

# Thomas Wilson

## Manx Sermons 1–12

edited by

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January 2018

### Sources

*Sharmaneyn liorish Thomase Wilson, D.D. ... chyndait veih Bayrl gys Gailck. Lioar I.* Bath: R. Cruttwell, 1783, pp. 1-270.

*Works of ... Thomas Wilson, D.D. Volume II.* Bath: C. and R. Cruttwell, 1781, Sermons 1-10, 15, 16, 18, pp. 1-69, 97-106, 113-119.

### Introduction<sup>1</sup>

A volume of twenty-two translations of Bishop Wilson's sermons was printed at Bath in 1783. The title page has *Lioar I*, but it seems that only one volume was published. An additional thirteen unbound printed sermons have recently come to light, apparently proofs for a second volume. According to Cubbon (1933: 343), 'The sermons were translated into Manx by the Rev. T. Corlett, vicar of Kirk Christ, Lezayre. The volume was printed at the expense of the son of Bishop Wilson, Dr Thomas Wilson of London, in honour of the Bishop's memory'. There are four volumes of Wilson's sermons in English; the Manx volume is a selection from the first three English volumes. The English sermons were also printed in volume 2 of *Works of ... Thomas Wilson*, printed in 1781, and it is this text which is reproduced here. Sermon 10 has been edited by Christopher Lewin with linguistic commentary in *Scottish Gaelic Studies*, vol. 28 (2011).

The sermons constitute a significant body of Manx prose (amounting to almost 500 printed pages in the published volume). Thomson (1988: 15) notes that '[b]oth of these works [the sermons and Wilson's *Short and Plain Introduction for the better understanding of the Lord's Supper*] follow the standard Bible spelling, and both are good translations, the sermons particularly offering a good deal of material not found elsewhere'. In fact, there are some minor variations from the Bible spelling, such as the use of *yh* for *eh* 'it', and *na* for both *na* 'than' and *ny* 'or'. In this edition printing errors have been corrected: omitted letters are restored in italic within roman text and in roman within italic text. Other editorial modifications are provided in square brackets.

While it is true that there is a considerable amount of vocabulary and idiom in the sermons seldom attested elsewhere, the translation is perhaps not of as high a standard as the Bible or *Yn Fer-raauee Creestee* (Thomson 1998). In general, native idiom and grammar are used appropriately, but English influence shows itself particularly at the level of sentence structure and style, as well as in the vocabulary, with items such as *consideral*, *explaynal*, *plain*, *history* and *text* being frequent, and there are some unnatural calques in the syntax, such as the sporadic use of *quoi* 'who' as a relative pronoun. The overall impression is of a translator with

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<sup>1</sup> Adapted from Lewin (2011).

a good and idiomatic command of Manx which often shines through, but who is sometimes too hasty or slavish in following the English original. Nevertheless, these sermons contain valuable evidence for genuine Manx usage, including colloquialisms, for the sermons were naturally intended to be read aloud to a vernacular audience.

### Vocabulary and idiom

The following is a list of lexical items and idioms unattested or rarely attested elsewhere:

*aa-ghooghys(sagh)* ‘second nature’ (21, 113). There are a number of other instances of the prefix *aa-* in this text, including *aa-chlashtyn* ‘second hearing’ (not explicitly in English) (109), *aa-choyrt* ‘restore’ (194, 222), *aa-ghoit stiagh* ‘restored’ (202), *aa-ghoaill stiagh* ‘reconcile’ (224), ‘restoration’ (240).

*aarlys* ‘preparation’ (93).

*an-chooie* ‘unbecoming, unbecoming’ (27, 214). The negative prefix *an-* is more frequently used in this text than elsewhere, cf. *an-hreishteilagh*, *an-chredjuee*, *an-chasherickey*.

*an-yeegagh* ‘atheist’ (54, 61, 194), *an-yeeyys* ‘atheism’ (54, 61, 99 etc.).

*boggan(n)ys* ‘simplicity’, i.e. ‘simple-mindedness’ (108, 112). Cf. Irish *bogán* ‘a delicate or effeminate person’ (Dinneen), ‘soft person; softy’ (Ó Dónaill).

*breagerys*, *breageraght* ‘lying’ (19, 22, 263).

*briwnys quaiyllagh* ‘the judgment of a court’ (109). Bible, Cregeen *quaallagh*, cf. Scottish *còmhdhail*, genitive *còmhdhalach*.

*cailjey-ghrayse* ‘reprobate’ (adj.) (59). The use of the participle in this compound is difficult to explain.

*camm na jeeragh* ‘whatever shall be the consequence’ (111), i.e. ‘crooked or straight’, ‘by fair means or foul’.

*cha n’oillee da smooïnaghtyn orroo* ‘[he is] not able to bear the thoughts of them’ (120). Apparently an impersonal use of *fuillee*, *fuillaghtyn* ‘suffer’.

*chengee* ‘extortioners’ (87). Apparently = *chenjagh* ‘extortioner’ Isaiah 16:4. This is closer in form to Gaelic *teinteach* ‘firy, ardent’, but *teanntach* ‘pressing, oppressive’ is a better fit semantically, cf. *chennid* ‘straits, press’, so the Manx form probably represents \**teinnteach*. In the present passage (1 Corinthians 6:10) ‘extortioners’ is rendered in the Bible as *tranlaasee* ‘oppressors’.

*clukeyn* ‘tricks, artifice’ (117, 244). Cf. Bible *cluicagh* ‘froward, perverse, treacherous, wicked, cunning’, Cregeen *cluge*, ‘craft, intrigue’, *e chluig* ‘his guile, cunning, craft’, adjective *cluigagh*, *clugagh* ‘crafty, cunning, wily, treacherous’, perhaps corresponding to Irish *cluicheog* ‘little trick, prank’ (Ó Dónaill), Scottish *cluicheag* ‘children’s play, pastime, flirtation, trick’ (Dwelly). The apparent final slender *g* in the biblical and some of Cregeen’s spelling may originate in the dative in some prepositional phrase of the kind *ri cluicheig* (-*eag sic* Dwelly ‘playing’), with syncope of the vowel of the suffix after the connection with *cloie* ‘play’ (*cluiche*) had been lost sight of. The voiceless final consonant indicated by some of the spellings may be a case of the devoicing of final slender *g* seen in *aspick* ‘bishop’ (*easpaig*), *Perick* ‘Patrick’ (*Pádraig*).

*cooinaghtagh* ‘calling to mind’ (120). Adjective from *cooinaghtyn* ‘memory, remember’, also Psalm 105:8 ‘mindful’.

*cooinsheansagh* ‘conscientious’ (108, 112, 128 etc.). Also *Aght Giare* 1814 p. 54.

*cre cha seihltagh erbee as t’ad* ‘let them be never so worldly-minded’, i.e. ‘however worldly they are’, for more usual *cre-erbee cha seihltagh as t’ad*.

*criu* ‘ruin’ (8, 18, 84 etc.). Apparently = *creiu* ‘ruin, crush’, participle *creujit* (Cregeen). Perhaps = Gaelic *cneadh* ‘wound, injure’ + *-amh*. This would give /krẽĩ.u/ in Manx,

which might be reduced to /krẽũ/. For comparison, Rhys (1894: 5–7) provides evidence of dialectal or idiolectal variation between /klaɯ/ and /klaɪ̯.u/ or /kleɪ̯.u/ *cliwe* ‘sword’ (Gaelic *claidheabh*, *claidheamh*) and between /breɯ/ and /breɪ̯.u/ *briw* ‘judge’ (Gaelic *breitheamh*). Somewhat similar in sense is Cregeen’s *craiu*, *craau* ‘corrode’ (Gaelic *cnámh*), which would represent /krẽũ/ (cf. homophonous *craue* ‘bone’, Gaelic *cná(i)mh*), but these items are unlikely to be identical, since the short and long diphthongs /eɯ, ẽũ/ and /ɛ:ɯ, ẽ:ũ/ are generally clearly distinguished as <eu, ew, iu> and <aue, aaue> respectively in the Classical Manx orthography.

*dellidys* ‘blindness’ (69, 249. *dellid* in Bible).

*doaie* ‘condition’ (108).

*dullidys* ‘difficulty’ (22) Scottish *duilgheadas*; = *doilleeid*, *doilleeys*.

*dy hassoo magh nyn gooish* ‘to defend their case’ (109). Not explicitly in the English.

*dy leckal argid er dooinney* ‘to feed a man with money’ (109) i.e. ‘get him into debt in order to take advantage of him’. This is evidently neither *liackal* ‘like’ nor *laccal* ‘lack, want’, and is probably an extension of the meaning of dialectal English *leck* ‘to moisten; to water; to sprinkle’ (EDD s.v. *leck* 2), e.g. ‘A person watering flowers is said to be leckin them’.

*dy my houyr daue shen* ‘provided they be easy’ (120), apparently = that they are easy about that [i.e. their neighbours’ suffering]; Kelly *my houyr lhiam* ‘I am glad, I am satisfied’.

*e hennaryn* ‘his forefathers’ (109), *nyn chied Shannryrn* (66), *nyn gied shenn shannryrn* (251) ‘our first parents’ (i.e. Adam and Eve). Cregeen *shaner* ‘grandfather’, *shenn-shaner* ‘great-grandfather’. Cf. Scottish *seanair* ‘grandfather’, also ‘elder, ancestor’ etc. (Dwelly). From *seanathair* ‘grandfather’, i.e. ‘old father’ (*shenn-ayr*), but may perhaps also represent *seanóir* ‘old person, elder’. *Shenn* ‘old’, G. *sean*, was pronounced with /a/ in the north and /e/ in the south (HLSM II: 398).

*faillailagh* ‘wanting, deficient’ (121).

*floddan* ‘a sottish person’ (61) ‘a sot, a toper’ Mosley, in Kelly (1866).

*fondagh er* ‘fond of’ (209). Elsewhere in the text *fondagh* is found in the usual sense of ‘sufficient, effectual’ (Gaelic *foghantach*). Cf. *fond er, jeh* (HLSM ii: 175).

*genneeyn* ‘seeds’ (48) Kelly ‘elements’.

*go’rish* ‘like’ (63) For *gollrish*; note indication of pronunciation with elision of /l/.

*goail ayd hene* ‘consider’ (30, 35, 43 etc.).

*goail hood hene* ‘consider’ (8, 116, 133 etc.).

*goail-seose lesh* ‘be content with’, cf. ‘put up with’? (21).

*gortagh* ‘stingy’ (100).

*harrish as harrish* ‘over and over again’ (66, 89, 113 etc.).

*imree yh da* ‘he needs to’ (103, 237, 469). Kelly *ymree eh dooin* ‘it behoves us’, finite verb corresponding to *ymmyrch* ‘need’.

*iuderys* ‘drinking’ (48).

*jannoo shioot* ‘make a shift’ (108). OED s.v. *shift*, 6 ‘to make efforts, bestir oneself, try all means; to attain one’s end by contrivance or effort; to succeed; to manage to do something’; Cregeen *shuit*, *shooit* ‘a suit, shift or effort’. Found as *shuit* in the Bible in the sense ‘law suit’; these two loanwords have fallen together in Manx with the vocalization of *f* in *shift*.

*jannooee* ‘agents’ (37).

*jeh nyn arrey* ‘off their guard’ (66).

*jeiy shen* ‘after that’ (73). Thomson in the revised edition of *First Lessons in Manx* erroneously states that *jei* is not found unconjugated; cf. *Luke 21:26: jeeaghyn jei ny reddyng ta ry heet er y thalloo* ‘looking after those things which are coming on the earth’.

*kiart* ‘just’ (adverb) (37, 245, 251).

*lesh my yoin* ‘willingly, deliberately’ (42, 64) = *jeh my y(i)oin*.

*lhie er* ‘depend upon’ (15, 100, 118 etc.).

*mac-imshee* ‘a debauched person’ (62).

*nagh vel eh er hene* ‘he is...overseen’, *tra t’eh sheelt as er hene* ‘when he is sober’ (108). The OED defines ‘overseen’ as ‘(a) Mistaken, deceived, deluded; betrayed into error; imprudent, hasty, or rash in action, (b) Drunk, intoxicated’. The Manx seems to mean ‘not in control of himself’; also 2 Corinthians 5:13, 1 Samuel 21:13.

*ny veggany* ‘insensibly’, i.e. ‘gradually, by degrees’ (99) Also *Mona’s Herald* 07.02.1837, 22.12.1840, 07.08.1850.

*ooilley-dy-lhearagh* ‘altogether, absolutely, utterly’ (27, 214, 230). Gaelic *uile go léir*; *go léireach* a poetic variant according to Dinneen.

*paart na aart* ‘principals or accessories’ (118). Cregeen *aart-ny-paart* ‘lot nor part’; *Cha vel aart ny paart ayd* ‘sy *chirveish shoh: son cha vel dty chree ynrick ayns shilley Yee* ‘Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God’ (Acts 8:21). From dialectal English of Scotland, Ireland and Durham ‘art and part’ (EDD).

*pargeys* ‘paradise’ (95, 144). For the spelling and pronunciation of this word, see Thomson (1995: 115).

*peiagh* ‘person, one’ (11, 20, 36 etc.). Colloquial pronunciation of *peccagh* ‘sinner’.

*quoi yn, ny* ‘whose’ (3). Cf. Job 26:4 *quoi’n spyrryd haink void?* ‘whose spirit came from thee?’

*rere* ‘supply, satisfy’ (104), *dy rere ad hene* ‘behave themselves’ (184, 207). Cf. *Yn Fer-raauee Creestee* 57:8 (Thomson 1997: 124).

*shassoo er* ‘insist upon’ (108).

*smooinaghtagh* ‘thoughtful, serious’ (20, 34).

*son mac-soyley* ‘for example, for instance’ (7, 9, 12 etc.), *son co-soyley* ‘for instance’ (82).

*strash* ‘stress’ (35).

*stroiaigh, annym-stroiaigh* ‘destructive, damnable’ (50, 99, 108).

*t’yh lhie erriu* ‘it concerns you, is your responsibility’ (5, 15, 73 etc.).

*ta leigh aym er* ‘I care about’. *leih* (88), *leiy* (202); *s’beg y leigh t’oc orrym* ‘I am become vile [in their opinion]’ Lamentations 1:11. Cf. Scottish Gaelic ‘*chan eil lagh no binn agam dha*, I have neither law nor sentence for him — I don’t want to have anything to do with him, I despise him’ (Dwelly s.v. *lagh*).

*ta my haie fys aym* ‘I know very well’ (11, 12, 37 etc.).

*tipleragh* ‘tippling, drinking’ (22).

*y red sloo erbee* ‘the least thing whatever’ (64). This use of *erbee* as an intensifier of superlatives is occasionally attested elsewhere: e.g. *Coyrle Sodjeh* (1707) pp. 45, 56, 92; *Aght Giare* (1814) p. 54 and in the proverb *Yn chiuney smoo erbee geay jiass sniessey j’ee*.

## Loanwords

The following list includes especially apparently recent and relatively unassimilated loanwords, some of which are unattested or sparsely attested elsewhere.

*apt* (103).

*bis(s)ness* ‘business’ (112, 164, 262). *byssness* 1 Samuel 21: 22, Cregeen.

*bribeal* ‘bribing’ (117). A native term *sollaghey-laue* lit. ‘dirtying of hand’ is found in Micah 7:3, Proverbs 29:4 and in Cregeen.

*bwooishal* ‘wish’ (14), *bwishal* (73, 91, 100 etc.), *nagh bwishagh* (170), *wishal* (116, 150, 186 etc.).

*consideral* (103, 146, 174 etc.).  
*despert* ‘desperate’ (75).  
*easal* ‘easy’ (109).  
*explaynal* (99, 198, 236 etc.).  
*history* (138, 256).  
*holt* ‘hold’ (noun) (113). Also Ezekiel 41:6, Edward Faragher.  
*hopes* (12, 245). Also Job 14.7.  
*just* (120, 284, 368 etc.) (adverb).  
*meanal* ‘mean, meaning’ (14, 151, 173 etc.).  
*paartail rish* ‘part with’ (92, 106, 116 etc.). *Paartail* is otherwise common in the Bible etc. in the sense of ‘depart’, i.e. ‘die’.  
*payns* ‘pains’ (94, 114, 183). With singular article, p. 183.  
*peal, pealal* ‘appeal’ (55, 73, 115 etc.).  
*pleasal* ‘pleasing’ (adjective) (15, 37, 140 etc.), ‘please’ (verb) (8). Also Bible, *Coyrle Sodjeh* p. 38.  
*possibyl* (56, 103, 109 etc.), *neu-phossibyl* ‘impossible’ (180, 208, 233).  
*prayil* ‘pray’ (124, 131, 140 etc.).  
*prenteys* ‘apprentice’ (117). Cregeen *prindeys, nyn brendeys*.  
*pulpit* (77, 112).  
*ques(h)tion* (30, 51, 79 etc.), *ny wheshtion* (167).  
*rule, ruleyn* (105, 111, 112 etc.).  
*smugleraght* ‘smuggling’ (117).  
*storeeyn* (52).  
*text* (72, 151, 165 etc.).  
*tipler* (61).  
*torrity* ‘authority’ (118, 211). *’torrity* 1 Corinthians 15:24, Titus 2:15.  
*tytle* ‘title, entitlement’ (94, 109).  
*ventreil* ‘venture’ (51, 116).  
*weightyn* ‘weights’ (117), *weight kiarail seihltagh* ‘multitude of business’ (156). *wite* ‘a lot’ *Mona’s Herald* 27.12.1833, 21.02.1834.  
*wrongit* ‘wronged’ (119).

### Other linguistic features

*quoi* ‘who’ as relative pronoun (8, 134, 69, 104, 129, 152 etc.). This is an obvious calque on English, occasionally found in other texts. It is generally found in long, complex sentences and in sequences of several relative clauses. Cf. also the use of *cre* ‘what’ (88) where (*shen*) *ny* ‘that which’ would be expected.  
*cooid* ‘which’ as relative pronoun (9, 12, 30, 37, 39, 50). This is less grammatically questionable than the use of *quoi* above, but is found in similar circumstances and is probably prompted by a feeling of a need to have an element corresponding to ‘which’ in the original.  
*(roish) my* ‘before’ (conjunction). The most common form is the expected *roish my* + dependent verb (42, 74, 75 etc.). The older pattern *my* + dependent verb is occasionally found (51, 247), as well as the newer patterns *roish my* + independent / relative verb (104, 237, 244) (showing interference from *my* ‘if’) and *roish* + independent / relative verb (247), the usual pattern in Late Manx, e.g. in the writings of Edward Faragher.  
 Spreading of relative future suffix *-ys* to independent and dependent forms. There are a number of examples of this, e.g. *hee-ys mayd* (237), *hee-ys shiu* (263), *nagh lhiggys* (104), and it is also found in the Bible, e.g. Proverbs 29:23, Isaiah 47:11, Daniel 3:5, Zechariah 11:16, Jeremiah 51:31. This is also a feature of certain Scottish Gaelic dialects.

*my saill mayd* ‘if we please’ (260). With verbal person inflection instead of form of *lesh*, cf. usual *saillin*, *baillin* (Jeremiah 51:9, Psalm 35:25), *baill lhien* (Acts 17:20, 2 Corinthians 1:8). This would be suggested by the fact that the unstressed form of *lesh* in this idiom in the first person singular *saillym* (Gaelic *is áil liom*) could be reanalysed as the verbal inflection *-ym*. Cf. the reanalysis of *-agh* in *boallagh* (Gaelic *b’ eólach*) as the conditional suffix, with subsequent formation of *boallin* ‘I used to’.

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## Table of correspondence between Manx and English text

<i>SHARMANEYN liorish Thomase Wilson, D.D., Bath: Cruttwell, 1783</i>				<i>The Works of ... Thomas Wilson, D.D., vol 2, Bath: Cruttwell, 1781</i>			
No.	Title	Pages	Text	No.	Title	Pages	
1	[Yn aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn]	1-24	Luke 8:18	1	The true way of profiting by God's word read or preached.	1-7	
2	Yn aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn	25-44	Luke 8:18	2	The true way of profiting by sermons	8-14	
3	Yn aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn	45-69	Luke 8:18	3	The true way of profiting by sermons	14-21	
4	Yn aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn	71-95	Luke 8:18	4	The true way of profiting by sermons	22-29	
5	Yn aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn	97-121	Luke 11:28	5	The true way of profiting by sermons	29-36	
6	Yn aght firrinagh dy gheddyn Vondeish liorish Shirveish ny Killagh	123-148	1 Cor. 14:14	6	The true way of profiting by the publick worship	37-45	
7	Yn Coayl Spyrrydoil jeh soiaghey beg jeh Goo Yee as e Hirveishee	149-171	Prov. 5:11,12,13	8	The misery of not attending to the word and ministers of God	49-55	
8	Yn Nearey as Danjere jeh ve Creesteenyn, fegooish Ymmyrkey-bea Creestee	173-195	Ezekiel 43:10	9	The shame and danger of being Christians without Christianity	56-62	
9	Yn Nearey as Danjere jeh ve Creesteenyn, fegooish Ymmyrkey-bea Creestee	197-218	Ezekiel 43:10	10	The shame and danger of being Christians without Christianity	63-69	
10	NODLICK . Saualtys liorish YEESEY CREEST	219-232	1 Timothy 1:15	15	Christmas. Salvation by Jesus Christ.	97-101	
11	Yn Sushtal ard Vannaght ny Biallee	233-250	Malachi 4:2	16	The Gospel the greatest of all blessings to the obedient.	101-106	
12	Mee-viallys da'n Sushtal gyn Leshtal	251-270	John 15:22	18	Disobedience of the Gospel inexcusable.	113-119	
13	Marvaneys dooghys Sheelnaue, as yn Feme ta ain er Fer-chionnee	271-294	Rom. 7:24,25	20	The corruption of human nature, and the necessity of a Redeemer	125-132	
14	Yn Danjere ta liorish gyn ve dy jeidjagh graihagh er Yeesey Creest	295-315	1 Cor. 16:22	24	Danger of not loving Jesus Christ faithfully.	150-156	
15	Yn feme ta rish cheet gys Shickyrys ennagh vel na mannagh vel shin ayns Raad y Taualtys	317-340	2 Cor. 13:5	26	The necessity of coming to some certainty whether we are in the way of salvation or not	163-170	
16	Obbraghyn, cha nee Goan ny lomarcán, ta ymmyrchagh gys Saualtys	341-354	Matt. 7:21	31	Works, not words only, necessary to salvation	193-197	
17	Yn Aght cooie dy reayl yn Doonaght	355-373	Exodus 20:11	57	On the due observance of the Sabbath	356-361	
18	YN CHAISHT. Credjue ayns Irree-seose-reesht Yeesey Creest greinnagh' ymmyrchagh dy hreigeil Pecca	375-395	Ephes. 2:4,5,6	70	The knowledge and belief of the resurrection and encouragement to forsake sin.	434-440	
19	Myghin Yee ayns coyrt yn Spyrryd Noo dy hyndaa yn Seihl, as dy hannaghtyn marish e Agglish son dy bragh	397-421	John 16:7	73	The mercy of god in sending his Holy Ghost to convert the world, and to remain with his church for ever	456-463	
20	Bun as Bree Sacrament Shibber y Chiarn	423-448	Luke 22:19	75	The Lord's Supper practically explained	469-477	
21	Yn Chied as yn Ard Anney; na, Graih er Jee	449-469	Mark 12:32,33,34	37	The first and great command; or, the love of God	236-242	
22	Yn Nah Ard Anney; na, Ver oo Graih da dty Naboo myr dhyt hene	471-490	Mark 12:32,33,34	38	The second great command; or, thou shalt love thy neighbour as thyself	243-249	

## SHARMANE I.

Yn aght firrinagh dy gheddyn vondeish liorish  
Sharmaneyn.

Dy gooidsave lhiat, O Yee, dy leeideil mee ayns yn obbyr vooar shoh, as dy vannaghey yn sharmane shoh son my hioltane; dy voddym's as adsyn gloyr y choyrt Dhyt's son ny Firrinnyssyn nee ad clashtyn. Cur dauesyn dy ve beasagh as biallagh da dty ghoo's, as dooys dy ve jeidjagh ayns livrey yh; dy voddym mee-hene y hauail as adsyn ta clashtyn rhym; er graih Yeesey Creest. *Amen.*

LUKE viii. 18.

*Cur-jee twoaie kys ta shiu clashtyn: Son quoi-erbee ta echey, dasyn vees er ny choyrt; as quoi-erbee nagh vel echey, veihsyn vees er ny ghooil eer shen hene er-lesh dy vel echey.*

Chreesteenyn vie; ta mee goll dy hoiagh rhimbiu —yn bannaght mooar jeh tendeil Goo Yee, edyr yh ve er ny lhaih na er ny phreacheil diu, as yn aght firrinagh dy gheddyn vondeish liorish; as, myrgeiddin yn ard danjere ta shiu roie, jeh beaghey fo soilshey yn Sushtal<sup>2</sup> as oardaghyn Yee, as gyn ve veg share lioroo.

[2] Cha vel nhee erbee ny s'firrinee, na dy vel lane Creesteenyn caillit son dy bragh son laccal smooinghtyn er ny Firrinnyssyn ta'd dy chlashtyn dy chooilley Ghoonaght, as son nagh vel ad dy ghooil ad gys nyn greeaghyn.

T'ad cheet dy jarroo gys y cheeill; as ta'd clashtyn ny scriptyryn er ny lhaih daue. —T'ad clashtyn ny ta Jee dy harey, as cre ta eshyn dy hirrey jeu. T'ad er nyn goyrt ayns cooinaghtyn jeh ny hig son firrinys ny lurg shoh: jeh *baase*, jeh *brwynys*, jeh *niau*, as jeh *niurin*. As foast t'ad goll thie lesh cha beg dy ghreme goit orroo, as nagh row ny reddyn shoh firrinagh, na myr nagh row ad er aght erbee bentyn roo. As cre ta cheet jeh shoh? Camma, t'ad fo ennym Chreesteenyn, GA NAGH VEL AD JANNOO NY REDDYN SHEN TA CREEST ER HAREY DAUE. T'ad jercal nish saualtyys fegooish lhiassaghey nyn mea; as fo yn volteyrays shoh t'ad geddyn vaaish as goll dys beayntys trimshagh-treih.

## SERMON I.

The true way of profiting by God's word read  
or preached.

Vouchsafe, O God, to direct me in this work, and bless this discourse for the good of my flock; that both I and they may glorify Thee for the Truths they shall hear. Render them tractable and obedient to thy word, and me faithful in delivering it; that I may save myself, and them that hear me, for Jesus Christ's sake. Amen.

LUKE viii. 18.

*Take heed how ye hear: For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*<sup>1</sup>

GOOD Christian People; I am going to set before you— the great blessing of attending to the Word of God, whether read or preached to you, and the true way of profiting thereby; as also, the very great hazard you run, of living under the light of the Gospel, and the ordinances of God, and not being bettered by them.

There is nothing more certain, than that many Christians are eternally ruined for want of considering the Truths they hear every Lord's Day, and by not laying them to heart.

They come, indeed, to the church; and they hear the scriptures read to them. They hear what God commands, and what He requires of them. They are put in mind of what must certainly come hereafter; of *death*, of *judgment*, of *heaven*, and of *hell*. And yet they return home as little affected, as if these things were not true, or as if they did not at all concern them. And what is the consequence of this? Why, they are called Christians, **THOUGH THEY DO NOT THE THINGS WHICH CHRIST HATH COMMANDED THEM.** They hope for salvation, without being converted; and under this delusion they die, and go into Eternity.

<sup>1</sup> See Heb. ii. 1, 2, 3, 4. James i. 21. 1 Thess. ii. 13. iv. 1. Mark iv. 9.

<sup>2</sup> [In these sermons the Lenition 2 form *tushtal* is generally not used, apart from p. 335 *firrinnyssyn y Tushtal* 'the truths of the Gospels'.]



Dy haghney yn toyrt-mouys agglagh ta liorish shoh, ta nyn Jiarn er choyrnt yn sarey geyre shoh da ooillee e eiyrtyssee: CUR-JEE TWOAIE KYS TA SHIU CLASHTYN.

CUR-JEE TWOAIE —son ta'n saualtys eu lhie er— dy gooinee shiu as dy jean shiu ymmyd vie, jeh ny ta shiu dy chlashtyn. Son QUOI-ERBEE TA ECHEY, ta shen, ta er gheddyn foays liorish ny t'eh hanna er chlashtyn, [3] nee Jee yn tushtey as ny grayseyn echey y vishaghey. Agh QUOI-ERBEE NAGH VEL ECHEY, ta shen, nagh vel er choyrnt geill da ny t'ad er chlashtyn, as nagh vel er n'yannoo vondeish erbee liorish; ta nyn lheid neu-feeue jeh bannaghtyn sodjey, as, liorish briwnys cairal Yee, bee goit voue yn tushtey as y ghrayse er-lhieue hene dy row oc.

CUR-JEE TWOAIE er-y-fa shen, KYS TA SHIU CLASHTYN, ta shen, vel shiu cheet kiarit dy chlashtyn lesh aigney *sheelt*, *aggindagh*, as *arryltagh* dy ve ynsit nyn gurrym; as lesh kiarail dy *chooilleeney* ny ta shiu dy chlashtyn.

CUR-JEE TWOAIE KYS TA SHIU CLASHTYN— as dy jean shiu clashtyn roosyn nyn lomarcan ta, liorish oardagh Yee, pointit dy ynsagh shiu. Shickyr cha row rieau feme smoo son y raue shoh. Ta YMMODEE MOLTEYRYN, ta'n Ostyl dy ghra, ER N'GHOLL MAGH FUD Y THEIHL; lane lioar yn olk, mee-chrauee, as noi yn chredjue Chreestee; lane fir-obbee fo yn Drogh-spyryd, as spyrydyn molteyragh; shen-y-fa cur-jee twoaie as chea-jee voue myr shynney lhieu ny anmeenyn eu hene.

Er-jerrey, CUR-JEE TWOAIE KYS TA SHIU CLASHTYN. Cooinee-jee quoy ny *Shirveishee* ta shiu dy chlashtyn, quoy yn *ghoo*, quoy ny *saaraghy*, quoy ny *gialdynyn*, quoy [4] ny *baggyrtyn*, ta shiu dy chlashtyn. Cha nee goan ghooiney ad, agh *goo Yee* —er ny livrey liorish e *Vac hene*, er ny hickyraghey liorish *mirrilyn*, as soilshit diu *liorish e Haggrytyn hene*.

Hoiggal dy vel shiu smooineaghtyn, dy vel shiu cha mie ynsit ayns nyn gurrym as yn preahoor ta pointit dy ynsagh shiu. Abbyr-jee dy vel. Agh cooinee-jee cre-erbee ta ny gootyn *echesyn* na *euish*, dy nee eshyn SHIRVEISHAGH YEE DIUISH SON FOAYS, my ver shiu tastey as biallys da ny coyrleyn crauee echey. As cooinee-jee myrgeiddin, nagh vod yn dooinney s'floaail ta loayrt, as s'ynsit 'sy theihl cur shiu er nyn doshiaght ayns craueaght fegooish bannaght Yee. As er-jerrey, dy vel Jee er n'yannoo, as dy *vod* eh jannoo, yn goo echey ass

To prevent this destructive consequence, Our Lord has given this following strict charge to all his followers: TAKE HEED HOW YE HEAR.

TAKE HEED —for your salvation depends upon it— that you remember, and make good use of, what you hear. For WHOSOEVER HATH, i. e. hath benefited by what [2] he hath already heard, God will increase his knowledge and his graces. BUT WHOSOEVER HATH NOT, i. e. have not minded what they have heard, or have not profited by it; such are unworthy of more favours, and, by a just judgment of God, will be deprived of the knowledge and graces which they seemed to have.

TAKE HEED, therefore, HOW YOU HEAR, i. e. whether you come prepared to hear with a *serious, teachable* temper; with a purpose to *learn* your duty, and to *practise* what you hear.

TAKE HEED HOW YOU HEAR: —And that you hear those only who, by the order and providence of God, are appointed to instruct you. Never sure was more need of this caution. MANY DECEIVERS, saith the Apostle, ARE ENTERED INTO THE WORLD;<sup>3</sup> many lewd, profane, and antichristian books; many agents of Satan, and seducing spirits; and therefore beware and avoid them as you love your souls.

Lastly, TAKE HEED HOW YOU HEAR. Remember whose *ministers* you hear, whose *word*, whose *commands*, whose *promises*, whose *threatenings*, you hear. They are not the words of man, but the *word of God* —delivered by his *own Son*— confirmed by *miracles*, and reported to you by *his own Ministers*.

It may be you may imagine, that you know your duty as well as the preacher who is appointed to instruct you. Be it so. But remember, that whatever *his* talents and *yours* may be— he is A MINISTER OF GOD TO YOU FOR GOOD, if you hear and obey his godly admonitions. And remember too, that the most eloquent, learned man on earth cannot edify you without God's blessing. And lastly, that God *has* made, and *can* make, his word, out of the mouth of the meanest of his ministers,

<sup>3</sup> [2 John 1.7.]

beeal yn fer 'smelley jeh e haggyrtyn, breeoil dy hyndaa adsyn ta geaishtagh roo lesh arrym.

Well eisht; sheign da quoi-erbee ta jercal dy gheddyn vondeish liorish clashtyn cheet lesh *imlid*, as *aigney arryltagh dy ghaoil ynsagh*; sheign da kiarrail y ghaoil dy yannoo soiagh jeh yn *ynsagh*, *oghsan*, as *coyrle*, myr cheet voish Jee; as sheign da streeu dy chooinaghtyn er ny t'eh dy chlashtyn.

Ver yh *aggle* ayndiu, as, ta mee treishteil dy gow yh *greme er ny creeaghyn eu*, dy chlashtyn yn oyr firrinagh cre'n-fa nagh vel yn [5] chooid smoo dy leih geddyn vondeish liorish sharmaneyn, as liorish goo Yee er ny lhaih daue. Cha nee mish, agh YEESEY CREEST ta ginsh diu, dy vel yn "rass goo Yee:" dy vel "shen ta rish oirr y raad adsyn ta clashtyn. Eisht ta'n Drogh-spyrryd cheet;" *Gow-jee tastey jeh shen*, "eisht ta'n Drogh-spyrryd cheet, as goail ersooyl yn goo ass ny creeaghyn oc, nagh jinnagh ad credjal as ve er nyn sauail."<sup>4</sup>

Ta shiu fakin quoi eh-hene ta miolaghey shiu dy hoie sheese lesh beggan geill, tra ta goo Yee er ny lhaih na er ny loayrt, —quoi eh ta coyrnt ayns ny creeaghyn eu cooishyn elley tra lhisagh shiu ve coyrnt geill vie da ny reddyn ta bentyn rish ny anmeenyn eu. Ta shiu clashtyn veih Creest hene, dy nee yn Jouyl ta jannoo shoh, —as dy vel yn jerrey echey coayl anmey. Lhig da'n firrinys agglagh shoh, ta mee guee erriu, cur erriu, *ec y traa shoh*, as ec dy chooilley hraa, dy eaishtagh as geill vie y choyrnt da goo Yee. As cooinee-jee cre dooyrt nyn Jiarn roosyn ren clashtyn y goo, as nagh jinnagh geill da, —"Bee yh ny sassey da Sodom as Gomorrah, ec laa ny briwnys, na diuish."<sup>5</sup>

T'yh lhie erriu er-y-fa shen, my ta shiu dy bragh jercal dy scapail yn vriwnys agglagh shoh; t'yh lhie erriu, ta mee gra, dy heet gys y cheeill lesh aigney beasagh, lesh yeearee creeoil, edyr dy ynsagh, na dy ve er nyn [6] goyrt ayns cooinaghtyn jeh nyn gurrym. T'yh lhie erriu dy chlashtyn lesh aigney imlee, kiarralagh, as lesh slane imnea-chree dy oardrail nyn mea cordail rish; as eisht hig yn goo nee shiu clashtyn dy-jarroo dy ve shen ny ta'n Noo Paul dy enmys yh, YN GOO DY HAUALTYS DA DY CHOOILLEY UNNANE TA CREDJAL.<sup>6</sup>

As dy vod shiu dy kinjagh geaishtagh rish shen ny ta scruit ayns y Sushtal lesh yn geill smoo, as

effectual for the conversion of those that hear them with reverence.

Well then; whoever hopes to benefit by hearing, must come with *humility*, and a *teachable temper of mind*; must resolve to receive *instruction*, *reproof*, and *advice*, as coming from God; and must strive to remember what he hears.

It will *startle* you, and, I hope, will *affect your hearts*, to hear the true reason why the generality of people do not profit by Sermons, and by the word of God read to them. It is not I, but JESUS CHRIST, who tells you, that "the seed is the word of God:" that "those by the way-side are they that hear. Then cometh the Devil," *Observe that*, "then cometh the Devil, and taketh the word out of their hearts, lest they should believe and be saved."

You see who it is that tempts you to sit down with indifference, when the word of God is read or spoken, —who it is that suggests to your mind other matters when you should be attending to the things which concern your souls. You hear from Christ himself, that it is the devil, —and that the end thereof is damnation. Let this dreadful truth, I beseech you, oblige you, *at this time*, and at all times, to hearken with attention to the word of God. And remember what our Lord said to those who heard his word, and would not mind it, —"It shall be more tolerable for Sodom and Gomorrah in the day of Judgment, than for you."

It behoves you therefore, as ever you hope to escape this dreadful judgment; it concerns you, I say, to come to church with a teachable temper, with a sincere desire, whether to learn, or to be put in mind of your duty. It concerns you to hear with an humble, attentive mind, and with a full purpose of heart to order your life accordingly; and then the word you hear will become indeed, what St. Paul calls it, THE WORD OF SALVATION TO EVERY ONE THAT BELIEVETH.

And that you may always attend to what is written in the Gospel with the greatest regard,

<sup>4</sup> [Luke 8.11-12, in a slightly different form in the Manx Bible: *Yn rass goo Yee. Shen rish oirr y raad, yn vooinjer ta clashtyn: eisht ta'n drogh-spyrryd cheet, as goaill ersooyl yn goo ass ny creeaghyn oc, er aggle dy jinnagh ad credjal, as dy beagh ad er nyn sauail.*]

<sup>5</sup> [Paraphrase of Matthew 10.15.]

<sup>6</sup> [Romans 1.16: *son te pooar Yee gys saualtys, da dy chooilley unnane ta credjal.*]

lesh slane shickyrys dy vel yh yn eer ynricks, gow-jee tastey as cooinee-jee cre va er ny ockley magh liorish Jee hene ayns coraa veih Niau, SHOH MY VAC ENNOIL, CLASHT-JEE RISHYN.<sup>7</sup>

Cha nee cretoor boght mee-hushtagh my lheid's, ta ginsh diu, CRE SHEIGN DIU JANNOO DY VE ER NYN SAUAIL —cre sheign diu jannoo dy haghney treihys dy bragh farraghtyn; agh she *Mac Yee hene eh*, currit veih Niau er yn *eer oyr shoh hene*— dy hoilshaghey dooin yn raad gys yn vea dy bragh beayn. She Eshyn ta shiu clashtyn, tra ta shiu clashtyn e ghoo; as she Eshyn nagh vel shiu coyrt geill da, tra nagh vel shiu coyrt geill da shen ny ta raait riu liorish ny Saggyrtyn *echeysyn*.

Agh eisht; er-yn-oyr nagh vel eh dy liooar da dooinney dy chlashtyn firrinyssyn y Sushtal, mannagh vel eh<,> trooid grayse Yee dy ghooil huggey hene ad, as smooiinaghtyn [7] cre wheesh ta shoh bentyn rish hene; as nagh bee eh er aght elley agh feer veg share son clashtyn yn goo er ny lhaih na er ny phreacheil; Nee'm er-y-fa shen soilshaghey diu kys oddys as kys lhisagh yn Creestee s'neu-hoiggalagh as s'neu-ynsit, dy chooilley unnane goail huggey hene ny reddyn t'eh dy chlashtyn, as geiyrt daue. Soie-ym rhimbiu myrgeddin, kys oddys yn ynsagh ta shiu dy chlashtyn dy kinjagh gientyn ayns ny aignaghyn eu aghinyn cooie, reih grayse Yee y chosney, ny egooish *ooilley* nyn dushtey, *ooilley* ny ta shiu dy chlashtyn, cha neeagh ad monney cour nyn saualtys.

Son mac-soyley: —Abbyr dy row yn Sharmane ren shiu clashtyn mychione YN DANJERE T'AYNS MEERIOOSE, na yn eiyrtys treih ta liorish yn veggan geill as kiarail ta ec Creesteenyn, son yn ayren smoo, jeh nyn saualtys.

Sheign da'n chooish shoh ta wheesh lhie er, my hug shiu geill da, greme y ghooill erriu; as bee shiu licklee dy ghra cheu-sthie jiu hene, —“Ta mee fakin dy baghtal, my nee'm my laghyn y cheau er aght neu-chooie, neu-friuysagh, fegooish goaill kiarail jeh my annym, fegooish smooiinaght cre hig ny lurg shoh, edyr mee dy ghooil aym pene yh na gyn, cha voddym jercal rish veg tra yioym baase agh treihys dy bragh farraghtyn. Ta mee fakin dy plain nagh nheign dou mee-[8]hene y phleasal lesh yn eer ennym Chreestee, fegooish goaill hym-pene cre ta yn Credjue Creestee dy hirrey orrym. My nee'm myr shoh, yioym dellal smessey na Anchreestee. Ta Jee hene er hickyraghey, dy nee

and assurance of being true and certain, —take notice of and remember what was declared by God himself in a voice from Heaven, THIS IS MY BELOVED SON, HEAR YE HIM.

[3] It is not a poor, ignorant, creature, as I am, who tells you WHAT YOU MUST DO TO BE SAVED —what you must do to escape eternal misery; but it is the SON OF GOD himself, sent from Heaven for *this very* end —to shew unto us the way to life ever-lasting. It is Him you hear, when you hear his word; and it is Him you disregard, when you mind not what is said to you by *his* ministers.

But then; because it is not sufficient for a man to hear the truths of the Gospel, unless through the grace of God he applies them to himself, and considers how much he himself is concerned in them; and that otherwise he will be little the better for hearing the word read or preached; I will, therefore, shew you how the most plain and unlearned Christian may and ought to apply the things he hears, every one to himself and put them in practice. I will also shew you, how the truths you hear may always suggest to your minds suitable petitions, in order to obtain the grace of God, without which *all* you hear, *all* you know, will signify nothing towards your salvation.

For example: —Suppose the sermon you heard was concerning THE DANGER OF INCONSIDERATION, —or the sad effect of that little care and concern which the generality of Christians have for their salvation.

—Such-a serious subject, if you minded it, must needs affect you; and you will be apt to say within yourself —I see plainly, that if I pass my days in a wretched, negligent manner, without taking care of my soul, without considering what will come hereafter, whether I think of it or not, I can expect nothing when I die but misery everlasting. I see plainly, that I must not satisfy myself with the bare name of being a Christian, without considering what the Christian Religion requires of me. If I do so, I shall be dealt with worse than an Heathen. —God himself has declared, that great will be the punishment of wicked men; and great the

<sup>7</sup> [A little different in Matthew 17.5: *Shoh my vac ennoil ... eaisht-jee rishyn*; and in Mark 9.7: *Shoh my vac ennoil; eaisht-jee rish.*]

trome vees kerraghey ny mee-chrauee, as dy nee mooar ta yn leagh, mooar yn vaynrys ocsyn ta goail aggle dy chur jummoose er, jeh nyn lheid as ta kiaralagh dy choyrt biallys da ny saraghyn echeysyn. —As nagh jean shoh mish y ghoostey? Jem's er my hoshiaght, as leeideil my vea myr nagh beagh assee erbee liorish? Nagh jean meerioose mish y chriu, yn un chooid as dy be'in oolee jeh ny peccaghyn smessey? Ta mee goaill ooilley yn chiarail t'ayns my phooar jeh my chooid-heihlt, as dy haghney seaghyn seihltagh; as nagh bee'm fo imnea roish yn coayl-anmey shen nee farraghtyn son dy bragh? Spheer yh, ta mee fakin feallagh elley lesh cha beg dy chiarail rhym pene; agh bee shoh gys gerjagh erbee dooys, my vees mayd ooilley caillit fey-yerrey?

Ve'in atchimagh dy chlashtyn dooinney gra, *nagh vel eh credjal un ockle jeh'n Sushtal*: as foast t'yh plain, dy bee yh yn un red ec y jerrey —dauesyn nagh vel er chredjal un ockle jeh'n Sushtal, as dauesyn nagh vel er ghoaill gys nyn gree ynsaghyn yn Sushtal. Ta mee kiarit, er-y-fa shen, cre nee'm; h'em thie, as guee-ym gys Jee dy choyrt ayns my [9] chree ennaghtyn breeoil jeh'n danjere ta mee ayn; dy der eh dou slane imnea son my annym; as nagh sur' eh dou dy leeideil bea lhiastey almoragh veg sodjey.

As bee shiu er nyn shickyraghey ayns ny kiarailyn shoh, my vees shiu cha bannit (son shen myr ta ard-chiaralys Yee gordrail nheeghyn son y foays ain) my vees shiu cha bannit, as dy ve currit ayns cooinaghtyn ayns sharmane ennagh elley jeh'n *stayd treih ta eshyn ayn, ta leeideil bea neu-chiaralagh as peccoil*; as shoh chammah bentyn rish hene as rish Jee.

My t'yh, son mac-soyley, er ve inshit diu son shickyrys, *cooid sheign fys ve eu er dy ve firrinagh*; Nagh vod persoon ta leeideil bea neu-chiaralagh as peccoil ve dy bragh dy firrinagh maynrey na ec shee rish hene. Dy vel eh dy kinjagh jannoo shen ta e chree hene dy gheyrey. Dy vel aggle er roish yn soilshey shen yinnagh er fakin yn danjere t'eh ayn: —as ga dy vel eh dy mennick er chiarail dy leeideil bea noa, ny-yeih t'eh chiart cha mennic er lhiggey shaghey dy yannoo shen.

My t'yh er ve inshit diu, *cooid ta cha firrinagh as yn Sushtal*, choud as ta shiu beaghey ayns pecca jeh nyn yoin, nagh vel yn cretoor s'feohdee cha dwoaiagh ayns y chilley euish, as ta shiuish ayns shilley Yee; —dy vel shiu leedit liorish yn Jouyl, as ayns y chir[10]veish echeysyn, as jannoo yn obbyr echey; —dy vel shiu dy chooilley hallid ta

reward, the happiness, of such as fear to offend him, of such as are careful to obey his commands. —And shall not this awaken me? —Shall I go on, and live as if no harm would follow? —Will not inconsideration ruin me, as well as if I were guilty of the greatest crimes? —I take all possible care of my worldly concerns, and to avoid temporal evils; and shall I not be concerned for evils that will last for ever? —It is true, I see others as little concerned as I am myself; but will this be any comfort to me, if we are all miserable at the last?

I should be astonished to hear a man say, that HE DOES NOT BELIEVE ONE WORD OF THE GOSPEL: and yet, it is plain, it will be the same thing in the end —with those that have not believed one word of the Gospel, and with those that have not laid the truths of the Gospel to heart. —I am resolved, therefore, what I will do; I will go home, and beg of God to touch my heart with a lasting sense of the danger I am in; that he will give me great concern for my soul; and that he will not suffer me to lead a careless life any longer.

And you will be confirmed in these good purposes, if you shall be so happy (for so the providence of God often orders matters for our good) if you shall be so happy, as in some other Sermon to be put in mind of *the wretched condition of one who leads a careless and a sinful life*; and this, both with respect to himself and to God.

If, for example, you have been plainly told, *what you cannot but know to be true*, That a person who leads a careless and a sinful life can never be truly easy, or pleased with himself. That he is always doing that which he inwardly condemns. That he is afraid of that light which would let him see the danger he is in. And that though he has often purposed to lead a new life, yet he has as often neglected to do so.

If you have been told, *what is as true as the Gospel*, That while you live in wilful sin, there is not the filthiest creature so odious in your eyes, as you are in the eyes of God. [4] That you are governed by the Devil, and are in his service, and doing his work. That every moment you put off your Repentance, YOU ARE



shiu dy chur shaghey nyn arrys, *soiaghey beg jeh mieys as surranse-foddey Yee*, ta coyrt seihl sodjey diu son yn eer oyr shoh, nagh bee shiu er nyn gheyrey gys coayl-anmey. My ta shiu clashtyn, as nagh vel shoh coyrt aggle ayndiu, t'yh er-yn-oyr *dy vel shiu livreit harrish gys creoghys cree*.

Dy chooilley unnane nagh vel *myr shoh livreit harrish*, bee eh son firriny agglagh er e hon hene; as my t'eh clashtyn sharmane mychione ARRYs, as chyndaa drogh-yantee gys Jee, hig eh, t'yh licklee, gys lheid ny kiarailyn ennagh as shoh:

“Ta shickyrys aym, veih *goo Yee hene*, nagh vel reih arragh ec drogh-yantagh agh edyr Arrys na *Coayl Anmey*. Choud as nagh vel aym er-y-fa shen, treishteil rish pardoon, cha vod veg y gherjagh y ve aym 'sy theihl shoh: as choud as ta mee lhiggey shaghey my arrys, cha vod jercal erbee 've aym rish pardoon. As ta mee fakin dy plain, *voish ny ta mee er chlashtyn jiu*, nagh n'ieu<sup>8</sup> my arrys monney, mannagh jean-ym mess y ymmyrkey cooie gys lhiassaghey bea. Nagh nee myghin vooar yh, dy jean Jee soiagh y yannoo jeh arrys y pheccagh, erreish da v'er n'yannoo wheesh dy olk? Nagh nee ard erreeish yh ayns Mac Yee dy vel eh er vreearrey DY BEE DY CHOOILLEY PHECCA ER [11] NY LEIH DA MEC GHEINEY;<sup>9</sup> as nagh lhisagh unnane erbee ve ayns mee-hreishteil jeh myghin, agh nyn lheid ny lomarcas as nagh gow coyrle dy hreigeil nyn ghrogh raaidyn? Nagh mooar y vyghin yh dy vel tra aym dy ghoad ARRYs, *as dy ymmyrkey magh messyn cooie dy arrys?* As cre'n cretoor mee-cheaylagh, cre'n cretoor treih beign dou ve, my lhig'yn<sup>10</sup> shagh-ym lheid y vyghin, as goll er my hoshiaght ayns my pheccaghyn gys my hoyrt-mouys? Cha jean-ym er-y-fa shen, trooid grayse Yee, lhiggey shaghey my arrys un shallid, er-aggle dy bee'm goit giare ayns pecca, as ve callit son dy bragh.”

Lheid shoh (hellagh peiagh) veagh smooiinaghtyn as kiarailyn dagh unnane ta lesh geill vie er chlashtyn sharmane mychione *yn feme ta rish arrys as bea noa*.

Creestee ta resooney myr shoh, as kiarail er yn agh shoh, as jannoo cordail rish, *t'eh ayns raad y taualtys*. Agh dy vod eh tannaghtyn ayns y raad shen, bee feme rish eh dy ve dy mennic er ny choyrty ayns cooinaghtyn —jeh'n danjere t'ayns *chyndaa reesht gys pecca*; —jeh ny cur'myn ta er nyn

DESPISING THE GOODNESS AND LONG-SUFFERING OF GOD, who continues your Life for no other end, but that you may not be damned. If you hear, and are not startled at this, IT IS BECAUSE YOU ARE GIVEN OVER TO A REPROBATE MIND.

Every man who is not *so given over* will certainly be afraid for himself; and if he hears a sermon concerning REPENTANCE, and a sinner's return to God, he will probably come to some such resolutions as *these*:

—I am convinced, *from God's own word*, that a sinner has no other choice but either *Repentance* or *Damnation*. As long, therefore, as I have no hopes of pardon I can have no comfort in life: And as long as I defer my Repentance I can have no hopes of pardon. And I see plainly, *from what I have heard this day*, that my Repentance will signify very little, if I do not bring forth fruits answerable to amendment of life. Is it not a great mercy, that God will accept of a sinner's repentance, after he has done so many ill things? Is it not great condescension in the Son of God to give us even his oath THAT ALL SINS SHALL BE FORGIVEN UNTO THE SONS OF MEN; and that none ought to despair of mercy, but such only as will not be persuaded to forsake their evil ways? What a mercy is it that I have time TO REPENT, AND TO BRING FORTH FRUITS MEET FOR REPENTANCE. And what a foolish, what a wretched creature should I be, if I should neglect such a mercy, and go on in my sins, and to my destruction? I will therefore, *through the Grace of God*, not defer my repentance for one moment, lest I be overtaken in sin, and be for ever undone.

Some such (one would hope) would be the thoughts, and the resolutions, of any one who with attention had heard a sermon concerning the NECESSITY OF REPENTANCE AND A NEW LIFE.

A Christian that reasons thus, and thus revolves, and acts accordingly, *is in the way of Salvation*. But that he may continue in that way, he will want to be often put in mind— of the danger of *back-sliding*; —of the duties required of him, of every man, in that state of

<sup>8</sup> [i.e. *neeu*, cf. *feeu* 'worthy, worth']

<sup>9</sup> [Mark 3.28]

<sup>10</sup> [i.e. *lhiggin*]

shirrey ersyn, er dy chooilley ghooiney, ayns y stayd shen dy vea ayn ta ard-chiaralys Yee er choyr t eh; —jeh ny *peccaghyn* smoo t'eh dy ve er e arrey nyn 'oi; as jeh ny *saaseyn dy ghrayse* ta Jee er phointeil dy chur lhieu shin gys niau.

[12] Son mac-soyley: —nee shiu clashtyn yn CURRYM JEH GOAIL PADJER er ny hionney er dy chooilley Chreestee, cooid ta cha ymmyrchagh gys yn saualtys<sup>11</sup> oc, as ta nyn arran gagh-laa dy chummal seose nyn mioys.

Jed shiu thie fegooish goaill shoh gys nyn gree? Foddee shiu, dy jarroo[,] shen y yannoo; agh my ta veg y gheill eu da nyn anmeenyn hene, nee shiu smooineaghtyn ny share er, as resooney riu hene er aght ennagh myr shoh: “Ta mee nish fakin yn pecca trome t'ayns lhiggey shaghey currym cha ymmyrchagh as shoh jeh padjer. Ta mee fakin son firriny, nagh jean y mie dou gra dy vel mee 'sy chredjue, na hopes aym dy haualtys, my lhig-ym shaghey veg sodjey. Ta my haie fys aym,<sup>12</sup> dy vel dy chooilley phecca ren mee rieu, as nagh vel mee er-ghoail-roo, as er yeearee pardoon er nyn son, shassoo ayns briwnys m'oi. As cre s'erree dou my yioym baase 'sy stayd shoh? As ta dy chooilley oyr 'sy theihl aym dy chredjal, dy gum Jee e vannaghtyn voym, mannagh der-ym booise da son ny ta mee hannah er gheddyn. Cha vel oyr erbee aym dy yercal rish coadey Yee as e vannaght orrym pene, er my chloan, na er my laboraght, tra nagh vel mee dy bragh goail padjer er nyn son. Ta mee cha foshlit roish seaghyn, roish boiraghyn, as roish croshyn, as sleih elley: Kys oddym ad y ymmyrkey lesh meenid fegooish cooney grayse Yee? [13] Kys oddym scapail ny ymmodee miolaghyn gys mee-chraueaght ta cheet my raad gagh laa, fegooish guee son cooney as leeideilys Yee? Ayns fockle, my lhig-ym shaghey yn currym shoh, kys oddym treihys dy bragh farraghtyn y scapail? Ta mee kiarit cre dy yannoo. —Liorish grayse Yee ooilley-niartal, cha jean-ym lhiggey shaghey yn currym shoh jeh goail padjer veg sodjey, er-aggle dy jig-ym giare jeh flaunys, as dy bee'm callit son dy bragh. Goym, myr t'yh ve ynsit dou, dy chooilley chaa dy yannoo padjer gys Jee. Tra h'em mysh cooish erbee dy scansh, nee'm guee er dy choyr t e vannaght er my yannoo onneragh. Tra erbee dy der-ym tastey dy vel mee er n'yannoo red erbee ass y raad, nee'm chelleeragh guee gys Jee eh dy leih dou, as dy choyr t grayse dou nagh jean-ym y lheid arragh. My ta mee ayns seaghyn, na ayns chennid, nee'm my accan gys yn Ayr dy vyghinyn, as y Jee

life in which the providence of God has placed him; — of the *sins* he is chiefly to watch against; — and of the *means of grace* which God has appointed to bring us to Heaven.

For instance: —You will hear THE DUTY OF PRAYER pressed upon all Christians, as necessary to their salvation as their daily bread is to preserve their lives.

Will you return home without laying this to heart? You may, indeed, do so; but if you have any concern for your own soul, you will think better of it, and reason with yourself after some such manner as this: —I now see the great sin of neglecting so necessary a duty as is this of Prayer. I see plainly, that I must renounce all pretence to religion, all hopes of salvation, if I neglect it any longer. I am convinced, that all the sins I ever committed, and which I have not confessed and begged pardon for, do stand in judgment against me. And what will become of me if I die in this condition? —And I have all the reason in the world to believe, that God will withhold his blessings from me, if I do not give him thanks for those I have already received. I have no reason to hope for God's protection and blessing upon myself, upon my children, or upon my labours, when I never pray for them. I am as subject to afflictions, to troubles, to calamities, as other people: How shall I bear them with patience without the assistance of God's grace? How shall I escape the many temptations to wickedness which I meet with daily, without praying for God's help and direction? In short, if I neglect this duty, how shall I escape eternal misery? —I am resolved what to do. —I will, by the grace of Almighty God, omit this duty of prayer no longer, lest I come short of Heaven, and be for ever undone.

[5] I will, as I have been instructed, take all occasions of praying to God. When I set about any business of moment, I will pray him to prosper my honest endeavours. Whenever I shall perceive that I have done any thing amiss, I will forthwith pray God to forgive me, and to give me grace to do so no more. If I am in trouble, or in distress, I will apply to the Father of mercies, and God of all comfort. If I am in any danger, I will pray him to deliver me: if I am tempted to any sin, I will beseech him to

<sup>11</sup> [i.e. gys yn taualtys ?]

<sup>12</sup> [Ta my haie fys aym, i.e. 'I fully know', saie = 'satiety']

jeh dy chooilley gherjagh. My ta mee ayns gaue erbee, nee'm guee huggey dy livrey mee: my ta mee miolit gys peccah erbee, nee'm my phadger huggey dy my niartagh n'oi. As cha jean-ym failleil dy choyrnt booise da, tra erbee dy vel eh stowal e vannaghtyn orrym.

Liorish jannoo shoh yioym foayr as coadey Yee as bee'm fo aggle dy choyrnt corree er.

Agh cha nee shoh ooilley; son ta mee kiarit liorish grayse Yee, dy ghoail padger ma[14]rish my lught-thie, as son my lught-thie, dy chooilley laa, myr ta mee dy bragh jercal rish bannaght Yee dy ve maroosyn, as marym pene. Liorish yn saase shoh, ver-ym ad fo coadey Yee dy chooilley voghrey as fastyr. Soie-ym roue samplere mie dy chraueeaght; as shoh yn ynrycan aght dy chur er my chloan as moonjer dy ve *sheelt, crauee, onneragh*, as *tarroogh*. As shoh, liorish cooney Yee, nee'm dy jeidjagh, ga dy be'in lesh cha beg dy ynsagh as nagh vod'in gra padger erbee elley agh Padger y Chiarn: —Nee'm treishteil dy der Jee clashtyn dou *cordail rish slane bree yn phadger shen*, my ta mee dy ghoail ee dy crauee er my ghloony, as marish lught my hie.

Cha der shoh lhea-chiartys erbee er my chooishyn-seihltagh; as ver-ym my hreisht gys Jee, dy der eh slane cooilleen dou son y tra ta mee er vaarail ayns y chirveish echeysyn.

Nee dy chooilley Chreestee firrinagh, ta bwooshal dy mie da yn annym echey hene, tra t'eh er chlashtyn sharmane mychione *yn Currym jeh goaill Padger*, nee eh, ta mee gra, *smooinaght* as *kiarail* er aght ennagh myr shoh ta shin er ve loayrt jeh.

Abbyr-jee reesht, dy vel yn sharmane ta shiu er chlashtyn er ve mychione *yn meanal as y vondeish, as y currym jeh goail* Y CHREESH[15]TEEAGHT. Scoan oddys Creestee mie agh goail smooinaghtyn as kiarailyn ennagh lheid roo shoh: "Ta mee er my chuirrey jiu dy ve my ghoaldagh ec Shibber y Chiarn; —oardagh pointit liorish Creest eh-hene, as er yn oyr shoh: —Dy voddagh Creesteenyn dy mennic er nyn eam dy chooinaghtyn er graih nyn Saualtagh hug e vioys er nyn son, as er oyr e vaaish, va dy yannoo yn shee *ocsyn* rish Jee, dy voddagh ad graih y choyrnt da lesh ooilley nyn annym, as cooinaghtyn dy reayl ny saraghyn t'eh er choyrnt daue, cour jannoo ad cooie son niau. Ta mee shickyr, dy nee shoh yn ynrycan aght dy chur orrin hene as nyn badjeryn dy ve pleasal da Jee; dy gheddyn pardoon son nyn beccaghyn, grayse Yee, as yn vea dy bragh farraghtyn lurg baase. —Ta mee

succour me. And I will not fail to give him thanks, whenever he bestows any blessing upon me.

By doing this I shall be entitled to the favour and protection of God, and be always afraid of offending him.

But this is not all; for I am resolved, by the grace of God, to pray with my family, and for my family, every day, as ever I expect God's blessing to be with them, and myself. By this means, I shall put them under God's protection every morning and evening. I shall set them a good example of piety; and this is the only way to make my children and servants *serious, holy, honest, and diligent*. And I will, by God's help, do this faithfully, though I should be so unlearned as to be able to say no other prayer but the Lord's prayer: —I will hope God will hear me *according to the full meaning of that prayer*, if I say it devoutly upon my knees, with my family.

This will not hinder my worldly business; and I will trust in God, that he will doubly pay for the loss of any time I spend in his service.

Every serious Christian, who wishes well to his own soul, will, when he has heard a sermon concerning THE DUTY OF PRAYER, will, I say, *think*, and *resolve* after some such manner as this we have been speaking of.

Let us again suppose, that the sermon which you have heard has been concerning THE MEANING, AND BENEFIT, AND DUTY, OF RECEIVING THE LORD'S SUPPER. A serious person can hardly choose but make some such observations and resolutions as these: —I have this day been invited to partake of the Lord's Supper;— an ordinance appointed by Christ himself, and for this reason: —That Christians being often called upon to remember the love of their dying Saviour, and the occasion of his death, which was to make *their* peace with God, they might love him with all their soul, and remember to observe the commands he has given them, in order to fit them for Heaven. I am assured, that this is the only way to render our persons and our prayers acceptable to God; of obtaining the pardon of our sins, the grace of

toiggal cre ny cur'myn ta lhie orrym dy yannoo mee my ghoaldagh feeu ec y voayrd casherick shen. Sheign dou ve slane kiarit dy hreigeil ny pecaghyn shen, chost da Yeesey Creest e vioys: as sheign dou leih, as graih y choyr, as jannoo mie da feallagh elley, neayr as dy vel eshyn er ve cha mie as dooie dooys, as dy chur sheese eer e vioys er my hon's. Cha lhoys dou, er-y-fa shen, cha jean-ym chyndaa my chooyl rish oardagh er ta my haualtys lhie. Mannagh vel mee cooie dy ghol gys y Sacrament shoh, ta mee shickyr nagh vel mee ayns raad y vea; sheign dou ve fo jymmoose Yee. Cha vel veg aym, er-y-fa shen, dy yannoo, agh ny nee'm my [16] phaart, trooid grayse Yee, dy chooilleeny: As ta shen, —dy yannoo mee-hene aarloo cha mie as oddym; as son y chooid elley, dy hreishteil gys myghin as mieys my Haualtagh, dy yannoo mie, lesh e ghrayse, shen ny ta laccal er y phaart aym. As ver-ym dy aashagh tastey vel mee er ghail yn Chreeshteeaght dy feeu mannagh vel, *liorish my leeideil bea maghey shen.*

My ta Saggyrt Yee ec tra erbee dy jeean dy nyn goyrlagh' dy vel yh *yymyrchagh dy leeideil bea chrauee*, as dy ymyrkey shiu-hene ayns agh cooie gys nyn ennym Creestee as y stayd huggey ta shiu er nyn eam, nagh jarrood-jee yh cha leah as hed shiu magh ass y Cheeill, agh smooinee-jee riu-hene er yn agh shoh: —“Bee yn kerraghey aym's son shickyr's feer trome, my ta mish, ta genmys mee-hene my Chreestee, leeideil bea almoragh, as neu-chreestee. Ta mee fakin cre cha deal as t'adsyn, ta treishteil dy ghol gys niau fegooish jannoo nyn baart dy vooiys Jee as dy reayl e annaghyn. Ta mee treishteil nagh jarrood-ym dy bragh yn firriny's ta mee er chlashtyn jiu —nagh vel yn Credjue, as yn agh dy vooiys Jee, lhie wheesh ayns geiyr er cur'myn cadjin-cliahtit Chreestiaht as t'yh ayns leeideil bea chrauee. Ta mee fakin dy plain, dy vod dooinney goll gys y Cheeill, as gys y Chreeshteeaght, fegooish *cairy's*, na *imlid*, na *craueeaght*, na *sheeltys*, na [17] *giastyllys*. As yn oyr t'ain dy ghol gys y Cheeill, as dy ghail padjer gys Jee, as dy chlashtyn e Ghoo, dy nee shoh yh —dy vod mayd geddyn yn ghrayse *echeysyn* dy niartaghey lhien dy leeideil bea *sheelt*, bea *chairal*, as bea *chrauee*. Shoh vees, er-y-fa shen, trooid grayse Yee, yn obbyr voar aym's son y tra ta ry-heet, —dy immeeaght feeu jeh'n chredjue ta mee er ghail orrym, as jeh'n treishteil t'aym jeh maynrys tra yioym baase.”

“Ta mish, as fer elley, jiu er ve currit ayns cooinaghtyn jeh firriny's, nagh vel moorane Creesteenyn dy ghail huc hene; as shoh yh —*nagh vel yn vea shoh agh stayd dy phrowal*: as dy

God, and everlasting life after death. I understand what duties are required to make me a worthy guest at that holy table. I must resolve to forsake those sins which cost Jesus Christ his life: And I must forgive, and love, and do good to others, since he has been so good and so kind to me, as to lay down his very life for me. I dare not, therefore, I will not, turn my back upon an ordinance upon which my salvation depends. If I am not fit to go to this sacrament, I am sure that I am not in the way of life; I must be under God's displeasure. I have nothing, therefore, to do, but what through God's grace I will endeavour to do: And this is —to prepare myself as well as I am able; and for the rest, to trust in the mercy and goodness of my Saviour, to supply, by his grace, what is wanting on my part. And I shall easily know whether I have been a worthy communicant or not, *by the life I lead afterwards.*

If at any time the minister of God is pressing upon you THE NECESSITY OF AN HOLY LIFE, of walking worthy of your christian name and calling, do not forget it as soon as you go out of the church, but think thus with yourself: —My punishment will surely be very great, if I, who call myself a christian, do lead a careless, and an unchristian life. I see how blind those people are, who hope to go to Heaven with[6]out endeavouring to please God and to keep his commandments. I hope I shall never forget a truth I have heard this day— that Religion, and the way to please God, does not consist so much in observing the outward duties of Christianity, as in leading an holy life. I see plainly, that a man may go to the church, and to the sacrament, without being *just*, or *humble*, or *devout*, or *temperate* or *charitable*. And that the reason why we go to church, and pray to God, and hear his word, is this— that we may obtain *his* grace to enable us to lead a *sober*, a *righteous*, and a *godly* life. This, therefore, through the grace of God, shall be my great endeavour for the time to come, —to walk worthy of the religion I profess, and of the hopes I have of being happy when I die.

I have this day, saith another, been put in mind of a truth which is too little considered by Christians; and this is —THAT THIS LIFE IS A STATE OF TRIAL: And that we shall be *happy* or



bee mayd *maynrey* na *treih* tra yiow mayd baase, rere myr ta shin er n'yymyrkey shin hene edyr dy *mie* na dy *sie* ayns y theihl shoh. Ta mee fakin eisht dy *vod-ym* ve maynrey, mannagh nee yn oill aym-pene yh: as ta mee fakin neesht, dy bee'm son shickyrys mee-vaynrey, mannagh vel mee kiaralagh dy leeideil lheid y vea as nee mee cooie cour myghin as foayr Yee. Ayns fockle, ta mee fakin dy plain, dy nee *nish* y traa, ayn ta mee dy reih cre ta mee dy ve son dy bragh as dy bragh. Nee'm, er-y-fa shen, guee gys Jee, eh dy reayl yn smooïnaght shoh dy kinjagh ayns my chree, as dy chooney lhiam dy yannoo lheid y reih shen as dy *vod-ym* ve maynrey son dy bragh."

[18] As bee aigney share eu dy yannoo lheid y reih shoh, my ta shiu ec traa erbee er choyrnt geill vie da sharmane mychione yn *vondeish mooar ta liorish* ve CRAUEE. —Son eisht bee shickyrys eu, dy vel kiarail jeidjagh dy ve er nyn reill ec dy chooilley hraa liorish leighyn Yee, yn ynryan agh shickyr dy chosney shee-aigney 'sy theihl shoh, as maynrys 'sy theihl ta ry-heet; fakin dy vel ooilley saraghyn Yee mie, as kiarit dy reayl shin veih criu shin hene, red yinnagh son firriny, dy beagh shin fagit dy reih dooin hene: as dy vel oardaghyn yn Sushtal yymyrchagh dy choyrnt shin reesht ayns foayr rish Jee; as shirveish —edyr dy scughey doghan-anmey treih ennagh ta shin fo, na dy choyrnt dooin cummeys jeh ny grayseyn flaunyssagh; na dy sealal dooin pardoon graysoil Yee; dy leeideil shin er y raad lhiasagh shin goll; na dy reayl shin veih cooyl-skyrraghtyn.

As my ver shiu gys shoh shen na<sup>13</sup> ta shiu er chlashtyn mychione LEAGH PECCA as BRIWNYSSYN YEE ER DROGH YANTEE, bee oyryn fondagh eu dy chiarail cre dy yannoo. Ta shen, nee shiu goail-rish, "Cha vel aym agh un obbyr vooar dy yannoo 'sy theihl shoh, as ta shen, MY HAUALTYS ANMEY. Shoh yn un red yymyrchagh shen<sup>14</sup> ta nyn Saualtagh loayrt jeh. —Mannagh der-ym geill da shoh, cha vel madyr mooar cre elley ver-ym geill da; *son eshyn ta coayl e annym, t'eh coayl ny smoo na'n slane seihl*. Shoh, [19] liorish grayse Yee, freill-ym ayns my *chooinaghtyn* as my *chree* choud as vee'm bio.["]

Nish myr ta shiu dy bragh treishteil dy yannoo shoh, sheign diu tastey vie y choyrnt gys currym elley nee shiu dy mennick clashtyn dy jeean coyrlyt er Creesteenyn, chamma ayns y Scriptyr casheric

*miserable* when we die, just as we have behaved ourselves *well* or *ill* in this world. I see then that I *may* be happy, if it is not my own fault: And I see too, that I shall certainly be miserable, if I am not careful to lead such a life as may recommend me to the mercy and favour of God. In short, I see plainly, that *now* is the time in which I am to chuse what I am to be, for ever and ever. I will, therefore, beg of God, to keep this thought ever in heart, and to enable me to make such a choice as that I may be happy for ever.

And you will be better disposed to make such a choice, if you have at any time attended to a sermon of the GREAT ADVANTAGE OF BEING RELIGIOUS. —For then you will be convinced, that a firm resolution to be governed, at all times, by the laws of God, is the only sure way to have peace of mind here, and happiness hereafter; for as much as all the commands of God are good, and intended to keep us from ruining ourselves, which we should certainly do, if we were left to our own choices: And that the ordinances of the Gospel are necessary to restore us to the favour of God, and serve —either to cure us of some sad disorder we labour under; or to communicate the divine graces; or to seal to us God's gracious pardon; to direct us in the way we should go; or to keep us from backsliding.

And if to this you add what you can remember to have heard concerning THE REWARD OF SIN and GOD'S JUDGMENT UPON SINNERS, you will have motives sufficient to determine you what to do. That is, you will conclude, I have but one great business in this world, and that is, TO SAVE MY SOUL. This is THAT ONE THING NEEDFUL which our Saviour speaks of. —If I do not mind this, it is no matter what else I mind; FOR HE THAT LOSES HIS SOUL, LOSES MORE THAN THE WHOLE WORLD. This, by the grace of God, I will charge my *memory* and my *heart* with, as long I live.

Now, as ever you hope to do so, you must attend to another duty, which you will very often hear pressed upon christians both in the holy scripture and in sermons. And this is —

<sup>13</sup> [i.e. *ny* 'that which']

<sup>14</sup> [Luke 10.42: *Agh un red ta yymyrchagh. As ta Moirrey er reih yn ayns vie shen, nagh bee er ny ghooill ersooyl vo'ee.*]

as eayns Sharmaneyn: as ta shen, *yn currym jeh ve dy KINJAGH DOOISHTAGH, as er nyn arrey*; “er-yn-oyr dy vel yn noid ain y Drogh-spyrryd, myr lion buirroogh, rouail mygeayrt shirrrey quoi oddys eh y stroie,” [1 Ped. v. 8.]<sup>15</sup> feddin ad neu-chiaralagh, na veih fo coadey Yee.

Er shoh y chlashtyn, nee shiu dy mie dy smooïnaghtyn er aght ennagh lheid as shoh:

“Ta mee fakin dy vel shin foshlit er dy chooilley heu gys danjereyn as miolaghtyn gys pecca. Ta shin ayns danjere voish stayd peccol yn dooghys ain hene, shen ta *dy-kinjagh cleayney gys olk*. Ta shin ayns danjere jeh soiaghey nyn greeaghyn er y theihl shoh, as dy jarrood mayd nagh nee shoh yn seihl va shin jeant er y hon.

Marish shoh, ta fir-obbee ec y Jouyl ayns dy chooilley voayl miolaghey shin gys pecca na pecca ennagh. Paart gys maarderys; paart gys meshtalys; paart gys loo, gweeaghyn, breagerys, as scammylty; feallagh elley gys molteyrys, mee-chairys, na tranlaase; Nee unnane erbee jeh shoh mish y [20] ghooney magh veih niau, as my ’gheyre gys niurin, mannagh vel mee kiaralagh dy hea voue.

Cre t’aym eisht dy yannoo? Camma, myr ta mee treishteil son niau as maynrys, sheign dou ve smooïnaghtagh, as er my arrey noi dy chooilley violagh gys olk, as guee gys Jee gagh-laa dy my reayl veih pecca as olk jeh dy chooilley cheint. As shoh, liorish grayse Yee, ard-chiarail my vea.”

Sheign da fys ve ec dy chooilley unnane ta veg y toiggal echey jeh’n Chredjue Chreestee, dy vel yh saase dy ghrayse dy reayl yn CHALLIN FO SMAGHT, ny egooish cha nheign da peiagh erbee treishteil dy ve er ny hauail. *My ta dooinney erbee aggingagh geiyrt orrym’s, lhig da e hene y obbal*, ta nyn Saualtagh gra. [Mian xvi. 24.]. *My ta dty laue yesh dy dty hayrn gys pecca, giare jeed ee*;<sup>16</sup> ta shen, scarr rish nee erbee, ga dy beagh yh cha deyr dhyt as dty laue-yesh, na dty hooill-yesh, na sleaie na dy huittym fo jymmoose Yee.

Cha nee yn preachoor ny lomarcen dooyrt shoh, agh t’ad goan Yeesey Creest eh-hene; ren myrgeeddin gra, “Dy vel yh ny share dy gholl stiagh gys bea lesh un laue na un sooill, na lesh daa laue na daa hooill dy ve ceauit ayns niurin, raad nagh

THE DUTY OF BEING ALWAYS WATCHFUL, and UPON YOUR GUARD. “Because our adversary the devil, like a roaring lion, walketh about, seeking whom he may devour,” [I Pet. v. 8.] finding them careless, or from under God’s protection.

Upon hearing this, you will do well to make such reflections as these:

—I see that we are beset on all sides with dangers and temptations to sin. We are in danger from the corruption of our own nature, which is PRONE TO EVIL CONTINUALLY. We are in danger of setting our hearts upon this world, and of forgetting that this is not the world we were made for.

Besides these, Satan has his agents in every place, tempting us to sin of one kind or other. Some to whoredom; some to drunkenness; some to swearing, cursing, lying, or slandering; others to fraud, injustice, or oppression. Any one of which will [7] shut me out of Heaven, and send me to hell, if I am not careful to avoid them.

—What have I then to do? Why, as I hope for Heaven and happiness, I must be serious, and watch against all temptations to evil, and pray to God daily to keep me from sin and wickedness of every kind. And this, by the grace of God, shall be the great business of my life.

Whoever knows any thing of the Christian Religion must know, that SELF-DENIAL is a means of grace without which no man must hope to be saved. IF ANY MAN WILL COME AFTER ME, saith our Lord and Saviour, LET HIM DENY HIMSELF. [Matt. xvi. 24.]. IF THY RIGHT HAND OFFEND THEE CUT IT OFF; i.e. part with any thing, though as dear to you as a right hand, or a right eye, rather than offend God.

It was not the preacher only that said this, but they are the words of Jesus himself; who said besides, “That it is better to go into life, with one hand or one eye than with two hands or eyes to be cast into hell, where the worm dieth not, and where the fire is not quenched.”

<sup>15</sup> [er-yn-oyr dy vel y noid eu yn drogh-spyrryd, myr lion buirroogh, shooyl mygeayrt, shirrrey quoi oddys eh y stroie, in the Manx Bible.]

<sup>16</sup> [my ta dty laue dy dty hayrn gys yn olk, giare jeed ee. Mark 9.43]

vel yn veishteig geddyn vaaish,<sup>17</sup> as raad nagh vel yn aile er ny vooghey.”<sup>18</sup>

[21] Scoan oddys Creestee tastagh erbee clashtyn yn currym shoh currit roish, as gyn dy smooïnaghtyn er, lurg da fagail y Cheeill, as dy resooney myr shoh rish hene:

—“Ta mee fakin son shickyrys, dy nheign dou kiarail dy *obbal mee-hene*, dy hassoo magh noi ooilley my ghrogh-yeearreeyn, er-nonney goail-seose lesh coayl-anmey dy bragh farraghtyn. Cre-erbee ny drogh raaidyn na cliaghtaghyn ta mee derrey nish er n’eiyrta daue, sheign dou treigeil ad as jiooldey roo, er-nonney ta mee fakin cre s’erree dou. My ta bea *lhiastey* na *almoragh* er ve my ard phecca, ga nagh vel yn seihl fakin cooid vooar dy loght ayns lheid y vea, ny-yeih ta mee fakin dy nheign dou my vea y *lhiassaghey*, lhig da’n pian as tooilleil ve myr sailloo, er-nonney nee’m son shickyrys clashtyn, laa ennagh, yn vriwnys agglagh shen: —*Kiangle-jee laue as cass yn charvaant neu-friooasagh, as ceau-jee eh ayns y dorraghys sodjey mooie*.<sup>19</sup>

“My ta *berchys* as *graih heihltagh* gys nish er ghaoil seose my chree, sheign dou treigeil ad, cre-erbee cha neu-aashagh as oddys yh ve dou, er-nonney coayl my eiraght ayns niau —*son Jee as Mammon cha vod-ym shirveish*.<sup>20</sup> My ta saynt peccoil erbee na eunys seihltagh er gheddyn barriaght har’ym, as ga dy vel ad er jeet dy ve aa-ghooghys dou, foast ta mee fakin dy plain dy nheign dou treigeil as jiooldey roo, er-nonney cha voddym [22] dy bragh jerkal rish flaunys. My ta taggloo mee-chreestee, my ta loo, breageraght, na scammylty, ny peccaghyn ta reill har’ym, as nagh vod-ym fagail jeu fegooish lane dullidys, ny yeih yn dullidys shoh sheign dou goll fo, er-nonney surranse pianyn yn vaafe dy bragh farraghtyn. My ta tipleragh, my ta jummal my hraa na my chooid, my ta glitteraght, na meshtallys, er ve ny peccaghyn ta mee er neiyrt daue, sheign dou arrys y ghaoil jeu as treigeil ad dy bollagh, lhig da ve cha neu-aashagh as saillish da feill as fuill, er-nonney cha voym ayn erbee ayns reeriaght niau.

It is hardly possible for any serious Christian to hear this duty explained, and not think of it even after he leaves the church, and to think thus with himself:

—I see plainly, that I must resolve to DENY MYSELF, to stand against all my inclinations, or be content to perish eternally. Whatever evil ways or customs I have hitherto been fond of, I must renounce and forsake them, or I see what must follow. If an *idle* or a *careless life* has been my great sin, though the world sees no great harm in such a life, yet I see I must reform, let it cost me never so much pain and trouble, or I shall infallibly, one day or other, hear that dreadful sentence —“Bind the unprofitable servant hand and foot, and cast him into outer darkness.”

