauee eddyr Bochil Anmey as Fer jeh e Hioltane, c. 1809

An anonymous translation of Thomas Vivian's

Three Dialogues between a Minister and one of his Parishioners.

Transcribed and edited by Christopher Lewin and Max W. Wheeler

July 2021

Three Dialogues between a Minister and one of his Parishioners, by the Rev. Thomas Vivian, is a booklet explicating elements of Anglican doctrine, in particular *justification by faith*. It seems to have first been printed in 1759, and became immediately popular. A sixth edition was published in 1762, and a fifteenth in 1769. We have made use of the 20th edition 1788 and an unnumbered edition of 1790, as being the most recent available on Google Books earlier than the Manx translation of c. 1822. Thomas Vivian was born in Truro in 1720, and graduated from Exeter College, Oxford, in 1742. In 1747 he was appointed vicar of Cornwell, Devon, where he served till his death in 1793. In addition to the *Three dialogues*, and several other works of theology and Anglican doctrine, he was the author of *Cosmology. An enquiry into the cause of what is called gravitation or attraction...*, 1791.

The two editions of *Three dialogues* we have consulted are fairly different. 1788 makes excessive use of italic, while 1790 has virtually no italic, and makes a few cuts in the text. The Manx translation is closer to the 1788, though italic is generally replaced by “..”, especially for Bible quotations, and is based on a text without the 1790 cuts. We present essentially the 1788 text, but with italic only insofar as it is reflected in the Manx.

The Manx translation *Taggloo Crauee eddyr Bochil Anmey as Fer jeh e Hioltane* (‘A pious conversation between a pastor and one of his flock’) is anonymous. It was published in the form of a booklet by the Religious Tract Society of London, before 1820, as it is mentioned in the Society's

Proceedings of the first 20 Years, published in that year. The translation had been completed in 1809, according to the Society's 10th Report, May 11th 1809: ‘A translation of Vivian's *Three Dialogues*, into the last mentioned language [*Manks*], has been adopted, on the recommendation of a respectable Parochial Clergyman resident in the Isle of Man, who has also undertaken to superintend the distribution of them; and it will be gratifying to the General Meeting to learn, that, on the recommendation of your Committee, a Religious Tract Society has been recently formed in that Island; which, it is hoped, will prove a lasting benefit to the Country.’

The translation, which is fairly free and idiomatic, was in all probability made not long before publication; the language being characteristic of the early 19th century. It is to some degree abbreviated: most of the Minister's last contribution to Dialogue I is cut out, as is one of his replies in Dialogue III and half of each of his next-to-last and his last contributions there. A question and most of an answer in Dialogue II is omitted, probably inadvertently, the translator skipping from the first to the second occurrence of ‘enough to condemn me’.

The spelling of the Manx in *Taggloo Crauee* gives the impression that the rules for lenition of *c-/k-* and *g-* had completely broken down, probably because initial /x/ (or /ç/) had merged with /k/ in pronunciation and /y/ with /g/. A more detailed examination reveals a more subtle picture of variation, though. The following tables report on all the words in the text starting with *c-*, *k-*, or *g-* for which a lenited

alternant (in *ch-*, *gh-*) is available.¹ A fairly strict version of ‘correct’ is applied here, that is, lenition is expected in singular noun phrases after preposition + *y(n)*, though not after *lheid y*.

<i>c-/k-</i>	unlenited	lenited	total	%
correct	234	146	380	73
incorrect	53	90	143	27
total	287	236	523	100
% corr	82	62		
%	55	45	100	
If all correct	324	199	523	
%	62	38	100	

Table 1. Lenited and unlenited initial *c-/k-* in *Taggloo Crauee*.

<i>g-</i>	unlenited	lenited	total	%
correct	123	57	180	78
incorrect	19	33	52	22
total	142	90	232	100
% corr	87	63		
%	61	39	100	
If all correct	156	76	232	

%	67	33	100	
---	----	----	-----	--

Table 2. Lenited and unlenited initial *g-* in *Taggloo Crauee*.

The tables show that variation between initial *c-/k-* and *ch-*, or between initial *g-* and *gh-* is a good way from random. Usage is 73% correct in the case of initial *c-/k-*, and 78% correct in the case of initial *g-*. In both cases, among errors, overlenition is more frequent than underlenition, by 7 percentage points in the case of *c-/k-*, and by 6 percentage points in the case of *g-*, relative to the proportions of lenition if every case were lenited correctly.

The start of each page of *Taggloo Crauee* is indicated with a bracketed page number in [red]. Typos in the Manx have been corrected; editorially inserted and transposed letters are indicated in red, duplicated letters and missing spaces are silently corrected, other corrections are indicated in footnotes.

¹ That is, ignoring words such as *chied*, *cha*, *kinjagh*, *gyn*, *gys*, initial *g-* in gerunds.

THREE DIALOGUES,

BETWEEN A

MINISTER

AND ONE OF HIS

PARISHIONERS;

ON THE

True PRINCIPLES of RELIGION, and Salvation for
Sinners by JESUS CHRIST, the only Redeemer
and Saviour

BY THOMAS VIVIAN, A. B.

Vicar of Cornwood, Devon, late of Exeter-college,
Oxford.

THE TWENTIETH EDITION

YORK:

PRINTED BY WILSON, SPENCE, AND MAWMAN;
FOR T. WILSON AND R. SPENCE, *High-Ousegate*
Anno 1788

[Price *Threepence*]

TAGGLOO CRAUEE

EDDYR

BOCHIL ANMEY

AS FER JEH E HIOLTANE.

Liorish THOMASE VIVIAN, A. B.

SAGGYRT JEH CORNWOOD, DEVON

Chyndaït ayns Gailck;
Ta shen dy ghra, Chengey ny Mayrey² Ellan
Vannin.

Chelsea: Printed by J. TILLING, Royal
Hospital-row, for THE RELIGIOUS TRACT
SOCIETY
and sold by J. BURDITT, at the Society's
Depository, No. 60 Paternoster-row,
London

[Price *2d.* or *10s.* per 100]³

² Text: *Marrey*

³ Publication information assembled from the first
and last pages of the booklet.

DIALOGUE I.

BETWEEN A

Minister and One of his Parishioners.

M. NEIGHBOUR, good-morrow. I find you have been early up, and diligently employed; your cattle fed, and servants at work. I see thriving in the world is a matter very near your heart.

P. Ay, Sir, all this is necessary. Meat and clothes must be provided; my Landlord's rent must be paid; and this requires much care and labour.

M. I would by no means discourage your industry. It is your duty not to be *slothful in business*. But, you know, you have another calling besides husbandry: The soul must be fed and clothed too.

P. Doubtless the soul ought to be minded in the first place, for that is the chief concern: but I hope, I do not neglect my soul and the world to come: I should be sorry you should think me so bad a man: I believe you have no reason—⁴

M. No particular reason to be suspicious of you more than of others. But when I look round, and observe the general unconcern about salvation in which men live, I am concerned for my fellow mortals: and with respect to you of this parish in particular, I think myself obliged to admonish you of your danger, that you may not die before you have obtained forgiveness of your sins through faith in Jesus Christ, and are made meet for *an inheritance among them that are sanctified*.

P. Lord, Sir! why should you entertain such uncharitable thoughts of us?

M. Do not so abuse the word *charity*: it signifies the same as *love*. Now love does not require that we think well of every body, with or without reason, but that we wish and intend well to every body. If I gave myself no trouble about you, that is, if I were utterly void of charity, you would think me a very charitable man.

YN CHIED AYRN.

B. DY vannee dhyt Naboo. Ta mee fakin dy vel oo er ve er dty cosh dy moghey, dooisht as tarroogh, dty vaase shirveishit lesh foddyr, as dty harvaantyn ec obbyr. Ta mee chur tastey dy vel oo dy jeean soit er choyrt dty cooishyn seihltagh er y hoshiaght.

F. Ta mee dy jarroo, as ta ooilley shoh ymmyrchagh. Sheign da beaghey as coamrey v'er ny cosney as sheign da maill ve eeckyt ass y thalloo; as cha nod shoh ve jeant fegooish lane kiarail as obbyr.

B. Cha vel aigney aym er aght erbee dy lhiettal oo veih ve friosaghy as jeidjagh. T'eh dty churrym gyn dy ve lhiastey ayns obbyr. Agh ta fys eu dy vel obbyr elley ayd dy yannoo chammah as obbyr thallooin. Shegin da beaghey as coamrey v'er ny hirrey son yn annym myrgeddin.

F. Lhisagh kiarail gyn dooyt ve goit jeh'n annym 'sy chied ynnyd—Shoh yn ard cooish. Agh ta mee treishteil nagh vel mee meerioosagh er my annym as y seihll ta ry-heet. Veagh eh trimshey dou shuiish dy yeeaghyn orrym myr dooinney cha meechrauee. Ta mee credjal nagh vel oyr eu—

B. Cha vel oyr aym dy ve ayns meecourys jeed's ny smoo na jeh feallagh elley. Agh tra ta mee jeeaghyn mygeayrt-y-moom as goaill baght jeh'n meerioose er saualtys nyn anmeenyn ayn ta'n chooid smoo dy leih beaghey, ta mee seaghnit as imneagh mysh stayd my [2] heshey-cretooryn, as er l'heh mysh stayd Cummaltee yn skeerey shoh. Ta mee gennaghtyn mee-hene fo kianlaghyn lajer dy chur my hioltane ayns cooinaghtyn jeh'n gaue t'ad ayn kyndagh rish peccah, er-aggle dy vod ad baase y gheddyn roish t'ad er cosney leih nyn beccaghyn trooid credjue ayns Yeesey Chreest, as roish t'ad jeant cooie son eiraght "nyn mast'ocsyn ooilley ta er nyn gasherickey."

F. Hiarn bannee shin! cre'n fa yinnagh shiu cur raad da lheid ny smooinghtyn veeghiastyllagh j'in.

B. Ny gow yn fockle ghiastylls ayns aght cha neu-cooie. Ta ghiastylls as graih jeh'n un vree. Nish cha vel graih kianley shin dy smooinghtyn dy mie jeh dy chooilley ghooiney eddyr oyr ve ain er y hon ny dyn, agh dy yeearee as dy kiarail dy yannoo mie da ooilley. Mannagh row imnea erbee aym mychione dty stayd spyrrydoil, ta shen dy gra

⁴ Phrase omitted in 1790.

P. But I hope you do not condemn us all : some of us indeed are wicked, swearing, drunken men; but we are not all so. You know yourself that I keep my church, and come sometimes to sacrament. I never hurted any man in my life, and pay every man his due.

M. And upon this you build your hopes of heaven? —If this is your foundation, I must plainly tell you, it will leave you hopeless in the day of trial. Let us examine it by the word of God.

“You never did hurt to any man.” You mean, I suppose, you never robbed nor murdered any person; I do not: think you have; but still you have committed much sin, and done much hurt, not only to others, but especially to your own soul, by, great and numberless, nay, daily offences against the holy law of God. Nay, you have broken every one of his commandments.

P. Who could give you such an account of me?

M. You yourself, last Sunday. When you heard me repeat the commandments, you made answer after each of them, *Lord have mercy upon us*, &c. Your calling for mercy was plainly acknowledging yourself guilty.

P. I never committed idolatry, murder, adultery—

M. Yes, all of them. Have you never loved any worldly thing more than God and his favour? nor feared any thing more than his displeasure, so as to neglect a known duty rather than draw upon yourself some temporal inconvenience? This was a breach of the *first* commandment. The *second* commandment respects the manner of expressing the devotion of the heart; and therefore whatever in your service has been unbecoming, such as wandering thoughts, carelessness and irreverence, as well as using images, is a breach of this commandment: so is also neglect of God’s service. And here you will not pretend, I suppose, to be not guilty. Consequently, your coming to church and sacrament in this careless unthinking manner, deserves rather to be reckoned among your sins, than trusted to for justification before God. But a few minutes ago, in my hearing, you took the Lord’s name in vain, using it needlessly, and without an awful sense of his majesty, of whom

dy b’een ooilley cooidjagh fegooish graih as ghiastyllys jinnagh oo goaill mee son dooinney ghiastyllagh.

F. Agh ta mee treishteil nagh vel shiu deyrey shin ooilley; ta reageyryn ny mast’ain ta ayns cliaghtey jeh loo as gueeaghyn, as ta cur raad da rouanys as meshtallys, agh cha vel shin ooilley myr shoh. Ta fys eu hene dy vel mish taaghey yn cheeil as dy vel mee ny cheayrtyn goaill y chreestiaght casherick, cha ren mee rieu skielley da dooinney erbee bio, as ta mee geeck da ooilley nyn gair.

B. As er shoh t’ou troggal dty hreishteilyn cour beaynid! My she shoh undin dty hreishteil, sheign dou ginsh dhyt dy baghtal dy jean y treishteil shen dy shickyr cherraghtyn ec laa ny briwnys. Lhig dooin briwnys y yannoo ’sy cooish shoh cordail rish ghoo Yee.

“Cha ren mee rieu skielley da dooinney erbee.” T’ou cheet er liorish shoh nagh vel oo rieu er gheid, ny er n’yannoo dunverys. Ta mee credjal dy vel oo loayrt dy firrinagh, agh foast t’ou er cur rish lane peccah, as er n’yannoo lane skielley cha nee ynrycan da feallagh elley, agh er-lheh da dty annym hene, liorish dy mennic as dy daaney brishey leigh casherick Yee. Dy jarroo t’ou er vrishey *dagh unnane* jeh e annaghyn.

