

Carrey yn Pheccagh,

1838.

a translation into Manx Gaelic

by the Rev. Thomas Howard, Rector of Ballaugh,
of *The Sinner's Friend*, (1821), by John Vine Hall.

Transcribed, edited, and set alongside the English by

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July 2021

The Sinner's Friend, by John Vine Hall (1774-1860), is a collection of one-page essays, most of which comment on a passage or passages of Scripture. The first edition was published on 29 May 1821. Originally the booklet consisted of 30 passages selected from Bogatzky's *Golden Treasury*.¹ As J. V. Hall's son, Newman Hall, explains in a footnote to his edition of his father's autobiography (p. 85) 'From time to time the compiler of "The Sinner's Friend" wrote a page and substituted it for one of those originally extracted from Bogatzky, until at length it was almost entirely his own work.'

Most of the Manx edition (1838) renders pages of the English edition of 1836, not always in the same order. Pages in the Manx translation that do not

match pages in the 1836 edition can be found in the 70th English edition (no date), which marked the completion of 'upwards of half a million' copies in twelve languages: English, Welsh, Irish, Manx, Gaelic, French, German, Russian, Spanish, Portuguese, Italian, and Tahitian. (In due course *The Sinner's Friend* was translated into 30 languages, with nearly 3 million copies printed.)

For two passages in the Manx text which do not correspond to the English versions (the preface and the note on benefactors at the end), we supply a translation.

Page numbers in the original editions are given in **red**. For the English, we give first the page number in the edition we have given priority to, inasmuch as it more closely matches the Manx.

¹ That is, the English translation of *Güldenenes Schatzkästlein der Kinder Gottes* (1718) by Karl Heinrich von Bogatzky (1690–1774).

[The Sinner's Friend]

THE SINNERS FRIEND.

(*Manx.*)

CARREY YN PHECCAGH.

[by John Vine Hall]

[First Edition Maidstone, 1821.]

[This edition, 1836.]

**London,—Sold by DAVIS and Porter,
104, Sloane Street.**

[June 14th, 1838²]

² The date of the Manx edition is recorded in *The Author of "The Sinner's Friend." An Autobiography [of John*

Vine Hall], edited by Newman Hall, LL. B., London: James Nisbet & Co, 1865, p. 195.

[eds: This loving and faithful *Monitor* has been translated into six languages and now it is intended to translate it into six more languages. Three hundred thousands of them have already been sent out throughout the world, and pious people of every kind—high and low, poor and rich, ministers of the Gospel as well as others—have striven to disseminate it more and more; because a special measure of good has followed it under the blessing of God on so humble a means to waken careless and thoughtless people to an awareness of their sinful state. Drunkards have become sober, the profane pure, and unbelievers have gained a lively faith through this little book which is suitable for the state of every kind of people, and which is by the blessing of God every day more desired.

A kind neighbour went to visit a poor woman who was suffering from the pains of the body and a troubled mind, and he gave her this little book (*The Sinner's Friend*): it was the balm she stood in need of—she died a short time later, pressing the little book to her breast until she departed.

The same little book is now published anew with an earnest prayer and humble hope that the heavenly blessing will shine on it now as it has done in the past.]

TA'N Fer-raauee graihagh as firrinagh shoh er ve chynndaait gys shey glaraghyn as t'eh nish smooinit er dy hyndaa eh gys shey glaraghyn elley. Ta tree cheead thousaneyn jeu hannah currit magh fud y theihll, as ta sleih crauee jeh dy chooilley horch—ard as injil, boght as berchagh, shirveishee yn Sushtal chammah as sleih elley—er streeu dy skeaylley ee ny smoo as ny smoo; er yn oyr dy vel towse er-lheh dy vie er n'eiyr jee fo bannaght Yee er saase cha imlee dy ghoostey sleih lhag-kiaralagh as gyn smooïnaght gys ennaghtyn jeh ny stayd peccoil. Ta meshtallee er jeet dy ve sheelt, yn vooïnjer rouanagh glen, as mee-chredjuee er chosney credjue bioal trooid yn lioar veg shoh ta cooie gys stayd dy chooilley cheint dy leih, as ta liorish bannaght Yee, gagh-laa ny smoo er ny yeeearree.

Hie naboo dooie dy yeeaghyn ben voght va surranse fo pianyn y challin as seaghyn aigney, as hug eh jee yn lioar veg shoh (*Carrey yn Pheccagh*;) v'eh yn balm v'ee shassoo ayns feme jeh—hooar ee baase traä gerrit ny lurg shen, chionney yn lioar veg gys e oghrish derrey ren ee paartail.

Ta'n lioar veg cheddin nish currit magh ass y noa lesh padjer jeean as treishteil imlee dy jean yn bannaght flaunyssagh soilshean urree nish myr t'eh er n'yannoo 'sy traä t'er n'gholl shaghey.

[1] (1836; 70th edn.)

SINNER!

THIS LITTLE BOOK IS FOR YOU!

To give you Hope and Comfort; Joy and Peace.

ONLY believe in the *willingness* of GOD to forgive every PENITENT Sinner, and pray earnestly to Him for mercy, and rest assured that he will pardon you, (yes, even *you*), for the sake of his beloved SON.

REMEMBER——“The LORD *waits* to be gracious,” therefore put away the temptations of Satan, who would have you distrust the mercies of GOD, and persuade you to believe that your sins are *too great* to be pardoned. This is *impossible*, (even if you have been a murderer;) and the reason is, because *the blood of CHRIST cleanseth* from ALL sin.

Let not conscience make you linger,
Nor of fitness madly dream;
The only fitness HE requireth
Is to *feel your need* of HIM.

Secret earnest *Prayer* is the approved and *never failing* method of obtaining relief and comfort in seasons of the deepest distress.

A tender, broken, contrite heart;—a humble consciousness of having merited condemnation;—an earnest application for mercy;—these are things which accompany salvation, and *will never be rejected* by our gracious GOD.

** It may (probably) be well to lend or read this Book to persons who are quite ignorant of the way of Salvation. God sometimes works by very humble means,—and who knows what *He* may be pleased to do by such a trifle as this. Is any thing too hard for the Lord?

[1]

PHECCAGH!

TA'N LIOAR VEG SHOH KIARIT DHYTS!

Dy chur dhyt treishteil as gerjagh; boggey as shee.

YNRYCAN jean credjal ayns *arryltys Yee* dy leih da *dy chooilley* Pheccagh *arryssagh*, as gow padjer jeean huggeysyn son myghin, as lhig da shickyrys ve ayd dy *jean* eh leih dhyt, (dy jarroo *dhyts*,) er graih e *Vac ennoil*.

COOINEE——“Ta'n *Chiarn farkiaght* dy ve graysoil,” shen y fa scugh void miolaghyn Noid-nyn-hanmey, yinnagh stroie nyn marrant er myghinyn Yee, as coyrlaghey oo dy chredjal dy vel dty pheccaghyn *ro eajee* dy ve er ny phardooney. Ta shoh *neu-phossible*, as son yn oyr shoh, er y fa dy vel *fuill Chreest glenney* veih dy *chooilley* pheccah.

Ny lhig sou-aigney oo 'chumrail,
Baanrey plaiynt nagh vel oo feeu;
Ooilley'n feeuid t'eh dy laccal,
Barrant er e ennym noo.

Ny lhig da dty chooinsheanse oo y chumrail—chamoo dreamal fardalagh erbee jeh ve aarloo dy heet—Ooilley yn aarlaghey ta *Eshyn* shirrey, t'eh dy *ennaghtyn dty eme Ersyn*.³

Ta *Padjer follit* as jeean yn saase mooar soit jeh ayns shilley Yee, as *nagh vel dy bragh failleil* dy gheddyn cooney as gerjagh ayns earishyn dy heaghyn trome.

Cree meiygh, brisht as *arryssagh*;—ennaghtyn dowin jeh nyn loght;—accan jeean son myghin;—shoh ny reddyn ta bentyn da saualtys, as *cha jean Jee* graysoil dy *bragh soiaghey beg jeu*.

**Veagh eh mie dy eesasagh ny dy lhaih yn lioar shoh da sleih ta mee-hushtagh jeh'n raad dy haualtys. Quoi ec ta fys cre nee Jee y yannoo lesh yn saase annoon shoh? Vel nhee erbee ro ghooillee da Jee?

³ This paragraph is a prose rendering of the preceding verse.

The WICKED shall be turned into HELL, and all the nations that forget GOD! Psalm 9, 17.

HOW AWFUL IS THIS SENTENCE!

TURNED INTO HELL:!!⁴

POOR SINNER—What are you to do in this dreadful case? How are you to escape the doom of wicked persons who will be consigned to endless woe?

Repent, and believe on the Lord Jesus Christ, and thou shalt be saved. *Acts* 16, 31.

None of the sins that you have committed shall be mentioned unto you. *Ezekiel* 33, 16.

The Lord saveth in the *eleventh* hour,—and he saveth to the *uttermost*; therefore, never DESPAIR. Yet delay not a moment. *To morrow*,—may be your last.

THE DAY OF JUDGMENT will *very soon* be here.

⁵Look to the next page, and .read the encouragement given you to trust in the mercy of that gracious God, who hath no pleasure in the death of a sinner, (*Ezekiel* c. 33, v. 11), and hath promised to cast out *none* that come to *Him* (with a humble contrite heart) trusting in the merits of his beloved Son.

REPENTANCE and FORGIVENESS, are *inseparable*. *Luke* 24,47.

REMEMBER AGAIN—

That there is no Sin which may not be pardoned, except the sin against the Holy Ghost. Mark 3, 28-29.

CHYNDAIT GYS NIURIN!!!

Bee ny drogh-yantee er nyn jyndaa gys Niurin: as ooilley yn sleih ta jarrood Jee! Psalm ix. 17.

CRE CHA ATCHIMAGH AS TA'N FIRRINYS SHOH!

PHECCAGH BOGHT—Cre sherree *dhyts* 'sy stayd atchimagh shoh? Cre'n aght oddys *uss* scapail cronney yn sleih mee-chrauee vees er ny hilgey magh gys treihys dy bragh farraghtyn?

"Gow arrys, as jean credjal ayns y Chiarn Yeesey Creest, as bee oo er dty hauail." Jannoo xvi. 31.

Cha bee veg jeh dty pheccaghyn t'ou er yannoo er ny enmys dhyt. *Ezekiel* xxxiii. 16.

Ta'n Chiarn sauail ayns yn *un-oor-jeig*,—as t'eh sauail gys y *chooid sodjey*; shen y fa, ny jean *dy bragh mee-hreishteil*. Ny-yeih ny lhig shaghey un vinnid. *Foddys yn laa mairagh* ve dty laa s'jerree.

BEE LAA NY BRIWNYS DY LEAH ayns shoh.

Jeeagh gys yn naa ghuillag, as lhaih yn choyrle currit *dhyts* dy hreishteil ayns myghin yn Jee graysoil shen, nagh vel goaill taitnys ayns baase yn pheccagh, (*Ezekiel* xxxiii. 11,) as t'eh er ghialdyn nagh jean eh jiooldey voish *unnane erbee* ta cheet *Huggey* (lesh cree imlee as arrysagh) treishteil ayns toilchinys e Vac ennoil.

Cha vel *Arrys* as Leih peccaghyn dy bragh er nyn scarrey. *Luke* xxiv. 47.

COOINEE NY SODJEY.

NAGH VEL PECCAH ERBEE AGH YN PECCAH NOI YN SPYRRYD NOO NAGH VOD V'ER NY LEIH. *Mian* xii. 31, 32.⁶

⁴ In the 70th edn. this exclamation comes at the top of the page, as in the corresponding Manx.

⁵ The 70th edn. has another paragraph before this one, including a comment on *Luke* 24, 47, but nothing after this paragraph.

⁶ The Gospel references differ in the English and the Manx. Both are correct, however; the same point being made by both evangelists.

NONE CAST OUT.

Him that cometh to me I WILL IN NO WISE CAST OUT. It is the will of him that sent me, that EVERY ONE who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6, 37—40.

THIS implies an assurance, that no degree of previous guilt, no inveterate habits of vice, no slavery to Satan, no *secret decree* of God, no involuntary mistake, no feebleness in coming to Christ, would induce him to reject a single person, who applied to him for the salvation of his soul, with a sincere desire to obtain that blessing, depending on his truth, power, and grace, and using the means which he hath appointed. In this, the Father's will, which the Son came down from Heaven to perform, perfectly concurs; it is his will that not one of those given to his Son should be rejected or lost, in life or death; but that every one of them should be raised up to eternal felicity at the last day.

JESUS not only saves *all* who believe and obey him, but he delivers them from the guilt, condemnation, dominion and pollution of all their sins; and, finally, he will save them from the very existence, and from the effects of sin, when death shall be swallowed up in victory, and sorrow in everlasting felicity.

SINNER! do you hesitate? Do you, for a single moment, reject this glorious offer of mercy? *Now* is the day of salvation,—and your time is happily come, when all your manifold sins may be blotted out, and your soul everlastingly saved. Jesus yearns over you to do you good. O receive him into your heart, and he will carry you to heaven.

May this portion be as great a blessing and encouragement to all who read it, as it has been to the writer.

CHA VEL UNNANE ERBEE TA CHEET GYS
CREEST JIOOLDIT MAGH.

Eshyn ta cheet hym, cha jean-ym er aght erbee y yiooldey voym. Shoh yn aigney echeydyn ta er my choyrt, dy chooilley unnane ta fakin y Mac as credjal ayn, yn vea dy bragh farraghtyn dy ve echey; as trog-yms seose eh, ec y laa jerrinagh. N. Ean vi. 37—40.

LIORISH shoh ta shickyrys er ny chur dooin nagh bee errey erbee dy loght cre-erbee cha trome as oddys eh y ve, ny cliaghtey peccol erbee cre-theihll choud te er lhiantyn hooyn, ny bondiaght erbee jeh Noid-ny-hanmey ta shin er ve fo, ny *kiarail follit* erbee jeh'n Ooilley-Niartal, ny marranys erbee bentyn dooin hene, ny annoonid erbee ayns cheet gys Chreest, oyr dasyn dy yiooldey veih unnane erbee ta jannoo accan huggey son saualtys e annym, lesh yeearee firrinagh dy gheddyn yn bannaght shen, coyrt barrant er e irriney, e phooar, as e ghrayse, as jannoo ymmyd jeh ny saaseyn t'eh hene er n'oardrail. Ta shoh ooilley-cooidjagh cordail rish aigney Yee, as dy yannoo e aigney haink e Vac veih niau; t'eh yn aigney echeydyn nagh beagh eer unnane jeusyn t'er ny choyrt da yn Mac er ny hilgey jeh ny caillit, eddyr choud's t'eh bio ny ec oor e vaase; agh dy beagh dagh unnane oc er ny hroggal seose gys maynrys beayn ec y laa jerrinagh.

Ta *Yeesey* cha nee ynrycan sauail *ooilley* adsyn ta credjal ayn as coyrt biallys da, agh t'eh myrgeiddin livrey ad veih loght, as deyrey, as pooar as broid ooilley nyn beccaghyn; as, er jerrey, nee eh sauail ad dy slane veih peccah, as veih eiyrtysyn peccah, tra vees baase sluggit seose ayns barriaght, as trimshey chyndait gys maynrys dy bragh farraghtyn.

Pheccagh! vel uss lurg ooilley shoh lheaystey ayns dty aigney? Vel oo, son tullogh gobbal yn cheb graysoil shoh dy vyghin? *Jiu* yn laa dy haualtys,—as ta'n traa *ayds* er jeet, dy vod dty pheccaghyn ga ymmodee ayns earroo v'er nyn gholley ass lioar Yee, as dty annym v'er ny hauail er son dy bragh. Ta *Yeesey* jeeaghyn lesh chymmey ort dy yannoo mie dhyt. O lhig da *Yeesey* reill ayns dty chree, as ver eh lesh oo gys niau.

Dy baillish Jee dy beagh yn ayn shoh er ny yannoo ny vannaght as undin dy hreishteil da dy chooilley unnane ta lhaih eh myr t'eh er ve dasyn t'er scrieu eh.

[4] (1836) (absent from 70th edition)

BACKSLIDERS RESTORED.

Return, ye backsliding children, and I will heal your backslidings. Jer. 3, 22: see also Luke 15, 20.— *When he was yet a great way off—*

(WHAT TENDER MERCY IS HERE!)

HEAR therefore the voice of thy loving Father and Shepherd, O thou backsliding child and lost sheep, crying earnestly, *Return! Return!* Do not run in the broad way with the *world* any longer. Are you not tired yet of the husks of the world? Do you feel no troubles for your soul? Shall not these drive you to God? Lo! thy Father and Shepherd *seeks* thee. He is gone forth to call and meet thee already. He will receive thee *willingly* and *joyfully*. Come, only praying as the Prodigal Son, and he will freely forgive thee, although thou hast sinned ever so much. *He is able to heal and correct the most desperate corruptions of thine heart:* he can deliver thee from the very jaws of hell and the devil. Nay, *if thou even wert possessed with more than seven devils, he could still cast them out.* Begin to call upon him earnestly in prayer, and (poor and wretched as thou art) come to Him as the physician of thy soul; for the physician and the sick, a rich Saviour and a poor sinner, are the best suited to one another.

He *healeth all our diseases*, and can make possible what may seem most *im*-possible to thee.

O JESUS,—full of truth and grace,
More full of grace than I of sin,
Yet once again I seek thy face,
Open thine arms and take me in;
The ruins of my soul repair,
Make my heart a house of prayer;
My past backslidings freely heal,
And love the faithless sinner still.

[4]

ADSYN TA ER CHOOYL-SKYRRAGHTYN GOIT STIAGH REESHT AYNS FOAYR YEE.

Chyndaa-jee reesht, shiuish chloan chooyl-skyrraghtyn, as neem's nyn skyrraghtyn y leih diu. Jer. iii. 22; *as myrgeddin* Luke xv. 20. *Agh tra v'eh foast foddey veih.*

(CRE'N VYGHIN VEIGH T'AYNS SHOH!)