If *riches* and the *love of the world* have hitherto possessed my heart, renounce them I must, let it be never so uneasy to me, or my interest in Heaven —FOR GOD AND MAMMON I CANNOT SERVE. If any sinful lust or pleasure has got the power over me, and though it is become a second nature, yet I see plainly it must be renounced and forsaken, or I must never hope for Heaven. If profane talk, if swearing, lying, or slandering, be the sins that become habitual to me, and that I cannot without great pains leave them off; yet this pains I must take, or suffer the pains of eternal death. If *tipling*, if squandering away my time or estate, if gluttony or drunkenness, have been the sins I have lived in, these must be repented of and utterly forsaken, let it be never so uneasy to flesh and blood, or I shall have no part in the kingdom of Heaven.

<sup>17</sup> [*vaaish* gen. instead of *baase* nom, as in 1 Corinthians 15.31 *geddyn vaaish*.]

<sup>18</sup> [Mark 9.43-44: *te ny share dhyt goll stiagh ayns y vea veayn, baccagh, na daa laue y ve ayd, as oo dy gholl yn niurin, gys yn aile nagh bee dy bragh er ny vooghey. / Raad nagh vel y veishteig oc geddyn baase, as cha vel yn aile er ny vooghey*, in the Manx Bible.]

<sup>19</sup> [*Eisht dooyrt y ree rish ny sharvaantyn, Kiangle-jee eh laue as cass, as gow-jee eh ersooyl, as tilg-jee eh ayns y dorraghys sodjey-mooie*. Matthew 22.13]

<sup>20</sup> [Matthew 6.24; Luke 16.13]

“Ayns fockle, t’yh er ve inshit dou dy foshlit, as ta mee dy baghtal cur-my-ner, nagh lhiass da sleih tooilleil y ghail orroo dy ve caillit, neayr as dy jean nyn ghoochys peccol hene, mannagh bee yh er ny *obbal*, *smaghtit*, as *freilt fo*, cur lesh shin gys toyrt-mouys gyn cour. Ta mee cur tastey neesht, dy vel ooilley saaraghyn Yee, ooilley ny curymyn t’eh er phointeil dooin, ooilley kiarit ayns myghin dy reayl shin veih coyrt-mou shin hene. As dy beagh shin fagit dy eiyr er nyn yeeareeyn hene, na ny cliaghtaghyn mee-chrauee ta shin dy haaghey, na ny drogh sampleyryn ta cheet nyn raad, cha voddagh shin scapail tayrn orrin hene coayl-anmey. Ta mee faagit, er-y-fa shen, gyn leshtal, as smerg vees yh dou, mannagh *nob-ym dou-hene* dy chooilley nhee ta Jee lhiettal dou; as [23] mannagh jeeagh-ym er ny saraghyn echeysyn myr yn ynrycan raad gys bea as maynrys dy bragh farraghtyn.”

Er yn agh shoh nee dy chooilley Chreestee tastagh resooney rish hene, traa erbee dy glyn eh curym Creestee erbee elley er ny choyr roish, na coyrlit er dy eiyr da.

Dy beagh tra aym, hoilshin diu kys oddagh shoh ve jeant, gys yn vondeish mooar eu, ayns ymmodee banglaneyn elley jeh nyn gurym as nyn gredjue-Creestee.

Ooilley ny t’aym nish sodjey dy ghra riu, she shoh yh, dy choyr shiu ayns cooinaghtyn cre’n bannaght t’yh dy vel Kialteenyn eu dy haaghey huc, as dy vod shiu clashtyn goo Yee, as fys y gheddyn er e aigney, as cre sheign diu jannoo dy ve er nyn sauail.

Ta shiu fakin cre’n bannaght mooar t’eu liorish SAGGYRTYS LOWAL-OARDIT, as cre’n bannaght t’yh, dy vel persoanyn pointit liorish y Sperryd Noo, quoi ta, *ec gaue ny anmeenyn oc hene*, dy lhaih diu, as dy jeidjagh dy choyr bun diu er firrinysyn yn Sushtal.

Foddee shiu dy jarroo cleaysh vour<sup>21</sup> y choyr daue, na dy almoragh smooinghtyn er cooishyn fardalagh elley. Foddee shiu dy meerioosagh geaishtagh rish nyn gurym, as ny danjereyn ta shiu foshlit huc. Foddee shiu goll thie fegooish ny reddyn shoh goail greime er nyn greeaghyn; agh eisht bee-[24]jee shickyr jeh, dy vel shiu goll thie fegooish bannaght Yee. Foddee shiu nyn gooyl y hyndaa er y Cheeill (myr t’yh cliaghtey paart) as smooinghtyn shiu-hene ro vie dy ve *ynsit*, *oghsan dy ve currit diu*, na er nyn goyrt ayns cooinaghtyn jeh nyn gurym; agh cre s’erree da shoh? Camma,

In short, I have been plainly told, and I plainly see, that men need not take pains to be ruined, since our own corrupt nature, if not *denied*, *refrained*, and *kept under*, will ruin us without remedy. I see too, that all the commands of God, all the duties which he has prescribed us, are all intended in mercy to keep us from ruining ourselves. And that if we had been suffered to follow our own wills, or the evil customs we contract, or the bad examples we meet with, we could not escape bringing upon ourselves destruction. I am left, therefore, without excuse, and I shall dearly pay for if I do not *deny myself* every thing which God has forbidden me; and if I do not look upon his commands as the only way to life and happiness everlasting.

Thus every serious Christian will argue with himself whenever he hears any other duty of Christianity explained or recommended to his practice.

If time would permit, I would shew you how this might be done, to your great advantage, in many other instances of duty and religion.

All that I shall now add is, to put you in mind of what a blessing it is, that you have churches to go to, and that you can hear the word of God, and know his will, and what you must do to be saved.

[8] You see the great blessing of a STANDING MINISTRY, and how happy it is that there are persons appointed by the Holy Ghost, who, *at the peril of their own souls*, are to read, and faithfully to explain, the truths of the Gospel to you.

You may indeed shut your ears, or carelessly think of other matters. You may refuse to hear with attention your duty, and the dangers you are liable to. You may return home without laying these things to heart; but then be assured of it, you return home without God’s blessing. You may refuse to come to church, (as the manner of some is) and think yourselves too good to be *taught*, *reproved*, or *put in mind* of your duty; but what will this end in? Why, you will in time forget God, his commands, and all that is good. You will come at last to say,

<sup>21</sup> [i.e. *vouyr* ‘deaf’]

nee shiu ayns traajarrood Jee, e haaraghyn, as ooilleyn ta mie. Hig shiu fei-yerrey dy ghra, myr dooyrt ny mee-chrauee my nyn gione ta Job gimraa [Job xxi. 14.] dooyrt rish Jee, “faag void shin, son cha vel shin shirrey tushtey jeh dty raaidyn.”<sup>22</sup>

Cha lhiass dou ginsh diu, dy vel lheid y sleih shoh ayns y raad-mooar lheap gys coayl-anmey.

Ta mee guee gys Jee eh dy reayl shiu ooilleyn veih geiyrt da ny raaidyn ocsyn. As dy chooyrt grayse dooin ooilleyn dy *chlashtyn*, dy *hoiggal*, dy *chooinaghtyn*, dy *ghoail gys nyn gree, graih y chooyrt da*, as *dy eiyrter* shen ta er ny lhaih as er ny phreacheil dooin cordail rish goo casherick Yee as e aigney, trooid Yeesey Creest nyn Jiarn; huggeysyn marish yn Ayr, &c.

with those wicked people whom Job speaks of, [Job xxi. 14.] who said unto God, “depart from us; for we desire not the knowledge of thy ways.”

I need not tell you, that such people are in the way of damnation.

I pray God keep all you from following their steps. And give us his grace, that we may *hear, understand, remember, consider, love, and practise*, what is read and preached to us according to God’s holy word and will, through Jesus Christ our Lord, to whom, with the Father, &c.

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<sup>22</sup> [Faag void shin; son cha vel shin shirrey tushtey dty raaidyn, in the Manx Bible.]



[25]

## SHARMANE II.

Yn Aght firrinagh dy gheddyn Vondeish liorish  
Sharmaneyn.

LUKE viii. 18.

*Cur-jee twoaie kys ta shiu clashtyn: Son quoi-erbee ta echey, dasyn vees er ny choyr; as quoi-erbee nagh vel echey, veihsyn vees er ny ghooil eer shen hene er-lesh dy vel echey.*

Tra ta nyn Jiarn cur sarey dooin dy CHUR TWOAIE, foddee mayd ve feer shickyr dy vel yh bentyn rish *ard chooish* ennagh, as er-y-fa shen geill vooar dy ve currit da. As shoh myr t'yh 'sy chooish shoh: —CUR-JEE TWOAIE, as eshyn, KYS TA SHIU CLASHTYN: Ta'n saualtys eu lhie er toiggal as credjal shen ny ta shiu dy chlashtyn. *Son quoi-erbee ta echey*; ta shen, quoi-erbee ta er gheddyn vondeish-anmey liorish ny t'eh hanna er chlashtyn, nee Jee bishaghey e hushtey as e ghraysey; *agh quoi-erbee nagh vel echey*, —nagh vel er chur geill da ny t'ad er chlashtyn, as nagh vel er gheddyn vondeish erbee liorish, nee lheid y sleih mee-chiaralagh, [26] liorish briwnys cairal Yee, coayl yn tushtey as ny graysey shen va eshyn er choyr daue.

CUR-JEE TWOAIE, er-y-fa shen, dy jean shiu geaishtagh rish Goo Yee lesh *aigney ammyssagh* —lesh kiarail as yeearee dy ynsagh nyn gurrym, as lesh slane kiarail dy eiyr da shen ny ta shiu dy chlashtyn.

Er-jerrey, CUR-JEE TWOAIE QUOI TA SHIU CLASHTYN: —Cooinee-jee quoi ny *Shirveishee* ta shiu dy chlashtyn, quoi veih ta'n *goo*, ny *saraghyn*, ny *baggyrtyn*, ny *gialdynyn*, ta shiu dy chlashtyn. T'ad Saggyrtyn Yee *ta freayl arrey son ny anmeenyn eu*. T'ad lhaih as preacheil diu *goo* Yee, er ny livrey liorish e Vac hene. T'ad soiaghey rhimbiu *saraghyn* Yee, ta kiarit dy yannoo shiu maynrey son dy bragh. As t'ad cur shiu ayns cooinaghtyn jeh *gialdynyn* Yee, my vees shiu biallagh; as jeh e *vaggyrtyn trome*, my ta shiu soiaghey beg jeh e vieys. Cooinee-jee, er-y-fa shen, er ny dooyrt Mac Yee roosyn ren clashtyn yn *goo* shoh, as nagh jinnagh geill da: "Bee kerraghey s'eddrymee er Sodom as Gomorrah ayns laa ny briwnys, na vees er yn pobbble neu-chiaralagh shoh."

## SERMON II.

THE TRUE WAY OF PROFITING BY  
SERMONS.

LUKE viii. 18.

*Take heed how ye hear: For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he seemeth to have.<sup>1</sup>*

When our Lord bids us TAKE HEED, we may be very sure it is concerning something of *great moment*, and therefore to be seriously attended to. And we find it is so here. TAKE HEED, saith he, HOW YE HEAR. —Your salvation depends upon your understanding and believing what you hear. —FOR WHOSOEVER HATH, —that is, whosoever hath benefited by what he has already heard, God will increase his knowledge and his graces. BUT WHOSOEVER HATH NOT, —have not minded what they have heard, or have not profited by it, such careless people, by a just judgment of God, shall lose that knowledge and those graces which he had given them.

Take heed, therefore, that you hear the word of God with a *serious mind*— with a purpose and desire to learn your duty, and with a resolution to practise what you hear.

Lastly, TAKE HEED whom you hear. —Remember whose *Ministers* YOU HEAR, whose *word*, whose *commands*, whose *threatenings*, whose *promises*, you hear. They are the [9] Ministers of God THAT WATCH FOR YOUR SOULS. They read and preach to you the word of God, delivered by his own Son. They explain to you the commands of God, which are designed to make you happy for ever. And they put you in remembrance of the *promises* of God, if you be obedient; and of his *severe threatenings*, if you despise his goodness. Remember, therefore, what the Son of God said to those that heard this word, and would not mind it: "It shall be more tolerable for Sodom and Gomorrah in the day of judgement, than for such careless people."

<sup>1</sup>See Matt. xiii. 9.

John xv. 12.

Heb. xii. 14.

Luke x. 24.

Luke xi. 28.

Agh myr ta mee, ayns sharmane ren mee roie er ny goan shoh, er hoiagh magh diu ny reddyn shoh dy feer vaghtal, h'em nish er my hoshiaght dy hoilshaghey diu yn aght [27] firrinagh dy gheddyn vondeish liorish Sharmaneyn, jeh shoh hug mee ymmodee samplereyn rhimbiu ayns sharmane ren mee roie.

Abbyr-jee eisht, dy vel Saggyrt Yee ec tra erbee er ve soiaghey rhimbiu *dooghys yn Chredjue Creestee firrinagh; cre cha ymmychagh as t'yh dy chredjal cre-erbee ta Jee er hoilshaghey da deiney; as myrgeeddin yn danjere t'ayns leeideil bea an-chooie da sleih ta goail-rish dy vel ad credjal ny reddyn shoh.*

My ta shiu er choyrt geill vie da lheid y sharmane shen, nee shiu smooïnaght myr shoh riu hene: —“Ta mee nish shickyr, *dy vel yh neu-phossible fegooish credjue dy wooiys Jee.* Ta mee fakin dy plain, nagh vel yh cooish dy veggan faunnoo, vel shin credjal mannagh vel, fakin dy vel Yeesey Creest eh-hene er hoilshaghey, *dy bee eshyn nagh jean credjal er ny gheyrey;* as dy vel yh ooilley-dy-lhearagh cha ymmychagh gys saualtys dy jean mayd credjal—cha nee myr saill rnayd hene, agh—*cordail rish y chredjue va keayrt dy row er ny livrey da ny nooghyn.*

Ta nyn Jiarn hene er n'insh dooin, “mannagh jean mayd credjal aynsyn, dy vow mayd baase ayns nyn beccaghyn. [Ean viii. 24.] As reesht, “Eshyn ta jannoo peccah noi yn Spyrryd Noo, cha bee yh dy bragh er ny leih da.” Red cha atchimagh shen t'yh, gyn dy hoiggal, na dy roonagh dy hassoo magh noi yn ynrickys!

[28] Shen-y-fa, cre-erbee ta Jee er hoilshaghey, sheign da ve shickyr as firrinagh, ga nagh voddym's slane baght y ghoail jeh. Cha vel yh dy kinjagh ymmychagh dy beagh slane toiggal ain jeh ny oyryn t'ec Jee son jannoo ny saillish hene; sliore t'yh dooin dy vel fys ain dy nee shoh yn aigney echeysyn. Sliore t'yh dooys dy vel fys aym, as dy vel mee credjal, dy naillish Jee dy chooilley ghooïnney ve er ny hauail. Dy vel Yeesey Creest e Vac er hoilshaghey dooin raad y taualtys. Dy vel eh er choardail shin rish Jee. Dy jean eh stiagh rish Jee son pardoon dooin, my ta shin goaill arrys firrinagh son nyn beccaghyn. Dy der Jee dooin dy chooilley vonney dy chooney liorish e Spyrryd, dy gheddyn barriaght harrish ooiley [*sic: ooilley*] lhez-chiartys y dooghys ain, as dy chooilley lhiettal-anmey nee cheet nyn raad. Dy jean eh shin maynrey son dy bragh, my nee mayd streeu dy wooiys eh 'sy vea ghiare shoh: As dy bee mayd

But having, in a former discourse upon these words, explained these things very particularly, I now proceed to shew you *the true way of profiting by Sermons*, many instances of which I gave you in my former discourse.

Let us suppose, then, that the Minister of God has at any time been explaining to you *the nature of a true Christian Faith; the necessity of believing whatever God has made known to men; as also the danger of not living as becomes people, who profess to believe such things.*

If you have seriously attended to such a discourse, you will think thus with yourself: — I am now convinced, *That without faith it is impossible to please God.* I see plainly, that it is not a matter of indifference, whether we believe or not, since Jesus Christ himself has declared, “That he that believeth not, shall be damned.” And that it is as absolutely necessary to salvation that we believe—not what we please, but— “according to the faith once delivered to the Saints.”

Our Lord himself has told us, “That if we believe not in him, we shall die in our sins.” John viii. 24. And again; “He that sinneth against the Holy Ghost shall never be forgiven.” So dreadful a thing it is, not to know, or wilfully to mistake, the truth.

Whatever, therefore, God has revealed, must be true and certain, though I cannot comprehend it. It is not necessary that we should always know the reasons of God's will and pleasure; it is enough that we know it to be his will. It is sufficient to me to know and believe, that God would have all men to be saved. That Jesus Christ his Son has shewed unto us the way of salvation. That he has reconciled us to God. That he will be our advocate with God for our pardon, if we truly repent us of our sins. That God will afford us all manner of assistance by his Spirit, to overcome all the corruptions of our nature, and all the difficulties we shall meet with. That he will make us happy for ever, if we strive to please him during this short life: And that we shall be most miserable when we die, if we die in our sins unrepented of.

erskyn towse treih tra yiow mayd baase, my ta shin paartail ayns nyn beccaghyn gyn arrys.

Dy haghney yn vriwnys agglagh shoh, t'eh er hoilshagh' dooin cre t'orin dy yannoo cour saualtys, as cre sheign dooin chea veih, myr ta ta shin dy bragh jercal dy scapail pianyn sharroo yn baase dy bragh farraghtyn. T'eh er hoilshaghey dooin myrgeddin, dy vel dy chooilley nhee feayn foshlit [29] roish ny sooillyn echeysyn, dy vod mayd leeideil nyn mea myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, er-y-fa shen, mee-hene y volley, na smooiinaght dy be'in cha mee-vaynrey as gyn credjal, na coyrt geill da ny reddyn shoh, nagh vel oyr erbee aym, er-y-fa shen, dy ve ayns aggle erbee roish yn eiyrtys: Son bee Goo Yee er ny chooilleeney, ga nagh jinnagh yn seihl ooilley geill y choyrt da.

Ta mee fakin, er-y-fa shen, cre cha ymmyrchagh as t'yh banglaneyn y Chredjue Creestee dy ve aym ayns my chooinaghtyn, as roish my hooillyn dy kinjagh; as dy ghail padjer gys Jee gagh-laa eh dy vishaghey my chredjue. Nee'm clashtyn rish, na lhaih goo Yee dy arrymagh, as myr share oddym dy hashtey ayns my chree ny ta mee clashtyn as toiggal.

As myr ta fys aym dy vel credjue giot Yee, cha jean-ym er chor erbee lhiggey shaghey dy yeearee shen er Jee lesh slane jeeanid my annym; son t'yh er ve inshit dou, as ta mee credjal, nagh vod yn fer-ynsee syrjey er eaghter ny hooirey, shickrys y choyrt dou, ny mee y hyndaa veih my ghrogh raaidyn, mannagh n'eaish-ym rish y ghoo t'er ny loayrt, as goail yh dy dowin gys my chree, as guee gys Jee dy hoilshaghey my aigney.

[30] Cha bee aggle orrym dy eannagh jee'm pene yn queshtion giare shoh, *Vel mee leeideil my vea liorish credjue?* ta shen, Vel aggle Yee dy my lhiettal veih jannoo shen ta fys aym ver jymmoose er? Vel gieldynyn Yee goail greime er my chree, as cur orrym gearree dy ve feeu dy chosney ad? Vel briwnyssyn Yee er ny mee-chrauee, ta soit rhimbi'n ayns ny Scriptyryn Casheric, cur orrym raue as aggle y ghail nagh dayrn-ym neose orrym-pene lheid ny briwnyssyn cheddin? Vel scansh cooie aym son y Chredjue Chreestee, ny Oardaghyn, as Shirveishee, as son cre-erbee ta bentyn gys Jee? Vel graih aym er y Sushtal, as yn irriney t'ayn; as vel mee slane kiarit dy reill mee hene cordail rish? Vel mee goail aym-pene cre'n red agglagh yh da Creestee dy veaghey myr nagh row un ockle jeh'n Sushtal firrinagh? Vel mee cur feoh da pecca, myr red smoo feohdagh da Jee, as

In order to prevent this sad doom, he has made known to us what are the things which we must do to be saved, and what we must avoid as ever we hope to escape the bitter pains of eternal death. He has also made known to us, that all things are naked and open unto his eyes, that we may live as having him the constant witness of Our words and actions. I must not therefore, deceive myself, nor fancy, that if I should be so unhappy as not to believe, or not to mind these things, that therefore I have no reason to fear what will follow: For God's word will come to pass, though all the world should not mind it.

I see, therefore, how necessary it is to have the articles of my Christian Faith in my memory, and before my eyes continually; and to beg of God daily to increase my faith. I will read or hear God's word with reverence, and endeavour to lay up in my heart what I hear and understand.

And, knowing that faith is the gift of God, I will not fail to ask it of God with all the earnestness of my soul; for I have been told, and do believe, that the most learned man on earth cannot convince or convert me, unless I attend to the word spoken, and ponder it in my heart, and beg of God to enlighten my mind.

I will not be afraid to ask myself this short question, *Do I live by faith?* i. e. Does the fear of God hinder me from doing what I know will displease him? Do the promises [10] of God affect my heart, and make me desirous to be made worthy to obtain them? Do the judgments of God upon wicked people, which are recorded in the Holy Scriptures, make me take warning, and fear to draw down the like judgments upon myself? Have I a just value for the Christian Religion, and its ordinances and Ministers, and for whatever has any relation to God? Have I a love for the Gospel, and for the truths contained in it; and do I resolve to govern myself according to them? Do I consider what a dreadful thing it is for a Christian so to live as if not one word of the Gospel were true? Do I hate sin as most displeasing to God, and hurtful to



danjereagh da my haualtys hene? Vel mee anhreishteilagh jeem-pene, as my niart hene, as coyrt my slane barrant as shickyrys er Jee? Vel mee dy kinjagh guee son e ghrayse dy vishaghey my chredjue, as dy vod-ym leeideil my vea cordail rish? My ta mee jannoo shoh ayns ynrickys my chree, eisht fod-ym ve shickyry dy vel mee leeideil my vea liorish credjue; as dy vel ayn-ym bun dy vea noa, cooid, mannagh jean-ym y phlooghey, ver lesh mee ec y jerrey gys bea as maynrys dy bragh farraghtyn.

[31] Bee ad shoh, ta mee gra, (trooid bannaght Yee) ny messyn; ad shoh, na nyn lheid vees ny smooïnaghtyn, as ny gïaldynyn nee Creestee mie y yannoo, ta dy imneagh er choÿrt geill da shen ny t'eh rïeau er chlashtyn mychione y Chredjue.

Abbyr ny sodjey, dy vel shiu er chlashtyn sharmane mychione GRAIH YEE. Myr ta Graih Yee *yn chïed as yn ard anney*; veagh Creestee dy bollagh gyn leshtal my chlinnagh eh sharmane er y chooish shoh fegooish geill y choÿrt da, as fegooish ve ny share liorish.

Neem's my phaart dy hoilshaghey diu kys oddys shiu dy firrinagh ve er nyn niartaghey 'sy chredjue liorish lheid y sharmane shen, my ta shiu er choÿrt geill vie da. Bee shiu 'sy chïed ynnyd currit ayns cooinaghtyn, dy vel Jee feeu jeh nyn ghraih s'jeaney, as dy vod eh dy feer cairal jeeaghyn son shoh veue, dy der shiu graih dasyn erskyn dy chooilley nhee; er-yn-oyr dy ren eh shiu y chroo, as dy nee eshyn ta liorish e ard-chïaralys dy nyn goadey dy chooilley laa jeh nyn mea, as ta fer-toÿrt dy chooilley vannaght seihltagh as flaunysagh. Marish shoh, t'eh kïarail trooid e vieys erskyn earroo, dy yannoo shiu maynrey son dy bragh, mannagh nee yn oill eu-hene yh. As ga dy vel fys eu ayns nyn gooinsheanse hene, dy vel shiu dy mooar er vrasnaghey Jee, ny-yeih, t'eh arryltagh dy [32] phardooney shiu er nyn arrys firrinagh. As dy chur shickyrys diu jeh shoh, ayns agh smoo graysoil as dooie, hug eh e Vac ennoil veih nïau dy choÿrt shickyrys diu jeh shoh, as jeh e AIGNEY MIE GYS DEINEY: Lïorishyn coyrt rhymbi'n ny saaseyn dy phardoon as myghin er conaantyn smoo resoonagh, as maynrys braa er cooilleeney ad.

Ta e Vac myrgeddin er chosney dooin yn foayr mooar bannee shoh, dy vod mayd shirrey gys Jee *myr gys Ayr* ayns ooilley nyn eagin, son cre-erbee ta shin dy laccal ayns ooilley nyn seaghyn; as shoh

my own salvation? Do I distrust myself and my own strength, and put my whole trust and confidence in God? Do I constantly pray for his grace to increase my faith, and that I may be able to live as becomes my profession? —If I do this in the sincerity of my heart, then I may be assured that I live by faith; and that I have a principle of a new life, which, if I do not stifle it, will in the end bring me to everlasting life and happiness.

These, I say, will (through the blessing of God) be the fruits; these, or such like, will be the observations and resolutions which a serious Christian will make, who has carefully minded what has at any time been said upon the subject of Faith.

Let us, in the next place suppose, that you have heard a sermon concerning THE LOVE OF GOD. The Love of God being THE FIRST AND GREAT COMMAND; it would be unpardonable for a Christian to hear a Sermon upon that subject without minding it, and without being bettered by it.

I will endeavour to shew you how you may be truly edified by such a discourse, if you have seriously attended to it. You will, in the first place, have been put in mind, that God is worthy of your greatest Love, and that he may justly require it of you, that you love him above all things; because he made you, and it is he who by his providence preserves you every day of your life, and who is the giver of all the blessings you either enjoy or hope for. Besides this, he intends, out of his infinite goodness, to make you happy for ever, if it is not your own fault. And though you know, in your conscience, that you have grievously offended God, yet he is ready to pardon you upon your sincere repentance. And to convince you of this, after the most kind and gracious manner, he sent his beloved Son from Heaven to assure us thereof, and of HIS GOOD WILL TO MEN. By Him proposing terms of pardon and mercy upon most reasonable conditions, and eternal happiness upon performing them.

His Son also procured for us this great favour, that we might apply to God, *as to a father*, in all our necessities; for whatever we want in all our troubles; and this with

ayns shickyrys dy n'eaisht eh rooin lesh meenid ayroil.

Marish shoh, bee shiu er nyn ynsagh cre t'yh DY CHOYRT GRAIH DA JEE LESH OOLLEY NYN GREE. Dy vel shoh dy streeu as dy yeearee dy vooiys Jee ayns oolley nyn yannoo. Dy ve slane arrymagh gys e leighyn; da shen ny t'eh er harey, as da shen ny t'eh lhiettal. Dy ve graihagh er e *Ghoo*, ayn ta'n aigney echey er ny hoilshaghey dooin; as er e *Haggyrtyn*, ta liorishyn er nyn goyrt dy ynsaghey shiu, as dy ve er nyn arrey son nyn anmeenyn myr adsyn sheign coontey y choyrt. T'yh dy loayrt jeh Jee ayns aght smoo arrymagh, dy vod feallagh elley gynsagh liorish yn samplere euish, dy choyrt graih as arrym da. T'yh dy ve ayns gien-anmey as boggoil tra ta ooashley er ny choyrt da Jee; tra ta'n seihl goll myr saillish [33] Jee; tra ta cairys, craueeaght, as giastyllys, bishaghey as currit er nyn doshiaght; as dy ve seaghnit as trimshagh tra ta leighyn Yee er nyn mrishey, lhiggit-shaghey, na beg soit jeu. Er-jerrey, t'yh dy choyrt biallys da aigney Yee, as cre-erbee t'eh gordrail er nyn son; as dy hurranse nhee erbee ny sleaie na dy vrasnaghey Jee jeh nyn yoin as dy roonagh; as dy obbal diu hene dy chooilley nhee ta oyr eu dy chredjal nee jymmoose y choyrt ersyn.

Lurg diu ve er chlashtyn oolley shoh lesh tasteys as geill vie, cha vod shiu agh goaill erriu myr shoh:

“Ta mee fakin dy baghtal, nagh vod veg y sauchys ve aym, veg y gherjagh firrinagh, derrey oddym my chree y hayrn dy choyrt graih firrinagh da Jee. Cour shoh, nee'm dy mennic geam gys cooinaghtyn ny ymmodee bannaghtyn ta mee er gheddyn veih Jee, dy vod-ym booise y choyrt da er nyn son, yn ynrycan aght by-hickyr dy vishaghey my ghraih er y hon'syn ta er ve cha mie as cha dooie dou hene. Nee'm lhaih na clashtyn e Ghoo Casheric dy tastagh, dy vod-ym fys y gheddyn er e *aigney*, e *ghialdynyn*, as yn leagh mooar t'eh er hoiaghey magh da e harvaantyn jeidjagh. Ver-ym feoh da, as shaghn'ym oolley lheid ny persoonyn, ynsagh, sheshaght, as glare, oddys leodaghey my aigney mie as my ghraih gys Jee. Cha lhig-ym da [34] graih-heihltagh goail greime er my chree, er-aggle dy jean-ym Jee y yarrood, as dy nee eshyn my ynrycan maynrays. As er-yn-oyr dy vel aigney-mie mastey caarjyn dy Leah callit mannagh vel ad dy mennic jannoo sheshaght ry-chielley, H'em gys Jee gagh-laa, as lhie-ym my 'eme as my yeeareeyn kiongoyrt rish: erskyn-oolley, guee-ym gys Jee dy gheayrtey ayns my chree lheid y ghraih shen er-hene, dy vod-ym graih y choyrt dasyn erskyn dy chooilley nhee,

confidence that he would hear us with the tenderness of a father.

Besides this, you will have been instructed what it is TO LOVE GOD WITH ALL YOUR HEART. That it is, to desire and to strive to please God in all your actions. To have a great regard to his laws; to what he has commanded, and to what he has forbidden. To love his word, in which his will is made known to us; and his Ministers, who are by him appointed to instruct you, and to watch for your souls, as they that must give an account. It is to speak of God after the most respectful manner, that others may learn by your example to love and reverence him. It is to be pleased and rejoice when God is honoured; when things go as God would have them; when justice, piety, and charity, do thrive and are encouraged; and to be grieved when God's laws are transgressed, neglected, or despised. Lastly, it is to submit to God's will, and what he orders for you; and to suffer any thing rather than knowingly and wilfully to offend God; and to deny yourself every thing which you have reason to believe will displease him.

[11] Having heard all this with seriousness and attention, you cannot but come to some such resolutions as these following:

—I see plainly, that I can have no security, no real satisfaction in life, until I can bring my heart to love God sincerely. In order to this, I will often call to mind the many blessings which I have received from God, that I may give him thanks for them, the surest way to increase my love for him who has been so good and kind to me. I will read or hear his Holy Word with care, that I may know his *will*, his *promises*, and the great reward he has proposed to his faithful servants. I will abhor and avoid all such persons, principles, company, and conversation, as may lessen my esteem for and love of God. I will not let the love of the world possess my heart, lest I forget God, and forget that he is my only good. And because love amongst friends is soon lost for want of conversing with one another, I will go to God daily, and lay my wants and my desires before him: particularly, I will beg of God to pour into my heart such love towards him, that I may love him above all things, and that his love may be the commanding principle of my life.

as dy vod yn ghraih echeysyn ve ard-leeideilagh my vea.”

Ad shoh, ta mee gra, na nyn lheid shoh, vees smooïnaghtyn as kiarailyn dy chooilley Chreestee smooïnaghtagh, ta er chur geill vie da sharmane mychione GRAIH YEE. As bee eh ny s’kiaraalee dy eiyrta da ny kiarailyn shoh, tra t’eh goail gys e chree —dy vel nyn lheid as nagh vel cur graih da Jee, dy jarroo cur dwoaie da, (eajee as ta’n pecca shen;) ta shen, wishagh ad nagh row y lheid ayn dy eamagh orroo gys coontey son y drogh-yannoo oc. As t’ad goail taitnys ayns lheid y sleih, as lheid y ghlare, as ta leodaghey nyn gredjue mychione y stayd, as y choontey ry-heet ayns seihl elley. Cha eajee shen ta’n pecca jeh coyrt dwoaie, ta shen, gyn ve graihagh er Jee!

Abbyr-jee reesht, dy vel shiu er ve ynsit ayns bun as bree yn *nah ard anney*, VER OO GRAIH DA DTY NABOO MYR DHYT HENE. [35] T’yh licklee dy vel shiu er ve currit ayns cooinaghtyn jeh’n strash mooar ta currit er yn anney shoh liorish Creest eh-hene; [I Ean iv. 21.] “Shoh yn sarey t’ain veihsyn, Eshyn ta graihagh er Jee, dy der eh graih da e vraar myrgeiddin.” Veihs shoh nee shiu goail eu-hene, nagh vod nhee erbee ve ny s’breeoil dy chur shiu ayns foayr rish Jee, na graih y hoilshaghey da nyn naboo, fakin dy vel Jee er hoiagh yn currim shoh chelleeragh lurg yn ghraih ta shin lhiastyn da hene. Bee shiu imneagh, er-y-fa shen, dy reayl ayns cooinaghtyn shen ta shiu er n’ynsagh veihs Creest hene, chamma as veihs e Haggyrtyn; ta shen, quoi ta shiu dy yeeaghyn er dy ve nyn naboo, as kys ta shiu dy hoilshaghey nyn aigney-mie da.

Nee shiu freayl ayns cooinaghtyn, Dy vel dy chooilley ghooïnney nyn naboo as nyn mraar, oddys ve vondeishit liorish [*sic*: liorish] yn aigney-mie eu. Dy vel Jee yn Ayr ain ooilley, as dy vel shin ooilley braaraghyn. Dy vel shin ooilley oltyn jeh’n un chorp, jeh ta Yeesey Creest yn kione. Dy nee shoh myr ta Jee er n’oardrail, dy bee oltyn yn chorp shoh son cooney yn derrey-yeh da’n jeh-elley. Dy jean yn boght treishteil gys y verchagh son cooney-beaghee; as dy jean ny berchee, cha beg as t’ad coontey jeh, cosney vondeish foddey smoo liorish padjeryn ny boghtyn. Nee shiu eisht toiggal kys ta shiu dy hoilshaghey [36] nyn aigney-mie gys nyn naboo. Ta’n anney gra, VER OO GRAIH DA MYR DHYT HENE. Ta fys eu, fegooish fer-ynsee, kys shynney lhieu shiu hene. Dy vel shiu goail boggey as taitnys ayns nyn voays as maynrys hene. Dy vel shiu seaghnit tra ta olk na lleh-chiartys erbee cheet erriu hene. Cha vel shiu booiagh ny foiljyn eu hene dy ve jeant ny smessey

These, I say, or some such, will be the thoughts and resolutions of every sober Christian, who has attended to a sermon concerning the Love of God. And he will be more careful to put these resolutions in practice, when he considers —that such as do not love God, do really hate God, (as monstrous a sin as that is;) that is, they wish that there were no such a being to call them to an account for their wicked deeds. And they are pleased with such men, and such arguments, as tend to lessen their belief of a future state, and a future account. So dreadful is the sin of hating i. e. of not loving God.

We will suppose again, that you had been instructed in the meaning and importance of *the second great command*, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. It is probable you will have been put in mind of the great stress that is laid upon this command; by Christ himself; [I John iv. 21.] “This commandment have we from Him; that he who loveth God, love his brother also.” From which you will conclude, that nothing can more effectually recommend you to the favour of God, than a love for your neighbour, since God has placed this duty the very next to the love we owe to himself. You will be careful, therefore, to remember what you have learned from Christ himself, as well as from his Ministers; i. e. whom you are to account your neighbour, and how you are to shew your love to him.

You will remember, That every man is your neighbour and your brother, who may be benefited by your love. That God is our common father, and that all we are brethren. That we are all members of the same body, of which Jesus Christ is the head. That God has so ordered matters, that the members of this body should depend one upon another. That the poor shall depend upon the rich for their subsistence; and the rich, whatever they think of it, shall receive a greater advantage from the prayers of the poor. You will then call to mind how you are to express your love to your neighbour. The command says, YOU ARE TO LOVE HIM AS YOURSELF. You know, without a teacher, how you love yourself. That you wish and take satisfaction in your own welfare and prosperity. That you are sorry when any evil or mischief befalls yourself. You do not love to have your own faults aggravated, or your good name

na t'ad, na nyn ennym mie goit ersooyl; as cre cha aarloo as ta shiu dy yannoo leshtalyn son ny foiljyn eu hene. Ayns fockle, ta nyn saie fys eu kys bailluish feallagh elley dy hoilshaghey yn aigney-mie ocsyn diu hene: As nagh nee beggan gerjagh yh da ny mee-hushtee as neu-ynsit, dy vel nyn gurrym soit rhymboo ayns cha beg dy ocklyn, as dy vod ad dy aashagh toiggal yh, liorish smooinghtyn cre'n ghraih t'oc orroo hene, as kys bailloo feallagh elley dy ghellal roo.

Lurg diu ve er smooinghtyn er ny reddy shoh, nee shiu, my ta veg y ghrayse eu ayns nyn gree, goail erriu dy yannoo myr shoh:

“Ta mee fakin dy vel mee kainlt myr Creestee, as ec gaue-anmey, dy ve cairal, dy leih, dy choyrt da, dy ve graihagh er, as dy ghooil padjer son my naboo, myr ta cooie da eiyrtysagh Yeesey Creest. Cha jean-ym, er-y-fa shen, aggair da peiagh erbee, lhig da my chosney liorish ve wheesh as saillish. Cha jean-ym tranlaase, molteyras er, na [37] boirey feallagh elley, ga dy beagh yh ayns my phooar. Cha jean-ym troo mysh aigh-vie my naboo, na gymmyrkey goanlys ayns my chree, ga dy vod'in dy aashagh y cheiltyn yh. Cha jean-ym soiagh' beg jeh peiagh bio son e voghtynid, na son ny lhag-haghyrtyn oddys v'er duittym er; myr ta my haie fys aym, dy vel shin ooilley aarloo dy huittym fo l'heh-chiartyssyn, failleilyn, as dy chooilley nhee oddys cur er peiagh ve beg soit jeh. Bee'm aarloo dy yannoo mie lesh shen ta Jee er my vannaghey, as eer arryltagh dy rhein er ny boghtyn, myr ta fys aym dy vel Jee er ny vooiys lesh lheid ny ourallyn. Cha jean-ym olk son olk, ga dy yel drogh-chooillean pleasal da dooghys ny foalley. My ta peiagh erbee my noid gyn oyr, nee'm guee gys Jee dy hyndaa e chree, dy jean eh y lhiettal as y chastei eh veih olk as aggair, cooid vees, er agh elley, yn assee smoo da hene. Cha jirym nagh vel my naboo toilloo<sup>2</sup> my aigney-mie; son my yinnagh Jee dellal rhym's cordail rish my hoilchinys, ve'ins yn cretoor s'mee-vaynrey bio. Cha l'hoys dou gra, ta lheid y dooinney shen er n'yannoo aggair dou, as cha leih-ym da; er-yn-oyr dy vel Jee hene er ghra, dy jean eshyn dellal rhym's kiart er yn agh cheddin. Nee'm gymmyrkey lesh annoonidyn feallagh elley, treishteil dy jean feallagh elley, agh Jee erskyn ooilley, gymmyrkey lesh ny annoonidyn aym. Nee'm myr shoh my phaart dy [38] hoilshaghey

abused; and how ready you are to find excuses for your own mistakes. In short, you know very well how you would have others to shew their love for you. And that it is no small comfort for the ignorant and unlearned, that their duty is contained in so few words, and that they can easily understand it, by considering how they love, how they would be dealt with, themselves.

[12] These things considered, you will, if you have any grace in your heart, come to some such resolutions as these following:

—I see that I am bound as a Christian, and at the peril of my soul, to be just to, to forgive, and give to, and love, and pray for, my neighbour, as becomes a disciple of Jesus Christ. I will therefore do no wrong to any man, though I could hope to be never so great a gainer by it. I will not oppress, over-reach, vex, or harrass others, though it should be in my power. I will not envy my neighbour's prosperity, nor bear malice in my heart, though I could never so well conceal it. I will despise no man living for the meanness of his condition, or for the misfortunes that may have befallen him; knowing very well, that we are all subject to misfortunes, to failings, to every thing that may make a man contemptible. I will be ready to do good with what God has blessed me, and even glad to communicate, knowing that with such sacrifices God is pleased. I will not render evil for evil, though revenge is sweet to flesh and blood. If any man is my enemy without cause, I will pray that God would convert him; that he will restrain and keep him from evil and mischief, which otherwise will be the greatest injury to himself. I will not say, that my neighbour does not deserve my love; for if God should deal with me according to my deserts, I should be the most miserable creature alive. I will not dare to say, such a man has injured me, and I will not forgive him; because God himself has declared, that just so *he* will deal with me. I will bear with the infirmities of others, hoping that others, and especially God himself, will bear with mine. I will thus endeavour to express my love to my neighbour out of love to God, who has commanded me so to do; and because

<sup>2</sup> [i.e. *toilliu*].



my ghraih gys my naboo, trooid yn ghraih t'aym er Jee, ta er harey mee dy yannoo myr shen; as er-yn-oyr dy vel mee credjal dy bee shoh smoo booisal da'n Ard-ooashley Flaunyssagh. As goym padjer gys Jee dy choyrtyr dou yn spyrryd dy ghraih; as dy vod graih gys Jee, as my naboo, ve ard-leeideilagh my vea: As dy chooilley oie jeh my heihl, dy vod-ym lhie sheese dy chadley ayns yn un aigney-mie cheddin, ayn ta mee treishteil dy gheddyn baase."

Bee shoh yn *aght firrinagh* DY GHEDDYN VONDEISH LIORISH clashtyn SHARMANEYN, as hed shiu dy-valley veih thie Yee lesh bannaght.

Abbyr dy vel shiu, 'sy nah ynnyd, er ve ynsit liorish Shirveishagh Yee, mychione yn *feme*, yn *ymmodee feme mooar*, jeh BEA CRAUEE CASHERIC. Shickyryr cha ragh shiu thie fegooish smooineaghtyn arragh mychione cooish va<sup>3</sup> wheesh lhie erriu dy chooinaghtyn er. Son bee shiu er nyn shickyragh' liorish Spyrryd Yee, chamma as liorish Shirveishagh Yee, NAGH VOD DOOINNEY ERBEE FEGOOISH CRAUEEAGHT YN CHIARN Y AKIN. Dy vel ooilley ny ta kiarit liorish leighyn as oardaghyn Yee, dy yannoo shiu ayrnee jeh'n dooghys flaunyssagh; ta shen, dy yannoo shiu casheric dy vod shiu ve cooie dy ve maynrey. As dy vel shin eiraghyn dy haultys er ny eer conaantyn *shoh hene* ny lomarcen: —Dy jean [39] mayd streeu dy vooiys Jee trooid slane coorse nyn mea; as nagh jean mie shin hene y chur jeh lesh cooilleeney ny cur'myn cadjin-foshlit dy chraueeaght, cooid nagh veeu monney ayns shillee Yee, mannagh vel ad cooney dy heyrey shin veih bondiaght phecca, as dy chouraghey shin reesht lesh toarastyl Yee.

As dy eignagh shiu gyn ve meerioosagh ayns cooish ta wheesh lhie er, nee shiu cooinaghtyn, dy vel yh dy mennic er ve inshyt diu, cre'n lhiettrimys mooar vees son *shickyrys* eddyr cronney ny crauee as ny mee-chrauee ayns y theihl ta ry-heet. As my nee shiu Jee yn noid eu liorish bea mee-chrauee, ta shiu caillit son dy bragh.

Nee shiu eisht toshiaght y ghoail dy smooineaghtyn yh feeu dy eam gys cooinaghtyn, cre ayns, myr t'yh er ve dy mennic inshyt diu, ta'n chraueeaght shoh lhie. Nagh vel yh kainlt gys y traas ta shiu 'sy cheeill, na ec nyn badjeryn, agh dy nheign da ve obbyr nyn slane mea [sic]. Dy nheign diu ve crauee ayns nyn *ymmyrkey-bea*, ta shen, gyn-loght as lesh samplere mie. Crauee ayns nyn *ghellal*, ta shen, jeeragh as cooinsheanseagh.

I believe it will be most acceptable to the Divine Majesty. And I will beg of God to give me the spirit of love; and that the love of God, and of my neighbour, may be the commanding principle of my life. And, that every night of my life I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

This will be the true way of PROFITING BY SERMONS, and you will return home from God's house: with a blessing.

We will suppose, in the next place, that you had been instructed by God's Minister, concerning the necessity, the indispensable necessity, of an holy life. You would not sure go home, and think no more upon a subject which it so much concerns you to remember. For you will have been assured by the spirit of God, as well as by the Minister of God, that without holiness no man must see the Lord. That the design of all the laws and ordinances of God is, to make you partaker of a divine nature; i. e. To make you holy that you may be capable of being happy. And, that we are heirs of salvation on no other terms but *these*: That we study to please God in the whole course of our lives; and that we must not satisfy ourselves with the outward duties of religion, which are of no value in the sight of God, if they do not help to free us from the slavery of sin, and restore us to the image of God.

And to oblige you not to be indifferent in a matter of so great concern, you will remember, that you have been often told, how very different the portion of good and bad men is *sure* to be in the next world. And that if you make God your enemy by an unholy life, you are for ever undone.

You will then begin to think it worth your while to call to mind, in what, as you have been often told, this holiness consists. That it is not confined to the time you are at church, or at your prayers, but that it must be the work of your whole life. That you must be holy in your conversation, i. e. inoffensive and exemplary. Holy in your dealings, i. e. just and conscientious. Holy with regard to God,

<sup>3</sup> [ve in the text.]

Casheric gys JEE, coyrt graih ennoil da dy chooilley nhee ta bentyn dasyn; clashtyn rish e ghoo, kiarrail dy ve er nyn reill liorish e haaraghyn; goail padjer huggey son ny ta shiu feme, as moylley eh son e vyghynyn. Dy nheign diu ve crauee ayns nyn [40] ymmyrkey gys nyn *naboo*; ta shen, cha jean shiu veg yn aggair da; sheign diu cooney lesh ayns e eme; sheign diu goail padjer er e hon; as leih da, my t'eh er n'yannoo assee erbee diu. Er-jerrey, Dy nheign diu ve crauee ayns shen ny ta bentyn *riu-hene*; crauee ayns *coyrt ooashley*, ta shen, ynric as fegooish foalsaght; crauee ayns *goail-arrys* tra ta shiu er n'yannoo ass y raad, as chyndaa gys nyn gurrym fegooish lhiggey-shaghey; crauee ayns *leodaghey nyn yeeareeyn son y theihl shoh*, dy vod shiu GRAIH Y CHOYRT DA'N CHIARN LESH OOILLEY NYN GREE. Sheign diu ve crauee tra *smoo ta'n seihl cheet lhieu*, ta shen, cha nheign diu ve ard-aignagh. Crauee tra ta'n *seihl goll nyn 'oi*, ta shen, surransagh fo as booiagh lesh aigney Yee. Sheign diu ve crauee ayns nyn *goamrey*, ta shen, fudagh as fegooish moyrn as fardaalys. Crauee ayns nyn *meaghey*, ta shen, gyn geiyrt da neu-heeltys, da glitteraght, na meshtalys; crauee ayns ny *spoartyn* eu, cha nee geiyrt daue myr ard-obbyr nyn mea.

My t'ou dty Ayr na *Moir*, sheign dhyt soilshaghey dty chraueeaght liorish troggal dty chloan ayns aggle Yee; my she *Mainshtyr* oo, sheign dhyt ve crauee, ta shen, cairal rish dty harvaantyn, cooinaghtyn dy vel ayds oo-hene *mainshtyr ayns niau*.

Ayns fockle, T'yh er ve inshit diu nagh lhisagh nhee erbee shiu y lhiettal veih ve [41] cha crauee as ta *pooar* diu; er-yn-oyr dy vel Jee, ta cur'magh shiu dy ve crauee, er ghooil er hene dy chooney lhieu lesh grayse as pooar ymmyrchagh er nyn son; as er-yn-oyr myr s'crauee ta shiu, shen myr s'maynrey ta shiu shickyry dy ve tra yiow shiu baase.

Nish my ta shiu er ghooil ny reddyng shoh dy dowin gys nyn gree, cha vod shiu agh goail erriu dy yannoo myr shoh; ta shen dy ghra:

“Ta nish slane shickyrys aym, dy vel my ymmyrkey-bea yn ynryan prowal dy vel mee ayns foayr rish, na fo jymmoose Yee. Dy der bea neu-chiaralagh, neu-friusagh as gyn ymmyd, lesh orrym son shickyrys briwnys yn villey neu-veesoil; *lhieg sheese yh, cre'n-fa t'yh goail seose room hallooin gyn ymmyd?* Nee'm er-y-fa shen Jee y wooyis gys rere my phooar, liorish ve cha tastagh jeh my raaidyn, as cha biallagh da e haraghyn, as nee yn ghrayse echeysyn niartaghey

reverencing every thing that belongs to him, hearing his word, resolving to be governed by his [13] commands; praying to him for what you want, and praising him for his mercies. That you must be holy with respect to your neighbour, i. e. you must do him no mischief; you must relieve him in his necessities; you must pray for him; and forgive him, if he has injured you. Lastly, That you must be holy in what relates to yourself; holy in your devotions, i. e. sincere and without hypocrisy. Holy in repenting when you have done amiss, and returning to your duty without delay. Holy in moderating your affections for this world, that you may LOVE THE LORD WITH ALL YOUR HEART. You must be holy in *prosperity*, i. e. not high-minded. Holy in *adversity*, i. e. patient and resigned to the will of God. That you must be holy in your *apparel*, i. e. modest and free from pride and vanity. Holy in your *diet*, i. e. not given to intemperance, to gluttony, or drunkenness. Holy in your *diversions*, not making them the great business of your life.

If you are a *parent*, you must express your holiness in bringing up your children in the fear of God; if a *master*, you must be holy, i. e. just to your servants, remembering that you yourself HAVE A MASTER IN HEAVEN.

In short, you will have been told, that nothing ought to discourage you from being as holy as possibly you *can* be; because God, who requires you to be holy, has obliged himself to assist you with sufficient grace and power; and because the more holy you are, the more happy you are sure to be when you die.

Now, if you have pondered these things in your heart, you cannot but come to some such resolutions as these following:

—I am now convinced, that the manner of my life is the only proof of my being in the favour or under the displeasure of God. That to lead a careless, thoughtless, or a useless life, will certainly bring upon me the sentence of the fruitless tree; “cut it down, why cumbereth it the ground.” I will therefore endeavour to please God, by being as careful of my ways, and as obedient, to his commands, as his grace shall enable me to be. And since he is so good as to

lhiam dy ve. As fakin dy vel eh cha mie, as dy lowal dou dy enmys eh-hene yn *Ayr aymys*, nee'm my phaart share dy leeideil lheid y vea as ta cooie son lhiannoo da ayr cha casheric. Cour shoh, Nee'm ny oddym dy hoiggal cre ta aigney Yee, as nee'm my vea y phrowal liorish ny saraghyn shen t'eh er choyrt dou dy immeeaght lioroo, dy vod shickyrys y ve aym vel mee, son firrinys, ayns y raad dy chraueeaght mannagh vel. [42] Cha jeany-m mee-hene y volley lesh gra, dy vel e oiljyn hene bentyn rish dy chooilley ghooiney, as dy vel Jee myghinagh: son ta mee toiggal dy vel eh *cairagh* chammah as *myghinagh*; dy vel dwoaie echey er pecca ayns dy chooilley pheiaigh; as my ta my oiljyn lheid as ta feohdag dasyn, as t'eh er lhiettal, as mish dy hannaghtyn ayndoo, nee'm eshyn y vrasnaghey dy obbal dou vondeish e vyghin, as ennee-ym trimmid e chairys. Cha jeany-m er-y-fa shen, myr shynney lhiam my annym hene, beaghey ayns pecca erbee lesh my yoin, agh freill-ym arrey geyre er my chree as my obbraghyn, as obb-ym mee-hene, as nee'm scarrey rish dy chooilley eunys seihltagh, ny s'leae na jymmoose y choyrt er Jee. Chamoo nee'm mee-hene y volley lesh treishteil fardalagh, dy vod-ym geddyn cliaghtaghyn dy chraueeaght ny lurg shoh, as roish my vo'ym baase; son my ta mee smooineaghtyn yh ro-leah dy vooiys Jee *nish*, foddee eh ve brasnit dy obbal dou e ghrayse, as eisht cha bee'm dy bragh casheric, dy bragh maynrey.

As er-yn-oyr nagh n'eeu kiarailyn mie fegooish caghlaa bea monney agh dy my gheyrey, nee'm er-y-fa shen, guee gys Jee dy ghreinnagh my chree dy breeoil veih'n yrjey, dy voddym, cha nee ynrycan *kiarail*, agh *cooilleeney* shen ny baillish mee dy yannoo."

Lheid ny kiarailyn shoh lhisagh dy chooilley [43] Chreestee goail er-hene, tra t'eh clashtyn Goo Yee er ny lhaih, na er ny phreacheil. As, dy jarroo, t'yh plain, dy nee son laccal geill vie y choyrt da ny t'ad dy chlashtyn, as son nagh vel ad goail ad gys nyn gree, dy vel Creesteenyn cha *mee-chiaralagh*, cha *mee-hushtagh*, as cha *mee-chrauee*. As yn eer sleih shen hene, nagh jinnagh son y seihl gobbal nyn gredjue, na lhiggey voue nyn dreishteil jeh goll gys flaunys, foast, t'ad shoh, ta mee gra, ayns danjere nagh jed ad dy bragh gys flaunys, er-yn-oyr nagh neaishtagh ad dy tastagh rish nyn gurrym na nyn danjere, na smooineaghtyn orroo dy dowin ayns nyn gree.

Cha vel sleih goail oc hene, nagh jean laccal ynsagh leshtal erbee daue, ayns cheer Chreestee, son ve mee-hushtagh jeh nyn gurrym. Lheid as nee

allow me to call him *my father*, I will endeavour to lead such a life as becomes the child of so holy a father. To this end, I will endeavour to understand what the will of God is, and will compare my life with those rules he has given me to walk by, that I may be satisfied whether I am, in truth, in the way of holiness or not. I will not delude myself with saying, that every man has his faults, and that God is merciful: For I understand he is *just* as well as *merciful*; that he hates sin in every body; and that if my faults are such as he hates, and has forbidden, and I continue in them, I shall provoke him to deny me the benefit of his mercy, and shall feel the severity of his justice. I will not therefore, as I love my own soul, live in any known sin, but will keep a strict watch over my heart and actions, and deny myself, and part with, any pleasure rather than displease God. Nor will I flatter myself with vain hopes, that I may get habits of holiness hereafter, and before I die; for if I think it too soon to please God *now*, he may be provoked to deny me his grace, and then I shall never be holy, never happy.

And because good purposes, without a change of life, will signify nothing but to condemn me, I will therefore beg of God to touch my heart most powerfully from above, that I may not only *resolve*, but *do* what he would have me.

Such resolutions as these, every Christian should make when he hears the word of God read or preached. And indeed, it is plainly for want of minding the things they hear, and for want of pondering them in their hearts, that Christians are so *careless*, so *ignorant*, and so *wicked*. And those very people, who would not for the world deny their religion, or give up their hopes of Heaven, are yet in danger of never going to Heaven, because they would not hear with attention their duty nor their danger, nor ponder them in their hearts.

[14] People do not consider, that want of learning will be no excuse, in a christian country, for their being ignorant of their duty.

thaaghey yn cheeill, as goaill padjer son grayse Yee, as clashtyn e ghoo lesh aigney sheelt as crauee, as geiyrt da shen ta toiggal oc jeh, t'ad shoh ayns raad cha shickyr dy haualtys as ny firynsee syrjei. *Bee-jee er nyn dwoaie, er-y-fa shen, kys ta shiu clashtyn*: As my bailliu dy jarroo vondeish y gheddyn liorish clashtyn Goo Yee, as bannaght y chur lhieu thie meriu, screeu-jee er nyn greeaghyn lheid ny raaghyn firrinagh as ad shoh:

“Saggyrt Yee shoh; shen t'eh dy hoiagh roym she Goo Yee yh. Ta mee geaishtagh dy tastagh roosyn ta er my skyn tra t'ad loayrt [44] rhym, as goail yh gys my chree: as jean-ym jarrood shen ny ta my Er-chroo er ghra rhym, cha leah as ta mee goll ass e enish? Na lhig y Jee. Share dou goll thie, as smooïnaghtyn rhym pene cre'n ymmyd lhisin jannoo jeh shen ny ta mee er chlashtyn, as nee'm my yea y leeideil cordail rish.”

Jean shen; —as nee Jee dty hushtey as dty ghrayseyn y vishaghey. As hig yn goo t'ou dy chlashtyn dy ve dy jarroo yn goo dy haualtys (myr ta'n Noo Paul dy enmys yh) da dy chooilley unnane ta credjal, as goail yh er yn aght shen.

As dy jean y Chiarn bannee, ta er n'oardaghey ooilley ny Scriptyryn casheric dy ve scruit son yn ynsagh ainy, gialdyn dy vod mayd ayns lheid yn aght ad y *chlashtyn*, ad y *lhaih*, *tastey y choyrt daue*, ad y *ynsaghey*, as ayns nyn greeaghyn *goail baght* jeu, liorish meenid as gerjagh e Ghoo casheric, dy vod mayd lesh gennallys goail, as dy bragh cummal shickyr yn treishteil bannit jeh'n vea dy bragh farraghtyn, ta eshyn er choyrt dooin ayns nyn Saualtagh Yeesey Creest.

Huggeysyn, &c.

Such as will attend the church, and pray for God's grace, and hear his word with a serious and devout temper, and practise what they know, are in as sure a way of happiness as the most learned. TAKE HEED THEREFORE HOW YE HEAR: And if you would indeed profit by hearing, and carry a blessing home with you, imprint upon your heart some such truths as these:

This is God's Minister; what he delivers is God's word. I mind attentively my betters when they speak to me, and I lay it up in my heart: And shall I forget what my Maker has said as soon as I am got from his presence? God forbid. I will rather go home, and consider with myself what use I ought to make of what I have heard, and will order my life accordingly.

Do so; —and God will increase your knowledge and your graces. And the word which you hear will become indeed the word of salvation (as St. Paul calls it) to everyone that believeth, and so receives it.

And may our blessed Lord, who has caused all holy scriptures to be written for our learning, grant that we may in such wise *hear, mark, learn*, and inwardly *digest* them; that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which he has given us in our Saviour Jesus Christ.

To whom, &c.



[45]

## SHARMANE III.

Yn Aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn.

Dy gooidsave lhiats, O Hiarn, dy leeideil mee, as dy vannaghey yn Sharmane shoh son foays my Hioltane; dy vod ad Uss y ghloyraghey son yn Ynsagh nee ad clashtyn, as son y Bannaght yiow ad liorish Shirveish yn er sloo jeh dty harvaantyn, O Ard-vochilley dty Hioltane! Amen.

LUKE viii. 18.

*Cur-jee twoaie kys ta shiu clashtyn: Son quoi-erbee ta echey, dasyn vees er ny choyrty; as quoi-erbee nagh vel echey, veihsyn vees er ny ghoadil eer shen hene er-lesh dy vel echey.*

TA mee hanna, ayns Sharmane ren mee roie, er hoilshaghey diu cre ta nyn Jiarn cheet er liorish yn raue jeean shoh; ta shen, Dy hickyraghey dooin, dy nee rere myr ta nyn dowse dy ghraih er Goo Yee, nyn gheill ayns geaishtagh rish, as nyn imnea dy chosney vondeish liorish, vees yn towse dy ghrayse nee Jee y choyrty dooin.

[46] Ta mee hanna er hoilshaghey diu yn danjere jeh beaghey fo soilshey yn Sushtal, as gyn ve ny share liorish: Ta nyn Saualtagh dy feer ginsh dooin, "Dy bee kerraghey s'eddrym er ny choyrty er Sodom as Gomorrah ec laa ny briwnys, na er lheid y sleih:" Er-yn-oyr nagh vel yn goo ta shin dy chlashtyn "goo gheiney, agh ayns firriny's goo Yee." [1 Thess. ii. 13.]

*Shoh my Vac ennoil, as Jee, clasht-jee rishyn.* As she yn Sushtal echeysyn ta shin preacheil, coyrty bun er, as chionney erriu. As she ESHYN ta shiu coontey beg jeh, tra nagh vel shiu cur geill da shen ny ta er ny choyrty rhymbiu liorish ny Shirveishee echeysyn.

As, er aght elley, tra ta shiu cheet gys y cheeill lesh aigney sheelt son ynsagh, as clashtyn e ghool lesh arrym as ammys, ta shiu son firriny's cosney yn ghraih echeysyn eh dy hoilshagh ny aignaghyn eu lesh yn goo dy haualtys.

She er-yn-oyr shoh ghow mee ayns laue dy hoilshaghey diu YN AGHT FIRRINAGH DY GHEDDYN VONDEISH LIORISH SHARMANEYN; liorish soilshaghey diu kys *thisagh* as kys *oddys* dy chooilley Chreestee goail huggey hene ny t'eh dy chlashtyn, reih geddyn yn vondeish smoo liorish, as dy ghoadil er lheid ny gieldynyn as smoo licklee vees dy reill e ymmyrkey-bea. Ta mee hanna [47]

## SERMON III.

## THE TRUE WAY OF PROFITING BY SERMONS.

VOUCHSAFE, O Lord. to direct me, and bless this discourse for the good of my flock; that they may glorify Thee for the Truths they shall hear, and for the Blessing they shall receive, by the ministry of the most unworthy of thy servants, O sovereign Pastor!

LUKE viii. 18.

*Take heed how ye hear: For whosoever hath, to him shall he given; and whosoever hath not, from him shall he taken, even that which he seemeth to have.*<sup>1</sup>

I HAVE already, in a former discourse, explained to you what our Lord means by this earnest caution, viz. To assure us that according to the measure of our *love* for God's word, our *attention* in hearing it, and our *care* to profit by it, shall be the measure of grace which God will give us.

I have already shewed you the danger of living under the light of the Gospel, and not being bettered by it: Our Saviour says expressly, "That it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for such people." Because the word which you hear is not the word of men, but in truth the word of God." [1 Thess. ii. 13.]

[15] THIS IS MY BELOVED SON, saith God, HEAR YE HIM. And it is *his* Gospel we preach, we explain, we press upon you. It is HIM you despise, when you mind not what is said to you by *his* Ministers.

And, on the other hand, when you come to church with a serious, teachable temper, and hear his word with reverence and submission, you do most certainly engage him to enlighten your minds with saving truth.

It was for this reason, I proposed to shew you the TRUE WAY OF PROFITING BY SERMONS; by shewing you how every Christian *ought* and *may* most profitably apply the things he hears to himself, and form such resolutions as are most likely to influence his practice. I have already done this on several practical subjects,

<sup>1</sup> See Amos viii. 11, 1 Thess. ii. 13, iv. 1, Heb. ii. 1, 2, &c., James i. 21, Matt. xviii. 4.

er n'yannoo shoh ayns sharmaneyn elley mychione bea chreestee; as h'em nish er my hoshiaght gys aynryn elley vees jeh'n scansh cheddin.

Lhig dooin eisht goail ain hene, dy vel shiu er chlashtyn sharmane mychione YN DANJERE T'AYNS FREAYL DROGH HESHAGHT; *na thaaghey marish sleih jeh drogh ynsagh na drogh vea*. Gyn dooyt va shiu er ve er nyn goyrt ayns cooinaghtyn cre whilleen as ta er ve cruit liorish dy ommijagh reih lheid y cheshaght; cre whilleen ta er gheddyn drogh chliaghtaghyn dy veerioose, dy neu-heeltys, dy yummal nyn draa as nyn gooid-heihlt; ta dy bollagh er stroie nyn gredjue as ymmyrkey mie bea.

Va shiu er nyn shickyraghey, as lesh firriny vie, ayns dy chooilley heshaght raad ta sleih jannoo craid jeh pecca, loayrt dy eddrym jeh Jee, as dy mee-arrymagh jeh nhee erbee ta bentyn dasyn; dy vel yn Jouyl, gyn dooyrt, reill *ayns shen*, greinnaghey e yannootee, as ny smoo na ny sloo yn slane sheshaght. Dy bee shiu ayns traa gerit booiagh clashtyn craid jeant jeh ny reddyn smoo casheric, as ayns nyn gree dy yeearee nagh row fockle dy irriney 'sy chredjue ta ynsit diu, as nagh row Jee ayn dy eam gys coontey shiu. Cha vel fys eu nagh vel yn cheshaght ta shiu goail maroo nyn an-chredjuee ayns Jee, sleih fo leeideilys y drogh-spyrryd: my nee shiu [48] beaghey myr ta adsyn, nee shiu ayns traa credjal myr ta adsyn, cre-erbee oddys shiu smooiinaghtyn jeh 'sy traa t'ayn.

Bee shickyrys er ny choyrt diu, nagh vel nhee erbee brasnaghey Jee ny smoo dy ghail veih sleih e Spyrryd Casheric, as e ghraysey, na dy mennic thaaghey drogh heshaght, raad ta reddyn dwoaiagh da Jee er ny ghra as er ny yannoo.

Er-jerrey; Bee shiu er lesh clashtyn veih'n Screudeyr casheric, dy vel *feeyn, as feeyn noa*, ta shen dy ghra neu-heeltys, *goail ersooyl yn cree*; ta shen, yn tushtey: As nee dy chooilley unnane ta thaaghey iuderys as drogh heshaght, feddyn yh myr shen gys e hrimshey, tra oddys yh ve ro anmagh dy hyndaa gys aigney sheelt; nyn ennahtyn trimshagh cur orrin fakin, nagh lhiass da peiagh agh blashtyn eunyssyn peccol, na thaaghey drogh-heshaght agh traa feer ghiare, dy chur er ve feer ghraihagh orroo, as fo bondiagh daue.

My hee'yns peiagh aeg erbee feer sheelt as tastagh tra t'eh clashtyn yn firriny shoh, yarr'yn dy nee cooid voar er yn agh shoh veagh smooiinaghtyn lheid y phersoon:

“Booise dy row gys Jee dy row yn raue mie shoh er ny choyrt dou. Ta shickyrys aym dy vel dooinney ny ghra er n'eeck dy deyr son thaaghey

such as most nearly concern a christian life; and shall now proceed to others of like importance.

Let us then suppose, that you have heard a discourse concerning THE DANGER OF KEEPING BAD COMPANY; OF CONVERSING WITH PEOPLE OF WICKED PRINCIPLES OR WICKED LIVES. To be sure you will have been put in mind, how many have been ruined by an unwise choice of such companions. —How many have got habits of idleness, of intemperance, of trifling away their time and their estates; have been strangely corrupted both in their principles and in their manners.

You will, with great truth, have been assured, that in all companies where men make a mock of sin, speak lightly of God, and profanely of any thing that belongs to him; *there* Satan infallibly governs, inspires his agents, and more or less infects all that are present. That you will in time be content to hear the most serious things made a jest of, and to wish inwardly that the things you were taught to believe were not true, and that there was no God to call you to an account. You do not know but the company you are fond of are atheists, men under the government of Satan; if you live as they do, you will in time believe as they do, whatever at present you may think of it.

You will have been assured, that nothing more provokes God to deprive men of his Holy Spirit, and of his graces, than the frequenting of wicked company, where things hateful to God are said and done.

Lastly, you will have heard from the inspired Writer, that WINE, AND NEW WINE, TAKE AWAY THE HEART, i. e. the understanding: And every one, who is given to drinking and company, will find it so to his sorrow, when it may be too late to return to a sober mind; sad experience convincing us, that one need but taste a sinful pleasure, or frequent bad company, a very little while, to be very fond of them, and a slave to them.

If I should observe any young person very serious and attentive when he hears these truths, I should conclude that such a person will make some such reflections as these following:

—I thank God that I have had this fair warning given me. I am convinced that bad company has cost many a man very dear. I have

drogh heshaght. T'aym ayns my chree ny genneeyn cheddin dy olkys [49] as t'ec sleih elley; as my aagys Jee mee gys my reih hene, as mee dy reih drogh heshaght, bee'm cha mee-chrauee as ny feallee smessey jeu; bee my chree pushoonit, my chredjue moal, my chiarailyn mie gyn bree, as ooilley my ghrayseyn er nyn leodaghey. Ta mee fakin yn dooilleeys dy chosney ass yn ribbey, as jeh brishey jeh drogh chliaghtey; as my ta mee brasnaghey Jee dy ghaoil e Spyrryd voym, cha vod-ym dy bragh goail arrys, na dy bragh chyndaa gys aigney sheelt. Freill-ym, er-y-fa shen, ayns my aigney goan yn Ostyl, *Ta drogh heshaght cur mou ellyn mie*; as ta mee kiarit, liorish grayse Yee, dy hea, myr yin'yn veih'n Jouyl, sheshaght ooilley nyn lheid, oddys my chredjue as my ymmyrkey mie bea y leodaghey liorish nyn ynsaghey peccoil as bea scammyltagh."

Er-lhiam, dy jean dy chooilley phersoon aeg, ta veg y ghrayse fagit ayn, jannoo gialdynyn ennagh nyn lheid shoh, as nee eh guee gys Jee son grayse dy chooilleeney ad.

Cre whilleen sharmane ta Creesteenyn er chlashtyn mychione pecca elley ro chadjin, NY PECCAGHYN DY NEU-HEELTYS, MAARDERYS, AS NEU-GHLENNID, fegooish lhiassaghey nyn mea voish ny ta Jee na e Hirveishee er ghra mychione ny peccaghyn cheddin. T'ad er chlashtyn, son mac-soyley, briwnys geyre Yee, "Dy jean Jee maarderee as brisheyderyn-poosey y vriwnys, dy [50] vou ad nyn gronney ayns y lough lostey lesh aile as brimstone." Dy vel dwoaie ec Jee orroosyn ta tuittym ayns ny peccaghyn shoh, as nagh vel chelleeragh goail arrys as treigeil ad.

T'ad cha mennic cheddin er ve currit ayns cooinaghtyn cre cha doillee t'yh dy hreigeil ny peccaghyn shoh; er-yn-oyr dy vel ny peccaghyn shoh dolley yn tushtey, cur naardey as creoghey yn chooinsheanse, cur mou dy chooilley chiarail vie, seaghney Spyrryd Yee, geiyrt eh voue, as coyrt da'n Drogh-spyrryd yn phooar stroshey harrishdoosyn ta beaghey ayndoo. T'ad fakin lesh nyn sooillyn hene, cre cha kiaraalagh ta sleih dy cheiltyn ny peccaghyn shoh; cooid lhisagh soilshaghey da sleih cre cha naaradagh as t'ad son firrinys. As t'ad dy mennic er chlashtyn cre ta'n Noo Paul er ghra mychione ny peccaghyn shoh: "Dy vel ad lheid as nagh lhisagh wheesh as ve enmyssit mastey Creesteenyn."

within me the same seeds of wickedness with other people; and if God leaves me to my own choices, and I make choice of bad company, I shall be as wicked as the worst of them; my heart will be infected, my faith weakened, my good purposes cooled, and all my graces injured. I am convinced of the difficulty of getting out of the snare, and of breaking off evil habits; and that if I provoke God to withdraw his spirit, I never can repent, never can return to a sober mind. I will therefore keep in my mind the words of the Apostle, EVIL COMMUNICATIONS CORRUPT GOOD MANNERS; and I am resolved, by the Grace of God, to avoid, as I would do the devil, the company of all such, by whose loose principles and lewd examples my faith may be corrupted, or my morals endangered.

I persuade myself, that all young persons, who have any grace left, will make some such resolutions as these, and will beg of God the grace to keep them.

[16] How many discourses have Christians heard concerning another reigning vice, THE SINS OF IMPURITY, FORNICATION, AND UNCLEANNES, without being bettered by what either God or his Ministers have said upon those subjects. They have heard, for instance, God's express declaration, "That whoremongers and adulterers God will judge; that they shall have their part in the lake that burneth with fire and brimstone." That God abhors such as fall into these sins, and do not immediately repent and forsake them.

They have as often been put in mind of the difficulty of forsaking these sins; because these sins do blind the understanding, waste and harden the conscience, blot out all good purposes, grieve the spirit of God, drive him from them, and give the devil the greatest power over those that live in them. They see with their own eyes, the pains people take to conceal these vices; which should convince Christians how shameful they really are. And they have often heard what St. Paul has said of these sins; "That they are such as should not so much as be named among Christians."

Myrgeddin, ta fys ec Creesteenyn dy vel Jee er n'oardaghey POOSEY LOWAL myr saase dy haghney ny peccaghyn shoh, cha dwoaiagh da Jee, as cha stroiagh da deiney. As ny yeih ta'n spyrryd neu-ghlen shoh reill lesh slane reamys 'sy theihl; ta ymmodee tuittym ayns ny peccaghyn shoh, ymmodee beaghey ayndoo, as rouyr jannoo craid jeu.

Cre'n ta'n oyr jeh shoh? Cammah; cha vel [51] Creesteenyn, tra t'ad clashtyn ny reddyng shoh cur geill daue; cha vel ad smooiinaghtyn orroo lurg daue v'er n'aagail yn cheeill; cha vel ad goail ad dy dowin gys nyn gree.

Lhisagh sleih aegey, tra t'ad clashtyn ny reddyng shoh, fenaght jeu hene questionyn ennagh nyn *lheid shoh*:

"Vel mee dy firrinagh credjal, liorish tuittym ayns ny peccaghyn shoh, dy gaill-ym foayr Yee, as dy nheign dou jercal rish y vriwnys s'agglee my nee'm tannaghtyn ayndoo? Cha lhoys dou gra nagh vel mee credjal shoh: as my ta mee credjal yn ynsagh shoh, cha bee leshtal erbee aym son my phecca; bee'm er my gheyrey liorym-pene, as bee'm caillit gyn cour, as cruit son dy bragh, my h'em er my hoshiaght as tannaghtyn ayns lheid ny peccaghyn shoh. Cha jean-ym molteyrys orrym pene dy bee Jee myghinagh dou, as mish dy hannaghtyn ayns pecca; v'eh yn un Jee myghinagh cheddin ren Sodom as Gomorrah y stroie lesh aile veih niau, son ny peccaghyn shoh. Ta mee dy vriwnys liorish shoh jeh myghin Yee tra ta daanys jeant er. Cha goym orrym ventrail er ny peccaghyn shoh ayns treishteil jeh goail arrys my voym baase; son, ec y chooid share, cha vod-ym agh goail-arrys er my hon hene; cha vod-ym goail-arrys er y hon ocsyn nee'm y hayrn gys pecca, yn uill oc vees er ny hirrey ec my laueyn's. Cha bee'm ec [52] my aash ayns treishteil dy cheiltyn my oiljyn; son t'yh er ny hickyragey dou, dy der Jee lesh gys soilshey obbraghyn keillit y dorraghys, tra vees yn cree s'dunnal as s'creoi fo nearey as er-creau. Nee'm er-y-fa shen, streeu dy ghrainney ny atchimyn shoh er my chree, as dy dy [*sic*] reayl my neu-loghtynys myr shynney lhiam my annym. Nee'm shaghney gys rere my phooar dy chooilley violagh gys ny peccaghyn shoh, lhitcheraght, neu-heeltys; dy chooilley heshaght ta jannoo craid jeh ny peccaghyn shoh; dy chooilley unnane ta er choayl nyn nearey; ooilley ny ta'n Drogh-spyrryd er lhieneey lesh storeeyn rouanagh, taggloo neu-fudagh, ronniaghtyn scammyltagh; ayns fockle, ooilley ny ta soilshagh liorish nyn dagglloo ommijagh, as ymmyrkey rouanagh, nagh vel ad

Lastly, Christians know that God has appointed LAWFUL MARRIAGE as a means to prevent these sins, so hateful to God, and so destructive to men. And yet this unclean spirit reigns in the world without controul; very many fall into these sins, many live in them, and too many make a jest of them.

What can be the reason of this? Why: Christians, when they hear these things, do not mind them; they do not think of them after they leave the church; they do not ponder them in their hearts.

Young people, when they hear these things, should ask themselves some such questions as *these*:

—Do I really believe, that by falling into these sins, I shall lose the favour of God, and must expect a most fearful judgment if I continue in them? I dare not say I do not believe this: And if I do believe these truths, my crime will admit of no excuse; I shall be self-condemned, and lost irrecoverably, and ruined for ever, if I go on and continue in such sins as these. I will not flatter myself that God will be merciful to me, though I continue in sin; he was the same merciful God who, for these sins, destroyed Sodom and Gomorrah with fire from Heaven. I am to judge by this of God's mercy when it is abused. I will not venture upon these sins in hopes of repenting before I die; for at the best I can but repent for myself; I cannot repent for those I shall corrupt, whose blood shall be required at my hands. I will not make myself easy, because I may hope to hide my crimes; for I am assured, that God will bring to light the hidden works of darkness, when the stoutest, hardest heart, shall be ashamed and made to tremble. I will therefore endeavour to imprint these terrors upon my heart, and preserve my innocence, as I love my own soul. I will avoid, as much as I can, all temptations to these sins, idleness, intemperance; all company that make a jest of these crimes; all people that have lost their modesty; all whom the devil has inspired with immodest stories, filthy discourse, lewd songs; in short, all that discover, by their idle talk and wanton behaviour, that they only want to be tempted, that they only want an occasion to be lewd.



agh laccal dy ve miolit, nagh vel ad agh shirrey oyr son peccaghyn ny foalley.”

My ta’n Jouyl, myr nee eh son shickyrys, cur miolagh ayns my raad, nee dooinney aeg ta veg y ghrayse ayn, gra, ayns goan Yoseph, er lheid yn oyr cheddin, “Kys oddym’s cur rish yn vee-chraueeaght vooar shoh, as peccah yannoo noi Jee?”

Nee ben, nagh vel dy bollagh er choayl e nearey, gra r’ee hene ayns goan Tamer, inneen Ghavid: “Er my hon’s, cre’n raad h’em dy choodaghey my nearey,” my nee’m coardail gys y peccah scammyltagh shoh?

[53] As myr ta mee toiggal, nagh vel pooar aym ayns my laue hene dy hassoo magh noi miolaghyn, guee-ym gys Jee dy chooilley laa jeh my heihl dy choyrt dou grayse as niart dy hassoo magh noi dy chooilley violagh, nee costal cha deyr dou.

As quoi-erbee ta er ve cha mee vaynrey as dy huittym ayns ny peccaghyn shoh, gowee ad arrys jeeragh, as bee ad dy mooar er nyn arrey son y tra ta ry-heet, my nee ad agh smooïnaghtyn dy dowin er goan Chreest;— “Dy jean yn spyrry neu-ghlen chyndaa orroo reesht lesh shiaght elley ny s’ dewley na eh-hene.” As eisht cre’n cragh nee ad y yannoo!

T’ad shoh ny smooïnaghtyn lhisagh Creesteenyn y ghooil, as nee ad y ghooil, my ta veg y ghrayse ayndoo, tra t’ad clashtyn sharmane my-chione yn jerrey agglagh jeh peccaghyn y neu-ghlennid.

Ta pecca feer vooar as feer chadjin elley, as beggan scainsh jeh; ny-yeih, ghuee’in erriu dy ghooil gys nyn gree chamma yn loght as yn mollaght ta lesh. Ta shen yn pecca jeh GOAIL ENNYM YEE AYNS FARDAIL ayns cooishyn fardalagh as mee-chrauee.

Ta shoh jeant gagh-laa, gyn aggle as gyn smooïnaght; ga dy vel yh peccah feer dwoaiagh da Jee, er y hon cha gum eh sleih gyn loght, ta shen, dy gow eh kerraghey trome [54] orroo: Er-yn-oyr dy vel yn cliaghtey mee-chrauee jeh loo ayns nyn daggloo cadjin bwoalley jeeragh noi ooashley Yee; t’yh mee-ooashlaghey e ennym, ta shen, t’yh anchasherickey Jee eh-hene; t’yh leodaghey yn arrym as yn ooashley lhisagh ’ve ec sleih son eshyn ren ad y chro [sic: chroo]; as jeeaghyn er myr jalloo nagh vod jannoo edyr mie na sie roo. Liorish yn cliaghtey an-yeegh shoh, ta sleih cheet dy choayl yn aggle casheric roish loo; myr shen nagh vel loo’ghyn as breearaghyn monney erbee dy chaslys liorish oddys mayd briwnys vel ad loayrt dy

If the devil, as be sure he will, lays a temptation in my way, a young man who has any grace left, will say, in the words of Joseph, on the like occasion, “How can I do this great wickedness, and sin against God?”

A woman, who has not quite lost her modesty, will, on the like occasion, argue with herself in the words of Tamer, David’s daughter, “I, whither shall I make my shame to go?” [if I consent to this foul crime.]