F. Quoi oddagh ginsh diu lheid ny reddyn jeem’s?

[3] *B.* Oo hene er y doonaght s’jerree. Tra va mee fockley magh ny jeih annaghyn, dooyrt oo lurg dagh unnane jeu “Hiarn, jean myghin orrin.” Liorish gearree myghin ren oo dy foshlyt ghoaill rish dy row oo er vrishey ad ooilley.

F. Cha dug mee rieu ammys da jallooyn, cha ren mee rieu dunverys ny brishey poosey.

B. Dy firrinagh t’ou er ve oolee jeu ooilley. Nagh vel oo rieu er choirt graih smoo da nhee erbee ’sy theihll na da Jee as e oayr; ny er ghoail aggle smoo roish nhee erbee na roish y corree echeysyn, myr shen dy vel oo er lhiggey-shiaghey dty churym dy haghney seaghyn ennagh seihltagh; Va shoh dy vrishey *yn chie*d anney. Ta’n nah anney loayrt mychione yn agh dy hoilshaghey ooashley as ammys crauee yn chree, as shen-y-fa cre erbee: t’er ve neucioie ayns dty hirveish spyrrydoil myr smooinghtyn fardalagh, meerioose as mee-arrym; t’ou liorish lheid ny reddyn er vrishey yn anney shoh, as myrgeeddin liorish ve meerioosagh er shirveish Yee. Shickyr cha jean oo gobbal dy vel oo er ve foiljagh ayns yn ayn shoh; as shen-y-fa ta cheet gys thie Yee as gys boayrd y Chiarn ayns lheid yn agh eddrym as dyn smooniaght ny s’cair dy ve er ny earroo mastey dty pheccaghyn na dy ve jeant undin dty hreishteil gys Jee. Eer neayr’s gow shin toshiaght dy loayrt ry-cheillee ren oo goaill ennym y Chiarn ayns fardail, jannoo

you spake. You have done the same perhaps ten thousand times in your life. This is a breach of the third commandment. Whenever you have neglected to attend on God's worship on the sabbath without a necessary hindrance, suffered worldly thoughts to unfit you for God's service, done worldly business on that day that might have been done on another, and neglected to devote the whole to God, by reading, hearing, prayer, meditation, and useful conversation — you have profaned the Lord's day. The substance of these commandments is, *thou shalt love the Lord thy God with all thy heart*: But you have come short of this whenever you have not acted to the glory of God. Now what think you of your innocence with respect to the duties of the first table of the commandments?

P. I cannot pretend to justify myself with respect to God; but I am sure I have done no hurt to man.

M. You would not say so, if you understood the spirituality and extent of God's commandments, as explained by our Lord in his Sermon on the Mount. There you find that wantonness in the eye or heart is esteemed (Matt. v. 28.) adultery in the sight of God; and causeless (Matt. v. 22.) anger, and especially injurious language, is accounted a degree of murder: and who can acquit himself of these?

If you take the same method to understand the other commandments, all parts of your behaviour that are unsuitable to the station in which Providence hath placed you, all irreverence and proud censuring of your superiors, and all unkind and injurious treatment of those that are beneath you, will appear to be breaches of the fifth commandment. All evil speaking, rash censuring, and repeating of stories injurious to the character of others, are contrary to the ninth: and all murmuring and discontent, envy and greediness, are sins forbidden by the tenth.

P. Then it seems there is but one commandment against which I have not sinned.

M. If you rightly knew yourself and the law of God, you would not acquit yourself of that neither. Be not offended, I speak out of love to your soul. I do not think you a thief or a robber: yet, have you never concealed the faults and bad properties of what you sold, when you knew that ignorance of these faults was the very thing that induced the person to buy? Nay, have you

ymmyd jeh fegooish feme, as fegooish ennaghtyn arrymagh jeh yn Ard-Ooashley echeysyn mychione v'ou loayrt. T'ou er choyrta raad da'n drogh cliaghtey shen foddee jehi thousane keayrt roë; Liorish shoh t'ou er vrishey yn *trass anney*. Keayrt erbee t'ou er n'uirraght woish thie Yee er y doonaght fegooish oyr fondagh er y hon, er lhiggey da smooinghtyn seihltagh dy yannoo oo neu-cooie son shirveish y Chiarn, er n'yannoo obbyr seihltagh er y laa shen oddagh ve jeant er laa elley, as nagh vel oo er hebbal yn slane laa gys Jee liorish lhaih ny clashtyn e ghoo, liorish padjer, smooinghtyn crauee as taggloo vondeishagh, t'ou er vrishey yn doonaght. Ta bun as bree ny annaghyn shoh "Ver oo graih da'n Chiarn dty Yee lesh ooilley dty chree," agh t'ou er jeet giare jeh shoh cha mennic as [4] nagh vel oo er n'ymmyrkey oohene dys gloyr Yee. Nish, cre t'ou smooinghtyn jeh'n agh t'ou er reayll yn chieid voayrd jeh ny annaghyn.

F. Son my churym gys Jee cha noddym dy jarroo mee hene y heyrey; agh ta mee shickyr nagh vel mee er n'yannoo aggair erbee da dooinney.

B. Cha jinnagh oo loayrt myr shen dy beagh oo toiggal liurid as dooghys spyrrydoil jeh'n leigh myr t'eh soit magh liorish nyn Jiarn ayns y Sharmane echey er y clieau. Ayns shen t'ou feddyn dy vel eshyn ta jeeaghyn er ben dy chur saynt j'ee er vrishey poosey r'ee hannah ayns e chree, as dy vel corree gyn oyr, as erlkeh goan brasnee coontit myr keint dy ghunverys, as quoi oddys eh hene y heyrey veih lheid ny loghtyn.

My t'ou goaill yn agh cheddin dy hoiggal ny annaghyn elley nee dy chooilley ayn jeh dty ymmyrkey nagh vel cooie gys y stayd huggey t'ou er dty eam, dy chooilley vee-arrym dauesyn t'ayns stayd s'yrjey na oo hene, as dy chooilley hranlaase orroosyn t'ayns stayd s'inshley, nee ooilley shoh jeeaghyn dy ve noi yn queiggoo anney; dy chooilley scammylt as skeal ta jannoo aggair da ennym mie dty naboo noi yn nuyoo anney; as dy chooilley phlaiynt as tallagh, troo, as drogh-vian er ny lhiettal liorish y jehoo anney.

F. Eisht t'eh jeeaghyn nagh vel ny smoo na un anney nagh vel mee er vrishey.

B. Dy beagh tushtey fondagh ayd jeed hene as jeh leigh Yee, yinnagh oo my-ner dy vel oo er vrishey yn *anney shen* myrgeeddin, Ny bee corree rhym. She ass graih gys dty annym ta mee loayrt. Cha vel mee goaill oo dy ve dty vaarliagh [*sic*] ny roosteyr; ny-yeih nagh vel oo rieau er cheiltyn foiljyn ny reddyn t'ou er chreck, tra va fys ayd dy row yn kionneyder er ny hayrn dy kionnaghey liorish yn

not often recommended your goods in such general terms, as were inconsistent with strict truth? Have you not cruelly taken advantage of the necessity of a needy seller, and beat down his ware much below its real value? These will certainly witness against you.

P. Why, Sir, after this rate you condemn all the world. According to your account, there is not a good man upon earth.

M. It is not my account, but the scripture account: *There is none that doth good, no not one*, Rom. iii. 12.

P. I am glad then you do not think me worse than my neighbours. I hope I shall do as well as others, for all are sinners.

M. Therefore you think you need not be greatly troubled, if you are so too; but hope to pass in the crowd. Does not some such thought as that lurk at the bottom? But what signify numbers with God, whose all-searching Eye no man can lie concealed from, and whose Arm none can resist or escape? Had you lived in Sodom or the old World, this fame thought might have lulled you asleep in the prevailing abominations, but would not save you from the overflowing deluge, nor the streams of fire.

P. After this rate you damn all the world.

M. Damn! What a word is that! It signifies to adjudge to eternal torment, to do which belongeth only to the righteous Judge. I would with all my soul rescue all men from this misery. And with that view I now speak plainly and faithfully to you, and agreeably to the word of God.

P. Who then can be saved? Not you yourself. Pray, Sir, did you never sin?

M. Friend, be serious. The subject we are now upon is of the utmost importance. I have sinned as well as you; I have greatly sinned, and my sins have deserved eternal damnation: but God hath been pleased to awaken me to repentance; he hath shewn me my danger, and stirred me up to flee from the wrath to come. He hath shewn me also the way of escaping the wages of sin, opened in the blessed gospel. The offer of salvation there made, I trust I have embraced, and obtained forgiveness through faith in Jesus Christ.

vee-hushtey echey jeu? Ny sodjey, nagh vel oo er voylley dty cooid ayns lheid ny goan as nagh row kiart cordail rish yn irriney? Nee ny reddyn shoh dy shickyr gymmyrkey feanish dt'oi.—

F. Kammah! Er yn aght shoh ta shiu deyrey ooilley sheelnaue; liorish y coontey euish cha vel un dooinney cairal er y thalloo.—

[5] *B.* Cha nee yn coontey aym's eh, agh yn coontey ta'n Scriptor choyrt, "Cha vel fer hene ta jannoo dy mie, cha vel unnane." (Rom. iii. 12)

F. 'S'mie lhiam eisht nagh vel shiu jeeaghyn orrym's dy ve ny smessey na my Naboonyn. Ta mee treishteil dy jiggym jeh chammah as feallagh elley, fakin dy nee peccee shin ooilley.

B. Shen-y-fa t'ou smooniaght nagh vel oyr ayd dy ve slane seaghnit my t'ou hene neesht peccoil, agh dy vod oo ve er ny chieltyn fud ny earrooy'n mooarey dy pheccée. Nagh vel lheid y smooniaght shoh lhie follit ayns dty chree? Agh cre sheeu earrooy'n marish Jee, yn sooil echey ta ronsaghey dy chooilley nhee, as fakin dy chooilley ghooiney er feaie ny cruinne, as yn roih echey cha vod fer erbee chea veih ny shassoo noi? Dy beagh oo er cummal ayns Sodom ny Gomorrah oddagh yn smooniaght cheddin er chur ort ve ec fea, as dy chadley ayns ny peccaghyn cadjin agh cha noddagh oo er ve er dty choadey veih ny strooanyn dy aile liorish.

F. Er yn aght shoh ta shiu deyrey ooilley sheelnaue dys coayl-anmey dy bragh farraghtyn.

B. Coayl-anmey dy bragh farraghtyn! Cre'n fockle atchimagh shen? T'eh ghoail stiagh torchagh nagh bee dy bragh ec kione; as t'eh bentyn gys y Briw cairagh ny lomarcán dy ockley magh yn briwnys agglagh shen. Yinnin lesh ooilley my chree sauail dy chooilley ghooiney veih'n treihys shen; as lesh lheid y yeearee ta mee nish loayrt dy baghtal as dy firrinagh as cordail rish ghoo Yee.

F. Quoi eisht oddys ve er ny hauail? Cha nod shiu hene saualtys y cosney. Lhig dou briaght Nagh vel shiuish rieu er chur rish peccah?

B. My Charrey, ny jean craid. Ta'n cooish ta shin nish loayrt er jeh'n trimmid smoo. Ta mish er chur rish peccah chammah rhyt hene. Ta mee er ve feer peccoil, as ta my pheccaghyn er hoillloo coayl-anmey dy bragh farraghtyn; agh ta Jee ayns e vyghin er ghooistey mee gys arrys; t'eh er hoilshaghey dou my gaue, as er my ghriennaghey dy hea veih'n jymmoose ta ry-heet; T'eh er hoilshaghey dou myrgeiddin yn aght dy scapaill faill peccah myr t'eh soit roin ayns y [6] Sushtal bannit. Ta mee treishteil dy vel mee er ghoail greime er y taualtys ta chebbit ayns shen, as er

P. I hope I have repented too: I am sure, if I offend God, I am sorry for it afterwards. And as for faith—why, we are all christians, I hope, are we not?

M. If your repentance is sincere, and your faith lively and saving, your state is safe and happy. But many persons deceive themselves by a dead faith and imperfect repentance. Are you willing to have the sincerity of yours tried?

P. I am; for the trial can do me no hurt: If I am safe it is well; If I am not, I hope it is not too late to amend.

M. You say very right. First, then, let us examine your *repentance*. Now⁵ true repentance implies a sense of sin, its odiousness and deformity, a hatred of it, a humiliation and self-loathing on account of it, an actual forsaking of it, and a turning to God by newness of life. Is your repentance such as this?

P. I hope it is.

M. *The wages of sin is death*, eternal death. Do you think you deserve this death?

P. As much as other men, for all are sinners: but GOD is merciful.

M. Do not now talk of other men. Do you *A. B.* think that you deserve eternal death?

P. If GOD should deal with me according to strict justice, I do:⁶ But, as I think God is merciful, so I hope I shall do well enough.

M. I fear your notions of God's mercy are such as prevent true repentance. You seem to have entertained hopes of mercy, without being deeply sensible of your utter misery without it; to have applied the healing balsam, before you were wounded. This is what the Almighty styles *healing the wound of his people slightly*. Now you seem in this manner to have deceived yourself. You never saw yourself in a state of sin and death; you never saw sin odious; you were never greatly afraid of perishing, nor saw that there was no help or strength in yourself: therefore you never fled to him who is a *Refuge from the storm*. And, if you have never fled thus to Christ, as helpless and undone without him,

gheddyn leih my pheccaghyn trooid credjue ayns Yeesey Chreest.