EAISHT er y fa shen rish coraa dty Ayr ghraihagh as dty Vochilley, Oh uss e lhiannoo t'er chooyl-skyrraghtyn, Uss cheyrrey chailjey, eaisht rishyn ta geam dy jeean dhyt, Chyndaa! *Chyndaa!* Ny roie ayns raad lhean yn *seihll* ny sodjey. Nagh vel oo foast skee jeh bleaistyn y theihll? Nagh vel oo gennaghtyn seaghyn erbee son dty annym? Nagh jean ny reddyn shoh geginaghey oo dy hea gys Jee son kemmyrk? Cur-my-ner! ta dty Ayr as dty Vochilley *shirrey* er dty hon. T'eh er gholl magh er dty eiyrt as t'eh geamagh ort. Nee eh goaill rhyt *dy arryltagh* as *lesh boggey*. Tar eisht lesh padjer yn Mac stroialtagh, as nee eh dy nastee leih dhyt ooilley dty ymmodee-filley peccaghyn. *T'eh pooaral dy lheidhys ny doghanyn s'treih jeh dty chree.* T'eh pooaral dy livrey oo eer voish beaal niurin as y Jouyl. Dy jarroo, *dy beagh aynyd ny smoo na shiaght drogh spyrrydyt t'eh pooaral dy chastey ad.* Gow toshiaght dy eamagh er dy jeean ayns padjer, as (eer boght as treih myr t'ou) tar Huggle myr gys Fer-lhee dty annym; son ta'n Fer-lhee ny chour ocsyn ta ching, as Saualtagh berchagh as peccagh boght s'cooie ta yn derrey yeh gys yn jeh elley.

T'eshyn slaanaghey ooilley nyn ghoghanyn, as shen ta jeeaghyn dy ve neu-phossible dooinyn, t'eh possible as eer aashagh dasyn.

Feer tou uss Yeesey, as graysoil,
Ny s'lane dy ghrayse na mish dy loght;
Keayrt shirrym reesht dty oaie graihail;
Foshil dty chleeau da peccagh boght!
Traartys my annym slaanee meiygh;
Ny hie dy phadger jean my chree:
Dy arryltagh my pheccah leih;
As da'n vee-chredjuagh cur graih!

THE DRUNKARD RESTORED.

If a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
Gal. vi. 1.

WHAT a blessed doctrine is the love of Christ to poor fallen, guilty, hell-deserving sinners, who, instead of lifting up their eyes in endless woe, are freely invited to come, again and again, to the Fountain of mercy, that all their sins may be washed away, and their souls made white in the blood of the Lamb.

Ah!—says the poor trembling backslider, this may do very well for those who have not sinned so deeply as I have done,—against light,—and against knowledge;—against the dictates of my own conscience,—and even in opposition to my own better judgment: O no,—these gracious promises are not for ME. Not for YOU? WHY not? WHAT! Is the *door* of mercy so narrow, or the *blood* of Christ so feeble, as not to *meet* (and conquer too,) all the difficulties of *your* case, bad as it may have been, and even if it had been ten thousand times worse?

Will you doubt the blessed soul-reviving word of a tender Father, who watches over you with anxious eye, pouring forth a gracious invitation, by saying, “How shall I give thee up, Ephraim? I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man. Take with you words and turn unto the Lord, and confess your sins;” then, poor sinner, see what God has kindly laid up for his sin-sick child; not the rod;—not a curse;—but, in the sweetest accents of mercy, awaiting thine approach, and cheering thy wounded heart by saying, (Hosea xiv. 4.) “I will heal his backsliding: I will love him freely; for mine anger is turned away from him.”

Will you then hesitate a moment,—or refuse the mercy so freely offered by Him who waiteth to be gracious?

Will you keep GOD waiting?

O my fellow sinner!—cast yourself instantly at his footstool, where Christ himself also waits to receive you with his forgiving love. You can never be too bad for the healing power of Christ, HE heals ALL sicknesses, all sin;—and he is long-suffering, even to the vilest of the vile. He will not cast you off.

YN MESHTYLLAGH ER NY YANNOO SHEELT.

My ta dooinney taghyrt dy huittym ayns peccah, shiuish ta spyrrydoil gow-jee stiagh eh reesht ayns y spyrryd dy veenid; smooïnaghtyn ort hene, er aggle dy vod uss myrgeeddin ve miolit.
Gal. vi. 1.

’SBANNIT ta yn ynsagh jeh graih Chreest gys peccee voghtey caillit, oolee, ta, ayns ynnyd troggal seose nyn sooillyn ayns treihys gyn-kione, dy feoilt er nyn guirrey reesht as reesht, dy heet gys yn farrane dy vyghin, dy vod ooilley nyn beccaghyn ve nieet ersooyl as nyn anmeenyn jeant gial ayns fuill yn Eayn.

Ah! ta eshyn ta er-creau er coontey e chooyl-skyrraghtyn dy ghra, foddee shoh jannoo feer vie da nyn lheid as nagh vel er roie cha dowin ayns peccah as ta mish, noi soilshey,—noi tushtey,—noi raueyn my chooinsheanse hene, dy jarroo, noi my vriwnys share hene: O cha vel! cha vel ny gialdynyn graysoil shoh *Dooys*. Cha vel ad *Dhyts*? Kys nagh vel? Vel yn dorrys dy vyghin cha coon, ny fuill Chreest cha neu-vreeoil nagh vel ad fondagh cour ooilley doilleidynd dty stayd, olk myr oddys eh ve, as eer, dy beagh eh jeh thousane keayrt smessey na te.

Jean oo dooyteyl goo bannit Ayr meiygh ta freayll arrey harrid lesh sooil imneagh, fockley magh cuirrey graysoil ad gra, “Kys oddym scarrey rhyt, O Ephraim? chyndaa uss gys dty Yee son cha jean-ym cooilleeney eulys my yymmoose, cha jean-ym chyndaa dy stroie Ephraim son ta mish Jee as cha nee dooinney.” Gow mayrt goan arrysagh as chyndaa gys y Chiarn, as gow rish dty pheccaghyn: as eisht, pheccagh voght, cur-my-ner cre ta’n Chiarn dy dooie er stoyral seose cour eshyn ta ching lesh peccah;—cha nee slatt, cha nee mollaght agh ayns yn coraa s’miljey dy vyghin farkiaght ort as gerjaghey dty chree guint liorish gra “Neem’s lhasaghey e loghtyn, ver-ym graih da dy arryltagh son ta my chorree er ny hyndaa voish.”

Jean oo eisht lhiggey-shaghey un thullogh ny gobbal yn vyghin ta cha nastee er ny hebbal Liorishyn ta farkiaght dy ve graysoil?

Jean oo freayll Jee farkiaght er dty hon?

O my heshey pheccagh! Tilg oo-hene sheese chelleeragh ec stoyl-e-choshey raad ta Creest eh-hene farkiaght dy ghoail rhyt ayns e ghraih ta leih. Cha vod oo dy bragh ve cha olk as dy ve erskyn pooar Chreest dy dty lheidys. T’eh lheidys *dy chooilley* hingys, dy chooilley pheccah; as t’eh jeh surranse-foddey eer da ny ard-pheccee. Cha geau eh uss jeh.

PEACE TO A GUILTY CONSCIENCE.

Thy faith hath saved thee; go in PEACE. Luke vii. 50.

THIS poor woman had performed no previous good *works* to recommend her to the Lord,—but she came to him the moment she was *convinced of sin*;—*believed* in his power to *pardon*,—and was *instantly* forgiven,—although her sins were *many*.

Now, my fellow sinner,—here is every possible encouragement for *you* to do the same, in order that you may obtain the same blessing,—the same mercy,—the same forgiveness.

Christ is as willing *now* as he was eighteen hundred years ago, to welcome and pardon every self-condemned sinner who comes to him for shelter and relief; and it is no obstacle that your sins have been of the deepest dye, or have been continued many years;—the power, and love, and mercy of Christ, far exceeds the sins of the whole world.

The poor woman, who came to the Lord, had probably been a most notorious sinner, of the lowest kind, for many years, yet she was not reviled nor taunted on this account; her sins were not even mentioned to her.—(*Ezekiel* 33, 16,) and instead of being driven away in her wickedness, *she* found nothing but love and mercy, to pardon *her* guilt bid and her go in *peace*.

This portion may possibly fall into the hands of some poor woman equally polluted, equally debased by a wicked course of life,—but there is no reason for despair;—CHRIST is still the same;—full of mercy, full of truth; and “ he *saves* lo the *uttermost* all who come to God by him.”

EVERY poor sinner who seeks forgiveness of sin with a hearty desire to *forsake* it, will be pardoned, *in a moment*. The Lord is always *willing* to forgive. See the case of the poor Leper, Mark 1. 41, 42.

SHEE DA COOINSHEANSE OOLEE.

“*Ta dty chredjue er dty hauail; immee ayns shee.*”
Luke vii. 50.

CHA row yn ven voght shoh er n’yannoo obbraghyn mie erbee hannah dy voylley ee gys y Chiarn,—agh haink ee huggey cha leah as v’ee er ny *gheyrey my-chione peccah*; *chred* ee ayns e phooar *dy leih*, as v’ee *chelleeragh* er ny leih, ga dy row e peccaghyn *ymmodee*.

Nish my heshey-peccagh, ayns shoh ta dy chooilley ghreinnaghey *dhyts* dy yannoo yn chooid cheddin, er-chee dy vod oo cosney yn bannaght cheddin,—yn vyghin cheddin,—yn leih cheddin.

Ta Creest cha arryltagh nish as v’eh hoght cheead yeig blein er-dy-henney dy ghaoill rish as dy leih da dy chooilley pheccagh deyrit ta cheet huggey son fastee as couyr: as cha vel eh lhiettrimys erbee dy vel dty pheccaghyn jeh’n daah s’diuney, ny v’er ny hannaghtyn ymmodee bleayntyn;—ta pooar as graih as myghin Yee foddey erskyn peccaghyn yn slane seihll.

Yn ven voght, haink gys y Chiarn v’ee t’eh dy ve smooinit drogh yantagh er ve, jeh’n sorch s’insheley, son ymmodee bleayntyn, foast cha row ee er ny naaraghey, ny er ny oltoan son shoh—cha row e peccaghyn wheesh as enmyssit j’ee—ayns ynyd ve eiyrit ersooyl ayns e holkys cha dooar ish veg agh graih as myghin dy leih e loght as dy ghra ree “gow royd ayns shee.”

Foddee yn lioar veg shoh taghyrt ayns laueyn ben voght ennagh co-laik neu-ghlen, co-laik treih, liorish v’er cheau bea mee-chrauee;—agh cha vel shoh oyr erbee son mee-hreishteil; Ta Creest foast yn Fer-cheddin lane dy vyghin, lane dy irrinys; as T’eh sauail gys y chooid sodjey ooilley ny ta cheet gys Jee ny-hrooidsyn.

Dy chooilley pheccagh boght ta shirrey leih e pheccaghyn lesh yeearee creeoil dy hreigeil ad, bee eh er ny phardooney chelleeragh. Ta’n Chiarn dy kinjagh aarlooy dy leih. Cooinee-jee er cooish yn lourane. Mark i. 41, 42.

⁷ Page 6 in the 1836 edition is the same, but for a different, shorter, last paragraph.

THE GUILTY PARDONED.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow, Psalm 51, 7. Hide thy face from my sins, and blot out all mine iniquities, ver. 9. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool, Isa. 1, 18. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me for I have redeemed thee, Isa. 44, 22.

WE must not keep away from Christ on account of our stumblings and manifold faults; this would cast us under the *law* again, and bind us under condemnation; but we should humble ourselves directly before God, and seek earnestly for pardon through the blood of Christ. The longer we delay this, the worse our case will grow; and the sooner it is done, *the sooner we shall have forgiveness*. The Lord not imputing those sins to us which are sincerely repented of, our soul returns to its rest again. And instead of falling into carnal security, (as some may think,) it will rather strengthen our faith, and make us more watchful. Hasten, therefore, and come as soon and as well as thou canst. He will receive thee, *even if thou canst but creep*.

Be persuaded to come just as you are; it is *the very situation in which Christ receiveth sinners*. Could you prove your state to be such, that mercy could not possibly be shown to you, it might excuse delay, that you might endeavour to be prepared, but this cannot be done. In the sight of God, your unfitness is no unfitness at all; the worse you are, the greater reason have you for an immediate application to Christ, and the more dangerous is delay.

YN FER OOOLEE ER NY LEIH.

“Jean mee y ghlenney lesh hyssop, as bee’m glen: jean m’y niee as bee’m ny s’gilley na sniaghtey. Ps. li. 7. Chyndaa dt’ eddin veih my pheccah; as cur ersooyl my ghrogh-yannoo’. ver. 9. Ga dy beagh nyn beccaghyn myr scarleod, bee ad gial myr sniaghtey; ga dy vel ad jiarg myr crimson, bee ad myr yn ollan vane. Isa. i. 18. Ta mee er gholley dty ghrogh-yannoo myr bodjal dorraghey, as dty pheccaghyn myr kay: chyndaa hymys; son mish t’er dty livrey.” Isa. xlv. 22.

CHA negin dooin freayll ersooyl voish Creest er coontey nyn snapperal as ymmodee foiljyn; yinnagh shoh cur lesh shin fo’n leigh reesht as kianglely shin fo deyre; agh lhisagh shin ginjillaghey shin hene chelleeragh kiongoyrt rish Jee, as dy jeean shirrey leih trooid fuill Chreest. Myr sodjey nee mayd cumrail myr smessey aasys nyn stayd, as myr s’leah ta shin dy yannoo eh myr s’leah yiw mayd leih. Myr nagh vel y Chiarn cur nyn lhih ny peccaghyn shen ta shin dy firrinagh er ghoail arrys er nyn son, ta nyn annym chyndaa reesht gys e ea. As ayns ynnyd tuittym ayns sauchys foalley (myr oddys paart smooïnaghtyn) nee eh ny smoo niartaghey nyn gredjue as cur shin ny smoo er nyn arrey. Jean siyr er-y-fa-shen as tar cha leah as chammah as oddys oo. Gowie eh rhyt mannagh vod oo agh snaue.

Bee coyrlit dy heet kiart myr t’ou: son t’ou ’syn eer stayd shen ayn ta Creest goaill rish peccee. Dy voddagh oo soilshaghey dy vel yn stayd ayds lheid as nagh vod myghin roshtyn huggey, veagh leshtal ayd dy chur stiagh son lhiggey-shaghey, dy voddagh oo streeu dy yannoo oo-hene cooie, agh shoh cha vod oo y yannoo. Ayns shilley Yee cha vel yn an-chooieid ayd an-chooieid erbee,—myr smessey t’ou, myr smoo oyr t’ayd dy heet gys Creest fegooish cumrail, as myr smoo dangeyr t’ayns lhiggey shaghey.

FREE JUSTIFICATION.

Their sins and iniquities will I remember no more.

Heb. 10, 17. Jer. 31, 34. Is. 43, 25. Ez. 36, 25, 6, 7. Micah 7, 19.

IN the free justification of a sinner before God, and giving him acceptance and peace of conscience, the gospel displays its power unto salvation.

It comes to the penitent transgressor as a ministration of righteousness,—as a word of reconciliation and peace. It opens the prison doors, and bids the captive go free. The power of the law was great, but in comparison with the gospel, the law was weak, and could make nothing perfect. The power of the law, was for destruction. The power of the gospel, is a life-giving power. The law could only hold down the man who was down before;—it could never give him life again. But the power to give life, is far greater than the power to kill. The gospel is thus mighty to pass by transgressions and sins, to set at liberty the souls that are bound, and to give boldness in the presence of the King of Saints to the poor captives of Satan. When the sinner's heart is brought under the influence of the gospel, by the power of the Holy Spirit, it takes away the burden of guilt; it silences every accuser; it fills the believer with the confidence of hope; it forbids every weapon to prosper which is formed against him; and condemns every tongue which rises up in judgment against his soul. The justification which the gospel gives, is perfect and entire. The *sins of a whole life*, however accumulated, *however aggravated*, are *blotted out in one moment*, and that for ever. (Luke 7, 47.) Who shall lay any thing to the charge of God's elect? It is GOD who justifieth. Who is he that condemneth? It is CHRIST who died;—yea, rather that is risen again;—who is at the right hand of God for ever; and where Christ is, there must his followers be also.⁸

In this total change in the relation of a sinner towards God, the gospel shows its power; it turns aside the edge of judgment, and rejoices in a victory over condemnation; and relieving a soul from fear,—from danger,—and from death,—it shows itself to be the power of God, unto SALVATION. Sinner!—rejoice.

SEYREY NASTEE.

Er ny peccaghyn as y vee-chairys oc cha gooin-ym ny smoo. Heb. x. 17; Jer. xxxi. 34; Isai. xliii. 25; Ez. xxxvi. 25–27; Micah vii. 19.

AYNS seyrey nastee yn pheccagh kiongoyrt rish Jee as ayns coyrt da barrantys, as shee cooinsheanse ta'n sushtal soilshaghey e phooar gys Saualtys.

Te cheet gys yn peccagh arryssagh myr shirveish dy ynricks,—myr goo dy choardail as dy hee. Te fosley dorryssyn y pryssoon as cur reamys da'n chappee. Va pooar yn leigh mooar, agh ayns cosoylagh rish yn sushtal va'n leigh annoon, as cha voddagh eh jannoo nhee erbee slane ynrick. Va pooar yn leigh dy varroo. Ta pooar yn sushtal pooar ta coyrt bioys. Cha voddagh y leigh agh cummal fo dooinney tra v'eh heese,—cha voddagh eh chur da bioys reesht. Agh ta'n phooar dy choyrt bioys foddey erskyn yn phooar dy varroo. Ta'n sushtal myr shoh pooaral dy phardooney loghtyn as peccaghyn, dy hoiaghey ec reamys ny anmeenyn t'ayns geulaghyn, as dy chur dunnallys ayns fenish yn Ree dy Nooghyn, da cappee voghtey yn Drogh-spyrryd. Tra ta cree yn peccagh boght er ny chur lesh fo bree yn sushtal, liorish pooar yn Spyrryd Noo, te goaill ersooyl errey e loght; cur ny-host dy chooilley ferchassid; te lhieeney yn credjuagh lesh yn barrantys dy hreishteil; te cur sheese dy chooilley ghreie-cagee t'er ny gheddyn aarloos n'oi as deyrey dy chooilley hengey ta troggit seose ayns briwnys noi e annym. Ta'n seyrey ta'n sushtal dy choyrt seyrey fondagh as slane ynrick. Ta *peccaghyn y slane bea, cre-theihll wheesh ayns earroo, cre-theihll cha eajee, dollit ass, ayns thullogh*, as shen er son dy bragh. Luke vii. 47. "Quoi ver nhee erbee gys lieh cloan reiht Yee? She Jee ta seyrey. Quoi eh ta deyrey? She *Creest* hooar baase;—ny sodjey t'er n'irree reesht;—ta ec laue yesh Yee er son dy bragh; as raad ta Creest, shen y raad shegin da e eiyrtyssee ve myrgeeddin.