And knowing that I have not the power of resisting temptations in my own hands, I will pray to God every day of my life, to give me grace and strength to resist all temptations, which will cost me so very dear.

[17] And such as have been so unhappy as to have fallen into these sins, will repent forthwith, and be very watchful for the time to come, if they will but think seriously of the words of Christ; “That the unclean spirit will return with seven others more wicked than himself.” And then what destruction will they make.

These are the reflections that Christians should make, and will make, if they have any grace, when they hear a discourse of THE DREADFUL CONSEQUENCE OF SINS OF IMPURITY.

There is another very great and very common sin, very little minded; however, I would beg you would lay to heart both the *guilt* and the *curse* that attends it. It is THE SIN OF PROFANING THE NAME OF GOD TO IDLE OR WICKED PURPOSES.

This is done every day, without fear and without thought; though it is a sin most displeasing to God, for which he will not hold men guiltless, i. e. he will punish them in an extraordinary manner. Because the impious custom of *swearing in common conversation*, strikes directly at the honour of God; it makes his *name*, i. e. God himself, contemptible; it lessens men’s esteem and reverence for him that made them; and treats him as an idol, which can do them neither good nor hurt. By this impious custom, men come to lose the fear of an oath; so that oaths and vows are no manner of rule by which we can judge whether they speak true or false. From common swearing they come to

firrinagh na dy foalsey. Voish loo cadjin t'ad cheet dy ghuee mollahtyn orroo hene as feallagh elley; voish gweeaghyn gys goan-mollaghtagh, as voish goan-mollaghtagh gys eer an-yeeds; dy ghra, ec y chooid sloo dy wishal, nagh row Jee edyr ayn.

Nee shiu er-y-fa shen, tra ta shiu clashtyn ny reddyn shoh, my ta shiu dy bragh treishteil dy scapail kerraghey trome Yee; nee shiu yn firriny shoh y ghoad gys nyn gree, as kiarail riu hene er yn agh shoh:

“Nee'm dy kinjagh jannoo my chooid share dy loayrt jeh Jee lesh aggle as arrym ayns my chree. My ta mee sumnit dy ghoad my *loo casheric*, nee'm smooinghtyn dy down er bree as atchim ny goan shen ta dy my chiangly, MYR SHEN DY GOON JEE LHIAT; as eisht nee'm goail aym pene, my [55] ta mee dy bragh jercal rish cooney Yee tra smoo vee'm feme yh, dy vel mee kainlt dy loayrt yn eer irriney hene. As son *loo'ghyn siyragh as cadjin cliaghtit*, ver-ym feoh da pealal gys Jee son feanish, myr ta dagh peiagh dy yannoo ta loo lesh breg na red fardalagh n'y veaal. My veem d'y [*sic*: dy] bragh cha mee-vaynrey as dy ve goit er vullagh-ching ayns lheid y phecca, nee'm chelleeragh guee son pardoon Yee, as kiarail y ghoad nagh jean-ym myr shen arragh. As er-aggle dy jinnagh lheid ny loo'ghyn coayl nyn mree orrym liorish cliaghtey, treig-ym, myr yinnin yn drogh-spyrryd, as faag-ym sheshaght y dooinney ta geiyrt da lheid ny peccaghyn, er-aggle dy brasn'in Jee dy aagail mee dou hene, as dy darrin dy ve cha olk as y fer smessey jeu.

Nagh jean-ym goail ennym Yee ayns fardail tra ta mee ec my phadjeryn, as dy ooashlaghey eh, nee'm my phaart dy jed my chree as my ghoad lesh y chielley. Cour shoh, smooinghtyn rhym pene, dy vel oolley padjeryn ny killagh goail toshiaght lesh lheid ny goan as smoo cooie ta dy choirt shin ayns cooinaghtyn quoy rish ta shin loayrt; ta shen, *rish Jee Oolley-niartal as Ayr myghinagh, huggeysyn ta dy chooilley chree foshlit, dy chooilley yeearee er-fys; ta bun dy chooilley chreenaght as mieys, fer-chroo as fer-choadee oolley sheelnaue; yn dooghys echeysyn t'yh, as dasyn [56] ny lomarcen t'yh bentyn dy hoilshaghey myghin as dy leih peccaghyn.*”

Nee ad shoh, as lheid ny goan shoh, my vees geill er ny choirt daue, geam back aigney rauailagh, as soiagh' yh er yn currym ta shiu mysh; nee ad doostey yn cree s'neu-chiaralagh, as meighey yn cree smoo roonagh.

Quoy-erbee ta myr shoh kiarit, cooid vees dy chooilley unnane ta aggle er dy ghoad ennym Yee

cursing themselves and others; from cursing to blasphemy, and from blasphemy to downright atheism; to say, at least to wish, that there was no God.

You will therefore, when you hear these things, as ever you hope to escape the vengeance of God; you will lay these truths to heart, and resolve with yourself as follows:

I will always endeavour to speak of God with an awe and reverence upon my mind. If I am called to take A SOLEMN OATH, I will consider the meaning and terror of those words with which it is bound upon me, SO HELP YOU GOD; and then I shall conclude, that as ever I expect the help of God when I shall most want it, I am bound to speak the very truth. As for RASH, CUSTOMARY OATHS, I will abhor the appealing to God, as every man does who swears, with a lie or a trifle in my mouth. If ever I shall be so unhappy as to be surprized into such a sin, I will immediately beg God's pardon, and resolve to do so no more. And lest such oaths should become less dreadful to me, and more familiar, I will avoid, as I would do the devil, or leave the company of, a man who is given to such vices, lest I should provoke God to leave me to myself, and lest I should become as bad as the worst.

That I may not take the name of God in vain, when I am at my prayers, and worshipping him, I will endeavour that my words and heart shall go together. To this end I will consider, that all the prayers of the church begin with such expressions as are most proper to make us mind to whom we speak; that it is —*to an Almighty God, and merciful Father, to whom all hearts are open, all desires known; who is the fountain of all wisdom and goodness, the creator and preserver of mankind; whose nature and property is always to have mercy and to forgive.*

These, and such expressions, if attended to, will call back a roving mind, and fix it upon the duty you are about; will awaken the most careless, and melt down the most stubborn heart.

Whoever comes to these resolutions, which all people will do who are afraid *to take God's*

*ayns fardail*, cha jean eh dy mennic loayrt *jeh* Jee, na *rish* Jee, fegooish *smooinaght*, gyn *resoon*, as gyn *arrym*.

Yn nah ard phecca ta lurg shoh she BRISHEY LAA YN CHIARN yh. Ta shiu clashtyn sarey Yee mychione yn peccah shoh, as nyn gurrym dy chooilley ghoonaght. As ta shiu clashtyn nyn gurrym dy mennic cur' mit erriu ayns sharmaneyn; as ro vennick ta shiu goll thie *fegooish ve ny share liorish yn derrey yeh na yn jeh elley*.

Jean-jee agh goail eu hene yn oyr ta er son shoh: —Camma; cha vel shiu dy sheeant geaishtagh rish ny ta shiu dy chlashtyn; er-nonney ta shiu jarrood yh cha leah as ta shiu fagail y cheeill; er-nonney cha vel shiu goail eu-hene yn firriny's ta shiu dy chlashtyn, na cheet gys kiarrail shickyr mychione echey. Son vel yh possibyl dy glynnagh as dy gredjagh shiu dy vel Jee er choyr't sarey geyre dy bee un laa ayns shiaght er ny reayl [57] casheric? Dy vel *eh er vannaghey yn laa shen*; ta shen, t'eh lhiantyn ard vannaght er geill cooie y choyr't da. Dy vel yh laa pointit cour shirveish as ooashley Yee, as nyn Saualtagh Yeesey Creest. Mannagh beagh sleih er ny laghyn shoh currit ayns cooinaghtyn jeh nyn gurrym gys Jee; as mannagh row persoonyn reiht liorish e harey oardit dy reayl seose yn tushtey dy Yee, as nyn marrant ersyn, yinnagh shin dy leah coayl yn tushtey t'ain jeh'n Jee firrinagh, (myr ta mooarane aashoonyn er n'yannoo) dy chooilley ennaghtyn dy chraueaght, dy chooilley imnea son nyn gronney lurg y vea shoh, lhig da sleih as fys ve oc, na smooinaghtyn na gyn smooinaghtyn er shoh. As, er-jerrey, ta lheid as nagh vel FREAYL YN LAA SHOH DY CASHERIC, liorish thaaghey chaglym ny credjuee, t'ad ayns firriny's giarey-magh ad hene veih'n agglish.

Vod yh ve, ta mee gra, nagh d'arragh [*sic*: darragh] Creestee erreish da er ve er ny choyr't ayns cooinaghtyn jeh lheid y firriny's, dy chiarail dy shickyr er aght ennagh lheid shoh?—

“Smoo-in-ym orrym quoy eh ta er choyr't dou yn sarey shoh; dy nee Eshyn eh ta coyrt dou ooilley my hraa, as ta bannaghey ooilley my laboragh. Smoo-in-ym orrym cre t'yh t'eh er harey orrym: camma; dy lhisin son un laa ayns shiaght, faagail ooilley my chiarail as my chooid-heihlt ayns ny laueyn [58] echeysyn, e vannaght er laboragh un laa ta ny s'feeuoil na obbyr y slane chiaghtin ny egooish: As dy lhisin yn laa shoh y chasherickey gys yn ooashley echeysyn; dy choyr't booise da son e chiarail har-ym; dy ghooil-rish, as dy chur ooashley da e *phooar*, e *chreenaght*, e *vieys*, e *irrinys*, as e *chairys* ta erskyn earroo. As, er-jerrey,

*name in vain*, will not often speak of God, or to God, without *thought*, without *reason*, and without *reverence*.

The next great sin to this is, THAT OF PROFANING THE LORD'S DAY. You hear the command of God touching this sin, and your duty, every such day. And you [18] hear your duty often pressed upon you in sermons; and too often you return home WITHOUT PROFITING BY THE ONE ON THE OTHER.

Do but consider the reason of this. —Why: you do not seriously attend to what you hear; or you forget it as soon as you leave the church; or you do not apply the truths you hear to yourself, or come to any sober resolutions concerning them. For is it possible that you should hear and believe that God has expressly commanded one day in seven to be kept holy? That HE HATH BLESSED THAT DAY, i. e. he has joined an especial blessing to the due observation of it. That it is a day dedicated to the honour and worship of God, and of Jesus Christ our Saviour. That if men were not on these days put in mind of the duty they owe to God; and if certain persons were not by his command appointed to keep up the knowledge of God, and of our dependence upon him, we should soon lose the knowledge of the true God, (as many nations have done) all sense of piety, all concern for what *must* come hereafter, whether men know, whether they think of it or not. And lastly, that such as do not KEEP THIS DAY HOLY, by going to the assemblies of the faithful, do, in effect, excommunicate themselves.

Is it possible, I say, that a Christian, when he is put in mind of these truths, should not come to some such firm resolutions as these?—

I will consider who it is that has given me this command; that it is He who gives me all my time, and who blesseth all my labours. I will consider what it is he has commanded me: why; that I should, or one day in seven, leave all my worldly cares and concerns in his hands, whose blessing upon one day's labour is of more value than the whole week's work without it: And that I should dedicate this day to his honour; to give him thanks for his care over of me; to acknowledge and adore his infinite perfections, his *power*, his *wisdom*, his *goodness*, his *truth*, and his *justice*. And lastly, to acknowledge my

dy ghoail-rish yn treihys aym-pene, fegooish yn bannaght echeysyn; as dy vel mee lhie fo *mee-hushtey*, *feme*, *seaghyn*, *doghanyn*, *pecca*, as fo briwnys *baaish*, eer yn *baase dy bragh farraghtyn*.

Nee'm, er-y-fa shen, dy shickyr kiarail, myr ta mee dy bragh treishteil son bannaght 'sy theihl shoh, na son maynrys 'sy nah heihl, NEE'M COOINAGHTYN ER LAA YN CHIARN DY REAYL YH DY CASHERIC. H'em gys thie Yee, as go'ym rish yn neu-feeuid aym-pene, as y vieys echeysyn ta erskyn-earroo. H'em kione-enish Jee lesh my *chree* chammah as lesh my *challin*. Go'ym rish my pheccaghyn gys Jee, as nee'm treishteil son my aym ayns y phardoon ta er ny ockley magh liorish yn Saggyrt echeysyn ayns yn ennym echeysyn. Eaisht-ym dy jeean rish e Ghoo, as jir-ym *Amen* *veih my chree* gys ny bannaghtyn as ny grayseyn ayns shen er nyn yeearee: As go'ym, lesh yn arrym smoo BANNAGHT CRAUEE Saggyrt Yee er y cheshaght ec jerrey yn chirveish; er-yn-oyr dy vel gialdyn shickyr Yee hene aym, dy jed yn [59] bannaght echeysyn lesh yn bannaght ta er ny ockley magh liorish yn Saggyrt echey. [Earroo vi. 23, &c.]

H'em roym eisht dy valley, as smoo-in-ym dy dowin er ny ta mee er chlashtyn, as eisht soie-ym ooille my ymmyrch hene kiongoyrt rish stoyl-reeoil y ghrayse. Cha jarrood-ym dy nee *laa* Yee *hene* yh; dy nee *laa* yh dy *phardooney* peccee; dy choyrnt *grayse* da ny 'imlee; dy choyrnt *gerjagh* dauesyn t'ayns seaghyn; dy choyrnt *niart* da ny 'annooinee; dy choyrnt *bannaghtyn* dauesyn ooille ta geamagh er ayns ynricks.

As, er-jerrey, go'ym padjer gys Jee dy livrey mee voish ooille ny aghtyn shen, lioroo ta'n laa mie shoh son y chooid smoo er ny vrishey. Chamoo nee'm ceau yn tra shen ayns *lhitcheragh*, ayns *lhiastyd*, mysh *nheeghyn fardaalagh*, mysh *meerioose anmey*, ta er ny chasherickey son ooashley Yee, as kiarit dy yannoo mee cooie cour beayntys vannee feih-yerrey."

Kiare-jee riu hene er yn aght shoh, tra ta shiu clashtyn yn currym shoh er ny chur rhimbiu as er ny hoilshaghey diu; as cur-jee nyn dreishteil er Jee son e vannaght orroo.

Tra ta fer smoo-inaght rish hene, kys ta sleih goll er nyn doshiaght veih pecca gys pecca, derrey t'ad dy mennic cheet gys *creoghys-cree* as *cailjey-ghrayse*; sheign da [60] peiagh smoo-inaghtyn, nagh ren rieau nyn lheid geill y choyrnt da shen ta ny Scriptyryn casheric er n'insh dooin mychione *molteyrys phecca*. "Mannagh jean sleih freayl Jee ayns nyn dushtey, nee Jee ad y livrey seose gys

own misery, without his blessing: And that I am subject to *ignorance*, to *want*, to *troubles*, to *sickness*, to *sin*, and to *death*, even to *death eternal*.

I will therefore resolve, as ever I hope for a blessing in this life, or for happiness in the next, I WILL REMEMBER THE LORD'S DAY TO KEEP IT HOLY. I will go to the house of God, and confess my own unworthiness, and his infinite goodness. I will appear before God, with my *heart* as well as with my *body*. I will confess my sins unto God, and hope for a share in the absolution pronounced by his Minister in his name. I will attend to his word, and say a *serious Amen* to the graces and blessings there prayed for: And I will receive, with the greatest devotion, THE SOLEMN BLESSING of the Priest of God, by which he dismisseth the congregation; because I have the sure promise of God himself, that his blessing shall attend the blessing pronounced by his Priest. [Numb.\_vi. 23, &c.]

I will then return home, and consider seriously what I have heard, and then I will lay all my own particular wants before the throne of grace. I will consider, that it is God's *own day*; that it is the day of giving *pardon* to sinners; of giving *grace* to the humble; of giving *comfort* to the afflicted; of giving *strength* to the weak; of giving *blessings* to all that call upon him in sincerity.

And lastly, I will pray God to deliver me from all those ways by which this good day is generally profaned. Nor will I spend that time in *idleness*, in *sloth*, in *trifling*, with a careless indifference, which is consecrated to the honour of God, and designed to prepare me for an eternal rest hereafter.

Make such resolutions as these, when you hear this duty recommended and explained; and depend upon God for his blessing upon them.

[19] When one considers what steps people take from one sin to another, till they become very often both *hardened* and *reprobate*; one must conclude, that such people never seriously attended to what the sacred scriptures have told us concerning *the deceitfulness of sin*: "That if men will not retain God in their knowledge, God will give them up to a mind void of



aigney gyn-thort; dy obbraghey dy chooilley vee-chraueeaght dy jollyssagh.”

Dy vel shoh er ve stayd ymmoddey dy leih ta er duittym ayns loghtyn as peccaghyn eajee, v’ad keayrt jeh nyn mea as dwoaie oc eer dy smooïnaghtyn orroo: Dy dug ny peccee s’ dewilley keayrt dy row feoh da ny peccaghyn shen t’ad nish sluit orroo; as dy row ad ayns aggle roish yn Jee shen, ny baggyrtyn as ny briwnysyn echey t’ad *nish* soiaghey cha beg jeu, gyn aggle orroo: Dy jinnagh yn bunnys dy leih, roish nyn shaghrynys, *jiargaghey* ‘syn *eddin*, as ve *er-creau*, as veagh *nearey* orroo dy yannoo nhee erbee scammyltagh na mee-lowal, nagh vel *nish* cur veg yn anvea daue: As keayrt dy vel sleih er choayl aggle Yee, nee ad jannoo myr sailloo hene, ga dy vel ooilley yn seihl fakin nyn ommijys, as cre s’erree daue: As nagh vod shiu ennym y choyrt er yn vee-chraueeaght nagh vel nyn lheid ec y jerrey er duittym ayn. Ta lane samplereyn veih’n scriptyr ain, dy phrowal yn chooish shoh.

Ree dy row, va ennoil ec Jee, agh cur raad da e haynt-foalley, hayrn eh hoshiaght ben-phoose [*sic*: ben-phoosee] dy row gys brishey-poosey, as [61] eisht ren eh dunverys er y sheshey eck. Yn mac echey, neesht, liorish ny aghtyn cheddin, tuittym ayns y pheccah eajee as mee-cheeaylagh dy yalloonys.

Ard dooinney-ooasle elley fenaghtyn jeh’n Phadeyr “Nee moddey mee, mee dy yannoo lheid ny reddyn as t’ou gra nee’m laa ennagh y yannoo?” Cooïd ren eh feih-yerrey fegooish guin chooinsheanse.

Liorish ny samplereyn shoh foddee shiu ve shickyr, nagh moo oddys yn chreenaght smoo, na’n ynsagh share, na foayryn syrjey Yee, na yn smooïnaght ard oddys ve ain jeh nyn doiggal as kiarailyn mie hene, shin y reayl sauchey, keayrt dy vel shin cur raad da nyn yeeareeyn.

Ta shiu cur-my-ner yn *looder cadjin*. Cha vel shiu coontey monney jeh. Ta shiu jeeaghyn er ynrycan myr annoonid dy veggan scansh: agh cha vel shiu fakin cre s’erree da’n phecca shoh; dy nee yn raad mooar yh gys mee-chraueeaght, gys loo-oaiagh, gys an-yeeys, as gys coayl-anmey.

Ta shiu fakin *tipler*, na *meshtallagh*. Ta’n pecca cha cadjin nagh vel shiu coyrt geill da. Cha vel shiu smooïnaght’ cre’n jerrey hig er; ta e lught-thie as e chooid-heihlt fagit fud-y-chielley; ta Jee, yn chredjue, as e annym, yn chooid sloo jeh e smooïnaghtyn na e chiarail; t’eh cheet dy ve ny floddan as [62] gyn-thort, tayrn doghanyn er hene,

judgment; to work all iniquity with greediness.”

That this has been the case of an infinite number of people, who have fallen into crimes and courses, which once in their lives they abhorred the thoughts of: That the most profligate sinners did once hate those vices they now are so fond of; and were afraid of that God, whose threats and judgments they *now* never mind, or fear: That most people, before they were corrupted, did *blush*, and *start*, and were *ashamed* of doing a base, or an unworthy thing, which *now* never disturbs them: That when men have once lost the fear of God, they will do what pleaseth themselves, though all the world sees their folly, and what their end will be: And that there is no wickedness which can be named, which such people have not at last fallen into. We have very many scripture examples which confirm this truth.

A Prince, beloved of God, but giving way to his lusts, first corrupts the wife, and then murders her husband. His son, by the same steps, falling into gross and senseless idolatry.

Another great man asking the prophet “Am I a dog, to do such things as you say I shall one day come to do?” Which yet he afterwards did without scruple.

By these instances you should be convinced, that neither the greatest wisdom, nor the best education, nor the greatest favours of God, nor the good opinion we may have of our own sense and resolutions, can secure us, when once we give way to our own appetites to do what God has forbidden.

You see a *common swearer*. You think little of it: You esteem it a frailty only: You do not see the end of this sin; that it leads to impiety, to perjury, to atheism, and damnation.

You see a *tipler*, or a *drunkard*. The sin is so common you mind it not. You do not see the end of it; his family and his affairs are neglected; God and religion, and his soul, are the least of his thoughts or concern; he grows

as geddyn baase gyn arrys, na ayns mee-hreishteil jeh myghin Yee.

Ta shiu fakin fer elley cur rish taggloo *scammyltagh*, *feohdagh*, *mee-chrauee*. Ta shiu gerraghtee marish, as cha vaik shiu veg y loght ayn. Veagh shiu er-creau dy akin cre gys ta shoh leeideil. T'eh gaase ny vac-imshee, gyn aggle er dy vrasnaghey Jee, creoit ayns olkys as mee-chredjue, as t'eh giarit jeh ayns e phecca. —Cha vel shoh goail greme erriuish, er-yn-oyr dy vel shiu foast bio.

My nee sleih coontey beg jeh Laa yn Chiarn; jannoo meerioose er ny saaseyn casheric; gobbal dy chlashtyn rish Goo Yee, na dy hoiggal e aigney; nee eh goail voue e ghrayseyn, hig ad dy ve ny s'mee-chiaralee, as feih-yerrey, gys mee-chraueeaght foshlit, as appee son briwnys.

Ta shiu dy mennic er chlashtyn ny ta'n Noo Paul goail tastey jeh, Dy row MEE-CHREDJUE, gyn *freayl Jee ayns nyn dushtey*, oyr ny peccaghyn s'eajee haink rieu ayns cree dooinney. Foddee shiu ve shickyr jeh, dy der ny un oyryn cheddin lhieu mygeayrt ec dy chooilley hraa yn un jerrey agglagh cheddin.

Ayns fockle, cha vel geill er ny choyrt da toshiaght peccaghyn; agh ta un drogh oaish [63] tayrn marish drogh oaish elley, derrey ta sleih jarrood Jee; derrey ta Jee treigeil adsyn, as fagail ad daue hene; derrey t'ad er lhieeney seose towse nyn beccaghyn; as derrey ta Jee tayrn orroo toyr-mouys doaltaittym.

Well eisht; —jean shiu clashtyn lheid ny goan shoh, as gyn ve ny share lioroo? Vod shiu fagail y cheeill fegooish cheet gys lheid ny smooinghtyn as kiarailyn roo shoh?—

“Ta mee fakin dy plain dy vel dooghys sheelnaue yn un chooid, as erskyn towse olk ayns dy chooilley ghooiney: Fegooish grayse Yee nagh vod mayd jannoo nhee erbee mie: My nee'm liorish my pheccaghyn Spyrryd Yee y heaghney, as eh y eiginaghey dy aagail mee dou hene, cha vod-ym fakin cre yinnin; cre ve'in; na cre'n kerraghey trome hayrn'in orrym-pene. Ta mee toiggal, my ta mee geeearree dy hea veih ny peccaghyn smoo, dy nheign dou kiarail dy hassoo magh noi pecca 'syn eer toshiaght, as yn eer red sloo ta mee credjal ver jymmoose er Jee; as mannagh vel mee jannoo shoh, as keayrt dy gholh er-shaghryn ass raad Yee, nee un phecca gyn dooyt leeideil gys pecca elley. Ta mee fakin cre cha doal, cre cha mee-chrauee oddys peccee ve, keayrt dy vel ad fagit daue hene: Nagh voddagh ad edyr *smooinghtyn*, na *gymmykey ad*

sottish and thoughtless, contracts distempers, and dies hard, or in despair.

You see another given to *lewd*, *filthy*, or *profane* talk. You laugh with him, and see no harm in it. You would tremble if you could see what this leads to. He grows debauched, becomes fearless of offending God, hardened in wickedness, and infidelity, and is taken off in his sin. —This does not affect you, because you are *yet* alive.

If people will despise the Lord's Day; neglect the ordinances; refuse to hear God's word, or to know his will; he will withdraw his graces, they will grow more careless, and, at last, professedly wicked, and ripe for judgment.

You have often heard what St. Paul observes, That *infidelity*, THE NOT RETAINING GOD IN THEIR KNOWLEDGE, was the occasion of the vilest sins that ever were thought of. You may be assured of it, the same cause will at all times have the same dreadful effects.

In short, the beginning of sin is not regarded; but one evil habit certainly begets another, till men forget God; till God forsakes them, and leaves them to themselves; till they have filled up the measure of their sins; and till God sends upon them swift destruction.

Well then —will you hear such truths as these without profiting by them? Can you possibly leave the church without coming to some such reflections and resolutions as these following?—

[20] I see plainly, that human nature is the same, and extremely corrupt in all men: That without the grace of God we can do no good thing: That if by my sins I should grieve the spirit of God, and force him to leave me to myself, I cannot foresee what I shall do; what I shall be; what doom I shall bring upon myself. I am convinced, that if I desire to avoid the greater sins, I must resolve to resist the very beginnings of sin, the very least thing that I believe will displease God; and that if I do not do so, and get once out of God's way, one sin will infallibly lead to another. “I see what blindness, what wickedness, sinners have been capable of, when once they have been left to themselves: That they could neither *think*, nor *act*, nor *live*, like men that had reason. I will

*hene*, na *beaghey* go'rish deiney ayns nyn geeayl. Nee'm [64] streeu gys rere my phooar (jir dy chooilley Chreestee vie) nee'm beaghey ayns aggle Yee, nagh der-ym dy bragh my aigney gys drogh obbyr erbee lesh my yoin. Shoh yn ynrycan sauchys t'aym noi ny peccaghyn s'eajee: Dy ve fo aggle roish ny briwnyssyn shen t'eh er vaggyrt er peccee, as jeh ny raaidyn shen t'eh er hickyragey dooin vees nyn doyrnt-mouys. Cha jed-ym, er-y-fa shen, noi my chooinsheanse ayns y red sloo erbee, ayns slane shickyrys nagh vod-ym troggal orrym veih tra saill-ym pene. Ta mee fakin yn danjere jeh tannaghtyn ayns pecca erbee er-fys dou; my vees yh er-y-fa shen my chronney trome dy huittym ayns pecca, nee'm geiyrt da samplere Ghavid bannee: *Ren mee siyr*, (as eshyn) *as cha lhig mee shaghey yn traa dy reayl dty annaghyn*. As nee'm gimmeeght dy imlee fenish Jee, myr ta fys aym nagh vel veg aym lhiam pene dy voggysagheh jeh; chamoo nee my resoon hene, na my niart hene, na my chiarailyn stroshey, freayl mee veih tuittym ayns pecca fegooish cooney Yee.

Ta'n gerjagh shoh aym dy hoiggal—choud as ta mee ayns aggle dy ghrennaghey jymmoose Yee, as dy aggindagh gearree dy vooiys eh, dy bee'm fo coadey yn ard-chiarail vie echeysyn: Ver eh currym er e ainlyn casheric my mychione's; nee eh lhieeney my chree lesh aggle roish lheid ny reddyn as [65] yinnagh assee dou; niartaghey lhiam fo miolaghyn; smaghtaghey mee tra ta mee goll er-shaghryn; meighey my chooinsheanse; freayl fo smaght my yeeareeyn; as freayl mee voish lheid ny peccaghyn as ta yn toyrt-mouys ocsyn ta jarrood Jee. Ayns fockle; ta jymmoose Yee, ayns Sushtal Chreest, cha baghtal soilshit noi ooilley ta leeideil drogh vea, dy jean ooilley lheid as ta jannoo myr shen (dy yannoo nyn aignaghyn aashagh) edyr goail arrys as treigeil nyn beccaghyn, na streeu dy gholley yn tushtey dy Yee ass nyn aignaghyn, as chyndaa dy ve mee-chredjuee. Er-aggle, er-y-fa shen, dy huittym ayns y vriwnys atchimagh shen, kiar-ym, liorish grayse Yee, gyn dy veaghey ayns peccah erbee er-fys dou, er-aggle ayns traa dy jig-ym dy ve my an-yeeagh."

T'ad shoh ny kiarailyn, na paart jeh nyn lheid, lhisagh shiu y yannoo tra ta shiu clashtyn sharmane mychione *molteyrys phecca*, as *ny aghtyn ta peccee goail gys y toyrt-mouys oc hene*.

Cha vod Creesteenyn dy bragh jercal dy scapail tuittym ayns peccaghyn jeh dy chooilley cheint, nagh vel cur geill vie da shen ny ta Jee er hoilshaghey dooin mychione *dooghys* MIOLAGHYN

endeavour (will every serious Christian say) I will live in the fear of God, that I may never consent to known iniquity. This is the only security against the greatest crimes: To be afraid of those judgments which he has threatened to sinners, and of those ways which he has assured us will be our ruin. I will not, therefore, go against my conscience in the least thing whatever; being thoroughly convinced, that I cannot take up when I please. I see the danger of continuing in any known sin; if therefore I shall be so unhappy as to fall into sin, I will follow the example of holy David—I MADE HASTE (said he) AND DELAYED NOT TO KEEP THY COMMANDMENTS. And I will walk humbly before God, knowing that I have nothing of my own to boast of; neither my own reason, nor my own strength, nor my best resolutions, will secure me from falling into sin, without the help of God.

I have the comfort of knowing—that while I fear to *offend*, and sincerely desire to *please* God, I shall be under the protection of his good providence: He will give his holy angels charge concerning me; he will inspire me with a dread of such things as would hurt me; support me under temptations; correct me when I am going wrong; awaken my conscience; lay restraints upon my passions; and keep me from such sins as are the ruin of those that forget God. In short, the wrath of God is, in the Gospel of Christ, so plainly revealed against all that live wickedly, that all such as do so will (to make their minds easy) either repent and forsake their sins, or strive to blot the knowledge of God out of their minds, and turn infidels. For fear, therefore, of falling into that most dreadful judgment, I will resolve, by the grace of God, not to live in any known sin, lest in time I become an atheist.

These are the resolutions, or some such as these, that you should make when you hear a sermon concerning THE DECEITFULNESS OF SIN, AND THE STEPS SINNERS TAKE TO THEIR RUIN.

Christians must never hope to escape falling into sins of every kind, who do not seriously attend to what God has made known to us concerning THE NATURE OF TEMPTATIONS AND

as PROWALLYN, as ny saaseyn gyn skielley y gheddyn lioroo.

T'ad sarit, myr s'deyr lhiu nyn anmeenyn hene, dy reayl arrey noi miolaghyn, as [66] dy ghoail padjer dy kinjagh, nagh jean ad tuittym ayndoo, na ad dy gheddyn yn varriaght orroo. T'ad er nyn shickyraghey liorish Spyrryd Yee, dy vel yn Jouyl kinjagh shirrey quoi oddys eh y stroie, feddyn ad jeh nyn arrey, as veih fo coadey Yee. T'ad currit ayns cooinaghtyn jeh ny annoonidyn oc hene, dy vod ad dy kinjagh jeeaghyn seose gys Jee, as nyn marrant y choirt er e ghrayse. T'yh inshit daue harrish as harrish, nagh vel stayd erbee dy vea nagh vel foshlit roish miolaghyn: Dy vel oyr ec dy chooilley ghooiney bio dy ve er e arrey *noi kialgyn y Drogh-spyrryd*, neayr as va pooar echey dy chleaynagh Yuaase dy vrah Mac Yee hene—er ard-saggyrt Yee dy chassid eh dy aggairagh, as Pilate dy gheyrey eh noi e chooinsheanse. Ta oc samplere nyn chied Shannyryn [Adam as Aue] dy choirt slane toiggal daue cre cha annoon as t'ad, as cre *vees* yn eyrtys my ver ad raad da shen ny ta'n Jouyl coyrt ayns ny smooineaghtyn oc. T'ad fakin dy chooilley laa, dy vel Creesteenyn ta er vreearrey dy hreigeil yn *drogh-spyrryd*, yn *seihl*, as yn *eill*, wheesh er ny leeideil lioroo as ny eer an-chreesteenyn hene.

Er-lhiam, dy lhisagh ny reddyn shoh Creesteenyn y ghoostey, as *cur orroo chea veih yn chorree ta ry heet*. —Agh, ec Jee ta fys, ro vennic t'yh nagh vel veg y gheill currit daue.

[67] Ta Creesteenyn clashtyn ad lesh *beggan faunoo*, t'ad fagail y cheeill, as *ta noid-ny-anmey cheet chelleeragh as goail ersooyl yn goo ass ny creeaghyn oc*, er-aggle dy *jinnagh ad credjal as ve er nyn sauail*. T'ad meeteil rish miolaghyn ec dy chooilley hyndaa, as t'ad tayrnit ersooyl, edyr liorish nyn *yeeearreeyn broghe* hene, na liorish *drogh samplereyn*, as t'ad ayns y raad mooar lhean gys toyrt-mouys.

Camma nish, cre hon ta sleih cheet gys y cheeill, agh dy ve currit ayns cooinaghtyn jeh ny reddyn shoh, dy vod ad ad y reayl ayns nyn greeaghyn; as dy vod ad dy creeoil padjer y ghoail *dy ve er nyn livrey veih olk*.

Lhig dooin guee erriu, er-y-fa shen, Chreesteenyn vie, tra chlinnys shiu firrinyssyn lheid shoh—smooinnee-jee orroo dy dowin ayns nyn greeaghyn, as tar-jee gys kiarailyn ennagh my-nyn-gione.

Abbyr-jee riu hene—“T'yh er ve inshit dou jiu (cooid ta mee treishteil nagh jarrood-ym dy bragh)

TRIALS, AND THE WAY NOT TO BE HURT BY THEM.

They are charged, as they value their souls, to watch against temptations, and to pray continually—that they may not fall into, or be overcome by them. They are assured, by the spirit of God, that the devil is perpetually seeking whom he may devour, finding them off their guard, and from under God's protection. They are put in mind of their own frailty, that they may look up to God perpetually, and depend upon his grace. They are over and over again told, that there is no condition of life but what is subject to temptations. That every man living has reason to be upon his guard AGAINST THE WILES OF THE DEVIL, since he had power to prevail with Judas to betray the Son of God himself—with the chief of God's priests to accuse him most wrongfully—and with Pilate to condemn him against his conscience. They have the example of our First Parents, to convince them how weak they are, and what *will* be the effects of giving way to the suggestions of the [21] devil. They see, every day, Christians who have vowed to renounce the *devil*, the *world*, and the *lusts of the flesh*, as much led by them as the very heathens.

These things, one should hope, might awaken Christians, AND MAKE THEM FLY FROM THE WRATH TO COME. —But, God knows, it is too often that they are never minded.

Christians hear them with *indifference*, they leave the church, and SATAN COMETH IMMEDIATELY AND TAKETH THE WORD OUT OF THEIR HEARTS, LEST THEY SHOULD BELIEVE AND BE SAVED. —They meet with temptations at every turn, and are drawn away, either by their *lusts*, or by *evil examples*, and are in the direct way of ruin.

Why now, what do people come to church for; but to be put in mind of these things, that they may lay them up in their hearts; and that they may in good earnest pray —TO BE DELIVERED FROM EVIL?

Let us beseech you, therefore, good Christians, when you hear such truths as these—ponder them in your hearts, and come to some resolutions about them.

Say to yourselves —I have this day been told, (what I hope I shall not forget) that I have



dy vel noid feer dooishtagh aym dy ghellal rish; dy vel aym cree feer volteyragh, ro aarloo dy chur raad da ny drogh smooïnaghtyn t'eh coyrt ayns my chree; as dy vel aym drogh hamplereyn nagh nee beggan dy leeideil mee er-shaghryn, as gys my hoyrt-mou. Cha lhoys dou, er-y-fa shen, treishteil gys my niart hene, [68] my chreenaght hene, na my cheeayl hene; agh *bee my slane treishteil ayns Jee*. Go'ym padjer jeean huggery nagh vaag eh mee gys my reih hene, agh dy hoilshaghey dou ny danjereyn ta roym, as dy niartee eh lhiam dy *hassoo magh* nyn 'oi as dy gheddyn yn varriaght harrishdoo. Ta shickyrer er ve currit dou, *dy vel grayse Yee fondagh er my hon*, as shen-y-fa cha jean-ym mee-hreishteil na coayl my chree. Cha jean-ym dy bragh roie ayns ny miolaghyn shen, ta mee, ayns my phadjeryn gagh-laa, guee gys Jee nagh bee'm er my leeideil ayndoo. Cooïn-ym er goo Yee, "Lhig dasyn er-lesh dy vel eh shassoo shickyr, kiarail y ghooil nagh duitt eh." Chamoo eaisht-ym rish ny drogh smooïnaghtyn ta'n Jouyl coyrt ayns my chree, —agh SHASS-YM MAGH NY 'OI, (myr ta'n Ostyl coyrlagh' mee) as eisht ta mee shickyr *nagh vod eh yn varriaght y gheddyn harr-ym*. —Smooïn-ym rhym pene, quoi eh ta dy my ghreinnaghey gys reddyn neu-lowal: Dy nee yn un noid-anmey cheddin eh dooyrt rish nyn Saualtagh, *Ooillee ny reddyn shoh ver-ym dhyt*: Dy nee yn drogh-spyrryd cheddin eh, er nonney e ainleyn, ta coyrt ayns my chree—*nagh jean eunyssyn ny foalley veg yn assee dhyt*; —*dy vel goail cooilleen-aigney millish*; —*dy jean cosney as berchys jannoo oo maynrey*."

She yn spyrryd cheddin yinnagh erriu credjal, nagh vel skielley erbee ayns bea [69] lhitcheragh gyn fruiys; nagh vel veg yn aggair ayns jummal nyn gooid-heihlt na nyn draa; dy nee lhiu-hene ad, as dy vod shiu jannoo roo myr sailliu hene. She yn drogh spyrryd cheddin hene eh, ta miolaghey shiu dy hoiaghey beg jeh shirveish Yee, as dy yeeaghyn er myr errey; ta cur erriu credjal dy vel tra dy liooar rhimbiu dy ghooil arrys ayn, as dy leeideil bea noa; as dy vod shiu 'sy tra t'ayn geiyrt da yeearreeyn ny creeaghyn eu hene. Er-jerrey, she yn spyrryd olk cheddin t'ayn, quoi, tra ta shiu kiarail dy leeideil bea noa, as ny-yeih jarrood ny kiarailyn mie eu; she yn un spyrryd cheddin eh, ta mee gra, ta goail marish shiaght spyrrydyn elley ny's custey na eh-hene, reih jannoo yn stayd eu ny's treih.

Nee shiu goail eu-hene, er-y-fa shen, cre ta shiu dy choayl liorish nagh vel shiu cur geill da, as lhiassaghey nyn mea liorish Goo Yee; liorish gyn smooïnaght er dy dowin ayns nyn greeaghyn; as

a watchful enemy to deal with; that I have a very corrupt heart, too ready to yield to his suggestions; and that I have bad examples, too many, to lead me astray, and to my ruin. I dare not, therefore, presume upon my own strength, upon my own wisdom, or conduct; BUT MY WHOLE TRUST SHALL BE IN GOD. I will most earnestly beg of him not to leave me to my own choices, but to discover to me the dangers I am liable to, and that he will enable me to *resist* and overcome them. I have been assured, THAT GOD'S GRACE IS SUFFICIENT, and therefore I will neither despair nor be dejected. I will never run into the temptations which, in my daily prayers, I pray God I may not be led into. I will remember the word of God,— "Let him that thinketh he standeth, take heed lest he fall." Neither will I hearken unto the suggestions of the devil—but RESIST HIM, (as I am exhorted by the Apostle) and then I am assured, that *he cannot get an advantage over me*. I will consider, who it is that puts me upon forbidden things: That it is the same Satan who said to our Saviour—ALL THESE THINGS WILL I GIVE THEE: That it is the same evil spirit, or his angels, who suggests to me—*that* pleasure will not hurt you —*that* revenge is sweet—*that* gain, *those* riches, will make you happy.

It is the same spirit, that would make you believe, that there is no hurt in an idle, useless life; that there is no harm in spending your estate or your time; that they are your own, and you may do what you please with them. It is the same Satan, that tempts you to neglect the worship of God, and to think it a burthen; that persuades you. to believe, that you have time enough to repent in, and to lead a new life; and that in the mean time you may follow the desires of your own heart. Lastly, it is the same evil spirit, who, when you purpose to lead a new life, and forget your good purposes; it is the same spirit, that takes with him seven other spirits more wicked than himself, in order to make your condition more desperate.

You will consider, therefore, what you lose by not attending to, and profiting by God's word, and by not pondering it in your heart, and by not resolving to be governed by it: That is, you are like to lose your soul.



son nagh vel shiu kiarail dy ve leedit liorish: ta shen, ta shiu ayns danjere coayl-anmey.

Dy jean Jee shin ooilley y livrey voish lheid yn almorys as dellidys; as dy der eh dooin grayse dy *chlashtyn*, dy *chur geill* da, as dy *chooinaghtyn* er, as *lhiassaghey nyn mea* liorish yn Goo Casheric echeysyn, trooid Yeesey Creest nyn Jiarn. Huggeysyn, &c.

God deliver us all from such negligence and blindness; and give us grace to *hear*, and *attend* to, and *remember*, and *profit* by, his Holy Word; through Jesus Christ, &c.

[71]

## SHARMANE IV.

Yn Aght firrinagh dy gheddyn Vondeish liorish  
Sharmaneyn.

LUKE viii. 18.

*Cur-jee twoaie kys ta shiu clashtyn: Son quoi-erbee  
ta echey, dasyn vees er ny choyrty; as quoi-erbee  
nagh vel echey, veihsyn vees er ny ghoadil eer  
shen hene er-lesh dy vel echey.*

TA mee hanna er choyrty bun diu er ny goan shoh, as  
raue nyn Jiarn; as myrgheddin yn gaue mooar ta roish  
Creesteenyn, ta beaghey fo oardaghyn y Sushtal as  
gyn cosney vondeish erbee lioroo.

Myr [*sic*: My] t'yh ard mee-vaynrys gyn toiggal  
dy ve ec sleih jeh'n Sushtal, (myr son firrinys t'yh)  
t'yh foddey smoo, dy chlashtyn as dy hoiggal  
firrinysyn y Sushtal, as gyn dy choyrty geill daue.  
She yn pecca mooar shoh ren yn Phadeyr Ezekiel  
[cab. xii. 2.] coyrty gys lieh pobbly Israel: "Ta  
sooillyn ec yn pobbly shoh dy akin, as cha vel ad  
cur-my-ner; ta cleayshyn oc dy chlashtyn, as [72]  
cha vel ad cur cleaysh." As ve yn peccah cheddin ren  
nyn Saualtagh cha mennic cur gys lieh yn slught oc,  
ny Hewnyn; as cooid va feih-yerrey oyr yn toyr-  
mouys oc: "Clashtyn ta shiu clashtyn, as cha jean  
shiu toiggal."

As da *lheid as va cleashyn oc dy chlashtyn*, ta  
shen, cleayshyn y chree, hug eh yn sarey ta soit  
sheese ayns y text, *Cur-jee twoaie kys ta shiu  
clashtyn*. Son corrym rish y gheill ta shiu coyrty da,  
as yn yeearee jeean eu-hene dy gheddyn vondeish  
liorish ny ta shiu dy chlashtyn, shen myr vees y  
towse dy ghrayse as tushtey nee Jee y choyrty diu.

Ayns biallys da'n raue jeean shoh ta er ny choyrty  
liorish nyn Jiarn as Saualtagh, h'em er my hoshiaght  
dy hoilshaghey diu yn aght firrinagh dy gheddyn  
vondeish liorish ny ta shiu dy chlashtyn—DY  
GHEDDYN VONDEISH LIORISH SHARMANEYN. As,  
Chreesteenyn, bee-jee shickyr jeh, dy vel yn saualtys  
eu ayns towse mooar lhie er shen y yannoo. "Bannit  
ta adsyn" as nyn Jiarn, "ta clashtyn Goo Yee as  
freayl yh." [Luke xi. 28.] As t'eh coyrty shickyr  
dooyn ayns ynyd elley, [Luke x. 14.] dy bee adsyn  
nagh vel gheddyn vondeish-anmey liorish Goo Yee,  
er nyn gerraghey ny s'dewilley na cummaltee Tyre  
as Sidon.<sup>1</sup>

[22]

## SERMON IV.

THE TRUE WAY OF PROFITING BY  
SERMONS.

LUKE viii. 18

*Take heed how ye hear: For whosoever hath, to  
him shall be given; and whosoever hath not,  
from him shall be taken even that which he  
seemeth to have.*

I Have already considered these words, and this  
warning, of our Lord; as also the great hazard  
Christians run, who live under the ordinances of  
the gospel, and do not profit by them.

If it be a great misfortune not to know the  
Gospel, (as most sure it is) it is a much greater,  
to hear and to know the truths of the Gospel, and  
not to mind them. It was this great sin with which  
the prophet Ezekiel charged the people of Israel:  
"This people have eyes to see; and see not; they  
have ears to hear, and hear not." And it was the  
same crime with which our Saviour so often  
charged the Jews, their posterity; and which was  
at last the cause of their destruction: "Hearing,  
ye hear, and will not understand."

And TO SUCH AS HAD EARS TO HEAR, i. e. the  
ears of the heart, he gave the charge set down in  
the text, TAKE HEED HOW YE HEAR: for  
according to the measure of your attention, and  
your sincere desire to profit by what you hear,  
will be the measure of the grace and knowledge  
which God will give you.

Pursuant to this strict charge of our Lord and  
Saviour, I shall continue to shew you the true  
way of profiting by what you hear —OF  
PROFITING BY SERMONS. And be assured of it,  
Christians, that your salvation in a great measure  
depends upon your doing so. "Blessed are they,"  
saith our Lord, "that hear the word of God, and  
keep it." [Luke xi. 28] And he assures us in  
another place [Luke x. 14.] that the not profiting  
by the word of God, will be punished more  
severely than the greatest crimes.

<sup>1</sup> [na cummaltee Tyre as Sidon added by the translator.]

Cha lhiass lane goan dy choyrlaghey shiu, *nish*, as ec dy chooilley *hrraa*, dy imneagh dy [73] chur geill da ny ta shiu dy chlashtyn veih *Goo Yee*, as veih e *Hirveishee*: agh nee'm (myr ta mee er n'yannoo roie) soilshaghey diu kys oddys shiu vondeish-anmey y gheddyn liorish paart jeh ny cur'myn smoo as syrjey, nee shiu dy mennic clashtyn chionnit erriu.

Son mac-soyley: cha vel ynsaghyn erbee smoo ta lhie er Creesteenyn dy hoiggal, as dy ghoail gys cree, na ad shen ta enmyssit NY KIARE REDDYN S'JERREE, ta shen, *Baase*, *Briwnys*, *Niau*, as *Niurin*. Yn *Baase* cha vod shiu cosney voish, —yn traa neu-hicky; Bee yn *Vriwnys* sheign cheet jeiy shen fegooish peal, as ver yn vriwnys cheddin shin edyr gys *Niau* na *Niurin*.

Jean shiuish, Chreesteenyn vie, clashtyn ny banglaneyn shoh jeh nyn gredjue ec traa erbee dy jeean soit rhimbiu, as chionnit erriu, as gyn shiu dy ghoail gys cree ad? Na lhig y Jee. Nee dy chooilley ghooiney ta bwishal dy mie da e annym hene (tra t'eh clashtyn ny reddyn shoh) resooney as kiarail rish hene lurg agh ennagh myr shoh:—

“Ta mee jiu er ve currit ayns cooinaghtyn jeh ard-firrinysyn nagh vel mee wheesh er ghoail gys my chree as lhisin,—dy vel briwnys y *Vaase hanna* er n'immeaght orrym, as dy nee ec Jee ynrycan ta fys cuin vees yn vriwnys shoh er ny choirt ayns bree. As cre-[74]erbee yn traa t'yh er ny choirt ayns bree, yn shallid ta mee geddyn vaaish ta my chronney shickyrit son dy bagh [*sic*: bragh]. Nagh jean mie dou gra, *tra yioym baase bee jerrey orrym*. Choud voish shen, dy nee *shen y traa* nee my hreihs na my vaynrys goail toshiaght. As er-jerrey, dy vod Jee ve er ny vrasaghey dy yannoo giare my laghyn, tra t'eh fakin nagh vel mee laik dy yannoo ymyd vie erbee jeu: shen myr ve jeant rish yn billey neu-veesoil: “Lhie sheese yh; cre'n-fa t'yh goail seose room halloooin.” Kys lhisagh shoh cur orryms, as er ooilley ny ta clashtyn ny reddyn shoh smooineaghtyn dy down orrin hene!

“Er my hon hene,” (jir dy chooilley Chreestee vie rish hene) “cha bee'm, liorish grayse Yee, ny sodjey bouyr da'n eam shoh, na molteyrns y yannoo orrympene dy bee my *hrraa*, my *arrys*, as my *hualtys* dy kinjagh ayns my phooar hene. Nee'm goail aym pene, myr ta mee er ve coyrlit dy yannoo, cre hon va mee er my choirt gys y theihl: —Dy vel mee nish er my hrial; as rere myr ta mee gymmyrkey mee-hene dy mie na dy sie *ayns shoh*, dy bee'm maynrey na treih tra yio'ym baase. Nagh nheign dou dy bragh treishteil dy ghoill gys niau, mannagh bee my ghoochys peccoil er ny chaghlaa son y chooid share roish my vaag-ym yn seihl shoh. Cha jean-ym

I shall use no more words to persuade you, NOW, and at *all* times, carefully to mind what you hear from *God's word*, and from his *ministers*: but I shall proceed (as I have done before) to shew you how you may profit by some of the most important subjects which you will hear very often pressed upon you.

For instance: there are no subjects which Christians are more concerned to understand, and lay to heart, than those which are called THE FOUR LAST THINGS, namely, *Death*, *Judgment*, *Heaven*, and *Hell*. *Death* is not to be avoided—the time uncertain; the *Judgment* which must follow, will be without appeal; and the sentence will send us either to Heaven or Hell.

[23] Will you, good Christians, hear these subjects at any time explained, and pressed upon you, without laying them to heart? God forbid. Every man that wishes well to his own soul, will (when he hears these things) argue and resolve with himself after some such way as this:—

I have this day been put in mind of some truths, which I have not considered so well as I should have done,—*that the sentence of Death is already passed upon me, and that God only knows when that sentence will be put in execution*. That whenever it is put in execution, *the moment I die*, my fate is determined for ever. That I must not say, *when I die there will be an end of me*. So far from that, that *then* will begin my happiness or misery. And lastly, that God may be provoked to shorten my days, when he sees that I am like to make no good use of them: it was so done by the unfruitful tree: “Cut it down; why cumbereth it the ground.” How very serious should this make me, and all that hear and believe these things?

For my own part, (will every serious Christian say to himself) I will, by the grace of God, be no longer deaf to this call, nor flatter myself, that my *time*, my *repentance*, my *salvation*, will be always in my own power. I will consider, as I have been exhorted to do, what I was sent into the world for: —That I am upon my trial; and that as I behave myself well or ill *here*, I shall be happy or miserable when I die. That if my corrupt nature be not changed for the better, before I leave this world, I must never hope to go to Heaven. I will not forget what I have been put in mind of: What a dreadful thing

jarrood ny ta mee er ve currit ayns cooinaghtyn jeh; cre'n red [75] agglagh vees yh, my vee'm goit doaltattym liorish yn baase, choud as ta mee leeideil bea *neu-chiaralagh, neu-friusagh, na peccoil*; roish my vel mee er n'yannoo veg y vie ayns my heeloghe, as choud as nagh vel veg aym dy yeeaghyn back er, agh shen nee cur orrym ve ooilley-cooidjagh neu-feeue jeh myghin.

“Son nagh bee shoh yn stayd treih aym tra hig-ym dy gheddyn baase, cha lhig-ym veg sodjey shaghey dy yannoo my hee rish Jee liorish arrys ayns traa, er-aggle dy n'aase my stayd ny s'despert [gyn treisht dy choural] gaghlaa, myr nee yh son shickyr; as dy vod traa ve aym dy *ymmyrkey magh messyn cooie dy arrys*, —yn ynrycan cowrey shickyr dy row my arrys firrinagh.

'Sy nah ynnyd, son nagh bee'm boirit lesh kiarilyn yn seihl shoh, tra lhisagh my smooinghtyn 've er seihl elley, nee'm reaghey my chooishyn seihltagh, choud's ta mee ayns slaynt, as er lheid yn agh shen as as [*sic. repetition*] nagh jean mollaht erbee lhiantyn gys nhee erbee aag-ym my yeih. 'Sy traa t'ayn nee'm my chooid share dy chur mou ooilley yeeareeyn olk my ghooghys peccoil; as dy harbaa my chree veih graih er seihl sheign dou cha gerit fagail. Nee'm streeu dy veaghey ayns shee rish ooilley yn seihl, as dy chooilley oie lhie sheese dy chadley lesh yn aigney giastyllagh cheddin ayn ta mee gearree as treishteil dy gheddyn baase. Nee'm [76] my chooid share dy gheddyn aym ayns myghin Yee, ec oor y vaaish, liorish obbraghyn dy *chairys, myghin*, as *giastylls*, choud's bio mee. Nee'm, myr ta mee er ve coyrlit, dy kinjagh streeu dy ve er my gheddyn ayns raaidyn my churym, tra hig my Hiarn, dy vod eh mee y gheddyn jannoo myr shen, as dy vod-ym clashtyn ny goan gerjoilagh shen, *S'mie t'ou er n'yannoo harvaant vie as firrinagh!* Nee'm my phaart 'sy traa t'ayn, dy ve booiagh lesh ooilley ny ver Jee orrym, tra ta chingys ny baase tayrn er-gerrey, nagh bee yh red erbee joarree dou dy injillaghey *my aigney hene* gys aigney mie Yee. Nee'm goail *chingys*, as ooilley *ny seaghyn shen ta leeideil gys y vaase*, myr pointit liorish Jee as Ayr graysoil. As dy nheign daue shoh cheet jeh'n vyghin echeyshyn, nagh vod goail taitnys ayns treihys e chretooryn; as oddagh shin y ghoail ass y theihl fegooish yn raue sloo, dy beagh yh son yn ghloyr echey hene as yn foays ainyn.

“Er-jerrey, Nee'm (myr ta mee er ny ve ynsit) jeeaghyn er y *Vaase* myr briwnys cairal Yee er sheelnaue son pecca, as cooid nee eh dy graysoil jannoo soiaghey jeh myr oural, trooid toilchinys as lhiassaghey Yeeseey Creest, son ooilley ny peccaghyn ta shin er ghoail arrys firrinagh er nyn

it will be, if I should be surprized by death, while I am leading a *careless*, a *useless*, or a *sinful* life; before I have done any good in my generation; and when I have nothing to look back on, but what must render me altogether unworthy of mercy.

That this may not be my sad case when I come to die, I will no longer defer making my peace with God by a speedy repentance, lest my case grow every day more desperate, as most surely it will; and that I may have time to BRING FORTH FRUITS MEET FOR REPENTANCE, —*the only sure sign that my repentance was sincere.*

In the next place, that I may not be distracted with the cares of this world, when my thoughts should be upon another, I will settle my worldly concerns while I am in health, and after such a manner as no curse may cleave to any thing I shall leave behind me. In the mean time, I will endeavour to mortify all my evil and corrupt affections, and to wean my heart from the love of a world which I must leave so very soon. I will strive to live in peace with all the world, and every night lie down to sleep with the same charitable dispositions with which I desire and hope to die. I will endeavour to secure an interest in the mercy of God, at the hour of death, by acts of *justice, mercy, and charity*, while I live. I will, as I have been exhorted to do, endeavour always to be found in the way of my duty, that when my Lord comes, he may find me so doing, and that I may hear those comfortable words; WELL DONE, GOOD AND FAITHFUL SERVANT. I will endeavour in the mean time, to be pleased with all God's choices, that when sickness and death approach, it may be no new thing to me to submit my will to the will of God. I will consider *sickness*, and all those *afflictions which lead to death*, as ordered by a gracious God and Father. And that they must be the effect of his mercy, who cannot take delight in the miseries of his creatures; and who could take us out of the world without the least notice, were it for his glory and for our good.

Lastly, I will (as I have been taught) consider death as a righteous sentence of God passed upon all men for sin, and which he will graciously accept as a sacrifice, in union with that of Jesus Christ, for all the sins which we have truly repented of. [24] Such a preparation

son. Mee dy ghoail lheid y chiarail shoh cour y vaase, nee ta mee shickyry jeh, mish y reayl veih aggle y [77] vaaish, as veih dy chooilley aggle elley ta ny smessey na'n baase.

“*Gah yn vaaish she peccah yh*; shoh ta cur er y vaase dy ve cha atchimagh. My oddys shickyrys resoanagh erbee y ve aym dy bee my pheccaghyn er nyn leih dou, eisht cha bee my vaase agh ynryan raad gys seihl foddey share; as, mannagh vel yh er ve my oill hene, fod-ym gra marish y Noo Paul, DOOYS DY GHEDDYN BAASE T'YH COSNEY.”

T'ad shoh ny firrinyssyn lhisagh dy chooilley Chreestee freayl ayns cooinaghtyn; ad shoh ny kiarailyn lhisagh eh jannoo, tra a erbee dy vel eh clashtyn sharmane mychione *Baase*, reih jannoo e hee rish Jee; dy vod eh [*sic*: e] vaase ve bannaght da, as dy vod eh myghin y gheddyn ec LAA MOOAR NY BRIWNYS.

*Shen* banglane elley jeh credjue dooinney Creestee nee shiu dy mennic clashtyn soit magh raue veih'n phulpit, as veih Goo Yee, myr cooish jeh'n ymmyd smoo diu.

Shen-y-fa, er y ghraih t'eu er nyn anmeenyn hene, nagh jean-jee *lhaih* na *clashtyn* jeh LAA NY BRIWNYS, fegooish kiarail dy ve ny share liorish. Lhig da dy chooilley ghooiney *smooinaghtyn*, as *resooney*, as *kiarail* myr shoh rish hene:—

“Dy beagh sherriuid y vaaish harrish tra ta nyn giyng [*sic*: ging] lhie dy injil ayns yn oae, cha [78] beagh eisht scansh voar jeh, kys ta shin leeideil nyn mea, na kys ta shin geddyn vaaish; agh fakin dy vel Jee er n'insh dooin dy foshlit, “Dy vel eh er phointeil laa ayn nee eh briwnys yn seihl ayns cairys;” [Jannoo xvii. 31.] As dy vel eh er choirt da'n seihl raue as *shickyrys* jeh shoh, liorish troggal e Vac Yeesey Creest veih ny merriu; ta *shoh* jannoo yh cooish dy scansh voar, dy jarroo, kys ta shin leeideil nyn mea. — “Nee eh briwnys yn seihl ayns cairys;” ta shen, “Nee eh cooilleeney da dy chooilley ghooiney cordail rish e obbraghyn jeant 'sy challin, edyr ad er ve mie na sie.”

for death as this, I am convinced, will free me from the fear of death, and from all other fears which are worse than death.

THE STING OF DEATH IS SIN; it is this which makes death frightful. If I can have any reasonable assurance, that my sins will be forgiven, my death will then be a passage only to a much better world; and, if it has not been my own fault, I may say with, St. Paul, TO ME TO DIE IS GAIN.

These are the truths which every Christian should remember; these the resolutions he should make, whenever he hears a discourse of *Death*, in order to the making his peace with God; that his death may be a blessing to him, and that he may find mercy at the great DAY OF JUDGMENT.

That is another article of a Christian man's faith, which you will often hear recommended to you from the pulpit, and from the word of God, as a subject of the greatest concern to you.

For the love, therefore, that you have for your own souls, do not *read* or *hear* of THE DAY OF JUDGMENT, without resolving to profit by it. Let every man *think*, and *argue*, and *resolve* thus with himself:—

If the bitterness of death were over when our heads are laid in the grave, it would then be no great matter how we live, or how we die; but when God has expressly told us, “That he has appointed a day in the which he will judge the world in righteousness” [Acts xvii. 31.] And that he has given the world notice and ASSURANCE OF THIS, by his raising of his son Jesus Christ from the dead; *this* makes it a matter of concern, indeed, how we spend our lives. “He will judge the world in righteousness;” that is, “He will render to every man according to his works done in the body, whether they have been good or evil.”



“Cre cha mennic (lhisagh dy chooilley Chreestee gra lesh imnea) “cre cha mennic as ta mish er chlashtyn shoh fegooish smooïnaghtyn kys dy yannoo mee-hene aarloo cour yn laa mooar shen, as yn coontey ta orrym eisht dy chur stiagh! Ta mee fakin cre’n oyr vooar v’ec yn Agglish dy choirt yn phadger shen ayns my veel, *Ayns oor y vaaish, as ayns laa ny briwnys, Hiarn vie livrey mee.* As ta mee fakin neesht cre’n oyr t’aym gyn dy bragh dy ghaoil yn phadger shen fegooish yn jeeanid as yn chraueaght smoo, *dy vod-ym myghin y gheddyn er y laa shen.*

Agh eisht (myr ta mee treishteil son myghin er y laa shen) sheign dou smooïnaghtyn er, as kiarail ny chour; as goardrail [79] my vea cordail rish yn leigh shen liorish ta mee ec y traa shen dy ve er my vriwnys, er my *heyrey*, na er my *gheyrey*. Cour shoh, ta mee fakin nagh nheign dou (myr ta mee er ve coyrlit) surranse dou hene dy choayl shillee jeh’n laa mooar shen, edyr trooid kiarail seihltagh, eunyssyn y vea shoh, na fardail erbee: Agh sheign da ve my ard chiarail (jir dy chooilley Chreestee vie rish hene) sheign da ve my chiarail dy ghorneill my vea as my yannoo lesh sooill gys y choontey sheign dooys ec y traa shen y choirt, as yn vriwnys sheign cheet ny lurg. Sheign da ve my chiarail dy vriwnys mee-hene *nish*, nagh bee’m er my vriwnys liorish y Chiarn. As yn agh ta er ny ve currit roym she *shoh* yh—gyn dy bragh dy phlooghey, na dy choirt my chooinsheanse my host, agh dy lhiggey jee dy yannoo briwnys cairal er ooilley my obbraghyn, na er cre-erbee ta mee dy ghaoil ayns laue; as dy chur hym pene ayns dy chooilley chooish lheid ny queshtionyn shoh:

“Cre’n coontey ver-yms da my ard Vriw, son yn vea *lhiastey*, gyn *ymmyd shoh* ta mee nish dy leeideil? Cre’n coontey oddym’s coyrt son y chooid-heihlt ta’n ard-chiaralys echeysyn er choirt fo my laueyn? Cre’n ymmyd ta mee er n’yannoo jeh ny talentyn t’eh er hreishteil orrym; —jeh’n *phooar* heihlt t’eh er choirt dou dy chur er y hoshiaght yn ooashley echey hene, as foays my heshaghyn [80] cretoor; —jeh’n *verchys* t’eh er stowal orrym son jannoo feaysley er ny ymmyrchee; —jeh’n *tushtey* s’cooidsave lesh dy choirt dou cour gysaghey ny mee-hushtee? Er nyn son shoh ooilley sheign dou *ec y traa shen* coontey y choirt, cha shickyr as ta mee *nish* bio; ga nagh vel orrym dy chur coontey da peiagh erbee *nish*, as ga nagh vel smooïnaghtyn er yn choontey ta orrym dy choirt. Nagh jean yn eunys mee-lowit shoh, —yn cosney mee-chairal shoh ta mee er hoiagh my chree er, —nagh jean yh un laa girree seose ayns briwnys my ’oi? Kys oddym gansoor son yn *seaghyn* shoh, yn *aggair* shoh, yn

How often, (ought every Christian to say with concern) how often have I heard this without thinking how to prepare for that great day, and the account I am then to make? I see what great reason the church had to put that prayer into my mouth, *In the hour of death, and in the day of judgment, good Lord deliver me.* And I see too what reason I have never to repeat that prayer but with the greatest zeal and devotion, THAT I MAY FIND MERCY AT THAT DAY.

But then (as I hope for mercy at that day) I must think of it, and prepare for it; and order my life according to that law by which I am then to be *judged, acquitted, or condemned.* In order to this, I see I must (as I have been exhorted to do) not suffer myself to lose the sight of that *great day*, either by *business, pleasures, or diversions.* But my great concern must be, (will every serious Christian say to himself) my care must be, to govern my life and actions with an eye to the account I must then give, and the judgment that must follow. My care must *now* be to judge myself, that I may not be condemned of the Lord. And the way I have been directed is this—never to stifle or silence my conscience, but let it pass a righteous sentence upon every thing I do, or undertake. And to ask myself, upon every occasion, some such questions as these:

What account shall I give to my great Judge, for this *idle, useless* life I now lead? What account can I give for the estate his providence has put into my hands? What use have I made of the talents he has intrusted me with? — of the *authority* he has given me, in order to promote his honour and the good of my fellow-creatures? —of the *riches* he has given me, that I may be able to relieve the necessities of such as are in want? —of the *knowledge* he has vouchsafed me, that I may be able to instruct the ignorant? All these I must *then* account for, as sure as I *now* live; though I am accountable to nobody *NOW*, and though I think not of the account I am to give. Will not this forbidden pleasure—this unrighteous gain, which I have set my heart upon, —will it not one day rise up in judgment against me? How shall [25] I be able to answer for this *trouble, this wrong, this hardship, this unjust vexation*, I am going to give my

*chreoghys* shoh, yn *chrosh* aggairagh shoh, ta mee goll dy choirt er my naboo? T'yh nish ayns pooar my laue dy yannoo ny saill-ym. Abbyr dy vel. Agh cre'n vondeish vees *shoh* dou, tra vees aym dy ghellal rish Jee Ooilley-niartal, ta er vockley magh "Dy bee tranlaasee dy dewil er nyn dorchaghey?" Cha vel *veg yn aggle* nish er my annym. *Abbyr nagh vel*; ny-yeih cooinee, dy vel laa ry-heet, tra vees yn cree syrjey as s'roonee er y thaloo er-creau.

"Cre'n ommijys, cre'n vee-cheeaylid, sheign da ve dy chur corree Er'syn liorish my obbraghyn mee-chrauee, eh ta dy ve my Vriw, dy heyrey na dy gheyrey mee!"

Lhig da'n dooinney shen ta *nish* goltooaney ennym yn Jee Mooar, agh smooïnaghtyn [81] rish hene—kys oddyms shasoo roishyn ayns briwnys? Ver-ym's lhiam trooid oo,—Cosn'ym dty chooish, —jir yn leighder cooishagh: Agh vod oo cur lhiat trooid mee my ta my chooish neu-yeeragh, tra nee'm shassoo fenish Briw smoo ard yn seihl?

Foddee dooinney gra rish hene—t'eh shoh ny ghooïnney *donney*, *er beggan tushtey*, *gyn caarjyn* t'aym dy ghellal rish; fod-ym jannoo rish myr saill-ym. Agh furree ort, as smooïnee—vod oo dellal myr sailt Rishyn ta er vockley magh eh-hene dy ve "ny charrey dasyn ta gyn caarjyn; cooilleeneyder yn chloan gyn ayr as y ven-treoghe."

Well, jir dooinney mee-cheeayllagh elley rish hene —"ta shoh ny ta mee kiarail dy yannoo gyn-yss, as *bee* yh gyn-yss da dy chooilley pheigh." Aless! t'ou goll er ro-hiyragh: Vel yh gyn-yss *dasyn* "ta dy chooilley nhee rooisht as foshlit gys ny sooillyn echey," as ta er vockley magh dy "der eh lesh dy chooilley nhee smoo follit ta gys briwnys."

Cre hon (nee dy chooilley Chreestee resoonagh gra rish hene) cre hon vaar'in my slane bea er shen nagh bee gys faunnoo dou er laa ny briwnys? Cha bee briaght jeant ec y tra shen, nee berchagh na boght va mee; agh kys ren mee gymmyrkey my stayd injil, na cre'n ymmyd ren mee jeh my verchys?

[82] T'yh inshit dooin liorish nyn Mriw eh-hene, cre'n briaght vees jeant er y laa shen. As nagh bee yh ardc-hreenaght [*sic*: ardc-hreenaght] dy chooilley ghooïnney dy eannaghtyn jeh hene ny queshtionyn shoh *nish*, dy vod fys 've echey cre ny ansooryn dy chur stiagh.

Son co-soyley: Lhig dou fenaghtyn jee'm pene, Vel mee er ve myghinagh da ny boghtyn as ny ymmyrchee, as da nyn lheid as va fegooish cooney as gerjagh? Mannagh vel oo, t'yh lhie ort, erskyn dy chooilley nhee dy ghooil smooïnaghtyn down kys oddys oo shassoo fo'n vriwnys shen vees eisht er ny

neighbour? I have it in the power of my hand to do what I please. Be it so. But what advantage will *that* be to me, when I shall have to do with an Almighty God, who has declared, THAT MIGHTY MEN SHALL BE MIGHTILY TORMENTED. I have now *no fear* upon my spirits. Well; but remember that a day is coming, when the *stoutest*, the stubbornest heart upon earth will tremble.

What folly, what madness, must it be to provoke Him, by my ungodly deeds, who is to be my judge, to acquit or condemn me?

Let that man, who does now blaspheme the name of the great God, but think with him self—How shall I stand before him in judgment? I will bring you off, —I will gain your cause, —saith a skilful lawyer: But can you bring me off, if my cause be unjust, when I shall stand before the great Judge of the world?

A man may say to himself—this is a *poor*, *ignorant*, *friendless*, person I have to deal with; I can deal with him as I please. But hold a little, and consider—Can you deal as you please with Him, who has declared himself to be "the helper of the friendless; the avenger of the fatherless and the widow?"

Well, says another thoughtless man to himself, nobody knows, nor *shall* know, this that I am going about. Alas! you conclude too hastily: Does not *he* know it, "to whose eyes all things are naked and open," and who has declared, that "he will bring every the most secret thing into judgment?"

Why (will every thoughtful Christian argue with himself,) why should I spend my whole life in that which will not profit me in the day of judgment? It will not then be asked, whether I was rich, or poor; but how I bore my poor condition, or what use I made of my riches?

We are told, by our Judge himself, what questions will be asked at that day. And will it not be the highest wisdom for every man to ask himself those questions *now*, that he may know what answers to make?

For instance: Let me ask myself, Have I been merciful to poor and needy people, and to such as were destitute of help and comfort? If you have not, it concerns you, above all things, to consider how you will be able to bear that doom which will then be passed by your Judge: "Go,

chur ort liorish dty Vriw: “Reaue shiu shiuish slught mollaghtee, gys yn aile dy bragh farraghtyn, —son va mish accryssagh, as cha dug shiu beaghey dou; rooisht, as cha dug shiu coamrey dou.” [Mian xxv.]

As my she shoh yn vriwnys trome-agglagh vees er ny ockley magh noi yn creoi-chreeagh as y neu-ghiastyllagh er y laa mooar shen, cre’n erree hig er y *tranlaasagh*? S’mooar yn oyr aggle t’ocsyn ta stroie nyn dhalloo as nyn dhieyn ayns beaghey rouanagh, ayns moyrn as fardalys, choud as ta whileen laccal eer cooid femoil y vea? Cre’n leshtal ver adsyn stiagh ass nyn lieh-hene, nagh vel ad er n’yannoo veg cour nyn saualtys? Camma: bee ad ayns stayd treih yn dooinney shen “nagh row er yn garmad-poosee:” Nee ad shassoo nyn dhost: Nee [83] nyn becca as nyn gooinsheanse dooney nyn meel.

Lheid oc shoh, *vees*, na *lhisagh* ve smooineaghtyn dy chooilley Chreestee sheelt, tra t’eh clashtyn sharmane mychione *brwnys ry-heet*, na tra t’eh clashtyn imraa jeant er y laa mooar shen ayns y Scriptyr Casheric.

Eiyrtys yn *vriwnys shen* cooish elley nagh *lhisagh* dy bragh ve jarroodit liorish Creesteenyn. Cha nee *Mish*, agh nyn Jiarn as Briw eh-hene, ta ginsh diu cre vees eiyrtys yn laa mooar shen. [Ean v. 28, 29.] “Ta’n oor cheet tra chlinnys ooilley ny t’ayns ny oaiaghyn e chora, as hig ad magh; adsyn t’er n’yannoo dy mie, gys irree-seose-reesht y vea; as adsyn t’er n’yannoo dy olk, gys irree-seose-reesht y choayl-anmey.”

Ta shiu clashtyn, Chreesteenyn vie, cre cha faggys t’yh bentyn rooin ooilley dy smooineaghtyn dy down *er ny ta Goo Yee soilshaghey mychione cronney deiney mie as sie ayns y nah heihl*. My chiarail yh, dy hoilshaghey diu yn agh firrinagh dy *gheddyn vondeish* liorish shen nee shiu ec tra erbee clashtyn mychione ny cooishyn shoh.

Son mac-soyley: —Tra ta shiu clashtyn yh inshit diu mychione NIURIN, as kerraghey agglagh peccee mee-arryssagh, dy “bee ad [84] currit gys ynnyd dy horchagh,” [Luke xvi. 28.] “dy nheign daue surranse kerraghey yn aile dy bragh farraghtyn;” [Jude 7.] “nagh vou yn veishteig oc” [nyn gooinsheanse foiljagh] “dy bragh baase,” [Mark ix. 44.] “dy vel ad dy ve fo torchagh son dy bragh as dy bragh; as dy jean ad gearree baase, as nagh vou ad yh.” [Ashlish xx. 10.] Tra chlinnys shiu yn firrinys atchimagh shoh, nagh streeu-jee dy yarrood yh; na wheesh as dy ve ayns dooyt jeh, son t’yh er ny hoilshaghey liorish Jee hene; as t’yh er ny insh dooin, myr ny oyryn stroshey gys arrys as bea chrauee, *as son nagh*

ye cursed, into everlasting fire, —for I was an hungered, and ye gave me no meat; naked, and ye clothed me not.” [Matt. 25]

And if this is to be the sad sentence which shall be passed upon the hard-hearted and uncharitable at the great day, what must the *oppressor* expect? What have *they* to fear, who waste their estates in riotous living, in pride and vanity, while so many are in want even of the necessities of life? What will they have to say for themselves, who have done nothing towards their salvation? Why: they will be in the sad condition of that man “who had not on him a wedding garment: They will stand speechless.” Their sin and their conscience will stop their mouth.

Such as these *will* be, or *ought* to be, the meditations of every serious Christian, when he hears a discourse concerning A FUTURE JUDGMENT, or when he hears that great day mentioned in Sacred Scripture.

The consequence of *that judgment*, is another of those subjects which Christians should never forget. It is not *I*, but your Lord and Judge, who tells you what will follow the judgment of the great day. [John v. 28, 29.] “The hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

You hear, good Christians, how nearly we are all concerned *in this revelation of the different portions of good and bad men in the next world*. My purpose is, to shew you the true way of *profiting* by what you shall at any time hear upon these subjects.

[26] For example: When you hear the description of HELL, and the fearful punishment of impenitent sinners, that “they will be sent to a place of torment,” [Luke xvi. 28] “that they must suffer the vengeance of eternal fire,” [Jude 7.] “that their worm never dieth,” [Mark ix. 44.] “that they are to be tormented for ever and ever; and that they shall seek death, but shall not find it.” [Rev. xx. 10.] —When you hear these amazing truths, do not strive to forget them; do not go about to question them, for they are the declarations of God himself; and they are revealed to us, as the strongest motives to repentance and an holy life, *and that we may*

*jig mayd dy bragh gys yn ynnyd shen dy horchagh.* T'ad kiarit dy reayl peccee veih criu ad hene, as bee ad er nyn gheddyn *firrinagh*, edyr ad dy *chredjal* ad, edyr ad dy *smooinaghtyn* orroo, edyr ad dy ve ayns *aggle* roue na gyn ve. "Smerg diuish ta gerraghtee nish," ta nyn Jiarn gra, (ta shen, ta streu dy chur shaghey ny smooinaghtyn er y jymmoose ta ry-heet) "son nee shiu dobberan as keayne." "

"Nee'm er-y-fa shen, (jir dy chooilley Chreestee creeney as sheelt) "nee'm cur feoh da as nee'm chea veih, myr yinnin veih yn Jouyl hene, sheshaght as glare ny deiney-cailjey shen, ta jannoo craid jeh *pecca*, jeh *niurin*, as *torchaghyn dy bragh farraghtyn*. My t'yh pian da my chree, as mee er-creau tra nagh vel mee agh smooinaghtyn er ny [85] reddyn shoh, lhig dou goail aym-pene stayd treih ny anmeenyn cailjey shen, ta nish fo ny torchaghyn shen, as nagh beagh coyrlit dy smooinaghtyn orroo, na dy ghail aggle roue, choud as ve ayns nyn booar, trooid grayse Yee, dy scapail ad."

Agh eisht nee shiu cooinaghtyn, nagh vel yh dy liooar dy ghail aggle, mannagh vel yn bree mie shoh liorish nyn aggle, dy chur erriu ve agglagh roish jymmoose y choirt Ersyn *oddys stroie chammah callin as annym ayns yn niurin shen* ta shiu er-creau eer dy smooinaghtyn er. As cooinee-jee, myrgeiddin, nagh lhiass dooin tooilleil y ghail dy *gholl gys yn ynnyd shen dy horchagh*; nee nyn ghoochys peccol shin y leeideil gys shen jeh hene, mannagh jean mayd *streeu*, mannagh gow mayd lane kiarail dy haghney yh.

Son yn oyr shoh t'yh, as cha nee dy agglagh shin fegooish oyr, dy vel Spyryd Yee er hoiaghey rhimb'in cronney ny iurinee myr yn chooid smessey jeh dy chooilley olk; dy vod sleih ve coyrlit dy *obbraghey magh nyn saualtys lesh aggle as atchim*; ta shen, lesh kiarail corrym rish yn kerraghey nee ad shaghney liorish shen y yanno [*sic*: yannoo].

Cha jean Creestee erbee ta clashtyn as goail shoh gys cree, molteyrays er hene, liorish smooinaghtyn nagh bee Jee cha geyre as t'eh er vaggyrt. Ta shickyrys er ny choirt dooin, [86] "Dy vel ny Ainleyn hene ren *pecca*, er nyn vreal ayns geulaghyn dy bragh-farraghtyn y dorraghys gys briwnys y laa mooar." As cha *shicky*r cheddin shen, chamma as *geyre* vees kerraghey peccee, nagh voddagh oural erbee sloo na bioys e Vac hene cosney er Jee dy yannoo soiagh jeh nyn arrys. Myr shen ny mee-arryssee cha vel veg oc dy yercal rish agh briwnys fegooish myghin, cha shicky as ta'n *goo shoh*, as dy vel yn *Jee shen*, e ghoo t'yh, *firrinagh*.

*never come into that place of torment.* They are designed to restrain sinners from ruining themselves, and will be found *true*, whether they *believe*, whether they *think* of them, whether they *fear* them, or not. "Wo unto you that laugh now," says our Lord, i. e. that strive to divert the thoughts of the wrath to come, "for ye shall mourn and weep."

I will therefore, (will every Christian of sense and sobriety say) I will abhor and avoid, as I would the devil himself, the company and conversation of those reprobate men, who make a jest of *sin*, of *hell*, and of eternal torments. If it is uneasy to me, and I tremble when I but think of these things, let me consider the most deplorable condition of those lost souls, who now feel those torments, and who would not be persuaded to think of, and to fear them, when it was in their power, through the grace of God, to escape them.

But then you will remember, that it is not enough to fear, unless your fears have this good effect, to make you fear to offend Him, *who can destroy both body and soul in that hell* which you tremble to think of. And remember, likewise, that we need not take pains to *go to that place of torment*; our corrupt nature will lead us thither of course, if we do not *strive*, if we do not *take pains*, to avoid it.

It is for this reason, and not to fright us without cause, that the Spirit of God has represented the portion of the damned, as the greatest of all evils; that men may be prevailed on *to work out their salvation with fear and trembling*; i. e. with a concern answerable to the punishment they will escape by so doing.

No Christian, who hears and lays this to heart, will flatter himself, that God will not be so severe as he has threatened. "The very angels that sinned," we are assured, "are reserved in everlasting chains of darkness unto the judgment of the great day." And so *sure*, as well as *severe*, will the punishment of sinners be, that no less a sacrifice than the life of his own son, could prevail with God to accept of their repentance. So that such as do not repent have nothing to look for but judgment without mercy, as sure as *this word*, and *that God*, whose word it is, *is true*.