F. Ta mee treishteil dy vel mish er ghoaill arrys neesht. Ta mee shickyr my ta mee coyrt corree er Jee ta mee trimshagh er y hon—as son Chredjue, ta shin ooilley Chreesteenyn, ta mee treishteil; nagh vel shin?

B. My ta dty arrys firrinagh as dty chredjue bioal as breeoil, t'ou ayns stayd sauchey as maynrey; agh shimmy ta molley ad hene liorish chredjue marroo, as arrys neu-vessoil. Vel aigney ayd dy ronsaghey as dy phrowal dty chredjue as dty arrys.

F. Ta dy firrinagh. Cha nod eh skielley erbee y yannoo rhym dy phrowal ad. My ta mee ayns stayd sauchey 'smie shen, as mannagh vel mee ta mee treishteil nagh vel eh foast ro-anmagh dy lhiassaghey my vea.

B. T'ou gra dy mie. Hoshiaght eisht, lhig dooin prowal dty arrys. Ta arrys firrinagh goaill stiagh ennaghtyn dowin jeh peccah, jeh'n dooghys broghe as feohdoil echey—choyrt dwoaie da,—chea veih—as chyndaa gys Jee liorish bea noa. Vel yn arrys ayds lheid shoh?

F. Ta mee treishteil dy vel.

B. Ta “faill peccah baase”—baase dy bragh farraghtyn. Vel oo smooinght dy vel uss toilloo yn vaase shoh?

F. Myr ta feallagh elley er hoilloo eh; son ta ooilley peccee, agh ta JEE myghinagh—

B. Ny loayr veg jeh feallagh elley. Vel oo smooinght dy vel oo hene toilloo baase dy bragh farraghtyn?

F. Dy beagh JEE dy my vriwnys dy cairagh as dy geyre, ta mee; agh myr ta fys aym dy vel JEE myghinagh, myr shen ta mee jerkal dy bee ooilley dy mie marym.

B. Ta mee ghoaill aggle dy vel ny smooinghtyn t'ayds jeh myghin YEE lheid as ta lhiettal arrys firrinagh. T'ou jeeaghyn dy hreishteil son myghin choud's t'ou dyn ennaghtyn jeh dty hreihys n'egooish, as t'ou er n'yannoo ymmyd jeh ny saaseyn lheidys [7] roish t'ou er n'ennaghtyn oo hene ching. Shoh eh ta JEE genmys “scryssey harrish lhott e phobble.” Nish ayns y cooish shoh t'ou er volley oo hene. Cha vel oo rieau er n'akin oo hene ayns stayd dy pheccah as dy vaase; cha vel oo rieau er n'akin peccah dy ve feohdoil; cha row oo rieau fo atchim as aggle jeh cherraghtyn son dy bragh, ny er ve dy dowin tushtagh nagh row cooney ny niart aynyd hene; as shen-y-fa cha ren oo rieau chea huggeysyn ta “kemmyrk veih'n sterrym.” As mannagh vel oo rieau er jeet er yn

⁵ In the 1790 text the words up to *Now* are absent.

⁶ I do:] 1790 I do not:

it is plain that you are still without any saving interest in him.

See how it was with those converts mentioned in the Acts of the Apostles; St. Peter's hearers were *pricked in their hearts*, and said, *Men and brethren, what shall we do?* The *Jailor* came trembling, through a sense of his miserable condition before he was baptized, and received forgiveness of sins. St. Paul was struck to the ground.

P. All there were infidels. I was baptized in my infancy, and bred up to know good things, and always believed.

M. God does not deal with all exactly in the same way. But take heed you do not depend too much upon these privileges. You were early baptized; but search your heart and life. Have you not lived for a long time together as *without God in the world*? Instead of renouncing the world, **the** flesh, and **the** devil, have you not followed and been led by them? Have you not been led by the world in judging of things according to the opinions of men, in opposition to the word of God? Have you not in many things conformed to its customs contrary to the commands of God? Have you not frequently obeyed your carnal lusts and inclinations so as to violate frequently the pure law of God, if not by actual offences, yet by indulging evil thoughts, and living in lesser sins without concern? And has not the devil been for a considerable time your master, leading you to offend God by profaning his holy name and holy day; and that for the sake of such trifling pleasure, as plainly argues his ascendancy over you? And have you not continued still in these things with little or no concern, hoping, notwithstanding, that all would be well? Nay, is not this still in some measure your case? —I see you acknowledge it is, it is plain then your baptismal vow and covenant are broken, and there is an absolute necessity of turning unto God, and beginning all anew.

P. How must I begin anew?

M. By acknowledging that by your departure from God you have brought yourself to a State of sin and misery; alienated from God, inclined to evil, and therefore at Enmity with God in your heart; and that for these things you deserve his wrath, and stand on the brink of ruin, covered with guilt.

aght shoh dys Chreest, myr boght as treih as caillit fegooish yn cooney echeysyn, t'eh cronnal nagh vel aynr ayd whoast ayns y taualtys gloyroil t'eh er chionnaghey er nyn son.

Jeeagh er y coontey t'ain jeh ny arryssee ayns Jannoo ny Hostyllyn. Va'n vooijer va geaishtagh rish sharmane y Noo Peddyr "guint ayns nyn gree as dooyrt ad, Gheiney as "vraaraghyn cre bailliu shin dy yannoo?" Haink Arreyder y phryssoon er-creau fo ennaghtyn jeh e stayd hreih, roish ve er ny vashtey; as va e pheccaghyn er nyn leih da. Va Noo Paul bwoailt gys y thalloo.

F. V'ad ooilley shen ny Anchredjuee. Er my hon's va mee er my vashtey tra va mee my lhiannoo, as er my hroggal ayns tushtey jeh reddyn mie; as cha vel mee rieu er choirt raad da meechredjue.

B. Cha vel Jee prowal dy choilley unnane ayns yn un aght; agh bee er dty hwoaie nagh der oo rour barrant er dty vondeishyn cheumooie. Ronsee dty chree as dty vea. Nagh vel oo er cheau lane jeh dty hraa myr "fegooish Jee ayns y theihll." Ayns ynnid cur cooyl rish y seihll, yn eill, as y drogh-Spyrryd, nagh vel oo er n'eiyr er y theihll ayns soiaghey jeh reddyn cordail rish smooniaghtyn deiney as noi bree ghoo casherick Yee? Nagh vel oo dy mennic er chummey oo hene gys cliaghtaghyn y theihll noi saraghyn YEE? Nagh vel oo dy mennic er chur raad da sayntyn ny foalley, as myr shoh er vrishey leigh YEE, liorish drogh smooniaghtyn almoraght as meehushtey, mannagh vel oo er n'yannoo shen liorish ard loghtyn? As nagh vel oo er ve foddey ayns shirveish y drogh-Spyrryd t'er hayrn oo dy vrasnaghey JEE liorish brishey e laa casherick as [8] goaill e ennym casherick ayns fardail; as shen er graih lheid yn eunys fardalagh as ta soilshaghey ro-chronnal dy vel oo fo yn reill echey? As nagh vel oo er hannaghtyn foast ayns ny reddyn shoh, treishteil ny-yeih dy bee ooilley dy mie mayrt? Nagh nee shoh yn cooish ayds eer 'sy tra t'ayn? Ta mee fakin nagh vel oo gobbal. T'eh cronnal eisht dy vel eh ymmychagh dhyt dy hyndaa gys JEE as dy ghoaill arrys ass-y-noa.

F. Cre'n aght ta mee dy ghoaill arrys ass-y-noa?

B. Liorish goaill-rish dy vel oo er choirt lhiat oo hene ayns stayd dy pheccah as dy hreihys liorish treigeil JEE; dy vel oo dty Yoarree da bea YEE; graihagh er olk, as shen-y-fa ec noidys rish JEE ayns dty chree; as son ny reddyn shoh dy vel oo toilloo kerraghey; dy vel oo shassoo er broogh Niurin; as dy vel oo coodyt lesh loght.

P. I am willing to forsake all sin, turn to God, and do better. Will that do?

M. These are good resolutions, but they do not seem to proceed from a right principle. You would forsake sin, and do better, I see, with some secret dependence upon your amendment and doings, that these will fit you for acceptance, and gain you an interest in Christ: But this is a legal spirit of self-dependence, a going about to establish your own righteousness. When I see you acknowledge yourself sinful, vile, and base, and, like Job, abhorring yourself; when I see you sensible that you are unworthy of the least mercy, and unable of yourself to do any good thing; when I see you renouncing your best deeds as defiled by sin, casting yourself before God as lost and helpless; having no hope in yourself, but supported only by the promise of Salvation made in Jesus Christ; when this is not only the Language of the tongue, but these convictions are deeply impressed on the Heart— when this is your case, I shall think a real work of grace is begun in your soul.

P. Why this is advising me to despair!

M. Indeed I would have you despair of all help from yourself, or on account of any thing you have done, or can do; for till then, you will not sufficiently value Jesus Christ, nor fly to him as your only Saviour, *who came to preach deliverance to the captives, and to bind up the broken hearted.*

P. I believe all this may be necessary for a notorious sinner, or an heathen; but I have lived in some fear of God, attended at Church, and always believed.

M. I doubt you never believed at all, properly speaking: but of this I will talk more with you another time; at present, it is plain your repentance has not been real. You never saw and felt your danger; consequently could never be so desirous of escaping it as is necessary. You always flattered yourself with some hopes that your state was safe, or certainly would be, when you lived a little better; which was at bottom depending on yourself. And with respect to the other branches of repentance, such as forsaking sin—it is evident to yourself you have lived without concern in some lesser habitual sins; and, as for turning to God, you were never sensible, that in the stream of your

F. Ta mee agindagh dy hyndaa veih dy chooilley pheccah, dy chur mee hene seose gys JEE, as dy yannoo ny share son y traah ta ry heet.

B. T'ad shoh chiahailyn mie agh cha vel ad jeeaghyn dy ve gruntyt er undin cairagh. Yinnagh oo peccah y hreigeil, as dty vea y lhiassaghey, ta mee fakin lesh cheint dy varrant er dty lhiassaghey-bea, dy jean eh cosney ayn dhyt ayns Chreest; agh t'ou myr shoh shirrey dy hoiaghey seose yn cairys ayd hene. Tra ta mee fakin dy vel oo ghoail-rish dy vel oo peccoil, boght as treih, as lurg sampleyr Yob dwoaie ayd ort hene. Tra ta mee fakin dy vel oo gennaghtyn dy vel oo neufeeu jeh'n vyghin sloo, as fegooish niart dy yannoo veg y vie jeed-hene; tra ta mee fakin oo chur seose dty obbraghyn share, myr sollit lesh peccah, tuittym sheese kionfenish Jee, myr cailt as dyn cooney, fegooish barrant erbee ort hene, agh er ny chummal seose ynrycan liorish ghialdyn y taualtys jeant ayns Yeesey Chreest, tra t'ou fockley-magh yn ennaghtyn shoh jeh dty neu-feuid cha nee ny lomarcan lesh dty veillyn agh voish dty chree, eisht neem smooniaght dy vel dy jarroo obbyr dy ghrayse er ghoail toshiaght ayns dty annym.

F. Ta shiu liorish shoh choyrt choyrle dou dy chur mee-hene seose dys meehreishteil.

[9] B. Yinnin dy jarroo choyrlaghey oo dy ve meehreishteilagh jeh cooney erbee voyd hene er coontey nhee erbee t'ou er n'yannoo, ny oddys oo jannoo; son derrey t'eh myr shoh mayrt, cha jean oo soiagh dy liooar jeh nyn Jiarn Yeesey Chreest ny chea huggey myr dty ynrycan Saualtagh "haink dy phreacheil livreys gys ny Cappeeyn, as dy laanaghey yn vooinjer hrome-chreeagh."

F. Ta mee chredjal dy vel ooilley shen ymmyrchagh da ard pheccah as Anchreesteenyn; agh ta mish er veaghey ayns aggle ennagh roish Jee, as ta mee er haaghey yn thie echey, as er chredjal yn Sushtal.

B. Ta mee goaill aggle nagh row rieu chredjue firrinagh ayd, agh jeh shoh nee'm loayrt ny smoo rhyt cheayrt elley. T'eh nish cronnal nagh vel dty arrys er ve firrinagh.

affections, and the general course of your life, you were turned from him. —Indeed (though you seem not to know it) the ruling principle in you, and every natural man, is a principle of sin and corruption. Instead of seeking to please God, you have all along been seeking to please yourself; to procure some gratification to corrupted nature, such as sensual delights, riches, worldly esteem, ease, or the like. This hath been the acting principle throughout your whole conduct, instead of obeying that command, Do all to the glory of God. Nay, if you search narrowly, you will find in your heart an enmity against God. For so saith the apostle, Rom. viii. 7. the carnal mind (and such is every man's by nature) is enmity against God. And this enmity shews itself in opposing God's will, by doing what he hath forbidden, and leaving undone what he hath commanded; and also in flying from God as your enemy, and endeavouring to hide yourself from him like Adam. Have you not passed days and weeks without one serious thought of God, though you were all that time receiving mercies at his hand? Have you not banished and suppressed such thoughts, when they have arisen in your mind? Have you not fled from serious thoughts of God and eternity, as enemies to your peace, and drowned them in worldly cares, vain conversation, and idle amusements? Have you not thus fled from God? You know you have. —Hitherto (suffer me to be plain with you) you have gone wrong, and have been insensible of your danger; deceived yourself, and spoken peace to your soul, when there was no peace. Now consider what you have heard from me, read your Bible, examine yourself, and pray unto God to give you a sense of your real state, and a right judgment in all things.