Ayns yn slane caghlau shoh jeh stayd yn peccagh myr bentyn da Jee ta'n sushtal soilshaghey e phooar; te chyndaa ersooyl geyrid briwnys, as te goaill boggey ayns yn barriaght harrish deyrey; as ayns livrey annym veih aggle,—veih gaue—as veih baase,—te soilshaghey eh-hene dy ve pooar Yee gys *Saualtys*. Pheccagh!—Gow boggey.

⁸ 70th edn. lacks *for ever*, and has *there also shall his servants be*, rather than *there must his followers be also*; the Manx follows the version as in 1836.

SANCTIFICATION.

SANCTIFY *the Lord God in your hearts.* 1 Pet. iii. 15

MANY there are who willingly embrace the doctrine of *justification* by faith (*Rom.* iii. 28,) but are not quite so ready to cherish the equally important doctrine of *sanctification*, by the indwelling of the Holy Spirit in the heart (1 *Cor.* iii. 16, 17,) or in other words, to have Christ always within them as the true vine. (*John* xv. 4, 5.)

No one has any right or authority from the holy scriptures, to think himself *justified* unless he be also *sanctified*, by a renewed walk and conversation. No *out-ward* reformation will avail; it must be an *in-ward* work, producing a hatred of every sinful thought, or word, or deed. We must not only avoid the *appearance* of evil, but we must also detest, and fight against, every evil propensity of our own sinful nature;— of the inner man, where no eye but that of GOD can possibly discern. The approbation or good opinion of our fellow sinners will sadly deceive us, unless we have an approving conscience, testifying our earnest longing desire to be *sanctified* from every defilement,—so that our walk may indeed be close with God.

We must be completely separate from every thing *unholy* in practice or in *thought*; and we must also boldly dare the scoffs or railings of our old companions, or the world, if we would enjoy the favour of GOD, or live to his glory. (2 *Tim.* iii. 12.) Half measures will not do;— we must be all for God;—then our peace will flow as a river;—then shall we be “renewed in the spirit of our mind;”—then shall we put on the *new man*, which after GOD, is created in righteousness and true holiness—for without HOLINESS no man shall see the Lord.

Careless professor!—beware how you trifle with holiness, or with sin:—the neglect of the one, or the *practice* of the other, will equally prove your ruin. *James* iv. 8. Awake to righteousness, and sin not; for many walk who are the enemies of the cross of Christ;—whose glory is in their shame;—ungodly men, whose end is destruction. Be ye not like unto them, but *sanctify* the Lord GOD in your heart, and keep yourselves in the love of GOD, unspotted from the world, looking for the mercy of our

CASHERICKYS.

Jean-jee yn Chiarn Jee y Chasherickey ayns nyn greeaghyn. 1 Ped. iii.15.

SHIMMEY t’ayn ta dy arryltagh lowal jeh’n ynsagh dy vel shin *er nyn seyrey* liorish credjue, (*Rom.* iii. 28,) agh cha vel ad cha arryltagh cheddin dy ghoaill rish yn ynsagh, ta jeh chiart wheesh dy hrimmid, dy vel shin *er nyn gasherickey* liorish y Spyrryd Noo baghey ayns y chree (1 *Cor.* iii. 16, 17), ny ayns focklyn elley, Creest dy ve kinjagh cheu-sthie j’eu myr y billey-feeyney firrinagh. (Ean xv. 4,5.)

Cha vel cairys ny reamys ec unnane erbee voish Goo Yee dy smooinghyn dy vel eh *er ny heyrey*, mannagh vel eh myrgheddin *er ny chasherickey* liorish bea noa as ellyn vie. Cha bee lhasaghey bea erbee *er-cheu-mooie* fondagh: shegin da ve obbyr *er-cheu-sthie*, gobbraghey dwoaie da dy chooilley pheccah ayns smooingh, raa, ny jannoo. Shegin dooin, cha nee ynrycan shaghney dy chooilley *chaslys* dy olkys agh shegin dooin dwoaie choirt da, as caggey noi dy chooilley yeearee olk yn dooghys peccail ain hene;— yn dooinney *er-cheu-sthie*, raad nagh vod sooill erbee agh sooill YEE fakin. Nee foayr ny goo mie nyn sheshey peccee dy treih molley shin, mannagh vel nyn gooinsheanse hene lhien, gymmyrkey feanish lesh nyn yeearee jeean dy ve *er nyn gasherickey* voish dy chooilley vroid, myr shen dy vod mayd dy firrinagh gimmeeght myr ayns fenish YEE.

Shegin dooin ve dy slane er nyn scarrey veih dy chooilley nhee *mee-chrauee* ayns jannoo ny ayns *smooingh*; as shegin dooin myrgheddin dy dunnal soiaghey beg jeh craid as faghid nyn shenn chumraagyn ny yn seihll myr ta shin gearree dy ghoaill soylley jeh foayr YEE, ny dy vaghey gys e ghloyr, (2 *Tim.* iii. 12.) Shegin dooin ve *ooilley-cooidjagh* bio gys JEE;—eisht bee nyn shee myr yn awin; eisht bee mayd er nyn “yannoo ass-y-noa ayns spyrryd nyn aigney;” eisht ver mayd orrin “yn dooinney *noa*, ta lurg JEE er ny chroo ayns ynrickys as craueeght firrinagh:” son fegooish *casherickys* cha jean dooinney erbee yn Chiarn y akin.

Uss ta goaill rish yn credjue Creestee as foast baghey dy lhag-charailagh, bee er dty hwoaie kys t’ou jannoo meerioose er *casherickys*, ny cur rish peccah. Bee jannoo meerioose er y derrey yeh, ny cur rish y jeh elley, co-laik dty hoyrt-mow, Jamys iii. 8.⁹ Dooisht gys cairys, as ny cur rish peccah: son ta ymmodee gimmeeght, ta noidyn crosh Chreest, ta’n gloyr oc ayns nyn nearey; deiney mee-chrauee, ta’n jerrey oc toyrt-mow. Ny bee *Uss* goll roosyn, agh jean yn Chiarn JEE y *chasherickey* ayns dty chree, as freill oo-hene ayns graih YEE, glen veih broid y theihll,

⁹ l. Jamys iv. 8.

Lord Jesus Christ unto eternal life; and may
GOD grant you this blessing,—for Christ’s
sake alone. Amen.

jeeaghyn son grayse nyn Jiarn Yeesey Creest gys y vea
veayn: as dy giall JEE dhyt yn bannaght shoh er graih
Chreest ny-lomarcán. Amen.

PARDON FOR THE WORST OF SINNERS.

*The Son of Man is come to seek and to **SAVE** that which mas **LOST**. Luke 19, 10.*

THIS was the kind errand of the everlasting Son of God, the Messenger of *Peace*, the *Reconciler* between God and man. “Save the **LOST**!” There is something stupendously magnificent in the mercy here proclaimed. “**SAVE** the **LOST**?” . What?—The *most* abandoned?—the *most* sinful? Are these to be saved? Yes;—*every one* who comes to **JESUS**—will *indeed be saved*, for he has declared that all manner of sin and blasphemy shall be forgiven, *to the true* PENITENT— (*Matt.* 12, 31.) PAUL, who had been a blasphemmer, was pardoned and commissioned to preach the Gospel, to a *lost* world. *Gal.* i. 23—1. *Tim.* i, 12, to 16.¹⁰

Look up then poor sinner, whoever thou art, or however deeply thou mayest have sinned against God, look up and believe in the Lord Jesus Christ, and *thou* shalt assuredly be saved, for He himself has declared, that he came to save such as YOU. *Repent*, then, that thy sins may be *blotted out*. *Acts* iii. 19.¹¹ Every true penitent will be pardoned; for the Lord hath no pleasure in the death of a sinner, but rejoiceth in mercy. MANASSEH¹² was a great sinner,—a murderers; (2 *Kings* xxi. 16) but he repented, and was pardoned. Thousands of *drunkards*, *swearers*, and *unbelievers* have been pardoned, (on *repentance*) and received into the kingdom of God. Look up, then, poor trembling sinner; *repent*, and *believe* the willingness of God to receive YOU also into favour, and you will not be cast out. Nothing but *unbelief* can cause your ruin. Only come unto JESUS as a poor lost sinner, and salvation is YOURS—it is CERTAIN. Look to CHRIST, and be saved.

It pleased God to make this portion the means of conversion to a young man who had been a dissipated prodigal. He died rejoicing in Christ. To the Lord be ALL the praise.¹³

PARDOON SON NY PECCEE SMESSEY.

Ta Mac y dooinney er jeet dy hirrey as dy hauail shen ny va caillit. Luke xix. 10.

SHOH va chaghteraght graysoil Mac dy bragh farraghtyn YEE, yn Chaghter dy *hee*, Eshyn ta jannoo cordail eddyr JEE as dooinney. “Dy *hauail* shen ny va *caillit*!” Ta red ennagh erskyn insh yindyssagh as gloyroil ayns yn vyghin ayns shoh focklit magh. “Dy *hauail* shen ny va *caillit*!” Cre? Yn vooijer smoo creoghit, yn vooijer smoo peccoil? Vel ad shoh dy ve er nyn sauail? Ta: bee *dagh unnane* ta cheet gys *Yeese y jarroo er ny hauail*: son t’eh er n’ockley magh dy “bee dy chooilley pheccah as raa mollaghtagh er ny leih” da’n *arryssagh firrinagh*. (Mian xii. 31.) Hooar Paul, va er ve ny hranlaasagh, myghin, as v’eh currit ayns pooar dy phreachail yn Sushtal da seihll caillit. (*Gal.* i. 23. 1 *Tim.* i. 12–16.)

Jeeagh seose eisht, O pheccagh boght, quoi erbee oo-hene, ny cre-theihll wheesh as t’ou er n’yannoo peccah noi JEE: jeeagh seose, as jean credjal ayns y Chiarn Yeese y Creest, as bee oo son shickrys er dty hauail: son *T’eh-hene* er n’ockley magh dy daink eh dy hauail *dty lheids*. *Gow arrys* er-y-fa shen, dy vod oo v’er dty ghlenney veih dty pheccaghyn. (Jannoo iii. 19.) Bee dy chooilley arrysagh firrinagh er ny leih: son cha vel taitnys erbee ec y Chiarn ayns baase peccagh, agh t’eh goaill boggey ayns myghin. Va Manasseh ny ard peccagh, ny ghunver, (2 *Ree* xxi. 16,) agh ghow eh arrys, as v’eh er ny phardooney. Ta thousaneyn dy *veshtallee*, dy *lhooderyn*, as dy *vee-chredjuee*, er ve er ny phardooney (er nyn *arrys*,) as goit stiagh ayns reeriaght YEE. Jeeagh seose eisht, O pheccagh boght er-creau; *gow arrys* as *cred* arrylytys YEE dy ghoail *uss* myrgeddin gys foayr; as cha bee oo er dty yiooldey magh. Cha vod nhee erbee agh *mee-chredjue* ve oyr dty hoyrt-mow. Ynrycan tar gys Yeese y, myr peccagh boght caillit, as vees saualtys *lhiats*,—te *shickyr*. Jeeagh gys Creest as bee er dty hauail.

V’eh aigney Yee dy yannoo yn ayn shoh saase dy hyndaa dooinney aeg v’er ny ve ny Vac stroialtagh erskyn twoaie. Hooar eh baase goaill boggey ayns Creest. Da’n Chiarn dy row *ooilley* yn ghloyr.

¹⁰ The 1836 edition mentions Peter and Paul here, with a reference to John, in place of the reference to Gal. The Manx here matches the 70th edition version.

¹¹ In 1836 the reference is to *Acts* 2, 12.

¹² In 1836, David and Manasseh are mentioned together.

¹³ The 70th edition has a different last paragraph; here we put the paragraph from 1836, which the Manx matches.

FORGIVENESS to the ENEMIES of GOD!

Look unto me, and be ye saved, all ye ends of the earth. Isaiah 45. 22. *Ye who were ENEMIES to GOD!!* Rom. 5. 10. *Afar off, fulfilling the desires of the flesh and of the mind.* Eph. 2. 3. 13. *Seek YE the Lord.* Isaiah 55. 6.

HEAR this blessed invitation, thou guilty, heavy-laden SINNER;—hear the voice of God. See him a God reconciled by the blood of Christ. Hear the voice of mercy extended to the very ends of the earth;—calling the Drunkard, the Blasphemer, the Infidel, the wicked of every denomination and degree;—calling every wandering stout-hearted Rebel to *repent*, and partake of that mercy which endureth for ever.

Were the holy Angels to call forth all their highest powers, with all their loftiest strains of song, these could not express the vastness of the love of God to *sinners!!*

“GOD—only knows the love of God.”

HE alone knows the immensity of his own mercy,—but *we* know it to be fully sufficient for all our need,—and that no polluted sinner can come in vain, who comes to God by JESUS CHRIST.

Do you then linger?—Do you tarry?—Do you halt?—Do you *refuse* an entrance into heaven?—Do you prefer the downward road to **Hell!!!**

O SINNER! Stay,—stay,—and turn to GOD. Look not at your sins, but look to CHRIST. *To-morrow*,—may be *your* last. Seek him *to-day*;—this very hour,—this very moment,—and escape for your life;—*escape*, before the flames of hell surround you, and your soul be lost for *ever*.

Stay, sinner, on the gospel plains,
Behold the Son of God unfold
The glories of his dying love,
For ever telling—yet untold.

The WICKED *pardoned*. See *Ezekiel* c. 18, v. 21, to the end; also c. 33, v. 11. Examine these.

LEIH DA NOIDYN YEE.

Jeeagh-jee hym's, as bee-jee er nyn sauail, ooilley shiuish ardjyn y theihll, Is. xlv. 22. *Shiuish va ayns stayd dy noidys gys Jee!!* Rom. v. 10. *Foddey jeh, cooilleeney yeearreyn yn eill as yn aigney,* Eph. ii. 3, 13. *Shir-jee gys y Chiarn,* Is. lv. 6.

EAISHT rish yn cuirrey bannit shoh, O *pheccagh* oolee, trome-laadit:—eaisht rish coraa YEE! Cur-myner eh, ny YEE coardit liorish fuill Chreest. Eaisht rish coraa vyghin roshtyn eer gys king y thalloon;—geamagh er y Veshtyllagh, yn Lhooder, yn Mee-chredjuagh, ny mee-chrauee jeh dty chooilley cheint;—geamagh er dy chooilley noid er-shaghryn, ard-chreeagh, dy *ghoaill arrys*, as dy *ghoaill ayn* jeh'n vyghin shen ta farraghtyn son dy bragh.

Dy beagh ny Ainleyn casherick dy ghreesaghey seose ny pooaraghyn syrjey oc, marish nyn giualleeaght s'ooasle, cha voddagh ad shoh fockley magh mooadys graih YEE gys *peccee!!*

“Ec Jee ta fys yn graih deyr Yee.”

Cha vel toiggal ec unnane erbee jeh graih YEE agh ec *Jee hene*.¹⁴ Agh ta fys *ainyn* er dy vel eh slane fondagh son ooilley nyn ymmyrch,—as nagh vod peccagh neughlen erbee cheet ayns fardail, ta cheet gys JEE liorish *Yeeseey Creest*.

Vel oo eisht cumrail? Vel oo lhiggey-shaghey? Vel oo leaystey? Vel oo *gobbal* dy entreil stiagh ayns Niau? Vel oo goaill myr reih yn raad ta leeideil sheese gys *Niurin!!*

O *pheccagh*, fuirree ort,—as Chyndaa gys JEE. Ny jeeagh er dty pheccaghyn, agh jeeagh gys Creest. Foddee yn *lhaa-mairagh* ve dty lhaa s'jerree. Shir eh *jiu*; yn eer oor shoh,—yn eer thullogh shoh; as chea son dty vioys; *chea*, roish my nee lossaghyn niurin dty chruinnaghey mygeayrt, as dty annym ve caillit *son dy bragh*.

Er aberyn y tushtal beayn
Eaisht rish dty vochil bannee geam;
Jeh bree e vaase, e hurranse hene
Dyn scuirr t'eh soilshaghey yn feme.

(Ny *mee-chrauee er nyn leih*: jeeagh gys *Ezekiel* xviii. 21, gys y jerrey; myrgeddin xxxiii. 11. Lhaih ad shoh dy tastagh.)

¹⁴ In the original print this sentence is set at the end of the paragraph before “Ec Jee....”

THE BROKEN HEARTED.

The Lord hath sent me to heal the broken hearted; to preach deliverance to the captives, to set at liberty them that are bruised. Luke 4. 18.

READER!—Thou mayest be a poor broken-hearted widow, mourning the loss of one dearer to thee than thine own life;—or thou mayest be a man of a tender heart, recently bereaved of one who was the delight of thine eyes—the partner of thy joys and sorrows. Well, my friend, whoever thou art, or whatever thy sorrows may be, here is one ready and willing to bear it all away, and heal thy broken heart; to turn thy mourning into songs of praise,¹⁵ by the gift of Himself, as an ample return for all you have lost.

This very providence, dark and mysterious as it may appear in your *present* view, may be the very means of bringing you into the way of salvation, by bringing you to the footstool of mercy. Have you not neglected the best interests of your soul when all went *well* with you? Have you not frequently neglected opportunities of prayer and of praise? Have you not fixed your affections more on the *creature* than on the CREATOR?—Or have you not indulged in sinful pursuits instead of holiness? You may have been a drunkard, a swearer, or a backslider, and thus stand broken-hearted before the Lord: But is there no help? See the beginning of this portion, so exactly suited to thy melancholy case,—and cast thyself at the feet of him who came from heaven “to set at liberty them that are bruised,—to preach deliverance to the captive, and to *heal* the broken-hearted;” and, vile as you may have been, he will not cast you off, nor send you away without a blessing.