Ny firrinyssyn shoh, Chreesteenyn vie, chlinnys shiu dy mennic chionnit erriu liorish Jee ayns e Ghoo, as liorish e Hirveishee ayns nyn sharmaneyn. Nagh der shiu kied diu hene smooïnaghtyn orroo lurg diu fagail y cheeill? Na lhig y Jee. Insh-ym diu cre t'eu dy yannoo, dy vod shiu ve ny share lioroo. Lhisagh shin dy chooillery annym j'in, resooney as kiarrail myr shoh rish hene:

"Nee'm my chooid share dy reayl ayns my aigney aggle roish ny kerraghyn atchimagh shen, cooid, (ta mee er my hickyraghey) vees yn cronney ocsyn ta beaghey gyn aggle roish ny sheign cheet feih-yerrey. Smooïn-ym dy dowin er ny ta my chredjue Creestee dy chur'magh orrym, reih shaghney ny kerraghyn shoh ta er nyn maggyrt orrym. As cooinee-ym myrgeeddin quoi ad-hene, vees (myr ta Jee hene er hoilshaghey) er nyn deyrey gys niurin, mannagh gow ad arrys traa."

[87] T'ad lheid as nagh vel ainjyssagh er Jee, as nagh vel biallagh da Sushtal nyn Jiarn Yeeseey Creest. "Bee ad shoh," as yn Ostyl, "er nyn gerraghey lesh toyrt-mou dy bragh-farraghtyn." [2 Thess. i. 9.] Myr shen dy bee ooillee ny MEE-CHREDJUEE, as dy chooillee Chreestee ta beaghey myr an-chredjuee, *maarderee*, *jallooderyn*, *brisheyderyn-poossee*, *soailchee*, *adsyn ta cur rish pecca noi dooghys*, *maarlee*, *sayntoilee*, *meshtallee*, *oltooanee*, *chengee*; yiow ad shoh ooillee, fegooish arrys traa as firrinagh, nyn gronney marish jouill. [1 Cor. vi.]

Sheign da dooinney ve erskyn towse almoagh [*sic*: almoragh] dy jarroo, oddys clashtyn yn raue shoh veih Jee hene, fegooish smooïnaghtyn dy chosney ass raad yn toyrt-mouys. As nee eer ny Chreesteenyn share goail aggle er nyn son hene, tra t'ad clashtyn raa nyn Saualtagh, "Dy nee lhean ta'n raad ta leeideil gys toyrt-mou, as ymmodee, s'mooar yn ymmodee ta 'sy raad cheddin." As nee dy chooillee Chreestee lhiggys daue hene smooïnaghtyn er ny reddyng shoh, nee ad tra t'ad miolit gys pecca, fenaghtyn jeu hene lheid ny queshtionyn shoh —

These truths, good Christians, you will often hear pressed upon you, by God in his word, and by his ministers in their sermons. Will you not give yourselves leave to think of them after you leave the church? God forbid. I will tell you what you should do, that you may profit by them. We should, every soul of us, reason and resolve thus with himself:—

I will endeavour to keep in my mind a dread of those fearful punishments, which (I am assured) are to be the portion of those who live without fear of what must come hereafter. I will consider what my religion requires of me, in order to be secure from these threatened evils. And I will also remember who those are, who (as God himself hath declared) shall be condemned to hell, if they do not repent in time.

They are such as know not God, and that obey not the Gospel of our Lord Jesus Christ. — "These," saith the Apostle, "shall be punished with everlasting destruction." [2 Thess. i. 9.] So that all UNBELIEVERS, and all Christians that live like unbelievers, *fornicators*, *idolaters*, *adulterers*, *effeminate*, *abusers of themselves* with [27] *mankind*; *all thieves*, *covetous*, *drunkards*, *revilers*, and *extortioners*; all these, without a timely and sincere repentance, are to have their portion with devils. [1 Cor. vi.]

A man must be wretchedly careless indeed, who can hear this declaration of God himself, and not think of getting out of the way of perdition. And even the best of men will fear for themselves, when they hear our Saviour declare, THAT BROAD IS THE WAY THAT LEADETH TO DESTRUCTION, and many, many there are that are in it. And all Christians, who give themselves liberty to think of these things, will, when they are tempted to sin, ask themselves some such questions as these:—



“Cre t’yh ta mee coyrt my annym ayns gaue er y hon? —Son eunyssyn vee’m dy leah ching jeu; son berchys sheign dou scarrey roo ayns traafeer gherrit; as son seihl nee jarrood mee cha leah as ta mee er n’immee[88]aght. Cre’n vondeish vees yh dooys tra vees yn eunys shoh ta mee nish cha taitnyssagh er, son firrinyssherriuid ec y jerrey? Tra vees coayl-anmey eyrtys yn cosney neu-chairal shoh? Tra vees yn soalid shoh ta mee beaghey ayn, cooid nagh jean nish lhiggey dou smaghtaghey my yeeareeyn peccol, er ny cherraghey lesh lostaghyn nagh bee dy bragh er nyn mooghey?

Bee ny smooiinaghtyn shoh, Chreesteenyn vie, my t’ad freilt ayns cooinaghtyn, as goit dy down gys nyn greeaghyn, saase dy reayl shiu veih toyrt-mou ayns mean seihl baiht ayns peccah—seihl ayn ta sleih nagh vel edyr goail aggle roish Jee, na roish cre<sup>2</sup> oddys eh jannoo roo, oddys jannoo craid jeh coayl-anmey, oddys guee shoh orroo hene as feallagh elley fegooish ve er-creau, as ta ayns y raad jeeragh gys yn lough ta lostey lesh aile as brimstone, fegooish leih oc cre s’erree daue. Rish nyn lheid shoh, cha lhisagh Chreesteenyn jannoo sheshaght, myr shynney lhiu nyn anmeenyn hene; myr t’ad dy bragh jercal rish foayr Yee, as treishteil som maynrys niau.

TA MAYNRYS NIAU unnane jeh ny oyryn elley shen dy ghreinnagh’ shin, nagh jinnagh nyn Yee graysoil lhiggey dooin ve ny egooish, dy niartaghey shin er dy chooilley aght, dy yannoo shin hene cooie cour yn stayd as ynnyd maynrey shen. Ny ynnyd, myr ta [89] Spyrryd Yee dy hoilshaghey yh, raad nagh moo ta *feme*, na *trimshey*, na *chingys*, na *pian*, na *tranlaase*, na *seaghyn*, na *crosh* dy cheint erbee. Agh ta maynrys yn stayd shen erskyn tushtey dooinney: “Cha vel sooill er vakin, na cleaysh er chlashtyn,” [as y Noo Paul, 1 Cor. ii. 9.] “chamoo ta er gholl stiagh ayns cree dooinney, ny reddyn ta Jee er chiarail ny chour ocsyn ta graihagh er.”

Shickyr, cha jean shiu clashtyn ny reddyn shoh lesh beggan scansh, na goll thie fegooish smooiinaghtyn harrish as harrish er maynrys niau, as er yn aght dy ve shickyr jeh tra yioy baase.

Neem’s my chooid share dy niartaghey lesh nyn smooiinaghtyn crauee er y chooish shoh, as dy hoilshaghey diu kys *oddys* as kys *lhisagh* shiu vondeish y gheddyn liorish lheid ny sharmaneyn. —Lhisagh dy chooilley Chreestee resooney myr shoh rish hene: —“Ta Goo Yee aym er y hon, dy bee my stayd tra yioym baase maynrey erskyn-towse, eer

What is it I hazard my soul for? —For pleasures that I shall soon be sick of; for riches that I shall leave in a very short time; and for a world that will forget me as soon as I am gone. What will it profit me, when this pleasure I am so fond of will certainly be bitterness in the end? When this unjust gain will be followed with the loss of my soul? When this tenderness of myself, which will *now* not suffer me to mortify my corruptions, will be punished with everlasting burnings.

These thoughts, good Christians, if kept in your memory, and pondered in your hearts, will help to preserve you from ruin, in the midst of a most profligate age—An age in which there are people who neither fear God, nor what he can do to them; who can laugh at damnation; who can wish it to themselves and others without trembling; and who are in the certain way to the lake which burneth with fire and brimstone, without caring what will become of them. —These, Christians should have no fellowship with, as they value their own souls; as ever they expect the favour of God, as ever they hope for the happiness of Heaven.

THE HAPPINESS OF HEAVEN is another of those motives which our gracious God would not let us want, that we may have all the encouragement imaginable, to fit ourselves for that happy state and place. A *place*, as the Spirit of God represents it, where there is neither *want*, nor *sorrow*, nor *sickness*, nor *pain*, nor *oppression*, nor *afflictions*, nor *troubles*, of any kind. But the happiness of that state no mortal can comprehend: “Eye hath not seen, nor ear heard,” [saith St. Paul, 1 Cor. ii. 9.] “neither have entered into the heart of man, the things which God hath prepared for them that love him.”

You will not, sure, hear these things with indifference; or return home without considering, over and over again, the happiness of Heaven, and the way to be secure of it when you die.

I will endeavour to help your meditations upon this subject, and shew you how you *may* and *ought* to profit by such sermons. —Every Christian should reason thus with himself: —I have the sure word of God for it, that my condition, when I die, will be infinitely happy, even beyond what I *can* imagine, if it is not my

<sup>2</sup> [The relative *ny*, i.e. ‘what’ in the sense of ‘that which’, would be expected here.]

erskyn ooilley ny *od-ym* smooïnaghtyn, mannagh nee my oill hene yh. Ec y traá cheddin, ta Jee er hoilshaghey dou, dy nheign da my googhys peccoil ve er ny chaglaa roish my vod-ym ve cooie son niau; dy *nheign dou graih y choirt da lesh ooilley my chree as annym*, as er y ghraih echeysyn, dy *nheign dou graih y choirt da ooilley sheelnaue*, er agh elley, *cha vod-ym* ve goit stiagh ayns y cheshaght van[90]nee shen. T'eh myrgeeddin er hoilshaghey dou yn agh dy gheddyn ny *yeearreeyn crauee shoh*, ta dy slane ymmyrchagh dy choamrey mee son flaunys. Cour graih y choirt da lesh ooilley my chree, sheign dou credjal ayn, as slane credjue y ve aym ayns dy chooilley nhee t'eh er hoilshaghey dooin. Dy nheign dou aggle y ghaoil roish—ve agglagh dy yannoo nhee erbee ta mee credjal ver jummoose er. Dy nheign dou biallys y choirt da—jannoo ny t'eh er harey, as chea veih ny t'eh er lhiettal. Dy nheign dou ve biallagh da ooilley ny t'eh dy reih my chour, as streu dy vod my chree dy kinjagh goll lesh my veillyn 'syn aghin shoh—DTY AIGNEY DY ROW JEANT. Dy nheign dou coyrt da yn onnor ta cair da e ennym; *loayrt* jeh lesh arrym; eh 'ooashlaghey lesh slane craueeaght; guee huggey son ny ta mee feme; as coyrt *moylley* as *booise* da son ooilley e vyghinyn. As er-jerrey, dy nheign dou jannoo ymmyd jeh ny saaseyn dy ghrayse t'eh er phointeil cour foays-anmey, as dy nee lioroo ver eh dou yeearys e Spyrryd casheric. Liorish geiyrt da ny oardaghyn shoh, hig-ym dy choirt graih da Jee lesh ooilley my chree, as bee'm jeant cooie son yn vaynrys shen er y hon ren eh my chroo.

“Cour GRAIH Y CHOYRT DA MY NABOO, cooid ta grayse elley ymmyrchagh dy yannoo mee cooie son niau as maynrys, cha [91] nheign dou edyr *jannoo* ny *bwishal* veg yn olk da. Sheign dou cooinaghtyn, “quoi-erbee ta dwoaie echey er e vraar, dy vel eh ny ghunver, as nagh vel ec dunver erbee eiraght ayns reeriaght niau.” Sheign da dy chooilley *roonid*, as *jymmoose*, as *farg*, as *beealleraght*, as *oltooan*, as *goanlys*, myr ta'n Ostyl coyrlagh' [Ephes. iv. 31.] “ve eebrit ersooyl veih lheid as ta treishteil son maynrys niau.” Sheign dooin ve chamma jeeragh as giastyllagh, “arryltasgh dy choirt, as aignagh dy rheynn.” Sheign dooin *leih* as ve *erreeishagh*, myr ta cooie da braaraghyn as eiyrtyssee dy Yeesey Creest. —Ad shoh ny aghdyn lioroo ta shin dy hoilshaghey, as dy *chosney*, as dy *vishaghey*, yn ghraih shen da nyn naboo sheign jannoo shin cooie son flaunys.

“As 'syn ynnyd s'jerree, *er my hon hene*, ta Jee er hoilshaghey dou, cre ny grayseyn ta ymmyrchagh dy yannoo mee cooie dy ve *co-eirey marish ny Nooghyn ayns niau*. Dy nheign dou ve *imlee*, son ta

own fault. At the same time, God has given me to understand, that before I can be fit for Heaven, my nature must be changed; that I MUST LOVE HIM WITH ALL MY HEART AND SOUL, and that, for his sake, I MUST LOVE ALL MANKIND, otherwise I CANNOT be admitted into that blessed society. He has also shewed me the way how I may attain *these holy dispositions*, which are so absolutely necessary to fit me for Heaven. That in order to love him with all my heart, I must believe in him, and give entire credit to every thing which he has made known to us. That I must fear him—fear to do any thing that I believe will displease him. That I must obey him—do what he has commanded, and avoid what he has forbidden. That I must submit to all his choices for me, and endeavour that my heart may always go along with my lips in this petition—THY WILL BE DONE. That I must give him the honour due unto his name; *speak* of him with reverence; *worship* him with great devotion; *pray* to him for what I want; and give him *praise* and *thanks* for all his mercies. [28] And lastly, that I must close with the means of grace which he has ordained for my edification, and by which he will give me the earnest of his holy spirit. By observing these rules, I shall come to love God with all my heart, and be qualified for that happiness for which he created me.

In order to LOVE MY NEIGHBOUR, which is another qualification for Heaven and happiness, I must neither *do* nor *wish* any ill to him, I must remember, “that whosoever hateth his brother, is a murderer; and that no murderer has any inheritance in the kingdom of Heaven?” All *bitterness*, and *wrath*, and *anger*, and *clamour*, and *strife*, and *evil speaking*, and *malice*, must, as the Apostle exhorts, [Eph. iv. 31.] be “put away from such as hope for the happiness of Heaven.” We must be both just and charitable, “ready to give, and glad to distribute.” We must *forgive*, and *give*, as becomes brethren and the disciples of Jesus Christ. —These are the ways by which we are to *express*, and *gain*, and *increase*, that love for our neighbour which must qualify us for Heaven.

And in the last place, *with regard to my own self*, God has made known to me, what qualifications are necessary to *make me worthy to be partaker of the inheritance with the Saints*

Jee cur dwoaie da as soiaghey eh-hene noi ny mooaraalee. Sheign dou my *yeeearreyn foalley y reayl fo smaght*, son cha vod persoon erbee neughlen goll stiagh ayns niau. Sheign dou ve *sheelt*, er-aggle dy jig y laa shen orrym doaltattym. Dy nheign dou, myr ta mee treishteil dy eiyrer my Haualtagh gys niau, mee-hene y obbal, as goail seose my chrosh. Sheign dou [92] smaghtaghey my yeeearreyn as my hayntyn; freayl fo my chorp, as tayrn yh gys biallys; paartail rish nhee erbee cha deyr dou as my *laue-yesh*, na my *hooill-yesh*, ny s'leae na jannoo shen ver jymmoose er Jee, as nee dooney mee ass niau. Er-jerrey, t'eh er harey mee dy ve *er my arrey*, dy *imneeaght* dy tastagh; dy reayl arrey er my chree lesh ard-chiarail; er-yn-oyr dy vel noid aym ta myr lion jollyssagh, kinjagh shirrey dy my stroie.

“Ny reddyn shoh sheign dou streeu dy reayl ayns my chooinaghtyn, myr shynney lhiam my annym, na myr ta mee treishteil son Flaunys; as sheign dou leeideil my vea myrgeeddin: son shoh myr ta Creest dy baghtal er n'insh dooin, “Cha nee dy chooilley unnane ta gra rhymys, Hiarn, Hiarn, hed stiagh ayns reeriaght niau; agh eshyn ta *jannoo* aigney my Ayrey t'ayns niau.”

Shoh yn aght, my vraaraghyn Creestee, sheign dooin goail dy *gheddyn vondeish liorish sharmaneyn* er ny reddyn shoh ta jeh wheesh dy scansh.

She shoh myr sheign dooin streeu dy reill nyn aignaghyn, dy vod mayd *cooinaghtyn* er, nagh jean mayd dy bragh *jarrood* ny *firrinyssyn shoh*, ta wheesh bentyn roo as sheeu nyn anmeenyn.

Shoh yn ynrycan aght dy yannoo shickyr jeh maynrys y veayntys vraa, dy ve fenaghtyn [93] j'in hene veih traa dy traa queshtionyn giarey lheid shoh:—

“Cre'n-fa ta mee goail aggle roish y vaase? Cre'n oyr t'aym son coyrt yn smooiinaghtyn jeh foddey voym? Nagh nee er-yn-oyr dy vel fys aym nagh vel mee aarlit dy gheddyn baase? Vel mee er ghoail aym-pene cre cha treih as vee'm, my yinnagh yn baase cheet orrym doaltattym, edyr jannoo olk, na jannoo fardail, na jannoo shen nagh row yh my churym dy yannoo? Nee er-yn-oyr dy vel mee gourys dy vel traa dy liooar roym dy chiarail cour y vaase? Agh eisht ta mee jarrood, dy vel ymmyrkey-bea Creestee yn ynrycan aarlys shickyr son y vaase; as ta mee jarrood myrgeeddin shen ny ta Yeesey Creest er vockley magh, “Cha bee fys ayd cre'n oor hig-ym ort.” [Ashlish iii. 3.] Nagh nee shoh yn traa ayn ta mee dy reih bee'm edyr treih ny maynrey son dy bragh? As jean-ym lhiggey da'n traa shoh goll

*in Heaven*. —That I must be *humble*, for God hateth and resisteth the proud. I must be *chaste*, for no unclean person can enter into Heaven. I must be *temperate* and *sober*, lest that day overtake me unawares. That as I hope to follow my Saviour to Heaven, I must deny myself, and take up the cross. I must mortify my affections and lusts; keep under my body, and bring it into subjection, part with any thing, as dear as a *right hand* or a *right eye*, rather than do what will offend God, and shut me out of Heaven. Lastly, he has commanded me to *watch*, to *walk* circumspectly; to keep my heart with all diligence; because I have an adversary, which, like a roaring lion, is continually seeking to ruin me.

These things I must endeavour to remember, as I love my soul, and as I hope for heaven; and I must order my life accordingly: for so has Christ expressly told us, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.”

This, my Christian brethren, is the way we must take *to profit by sermons* upon these important subjects.

It is thus we must endeavour to affect our minds, that we may *remember*, that we may never *forget*, *these truths*, which concern us as much as our souls are worth.

This being the only way to be secure of a blessed eternity, to be ever and anon asking ourselves some such short questions as these:—

Why am I afraid of death? Why do I put die thoughts of it far from me? Is it not because I know that I am not prepared to die? Have I considered how miserable I shall be, if death should surprise me either doing evil, or doing nothing, or doing that which was not my duty to do? Is it because I fancy that I have time sufficient before me to prepare for death? But then I forget, that a Christian life is the only sure preparation for death; and I forget also, what Jesus Christ hath declared, “Thou shalt not know what hour I will come upon, thee.” [Rev. iii. 3.] Is not this the time in which I am to chuse whether I am to be miserable or happy for ever? And shall I let this time flip out of my hands? Do not I know, that I shall come out of the grave just

shagh-ym? Nagh vel fys aym dy jig-ym ass yn oaie eer myr ta mee goll ayn, edyr cooie son niau, na cooie son niurin? Nagh vel mee hene er vakin lane sleih goit doaltattym ec y vaase, yn traas sloo heill ad er; as v'ad fo atchim tra honnick ad yh ro-anmagh dy ymmyrkey magh messyn cooie gys lhiassaghey bea? Cre dy beagh yn stayd mee-vaynrey shoh yn chooish aym pene.

[94] Yinnagh peiagh ny sodjey fenaghtyn —“Cre s'erree da'n vea shoh ta mee leeideil? Jean my ard Vriw lowal jeh'n aght shoh jeh baarail my *hraa*, my *chooid-heihlt*, as ny *gootyn elley* t'eh er hreishteil orrym? Vod-ym jercal dy chlashtyn eh gra rhym, *S'mie t'ou er n'yannoo*, *harvaant vie as firrinagh*, *tar stiagh gys gerjagh dty Hiarn*? Er-nonney nagh der yn aght ayn ta mee er leeideil my vea er'syn dy ghra rhym, *uss ghrogh harvaant*, *cha vel oo er n'yannoo nhee erbee ta mee er harey dhyt*.

“Cre t'yh ta mee coayl my eiraght ayns niau er y hon? Son eunys fardalagh ennagh; son cosney neufeeu ennagh; na dy yannoo magh saynt broghe ennagh? Vod-ym smooïnaghtyn ayns my chree dy vod-ym eiraght gloyroil cloan Yee y chosney fegooish goail payns as tooilleil er y hon, tra chost yh da my Haualtagh e vioys dy choirt tytle dou huggey?

“Er-jerrey; lhig dou yn queshtion shen y eanaghtyn jeem-pene, ta my Haualtagh er choirt ayns my veeal, *Cre nee dooinney y choirt ayns coonrey son e annym*? Cre'n tooilleil nagh lhisin y ghooil ny s'leae na roie'in gaue dy hurranse pianyn sharroo yn baase dy bragh-farraghtyn.”

Lhig da ny reddyng shoh, Chreesteenyn, goail greime dowin er nyn greeaghyn; nagh [95] jean-jee jarrood ad cha leah as aagys shiu yn cheeill; guee-jee gys Jee dy choirt grayse diu dy ve ny share lioroo. As bee-jee shickyr jeh shoh, nagh vel gerjagh smoo 'sy theihl shoh, na'n treishteil resoonagh jeh maynrays braa bannit: Shen dy gial Jee dy vod ve ain ooilleil, as dy vod mayd meeteil ayns shee ayns parageys Yee, er graih nyn Jiarn Yeesey Creest.

Huggeysyn, &c.

as I go into it, either fit for Heaven, or fit for no place but hell? Have not I myself seen many surprized by death when they least thought of it; and were amazed when they saw that it was too late to bring forth fruits answerable to amendment of life? What if this uncomfortable case should be my own!

[29] One would ask further— What will this life I lead, end in? Will my great Judge approve of this way of spending my *time*, my *estate*, and the *other talents* he has intrusted me with? Can I hope to hear him say, “Well done, good and faithful servant, enter thou into the joy of thy Lord?” Or will not the manner of my life oblige him to say, *Thou wicked servant, thou hast done nothing that I commanded thee*.

What is it I am losing my inheritance in Heaven for? For some poor pleasure; for some pitiful gain; or to gratify some filthy lust? Can I imagine, that the glorious inheritance of the children of God must cost me no pains, no trouble, to attain it, when it cost my Saviour his life to purchase it for me?

Lastly; let me ask myself that question, which my Saviour has put into my mouth, “what shall a man give in exchange for his soul?” What pains ought I not to take, rather than run the hazard of suffering the bitter pains of eternal death?

Let these things, Christians, enter deep into your hearts; do not forget them as soon as you leave the church; beg of God to give you grace to profit by them. —And be assured of this, that there is no greater happiness in this life, than to have reasonable hopes of a blessed eternity. Which God grant we may all have, and that we may meet in peace in the paradise of God, for the Lord Jesus' sake.

To whom, &c.



[97]

## SHARMANE V.

Yn Aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn.

LUKE xi. 28.

*Bannit t'adsyn ta clashtyn Goo Yee, as jannoo ymmyd jeh.*

TA eu ayns shoh Goan Chreest son yn ard firrins shoh, Dy vel preacheil yn Sushtal, clashtyn yh lesh geill as jeeanid vie, as leeideil bea cooie gys shen, ny raad shickyr gys maynrys.

Shione diu yn kerraghey hie er fockley magh orroosyn cheayl sharmaneyn Chreest, er beggan geill daue: "Bee yh" (as nyn Saualtagh as Briw) "bee yh ny sassey son Sodom as Gomorrah ayns laa ny briwnys, na son y pobble shen." Liorish shoh, Chreesteenyn, ta shiu fakin yn gaue mooar vees shiu ayn, liorish beaghey fo soilshey as oardaghyn y Sushtal, fegooish ve ny share lioroo.

Ta nyn Saualtagh hene ginsh diu, quoi eh ta miolaghey shiu dy chlashtyn y Goo dy [98] meerioosagh, as dy yarrood ny ta shiu er chlashtyn; as dy hoiaghey beg jeh'n phreachoor, as jeh oardaghyn Yee. T'eh ginsh diu, dy nee yn Jouyl ta goail ersooyl yn goo as ny creeaghyn ocsyn nagh vel kiaraalagh dy reayl yh, er-aggle ad dy chredjal as ve er nyn sauail.

Er-jerrey; foddee shiu ve shickyr jeh, dy jig yn Goo ta er ny phreacheil dy ve goo yn taualtys da dy chooilley unnane ta credjal; da dy chooilley unnane ta cheet son ynsagh, gearree, as kiarit ayns e chree dy hoiggal e churrim, as dy yannoo ny t'yh dy chlashtyn.

T'yh my chiarail ayns y charmane shoh (myr ve ayns shartanse elley) dy hoilshaghey diu kys *share oddys shiu vondeish anmey y gheddyn liorish ny sharmaneyn ta shiu dy chlashtyn*; dy vod shiu goll voish thie Yee lesh cosney as bannaght.

Cour shoh, soie-ym rhimbiu ymmodee cooishyn dy scansh, as soilsh'-ym diu kys lhisagh dy chooilley Chreestee goail huggey hene ny t'yh dy chlashtyn.

Agh hoshiaght, myr ta shiu dy bragh treishteil dy gheddyn vondeish liorish ny ta shiu dy lhaih

## SERMON V.

THE TRUE WAY OF PROFITING BY SERMONS.

LUKE xi. 28.

*Blessed are they that hear the Word of God and keep it.*<sup>1</sup>

YOU have here the word of Christ for this important truth; that the preaching of the Gospel; the hearing it with attention and zeal; and leading a life answerable thereunto, is a sure way to blessedness or happiness.

You know the doom of those who heard the sermons of Christ, and would not mind them: "It shall," (saith our Saviour and Judge) "it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that people. By which you see, Christians, the great hazard you will run, if you live under the light and ordinances of the Gospel, and are not bettered by them.

Our Saviour himself tells you, who it is that tempts you to hear the word with indifference, and to forget what you heard; to despise the preacher, and the ordi[30]nance of God. He tells you, that it is the devil that taketh the word out of the hearts of those that are not careful to keep it, lest they should believe and be saved.

Lastly; you may be assured of it, that the word preached will become the word of salvation to every one that believeth; to every one who comes to hear with a teachable temper of mind, with a serious purpose and desire to learn his duty, and with a resolution to practise what he hears.

My design in this discourse (as it has been in several others) is, to shew you *how you may best profit by the Sermons you hear*; that you may return from the house of God with benefit, and with a blessing.

In order to this, I will propose to you several subjects of importance, and shew you how every Christian should apply what he hears to himself.

But, in the first place, as ever you hope to profit by what you read or hear, endeavour to

<sup>1</sup> See Matt. vi. 19, 25. Luke iii. 14. xvi. 9. xix. 8. 1 Tim. iv. 6. vi. 9, 10, 17. Eph. iv. 28. v. 5. 1 John ii. 15. 1 Pet. v. 7. Heb. xiii. 5. 1 Cor. vi. 10. Col. iii. 25. 1 Thess. iv. 6. Zech. vii. 10. Levit. vi. 2. xxv. 14. Prov. iii. 9. xiv. 33. xviii. 3. xix. 17. xxii. 16. xxviii. 20. Ps. xvii. 14; xxxvii. 2. Isaiah iii. 15.



na clashtyn, streeu-jee dy chastey ass ny creeaghyn eu rour graih gys y theihl, as ny eunyssyn echey. Cha nee *mish* eh, agh nyn Jiarn eh-hene ta coyrt shickyrys [99] diu, lhig da'n sheeyl ve cha mie as saillish, ny-yeih my t'yh cuirt mastey drineyn, dy bee yh plooghit feih-yrrey; ta shen, myr t'eh hene dy explaynal yh, "Nee kiarailyn seihltagh, as molteyrays y verchys, as sayntyn nheeghyn elley, plooghey yn goo, as hig yh dy ve neu-veessoil."

I. Myr ta *graih miandagh*, er-y-fa shen, *son reddyn y theihl shoh*, na shen ta shin dy hoiggal liorish SAYNT-SEIHLTAGH, *yn lhiettal smoo gys craueeaght as tushtey Chreestee*, lhig dooin hoshiaght loayrt mychione yn pecca shoh, as ny seaghyn mooarey ta cheet marish.

"Gow-jee tastey," as nyn Saualtagh, "as bee-jee er nyn arrey noi Saynt." Vod mayd smooinghtyn dy beagh eh er choirt yn raue dooble as *jeean* shoh da Creesteenyn, er-bey dy row fys echey dy vel *red ennagh* feer annym-stroiagh ayns y phecca shoh. As bee baght mie eu *dy vel*, my ver shiu geill da ny ta mee goll dy ghra.

*Hoshiaght*; Nagh vod dooinney erbee graih y choirt da Jee, ta e chree soit er y theihl, lhig da gra ny saillish. "My ta dooinney erbee graihagh er y theihl, cha vel graih yn Ayr aynsyn." Shoh myr ta Spyrryd Yee dy ghra.

'*Sy nah ynnyd*; T'yh leeideil deiney ny veggany gys An-yeey; ta shen, barrantys [100] smoo y chur huc-hene, as gys nyn darrooid as berchys hene, na gys *Jee*, gys e *ard-chiaralys*, as e *vannaght*.

'*Sy trass ynnyd*; T'yh dy yindyssagh cleaynagh sleih dy chredjal, dy vel faggys dy chooilley nhee lowal, ver agh bishaghey er nyn gooid.

'*Sy chiarroo ynnyd*; T'yh dy yindyssagh chyndaa creeaghyn as aignaghyn sleih. Ta dooinney erreeishagh, keayrt dy vel spyrryd dy haynt er ghaoil greme er, cheet dy ve creoi-chreeagh; ta aigney feoilt cheet dy ve gortagh; as eshyn va giastyllagh roie, t'eh nish mooaraghey dy chooilley phing t'eh cur voish.

Ta'n ennym scammyltagh dy *Yalloonys*, er ny choirt ayns Scriptyr da'n phecca shoh, son dy vel yh cleayney sleih lheid y ghraih dy ve oc er berchys, myr dy beagh nyn mioys as nyn *maynrys* lhie er lane cooid ve oc.

As shen ny ta jannoo yn pecca shoh sthille ny s'feohdoil da Jee, *shoh yh*, dy vel yh (cooid ta

discharge your heart of a too great fondness for the world and its idols. It is not I, but our Lord himself assures you, that let the seed be never so good, yet if it be sown among thorns, they will choak it at last; that is, as he himself explains it, the cares of this world, and the deceitfulness of riches, and the lusts of other things, will choak the word, and it will become unfruitful.

I. A too great fondness, therefore, for the things of this world, or what we call COVETOUSNESS, being the greatest hindrance to piety and Christian knowledge; we will first consider this evil, and the great mischiefs that attend it.

Take heed, saith our Saviour, and beware of Covetousness. Can we imagine that he would have given Christians this *double*, this earnest caution, but that he knew that there is *something* in this sin very destructive. And you will be convinced *there is*, if you will attend to what follows.

First; That no man can possibly love God, whose heart is set upon the world, let him pretend what he will. "If any man love the world, the love of the Father is not in him." So saith the Spirit of God.

Secondly; It leads men insensibly into Atheism; that is, to depend more upon themselves and upon their own industry and wealth, than upon God, his *providence*, and *blessing*.

Thirdly; it strangely tempts men to believe, that any thing, almost, is lawful, which will but increase their substance.

Fourthly; It most surprisingly changeth the heart and dispositions of men. A compassionate man, once possessed with a spirit of covetousness, becomes hard-hearted; a liberal temper becomes stingy; and he that was charitable before, now grudges every penny he parts with.

It is branded in scripture with the name of *Idolatry*, because it tempts men to have such an esteem for wealth, as if their life and *happiness* depended upon having a great deal.

And that which still makes this sin more hateful to God is *this*, that it is (what the Spirit of

Spyrryd Yee dy enmys yh) FRAUE DY CHOOILLEY OLK; —fraue dy chooilley *ghrogh-yannoo*, jeh *mee-chairys*, jeh *tranlaase*, jeh *drogh-ghellal*, jeh *molley* y chielley, jeh *maarllys*, jeh *anvea*, jeh *leighderagh*, jeh bwishal son baase ayraghyn as moiraghyn, &c.

Ayns fockle, t'yh ny phecca iurinagh; as quoi-erbee ta tannaghtyn ayn t'eh ayns stayd [101] cailjey: As ta'n eiyrtys treih shoh lhiantyn huggey, nagh nhimmey oddys ve coyrlyt dy smooïnaghtyn dy vel ad foiljagh jeh, as shen-y-fa cha vod ve coyrlyt dy ghoail arrys jeh. As ny-yeih, gyn dooyt, pecca ta soit magh ayns Goo Yee myr *fraue dy chooilley olk*, sheign dauesyn ta foiljagh jeh toiggal yh dy ve ny phecca, my sailliu hene; dy vod ad ve fagit gyn leshtal.

Foddee peiagh erbee, son mac-soyley, ve shickyr dy vel eh fo pooar yn spyrryd olk shoh, tra t'eh ny s'jean soit er y theihl shoh, na er goail kiarail jeh e annym; tra ta e vian son cosney cur er geiyrt da aghtyn mee-lowal son bishaghey e chooid, na dy obbal e chair da e naboo.

Dy ghoill er my hoshiaght: —Ta'n persoon shen fo'n *drogh spyrryd dy haynt*, ta smooïnaght dy vel wheesh dy vree as pooar ayns berchys as dy vod eh ve maynrey liorish. Ta lheid y dooinney shoh, as y Phadeyr, [Hab. ii. 9.] “soandagh er cosney aggairagh son e hie, dy vod eh soiaghey e edd dy ard, as ve livreit veih roshtyn yn olk;” ta shen, dy vod eh cur barrant huggey hene, ve ass roshtyn seaghyn, as gyn jerkal gys ard-chiaralys Yee.

'Sy trass ynnyd; Foddee fys 've ec dooinney vel na mannagh vel e chiarail as imnea son y theihl cur er lhiggey sheese ny curymyn ta kainlt er gys Jee as eh-hene, na [102] goll harrishdoo lesh beggan geill as roauail-aigney; tra t'eh mooaraghey yn eer tra ta goit seose ayndoo; tra ta Laa yn Chiarn er ny an-chasherickey liorish obbyr seihltagh gyn feme, as lheid yn obbyr shen jeant ny leshtal son jannoo meerioose er curymyn crauee ayns nyn lughtyn-thie. Tra ta dooinney soilshaghey eh-hene neu-vooisal gys Jee son ny bannaghtyn t'eh er stowal er, liorish gyn jannoo mie corrym roo; as tra ta'n kiarail t'eh dy ghoail er e hon hene cur er beggan kiarail y ghoail er nyn son ocsyn ta feme e chooney. Tra

God calls it) THE ROOT OF ALL EVIL. The root of every evil, of injustice, of oppression, of extortion, of cheating one another, of thieving, of contention, of law-suits, of wishing for the death of parents, &c.

In short, it is a damnable sin; and whoever lives in it, is in a state of perdition: and it has this sad circumstance attending it, that few can be persuaded that they are guilty of it, and therefore cannot be persuaded to repent of it. And yet, no doubt of it, a sin branded in Scripture with being THE ROOT ALL EVIL, must of necessity be known by such as are guilty of it, if it is not their own fault; that they may be left without excuse.

Any man, for instance, may conclude for certain, that he is under the power of this evil spirit—when he is more intent upon the world than in taking care of his soul; —when his love of gain puts him upon suspicious ways and means of increasing his substance, or denying his neighbour his rights. Suspicious, I mean, to himself; for even *that* ought to hinder a good man from doing any thing which he *does but fear* may displease God, or injure another.<sup>2</sup>

To proceed: —That person is possessed [31] with a *spirit of covetousness*, who has such an opinion and esteem for wealth, as if it could make him happy. Such a man, saith the Prophet, “coveteth an evil covetousness to his house,” [Hab. ii. 9.] “that he may set his nest on high, and be delivered from the power of evil;” i. e. that he may depend upon himself, be out of the reach of misfortunes, and be independent upon God's providence.

Thirdly; A man may know whether his care and concern for the world does not often make him omit the duties he owes to God and to himself, or perform them with indifference and distraction; when the time is even grudged in which they are performed; when the Lord's day is profaned by unnecessary worldly business, and such business made use of as a pretence for neglecting family duties. When a man shews no gratitude to God for the favours he has bestowed upon him, by doing a proportionable good with them; and when his concern for himself makes him unconcerned for those that want his help. When a man's mind is distracted with imaginary fears of wanting; or who makes his necessities

<sup>2</sup> [The last sentence here is absent from the Manx.]

ta aigney dooinney seaghnit lesh smooïnaghtyn agglagh gyn oyr dy huittym fo boghtynid; na tra t'eh smooïnaghtyn dy vel e ymmyrch hene ny smoo na dy jarroo t'yh, as shen-y-fa cha vod eh dy bragh ve booiagh lesh y stayd t'eh ayn. Erjerrey; tra ta dy chooilley nhee nagh vel cheet lesh, dy chooilley choayl ny lhag-haghyrt ceau eh fo trimshey, seaghyn, na mee-hreisht; ta shoh son nagh vel eh lhiggey da hene smooïnaghtyn, dy vel ad shoh cheet veih Jee ta goadrail dy chooilley nhee son y chooid share.

T'ad shoh ooilley sampleyryn jeh'n *thaynt shen* ta'n Scriptyr dy gheyrey myr leeideil gys coayl-anmey. As quoi-erbee *ta*, na t'ayns danjere dy ve er ny reill liorish yn spyryd shoh (son dy vel nyn lheid fo reill drogh-spyryd, cha lhiass ny smoo dy ghooyt ve [103] jeant jeh, na dy row Yuaase fo reill lheid y spyryd tra hie Satan stiagh ayn;) quoi-erbee ta ayns y stayd danjereagh shoh, imree yh da cosney ass rybbey yn Jouyl cha leah as tyh [*sic*: t'yh] possibyl.

Ragh'in nish er my hoshiaght dy chonsideral kys ta shoh dy ve jeant; agh bee yh ymmyrchagh, hoshiaght, dy chur rhimbiu red ta agh ro-vennic jeant ny leshtal son y phecca shoh.

Ta'n Ostyl gra, "Eshyn nagh vel kiarail cour e vooinjer hene, as erskyn ooilley ny chour ocsyn ta jeh'n lught-thie echey hene, t'eh er n'obbal y credjue, as t'eh ny smessey na an-chreestee." [1 Tim. v. 8.]

Ta sleih apt dy smooïnaghtyn dy jean shoh nyn leshtal, cre cha seihltagh erbee as t'ad. Tra, son firriny, (as yiow ad dy nee shoh myr t'yh, my nee ad agh jeeaghyn ayns ny Bibleyn oc) cha vel yn Ostyl ayns shoh cur roish Creesteenyn dy yannoo seose berchys son nyn gloan hene, agh dy ghoad kiarail jeh nyn *sleih-mooinjerey boghtey*, as gyn fagail ad son errey er y theah.

Ta shin cheet nish dy chonsideral cre'n ymmyd lhisagh Creestee firrinagh y yannoo jeh clashtyn mychione *dooghys*, *molteyrys*, *danjere*, as *jerrey* yn phecca shoh. Nish; Creestee ta gearree vondeish dy ve echey liorish ny t'eh dy chlashtyn, nee eh smooïnaghtyn myr shoh rish hene:—

[104] "Ta mee er chlashtyn cre ta Spyryd Yee dy ghra; "nagh vel ec dooinney sayntoilagh erbee, eh ta ny yallooder, eiraght erbee ayns reeriaght Yee." [Eph. v. 5.] As nagh jean lheid y firriny agglagh shoh lhiettal ayn-ym yeearee joogh son cosney ny smoo na ta mee dy jarroo feme? Ta mee fakin cre ta my churym. As ta shen dy laboragh ayns my stayd as aght-beaghee

greater than indeed they are, and therefore can never be satisfied with his present condition. Lastly; when every disappointment, every loss or misfortune, casts him into trouble, grief, or despair, not being permitted to consider, that it is from God who orders all things for the best.

These are all instances of *that covetousness* which the Scripture condemns as leading to perdition. And whoever *is*, or is in danger of being, possessed with this spirit, (for that such are possessed with an evil spirit, one need no more question, than that Judas was possessed with such a spirit when Satan entered into him) —whoever is in this sad circumstance, had need to get out of the snare of the devil as soon as possible.

—We should now proceed to consider how this is to be done; but it will be necessary to take notice, first, of what is but too often made use of as a cloak for this sin.

The Apostle saith, "He that provideth not for his own, and especially for those of his own house, or kindred, hath forfeited the faith, and is worse than an infidel." [1 Tim. v. 8.]

People are apt to think that this will justify them, let them be never so worldly-minded. When in truth, (and they will find it is so, if they will but look into their Bibles) the Apostle is not directing Christians to provide estates for their children, but to take care of their poor relations, and not let others be burthened with them.

We come now to consider, what use a serious Christian should make upon hearing the *nature*, the *deceitfulness*, the *danger*, and the *end*, of this sin. Now; a Christian who desires to profit by what he hears, will think thus with himself:—

I have heard what the Spirit of God saith; that every "covetous man, who is an idolater, hath no inheritance in the kingdom of God." [Eph. v. 5.] —And shall not so terrible a truth put a stop to an over-greedy desire of getting more than I really want? I see what my duty is. It is to labour in my proper business; depending upon God's blessing; without disquieting myself with unreasonable

hene; coyrt my varrant gys bannaght Yee, fegooish boirey mee-hene lesh aggle gyn oyr roish feme. As shoh ta orrym dy yannoo; hoshiaght, dy rere my ymmyrch hene, as adsyn ta bentyn rhym; as eisht dy yannoo feaysley er ymmyrchee elley. Cha lhig-ym da preish obbyr, er-y-fa shen,” (jir dy chooilley Chreestee firrinagh) “cha lhig-ym da obbyr seihltagh m’y lhiettal veih shirveish Yee, er-yn-oyr dy vel mee share shirveish orrym-pene, choud as ta mee shirveish eshyn. Nee’m gys rere my phooar dy kinjagh cooinaghtyn, dy vel mee ayns laueyn Yee, ta er choyrt sarey dooin “dy lhie ooilley nyn giarailyn ersyn, son dy vel eh kiarail er nyn son.” As quoi, myr hug eh dooin bioys, eer roish my ve ayns nyn booar dy yeearee yh, nagh lhiggys dooin dy bragh ve fegooish ny saaseyn cooie dy chummal seose yh. Nee’m my phadger gys Jee, dy der eh grayse dou dy yannoo ymmyd vie jeh ny reddyn ver eh dou, cooid vees yn aght by-hickyree dy chosney bannaghtyn sodjey voish.

[105] “As neayr as dy vel Spyrryd Yee coyrt shickyrys dou, traar erbee dy vel mee jannoo mie da feallagh elley, dy nee shen y traar smoo dy vie ta mee jannoo dou-hene, nee’m, er-y-fa shen, my phaart dy yannoo dou-hene caarjyn cour y laa mooar, *liorish coyrt jeirk jeh lheid as t’aym*, myr ta’n Chiarn er choyrt sarey dooin. [Luke xi. 41.] As son nagh vod rule share ’ve aym na shen ta’n Ostyl er choyrt roin, [1 Cor. xvi. 2.] (nee dy chooilley Chreestee vie gra ta cosney e veaghey liorish dellal) *nee’m dy kinjagh coyrt dy lhiattee ayns stoyr*, myr ta Jee er vannaghey mee, dy vod kuse ’ve aym dy choyrt dasyn t’ayns feme. —As dy vod-ym shoh y yannoo ny s’aggindee, gueeym gys Jee eh dy choadey mee veih drogh spyrryd y thaynt; as *dy vod-ym coyrt seose ayns stoyr undin vie cour yn traar ry-heet*.

“Cour shoh, cooin-ym er lheid ny Scriptyryn as shoh: —“Cha vel berchys jeh foays erbee ayns laa yn cherraghey; edyr tra [ta] shin tuittym fo seaghyn, na ayns laa nyn maaish. “Uss ommydan, yn oie noight vees dty vioys er ny ghail void: quoi lesh eisht vees ooilley dty chooid-heihlt?” —“Myr shoh,[”] as nyn Jiarn, [Luke xii. 20] “ta eshyn ta tashtey seose berchys ny chour hene, as nagh vel berchagh ass lieh Yee;” ta shen, nagh vel jannoo ymmyd jeh e verchys gys gloyr Yee, na cur roish ad gys niau liorish laueyn ny boghtyn.

[106] “Cooinee,” as Abraham, rish y dooinney berchagh, “dy dooar uss ayns earish dty vea soylley as sonnys seihlt;” ny reddyn va dty eer annym as eunys soit ayndoo; “as

fears of wanting. And this I am to do; first, in order to supply my own and the necessities of those that be- long to me; and then, to supply the necessities of those that are in want. I will not let the hurry of business, therefore, (will every serious Christian say) I will not let worldly business hinder me from serving God, because I serve myself most when I serve him. I will endeavour always to remember, that I am in the hands of God, who has commanded us “to cast all our care upon him, for he careth for us.” And who, having given us life even before we could ask it, will never let us want the necessary means of preserving it. I will beg of God, that he will grant me grace to make a good use of what he shall give me, [32] which will be a sure way of obtaining more favours from him.

And since the Spirit of God assures me, that when I do good to others I do most good to myself, I will, therefore, endeavour to make myself friends against the great day, “by giving alms of such things as I have,” as our Lord commands us. [Luke [x]i. 41.] And because I cannot have a better rule than that which the Apostle has given us, [1 Cor. xvi. 2.] (will every serious Christian say who lives by gain) “I will constantly lay by me in store as God hath prospered me,” that I may have to give to him that needeth. —And that I may do this more cheerfully, I will beg of God to preserve me from an evil spirit of covetousness; and *that I may lay up in store a good foundation against the time to come*.

In order to this, I will often call to mind such scriptures as these:— “that wealth profiteth not in the day of wrath;” either when we fall into affliction, or when we come to die. “Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou has provided?” —“So,” saith our Lord, “is he that layeth up treasure for himself and is not rich towards God.” [Luke xii. 20.] i. e. employing his riches to God’s glory, or transmitting them to Heaven by the hands of the poor.

“Remember,” saith Abraham to the rich man, that “thou in thy life-time receivedst thy good things; the things in which thou didst place thy very soul and happiness; and likewise Lazarus,



myrgeddin Lazarus seaghyn as boghtynid; agh nish t'eshyn er ny gherjaghey, as t'ou uss er dy [sic: dty] horchaghey."

Jean Creestee erbee, lurg shoh, *soiaghey e chree* ayns ny reddyng shen oddys ve caillit tra sloo heillys eh; cooid nagh vod eh freayl fegooish aggle, na paartail rish fegooish sou-aigney; ta cleayney shin dy yarrood Jee; ta ny rybbey dooin choud as ta shin bio, as foddee ve, fegooish ard-ghrayse, ny vollaght dooin tra ta shin marroo? Dy haghney shoh, lhig dooin guee er Jee dy choyrnt slane toiggal dooin jeh fardail ooilley jallooyn y theihl shoh, ta shin agh ro aarloo dy choyrnt graih daue; as nagh jean mayd, myr mee-chredjuee, treishteil son maynrys ayndoo; as er-lheh, dy gooidsave lesh Jee dy reayl shin veih dy chooilley chaslys jeh lheid y phecca, as ta moir whilleen olk.

Cre ta ny huilk shen, ta shin nish cheet dy ghail shillee giare jeu; dy vod mayd, myr shynney lhien nyn anmeenyn, feoh y chur daue as chea voue.

II. Yn chield olk nee mayd loayrt jeh, t'yh *Tranlaase*; tra ta dooinney chionney dy creoi er e naboo, son dy vel yh ayns pooar e [107] laue dy yannoo shen; na tra nagh vel yh ayns pooar e naboo dy chur eddin da. Na, ayns yn nah ynnid, tra ta feme dooinney dy eginaghey eh dy lhie fo yn dellal s'dewilley saillish e naboo y chur er. Er-nonney, 'sy trass ynnid, tra ghoys dooinney vondeish jeh bargane creoi ver y leigh da, ga dy bee yh gys assee mooar e naboo.

T'ad shoh, as nyn lheid shoh, peccaghyn feer vooar, nee dooney sleih ass niau, ga nagh vod leigh erbee hallooingh goail greime orroosyn ta foiljagh jeu. As dy jarroo firringh, cha vel peiagh erbee smooinghyn dy nee loghtyn fardalagh ad, tra t'ad hene cheet dy ve surranse lioroo.

Eaisht-jee rish ny ta'n Spyrryd Noo dy ghra mychione ny peccaghyn shoh: "Eshyn ta jannoo tranlaase er y voght, dy vishagh' e chooid, hig eh-hene dy feer gys feme." "Ny jean spooilley yn boght," ta shen, adsyn nagh vel fort oc streu rhyt; —"son nee yn Chiarn yn chooish oc y ghail seose, as spooillee eshyn yn annym ocsyn ren adsyn y spooilley." Agh, erskyn ooilley, eaisht-jee rish ny goan atchimagh shoh dy Yee, —"Cha vou sayntoilee, na tranlaasee, eiraght erbee ayns reeriaght Yee;" as eisht ta fys eu cre sheign da'n eiraght oc ve.

evil things; but now he is comforted, and thou art tormented."

Will any Christian, after this, call those his *good things*, which may be lost when he least thinks of it; that he cannot keep without fear, nor part with without vexation; which tempt us to forget God; are a snare to us while we live, and may, without a mighty grace, be a curse to us when we are dead? Rather let us all beg of God to convince us, most effectually, of the vanity of all the idols of this world, which we are but too apt to doat on; and that we may not, like unbelievers, look for happiness here. And especially, that God would keep us from every degree of a sin, which is the mother of so many evils.

What those evils are, we now come to take a short view of; that, as we value our souls, we may abhor and avoid them.

II. The first we shall consider, is that of OPPRESSION; when a man bears hard upon his neighbour, because it is in the power of his hand to do it; or when it is not in the power of his neighbour to contend with him: Or, secondly, when a man's necessities force him to submit to the very hardest terms his neighbour thinks fit to impose upon him. Or, thirdly, when a man will take all the advantage of a hard bargain which the law will give him, though it be to the great loss of his neighbour.

These, and such as these, are very great crimes, and will shut men out of Heaven, though no law on earth can take hold of those that are guilty of them. And indeed, nobody thinks them small crimes when they themselves come to be the sufferers.

Hear what the Spirit saith of these sins: —"He that oppresseth the poor, to increase his riches, shall surely come to want." "Oppress not the poor;" i. e., those that are not able to contend with you; —"the Lord will plead their cause, and spoil the soul of them that spoiled them." But above all, hear these terrible words of God, —"oppressors, extortioners, shall not inherit the kingdom of God," and then you know what they must inherit.



III. Ta AGGAIR ny phecca elley huggey ta'n spyrryd dy haynt leeideil sleih. Cha [108] jir-ym veg jeh ny aghtyn shen dy aggairys *oddagh* leighyn y theah, as *lhisagh* ad smaghtaghey, as jannoo cairys da ny surransee, fegooish coyrt ad gys cost smoo na sheeu yn chooish.

Ta aghtyn elley dy vee-chairys, cha eajee cheddin ayns shillee Yee, as cha annym-stroiaigh feih-yerrey, ga dy vel sleih jannoo shioot dy veaghey ayndoo fegooish scammylt foshlit, na guin chooinsheanse. Lheid shoh ta—goail vondeish jeh marranys, mee-hushtey, boggannys sleih, as nyn lheid.

Ver-ym shiu ayns cooinaghtyn jeh paart jeh ny drogh aghtyn shoh, dy vod shiu shaghney chamma yn pecca as yn kerraghey.

My ta dooinney er-meshtey, foddee eh ve rait, *nagh vel eh er-hene*. Nish, ayns lheid y doaie shoh, my hagherys da tuittym ayns drogh laueyn, as jannoo bargane, t'yh jeih gys unnane dy bee arrys er tra t'eh sheelt as er hene, as ro-vennic t'yh dy vel e lught-thie surranse er y hon. Lhiass dou goll dy phrowal diu, dy nee pecca yh dy hassoo er lheid y bargane shoh? Ta fys ec dy chooilley ghooiney cooinsheansagh dy nee pecca yh; agh higgall nagh vel dy chooilley unnane goail gys e chree shen ny ta Jee er ockley magh [1 Thess. iv. 6.] "Dy jean eshyn goail cooilleen er ooilley nyn lheid as ta goail vondeish er e vraar, as molley eh ayns cooish erbee."

[109] Cre cha easal t'yh da dooinney boght, lesh cooish yeeragh, gyn toiggal kiart ve echee jeh, na gyn fort dy endeil yh: agh der yn marranys echeysyn, na e veggan fort, cairys diuish na dooys gys shen, huggey, son firrinys, nagh vel tytle cairagh ain? Na vod briwnys quaiyllagh jannoo yn vee-chairys ny sloo, tra hig yh gys aa-chlashtyn ec laa mooar ny briwnys?

Dy leckal argid er dooinney, tra ta fys aym nagh vel eh dy jarroo feme yh, ynrycan er-chee dy vod-ym bargane y gheddyn jeh'n thalloo echee, tra vees eh eginit dy chreck yh; ta shoh red nagh vel smooinit loght mooar; as ny-yeih, t'yh plain dy vel mee cooney dy chur mou eh, as foddee, lught e hie; as my ta eshyn foiljagh ayns jummal eiraght e hennaryn, vel yh possibyl dooys ve gyn loght?

Er-yn-oyr dy vel ny sloo dy vree ayns *cloan gyn-ayr*, *mraane-treoghe*, as *sleih boghtey* dy hassoo magh nyn gooish, vel eshyn ta jannoo aggair daue, er-y-fa shen lesh ny sloo dy phecca? Shickyr, cha vel; choud shen voish, dy vel Jee er

III. INJUSTICE is another sin to which a spirit of covetousness leads men. I shall not take notice of those instances of injustice which the laws of men *may*, and ought to punish, and do the sufferers right, without making it cost them more than it is worth.

[33] There are other instances of injustice, as evil in the sight of God, and as damnable in the end, though people make a shift to live in them, without public reproach, or check of conscience. Such are—taking advantage of men's mistakes, ignorance, simplicity, and the like.

I will put you in mind of instances of this kind, that you may avoid the sin and the punishment.

If a man is in drink, he is, in the very language of the world, *over-seen*. Now; if in such a condition he happen to fall into bad hands, and make a bargain, it is ten to one but he repents when he is sober, and too often his family smart for it. Shall I go about to prove, that it is a sin to insist upon such a bargain; every man who has a conscience knows it to be so; but perhaps every body does not remember what God has expressly declared, [1 Thess. iv. 6.] "That he will be the avenger of all such as go beyond or defraud another in any matter."

How easily may a poor man, who has a righteous cause, mistake, or be unable to defend it: But will his oversight, or inability, give me or you a right to that, to which, in truth, we had no just title? or will the judgment of a court lessen the injustice, when it comes to be tried at the great day?

To feed a man with money, when I know he has no real occasion, only that I may get a bargain of his estate, when he shall be forced to sell it; this is thought to be no great crime; and yet it is plain, I help to ruin him, and perhaps his family; and if he sins in squandering the inheritance of his forefathers, is it possible for me to be without guilt?

Because, in wronging *orphans*, and *widows*, and *poor people*, a man has less powerful people to deal with, is he therefore less wicked? No, sure; so far from it, that God has declared himself concerned in such causes: their "Redeemer," saith

vockley magh dy jean eh-hene goail seose lheid ny cooishyn: “Ta’n fendeilagh oc,” as Solomon, [Raaghyn Creeney xxii[i]. 11.] “niartal, gowee eh seose yn chooish oc dt’oi.”

Cre cha mennic as ta chymnaghyn as barganeyn elley dy scainsh vooar, as myrgheddin [110] reddyng elley dy feeagh, tuittym ayns laueyn sleih nagh vel cairys oc ayndoo! Ta sleih jeeaghyn er y phecca jeh keiltyn ny reddyng shoh dy ve ny sloo na maarlys. Agh fegooish oyr erbee elley, ta mee shickyr jeh, agh shoh; ayns y derrey chooish foddee eh ve ayns danjere y chrih, my hig briaght er; ayns y jeh elley cha bee eh agh enmyssit ny vitchoor, red nagh jean lheid y dooinney goail cooid vooar gys e chree: Agh lhisagh Creesteenyn goail huc hene, nagh bee briwnys Jee ny-cairys cordail rish smooinghyn mee-cheeylagh sheelnaue.

T’yh ro-chadjin neesht son sleih dy cheiltyn, as dy reayl cooid-chailjey t’ad er gheddyn. Shickyr cha vel fys ec lheid y sleih, dy vel leigh Yee, dy plain noi lheid ny cliaghtaghyn; as s’beg t’ad smooinghyn kys nee ad gansoor son shoh ec laa mooar ny coontaghyn.

My gho’ys dooinney dy chooilley vondeish ver y leigh da, nee eh dy mennic lane mee-chairys ayns shillee Yee, as bee yh kainlt er dy yannoo lhiassaghey; ny egooish, cha vel e arrys firrinagh, as ta e haualtys ayns lane gaue. As dy feer, sheign da lane graih ve ec dooinney er y theihl, na smoo dy jarroo na t’echey er e annym hene, ver e naboo gys *anvea*, *seaghyn*, as *cost*, dy hirrey son e chair ayns quaiyl, tra ta fys echey ro-laue, ayns shen dy vou eh, as dy lhisagh eh cairys y gheddyn.

[111] Agh ny peccaghyn dy volteyras as mee-chairys, smoo cadjin ta, as sloo dy scainsh jeu, t’ad nyn lheid as ta jeant ayns dellal as barganeyn. Ta’n Dooinney Creeney er choyrt raue foshlit jeh shoh da dy chooilley pheiaigh; [Ecclus. xxvii. 2.] “Myr ta greime ec y treiney eddyr claghyn y voalley, shen myr ta molteyras lhiantyn dy chion eddyr creak as kionnagh.” Dy chooilley Chreestee, er-y-fa shen, ta gearree dy reayl cooinsheanse vie, bee eh booiagh lheid ny ruleyn y ve echey dy immeeaght lioroo, as nagh lhiass da ve mollit, mannagh vel yh e aigney hene. Lheid as rule nyn Saualtagh; [Mian vii. 12] “Cre-erbee bailluish deiney dy yannoo riuish, jean-jee shiuish shen roosyn, son shoh yn leigh as ny phadeyryn:” Ta shoh ny rule lhisagh dy chooilley Chreestee onneragh geiyrt da ayns e ghellal; agh bee ooilley ruleyn yn Sushtal, ga dy

Solomon, [Prov. xxiii. 11.] “is mighty; he will plead their cause with thee.”

How often do wills and writings of moment, and even other things of value, fall into the hands of persons to whom they do not belong. The sin of concealing such things is looked upon as a less sin than stealing. But for no reason, I am sure, but because in one case he may be in danger of being hanged, if he is caught; and in the other, he will only be called a dishonest man, which such a man will not lay much to heart: But Christians should consider, that the judgment of a righteous God will not be according to the foolish opinion of men.

It is too common for people to conceal and keep what they have found. Such people do not sure know, that there is an express law of God, against such practices; nor do they ever think how they shall answer it at the great day of accounts.

If a man will take all advantages which the law will give him, he will very often do great injustice in the sight of God, and make himself liable to Restitution, without which his repentance and salvation will be very hazardous. And, indeed, a man must love the world exceeding well, even better than his own soul, who will put his neighbour to *trouble*, *grief*, and *expence*, to seek for his rights in equity, when he knows before hand, that in equity he will and ought to be relieved.

But the sins of fraud and injustice, which are most common, and least taken notice of, are such as are committed in the way of trade and bargains. The wise man has given all people fair warning of this; [Ecclus. xxvii. 2.] “As a nail sticketh fast betwixt the joinings of the stones, so doth sin stick close between buying and selling.” Every Christian, therefore, who desires to keep a good conscience, will be glad to have such rules to walk by, as he needs not be deceived, unless he be willing to be deceived. Such is that of our Saviour’s; [Matth. vii. 12.] “whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets:” which, though a general rule, may by a well-meaning Christian, [34] be applied to all our dealings one with another; while those that are resolved to be rich, whatever shall be the consequence, all the

baghtal soit rhymboo, agh lesh beggan bree orroosyn ta sleuit er ve berchagh camm na jeeragh. Agh son nyn lheid as ta dy jarroo jannoo cooinsheanse jeh nyn raaidyn, yinnagh peiagh streeu dy yannoo nyn immeeaght rea as sauchey.

Nish; myr ta cosney yn ard oyr, as oyr lowal, jeh dellal, sheign da dy chooilley ghooiinneey briwnys er e hon hene; as myr shen, t'eh ro aarloo dy ve foayroil gys yn vondeish echey hene; Nee'm er-y-fa shen, [112] coyrlaghey shiu gys un rule plain, ver lane cooney da dooinney cooinsheansagh kys dy ymmyrkey eh-hene dy sauchey ayns e ghellal. As ta shen—*dy ghooil lheid y cosney, vondeish, na price, as veagh yn persoon rish ta mee dellal booiagh jeh, dy beagh wheesh dy hoiggal echey jeh my vissness as t'aym-pene, as ny oyryn ta cur orrym goail lheid y cosney shen*. Quoi-erbee ta gymmyrkey eh-hene er yn agh shoh, cha jean e chooinsheanse dy bragh deyrey eh son mee-chairys. Agh, ayns ynnyd shoh, my nee sleih goail dy chooilley vondeish oddys ad jeh *mee-hushtey, feme*, na *boggany*s ny persoonyn t'ad dellal roo, t'ad jannoo shen sheign fys vie ve oc hene ta mee-chairagh, as lhie ad hene fo unnane jeh ny cur'myn s'doillee jeh'n Chredjue Chreestee, as ta shen, DY YANNOO LHIASSAGHEY, ny egooish *cha* jean Jee soiaaghey y yannoo jeh nyn arrys.

Agh roish my jig mayd dy loayrt jeh'n currym shoh jeh jannoo Lhiassaghey, baillym hoshiaght red ennagh y ghra mychione ny peccaghyn *nish* cadjin, jeh *mingeragh* as *geid*.

Smie ta mee toiggal, nagh nhimmey jeusyn ta er huittym gys ny peccaghyn scammyltagh, miolee shoh, ver geill da red erbee oddys ve rait veih'n phulpit, na veih Goo Yee. Ta Spyrryd Yee dy jarroo gra, [Zech. v. 4.] "Dy vel mollaht," na drogh spyrryd, "goll stiagh ayns thie yn vaarliagh, [113] dy bollagh dy chur naardey yh, fuygh as clagh." Agh cre'n greme nee shoh 'ghoail orroosyn ta gyn *credjue*, gyn *cooinsheanse*, gyn *nearey*, gyn *aggle*?

Agh cha bee yh ayns fardail, ta mee treishteil, dy choyrlaghey adsyn nagh vel foast er jeet gys lheid yn yrjid phecca—dy ghooil arrys, as dy aagail jeh ayns tra; son bee-jee shickyjeh, keayrt dy vel spyrryd dy vingeragh er ghooil holt er peiagh, mannagh shass eh noi, ver yh lesh eh gys dy chooilley vonney jeh'n phecca shen, derrey ver yh lesh eh gys toyrt-mouys chamma

rules of the Gospel, though never so well explained, will be of little use to them.<sup>3</sup> But for such as do really make a conscience of their ways, one would endeavour to make their way plain and safe.

Now; gain being the great and just end of trade, of which every man for himself must be judge; and consequently, too apt to be favourable to his own interest, I shall, therefore, recommend one very plain rule, which will go a great way towards directing every conscientious man of business, how to act safely with regard to gain. And this is—to *take such a gain, advantage, or consideration, as the person with whom I deal would be satisfied with, if he knew my business as well as I do myself, and the reasons which oblige me to take such a profit*. Whoever makes this his rule, his conscience will never reproach him of injustice. But if, instead of doing so, men will take all that they can get; make an hand of the *ignorance, necessities, or simplicity*, of those with whom they deal, they do what they *must* know to be unjust, and make themselves liable to one of the most difficult duties of Christianity, —and that is, RESTITUTION, without which their repentance will *not* be accepted of God.

But before we come to consider this duty of Restitution, I would add a few words concerning the *now* common, but scandalous,<sup>4</sup> crimes of PILFERING and STEALING.

I am very sensible, that few of those who have fallen into these base, bewitching sins, will mind what can be said from the pulpit, or from the word of God. The Spirit of God saith indeed, [Zech. v. 4.] "That a curse or evil spirit entereth into the house of the thief, to consume it with the timber and stones." But what will this signify to those that have neither *faith*, nor *religion*, nor *shame*, nor *fear*?

But it will not, one would hope, be in vain to advise those who are not yet arrived to this height of sinning—to repent and leave it in time; for, be assured of it, that when a spirit of pilfering has once taken possession of a man, it will, if not resisted, lead him to every degree of that sin, till it brings him to ruin both of soul and body. And that it will be as difficult for him, whatever his

<sup>3</sup> [In the Manx, this sentence, following the quotation from the Gospel, is recast and abridged.]

<sup>4</sup> [*but scandalous* not translated.]

annym as callin: As bee yh cha doillee da, lhig da e stayd-heihltagh maghey shen ve ny saillish, dy aagail jeh'n cliaghtey dy gheid, as t'yh da'n meshtallagh, na'n maarderagh, na'n looder-cadjin, dy hreigeil ny peccaghyn shen ta er jeet dy ve aa-ghooghyssagh da.

Cre cha erskyn-towse kiaraalagh, er-y-fa shen, lhisagh ayraghyn as mayraghyn ve dy lhiettal dy chooilley vonney as keint jeh'n phecca shoh, yn eer chaslys sloo jeh; dy chur raue da nyn gloan harrish as harrish, noi lheid y phecca broghe scammyltagh, ta cha doillee dy ve treigit, as cha doillee dy ghaoil arrys jeh. Son *lhiassaghey* sheign ve jeant, son ooilley ny peccaghyn ta shin er ve loayrt jeu, ec y chooid sloo ayns cree as aigney, my ta sleih dy bragh jerkal rish saualtys. Cha je'm ny smoo dy phrowal [114] diu dy vel *LHIASSAGHEY ny churym ymyrchagh*, na ghoghe'in payns dy choyrlaghey shiu dy vel *ROOSTEYRYS ny phecca*. Sheign da cooinsheanse dy chooilley ghooiney s'loys fenaght jeh e chooinsheanse hene, ginsh da dy vel yh myr shen. As my ta peiagh erbee ec fea fo loght yn phecca shoh, bee eh ec fea fo loght dy chooilley phecca elley. Son shickyr yn un resoon as cairys ta kiangley mee dy eeck my easaght, nee shen m'y chiangley dy yannoo lhiassaghey son aggair erbee dy vel mee er n'yannoo. Son ta shoh ny ard firriny, dy vel dy chooilley chosney aggairagh, eer maarlys as roosteyrys.

Shen-y-fa, ny lhig-jee shaghey Chreesteenyn, ec gaue nyn anmeenyn, dy yannoo lhiassaghey son aggair na assee erbee ta shiu er n'yannoo, choud as t'yh ayns nyn booar. As my ta mee-hreishteil erbee girree ayns nyn greeaghyn mychione yn aght dy yannoo shoh, imnee-jee gys nyn mochil-anmey, na gys Creestee creeney tushtagh ennagh elley, oddys liorish e choyrle chrauee lheihs nyn imnea.

Fegooish jannoo shoh, cha vod dooinney dy smooineaghtyn erbee as veg y gherjagh y ve echey edyr son bioys na baase.<sup>5</sup> "Jiu," as nyn Saualtagh rish Zaccheus, [Luke xix. 9.] "jiu ta saualtys er jeet gys dty hie." Myr shen derrey v'eh kiarit veih e chree dy yannoo lhiassaghey, cha row eh ayns stayd dy haualtys, v'eh ayns stayd dy choayl-anmey.

[115] Ta leigh Yee gys ny Israeliteyn cha corrym shen gys y chooish shoh, dy nheign dou cheet harrish. [Lev. vi. 2, &c.] "My ta persoon

condition in the world afterwards may be, to break off an habit of stealing, as it is for a drunkard, or a whoremaster, or a common swearer, to leave off those vices that are become a second nature to them.

How exceeding careful, therefore, should parents be to discourage every the least degree of this sin, every shadow of it; to warn their children, over and over again, against so base, so scandalous a vice, which is so hard to be forsaken, so hard to be repented of. For RESTITUTION must be made, for all the sins we have been speaking of, as ever men hope for salvation, at least in the sincere endeavour. I will no more go about to prove that RESTITUTION is *a necessary duty*, than I would take pains to persuade you that ROBBERING is *a sin*. Every man's conscience, every man who dare ask his conscience, must tell him so. And if any man is easy under the guilt of this sin, he will be easy under the guilt of any other sin. For sure the same reason and justice, which oblige me to restore what I have borrowed, will oblige me make restitution for what I have wronged a man of. This being a certain truth, that all a man gets wrongfully is theft and robbery, and no better.

Therefore, delay not, Christians, at the peril of your souls, to make satisfaction for any injustice or wrong you have done, while it is in your power. And if any scruple arises in your breast concerning the way of doing it, go to your Pastor, or to some person of judgment and discretion, who may be able to silence your doubts, and quiet your conscience.

Without doing this, a man of any thought, can have no comfort either living or dying. This day (saith our Saviour to Zaccheus, Luke xix. [9].) [35] "This day is salvation come to thy house." So that until he had sincerely resolved to make restitution, he was not in a state of salvation, he was in a state of perdition.

The law of God to the Israelites is so particular upon this head, that I must repeat it to you. [Lev. vi. 2.] "If a soul sin, [and commit a trespass

<sup>5</sup> [This clause should probably be phrased *cha vod dooinney dy smooineaghtyn erbee (y) ve as veg y gherjagh echey*, since the modal verb *foddee* requires a non-finite verb phrase as complement.]



erbee jannoo pecca as loght noi'n Chiarn, as dy breagagh gobbal da e naboo shen ny va currit da fo e churym, na ayns dellal, na ayns nhee erbee t'er ny ghaoil ersooyl lesh tranlaase, na t'er volley e naboo, na ta er gheddyn cooid-chailjey, &c. shen hene nee eshyn dy slane chyndaa reesht, as yn wheiggoo ayn smoo y chur huggey, as ver eh shen dasyn te cair. As eisht nee'n Saggart lhiassaghey y jannoo er e hon, fenish y Chiarn, as bee yh er ny leih da." As gow-jee tastey, guee-ym erriu, nagh row yn sarey shoh bentyn rish nyn lheid as va deyrity jeh ny loghtyn shen dy vee-chairys fenish yn briw, agh rish nyn lheid as va nyn gooinsheansyn dy gheyrey, as va gearree shee as pardoon veih Jee.

Shoh va'n aght pointit liorish Jee hene. Shoh coraa yn leigh as yn Sushtal; as lhig dou gra, jeh resoan dooghyssagh neesht: son ta dy chooilley pheigh ta er hurranse aggair jeeaghyn son lhiassaghey ve jeant da; as my ta shoh obbit da liorish deiney, t'eh aarloo dy jannoo peal gys Jee son cairys as cooilleen. Myr shen dy nheign da nyn gurrym 'sy chooish shoh ve toiggit liorish yn peiagh s'mee-hushtagh, as mannagh vel ad aggindagh dy jannoo lhiassaghey, te son nagh vel [116] aggle Yee ayns ny creeaghyn oc. Ny s'leaie na paartail rish ny t'ad er gheddyn, nee ad ventrail nyn anmeenyn.

Creesteenyn, er-y-fa shen, ta wishal dy mie daue hene, as toiggal cre cha slane ymmychagh as ta'n churym shoh, nee ad smooinghyn ro-laue, tra t'ad miolit gys veg jeh ny peccaghyn ta shin er ve loayrt jeu—smooinnee ad cre'n cappan sharroo t'ad lhieney daue hene my ver ad raad da lheid ny miolaghyn.

Yinnagh Creesteenyn dy mie dy ghaoil huc hene, cre va stayd Yuaase tra va e chooinsheanse er ny ghooistey: Cha ren eh soiaaghey ny smoo jeh ny jeih peeshyn as feed ny argid, na jeh yn ooir fo e chassyn; cheau eh voish ad; ghow eh rish e vee-chairys fenish yn seihi; as v'eh er choirt yn seihi mooar hene, my oddagh eh, son pooar dy rassey shen ve er ve foiljagh jeh. As dy feer, shoh vees cooish dy chooilley unnane, edyr ayns shoh na ny lurg shoh, ta fys echey dy vel eh er n'yannoo yn aggair as nagh bee coyrlit ayns tra dy jannoo lhiassaghey.

Er y cheu elley, Creestee ta fo dy jannoo e churym 'sy chooish shoh, gys rere e phooar, (son cha vel Jee shirrey ny smoo) liorish jannoo shen, t'eh cur gloir da Jee; t'eh goail-rish cairys e leighyn, e phooar dy cherraghey drogh-yantee, e vyghin ayns jannoo soiaaghey jeh arrys pheccer

against the Lord, and lie unto his neighbour in that which was delivered him to keep, or] in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or hath found that which was lost, and [lieth concerning it ...]; he shall restore it in the principal, and add a fifth part more thereto, and give it unto him to whom it appertaineth. And then the Priest shall receive his trespass-offering, and make an atonement for him, and it shall be forgiven him." And pray take notice, that this command did not concern such as were convicted of these crimes of injustice before a magistrate, but such whose own consciences accused them, and who desired peace and pardon from God.

This was the way prescribed by God himself. This is the voice of the Law and the Gospel; and, let me add, of natural reason. For every body, who has been wronged, expects satisfaction; and, if it is denied by men, is apt to appeal to God for justice and vengeance. So that the most ignorant know their duty in this case, and if they are loath to make restitution, it is because the fear of God is not in their hearts. They will venture their souls rather than part with what they have got.

Christians, therefore, who wish well to themselves, and are convinced of the absolute necessity of this duty, will think before-hand, when they are tempted to any of the sins we have been speaking of—they will think, what a bitter cup they are preparing for themselves, if they give way to such temptations.

Christians would do well to consider, how it was with Judas when his conscience was awake;—he valued the thirty pieces of silver no more than the very earth he trod upon; he flung them away; he confessed his injustice before the world; and would have given the world, if he had had it, to have had it in his power to have undone what he had been guilty of. And surely, this will be the case of every one, either now or hereafter, who knows he has done wrong, and will not be persuaded to make timely satisfaction.

On the other hand, a Christian who resolves to do his duty in this instance, to the best of his power, (for God expects no more,) by doing so, he gives glory to God; he acknowledges the justice of his laws, the power he has to punish offenders, his mercy in accepting the repentance



er y chonaant [117] smoo cairal; t'eh soilshaghey, dy vel aggle er roish Jee, as dy vel eh soiaaghey ny smoo jeh foayr Yee, na jeh e vondeish hene, na e ennym mie hene; as ta'n prowal as gerjagh shickyree echey, dy vel e arrys firrinagh, as e phecca er ny leih da.

Ver-ym jerrey er y chooish shoh jeh jannoo Lhiassaghey, lesh goan yn Fer-ynsee mie as crauee shen, Aspick BEVERIDGE: "Dy chooilley phersoon ren rieu agair da dooinney erbee ayns nhee erbee, t'eh kianlt dy yannoo lhiassaghey. Dy chooilley unnane ta liorish barganeyn foalsey, na keiltyn barganeyn, na liorish prowallyn oaiagh, er gheddyn possession jeh cummallyn sleih elley. Ooilley ta liorish roosteyrys, na keint erbee dy vaarlys, er gheid cooid nyn naboo. Dy chooilley sharvaant as prenteys ta meerioosagh ayns obbyr e vainshtyr, ta jummal na geid e chooid. Ad shen ooilley ta liorish towseyn na weightyn foalsey jannoo molteyrays orroosyn t'ad dellal roo. Ad shen ooilley ta keiltyn foiljyn y chooid t'ad dy chreck. Adsyn ooilley ta molley as goail vondeish. Adsyn ooilley ta liorish clukeyn leigh, na er agh erbee elley freayl nyn gooid hene vouesyn t'ad ayns lhiastynys daue. Adsyn ooilley ta liorish smugleraght cooid, goail loo-oaiagh, na bribeal feallagh elley dy yannoo shen, ta freayl veih'n Ree ayn er [118] bee jeh e cheeshyn, na cheet-stiagh erbee elley ta cair da, liorish leighyn Yee as leighyn ny cheerey, Ayns fockle, ooilley ta er ve paart na aart ayns jannoo assee da dooinney erbee ayns red erbee, t'yh kianlt orroo dy yannoo slane Lhiassaghey."—Choud shoh yn dooinney mie shoh.

Nish nee dy chooilley Chreestee sheelt, ta clashtyn ny reddyn shoh, as goaill ad gys e chree, resooney as kiarail rish hene, ayns agh ennagh lheid shoh:

"Smie ta mee toiggal nagh nheign dou briwnys jeh mooads ny peccaghyn dy vee-chairys as molteyrays liorish cliaghtey as smooiinaghtyn y theihl, agh liorish torrity Yee ta er lhiettal ad, liorish ny kerraghyn t'eh er vaggyrt orroo, as ny seaghyn t'ad cur lhieu maroo. Myr ta lheid ny peccaghyn shoh jeant fegooish guin chooinsheanse, ro-vennic t'ad er nyn yarrood; as, ta aggle orrym, ro-anvennic arrys goit er nyn son. Cha lhig-ym, er-y-fa shen, da saynt-seihltagh goail possession jeh my annym, er-aggle dy der yh mou rass Goo Yee cuirt ayns my chree, as ny firrinysyn shen lhisagh m'y reayl veih coaylanmey. Nyn lheid shoh: *Eshyn ta jannoo siyr dy ve berchagh, scoan oddys eh ve gyn loght.*

of sinners upon the most equitable condition; he shews, that he fears God, and that he values the favour of God more than his own profit, or his own reputation; and has the surest proof and comfort, that his repentance is sincere, and his sin forgiven.

I shall conclude this article of Restitution with the words of that excellent, godly, Divine, Bishop BEVERIDGE: "All persons that ever wronged any man of any thing, are bound to make restitution. All that by forging, or concealing of deeds, or tampering with witnesses, have got possession of other men's estates. All that by robbing, or any kind of theft, have stolen what was their neighbours. All servants and apprentices, who neglect their master's business, embezzle or purloin his goods. All that by false measures or weights impose upon their customers. All that conceal the faults of the goods they sell. All that cheat or over-reach those they deal with. All that by any wicked artifice defraud their creditors of what is their due. All that by smuggling of goods, forswearing themselves, or bribing others, withhold from the King any part of his customs or other revenues, which the laws of God and of the land have given him a just right to. In short, all that have been either principals or accessaries in wronging any man of any thing, they are bound to make full restitution." Thus far that good man.

Now every serious Christian, who hears these things and lays them to heart, will reason and resolve with himself after some such way as this:

—I see plainly that I [36] must not judge of the greatness of the fins of injustice and fraud, by the opinion and way of the world. But by the authority of God, who has forbidden them, by the punishments he has threatened, and by the mischiefs that attend them. Such sins, being committed without remorse are too often forgotten; and, it is to be feared, are too seldom repented of. I will not, therefore, let the love of the world possess my soul, lest it choke the seed of God's word sown in my heart, and those truths which should keep me from ruin. Such as these: "He that hasteth to be rich, can hardly be innocent." [Prov. xxviii. 2[0].] That all depends upon the blessing of God, which cannot be hoped

[Raaghyn Creeney xxviii. 20.] Dy vel ooilley lhie er bannaght Yee, cooid nagh vod ve jeeaghít er y hon ayns raaidyn neu-yeeragh. Dy vel cairys ec dy chooilley [119] ghooínney bio gys dellal onneragh as jeeragh. Nagh vel bioys dooinney na maynrys seihltagh shassoo ayns yn ymmodde cooid t'ec peiagh erbee. Nagh bee yh gys vondeish dooinney erbee dy vel eh er ghoobley e chooid-heihlt, my t'eh ec y traá cheddin er ghoobley e loght. Dy bee yn vee-chairys aym's er ny cherraghey er my luight; son ta Jee er vockley magh, *dy gooinée eh er mee-chairys pheccée cour nyn gloan*. As er-jerrey, *naagh vod dooinney geddyn coonrey corrym son e annym*."