Gys y traa t'ayn t'ou er n'holl er shaghryn, as er ve meehushtagh jeh dty ghaue, er volley oo hene, as er loayrt shee rish dty annym tra nagh row shee erbee. Nish smooinee er shen t'ou er clashtyn voym's; ronsee ny Scriptyryn; feysht oo hene; as guee er Jee dy chur ennaghtyn dhyt jeh dty stayd firrinagh, as tushtey cairagh ayns dy chooillee nhee.

DIALOGUE II.

YN NAH AYRN.

⁷*M.* I was in hopes of seeing you before now, neighbour, that we might have an opportunity of talking together again on the same important subject.

P. Indeed, Sir, if I may make so bold, I must say I did not like what you said so well, as to desire to hear any more of it. And I should not

B. Va mee jerkal dy akin oo roish nish Naboo, dy voddagh caa er ve ain dy loayrt ry-cheilley reesht er y cooish vooar va shin loayrt jeh roie.

F. Dy ghra yn irriney, cha ghow mee wheesh dy haitnys ayns shen dooyrt shiu roie dy row aigney aym dy chlashtyn ny smoo jeh; chamoo va mee er

⁷ In the 1790 edition these first three paragraphs of Dialogue II are much abbreviated, with the bits of

conversational flavouring cut out. The Manx more closely resembles the text of the 1788 version.

have come to you now, had it not been for something I heard in your sermon yesterday.

M. I like your honest plainness very well, neighbour. But in what was it that I offended you?

P. I thought you bore too hard upon me, and I was afraid you would make me melancholy.

M. Do not you think that what I said proceeded from love to your soul?

P. I really believe, it did.

M. Do you think I said any thing that was not true?

P. I did think so then. You seemed to judge too hardly of me, and to put me on a level with the worst of men. But I am now convinced that what you said was all true.

M. What has produced this change of your sentiments?

P. Your yesterday's sermon about the Day of Judgment. I have been very uneasy ever since I heard it. For I am greatly afraid, that, if the Day of Judgment was now come, it would find me unprepared. And then—the Lord have mercy upon my poor soul!

M. It would be too late then to cry and hope for mercy. But what was it particularly that made you form such judgment of yourself?

P. You shewed us from the twenty-fifth chapter of St. Matthew, that judgment begins with a separation of the godly from the wicked; and this separation was owing to a separation made in this life, when the righteous were taken from among the wicked, by leaving the works and the society of the ungodly. I was not sensible any such change had been wrought in me, and am therefore afraid I am still in the state of sin, in which, you told us, all men are by nature.

M. You have great reason to be afraid. I told you that those would be esteemed righteous on that day, who had fled to the Lord Jesus Christ for righteousness to justify them, and had been made holy by the spirit of God, creating in them a new heart, and had evidenced this change by an holy conversation through the remaining part of their life, how many or great soever their sins had been: and that the wicked were those that had lived and died without faith in Christ, and the indwellings of God's spirit, however orderly and decent their conduct was.

jeet dy yeeaghyn shiu nish, er-be son red ennagh cheeayll mee ayns y charmane eu jea.

B. S'mie lhiam dy vel oo loayrt lesh lheid y reamys, Naboo. Agh cre ayn hug mee corree ort?

F. Smooinnee mee dy row shiu cheet ro-chreoi orrym, as va mee goaill aggle dy jinnagh shiu chur orrym ve groymagh as sou-aignagh.

B. Nagh vel oo smooniaght dy nee er graih dty annym loayr mee ny reddyn shen?

F. Dy firrinagh ta mee chredjal dy nee.

B. Vel oo smooniaght dy dooyrt mee veg agh yn irriney?

[10] *F.* Smooinnee mee ec y tra shen dy dooyrt shiu ny smoo na va chiart. Va shiu jeeaghyn dy vriwnys ro-chreoi jeem as dy yannoo mee corrym rish yn vooijer s'peccol; agh ta mee nish fakin dy row ooilley ny dooyrt shiu dy slane firrinagh.

B. C' red t'er n'obbraghey yn caghlao shoh ayns dt'aigney?

F. Yn sharmane eu jea er laa ny briwnys. Ta mee er ve dy mooar seaghnit neayr's ren mee chlashtyn eh. Son ta mee ayns laane aggle dy darragh laa ny briwnys s'yn oor shoh dy beign ry-gheddyn neu-aarloo er y hon; as eisht, Hiarn jean myghin er my annym!

B. Veagh eh ro-anmagh eisht dy hirrey myghin. Agh c' red va shen er-lheh hug ort jannoo lheid y vriwnys jeed hene?

F. Ren shiu soilshaghey dooin veih'n queiggoo chabdil as feed jeh'n Sushtal liorish y Noo Mian, dy vel briwnys goaill toshiaght liorish scarrey yn chloan cairal veih ny meechruee, as dy daink shoh voish scarrey va jeant 'sy vea ta nish ayn tra va'n vooijer crauee goit veih mastey ny meechruee, liorish choirt chooyl rish ny obbraghyn as y cheshaght oc. Cha ren mee gennaghtyn lheid y caghlao aynym-pene, as shen-y-fa ta mee ghoaill aggle dy vel mee foast ayns y stayd shen dy pheccah ayn ren shiu ginsh dooin dy vel dy chooilley ghooiney liorish dooghys.

B. Ta lae oyr ayd dy ghoail aggle. Dooyrt mee riu dy nee adsyn ny lomarcen veagh coontit ynrack as cairal er y laa shen v'er hea gys y Chiarn Yeesey son ynrackys dy heyrey ad; v'er nyn gasherickey liorish Spyrryd YEE ren cree noa y croo cheusthie jeu, as v'er hoilshaghey yn caghlao shoh liorish ymmyrkey casheric trooid y chooid elley jeh nyn mea, cre-erbee ny pheccaghyn v'ad roie kyndagh jeu; as dy row ny meechruee yn vooijer va er veaghey as er gheddyn baase fegooish chredjue ayns Chreest, as bree yn Spyrryd Casherick, cre erbee cha kiart as oddagh ad y ve ayns nyn ymmyrkey er-cheumooie.

P. Ay, that it was that terrified me. You told us, that the most upright man had committed sins enough to condemn him, if he died without an interest in Christ, and without being accepted as righteous through him. But if this mercy and acceptance through Jesus Christ were obtained before death, no man's sins would be remembered against him on that day. And to prove this, you shewed us, that in the proceedings of the last day, as related by St. Matthew, no sins of the righteous are mentioned by the Judge, nor any good deeds of the wicked.

M. The wicked, that is, they that lived and died without an humbling sense of their natural corruption and actual sins, so as never by faith to fly for refuge to God's mercy in Christ, have, properly speaking, no good works to be mentioned, for all they do is from a wrong principle;⁸ either from selfish and worldly ends, or in order to gain an interest in Christ, and pardon of their sins on account of their doings; which is seeking salvation by the law of works. On this account their works are not regarded, being not done in faith; nor proceeding from a principle of love; which principle none have till they are one with Christ, John xvii. 21. who is the *true vine*, and believers are the branches deriving life from him, John xv. 1. and without whom we can do nothing acceptable in God's sight, John xv. 5. On the other hand, the righteous being themselves accepted through Christ, their sins are not mentioned because long before forgiven and blotted out: and their imperfect services, being accepted through Jesus their High Priest, who *bears the iniquity of their holy things*, receive at the hands of the bountiful Judge a reward of grace. So that that which principally distinguishes the godly from the ungodly, is, that the one is accepted as righteous, and has obtained forgiveness through Christ, according the new or gospel covenant: the other, never being deeply sensible of his sinful lost state (indeed too proud to acknowledge it) hath not applied for the mercy represented in the gospel, and so at the day of judgement stands on the foundation of the old covenant or law of good works, which requires perfect obedience:

F. Shen ve hug aggle aynym's; Ren shiu ginsh dooin dy row yn dooinney s'ynrick er chur rish peccaghyn dy liooar dy gheyrey eh, dy beagh eh dy gheddyn baase fegooish ayn ve echey ayns toilchinys [11] Chreest, as fegooish soiagh ve jeant jeh myr ynrick ny hrooidsyn. Agh dy beagh yn vyghin as y taualtys shoh trooid Yeesey Chreest er ny cosney roish baase, cha jinnagh peccaghyn dooinney erbee cheet noi er y laa shen; as dy phrowal shoh ren shiu soilshaghey dooin veih'n coontey jeh yn laa jerrinagh myr t'eh soit magh liorish y Noo Mian nagh vel yn Briw jannoo imraa erbee jeh peccaghyn ny [sic] chloan chairagh, ny jeh obbraghyn mie ny meechrauee.

B. Cha nod imraa dy jarroo ve jeant jeh obbraghyn mie ny meechrauee, son cha vel veg nyn lheid ocsyn ta ceau nyn mea as gheddyn baase fegooish ennaghtyn arrysagh jeh broid nyn ghooghys as nyn ymmodde-filley peccaghyn as nagh vel rieu er hirrey myghin Yee ayns Chreest liorish chredjue.—Ta dy chooilley nhee t'ad jannoo jeant lesh spyrrydaigney neu-cooie, eddyr dy chosney vondeish ennagh seihltagh, ny dy gheddyn ayn ayns Chreest as leih nyn peccaghyn er coontey nyn jannoo; ta shoh dy hirrey saualtys liorish y leigh dy obbraghyn, as shen-y-fa cha vel soiagh jeant jeh nyn obbraghyn, myr nagh vel ad jeant ayns chredjue, ny cheet woish graih; as ny grayseyn shoh cha nod dy bragh v'ec sleih derrey t'ad jeant unnane marish Chreest ta'n "Billey-feeney firrinagh," as Chredjue ny banglaneyn er nyn mioghey liorish; as n'egooish cha nod mayd veg y jannoo ta booisal ayns shilley YEE—Er y laue elley, myr ta soiagh jeant jeh'n cloan cairagh trooid Chreest, cha vel imraa jeant jeh nyn beccaghyn, er-yn-oyr dy vel ad er nyn leih daue, as er ve dollyt ass foddey er-dy-hienney, as nyn shirveish annoon soit jeh trooid Yeesey Chreest nyn Ard Saggyrt ta "gymmyrkey loghtyn nyn reddyn casherick," choud's t'ad gheddyn leagh jeh grayse veih laueyn y Vriw ta feoiltagh ayns mieys. Shen, eisht, ta jannoo yn ard lhietrymys eddyr y dooinney crauee as y dooinney meechrauee she, dy vel yn derrey yeh er ny heyrey as cosney leih e pheccaghyn trooid Chreest cordail rish Conaant y Tushtal; choud's nagh vel yn jeh elley rieu er n'akin e stayd peccoil as cailt, ny er hirrey yn vyghin chebbit ayns y Tushtal, as myr shen ec laa ny briwnys nee eh shassoo er undin y chenn Chonaant ny leigh dy obbraghyn ta shirrey [12] slane biallys dys dy chooilley nhee ta scrut ayns y leigh, as shen-y-fa

⁸ For The true principle from which good works proceed, see the 11th, 12th, and 13th Articles of the Church of England. [The 1788 edition expands this

footnote, and gives the text of the three articles verbatim. The 1763 edition has no footnote here.]

consequently he is without a Mediator, and without forgiveness, and therefore must be condemned.

P. But then, why are works mentioned at all on that day, as we find they are?

M. I gave you two reasons for this: First, Because, though they are not the ground of any man's acceptance, yet they shew a man to be in a justified state; for we cannot bear the fruit of holiness, unless we are in and abide in Christ, John xv. 4. And they who do not act righteously deceive themselves if they think themselves righteous: so that good works serve to distinguish believers from unbelievers. Secondly, Because the different degrees of fruitfulness⁹ makes a difference between the godly themselves, so that God is pleased graciously to confer upon them different degrees of glory. That any man is at all saved is owing to his faith in the Redeemer: His degree of glory is proportioned to his fruitfulness and diligence in the vineyard. .

P. I have always thought that we christians were all believers, one as much as another: And that, at the day of judgment, they would be reckoned godly that lived orderly and uprightly, among whom I reckoned myself, and all that were better than I; and that the profane and ungodly, and all that were secretly wicked and ill-designed, would be condemned. Indeed, I had always some fears that I was not good enough; I did not know how great a number would be acknowledged righteous; but I thought I stood a better chance than many, or most that I knew.

M. You did not learn this from the word of God. But what think you now?

P. I see that all depends upon my obtaining, whilst on earth, mercy, and forgiveness of all that is past; and that not on account of any thing done by me, but through faith in Jesus Christ. But what that faith is I know not: This I know, that I have been all along out of the way.

M. Indeed I think you have; and it is high time for you to awake, and seek the Lord in earnest, lest he cut you off in the midst of your sins, and appoint **you** your portion *where is weeping, and wailing, and gnashing of teeth.*

t'eh fegooish fer dy loayrt er eh hon , fegooish leih, as fegooish pardoan.