Come leper, seize the present hour,
A Saviour's grace to prove;
He can relieve, for he has power,
He will—for he is love.

Sinners can never be *so* willing to be healed as Christ is willing to *heal* them.

YN VOIJNER HROME-CHREEAGH.

Ta'n Chiarn er my choyrt dy laanaghey yn voijnjer hrome-chreeagh; dy phreacheil livrey-ys gys ny cappeeyn, dy chur reamys dauesyn ta broojit. Luke iv. 18.

USS ta lhaih!—foddee oo ve dty ven-treoghe boght trome-chreeagh, dobberan son coayl fer va ny s'deyrey dhyt na dty vioys hene;—ny foddee oo ve dty ghooiney jeh cree meiygh, ta er y gerrid shoh er choayl unnane va taitnys dty hooillyn, parteeas dty voggey as dty hrimshey. My charrey, quoi erbee oo-hene, ny cre erbee ta dty heaghyn, ayns shoh ta Fer aarloos as arryltagh dy ghoail eh ooilley ersooyl, as dy lheihs dty chree vrisht; dy hyndaa dty ghobberan gys arraneyn dy voylley, liorish yn gioot Jeh-hene myr cooilleeney fondagh son ooilley ny t'ou er choayl.

Foddee yn seaghyn shoh ta ard-charailys YEE er chur lesh ort, ga dy vod eh *nish* jeeaghyn dorragey as erskyn dty hushtey, ve yn eer saase dy chur lesh oo gys raad y taualtys, liorish cur lesh oo gys stoyl-coshey dy vyghin. Nagh vel oo er ve meerioosagh er vondeishyn dy bragh-farraghtyn dty annym tra va ooilley dy mie mayrt? Nagh vel oo dy mennick er lhiggey-shaghey dy yannoo ymyd vie jeh caaghyn dy phadger as dy voylley? Nagh vel oo hoiaghey dty chree ny smoo er y *cretoor* na er yn *Fer-croo*? Er nonney nagh vel oo er n'eyrt da drogh yeeareeyn ny sleaie na da casherickys? Foddee oo er ve dty veshtallagh, dty looder, ny dty chooyl-skyrraghtagh; as myr shen shassoo trome-chreeagh kiongoyrt rish y Chiarn. Agh nagh vel cooney erbee dty chour? Jeeagh gys toshiaght yn ayn shoh, chiart cha¹⁶ cooie gys dty chooish himshagh,—as ceau oo hene ec ny cassyn echeysyn haik veih Niau dy chur reamys dauesyn ta broojit, dy phreacheil livrey-ys gys ny cappeeyn, as dy laanaghey yn voijnjer hrome-chreeagh; as treih as oddys oo er ve, cha jean eh tilgey oo jeh, ny chur oo ersooyl fegooish bannaght.

Louranagh! shirr yn oor ta ayn,
Grayse dty Haualtagh meiygh;
She eh ver feaysley as pardoon,
Son t'eh ny Yee dy ghraih.

Cha vod peccee ve dy bragh *cha booiagh* dy v'er nyn lhaanaghey as ta Creest booiagh dy *laanaghey* ad.

¹⁵ 1836 edition has *dancing*, instead of *songs of praise* here.

¹⁶ chiart cha] *text* cha chiart

REST TO THE WEARY

Come unto me all ye that are weary, and heavy laden, and I WILL GIVE YOU REST. Matt. xi. 28.

THIS is a free invitation to every weary and heavy-laden sinner, made by him who alone is able to take away the load of guilt and sin; every person under the pressure of sin, not only may, but *must* come to Jesus, thus laden with guilt, if he hope to succeed for pardon. While we endeavour to prepare our way by holy *qualifications*, we rather fill it with *stumbling-blocks*, whereby our souls are hindered from attaining to the salvation of Christ. Christ would have us to believe on *Him*, who justifies the *ungodly*, and therefore he doth not require us to be godly *before* we believe; he came as a physician for the *sick*, and doth not expect they should recover their health in the least degree *before* they come to him. The *vilest* sinners are fitly prepared and qualified for this merciful¹⁷ design, which is to shew forth the exceeding riches of his grace, pardoning our sins, and saving us freely, *Eph.* ii. 5–9. It is no affront to Christ, or slighting or contemning the justice and holiness of God, to come to him while we are polluted sinners; but rather it is an affronting and contemning the saving grace, merit, and fulness of Jesus, if we endeavour to make ourselves righteous and holy before we receive Christ himself, and all holiness and righteousness *in him* by grace.

Come sinner, laden deep with woe,
And unto Christ for healing go;
He cures all sickness, and all sore,
And turns no beggar from his door.

EXAMINE all the texts referred to in this little book. It will add to your comfort and confirmation of the truths herein contained.

FEA DA'N DEINAGH.

Tar-jee hym's ooilley shiuish ta deinagh as trome laadit, as neem's shiu y ooraghey. N. Mian xi. 28.

TA shoh cuirrey nastee da dy *chooilley* pheccagh ta deinagh as trome laadit, currit liorishyn ta ynrycan pooaral dy ghoaiill ersooyl yn errey dy loght as dy pheccah; foddys dy chooilley phersoon ta trome laadit lesh peccah cheet, as cha nee ynrycan foddys eh cheet, agh *shegin* da cheet gys Yeesey, myr shoh trome laadit lesh loght, my t'eh jerkal dy ve er ny phardooney. Choud as ta shin streeu dy yannoo yn raad ain aarloo liorish jannoo *obbraghyn* mie, ta shin lhieeney eh ny smoo lesh *kip-snapperal*, lioroo ta nyn anmeenyn er nyn lhiettal veih cosney saualtys Chreest. Ta Creest geamagh orrin dy chredjal *Ersyn*, ta seyrey ny *mee-chrauee*, as son yn oyr shen, cha vel eh shirrey orrin dy ve crauee *roish* ta shin credjal; haink eshyn myr fer-lhee dy laanaghey adsyn va *ching*, as cha vel eh jerkal dy jinnagh ad geddyn nyn slaynt ayns yn ayn sloo *roish* t'ad cheet huggey. Ta ny peccee *smessey* ta gennaghtyn errey nyn loght ooilley cooidjagh aarloo son yn oyr myghinagh shoh, ta soilshaghey berchys erskyn-towse e ghrayse, ayns pardooney nyn loghtyn, as sauail shin dy nastee, *Ephes.* ii. 5–9. Cha vel eh cur mee-ooashley erbee er Creest, ny soiaghey beg jeh cairys as casherickys Yee, dy heet huggey choud as ta shin peccee broghe as treih; agh te ayns firrinys mee-ooashlaghey as soiaghey beg jeh grayse, toilchinys, as laanid Yeesey, my ta shin streeu dy yannoo shin hene cairagh as crauee, roish ta shin goaill Creest eh-hene, as dy chooilley chasherickys as cairys *t'aynsyn* liorish grayse.

Pheccagh lesh trimshey laadit croym,
Tar gys dty Yeesey hene son cour—
Lheihys y ching, yn doghan trome,
As cur da'n jeirkagh oltagh souyr.

Ronsee ooilley ny verseyen ta loayrit jeh ayns yn lioar veg shoh. Nee eh bishaghey dty gherjagh, as cur shickyrys smoo dhyt, jeh ny firrinysyn ta goit stiagh ayn.

¹⁷ *merciful* missing in 1836.

THE HEALING POWER OF CHRIST.

Heal me, O Lord, and I shall be healed, Jer. 17, 14, Divine answer: *I am the Lord that healeth thee*, Exod. 15, 26. *They that be whole need not a physician, but they that are sick*, Matt. 9, 12. *I have seen his ways and will heal him*, Isa. 57, 18; 43, 3; and 61, 1. *He healed all that were sick*, Matt. 8, 16.

CHRIST'S healing all bodily sickness, was a token of his power and grace, to heal all spiritual diseases of our souls, though ever so desperate and dangerous. Therefore, give thyself wholly up to his care; he understands thy distemper also, and will certainly restore thee. He has healed a great many already; nay, all those whoever desired it, of all their infirmities. Thou canst never be too miserable and bad for him; he is ever willing and able to help. The worse thy case is, the more he will pity thee and have patience. Before we can be made whole, his way is to make us thoroughly sensible of our sickness, and lay our wounds more and more open. But as the physician then is most wanted, we must be the more earnest to implore his help, and he will surely bind us up again and heal us; not at once, but by degrees; often slowly and wonderfully, yet thoroughly at last; for he heals *All*;— even the most incurable diseases.

The gospel, (the good news from heaven,) when well understood and *duly received*, sets the heart against all sin, and effectually prevents the allowed *practice* of it; and at the same time, it gives the most blessed relief to the wounded consciences of those who have sinned,—by increasing their hope and assurance of pardon, through our blessed Advocate with the Father, even Jesus Christ the righteous, who is the Propitiation for *our* sins; and not for ours only, but also for the sins of the whole world, 1st *John*, c. 2, v. 1, 2.

POOAR CHREEST DY LAANAGHEY.

Jean mish y lleihys, O Hiarn, as bee'm er my lleihys. Jer. xvii. 14. *Ansoor flaunyssagh: Son mish y Chiarn ta cur dhyt dty lhaynt*, Exodus xv. 26. *Cha vel feme ocsyn ta slane er yn er-lhee, agh ec sleih chingey*. N. Mian ix. 12. *Ta mee er vakin e raaidyn, as nee'm eh y lleihys*, Isa. lvii. 18; xliii. 3; as lxi. 1. *Laanee eh ooilley ny va ching*. N. Mian, viii. 16.

AYNS dy ren Creest slaanaghey dy chooilley hingys callinagh, ve cowrey jeh e phooar as e ghrayse, dy lleihys ooilley doghanyn spyrrydoil nyn anmeenyn, cre-theihll cha olk as cha dangeyragh as oddys ad y ve. Shen-y-fa, cur oo-hene seose ooilley cooidjagh gys yn chiarail echey; t'eh toiggal dty ghoghan myrgeddin, as nee eh son shickyrys oo y lleihys. T'eh er lleihys ymmodee roish nish, jeh ooilley nyn aslayntyn, dy jarroo, adsyn ooilley ren rieuu shirrey er. Cha vod oo ve dy bragh ro hreih ny ro olk dasyn dy laanaghey oo; t'eshyn dy bragh arryltagh as pooaral dy chooney. Myr smessey ta'n stayd ayd, wheesh shen smoo dy hymmey nee eh goaill jeed, as wheesh shen smoo vees yn surranse-foddey echey hood. Roish oddys mayd ve er nyn slaanaghey, ta'n aght echeysyn, dy yannoo shin ooilley cooidjagh toiggalagh jeh nyn jingys, as dy chur orrin gennaghtyn eh, as myrgeddin dy osley nyn lhottyn ny smoo as ny smoo. As myr ta shin ec yn traa shen, shassoo ny smoo ayns feme jeh'n fer-lhee, wheesh shen s'jeean shegin dooin y ve ayns shirrey yn cooney echey, as nee eh son shickyrys chianagley shin seose reesht as slaanaghey shin; cha nee ooilley ec keayrt, agh ny veggan as ny veggan; dy mennick ayns aght dree as yindyssagh, ny-yeih ooilley cooidjagh ec y jerrey; son t'eh lleihys dy chooilley ghoghan;—eer ny doghanyn smessey.

Ta'n sushtal, (ny naightyn mie veih niau,) tra te dy mie er ny hoiggal as *er ny ghoaill ayns aght cairagh*, soiaaghey yn cree noi dy chooilley pheccah, as dy breeoil lhiettal veih tannaghtyn ayn; as ec yn traa cheddin, te cur yn couyr s'bannee da ny cooinsheanseyn guint ocsyn ta er n'yannoo peccah,—liorish bishaghey nyn dreishteil, as nyn shickyrys jeh pardoon, trooid yn Fer bannit shen ta loayrt er nyn son rish yn Ayr, eer Yeesey Creest yn fer cairagh, eshyn ta yn lhasaghey son *nyn* beccaghyn; as cha nee er son ny peccaghyn ain ny-lomarcen, agh myrgeddin son peccaghyn yn seihll ooilley. 1 Ean ii. 1, 2.

A KNOWLEDGE OF OUR SALVATION.

We KNOW that we have a building of God, a house not made with hands, eternal in the heavens,—for in this we groan. 2 Cor. 5. 1, 2, 4.

IT is a blessed thing to be found walking in the way of salvation, but it is a much greater blessing to KNOW it, and to have every doubt and every fear removed, so that we may continually press onward, rejoicing in the LORD, our strength, our confidence, and trust.—(Search all the texts referred to.)

Well, my friend, this paper is written expressly for you, by one who has been many years travelling the road to Zion, surrounded with distrusts and fears, lest he might possibly have mistaken the right path, and at last come short of eternal glory.

How then do we KNOW that we really have a building of God,—a mansion prepared for us;—a dwelling into which we shall assuredly enter, and be for ever with the Lord? Do you groan in this your earthly tabernacle—on account of sin? Is sin really hateful to you? Would you part with it if you could? Is holiness to the Lord the yearning of your soul? What occasions this new sensation, so totally opposite to what you once experienced? Why, my friend, it is the earnest of the Holy Spirit. (2 Cor. 5; 4. 5.) You would never groan for sin, if you had not this blessed earnest of your future joy. Was it always so with you, as it is now? The renewed soul (and none else) will answer,—NO. This, then, my fellow traveller to Zion, is a blessed life-giving proof that you are indeed a new creature, deeply interested in the sacrifice and righteousness of Christ, and are become an heir of salvation.

Let this be for your comfort and consolation,—that your very anxiety to know your state, is an earnest of the Spirit of God working within you, whereby you may KNOW assuredly that you are sealed an heir of glory. (Gal. 4; 6, 7.) Take this for your comfort, and be thankful, remembering that God will never leave nor forsake those to whom he has once shewn his covenant. Psalm 89; 27 to 34. Rom. 8; 38, 39. Phil. 1, 6.)

TUSHTEY JEH NYN SAUALTYS.

Ta Fys ain dy vel ynnyd-vaghee ain veih Jee, thie nagh vel jeant lesh laueyn, dy bragh farraghtyn ayns ny niaughyn. Son ayns shoh ta shin osnaghey. 2 Cor. v. 1, 2, 4.

TE red bannit dy ve er ny gheddyn gimmeeaght ayns yn raad dy hualtys, agh te bannaght foddey smoo my ta fys ain dy vel shin gimmeeaght ayn, as my ta dy chooilley ghooyt as dy chooilley aggle scughit ersooyl, myr shen dy vod mayd dy kinjagh chionney er nyn doshiaght, goaill boggey ayns y Chiarn, nyn niart, nyn marant, as nyn dreishteil. (Ronsee-jee ooilley ny verseyen loayrit jeh.)

Nish, my charrey, ta'n lioar veg shoh scrutit ooilley cooidjagh son ayds, liorish fer ta er ve son ymmodee bleeanyn shooyl er yn raad ta leeideil gys Zion, combaasit mygeayrt lesh mee-hreishteil as aggleyn, nagh row eh-hene foddee shooyl 'sy chassan cair, as dy darragh eh giare ec y jerrey jeh gloyr dy bragh farraghtyn.

Cre'n agh eisht ta fys ain dy vel eh son shickyrys ynnyd-vaghee ain veih Jee, thie nagh vel jeant lesh laueyn er ny chiarail son ainyn;—cummal ayn nee mayd son shickyrys goll stiagh, as ve son dy bragh marish yn Chiarn? Vel oo gosnaghey ayns yn cabbane thalloonagh shoh—er coontey peccah? Vel peccah ayns firrinyes dwoaiagh dhyt? Jinnagh oo scarrey rish dy voddagh oo? Vel casherickys gys y Chiarn slane yeearee dty annym? Cre'n oyr dy vel oo gennaghtyn er yn agh shoh nish, agh nagh vel ayns towse erbee goll-rish yn agh ren oo keayrt gennaghtyn? Te my charrey, eearlys yn Spyrryd Noo. 2 Cor. v. 4, 5. Cha jinnagh oo dy bragh gosnaghey son peccah, mannagh row yn eearlys bannit shoh ayd jeh'n voggey as yn vaynrys ta ry-heet. Row eh dy kinjagh myr shoh mayrt, myr te nish? Nee yn annym ta jeant ass y noa (as cha jean annym erbee elley) gansoor,—Cha row. Ta shoh, eisht, my heshey troailtagh gys Zion, prowal bannit, dy vel oo ayns firrinyes cretoor noa, dy vel ayn vooar ayd ayns oural as cairys Chreest, as dy vel oo er jeet dy ve eirey jeh saualtys.

Lhig da shoh gerjaghey oo,—dy vel yn eer yeearee jeean ayd dy hoiggal dty stayd, eearlys jeh Spyrryd Yee gobbraghey cheu-sthie jeed, liorish foddys fys ve ayd son shickyrys dy vel oo er dty sealal eirey dy ghloyr. (Gal. iv. 6, 7.) Gow shoh son dty gherjagh, as bee booisal, cooinaghtyn nagh jean Jee dy bragh faagail ny treigeil adsyn daue t'eh keayrt er hoilshaghey e chonaant. (Psalm lxxxix. 27–34; Rom. viii. 38, 39; Phil. i. 6.)

AN ABUNDANT PARDON.

Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon. Is. 55, 7.

READER,—art **THOU** a wicked man? Look with astonishment and gratitude at the mercy provided even for *thee*; and not only mercy, but an *abundant* pardon for all thy manifold sins and transgressions, however great or numerous they may have been. But to obtain this important blessing, thou must *forsake* thy sinful ways and *evil thoughts*, and return unto the Lord of life and glory. He stands ready to receive thee, with large supplies of grace, accompanied by the kindest promises that thy sins shall not be mentioned unto thee. (*Ezekiel* 18, 22.)