Ny reddyn shoh, smooín-ym dy dowin orroo, nee dy chooilley Chreestee sheelt gra, tra t'eh er chlashtyn ad ayns sharmaneyn, na veih Goo Yee. As dy giall Jee, dy nee shoh vees kiarail dy chooilley annym ta nish er chlashtyn ny reddyn shoh, as hug geill daue. Cour shoh, faag-ym meriu ghaa na three dy chooishyn dy ve freilt ayns cooinaghtyn.

Cre my hee-agh shiu, son mac-soyley, unnane jeh nyn naboonyn boghtey *wrongit*, na spoillit jeh e chair na 'chooid, liorish *roosteyrys*, liorish *tranlaase*, na liorish *molteyrys*. Dy akin slane lught-thie ayns seaghyn; nyn aignaghyn trimshagh; nyn slaynt as fea er ny vrishey; nyn obbyr ymmyrchagh ny haue; miolit dy ve tallagh noi Jee; as dy ghuee mollaght orroosyn ta er ve oyr nyn seaghyn. Lhig, ta mee gra, peiagh erbee ta'n bine sloo dy *ghiastyllys*, dy *ghrayse*, as dy *vieys* ayn, [120] fakin shoh; as eisht lhig da gra nagh der shoh er dy chur feoh da, as dy chiarail noi dy chooilley cheint dy *vee-chairys*, *tranlaase*, as *molteyrys*, sheign wheesh dy sou-aigney as trimshey-chree y choyr er e naboo.

Mannagh jean shoh meighey dy chooilley unnane ta fakin na clashtyn yh, (son foddee paart dy leih ve wheesh shen gyn dooghys as grayse, dy my houyr daue hene, as my oddys ad freayl ny ta oc, nagh nee moorarane ennaghtyn ta oc son surranse sleih elley.) Abbyr dy vel shin er vakín lheid y dooinney shen er e lhiabbee-vaaish; sooillyn e anmey foshlit, e chooinsheanse dooisht, as cooinaghtagh er yn olk t'eh er n'yannoo da e naboo, edyr liorish *croutys*, *pooar*, *tranlaase*, na *molteyrys*; atchimagh roish yn eiyrtys; ass e phooar dy yannoo lhiassaghey son yn aggair ve er n'yannoo: nearey er dy ghaoil-rish e loghtyn, as ny-yeih cha n'oillee da smooínaghtyn orroo; just goll dy aagail yn seihl fo yn neu-hickyrays smoo cre ta licklee dy ve e chronney, foddee ayns traá feer gherrit. Vod

for in unrighteous ways. That every man living has a right to be dealt with fairly and with justice. That neither life, nor happiness, consisteth in the abundance any man possesseth. That it will be no advantage to a man to have doubled his talents, if at the same time he has doubled his guilt. That posterity will feel the effects of my injustice; God having declared, that he will lay up the iniquities of sinners for their children. And lastly, "That there is nothing that a man can get in exchange for his soul."

These considerations, I will dwell upon, will every serious Christian say, when he has heard them from the pulpit, or from God's word. And may this be the resolution of every soul who has now heard these things, and attended to them. In order to this, I will leave a few things with you to be remembered.

Suppose, for example, you should see one of your poor neighbours *wronged*, or deprived of his just rights or goods, by *robbery*, by oppression, or by fraud. To see a whole family in trouble; their minds uneasy; their health and rest broken; their necessary business neglected; tempted to murmur against God; and to curse such as have been the occasion of their trouble. Let, I say, any body who has the least spark of *humanity*, *grace*, or *goodness*, see this; and say, whether this will not make him abhor, and resolve against, every instance of *injustice*, *violence*, and fraud, which must of necessity give his neighbour so much sorrow and grief of heart.

If this does not affect every one that sees or hears of it, (for there may be some people so destitute of humanity and grace, that provided they be easy, and can get or keep what they have gotten, are not much concerned for the sufferings of others.) Let us suppose we saw such a man upon his death-bed; his eyes open, his conscience awake; and calling to mind the evil he has done his neighbour; whether by *cunning*, *power*, *violence*, or fraud; dreading the consequence; not knowing how to make satisfaction for the injuries he has done; ashamed to own his crimes, and yet not able to bear the thoughts of them; just going to leave the world under the greatest uncertainties of what is like to be his portion in a very few hours perhaps. Can there be a case, a condition, more terrible, more miserable, than this? And yet, how

cooish, vod stayd erbee ve ny s'atchimee, ny s'treih, na shoh? As ny yeih, cre woodad t'ayn, ayns dy chooilley chasllys, ta fagail yn seihl ayns y stayd smoo atchimagh shoh!

Er-jerrey; Abbyr-jee dy beagh sleih wheesh *gyn-thort*, *gyn mioyr-anmey*, *lesh cha beg dy hushtey*, as dy gheddyn baase fegooish arrys na aggle; vel yn stayd oc shoh un oar<sup>[121]</sup>lagh share, na yn stayd ocsyn ta geddyn baase fo aggle jymmoose Yee? Vod yh ve smooinit dy jean nyn vee-hushtey, na nyn veggan imnea, caghlaa saraghyn Yee; eh ta dy baghtal er ockley magh, adsyn ta er n'yannoo dy olk, as nagh vel er ghaoil arrys er y hon, dy jed ad gys yn aile dy bragh farraghtyn? Lhisagh shoh Creesteenyn y lhiettal veih jannoo rish feallagh elley, shen nagh bailliu ve jeant roo hene.

VER OO GRAIH DA DTY NABOO MYR DHYT HENE, —lheid y ghraih as nagh vel jannoo olk da e naboo. Cred-jee yh, Chreesteenyn, ta yn saualtys *ayms*, as yn saualtys *euish* lhie er freayl yn sarey shoh dy Yee.

Dy der Jee dooin cooinaghtyn er; as dy bardoon eh shin, tra erbee trooid marvaneys ta shin failleilagh ayns nyn gurrym, er graih Yeesey Creest.

Huggeysyn, marish yn Ayr as y Spyrryd Noo, dy row dy chooilley ooashley as gloyr, seihl gyn jerrey, *Amen*.

many are there, who, in all human appearance, leave the world under these most astonishing circumstances!

Lastly; suppose people should be so *thoughtless*, so *stupid*, so *ignorant*, as to die without remorse, or fear; is their case any better, than that of those who die under the fear of God's displeasure? —Can it be imagined, that their ignorance, or unconcernedness, will alter the decrees of God; who has expressly declared, that they that have done evil, and have not repented, shall go into everlasting fire? This should hinder Christians from doing to others what they would not have done to themselves.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF, —with such a love as worketh no ill to his neighbour. Believe it, Christians, *mine* and *your* salvation depends upon the observation of this command of God.

I pray God we may remember it; and pardon us whenever through frailty we are wanting to our duty—for Jesus Christ's sake.

To whom, &c.

[123]

## SHARMANE VI.

Yn Aght firrinagh dy gheddyn Vondeish liorish  
Shirveish ny Killagh.

Dy gooidsave lhiat, O Yee, dy chur mee er my  
hoshiaght, as dy vannaghey yn Sharmane  
shoh son foays my Hioltane, as ooilley nee  
clashtyn yh; dy vod ad Uss y ghloyraghey son  
ny Bannaghtyn nee ad y gheddyn liorish y  
Chirveish aym; trooid Yeesey Creest nyn  
Jiarn as Saualtagh. Amen.

I. COR. xiv. 14.

*Go 'ym padjer lesh my hoiggal.*

TRA ta peiagh fakin Creesteenyn cheet dy  
kinjagh gys y Cheeill, fegooish foays erbee ve ry  
akin liorish; fegooish ve ny s'crauee as ny s'jeean  
ec nyn badjeryn, na ny s'kiaraalee ayns nyn  
ymmyrkey-bea; cha vod peiagh agh  
smooïnaghtyn, edyr nagh vel ad dy bragh  
geearree ny grayseyn shen t'ad feme, na dy vel ad  
*geearree as cha vel ad geddyn, er-y-fa dy vel ad  
geearree ass y raad.*

Ta shoh shickyr; nagh vel un ghrayse  
flaunysaght, na red mie erbee, ta shin edyr [124]  
liorish *currym*, nyn *voays hene*, na *giastyllys*,  
kianlt dy phrayil er y hon, nagh vel yn Agglish  
ain er chur roin padjeryn cooie lioroo dy yeearee  
ad. As t'yh cha shickyr cheddin, dy jean Jee  
CLASHTYN ROOIN, as coyrt dooin nyn aghiny  
“traa erbee dy vel shin geearree nhee erbee  
cordail rish e aigney.” [1 Ean v. 14.]

Shen-y-fa, sheign da *foill vooar* ve raad  
ennagh, tra ta'n chooid smoo dy Chreesteenyn  
(gys scammylt mooar yn chredjue t'ad er ghooil  
oroo) yn ayn smoo jeh nyn mea guee son  
grayseyn as bannaghtyn nagh vel ad dy bragh  
cosney. Sheign daue, edyr dy *mee-hushtagh*, dy  
*mee-chiaralagh*, na jeh nyn *yoin*, v'er hassoo  
magh noi nyn vondeish hene, tra t'ad cha mennic  
goll veih Thie Yee fegooish foays, as fegooish  
bannaght; tra t'yh feer shickyr, dy ren Jee kiarail  
ny meeteilyn crauee shoh myr ny bannaghtyn  
smoo; myr yn caa share dy yannoo shin hene  
cooie cour niau as maynrys.

Lhig dooin briaght er-y-fa shen, cre oddys ve  
yn oyr firrinagh dy vel Creesteenyn *cha neu-*  
*vessoil* fo oardaghyn cha breeoil, as saaseyn dy  
ghrayse as saualtys.

[37]

## SERMON VI.

THE TRUE WAY OF PROFITING BY THE  
PUBLICK WORSHIP.

VOUCHSAFE, O God, to direct me, and to bless  
this discourse to the benefit of my flock, and  
to all such as shall hear it; that they may  
glorify Thee for the blessings they shall  
receive by my ministry; through Jesus Christ  
our Lord and Saviour. Amen.

I. COR. xiv. 14.

*I will pray with the Understanding.*<sup>1</sup>

WHEN one sees Christians coming constantly to  
church, without any visible benefit; without  
becoming more serious and devout at their  
prayers, or more regular in their lives; one cannot  
but conclude, either that they never ask those  
graces which they want, or that they ask and have  
not, because they ask amiss.

This is certain; that there is not any one grace,  
not one good thing, which either in *duty*, *interest*,  
or *charity*, we are bound to pray for, but what our  
Church has provided us proper prayers by which  
to ask them. And it is as certain, that God will  
HEAR US, and grant our petitions, “whenever we  
ask any thing according to his will [1 John v. 14.]

There must, therefore, be some *very great*  
*fault*, when the generality of Christians (to the  
great scandal of the religion they profess) do all  
their life long, pray for graces and blessings  
which they never obtain. They must have been  
either *ignorantly*, or *carelessly*, or *wilfully*,  
wanting to themselves, when they return so often  
from the House of God without benefit, and  
without a blessing; when it is most certain, that  
God designed these solemn meetings as the  
greatest of blessings; as the best opportunity of  
fitting ourselves for heaven and happiness.

We will therefore consider, what may be the  
real cause of *so great unfruitfulness* under such  
powerful ordinances, and means of grace and  
salvation.

<sup>1</sup> See Mat. xv. 8. Eph. vi. 7, 8, 9. 1 Tim. v. 3. Is. i. 15. xxix. 13. Ezek. xxxiii. 31.

Ayns y chied ynnyd, eisht, t'yh ro-phlain, dy vel ymmodee sleih cheet gys y Cheeill trooid eer chliaghtey; ymmodee ynrycan dy haghney yn oltoan dy vee-chredjue; as ta'n chooid smoo ooillee nagh vel smooïnaghtyn [125] roo-hene cre hon t'ad cheet gys y cheeill, cre t'ad feme, cre t'ad goail padjer er y hon. As shoh myr t'yh, dy vel Creesteenyn goail-rish nyn beccaghyn, fegooish toiggal yn danjere ta liorish ve peccee. T'ad clashtyn ny conaantyn smoo graysoil jeh pardoon er ny hoilshaghey, as leih peccaghyn er ny ockley magh, fegooish geddyn gerjagh na vondeish lioroo. T'ad goll harrish padjer smoo flaunysaghy as breeoil nyn Jiarn, fegooish dy cooie smooïnaghtyn er yn Ard-ooashley Echeysyn rish t'ad loayrt, na e vieys yindyssaghy ayns dy vel eh lhiggey daue cheet huggey myr gys Ayr. T'ad fockley magh e voylley ayns ny psalmyn as arraneyn-moyllee fegooish arrym cooie; as t'ad clashtyn e *ghoo*, e *haraghyn*, e *ghialdynyn*, as e *vriwnysyn*, fegooish ve coyrlit lioroo dy lhiassaghey nyn mea.

Ayns fockle, t'ad er agh crauee goail-rish nyn gredjue ayns Jee; t'ad gearree er dy chooilley ghrayse as bannaght t'ad feme; t'ad gra *Amen* gys padjeryn nagh dug ad rieu geill daue; as clashtyn bannaght er ny ockley magh orroo liorish Saggyrt Yee, cooid da ta Jee er ghialdyn ard-ghrayse as bannaght. As lurg ooillee shoh, ro-vennic goll thie —fegooish foays, na *bannaght* erbee.

Ver nyn Saualtagh Creest yn oyr firrinagh diu son shoh: [Mian xv. 8.] “Ta'n poble shoh tayrn er-gerrey dou lesh nyn meeal, [126] as cur ooashley dou lesh nyn meillyn, agh ta'n cree oc foddey voym.” Shoh va cooish ny Hewnyn (ta shiu fakin) roish yn cragh s'jerree haink er yn ashoon shen. Lhig dooinyn kiarail y ghooil nagh bee shoh yn chooish as y chronney ain-hene.

Dy haghney shoh, soie-ym rhymbiu *yn agh firrinagh dy ve ny share liorish ooashlaghey Jee ayns shirveish foshlit ny killagh*; as cre *lhisagh* dy chooilley Chreestee crauee, ta treishteil son bannaght Yee, streeu dy yannoo, reih shen y chosney.

In the first place, then, it is but too plain, that very many come to church merely out of custom; many only to avoid the reproach of having no religion; and most of all do not consider what they come to church for, what they want, what they pray for. And so it comes to pass, that Christians confess their sins, without being sensible of the danger of being sinners. They hear the most gracious terms of pardon declared, and the absolution pronounced, without receiving the comfort and benefit [38] thereof. They repeat the most divine and powerful prayer of our Lord, without considering the majesty of Him to whom they speak, or his wonderful goodness in permitting them to come to him as to a father. They repeat his praises in the psalms and hymns without any true devotion; and they hear his *word*, his *commands*, his *promises*, and his *judgments*, without being moved by them to mend their lives.

In short, they solemnly profess their faith in God; they ask of him all necessary graces and blessings; they say *Amen* to prayers which they have never attended to; and hear a blessing pronounced by the Minister of God, to which God has annexed an especial grace and blessing. And after all this, too often return home — without any benefit, without a *blessing*.

Our Saviour Christ will give you the true reason of this: [Matt. xv. 7.] “This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.” This was the case of the Jews (you see) before their final destruction. Let us take care that this be not our case and our fate.

To prevent this, I will set before you —the true way of profiting by the publick worship of God; and what every devout Christian, who hopes for God's blessing, should endeavour to do, in order to obtain it.



Lhisagh eh, ayns y chied ynnyd, jannoo e chooid share (tra t'eh goll mysh shirveish Yee) lhisagh eh jannoo e chooid share dy ghail gys e chree ennaghtyn firrinagh jeh'n stayd treih t'eh ayn fegooish grayse Yee. Ta shoh, liorish Spyrryd Yee, dy feer vreeoil er ny hoilshaghey ayns ny goan shoh, [Ashlish y Noo Ean iii. 17.] "T'ou gra, cha vel mee feme nhee erbee; as cha vel oo goail hood hene dy vel oo *treih*, as *seaghnit*, as *boght*, as *doal*, as *rooisht*"

Shoh'n stayd treih *euish*, as *ayms*, as jeh dy chooilley *ghooinee* liorish dooghys, as ta fegooish grayse Yee. Ta shin peccee *hreh* as *mee-vaynrey*; as son dy bragh caillit, mannagh jean Jee shin y phardooney. Ta shin cretooryn *boghtey* as *faase*, ayns danjere dy ve creuit, (myr va Job) liorish nyn noid y Jouyl. Ta shin *doal*, as ayns y dorraghys, mychione [127] dy chooilley nhee ta bentyn gys nyn maynrys as nyn dreihys. As ta shin *rooisht* as follym jeh dy chooilley ghrayse oddagh shin y choirt ayns foayr rish Jee.

T'ad shoh ny smooinghtyn lhisagh shin cur lhien marin gys thie Yee; as lhisagh shin smooinghtyn dy dowin cre hon ta shin goll gys shen; ta shen, dy ghuee er Jee dy phardooney as dy leih dooin nyn beccaghyn; dy choirt booise da Jee son ny myghinyn as ny foayryn s'cooidsave leshyn dy stowal orrin; dy ynsaghey dooin kys lhisagh shin leeideil nyn mea dy vooiys Jee; dy ghail-rish nyn gredjue dy foshlit, as dy yeearee lheid ny reddyn shen as ta ymmyrchagh chamma son nyn anmeenyn as son nyn gallinyn. Ta shoh son firrinys dy ghail padjer lesh nyn doiggal.

Nish; dy chooilley Chreestee, ta goail ny reddyn shoh dy dowin gys e aigney as e chree, tra t'eh goll gys y cheeill, bee eh feer serious; nee eh streeu dy chur gy-lhiattee dy chooilley chiarail seihltagh, as guee gys Jee dy leeideil as dy niartaghey eh ayns yn obbyr t'eh goll mysh. As shoh yn oyr dy vel dy chooilley Chreestee mie-ynsit ayns e churym, goll er e ghloonyon cha leah as t'eh cheet stiagh ayns y cheeill, as goail padjer gys Jee dy ve marish liorish e ghrayse as spyrryd. As son nagh bee yn Creestee s'neu-ynsit fegooish goan cooie, ta'n Agglish er [128] chiarail padjer erskyn-towse mie dy ve er ny ghail roish my jed mayd mysh obbyr erbee dy scainsh; padjer oddys dy chooilley Chreestee gynsagh, myr t'ee cha mennic er ny ghra ayns shirveish ny killagh;—myr shoh: "Gow roin, O Hiarn, ayns ooilley nyn yannoo lesh dty oayr smoo graysoil," &c.

As ayns shoh lhig dou soiagh rhimbiu, as guee erriu dy chooinaghtyn er, un rule erskyn-towse

He should, in the first place, endeavour (when he is about to go to worship God) he should endeavour to possess his heart with a true sense of his sad condition without the grace of God. This is by the Spirit of God, most lively represented in these words, [Rev. iii. 17.] "Thou sayst, I have need of nothing; and knowest not, that thou art WRETCHED, and MISERABLE, and POOR, and BLIND, and NAKED?"

This is *yours*, and mine, and *every man's* sad condition by nature, and destitute of the grace of God. We are *wretched* and miserable sinners, and unless God pardons us, we are for ever undone. We are *poor* and weak creatures, in danger to be ruined (as Job was) by our adversary the devil. We are *blind*, and in the dark, as to every thing relating to our happiness or misery. And we are *naked*, and destitute of every virtue that might recommend us to the favour of God.

These are the thoughts which we should take along with us to the House of God; and we should consider what we are going thither for; viz. To beg of God to pardon and forgive us our sins. To give God thanks for the mercies and favours which he has vouchsafed us. To learn how we may live so as to please God. To make a publick and open profession of our faith; and to ask such things as are needful both for our souls and bodies. This is truly to pray with the understanding.

Now; every Christian, who has these things in his mind and at heart, will, when he goes to church, be very serious; endeavour to lay aside all worldly thoughts; and will beg of God to dispose and assist him in the work he is going about. And it is for this reason that all well taught Christians, do fall upon their knees as soon as they come into the church, and pray to God to prevent them, by his grace and spirit. And that the most unlearned Christian may not want words, the church has provided a most excellent prayer, to be made use of before we begin any work of moment; and which all Christians may learn, being so often repeated in the publick service, as follows:—"Prevent us, O Lord, in all doings, with thy most gracious favour," &c.

And here let me give you, and beg you to remember, one most excellent rule of a Christian

vondeishagh son bea Creestee:—gyn dy bragh dy ghoail ayns laue obbyr erbee fegooish guee gys Jee ayns goan y phadger shoh, na 'lheid elley, eh dy ghoil meriu as dy chur shiu er nyn doshiaght. Quoi-erbee ta dy chooinsheansagh geiyrt da'n rule shoh, bee eh er ny lhiettal veih jannoo red nygha ta'n seihl goail dy ve gyn loght, as jeh sheign maghey shen arrys ve goit. Son quoi *oddys*, quoi *s'loys* gra yn phadger shoh, as guee er Jee dy ghoil roish lesh e oayr graysoil, as dy chur er y hoshiaght eh lesh e chooney, tra t'eh goll dy yannoo red ta fys echey, na auryssagh [*sic*: ouryssagh] dy ve edyr neu-chairal, na neu-chooie da dooinney Creestee dy yannoo, na neu-vooisal da Jee.

Lhig dooin nish cheet reesht dy loayrt mychione shirveish ny killagh. As sheign dou cheet harrish reesht, as guee erriu dy chooinaghtyn er, dy nee yn ynryan aght dy gheddyn soiaghey jeant jeh nyn bersoonyn as nyn badjeryn ta, dy heet kionfenish Jee lesh [129] cree *imlee*; *arryssagh*, as *ammyssagh*. Son yn oyr shoh t'yh dy vel shiu er nyn goyrt ayns cooinaghtyn, “nagh jean Jee soiaghey beg jeh cree brish as arrysagh.” As ta prowal fondagh eu jeh shoh, ayns persoon y Phublican, ta nyn Saualtagh gimraa er; quoi, trooid ennaghtyn down jeh e pheccaghyn as neu-feeuid, “nagh b'loys wheesh as troggal seose e hooilyn gys niau, agh woail eh er e chleu, gra, dy row Jee myghinagh dooys ta my ghooiney peccoil.” Yn jymmoose crauee shoh, as deyrey eh-hene lurg aght cha arrysagh, hooar da leih e pheccaghyn; yn eer bannaght smoo oddagh *eshyn*, na *shinyn*, gearree na geddyn veih Jee.

Er y cheu elley, my ta shin chebbal shin-hene fenish Jee, ayns aght almoragh, neu-feeudagh, lesh barrantys fardalagh as brynnerragh rooin hene nagh vel shinyn nyn beccee wheesh as ta feallagh elley; bee eer nyn badjeryn er nyn jyndaa gys pecca, as faagee mayd y cheill fegooish *pardon*, as fegooish *bannaght*. Dy lhiettal shoh, tra ta shiu clashtyn ny *versyn* er nyn lhaih, lhieu ta'n chirveish goail toshiaght, cur-jee *geill vie* daue; as, dy ghriennaghey nyn graueaght, gow-jee ad hiu-hene ayns lheid ny padjeryn giarey shoh:—

Son mac-soyley: My ta'n vierse shoh er ny lhaih, “Tra ta'n dooinney mee-chrauee chyndaa ersooyl veih” &c. abbyr ayns dty [130] chree; “*Chyndaa uss mee, O Hiarn vie, as myr shen bee'm er my hyndaa.*” Na my vees yn vierse shoh er ny lhaih; “Gys y Chiarn y Jee ain ta bentyn myghin as sleih [*sic*: leih] peccaghyn,” &c.

Life: —Never to undertake any business without praying to God in this, or some such prayer, to prevent and prosper you. Whoever conscientiously observes this rule, will be hindered from doing many things which the world counts innocent, and which must afterwards be repented of. For who *can*, who *dare*, say this prayer, and beg of God to prevent him with his gracious favour, and further [39] him with his help, when he is going to do a thing which he knows, or suspects, either to be unjust, unfit for a Christian man to do, or displeasing to God?

Let us now return to the consideration of the publick worship. And I must repeat it again, and beseech you to remember it; that the only way to have your persons and your prayers accepted, is to come before God with an *humble, penitent, and obedient heart*. It is for this reason you are put in mind, “That a broken and contrite heart God will not despise.” And you have a convincing proof of this, in the person of the Publican, mentioned by our Saviour; who, out of a deep sense of his sins and unworthiness, “durst not lift up his eyes unto Heaven, but smote upon his breast, saying, GOD BE MERCIFUL UNTO ME A SINNER.” Which holy indignation, and condemning himself, after so penitent a manner, procured for him the pardon of his sins; the very greatest blessing *he* could, or *we can*, ask or obtain of God.

On the other hand; if we present ourselves before God, after a careless, indecent manner, with a vain confidence and satisfaction that we are not as great sinners as some others; our very prayers will be turned into sin, and we shall leave the church without a *pardon*, and without a *blessing*. To prevent this; when you hear the *sentences* read with which the publick service begins, *attend* to them with seriousness; and, in order to stir up your devotion, apply them to yourself in some such short prayers as these following:—

For example: If this sentence shall be read:—“When the wicked man turneth away from” &c. —say secretly to yourself; *Turn thou me, O good Lord, and so shall I be turned.* Or if this sentence shall be read—“To the Lord our God belong mercies and forgivenesses,” &c. —you may say in your heart; *It is of the Lord's mercies that my*

foddee oo gra ayns dty chree, *She veih myghinyn y Chiarn t'yh nagh vel my pheccaghyn er my choyrnt mou*. Na abbyr dy vel yn vierse shoh er ve lhaiht; "Ta ourallyn Yee spyrryd seaghnit; cree brish as arrysagh," &c. foddee oo gra myrgeddin, *Agh feer neu-chooie ta'n cree ayns dy ve chebbit da Jee, derrey ta mee er gheddyn e phardoon son ny ymmodee peccaghyn lioroo t'yh er ve jeant neu-ghlen*. Na my vees shoh er ny lhaih, "Raip-jee nyn greeaghyn, as cha nee nyn goamraghyn, as chyndaa-jee gys y Chiarn y Jee eu: son t'eh graysoil as myghinagh, moal gys corree," &c. abbyr rhyt hene, *Dy giall Jee nagh jean-yms dy bragh drogh ymmyd jeh mieys as surranse-foddeey Yee, ta kiarit dy leeideil mee gys arrys*. Choud's ta'n vierse shoh dy lhaih, "Trog-yms orrym, as h'em roym gys m'ayr, as jir-ym rish,["] &c. smooinee rhyt hene lesh cre'n cree imlee, arrysagh dooyrt yn stroialtagh boght shoh ny goan shoh, as streeu dy ghoostey ayns dty chree ny yeeareeyn crauee cheddin. Er-jerrey, tra ta'n vierse shoh er ny lhaih, "My ta shin gra dy vel shin gyn pecca, ta shin molley shin hene, as cha vel yn irriney ain," &c. nee annym crauee as arrysagh goail lheid ny smooineaghtyn shoh: *Ta feme [131] ec ny eer deiney share er myghin as pardoon; cre woodad smoo ec lheid yn peccagh treih as ta mish!* "Go'ym rish my phecca gys Jee, my vee-chraueeaght cha jean-ym y chieltyltn."

Er yn aght shoh, nee shiu freayl nyn aignaghyn soit er yn obbyr vooar ta shiu mysh; hed shiu trooid yn slane shirveish lesh craueeaght; "nee shiu goail padjer lesh nyn doiggal:" As nee shiu cliaghtey shiu-hene dy ghoail dagh scripture myr rait riu-hene.

Agh erskyn ooilley gow yn choyrle shoh mayrt; as ta mee guee ort dy chooinaghtyn er choud as s'bio oo; *Nagh vel oo goll dy yannoo dty aghinyn gys Jee er dty hon hene ny lomarcen, agh son dy chooilley Chreestee er eaghter ny hooirey*. Son, myr ta shin ooilley oltyn jeh'n chorp jeh ta Yeesey Creest yn kione; ta shin dagh unnane j'in kainlt (myr ta shin treishteil dy veeteil ayns flaunys) dy ghoail padjer son, as dy yannoo mie da dy chooilley olt jeh'n chorp cheddin. Smooinee dy dowin er shoh, as nee yh dty ghiastylls y vishaghey, as dy pooaral greinnagh dty chraueeaght, tra t'ou goail ayd hene, dy vel oo goll dy ghoail padjer son millaghyn dy villaghyn dy Chreesteenyn, as dy vel millaghyn dy Chreesteenyn goail padjer er dty hon's; as rere myr t'ou dy firrinagh prayil son feallagh elley, nee Jee son shickyrys clashtyn ny padjeryn ocsyn

*sins have not been my ruin*. Or suppose this sentence has been read— "The sacrifices of God are a broken spirit; a broken and a contrite heart," &c. —you may say in your heart, *But most unfit is mine to be to God presented, until I have obtained his pardon for the many sins by which it has been defiled*. Or if this sentence shall be read— "Turn unto the Lord your God, for he is gracious and merciful, slow to anger," &c. —say secretly, *God grant that I may never abuse this goodness and patience of God, which is designed to lead me to repentance*. While this sentence is reading— "I will arise and go to my father, and will say unto him," &c. —think with yourself with what an humble, penitent heart this poor prodigal said these words, and endeavour to possess your own heart with the same devout affections. Lastly, when this sentence shall be read— "If we say that we have no sin, we deceive ourselves, and the truth is not in us," &c. —a devout and penitent soul will pour out some such secret ejaculation as this: The very best of men have need of mercy and pardon; how much more such a miserable sinner as I am! —"I will acknowledge my sin unto God, and mine iniquities will I not hide."

By this method, you will keep your mind intent upon the great work you are about; you will go through the whole service with devotion; "you will pray with the understanding:" And you will accustom yourself to apply every scripture to your own case.

But be sure you take this consideration along with you; and I beseech you to remember it as long as you live; —*That you are not going to make your address to God for yourself only, but for every Christian in the whole world*. For, as we are all members of *that body* of which Jesus Christ is the head; we are every one of us bound (as we hope to meet in heaven) to pray for, and to do good to, every member of that body. Think seriously of this, and it will quicken your charity, and mightily stir up your devotion, when you consider, that you are going to pray for millions of millions of Christians, and that millions of Christians are praying for you; [40] and that, as you sincerely pray for others, God will most surely hear their prayers for you. And then, with what satisfaction and comfort will you leave the church, when you consider that you have been a

er dty hon's. As eisht, lesh cre'n boggey as gerjagh aagys oo yn cheeill, tra [132] t'ou cooinaghtyn dy vel oo er ve jannoo thurn creestee er earroo erskyn earroo dy Chreesteenyn seaghnit;—liorish goail padjer son ooilley ta ayns shaghrynys, na laccal ny saaseyn ymmyrchagh dy ynsagh; son ooilley ta tooilleil fo croslyn as seaghyn; son ooilley ta ayns pian callinagh, na angaish aigney; son ooilley ny ta ayns bondiaght, fo tranlaase, ayns boghtynid, na pryssoon; son ooilley ta fo miolaghyn, na ayns danjere jeh roie ayns mee-hreishteil jeh myghin Yee; as er-jerrey, son dy chooilley phersoon ching as ayns raad y vaaish.

Marish shoh, ta caa ayd dy hoilshaghey dty vooise, liorish prayil as coyrt moylley da Jee son ooilley dty oaysyderyn: as myrgeeddin jeh soilshaghey dty ghiastyllys, liorish goail padjer son dty noidyn; As er-jerrey, jeh guee son grayseyn as bannaghtyn son ooilley dty chaarjyn as sleih-mooinjerey, as son ooilley ta er yeearee dty phadjeryn.

My nee smooiinaghtyn erbee cur er Creestee ve creeoil as crauee ec e phadjeryn, shickyr nee ad shoh:— Dy vel eh jannoo obbyr s'booisal ta da Jee, as dy vel eh mysh jannoo da hene, as da ooilley e heshaghyn Creestee, yn vie smoo oddys ve smooinit er.

Well, eisht, lesh ny yeeareeyn *shoh*, as lesh ny kiarailyn crauee *shoh*, ta shiu goail toshiaght ayns nyn badjeryn *ayns dy imlee* [133] *goail-rish nyn beccaghyn hene, as peccaghyn dagh unnanelley*; ny egooish cha bee soiagh jeant jeh veg jeh nyn badjeryn; (son cha vod peccagh goail padjer erbee vees er ny chlashtyn, agh ynrycan son y ghrayse jeh lhiassaghey-bea.)

Tra ta'n cheshaght Chreestee goail-rish nyn beccaghyn gys Jee Ooilley-niartal dy imlee gliooney er nyn ghlioonyn; my ta veg lesh cha beg dy ynsagh na cha neu-hushtagh jeh nyn gurym, as dy moyrnagh dy obbal dy chur ad hene ayns yn aght imlee cheddin; foddee fer, fegooish neu-ghiastyllys, gra—nagh vel yn *dooiney shen* toiggal eh hene dy ve ny pheccagh treih; nagh vel eh goail huggiey hene nagh bee soiagh jeant jeh e phadjeryn; na cha vel eh credjal dy bee aile niurin un laa cronney peccee nagh vel er nyn bardooney; dy beagh eh, cha smooiinagh eh aght erbee ro-injil liorish oddagh eh geddyn pardoon as bannaght veih Jee.

Dy gholh er my hoshiaght:— Erreish dooin myr shoh er ghoail-rish nyn beccaghyn, ta cheet YN ABSOLUTION; dy ve rait, cha nee lieriuish, agh

real benefactor to an infinite number of miserable Christians; by praying for all that are in errors, or want the necessary means of instruction; for all that labour under trials and afflictions; for all that are in pain of body or anguish of mind; for all that are in slavery, under persecution, in poverty, or in prison; for all that are under temptations, or in danger of falling into despair; and lastly, for all sick and dying persons.

Besides this, you have had an opportunity of shewing your gratitude, by praying, and praising God for all your benefactors; as also of shewing your charity, by praying for your enemies. And lastly, of begging graces and blessings for all your friends and relations, and for all that have desired your prayers.

If any considerations will make a Christian serious and devout at his prayers, surely these will:— That he is doing a work the most pleasing to God; that he is going to do himself, and all his fellow Christians, the greatest good that can be thought of.

Well then, with *these* dispositions and with *these* views, you begin your prayers IN AN HUMBLE CONFESSION OF YOUR OWN SINS, AND THE SINS OF ALL OTHERS; without which none of our prayers will be accepted; (for a sinner can make no prayer that will be heard, but for the grace of conversion only.)

When the congregation are making this confession to Almighty God, meekly kneeling upon their knees; if there be any so ill taught, or so ignorant of their duty, as wilfully to refuse to put themselves into this humble posture; one may, without any breach of charity, conclude— *that man* does not know himself to be a miserable sinner; or he does not consider, that his prayers will be rejected; or he does not believe, that hell fire will one day be the portion of unpardoned sinners; if he did, he would think no posture too painful by which he might obtain God's pardon and blessing.

To proceed: —After this confession follows THE ABSOLUTION; not to be repeated by you, but



liorish Saggyrt Yee ny lomarcán; ayns ennym, as liorish tority Yee.

Foddee sleih mee-hushtagh gra, dy vel shin goail orrin dy *leih peccaghyn*, cooid ta shin goail-rish NAGH VOD UNNANE AGH YNRYCAN JEE HENE Y YANNOO. Agh shickyr foddee Jee e phardoon *hene y choyr* [134] magh, chamma as oddys Ree hallooínagh coyrt magh yn pardoon *echey*syn, liorish chaghter erbee dy naillish. As my t'eh *er churmal er e Hirveishee hene yn shirveish shoh dy choardail*, (myr ta'n Noo Paul shickyraghey dy vel eh) quoi vees cha roonagh as dy obbal lheid yn ard vyghin, ga dy vel yh cheet liorish shirveish dooinney casley roo-hene?

Guee-ym erriu dy chooinaghtyn kys ren yn ard dooinney shen, Ree David, eh-hene y ymmyrkey 'sy chooish shoh; quoi ren goail yh myr ard-vannaght dy gheddyn pardoon liorish beecal e harvaant Nathan; ren, tra ghow eh rish e phecca, fockley magh "Ta Jee er choyr ersooyl dy phecca, cha vou baase." [2 Sam. xii. 13.]

Ta Jee stowal orrin e vannaghtyn jeh pardoon as shee, cordail rish yn oardagh echey hene. T'eh er phointeil e Haggyrtyn dy vashtey shiu son leih peccaghyn. As dy chur shickyr dy diu dy vel nyn beccaghyn er nyn bardooney, t'eh oardit dy hirveish erriu yn Sacrament Casheric elley.

Hug Yeesey Creest pooar da e Hirveishee cha nee ny lomarcán dy ghail padjer son, agh dy breeoil dy hirveish erriu ny bannaghtyn dy hee as maynrys, cooid oddys Jee ynryan y choyr, da dy chooilley vac shee, ta shen, da dy chooilley phersoon cooie son lheid y bannaght. [Luke x. 6.] Eer myr [135] shen, foddee dy chooilley Chreestee, jeant cooie liorish arrys firrinagh, as credjue firrinagh, yn gerjagh y gheddyn dy chlashtyn e phardoon focklit magh liorish chaghter Yee hene, cordail rish pooar as ard-reill Chreest hene.

Agh dy vod Jee cur er yn pardoon shoh liorish beecal e Hirveishagh dy ve ny s'breeoil; yinnagh dagh peccagh arrysagh dy mie dy ghail huggey hene yh, ayns padjer ennagh follit lheid shoh:—"Giall, O Hiarn, da'n pardoon shoh dy lhiantyn rish my annym, as sealal leih ooilley my pheccaghyn!" Gys shoh yinnagh fer dy jeean coyrlaghey dy chooilley Chreestee crauee, myr red jeh'n gherjagh smoo, as shickyr dy row yn pardoon echey jeant mie ayns niau.

Yn nah red ta shin ynsit dy yannoo, t'yh—dy ghuee gys nyn Ayr Flaunyssagh ayns PADJER *ta pointit liorish MAC YEE hene*. Lhisagh yn smooínaght shoh cur orrin dy *kinjagh* gra yn

by the Minister of God only; and in the name, and by the authority, of God.

Ignorant people may suggest, that we take upon us to pardon sins, which we acknowledge NONE BUT GOD CAN DO. But sure God can send *his* pardon, as well as a king can send *his*, by what hands he thinks fit. And if *he has committed this ministry of reconciliation to his own Ministers*, (as St. Paul assures he has done) who will be so perverse as to refuse so great a mercy, though it comes through the hands of a man like themselves?

Pray remember the behaviour of no less a man than king David; who thought himself happy that he could receive *absolution* by the mouth of his subject Nathan; who, upon his confession, declared, "God hath put away thy sin, thou shalt not die." [2 Sam. xii. 13.]

God bestows his blessings of pardon and peace, according to his own appointment. He has appointed his Ministers to baptize you for the remission of sins. And in order to assure to you the pardon of your sins, they are ordained to administer to you the other Holy Sacrament.

Jesus Christ empowered his Ministers not only to pray for, but to give with effect, the blessings of peace and happiness, which none but God can give, to every son of peace, i. e. to every person qualified to receive such a blessing. [Luke x. 6.] Even so every Christian, duly qualified by true repentance, and faith unfeigned, may have the comfort of hearing his pardon pronounced by God's own ambassador, pursuant to Christ's own power and authority.

But that God may render this pardon, by the mouth of his Minister, more effectual; every true penitent would do well to receive, and apply it to himself, in some such secret prayer as this following:—"May this pardon, O Lord, fall upon my soul, [41] and seal the forgiveness of all my sins. This one would recommend again and again to every devout Christian, as what would be attended with the greatest comfort and assurance of his pardon being sealed in Heaven.

The next thing which we are directed to do, is—to address our Heavenly Father in a prayer appointed by the Son of God himself. This consideration should oblige us *always* to say this



phadjer shoh lesh yn *gheill*, yn *chiarail*, yn *chraueaght*, as yn *jeeanid* smoo; dy vod Jee clashtyn y choyrnt dooin cordail rish slane bree yn phadjer shen ta wheesh dy roshtyn ayn.

As nish ta shin cooie dy choyrnt moylley da Jee, as dy choyrnt booise da son ooillee e vyghynyn; cooid ta shin dy yannoo ayns ny Psalmyn as Arraneyn-moyllee ta cheet geiyrt urree: As guee-ym erriu gow-jee tastey, dy [136] vel ny Psalmyn pointit dy ve lhait harrish, choud as daa cheayrt jeig dy chooillee vlein, *son yn oyr mooar as mie shoh*; dy vod mayd gynsagh (liorish clashtyn as gra ad cha mennic) dy ghail padjer gys as dy choyrnt moylley da Jee, ayns eer goan as glare yn Spyrryd Noo; cooid vees, son shickyrys, dy kinjagh feer vooisal da'n Ard-ooashley Flaunyssagh.

Eisht ta cheet Lessoon ass y CHENN CHONAANT. [yn Vible.] Va'n Chenn Chonaant scrut dy hickyrageh yn *banglane mooar shen*, *Ard-chiaralys Yee*; as dy choyrnt toiggal cairal da deiney jeh *ard-foaysyn gloyroil Yee*, jeh e *phooar ooillee-niartal*, e *chreenaght erskyn earroo*, e *chairys*, e *vieys*, as e *irrinys*.

Tra ta'n Saggyrt gra, Ta'n lessoon goit ass, &c. —abbyr ayns dty chree —“Nish ta Jee goll dy loayrt rhymys; nagh gooidsave lhiam geaishtagh rish dy tastagh? Dy giall Jee dou dy chlashtyn, dy hoiggal, as dy ymmyrkey magh mess keead filley.”

She ayns ny lioraryn shoh, ta coontey ain jeh ny ta er daghyrt er d'yn chroo gys cheet Chreest, as er-lheh jeh'n daa stayd sheelnaue, e *neuloghtynid* as e *huittym ayns pecca*. Dy ren Jee, lurg da ve er chroo dooinney, gialdyn dy yannoo eh maynrey son dy bragh, my veagh eh biallagh da e haraghyn: agh ren dooinney, liorish failleil ayns shoh, coayl ooillee e chairys gys maynrys braa, as huit eh fo pecca as briwnys baaish. Dy choyrnt [137] shickyrys dooin jeh e *vieys*, e *ghraih*, as e *vyghin* erskyn-earroo, veih eer tra shaghrynys dooinney, ren Jee Fer-chionnee y ghialdyn, er y ghraih echeysyn veagh soiagh jeant jeh e arrys, er conaant dy jinnagh eh beaghey cordail rish yn soilshey as yn resoon shen va Jee er choyrnt da.

Deiney lurg shoh, jannoo drogh ymmyd jeh nyn resoon dooghyssagh, as tuittym gys jalloonys, hug Jee daue, liorish e harvaant Moses, leighyn scrut dy immeeaght lioroo; as veih tra dy tra hrog eh seose Phadeyryn, edyr dy choyrnt bun as toiggal firrinagh er ny leighyn shen, na dy insh daue ro-laue cre veagh eiyrtys treih nyn

prayer with the greatest *attention*, *deliberation*, *devotion*, and *zeal*; that God may hear us according to the full importance of this most comprehensive prayer.

And now we are qualified to praise God, and to give him thanks for all his mercies; which we are to do in the following psalms and hymns: And pray take notice, that the psalms are appointed to be read over, no less than twelve times in every year, *for this great and good reason*; that we may learn (by hearing and repeating them so often) to pray to, and praise God, in the very words or expressions of the Holy Ghost; which, to be sure, will always be most acceptable to the Divine Majesty.

Then follows a lesson out of the Old Testament. *The Old Testament was written in order to establish the great article of a Divine Providence*; and to give men right notions of God's *glorious perfections*, of his almighty power, his *infinite wisdom*, his *justice*, *goodness*, and *truth*.

When the Minister saith, here beginneth the lesson, —say in your heart—God is going to speak to me; shall I not vouchsafe to hear him with attention? God grant that I may hear, and understand, and bring forth fruit an hundred-fold.

It is in these books, that we have an account of what has happened from the creation to the coming of Christ, and particularly of the two states of man, his *innocency*, and his *fall*. That God having made man, he promised to make him happy for ever, if he would be obedient to his commands: But man, failing in this, forfeited all his right to eternal happiness, and became subject to sin and to death. That to convince us of his infinite *goodness*, *love*, and *mercy*, from the moment man fell, God promised a Redeemer, for whose sake his repentance should be accepted, on condition he would live according to that light and reason which God had given him.

After this, men, abusing their reason, and falling into idolatry, God gave them, by his servant Moses, written laws to walk by; and, from time to time, raised up Prophets, either to explain the true meaning of those laws, or to foreshew what would be the sad consequence of

gholl er nyn doshiaght dy vrasnaghey Jee liorish nyn ymmyrkey-bea mee-chrauee.

As dy choyrt shickyrys da deiney jeh e *chairys* erskyn-earroo, as yn *feoh t'echey er pecca*, t'yh ry-akin ayns ny lioaryn shoh, dy vel eh er ghaoil kerraghey er peccee ayns dy chooilley eash fegooish soiaaghey jeh persoonyn; hoshiaght ayns stroie yn seihl ooilley, er-lhimmey jeh hoght persoonyn; yn nah cheayrt, lesh aile as brimstone veih niau; as liorish ymmodee briwnyssyn trome y elley; liorish yn *chliwe, paittyn, gortey*, as *tranlaaseyn*.

V'ad shoh ooilley scruit son yn ynsagh ainyn; dy vod mayd ve ny share liorish clashtyn ad lhaiht; as dy vod mayd gynsaghey [138] dy *ghoail aggle roish*, as dy choyrt *graih*, as *biallys* da'n Jee mooar as mie shoh, oddys jannoo shin erskyn-towse maynrey, na treih erskyn-insh.

Cooinee-jee er-y-fa shen, ta mee guee erriu, er goan nyn Saualtagh:—"Mannagh jean ad geaishtagh rish (mannagh der ad geill da) Moses as ny Phadeyryn, cha gredjagh ad, ga dy n'irragh fer veih ny merriu." Cha atchimagh shen ta'n eiyrtysh jeh gyn cur geill da Goo Yee, tra t'yh er ny lhaih ayns y cheeill!

Lurg shoh ta cheet *unnane jeh ny Arraneyn-moyllee s'crauee* va rieu er ny yannoo liorish dooinney; gys moylley Yee yn Ayr, yn Mac, as yn *Spyrryd Noo*, huc va shiu er nyn gasherickey ayns bashtey; goail toshiaght lesh ny goan shoh:—"Ta shin dy dty voylley, O Yee," &c.

Dy vod shiu goll marish yn Agglish lesh craueeaght smoo, cooinee-jee cre ta Jee er ny ockley magh, "Yiow adsyn ooashley voyms, ta coyrt ooashley dooys."

Eisht vees er ny lhaih yn nah Lessoon ass y Chonaant Noa. [yn Testament.] Ayns coyrt geill vie da ny ta shiu clashtyn ass y lioar shoh, bee shickyrys eu, dy nee yn un Spyrryd cheddin va bun y Chenn as y Noa.

Jean-jee aarloo dy chlashtyn history Yeesey Creest yn Saualtagh eu, as saase nyn livrey-[139]ys-anmey, myr firrinyssyn orroo ta'n saualtys eu lhie. Ta nyn Saualtagh eh-hene coyrt raue dooin cre s'erree dooin, mannagh der mayd geill da ny reddyng shoh: "Bee yh ny sassey da Sodom as Gomorrah ayns laa ny briwnys, na da sleih ta'n vondeish oc dy chlashtyn Goo Yee, as soiaaghey beg jeh."

Ayns shoh ta eu conaantyn y taualtys eu, as samplere nyn Saualtagh soit rhimbiu. Ayns shoh ta coontey eu jeh Mac Yee, yn Fer-chionnee va er

their persisting to provoke God by their wicked lives.

And to convince men of his infinite *justice*, and *hatred of sin*, it appears in these books, that he has punished sinners in all ages, without respect of persons; once in the destruction of the whole world, (except eight persons;) at another time, by fire and brimstone from Heaven; and by infinite other sore judgments, by the *sword*, *famines*, *pestilence*, and persecutions.

All these things were written for our instruction; that we may profit by hearing them read; and that we may learn to *fear*, and *love*, and *obey*, this great and good God, who can make us infinitely happy, or miserable beyond expression.

Remember therefore, I beseech you, our Saviour's words:—"If they hear not (if they mind not) Moses and the Prophets, neither will they be persuaded though one rose from the dead." So dreadful is the consequence of not attending to the word of God when read in the church.

After this follows one of the most devout hymns of praise that ever was made by man: To the praise of God the *Father*, *Son*, and *Holy Ghost*; to whom you were dedicated in baptism; beginning with these words:—"We praise Thee, O God," &c.

[42] That you may join with the church with greater devotion, remember what God hath declared,— "They that honour me, I will also honour."

Then will be read the second lesson out of the New Testament. In attending to what you hear out of the New Testament, you will be convinced, that it was one and the same spirit which was the author of both the Old and New.

Prepare yourself to hear the history of Christ Jesus your Saviour, and the manner of your redemption, as truths on which your salvation depends. Our Saviour himself gives us warning what will follow, if we do not mind these things:—"It shall be more tolerable for Sodom and Gomorrah in the day of Judgment, than for people who have an opportunity of hearing the word of God, and despise it."

Here you have the terms of your salvation, and the example of your Saviour, set before you. Here you have an account of the Son of God; the

ny ghialdyn, goail yn dooghys ain er; coyrt roin cre sheign dooin credjal, as cre sheign dooin jannoo dy ve er nyn sauail; surranse toilliu ny peccaghyn ainy; jannoo cooilleen da cairys, as coyrt shin reesht ayns foayr rish Jee.

As nagh vod dooinney erbee, eer yn Creestee s'neu-ynsit ta, ve er ny reayl veih lhaih na clashtyn ny Scriptyryn Casheric, ta nyn Jiarn, [Mian xi. 25.] cur booise da Jee, son dy vel eh soilshaghey ny firinyssyn shoh, as jannoo ad aashagh da'n Creestee imlee, biallagh, as aggingagh. As dy jarroo cha vel yn Sushtal ynrycan gysaghey Creesteenyn nyn gurrym, agh myrgeddin gientyn grayse ayndoo dy hoiggal, as pooar dy chooilleeney yh. [Ean vi. 63.]

Dy vod, er-y-fa shen, vondeish ve eu liorish Goo Yee, cooinee-jee er, as cur-jee tastey da'n daa choyrle shoh:— Hoshiaght; gow-jee ny ta shiu dy chlashtyn myr loayrit riu-[140]hene. “Yn anney shoh, yn gialdyn shoh, yn baggyrt shoh, yn oghsan shoh, yn oardagh shoh, yn raue shoh go'ym hym-pene.” As 'sy nah ynnyd; ny lhig shaghey dy phrayil gys Jee, ec jerrey dy chooilley lessoon, dy goon eh lhiat dy hoiggal, dy choyr graih as biallys da e Ghoo Casheric.

Ayns y Ghoo shoh, ta OOLLEY BANGLANEYN NYN GREDJUE CREESTEE soit sheese; as dy vod mayd cooinaghtyn orroo ny share, t'ad ooilley symmit seose ayns CREA NY OSTYLLYN, lhisagh ve er ny ghra lesh lane traas as smooingaghtyn dwin. As dy jinnagh dagh unnane dy folliit guee gys Jee, ayns goan ny Ostyllyn, *Hiarn bishee my chredjue*, ec jerrey yn Chrea; yinnagh Jee son shickyrys e chredjue y vishaghey, as harragh yh dy ve eilley shickyry noi ooilley kialgyn y Drogh-spyryd.

Lurg shoh, ta shin goll er nyn doshiaght dy yannoo nyn badjeryn as aghynyn gys Jee son ny grayseyn as ny bannaghtyn ta shin feme. Son Reeaghyn, as ooilley ny ta ayns pooar, dy vod mayd leeideil bea feagh as sheeoil. Son Shirveishee Yee, ta soilshaghey diu raad y taualtys; as gys y churrym oc ta goo yn choardail, as jeh'n vea veayn er ny choyr. As er-jerrey, son dy chooilley stayd as aashoon dy leih, dy vod nyn ghiastylls jannoo nyn badjeryn ny s'pleasal da Jee.

[141] Ta'n LITANY ayns jeh'n chirveish ain, da nee dy chooilley Chreestee geill y choyr, as goll lesh, ta agglagh roish briwnysyn Yee, na imneagh er e hon-hene.

As nagh smooinee-jee dy vel ny goan shen, LHIG DOOIN PADJER Y GHOAIL, ta'n Saggyrt cha

promised Redeemer, taking our nature upon him; instructing us what we must believe, and what we must do, to be saved; suffering what our sins had deserved; satisfying the justice, and restoring us to the favour of God.

And that no man, no, not the most unlearned Christian, may be discouraged from reading and hearing the Sacred Scriptures, our Lord [Matt. xi. 25.] gives God thanks, for that he reveals these truths, and makes them easy to the humble, obedient, and willing Christian. And, indeed, the Gospel does not only teach Christians their duty, but also inspires them with grace to understand, and power to perform it. [John vi. 63.]

That therefore you may profit by the word of God, remember and observe these two rules:— First; apply what you hear, as spoken to yourself. This *command*, this *promise*, this *threatening*, this *reproof*, this *direction*, this *warning*, I will take to myself. And secondly; fail not to beg of God, at the end of every lesson, that he may enable you to understand, and love, and obey his Holy Word.

In this word are contained, ALL THE ARTICLES OF YOUR CHRISTIAN FAITH; which, that we may remember them the better, are all summed up in THE APOSTLES' CREED, which ought to be repeated with great deliberation. And if every one would secretly beg of God, in the words of the Apostles —LORD, INCREASE MY FAITH, at the end of the Creed; God would most surely increase his faith, and it would become a sure shield against all the assaults of the Devil.

After this, we proceed to make our prayers and supplications to God, for the graces and blessings we stand in need of. For Kings, and all that are in authority, that we may lead quiet and peaceable lives. For the Ministers of God, who shew unto you the way of salvation; and to whom the word of reconciliation, and of life eternal, is committed. And lastly, for all estates and conditions of men, that our charity may render our prayers more acceptable to God.

The LITANY is a part of our service, which will be attended to, and joined in, by every devout Christian, who fears the judgments of God, or fears for himself.

And pray do not think that those often repeated words, LET US PRAY, are said without

mennic cheet harrishdoo, er ny ghra gyn oyr. Ta fys ec dy chooilley pheigh er e hon-hene, cre cha aarloo as ta nyn aignaghyn dy roauail ayns padjer: as ta ny goan shoh kiarit, as lhisagh ad cur shin dy kinjagh ayns cooinaghyn, QUOI RISH TA SHIN LOAYRT; dy vod nyn smooinghyn goll lesh nyn meillyn, tra ta shin loayrt RISHYN echey ta fys cre ta ayns nyn greeaghyn.

Cha vod shiu agh goail tastey, dy vel shin cur jerrey er ooilley nyn badjeryn lesh goan ennagh lheid *shoh*, —TROOID YEESEY CREEST NYN SAUALTAGH; dy vod mayd dy kinjagh cooinaghyn dy nee er y ghraih *echeysyn*, as son ny t'eh er n'yannoo as er hurranse er nyn son, dy vel Jee coyrt dooin nhee erbee ta shin goail padjer er y hon.

Tra ta'n Saggyrt goll gys yn altar, kiare-jee lesh geill vie dy eaishtagh rish annaghyn Yee, ren shiu ec nyn mashtey breearrey dy reayl ooilley laghyn nyn mea. Cha mennic as t'ad shoh er nyn lhaih, ta caa eu dy akin cre ayn ta shiu er vrishey veg jeh ny annaghyn shoh, as dy ghuee son pardoon Yee son [142] ny ta shaghey, as son e ghryse dy reayl ad ny share son y tra ta ry heet, ayns ny goan smoo breeoil shoh ta'n Agglish er choirt roin, *Hiarn jean myghin orrin, as injillee ny creeaghyn ain dy reayl yn leigh shoh*; goan nagh lhisagh ve dy bragh er nyn ghra dy siyragh, agh lesh yn arrym as craueeaght smoo.

Tra ta'n Screeuyn as yn Sushtal er nyn lhaih, as ta shiu cooinaghyn dy vel ad aynryn jeh'n Scriptyr Casheric, goit ass Lioar nyn Saualtys, nee shiu geaishtagh roo lesh yn gheill smoo.

Ny-cheayrtyn nee shiu clashtyn sharmaneyn na raaghyn-dorraghey Chreest smoo lane dy ynsagh; keayrtyn elley clynnee shiu ny mirrillyn d'obbree eh, dy niartaghey nyn gredjue.

As dy ghreinnaghey shin dy eiyrta da'n samplere bannee echeysyn dy veenid, dy imlid, dy viallys gys aigney Yee, as dy hoiagh' beg jeh'n seihl shoh, ta ain soit magh ayns y *Sushtal* e ghialdyn smoo shickyry jeh grayse as gerjagh choud as s'bio shin, as jeh maynrys dy bragh farraghtyn tra yiow mayd baase. As dy lhiettal shin veih gaase almoragh as neu-chiaralagh, nee mayd mennic as mennic clashtyn ayns ny Sushtalyn shoh yn briwnys atchimagh shen hig, son shickyrys, er peccee *creoghity*, as gyn *arrys* ayns y theihl ta ry-heet.

[143] Er ny Feaillaghyn casheric, ta coontey kiart eu jeh ny ren Yeesey Creest jannoo as

reason. Every one knows for himself, how very apt our minds are to wander in prayer: And these words are designed, and should always put us in mind, TO WHOM WE ARE SPEAKING; that our thoughts may go along with our lips, when we speak to Him who knows our hearts.

You cannot but observe, that we conclude all our prayers with some such expression as *this*; through Jesus Christ our Saviour; that we may ever remember, that it is for *his* sake, and for what he has done, and suffered for us, that God gives us any thing we pray for.

When the minister goes to the Altar, prepare to hear, with the greatest attention, the Commandments of God, which at your baptism you vowed to keep all the days [43] of your life. As often as these are read, you have an opportunity of seeing wherein you have offended against any of these commands, and of begging God's pardon for what is past, and his grace to observe them better for the time to come, in these most affecting words, which the church has provided, LORD, HAVE MERCY UPON US, AND INCLINE OUR HEARTS TO KEEP THIS LAW; which should never be hurried over, but said with the greatest devotion.

When the Epistle and Gospel are read, and you remember that they are portions of Sacred Scripture, taken out of the Book of your Salvation, you will hear them with the greater attention.

Sometimes you will hear the most instructive sermons or parables of Christ; at other times you will hear the miracles he wrought, for the confirmation of our faith.

And, to encourage us to follow his blessed example of patience, humility, submission to the will of God, and disregard for this world, we have set forth, in the Gospel, his most sure promise of grace and consolation while we live, and of happiness eternal when we die. And, to hinder us from growing secure and careless, we shall often and often hear, in these Gospels, the dreadful doom which *unconverted*, *hardened*, and *impenitent* sinners shall surely meet with in the next world.

At certain solemn seasons, you have a particular account of what Jesus Christ has done



surranse son nyn gionneeaght-reesht as saualtys, son nagh jarrood mayd dy bragh e ghraih.

Ayns paart jeh ny *Screeuyn*, nee shiu clashtyn, dy chooilley ghooorney e churym dy feer vaghtal soit sheese, cha nee ayns goan gheiney, agh (myr t'ad dy feer) Goan Yee.

As ayn ny ayn ennagh jeh'n Ghoo shoh nee shiu clashtyn dy chooilley Ghoonaght bun currit er ayns y *Charmane*, as chionnit erriu, cour soilshaghey aignaghyn ny mee-hushtee, dy ghooostey cooinsheansyn ny almoree as mee-chrauee, as lheid as ta cummal yn ynrickys ayns neu-ynrickys. Agh eisht, myr ta shiu treishteil dy gheddyn vondeish anmey liorish Sharmaneyn, sheign diu cheet gys y cheeil lesh aigney imlee as arryltagh dy ynsaghey; booiagh dy ve ynsit, dy ghaoil *oghsan*, as *coyrle*, veih'n persoon ta ard-chiaralys Yee er hoiaaghey harrishdiu.

My ta SACRAMENT *Shibber y Chiarn* dy ve er ny hirveish, as shiu dy eddrym chyndaa cooyl rish yn Oardagh Casheric shen; cha nheign diu jerkal dy der Jee clashtyn da veg jeh ny padjeryn ta shiu er n'yannoo. *Jean-jee shoh ayns cooinaghtyn jeem's*, va goan Yeesey Creest tra ve mysh y vaaase [*sic*: vaase]. Ta shiu gobbal dy choyrt biallys da'n sarey shoh (son lheid shen ayns firriny's t'yh) as foast ta shiu [144] treishteil dy der Jee, er y ghraih echeysyn, clashtyn diu tra ta shiu geamagher.

Nagh moll-jee shiu-hene. She liorish yn Sacrament shoh t'yh, dy vel lhiettrimys jeant eddyr sharvaantyn Chreest as sharvaantyn yn Noid-anmey. Cur-jee twoaie, er-y-fa shen, nagh jig shen erriuish haink er ny Egyptianee; er-aggle dy jean yn ainle ren adsyn y stroie, feddyn shiuish fegooish fuill yn Eayn, cooid ta courey nyn gredjue, as pooar 've echey dy stroie shiuish myrgeeddin.

Gow-jee eu-hene dy vel yn Sacrament shoh da Creesteenyn, ny va Billey yn Vea da Adam ayns Pargeys; v'yh dy yannoo eh dy bragh beayn; myr shen tra ghiare eh eh-hene jeh'n beaghey shen, ve fagit gys yn annoonid dooghyssagh echey, ghow jerrey ayns baase, as seaghyn laghyn e heihl. As quoi-erbee ta gobbal goail yn Arran shoh dy Vea, bee ad fagit daue-hene, gys pooar Noid-ny-anmey, as gys baase dy bragh farraghtyn.

and suffered for our redemption and salvation, that we may never forget his love.

And in the several Epistles, you will hear, every man his duty very particularly set down, in the words not of man, but —as they are, indeed— the Words of God.

And some part or other of this Word you will hear every Lord's day explained *in the Sermon*, and pressed upon you; in order to enlighten the minds of the ignorant, to awaken the consciences of the careless and profane, and such as hold the truth in unrighteousness. But then, as you hope to profit by sermons, you must come to church with an humble and teachable temper; submitting to receive *instruction*, *reproof*, and *advice*, from the person whom the providence of God has set over you.

If the Sacrament of the Lord's Supper is to be administered, and you lightly turn your back upon that holy ordinance; you must not expect, that God will hear any of the prayers that you have made. Do this in remembrance of me, were the dying words of Jesus Christ. You refuse to obey this command, (for such in truth it is) and yet hope that God, for his sake, will hear you when you call upon him.

Do not deceive yourself. It is by this Sacrament, that the subjects of Christ are distinguished from the subjects of Satan. Have a care, therefore, lest it happen to you as it did to the Egyptians; lest the destroying angel, finding you without the blood of the Lamb, the mark of your high calling, should have power to destroy you.

Consider, that this Sacrament is to Christians, what the Tree of Life was to Adam in Paradise; it was to make him immortal; so that when he deprived himself of that food, he was left to his natural weakness, which ended in death, and misery till death. And whoever deprives himself of this Bread of Life will be left to themselves, to the power of Satan, and to death eternal.



Jean-jee agh goail gys cree, cre whilleen jeir chost yh da'n Noo Peddyr son loght co-laik rish shoh, as cha jean shiu cha eddrym chyndaa nyn gooyl er yn Sacrament shoh; son t'yh myr yarragh oo, *Cha vel mish unnane jeh eiyrtyssee Yeesey Creest.*

As nish bee jerrey currit er Shirveish ny Killagh lesh *Bannaght feer eunyssagh*, er ny ockley magh liorish Saggyrt Yee.

[145] Dy vod shiu dy kinjagh cur shiu-hene ayns am cooie dy gheddyn yn *bannaght shoh* lesh craueeaght as vondeish, nee'm soilshaghey diu ny messyn shickyr bannee ta liorish jannoo shen. Ayns Lioar ny Earrooyne, [cab. vi. 22, 23.] ta currym geyre currit er ny Saggyrtyn, liorish Jee hene, dy vannaghey yn pobble. Ta goan cooie soit er-lheh son jannoo shoh; as ta bannaght er-lheh giallit dy ghoill marish bannaght y Taggyrt: As *neem's*, as Jee, *ad y vannaghey*.

Ayns Deuteronomy x. 8. t'yh dy plain rait, dy ren Jee reih tribe Levi, *dy vannaghey ayns yn ennym echeysyn*. As cordail rish shoh, [2 Recort. xxx. 27.] ta shin feddyn ny Saggyrtyn bannaghey yn pobble; as ayns shen, t'yh ny sodjey rait, "Dy row nyn goraa er ny chlashtyn, as hie yn phadger ocsyn seose gys e chummal casheric, eer gys niau."

Row wheesh dy vree ayns bannaght y Taggyrt fo yn chenn leigh; as nagh vel Yeesey Creest er choyrt yn vree cheddin da ny Saggyrtyn echeysyn? Veagh shen dy jarroo smooinghtyn feer neu-feeudagh jeh'n Shirveish ta fo yn Sushtal. Shirveish, da ta'n Noo Paul dy plain ginsh dooin, dy vel Jee ayns aght er-lheh, er choyrt yn phooar jeh coardail deiney rish Jee. [2 Cor. v. 18.]

Soie-ym rhimbiu yn aght crauee ayn ren pobble Yee bannaghey yn Taggyrt y ghoail; samplere feeu dooinyn dy eiyrta da. T'yh [146] ayns y jehhoo chabdil as daa-eed jeh Ecclesiasticus, ec yn feedoo as un vierse as feed, raad ta shin lhaih myr shoh:—"Tra v'ad er chur jerrey er y chirveish, eisht hrog yn Saggyrt seose e laueyn harrish slane chaglym cloan Israel, dy chur bannaght y Chiarn lesh e veillyn, —as chroym ad sheese ad-hene dy choyrt ooashley, dy chosney bannaght veih'n Er smoo syrjey." As bannaght ta dy chooilley Chreestee dy shickyr feddyn veih yn Er smoo syrjey, rere myr t'eh cooie son lheid y vyghin, as myr t'eh er n'yannoo eh-hene feeu jeh liorish e ymmyrkey crauee ayns shirveish Yee.

Do but lay to heart, how many tears it cost St. Peter for a crime so near a-kin to this, and you will not lightly turn your back upon this Sacrament; it being in effect saying, I AM NOT ONE OF JESUS CHRIST'S DISCIPLES.

And now the publick service of the church concludes with *a most solemn blessing*, pronounced by the priest of God.

That you may always dispose yourselves to receive *this blessing* with devotion and advantage, I will shew you the certain, blessed fruits, of doing so. In the book of Numbers, [ch. vi. 22.] there is a special charge given to the priests, by God himself, to bless the people. — There is a special form for doing it; and there is a special blessing promised to follow upon the priest's [44] blessing: AND I (saith God) WILL BLESS THEM.

In Deut. x. 8, it is expressly said, That God separated the tribe of Levi —TO BLESS IN HIS NAME. And accordingly, [2 Chron. xxx. 27.] we have the priests blessing the people; and it is there added, "That their voice was heard, and their prayer came up to God's holy dwelling-place, even unto Heaven."

Had the blessing of the priest, under the Law, such a good effect; and has not Jesus Christ given his Ministers as great a power? That would be to have very unworthy thoughts of the Gospel Ministry indeed. A ministry, to which St. Paul expressly tells us, God has, in an especial manner, committed the power of reconciling men to God. [2 Cor. v. 18.]

I will set before you the devotion with which the people of God received the blessing of the priest; a pattern not to be despised. —It is in the fiftieth chapter of Ecclus, at the 20th and 21st verses, you read as follows:—"When they had finished the service, then the priest lifted up his hands over the whole congregation, to give the blessing of the Lord with his lips, —and they bowed themselves down to worship, that they might receive a blessing from the Most High." And a blessing most certainly every Christian receives from the Most High, according as he is disposed for such a mercy, and as he has qualified himself by his devout behaviour in the service of God.

Lurg da jerrey ve er y chirveish, cha jean Creestee crauee smooïnaghtyn dy vel ooilley e churrim cooilleenit. Nee eh ny s'leae considéral cre'n raad ve; cre v'eh jannoo ayns shen; cre t'eh er chlashtyn; cre t'eh er ghóail padjer er y hon. Nee eh considéral dy nee ayns thie Yee v'eh, raad t'eh er chlashtyn Jee loayrt rish liorish e Hirveishagh hene. Ver eh booise da Jee son y chooney as ny saaseyn t'eh er gooidsave lesh dy choyt da cour toiggal e churrim, as cour cooilleeney yh. Nee eh geam gys cooïnaghtyn ny t'eh er-lesh [*sic*: erreish] clashtyn, as guee er Jee dy vod eh ve ny share liorish; as dy vod eh leeideil e vea myr t'eh er ve ynsit, as myr lhisagh Creestee jannoo. Dy ve giare, cha sur eh da'n seihl goail seose e chree, cha leah as t'eh faagail y cheeill; agh nee eh e phaart dy niartaghey e [147] annym liorish smooïnaghtyn as aghynyn giarey ennagh lheid *shoh*:—

“Ta mee dy foshlit er ve goail-rish my chredjue ayns Jee yn Ayr, yn *Mac*, as yn *Spyrryd Noo*, huc va mee er my chasherickey ayns bashtey. T'yh er ve inshit dou liorish e Haggryt *hene*, as ass e Ghoo *hene*, cre ta my churrim; *kys lhisin gimmeaght dy wooiys Jee*. Ta mee er ve prayil son lheid ny bannaghtyn as oddys jannoo mee maynrey choud as vee'm bio; as son lheid ny grayseyn as foaysyn, nyn vegooish bee'm erskyn towse treih tra yioym baase. Mannagh j'em ny share lesh ny reddyn shoh, nee ad son shickyrys girree seose ayns briwnys m'oi.

“Cha mennic dy ve inshit dou cre nee booïys, as cre nee neu-vooiys Jee, as gyn dy choyrt geill da: Dy hoiggal dy vel eh cha atchimagh ayns briwnys, as gyn aggle y ghóail roish: Dy hoiggal dy vel eh graysoil as myghinagh, as gyn graih y choyrt da: Dy ve cha mennic er my choyrt ayns cooïnaghtyn, dy vel Jee fakin ooilley my yannoo, as gyn aggle ve orrym dy chur jymmoose er: Dy ghóail padjer cha mennic, as choud, son grayseyn Yee, fegooish goail gys my chree, dy nheign da ve my oill hene mannagh vo'ym e ghrayse as cooney dy lhiassaghey my vea.

“Cre'n jerrey gho'ys shoh; my nee'm ceau *Doonaght* lurg *Doonaght*, *blein* lurg *blein*, fegooish gaase ny share liorish ny [148] ymmodee *Sharmaneyn* ta mee dy chlashtyn; liorish ny *padjeryn* cha mennic chebbit seose gys Jee er my hon; liorish ny traaghyn pointit dy ghóail kiarrail cour my annym? Nee shoh yn agh dy gheddyn aarlooson beayntys; —son beayntys dy vaynrys na dy hreihys? Jean-ym dy kinjagh tannaghtyn dy reayl ny smooïnaghtyn shoh ass my aigney? Jean-ym my hooillyn y yeih, as gyn

The publick service being ended, a serious Christian will not conclude that he has done all that is required of him. He will rather consider where he has been; what he has been doing; what he has heard; what he has prayed for. He will consider, that he has been at the House of God, where he has heard God speaking to him by his own Minister. He will give God thanks for the helps and means he has vouchsafed him, of knowing his duty, and of performing it. He will call to mind what he has heard, and beg of God that he may profit by it; that he may live as he has been taught, and as a Christian ought to live. In short, he will not let the world take possession of his heart, as soon as he comes out of the church; but will endeavour to edify his soul by some such thoughts and short petitions as *these*:—

I have been professing, openly, my faith in God the *Father*, *Son*, and *Holy Ghost*, to whom I was dedicated in baptism. I have been told, by his *own* Minister, and out of his *own* word, what my duty is; how I ought to walk so as to please God. I have been praying for such blessings as may make me happy while I live; and for such graces and virtues, without which I shall be most miserable when I die. If I do not profit by these things, they will most surely rise up in judgment against me.

To be so often told what will please, and what will displease God, and not to mind it: To know that he is terrible in judgment, and not to fear him: To know that he is gracious and merciful, and not to love him: To be so often put in mind, that God sees all my actions, and not to be afraid to offend him: To pray so often, and so long, for God's graces, without laying it to heart, that it must be my own fault if I do not obtain his grace and assistance to mend my life.

What will this end in; if I pass one *Lord's day*, one *year*, after another, without growing better by the many *sermons* I hear; by the *prayers* offered so often to God for me; by the times appointed for the taking care of my soul? Is this the way of preparing for eternity; —for an eternity of happiness or misery? Shall I still continue to keep these thoughts out of my mind? Shall I shut my eyes, and not see the danger of being lost for ever? God forbid, (will every one say that has any grace) I will rather pray God to

fakin yn gaue jeh ve caillit son dy bragh? Ny lhig y Jee, (jir dy chooilley pheiaigh ta veg y ghrayse ayn) nee'm ny s'leaie guee gys Jee dy livrey mee veih creoghys cree, as soiaghey beg jeh e ghoo. As neayr as t'eh er ghialdynys dy chlashtyn ny aghinyn ocsyn ta gearree ayns ennym e Vac, nee'm, er y ghraih echeysyn, guee er dy phardooney my faase-yannoo, as my veggan craueeaght. As nee'm my phaart, son y tra ta ryheet, dy bee my chraueeaght as jeeanid-chree corrym gys my ymmyrch. As eisht ta mee shickyr, dy j'em thie lesh bannaght.

Dy der Jee dooin ooilley dy yannoo shen, cha mennic as ta shin cheet cooidjagh ayns shoh dy chur ooashley da Jee. As dy vod yn ymmyrkey-bea ain, tra ta shin ass y cheeill, ve lheid as ta cooie da eiyrtyssee firrinagh Yeesey Creest.

Huggeysyn, &c.

deliver me from hardness of heart, and contempt of his word. And since he has promised to hear the petitions of such as ask in his Son's name, I will, for his sake, beseech him to pardon my imperfections and indevotions. And I will endeavour for the time to come, that my devotion and zeal shall be answerable to my [45] wants. And then, I am sure, I shall return home with a blessing.

I pray God we may all do so, as often as we meet here to worship God. And that our behaviour, when out of the church, may be such as becomes the true disciples of Jesus Christ.

To whom with the Father, and the Holy Ghost, be &c.

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## SHARMANE VII.

Yn Coayl Spyrrydoil jeh soiaghey beg jeh Goo  
Yee as e Hirveishee.

O Chooish dy scansh vooar! Giall, O Yee, dy vod-ym pene fakin, as gynsagh da feallagh elley, yn gaue jeh leeideil nyn mea ayns pecca erbee er fys dooin; jeh ve cleaynit veih smooïnaghtyn dy dowin er jerrey nyn mea, liorish kiaraïlyn, eunyssyn, ny jallooyn erbee elley yn theihl shoh. Lhig da'n ynrickys shoh ve dy kinjagh marin—nagh vel ain agh earish ghiare dy ve bio, as dy vel yn vaynrys veayn ain ny lhie er; nagh gaill mayd un shallid hene jeh'n vea ghiare shoh geiyrt er shen nagh bee gys vondeish erbee dooin ayns laa yn feme, as oor y vaaish. O ny lhig dooin dy bragh jarrood yn oor scanshoil shen, er graih Yeesey Creest! Amen.

RAAGHYN CREENEY v. 11, 12, 13.

*As dy jean oo dobberan ec y jerrey tra vees dty eill as dty chorp er shymley ersooyl; [ta shen, tra hig oo dy gheddyn baase] as dy jir oo, Kys va mee dwoaiagh er ynsagh, as kys ren my chree soiaghey beg jeh coyrle; as nagh dug mee biallys da coraa my ir-ynsee, as nagh ren mee my chleaysh y chroymmey dauesyn hug roym.*

SHOH yn stayd treih shen, Chreesteenyn vie, baillym y lhiettal; nagh jean nyn gooinsheanseyn hene shiu y gheyrey, tra hig [150] shiu dy gheddyn baase—son nagh dug shiu biallys da Goo Yee va er ny lhaih na er ny phreacheil diu,—son nagh dug shiu biallys da coraa nyn virynsee,—son ny ymmodee sharmaneyn, coyrleyn, as oghsan ta er ve barit gyn ymmyd erriu,—son chyndaa cleaysh vouyr hucsyn va pointit dy ynsagh shiu, as soiaghey beg jeh'n choyrle oc.

Ta shiu clashtyn ayns ny goan va nish er ny lhaih diu, cre ta dooinney, va fo leeideilys Spyrryd Yee dy hickyraghey diu, dy bee shoh red nee dy mooar seaghtney as lhie trome erriu, tra hig shiu dy gheddyn baase, my ta shiu er leeideil bea almoragh as mee-chrauee. Dy jean shiu dy trome dobberan nyn roonid, nyn ommijys, as mee-

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## SERMON VIII.

THE MISERY OF NOT ATTENDING TO  
THE WORD AND MINISTERS OF GOD.

O Important Subject! Grant, O God, that I myself may see, and be able to teach others, the danger of living in any known sin; of being diverted from considering our latter end, by the cares, pleasures, or other idols, of this world. Let this truth be ever present with us—that we have but a short time to live, and an eternal interest depending; that we may not squander one moment of this short life in that which will not profit us in the day of necessity, and the hour of death. O let us never lose the sight of that important hour, for Jesus Christ's sake! Amen.

PROV. v. 11, 12, 13.

*And thou mourn at the last, when thy Flesh and thy Body are consumed; [i. e., when you come to die] and say—how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me? <sup>1</sup>*

THIS, good Christians, is what I would endeavour to prevent; that when you come to die, your conscience may not reproach you—for having not attended to the word of God read or preached to you, —for having not obeyed the voice of your teachers, —for the great number of sermons, admonitions, and reproofs, that have been lost upon you, —for turning a deaf ear to those who were appointed to instruct you, and despising their reproof.

You hear, in the words just read to you, what a person, directed by the Spirit of God, assures you will be one of the great things that will torment and trouble you, when you come to die, if you have led a careless and ungodly life. That you will most sadly lament your perverseness, your folly, and madness; and wish, with all your

<sup>1</sup> See Matth. x. 14. xiii. 3, 51. xxviii. 18, 19. Mark iv. 9. Luke x. 16. xi. a8. John xx. 21. Acts xiii. 48. xx. 28. Eph. x. 11. 1 Thess. iv. 8. Heb. xiii. 17. 1 John iv. 6. Wisd. iii. 19.

cheeaylys; as wishal, lesh ooilley nyn annym, dy row shiu lesh meenid er n'eaishtagh rish baggyrtyn y Sushtal, as er ghail yn choyrle vie ocsyn, va, ass chymme y da ny anmeenyn eu, er choyr raue diu jeh'n toyrt-mouys va shiu tayrn erriu hene, liorish soiaghey beg jeh Goo Yee, as firrinyssyn y Sushtal.

Cred-jee yh, Chreesteenyn, dy nee shoh eer toshiaght phecca as toyrt-mouys; tra nagh vel geill er ny choyr da firrinyssyn ta wheesh lhie orroo; tra ta ny saaseyn dy hushtey, dy ghrayse, dy chredjue, as dy haualtys, as beg er ny hoiaghey jeu.

Gow-jee eu-hene, dy vel *Preacheil* oardagh dy Yee, as oardagh jeh ymmodee bree [151] gys saualtys y theihl; son kys nee ad clashtyn, kys nee ad credjal fegooish preachoor? [Rom x. 14.]

Yn oardaghey shoh, er-y-fa shen, as mee-rioose jeant er, na soit beg jeh; yn pecca shoh er ny hannaghtyn ayn, s'mennic lesh brasnaghey Jee dy aagail sleih daue hene,—dy ghail voue e ghraysey as e Spyrryd: Er shoh ta'n Noid-anmey goail ad fo e reill hene, as eisht *sheign* pecca as treihys ve yn eiyrtys.

Nee shiu goail tastey dy nee shoh va eer cooish Yuaase. Cre whileen firrinyssyn eunyssagh cheayl eshyn veih e Hiarn as Mainshtyr?—er-lheh yn raa shoh haink eh cha mennic harrish, *Gow kiarail as bee er dty hwoaie jeh Saynt*. Va shoh caillit er'syn, er-yn-oyr nagh goghe eh yh gys e chree; as ta fys eu ooilley cre deiyr da. Va goan y text dy feer agglagh cooilleenit er'syn; ren eh dobberan ec y jerrey, as daag eh yn seihl shoh ayns mee-hreishteil.

Lhisagh Creesteenyn smooïnaghtyn dy dowin, dy *vod* shoh ve yn chooish oc hene, dy *bee* yh son shickyrys myr shen, my ta dwoaie oc er ve ynsit as coyrlit, mannagh der ad biallys da coraa nyn vir-ynsee.