F. Cre hon eisht ta obbraghyn loayrit jeu eddyr er y laa shen?

B. Hug mee daa oyr son shoh. Hoshiaght, ga nagh vel ad undin jeh saualtys dooinney erbee, ny-yeih t'ad prowal dy vel dooinney er ny heyrey, son cha nod mayd messyn casherickys y ymmyrkey mannagh vel shin ayns Chreest as tannaghtyn aynsyn. As ta'n vooijer nagh vel jannoo cairys molley ad hene my t'ad smooniaght dy vel ad cairagh. Myr shoh ta obbraghyn mie scarrey eddyr credjuee as yn vooijer veechredjuagh. 'Sy nah ynnyd, Er yn oyr dy vel ny caghlaaghyn ayns towse nyn mess jannoo lhiettrimmys eddyr yn chloan chairagh hene, myr shen dy vel Jee dy graysoil coamrey ad lesh caghlaaghyn towse dy ghloyr. Dy vel dooinney erbee er ny hauail t'eh liorish e chredjue ayns y Fer-kionnee; agh ta towse e ghloyr corrym rish y vess t'eh cur magh ayns y Garey feeyney.

F. Va mee cliaghtey smooniaghtyn dy row shinin Chreesteenyn ooilley Credjuee, fer chammah as fer elley, as ec laa ny briwnys dy beagh adsyn goit myr y vooijer crauee va er cheau nyn mea dy sheelt as dy cairal as nyn mast'oc shoh va mee soiaghey meehene as ooilley ny va beaghey ny share na mee: as dy row ny drogh-yantee as ny meechrauee as ooilley va chur rish peccah dy follit, as va soit er jannoo olk, dy ve er nyn gheyrey as er nyn gerraghey. Va dy jarroo dy kinjagh cheint dy aggle orrym nagh row mee crauee dy liooar. Cha row mee toiggal cre'n aght oddagh ymmodee v'er nyn earroo mastey yn chloan cairagh; agh va mee smooniaghtyn dy row mee hene ayns stayd share na'n chooid smoo jeh my Ainjyssee.

B. Cha nee woish Ghoo YEE dynsee oo shoh. Agh c'red t'ou smooniaghtyn nish?

F. Ta mee fakin dy vel ooilley lhie er cosney, choud's ta mee er y thalloo, myghin as leih jeh ooilley ny t'er n'holl shiaghey, as shen cha nee er coontey veg ta mee hene er n'yannoo, agh trooid credjue ayns Yeesey Chreest; agh c'red ta'n credjue shen cha vel **[13]** mee toiggal; shoh ta fys aym er, dy vel mee er ve ooilley yn traa shoh mollyt as er-shaghryn.

B. Dy firrinagh ta mee smooniaghtyn dy vel oo; as t'eh ard traah dhyt dy ghoostey as dy hirrey yn Chiarn lesh jeeanid aigney er aggle dy bee oo giarit "ayns mean dty pheccaghyn, as dy jean oo dty chronney y

⁹ 1790 faithfulness

P. Pray, Sir, tell me, what I must do to be saved?

M. What think you of your past life?

P. I see that I have been daily offending God, by breaking his commandments, and pleasing myself, not him; and that now I stand under the guilt of thousands of sins, the least of which were enough to condemn me.

M. What think you of your good deeds?

P. I have none to think about. I see sin in every thing I do. My pride, on account of my being not so bad as others, my worldliness, my vanity, and trifling spirit in prayer and hearing sermons, were enough to condemn me, if I had done nothing else.

M. And what do you intend to do?

P. I will do better, I will strive against sin, I will pray.

M. But all these duties, you say, have been heretofore mixed with sin; how then do you hope they will make you accepted now? Or could you do these things ever so well, all is your necessary bounden duty: The good deeds you may do, cannot make amends for past offences. On all those accounts, *by the deeds of the law shall no man living be justified.*

P. I see no way—If ever there was a lost soul I am he—What shall I do?

M. *Believe on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 31. This is the work of God, that ye believe in him whom he hath sent, John vi. 29. And by him all that believe are justified from all things, Acts. xiii. 39. Come, naked, sinful, and helpless as you are to God through Christ for mercy. He is able to save to the uttermost all those who came unto God through him, seeing he hath died for them, and ever liveth to make Intercession for them, Heb. vii. 25. He can wash you from the guilt of all your sins, destroy the power and dominion of sin in you, sanctify you*

gheddyn raad ta “keaney, as dobberan, jehas [*sic*: ?jeir as] snaggeraght feeacklyn.”¹⁰

F. Ta mee guee erriu dy insh dou cre t’orrym dy yannoo dy cosney saualtys?

B. C’red t’ou smooniaght jeh dty vea t’er nhol shiaghey?

F. Ta mee fakin dy vel mee gagh laa er vrasnaghey corree YEE liorish brishey e annaghyn as jannoo my aigney hene, as cha nee yn aigney echeysyn; as dy vel mee nish fo loght thousaneyn dy pheccaghyn, jeu ta eer yn ’nane sloo dy liooar dy my gheyrey,

11

mannagh row shaghrynys erbee elley ayns my ymmyrkey.

B. As c’red t’ou chiarail dy yannoo?

F. Neem mee hene y ymmyrkey ny share; neem streeu noi peccah, as padjer y ghoail.

B. Agh va ooilley ny currimyn shoh t’ou ghoail rish sollit lesh peccah ’sy traa t’er n’hol shiaghey; kys eisht t’ou jerkal dy bee soiagh jeant jeu nish? Ny dy beagh niart ayd dy chooilleaney ny currimyn shen ayns yn agh share, t’ou ynryan jannoo dty churrim kiant. Cha nod ny obbraghyn crauee t’ou cooilleaney jannoo lhiassaghey son loght dty vea t’er n’hol shiaghey. Son ooilley ny oyryn shoh, “liorish obbraghyn y leigh cha bee dooinney erbee bio er ny heyrey.”

F. Cha vel mee fakin raad erbee dy scapail; my va rieu annym cailt, Mish y dooinney. Cred oddyms jannoo?

B. “Jean chredjal ayns y Chiarn Yeesey Chreest, as bee oo er dty hauail,” (Jannoo ny Hostyllyn xvi. 31.) Shoh obbyr Yee “shiu dy chredjal aynsyn t’eh er choirt,” (Ean vi. 29.) “As liorishyn ta ooilley ny ta credjal er ny heyrey veih dy-chooilley nhee, voue nagh voddagh shiu v’er ny heyrey liorish leigh Voses,”¹² (Jannoo ny Hostyllyn xiii. 39.) Tar¹³ rooisht, peccol as dyn cooney, myr t’ou, gys JEE [14] trooid Chreest son myghin. “T’eh pooaral dy hauail gys y chooid sodjey adsyn ta cheet gys JEE liorishyn fakin ¹⁴dy vel eh dy bragh bio dy yannoo stiagh (rish Jee) er nyn son,” (Heb. vii. 25.) T’eh fondagh dy niee oo veih loght ooilley dty

¹⁰ Usually it is just ‘weeping and gnashing of teeth’ *keaney as snaggeraght feeacklyn*; in *Yn Fer-Rauee Creestee* p. 34 we have ‘weeping and wailing, and gnashing of Teeth’ rendered *keaney as trimshy, as snaggeraght feeacklyn*. l. as ?

¹¹ [omission: skipped from first *enough to condemn me* to the second]

¹² The second phrase added in the Manx translation: ‘from which ye could not be justified by the law of Moses.’

¹³ Tar] text: Tra

¹⁴ The English adds to the Gospel text ‘hath died for them, and’, while the Manx quotes the gospel verbatim.

thoroughly in body, soul, and spirit, and present you to the Father without spot or blemish.

P. I have no manner of doubt of CHRIST'S power to save, for he is the Son of God. But I fear, I am not a fit person to be saved.

M. In order to determine that, look into your Bible. There this offer of salvation is made: *Christ Jesus came into the world to save sinners*, I Tim. i. 15. Now what think you? Are you of the number he came to save, or are you not?

P. But he will not, he does not save all sinners.

M. That is because they will not come to him, to be saved. Of this he complains, John v. 40, *Ye will not come to me that ye may have life.*

P. But I find certain conditions mentioned, necessary to qualify men, which I fear I have not. It is said, *repent, and believe the gospel; and, he that believeth, and is baptized, shall be saved.*

M. If you are weary with the burden of sin, loath it, and earnestly desire to be saved from the guilt and pollution of it; —a true repentance is begun in you. And if for this purpose you apply unto Christ as held forth in the gospel, this is the faith that saveth. And for baptism,—you are already baptized with water: and if you are willing to renew and confirm your baptismal vow, come unto Christ, out of his fulness to receive the inward and spiritual grace, a death unto sin, and a new birth unto righteousness; for he alone can give it.

P. It is said, *many shall seek to enter in, and shall not be able; and, not everyone that saith unto me, Lord! Lord! shall enter into the kingdom of heaven.* This makes me fear and keep at a distance.

M. Whither then do you intend to go?

P. I know no place; for there is no other name under heaven whereby one may be saved.

M. Then apply to Christ—to escape the wages of sin, the curse of, the law, and the wrath of God: Fly to him for pardon, and peace, grace and glory. And, if seeking to enter into the kingdom is not enough, strive. If many that say, Lord! Lord! fail, let this be the language of your heart and life, as well as of the tongue. Not that, after all, any diligence and strength of yours is the thing which will gain

pheccaghyn, dy chur mow niart as reill peccah aynyd, “dy slane oo y chasherickey ayns callin, annym as spyrryd as dy hebbal oo gyn loght gys yn Ayr.”

F. Ta slane shickyrys aym jeh niart Chreest dy hauail, son she Mac YEE eh, agh ta mee ghoail aggle nagh vel mee cooie dy ve er ny hauail.

B. Dy vod oo briwnys chiart y yannoo ayns y cooish shoh, ronsee ny Scriptyryn. Ayns shen ta ny goan shoh scruit. “Haink Yeesey Chreest gys y theihll dy hauail peccee.” (1 Tim. i. 15.) Nish c’red t’ou smooniaght? Vel uss ayns earroo yn vooijer haink eshyn dy hauail ny mannagh vel?

F. Agh cha jean eh, as cha vel eh sauail dy chooilley ghooinee peccol.

B. Ta shen, er yn oyr nagh jean ad cheet huggey dy ve er nyn sauail. Jeh shoh t’eh hene gaccan. “Cha vel shiu booiagh cheet hym’s dy vod yn vea y ve eu,” (Ean v. 40.)

F. Agh ta mee feddyn conaantyn er ny hirrey dy yannoo sleih cooie son saualtys, as ta mee goaill aggle nagh vel mee er chooilleeney ad. Ta’n sarey shoh er ny choirt. “Gow jee arrys as chredjee yn sushtal,” —as t’eh scruit, “bee eshyn ta chredjal as ta bashit, er ny hauail.”

B. My t’ou “deinagh as trome laadit” lesh errey dty pheccaghyn my t’ou choirt dwoaie da dy chooilley veechraueeaght, as my t’ou dy jeean geeearree dy ve er d’eaysley veih loght as broid peccah, ta arrys firrinagh er ghoail toshiaght aynyd. As my t’ou jeeaghyn gys Chreest myr t’eh soit magh ayns y Tushtal, dy chur dhyt lheid y livreys, shoh yn credjue ta cur lesh saualtys. Tar dys Chreest dy vod oo ass y laanid echeysyn cosney yn grayse ercheusthie as spyrrydoil, baase dys peccah, as bea noa dys cairys. She eshyn ny lomarcan oddys shoh y choirt.

F. T’eh er ny gra, “nee ymmodee shirrey goll stiagh, agh cha jig eh lhieu;” “as cha nee dy [15] chooilley unnane jir rhymys, Hiarn! Hiarn! hed stiagh ayns reeriaght niau.” Ta shoh dy m’agglaghey as coyrt orryms shassoo foddey jeh.

B. C’raad eisht t’ou chiarail dy hirrey cooney?

F. Cha vel fys aym, son cha vel ennym erbee elley fo niau liorish oddys mayd v’er nyn sauail.

B. Shir eisht gys Chreest; dy vod oo v’er ny livrey veih faill peccah, veih mollaght y leigh, as veih jymmoose YEE; shir huggey son pardoon as shee, grayse as gloyr; as mannagh vel shirrey goll stiagh ayns y reeriaght dy liooar, streeu dy ghoill stiagh. My ta ymmodee ta geamagh Hiarn! Hiarn! cheet giare jeh niau, lhig da dty chree as dty vea loayrt yn ghlare shoh chammah as dty hengey. Cha nee, lurg ooilley, dy vod niart ny jeeanid erbee t’aynyds cosney

acceptance. But when faith is true, lively, and saving, it will be attended with these and the like works.

P. This is what I fear, that my faith is not true faith.

M. If your faith is true faith, you will have confidence in nothing in yourself, no works or strength of your own; but you will rest solely on God's promise of mercy made in Christ. A true faith will also in some degree, be lively, shewing itself in a zeal for God and godliness, and a steady warfare against sin. And this will be also saving: You will be thereby saved not only from guilt, but from the power of sin, and the dominion of your lusts; and this will give you a good hope and expectation, and by degrees, a firm persuasion, of being saved from wrath in the great day of the Lord Jesus.

P. I cannot find I have this faith; therefore dare not believe that God will forgive and receive me.

M. Then come unto Christ, embrace and depend on God's promises in him, that your faith may grow up to this. For this faith itself is of the *operation of the spirit of God*, and therefore to be sought of him by prayer, through the mediation of Jesus Christ.