Arise, then, from thy lethargy, and cast thyself at the feet of JESUS; supplicate his powerful aid to rescue thee from thy besetting sins. Plead his own promise, that “none, (however deep their guilt,) none shall be cast out, who come to GOD by him.” You cannot do him greater honour than to come to him, all sinful as you are, and *believe* in his word, which declares, that he who believeth and is baptized, shall be saved. *Believe*, then, and be *THOU* saved;—but, remember also, that he who believeth not, will be condemned.

Beseech the Lord to grant you the influence of his Holy Spirit, to sanctify your soul and convince you of sin: then, and (then alone,) will you feel the need of a Saviour, and learn to estimate his value, which to *you* is more than the whole world.

Lord, I come to seek thy face,
Grant me fresh supplies of grace:
Let me feel my soul renew'd,
My sins absolv'd by Jesu's blood.

SLANE PARDOON.

Lhig da'n drogh-ghooiney treigeil e raad, as y dooinney neu-ynrick e smooineaghtyn: as lhig da chyndaa gys y Chiarn, as bee myghin echey er; as gys y Jee ain, as nee eh dy arryltagh leih da. Isai. lv. 7.

VEL *Uss*, ta lhaih yn lioar veg shoh, dooinney mee-chrauee? Jeeagh lesh yindys as booise er yn vyghin ta kiarit, eer er *dy hons*; as cha nee ynrycan myghin, agh *slane* pardoona son ooilley dty ymmodee filley peccaghyn as olkys, cre-erbee cha mooar ny cha ymmodee ayns earroo as oddys ad y ve. Agh roish oddys oo geddyn yn bannaght mooar shoh ta jeh'n feeuid smoo, shegin dhyt *treigeil* dty raaidyn peccoil as dty *ghrogh smooineaghtyn*, as chyndaa gys yn Chiarn jeh bea as gloyr. T'eh shassoo aarloos dy ghoail rhyt, lesh stoyryn berchagh dy ghrayse, marish ny gialdynyn s'dooie nagh bee dty pheccaghyn er nyn enmys hood. (*Ezekiel* xviii. 22.)

Irree, eisht, veih dty chadley, as tilg oo-hene sheese ec cassyn *Yeeseey*; guee er dy livrey oo liorish e phooar niartal veih dty pheccaghyn ta cha aarloos dy dty lhiettal. Cur eh ayns cooinaghtyn jeh'n gialdyn echey hene, nagh “bee fer erbee (cre-erbee cha mee-chrauee as oddys eh y ve) nagh bee fer erbee er ny yiooldey magh nee cheet gys Jee ny hrooidsyn.” Cha vod oo cur ooashley smoo da na dy heet huggey, ooilley peccoil myr t'ou, as *credjal* e ghoo, ta gra, dy bee eshyn ta credjal as er ny vashtey er ny hauail. *Cred*, eisht, as bee *Uss* er dty hauail;—agh cooinee myrgeeddin, dy bee eshyn nagh jean credjal er ny gheyrey.

Guee er y Chiarn dy chur ort dy ennaghtyn bree e Spyrryd Casherick, dy chasherickey dty annym as dy chur ennaghtyn down dhyt jeh peccah; eisht, (as eisht ny-lomarcán,) nee oo gennaghtyn yn *feme* ayd jeh Saualtagh, as gysaghey dy hoiaghey dy mooar jeh'n *feeuid* echeydyn, ta *dhyts* ny smoo na'n slane seihll.

Hiarn ta mee cheet dy hirrey dt'oaie,
As bishagh' jeh dty gherjagh meiygh,
Jean gientyn aynym cree caghlaait,
Trooid fuill yn Eayn my peccah maíht.

THE WARNING VOICE OF GOD.

Son of man, hear the word at MY mouth, and WARN them from ME. Ezekiel, c. xxxiii. v. 7.
EXHORT, with all authority. Titus, c. ii. v. 15.

In warning you, my fellow-sinner, to flee from the wrath to come, I would address you in words the most tender, and most persuasive, that heart could feel or tongue express, and not with threatenings of curses and punishment;—but in *exhorting* you, I would call into action the very thunder of language, if possible, to urge you to seek HIM who shed his precious blood, that you might be made an heir of endless life. I would endeavour to point out to you the immensity of His LOVE,—*such* as never shone on earth before; *love* the most amazing, such as none but the ever-blessed Son of God could possibly feel for a lost and rebellious world;—and yet to this very world a message was sent from heaven,—even from God himself (by his beloved Son) that it was not *his* will that any should perish (John vi. 38, 40.)

Will you not HEAR?—Will you not even *listen* to the voice of mercy, which calls aloud to save you from *eternal* woe? ETERNAL WOE!! Do you understand it? Do you comprehend that this is nothing short of *endless* torment?

O sinner! *whatever* situation of life you fill, oh! listen to this soul-felt admonition to entice you to seek the Lord of glory, who is indeed the **SINNER'S FRIEND**.

Think of his compassion,—how he wept over the rebellious city with an agony of tenderness, crying out, “O Jerusalem, Jerusalem, if thou hadst known the things which belong to thy peace! but now they are hid from thine eyes.”

HID from thine eyes!!—the soul lost, for EVER!!

But is it indeed TOO LATE? Is there NO hope? O yes there is; for

“Whilst the lamp holds out to burn,
 The vilest sinner may return.”

Come, then, with me to the feet of JESUS; plead his precious blood, and confess your sins; and all will be well.

He beckons you with his gracious hand: come, sinner, come; come with a humble and a contrite heart, and “though your sins be as scarlet, they shall be as white as snow.”

Blessed be GOD, for such abundant mercy for *rebellious* man.

RAAUE VOISH JEE.

Vac y dooinney, clynnee oo yn goo veih my veeal's as cur raaue dauesyn voym's. Ezekiel xxxiii. 7.
Cur oghsan lesh slane 'torrity. Titus xi. 15.

AYNS *cur raaue* dhyts, my heshey-peccagh, dy hea veih yn jymmoose ta ry-heet, yinnin loayrt rhyt ayns ny goan s'graihagh as s'breeoil, as cha nee liorish baggyrt mollaghtyn as kerraghey;—agh ayns *coyrlaghey* oo, yinnin geam gys my chooney eer glare dy haarnagh, dy beagh eh possible, dy hionney oo dy hirrey *Eshyn* ren deayrtey e uill gheyr, dy voddagh uss ve jeant eirey jeh bea dy bragh farraghtyn. Yinnin streeu dy hoiaghey kiongoyrt rhyt mooadys erskyn-towse yn *graih Echeysyn*—lheid as nagh ren rieu roie soilshean er seihll caillit as mee-viallagh;—as ny-yeih gys yn eer seihll shoh va chaghteraght er ny choyrte veih niau,—dy jarroo voish Jee hene, (liorish e Vac graihagh) nagh row eh yn aigney *echeysyn* dy jinnagh *unnane erbee* cherraghtyn. (Ean vi. 38–40.)

Nagh jean oo *clashtyn*? Nagh jean oo eer *geaishtagh* rish yn coraa dy vyghin, ta geamagh dy ard dy hauail oo veih treihys *dy bragh beayn*? *Treihys dy bragh beayn!!!* Vel oo dy hoiggal eh? Vel oo cur-my-ner nagh vel shoh veg sloo na torchagh *nagh jig dy bragh gys kione*.

Oh! Pheccagh;—*cre-erbee* yn stayd dy vea t'ou ayn, O eaisht rish yn raaue jeean shoh ta coyrlaghey oo dy hirrey yn Chiarn dy ghloyr, ta ayns firriny's *Carrey yn Pheccagh*.

Smooinee er e hymmey;—kys ren eh *dobberan* harrish yn ard-valley mee-viallagh, lesh angaish dy veighys, geam magh, “O Yerusalem, Yerusalem, dy beagh toiggal er ve ayd's jeh ny reddyn ta bentyn rish dty hee,—agh nish t'ad follit veih dty hooillyn.”

Follit veih dty hooillyn!!—Yn annym caillit,—son dy bragh!!!

Agh vel eh ayns firriny's *ro anmagh*? Nagh vel treishteil *er-bee* ermayrn? O ta treishteil foast ermayrn,

“Choud as ta'n sushtal geamagh da,
 Foddee yn peccagh smoo chyndaa.”

Tar marym's er y fa shen gys cassyn *Yeesey*—Shir myghin trooid e uill; as gow-rish dty pheccaghyn,—as bee ooilley dy mie.

T'eh dy graysoil geamagh ort;—Tar pheccagh, tar! tar lesh cree imlee arrysagh,—as “ga dy beagh dty pheccaghyn myr scarleod, bee ad cha gial as sniaghtey.”

Bannit dy row Jee dy vel lheid y vyghin erskyn-insh couyr dooinney mee-viallagh.

REMISSION OF PAST SINS.

We are justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. Rom. 3, 24–25.

HOW sweet are the words “By grace (without merit) ye are saved!” Here is an overflowing fountain of comfort and divine strength! But how little are the generality of vain and worldly people, who still feed upon husks, acquainted with these words! How little are they relished by our self-righteous moral Christians! but, O! how deliciously does a poor hungry sinner fare upon them! there is hardly any thing less known and understood, as to the power and experience, than the mystery of Christ’s suffering and dying for us, and justification by faith in him; though it is the only paradise and element of believers, and the greatest jewel restored by the Reformation. Such talking and representations of sin as only strike the imagination are not sufficient; but we must also *feel* the mortal wounds of sin, by which the flesh is mortified, and be actually healed by the stripes of Christ. There is no *other* way,—for Christ himself has declared that HE is the WAY,—the TRUTH,—and the LIFE. (*John* 14, 6.) That no man cometh to the Father but by *him*. That HE giveth his life for the sheep, (*John* 10, 11), even eternal life; declaring (*John* 10. 28, 29) that they shall never perish, neither shall any man pluck them out of *his* hand nor out of his *Father’s* hand. Here, my fellow-Sinner,—here is security doubly secure;—and this is for YOU,—if you be but willing to accept it. May the Lord make you willing.

LEIH SON PECCAGHYN T’ER N’GHOLL SHAGHEY.

Dy nastee jeant seyr liorish e ghrayse, trooid y livrey-ys ta ayns Yeesey Creest; eh ta Jee er chiarail dy ve ny lhiassaghey, trooid credjue ayns e uill, dy hoilshaghey magh e chairys son leih peccaghyn t’er n’gholl shaghey. Rom. iii. 24, 25.

CRE cha millish ta ny goan “liorish Grayse (gyn toilchinys) ta shiu er nyn sauail.” Ayns shoh ta farrane freayney harrish lesh gerjagh as troshid flaunyssagh. Agh s’beg, son y chooid smoo, yn ainjys t’ec sleih boghtey seihltagh ta foast beaghey er bleaystyn, er ny goan shoh! S’beg t’ad er ny vlashtyn lioroosyn ta treishteil ’syn ynrickys oc-hene—Creesteenyn jeh ymmyrkey bea lowal. Agh O! lesh cre’n eunys ta’n peccagh boght, accryssagh beaghey orroo. Scoan my ta red er-bee ny sloo er ny hoiggal, choud’s t’eh bentyn da’n phooar as yn ennaghtyn echey, na yn folliaght jeh surranse as baase Chreest er nyn son, as seyrey trooid credjue aynsyn; ga dy vel eh yn ynrycan maynrys as gerjagh t’ec credjuee as yn bannaght smoo feeu er ny chur lesh er-ash liorish v’er nyn livrey voish marranys Keeil y Raue. Lheid y taggloo as shilley caslyssagh jeh peccah nagh vel goaill greme er yn aigney, cha vel ad fondagh; agh shegin dooin myrgeddin *gennaghtyn* lhottyn baasoil peccah, lioroo ta’n eill er ny smaghtaghey, as ve dy firrinagh er nyn *lleihs* liorish lhottyn Chreest. Cha vel raad er-bee *elley*—son ta Creest eh-hene er hoilshaghey dy nee *Eshyn yn Raad*—Yn *Irriney*—as y *Vea*, Ean xiv. 6, nagh vel dooinney er-bee cheet gys yn Ayr agh ny *hrooidsyn*. Dy vel *eshyn* coyrt e vioys son ny kirree eer bioys veayn, Ean x. 11, shickyraghey nagh jean ad dy bragh cherraghtyn, Ean x. 28, 29, chamoo nee dooinney erbee pluckey ad ass y laue *echeysyn*, ny ass laue e Ayrey. Ayns shoh my heshey-pheccagh ta barrantys, barrantys dooblit as shoh son ayd’s my vees oo arryltagh dy yannoo soiaghey jeh. Dy jean y Chiarn oo arryltagh as booiagh.

ENDLESS MISERY to the IMPENITENT.

At the end of the world the Angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Matthew 13, 49, 50. Mark ix. 44.¹⁸

ALTHOUGH there are many delightful portions in this little book to allure or draw sinners to CHRIST, and to the enjoyment of his forgiving love, yet it must not be concealed, that everlasting misery awaits all those who refuse to accept the gracious invitation.

It is the object of this paper to warn sinners against the common delusion, that because GOD is merciful, he will not therefore punish transgressors.

“God is angry with the *wicked* every day.” Psalm 7, 11. And “though hand join in hand, yet the *wicked* shall not be unpunished.” Prov. 11, 21.

This is the language of Scripture,—of the word of GOD, and is mercifully intended as a warning to transgressors not to persist in their obstinacy, nor dare the flames of HELL.

Come then, SINNER! Look at this warning, and look at yourself; and see if you are not in danger of everlasting woe. Arouse yourself, and ere it be too late, SEEK AN INTEREST IN CHRIST; He will most willingly, and even joyfully receive you, and blot out all your sins.

This may be the LAST WARNING you may ever receive; embrace it, then, with all your heart and soul, that you may be a brand plucked from everlasting fire. Let the present conviction upon your mind be followed by instant prayer for grace to forsake every sinful way; and be assured that the Lord *will* help and deliver you, for He saves to the uttermost all who come to Him by JESUS CHRIST.²⁰

THE EYE OF GOD—is upon you. TAKE WARNING!!!

TREIHYS GYN-KIONE DA NY MEE-ARRYSSEE.

Ec jerrey yn theihll, hig ny ainleyn magh, as scarree ad yn vee-chrauee veih mastey yn chloan chairal; as tilgee ad ad ayns coirrey dy aile; ayns shen vees keayne as snaggeraght feeacklyn. Mian xiii. 49, 50. Mark ix. 44.

GA dy vel ymmodee aynyn eunyssagh jeh’n lioar veg shoh dy ghreinnaghey as dy hayrn peccee gys *Creest*, as gys yn soylley jeh e ghraih meiygh, foast cha nhegin da v’er ny chieltyn dy bee treihys dy bragh-farraghtyn yn cronney ocsyn ooilley ta gobbal dy hoiaghey jeh’n cuirrey graysoil.

Te kiarail yn lioar shoh dy chur raaue da peccee noi yn shaghrynys cadjin, “er-yn-oyr dy vel Jee myghinagh, cha jean eh er-y-fa shen kerraghey ny drogh-yantee.”

“Ta Jee er ny vrasnaghey (liorish ny mee-chrauee) dy chooilley laa.” Ps. vii. 11. As “ga dy vel laue niartaghey laue, cha bee ny mee-chrauee gyn kerraghey.” Raaghyn Creeney xi. 21.

Shoh goan y scriptyr—goo Yee, as te dy myghinagh kiarit myr raaue da drogh-yantee gyn dy gholh er nyn doshiaght ayns nyn greoghys, ny chur y-lane-fo aile *niurin*.

Tar eisht *Pheccagh!* Jeeagh er y raaue shoh, as jeagh ort hene; as gow tasteey vel oo ayns gaue treihys gyn-kione. Dooisht roish vees eh ro *annagh*,¹⁹ *shir ayn ayns Creest*; nee eh dy arryltagh, dy jarroo, lesh boggey goaill oo as dolley ass ooilley dty pheccaghyn.

Foddee shoh ve’n *Raaue s’jerree nee oo y gheddyn* dy bragh; gow eh, eisht, lesh dty slane cree as annym dy vod oo ve stoo cosnit ass aile dy bragh farraghtyn. Lhig da’n ennaghtyn shoh er dty aigney greesey oo seose gys pader jeean son grayse dy hreigeil dy chooilley raad peccoil; as bee shickyr jeh *dy jean* y Chiarn cooney lhiat as livrey oo, son T’eh sauail gys y chooid sodjey ooilley ny ta cheet huggey liorish Yeesey Creest.

SOOILL YEE—TE ORT. GOW RAAUE!!!

¹⁸ The second reference is absent in 1836.

¹⁹ *annagh*] *text* *annagh*

²⁰ Here 70th edn. is slightly different ‘He saves them to the uttermost who come unto Him by JESUS CHRIST’. Manx *ooilley* matches rather 1836 ‘all’.

THE POWER OF GOD.

*The preaching of the Cross (of Christ) is, to them that perish, foolishness; —but to us who are saved, (to those who believe,) it is the POWER OF GOD.*²¹

THIS doctrine,—so simple in its nature,—so grand in its effects,—is foolishness to the wise of this world,—but is clearly understood by those who believe,—but by none else. God hath chosen the *foolish* things of this world to confound the *wise*,—not many of whom are called to be heirs of glory,—being shut out by their own wisdom and self-conceit. Such persons are too high-minded to be taught of GOD;—too wise to believe the need of a *second birth*,—therefore their eyes are closed to the full blaze of heavenly light, though shining with an effulgence of love and mercy every where around.

It is not by human eloquence that sinners are won to God, but it is by the foolishness, or simplicity of gospel *truths* that souls are saved, (1 Cor. 1. 21.)

O my friend;—whoever you may be, or whatever station of life you may fill,—whether high or low, or rich or poor,—O listen to the admonition of one who has been brought out of this fatal delusion, and has, happily, found CHRIST to be the POWER OF GOD,—the EVERY THING to a poor sinner, to heal his soul, and *reconcile him* to the living God.

How great then,—how *all-important* is CHRIST;—the *power*,—the strength of GOD!!! CHRIST, our redemption; our ALL. (1 Cor. 1. 31.)²²

Remember,—that *our* gracious Lord is no respecter of Persons, or Party. (Matt. xii. 46 to 50; Acts x. 34, 35.)²³ All who love God, and hate sin, all are invited to CHRIST, and he will own *such* at the last day. (Matt. 10. 32.)