Nish; ny reddyn bail-ym shiu dy ghail tastey jeu, myr cheet fo meanal y text, she shoh ad: Hoshiaght, Dy vel dy chooilley Chreestee, eer yn feallagh s'tushtee, dy men [152] nic feme dy ve er nyn goyrt ayns cooinaghtyn jeh nyn gurrym; dy ve ynsit; nyn voiljyn, nyn vailleilyn, as cooyl-skyrraghtyn dy ve inshit daue. 'Sy nah ynnyd, Dy vel Jee er phointeil persoanyn, quoi, ec gaue nyn anmeenyn hene, ta dy yannoo shoh—*dy ve er nyn*

soul, that you had heard, with patience, the threatenings of the Gospel, and that you had taken the good advice of such as, out of pity to your souls, had forewarned you of the ruin you were bringing upon yourselves, by disregarding the word of God, and the truths of the Gospel.

Believe it, Christians, this is the very beginning of sin and of ruin; when truths of the greatest concern to us are not minded; when the means of knowledge, of grace, of faith, and of salvation, are slighted.

[50] Consider, that preaching is an ordinance of God, and an ordinance on which depends, in some measure, the salvation of the world; for how shall they hear, how shall they believe, without a preacher? [Rom. x. 14.]

This ordinance, therefore, neglected or despised; this sin continued in; how often does it provoke God to leave men to themselves, —to withdraw from them his graces and his Spirit! Upon which satan takes them under his government, and then *must* follow sin and misery.

You will take notice, that this was the very case of Judas. How many concerning truths did he hear from his Lord and Master? Especially this one so often repeated, TAKE HEED AND BEWARE OF COVETOUSNESS. This was lost upon him, because he would not lay it to heart; and you all know what followed. The words of the text were most dreadfully fulfilled upon him; he mourned at the last, and left this world in despair.

Christians should consider, that this *may* be their own case, that it certainly *will* be so, if they hate to be informed and reproved, if they obey not the voice of their teachers.

Now; the things which I would desire you to take notice of, as implied in the text, are these following: 1st; That all Christians, even the most knowing, will often want to be put in mind of their duty; to be taught, to be told of their faults, their infirmities, and backslidings. 2dly; That God has appointed certain persons, who, at the peril of their own souls, are to do this —TO WATCH FOR YOUR FOULS AS THEY THAT MUST



*arrey son ny anmeenyn eu myr adsyn sheign coontey y choyr.* 'Sy trass ynnyd; Dy bee adsyn ta jannoo meerioose er, na soiaghey beg jeh'n oardagh shoh dy Yee, na jeh ny Shirveishee ta pointit gys yn ymmyd shoh, as oyr oc dy ghoail arrys sharroo er y hon tra hig ad dy gheddyn baase, as dy smooïnaght er y vea t'ad er leeideil, as cre ny peccaghyn t'ad er duittym ayndoo, er-yn-oyr nagh dug ad geill da coraa nyn vir-ynsee.

Ny firrinyssyn shoh, heil'in hene, nagh vel feme shickyraghey diu.

Ta fys ec dy chooilley unnane er e hon hene, cre cha aarloos as ta shin dy yarrood nyn gurrym, as ny breearaghyn ta orrin, as dy huittym gys ny peccaghyn er nyn son ta shin roie er ve arrysaghy; cre cha mennic as ta shin feme ve er nyn ghoostey gys ennaghtyn jeh'n gaue ta shin ayn, as jeh'n treishteil ta soit roin.

Ta fys ec dy chooilley pheigh ta toiggalagh jeh'n Chredjue Creestee, dy vel persoonyn pointit liorish yn Spyrryd Noo, myr oaseiryn, as dy vochildagh shioltane Chreest; dy ynsagh, dy choirlagh', dy choirt oghsan [153] lesh slane tority, dy chur nyn gurrym rouesyn ta shassoo magh, dy vod ad feaysley ad ass ribbey yn Jouyl.

Er-jerrey; Sheign ta [*sic*: da] fys ve ec dy chooilley Chreestee, ta toiggal yn Sushtal, cre'n cronney treih ta cour nyn lheid as *oddys* toiggal cre ta aigney Yee, as nagh jean clashtyn na geill y chur da, na nyn mea y leeideil cordail rish: "Dy bee yh ny sassey da Sodom as Gomorrah ec laa ny briwnys, na da lheid y sleih," nagh vel goail oc hene tra t'ad soiaghey beg jeh ny persoonyn, jeh'n chirveish, na jeh'n ynsagh ocsyn ta dy chur nyn gurrym roue, NAGH NEE JEH DOOINNEY T'AD SOIAGHEY BEG, AGH JEH JEE: myr ta'n Noo Paul gra, 1 Thess. iv. 8

Jir-ym eisht, dy vel shiu credjal preacheil yn Sushtal dy ve unnane jeh ny saaseyn ymmyrchagh dy haualtys, —ny egooish veagh shiu ooilley-cooidjagh mee-hoiggalagh jeh nyn gurrym, na dy leah jarrood yh,—ny egooish yinnagh shiu beaghey as geddyn baase ayns pecca, as fegooish treishteil jeh myghin; shoh lowit dou, neem's my phaart (as ta mee treishteil nagh bee my obbyr ayns fardail) dy choirt toiggal diu,

GIVE AN ACCOUNT. 3dly; That such as neglect or despise this appointment of God, or the ministers ordained for this purpose, will have reason to repent of it sadly when they come to die, and to consider what a life they have led, and what sins they have fallen into, for want of hearkening to the voice of their teachers.

These truths, one would hope, you do not want to be convinced of.

Every one for himself knows, how very apt we are to forget our duty, and the vows that are upon us, and to fall into sins which we have repented of; how often we want to be awakened into a sense of the danger we are in, and of the hopes set before us.

Every body, who knows any thing of Christianity, knows likewise, that there are persons appointed by the Holy Ghost, as overseers, and to feed the flock of Christ; to teach, to reprove, to rebuke with all authority, to instruct such as oppose themselves, that they may recover them out of the snare of the devil.

Lastly; every Christian, who is acquainted with the Gospel, must know the sad doom of such as *may* know the will of God, and will not hear or mind it, nor order their life accordingly: "That it will be more tolerable for Sodom and Gomorrah at the day of judgment, than for such people," who do not consider, that when they despise the persons, the ministry, or the doctrine, of such as are ordained to instruct them, THEY DESPISE NOT MAN, BUT GOD: so saith St. Paul expressly. [1 Thess. iv. 8.]

Taking it therefore for granted, that you believe the preaching of the Gospel to be one of those necessary means of salvation, —without which you would either be altogether ignorant of your duty, or soon forget it, —without which you would live and die in sin, and without hopes of mercy; taking this for granted, I will take some pains (and I hope it will not be lost) to convince you,

*Hoshiaght*, Jeh'n danjere erskyn-towse jeh beaghey ayns pecca erbee er-fys dooin, er-aggle dy jig baase doaltattym orrin, as shin y chur ersooyl gys treihys dy bragh farraghtyn.

[154] *Yn nah ynnyd*; Dy nee shoh yn aght dy haghney baase doaltattym, dy ve mennic smooïnaghtyn er y vaase.

*Yn trass ynnyd*; Yn chiarail vooar lhisagh shin y ghoail nagh bee mayd cleaynit veih smooïnaghtyn er y vaase, liorish kiaraïlyn, eunyssyn, na fardalyssyn y theihl.

*Yn chïarroo ynnyd*; Tra hig mayd dy gheddyn baase, dy bee cleer smooïnaghtyn elley ain jeh ny fardalyssyn shoh jeh'n theihl, na shen ta ro-vennic ain 'sy tra t'ayn.

*Yn wheiggoo ynnyd*; Dy nee yn drogh ymmyd as y coayl jeh nyn draa, nagh vod ve eit back, vees ec y tra shen yn smooïnaght smoo dy heaghyn ver dauesyn ta nish leeideil bea almoragh as peccoil.

*Er-jerrey*; Lhig cre saillish ve nyn smooïnaghtyn nish, she shoh son shickrys vees cronney as kerraghey dy chooilley unnane ta gobbal clashtyn coraa nyn vir-ynsee. [nyn mochilyn-anmey.]

I. Ayns y chïed ynnyd, smooïnee-jee marym's, guee-ym erriu, er *yn danjere erskyn-towse ta liorish beaghey ayns PECCA ERBEE ER-FYS DOOIN*. Nish, quoi-erbee ta jannoo shen, t'eh beaghey ayns lhome irree-magh noi e Er-chroo, noi echeysyn oddys annym as callin y stroie ayns niurin. T'eh dy feer neu-ghooghyssagh girree-magh noi e Ayr vie as carrey share, yn Ree as Kiannoort [155] s'dooie, nagh vel cur e harvaantyn fo sarey erbee agh ny ta slane ymmyrchagh gys nyn maynrys; na lhiettal nee erbee voue agh shen veagh coayl as toyrt-mouys daue. T'ou soiaghey beg jeh mieys as surranse-foddey Yee, oddys goail void dty vioys tra saillish hene, as ta freayl oo bio ynrycan dy vod oo chyndaa veih dty pheccaghyn, as ve er dty hauail. T'ou ayns danjere dy vrasnaghey Jee dy reayl e ghrayse void, ny egooish cha vod oo dy bragh goail arrys, na dy bragh ve er dty hauail. T'ou, myr dy beagh yh, gobbal dy ve seyr fo Jee, as goail myr reih dy ve dty chappee da'n Jouyl. T'ou ayns y raad rea gys An-yeeys—eer dy wishal nagh row Jee ayn dy eamagh ort gys coontey.

1st, Of the infinite danger of living in any known sin, lest death should surprize and send us to a miserable eternity.

2dly; That the way not to be surprized by death is, to have death much in our thoughts.

3dly; The great care we should take not to be diverted from the thoughts of death, by the cares, pleasures, or amusements of the world.

4thly; That when we come to die, we shall have very different thoughts of these idols of the world, than what we are apt to have at present.

5thly; That the ill use and loss of our time, which cannot be recalled, will then be the most tormenting [51] thought to those who now lead a careless and a sinful life.

6thly; Lastly, That whatever they think of it, this will most surely be the fate and punishment of those who refuse to hear and obey the voice of their teachers.

I. In the first place, pray consider with me, THE INFINITE DANGER OF LIVING IN ANY KNOWN SIN. Now whoever does so, lives in rebellion against his Maker, one who can destroy both body and soul in hell. He most ungratefully offends the best Father and Friend, the most indulgent Prince and Lawgiver, who commands his subjects nothing but what is absolutely necessary to make them happy; nor forbids them any thing but what would hurt and ruin them. You despise the patience and long-suffering of God, who can deprive you of life whenever he pleases, and continues you in life only that you may be converted and saved. You are in danger of provoking God to with-hold his grace, without which you can never repent, never be saved. You, in effect, renounce being a subject of God, and chuse to be a slave to satan. You are in the direct way to Atheism—even to wish there was no God to call you to an account.

Shoh eer stayd dy chooilley unnane ta beaghey ayns as geiyrt dy cadjin da cliaghtey peccoil erbee er-fys da, na tra t'eh gennaghtyn dy vel eh er chur jymmoose er Jee, as nagh vel arrys er chelleeragh er y hon, as kiarrail gyn dy yannoo myr shen arragh. As quoi-erbee hig y baase doaltattym er ayns y stayd shoh, cha vel jerkal arragh echey agh treihys dy bragh farraghtyn.

II. Lhisagh shoh slane toiggal y chur dooin jeh'n *yymyrch as y vondeish mooar ta liorish goail* SMOOINAGHTYN Y VAASE *lane gys nyn gree*.

Dy jinnagh Creesteenyn agh goail gys cree dy vel briwnys y vaaish hanna er ghoill magh [156] nyn 'oi oc (myr t'yh dy feer er dagh unnane ain) veagh ad laik dy smooiinaghtyn ec y tra a t'ayn *nish* eer myr yinnagh ad tra ta'n vriwnys shen cheet dy ve cooilleenit orroo. Cre'n-fa yin'ins my chree y hoiaghey er seihl raad ta mee dy hannaghtyn agh tra a cha giare, as raad ta mee shickyr nagh meet-ym dy bragh rish maynrys firrinagh? Cre my yinnagh Jee, fakin mee slane soit er y seihl, as son goail my slane soylley ayn, cre dy jinnagh eh gra rhym's, myr t'eh er ghra rish ymmodee elley, —“Ommydan myr t'ou, yn oie t'ayn noght vees dty annym er ny hirrey ort?” Cre eisht vees my vondeish liorish yn cosney neu-chairagh shoh? Cre'n gooin sharroo ver cooinaghtyn ny eunyssyn neu-lowal shoh da my chree? Lesh cre'n pian as trimshy nee'm eisht paartail rish yn verchys shoh, ny eunyssyn shoh, ny fardalysyn shoh, ta mee *nish* cha miandagh orroo?

Lhig dou, er-y-fa shen, guee erriu dy smooiinaghtyn riu hene dy row shiu *nish* ny lhie ec point y vaaish.

Jinnagh shiu, er graih dy aagail ny smoo dy chooid heihlt nyn lurg, jinnagh shiu vondeish y ghoail er yymyrch yn dooinney boght shen; —er mee-hushtey yn dooinney boght shoh? Jinnagh shiu moylley rish nyn gloan dy leeideil nyn meare myr ren shiu hene? Nagh jinnagh shiu ny s'leae ginsh daue, —ta weight kiarrail seihltagh er my [157] chreu; t'yh er chur orrym jarrood mee-hene, my Yee, my churym hoo in ny neesht, as yn oyr er y hon va mee er ny choyrt gys y theihl.

Na my ta shiu er leeideil bea almoragh, gyn ymmyd, as gyn fruiys, nagh jinnagh shiu cur'mey nyn gloan, myr ta nyn dreishteil son saualtys, gyn

This is the very condition of every one who lives in the practice of any known sin; or who, when he perceives that he has offended God, does not immediately repent of it, and resolve to do so no more. And whosoever shall be surprised by death in this state, has nothing to expect but a miserable eternity.

II. This should convince us of THE GREAT NECESSITY AND ADVANTAGE OF HAVING THE THOUGHTS OF DEATH MUCH AT HEART.

If Christians would but seriously consider, that the sentence of death is already passed upon them, (as it really is upon every one of us) they would be apt to think *now*, just as they would do when that sentence comes to be put in execution. Why should I set my heart upon a world where I am to continue so very short a while, and where I am sure never to meet with true satisfaction? What, if God, seeing me very intent upon the world, and setting up my rest here, should say unto me, as he has done to many others, “Thou fool, this night shall thy foul be required of thee”? What then will this unrighteous gain profit me? How bitter will the remembrance of these unlawful pleasures be to me? With what pain and grief shall I then part with these riches, these pleasures, these idols, which I am *now* so fond of?

Let me, therefore, beg of you to suppose you were now lying at the point of death.

Would you, for the sake of leaving a better estate behind you, would you take advantage of that poor man's necessities? —of this poor man's ignorance? Would you recommend to your children the way of life yourself have led? Would you not rather tell them, multitude of business has ruined me; it has made me forget myself, my God, my duty to both, and the end of my being sent into the world.

Or if you have led a careless, useless, idle life, would you not charge your children, as they hope to be saved, *not to follow your example*? Would

*dy eiyrta da'n samplere euish?* Ny jinnagh shiu dy jeean gra roo harrish as harrish, —cooinee er y vriwnys va currit er y charvaant neu-vondeishagh, “Tilg-jee eh ayns y dorraghys sodjey mooie.”

Na, abbyr-jee dy beagh shiu bwoailt doaltattym lesh chingys baaish ayns mean bea dy eunyssyn seihltagh, ny jinnagh shiu ginsh da nyn gloan, cre cha treih as sharroo *ta* cooinaght er lheid y vea, tra ta peiagh cheet dy gheddyn baase? Dy vel shiu-hene, liorish leeideil lheid y vea er veaghey ayns slane jarrood jeh Jee; er n'yannoo feer veg, na s'coan veg edyr, dy vie ayns nyn sheeloghe; er yarrood slane bun as toiggal jeh bea Creestee; er hoiagh wheesh shen nyn slane gree as annym er ny fardalyssyn shoh, nagh vel shiu abyl nyn smooiinaghtyn y hroggal seose gys Jee, na guee huggey ayns y tra shoh dy heaghyn, lesh veg y treishteil dy bee shiu er nyn glashtyn?

Er-jerrey; ny jinnagh yn dooinney smoo ynsit, er soiagh baase roish e hooillyn, goail-rish ommijys as fardalys nhee erbee dy vel [158] dooinney er cheau e hraa as e smooiinaght er, agh shen ta cheu dy yannoo mie da nyn naboo na dooin hene; dy ghloyraghey Jee; dy lhiassaghey neu-ghlennid nyn ghoochys, as dy hayrn shin reesht gys tooarystal Yee; nagh vel shirveish dy choamrey yn annym lesh creenaght flaunyssagh, as lesh yeeareeyn crauee?

Ayns fockle; nee yn baase cheet, shin dy smooiinaght er ny gyn; spheer yh, ta'n traa neu-hickyr; agh shoh ta shin shickyr jeh, dy nee yn oyr nagh row yn billey neu-veessoil chelleeragh er ny ghiarey sheese va, dy voddagh yh (my veagh traa sodjey currit da) cur magh mess feeu jeh'n ynnyd echey 'sy gharey-feeyney.

III. Ta shoh soilshaghey yn *chiarail vooar lhisagh 've orrin* GYN DY CHOAYL SHILLEY JEH'N VAASE, liorish neu-friuys lhiastagh, na liorish cooishyn na eunyssyn y theihl shoh.

Stiark ta smooiinaghtyn dy jarrood ad dy bragh dy nheign daue baase y gheddyn; as foast nagh nhimmey ta bio dy akin ad-hene mollit, as gyn dy bragh smooiinaght dy yannoo aarlooo cour y vaase derrey t'ad ayns shilley da'n seihl dy bragh farraghtyn? Shen y traa dy jarroo ver ad my-ner nyn marranys; agh quoi eh ver shickyrys daue nagh vel yh eisht ro-anmagh? Er yn oyr shoh t'yh, dy vel nyn Jiarn er n'yannoo yh unnane jeh ny ard

you not bid them, over and over again, remember the sentence passed upon the unprofitable servant, “Cast him into outer darkness.”

Or, suppose yourself surprized by the approach of death in the midst of a life of pleasures, would you not tell your children, how sad and bitter the remembrance of such a life *is*, when one comes to die? That you have, by leading such a life, lived in an utter forgetfulness of God; done little or no good in your generation; lost all the principles of a Christian life; so fixed your heart and soul to these vanities, that you cannot raise your thoughts to God, nor pray to him, in this time of distress, with any hopes of being heard?

Lastly; would not the most learned man, upon setting death before his eyes, confess the folly and impertinence of every study which does not tend to better our neighbour, or ourselves; to glorify God; to mend the corruption of our nature, [52] and to restore us to the image of God; which does not serve to furnish the understanding with heavenly wisdom, and the soul with devout affections?

In short, death will come, whether we think of it or not; the time, it is true, is uncertain; but this we are sure of, that the reason why the unfruitful tree was not immediately cut down was, that it might (if spared a little longer) bring forth fruit worthy of its place in the vineyard.

III. *This shews the great care we ought to take not to be diverted from the sight of death, by a supine negligence, or by the business or pleasures of this world.*

Few people imagine, that they shall ever forget they must die; and yet how many live to find themselves deceived, and never think of preparing for death till they come within the sight of eternity? It is then indeed they will see their error; but who will assure them that it is not then too late? It is for this reason, our Lord has made it one of the express duties of Christianity, *to watch continually*, lest that day overtake us

currymyn Creestee, *dy ve kinjagh er nyn* [159] *arrey*, er-aggle dy jig yn laa shen doaltattym, er-yn-oyr dy vel wheesh erskyn-towse lhie er. T'eh myrgeddin er chur raue dooin ayns coraad-dorraghey yn rass cuirt mastey drineyn, cre ta ny reddyn nee son shickyrsh shin y chleayney veih smooïnaghtyn er ny sheign cheet ny lurg shoh; shickyraghey dooin, dy vel cree ta soit er *berchys*, na lhieent lesh *kiarailyn*, *eunyssyn*, na *fardalyssyn* y theihl shoh, dy bollagh neu-chooie dy reayl smooïnaghtyn farraghtagh er bea elley.

Spheer yh, dy vod caslys dy chredjue as dy chraueeaght, as ny cheayrtyn smooïnaghtyn as kiarailyn mie, as eer obbraghyn mie hene, ve, son traa, myr bio marish bea dy eunyssyn foalley, taitnyssyn seihltagh, as saynt er berchys; agh feihyerrey, Eshyn, echey ta fys cre ta ayns dooinney, t'eh shickyraghey dooin, dy der ad shoh mou dy chooilley ghrein jeh'n rass mie va'n Spyrryd echeydyn er chuir ayns nyn greeaghyn.

Lhig dooin, er-y-fa shen, ve coyrlit, liorish ooillee ny ta deyr dooin, gyn dy choayl shillee jeh'n vaase, liorish reddyn gyn faunnoo, nagh n'eeu monney dooin tra hig mayd dy gheddyn baase, agh ynrycan dy horchaghey shin.

IV. Son, *tra hig mayd dy gheddyn baase, bee nyn smooïnaghtyn slane caghlaait mychione fardalyssyn y theihl shoh, veih shen s'mennic lhieu 've 'sy traa t'ayn.*

[160] Ta shiu er vakin paachey as mooarane taitnys echey er e ghaieaghyn, as goail feer olk rish scarrey roo: oor ny lurg, foddee, t'eh bwoailt lesh chingys, as shiuish streeu dy vrynnerragh rish lesh ny eer gaieaghyn ve tammylt roish shen as wheesh dy haitnys echey ayndoo; agh ooillee ayns fardail: ta'n eer shillee jeu cur corree er. Camma nish, cha shickyr as ta shin bio, she shoh vees cooish dagh annym j'in, my ta shin soiaghey nyn greeaghyn er nheeghyn nagh vod shin y vooiys na y gherjaghey tra hig mayd dy gheddyn baase.

T'ou foast agh aeg, as gourys nagh vel smooïnaghtyn dowin ymmyrchagh:— Gow my ockle, cha nee shen vees dty smooïnaghtyn, my lhieys Jee e laue ort, as oo y chur lesh gys shillee da'n vaase. Nee oo eisht fakin ommijys as meecheeaylys lheid y vea as ta ceaut ayns pecca as fardalys.

unawares; because so very much depends upon it. He has also forewarned us, in the parable of the seed sown among thorns, what are the things which will certainly divert us from the thoughts of what must come hereafter; assuring us, that an heart possessed with the love of *riches*, or filled with the *cares*, the *pleasures*, or *idols*, of this world, is utterly incapable of entertaining any lasting thoughts of another life.

It is true, a form of religion and piety, and some serious thoughts and purposes, and even good works, may, for a time, subsist with a life of sensual pleasures, worldly amusements, and the love of riches; but at last, He, who knows what was in man, assures us, that these will choke every grain of good seed which his Spirit had sown in our hearts.

Let us, therefore, be persuaded, by all that is dear to us, not to lose the sight of death, by diversions, which will signify nothing to us when we come to die, but only to torment us.

IV. For, *when we come to die, we shall have very different thoughts of all these idols of the world, than what we are apt to have at present.*

You have seen a child extremely fond of his play-things, and most impatient to part with them: an hour after, perhaps, he is taken ill, and you strive to divert him by the things he was just before so very fond of; but all in vain. The very sight of them offends him. Why now, as sure as we live, this will be the case of every soul of us, if we will set our hearts upon things which will not satisfy and comfort us when we come to die.

You are young, and you think a serious temper is not necessary; —depend upon it, you will not think so, if God shall visit you, and bring you within the sight of death. You will then see the folly and madness of a life spent in sin and vanity.



T'ou nish as lane taitnys ayd ayns shen t'ou genmys sheshaght ghenal; cha gred oo yh, dy jig y tra a nee oo geam, —dy baillish Jee nagh row mee rieau er vakin yn sleih mee-vaynrey shen ren mish y violagh gys bea er y veggan fruiys, hug orrym's jarrood mee-hene, my Yee, as erskyn ooilley my laa er-jerrey!

Er son eunyssyn foalley, jeh dy chooilley cheint, hig shen magh dy ve firrinagh jeusyn dooyrt yn dooinney creeney mychione feeyn, [161] “Ec y jerrey nee yh lhottey myr ard-nieu, as gaghhey myr yn adder.” Bee yn lhot oc baasoil.

T'ou leeideil bea gyn ymmyd; as cur aash da dty aigney lesh lheid ny smooïnaghtyn shoh: —Ta my haie aym dy veaghey er, cre'n-fa eisht yinnin's mee-hene y voirey lesh laboragh as kiarail? Insh-yms dhyt cre'n-fa; son yn oyr shoh, marish lane elley; er-yn-oyr, tra hig oo dy gheddyn baase, foddee lheid y scriptyr shoh cheet tessyn er dty annym seaghnit, —“Ersooyl lesh y charvaant neu-vondeishagh gys diunid yn dorraghys sodjey mooie, shen y raad vees keayne as snaggeraght feeacklyn.”

Dy haghney yn deyrey shoh, ta feallagh elley wheesh shen soit er y theihl, dy vel kuse fardalagh dy chredjue as dy chraueeaght shirveish y thurn ocsyn; chamoo ver ad tra a daue hene dy chlashtyn shen yinnagh nyn vir-ynsee rhymboo, nagh nee son yn seihl *shoh* v'ad kiarit; as dy bee slane caghlaa smooïnaghtyn oc jeh'n seihl shoh, tra hig ad ayns shillee da'n seihl ta ry-heet, as dy yeeaghyn back er y veggan t'ad er n'yannoo cour kiarail son bea nagh bee dy bragh ec kione.

V. Shen y tra a nee yn smooïnaght jeh'n drogh ymmyd t'ad er n'yannoo jeh nyn draa lhie dy trome er ny anmeenyn ocsyn, ta nish leeideil bea neu-friusagh na peccoil.

[162] Ta'n ayn smoo dy leih ec nyn slaynt laik, feer laik, dy vrynnereagh roo-hene as dy smooïnaghtyn dy vel tra a dy liooar roue; as dy bee, choud as s'bio ad, nyn saualtys ayns nyn laue hene. Ta'n volteyrys shoh er ve toyrt-mou annym ny ghaa. “Ta mee gra riu,” as nyn Jiarn, “dy jean ymmodee shirrey dy gholll stiagh, agh cha jig yh lhieu.” Ta shoh raue baghtal dauesyn bailliu jannoo triallyn caid oddys ad goll er nyn doshiaght ayns agh bea neu-fruiysagh, treishteil gys ny t'ad hene kiarail jannoo, as gys mieys as grayse Yee, tra a erbee dy nailloo hene shirrey er

You are at present fond of what you call pleasant company; you will not believe it, that a time will come when you will cry out, would to God I had never seen those unhappy people who tempted me to an idle life, which made me forget myself, my God, and especially my latter end!

As for sensual pleasures, of every kind, it will be found true of them what the wise man said of wine, “At the last they will sting like a serpent, and bite like an adder.” Their wound will be mortal.

You lead a useless life; and you make your mind easy with such thoughts as these—I have enough to live on, and why should I trouble myself with labour and care? I will tell you why; for this reason, amongst others; because, when you come to die, such a scripture as this may come to torment your soul, —“Cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.”

To avoid this sentence, there are others so very intent upon the world, that they make a little religion serve their turn; nor will they give themselves time to hear, what their teachers would tell them, that *this* is not the world they were made for; and that they will have quite other [53] thoughts of this world when they come in sight of that which is to come, and look back upon the little they have done towards preparing for a life which must never end.

V. It is then *the ill use and loss of time will be the torment of their souls, who now lead a careless or a sinful life.*

Most people in health are apt, too apt, to flatter themselves that they have time enough before them; and that, as long as they live, their salvation will be in their own hands. This delusion has been the ruin of many a soul. “I say unto you,” saith our Lord, “many shall seek to enter, and shall not be able.” This is fair warning to such as will be making experiments, how long they may go on in a careless way of living, depending upon their own purposes, and the goodness and grace of God, whenever they shall think fit to ask for it; not considering that a time

y hon; gyn goail huc hene, dy *vod* traa cheet, as dy *jean* traa cheet, ayn nagh vod ad, liorish briwnys cairal Yee, yn saase sloo y yannoo cour nyn saualtys, er-yn-oyr dy ren ad soiagh beg jeh surranse-foddey as mieys Yee, va kiarit dy leeideil ad gys arrys.

Cha vel Creesteenyn goail huc hene, myr lhisagh ad, dy vel shin 'sy vea shoh ayns stayd dy phrowal; dy vel yn prowal shoh son beayntys vraa; as dy nee myr ta shin er n'yymyrkey shin-hene mie na sie 'sy vea shoh, shen myr vees yh mie na sie dooin son dy bragh.

Eshyn ta goail shoh gys e chree, cha jean eh dy bragh coontey e hraa myr laad er e laue,—cha shir eh son saaseyn dy reaghey rish,—cha jean eh dy bragh smooïnaghtyn [163] dy vod eh ceau e hraa myr saillish hene,—cha jean eh ec traa erbee beaghey myr nagh row monney echey dy yannoo.

Nish; dy vod toiggal cooie 've eu jeh scansh feeuol yn traa ta Jee er lowal dooin, cour lhiassaghey nyn ghooghys peccoil, as dy yannoo shin aarlooson niau; cha vel eu agh dy ghoail hui hene dy vaik shiu fer er e lhiabbee vaaish, as jeeaghyn back er e vea ta ceaut, nagh vod fakin nhee erbee agh shen sheign jannoo eh neu-feeuh jeh foayr Yee;—nagh vel er n'yannoo agh beggan beg, my ta veg edyr dy vie ayns e heeloghe;—ta er n'yannoo mooarane olk, as nagh vel traa sodjey echey dy ghoail arrys er y hon, as dy yymyrkey magh messyn jeh arrys;—ta er n'yannoo aggair da e naboo, as nagh vel veg y traa echey dy yannoo lhiassaghey; ta goit er vullagh ching ayns cooyrse dy phecca,—ayns mean kiarailyn as eunyssyn seihltagh, ayns slane jarrood dy Yee, as jeh ny curymyn t'eh lhiastyn da.

Cha vod fer agh ve er-creau eer dy smooïnaghtyn er lheid y vea shoh, er-aggle dy vod yh ve yn chooish ayds, na aym, na Creestee erbee elley, tra t'eh cheet dy lhie er e lhiabbee vaaish.

As foast *foddee* yh ve myr shen, as son shickyrsh shen myr *vees* yh, my nee mayd almorys er ny saaseyn dy ghrayse ta Jee er n'oardaghey dy reayl shin veih cur lhien yn treihys shoh orrin hene.

[164] VI. Erskyn-ooilley, *my ta Creesteenyn gobbal na almoragh dy chlashtyn as dy ve biallagh da* CORAA NYN VIR-YNSEE.

*may* come, that a time *will* come, when by a just judgment, they shall not be able to make one step towards their salvation, because they despised the long-suffering and goodness of God, which was designed to lead them to repentance.

Christians do not consider, as they should do, that we are in this life in a state of trial; that this trial is for eternity; and that as we behave ourselves well or ill in this life, it will be well or ill with us for ever.

He that lays this to heart, will never think his time a burthen, —will never seek for ways to get it off his hands, —will never imagine that he may spend it as he pleaseth, —will never live as if he had nothing to do.

Now; that you may set a true value upon the time which God allows us, in order to have our corrupt nature mended, and to fit us for Heaven, do but represent to your minds—one who when he comes to die, and looking backwards, can see nothing that he has done but what must render him unworthy of the favour of God; —who has done little or no good in his generation; —who has done a great deal of evil, and has no longer time to repent of it, and to bring forth fruits meet for repentance; —who has done wrong to his neighbour, and has no time to make restitution; —who is surprized in a course of sin—in the midst of worldly cares or pleasures—in an utter forgetfulness of God, and the duty he owes to him.

One cannot but tremble when we but suppose such a case as this, lest it should be yours, or mine, or any Christian's, when he comes to lie upon his death bed.

And yet it *may* be so, and it really *will* be so, if we neglect the means of grace ordained by God to keep us from bringing this ruin upon ourselves.

VI. Particularly, *if Christians refuse or neglect to hear, and to obey, the voice of their teachers.*

Ta'n chooid smoo dy leih aarloo dy chredjal dy vel ad toiggal nyn gurrym chamma roosyn ta dy lowal oardit dy chur roue yh. As spheer yh, dy vel cur'myn y Chreestee cha plain as resoonagh shen, nagh lhiass da'n peiagh sloo ynsit cherraghtyn ayns cheer Chreestee son laccal tushtey. Kys t'yh eisht dy vel whilleen Creestee ayns y raad shickyr gys coayl-anmey? Ta'n oyr plain; cha vel ad lesh imnea cur geill da na geaishtagh rish nyn vir-ynsee, yinnagh dy kinjagh ad y chur ayns cooinaghtyn jeh'n eiyrtys *sheign* ve er nyn vee-viallys.

Ta fys ec sleih er nyn gurrym; agh t'ad, eer yn sleih share, ro-aarloo dy yarrood yh. T'ad credjal yn kerraghey ta cour peccee, —agh t'ad ro-vennic cleaynit veih goail yh gys cree. Kiarailyn as bisnessyn seihltagh, eunyssyn ny foalley, as fardalyssyn elley orroo ta sleih ceau nyn draa, as goail taitnys ayndoo, t'ad shoh ny drineyn ta rait liorish nyn Jiarn, dy phlooghey yn goo, as cur er dy ve neu-veesoil.

Marish shoh, ta nyn ghooghys peccoil feer neu-vooiagh dy ghoail smooinghtyn dowin er lheid ny cooishyn ard-yindyssagh as sheign gyn dooyt seaghyn trome y hayrn er aignaghyn sleih ta geiyrt da agh peccoil [165] erbee. Nee ad chea veih, nee ad jeigh mooie ass nyn eer cooinaghtyn, my oddys yh ve, yn smooinght jeh baase as briwnys.

As shen-y-fa, nyn Yee graysoil, eche y ta fys cre ta ayns dooinney, as yn eiyrtys treih jeh lheid y roonid, t'eh er phointeil e Hirveishee, ta cur'mit ec gaue nyn anmeenym hene, dy kinjagh dy chur shiu ayns cooinaghtyn jeh ny reddyn shoh; as dy hionney erriu, myr s'deyr lhiu ny anmeenyn eu-hene, dy smooinghtyn dy mennic as dy dowin orroo; as cha mennic as ta shiu dy yarrood ad, cha mennic cheddin dy feiyril ad ayns ny cleayshyn eu, derrey, liorish grayse Yee, ta shiu leeideil nyn mea cordail roo, as gymmyrkey magh mess cooie gys lhiassaghey-bea.

As adsyn nagh der clashtyn da ny firrinyssyn shoh veih nyn mochillyn-anmey, nee ad son shickyras dobberan ec y jerrey, as gra, "Kys va mee dwoaiagh er ynsagh, as my chree soiaghey beg jeh coyrle;" tra hig ad dy akin cre'n jerrey ta er jeet er lheid yn almorys.

Cre'n jerrey ta cheet er lheid yn almorys, ta'n screeudeyr noo cheddin ginsh dooin ayns

Most people are apt to believe they know their duty as well as those that are ordained to instruct them. And the truth is, the duties of Christianity are so plain and reasonable, that the most unlearned need not perish in a Christian country, for want of knowledge. How then comes it to pass, that so many Christians are in the certain way of perdition? The reason is plain; they do not attend and hearken to their teachers, with that seriousness they ought to do, who would ever and anon put them in remembrance of what *must* follow their disobedience.

People know their duty; but they are, the very best of men, but too apt to forget it. They believe the penalty—but are diverted, too often, from laying it to heart. Worldly cares and business, sensual pleasures, and other amusements, are the thorns mentioned by our Lord, which choak the word, and it becometh unfruitful.

Besides this, our corrupt nature is very unwilling to dwell upon such amazing subjects as must of necessity give great uneasiness to people's minds, who are engaged in any sinful way. They will avoid, they will shut out, the thoughts of death and judgment; if possible, out of their very memory.

And therefore our gracious God, [54] who knows what man is, and the terrible consequence of such obstinacy, has appointed his ministers, who, at the peril of their own souls, shall ever and anon bring these things to your remembrance; and press you, as you value your souls, to dwell upon them; and as often as you forget them, so often to sound them in your ears, until, by the grace of God, you order your life accordingly, and bring forth fruit answerable to amendment of life.

And they that neglect to hear these truths from their teachers will most certainly mourn at the last, and say, "How have I hated instruction, and my heart despised reproof;" when they come to see what their negligence has ended in.

How such negligence *does* end, the same inspired writer tells us in the following verses:

vierseyn chelleeragh lurg y text: bee ad eginit dy ghail-rish, VA MEE FAGYS AYNS DY CHOOILLEY OLK. As ta'n observation son shickyrys feer chiart, *Dy vel brishey Laa* [166] yn *Chiarn*, as *soiaghey beg jeh ny oardaghyn ta ec y traa shen er ny hirveish, toshiaght dy chooilley olk*; as ta ny kimmee smoo er ve eginit dy ghail-rish shoh ec y jerrey, tra va ny sooillyn oc er nyn vosley liorish shilley jeh baase as briwnys, as yn eiyrtys orroo.

As ny lhig da Creestee erbee, eer yn fer s'tushtee, ve cha lane jeh e cheeayl hene as dy smooinghtyn nagh vel eh feme ynsagh veih e vochilyn-anmey, lurg shen ta'n Ostyl er n'insh dooin, [Rom. i. 16. 1 Cor. i. 18, 21.] "Dy vel preacheil yn Sushtal pooar Yee gys saualty's da dy chooilley unnane ta clashtyn as credjal." As "dy nee aigney Yee ve liorish ommijys preacheil, dy hauail adsyn ta credjal." Soilshaghey liorish shoh, dy vel Jee er lhiantyn, son y chooid smoo, yn grayse dy arrys as dy haualtys gys preacheil yn Sushtal, son foays dauesyn ta soiaghey jeh'n oardagh shoh, ta jannoo scansh jeh, as ta dy breeoil greinnit liorish, as streeu as guee dy ve ny share liorish.

As adsyn ta smooinght dy vel fys oc er nyn gurrym, as nagh vel adsyn feme fir-ynsee, bee ad, son ooilley shen, feme dy ve currit ayns cooinaghtyn chamma jeh nyn gurrym as nyn ghanjere, cooid ta'n sleih share ro-aarlooy dy yarrood, as dy huittym ayns ny peccaghyn er nyn son t'ad er ve arrysagh. As un ggrayse smoo ymmychagh t'adsyn ayns shickyrys feme (ta smooinght [167] nagh vel ad feme nyn gurrym ve soit roue) as ta shen, yn *grayse dy imlid*, ny egooish (er-nonney s'beg t'ad toiggal nyn gurrym) bee ad nyn ghooney magh ass niau.

As nish, Chreesteenyn vie, my ta shiu er chur geill da ny ta er ve rait er y chooish shoh, ta mee treishteil dy bee shiu coyrleit dy yannoo lheid ny gialdynyn shoh:—

"Cha jean-ym ny sodjey mee-hene y volley, ayns smooinght dy vel my hraa ayns my laue hene; ta'n traa giare as neu-hickyr shoh dy vea my earish dy hrial, dy ggrayse, as dy yannoo mee-hene cooie son niau as maynrys: caid nee yh farraghtyn, ec Jee ynrycan ta fys, as shen-y-fa, trooid yn ggrayse echeysyn, cha jean-ym lhiggey shaghey na coayl yh. Ver-ym booise da Jee son e hurranse-foddey ayns farkiagh choud dy hraa

they will be forced to confess, I WAS ALMOST IN ALL EVIL. And the observation is certainly most just, *That the profanation of the Lord's day, and the neglect of the ordinances then administered, is the beginning of all evil*; and the greatest criminals have been forced to confess this at the last, when their eyes have been opened upon the sight of death and judgment, and what must follow.

And let no Christian, even the most knowing, be so conceited as to think he stands not in need of instruction from his teachers, after what the Apostle has declared, [Rom. i. 16. 1 Cor. i. 18. 21.] "That the preaching of the Gospel is the power of God unto the salvation of them that hear and believe." And "that it pleaseth God, by the foolishness of preaching, to save them that believe." Intimating, that God has annexed the grace of conversion and salvation, in a great measure, to the preaching of the Gospel, to them who close with this ordinance, who esteem, and are sensibly affected with it, and endeavour and pray to be bettered by it.

And they that imagine that they know their duty, and need no teachers, will however stand in need of being put in mind both of their duty and danger, which the best of men are too apt to forget, and fall into the sins they have repented of. And one most necessary grace they surely want, (who think they want not to be instructed) and that is, *the grace of humility*, the want of which (or else they understand little of their duty) will shut them out of Heaven.

And now, good Christians, if you have attended to what has been said upon this subject, you will, I hope, be disposed to come to some such resolutions as these following:—

I will no longer flatter myself, that my time is in my own power; this short and uncertain time of life is my time of trial, of grace, and of fitting myself for Heaven and Happiness: how long it will last, God only knows, and therefore, through his grace, I will not let it slip and lose it. I will thank God for his patience in waiting so long for the fruits of his graces; and beg of him to enable me to bring forth such fruit as his mercy and

doos dy ymmyrkey magh messyn e ghrayseyn, as guee-ym er dy m'y niartaghey dy chur magh lheid y mess as nee e vyghin as e vieys soiagh y yannoo jeh. As nee'm streeu, liorish arrys firrinagh as bea chrauee, dy haghney gaghyn dewilley cooinsheanse ghooshtit, tra nagh bee tra sodye aym dy yannoo nhee erbee cour jannoo my hee rish Jee.

“Cha vel yh nish ny wheshtion mastey Creesteenyn, myr ve roish nish mastey Anchreesteenyn, —Cre s'erree dooin tra yiow mayd baase? Haink nyn Jiarn Creest neose [168] veih niau dy hoilshaghey shoh dooin, as dy vel yn baase son shickyrys dy choirt shin gys boayl foddey share, na foddey smessey na ta shin nish ayn. As shen-y-fa, nee'm yh ayn jeh my phadjeryn gagh-laa, nagh jean Jee mee y hurranse dy yarrod my laa jerrinagh, as cre vees yn eiyrtye echee. Ta mee fakin yn vondeish veagh yh dou hene, as da'n seihl, dy beagh shin dy mennic er nyn goyrt ayns cooinaghtyn jeh shoh lioroosyn ta dy lowal oardit dy hoiagh nyn gurym roin, Yinnagh yh ny smoo dy hoiggal y choirt dooin, na ta shin smooinght jeh; yinnagh yh nyn laueyn y chianglee seose veih *aggair*, veih *tranlaase*, as nyn greeaghyn veih *goanlys*, veih dy chooilley *nhee olk*, veih dy chooilley *eunys peccol*, vees mayd ec y tra shen goll dy choirt coontey er y hon.

“Nee'ms, er-y-fa shen, (nee dy chooilley Chreestee crauee gra) Nee'ms Jee y vannaghey son ny bochilyn-anmey t'eh er phointeil dy chur shin ayns cooinaghtyn jeh ny reddyn shoh; as nee'm streeu dy ve ny share liorish ny t'ad dy ynsagh dou.

“Ta mee fakin dy plain dy vel dy chooilley nhee nyn 'oi dy chur orrin jarrod ny danjereyn ta combaasal shin er dy chooilley heu. Yn vaynrys seihltagh ta wheesh dy haitnys ain ayn, cha vel yh agh saase croutagh n'oi nyn smooinght er y vaase. Kiarailyn y theihl, as saynt reddyn seihltagh, t'ad [169] ynrycan kialg jeh'n Jouyl dy chur orrin soiagh seose nyn aash ayns shoh. Dy chooilley ghrogh-yannoo ta nyn daitnys ayn, dy chooilley phecca ta shin cur rish, t'ad kinjagh jannoo shin ny s'neu-vooiagh dy smooinght er y vaase. Cre b'erree dooin eisht, mannagh beagh yh curym fer erbee dy hoilshaghey dooin cre gys nee nyn immeeaght son firrinys shin y leeideil? Ayns un ockle, yinnagh shin leeideil nyn mea myr

goodness will accept of. And I will endeavour, by a sincere repentance and an holy life, to prevent the sad reproaches of an awakened conscience, when I shall have no more time to do any thing towards making my peace with God.

It is not now a question among Christians, as it was among Heathens, —What will become of us when we die? Our Lord Christ came down from heaven to let us know this, and that death infallibly sends us to a much better, or much worse place, than that we are now in. And, therefore, I will make it one part of my daily prayers, that God may not suffer me to forget my latter end, and what will follow. I see the advantage it would be to myself, and to the world, if we were often put in mind of this by those that are ordained to instruct us. It would teach us more than we are aware of; it would tie up our hands from *injustice*, from *oppression*, from *malice*, from every *evil thing*, from every *sinful pleasure*, which we shall then go to account for.

[55] I will, therefore, (will every serious Christian say) I will bless God for the pastors he has appointed to put us in remembrance of these things; and I will endeavour to profit by their instructions.

I see plainly, that every thing conspires to make us lose the remembrance of the dangers that encompass us. The pleasures we are so fond of, are only an art against thinking of death. The cares of the world, and the love of worldly things, are only a device of satan to make us set up our rest here. Every vice we are fond of, every sin we commit, makes us still more unwilling to think of death. What then would become of us, if it were nobody's duty to shew us whither our steps will certainly lead us? In one word, we should live, as we speak, by chance; we should never seriously consider, what we came into the



ta shin loayrt, rere myr nee yh taghyrt; cha jinnagh shin goail gys cree cre hon haink shin gys y theihl; cre ta shin mysh; na c'raad ta shin reih goll.

“Cha jean-yms jeeaghyn er shen ta Shirveishee Yee dy chur roym myr goan gheiney, agh—myr t’ad dy jarroo—gruntit er Goo Yee, as myr lheid, nee’m geaishtagh roo. As nee’m jerkal as treishteil huggey, dy jean e vannaght goll lhieu, mannagh bee yh my oill hene. *T’ad er nyn arrey son ny anmeenyn ain, myr adsyn sheign coontey ’choyrt.* Cre’n coontey treih trimshagh ver adsyn stiagh mychione ocsyn nagh neaisht rish nyn gurrym voue? As cre’n jerrey treih hig orroosyn *nee soiaghey beg jeh’n choyrle oc?*”

“Atchimagh, (ta’n dooinney creeney gra) atchimagh vees jerrey yn cheeloghe vee-chrauee: t’ad gyn treishteil, as fegooish gerjagh ayns laa ny briwnys. Agh ec yn er-crauee ta treishteil, eer ayns e vaase.”

[170] Ad shoh ny smooïnaghtyn nee niartaghey e annym ayns e oor jerree:—

“Ta mee er ve biallagh da coyrle my ir-ynsee, as er chroymmey my chleaysh hucsyn hug roym, as cha vel ny coyrleyn oc er ve caillit orrym. S’mennic hug ad mee ayns cooinaght jeh ny smooïnaghtyn veagh aym er my lhiabbee yerrinagh; as ren ny smooïnaghtyn shoh mee ny s’kiaraalee jeh my churym, as dreill yh mee veih thousane olk. Hug dy chooilley Ghoonaght lesh marish e vannaght er-lheh hene, edyr coyrle, na oghsan ennagh, currym ennagh va mee er yarrood, na pecca ennagh va mee trooid almorys er duittym ayn. Ghow mee roo shoh myr chaghteryn veih Jee, as ren mee my vea y leeideil cordail roo; as ta’n gerjagh aym dy ren mee shen, nish tra smoo ta mee ayns y feme echey.”

Quoi nagh bwishagh lheid y jerrey ’ve echey? As shickyr t’yh ayns pooar dy chooilley annym j’in trooid grayse Yee, dy yannoo lheid y jerrey cheddin. Cha vel shilley erbee er yn ooir cha cleaynoil, as wheesh dy ve er ny yeeearree, na dy akin dooinney tra t’eh geddyn baase ayns cree mie, as e annym paartail ayns gerjagh; lesh shickyrys vie roish jeh irree-seose vannee.

O Yee! giall dy vod shoh ve yn stayd aym-pene, as stayd dy chooilley unnane ta geaishtagh rhym. Dy vod mayd ve graih[171]agh er, as

world for; what we are doing; whither we are a going.

I will not look upon the instructions of the ministers of God, as the words of men, but—as they are indeed—grounded upon the word of God, and, as such, I will hearken to them. And I will hope and depend upon it, his blessing will go along with them, if it is not my own fault. THEY WATCH FOR OUR SOULS, AS THEY THAT MUST GIVE AN ACCOUNT. What a mournful account will they have to give of those that will not hear their instructions? And what a mournful end will they make WHO SHALL DESPISE THEIR REPROOF?

“Horrible” saith the wise man, “horrible will be the end of the unrighteous. They have no hope, no comfort, in the day of trial. But the righteous hath hope even in his death.” [Wisd. iii.]

These are the thoughts which will support his departing soul:—

I have obeyed the voice of my teachers, and inclined mine ear to them that instructed me; and their instructions have not been in vain. They often put me in mind of the thought[s] I should have when I should come to die; and these thoughts made me more careful of my duty, and kept me from a thousand evils. The return of every Lord’s day brought along with it its especial blessing; either some advice, or some reproof, some duty I had forgot, or some sin I had unwarily fallen into. These I received as messages from God, and ordered my life accordingly, and now I have the comfort of doing so, when I most stand in need of it.

Who would not wish to make such an end? And surely it is in the power of every soul of us, through the grace of God, to make such an end. Than which no sight upon earth is so charming, so desirable, as to see a dying man cheerful, and a soul departing with comfort; with a certain prospect of a blessed resurrection.

O God! grant that this may be the case, of myself, and of every one that hears me. That we may love, and attend to, the word and ministers

clashtyn rish Goo Yee as e Hirveishee. Dy vod  
mayd beaghey ayns aggle Yee, as baase y  
gheddyn ayns y foayr echey, er graih yn Chiarn  
Yeesey.

Huggeysyn, marish yn Ayr as y Spyrryd Noo,  
dy row dy chooilley ooashley as gloyr, seihl gyn  
jerrey, *Amen*.

of God. That we may live in the fear of God, and  
die in his favour, for the Lord JESUS' sake;

to whom, &c.

[173]

## SHARMANE VIII.

Yn Nearey as Danjere jeh ve Creesteenyn,  
fegooish Ymmyrkey-bea Creestee.

EZEKIEL xliii. 10.

*Uss Vac y Dooiney, jeeagh yn Thie [t'ou er n'akin  
'syn Ashlish] da Thie Israel, dy vod nearey 've  
oroo son nyn Ghrogh-yannoo, as lhig daue  
towse yn Cho-soylaghey.*

TA ny hoght cabdillyn s'jerree shoh dy Ezekiel  
cowraghey magh stayd yn Sushtal, as yn Jerusalem  
Noa, my-e-chione ta imraa ayns Ashlish yn Noo  
Ean, myr ta ry-akin veih yn chiaghtoo chabdil as  
daa-eed, as veih ennym yn ard-valley JEHOVAH  
SHAMMAH, ta shen dy ghra, Ta Jee ayns shen.

Erreish da yn Spyrryd Casheric v'er hoiahey  
magh dy feer chiart cummey as tooarystal y  
Chiamble as e oardaghyn; ayns y jehoo vierse t'eh  
sarey yn Phadeyr dy yeeaghyn yn cummey as  
tooarystal shen da Thie Israel, ta shen, ayns meanal  
spyrrydoil, da'n Agglish Creestee, *dy vod ad towse*,  
ta [174] shen, goail baght vie jeh yn co-soylaghey,  
*as nearey 've oroo son nyn ghrogh-yannoo.*

Nish; cre-erbee va scrut 'sy chenn earish v'yh  
scrut son yn ynsagh ayns, er-lheh shen ny va er  
purpose kiarit son ymmyd agglish Chreest. Myr ta  
shoh eisht sarit liorish yn Spyrryd Noo myr aght  
feer chooie dy choirt toiggal cair da sleih jeh nyn  
shaghrynys, *dy hoilshaghey daue yn co-soylaghey  
da lhisagh ad geiyr, dy vod nearey 've oroo tra  
t'ad fakin lesh nyn sooillyn hene, cre wheesh as  
t'ad cheet giare jeh: Nee'm, er-y-fa shen, cordail  
rish yn sarey shoh, choud as nee Spyrryd mie Yee  
m'y niartaghey, as ver-ym rhimbiu, —hoshiaght,  
yn co-soylaghey [yn pattern] da lhisagh  
Creesteenyn geiyr; cre lhisagh ad ve.* As eisht, 'sy  
nah ynnyd, *yn aght kys dy yannoo lurg as dy eiyr  
da'n samplere cheddin.*

Liorish shoh yinn'in treishteil dy choirt toiggal  
cooie da nyn lheid as ta fo veg y chiarail na imnea  
son nyn anmeenyn, *wheesh shen as t'ad cheet giare  
jeh'n samplere shoh, dy jig ad son firriny choud  
cheddyn giare jeh'n vaynrys shen ta Jee er  
n'ghialdyn da e harvaantyn jeidjagh.*

Nish, dy yannoo shoh ny s'troshey, nee mayd  
consideral,

*Hoshiaght*, Cre ta ard chiarail yn Sushtal:

'Sy nah ynnyd, Cre ny saaseyn ta Jee er  
n'oardaghey cour jannoo yn chiarail shen breeoil:

[56]

## SERMON IX.

THE SHAME AND DANGER OF BEING  
CHRISTIANS WITHOUT CHRISTIANITY.

EZEKIEL xliii. 10.

*Thou Son of Man, Shew The House to the  
House of Israel, that they may be ashamed  
of their iniquities: and let them measure the  
Pattern.*<sup>1</sup>

THE last eight chapters of Ezekiel have respect  
unto the state of the Gospel, and unto the New  
Jerusalem mentioned in the Revelations, as  
appears from the forty-seventh chapter, and  
from the name of the city Jehovah Shammah,  
i. e., God is there.

The Holy Spirit having very particularly  
described the Temple and its ordinances, at the  
tenth verse, he commands the Prophet to shew  
that description to the house of Israel, that is, in  
a spiritual sense, to the Christian Church, *that  
they may measure*, that is, take especial notice  
of, *the pattern, and be ashamed of their  
iniquities.*

Now; whatever was written afore-time was  
written for our instruction, especially what was  
purposely designed for the use of the church of  
Christ. This then being by the Holy Ghost  
commanded as a very proper method of  
convincing people of their error, *to shew them  
the pattern they ought to imitate*, that they may  
be ashamed when they see with their own eyes,  
how sadly they come short of it; I shall,  
therefore, follow this direction, as far as that  
Good Spirit shall enable me, and set before you,  
—first, *the pattern which Christians ought to  
follow; what they ought to be.* And then,  
secondly, *the manner how they imitate or  
follow this pattern.*

By which I would hope to convince such as  
have any degree of seriousness or concern for  
their souls, *that as far as they come short of this  
pattern, so far they will certainly come short of  
that happiness which God has promised his  
faithful servants.*

Now, in order to do this more effectually,  
we shall consider,

first, What is the great design of the Gospel?

Secondly. What means God has ordained  
for making that design effectual?

<sup>1</sup> See Matth. xx. 16. Rom. ii. 28. ix. 6. Tit. i. 16. Rev. ii. 5, 9. Prov. xxx. 12. Jer. vi. 16. Is. lviii. 1.

[175] 'Sy *trass ynnyd*, Cre ta er ny hirrey er y phaart ainyr cour yn obbyr shoh.

Nee coontey plain jeh ny reddyng shoh, shillee jeu-hene y choyr da Creesteenyn. As tra hee-ys ad—cre'n beggan greime ta kiarail graysoil Yee son nyn voays er ghooil orroo, —cre'n beggan geill t'ad er choyr da ny saaseyn oardit cour shen y chooilleeney, — as cre cha lhag as t'ad er ve ayns jannoo ny curymyn sarit orroo; dy vod ad goail nearey jeh nyn ghrogh-yannoo, er-nonney ve fagit gyn leshtal.

I. As hoshiaght; ta ARD CHIARAIL YN SUSHTAL, ayns goan yn Ostyl, "dy hyndaa sleih veih dorraghys gus soilshey, as veih pooar Noid-ny-anmey gys Jee."—Dy vod ad, nyn sooillyn er nyn soilshaghey lesh firrinyssagh, fakin mieys yindyssagh Yee gys sheelnaue, ayns chebbal daue *maynrys* dy bragh farraghtyn er ny conaantyn s'foayroil; —liorish ennaghtyn ve oc jeh shoh, dy vod ad Jee y ghloyraghey, as soilshaghey magh e voylley liorish messyn cooie son lheid y foayr.

As dy feer, va'n foayr *wheesh shen*, s'coan va sheelnaue er chredjal yh, er-bey dy dug Jee e Vac gys y theihl, dy chur shickyrys daue, ga dy nee peccee ad, as myr nyn lheid *nagh vod* eh goail taitnys ayndoo, ny-yeih dy vel eh ullee dy ve coardit rish ooilley nyn lheid as ta, ennaghtagh as deiynagh jeh nyn [176] ghrogh stayd, aggindagh er livrey-ys er ny conaantyn ta eshyn er hebbal, as ta booiagh ve er nyn reill liorish lheid ny leighyn as shione *dasyn* dy ve ymmychagh dy yannoo cooie son yn *vaynrys shen* t'eh kiarail nyn gour.

As nagh beagh ad ec coayl dy hoiggal kys ta'n *vaynrys shen* dy ve ry-gheddyn; cre ny curymyn ta er ny hirrey orrin, as kys oddys mayd ve abyldy chooilleeney ad, ta Jee, liorish e Vac, er choyr dooin coontey slane baghtal jeh ny ta er ny yercal rish voynyn; er cre ny conaantyn nee eh nyn bardooney; as kys oddys mayd ve er nyn niartaghey dy yannoo shen ny ta eshyn er chur'mal orrin.

Cour shoh, t'eh er phointeil lheid as lheid ny oardaghyn shen, as er n'ghialdyn e vannaght shickyrys dauesyn nee dy crauee gimmeaght ayndoo. T'eh myrgeiddin er phointeil order dy gheiney, nyn oik *vees yh*, dy baghtal dy ynsaghey as dy ockley magh ny reddyng shoh,—dy choyrlaghey Creesteenyn gyn dy chur voue lheid ny chebbyn dy vyghin,—as dy hirveish orroo ny oardaghyn shen, ta eshyn er phointeil cour niartaghey ad dy gheddyn harrish dy chooilley lhiettal ta possibyl cheet nyn raad.

Thirdly. What is required on our part towards bringing this design about?

A plain account of these things will shew Christians to themselves. And when they see—how little they are affected with God's gracious design for their good, —how little they have complied with the means ordained for bringing it about, —and how very indifferently they have performed the duties required of them; they may be ashamed of their iniquities, or be left without excuse.

[57] I. And first; the great design of the Gospel is, in the apostle's words, "to turn men from darkness to light, and from the power of satan unto God." —That their eyes being enlightened with saving truth, they may see the wonderful goodness of God to mankind, in offering them *happiness* eternal upon the most favourable conditions; —that being made sensible of this, they may give glory to God, and shew forth his praise by fruits worthy of such a favour.

And truly, the favour was *so great*, that mankind would hardly have believed it, had not God sent his Son into the world, to assure them, that although they are sinners, and that as such he *cannot* take pleasure in them, yet that he is ready to be reconciled to all such as, being sensible and weary of their bad condition, are willing to accept deliverance upon the terms he has prescribed, and are content to be governed by such laws as *he* knows to be necessary to fit them for *that happiness* which he designs for them.

And that they may not be at a loss to know how *that happiness* is to be attained; what are the duties required of us; and how we may be able to perform them, God, by his Son, has given us a full and plain account of what is expected from us; upon what terms he will pardon us; and how we may be enabled to do what he requires of us.

To this end, he has appointed certain ordinances, to the serious observers of which he has promised his infallible blessing. He has also appointed an Order of Men, whose business it *shall be*, to teach and to explain these things; to exhort Christians not to neglect such offers of mercy; and to administer those ordinances, which he has appointed for enabling them to overcome all the difficulties they can possibly meet with.

As er chee nagh jean sleih, er gaue anmey, soiaaghey beg jeh ny oardaghyn shoh, as jeusyn ta dy hirveish ad orroo,—er-yn-oyr dy vel ny oardaghyn plain, as son dy vel adsyn [177] ta dy hirveish ad deiney lesh ny un annoonidyn roo-hene,—ta Jee ayns firriny's er n'ockley magh, dy vel adsyn ta soiaaghey beg *jeusyn* soiaaghey beg *Jehsyn*, son *Liorishyn* t'ad er nyn goyrt; as nyn lheid as nagh jean goail y vondeish jeh ny saaseyn dy ghrayse ta eshyn er n'oardaghey, nagh nheign daue jerkal rish yn cooney echeysyn 'sy vea shoh, na rish e oayr 'sy vea ta ry-heet, agh dy bee ad er nyn gerraghey son dy bragh, son nyn ghroghymyd jeh lheid y vieys.

Yn firriny's jeh ooilley shoh ren Mac Yee sealal lesh e uill smoo ooasle; nagh voddagh leshtal erbee ve ec sleih dy wheshotional firriny's ny reddyn shoh, na dy hoiaghey beg jeu.

As dy ghoostey as gys ennaghtyn jeh'n danjere ta roue, my veagh ad cha roonagh as dy hoiaghey beg heg'n vieys shen lhisagh nyn leeideil gys arrys, ta Jee er hoilshaghey magh yn firriny's dooishtee shoh, *Dy jean eh geam dy chooilley ghooinee gys coontey*; as dy "jed adsyn ta er n'yannoo dy mie, gys y vea dy bragh farraghtyn; as adsyn t'er n'yannoo dy olk, gys yn aile vees dy bragh er-mayrn." As dy nee shoh myr vees yh, ga dy beagh ooilley yn seihl cha bouranagh shen as gyn dy chredjal yh na dy chur geill da.

*Shoh* ta yn Sushtal dy chiarail; —*shoh* ard imnea yn Chreestee; —*shoh* yn obbyr echey.

[178]

Lhig dooin nish consideral cre'n greme ta'n chiarail graysoil shoh dy ghoail er bunnys ny Creesteenyn.

Heillagh oo, tra ta bea as baase soit kiongoyrt rish sleih, nagh beagh veg y doillidys oc quoi jeu dy reih. Dy beagh ad feer aggindagh er toiggal y gheddyn cre vees er ny hirrey orroo; as dy beagh ad feer vooisal dauesyn ta Jee er phointeil dy nyn ynsagh, as dy ve Shirveishee ayns nyn goardail rish Jee: As er jerrey, heillagh oo, raad erbee dy vel ny reddyn shoh er nyn gredjal, dy beagh yn slane theah fo imnea anmey.

Agh, ah treih! s'foddey voish shoh ta'n *chooish*. S'beggan, ayns soylagh, ta'n earroo ocsyn ta goail y troubyl orroo dy ghoail gys nyn greeaghyn ny reddyn shoh. As shen-y-fa, cha vel ec bunnys ny Creesteenyn edyr *blass*, na *ennaghtyn*, na *scansh*

And that men may not, at their peril, set light by these ordinances, and those that administer them, —because the ordinances are plain, and because they that administer them are men of like passions with themselves, — God hath expressly declared, that they that despise *them*, despise *Him*, for by *Him* they are sent; and that such as will not lay hold of the means of grace which he has ordained, must not expect his assistance in this life, or his favour in the next, but shall be punished for ever, for abusing so great goodness.

The truth of all which the Son of God sealed with his most precious blood; that men might not have any pretence to question the truth of these things, or to slight them.

And to awaken them into a sense of the hazard they run, if they should be so perverse as to despise that goodness which should lead them to repent, God has made known to the world this concerning truth, *That he will call all men to an account*; "and that they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire." And that thus it will be, though all the world should be so stupid as not to believe or mind it.

*This* is the design of the Gospel; *this* is the Christian's great concern; *this* is his work.

Let us now consider, how this gracious design affects the generality of Christians.

One would expect, that when life and death are set before people, there would be no difficulty with them which they should chuse. That they would be very desirous to be informed what will be expected from them; and be very thankful to those whom God has appointed to inform them, and to be the ministers of their reconciliation with God: And lastly, one would expect a general concern and seriousness, wherever these things are believed.

But, alas! the very contrary to all this is *matter of fact*. There are but few, in comparison, that give themselves the trouble of laying these things to heart at all. And, therefore, the generality of Christians have no *taste*, no *sense* of, no *value* for, the kindness



son kenjallys as graih Yee, chebbit dooin ayns y chonaant shoh.

Spheer yh, cha vel yh possibyl agh dy nheign da ooille y ta cummal mastey Creesteenyn *clashtyn* as *toiggal red ennagh* jeh ny cooishyn shoh. Agh eisht ta dooghys peccoil sheelnaue, cooid nagh vod goail-rish ve smaghtit, streeu dy chassey kiarail Yee as yn Sushtal, cordail rish yn stayd aigney ayn ta yn Sushtal dy gheddyn ad. T'adsyn ta *linkal lesh An-yeeys*, smooïnaghtyn dy vel ad fakin oyr dy liooar son gyn credjal yh. Jeusyn ta [179] credjal as goail-rish yn Sushtal, ta ymmodee seihlt nagh vel oc agh yn eer *cummey dy chraueeaght*, fegooish veg yn ennaghtyn jeh'n *phooar vreeoil* echey. Ta ymmodee as *fys vie oc er yn irriney*, agh ta nyn *mea controllee da*; ta ymmodee cur raad daue hene ayns eunyssyn peccoil; feallagh elley surranse da kiarailyn y theihl dy ghoail seose ooille y nyn draa as smooïnaghtyn; choud as ta feallagh elley, ta ny yeih smooïnaghtyn dy vel nyn draa ceauit gyn loght, goit seose ayns cooishyn nagh vel veg bentyn gys yn *un red ymmyrchagh*. Yn eer un red cheddin follit, ny yeih, ta gobbragh' ayndoo shoh ooille y, as shen, yn *boggey ta sleih dy ghoail ayns cur jarrood orroo hene*, as er kiarail yn Sushtal, ta—dy yannoo shin chasheric, cour 've maynrey.

As shoh yn oyr, dy vel ennym Chreest, myr ta yn Ostyl loayrt, (ta shen, yn Credjue Creestee) oltoosanit liorish mee-chredjuee, kyndagh rish almorys as drogh vea Chreesteenyn, —lheid ny Creesteenyn as ta ayns gaue dy ve dooint magh ass niau; son nagh vel ad veg share na mee-chredjuee.

Agh dy vod mayd ve ny share abyl dy vriwnys, *liorish goll harrish ny cooishyn shoh er l'eh*, caid giare ta shin cheet jeh nyn samplere, nee mayd,

II. 'Sy nah ynynd, shille y ghoail jeh ny *saaseyn ta Jee er n'oardaghey cour jannoo kiarail yn Sushtal fondagh gys saualtys sheelnaue*.

[180] As t'ad shoh, *Shirveish yn Ghoo, as ny Sacramentyn*.

As hoshiaght; son wheesh as “fegooish credjue t'yh neu-phossibyl dy wooiys Jee,” ta Jee, er-y-fa shen, er choirt dooin E GHOO CASHERIC, myr yn saase s'breeoil dy yientyn as dy vishagh' aynin yn *Credjue shen nee sauail shin*, liorish cur lesh shin gys yn tushtey as credjue dy Yee, e ghooghys spyrrydoil as flaunyssagh. Son soyley: dy vel eh *erskyn-earroo ayns mieys*, as shen-y-fa dy vel *graih* dy ve er ny choirt da *erskyn* dy chooille y nhee; dy vel eh *cairagh* as *pooaral* *erskyn-earroo*, as shen-y-fa *aggle dy ve er ny ghoail roish*; dy vel

and love of God, held forth to us in this dispensation.

It is true, that all that live among Christians cannot but hear, and *know, something* of these things. But then the corrupt nature of man, [58] which cannot bear to be restrained, strives to pervert the design of God and the Gospel, according to the disposition in which it finds them. They that are *atheistically disposed*, think they see objections enough, not to believe it. Of them that *do* believe and receive the Gospel, very many have only the *form of godliness*, but know nothing of the *power* thereof. Many *hold the truth in unrighteousness*; many run into sinful pleasures; others suffer the cares of the world to take up all their thoughts and time; while others, who yet think their time innocently spent, are engaged in studies which have no relation to the *one thing needful*. All these, however, are moved by the very same secret spring, viz. *the satisfaction men find in forgetting themselves*, and the design of the Gospel, which is—to make us holy, that we may be happy.

And this is the reason, that the name of Christ, as the Apostle speaks, i. e. the Christian Religion, is blasphemed by unbelievers, because of the careless and bad lives of Christians, —of such Christians as are in danger of being shut out of Heaven, for being as bad as infidels.

But, because we shall be better able to judge, *by coming to particulars*, how far we come short of our pattern, we will,

II. In the second place, take a view of the means which God has ordained for making the design of the Gospel effectual for the salvation of mankind.

And these are, the *ministry of the Word and the Sacraments*.

And first; for as much as “without faith, it is impossible to please God,” God has, therefore, given us his holy word, as the most powerful means of begetting and increasing in us *that Faith* which will *save us*, by bringing us to the knowledge and belief of God, his attributes, and perfections. For instance: that he is *infinite in goodness*, and, therefore, to be *loved* above all things; that he is infinitely *just* and *powerful*, and therefore to be feared; that his word is *true* from everlasting; that, therefore, his promises

e ghoo *firrinagh* er dy rieu as son dy bragh, as shen-y-fa dy vod yn barrantys smoo shickyr ve er ny choyr er e ghialdynyn; dy vel eh *myghinagh*, as dy vel eh *geyre*; *dooie* as *myghinagh* dauesyn ta streeu dy wooiys eh; agh *atchimagh* *geyre* dauesyn ta soiaghey beg jeh e vieys as brishey e leighyn.

Shoh *grunt* as *undin* *nyn* *gredjue*; shoh yn *verchys* *mooar* *oasle* ta ayns *nyn* *soylley*; ny vannaght ta'n seihl an-chreestee *nyn* *yoarreeyn* da, as voish ta eer *ymmodee* *Creesteenyn* *giarit* magh. Shoh ny *ocklaghyn*, ny *slattyssyn*, as *briwnyssyn* Yee, "ta soilshaghey dooin cre ta'n vie; as cre ta'n Chiarn *nyn* Yee dy hirrey orrin;" ta soiaghey roin raad y vea, as raad yn vaase; as *gynsaghey* dooin "cre sheign dooin jannoo dy ve er [181] *nyn* sauail." "Coooid, myr t'yh ayns *firrinys* Goo Yee, t'yh dy breeoil *gobbraghey* *ayndoosyn* ta *credjal*." As ta'n vondeish shoh oc harrish *lioaryn* *erbee* *elley*, quoi-erbee ta *lhaih* as *clashtyn* as *lesh* *aigney* *ynric*, as *yeearee* *jeean* dy *yannoo* *aigney* Yee, dy *vow* *ad* *shoh* *toiggal* *dy* *nee* *veih* *Jee* *ta'n* *ynsaghey*.

Ayns fockle, shoh yn *lioar* *shen* *my-e-chione* ta'n *Spyrryd* ayns *Ashlish* yn *Noo Ean* [cab. i. 3.] dy *hickrys*, "Bannit ta *eshyn* ta *lhaih*, as *adsyn* ta *clashtyn* *goan* y *lioar* *shoh*, as *freayl* ny *reddyn* *shen* ta *scruit* *ayn*."

Erreish dooin myr shoh v'er gheddyn *veih* yn *Chiarn* *Yeesey*, "kys *lhisagh* *shin* *gimmeeaght*, as *Jee* y *wooiys*," *lhig* dooin *nish* *jeeaghyn* *cre'n* *aght* ta *shin* *geiyrt* da'n *samplere* *shoh*; *cre'n* *ymmyd* ta *shin* *jannoo* *jeh'n* *ard-vannaght* *shoh*.

As dy *feer*, ta *lheid* y *lhiettrimys* *shen* *edyr* *leighyn* y *Sushtal* as *ymmyrkey-bea* *ymmodee* *Creesteenyn*, dy vel oyr *vooar* *son* *aggle* dy *nee* yn eer *veggan* *ymmyd* t'ad *jannoo* *jeh* *Goo Yee*, *edyr* *cour* *bishaghey* *nyn* *gredjue*, na *reill* *nyn* *immeeaght*. As ny-yeih t'ad *gra*, dy vel *ad* *credjal* yn *Sushtal*, as *treishteil* dy ve er *nyn* *sauail*.

Ta shoh *cleayn* as *shaghrynys* *treih* dy *jarroo*! *Vod* *dooorney* *gra* *lesh* *firrinys* *erbee*, [182] dy vel eh *credjal* yn *Sushtal*, ta *cur* *coontey* *plain* as *shickyr* *jeh'n* *ard* *lhiettrimys* ta *edyr* *staydyn* ny *crauee* as ny *mee-chrauee* *lurg* yn *vaase*; ta *cur* *ruleyn* *son* *ymmyrkey-bea* *Chreesteenyn*, as dy *nee* *rere* *myr* ta *biallys* na *mee-viallys* er ny *choyrt* *daue* *shoh*, t'ad dy ve *maynrey* na *mee-vaynrey* *son* dy *bragh*[?]. *Jean* *dooorney* *erbee* *gra* dy vel eh *credjal* *ny* *reddyn* *shoh*, as ny *yeih* *beaghey* *fo* *cha* *beg* dy *imnea* as *myr* *nagh* *row* *monney* dy *ghoail* *aggle* *roish*, na *monney* dy ve er ny *yeearee*?

*Nish*, dy *lhiettal* yn *volteyr* *shoh* *veih* *goail* *raad*, ta *Jee* er *phointeil* *Ordyr* dy *Gheiney*, s'cooidsave *leshyn* dy *enmys* e *Hirveishee*, e

may be depended on with the greatest confidence; —that he is *merciful*, and that he is *severe*; *kind* and *merciful* to such as strive to please him; and *dreadfully severe* to such as despise his goodness, and break his laws.

—This is the *foundation of our faith*; this is the *mighty treasure* we enjoy; a blessing which the Heathen world are strangers to, and which even many Christians are deprived of. These are the *oracles*, the *statutes*, and *judgments* of God, "which shew us what is good; and what the Lord our God requires of us;" which set before us the way of life, and the way of death; and "teach us what we must do to be saved." "Which being in truth the Word of God, does effectually work in them that believe." Having this advantage above all other writings, that such as read or hear them with an honest mind, and sincerely desire to do the will of God, *such shall know of the doctrine whether it be of God*.

In short, this is that book, of which the Spirit in the book of Revelations [ch. i. 3.] affirms, "blessed is he that readeth, and they that hear the words of this book, and keep those things which are written therein."

Having thus received of the Lord Jesus, "how we ought to walk and to please God," let us now see how we follow this pattern? What use we make of this mighty blessing?

And verily, there is such a plain opposition betwixt the rules of the Gospel and the lives of many Christians, that one cannot but fear that they make but very little use of God's word, either for *increasing* their faith, or *governing* their lives. And yet they say, they *believe* the Gospel, and that they *hope* to be saved.

This is a strange delusion indeed! —Can a man say with any truth, that he *believes* the Gospel, which gives a plain and positive account of the very different condition of good and bad men after death, which gives rules for Christians to walk by, upon the *observance* or *neglect* of which they [59] are to be *happy* or *miserable* for ever? Will a man say that he *believes these things*, and yet live as unconcernedly as if nothing were to be feared, nothing to be desired?

Now; to hinder this delusion from taking place, God has appointed an order of men, whom he has been pleased to call *his Ministers*,

*Haghteryn*; ad t'eh er n'yannoo *Oaseiryn* er e hioiltane, as er chur'mal ad dy *vannaghey yn pobble 'syn ennym echesyn*, dy *choyrlaghey* as dy chur *oghsan* dauesyn ta loayrt noi'n chredjue; as my nee ad tannaghtyn ayns nyn roon, dy *ghiarey magh* ad veih yn agglish.

Shoh yn *phooar* ta currit dauesyn; —as ta nyn *gurrym* shoh, —ayns ynnyd Chreest, dy choyrlaghey Creesteenyn *nagh jean ad grayse Yee y ghoadil ayns fardail*, agh dy n'immee ad feeu jehsyn ta er n'eamagh ad ass y dorraghys gys e hoilshey mirrillagh, as dy chur raue daue jeh'n arddanjere jeh *cummal yn ynrickys ayns neu-ynrickys*. As dy endeil e Hirveishee veih faghid, choud as t'ad dy jeidjagh jannoo nyn gurrym, ta Yeesey Creest er n'ockley [183] magh, dy “vel eshyn ta soiaaghey beg jeusyn, soiaaghey beg jeh Jee ta er choyrt ad er y chaghteraght shoh;” [Luke x. 16.] As t'eh er n'yannoo yh ny chourey jeh Anchreestee son dooinney erbee dy hoiaghey beg jeh ny censureyn ocsyn. [Mian xviii. 17.]

As nish, nagh sheillagh oo dy beagh *ard soiaagh*, myr ta'n Ostyl sarey, *jeant jeh ny persoonyn shoh liorish Creesteenyn er graih nyn obbyr*, chamma as er graih nyn mainshtyr?

Wish'in dy voddagh yh ve rait, lesh firrinys erbee, dy vel yn bunnys dy Creesteenyn dy firrinagh ennaghtagh jeh'n bannaght mooar ta liorish *saggyrtys lowal oardit*. Agh shoh yn irriney, yn payns mee-chrauee ta rour goail dy chur gyn vree yn chiarail ghraysoil dy Yee son nyn voays, as yn veggan geill ta currit da nyn shirveish as raueyn crauee, ta soilshit liorish feallagh elley, lhisagh shoh ayns dy chooilley resoon cur er Creesteenyn goail nearey jeh nyn mee-chraueeaght, as ve agglagh roish yn eyrtys, ta shen, *dy bee yn cainlere oc er ny scughey*, na ayns focklyn elley, nagh bee agglish fagit oc.

Yn nah haase myghinagh elley ta Jee er n'oardaghey cour freayl seose credjue firrinagh mastey sleih t'yh, *yn Doonaght*. Ta un laa ayns shiaght dy chion cur'mit liorish Jee hene *dy ve freilt feailley-casheric*; ta shen, dy ve baarit ayns clashtyn Goo Yee, ayns guee son e phardoon as bannaght, ayns coyrt booise [184] da son e vyghinyn, as ayns gysagh kys dy vooiys eh ayns y vea shoh, dy vod mayd ve maynrey 'sy vea veayn ta ry-heet.

Lhig dooin fakin kys ta bunnys ny Creesteenyn cur taste da yn anney shoh dy Yee—*Cooinee dy vreill oo yn Doonaght dy casheric*. Camma, dy jarroo, eer myr t'ad jannoo rish foayryn elley Yee: Ta paart dy yannoo yh ny laa dy *lhiastys*; paart

*his Ambassadors*; whom *he* has made *Overseers* of his flock, and appointed them to *bless the people in his name*; to *exhort* and to *rebuke* gainsayers; and if they continue obstinate, to *reject* them.—

These are their *powers*—and their *duty* is, in Christ's stead, to exhort Christians, *that they receive not the grace of God* in vain, but that they walk worthy of him who hath called them out of darkness into his marvellous light, and to give them warning of the great hazard of *holding the truth in unrighteousness*; and to guard them against contempt, while they faithfully do their duty. Jesus Christ has declared, “that he that despiseth them, despiseth God that sends them.” [Luke x. 16.] And has made it the mark of an Heathen for any man to set light by their censures. [Matt. xviii. 17.]

And now; would not one expect that such persons should, as the Apostle commands, be *highly esteemed by Christians for their works sake*, as well as for their master's sake?

I wish it might be said, with any truth, that the generality of Christians are truly sensible of the great blessing of a *regular standing ministry*. But the truth is, the wicked pains which too many take to defeat this gracious design of God for their good, and the too little regard for their administrations and godly admonitions, which others discover, should in all reason make Christians ashamed of their iniquities, and afraid of the consequence, viz. *the removing their candlestick*; i. e. unchurching them.

The next merciful provision which God has made to preserve true religion amongst men, is *that of the Sabbath*; one day in seven is expressly commanded by God himself *to be kept holy*; that is, to be employed in hearing God's word, in begging his pardon and blessing, in giving him thanks for his mercies, and in learning how to please him *here*, that we may be happy *hereafter*.

Let us now see how the generality of Christians observe this command of God—*Remember that thou keep holy the sabbath day*. Why truly, just as they do the rest of God's favours. Some make it a day of *idleness*; others

elley ny laa dy *eunyssyn peccoil*; ta ymmodee goll gys y cheeill myr eer *chliaghtey*, as ymmodee dy haghney scammylt *an-chredjuee*; hed paart ynrycan tra t'ad 'syn *humour*, tra s'laik lhieu yn *preachoor*, tra nagh vel *monney arragh* oc dy yannoo; as jeusyn ta *thaaghey ee dy kinjagh*, s'fardalagh yn earroo ta jeeaghyn dy ve dy firrinagh ennaghtagh jeh'n caa bannee shen ta oc dy hayrn er-gerrey da Jee! Cre cha beg as ta goll lesh yeeearree creeoil dy ve ynsit ayns nyn gurrym? Cre cha beg as ta dy rere ad hene lesh yn imlid as arrym sleih ta fys oc dy vel ad ayns thie Yee; ta goail-rish dy vel ad-hene nyn beccree treih, as fys oc dy vel ad caillit son dy bragh, mannagh vel Jee dy leih daue! Cre cha beg as ta soilshaghey booise firrinagh son ny myghinyn t'ad er gheddyn, na ennaghtyn cooie oc jeh ny bannaghtyn t'ad ny eme!