P. I dare not thus embrace the promises, come to and depend on Christ, for I am utterly unworthy of the least mercy.

M. When do you think you shall make yourself worthy?

P. Never.

M. Then come to him just as you are, to be made worthy.

P. May I dare thus to come to Christ, and depend upon him for salvation?

M. Do not depend upon my word, but hear the word of God. He invites you to come: *Ho! every one that thirsteth, come ye to the waters*, Isa. lv. 1. He commands you to come: *This is his commandment, that we should believe on the name of his Son Jesus Christ*. He promises to receive them that come: *Him that cometh unto me I will in no wise cast out*, John vi. 37. He threatens if you do not come: *He that believeth not shall he damned*, Mark xvi. 16.

P. But to whom are these words addressed?

M. To you, to me, and to every one that hears them: *Preach the gospel to every creature*, Mark xvi. 15. They are addressed to those in

saualtys, agh raad ta credjue firrinagh bioal as breeoil, nee eh gymmyrkey magh lheid ny obbraghyn shoh.

F. Shoh ta mee goaill aggle jeh, nagh vel my chredjue firrinagh.

B. My ta dty chredjue's firrinagh, cha der oo dty warrant er nhee erbee t'ou hene jannoo, agh bee dty slane treishteil ayns y gialdyn dy vyghin ta JEE er choyrnt dooin ayns Chreest Yeesey. Bee chredjue firrinagh myrgeeddin bioal as breeoil, soilshaghey eh hene ayns yeeearree jeean dy hirveish JEE; as dy choyrnt craueeaght er-y-hoshiaght, as ayns caggey dy dunnal noi peccah; as ver lheid y chredjue saualtys myrgeeddin; bee oo er dty hauail cha nee ynrycan veih *loght* agh veih *reill* pheccah; as ver shoh dhyt treishteil fondagh jeh ve er dty hauail veih jymmoose ayns laa mooar yn Chiarn Yeesey.

F. Cha noddym fakin dy vel y credjue shoh aym, as shen-y-fa cha vel dunnallys aym dy chredjal dy jean JEE leih dou as mee y ghoaill stiagh dys ghloyr.

B. Tar eisht dys Chreest, gow greime er ghialdynyn YEE aynsyn, dy vod dty chredjue bishaghey myr shoh. Son ta'n eer chredjue shoh "obbragh breeoil Spyrryd Yee," as er yn oyr shen dy ve er ny hirrey veihsyn liorish padjer jeean trooid toilchinys Yeesey Chreest.

F. Cha noddym myr shoh ghoaill greime er ny ghialdynyn as cur my warrant er Chreest, son ta mee [16] ooilley-cooidjagh neufeeu jeh'n vyghin sloo.

B. Cre'n tra t'ou smooniaght dy nod oo oo hene y yannoo feeu?

F. Cha nod dy bragh.

B. Eisht tar huggey chiart myr t'ou dy ve jeant feeu.

F. Vel kied aym dy heet myr shoh gys Chreest as dy chur my warrant er son saualtys?

B. Clasht rish Goo Yee T'eh *cuirrey* oo dy heet. "Ho! dagh unnane ta paagh, tar-jee gys ny ushtaghyn." (Isa. lv. 1.) T'eh coyrt *sarey* dhyt dy heet. "Shoh yn sarey echey dy jean mayd credjal ayns ennym e Vac Yeesey Chreest." (1 Ean iii. 23.)¹⁵ T'eh *ghialdyn dy ghoaill* adsyn ta cheet: "Eshyn ta cheet hym, cha jean-ym er aght erbee y yiooldey voym." (Ean vi. 37.) T'eh *baggart* [*sic*: baggyrt] mannagh jig oo "bee eshyn nagh jean chredjal er ny gheyrey. (Mark xvi. 16.)

F. Agh quoi yn vooijer rhoo ta ny goan shoh loayrit?

B. Rhyt's as rhym's as rish dy chooilley unnane ta clashtyn ad; "jean-jee yn Sushtal y phreacheil da dy chooilley chretoor." (Mark xvi. 15.) T'ad loayrit er-

¹⁵ The Manx text adds the NT reference, absent from the English editions we have seen.

particular, that see their want of salvation, because they alone will receive them. *Come unto me, all ye that labour and are heavy laden, and I will give you rest*, Matt. xi. 28.

P. These arguments from scripture stop my mouth. But still I cannot believe Christ will receive such a sinner as I am.

M. This is what I said before: Faith is not of man, but the gift of God, wrought by the spirit in them that hear the gospel. Therefore seek this and every other grace of God by prayer in the name of Jesus. And to encourage you to pray and hope, consider that God gave Christ for this very purpose, *to save sinners*: For this he came into the world; for this he laboured, wept, and bled; for this he reigns and intercedes in heaven. He is so far from being unwilling to save, that he is offended with those who will not come to him to be saved. When he was upon earth, he wept over Jerusalem on this account.

P. I know not what to say.

M. What do you intend to do?

P. I am greatly afraid I shall never be saved. But I know there is no other way but God's free mercy in Christ. Therefore will I seek it as long as I live, and, if I perish, it shall be at the foot of Christ's cross, calling for mercy.

M. Continue this resolution, and all the precious promises in the gospel are your own. But take heed that you do not suffer these impressions to wear away, and so settle in a false peace. Do not seek rest any where but in Christ. Beware lest worldly cares or pleasures divert your attention from the things of God, and lest sin grieve the Holy Spirit. Remember it is said, *If a man draw back, my soul shall have no pleasure in him*.

lhev dauesyn ta fakin nyn veme jeh saualtys, er-yn-oyr dy nee adsyn ny lomarcen nee goaill ad. "Tar-jee hym's ooilley shiuish ta deinagh as trome-laadit as neem's shiu y ooraghey," (Mian xi. 28.)

F. Cha vel ny prowallyn shoh veih ny Scriptyryn casherick fagail veg dou dy gra, agh whoast cha noddym credjal dy jean Creest goaill rish dooinney cha peccoil as ta mee gennaghtyn mee hene dy ve.

B. Shoh eh dooyrt mee roïe. Cha vel credjue jeh dooinney agh Goot Yee eh, obbryt liorish y Spyryd Casherick ayndoosyn ta clashtyn y Sushtal. Shen-y-fa shir shoh as dy chooilley grayse elley veih JEE liorish padjer jeean ayns ennym Yeesey. As dy ghriennaghey oo dy hirrey as dy hreishteil, smooinee dy dug Jee e Vac ynrycan gys y theihll son yn eer oyr shoh, "dy hauail peccée;" son yn oyr shoh haink Creest stiagh 'sy theihll; son yn oyr shoh v'eh deinagh as trimshagh, as ren eh e uill y gheayrtey; as son yn oyr shoh t'eh reill as loayrt ass nyn leih ayns [17] Niau. T'eh choud woish ve neu-arryltagh dy hauail, dy vel eh corree roosyn ta neu-wooiaigh dy heet huggey son saualtys. Tra v'eh er y thalloo, cheayn eh harrish Jerusalem er yn oyr shoh.

F. Cha vel fys aym c'red dy gra.

B. C'red t'ou kiarail dy yannoo?

F. Ta atchim trome er ghriemmey mee nagh beem dy bragh er my hauail. Agh ta mee fakin nagh vel agh erbee elley dy chosney saualtys agh liorish grayse nastee YEE ayns Creest. Shen-y-fa neem shoh y hirrey choud as veem bio, as my ta mee cherraghtyn neem cherraghtyn ec Crosh Chreest, geamagh son myghin.

B. Cum shickyry yn chiarail shoh as lhiat's vees ooilley ghialdynyn ooasle y Tushtal; agh cur twoaie nagh lhig oo da'n ennaghtyn shoh lhei' ersooyl, as oo y aagail ayns shee foalsey. Ny shir fea raad erbee agh ayns Chreest; ny lhig da chiarailyn ny eunyssyn seihltagh goaill ersooyl dt'aigney veih ny reddyn ta lesh JEE, as bee er dty arrey nagh der oo corree er y Spyryd Casherick liorish peccah. Cooinee dy vel eh er ny ghra, "my ver dooinney erbee cooyl gys y chredjue, cha gow m'annym veg y taitnys ayn."

DIALOGUE III.

YN TRASS AYRN.

P. SIR, I hope you will not be offended at the trouble I give you: but I want your advice very much.

M. You need make no compliments, my friend; I should be glad if all the people in my parish would give me the same trouble you do. But what is the matter?

P. I have been for some time so as I was never in my life before: I have been afraid I should be

F. Ta mee treishteil nagh bee shiu corree rhym son ghoail seose y tra eu. Agh ta mee ayns lane feme jeh'n choyrle eu.

B. Cha lhiass dhyt jannoo leshtal erbee My Charrey! Veagh eh red taitnyssagh dou dy darragh dy chooilley ghooinee 'sy skeerey hym er y cooish cheddin. Agh c'red ta jannoo ort?

F. Ta mee er n'ennaghtyn mee hene yn tammylt shoh myr nagh ren mee rieau roïe. Ta mee er ve fo

damned. This hath filled me with thoughts and fears day and night. You had no need to caution me against the danger of worldly cares and pleasures: for wherever I was, or whatever I have been doing, my sins and hell have still been before my eyes.

M. What have you thought of your sins? in what light have they appeared to you?

P. Sins committed many years ago have now risen in my mind, and condemned me. The remembrance of the sins of my youth has followed me, as if committed but yesterday. And some awful scriptures, that I have heard and read, seem to be the sentences of my condemnation. I believe I have thought an hundred times of these words: *The wages of sin is death.*

M. Have you been looking into your heart, and seen and lamented the corruption there?

P. I did not use to understand what you meant by looking into the heart; but I think I do now. I find in myself a strong inclination to many sins, though I am convinced that I deserve God's wrath on account of complying with these inclinations heretofore. Indeed it is much better with me now than it was. Formerly I have been led by my own wicked heart to delight in idle company; to talk of myself in an empty vain manner; to be greedy after the world; to pass slightly over, or entirely neglect, prayer and other duties, as a tedious burden, and be guilty of other sins. At present, I bless God, it is not so; but all my thoughts are in a manner taken up about the care of my soul, and the world to come.

M. I fear you do not know your heart so well as you imagine. You seem to think that all things are already become new in you. But be not deceived: such a cage of unclean birds, as the heart of every man is by nature, is not so soon cleansed from its various lusts and vile affections. These that seemed to be rooted out, are only asleep for a season: be watchful therefore; they will one day awake again. Some of them, probably, are only exchanged for others, as bad and dangerous, such as pride, presumption, and the like.

P. Really, Sir, I have had some fear of that. For you must know, that one day I was thinking what a sinful wretch I was, and what would

aggle jeh cherraghtyn son dy bragh. Ta shoh er lhieeney mee lesh smooineaghtyn atchimagh oie as laa. Cha row eh ymmyrchagh dy chur raue dou dy ve er my arrey noi chiarailyn as eunyssyn seihltagh, son cre erbee yn raad ta mee er ve, ny cre erbee ta mee er ve cur rish, ta my pheccaghyn as Niurin er ve kinjagh roish my hooillyn.

B. Cre'n ennaghtyn t'er ve ayd jeh dty pheccaghyn?

[18] *F.* Ta ny peccaghyn va jeant ymmodee bleeanyn er dy henney er droggal nish ayns my aigney, as er my gheyrey. Ta cooinaghtyn jeh loght my aegid er n'eiyr orrym myr dy nee jea va mee er chur rish eh. As ta aynyn ennagh agglagh jeh Ghoo YEE ta mee er lhaih, as er clashtyn, jeeaghyn dy ockley magh briwnys m'oi. Ta mee credjal dy vel mee er smooineaghtyn keead cheayrt er ny goan shoh. "She faill peccah yn baase."

B. Vel oo er yeeaghyn stiagh ayns dty chree, as er n'akin yn vroid t'ayns shen, as er ve trimshagh er y hon?

F. Cha row mee toiggal 'sy traah shen t'er n'holl shiaghey c'red ve dy yeeaghyn stiagh ayns y chree, agh nish ta mee sheiltyn dy vel mee toiggal c'red t'eh. Ta mee feddyn aynym pene yeearee jeean dy chur-rish peccah, ga dy vel mee fakin dy vel mee dy cairagh er vrasnaghey corree YEE m'oi liorish chur raad da'n yearree shoh 'sy traah t'er ghoill shiaghey. Ta mee dy jarroo ayns stayd foddey share na va mee. Va mee roie er my hayrn liorish my chree meechnauee dy ghoail taitnys ayns sheshaght rouanagh, dy haggloo jeem pene lesh ghloyr fardalagh, dy ve seaghnit as imneagh mysh y theihl; dy lhiggey-shiaghey padjer as curymyn crauee elley myr errey trome; as dy chur raad da ymmodee peccaghyn elley. Agh booise gys JEE, cha vel eh myr shoh nish; agh ta my smooineaghtyn faggys ooillee-cooidjagh goit seose liorish kiarail my annym as cooishyn y vea ta ry-heet.

B. Ta mee ghoail aggle nagh vel toiggal cha firrinagh ayd jeh shen t'ayns dty chree as t'ou smooniaght. T'ou jeeaghyn ort hene myr dy slane caghlaait; agh ny bee mollyt; cha vel cree dy chooilley ghooiney ta liorish dooghys cha lane dy vroid dy ve cha leah er ny ghlenney veih ooillee e hayntyn as e yeeareeyn neughlen. Ta nyn lheid as ta jeeaghyn dy ve astyrit ass ny fraueyn ynrican nyn gadley son tammylt. Bee er dty arrey eisht, nee ad doostey reesht. Foddey dy vel paart jeu ynryan er nyn goonrey son peccaghyn elley ta chiart cha olk as cha [19] dangeragh, myr moyrn, treishteil fardalagh, as nyn lheid.