Search the Scriptures,—for out of this heavenly treasure comes the whole of the exhortations, warnings, and encouragements of this little book,—which the Lord has mercifully owned and blest in the conversion of sinners of the foulest die, and made *them* to be heirs of everlasting life.

POOAR YEE.

Ta preacheil y chrosh (Creest) *ommijys dauesyn ta cherraghtyn, agh dooinyn ta er nyn sauail* (dauesyn ta credjal) te pooar Yee.

YN ynsagh shoh—cha baghtal ayns e ghooghys, cha gloyroil ayns eiyrtys,—te ommijys da mooinjer chreeney yn seihll shoh—agh te dy aashagh er ny hoiggal lioroosyn ta *credjal*—agh lioroosyn ny-lomarcán. Ta Jee er reih reddyng *ommijagh* yn seihll shoh dy chur fo-chosh yn vooijer *chreeney*—jeu cha vel monney er nyn eam dy ve eiraghyn dy ghloyr,—myr t'ad jeiht mooie liorish nyn greenaght as moyrn hene. Ta nyn lheid ro ard-aighagh dy ve ynsit liorish Jee, ro chreeney dy chredjal yn feme jeh ve *ruggit reesht* shen-y-fa ta nyn sooillyn dooint noi sollysid yn soilshey flaunyssagh, ga dy vel eh soilshean lesh goullyn dy ghraih as dy vyghin er dy chooilley cheu.

Cha nee liorish goan flaoil dooinney, dy vel peccée er nyn jyndaa gys Jee; agh te liorish yn ommijys jeh *firrinyssyn* yn sushtal v'er ny ockley magh dy vel anmeenyn er nyn sauail. (1 Cor. i. 21.)

O my charrey—quoi-erbee oo-hene, ny cre-erbee yn stayd t'ou ayn, edyr ard ny injil, berchagh ny boght—O eaisht rish coyrle fer ta er v'er ny chur lesh ass yn chleayn baasoil shoh as ta er gheddyn *Creest* dy ve *Pooar Yee*—ta *ooilley ayns ooilley* da'n peccagh boght, dy lheidys e annym as dy *yannoo eh coardit* rish yn Jee bio.

Jeh cre'n *feewid* erskyn insh eisht, ta Creest,—*pooar Yee*, niart *Yee!!! Creest* nyn livrey-ys; nyn *ooilley*. (1 Cor. i. 31.)

Cooinee nagh vel nyn Jiarn graysoil soiaghey jeh persoanyn. (Mian. xii. 46–50; Jannoo ny Hostyllyn x. 34, 35.) Ta *ooilley* ny ta cur graih da Jee, as cur dwoaie da peccah er nyn guirrey liorish Creest; as gowee eh rish *nyn lheid* ec y laa jerrinagh. (Matt. x. 32.)

Ronsee-jee ny scriptyryn—son ass yn thie-tashtee shoh ta er ny ghoail ooilley ny coyrleyn, raueghyn as gerjaghyn jeh'n lioar veg shoh—cooid ta'n Chiarn dy myghinagh er vannaghey ayns chyndaa peccée jeh'n sorch smessey, as er n'yannoo ad dy ve eiraghyn jeh bea dy bragh-farraghtyn.

²¹ 70th edn. adds a reference here: 1 Cor. i. 18.

²² In 70th edn. the reference here is to 1 Cor. 1. 30, which is correct: 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'

²³ References as in 70th edn.; 1836 has '(Mark 5. 31 to 35.)'; it is the Acts passage which mentions 'no respecter of persons'.

THE LOVE OF GOD.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He that believeth on him is not condemned. John 3, 16—18.

OH that these truly precious words were ever warmly impressed on our hearts! that they were our last thoughts at night, and the first at our waking in the morning; and that they were improved in such a manner, as to make our dying-bed easy in the evening of our life, and to ensure our rising with gladness in the morning of the resurrection! And what more blessed and delightful meditations can I daily dwell upon than to think thus: God has loved me, even me, when I was his enemy; and so loved me that he gave me his only Son! Bless me with faith in Christ, then Christ is mine, and all things are mine (1 Cor. 3, 21); for he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom.* 8, 32. He will never, *never*²⁴ suffer a believing soul to perish; he has passed his word for it. It is He that says, “I shall not perish; I shall not be condemned,” but have everlasting life, if I believe. This will I build and depend upon to my last moments, as upon an immoveable rock. Amen and Amen.²⁵

O, for this love let earth and skies
With hallelujahs ring;
And the full choir of human tongues
All hallelujahs sing.

GRAIH YEE.

“Son lheid y graih shen hug Jee da’n theihll, dy dug eh e ynrycan Vac v’er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney. Son cha dug Jee e Vac gys y theihll, dy gheyrey yn seihll; agh dy voddagh y seihll liorishyn v’er ny hauail. Eshyn ta credjal ayn, cha vel eh er ny gheyrey. Ean iii. 16–18.

O DY beagh ny goan deyr as oasle shoh dy bragh grainnit dy dowin er nyn greeaghyn! dy beagh ad nyn smooinghtyn s’jerree ec yn oie, as nyn ghied smooinghtyn ec doostey ’sy voghrey: as dy beagh lheid yn ymmyd jeant j’eu liorin, dy vod nyn lhiabbee-vaish v’er ny yannoo meeiley ayns fastyr nyn mea, as dy vod nyn irree ve gerjoil ec moghrey yn irree-seose-reesht! As cre ny smooinghtyn s’bannee as s’eunyssagh oddys gagh-laa goaill seose my aigney na ad shoh:—Ta Jee er chur graih dooys, eer dooys, tra ve mee yn noid eche; as lheid y ghraih shen t’eh er chur dou, dy dug eh dou e ynrycan Vac! Bannee mee lesh credjue ayns Creest, eisht ta Creest lhiam’s, as ta dy chooilley nhee lhiam’s: (1 Cor. iii. 21.) Son eshyn nagh ren e Vac hene y haghney, agh livrey eh eh soese er nyn son ooilley, kys nagh der eshyn dooin myrgeeddin dy arryltagh mârishyn dy chooilley nhee? (Rom. viii. 32.) Cha jean eh dy bragh ny *dy bragh* surranse da annym ta credjal dy herraghtyn: t’eh er choyrt e ockle er-y-hon. She Eshyn ta gra, “Nagh jeany cherraghtyn,—nagh bee-ym er my gheyrey,” agh dy bee yn vea ta dy bragh farraghtyn aym, my ta mee credjal. Er shoh nee’m troggal, as er shoh ver-ym my varrant gys my oor s’jerree, myr er creg shickyr as gyn scughey. Amen as Amen.

O son e ghraih lhig da dagh nhee
Bingys Hallelujah;
As dagh unnane cur booise da Jee,
Geamagh Hallelujah!

²⁴ 1836 has just one ‘never’; the Manx reflects the 70th edn. version.

²⁵ 70th edn. has just one ‘Amen’.

THE GRACE OF GOD.

By the grace of God I am what I am. 1 Cor. 15. 10. *Born again, not of corruptible seed, but of incorruptible, by the word of God. As new-born babes desire the sincere milk of the word, that ye may grow thereby.* 1 Pet. 1. 23. and 2. 2.

WHAT made the wonderful difference between Saul the Pharisee and Paul the Christian? Grace. What made him trample upon his former legal righteousness, and desire to be found in the righteousness of Christ? Grace, enlightening grace. Wherein consists the difference between the mere moralist and the real christian? There may be a moral conduct where there is no grace, no principle of saving divine faith; there may be the fear of the Lord, taught by the precept of men, and not by the Spirit of God. One may attend the ordinances of religion; have a regard to outward decency; may have a name to live while dead; be high in profession, and at the same time a stranger to the power of godliness; many things outwardly decent and praiseworthy may be done without a principle of grace in the heart: witness Paul before his conversion.

Have I this principle called Grace, in my soul? Have I been born of the incorruptible seed? Have I got the taste of a child of God? Have I tasted that the Lord is gracious? Then shall I desire the sincere milk of the word; the babe loves the pure milk of the breast; I shall love the milk of the pure word; and from these breasts of consolation will seek comfort and nourishment for my soul. Redeeming love shall be my delightful subject; it will sweeten everything in the service of Jesus, will constrain to extensive usefulness in my track of life. The grace of God in Christ Jesus will enlarge my views, keep me humble in heart, and give the praise where alone it is due. Through the sincere milk of the word may I grow daily, and be nourished up to eternal life! Amen.

GRAYSE YEE.

“Liorish grayse Yee ta mee ny ta mee.” 1 Cor. xv. 10. *Ruggit reesht, cha nee jeh rass hed naardey, agh jeh rass nagh jed naardey, liorish Goo Yee. Myr oikanyn noa-ruggit, yeearee-jee bainney spyrrydoil y Ghoo, dy vod shiu gaase liorish.* 1 Ped. i. 23. as ii. 2.

CRE ren yn lhiетtrimys yindyssagh eddyr Saul yn Pharisee as Paul yn Creestee? *Grayse*. Cre hug er gobbal as soiaghey beg jeh’n chairys v’echey roie liorish y Leigh, as gearree dy v’er ny gheddyn ayns cairys Creest? *Grayse*;—grayse soilshaghey yn annym. Cre ayns ta shassoo yn lhiетtrimys eddyr yn dooinney ta cairagh er cheu-mooie ny-lomarcán, as yn Creestee firrinagh? Foddee yn ymmyrkey er cheu-mooie ve gyn foill, raad nagh vel grayse er-bee, raad nagh vel yn towse sloo dy chredjue bioal as flaunyssagh; foddee yn aggle roish Jee v’er ny ynsaghey liorish oardagh deiney, as cha nee liorish spyrryd YEE. Foddee persoon taaghey oardaghyn y Chredjue Chreestee; ve kiaralagh jeh e ymmyrkey-bea roish deiney; goo ve echey dy vel eh bio choud as t’eh marroo; jannoo goaill-rish ard dy chredjue, as ec y traá cheddin ve ny yoorree da pooar vreeoil chraueeaght. Foddee ymmoddey reddyn ta er cheu-mooie feeudagh as jeh goo mie v’er nyn yannoo, fegooish grayse firrinagh ve ayns y chree. Ta’n noo Paul roish e hyndaa ny hampleyr jeh shoh.

Vel yn ghrayse shoh aym’s ayns my annym’s? Vel mish er ve er my ruggey reesht jeh’n rass nagh jed naardey? Vel blass lhiannoo dy YEE aym? Vel mee er vlashtyn dy vel y Chiam graysoil? Eisht nee’m gearree bainney spyrrydoil y ghoo. Ta’n lhiannoo gearree bainney glen y cheeagh: bee’m paagh son bainney yn goo glen; as veih ny keeaghyn shoh dy gherjagh nee’m shirrey beaghey as ooraghey son m’annym. Bee graih yn Er-kionnee my arrane as my voggey. Ver eh er dy chooilley nhee dy ve millish ayns shirveish Yeesey: nee eh geginaghey mee dy yannoo mie dy palchey ayns my choorse dy vea. Nee grayse YEE ayns Creest Yeesey cur lesh soilshey gys m’aigney, freayll mee imlee ayns cree, as coyrt yn moylley Dasyn da ny-lomarcán te cair. Trooid bainney spyrrydoil y ghoo dy vod-ym gaase gagh-laa, as v’er my hroggal gys y vea veayn! Amen.

MERCY FOR SINNERS.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it SHALL BE OPENED. Matt. 7, 7—8.

HE who comes, as a sinner, to a merciful God, through Jesus Christ, for all the blessings of salvation, in sincerity, and with earnest prayer, waiting and persevering, as having hope in this way, and none in any other;—he, who seeks spiritual blessings in the first place, without delay, and in the use of all appointed means;—and he, who knocks and waits at mercy's gate, as resolved to find admission, or perish knocking, will be sure to succeed. The promise is absolute and express:—"Every one that asketh, *receiveth*," &c.

Supplications of this kind sometimes receive, and find admission without delay; —*always in due time*: nor will their previous character, *however vile*, preclude them from the benefit; for he who opens the way of access, has taught them to come in it, and HE giveth liberally and upbraideth not.

"Open thy mouth wide," says the Lord, "and I will fill it." Ye shall ask what "ye will," says Christ, "and it shall be done." The pardon of all our sins, free, complete, and eternal; a victory over every lust; the presence of God with us all through this dark world; his glory passing before our eyes and shining into our hearts; guidance, protection, strength; heavenly consolation while we live, and heaven itself when we die—all are within the reach of *prayer*;—within OUR reach;—held up, as it were, before our face, with this inscription shining on them all,—"*Ask, and ye shall receive.*" Mercies purchased, prepared, waiting for praying man.

[This section became the means to bring a poor woman to seek the Lord. She died on 2nd May, 1836, rejoicing in the love of the Redeemer.]

MYGHYN DA PECCEE.

Yeearree-jee, as yiw shiu: shir-jee, as nee shiu feddyn: cronk-jee, as yiw shiu fosley. Son ta dy chooilley unnane ta gearree, geddyn: as y fer ta shirrey, feddyn: as dasyn ta cronkal, bee'n dorrys er ny osley. Mian vii. 7, 8.

ESHYN ta cheet myr peccagh, gys Jee myghinagh, trooid Yeesey Creest, son ooilley bannaghtyn saualtys, ayns firrinys, as lesh padjer jeean, farkiaght dy meen, lesh treishteil ayns y raad shoh, as gyn veg ayns raad er-bee elley;—eshyn ta shirrey bannaghtyn spyrrydoil 'sy chield ynyd, fegooish lhiggey shaghey, jannoo ymyd jeh ooilley ny saaseyn pointit;—eshyn ta cronkal as farkiaght ec yn giat dy vyghin, myr slane kiarit dy gheddyn fosley, er-nonney dy herraghtyn cronkal;—hig eh dy shickyr lesh. Ta'n gialdyn baghtal as firrinagh,—"*Ta dy chooilley unnane ta gearree geddyn, &c.*"

Ta aghinyn jeh'n cheint shoh ny cheayrtyn geddyn ansoor chelleeragh;—*dy kinjagh ayns traa cooie*: chamoo nee yn ymyrkey-bea oc 'sy traa t'er ghoill shaghey, *cre-erbee cha eajee as oddys eh y ve*, giarey ad jeh veih'n bannaght: son t'eshyn, ta fosley yn raad, er n'ynsaghey ad dy heet ayn, as t'eshyn coyrt dy feoilt, as cha vel eh mooaraghey.

"Foshil dty veeayl dy lhean," ta'n Chiarn dy ghra, "as lhieen-ym eh." Shirree shiu cre sailliu," ta Creest dy ghra, "as bee eh jeant er nyn son." Leih jeh ooilley nyn beccaghyn, leih nastee, slane, as dy bragh-farraghtyn; barriaght harrish dy chooilley haynt; fenish YEE marin trooid ooilley yn seihll dorraghey shoh; e ghloyr goll roish nyn sooillyn, as soilshean ayns nyn greeaghyn; leeideilys, coadey, niart; gerjagh flaunyssagh choud as ta shin bio, as niau hene tra ta shin geddyn baase;—ta ooilley ayns roshtyn *padjer*;—ayns y roshtyn *ainyn*;—cummit seose, myr dy beagh eh, roish nyn sooillyn, lesh ny goan shoh soilshean orroo ooilley,—"*Shir-jee as yiw shiu*;"—myghinyn kionnit, kiarit, as farkiaght, son deiney ta goaill padjer.

Va'n ayn shoh jeant saase dy chur lesh ben voght dy *hirrey* yn Chiarn. Hooar ee baase May 2, 1836, goaill boggey ayns graih yn Fer-chionnee.²⁶

²⁶ This is the only paragraph in *Carrey yn Pheccagh* that has no English correspondent in either 1836 or the 70th edn. We supply an English translation.

TRUE REPENTANCE.

And he said to his servant, Go up now, look towards the sea. And he went and looked, and said there is nothing: and he said, Go again seven times. 1 Kings 18, 43.

SIX times Elijah's servant looked towards the sea before he could see any thing; the seventh time he saw a cloud, but not bigger than his hand; yet that cloud, within a few hours, covered the heavens with darkness, and the earth with rain. Just so may be the case with many a one when he is praying to God, as Caleb's daughter did unto her father. *Judges* 1, 15. Thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water;—some feeling, at least some sorrow for my sins. Well, though at six times bending of thy knees, God doth not grant it, and though at the seventh there appear but one small drop swimming in thine eyes, yet be not discomfited: *that* drop may prove a shower; the beginning of that thaw may at last dissolve thy whole heart to water: and as there is a full joy for the thorough conversion of *one* sinner, there may be a suitable measure of joy for one tear, nay, one desire of a tear, of any one sinner that repenteth.

c²⁸ A BLESSING WILL *indeed* COME AT LAST.

b WHOEVER THOU ART, —NEVER GIVE UP PRAYER,

d The honour of CHRIST himself stands engaged to perform this. "Whatsoever ye shall ask in my name." *John* 14, 13.

e A young woman at Rochester has requested the Editor to make known her thankfulness and praises to Almighty God, for his mercy in having made this portion a blessing to *her* soul.²⁹

a If six or sixty prayers are past,
Pray on and never faint;
A blessing surely comes at last,
To cheer a drooping saint.

ARRYS FIRRINAGH.

As dooyrt eh rish e harvaant, Immee seose nish, jeeagh lesh yn aarkey. As hie eh seose, as yeeagh eh, as dooyrt eh, cha vel monney ry-akin. As dooyrt eh, Immee reesht shiaght keayrtyn. 1 Reeaghyn xviii. 43.