As nagh nee son nagh vel ad myr *shoh* tayrn er-gerrey da Jee, lesh yeeearreeyn cooie da yn ard-oashley *echesyn*, as da'n stayd treih *ain-[185]hene*, dy vel rour chyndaa vei thie Yee fegooish bannaght; as ymmodee seiht, t'yh dy ve dooytit, fegooish wheesh as shirrey bannaght?

Lhig dooin consideral ny *saaseyn elley dy ghrayse*. Ta shin gra, *dy vel ny Sacramentyn ymmyrchagh gys saualtys*. Vel yn bunnys dy Chreesteenyn soilshaghey dy vel ad, dy jarroo firrinagh, credjal dy nee shen myr t'ad? Camma dy feer, mychione yn chied unnane jeu, ta'n bunnys dy Chreesteenyn feer chialalagh dy gheddyn nyn gloan bashtit; as feer aarlooy ghialdyn er nyn son, dy bee ny conaantyn shen ta Jee dy hirrey er persoonyn ta dy ve bashtit, er nyn gooilleeney tra hig ad gys eash; as eisht er-lhieu hene, dy vel ad er n'yannoo *nyn gurrym*, ga nagh vel ad smooiinaghtyn er y ghialdyn shoh ad-hene, na goail veg y chialrail edyr dy vou nyn gloan toiggal jeh, na dy jean ad cooilleney yh. Trooid yn veggan kiarail treih shoh ayns rour ayraghyn as maraghyn [*sic*], t'yh cheet gy-kione, dy vel adsyn, ta liorish bashtey er ve jeant nyn *gloan dy Yee, as eiraghyn dy reeriaght Niau*, ayns ynnyd tannaghtyn dy ve lheid shen, t'ad er jeet dy ve nyn gloan da'n Jouyl, as eiraghyn y choayl-anmey.

Ta fys ain ooilley nagh nee shoh yn samplere ta roin ayns y Scriptyr Casheric. Ta fys ayms, as Jee, mychione Abraham, dy n'ynsee eh e chloan *dy reayl raaidyn y [186] Chiarn*. As adsyn ta lhiggey shaghey dy yannoo shen, bee oyr oc dy ghooil arrys, tra nagh vel ad feddyn yn *gerjagh shen* ayns nyn gloan v'ad treishteil er y hon; as tra nee nyn gloan wishal nagh row ad rieu er ve ruggit.

of *sinful pleasures*; many go to church merely for *form's sake*, and many to avoid the imputation of having *no religion*; some will go only when they are in *humour*, when the *preacher* pleases them, when they have *nothing else* to do; and of those that *do go constantly*, how few seem to be truly affected with the blessed opportunity of approaching God? How few go with a sincere desire to be informed of their duty? How few behave themselves with the humility and reverence of people that know they are in the house of God; that acknowledge themselves to be miserable sinners, and know that they are for ever undone, if God does not pardon them? How few seem to be truly thankful for the mercies they have received, or truly sensible of the blessings they stand in need of?

And is it not for want of *thus* approaching God, with dispositions becoming *his* majesty, and *our* miserable condition, that too many return from God's house without a blessing; and very many, it is to be feared, without so much as asking a blessing?

Let us consider the other *means of grace*. We say, *the Sacraments are necessary to salvation*. Do the generality of Christians seem to believe them, in good earnest, to be so? Why, truly, as to the first, Christians are generally very careful to have their children baptized; and very ready to promise for them, that those conditions, which God requires of persons to be baptized, shall be observed when they come to age; and then they suppose, that they have done *their* duty, though they neither think of this promise themselves, nor take any great care that their children shall [60] either know or perform it. Through which wretched carelessness of too many parents, it comes to pass, that they, who by baptism have been made *the children of God and heirs of Heaven*, instead of continuing such, have become the children of the devil, and heirs of damnation.

We all know, that this is not the pattern set us in Sacred Scripture. I know, saith God, of Abraham, that he will teach his children *to keep the way of the Lord*. And they that neglect to do so, will have reason to repent, when they find not *that comfort* in their children which they hoped for; and when their children will wish they had never been born.



Dy haghney shoh, as dy chiarail saase noi almorys rour ayraghyn as maraghyn [*sic*], ta'n Agglish er n'oardrail, cha leah as hig cloan gys eash, keeayl, as tushtey, dy bee ad er nyn goyrt lhieu dy gholll FO-LAUE-ASPIC, ta shen, bee eisht shickyrys ec yn Agglish, —as *shen veih nyn meil hene*, vel toiggal oc jeh'n breearrey, gialdyn, as goail-rish casheric, va jeant 'syn ennym oc ec nyn mashtey; as vel ad jannoo mie as confirmal yn chooid cheddin ayns nyn bersoonyn hene? Shoh my nee ad veih nyn gree, t'ad eisht dy ve slane oltyn jeh Agglish Chreest, as cairys oc gys ooille ny bannaghtyn ta liorish; as t'ad shen, leih son ooille nyn beccaghyn ta er n'gholl shaghey; grayseyn ymmodde-filley yn Spyrryd Noo; as shickyrys jeh bea as maynrys dy bragh farraghtyn, my nee ad dy kiaralagh freayl ny breearaghyn t'ad nish goail orroo.

As nish, nagh jinnagh peiagh jerkal dy akin dy chooille ayr as moir feer vooisal son lheid y caa bannee jeh cur nyn gloan toshiaght y theihl 'syn agh Chreestee shoh, bio ny marroo dy vod ad ve gerjagh daue? Agh, ayns ynnyd shoh, ayns ynnyd ve im[187]neagh dy gheddyn nyn gloan dy cooie kiarit son yn oardagh shoh, rour ayraghyn as maraghyn t'ayn ta feer veg dy imnea orroo bee nyn gloan *ynsit* na mannagh bee,—fo-laue-aspic na gyn,—na, dy jarroo, vel ad licklee ve seyrit na deyrit. As ny eer ayraghyn as maraghyn shen hene, veagh fo yn trimshey smoo dy akin nyn gloan jeant nyn slaveyn laghyn nyn seihl, oddys ad shoh ny yeih ve gyn imnea erbee orroo dy akin ad ayns danjere dy ve slaveyn dy niurin son dy bragh as dy bragh; shen t'ad shickyry dy ve, mannagh bee ad *ynsit* dy leeideil nyn mea myr shen as dy wooiys Jee.

Ta shoh oyr trimshey da dy chooille Chreestee crauee: As lhisagh dy chooille Chreestee goail nearey jeh lheid y lhag imnea vouraanagh.

Yn ard oyr ta son goll fo-laue-aspic t'yh, dy *yannoo aarlooo Creesteenyn aegey son Sacrament Shibber y Chiarn*. Cha mennic as vees yn Sacrament shen er ny hirveish, dy vod caa 've oc—dy yannoo nyn shee rish Jee,—dy chosney e phardoon son peccaghyn erbee oddys ad v'er duittym ayndoo,—dy yannoo ass y noa nyn mreearaghyn-bashtee, as dy gheddyn lheid y towse sodjey dy ghrayse as ta ymmychagh son y stayd-anmey t'ad ayn.

Shoh yn boayl, my dy bragh, yinnagh peiagh jerkal dy gheddyn ooille ta er ghaoil orroo yn chredjue Chreestee, feer *sheelt*, as [188] feer *ynric*, feer *kinjagh*, as feer *chrauee* ec y Sacrament shoh.

To prevent this, and to provide a remedy against the carelessness of too many parents, the church has ordered, that as soon as children come to years of discretion, they shall be brought to be CONFIRMED; i. e. the church will then be satisfied, —and that from their own mouths, —whether they know what a solemn vow, promise, and profession, was made in their name at their baptism; and whether they will ratify and confirm the same in their own persons? Which if they do sincerely, they become compleat members of the church of Christ, and have a right to all the blessings of being such; which are, the forgiveness of all their past sins; the manifold graces of God's Holy Spirit; and an assurance of everlasting life and happiness, if they shall be careful to keep the vows they now take upon them.

And now; would not one expect to see all parents very thankful for such a blessed opportunity of having their children set out as they should do, so as living or dying to be a comfort to them? But, instead of this, instead of being solicitous to have their children duly prepared for this ordinance, too many parents are very little concerned whether their children are *instructed* or *not*; whether they are confirmed; nay, whether they are likely to be saved or damned. And those very parents, who would be in the greatest affliction to see their children made slaves for life, can yet be content to see them in danger of being slaves of hell to all eternity; which they are sure to be, if they are not instructed how to live so as to please God.

This is an occasion of grief to all serious Christians. And all Christians should be ashamed of such stupid carelessness.

The great end of Confirmation is, to *prepare young Christians for the Sacrament of the Lord's Supper*. That as often as that Sacrament shall be administered, they may have an opportunity of making their peace with God; of obtaining his pardon for any sins they may have fallen into; of renewing their vows, and obtaining such further degrees of grace as are necessary for their present condition.

Here, if ever, one would expect to find all who profess Christianity very *serious*, and very *sincere*, very *constant*, and very *devout*, at this Sacrament.



Ta'n sarey plain as chion: *Jean-jee shoh ayns cooinaghtyn jeem's*; jeem's, nyn Ver-chionnee; jeem's, ta goll dy scarrey rish my vioys er nyn son. Ta'n currym aashagh dy ve *toiggit* liorish sleih jeh'n stayd s'inshley; as aashagh dy ve *cooilleenit* lioroosyn ooilley ta aggingdagh er leeideil bea chrauee.

Ta dy chooilley Chreestee kainlt er gaue anmey, dy reayl yn oardagh Creestee shoh. Ta ny *bannaghtyn* ta liorish goail yn Sacrament shoh dy feeu erskyn price,—gyn veg sloo na pardoon son ooilley nyn beccaghyn; jeh tannaghtyn kinjagh Spyrryd Casheric Yee marin; bishagh er ny grayseyn echey 'sy vea shoh, as maynrys dy bragh beayn ny lurg shoh. As er-jerrey, bee jannoo *meerioose* na *drogh ymmyd* jeh'n oardaghey shoh er ny cherraghey lesh briwnysyn 'sy theihl shoh, as ayns y theihl ta ry-heet lesh treihys erskyn insh.

Son ooilley shoh, s'beg y gheill as scansh ta rour dy yannoo er yn oardagh shoh;—rour foddey, veagh er-creau dy smooïnaghtyn er treigeil yn chredjue Chreestee; agh ta ny-yeih ayns slane bree scarrey ad-hene veih *Sheshaght ny Nooghyn*, liorish chyndaa nyn gooyl er yn oardagh shoh. Gyn nish dy heet harrish yn veggan imnea-anmey ta ry-akin ayns rour ta cheet gys Shibber y Chiarn; [189] nagh vel goail oc hene, dy vel yh wheesh *beaghey nyn anmeenyn*, as cha ymmyrchagh son ny slaynt-anmey, as ta *nyn arran gaghlaa* son niartaghey yn challin.

As cre ta shiu smooïnaghtyn vees jerrey yn veggan imnea-anmey shoh? Camma, yn eer jerrey cheddin, son shickyrys, rish shen enmyssit, Mian xxii. 12. tra haink yn Ree stiagh dy akin ny goaldee, *as honnic eh ayns shen dooinney nagh row er garmad banshey*; ta shen, fer va lhiggey er hene dy ve ny eiyrtysaghy dy Chreest, agh gymmyrkey eh-hene feer neu-feeue jeh lheid y vainshtyr; shen-y-fa doardee yn Ree eh hoshiaght dy ve chyndait magh ass e hie myr crauee-oalsey, as eisht dy ve tilgit ayns dullyr y *dorraghys sodjey magh*, raad nagh row monney agh *keayne* as *snaggeraght feeacklyn*.

As nish, Chreesteenyn vie, ta mee er hoiaghey rhimbiu yn SAMPLERE EUISH. Ta mee er hoiagh rhimbiu *kiarail* yn Chredjue Chreestee, as ny *saaseyn* pointit liorish Jee hene son cur lesh mygeayrt yn *obbyr vooar shoh*. Dy vel eh er choyrt dooin E *Ghoo casheric*, liorish ta shin cheet gys y tushtey jehsyn, as jeh e ghooghys flaunyssagh as gloyroil,—dy vel eh *mie* erskyn earroo, as shen-y-fa *graih* dy ve currit da erskyn dy chooilley nhee; dy vel eh *cairagh* erskyn earroo, as shen-y-fa nagh

The command is plain and positive: do this in remembrance of me; of me, your Redeemer; of me, who am going to lay down my life for you. The duty is easy to be *understood* by the meanest capacity; and easy to be *performed* by all that are willing to lead a godly life.

All Christians are bound, at the peril of their souls, to observe this ordinance of Christ. *The blessings* which attend the worthy receiving this Sacrament are invaluable, —no less than the pardon of all our past sins; the continuance of God's Holy Spirit; the increase of his graces here, and eternal happiness hereafter: And lastly, *the neglect* or *abuse* of this ordinance will be punished with judgments in this world, and in the world to come with misery unspeakable.

Notwithstanding all this, this ordinance is very much neglected, and much profaned by too many; —by too many, who would tremble to think of renouncing the Christian religion; who yet do in effect renounce the *communion* of Saints, by turning their backs upon this ordinance. Not now to mention the strange indifference which too many discover, who come to the Lord's supper; not considering, that it is as much the *food of their souls*, [61] and as necessary for their spiritual growth, as *their daily bread* is for the support of their bodies.

And what do you think the consequence of this indifference will be? Why, assure yourselves, the very same with that mentioned, [Matth. xxii. 12.] when the King came to see the guests, *and saw there a man that had not on him a wedding garment*; that is, one who professed to be a disciple of Christ, but yet behaved himself very unworthy of such a master; the King, therefore, ordered him first to be turned out of his house as an hypocrite, and then to be cast into *outer darkness*, where there is nothing but *weeping and gnashing of teeth*.

And now, good Christians, I have shewed you your pattern. I have set before you the *design* of Christianity, and the *means* appointed by God himself for bringing *that design about*. That he has given us his holy word, by which we come to the knowledge of him and his glorious perfections, —that he is infinitely *good*, and therefore to be *loved* above all things; that he is infinitely *just*, and therefore at our peril not to be *offended*; that he is infinite

vel shin dy *neu-wooiys* eh er gaue anmey; dy vel eh erskyn earroo ayns [190] *pooar*, as shen-y-fa aggle dy ve goit roish. Liorish yn Ghoo cheddin ta shin myrgeddin cheet dy hoiggal nyn stayd hene; dy vel shin dy boght er duittym veih yn stayd ayn va shin er nyn groo; dy vel shin nyn moghtyn treih fo *corree* Yee, as fo e *erreeish*; dy gooidsave leshyn dy hebbal *pardon* dooin er ny conaantyn s'resoonee; as dy vel eh er choyr dooin dy chooilley hickyrns possibyl, my nee mayd jannoo yn *Goo shoh* rule nyn gredjue as ymmyrkey-bea, dy bee mayd fo kiarail e Ainleyn casheric choud as ta shin bio, as feer vaynrey tra yiow mayd baase; as dy chur lesh shoh mygeayrt t'eh cuirrey shin gys arrys liorish e Hirveishee hene. Lioroosyn, (ta shen, liorish *bashtey* shirveishit lioroosyn) ta shin goit stiagh gys lught e hie, ta shen yn agglish, liorish shoh ta shin cheet dy ve cloan dasyn, as eiraghyn dy reeriaght niau. As my hagherys dooin lurg shen dy ve cha neu-vaynrey as dy neu-vooiys eh, bee eh, ny-yeih coardit rooin er nyn pleadeil lhiassaghey e Vac, cowrit ayns Sacrament *Shibber y Chiarn*.

Liorish ooilley shoh, ta shiu fakin cre ta Jee er n'yannoo er nyn son, as cre sodjey nee eh er nyn son, mannagh bee yh nyn voill hene.

Ta shiu er vakin myrgeddin, cre'n greime ta'n ghraih shoh dy Yee, as e imnea meigh er nyn son, er ghail er yn ayn smoo dy [191] Chreesteenyn. Dy nee ro-vennic s'coan vees ad er nyn goyrlaghey dy down dy ghail ny reddyn shoh gys nyn gree. Dy vel ad gymmyrkey ad-hene myr sleih nagh vel feme ny *saaseyn* shoh dy *ghrayse*; edyr *cur slieh* [sic] orroo ooilley-cooidjagh, er-nonney thaghey ad lesh y *veggan scansh*.

Da ymmodee, ta *Laa yn Chiarn* ny errey; ta *padjer* er ny ghail myr dy beagh yh keesh trome, as cha nee myr *vondeish foayroil*. Ta ny Sacramentyn er nyn ghail myr reddyn cadjin; as myr dagh [sic: nagh] row ard-vannaght erbee bentyn daue.

Ayns fockle, t'yh er ve soilshit diu, dy vel rour—rour foddey booiys ad-hene lesh yn *eer obbyr cheu-mooie* jeh goll trooid ghaa ny three jeh ny curymyn Creestee, fegooish dy bragh goail oc hene, mannagh bee yn *cree er ny chaghlaa*, cha jean ooilley ny caslyssyn elley dy chredjue dy bragh dooinney y yannoo cooie son niau as maynrns.

As ny-yeih ta *Niau* as *Maynrns*, *moayl* as ta nyn gredjue my-nyn-gione, as cha *mee-rioosagh* as ta yn vunnys dy Chreesteenyn moo, t'ad cooid ta shin ooilley *treishteil* er y hon, —va mee goll dy ghra, cooid ta shin ooilley jannoo *shin-hene shickyr jeh*.

in power, and therefore to be feared. By that word also we come to know our own condition; that we are sadly fallen from that state in which we were created; that we are become the objects of God's *anger*, and of his *compassion*; that he is pleased to offer us *pardon* upon the most reasonable terms; and has given us all possible assurance, that if we make *this word* the rule of our faith and manners, we shall be the care of his Holy Angels while we live, and be very happy when we die; that to bring this about, he calls us by *his* ministers to repentance. By them, i. e. by *baptism* administered by them, we are admitted into his household, which is the church, by which we become his children, and heirs of the kingdom of Heaven. That if we are so unhappy as to offend him after this, he will, notwithstanding, be reconciled to us upon our pleading his Son's atonement, represented in the Sacrament of the *Lord's supper*.

By all this, you see what God has done for us, and what more he will do for us, if it is not our own fault.

You have seen, likewise, how the generality of Christians are affected with this love of God, and his tender concern for them. That it is too often with difficulty that they will be brought to consider these things with any seriousness. That they act as if they thought they did not stand in need of these *means of grace*; either altogether *neglecting* them, or using them with *indifference*.

To many, the *Lord's Day* is a burthen; *prayer* is discharged as if it were a *task*, and not a *privilege*. The Sacraments are used as common things; and as if no special blessings were annexed to them.

In short, you have been shewn, that too, — too many content themselves with an *outward performance* of a few religious duties, without ever considering, that, unless the *heart be changed*, all other shews of religion will never qualify a man for Heaven and Happiness.

And yet *heaven* and *happiness*, as *faint* as our belief of them is; and as *unconcerned* as the generality of Christians are about them, are what we all *hope* for, I was going to say, *what we all make ourselves sure of*. Now, this is a

Nish, ta shoh cooish ayn, *my ta shin molley shin-hene*, ta shin caillit son dy bragh.

Dy haghney shoh, myr ta mee ayns ayn er hoilshaghey diu *yn samplere aynyn*, as cre [192] cha giare ta rour Creesteenyn [*sic*: Creesteenyn] cheet jeh; as shen-y-fa (*mannagh gow ad nearey*, as lhiassaghey nyn mea) dy jig ad giare jeh Niau; myr shen baillym, my jin'in jerrey er my harmane, 'chur shiu ayns cooinaghtyn jeh *firrinysyn* ennagh, feer chooie dy chur orrin ooilley ve ny s'tastagh as s'imneace *dy ve*, shen ta shin ooilley goail-rish dy ve, *Creesteenyn dy jarroo*.

Hoilshee yn Ostyl da ny Hewnyn, *nagh nee Israeliteyn v'adsyn ooilley va jeh Israel*. Va yn *Ew foalley* jerkal rish foayr Yee, son dy row eh jeh sluight Abraham, as jeh credjue Abraham. Ta yn un treishteil foalsey cheddin ec y *Chreestee foalley*; t'eh bannaghey Jee son dy vel eh ny Chreestee, as treishteil son saualtys fegooish *graih er Jee*, na *scarrey* rish e pheccaghyn.

Cha nheign da credjue as biallys, er-y-fa shen, ve dy bragh er nyn scarrey. Ta credjue neu-vessoil cha beggan feeu as ta billey neu-vessoil; shione diu ooilley yn jerrey echey; "Lhieg-jee yh, cre'n-fa t'yh goail seose room hallooyn."

Dy *hreishteil* mooarane, as dy *yannoo* beggan, ta shoh rour cliaghtey yn theihl; agh bee-jee shickyr jeh, (Chreesteenyn vie) raad erbee dy vel *credjue firrinagh*, as *treishteil mie gruntit*, dy bee dy kinjagh maroo kiarail corrym dy *yannoo* ny ta Jee er harey. As raad erbee dy vel *lheid yn imnea*, as *yeeearree* [193] *firrinagh* dy *yannoo* aigney Yee, shen y raad vees towse corrym dy *hushtey*, *grayse*, as *cooney* er ny choyr t'liorish Jee; myr shen cha nheign da Creestee dy bragh gra, nagh vel eh abyl *jannoo* ny reddyn ta sarit da.

As son nyn gherjagh foddee mayd cooinaghtyn, nagh vel yn *slane Creesteeaght* shassoo ayns *seyrsnagh veih dy chooilley failleil*, agh ayns dy *kinjagh streeu nyn 'oi*, as gyn lhiggey daue yn reiltys y gheddyn harrin.

As son dy vel *imlid* ny ghrayse smoo pleasal da Jee, lhig da'n smooing shoh ve dy kinjagh marin, ta shen, dy beagh shin dy jarroo *firrinagh er n'yannoo* ny reddyn ta sarit dooin, as myr *lhisagh* shin *jannoo* ad, dy nheign dooin gra myr ta nyn Jiarn cur roin, *Sharvaantyn neu-vondeishagh shin*,—cha vel shin er n'yannoo veg agh nyn gurrym; as my hee-ys Jee mie dy chur dooin leagh erbee, trooid eer foayr t'eh *jannoo* shen; myr shen tra ta shin *shirveish* Jee, lhig dooin cooinaghtyn, dy vel shin *shirveish shin-hene* foddey smoo.

matter in which, *if we deceive ourselves*, we are for ever undone.

To prevent this, as I have in part shewn you our pattern, and how far too many Christians *come short* of it; and therefore, (*if they be not ashamed*, and mend) will come short of Heaven; so I would, before I conclude, put you in mind of a few *truths*, very proper to make us all more serious and concerned *to be*, what we all profess to be, *Christians indeed*.

The Apostle observed to the Jews, *that they were not all Israel, that were of Israel*. The *carnal Jew* expected God's favour, because he was of Abraham's seed, and of Abraham's religion. The *carnal Christian* has the same false hopes; he blesses God he is a Christian, and hopes for salvation without *loving God*, or *parting* with his sins.

[62] Faith and obedience, therefore, must never be separated. A fruitless faith is of no more value than a fruitless tree; you all know the fate of it; "Cut it down, why cumbereth it the ground?"

To *hope* much, and *do* little, is too much the way of the world; but be assured of it, (good Christians) wherever there is a *true faith*, and a *well-grounded hope*, there will always be a proportionable concern to do what God has commanded. And, wherever there is *such a concern*, and a *real desire* to do the will of God, there will always be a proportionable degree of *knowledge*, *grace*, and *assistance*, given by God; so that no Christian must ever say, that he cannot *do* the things which he is commanded.

And for our comfort we may remember, that *Christian perfection* does not consist in *having no failings*, but in *striving against them always*, and not suffering them to get the dominion over us.

And because *humility* is a grace most acceptable to God, let this consideration be ever present with us, that if we really *did do* the things we are commanded, and as we *should do* them; we must, as our Lord bids us, say, WE ARE UNPROFITABLE SERVANTS; we have but done that which is our duty; and if God shall think fit to give us any reward, it is of mere grace that he does so; so that when we *serve* God, let us remember, that we *serve ourselves* much more.

As t'yh cooie fys 've ain, ga nagh vel Jee er *chiangley eh-hene gys oardaghyn*, dy vel eh er *chiangley shinyn* dy yannoo ymyyd jeu; as dy bee yn Creestee shen dy cailjei mollit, nee jerkal rish *grayse*, ny *pardon*, ny *cooney*, na *Flaunys*, fegooish dy jeidjagh-creeoil thaghey ny *saaseyn dy ghrayse*.

As eisht, lhig dooin ve er nyn dwoaie nagh gow mayd seose lesh yn eer *chummey dy [194] chredjue*, fegooish *gennaghtyn pooar vreeoil y chredjue*: son, smoo shickyr t'yh, dy *hyndaa agh lieh harraaid gys Jee*, yn *eer cummey dy chraueaght, jeeanid son ny currymyn s'inshley, treigeil peccaghyn scammyltagh, as cur raad da peccaghyn elley*, dy bee shoh, 'sy jerrey er nyn gheddyn chiart cha danjereagh as yn ymmyrkey-bea s'peccoil. Foddee briwnysyn Yee cur aggle ayns yn peccagh s'desparate; agh peccagh ta smooingaghtyn eh-hene sauchey, cre *oddys y choyrlaghey eshyn?* As dy jarroo (myr dooyrt fer dy row dy feer firrinagh) cha nee adsyn ny noidyn smessey da'n chredjue Creestee smoo *neuchreestee* ta; foddee *Creestee foalsey* jannoo ny smoo dy olk na *An-yeeagh* ta gobbal e Yee.

Dy chur jerrey er my harmane; —T'yh ard chiarail nyn gredjue, dy *aa-choyrt shin ayns foayr rish Jee*, voish ta shin dy treih er huittym. Mannagh vel nyn gredjue *jannoo shoh*; mannagh vel yh jannoo shin ny s'imlee, ny s'agglee dy neu-wooiys Jee, ny s'kiaraalee dy yannoo shen ta fys ain nee eshyn y wooiys; mannagh vel yh jannoo shin ny s'*casheric*, ny s'*cairagh*, as ny s'*giastyllee* na ta shin liorish dooghys; *my chamma dooin ve gyn credjue erbee*.

VER OO GRAIH DA'N CHIARN DTY YEE LESH OILLEY DTY CHREE, AS DA DTY NABOO MYR DHYT HENE. *Shoh yn Leigh ayns as nyn Samplere*; lhisagh sooill kin[195]jagh ve ec dy chooilley Chreestee er shoh; as nee Jee cor'mal leagh dy chooilley Chreestee, rere myr nee eh dy creeoil streeu dy heet seose gys y rule shoh.

Dy vod ve fo'in ooilley dy yannoo shen, lhig dooin goail downin gys nyn gree cre wheesh as ta lhie er ny goan shoh dy Chreest, SHIMMEY T'ER NYN EAM, AGH STIARK T'ER NYN REIH; ta shen, shimmei t'ayn ta goail orroo yn chredjue Chreestee, agh jeh'n ymmodee shoh, stiark vees er nyn sauail, er-yn-oyr nagh vel ad beaghey seose gys ruleyn yn Sushtal: *Shoh*, my oddys nee erbee, *ver orrin dy ghaoil smooingaghtyn downin*.

As dy der Jee, ta er vannaghey shin lesh toiggal jeh nyn gurrym, as jeh'n vaynrys ta roin dy chosney, as lesh saaseyn fondagh dy chosney yh;

And it is fit we should know, that although God has not *tied himself to ordinances*, yet he has bound us to the use of them; and that Christian will be sadly deceived, who shall expect *grace*, or *pardon*, or *assistance*, or *Heaven*, without a sincere observance of *the means of grace*.

But then, let us beware that we do not rest in *form of religion*, without *feeling the power* of religion: For, most certainly, *imperfect conversions, a mere formal religion, a zeal for lesser duties, a forsaking of scandalous sins, and indulging of others*; will in the end, be found as hazardous as the most profligate life. A profligate sinner may be startled by God's judgment; but a sinner who thinks himself safe, what can convince him? And indeed (as one very truly observes) those are not the greatest enemies to religion, that are *most irreligious*; —*a formal Christian* may do more hurt than an *atheist*.

To conclude this discourse; the great end of religion is, *to restore us to the favour of God*, from which we are sadly fallen. If our religion does *not do this*; if it does not make us more humble; more fearful of offending God, more concerned to do what we know will please him; more *holy, just, and charitable*, than we are by nature; *we had as good to have no religion*.

THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND THY NEIGHBOUR AS THYSELF. *This* is our *Law* and our *Pattern*; this is what every Christian is to aim at; and God will proportion every Christian's reward, according as he shall sincerely strive to come up to this rule.

That we may all resolve to do so; let us seriously consider the great importance of those words of Christ, *MANY ARE CALLED, BUT FEW ARE CHOSEN*; i. e. many profess Christianity, but, of those many, few will be saved; because they do not live up to the rules of the Gospel: *This*, if any thing, *will make us serious*.

And may God, who has blessed us with a knowledge of our duty, and the happiness we are capable of, and with sufficient means of

dy *der* Eshyn *e aggle ayns ny creeaghyn ain*; as  
nagh lhig eh dooin dy wooiys shin hene lesh eer  
*caslyssyn lhome* dy chredjue, fegooish streeu son  
*yn chasherickys shen ny egooish cha nheign da*  
*dooiney erbee yn Chiarn y akin.*

Giall shoh, O Yee, er graih Yeesey Creest, nyn  
Jiarn as Saualtagh bannee.

attaining it; may He *put his fear into our hearts*,  
and suffer us not to content ourselves with bare  
shadows of religion, without endeavouring  
after THAT HOLINESS WITHOUT WHICH NO MAN  
MUST SEE THE LORD.

Grant this, O God, for Jesus Christ's sake.



[197]

## SHARMANE IX.

Yn Nearey as Danjere jeh ve Creesteenyn,  
fegooish Ymmyrkey-bea Creestee.

EZEKIEL xliii. 10.

*Uss Vac y Dooiney, jeeaghyn yn Thie [t'ou er  
n'akin 'syn Ashlish] da Thie Israel, dy vod  
nearey 've orroo son nyn Ghrogh-yannoo, as  
lhig daue towse yn Cho-soylaghey.*

REN mee ny goan shoh y reih, cour Creesteenyn  
y choyrlaghey dy smooineaghtyn er nyn ghrogh  
ymmyrkey-bea hene, as er y danjere *t'adsyn* ayn,  
ta leeideil bea nagh vel cordail rish nyn gredjue  
t'ad er ghoail orroo.

Va mee shickyr dy row shoh aght feer chooie,  
er-yn-oyr dy doardee Spyryd Casheric Yee yn  
Phadeyr dy yannoo yn lheid cheddin, ta shen, *Dy  
hoilshaghey da Thie Israel nyn batterm, dy  
voddagh ad towse yh*, ta shen, goail baght vie jeh,  
*as nearey 've orroo*, tra hee-agh ad lesh nyn  
sooillyn hene cre wheesh as t'ad cheet giare jeh.

[198] Ghow mee aym-pene myrgheddin cre'n  
bree mie v'ec yn aght cheddin er Ree David, tra,  
jarrood eh-hene, as e Yee, v'eh er ghoail ben  
Uriah; as cre cha cairagh as va e vriwnys, nagh  
row yn dooinney berchagh toilliu veg y vyghin,  
va ayns aght cha tranlaasagh er ghoail ersooyl  
eayn ynrycan y dooinney boght gys e ymmyd  
hene, tra va e haie echey hene; as er-jerrey, cre'n  
arrys sharroo haink er y Ree son e phecca, tra hug  
yn Phadeyr slane toiggal da *dy nee shoh va e  
chooish hene*.

Yn aght ghow mee ayns y sharmane ren mee  
roie er ny goan shoh, dy chur er Creesteenyn  
toiggal as gennaghtyn *yn nearey as gaue jeh ve  
Creesteenyn fegooish leeideil bea Chreestee*, va  
shoh; as choud as v'ad cheet giare jeh'n phattern,  
dy jig ad son shickrys giare jeh'n vaynrys shen  
ta Jee er ghialdyn da e harvaantyn firrinagh: —  
Hoshiaght hoilshee mee, dy nee *ard-chiarail yn  
Sushtal yh*, dy yannoo sleih casheric, dy vod ad  
ve ayns am son maynrys. Eisht ren mee explaynal  
ny saaseyn ta Jee er phointeil cour yn obbyr shen:  
lheid as, e Ghoo as Sacramentyn, e Hirveishee, as  
e Ghooneeyn casheric. Lurg shoh, hug mee  
rhimbiu —cre cha beg as ta yn aym smoo dy  
Chreesteenyn er ny veighey liorish yn chiarail  
ghraysoil shoh dy Yee son nyn voays, —cre'n  
veggan scansh t'oc jeh, —as cre cha lhiastagh as  
t'ad cooilleeney [*sic*: cooilleeney] ny saaseyn  
oardit liorish Jee son jannoo magh yn chiarail  
cheddin. Shoh ren mee, er-chee [199]

[63]

## SERMON X.

THE SHAME AND DANGER OF BEING  
CHRISTIANS WITHOUT CHRISTIANITY.

EZEKIEL xliii. 10.

*Thou Son of Man, shew the House to the House  
of Israel, that they may be ashamed of their  
iniquities: and let them measure the Pattern.*

I Made choice of these words, in order to oblige  
Christians to reflect upon their own conduct, and  
the danger *they* are in, who lead a life contrary to  
what they believe and profess.

I was sure it was a most proper method,  
because the Spirit of God directed the prophet to  
do the same; i.e. *To shew the House of Israel  
their pattern, that they might measure it*, i.e., take  
particular notice of it, *and be ashamed*, when  
they should see with their own eyes, how sadly  
they come short of it.

I considered also, what an effect the like  
method had upon King David, when forgetting  
himself, and his God, he had taken the wife of  
Uriah; and how truly he judged, that the rich man  
deserved no mercy, who had so barbarously  
taken away a poor man's only lamb for his use,  
when he had enough of his own; and lastly, how  
bitterly the King repented of his sin, when the  
prophet made him sensible, *that this was his own  
case*.

The way I took, in my former discourse on  
these words, to convince Christians of the shame  
and danger of being Christians without  
Christianity; and that as far as they come short of  
their pattern, so far they will most certainly come  
short of that happiness, which God has promised  
his faithful servants; was this: I first shewed, that  
the *great design of the Gospel* was to make men  
holy, that they might be capable of being happy.  
Then I explained the means which God has  
appointed to bring that design about. Such are,  
his Word and Sacraments, his Ministers, and his  
Sabbaths. After this, I shewed, how little the  
generality of Christians are affected with this  
gracious design of God, for their good; how little  
they esteem it; and how indifferently they  
comply with the means ordained by God for  
bringing that design about. This I did, to awaken  
Christians into a sense of the danger they are in,

Creesteenyn y ghoostey gys ennaghtyn jeh'n danjere t'ad ayn, my nee ad tannaghtyn dy hoiaghey beg jeh lheid ny ard-saaseyn dy haualtys.

Yn nah red chiare mee v'yh, dy hoiaghey reaue ayns un shillee giare, nyn battern, *myr bentyn rish ny reddynta er ny hirrey er yn ayn aynyn, dy yannoo shin cooie son Niau as Maynrys*. As shoh yh ta mee kiarrail dy yannoo, liorish bannaght Yee, ec y tra shoh.

Nish ny cur'myn ta er ny hirrey er yn ayn aynyn t'ad, CREDJUE AS ARRYYS. Dy chredjal ayns Jee, as dy reayl e annaghyn, t'yh cooid ta dy chooilley Chreestee dy ghialdyn tra v'eh er ny vashtey.

Nee mayd hoshiaght consideral, *cre ta shen ta shin goail orrin dy chredjal*. Ta shin goail orrin dy chredjal mychione Jee, dy vel eh erskyn-earroo ayns *poor*; —dy nee huggeysyn ta shin treishteil son bioys as ennal, as dy chooilley nee; dy vel *fys* echey er, as fakin dy chooilley nee ta jeant; —dy vel eh erskyn-earroo *casheric*, as dy nheign da ve neu-vooiagh rish dy chooilley nee mee-chrauee na aggairagh; —dy vel eh erskyn-earroo *cairagh*, ayns kerraghey ooilley ta jannoo drogh ymmyd jeh e vieys; son wheesh shen ta e vieys, nagh vod eh sarey nee erbee nagh vel slane ymmyrchagh son maynrys e chretooryn. As er-jerrey, dy vel eh smoo *ynric* as *firrinagh*, as dy jean eh mie ooilley e ghialdynyn.

[200] Nish; ny cur'myn lhisagh girree veih yn tushtey as credjue jeh ny reddynta shoh, shoh ad: —Dy nheign dooin ve ayns *aggle* roish yn Jee mooar shoh; dy nheign aggle 've orrin dy neu-vooiys eh erskyn dy chooilley nee; dy nheign dooin *graih* y choirt da lesh ooilley nyn gree, er-yn-oyr dy vel ooilley ny bannaghtyn ta ain, na treishteil er nyn son, gioot yn vieys echeysyn; —dy nheign dooin freayl e annaghyn, er-yn-oyr dy vel yh nyn vondeish chamma as nyn gurym dy yannoo shen; —dy nheign dooin ve booisal son ny foayryn echey, gyn dy bragh ve tallagh noi ny t'eh goardrail er nyn son, —dy chur barrant er e ghoo as e ghialdynyn, —as dy chur arrym as ammys da dy chooilley nee ta bentyn dasyn.

Mannagh vel nyn gredjue ayns Jee ceau ny messyn shoh, shickyr cha vel yh lheid as lhisagh yh ve. Son *dy chredjal*, t'yh dy ve ayns slane shickyrjeh firrinys yn red ta shin dy chredjal.

Agh vod yh ve rait lesh firrinys erbee, dy vel Creesteenyn son y chooid smoo leeideil nyn mea, myr dy row ad dy jarroo firrinagh credjal firrinys ny reddynta shen t'ad goail-rish dy chredjal? Son

if they should continue to despise so great means of salvation.

The next thing I proposed was, to set before you, in one short view, your pattern, *with respect to the things required on our part, to fit us for Heaven and Happiness*. And this is what I purpose, by God's blessing, to do at this time.

Now; the things required on our part, are FAITH and REPENTANCE. To believe in God, and to keep his commandments, is what every Christian promises, when he is baptized.

[64] We will first consider, *what it is which we profess to believe*. We profess to believe of God, that he is infinite in *power*; that we depend on him for life, and breath, and all things; that he *knows* and sees every thing that is done; that he is perfectly *holy*, and cannot but be displeased with every thing that is wicked or unjust. That he is infinitely *just*, in punishing such as abuse his goodness; for his goodness is such, that he cannot command any thing which is not absolutely necessary for the happiness of his creatures: And lastly, that he is most faithful and true, and will make good all his promises.

Now; the duties which should follow from the knowledge and belief of these things, are these: That we should fear this great God; that we should fear to offend him above all things; that we should love him with all our heart, forasmuch as all the blessings we enjoy, or hope for, are the effect of his goodness; that we should keep his commandments, it being our interest as well as duty to do so; that we should be thankful for his favours, never murmur at what he orders for us; depend upon his word and promises; and honour and reverence every thing that belongs to him.

If our faith in God has not these effects, it is surely not such as it should be. For, *to believe* is to be persuaded of the truth of the thing we believe.

But can it be said with any truth, that Christians do generally live, as if they were really persuaded of the truth of those things which yet they profess to believe? For, if men are not at all

mannagh vel veg yn aggle er sleih dy neu-vooiys Jee, as dy vrishey e leighyn, cha vod yh ve rait dy vel ad dy firrinagh credjal dy der Jee kerraghey er peccee, as dy vel eh fakin ooilley ny raaidyn oc.

[201] Jean Creesteenyn ta beaghey lurg nyn yeeearreeyn peccoil hene fegooish aggle na imnea, gra, dy vel ad dy jarroo firrinagh credjal dy bee maynrys erskyn-insh leagh deiney mie, as dy bee treihys erskyn-insh cronney ny mee-chrauee?

Jean dooinney gra, dy nhynney lesh Jee lesh ooilley annym, as e chooinsheanse ginsh da dy vel ny smoo dy ghraih echey er ymmodee reddyn elley; dy nee anvennic t'eh smooïnaght er Jee, as dy nee beggan kiarrail ta er dy wooiys eh.

Jean mayd goail orrin dy ghra, *dy vel shin cur nyn slane treishteil ayns Jee*, tra dy nee anvennic ta shin guee son e leeideilys as bannaght; tra nagh vel shin jannoo leiy er e ghialdynyn, na imneagh dy chooilleeney ny conaantyn orroo ta ooilley e ghialdynyn jeant?

Kys ta shin soilshaghey nyn marrant er Jee, tra nagh vel shin kiarralagh dy ghooil padjer huggey son ny ta shin feme, as jarrood dy chur booise da son ny myghinyn ta shin dy chooilley laa dy gheddyn voish?

Lesh cre'n eddin nee dooinney gra, *dy vel eh goail aggle roishyn oddys chamma annym as callin y stroie ayns niurin*, nee jannoo noi e chooinsheanse trooid aggle roish dooinney, na dy haghney l'eh-chiartys erbee seihltagh?

[202] Er-jerrey; jean dooinney erbee gra dy vel eh cur ooashley da Jee, as er dy chooilley hyndaa goail e ennym ayns fardail, —nagh vel veg y leiy echey er e Ghoo na e Oardaghyn, —ta soiaaghey beg jeh e Hirveishee, as e Ghooneeyn casheric?

Ta ny reddyn shoh wheesh shen noi ny ta shin goail-rish dy chredjal mychione Jee, nagh lhiass da Creesteenyn agh smooïnaghtyn tammylt orroo hene, as soylaghey nyn n'yannoo rish nyn samplere, dy lhieneey nyn greeaghyn lesh narrey as atchim.

As shen yinnagh yh, 'sy nah ynnyd, my ghoghe ad agh gys nyn gree shen ny t'ad goail-rish dy chredjal mychione YEESEY CREEST, as yn saase dy haualtys *liorishyn* soilshit dooin.

Ta shin goail rishyn dy ve Mac Yee; —dy dug Jee eh dy hoilshaghey e aigney dooin; —dy dynsee eh dooin, chamma liorish e ghoo as samplere hene, kys lhisagh shin beaghey as Jee y wooiys. Va fys echey nagh row pooar dooin dy

afraid of offending God, and of breaking his laws, it cannot be said, that they are convinced that God will punish sinners, and that he sees all their ways.

Will Christians, who live at all adventures without fear and without concern, say, that they verily believe, and are persuaded, that joys unspeakable will be the portion of good men, and that unutterable miseries will be the lot of the wicked?

Will a man say, that he loves God with all his soul, whose conscience tells him, that he loves many things better; that he seldom thinks of God, and that he takes little care to please him?

Shall we pretend to say, *that we put our whole trust in God*, when we seldom ask for his guidance and blessing; when we value not his promises, nor are careful to perform the conditions on which all his promises are made?

How do we express our dependance upon God, when we are not careful to pray to him for what we want, and forget to give him thanks for the mercies we every day receive from him?

With what assurance will a man say, *that he fears him who can destroy both body and soul in hell*; who will act against his conscience for the fear of man, or to avoid any worldly inconvenience?

Lastly; will any man say, that he honours God, who upon every occasion, takes his name in vain; who sets no value upon his Word, or Ordinances; who despises his Ministers, and his Sabbaths?

These things are so inconsistent with what we profess to believe of God, that Christians only want to reflect a very little, and to compare their doings with their pattern, to fill them with shame and confusion.

And so it would, in the next place, if they would but consider what they profess to believe concerning Jesus Christ, and the way of salvation *by him* made known to us.

We acknowledge him to be the Son of God; that God sent him to make his will known to us; that he taught us, both by his word and example, how to live and to please God. He knew that we could never be happy till we were restored to the

ve dy bragh maynrey, derrey veagh shin aa-ghoit stiagh gys foayr rish Jee, cooid nagh voddagh shin dy bragh y ve, derrey veagh shin cummit ass y noa 'sy chaslys echeysyn. Cour shoh, t'eh chebbal dooin —leih son ooilley nyn beccaghyn, er nyn arrys firrinagh, —cooney Spyrryd casheric Yee, dy lhiassaghey cre-erbee va ass y raad aynin, —as maynrays dy bragh farraghtyn lurg y vaaish.

[203] Dy chur slane shickyrys dooin jeh *olkys phecca*, as dy chur orrin dy chur dwoaie da as dy hea voish, t'eh dy feer er n'insh dooin, dy bee nyn gronney ec peccee marish iurinee, mannagh jean ad nyn shee rish Jee liorish arrys tra.

Dy yannoo nyn shee rish Jee er nyn arrys, hug eh sheese e vioys er nyn son; (son jeh oural veg sloo cha beagh soiagh jeant) as nagh beagh shin deyrit gys treihys dy bragh farraghtyn.

Dy chur toiggal s'troshey dooin liorish e hamplere hene, cre wheesh as ta ny reddyn shoh bentyn dooin, as cre cha beggan feeu as ta'n seihl shoh ayns soylagh rish shen ta ry-heet, ren ESHYN, Chiarn dy chooilley nhee, reih bea dy *voghtynid*, dy *injillid*, dy *heaghyn*, dy *veenid fo surranse*, as *smaght e yeearreeyn*; treigeil ooilley ny eunyssyn as vondeishyn shen, ta'n seihl soiaghey dy mooar jeu, as graihagh orroo.

As er-jerrey; reih jannoo e haraghyn as samplere brecoil son nyn saualtys, t'eh goail shin stiagh gys lught e hie; t'eh gysaghey shin liorish e Hirveishee; t'eh leeideil shin liorish e Spyrryd; coadey shin liorish e Ainleyn; as t'eh yn Fermean eddyr shinyn as Jee, son dy chooilley vannaght ta shin feme as gearree.

As nish lhig dooin consideral, cre ta eiyrtysyn imnea meigh shoh nyn Saualtagh er [204] nyn son? Cre ta mess nyn gredjue ayns ny reddyn shoh? Jean mayd gra, dy vel yn ayn smoo dy Chreesteenyn jannoo bea Chreest nyn samplere; as dy vel ad dy jarroo firrinagh credjal dy vel ooilley ny ynsaghyn echeysyn smoo feer; dy vel e haraghyn smoo ymmyrchagh dy yannoo shin cooie son Niau; dy vel slane barrant dy ve er ny choyrty gys e ghialdynyn dy ghrayse as cooney, er nyn badjeryn jeeaney; as dy phardoon er nyn arrys firrinagh; as er-jerrey, [dy] nee feer as firrinagh ta'n coontey t'eh er choyrty jeh briwnys ry-heet, jeh maynrays niau, as torchaghyn niurin?

Dy baillish Jee dy voddagh shin gra, lesh firrinys, dy vel Creesteenyn son yn ayn smoo dy slane credjal ny reddyn shoh, as dy row nyn immeaght cordail rish shen. Agh kys oddys mayd shoh y ghra, tra ta shin fakin rour, —rour foddey feer lhag-imneagh vel ny reddyn shoh

favour of God, which we never could be, till we should be restored to his image. In order to this, he proposes to us —the forgiveness of all our sins, upon our sincere repentance; the assistance of God's holy Spirit, to renew what is amiss in us; and eternal happiness after death.

To convince us of the EVIL OF SIN, and to make us abhor and flee from it, he assures us, that sinners will have their portion with devils, if they do not make their peace with God by a timely repen[65]tance.

To prevail with God to accept of their repentance, he laid down his life for us; (for no less a sacrifice would be accepted;) and, that we might not be for ever miserable.

To convince us more effectually, by his own example, of what moment these things are to us; and of what little value this world is, in comparison of that which is to come, HE, the Lord of all things, made choice of a life of *poverty, humility, afflictions, resignation, and self-denial*; renouncing all those pleasures and advantages, which the world values, and is fond of.

And lastly; that he might make his precepts and example effectual to our salvation, he receives us into his family; instructs us by his Ministers, guides us by his Spirit; protects us by his Angels, and is our mediator with God, for all the blessings we want and pray for.

And now let us consider, what are the consequences of this tender concern of our Saviour for us? What are the effects of our belief of these things? Shall we say, that the generality of Christians do make the life of Christ their pattern; and are verily persuaded, that all his doctrines are most true; that his precepts are most necessary to fit us for Heaven; his promises of grace and assistance, upon our sincere prayers, and of pardon upon our repentance, to be entirely depended upon; and lastly, his account of a judgment to come, of the joys of Heaven, and of the torments of hell, most certain?

Would to God we could say, with truth, that Christians are generally convinced of these things, and that they live accordingly. But how can we say so, when we see too, too many very indifferent whether these things are true or not; and most of all, who acknowledge them *to be*



firrinagh mannagh vel; as yn ayn smoo dy leih, ta goail roo *dy ve firrinagh*, nagh bee ny-yeih coyrlit dy veaghey myr ta *fys* oc, as t'ad credjal dy lhisagh ad?

Dy enmys ghaa ny three: Ta shin credjal dy vel Yeesey Creest “er chur lesh bea as bioys son dy bragh gys soilshey liorish yn Sushtal;” [2 Tim. i. 10.] ta shen, t’eh er hoilshaghey dooin dy bee ayn stayd dy bragh farraghtyn dy heet lurg y vaase. Nish lhisagh shoh, ayns dy chooilley resoon, [205] kiangley Creesteenyn dy ghoail ny reddyn shoh gys nyn gree *myr bentyn rish y vea dy bragh farraghtyn*. Agh nee shoh mess nyn gredjue? Choud shen voish, dy vel shin beaghey myr dy nee ayns shoh va nyn gummal reih ve son dy bragh; —ta aggindagh er tannaghtyn ’sy theihl; —as anvennic smooiinaghtyn er, s’an-ven’key kiarail cour, bea ta ry-heet.

Vel Creesteenyn dy jarroo credjal, cha leah as yiow ad baase, dy jed ad gys stayd edyr dy vaynrys na treihys, rere myr t’ad er veaghey ’sy theihl shoh? My t’ad dy chredjal shoh, t’yh shickyr nagh vel ad mennic smooiinaght er. As foast ta Yeesey Creest shickyr dooin, dy nee shen myr vees yh; as dy lhisagh Creestee scarrey rish neeh erbee, ga *cha deyr da as laue-yesh na sooill-yesh*, ny s’leah ny brasnaghey Jee dy gheyrey eh gys niurin.

Eisht, mychione yn samplere t’eh er hoiaghey roin, ta *fys* ain cre’n ayn fardalagh dy chooid heihlt ren eshyn y wooiys, ga dy row ooilley [*sic*] dy chooilley neeh va rieu er ny chroo fo yn laue *echeysyn*; ta shin clashtyn eh dy chooilley voayl coyrlaghey, as eer sarey e eiyrtyssee —dy ghoail seose yn chrosh, dy obbal ad-hene, dy smaghtaghey nyn yeeareeyn peccoil, —myr t’ad dy bragh treishteil son maynrys ny lurg shoh. My ta veg jeh e eiyrtyssee, ta smooiinaghtyn nagh vel dy [206] bragh nyn saie oc jeh cooid y theihl shoh; nagh vel red erbee wheesh ayns nyn smooiinaghtyn as dy ve dy souyr, gyn dy veeteil rish croshyn erbee, ooilley yeeareeyn nyn greeaghyn dy ve oc; nagh n’ob daue hene eunys erbee; shickyr cha bee yh er ny raa, dy vel lheid ny Creesteenyn goail Yeesey Creest son nyn samplere, na dy jean Eshyn dy bragh goail roosyn son eiyrtyssee dasyn.

She er coontey ny reddyn mooarey ta ny [*sic*: nyn] Saualtagh er n’yannoo er nyn son, dy vel yn Ostyl gra, “My ta dooinney erbee nagh vel graih echey er y Chiarn Yeesey Creest, lhig da ve Anathema Maranatha,” ve deyril tra hig y Chiarn gys briwnys. Kys ta Creesteenyn soilshaghey dy

*true*, and yet will not be persuaded to live as they *know* and *believe* they ought to do?

To instance in some particulars: We believe that Jesus Christ “has brought life and immortality to light through the gospel.” [2 Tim. i. 10] i.e. He has made known to us the certainty of a future and an eternal state after death. Now this should, in all reason, oblige Christians, to consider things *as they have respect to eternity*. But is this the fruit of our faith? On the contrary, we live as if this were to be our everlasting home; we desire to set up our rest here; and we seldom think of, seldomer provide for, a life to come.

Are Christians persuaded, that as soon as they die, they shall go to a place either of happiness or misery, according as they have lived in this world? If they *do* believe this, it is certain they do not often think of it. And yet Jesus Christ assures us, it will be so; and that a Christian ought to part with any thing, as *dear to him as a right hand or a right eye*, rather than provoke God to send him to hell.

Then, for the example he has set us, we know with what a small share of the world he was satisfied, though all nature was at *his* command; we hear him every where exhorting, and even requiring, his followers —to take up the cross, to deny themselves, to mortify their corrupt affections, —as ever they hope to be happy hereafter. If there are any of his followers, who never think they have enough of this world; who aim at nothing so much as to be easy, to meet with no crosses; to have whatever their hearts desire; who will not deny themselves any satisfaction; it will not sure be said, that such Christians take Jesus Christ for their pattern; or that he will ever own them for his followers.

It is upon the account of the great things our Saviour has done for us, that the apostle says, “If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha,” accursed when the Lord comes to judgment. How do Christians shew that they love him? I will tell you how they



vel ad graihagh er? Insh-ym's diu kys lhisagh ad shickyr's y chur daue hene jeh shoh; dy vel ad dy firrinagh graihagh er'syn. My shynney lhieu e imlid, e veenid, e smaght harrish hene, as streue dy eiyrt daue; my ta dwoaie oc er y phecca shen, chost er y ghraih ainyn e vioys dasyn; er-jerrey, my t'ad gearree fys 've oc er cre nee eshyn y wooiys, as, tra ta fys oc er ny cur'myn t'eh er harey, t'ad streue dy yannoo ad; eisht ta oc yn eer prowal shen hene jeh nyn ghraih, ta Yeesey Creest dy hirrey; cha vel dy chooilley phrowal elley monney agh molteyr's.

Dy chur mullagh er y chooish shoh, Dy vel Creesteenyn goail-rish dy nee liorish cred[207]jue t'ad beaghey. Lhisagh fys 've oc, 'sy chie'd ynnyd, dy vel credjue gioot Yee, as padjer dy ve goit er y hon. Mannagh vel ad jannoo shoh, as streue dy chur ad hene ayns am dy gheddyn grayse Yee, cha nheign [?'daue] goail yindys my ta Jee gobbal e ggrayse daue.

Foddee fys shickyr ve ec Creestee vel eh beaghey liorish credjue mannagh vel. My t'eh beaghey myr ayns fenish Yee, agglagh dy neu-wooiys eh, inneagh dy wooiys eh; tra ta gialdynyn as baggyrtyn y Sushtal goail greme orrin; tra ta aggle niurin dy nyn lhiettal veih geiyrt da eunyssyn mee-lowit; tra ta'n treishteil son Flaunys freayl shin veih soiaghey nyn greeaghyn er ny scaadooyn dy vaynrys ta shin meeteil roo ayns shoh; tra ta nyn gredjue mychione yn vriwnys ta ry-heet cur orrin freayl arrey harrish nyn smoo'inaghtyn, kiarailyn, raa, as jannoo: Ayns un ockle, tra ta shin dy rere shin hene liorish ruleyn y Sushtal, —shen y tra'a ta shin beaghey liorish credjue, as nee mayd son shickyr's cosney leagh nyn gredjue, eer saualtys nyn anmeenyn.

Nee mayd nish consideral Creesteenyn ayns ny cur'myn cadjin dy vea, as fakin caid t'ad geiyrt da nyn rule, nyn battarn, ayns biallys da saraghyn Yee; my hee mayd dy vel ad son yn aym smoo er n'gholl gy-lhiattee veih ny ruleyn soit roin dy immeeaght lioroo, dy vod mayd consideral cre'n jerrey gho'ys yh.

[208] Nish ta Creesteenyn imraait ayns Goo Yee myr sleih t'er nyn eam ass dorraghys [sic: dorraghys] gys soilshey, as veih pooar Noid-ny-anmey gys Jee; myr sleih ta er hreigeil yn seihl, yn eill, as yn drogh-spyrryd, as shen-y-fa nagh vel veg sodjey fo yn reill oc, agh casheric ayns nyn mea, cairagh ayns nyn yannoo, as dooie as giastyllagh yn derrey yeh da'n jeh elley; ta freayl arrey geyre orroo hene, as noi nyn noidyn spyrrydoil; guee dy kinjagh son grayse dy hassoo

should satisfy themselves in this; that they do love him sincerely. If they love his humility, his patience, his self-denial, and strive to imitate them; if they hate that sin, which for our sake cost him his life; lastly, if they desire to know what will please him, and, when they know the things which he has commanded, do endeavour to do them; then they [66] have that very testimony of their love, which Jesus Christ requires; all others being nothing but delusion.

To conclude this particular, Christians profess to *live by faith*. They should know in the first place, that *faith* is the *gift of God*, and to be prayed for. If they neglect to do this, and to put themselves into a capacity of receiving the grace of God, they must not wonder, if God denies them his grace.

A Christian may know certainly whether he lives by faith or not. If he lives as in the presence of God, fearful of offending him; concerned to please him; when the promises and threats of the Gospel affect us; when the fear of hell hinders us from following forbidden pleasures; when the hopes of Heaven keeps us from doting upon the appearances of happiness we meet with here; when the *belief of a judgment to come* makes us watchful over our *thoughts, designs, words, and actions*. In one word, when we govern ourselves by the rules of the Gospel; it is then we *live by faith*, and shall most certainly obtain the end of our faith, even the salvation of our souls.

We shall now consider Christians in the ordinary duties of life, and see how they follow their *rule*, their *pattern*, with respect to the commands of God; that if we find a too general departure from the rules set us to walk by, we may consider what it will end in.

Now; Christians are represented in Sacred Scripture, as a *people called from darkness to light, and from the power of satan unto God*; who having renounced the *world*, the *flesh*, and the *devil*, are no longer subject to them, but are *holy* in their lives, *just* in their dealings, and *charitable* to one another; who keep a careful watch over themselves, and against their spiritual enemies; praying continually for grace to withstand them; having their eye always upon the

magh nyn 'oi; lesh sooill kinjagh gys leagh nyn eam veih'n yrid, yn eunys ta soit rhyboo; as ayns aggle anmey, ec y traa cheddin, roish yn eiyrtys agglagh dy choayl [*sic*: choayl] yh.

T'yh neu-phossibyl dy smooïnaghtyn dy dowin er yn coontey shoh jeh'n chredjue Chreestee, fegooish smooïnaghtyn trome trimshagh, chamma mychione ain-hene as feallagh elley.

Tra ta peiagh fakin ymmodde Creesteenyn cha mee-hushtagh jeh Jee as jeh nyn gurrym as ta ny eer An-chreesteenyn, ta foast ayns dorraghys as fo reill yn Noid-anmey: Tra ta fer fakin Creesteenyn cha lhag-chiaralagh, as lesh cha beg dy imnea son nyn anmeenyn, as myr nagh row monney edyr dy ghooil aggle roish, na dy hreishteil er y hon: Tra t'ou fakin Creesteenyn guee son leih nyn beccaghyn, son grayse dy lhiassaghey nyn mea, son livrey-ys veih treihys dy bragh [209] farraghtyn, as son maynrys niau, lesh cha beg dy imnea as nagh mooar lhieu clashtyn y gheddyn na gyn. Tra ta peiagh fakin ad cha fondagh er y theihl, as myr nagh row ad rieau er vreearey dy hreigeil yh; myr nagh row Jee er chiarail, myr nagh voddagh Jee coyrt daue eiraght erbee share: Tra ta peiagh consideral ny reddyn shoh, cha vod eh agh gra, dy vel lheid ny Creesteenyn jarrood nyn samplere, as dy vel ad ayns raad y choayl-anmey.

Dy heet ny sniassey gys y chooish; as dy ghooil toshiaght lesh ny cur'myn ta shin lhiastyn da nyn naboo: Jinnagh joarree gys y chredjue ain smooïnaghtyn, dy row ec Creesteenyn lheid y sarey as shoh, *Ver oo graih da dty Naboo myr dhyt hene*; tra t'eh fakin yh dy chooilley laa goll er brishey ayns thousane dy chooishyn? As nagh beagh yindys mooar er tra veagh eh er ny hickyrys, dy vel shoh unnane jeh'n daa anney shen, er nyn vreayl ad ta lhie nyn saualtys dy bragh farraghtyn; Tra hee-agh eh Creesteenyn, ta goail-rish dy vel ad credjal shoh, choud shen voish ve *cairagh*, (myr yarragh oo) dy nheign daue dy mennic ve *eginit* dy chur da dy chooilley ghooïnney e chair, as dy ve er nyn lhiettal, liorish ny pooaraghyn reiltee, veih jannoo assee da nyn naboonyn; —nagh lhie-agh er nyn gooinsheanse dy yannoo aggair, —dy yannoo molteyrys as kialgeyrys, —dy ghooil vondeish jeh mee-hushtey as feme [210] feallagh elley, —dy yannoo aggair da nyn naboonyn liorish feanish foalsey, liorish skeayley an-ghoo, as jannoo briwnyssyn orroo, ta noi yn irriney as giastyllys. As er-jerrey, quoi, erreish daue v'er n'yannoo aggair, na assee, ta gobbal dy yannoo

prize of their high calling, the joy set before them; dreading, at the same time, the dismal consequences of miscarrying.

It is impossible to consider this account of Christianity with any sort of seriousness, without making very melancholy reflections, with respect both to ourselves and others.

When one sees many Christians as ignorant of God and of their duty, as the very heathens, who are still in darkness, and under the power of satan. When one sees Christians as careless, as indifferent, and as secure, as if there were nothing to be feared, nothing to be hoped for. When one sees Christians praying for the pardon of their sins, for grace to amend their lives, for deliverance from eternal misery, and for the joys of Heaven, with the indifference of people that are not concerned to be heard. When one sees them as fond of the world, as if they had vowed never to forsake it; as if God designed, as if God could give them no better inheritance. When one considers these things, one cannot but say, that such Christians forget their pattern, and that they are in the way to ruin.

To be a little more particular; and to begin with the duties we owe to our neighbour: Would a stranger to our religion imagine, that Christians had any such command as this; thou shalt love thy neighbour as thyself; when he should see it every day violated in a thousand instances? And would he not be astonished, when he should be assured, that this is one of those two commands, upon the keeping of which their eternal salvation does depend? When he should see Christians, who profess to believe this, so far from being *just*, (for instance) that they must often be compelled to give every man what is his due, and must be hindered, by a superior power, from doing hurt to their neighbour: Who make no conscience of doing wrong; of using deceit and fraud; of taking advantage of the ignorance and necessities of others; of injuring their neighbours by false witness, by spreading reports, and passing judgments, which are contrary to truth and charity. And lastly; who, when they have done wrong, or given offence, [67] refuse to make restitution, though they know, for certain their repentance will never be accepted, without such satisfaction and amends. Christians know

lhiassaghey, ga dy vel fys oc son shickyrys nagh bee dy bragh soiagh jeant jeh nyn arrys fegooish lheid y lhiassaghey as cooilleeney. S'mie ta fys ec Creesteenyn dy vel ooilley ny cliaghtaghyn shoh noi yn ghraih shen t'ad dy lhiastyn da nyn naboo; dy vel yh jannoo rish feallagh elley cooid nagh bailliu ve jeant roo hene; as dy nee ec gaue nyn anmeenyn t'yh tra t'ad jannoo myr shen.

My ta Creesteenyn ro-vennic as cha beg shoh dy gheill oc er *cairys*, vod mayd smooïnaghtyn dy bee geill smoo oc da'n *ghiaistyllys* shen, ta liorish leighyn y Sushtal cair da nyn naboo; —dy bee ad ayns graih as giastyllys roo, myr ta cooie da eiyrtyssee Yeesey Creest. As ny-yeih, cha vel veg sloo na saualtys ny anmeenyn ain lhie er shoh. “Yiow eshyn briwnys gyn myghin, nagh vel er hoilshaghey myghin,” as yn Ostyl. As ta nyn Jiarn dy foshlit er n'ockley magh, ec laa ny briwnys, nagh bee foayr erbee veih Jee ny chour ocsyn nagh vel er hoilshaghey chymmey er nyn mraaraghyn boghtey.

My hig mayd dy loayrt mychione lheid as lheid ny cur'myn elley, yiow mayd magh dy [211] vel cha beg soit jeu, as myr nagh row Jee er n'yannoo sarey erbee mychione oc.

Yiow mayd magh, son samplere, rour cloan nagh vel arrymagh na ammyssagh da ayr as moir, goll toshiaght y theihl myr dy beagh ad nyn mainshtyr hene, shassoo magh noi smaght, dwoaiagh er ve coyrleit; as ayr as moir ny gha fo slane meerioose son troggal mie nyn gloan ayns aggle Yee.

Hee mayd ymmodee coyrt biallys da ny fir-oik, cha nee er graih cooinsheanse, agh ayns aggle kerraghey; molteyragh ayns keeshyn, goltooaney ny pooaraghyn syrje; as fer ny gha ayns pooar ta soilshaghey beggan geill son gloyr Yee (ny Shirveishee echeysyn t'ad) tra t'ad kerraghey ny loghtyn ta jeant noi deiney lesh geyrid smoo na peccaghyn noi Jee.

Yiow mayd bochillyn-anmey as nyn ynsaghey beg soit jeu, as torrity Yeesey Creest er ny obbal liorish sleih shassoo magh noi e Hirveishee: as eer ad shen hene, jarroodagh jeh bree nyn oik, cooid ta dy reayl arrey er y chioltane, dy ynsagh ad, dy chur oghsan daue, as dy ghail padjer er nyn son.

Yiow mayd deiney as mrane poost lesh cha beg dy scansh jeh nyn mreearaghyn-poosee, as myr nagh row Jee, er'syn va feanish er ny choyr tra hie ad er jannoo, abyl kerraghey ad son oaiys.

very well that all these things are contrary to that love which they owe to their neighbour; that it is doing to others what they would not have done to themselves; and that it is at the peril of their souls when they do them.

If Christians have too often so little regard to *justice*, shall we suppose that they will have a greater regard to that *charity*, which by the laws of the Gospel, is due to their neighbour? That they will *forgive*, and *give*, and *love*, as becomes the disciples of Jesus Christ. And yet, no less than the salvation of our souls de pends upon this. “He shall have judgment without mercy, that hath shewed no mercy,” saith the Apostle. And our Lord hath expressly declared, that at the day of judgment, such as have had no compassion for their poor brethren, shall have no favour from God.

If we descend to particular duties, we shall find them as much neglected, as if God had given no commands concerning them.

We shall find, for instance, too many children regardless of the authority of their parents; disposing of themselves as if they were their own masters; refusing to be corrected; hating to be advised; and too many parents utterly unconcerned for the good education of their children in the fear of God.

We shall find subjects obedient, not out of conscience, but for fear of punishment; defrauding the publick, speaking evil of dignities; as well as too many in authority, who discover a very little zeal for the glory of God, (whose Ministers they are) when they punish the sins against men, with much greater severity than those against God.

We shall find pastors and their instructions despised, and the authority of Jesus Christ rejected in the persons of his Ministers; and these also, forgetting the end of their calling, to watch over their flock, to instruct, to reprove, and to pray for them.

We shall find husbands and wives as care less of their marriage vows, as if God, who was called to witness when they made them, was not able to punish them for their perjury.

[212] Er-jerrey, yiow mayd sharvaantyn Creestee neu-yeidjagh da nyn mainshtyrn; as ad shoh reesht jarrood dy vel mainshtyr oc hene ayns niau.

Nish, adsyn ta myr shoh neu-imneagh mysh nyn gurrym, as nagh vel gennaghtyn *angaish erbee, guin erbee chooinsheanse*, sheign daue ve feer voal-hushtagh, er-nonney livreit harrish gys CREOGHYS CREE.

Lhig dooin 'syn ynnyd s'jerree, consideral ny cur'myn ta shin lhiastyn *doo-in-hene*, as cur'myn vel shin cooilleeney ad shoh veg share na ny cur'myn ta shin lhiastyn da nyn naboo. Nish, yn chided as yn ard churym ta shin lhiastyn dooin-hene t'yh, *dy ghaoil kiarrail jeh nyn anmeenyn*. Cha voddagh Creesteenyn foillaghtyn da peiagh, yarragh, nagh lhiass da sleih cur geill da nyn saualtys; as foast, my sheign dooin loayrt yn irriney, *sheign* dooin gra, nagh vel yn bunnys dy Chreesteenyn goail veg y chiarrail jeh nyn anmeenyn; ta shen, cha vel geill oc da ny saaseyn dy ghrayse ta dy slane ymmyrchagh dy yannoo ad cooie son niau as maynrys.

Son, lhig dou fenaght reesht, vel enney dy ve er ny choirt er yn ayn smoo dy Chreesteenyn shaghey an-chreesteenyn liorish yn *smaght t'ad freayl orroo hene*, nyn *veenid*, nyn *imlid*, nyn *sheeltys*, nyn *ghraih* as *ghiaistyllys*? As foast, fegooish ny grayseyn as oaishyn mie shoh, cha vod dooinney erbee ve maynrey. [213] "My ta dooinney erbee aggingdagh geiyrt orryms, (as nyn Saualtagh) lhig da eh-hene y obbal, as e chrosh y hroggal, as geiyrt orrym." Vel shoh ny sodjey eisht ny churym Creestee?

Ta nyn Jiarn bannee meanal liorish yn sarey shoh, dy harbaa nyn yeeareeyn veih yn seihl, as dy reayl ad fo smaght, dy vod ny anmeenyn ain ve dy slane goit seose liorish Jee, as liorish e Spyrryd Casheric jannoo ad cooie son maynrys dy bragh beayn. As shen-y-fa, ooilley ny Creesteenyn shen (as s'mie t'yh r'akin dy nee adsyn yn earroo smoo) ta cur raad da nyn yeeareeyn, nagh vel geiyrt da shen smoo ta booiys Jee, agh ta booiys nyn n'ghooghys peccoil, t'ad shoh, gyn dooyt erbee, ayns raad y choayl-anmey.

Cre vel yn *viallys shen gys Aigney Yee*, ta resoon chamma as credjue er n'yannoo nyn gurrym? Ta shin guee dy jarroo, DY VOD AIGNEY YEE VE JEANT; agh ta shin neu-vooiagh tra t'yh er ny yannoo, as ta shin, myr dy beagh yh, cur mee-chairys ny lieh, tra saillish kerraghey shin 'sy vea shoh, nagh bee eh eginit dy yannoo shen

Lastly, we shall find Christian servants unfaithful to their masters; and these again forgetting that they have a master in Heaven.

Now; they that are thus regardless of their duty, and feel *no uneasiness, no stings of conscience*; they must be very ignorant, or given up to A REPROBATE MIND.

Let us, in the last place, consider the duties we owe to ourselves, and see whether we discharge these any better than those we owe to our neighbour. Now; the first and great duty which we owe to ourselves is, TO TAKE CARE OF OUR SOULS. Christians would not hear a man with patience, who should say, that people need not mind their salvation; and yet, if we must speak the truth, we *must* say, that the generality of Christians do not take any care of their souls; i.e. they do not mind those rules which are absolutely necessary to fit them for Heaven and Happiness.

For, let me ask again, are the generality of Christians to be known from infidels by their *self-denial, patience, humility, purity, and charity*? And yet without these graces and virtues, no man *can* be happy. "If any man will come after me," (saith our Saviour) "let him deny himself, and take up his cross daily, and follow me." Is this no longer a Christian duty?

The intent of our Blessed Lord in this command is, to wean our affections from this world, and to subdue them, that God may take possession of our souls, and, by his Holy Spirit, fit them for eternal happiness. And, therefore all those Christians, which are too plainly the greatest number, who give way to their inclinations, who follow not what is most pleasing to God, but to corrupt nature, are, without any doubt, in the way of perdition.

[68] Where is that resignation to the will of God, which reason, as well as religion, has made our duty? We pray, indeed, that God's will may be done; but we are angry when it is done, and, in effect, charge him with injustice, when he would punish us in this life, that he may not be obliged to do it in the next; or when he would



'sy theihl ta ry-heet; na tra baillish lhiettal na lheihs doghan-anmey erbee, yinnagh er aght elley dy shickyr tayrn orrin coayl-anmey.

Ta'n gialdyn jeh FAKIN JEE jeant dauesyn ta GLEN AYNS CREE, as dauesyn ny lomarcan. Cre s'erree eisht da'n earroo [214] mooar erskyn-earroo dy leih, ta nyn greeaghyn lane jeh dy chooilley neu-ghlennid; ta cur raad da lheid ny smooinghtyn as ta solley yn annym, as jannoo ee ooilley-dy-lhearagh neu-chooie da Spyrryd Yee dy ve ayns shen? Nagh nheign dooin gra, dy vel ooilley nyn lheid giarit magh veih yn gialdyn dy akin Jee? As my nee cree neu-ghlen nyn ghooney magh ass niau, nee obbraghyn neu-ghlen ny foalley nyn yannoo an-chooie son ynnyd erbee agh niurin.

Foddee mayd nyn sooillyn as nyn gleayshyn y ghooney noi lheid ny firrinyssyn agglagh shoh; agh cha shickyr as ta Jee er hoilshaghey e aigney dooin, shoh vees eiyrtys lheid y vea: "Ec persoon neu-ghlen erbee cha bee veg yn eiraght ayns reeriaght Chreest, as Jee; agh bee nyn gronney ayns y lough lostey lesh aile as brimstone."

Er-jerrey, cre jir mayd rish ny ymmodee Creesteenyn shen, ta leeideil bea lhiaste as gyn ymyd; na roosyn ta dy jarroo tarroogh, agh ta nyn darrooid ynrycan er-chee dy ve ny s'berchee, dy vod ad ve ny s'treih? Vel lheid ny sleih goail oc hene dy nee Creesteenyn ad, —dy vel eiraght oc dy yannoo shickyr jeh, er ta nyn OOILLEY lhie, —as dy nee cordail rish nyn ymmyrkey 'sy theihl shoh, dy bee nyn gronney edyr son niau ny niurin. Jir shiu, foddee, dy vel fys ec Creesteenyn er ooilley shoh; agh eisht sheign [215] goail-rish dy bee yn deyrey as briwnys ocsyn ny s'geyrey chamma as ny s'kiart, ta fys oc er ny reddyng shoh, as ny-yeih beaghey myr nagh row ad dy chredjal ad.

Dy haghney shoh, ta mee er hoiaghey *reauish* as *roym-pene*, *nyn batter*n; ta mee er hoiaghey rhymbiu cre'n beggan geill ta yn ayn smoo dy Chreesteenyn dy choirt da; as shoh ta mee er n'yannoo cha nee dy hayrn scammylt er annoonid as marvaneys nyn ghooghys, agh dy ghoostey shin ooilley gys ennaghtyn cooie jeh'n stayd treih ocsyn ta beaghey fegooish Jee ayns y theihl. As liorish fakin cre wheesh as ta shin cheet giare jeh nyn samplere, dy vod nearey 've er dagh unnane ain, as aggle neesht, dy jig nyn arrys as lhiassaghey bea ro-anmagh.

As er-jerrey, lheid ny Creesteenyn shen, as ta er n'yannoo bea as ynsagh Chreest nyn samplere, dy vod ad, liorish yn co-soylaghey shoh yn

prevent, or cure a disorder, which, if not done, would infallibly ruin us.

The promise of seeing God is made to the pure and clean of heart, and to these only. What then must become of that infinite number of people, whose hearts are full of all impurity? Who entertain such thoughts as defile the soul, and make it utterly unfit for the Spirit of God to be there. Must we not say, that all such are excluded from the promise of seeing God? And, if an impure heart will shut us out of Heaven, impure actions will make us fit for no place but hell.

We may shut our eyes and our ears against such affrighting truths; but as sure as God has made his will known to us, this will be the issue of such a life: "No unclean person shall have any inheritance in the kingdom of Christ, and of God; but shall have their portion in the lake that burneth with fire and brimstone."

Lastly; what shall we say of those many Christians, who lead an idle, and a useless life; or of those who are, indeed, industrious; but it is only to be more rich, that they may be more miserable? Do such people consider, that they are Christians; that they have an interest to secure, on which their all depends; and that it is in this life their lot is determined either for Heaven or for Hell? You will say, perhaps, that Christians know all this; but then, it must be acknowledged, that they that *do* know these things, and yet live as if they did not believe them; that their condemnation and judgment will be most severe, as well as just.

To prevent this, I have set before *you* and *myself*, *our pattern*; I have shewed you, how very little the generality of Christians do mind it: and this I have done, not to expose the weakness and corruption of human nature, but to awaken us all into a serious sense of the bad condition of those who live without God in the world. And that every one of us, seeing how sadly we come short of our pattern, may be ashamed, and afraid too, lest our repentance and amendment should come too late.

And lastly, that such Christians, as have made the life and the doctrine of Christ their pattern, may, by this representation, have the comfort of



gerjagh 've oc dy akin, nagh vel adsyn jeh earroo yn sleih mee-vaynrey shen, ta booiys ad hene lesh yn ennym lhome dy Chreesteenyn, lesh eer scaadooyn chredjue as craueeaght, fegooish streeu son yn chasherickys shen, ny egooish cha jean dooinney erbee yn Chiarn y akin.

As nish, ta shiu fakin dy plain, dy vel lhiettrimys foddey eddyr Creestee, as Creestee *firrinagh*.

[216] Ta CREESTEE FIRRINAGH soiaghey e hamplere roish e hooillyn; as son dy vel e haualtys lhie er, t'eh kiarit dy yannoo yh rule e vea. T'eh smooinghtyn dy dowin er-y-fa shen, er *firrinysyn* as *cur'myn* yn Sushtal; t'eh jannoo soiagh smoo jeh yn soilshey t'eh meeteil rish ayns shen, na jeh dy chooilley hoilshey elley: T'eh kiarit, cre-erbee ta'n Sushtal dy hoilshaghey mgh, dy nee *shen* nee eh credjal, lhig da cre-erbee saillish ve rait n'oi; cre-erbee ta'n Sushtal dy choyrlaghey dy nee *shen* nee eh geiyrt da, as chea voish ny t'yh dy lhiettal. Er feysht e chooinsheanse, my t'eh feddyn dy vel eh er n'yannoo nhee erbee controllee gys ny ta yn Sushtal dy harey, ta nearey er as trimshy er y hon; t'eh guee leih er Jee, as e ghrayse dy ve ny s'kiaraalee son y traa ta ry-heet; t'eh freayl arrey er e yeeareeyn; t'eh chea voish dy chooilley violagh oddys leeideil eh gys pecca; gyn dy bragh shirrey coyrle er y seihl na cur geill da *coyrleyn* na *cliaghtaghyn* seihltagh, son ny lhisagh eh jannoo, na chea voish. As jannoo myr shoh, t'eh shickyraghey da hene foayr Yee, e ghrayse ayns shoh, as maynrys dy bragh farraghtyn ny lurg shoh.

Er y cheu elley, ny Creesteenyn shen ta beaghey, *myr ta rour dy yannoo*, ayns jarroodys cadjin dy Yee; gyn goail kiarail jeh nyn anmeenyn; booiys ad-hene lesh yn eer cummey cadjin dy chraueeaght, as yn eer scaadoo dy chredjue, fegooish gennaghtyn e vree [217] pooaral; ta goail yn seihl son nyn samplere, ga dy vel Yeesey Creest er choyrta raue dooin gyn dy eiyrta da'n seihl na e oayl as raaidyn. Ta nyn lheid, fo ennym Chreestee, nyn eer an-chreesteenyn, bee ad obbit liorish Jee, as kiarit cour kerraghey atchimagh dy ve enmyssit.

Cha nheign da Creesteenyn dy heyrey ad-hene gra, nagh vod ad cheet seose gys nyn samplere, dy ve ny ta'n Sushtal sarey ad dy ve. Cha vel yh veg sloo na goan mollaaghtagh dy ghra shoh. Son ta grayse Yee fondagh; foddee e ghrayse ve rygheddyn son y hirrey; as cha vel eh shirrey ny

seeing, that they are not of the number of those unhappy people, who content themselves with the bare name of Christians, with mere shadows of religion and piety, without endeavouring after that holiness without which no man shall see the Lord.

And now, you see plainly, that to be a Christian, and a *true* Christian, are two very different things.

A TRUE CHRISTIAN sets his pattern before his eyes; and, because his salvation depends on it, he resolves to make it the rule of his life. He studies, therefore, the *truths*, and the *duties*, of the Gospel; prefers the light he meets with there to all others: He resolves, that what the Gospel declares, that he will believe, let what will be said against it; that what it recommends, he will follow *that*, and avoid what it forbids. If, upon examining his conscience, he finds that he does any thing contrary to what the Gospel prescribes, he is ashamed and sorry for it; begs God's pardon, and his grace to observe it better for the time to come; watches over his inclinations; avoiding every temptation that may lead him to sin; never consulting the world, its *authority*, its *customs*, or its *frowns*, for what he ought to do, or what to avoid. And by doing this, he secures the favour of God, his grace here, and eternal happiness hereafter.