F. Dy firrinagh ta keint dy aggle orrym jeh shen, son sheign dou ginsh diu choud's va mee smooineaghtyn cre cha peccoil as va mee, as c'red

become of me in the next world; when these words came strongly into my mind, *I will heal their backslidings, I will love them freely*. I am sure they are somewhere in the Bible, but I cannot find them. However, they gave me much comfort, and I have been very easy ever since. Now a neighbour, that I have been talking with, tells me, “this is to be looked on as the word of God,” and that I am henceforth to look on myself as a converted man. But I fear this would be presumption. Now what do you think of this?

M. I must desire some time to observe your temper and conduct before I can resolve this question.

The words you mentioned are in the prophet Hosea, xiv. 4. They were perhaps spoken more immediately of the restoration of the captive Jews: but they contain a sweet promise perfectly in the gospel strain, and are therefore free for every humble soul to embrace by faith. The Prophet, you see, at verse 1, 2, 3, exhorts the people to repentance and humiliation for sin; *O Israel, return unto the LORD thy GOD; for thou hast fallen by iniquity*. Take with you words, and turn to the Lord. Say unto him, *take away all iniquity, and receive us graciously — For in thee the fatherless findeth mercy*. Now, as God hath given you a sense of your sinful, helpless state, and a desire of turning to him, like this which the Prophet describes as preparatory to an answer of peace, I hope the following promise belongs to you: *I will heal their backslidings, I will love them freely; for mine anger is turned away from him*, verse 4. I hope too, that the comfort, which you found in applying the promise to yourself by a particular faith, proceeded from the Spirit of God: in the same manner as I look on that conviction of sin, which filled you with fear and self-abasement, when you called to mind your sinfulness, and God’s Judgment denounced against sinners, to be the work of the same Spirit. For it is he that *convinceth the world of sin and of righteousness*. But this I must tell you: all these feelings are to be suspected, till we see what fruit follows in the heart and life. For, though these are sometimes owing to the Spirit of God, and come well recommended, when, as in your case, they are so closely connected with the

veagh my cronney ayns y theihll ta ry-heet haink ny goan shoh dy breeoil ayns my aigney. “Neem’s lhiasaghey nyn loghtyn, ver-ym graih daue dy arryltagh.” Ta mee shickyr dy vel ad raad ennagh ayns ny Scriptyryn, agh cha noddin ad y gheddyn magh. Hug ad lane gerjagh dou as ta mee er ve ec fea er dy hienney. Nish ta naboo t’er ve loayrt rhym ginsh dou “dy lhisin jeeaghyn er shoh myr obbyr Yee,” as dy vel mee veih’n traa shoh magh dy choontey jeem pene myr dooinney caghlait. Agh ta mee goaill aggle dy beagh eh daaney dy smooniaght myr shen. Nish c’red ta shiuiush coontey jeh shoh?

B. Sheign dou traa y ghoaill dy chur tastey da Spyrryd dt’aigney as dt’ymmyrkey-bea roish oddin’s briwnys y choyr’t ’sy cooish shoh.

Ta ny goan t’ou er loayrt jeu ayns lioar y Phadeyr Hosea xiv. Cab;¹⁶ v’ad focklyt magh er-lheh mychione chyndaa ny Hewnyn veih cappeeys; agh t’ad myrgeiddin fockley magh ghialdyn graysoil as ayns bree yn Sushtal, as shen-y-fa foddee dy chooilley annym imlee goaill greme er liorish credjue. Ta’n Phadeyr hoshiaght coyrlaghey yn pobbble dys arrys. “O Israel chyndaa gys y Chiarn dty YEE; son t’ou er duittym liorish dty veechairys hene. Gow-jee meriu goan arrysaghy, as chyndaa-jee gys y Chiarn; abbyr-jee rish, “Gow ersooyl dy chooilley veechairys, as jean soiaghey graysoil jin, son aynyd’s ta’n chloan gyn-ayr geddyn myghin”—Nish myr ta JEE er choyr’t dhyt ennaghtyn jeh dty stayd peccoil as treih, as yeearee dy hyndaa huggey; casley rish shoh ta’n Phadeyr loayrt jeh; ta mee treishteil dy vel ayn ayd ayns y ghialdyn t’eh fockley magh “neems lhiasaghey nyn loghtyn, ver ym graih daue dy arryltagh son ta my chorree er ny hyndaa ersooyl voish.” Ta mee treishteil dy nee woish Spyrryd YEE haink y gerjagh ren oo feddyn ayns goaill y gialdyn shoh hood hene: ayns yn agh cheddin as ta mee jeeaghyn [20] er yn ennaghtyn shoh dy pheccah ren oo y lhieneey lesh aggle as trimshey, tra v’ou cooniaghtyn er olkys dty raadyn as briwnyssyn YEE er peccee dy ve obbyr yn Spyrryd cheddin. Son she eshyn eh ta “deyrey yn seihll mychione peccah as cairys as briwnys.” Agh shoh sheign dou ginsh dhyt; ta ooilley lheid ny yeeareeyn as ennaghtyn, prowallyn faase as neuhickyr jeh caghlaa spyrrydoil, derrey ta shin fakyn cre’n mess ta geiyrt orroo ayns y chree as y vea. Son ga dy vel ny reddyn shoh ny cheayrtn cheet woish Spyrryd YEE, as dy ve goit myr

¹⁶ The Manx replaces the reference to the verse (4) with *Cab.*, i.e. *Cabdil* ‘Chapter’, and thus later eliminates the specific mention of verses 1-3.

word of God; yet the enemy of souls sometimes imitates these sensible experiences in order to deceive. And, it is impossible to say how much our natural temper and spirits may contribute thereto.

P. Pray, Sir, tell me plainly, what you think of my state.

M. Satan, I tell you, sometimes puts on the appearance of an angel of light, in order to deceive. Those sensible experiences sometimes vouchsafed by the Spirit of God, and impressions made on men's minds, of which sort are what the scriptures term peace in believing, and joy in the Holy Ghost: these the enemy sometimes imitates, and thereby deludes hypocrites into spiritual pride, and even the godly sometimes, so as to puff them up, and make them secure and careless. But there are two tokens of grace, which the devil will not, cannot effect: these are an holy heart, steadily hating sin; and an holy life, having respect to all God's commandments. Have these, and evidence the one by the other; and continue for some considerable time thus to adorn your profession. —Then I shall not have the least doubt but you are in a state of grace.

P. As far as I know my own heart, I would not willingly offend God for the whole world. I love those that seem to be his servants, and would go upon my hands and knees to do them good, or to make others like them. I love to hear his word, to pray, and to talk of good things; and, I think, I could die with pleasure, if it was his will.

M. Very well. These are good signs. But this is the fervour of your first love. It will not always be so with you. So was it with the Israelites after passing the Red Sea, the Galatians, and the church of Ephesus. But each of these grew colder afterwards. And the Prophet Jeremiah, ii. 2. St. Paul, Gal. iv. 15. and our Lord, Rev. ii. 4. reprove them for it.

P. Sir, I believe you know my danger better than I do myself. Pray direct me what I shall do.

M. *Strive to make your calling and election sure* and evident, both to yourself and others, by bringing forth the fruits of righteousness in a good conversation.

cowraghyn mie, tra t'ad dy kiart cordail rish Ghoo YEE, myr ayns y cooish ayds, ny yeih ta noid-ny-hanmey ny cheayrtyn gobbraghey ayns aght casley rish shoh dy volley peccee, as dy chur ad ershaghryn.

F. Ta mee guee erriu insh-jee dou dy baghtal c'red ta shiu smooniaght jeh my stayd.

¹⁷

F. Choud's ta mee toiggal my chree cha jinnin son y slane seihll corree y choirt er JEE jeh my yioin. Ta mee graihagh orroosyn ta jeeaghyn dy ve e Harvaantyn, as yinnin shooyl er my laueyn as my ghlioonyndy yannoo mie daue, ny dy chur er feallagh elley dy ve casley roo. Ta mee goaill taitnys ayns clashtyn Ghoo YEE, ayns goaill padjer as loayrt jeh reddyn mie; as ta mee smooinghtyn dy jinnin dy arryltagh baase y hurranse dy beagh eh yn aigney echeysyn.

B. Feer vie. Ta ny cowraghyn shoh choirt oyr dhyt dy hreishteil. Agh t'ad cheet woish jeeanid dty chied graih. Cha bee eh dy kinjagh myr shoh mayrt. V'eh myr shoh marish ny Israeliteyn lurg daue v'er n'holl trooid yn aarkey jiarg; marish ny Galatianee, as marish yn Agglish ec Ephesus. Agh ren graih dagh unnane jeu shoh feayraghey, as va oghsan er ny choirt daue er y hon.

F. Ta mee credjal dy vel shiu toiggal yn gaue ta mee ayn ny share na ta mee hene. Insh-jee dou ta mee guee erriu c'red t'orrym dy yannoo.

B. Streu dy "yannoo yn stayd huggey t'ou er dty eam as er dty reih shickyr," as cronnal dhyt hene, as da feallagh elley, liorish gymmyrkey magh messyn dy chairys ayns bea vie.

¹⁷ The Manx omits the Minister's answer here; the Parishioner's remarks continue without a break.

My first advice is, *be humble, and walk humbly with thy GOD*. Let the remembrance of your past life of sin and folly still cover you with shame. Recollect the many aggravating circumstances of a life hitherto spent in rebellion against God; during all which he daily heaped mercies upon you and yours; giving food and raiment, health and strength; and continued these mercies to you, while you forgot the hand that gave them, and returned evil for good. He spared you in all your provocations; and at last opened your eyes to see your danger, stirred you up to avoid it, and now hath given you a good, hope, through grace, of obtaining eternal life., Thus compare together what God hath done, and you deserved, and thus learn humility. Keep a watchful eye also upon the remains of indwelling sin still in you. And let every sinful Inclination, vain thought, backwardness to duty, and failure in it, teach you to be humble and fear. Thus, distrusting yourself, look up to God for continual support, like an helpless little child; expecting, through the mediation of Jesus Christ, to be assisted in every time of need.

My next advice is, *keep a conscience void of offence*. If you have wronged any man, be not ashamed to acknowledge it; and according to your power make restitution, that the accursed thing may not cleave to you. Take heed that you grieve not the Spirit of God by unholy walking, lest you provoke him to forsake you. To this end, watch over your heart, repress its first inclinations to sin, and be watchful against temptation from without; fixing your eye especially on the sin with which you have heretofore been most easily beset. If at any time sin prevail against you, do not endeavour to forget it, or hide it in your bosom: But go to God immediately: take shame to yourself; plead the gospel promises to returning sinners, looking unto Jesus Christ as your all-sufficient sacrifice, and advocate with the Father; and never cease wrestling with God in prayer, until he again speaks peace to your troubled soul, and fill you with a greater fear of offending him.

As I hope you are now planted in God's vineyard, be fruitful. Bear on your heart a sense of God's love to sinners in Jesus Christ.

Shoh yn chied coyrle ta mee cur dhyt. "Shooyl dy imlee marish dty Yee." [21] Lhig da cooniaghtyn jeh peccah as ommijys dty vea t'er n'holl shiaghey foast oo y coodaghey lesh nearey. Cooinee er loght bea ceaut ayns meeviallys as irree-magh noi JEE, choud's ve deayrtey neose caghlaaghyn dy vannaghtyn ort, as er dty lughthie; coyr dhyt beaghey as coamrey, slaynt as niart; as er hannaghtyn ny myghinyn shoh dhyt, choud's v'ou meerioosagh er y laue hug ad dhyt, as chyndaa olk son mie; Ren eh gymmyrkey lhiat ayns ooilleey dty loghtyn, as ec y jerrey ren eh dty hooillyn y osley dy akin dty ghaue; ren eh griennaghey oo dy hyndaa, as t'eh nish er choyr treishteil mie dhyt trooid grayse jeh cosney yn vea dy bragh farraghtyn. Myr shoh jean soylaghey shen ta JEE er n'yannoo as oo hene er hoilchin, as ynsee dy ve injil ayns chree. Bee er dty arrey myrgeddin noi cre erbee yn pheccah ta foast tannaghtyn cheusthie j'eed. As lhig da yeeareeyn meereiltagh, smooniaghtyn fardalagh neu-arryltys dy chooilleeney dty currym, as annoinid ayns cooilleeney eh, gysaghey dhyt dy ve imlee as dy immeeaght dy tastagh. Myr shoh mee-hreishteilagh jeed hene, jeeagh seose gys Niau son cooney kinjagh, myr lhiannoo annoon, jerkal trooid toilchinys Yeesey Chreest dy gheddyn niart as cooney ayns dy chooilleey hraa dy eme.

Ny sodjey, ta mee choyr coyrle dhyt dy "reayll cooinsheanse gyn loght." My t'ou er n'yannoo aggair da dooinney erbee, ny gow nearey dy ghoail rish, as choud's oddys oo jean lhiassaghey, nagh jean y red cursit lhiantyn hood. Bee er dty hwoaie nagh der oo corree er Spyrryd YEE liorish gymmyrkey oo hene dy neu-hastagh, er-aggle dy jean oo eh y vrasaghey dy hreigeil oo. Er-yn-oyr shoh freayll arrey harrish dty chree, jean mooghey yn chied yeearee peccol, as bee er dty arrey noi miolaghyn veih cheumooie, as erskyn-ooilleey noi yn pheccah shen s'mennic va er gheddyn y varriaght ort 'sy tra t'er n'holl shiaghey. My t'ou ec tra erbee cur raad da peccah, ny streeu dy yarrood ny dy chieltyn eh, agh eam er JEE chelleeragh son pardoon, gow nearey hood hene, jean imraa jeh gialdyn y Tushtal gys peccee arrysaghey, jeeaghyn gys Yeesey Creest myr eshyn t'er n'yannoo [22] lhiassaghey fondagh son dty pheccaghyn, as ta dy kinjagh loayrt er dty hon rish yn Ayr, as tannaghtyn jean ayns padjer gys JEE, derrey t'eh loayrt shee reesht rish dty annym seaghnit, as coyr aggle smoo aynyd jeh cur-rish olk.