SHEY keayrtyn ren sharvaant Elijah jeeaghyn lesh yn aarkey roish my vaik eh monney: yn chiaghtoo cheayrt honnick eh bodjal, agh dyn veg smoo na bass e laue: ny-yeih ren y bodjal, cheu-sthie jeh beggan dy ooryn, coodaghey yn aer lesh dorraghys, as yn ooir lesh fliaghey. Eer myr shen foddee eh ve marish paart tra t'ad jannoo padjer gys JEE, myr ren inneen Caleb gys e ayr: (Briwnyn i. 15.) Hannah shoh ta mee er ve lesh cree chirrym, gennish; agh cur dou nish farraneyn ushtey; ennaghtyn cooie, ec y chooid sloo trimshey ennagh son my pheccaghyn. As ga nagh vel Jee cur dhyt dty aghin ec shey cheayrtyn lhoobey dty ghloony; as ga ec yn chiaghtoo cheayrt nagh vel agh un vine veg ry-akin ayns dty hooillyn; ny-yeih ny bee seaghnit: foddee yn bine shen cheet dy ve frass: foddee toshiaght yn theinniu shen fei-yerrey ltheie dty slane cree gys ushtey: as naght myr ta boggey mooar ayns Niau son slane chyndaa un pheccagh, foddee towse cooie dy voggey ve ayn son un yeir, dy feer son un yeearee son jeir ayns un pheccagh er-bee ta goaill arrys.

My ta shey, ny shey feed padjer chebbit seose ayd, gow er dty hoshiaght dy kinjagh lesh padjer, as ny lhig dty chree void. Ta bannaght shicky dy heet ec y jerrey dy gherjaghey yn aghinagh ynrick.²⁷

Quoi er-bee oo-hene, ny jean dy bragh scuirr dy ghoaill padjer. Nee bannaght dy jarroo cheet ec y jerrey.

Ta ooashley *Chreest* hene kianlt dy chooilleeney shoh. "Cre-erbee nee shiu y hirrey ayns yn ennym ayns." Ean xiv. 13.

Ta ben aeg ec Rochester er yeearee ersyn ta er scrieu yn lioar veg shoh, dy hoilshaghey yn toyrt-booise as yn moylley eck da Jee ooille-nyartal son e vyghin ayns v'er n'yannoo yn ayry shoh bannaght gys yn annym eck.

Ga shey na shey feed padjer jeant
Guee sthill—ny bee liastey;
Dty yeidys vees fy-yerrey sheaynt,
Guee eisht, as bee gastey.

²⁷ This paragraph is a prose rendering of the verses at (a) plus the sentence at (c).

²⁸ In the English versions consulted, the following five elements occur in the order (a), (b), (c), (d), [(e)]

²⁹ This paragraph is absent in 70th edition.

JOY IN HEAVEN over Repentant Sinners.

There is joy in the presence of the angels of God over ONE sinner who repenteth. Luke 15, 10. *I will arise and go to my father;—but when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck, and kissed him.* Luke 15,20. *This my son was dead, and is alive again:—was LOST—and is FOUND!!*

HERE is a fulness of encouragement for every poor wandering outcast sinner to return to his Father—to his God. The vilest wretch under heaven may embrace the offered mercy of the Lord, whose tenderness and compassion are most beautifully detailed and set forth in the parable of the prodigal son. (see *Luke* 15, 11, to the end.)

We are all prodigals by nature, and should be *lost* for ever were it not for divine grace softening the heart, and bringing us to the footstool of mercy—to our heavenly Father, who waits to be gracious,—full of pity—full of love.

Try the experiment, thou poor tempted, tossed, and heavy-laden sinner;—try the experiment;—cast thyself before the Lord, and ere thou canst even reach his feet he will bend forward to embrace thee in his arms of mercy and forgiving love.

The writer of this portion knows, by happy experience, the *power* of redeeming love; and he who was once *a great way off*,—within a step of being LOST FOR EVER, has now (as a monument of mercy) been brought *nigh* by the blood of CHRIST, and can safely recommend such a Saviour to the vilest of the vile.

You cannot be deceived—cannot be mistaken. Our gracious God will never break the bruised reed nor quench the smoking flax. The name of JESUS is too dear to Him to reject a sinner's cry. *John* 16, 23. Try the experiment,—and heaven is your's. May the Lord give you courage,—strength, —and faith, that your soul may be saved and his name be glorified. Amen.

BOGGEY AYNS NIAU HARRISH PECCEE TA GOAILL ARrys.

Ta boggey ayns fenish ainleyn Yee jeh un pheccagh ta goaill arrys. Luke xv. 10. *Trog-ym orrym, as hem roym gys my Ayr: agh tra v'eh foast foddey veih, honnick e Ayr eh, as va chymmey echey er, as roie eh, as ghow eh eh ayns e roiaghyn, as phaag eh eh.* Luke xv. 20; *V'eh shoh my vac marroo, as t'eh bio reesht; v'eh caillit, as t'eh er ny gheddyn reesht.*

AYNS shoh ta cuirrey fondagh son dy chooilley pheccagh treigit as er-shaghryn dy hyndaa gys e Ayr—gys e Yee. Foddys yn drogh-yantagh smoo fo Niau goaill greime er myghin y Chiarn, dy feoilt er ny hebbal; e veiyghys as e hymmey ta dy feer ghraysoil er ny hoilshaghey ayns coraa dorraghey yn mac stroialtagh. Lhaih Luke xv. 11, gys jerrey yn cabdil.

Ta shin ooilley cloan stroialtagh liorish dooghys, as veagh shin *caillit* son dy bragh, er-be dy vel Grayse Yee meelaghey yn cree, as cur lesh shin gys stoyl-coshey myghin,—gys nyn Ayr flaunyssagh, ta farkiaight dy ve graysoil—lane dy hymmey,—lane dy graih.

Jean prowal jeh, uss peccagh boght, seaghnit, as trome-laadit;—jean prowal jeh—tilg oo hene kiongoyrt rish yn Chiarn, as roish oddys oo eer roshtyn e chassyn, nee eh croymmey dty whuail dy ghoail o seose ayns roiaghyn e vyghin, as e ghraih.

Shione dasyn t'er scrieu yn ayn shoh liorish ennaghtyn maynrey, *pooar* Graih chionnaghey reesht; as ta eshyn va keayrt *foddey jeh*,—cheu-sthie jeh kesmad jeh ve *caillit son dy bragh* er ve nish, (myr cowrey vooar dy vyghin,) currit lesh *er-gerrey*, liorish fuill *Chreest*, as foddys eh dy sauchey, chionney ny peccee s'treih as s'eajee dy heet gys yn saualtagh cheddin.

Cha vod oo ve mollit,—cha vod oo ve er shaghryn. Cha jean nyn Yee graysoil dy bragh brishey yn cuirtlagh vroojit, as yn bite giare-cheaut cha der eh ass. Ta ennym *Yeesey* ro-gheyr dasyn gyn dy obbal aghin yn peccagh. Noo Ean xvi. 23. Jean prowal jeh, as ta Niau lhiats. Dy der y Chiarn dhyt dunnallys, niart as credjue, dy vod dty annym v'er ny hauail, as yn ennym echeysyn v'er ny ghloyraghey. Amen.

THE FOOLISH VIRGINS.

The foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Not so. Matt. 25, 8–9.

IT must not be supposed that all *nominal* Christians are here intended. They who make a credible profession of the gospel, and act in such a manner as to give real Christians a favourable opinion of them, and so gain admittance into their society, are exclusively meant. Of the ten virgins mentioned by our Lord, five were wise, and five were foolish. The foolish had lamps, but no oil in their vessels with which to replenish them: that is, they had just as much religion as was necessary in order to make a plausible appearance; *but their hearts were not truly sanctified*, and stored with holy affections, by the new-creating Spirit of God. But the wise virgins, when *they* came to trim *their* lamps, had oil ready with which to replenish them; thus true Christians, notwithstanding comparative inattention, are habitually *ready* for all events. With what seriousness, diligence, and fervent prayer, should we then examine ourselves, whether we be in the faith. How afraid of being deceived, where so much is at stake, and coming short of eternal life. How earnestly should we seek for eternal wisdom, and desire to be found *upright in the sight of God*, rather than to be approved of by an ill-judging fallen sinner. How dreadful will be the case of those who do not seek the things which accompany salvation till the time is past;—who do not knock till the door is finally closed! Let us, then, my fellow-sinners, make no delay, but be earnest in our preparation for the feast; and let us ever be on our watch, for we know not either the day or the hour, when our Lord cometh.

NY MOIDYNYN OMMIJAGH.

Dooyrt y vooijer ommijagh rish y vooijer chreeney, Cur-jee dooinyn jeh'n ooil euish, son ta ny lampyn ain goll ass. Agh dreggyr y vooijer chreeney, gra, cha der. Mian xxv. 8. 9.

CHA vel eh dy ve smooinit dy vel ooilley adsyn ta enmyssit, creesteenyn, goit stiagh ayns shoh. She adsyn ta jannoo lheid yn goaill-rish *baghtal* jeh'n sushtal, as gymmyrkey ad hene ayns lheid yn aght, as dy choyrt da creesteenyn firrinagh, smooiinaght foayroil jeu, as myr shen gheddyn stiagh ayns yn cheshaght oc, ta ny-lomarcen dy v'er ny hoiggal. Jeh ny jeih moidynyn, er nyn enmys liorish nyn Jiarn, va queig creeney as queig ommijagh. Va lampyn ec yn vooijer ommijagh, agh cha row veg yn ooil oc ayns nyn siyn, lesh dy yannoo magh ad reesht—ta shen-dy-ghra, va ynrycan wheesh dy chraueeaght oc, as va ymmyrchagh dy hoilshaghey cummey mie er cheu-mooie, agh cha row ny *creeaghyn oc dy firrinagh er nyn ghasherickey* [sic], as er nyn yannoo magh lesh graih crauee liorish spyrryd Yee. Agh ny moidynyn creeney, tra haink *adsyn* dy gheddyn aarloos nyn lampyn, va ooil oc lesh dy yannoo magh ad: myr shoh ta creesteenyn firrinagh, ga dy vod ad ayns ayn ve lhag-kiarailagh, t'ad ayns stayd kinjagh *aarloos*, son cre-erbee oddys taghyrt. Lesh cre'n chiarail, imnea as padjer jeean lhisagh shin, eisht, ronsaghey shin hene vel shin ayns yn chredjue. Cre cha agglagh lhisagh shin ve tra ta wheesh lhien nagh jean mayd cheet giare jeh'n vea veayn! Cre cha jeean as lhisagh shin ve ayns shirrey creenaght flaunysaght as gearree dy ve feddynit *ynrick ayns shillee Yee*, ny s'leae na dy ve smooinit dy mie jin liorish briwnys aggairagh peccee. Cre cha atchimagh vees yn stayd ocsyn nagh vel shirrey ny reddyn shen ta bentyn gys saualtys, derrey ta'n traas er n'holl [sic] shaghey; nagh vel cronkal derrey ta'n dorrys jeight son dy bragh! Ny lhig dooin er-y-fa-shen my heshee-peccee, lhiggey shaghey, agh ve jeean ayns gheddyn aarloos son yn vannish; as lhig dooin dy bragh v'er nyn arrey son cha vel fys ain er yn laa ny'n oor nee nyn Jiarn cheet!

THE WATER OF LIFE.

Let him that is athirst come; and whosoever will, let him take of the water of life freely.
Rev. 22, 17.

IF there be a sense of sin, and want of spiritual blessings, and a willingness to be saved by grace, though you know not that it is Christ's secret power that makes you willing, yet being athirst and willing, you are invited: do not puzzle and perplex yourself with such questions as these: Am I elected? Have I a right? Am I prepared? —but come upon the invitation, and take pardon, peace, righteousness, and every gospel blessing, as free gifts to the needy. If one ready to perish with hunger and thirst, were invited to a feast and assured of welcome, and he should stand hesitating, Have I a right? Am I worthy?— would it not seem preposterous in him thus to demur, when his necessities were pressing upon him, and a plentiful table before him? The weary, the hungry, the thirsty, the *worthless*, the *vilest*, are invited to believe on JESUS, who came only to save SINNERS; and hath assured them in his word, that they who thus come to him, “ he will in no wise cast out.”

The Spirit in the word,
And in his motions cries,
“Come to the fountain-head of life,
And come for large supplies.
Let him who feels his thirst,
Nor can endure its rage,
Come to salvation's copious springs
And all his pains assuage.
And whosoever will,
Is welcome to receive
The streams of everlasting life,
That heav'n will freely give.
JESUS is this thy voice?
We bless the gracious call;
And flee with joyful haste to thee,
Our Saviour, and our ALL.

YN USHTEY DY VEA.

Lhig dasyn ta paagh, cheet: As lhig da quoi-erbee saillish, goaill ushtey yn vea nastee. Ashlish xxii. 17.

MY ta ennaghtyn ayd jeh peccah, as jeh dty eme jeh bannaghtyn spyrrydoil, as my t'ou arryltagh dy ve er ny hauail liorish grayse, ga nagh vel fys ayd dy nee pooar follit Chreest ta jannoo oo arryltagh, ny-yeih myr t'ou paagh as arryltagh, t'ou er ny choyrlaghey dy heet: ny jean oo hene y heaghney lesh lheid ny questionyn shoh: Vel mee reiht? Vel cairys aym dy heet? Vel mee aarloo?—agh tar er y choyrle, as gow pardoon, shee, cairys, as dy chooilley vannaght jeh'n sushtal, myr giotyn feoilt dauesyn t'ayns feme. My row fer va jus goll-mow laccal beaghey, er ny choyrlaghey gys cuirraghyn as shickyrys er ny choirt da dy beagh eh er ny hoiaghey jeh, as my yinnagh eh shassoo cumrail, briaght, vel cairys aym dy heet? Vel mee feeu?—nagh jinnagh eh jeeaghyn ommijagh aynsyn, myr shoh dy chumrail, tra va ny femeyn echey chionney er, as boayrd dy phalchey er ny skeaylley kiongoyrt rish? Ta ny deinagh, ny accryssee, adsyn ta paagh, adsyn ta neu-feeue, ny peccee smessey, t'ad ooilley er nyn goyrlaghey dy chredjal ayns *Yeeseey*, haink ynrycan dy hauail PECCEE; as ta er chur shickyrys daue ayns e ghoo, “nagh jean eh er aght er-bee jiooldey voish” adsyn ta myr shoh cheet huggey.

Ta'n Spyrryd ayns y ghoo
As ayns e vreeghyn loayrt,
“Tar gys yn ard farrane dy vea
As nee eh palchey 'choyrt.”
Lhig da, ta gen'tyn paays,
As nagh vod shaghney pian,
Cheet gys awinyn sheaynt ny ghrayse,
Yiow eh saualtys beayn.
As quoi-erbee ta cheet,
T'eh shickyry dy ghoaill stiagh
Ny strooanyn jeh'n vea gyn-kione,
Veih flaunys son dy bragh.
Yeeseey! nee shoh dty eam?
Ta shin dy sheayney eh,
As chea lesh siyr as boggey hood
Uss nyn Saualtagh bra.

UNBELIEF, THE RUIN OF THE SOUL.

He that believeth not,—shall be DAMNED. Mark xvi. 16. John iii. 18, 36.

These awful words are the warning voice of the Son of GOD, and they are addressed to *every* creature under heaven. “Go and preach the gospel to *every* creature.” (Mark xvi. 15.) Preach also *repentance*, and *remission* of sins, beginning at JERUSALEM; begin with my very murderers, that these, vile as they have been, that even these may be brought to repentance, and be saved. (Acts iii. 14, 15, 19.)

This portion is written expressly for those who, by the multitude and enormity of their sins, have been brought to the very verge of destruction and despair, as though it were impossible for God to have mercy upon such abandoned rebels;— but even for such as these there is hope.

Who can measure the distance between earth and heaven?—The east, from the west;—the depth of the sea;—or the duration of eternity? Yet the mercy of God to repentant sinners, far exceeds all these,— for He SO loved the world, (a world of sinners,) that he gave his only begotten Son for its salvation.

Will he not then have mercy upon thee, thou polluted, self-condemned, despairing sinner? O yes, he surely will,—for he delighteth in mercy; it is his darling attribute; therefore it is as impossible for you to be lost, as it is impossible for GOD to cease to exist, if you do but come in the right way, by JESUS CHRIST, the Sinner’s Friend, who is now pleading *your* cause before the throne of GOD.

Did he not plead for his very murderers? (“Father, forgive them.” Luke xxiii. 34.) And will he reject YOU? No, poor sinner,—NEVER. (John vi. 37 to 40, 47.)

This address is not written to encourage you to think lightly of sin, but it is written, in the very spirit of the gospel, to display the greatness of the mercy of GOD towards poor trembling sinners, over whom he yearns, with all the affection of a tender father, (Psalm ciii. 13,) to do them good. O listen then to the voice of mercy;—and though your sins may have been like scarlet, cast yourself at the feet of JESUS, and receive the blessings of salvation, purchased with his dying blood.—May the Lord grant you faith to *believe*.

MEE CHREDJUE TOYRTMOW YN ANNYM.

Bee eshyn nagh jean credjal,—er ny GHEYREY. Mark xvi. 16. Ean iii. 18. 36.

TA ny goan arrymagh shoh coraa Mac Yee cur raaue dooin, as t’ad loayrit rish *dy chooilley* chretoor fo niau. “Immee-jee magh trooid ooilley yn seihll, as jean-jee yn sushtal y phreacheil da *dy chooilley* chretoor.” (Mark xvi. 15.) Jean-jee myrgeeddin *arrys*, as *leih* peccaghyn y phreacheil, goaill toshiaght ec JERUSALEM; gow toshiaght lesh my eer ghunveryn, dy vod adsyn, eajee myr t’ad er ve, dy vod eer adsyn ve er nyn ghoyrt lhieu gys arrys, as ve er nyn sauail. (Jannoo iii. 14, 15, 19.)

Ta’n ayn shoh scruit ayns aght-er-lheh er ny son ocsyn ta, liorish earroo as eajeeys nyn beccaghyn, er ve er nyn ghoyrt-lhieu gys eer broogh toyrtmow as mee-hreishteil, myr dy row eh neu-phossible da Jee dy yannoo myghin er lheid ny pheccée [*sic*] eajee—ny-yeih eer son lheid as ad shoh ta treishteil ayn.

Quoi oddys towse yn lheed ta eddyr thalloo as niau?—Yn shiar, veih yn sheear;—diunid y cheayn;—ny lhiurid beaynid? Ny-yeih ta myghin Yee gys peccee arrysagh, foddey erskyn ooilley shoh,—son LHEID y ghraih shen hug eh da’n theihll, (seihll dy *pheccée*) dy dug eh e ynrycan Vac v’er ny gheddyn son yn saualtys oc.