Myr ta mee treishteil dy vel oo nish er dty hoiaghey ayns Garey-feeyney Yee, bee messoil. Freill seose ennaghtyn creeoil jeh graih Yee gys

Consider in particular, what God hath done for you, in calling you out of darkness into his marvellous light. Remember how you lay fast asleep in sin and fatal security, when God awaked you to see your danger and escape it. Think what would have been your condition in eternity, if God had left you to yourself. Think how many still go on in the same fatal path in which you trod. And let the sense of God's distinguishing love to you excite you to some return. *Love him, because he first loved you.* And let love to your heavenly Father influence your thoughts, and words, and actions.

Let your meditations of God be sweet and frequent. Lift up your heart to him *that seeth in secret, and trieth the heart and reins.* Seek a close communion with the Father of your spirit: and to this end, endeavour to withdraw your thoughts from worldly things, and to raise your affections from earth to heaven, to those things which are not seen but by the eye of faith. That thus you may walk by faith, guided by it all the eye of the soul, and raised by it to heavenly-mindedness; so as to love and delight in God.

Instead of your former vain conversation, henceforth let your tongue be employed to God's glory; in *speaking good of his name*; in prayer and praise to your great benefactor; in telling others what he hath done for your soul; in warning sinners of their danger, and encouraging them that fear God to be bold and hearty in his service.

And let your conduct in life be such as becometh the gospel. You are called to *fight the good fight of faith*; see that you faint not, neither be weary in well-doing. Shew that you are alive unto God by living unto God, by devoting yourself to his service, and by diligence therein. Do something for him that hath done so much for you. Be loving unto all men, for they are the work of God's hands: Do good unto all men according to your ability. Your time and strength, and every other talent, are given you to be improved, lay them out in acts of charity and love. Let your heart be enlarged to all men, not excepting your enemies: Let these have your prayers and forgiveness, and be ready to overcome Evil with good.

peccee ayns Yeesey Chreest. Smooinnee er-lheh er shen ta Jee er n'yannoo er dty hon's ayns geamagh ort ass dorraghys gys e hoilshey yindyssagh. Cooinee kys v'ou dty chadley ayns peccah, tra ren Jee oo y ghoostey dy akin dty ghaue, as dy hea veih. Smooinnee cre va er ve dty chronney ayns Beaynid, dy beagh Jee er n'aagail oo dy immeeaght ayns dty raaidyn hene. Smooinnee cre ny earrooyn ta foast goll er nyn doshiaght ayns y cassan dy hoyrtmow. As lhig da ennaughtyn jeh'n graih yindyssagh ta Jee er hoilshaghey dhyt oo y eginaghey dy prowal oo hene booisal da. "Cur graih dasyn er yn oyr¹⁸ dy dug eh hoshiaght graih dhyts." As lhig da graih er dty Ayr flaunyssagh reill ayns ooilley dty smooniaghtyn, goan as jannoo.

Lhig da dty chommeys rish Jee ve kinjagh as gerjoilagh. Trog seose dty chree huggeysyn ta fakin ayns follyt as "ta prowal ny creeaghyn as ny meeaghyn." Tayrn ergerrey gys Jee as dy vod oo shoh y yannoo, streeu dy chur dy lhiattee kiarailyn seihltagh, as dy hroggal dty aigney gys Niau, gys ny reddyng shen nagh vel foast ry akin, agh liorish y thooill dy chredjue. Myr shoh foddee oo shooyl liorish chredjue as ve er dty hroggal liorish dys aigney flaunyssagh myr shen dy der oo graih da Jee as goaill taitnys ayn.

Ayns ynyd jeh chur raad da glare ommijagh myr v'ou cliaghtey, lhig da dty hengey son y tra ta ry-heet ve goit seose ayns choirt ghloyr YEE er y hoshiaght, ayns "loayrt dy mie jeh'n ennym echey;" ayns coyrt moylley as booise da, ayns fockley magh c'red t'eh er n'yannoo son dty annym; ayns choirt peccee ayns cooniaghtyn jeh nyn ghaue, as griennaghey adsyn ta goaill aggle roish JEE dy ve dunnal as creeoil ayns e hirveish.

As lhig da'n ymmyrkey-bea ayd ve [23] cordail rish y Sushtal. T'ou er dt'eam "dy chaggey yn caggey mie dy chredjue;" gow kiarail nagh bee oo lhiastey ny skee jeh jannoo mie. Lhig da ve ry-akin dy vel oo bio gys Jee, liorish beaghey gys Jee; liorish coyrt seose oo hene gys e hirveish, as liorish ve jeean ayn. Jean red ennaugh er y honsyn t'er n'yannoo wheesh er dty hon's. Cur graih da dy chooilley ghooinee, son t'ad obbyr laueyn YEE; jean mie dys y chooid sodjey jeh dty phooar. Ta dty hraa, dty niart, as dy chooilley ghoot elley t'ou er ny coamrey lesh, kiarit son vondeish ennaugh; jean ymmyd jeu ayns obbraghyn dy graih as dy ghiaistyllys. Lhig da dty graih roshtyn dys ooilley sheelnaue, eer gys dty noidyn dewil; lhig da ayn ve oc shoh ayns dty phadjeryn, jean leih daue, as bee arryltagh dy gheddyn y varriaght er yn olk liorish jannoo mie.

¹⁸ dasyn er yn oyr] text: er yn dasyn oyr

See also, that you shew the power of Godliness in the conscientious discharge of relative duties. Be kindly, affectionate, and tender-hearted to all about you. To those of your family shew yourself an example of gentleness, love, and forbearance. Express your regard for their souls as well as for their bodies, by a devout, serious course of family worship. Let those of your household and of your acquaintance see that you have a new heart by your leading a new life, studying in all things to be conformed to the will and word of God. Be strict and conscientious in all your dealings. *Render to all their dues, tribute to whom tribute, and custom to whom custom is due*, as well as every other lawful debt: not defrauding either king or your fellow subjects, or any way encouraging those that do.

Shew a particular regard for *them that are of the household of faith*, all the sincerely godly, for Christ's sake. For as all men were originally created after God's image, in them is this image in some measure restored. These therefore in a peculiar manner belong to Christ, being washed from their sins in his blood, and sanctified by his spirit. And to animate you to greater diligence in this work and labour of love, view often with the eyes of faith the glorious reward set before you, the eternal weight of glory to be bestowed on that day when Christ shall reward acts of mercy and love, done in his name, as if done to himself.

Quickened by this principle, and encouraged by this prospect, strive to grow in knowledge, and purity, and faith, and love, and godly fear; in meekness and every christian grace. Study to promote God's glory, the welfare of all men, and such a disposition in your own soul as may render you meet to be a partaker of the inheritance of the saints of light. And, in order to promote this work of sanctification in you, wait for God's blessing and grace in a conscientious use of the ordinances, in prayer public and private, hearing and reading God's word; and confirm your covenant with God at his table. Thus may you hope to be a fruitful vine, and experience in your soul those blessings, which the Prophet immediately adds to that promise of free mercy, in which you have found so much consolation. Hosea xiv. 5, 6, 7, I will be as the dew unto Israel: he shall grow as

Cur twoaie myrgeiddin dy hoilshaghey yn phooar vreeoil dy chraueeaght ayns dy jeidjagh cooilleeney dty curymyn hucsyn¹⁹ ooilley ta mygeayrt y mood. Bee graihagh, dooie, as meigh-chreeagh gys dty lught-thie; soilshee oo hene daue sampleyr dy veenid, dy ghraih as dy vieys. Cur prowel jeh dty graih gys nyn anmeenyn chammah as nyn gallinyn liorish dy crauee as dy arrymagh freayll seose padjer marish dty lught-thie. Lhig da dty chaarjyn as dty Ainjyssee fakin dy vel cree noa ayd liorish ceau bea noa; as liorish streeu ayns dy chooilley nhee dy ymmyrkey oo hene cordail rish aigney as ghoo YEE. Bee cairagh as jeeragh ayns dty slane ymmyrkey; "Eeck da dy chooilley unnane e chair, keesh dauesyn ta keesh cair, ooashley dausyn ta ooashley cair," chammah as dy chooilley nhee elley t'ou dy cairagh lhiastyn; gyn aggair y yannoo da'n Ree ny da dooinney erbee.

Soilshee graih er-lheh "dauesyn ta jeh lught-thie yn chredjue" ooilley ny ta dy firrinagh crauee, er graih Chreest. Son va dooinney ec y toshiaght er ny chroo lurg caslys YEE; as ta'n chaslys shoh ayns towse ennagh jeant ass-y-noa ayndoosyn ta dy firrinagh credjal. T'ad shoh eisht ayns aght er-lheh lesh Chreest, myr t'ad er nyn ghlenney [24] veih nyn beccaghyn ayns e uill, as er nyn gasherickey liorish e Spyryd. As dy ghriennaghey oo gys jeeanid smoo ayns yn obbyr shoh dy graih, jeeagh dy mennic lesh y tooil dy chredjue er y leagh gloyroil ta kiarit er dty hon, "yn towse dy bragh farraghtyn dy ghloyr," ta dy ve er ny choyrt er y laa shen, tra nee Chreest cooilleeney obbraghyn dy vyghin as dy graih jeant ayns yn ennym echeysyn myr dy beagh ad jeant da hene.

Er ny vioghey liorish graih as er ny ghriennaghey lesh y treishteil dy gloyr, streeu dy aase ayns tushtey as glennid, ayns chredjue, as graih, as aggle; ayns meenid as dy chooilley ghrayse Chreestee. Streeu dy chur gloyr YEE, as maynrys gheiney er y hoshiaght, as dy gheddyn lheid y Spyryd-aigney obbryt aynyd hene as nee oo y yannoo cooie dy gheddyn ayn ayns eiraght ny Nooghyn ayns soilshey. As dy chur yn obbyr shoh dy casherickys er y hoshiaght ayns dty annym, shir bannaght YEE liorish ymmyd crauee y yannoo jeh ooilley ny saaseyn dy ghrayse.

¹⁹ hucsyn] text: huicsyn

the lily, and cast forth his roots as Lebanon; growing upwards by faith and love, and downwards by humility. His branches shall spread; and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return from all their wanderings: they shall revive as the corn, and grow as the vine: the scent (or blossom) therefore shall be as the vine of Lebanon, beautiful, fruitful, and pleasant in God's sight.

P. Sir, I thank you. I see a great work before me; but by God's help, I hope I shall be able to hold out to the end.

M. You must expect many difficulties and much opposition. The way to heaven is the way of the Cross, and through much tribulation. The world, and flesh, and devil are strong enemies, and they are closely leagued together. Your own corrupt nature will be always near to tempt, discourage, and draw you back; for this will still be your burden; your greatest plague will be that of your own Heart. And, as soon as you appear to be going out of the broad way, in which the generality walk to destruction, you must expect the world will be upon you. Not only the careless and prophane will sneer and ridicule you, but the more decent formalists also will be highly offended. They will say in their hearts, as the Pharisees of old: In doing this, in going out of the common fashionable road, and pretending to uncommon strictness, thou condemnest us also. And these his two allies, the world and the flesh, the devil can manage with wonderful skill, and sometimes throw in some evil thoughts himself. But be not discouraged; God is above all. CHRIST *ever liveth to make intercession for us*, and to save in every difficulty those *that come unto God through him*. Holy angels will be employed as your guardians; and all the truly godly will be your loving brethren and ready friends. *They that are for you are more than they that are against you*. Be not your own enemy, and nothing can hurt you. However, *be not high-minded, but fear. Happy is the man that feareth always*.

F. Ta mee cur booise creeoil diu. Ta mee fakin dy nee mooar ta'n obbyr t'orrym dy yannoo, agh marish cooney YEE, ta mee treishteil dy jean-ym cummal magh gys y jerrey.

B. Sheign dhyt jerkal dy jig ymmodee miolaghyn as lane creoghys dty raad. Ta'n raad dys niau raad ny croshey, as t'eh choyrt lesh shin trooid mooarane seaghyn. Ta'n seihll, yn eill, as y drogh Spyrryd noidyn niartal, as t'ad dy shickyr lhiantyn ry-cheilley;

agh ny gow aggle, Ta JEE erskyn ooilley; "Ta Chreest dy bragh bio dy yannoo stiagh er dty hon," as dy hauail ayns dy chooilley heaghyn "adsyn ta cheet gys JEE ny hrooidsyn." Bee ainlyn casheric ayd dy choadey oo, as bee ooilley yn vooijer ta dy firrinagh crauee dty Vraaraghyn graihagh as dty chaarjyn ennoil. "T'adsyn t'er nyn son, ny smoo na t'adsyn ta nyn oi." Ny bee dty Noid dhyt hene, as cha vod nhee erbee skielley y yannoo dhyt. Ny yeih, "ny bee ard-aignagh, agh gow aggle." "S'maynrey yn dooinney ta dy kinjagh ayns aggle (Yee)."

FINIS