Nagh jean eh er-y-fa shen jannoo myghin ort, Uss pheccagh boght neu-ghlen, ta deyrey oo hene, as ta cur raad gys mee-hreishteil? O, son shickyrys nee eh,—son t’eh goaill taitnys ayns myghin; shen-y-fa t’eh chiart cha neu-phossible [...] ³⁰ son Jee dy scuirr dy ve bio, my nee oo ynrycan cheet ’sy raad cairagh, liorish *Yeesey Creest*, carrey yn pheccagh, ta nish loayrt er dty hon kiongoyrt rish stoyl-reeoil Yee.

Nagh ren eh loayrt eer son e ghunveryn? (“Ayr, jean leih daue,” Luke xxiii. 34.) As jean eh jiooldey USS voish? Cha jean, pheccagh boght—Cha jean *dy bragh*. Ean vi. 37–40, 47.

Cha vel ny goan shoh scruit dy chur ort dy smooinghyn dy eddrym jeh peccah agh t’eh scruit, ayns yn eer spyrryd jeh’n sushtal, dy hoilshaghey mooadys myghin Yee gys peccee boghtey er-creau, harrystoo t’eh gearree, lesh ooilley yn graih jeh Ayr meiygh, (Psalm ciii. 13,) dy yannoo foays daue. O eaisht er-y-fa shen rish yn coraa dy vyghin;—as ga dy vod ny peccaghyn ayd er ve myr scarleod, tilg oo hene ec cassyn YEESEY, as gow ny bannaghtyn dy haualtys, kionnit, lesh e uill deyr tra v’eh geddyn baase. Dy gooidsave lesh y Chiarn dy choyrth dhyt *credjue firrinagh*.

³⁰ Phrase skipped between ‘impossible’ and ‘impossible’: e.g. ‘*uss dy ve caillit, as ta neu-phossible*’

Follow me. Luke 5, 36. *And endure hardness as a good soldier of Christ.* 2 Tim. 2, 3.

WOULD you follow Christ? Then follow him in *self-denial*, in humility, in patience, and in readiness for every good work. Follow him with a daily cross upon your back, and look to *his cross* to make your burden light. Follow him as your guide and guard, and learn to see with his eyes, and trust in his arm for defence. Follow him as the **FRIEND OF SINNERS**, who *healeth the broken heart*, and *giveth rest to weary souls*, and *casteth out none that come unto him*. Follow him with faith, resting your whole acceptance with God, and your title to heaven on his meritorious blood and righteousness. Lastly, follow him with *much prayer*. For though he is full of compassion, *he loves to be much entreated*, and when he is determined to give a blessing, you must yet wrestle with him for it. Be of good courage.—be strong in the Lord; for He is the help of the helpless,—the hope of the hopeless,—the health of the sick,—the strength of the weak,—the riches of the poor,—the peace of the disquieted, the comfort of the afflicted,—the light of those that sit in darkness,—the companion of the desolate,—the friend of the friendless,—the way of the bewildered,—the wisdom of the foolish,—the righteousness of the ungodly,—the sanctification of the unholy,—the redemption of captives,—the joy of mourners,—and, in a word, the salvation of the LOST. O then follow JESUS—and he will lead you to glory.

To follow CHRIST, we must be in the continual exercise of PRAYER. The neglect of PRAYER opens a chasm, which is soon filled up with sin, and then we follow SATAN.

EIYRTYSSEE CHREEST.

Eiyr orryms, Luke v. 27. *Jean uss er-y-fa shen creoghys y hurranse, myr sidoor dunnal dy Yeesey Creest.* 2 Tim. ii. 3.

VEL shiu geeearree dy eiyr er Creest? Eisht eiyr-jee er ayns *gobbal shiu hene*, ayns imleed, ayns arrylyts son dy chooilley obbyr vie. Eiyr-jee er lesh crosh gagh laa er nyn ghreem, as jeeagh-jee gys yn *chrosh echeysyn* dy yannoo nyn errey eddrym. Eiyr-jee er myr nyn leideilagh as nyn vendeilagh, as ynsee-jee dy akin lesh yn soilshey echeysyn, as dy hreishteil ayns e roih son sauchys. Eiyr-jee ersyn myr CARREY PHECCEE [sic], ta *slaanaghey adsyn* ta brisht ayns cree, as *ta coyrt fea da anmeenyn tooillit*, as *nagh vel jiooldey voish unnane er-bee dy vel cheet huggey*. Eiyr-jee er lesh credjue, treishteil son foayr rish Jee, as son cairys gys niau, liorish toilchyns e uill as e viallys gys baase. Er jerrey, eiyr-jee er liorish ve *dy mennic ayns padjer*. Son ga dy vel eh lane dy hymmey, *ny-yeih shynney lesh accan jeean dy ve jeant huggey*, as eer tra t'eh kiarail dy choyr bannaght,³¹ shegin dooin gleck rish er y hon. Bee-jee dy yien mie,—bee-jee niartal ayns y Chiarn; son Eshyn yn cooney ocsyn ta gyn cooney,—T'eh yn treishteil ocsyn ta annoon ayns cree,—slaynt yn vooijer chingey,—niart ny annoonidee,—yn verchys ocsyn ta boght,—yn shee ocsyn ta eiyr it noon as noal, yn gherjagh ocsyn ta seaghnit,—yn soilshey ocsyn t'ayns dorraghys,—sheshey ocsyn ta treigit,—yn carrey ocsyn ta fegooish caarjyn,—yn raad ocsyn t'er-shaghryn,—creenaght ny mee-hushtee,—ynrickys da ny mee-chrauee,—casherickys daesyn ta neu-chasherick,—Feaysley da ny pryssoonee—yn ghennallys ocsyn ta dobberan,—as ayns fockle yn saualty ocsyn ta CAILLIT. O eisht eiyr-jee er YEESEY—as nee eh leideil shiu gys gloyr.

Dy eiyr er CREEST shegin dooin ve dy mennic ayns PADJER. My ta shin jannoo meerioose er PADJER ta shin faagail barney foshlit, vees dy leah lhieent seose lesh peccah, as eisht ta shin geiyr er NOID-NY-HANMEY.

³¹ choyr bannaght] text choyr e bannaght

ONE THING IS NEEDFUL. Luke 10, 42.

THIS is the declaration which the Lord Jesus Christ made to Martha, and with strict propriety may be applied to every soul, who, though favoured with ever so large a portion of this world's treasure, is unconcerned about this *one thing needful*, upon the possession of which depends their present and eternal happiness; for though a man enjoyed the whole creation and were destitute of this *one thing*, he would be like the church of Laodicea, wretched, and miserable, and poor, and blind, and naked. In CHRIST, are all the treasures of wisdom and knowledge; in him we have present, and eternal good; for he is all, and in all, to the believer. O, Reader, whatever else thou lackest, be careful thou art a possessor of this *one thing needful*; thy eternal all depends upon it; if thou art sensible of thy need of this blessing, and hast a fervent desire to enjoy it, go to JESUS; he invites such to come to him; and he will freely give himself unto thee, without money, and without price; for he has been pleased graciously to promise, "**HIM THAT COMETH I WILL IN NO WISE CAST OUT.**"

³²∴ This portion was made a blessing, by divine grace, to a poor profligate, but truly penitent soldier, who died at Staplehurst, (March 12, 1831,) holding a copy of the SINNER'S FRIEND in his hand, his finger testing on this encouraging portion. His last words were,—” I have prayed to *Him*,—he will not deny me.” !!

May the LORD have all the glory,— and may it still be made a blessing to others who read it.

UN RED TA YMMYRCHAGH.—Luke x. 42.

SHOH goan arrymagh nyn Saualtagh bannit loayrit rish Martha, as dy faggys t'eh bentyn rish dy chooilley annym, dy chur tastey da, cre er-bee wheesh as t'ec dooiny er-bee jeh cooid y theill shoh, as ga beagh echey ooilley cooid y theill, as ny-yeih my t'eh fegooish yn *un red* shoh, t'eh goll rish agglish Laodicea, treih, as seaghnit, as boght, as doal as rooisht. Ayns CREEST ta dy chooilley verchys dy chreenaght as dy hushtey: aynsyn ta shin geddyn dy chooilley vie ayns traas as beaynid; son t'eh ooilley, as ayns ooilley da'n chredjuagh. Uss ta lhaih ny goan shoh, cre er-bee elley t'ou dy laccal, gow kiarrail dy vel ayd yn *un red ymmyrchagh shoh*; ta dty vaynrys beayn lhie er; my ta ennaghtyn ayd jeh dty eme er yn bannaght shoh, as my t'ou dy aggindagh geearee dy gheddyn eh, immee gys YEESEY; t'eh shirrey nyn lheid dy heet huggey; as nee eh dy nastee eh-hene y chur dhyt, fegooish argid, as fegooish leagh; son t'eh dy graysoil er ghialdyn "ESHYN TA CHEET HYM, CHA JEANYM ER AGHT ER-BEE Y YIOOLDEY VOYM."

∴ Va yn ayn shoh liorish grayse Yee er ny vannaghey da sidoor v'er gholl er e hoshiaght foddey ayns peccah, as haink dy ve ny arrysagh firrinagh, hooar eh baase ec Staplehurst, (March 12, 1831) chouds ve lhaih yn lioar veg enmyssit CARREY YN PHECCAGH, as e vair er ny goan shoh. Ny goan s'jerree loayr eh,—“Ta mish er yannoo accan HUGGEY,—cha jean eh mee y obbal!”

Dy row ooilley yn ghloyr da Jee,—as dy giall eh dy bee yn saase shoh er ny vannaghey da ymmodee elley.

³² The 70th edn. has a different paragraph in place of the last two here.

YE MUST BE BORN AGAIN.

Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Ye must be born again. John 3, 3–7.

THIS evidently shows that a bare profession of Christ will not do. Nothing but a real possession of him in the heart, by faith, will suffice. And before we can attain this, we must experience a renovation of the heart by the Spirit of God. We must be led to see the horrid nature and consequence of sin; and this will lead us to hate and abhor it. We must be born of the Spirit. Let me exhort you to make this strict inquiry, **AM I BORN AGAIN?** Have you a desire to know whether you are in this state? examine yourself by the Apostle's definition of the doctrine, 2 Cor. 5, 17—*If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new.* Are you a new creature?—Are old things passed away, and all things be come new?—Do you act from new principles, and aim at new ends?—Is sin hateful, and holiness pleasant;—Is Christ precious?—Do you wish to enjoy him, and be like him?—Are you concerned to glorify him with your body and spirit, which are his?—If so, you may answer the question, and say, **I AM BORN AGAIN.**

This new birth will give new desires, new affections, and new enjoyments. The soul thus renewed, will look back with astonishment at the long-suffering and mercy of God, when in a state of rebellion against him, and wonder how it was, that he was not driven away into eternal woe. The heart will now be filled with *holy* desires, and a constant longing after **CHRIST**; and those who have had this new and living principle wrought *within*,—may feel assured that the Lord hath set his seal upon them for **EVER!!** Nothing can separate them from his unchanging love. May this portion give hope and comfort to every desponding soul.

SHEGIN DIU VE RUGGIT REESHT.

Dy firrinagh, firrinagh ta mee gra rhyt, mannagh bee dooinney er ny ruggey reesht, cha vod eh reeriaght Yee y akin. Ean iii. 3–7.

TA shoh dy baghtal soilshaghey dooin nagh jean ynrycan yn cummey dy chreestiaght sauail shin. Cha jean veg sloo na geddyn Creest ayns nyn greeaghyn jannoo dooin. As roish oddys mayd shoh y chosney, shegin da nyn ghree ve er ny yannoo ass y noa liorish Spyrryd Yee. Shegin dooin ve er nyn goyrt lhien dy chur-my-ner dooghys eajee as eiyrtysyn atchimagh pheccah [*sic*]; as ver shoh lesh shin dy chur dwoaie da. Shegin dooin ve er ny ruggey jeh'n Spyrryd. Lhig dou gearree erriu dy vriaght jiu hene dy geyr, **VEL MISH ER MY RUGGEY REESHT?** Vel oo gearree dy gheddyn magh vel oo ayns y stayd shoh? feysht as prow oo hene liorish rule yn ostyl mychione yn ynsagh shoh, 2 Cor. v. 17. *My ta dooinney er-bee ayns Creest, t'eh ny chretoor noa; ta shenn reddyng er n'gholl shaghey, cur-my-ner, ta dy chooilley nhee jeant ass y noa.* Vel uss **dy** chretoor noa?—Vel shenn reddyng er n'gholl shaghey, as dy chooilley nhee jeant ass y noa?—Vel **dy** obbraghyn messyn yeeareeyn noa?—as vel ayd oyryn noa son cooilleeney ad?—Vel peccah dwoaiagh dhyt, vel casherickys taitnyssagh dhyt?—Vel Creest deyr dhyt?—Vel oo gearree dy gheddyn soylyley jeh Creest, as dy ve casley rish?—Vel oo aggyndagh dy ghloyraghey eh lesh **dy** chorp as **dy** spyrryd ta leshyn?—My t'eh myr shoh mayrt, foddys oo gansoor, as gra, **TA MEE RUGGIT REESHT.**

Ver yn dooghys noa shoh lesh yeeareeyn noa, taitnyssyn noa, as soylyley noa. Nee yn annym myr shoh jeant ass y noa, jeeaghyn ny-yei lesh arrym er surranse foddey as myghin Yee, choud's v'ee ayns mee-viallys noi, as nee ee goaill yindys nagh row ee eebrit ersooyl gys toyrtnow dy bragh-farraghtyn. Bee yn cree nish er ny lhieeney lesh yeeareeyn **CRAUEE**, as foddeaght lurg **CREEST**: as lhig dauesyn t'er gheddyn ny yeeareeyn crauee shoh *ayns nyn greeaghyn*, dy slane treishteil dy vel y Chiarn er chur y seal echey orroo dy vel ad bentyn dasyn son *dy bragh*—cha vod nhee er-bee scarrey ad veih e ghraih nagh vel caghlaa. Dy der yn cronney shoh treishteil as gerjagh da dy chooilley annym mee-hreishteilagh.

LAA NY BRIWNYS.

We must all appear before the judgment-seat of Christ. 2 Cor. 5, 10.

AND are there scoffers, who madly walk after their own lusts, and question the coming of the Lord? The hour hastens, when infidelity shall doubt no more: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." How shall sinners fade away, and be afraid in their close places, when, visible to all, the Judge shall appear on his great white throne, and from his face the earth and the heaven flee away! Before him shall stand the whole race of men, small and great; and by the testimony of God, and their own consciences, it shall be fully proved and openly declared, what they have been, and what they have done. Then, sentence most righteous, irrevocable, and big with eternity, shall be pronounced. On the wicked, everlasting punishment; on the righteous, life eternal. Think, O think, what destruction is hanging over your heads, ye obstinate transgressors; for, behold he cometh with clouds, and every eye shall see him; they also who pierced him, and all the wicked kindreds of the earth, shall wail because of him." "Now, now, is the accepted time, now is the day of salvation;" now embrace him, as your offered, your all sufficient Saviour; so shall you be forever delivered from him as your angry Judge.

If this you neglect, how shall you abide the day of his coming in flaming fire, to take vengeance on all them that know not God, and who reject his offered mercy?

An awful day is drawing near,
When Christ will judge the quick and dead!
Ah! sinner! how wilt thou appear,
With all thy sins upon thy head?
Now, mercy seek, which may be found;
For yet you stand on praying ground.

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Shegin dooin ooilley shassoo fenish stoyl-briwnys
Chreest. 2 Cor. v. 10.

AS vel ayn craidoilee gimmeeght lurg ny sayntyn oc hene, as jannoo mee-chredjue er cheet nyn Jiarn gys briwnys? T'an oor cheet tra nagh jean mee-chredjuee veg sodjey gobbal dy chredjal: "Hig yn Chiarn neose veih niau lesh eam Ard, lesh coraa yn Ard ainle, as lesh cayrn Yee." Lesh cre'n aggle as atchim nee peccee tuittym er creau ayns nyn ynnydyn follit, tra nee ad fakin nyn Mriw kiongoyrt rish yn slane seihll er e stoyl reeoil sollys, as tra nee niau as thaloo lheie ersooyl veih e enish! Kiongoyrt rish nee shassoo slane slught Adam, beg as mooar; as liorish recortys Yee, as nyn gooinsheansyn hene, bee eh dy slane er ny phrowal as dy foshlit er ny hoilshaghey, cre'n sorch dy phersoonyn t'ad er ve, as cre t'ad er yannoo. Eisht bee yn cronney er ny ockley magh nagh jean caghlaa, as nee roie corrym rish beaynid, as jeh trimmid yindyssagh. Er yn drogh-yantee [*sic*] kerraghey dy bragh-farraghtyn, as da'n vooijer chairagh bea veayn. Smooinee-jee, oh smooinee-jee, cre'n toyrtmow ta croghey harrish nyn ghing shiuish mee-viallee; son cur-my-ner, "t'eh cheet lesh bodjallyn, as hee dy chooilley hooill eh; as adsyn myrgeeddin ren eh y hoylley, as nee ooilley kynneeyn mee-chrauee y theill dobberan kyndagh rish." "Nish, nish yn earish ghraysoil, jiu yn laa dy haualtys." Nish gow-jee rish Creest myr t'eh er ny hebbal diu nyn Saualtagh slane fondagh; myr shoh vees shiu er son dy bragh er nyn livrey voish myr nyn Mriw jymmoosagh.

LAA NY BRIWNYS.

Yn laa dy atchim, as yn oor—
Da'n vio as ad ta lhie 'sy joan,
Ah pheccagh kys nee oo gansoor
Lesh ooilley dt'oiljyn er dty chione?
Nish ta myghin ayd son guee;
Fooast ta caa ayd cosney shee:

FOW AARLOO DY GHOLL QUAIL DTY YEE!

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[*Eds:* The inhabitants of the Isle of Man are asked to note that this little book is not now published at the cost of the Society in whose hands money was left for the publication of books in the mother tongue of this Island, but by the donations of those godly persons only whose names appear at the foot of this page.]

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