[69] On the other hand, those Christians who live, *as too many do*, in a general forgetfulness of God; taking no care of their souls; contenting themselves with some outward formalities, and bare shadows of religion, without feeling its power; who make the world their pattern, notwithstanding the caution Jesus Christ has given us, not to follow its ways and maxims. Such people, under the name of Christians, are very heathens, will be rejected of God, and are reserved for a punishment dreadful to be named.

Christians must not, to excuse themselves, say, that they cannot come up to their pattern, to be what the Gospel requires them to be. It is no less than blasphemy to say so. For God's grace is sufficient; his grace may be had for asking; and he requires no more of us than what (upon our

smoo orrin, na nee eh-hene (er nyn badjeryn as streeu jeean) niartaghey lhien dy yannoo.

Dy hayrn gys jerrey: Ta Jee er choyrnt dooin *leigh*, liorish nee eh nyn mriwnys; liorish yn leigh shoh ta shin dy yannoo briwnys cre ta nyn stayd laik dy ve ny lurg shoh, edyr maynrey na neu-vaynrey. Dy vod mayd yn vriwnys share y yannoo, lhig dooin goail ain-hene cre vees nyn smooinghtyn tra hig mayd dy gheddyn baase. Son soyley, mannagh bee yn nearey smoo seaghnagh orrin, tra, erreish da nyn ymmyrkey-bea as nyn samplere ve soit roin, bee eh r'akin dy vel shin er veaghey ayns eer faghid da, na ec y chooid sloo meerioose jeh ny va shin goail-rish dy chredjal, jeh ny va fys ain dy ve nyn gurrym, as jeh ny va shin dy mennic currit [218] ayns cooinaghtyn cre veagh jerrey ve meerioosagh er? Na mannagh bee yn gerjagh ain dy vel shin er soylaghey nyn mea rish nyn samplere, er vakin nyn shaghrynys, er n'yannoo nyn shee rish Jee liorish arrys traa, as er veaghey dy ymmyrkey magh mess cooie gys lhiassaghey-bea.

Yn derrey yeh na yn jeh elley jeu shoh vees my chronney hene, as cronney dy chooilley unnane nish kion-fenish; cre cha leah, cha vel fys ain; agh s'mooar t'yh lhie orrin dy ve kiarit ny chour, as shen gyn lhiggey shaghey, *er-aggle dy jig yn oie, tra nagh vod dooinney erbee gobbraghey*.

Cour shoh, lhig dooin ayns padjer er-lheh guee er Jee, ta er choyrnt nyn samplere dooin, as quoi ny lomarcen oddys nyn niartaghey dy eiyrnt da, dy chur e aggle casheric ayns nyn greeaghyn, dy chur dooin yn grayse dy arrys, dy chasherickey shin, chamma annym as callin, "dy vod mayd ve cooie dy ghoail ayn jeh'n eiraght marish ny nooghyn 'sy toilshey flaunyssagh;" cooid dy giall Jee dooin ooilley dy ve, er graih Yeesey Creest.

sincere prayers and endeavours) he will enable us to perform.

To conclude: God has given us a law, by which he will judge us; by this law we are to judge what our condition is like to be here after, whether happy or miserable? That we may make this judgment more impartially, let us consider what our thoughts will be when we come to die. Whether, for instance, we shall not be in the utmost confusion, when, our life and pattern being set before us, it shall appear, that we have lived in a plain contempt, or neglect at least, of what we professed to believe, what we knew to be our duty, and what we were often put in mind would be the consequence of neglecting it? Or whether we shall then have the comfort of having compared our life with our pattern, seen our errors, made our peace with God by a timely repentance, and lived to bring forth fruit answerable to amendment of life?

One of these two will be the case of myself, and of every one here present; how soon, we know not; but it highly concerns us to be prepared for it, and that forthwith, "lest the night cometh, when no man can work."

To this end, let us retire, and beg of God, who has given us our pattern, and who alone can enable us to follow it, to put his fear into our hearts, to give us the grace of repentance, to sanctify us both in body and soul, "that we may be meet to be partakers of an inheritance with the saints in light;" which God grant we may all be, for Jesus Christ's sake.

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SHARMANE X.  
NODLICK.

Saualtys liorish YEESEY CREEST.

1 TIM. i. 15.

*Ta shoh raa firrinagh, as feeu ard-soiagh ve jeant jeh, dy daink Creest Yeesey gys y theihl dy hauail peccee.*

TA shen; cha vel firrinys erbee ny shickyree, firrinys erbee ny s'feeue, na s'ymmyrchee dooin toiggal vie y gheddyn jeh, na firrinys erbee oddys mayd ny smoo dy varrant y choyr er, na shoh; "Dy daink Creest Yeesey gys y theihl dy hauail peccee."

Agh cre-erbee cha feeu as ta'n firrinys shoh dy ve soit jeh liorish *dy chooilley ghooinee*, ny- yeih beggan t'ayn, dy vaik y Jee, ta jannoo soiagh jeh myr lhisagh ad. Son cre whilleen t'ayn, son dy daink Yeesey Creest gys y theihl dy hauail peccee, ta treishteil son saualtys, fegooish goail veg y chierail dy leeideil nyn mea cordail rish Sushtal Chreest? Cre whilleen ta credjal yn firrinys shoh, as nagh vel ny-yeih geddyn geijagh erbee [220] liorish; edyr trooid mee-aurys jeu- hene nagh vel adsyn jeh yn earroo ocsyn haink Creest dy hauail, er-nonney dy vel ny peccaghyn *oc-hene* ro voar dy ve er nyn bardooney? As er- jerrey, cre'n ymmodee seiht t'ayn, quoi, ga dy nee ard pheccer ad, nagh vel dy bragh smooinghyn er y danjere ta liorish ve lheid; as, er-y-fa shen, cha mee-chiaralagh as lesh cha beg dy imnea son ny hig ny lurg shoh, as myr nagh row monney dy *ghoail aggle* roish, monney dy *hreishteil* er y hon?

Nish, myr t'ad shoh ooilley molteyrissyn treih, as ard mee-ooashley da'n Chredjue Creestee, s'jesh t'yh cheet da ny sharvaantyn Echeysyn, eh haink gys y theihl dy hauail peccee,—dy streeu gys rere nyn booar dy scughey ad;—dy niartaghey ny anmeenyn ocsyn ta goail aggle raad nagh vel oyr aggle; dy ghoostey ny cooinsheanseyn ocsyn nagh vel aggle orroo as ta meerioosagh ayns chesh-vean danjere;—as er- jerrey, dy chur ogshan da yn daanys ocsyn ta treishteil son saualtys trooid Yeesey Creest fegooish freayl e leighyn.

As shoh ny reddyn ta mee guee erriu dy choyr clashtyn daue lesh diunid imnea. As dy vod-ym soiaghey rhimbiu ny cooishyn shoh ayns agh cha plain as ta possibyl dou, nee mayd consideral,

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SERMON XV.  
CHRISTMAS.

SALVATION BY JESUS CHRIST.

1 TIM. i. 15

*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*

THAT is; there is no truth more certain, no truth more worthy of our knowledge, no truth which so much concerns us to know, or which we may more surely depend on, than this; "That Christ Jesus came into the world to save sinners."

But however worthy this truth is to be received of *all men*, yet few, God knows, receive it as they ought to do. For how many are there, who, because Jesus Christ came into the world to save sinners, hope for salvation, without taking any care to live as becomes the gospel of Christ? How many who believe this truth, and yet receive no comfort from it; either suspecting themselves not to be of the number of those whom Christ came to save; or that *their* sins are too great to be pardoned? And lastly, how very many are there, who, though they are indeed sinners, never think of the danger of being such; and are therefore as careless and unconcerned for what may come hereafter, as if there were nothing to be *feared*, nothing to be *hoped* for?

Now, all these being sad delusions, and a great dishonour to Christianity, it well becomes the servants of Him, who came into the world to save sinners, to use their utmost endeavours to remove them; to support the spirits of those, who fear where there is no danger; to awaken the consciences of those, who are secure and careless in the very midst of danger; and lastly, to reprove the presumption of those, who hope for salvation through Jesus Christ, without observing his laws.

And these are the things which I beseech you will give attention to with the greatest seriousness. And that I may set these things before you after as plain a manner as possible, we will consider,

*Hoshiaght*; Bun as bree yn firriny's shoh, "Dy daink Creest Yeesey gys y theihl dy hauail peccee;" dy vod mayd briwnys y [221] yannoo quoi oddys, as quoi nagh vod, treishteil son saualtys trooid y toilchiny's echeysyn.

'Sy nah ynnyd; Nee mayd consideral yn cleayn, as yn danjere ta adsyn ayn, ta mee-rioo'sagh jeh na soia'ghey beg jeh yn saualtys cosnit daue liorish Yeesey Creest.

I. Ver-ym hoshiaght rhimbiu BUN, as eisht SLANE BREE as ROSHTYN yn firriny's shoh, *Dy daink Creest Yeesey gys y theihl dy hauail peccee*.

Nish, ta PECCAGH fer, quoi, myr t'eh er vrishey leighyn Yee, ta oyr echey dy ghoail aggle dy der Jee kerraghey trome er son shen y yannoo. T'eh fakin feer phlain, nagh vod eh livrey eh-hene veih corree yn Jee jymmoosagh. T'eh choud shen voish ve abyl dy yannoo lhiassaghey erbee son ny peccaghyn t'eh er n'yannoo, dy vel eh gennaghtyn ayn-hene aigney as aggyndys gys olk; as an-aigney as neu-arryltys dy choardail gys ny ta Jee er harey dooin son nyn voays. Shoh stayd yn *peccagh*; — shoh stayd dy chooilley ghooiney liorish dooghys: As stayd treih nee yh jeeaghyn dy ve da dy chooilley unnane ta fys echey as goail huggey hene, nagh vel jerrey treih phecca dy ve ny akin 'sy theihl shoh; agh dy vel laa cheet, ayn nee Jee yn seihl y vriwnys ayns cairys, as ver eh da dy chooilley ghooiney cordail rish ny obbraghyn jeant 'sy challin.

[222] Quoi yn peccagh, quoi yn dooinney bio, oddagh smooineaghtyn er shoh fegooish tuittym ayns mee-hreishteil jeh myghin Yee, er-bey dy row Yeesey Creest er ghoail ayns laue dy livrey shin veih corree toilt Yee; —dy yannoo lhiassaghey son ny peccaghyn aynyn; —dy aa-choyrt shin ayns foayr rish Jee; as dy choyrt shin er y raad gys maynrys dy bragh farraghtyn?

Agh cre ta Yeesey Creest er n'yannoo dy hauail peccee veih'n stayd treih shoh? Camma; ghow eh er dooghys sheelnaue; chum eh ny mast' oc; hoilshee eh daue yn firriny's gerjoil shoh, dy jean Jee er y *ghraith echeysyn*, soia'g' y yannoo jeh nyn arrys; dy gow eh shin gys foayr, ga dy vel shin er n'yannoo n'oi; dy der eh dooin cooney corrym rish ny cur'myn t'eh er harey dooin; as dy nee [sic: jean] eh shin maynrey dy bragh beayn tra yiw mayd baase, my liggys mayd dooin hene dy ve er nyn reill liorish ny leighyn casheric echeysyn choud as ta shin bio.

—1st. The meaning and extent of this truth, "That Christ Jesus [98] came into the world to save sinners;" that we may be able to judge, who may, and who may not, hope for salvation through his merits.

Secondly; We shall consider the delusion, and the danger, of those, who neglect or despise the salvation purchased for them by Jesus Christ.

I. We will first consider the MEANING, and then the EXTENT, of this truth, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

Now; a sinner is one, who, having broken the laws of God, has reason to fear that God will severely punish him for so doing. He sees very plainly, that he cannot deliver himself from the wrath of an angry God. He is so far from being able to make any satisfaction for the sins he has been guilty of, that he finds in himself a *prone*ness, an *inclination* to evil; and an aversion, an unwillingness, to close with what God has commanded us for our good. This is the condition of a *sinner*; this is the condition of every man by nature; and a sad condition it will appear to be to every one, who knows and considers, that the end of sin is not to be seen in this life; but that a day is coming, in which God will judge the world in righteousness, and give to every man according to the works done in the body.

What sinner, what man living, could think of this without despair, if Jesus Christ had not undertaken to deliver us from the just displeasure of God; to make satisfaction for our sins; to restore us to God's favour; and to put us into a way of being happy for ever?

But what has Jesus Christ done to save sinners from this sad condition? Why; he took upon him the nature of man; he dwelt amongst men; made known to them this comfortable truth, that God, *for his sake*, will accept of our repentance; receive us into favour, notwithstanding our past offences; assist us with helps sufficient to do what he expects from us; and will make us eternally happy when we die, if we will suffer ourselves to be governed by his holy laws while we live.

Dy choyrnt toiggal s'fondee dooin jeh firriny's as scansh ny reddy'n shoh, erreish da ve er n'obbragh' ymmodee mirrillyn dy phrowal dy daink eh voish Jee, ren eh dy arryltagh e vioys y chur sheese er y ghraih *ainyn*, son son [*sic*] ny peccaghyn *ainyn*, son ny loghtyn *ainyn*; as dy voddagh Jee sparail *shinyn*, as gyn kerraghey y ghoail orrin myr va shin er hoilliu.

[223] As Jee, dy choyrnt shickyrys da sheelnaue cre cha slane coardit ve roo, er coontey baase e Vac, hrog Jee seose eh veih ny merriu, ghow eh stiagh eh gys niau, hoie eh eh er e laue-yesh hene, raad t'eh dy kinjagh jannoo stiagh son ooilley ta cheet gys Jee liorishyn, ta goail padjer gys Jee er y ghraih echeysyn.

As nagh beagh dooyt erbee er ny aignaghyn ain nagh vel ooilley shoh jeant ayns niau er nyn son, hug nyn Jiarn neose yn Spyryd Noo dy ve 'syn ynnyd echeysyn er y thalloo; quoi, erreish dasyn ve er phointeil as er choyrnt deiney ayns oik dy ockley magh ny naightyn shoh dy voggey mooar da'n slane seihl, hug pooar daue dy obbraghey mirrillyn;—dy loayrt glaraghyn nagh hoig ad roie; dy lheihs ny doghanee lesh fockley beilley; dy hroggal ny merriu gys bioys; ayns un ockle, dy yannoo lheid ny reddy'n as nagh voddagh unnane erbee jannoo agh lheid as va currit er chaghteraght veih Jee.

As er-jerrey, erreish daue shoh v'er chooilleeney nyn shirveish, roish myr dug ad sheese nyn mioys son ny firrinyssyn v'ad er phreachail, hug ad (myr va Yeesey Creest er harey daue) feallagh elley ayns oik as pooar dy yannoo 'syn ynnyd ocsyn; dy phreachail ny firrinyssyn shoh; dy hebbal ny conaantyn shoh dy vyghin da dy chooilley heeloghe maghey shen, dauesyn ghiall eh e chione-enish maroo as bannaght gys jerrey yn theihl.

[224] Da ny fir-oik shoh t'eh er choyrnt pooar dy ghoail stiagh gys lught e hie, ta shen yn agglish echey, ooilley ny ta booiagh dy ve goit stiagh; dy aa-ghoail stiagh lheid as ta tuittym, as chyndaa veih nyn ghrogh raaidyn; as dy choyrnt stiagh fenish Jee yn lhiassaghey ta e Vac er n'yannoo ayns y dooghys *ainyn*, son ny peccaghyn *ainyn*.

Shoh ny ta Yeesey Creest er n'yannoo er nyn son. T'eh er choardail shin rish Jee; t'eh er choyrnt shin ayns raad y taualtys; t'eh er choyrnt dooin dy chooilley chooney ymmyrchagh, dy niartaghey lesh nyn annoonid, dy hassoo magh noi nyn noidyn anmey, dy yannoo nyn ghooghys ass y noa, as dy yannoo shin cooie son niau as maynrys.

To convince us more effectually of the truth and importance of these things, after he had wrought many wonderful miracles to shew that he came from God, he willingly laid down his life for *our* sake, for *our* sins, for *our* offences; and that God might spare *us*, and not punish us as we had deserved.

And God, to convince mankind how entirely he was reconciled to them, on account of his Son's death, raised him from the dead, received him into Heaven, set him at his own right-hand, where he is continually interceding for all those that come unto God by him, that pray to God for his sake.

And, that we may have no doubt in our minds, but that all this is done in Heaven for us, our Lord sent down the Holy Ghost to supply his place on earth; who, having appointed an Order of Men to publish these glad tidings to the whole world, enabled them to work miracles; to speak languages, which before they were ignorant of; to heal the sick with a word of their mouth; to raise the dead; in one word, to do such things, as none but such as were sent by God could do.

And, lastly, these having fulfilled their ministry, before they laid down their lives for the truths they had preached, they (as Jesus Christ had commanded them) ordained others to supply their places, to preach these truths; to offer these terms of mercy to all succeeding generations, with whom he promised his presence and blessing unto the world's end.

To these he has given power to receive all that are willing into his family, which is his church; to reconcile such as fall, and return from their evil ways; and to represent unto God the satisfaction which his Son has made in *our* nature, for *our* sins.

This is what Jesus Christ has done for us. He has reconciled us to God; he has put us into a way of salvation; he has given us all necessary assistance, to support our [99] weakness, to resist our enemies, to renew our nature, and to make us fit for Heaven and Happiness.



Agh vel cairys ec dy chooilley ghooiney gys y taualtys shoh cosnit liorish Yeesey Creest? Hee- ys mayd shoh nish dy vel shin cheet dy chonsideral cre choud ta BREE as ROSHTYN ny goan, “Dy daink Creest Yeesey gys y theihl dy hauail peccee.”

As dy feer, cha vel ny Scriptyryn ny 's plain ayns cooish erbee na ayns y firrinyshoh, “Dy dug Jee lheid y ghraih shen da'n seihl, dy dug eh e Vac, dy voddagh yn seihl liorishyn ve er ny hauail.”

Nagh ren Jee soiagh' y yannoo jeh persoon shaghey persoon ayns myr shoh coyrt graih da'n seihl, *son yn aigney echeysyn yh, dy [225] chooilley ghooiney dy ve er ny hauail.* [1 Tim. ii. 4.] Dy vel eer adsyn ta cherraghtyn trooid nyn vee-viallys [sic] roonagh hene, jeh yn earroo ocsyn haink Creest Yeesey dy hauail. Ren ad gobbal, as yn Noo Peddyr, yn Chiarn ren ad y chionnaghey; ren ad y chionnaghey, as baillish v'er sauail, agh dy dug adsyn lhieu toyrt-mouys orroo hene.

As dy jarroo dy ghaoil ersooyl dy chooilley ghooit, as dy hickyragey yn firrinyshoh er aignaghyn arryssee seaghnit, ta'n Noo Paul loayrt jeh shoh ayns aght feer vreeoil: [Rom. v.] Myr ren pecca Adam, as eshyn, roshtyn er ooilley e luight; myr liorish pecca un er haink briwnys er dy chooilley ghooiney gys deyrey; myr shen va toilchinys Chreest kiarit dy eaysley ooilley sluight Adam: son wheesh as liorish cairys un er, ta shen, Yeesey Creest, haink yn gicoot arrytagh er dy chooilley ghooiney dy heyrey ad gys bea.

Cha shickyr eisht as ta mish unnane jeusyn, ta liorish pecca Adam er jeet dy ve oolee, as my *pheccagh* kiongoyrt rish Jee, cha shickyr cheddin ta mee er my eaysley liorish Yeesey Creest. Shoh foddee dy chooilley Chreestee gra rish hene.

Shoh va eer ynsagh Yeesey Creest hene; as shoh dynsee eh liorish e hamplere hene, tra ghow eh padjer son ny eer persoonyn shen hene ren eh y chrossey, oc va cairys gys [226] bannaght yn eer vaase shen hug ad er'syn surranse; dy beagh yh er aght elley, cha row eh er ghaoil padjer gys Jee eh dy leih daue.

As ta Agglish Chreest sthills tannaghtyn dy yannoo stiagh rish Jee ass lieh ooilley sheelnaue, cummal yn firrinyshoh, dy vel graih Yee, as toilchinys Yeesey Creest roshtyn gys slane sluight sheelnaue. Liorish yn cliaghtey shoh, streeu dy hayrn creeaghyn credjuee gys y temper flaunyssagh shen dy ghraih as aigney mie da ooilley ta gymmyrkey caslys Yee; as liorish yn cliaghtey shoh neesht, niartaghey anmeenyn arryssee trome-chreeagh, oc cha bee veg yn oyr son

But have all men a right to this salvation purchased by Jesus Christ? This we shall see now we come to consider the EXTENT of these words, “That Christ Jesus came into the world to save sinners.”

And truly, the Scriptures are in nothing more plain than in this truth, “That God so loved the world, that he sent his Son, that the world through him might be saved.”

That God had no respect of persons in thus loving the world, *his will being this, that all men should be saved:* [1 Tim. ii. 4.] That even such as perish, through their own wilful disobedience, are of the number of those whom Jesus Christ came to save. They denied, saith St. Peter, the Lord that bought them; that bought and would have saved them, but that they brought upon themselves destruction.

Nay; to take away all manner of scruple, and to apply this comfortable truth to the minds of afflicted penitents, St. Paul speaks of this after a most convincing manner: [Rom. v.] As the sin of Adam, saith he, affected all his posterity; as by one offence, judgment came upon all men to condemnation; so the merits of Christ were designed to redeem all the posterity of Adam; forasmuch as, by the righteousness of one, that is, Jesus Christ, the free gift came upon all men unto justification of life.

As sure then as I am one of those, who by Adam's transgression am become corrupt, and a *sinner* before God, so sure am I redeemed by Jesus Christ. This, every Christian man may say to himself.

This was the very doctrine of Christ himself; and this he taught by his own example, when he prayed for the very persons who crucified him, who had an interest in the very death they made him to suffer; otherwise he would not have prayed that God would forgive them.

And the church of Christ still continues to intercede with God for all mankind, holding this truth, that the love of God, and the merits of Jesus Christ, extends to the whole race of men. By this practice, endeavouring to bring the hearts of believers to that god-like temper of charity and good-will for all that bear the image of God; and, by this practice, supporting the spirits of dejected penitents, who will have

mee-hreishteil dy vyghin, neayr as dy vel yh possibyl da ny peccee smoo dy ve er nyn sauail.

Ta mee gra, *neayr as dy vel yh possibyl daue dy ve er nyn sauail*; son yn irriney yh, Nagh vel Ooilley er nyn sauail ny haink Creest dy hauail. Ta saualtys dy jarroo chebbit da ooilley ta nish clashtyn yn Sushtal, chamma as dauesyn v'yh er dyn toshiaght er ny phreacheil; agh cha vel ooilley aggindagh dy ghaoil yh, er-lheh er ny conaantyn shen orroo t'yh chebbit.

Ta ymmodde nagh vel gennaghtyn yn danjere t'ad ayn; feallagh elley nagh jean treigeil nyn beccaghyn er chor erbee; as dy jarroo ta rour, rour foddey ta soiaghey beg jeh ny eer chebbyn jeh Ferchionnee, jeh pardoon as grayse ny hrooidsyn.

[227] Ayns ooilley ny cooishyn shoh, ta Saualtagh y theihl shickyraghey dooin, dy nee nyn voill hene yh, ooilley-dy-lhearagh nyn voill hene, mannagh vel ad er nyn sauail. "Cha jean shiu cheet hym's, (as eshyn,) dy vod yn vea y ve eu." [Ean v. 40.]

My nee sleih, tra ta saualtys chebbit daue, lurg ooilley dy mee-arrymagh soiaghey beg jeh yn vyghin;—mannagh jean sleih daue ta Jee er hoilshagey eh-hene, freayl Jee ayns nyn dushtey;—my t'adsyn ta er gheddyn soilshey, as ta er haghney broid y theihl, trooid tushtey jeh yn Chiarn as Saualtagh Yeesey Creest, my t'ad reesht goit 'sy ribbey cheddin, as caillit son dy bragh, cha nee son laccal saaseyn dy hauail ad ta shoh, agh *cha jean* ad goail saualtys,—cha neaisht ad rish y ghoo er ny phreacheil daue,—cha jean ad credjal atchimyn yn seihtl ta ry-heet,—cha jean ad ginjillaghey ad-hene gys ny conaantyn dy haualtys. Myr dy nee shoh yn chooish oc, ta nyn doyr-t-mouys vou hene.

II. As ta shoh cur lesh shin dy chonsideral, *cre cha treih agglagh as ta yn chooish ocsyn ta gobbal yn Chiarn ren ad y chionnaghey, na soiaghey beg jeh ny chebbyn dy haualtys jeant liorishyn da dy chooilley pheccagh.*

As dy jarroo, tra ta shin smooingaghtyn er ny ta Yeesey Creest er n'yannoo, reih kionnaghey reesht as sauail shin, bee yn oyr smoo ain dy chredjal, dy bee yn kerraghey [228] ocsyn nagh vel er nyn sauail Liorishyn mooar erskyn-insh. Son vod mayd smooingaghtyn dy beagh Creest Mac Yee er vagail gloyr niau, as er veaghey dy seaghnagh-treih er y thalloo, as er gheddyn baase s'piandee treih, 'bey dy row fys echey, mannagh beagh peccee er nyn goardail rish Jee, agh geddyn baase ayns nyn

no reason to despair, since the greatest sinners are in a capacity of being saved.

We are obliged to say, *in a capacity of salvation*; for the truth is, All are not saved that Christ came to save. Salvation is indeed offered to all, to whom the Gospel is, or has been preached; but all are not disposed to receive it, especially on the terms on which it is offered.

Many are not sensible of the danger they are in; others will not forsake their sins for any consideration whatever; and even too, too many despise the very offers of a Redeemer, of pardon and grace through him.

In all these cases, the Saviour of the world assures us, that it is their own fault, purely their own fault, if they are not saved. "Ye will not come unto me," saith he, "that ye might have life." [John v. 40.]

If people, when salvation is offered them, will notwithstanding unworthily slight the mercy; if men, to whom God has made himself known, will not retain God in their knowledge; if those that have been enlightened, and have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, if they are again entangled therein, and are finally lost; this is not for want of means to save them, but they *will not* be saved; they will not attend to the word preached unto them; they will not believe the terrors of the world to come; they will not submit to the terms of salvation. This being their case, their destruction is from themselves.

II. And this brings us to consider, how very dreadful the case is of those who deny the Lord that bought them, or neglect the offers of salvation made by him to all [100] sinners.

And indeed, when we consider what Jesus Christ has done, in order to redeem and save us, we shall have the greatest reason to believe, that the punishment of those who are not saved by Him will be unspeakably great. For, can we imagine that Christ, the Son of God, would have left the glories of Heaven, and would have lived a miserable life on earth, and died a more miserable death, but that he knew, that if sinners were not reconciled to God, but died in

beccaghyn, dy nee atchimagh agglagh veagh nyn gerraghey, as nyn stayd treih, as shen gyn cour.

Myr shen foddee mooads y vyghin shickyrys y choyr dooin jeh mooads y cherraghey ocsyn ta soiaaghey beg jeh'n saualtys ta chebbit daue. Ta Spyrryd Yee, voishyn ny lomarcán oddys fys 've ain cre s'erree da sleih lurg y vaase, ta Spyrryd Yee shickyrys dooin, dy bee nyn lheid dooint magh ass niau; as dy bee nyn gronney ayns stayd raad nagh vel monney agh keayne as dobberan, as snaggeraght feeacklyn.

As cre-erbee s'erree dauesyn huc nagh row rieu yn Sushtal er ny phreacheil, cha nheign dauesyn huc ta saualtys er ve chebbit, agh nagh vel jannoo leih er, jercal dy scapail kerraghey trome-agglagh.

As er-aggle dy smooínagh shin dy vel shin sauchey, son dy vel shin er ghóail-rish yn Sushtal, lhig dooin dy kinjagh freayl ayns cooinaghtyn, dy vel yn Sushtal dy aggy's Credjue as Arrys voish ooilley ny ta jercal rish veg y vondeish-anmey liorish. Cha [229] nheign dooin ny lomarcán gra, dy vel shin credjal yn Sushtal, agh sheign dooin myrgeeddin leeideil nyn mea myr sleih ta jannoo shen; —myr sleih ta ayns mean noidyn, lesh aggle as imnea nagh bee ad callit; —myr sleih ta er scapail treihys dy bragh farraghtyn, lesh creeaghyn booisal; —as myr sleih ta treishteil dy gholl gys Flaunys, raad nagh vod nhee erbee neu- ghlen goll stiagh.

Agh ayns ynnyd jannoo shoh, my ta shin leeideil bea almoragh na mee-chrauee; my ta shin meerioosagh jeh ny saaseyn dy ghrayse, jeh oardaghyn Yee, as chyndaa nyn gooyl er e Ghoo as Sacramentyn;— my ta shin goail-rish dy nee peccee shin, as ny-yeih gyn veg y chiarail y ghóail dy lhiassaghey nyn mea;—my ta shin wheesh shen goit seose lesh preish na eunyssyn y vea shoh, as dy yarrood dy vel bea elley ry- heet;—camma eisht, dy firrinagh focklagh, cha vel shin jeh yn earroo ocsyn vees er nyn sauail; chamoo vees yh bannaght erbee da nyn lheid, dy daink Yeesey Creest gys y theihl dy hauail peccee.

As nish, Chreesteenyn vie, ta shiu fakin cre'n ghraih erreeishagh ta er ve ec Jee son e chretooryn boghtey ayns y chooish shoh. Foddee yn peiagh sloo ynsit toiggal cre ta Jee jeeaghyn er y hon voish. Foddee yn peccagh s'doogh ve shicky'r jeh pardooin, my t'eh goail arrys, as gymmyrkey magh messyn cooie gys lhiassaghey- bea. Foddee yn Crees[230]tee s'annooiney jercal dy feer rish dy chooilley chooney vees ymmyrchagh er e hon.

their sins, their punishment would be terrible, and their condition miserable, and without remedy.

So that the greatness of the mercy, may convince us of the greatness of the punishment of those that despise the salvation offered them. The Spirit of God, from whom only we can know what becomes of men after death, assures us, that such shall be shut out of Heaven; and have their portion in a place where there is nothing but weeping, and wailing, and gnashing of teeth.

And, whatever may become of those who have never had the Gospel preached unto them, they who have had salvation offered to them, and mind it not, must not expect to escape a severe judgment.

And, lest we should think ourselves safe, because we have embraced the Gospel, let us always remember, that the Gospel requires Faith and Repentance of all that expect any benefit by it. We must not only say, we believe the Gospel, but we must live like men that do so; like men that are in the midst of enemies, with fear and care, lest we should miscarry; like those that have escaped eternal misery, with thankful hearts; and like those who hope to go to Heaven, where no impure thing can enter.

But if, instead of doing so, we lead a careless or a wicked life; if we neglect the means of grace, the ordinances of God, and turn our backs upon the word and sacraments; if we confess we are sinners, and yet take no care to amend our ways; if we are taken up with the business or pleasures of this life, so as to forget that there is another to come; why then, in truth, we are not of the number of those who shall be saved; neither will it be any blessing to such, that Jesus Christ came into the world to save sinners.

And now, good Christians, you see, what a merciful regard God has had for his poor creatures in this dispensation. The most' ignorant may know what God expects from them. The greatest sinner may be sure of pardon, if he repents, and brings forth fruit answerable to amendment of life. The weakest Christian may depend upon all necessary assistance. The meanest servant of Christ may

Foddee yn charvaant s'inshley dy Chreest ve shickyr dy bee soiagh jeant jeh. Er-jerrey, foddee dy chooilley Chreestee ve slane shickyr, nagh bee e obbyr ayns fardail, agh dy vod eh ve maynrey son dy bragh, mannagh bee yh ooilley-dy-lhearagh e oill hene.

T'ad shoh nyn ard-firrinysyn, as feeu soiagh ve jeant jeu liorish dy chooilley ghooiney. Kys eisht t'yh, dy vel shin cha mennic clashtyn ny firrinysyn shoh, gyn ad gremmey nyn greeaghyn? Camma, yn eer irriney yh, son nagh vel shin toiggal dy cooie yn danjere ta'n pheccagh [*sic*] ayn, fegooish cooney yn Fer-chionnee.

My ta dooinney taggloo rish peiagh ching mychione oyr e hingys, as coyrt eh ayns treishteil vie dy choural, cha lhiass mooarane focklyn dy choyrlagh' eh dy eaishtagh riu, er-yn-oyr dy vel e vioys ayns gaue; agh my loayrys shiu mychione medjyn rish dooinney ta jeeaghyn er-hene dy ve ayns slaynt vie, t'yh thousane gys unnane dy jarrood eh yh. Shoh yn chooish ainyn—cooish yn vunnys dy Chreesteenyn. Ta shinyn [Saggyrtyn Chreest] ayns biallys da sarey nyn Jiarn, preacheil credjue, as arrys, as biallys; ta shin fockley magh ayns yn ennym echeysyn pardoons arryltagh da ooilley ta aignagh dy yannoo soiagh jeh ny conaantyn dy haualtys. [231] Adsyn ta goail reddyn gys nyn gree,—ta fys oc dy nee peccee ad, as er y danjere ta liorish ve myr shen; t'ad shoh dy arryltagh *clashtyn*, as *goail*, as *cooinaghtyn* er, as cur *biallys* da conaantyn y taualtys; choud's ta feallagh elley cha mee- imneagh, as myr nagh row veg yn oyr aggle oc.

Voish shoh ta shiu fakin, Chreesteenyn, dy vel nyn gredjue as saualtys lane lhie er y temper-aigney shen lesh ta shiu clashtyn yn Sushtal. My ta shiu dy slane-kiarit as dy jarroo firrinagh imneagh son y taualtys eu, cha nee red doillee vees yh dy choyrlaghey shiu dy yeeaghyn er y Sushtal myr yn bannaght smoo. Agh fegooish ny temporyn-aigney shoh, bee yn Sushtal ny errey diu; cha bee Yeesey Creest eh-hene ny vannaght diu; na niau red by-fee diu geill y choyrt da.

Ta shiu fakin quoi ad hene lhisagh boggey 'ghoail tra ta imbagh ny bleayney cur lesh mygeayrt yn feailley shoh; —quoi lhisagh gerjagh y ghoail;—quoi liorish ta'n firrinys shoh feeu soiagh ve jeant jeh;—eer lioroosyn ooilley ta dy slane kiarit dy hirveish as dy vooiys Jee gys y chooid share jeh nyn booar. Foddee nyn lheid shoh ve shickyr jeh pardoons as foayr, ga dy vel ad er ve ny ard pheccer smoo. Foddee, as nee ooilley nyn lheid shoh goail lesh roihaghyn foshlit as cree

be sure not to be overlooked. Lastly; every Christian may be confident, that his labour will not be in vain, but that he may be for ever happy, if it is not altogether his own fault.

These are certain truths, and worthy of all men to be received. How comes it then to pass, that we so often hear these truths without being affected with them? Why, the truth is, we are not well convinced of the danger a sinner is in, without the help of a Redeemer.

If one talks to a sick man about the cause of his illness, and gives him good hopes that his distemper is curable; you need not use many words to persuade him to hear you, because his life is at stake; but if you tell a man that thinks himself well, of a remedy, it is a thousand to one but he forgets it. This is our case—the case of the generality of Christians. We, in obedience to our Lord's command, preach faith, and repentance, and obedience; we publish in his name a free pardon to all who are willing to comply with the terms of salvation. They that lay things to heart; that know they are sinners, and the danger of being such; they gladly *hear*, and *receive*, and *remember*, and *obey*, the terms of salvation; whilst others are as unconcerned, as if they had nothing to fear.

[101] From whence you see, Christians, that your faith and salvation depend very much upon that disposition with which you hear the Gospel. If you are serious, and concerned in good earnest for your salvation, it will be no hard matter to persuade you to look upon the Gospel as the greatest blessing. But, without these dispositions, the Gospel will be a burthen to you; Jesus Christ himself no blessing; nor Heaven worth caring for.

You see who they are, who ought to rejoice upon every return of this festival; who ought to take comfort; by whom this truth is worthy to be received; even by all such as are sincere, such as resolve to serve and to please God to the best of their power. Such may be sure of pardon and acceptance, though they have been never so great sinners. All such may and will receive the terms of pardon, and him who has obtained them, with open arms, and with a glad

boggoil, ny conaantyn dy phardoon, as eshyn ta er chosney ad; dy [232] booisal gyndys er mieys vooar Yee; ooashlaghey graih yn Fer-chionnee oc; dy shickyr kiarail dy veaghey ayns aght cooie gys lheid ny foayryn mooarey. As nee ny temperyn-aigney shoh *gennallys* y choirt ayndi'n ooilley, fegooish ve dy ommijagh eddrym; ver ad orrin ve *serious* fegooish ve sou-aignagh na trome-chreeagh; cha sheelt as Creesteenyn, ga dy vel nyn greeaghyn lane dy voggey.

Nish, huggeysyn va myghin echey orrin tra va shin fo ghorraghys, as pooar y drogh-spyrryd; eh ghow yn dooghys aynyn er, va ruggit ny oikan, va biallagh da'n leigh va jeant son peccee, hebb ehene ny oural son peccaghyn y theihl ooilley, as hrog deiney peccoil gys y stayd ooasle jeh ve cloan dy Yee: Huggeysyn dy row dy chooilley ooashley as gloyr, as bannaght, as toyrt-booise, as pooar er nyn goyrt, liorinyn, as liorish e harvaantyn jeidjagh, er son dy bragh. Amen.

heart; admiring the great goodness of God; adoring the love of their Redeemer; resolving to live worthy of such mighty favours. And these passions will make us all *cheerful*, without being foolishly vain; *serious*, without being sad and cast down; as sober as Christians, though our hearts are full of joy.

Now, unto Him who had mercy upon us, when we were in darkness, and under the power of satan; who took our nature upon him; was born an infant; became subject to the law made for sinners; offered himself a sacrifice for the sins of the whole world; and raised up sinful men to the honour of being the children of God. To Him be all honour, and glory, and blessing, and thanksgiving, and power, ascribed, by us and by all his faithful servants, for ever and ever. Amen.



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## SHARMANE XI.

Yn Sushtal ard Vannaght ny Biallee.

MALACHI iv. 2.

*Erruish ta goail aggle roish my Ennym, nee yn Ghrian dy Ynricks girree lesh Slaynt ayns e Skianyn.*

TA mee er reih ny goan shoh veih mastey ymmodee textyn elley dy Scriptyr Casheric ta soilshaghey yn red cheddin, dy choyrt toiggal diu, —*Cre ny temperyn-anmey ta ymyrchagh dy chur er Yeeseey Creest as e Hushtal dy ve er ny ghoadil son, cooid t'ad dy feer, ny bannaghtyn smoo ren Jee rieau stowal er sheelnaue.*

S'pheer yh, dy vel dy chooilley Chreestee aarlooy dy ghoadil-rish shoh, as lhiggey orroo dy vel ad ayns boggey as booise son lheid y vannaght mooar; tra, lurg ooilley, t'yh *ooilley-dy-lhearagh neu-phossibyl*, dy vod dooinney erbee ve veih e chree *boggoil*, tra nagh vel eh er *n'ennaghtyn e hreihys hene*; nagh vel slane toiggal echey jeh treihys sheelnaue, *fegooish yn bannaght ta liorish Fer-chionnee.*

[234] Son yn oyr shoh ve, dy ren Spyrryd Yee, *roish my ghow Yeeseey Creest yn dooghys ain er*, dy baghtal soilshaghey ro-laue, quoy v'adsyn daue yinnagh yn Messiah preacheil [yn Sushtal;] quoy *yinnagh*, as quoy *nagh* jinnagh goail-rish Hene as y chredjue echeysyn.

Son mac-soyley; ayns Isiah lxi. 1. t'yh er ny ghra, dy ren Jee ooillaghey yn Messiah “dy phreacheil naightyn mie da ny imlee,” son nyn lheid shen ny lomarcann yinnagh soiagh jeh yn chaghteraght echeysyn; “dy gherjaghey ny creeaghyn brisht,” son nyn lheid shen ny lomarcann veagh booiaigh jeh e chooney; “dy ockley-magh reamys da ny cappee,” son dy nee nyn lheid shen ny lomarcann as va gennaghtyn nyn vondeeaght veagh booiaigh dy ve soit ec reamys. Shen-y-fa; tra haink nyn Saualtagh mastey deiney, chuir eh nyn lheid ny lomarcann dy eaishtagh rish, daue va fys echey veagh e ynsagh booisal: “Tar-jee hym’s ooilley shiuish ta trailt [*sic*: troailt] as laadit dy trome, as nee’m shiu y ooraghey.” As tra va coamys currit huggey son jannoo wheesh dy heshaght rish publicanee as peccee, hug eh nyn dhost e noidyn lesh yn resoon as ansoor shoh: “Cha vel feme ocsyn ta slane er yn er-lhee, agh ocsyn ta

## SERMON XVI.

THE GOSPEL THE GREATEST OF ALL BLESSINGS TO THE OBEDIENT

MALACHI iv. 2.

*Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.*<sup>1</sup>

I Make choice of these words, from amongst many other texts of Sacred Scripture declaring the same thing, to shew you, *what dispositions are necessary to make Jesus Christ and his Gospel appear to be, what they really are, the greatest blessings that God ever bestowed upon mankind.*

It is true, all Christians are ready to own this, and pretend to rejoice and to be thankful, for so great a blessing; when, after all, it is *utterly impossible*, that any man should from his heart *be glad*, when he does not *feel his own misery*; who does not truly apprehend the misery of mankind, *without the blessing of a Redeemer.*

It was for this reason, that the Spirit of God, *before Jesus Christ took our nature upon him*, expressly foretold, who they were to whom the Messiah should preach; who *would*, and who would *not*, receive Him and his doctrine.

[102] For instance, Isiah lxi. i. it is said, that God anointed the Messiah “to preach good tidings to the meek,” for they only would receive his message; “to bind up the broken-hearted,” for such only would be glad of his help; “to proclaim liberty to the captives,” for they only who were sensible of their bondage, would be glad to be set at liberty. Accordingly; when our Blessed Saviour came amongst men, he invited such only to be his hearers, to whom he knew his doctrine would be acceptable: “Come unto me, all ye that labour and are heavy laden, and I will refresh you.” And when he was blamed for conversing too freely with publicans and sinners, he silenced his adversaries with this reason and answer: “They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.”

<sup>1</sup> See Matt. xi. 18. Luke iv. 18. v. 31. xix. 10. Acts xiii. 26, 48. Isiah lxi. 1.

ching. Cha daink mee dy eamagh er y sleih cairagh, agh er peccee gys arrys.”

Camma; nagh vel dy chooilley ghooiney er-feih ny cruinne, ny pheccagh? Ta. Agh [235] shen ny ta er ny hoiggal liorish ny goan shoh she shoh yh: Dy vel peccee ayn nagh vel ennaghtyn erbee oc jeh yn *drogh stayd* t’ad ayn, as dy vel nyn stayd wheesh shen s’treih er y choontey shen; choud as ta adsyn ta dy firrinagh gennaghtyn nyn ghoghany hene feer vooisal son cooney, as dy aggingagh geiyrt da’n choyrle ocsyn oddys cooney lhieu. As shen-y-fa, tra va fo publican dy row, reih soilshaghey *firrinys e arrys*, dy scarrey rish e chooid heihlt ny s’leah na gyn jannoo *lhiassaghey* da ooilley hur *aggair* liorish roie, ta Yeesey Creest shickyraghey da, ga dy row eh er ve ny pheccagh smoo na cadjin, ny-yeih nagh beagh shen lhiettal erbee noi e haualtys: “Son ta’n Mac Dooiney (as eshyn) er jeet dy hirrey as dy hauail shen ny va caillit.” [Luke xix. 10.] ta shen, lheid as ta, trooid ennaghtyn jeh nyn dreihys shirrey *Huggeysyn* son slaynt-anmey as saualtys.

Ayns fockle; raad erbee dy row yn Sushtal er ny phreacheil, edyr da ny Ewnyn na ny Aashoonee, “hyndaa whilleen gys y chredjue as va feeu as aarloo son y vea veayn.” [Jannoo xiii. 48.] Whilleen as *ghow aggle* roish Jee, as va ayns *aggle* er nyn son hene, as er-creau dy chlashtyn jeh briwnys ry-heet, ren ooilley nyn lheid shoh *credjal*, haink ad dy jarroo firrinagh dy ve nyn Greesteenyn, as ghow ad yh son ard vannaght dy row nyn gour livrey-ys veih nyn aggle er ny conaantyn va’n Sushtal chebbal daue.

[236] Ta shiu nish toiggal meanal y text, ta mee er chur dy cheilley ny Scriptyryn shoh dy explainal: “Erriuish ta goail aggle roish my ennym’s, nee yn Ghrian dy Ynricks girree lesh slaynt ayns e skianyn.” Ta shen; orroosyn ooilley ta dy firrinagh goail aggle roish Jee, as gennaghtyn cre wheesh as t’ad er vrasnaghey eh liorish nyn beccaghyn; da nyn lheid, vees Yeesey Creest as e Hushtal chamma boggey as bannaght; choud as vees *ooilley ny mooaraalee*, (myr t’yh ayns y vierse roish y text) eer adsyn *ta cur rish yn olk*, gyn aggle orroo, er nyn *lostey myr y coau*.

Myr shen dy nee shoh bun baghtal as kiarail ooilley ny Scriptyryn shoh, dy hoilshaghey cre’n agh sheign da sleih ve aarloo dy ghail-rish Yeesey Creest, as e Hushtal, gys saualtys anmey. Son ro-hickyr t’yh, dy vel earroo mooar dy leih, daue ta Yeesey Creest, yn *Ghrian dy Ynricks*, er ny phreacheil, ta ny-yeih tannaghtyn ’sy *dorraghys*; as ga dy vel eh cheet *lesh slaynt ayns e*

Why; are not all men, without exception, sinners? Yes. But that which is intimated in these words is this: that there are sinners who are not at all sensible of their *bad condition*; and their condition is the more deplorable for that: while such as are truly sensible of their own ailments, are very thankful for help, and readily comply with the advice of such as can help them. And therefore, when a certain publican, to testify the *sincerity of his repentance*, resolved to part with his estate rather than not do every body *right*, that he had before *wronged*, Jesus Christ assures him, that his having been a greater sinner than ordinary will be no hindrance to his salvation: “For the Son of Man,” saith he, “is come to seek and to save that which is lost.” [Luke xix. 10.] That is, such as out of a sense of their misery apply to *Him* for health and salvation.

In short; wherever the Gospel was preached, whether to Jews or Gentiles, “as many as were ordained to (i.e. disposed for) eternal life, believed.” [Acts xiv. 48.] As many as *feared God*, and were in *fear* for themselves, and trembled to hear of a judgment to come, all such *believed*, became Christians in good earnest, and thought it a great blessing that they could be delivered from their fears upon the conditions the Gospel proposed.

By this time you perceive the meaning of the text, which I have brought all these Scriptures to explain: “Unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings.” That is; to all that truly fear God, and are sensible how much they have provoked him by their sins; to such, Jesus Christ, and his Gospel, will both be welcome, and a blessing: whilst *all the proud*, (as it is in the verse going before the text) such as *do wickedly*, fearing no evil, shall be *burnt as stubble*.

So that the plain meaning and design of all these scriptures is, to shew how men must be disposed to receive Jesus Christ, and his Gospel, to any saving purposes. For it is but too sure, that there are an infinite number of people, to whom Jesus Christ, *the Sun of Righteousness*, is preached, who, notwithstanding, continue in *darkness*; and

*skianyn*, ny-yeih t'ad *cherraghtyn* son nagh vel ad aggyndagh *er saualtys*. "Erriuish ta goail aggle roish Jee, (as y Phadeyr) nee eh girree lesh slaynt ayns y skianyn." "Quoi-erbee ny mast' euish ta goail aggle roish Jee, (as ny Ostyllyn, Jan. xiii. 26.) huiish ta goo "yn saualtys shoh er ny choyrt" *Ta aggle Yee, er-y-fa shen, yn undin jeh credjue bioal.*

[237] Foddee sleih goail-rish yn Chredjue Chreestee, as ny-yeih gyn veg y vondeish ve oc liorish feih-yerrey; foddee ad ve fo ennym Chreesteenyn, roish my ta fys oc er cur'myn na bannaghtyn y Sushtal; as mannagh vel *aggle Yee* ayns ny creeaghyn oc, foddee ad beaghey laghyn nyn seihl ayns thaghey ny saaseyn dy ghrayse, fegooish ve veg share liorish ec oor nyn maaish na an-chredjuee.

Shen-y-fa, imree yh dooin ooillee, myr s'deyr lhien nyn anmeenyn, dy tastagh dy ghoail ain-hene, as dy hoiggal,

*Hoshiaght*; Cre ta yn aggle shen dy Yee, as kys t'yh er ny obbragh aynin, cooid ta ny chonaant as undin cha ymmyrchagh jeh credjue bioal?

'*Sy nah ynnyd*; Hee-ys mayd dy vel oyr vie ain dy ve ayns aggle, as myr smoo dy hoiggal t'ain, dy nee wheesh shen smoo ver mayd dwoaie dooin hene.

*Er-jerrey*; myr smoo dy ainjys as dwoaie t'ain orrin hene, dy nee wheesh shen s'leaie nee Jee goail shin gys foayr, as wheesh shen s'imneae vee mayd dy bragh maghey shen nagh gaill mayd e oayr.

As shoh ny ynsaghyn, nee'm, liorish cooney Yee, nish explainal diu.

I. Nee mayd hoshiaght consideral *cre ta yn aggle shoh dy Yee*, as kys t'yh er ny ob[238]raghey aynin, *cooid ta conaant as undin credjue bioal.*

As hoshiaght, sheign dooin ve kiaralagh gyn dy ghoail marran *aggle dooinney* son *aggle Yee*. — Leighyn deiney, aggle roish nearey, roish oltoan, as ymmodee oyrin seihltagh elley, foddee ad shoh peiagh y lhiettal veih geiyrt da ny peccaghyn ta sleih elley foiljagh jeu; as ny-yeih, foddee lheid y dooinney ve ooillee-cooidjagh ny yoorree da aggle Yee. Agh cha vel nyn lheid as ta dy firrinagh ayns *aggle Yee* er nyn leeideil gys shoh liorish vondeish erbee seihltagh; agh t'ad dy downin er ghoail gys cree yn dooghys peccoil oc hene, as ard-casherickys Yee; ny loghtyn treih oc hene, as cairys geyre Yee; sheign daue goailk-rish cairys as

though he comes *with healing in his wings*, yet they *perish* for want of being disposed *to be saved*. "To you that fear God," saith the Prophet, "he will arise with healing in his wings." "Whosoever amongst you feareth God," (say the Apostles, Acts xiii. 26.) "to you is the word of this salvation sent." *The fear of God, therefore, is the foundation of saving faith.*

People may profess Christianity, and be no gainers by it in the end; they may be called Christians, before they know the duties or the blessings of the Gospel; and if they have not the *fear* of God in their hearts, they may live in an outward, formal profession of the Christian religion all their days, and die in a condition not better than that of infidels.

Therefore, it behoves us all, as we value our souls, seriously to consider, and to know,

First; What that fear of God is, and how it is wrought in us, which is so necessary a condition and foundation of saving faith?

Secondly; we shall see, that we have just cause to be afraid, and that the more we know, the more we shall abhor [103] ourselves.

Lastly; that the more we know and abhor ourselves, the sooner will God receive us into favour, and the more cautious we shall ever after be of losing his favour.

And these shall be the particulars, which, by God's help, I shall now explain to you.

I. We will *first* consider *what this fear of God is*, and how it is wrought in us, *which is the condition and foundation of saving faith.*

And first, we must be careful not to mistake the *fear of man* for the *fear of God*. Human laws, fear of shame, of reproach, and many other worldly considerations, may restrain a man from crimes that other people are guilty of; and yet, such a man may be an utter stranger to the fear of God. Whereas such as truly *fear God*, are not led thereto by any earthly consideration whatever; but they have seriously considered their own great corruption, and God's infinite purity; their own sad deserts, and God's severe justice; they cannot but acknowledge the justice and holiness of his

casherrickys ny leighyn echey; as ny-yeih t'ad feddyn ayndoo hene neu-arryltys dy choyr biallys daue. T'ad shickyr nagh vod ad fegooish grayse Yee jannoo nhee erbee ta mie; as ny-yeih t'ad feddyn ayndoo hene lane neu-arryltys eer dy yeeearree yn foayr as cooney shen. Ta fys oc dy nee liorish yn feoilts echeysyn t'ad beaghey, as foast cha vel ad feddyn ayns nyn greeaghyn dy ve booisal. T'ad shoh nyn-neesht cowraghyn jeh aslayntys mooar anmey, as sheign daue fagail ad foshlit roish jymmoose Yee. T'ad goail-rish dy chredjal dy vel "sooillyn y Chiarn ayns dy chooilley ynnyd, cur-my-ner yn sie as y vie;" as ny-yeih t'ad ullee dy eiyr da pecca lesh wheesh dy ghaa[239]nys as dy beagh ad dy jarroo keillit veih e hooillyn. T'ad clashtyn cre cha geyre as t'eh dy vaggryt orroosyn ta brishey e leighyn. T'ad er vakin e vriwnyssyn er peccee elley, as cha vel fys oc cre cha Leah as oddys yh ve yn chooish oc hene.

T'ad shoh ooilley oyryn *fondagh* son aggle; as ta'n aggle shoh dy mooar er ny vishaghey, tra t'ad smooïnaght cre cha moal ta nyn vort dy chooney lhieu hene. Cha vod ad *chea* veih yn fenish echeysyn; cha lhoys daue shassoo er nyn *onid*; t'ad fakin nagh jean *trimshey* as *jeir*, as *shirrey* leih meighey briw hallooïnagh dy phardooney kimmee, tra ta ny loghtyn oc ynrycan noi *deiney* myr ad-hene; as cre'n-fa ghoghe ad ass-laue smooïnaghtyn nagh gow Jee cooilleen orroosyn ta dy roonagh brishey ny leighyn echey hene, as soïaghey beg jeh e Ard-ooashley Flaunyssagh?

As cha nee nyn aggle ny lomarcen ta er ny vishaghey liorish ny smooïnaghtyn shoh, agh nyn *drimshey* myrgeeddin, liorish smooïnaghtyn er *maynrys niau*, v'ad jeant lesh pooar dy ghoail soylley jeh; as liorish toiggal ec y tra cheddin, cre cha neu-feeu as t'ad er n'yannoo ad-hene jeh lheid ny ard foayryn shen.

Nish; sleih ta fo lheid yn ennaghtyn geyre jeh nyn loght, fo lheid yn aggle, fo lheid yn imnea son nyn maynrys dy bragh farraghtyn, (myr sheign da ooilley ve ta goail ny reddyn [240] shoh gys nyn greeaghyn;) bee boggey er lheid y sleih dy chlashtyn, dy jean Jee leih daue er conaantyn erbee; —nee ad dy booisal goail-rish e vieys vooar, as vees foue dy choardail gys nhee erbee s'cooidsave leshyn dy phointeil, cour nyn aa-ghoail stiagh gys foayr; —bee aggle orroo reesht dy choayl e oayr, liorish ve dy daaney meerioosagh jeh nyn gurrym; as tra trooid annoonid dooghys t'ad er n'yannoo dy olk, nee ad dy feer creeoil keayney nyn dreihys as foiljyn: As liorish lheid ny *temperyn-aigney* shoh, hig ad dy ve cooie son myghin Yee ayns Yeesey Creest. Son she da sleih jeh yn *aigney* as

laws, and yet they find in themselves an unwillingness to obey them. They are sure that without God's grace they cannot do anything that is good; and yet they find in themselves a strange backwardness even to ask that favour and assistance. They know, that they live upon his bounty, and yet they cannot find in their hearts to be thankful. These are both instances of great disorder, and must needs make them liable to God's displeasure. They profess to believe, "that the eyes of the Lord are in every place, beholding the evil and the good;" and yet they are apt to sin as presumptuously as if they were indeed hid from his sight. They hear how severely he threatens those that transgress his laws. They have seen his judgments upon other sinners, and they know not how soon it may be their own case.

All these are *real occasions* of fear; and this fear is greatly increased, when they consider how unable they are to help themselves. They cannot *fly* from his presence; they dare not stand upon their *innocency*; they see that *sorrow* and *tears*, and *asking forgiveness*, will not prevail, with an earthly judge to pardon criminals, when their crimes are only against men like themselves; and why should they suppose that God will not avenge the presumptuous breach of his laws, and affronts against his Divine Majesty?

And not only their fears are increased by these considerations, but their *sorrows* likewise, by considering the *happiness* of *Heaven*, which they were made capable of enjoying; and knowing, at the same time, how unworthy they have made themselves of such mighty favours.

Now; people that are under such convictions of guilt, under such fears, under such concern for their everlasting welfare, (as all people must be who lay things to heart;) such people will be glad to hear, that God will forgive them upon any terms; they will thankfully own his great goodness, and resolve to comply with what *he* is pleased to appoint, in order to their restoration to favour; they will be afraid of losing his favour again, by any wilful neglect of their duty; and, when through frailty they had done amiss, they will most heartily bewail their misfortune and faults: and by such *dispositions* as these, they become fit objects of God's mercy in Jesus Christ. For it was to people *thus affected* and *thus disposed*, that



*yeeearreeyn* shoh, ren Yeesey Creest loayrt, tra dooyrt eh, “Tar-jee hym’s ooilley shiuish ta deinagh as trome ladit, as neem’s shiu oo [*sic*] y ooraghey.” As dy jarroo, she son laccal lheid ny yeeearreeyn shoh t’yh ooilley-cooidjagh, dy vel yn Sushtal er ny phreacheil gys beggan-faunnoo; dy vel Yeesey Creest, as saualtys trooid credjue aynsyn, er nyn jebbal *eer dooinyn Aashoonee*, va roie fo dorraghys as ayns scaadoo yn vaaish; as s’coan ta shin jeeaghyn er myr foayr, er-yn-oyr nagh vel ennaghtyn ain jeh yn stayd treih ta shin ayn fegooish yn *bannaght ta liorish Saualtagh*.

Son myr nagh vod dooinney, ta gennaghtyn e ghoghan, as ta fys echey, dy vel eh ayns danjere fegooish cooney yn fer-lhee, cha vod eh ve ec aash derrey t’eh er n’yannoo ny oddys eh dy hauail eh-hene veih baase, [241] as vees boggey e chree er tra ta cooney chebbit da; myr shen shickyr veagh *shinyn*, dy beagh agh toiggal cooie ain jeh’n gaue ta shin ayn.

As my oddys sleih ’ve dy kinjagh ec shee, as ceau nyn draa fegooish aggle as imnea mychione shen oddys cheet ny lurg shoh, t’yh ny chowrey shickyr nagh vel edyr enn oc orroo hene, na fys *cre ta dy ve ny lurg shoh*.

Shoh eisht bun ooilley nyn dreihys: Ta shin ayns gaue, as cha vel fys ain er; ta shin ching, as cha vel toiggal ain jeh; ta shin ayns raad y toyrt-mouys, as ny-yeih cha vel shin goail aggle roish yn olk. As choud as dy nee *shoh* nyn gooish, cha n’yrrys dy vel Yeesey Creest as e Hushtal er nyn *breacheil*, as *moyllit* dooin, as *chionnit* orrin, fegooish mess vie erbee ve ry-akin veih nyn *gredjue*, na ayns nyn *yymyrkey-bea*.

Cre cha yymyrchagh, eisht, sheign da lheid y sharmane ve, nee *soilshaghey as jeeaghyn shin dooin hene*? Foddee yh goll noi feill as fuill nyn annoonidyn as nyn dreihyssyn dy ve soit kiongoyrt rooin; agh t’yh ny obbyr ard yymyrchagh dy ve jeant, ta nyn slaynt as foays-anmey lhie er. Nee’m, er-y-fa shen, ayns yn nah ynnyd *soilshaghey*,

II. *Dy vel shin foddey voish sauchys; dy vel dy jarroo oyr ain dy ve ayns aggle; as myr s’ainjyssee ta shin orrin hene, dy nee wheesh shen smoo ver mayd dwoaie dooin hene.*

[242] Dy row dooinney er ny chroo ayns caslys Yee; ta shen, *ayns ynrickys as craueaght firrinagh*; [Eph. iv. 24.] dy vel eh er choayl yn *chaslys shen*, liorish e *vee-chredjue* as *mee-viallys*; —dy vel dy chooilley ghoooinney er-dyn laa shen derrey yn laa t’ayn jiu, ooilley-dy-lhearagh neu-ghlen fenish Jee, *nyn dushtey fo dorraghys*; [Eph. iv. 18.] *nyn greeaghyn lane jeh dy chooilley neu-*

Jesus Christ spoke, when he said, “Come unto me, all that labour, and are heavy laden, and I will give you rest.” And indeed it is purely for want of such dispositions as these, that the Gospel is preached without effect; that Jesus Christ, and salvation through faith in him, is offered *even to us Gentiles*, who before were in darkness, and in the shadow of death; and we scarce esteem it a favour, because we are not sensible of the sad estate we are in without *the blessing of a Redeemer*.

For as a man, who feels his disorder, and knows that he is in danger without the help of a physician, cannot possibly be easy, till he has done what he can to save himself from death; and will be truly thankful [104] when help is offered him; so surely should *we* be, did we but well understand the danger we are in.

And if people can be always easy, and can pass their days without fear and concern for what may come hereafter, it is a most sure sign they neither know themselves, nor know *what is to be hereafter*.

This, then, is the spring of all our misery; we are in danger, and do not know it; we are sick, and do not perceive it; we are in the way of ruin, and yet fear no evil. And while it is *thus* with us, no wonder that Jesus Christ and his Gospel are *preached*, and *recommended*, and *pressed* upon us, without any visible effect upon our *faith* or *lives*.

How necessary, then, must a discourse be, which *will shew us to ourselves*? It may be uneasy to flesh and blood to have our weakness and miseries laid open; but it is a most necessary work; our health and welfare depend upon it. I shall therefore, in the next place, shew,

II. *That we are far from being safe; that imt have indeed cause to be afraid; and the more we know, the more we shall abhor ourselves.*

That man was created in the image of God i.e. *in righteousness and true holiness*; [Ephes. iv. 24.] that he lost *that image*, by his *infidelity*, and *disobedience*; that all men, from that day to this, are extremely corrupt before God, having *their understanding darkened*; [Eph. iv. 18.] *their heart full of uncleanness*; [Mark vii. 21.] all their members prepared for wickedness,



*ghlennid*; [Mark vii. 21.] ooilley ny oltyn oc aarloo son drogh yannoo, traa erbee dy jig miolagh nyn raad; [Rom. iii. 13.] myr t'ad *cloan dy vee-viallys*, [Eph. ii. 2.] t'ad son y chooid smoo fo reill spyrrydyn as pooaraghyn y dorraghys; ass nyn booar cha vod mayd dy bragh shin-hene y chosney, liorish nhee erbee dy vod mayd jannoo, fegooish grayse Yee.

T'ad shoh firrinyssyn ta Spyrryd Yee er hoilshaghey dooin, dy choirt dooin toiggal cre ta shin, as cre sheign ve nyn gronney, my yiow mayd baase 'sy stayd shoh; as mannagh bee caslys Yee er ny yannoo ass-y-noa aynin choud as ta shin ayns shoh er y thaloo, dy bee nyn gronney, *son dy bragh*, marish ny spyrrydyn shen *nagh dreill nyn gied stayd*, ta er-y-fa shen *freilt ayns geulaghyn dy bragh farraghtyn cour briwnys y laa mooar*.

Shoh, s'cooidsave lesh Jee dy hoilshaghey dooin, cour *doostey* shin, dy vod mayd goail ain hene, as fakin, as gennaghtyn ny doghanyn anmey ta shin lhie foue, as cre vees yn eiyrtys, mannagh bee mayd kiaralagh j'in-hene.

[243] Agh jir shiu, cha vel dy chooilley unnane myr shoh camlaagagh as mee-chrauee, as ayns y stayd treih trimshagh shoh. Cha vel: Booise dy row gys Jee, trooid Yeesey Creest, cha vel dy chooilley ghooiney dy feer myr shen; agh eisht, kyndagh rish *aggle Yee* ta shoh, liorish t'ad er ve chyndait gys grayse, liorish t'ad er ve *feayshlit veih ribbey yn Jouyl*, va er-bey shen, *er ve leedit nyn gappee ec e aigney*. Son, dy vel dy chooilley ghooiney liorish dooghys noidyn da Jee as da mieys, as dy beagh ad co-like mee-chrauee as treih, er-bey dy vel ad aght ennagh er nyn lhiettal, te playn ry-akin veih nyn eer chloan, ad sheign dooin smaghtaghey as kerraghey, eer cha Leah as t'ad son red erbee y yannoo, dy reayl ad veih cur rish olk, cooid my t'yh lhiggit shaghey, ghoghe jerrey ayns y toirt-mouys oc. Ta rass dy chooilley vonney dy vee-chraueeaght ayndoo, cooid harragh er-ash, as yinnagh gaase seose, er-bey dy vel shin gartlian as gastyrt ad liorish smaght kiaralagh.

As dy vaik y Jee, ta shoh agh ro-phlain liorish ny ta shin fakin dy chooilley laa, raad ta paachyn er ve fagit daue hene, as raad ta rassyn dy chooilley vonney dy olk, ta liorish dooghys ayndoo, er ve surrit dy heet gys slane aase. Yn eer chied red ta cronnit ayndoo t'yh, aigney controllee gys dy chooilley nhee ta mie. Scoan ta'n chengey cheet lhieu, agh t'ad ullee gys breagyn. Yn chied ymyyd t'ad jannoo jeh'n resoon oc, t'yh dy [244] mennic soilshit ayns croutyn, as clukeyn nagh vel soilshaghey yn onid shen wishagh shin fakin

whenever a temptation comes in the way; [Rom. iii. 13.] that being *children of disobedience*, [Eph. ii. 2.] they are in a great measure, governed by the spirits and powers of darkness; out of whose power it is impossible ever to recover ourselves, by any thing we can do, without the grace of God.

These are truths which the Spirit of God has made known to us, that we may know what we are, and what we must expect, if we die in this condition; and that if the image of God is not renewed in us during our continuance here on earth, we shall have our portion, *for ever*, with those spirits which kept *not their first estate*, who are, therefore, "reserved in everlasting chains, unto the judgment of the great day."

This, God has been pleased to make known to us, in order to *awaken* us, that we may consider, and see, and feel, the disorders we labour under, and what it will end in, if we are not careful of ourselves.

But you will say, all people are not thus perverse and wicked, and in this wretched and sad condition. No: Thanks be to God, through Jesus Christ, all men are not actually so; but then it is owing to the *fear of God*, by which they have been converted, by which they have been *taken out of the snare of the devil*, who otherwise *would have led them captive at his will*. For, that all men are by nature enemies to God and goodness, and would all be equally wicked and miserable, if not some way or other restrained, is plain from our very children, whom we are obliged to chastise and punish, even as soon as they are able to do any thing, to keep them from doing mischief, which, if let alone, would end in their destruction; the seeds of all manner of wickedness is in them, and which would all appear and grow up, if we did not weed them out, and root them up by a careful discipline.

And this, God knows, is but too often, by experience, made manifest; where children have been left to themselves, and the seeds of all manner of villainy, which were naturally in them, have been suffered to grow to perfection. The very first thing that appears in them, is an aversion to every thing that is good. No sooner can they speak plain, but they are apt to lie. The first use of their reason generally appears in cunning, and tricks that do not bespeak a simplicity which one could wish in them. From

ayndoo. Veih ny foiljyn shoh ta nyn yeeearreeyn leedeil ad gys foiljyn smessey, derrey t'ad cheet feih-yerrey dy chur rish dy chooilley vonney dy neu-ghlennid lesh yeeearree jeean, as tayrn orroo hene toyrt-mouys chamma jeh annym as callin.

As gow-jee eu-hene, guee-ym erriu, nagh nee shoh cooish yn drogh pheiaigh *shid*, na'n drogh pheiaigh *shoh*; son ta shin ooilley jeh'n un *cheint* as *dooghys* anmey; ta yn un fraue dy phecca er cheu-sthie j'in ooilley, as liorish grayse Yee t'yh, dy vel un dooinney ny share na dooinney elley.

Quoi-erbee yeeaghys mygveayrt y mysh 'sy theihl, na stiagh ayns e chree hene, sheign da goail-rish shoh; ver eh my-ner dy vel nyn ghoochys dy *mooar er ny leodaghey*, tra sheign da sleih ve eginit liorish leighyn as kerraghyn dy *yannoo* shen ta dy chooilley ghooiney goail-rish ta *cooie dy ve jeant*; —tra t'ad jeeaghyn er cur'myn nyn gredjue myr *errey*; —tra oddys sleih goail padjer lesh beggan imnea son leih nyn beccaghyn, son foayr Yee, as son maynrys lurg baase; —tra ta fys ain cre lhisagh shin jannoo, as goail-rish dy vel yh lhie gys resoon, as ny-yeih, dy nheign dooin gleck dy creoi rooin-hene, roish my oddys mayd coardail dy yannoo shen ta shin lowal jeh ayns nyn greeaghyn.

[245] T'ad shoh ooilley nyn gowraghyn shickyr dy *ghrogh stayd*; as t'yh ymmyrchagh *fys* 've ain er, as dy mennick dy ve er nyn goyrt ayns cooinaghtyn jeh'n danjere ta shin ayn, liorish toiggal vie 've ain cre cha treih as ta nyn stayd, nagh gow mayd fea, derrey liorish grayse, ta shin er gheddyn raad dy scapail.

As ta shoh cur lesh shin gys yn ayn s'jerree jeh my harmane:

III. *Dy myr smoo ta shin gennaghtyn nyn neufeeuid hene, myr smoo dy ghwoaie t'ain orrin hene, wheesh shen s'leah nee Jee goail shin gys foayr, as wheesh shen s'kiaraalee vees mayd maghey shen nagh gaill mayd yn foayr echey.*

“Shickyr,” as yn Psalmist, [lxxxv. 9]. “ta e haullys er-gerrey dauesyn ta goail aggle roish.” Adsyn ta markal dellallyn Yee rish sheelnaue, t'ad dy kinjagh er ghail tastei, dy my vennic lesh Jee, son yn ayn smoo, *ec y traa shen* goail seose y chooish, tra ta reddyn er jeet gys y chooid sodjey, as tra nagh vel hopes erbee ec sleih son cooney voish nhee erbee oddys ad hene jannoo.

Kiart myr shoh v'yh, tra ghow nyn Saualtagh bannee yn dooghys aynyn er, as hoilshee eh eh-hene gys y theihl. Va fys ec ny Hewnyn liorish *Leigh Voses* cre va pecca, as cre va pecca dy hoilloo. Va fys ec y chooid elley jeh yn seihl liorish soilshey

these faults, they follow their inclinations to greater, till at last they commit all iniquity with greediness, and bring upon themselves destruction both of soul and body.

[105] And I beseech you consider, that this is not the case of *this* or *that* wicked person; for we are all of the same *make* and *frame* of spirit; we have all the same seeds of corruption within us, and it is the grace of God, that any one man is better than another.

Whoever looks into the world, or into his own heart, must own this; he must see that nature is *strangely corrupt*, when people must be forced by laws and punishments to *do* what all men own is *fit to be done*; when the duties of religion are looked upon as a *burthen*;—when men can pray with indifference for the pardon of their sins, for the favour of God, and for an happy life after death; when we know what we ought to do, and own that it is reasonable, and yet must struggle hard with ourselves, before we can consent to do what we inwardly approve of.

All these are sure signs of a *bad condition*; and it is necessary that we should *know this*, and be often put in mind of the danger we are in, that being convinced how miserable our condition is, we may give no rest to ourselves, till, by the grace of God, we have found out a way to escape.

And this brings us to the last part of our discourse:

III. *That the more sensible we are of our own unworthiness, the more we abhor ourselves, the sooner will God receive us into favour, and the more cautious we shall ever after be of losing his favour.*

“Surely,” saith the Psalmist, [lxxxv. 9.] “his salvation is nigh them that fear him.” It has been always observed by those that take notice of God's Providences, that God, for the most part, *then* interposes, when things are come to extremity, and when men have no hopes of help from any thing they themselves can do.

It was just thus, when our blessed Saviour took our nature upon him, and manifested himself to the world. The Jews knew by the *Law* what sin was, and what it deserved. The rest of the world knew, by what their own

nyn gooinsheanseyn hene, dy row pecca lhiantyn huc [246] dy chion; as liorish toiggal shoh, va aggle roish yn eiyrtys orroosyn ghow shoh gys nyn greeaghyn. As ren yn imnea aigney shoh ayn va sleih tra va'n Sushtal hoshiaght er ny phreacheil daue, cur orroo ve feer vooiagh jeh, as dy yannoo soiagh s'aggindee jeh; as ghow ad dy booisal yn chebb ghraysoil, hug *shickyrys* daue—jeh *pardon*, er nyn arrys; jeh *cooney* dy chosney dooghys noa; as jeh *maynrys* dy *bragh farraghtyn* lurg y vea shoh, da nyn lheid ooilley as nee nyn baart dy ghlenney ad-hene veih dy chooilley vroid jeh'n eill as jeh'n spyrtyd.

Spheer yh, dy row sleih ayn ec y traa shen (as ymmodee nyn lheid nish hene) nagh row orroo veg yn imnea son nyn ghanjere; va beaghey gyn thort, as gyn aggle roish yn olk, er-nonney va ard-smooiaghyn oc jeh nyn vieys hene; as ren ad shoh, myr ta ny Scriptyryn Casheric ginsh dooin [Luke vii. 30.] “soiaghey beg jeh coyrle Yee,” as e hebbyn dy vyghin.

As nagh vel yn chooish yn un chooid ec y laa t'ayn jiu? Nagh vel sleih ayns chiart wheesh dy ghanjere 'sy traa t'ayn nish? Nagh vel ny eer caslyssyn cheddyn dy phecca as coayl-anmey orroo? As t'ad ny-yeih fo cha beg dy imnea as dy voddagh ad cosney saualtyes fegooish veg y chierail er nyn baart hene. Eaisht-jee, guee-ym erriu, rish ny ta Jee loayrt liorish e Adeyr Isaiah, [lxvi. 2.] [247] “Gys y dooinney shoh neem's jeeaghyn [ta shen, ayns myghin] dy jarroo dasyn ta imlee, as dy chree arryssagh, as ta arrymagh da my ghoo.”

As cre'n-fa ta ny temperyn-aigney shoh ymmyrchagh dy chosney foayr Yee ayns Yeesey Creest? Ta ny oyryn cronnal: *Hoshiaght*, dy vod sleih, liorish smooiaghyn er treihys nyn stayd, veih nyn greeaghyn jannoo soiagh jeh foayr nyn livrey-ys. 'Sy *nah ynnyd*; dy vod pooar Yee ve ry-akin ayns chyndaa pheccer veih nyn ghrogh raaidyn, oc nagh row pooar dy chooney lhieu-hene. 'Sy *trass ynnyd*; dy vod adsyn ta er n'ennaghyn errey chooinsheanse seaghnit, as ta er jeet dy ve fo aggle firrinagh roish corree Yee, dy vod ad dy bragh maghey shen gimmeeght ny's tastee. As *erjerrey*; liorish ennaghyn 've oc jeh'n danjere t'ad er scapail, dy vod cur'myn chredjue, ta er aght elley neu-aashagh da feill as fuill, ve ny s'aggindee er nyn eiyrt daue.

As nish ta shiu fakin cre cha ymmyrchagh t'yh, slane toiggal dy ve ain jeh treihys nyn stayd, as jeh nyn veggan pooar dy chooney lhien hene, roish oddys mayd wheesh as bwishal dy yeeaghyn er yn Sushtal myr bannaght dy jarroo, foddey sloo my

consciences suggested, that sin stuck close to them; and those that were serious feared what might follow. And this perplexity of mind, in which the Gospel found men, made it very acceptable, and more readily to be embraced; and they received with thankfulness dispensation so full of goodness, which *assured* them—of *pardon* upon their repentance; of *grace* to renew their nature; and of *eternal happiness* after this life, to all such as should endeavour to purify themselves from all filthiness of flesh and spirit.

Indeed, there were people then (as there are now many) who were under no apprehensions of danger; who lived at all adventures, and feared no evil, or who had an high opinion of their own goodness; and these, as the Sacred Scriptures inform us, “rejected the counsel of God,” and his offers of mercy.

And is not the case the same at this day? Are not people in as much danger now? Have not they the very tokens of sin and damnation upon them? And yet are as easy as if they were to be saved without any concern of their own. Pray hear what God declares, by his Prophet Isaiah, [lxvi. 2.] “To this man will I look,” [i.e. in mercy,] “even to him that is poor, and of a contrite heart, and trembleth at my word.”

And why are these dispositions necessary to obtain the favour of God in Jesus Christ? The reasons are plain: First; that men, reflecting upon the misery of their condition, may truly value the favour of their deliverance. Secondly; that the power of God may appear in the conversion of sinners, who had no power to help themselves. Thirdly; that those who have felt the burthen of a troubled conscience, and have been once truly afraid of the wrath of God, may ever after walk more circumspectly. And lastly; that, being truly sensible of the danger they have escaped, the duties of religion, which are otherwise uneasy to flesh and blood, may be more cheerfully embraced.

[106] And now you see how necessary it is, that we should be convinced of the misery of our condition, and of our own inability to help ourselves, before we can even be disposed to look upon the Gospel as a real blessing, much

vod mayd jannoo soiagh jeh lesh yn boggey as booise shen ta lheid y foayr bannee dy hirrey orrin. Ta shiu fakin kys t'yh dy vel lhiettrimys eddyr peiagh as peiagh; paart *credjal*, as [248] paart elley *soiaghey beg jeh, ny eer firrinyssyn cheddin*. Ta'n oyr playn; ta paart ayns aggle roish Jee, as ayns aggle er nyn son hene, as fo imnea mychione shen oddys cheet orroo ny lurg shoh; choud as ta feallagh elley leeideil nyn mea gyn thort, gyn aggle roish yn olk, as gyn imnea dy haghney yh.

Voish shoh t'yh ry-akin, nagh nee dy kinjagh son laccal tushtey nagh vel sleih *credjal*, agh feer vennic son yn neu-arryltys t'orroo dy *ghoail-rish yn irriney*. Shen-y-fa, ta Yeesey Creest rait dy ve oyr *pecca* son nagh jinnagh sleih dy ghrogh ymmyrkey-bea as dy ghrogh chredjue soiagh jeh'n ynsagh echeysyn. "Ayns clashtyn, clynnee shiu, agh cha jean shiu toiggal," kyndagh rish nyn *roonid, moyrn, seihtys*, &c. Nish; va shoh, ta yn Scriptyr Casheric dy hickyraghey dooin, [Ean iii. 19.] oyr yn *vriwnys oc*, cooid nagh voddagh er ve, mannagh row aigney Yee er ve dy fondagh soilshit daue, as er lheid yn aght as dy voddagh peiagh, va booishagh ve ynsit, dy aashagh v'er doiggal yh.

As shoh vees jerrey yn slane chooish; nagh vel nhee erbee 'sy theihl cha cooie dy ghientyn aynin credjue firrinagh ayns Yeesey Creest as ta ennaghtyn firrinagh as bioal jeh nyn stayd, — ennaghtyn as shickyrys dy vel lheh-chiartys treih ennagh jannoo orrin: Son keayrt dy vel shin dy jarroo toiggal, dy vel nyn beccaghyn jannoo shin ooilley cooidjagh [249] neu-feeue jeh foayr Yee; — dy jean annoonid nyn n'ghooghys, fegooish yn ghrayse echeysyn, fagail shin foshlit roish dy chooilley vonney dy vee-chraueeaght; — dy vel coontey geyre orrin dy choyrt son nyn beccaghyn, cooid, mannagh bee e vyghin er nyn jeu, nee deyrey shin gys coayl-anmey dy bragh-farraghtyn; —camma, shen y tra, bee Yeesey Creest goit son ard vannaght, er-yn-oyr dy nee *eshyn* ynrycan oddys castey ooilley yn aggle shoh, —*eshyn* ynrycan oddys gysaghey dooin as niartaghey lhien dy vooiys Jee ooilley laghyn nyn seihl, as jannoo e vaase ny vannaght dooin tra phaartys mayd y vea shoh.

Ayns un ockle; *Eshyn* ny lomarcen oddys castey ooilley nyn aggle, er-lhimmey jeh lheid yn aggle shen as ta ymmyrchagh dy reayl shin er nyn arrey, as dy yannoo ooilley nyn erraghyn eddrym.

Lurg ooilley, guee-ym erriu, gyn dy smooinghtyn dy nee dy chastey nyn aggle va yn ynrycan oyr er haink Creest gys y theihl. Son dy firrinagh focklagh, va un ard oyr jeh e ghoaillyn

less receive it with that joy and thankfulness which so great a favour requires. You see how people come to differ; some *believing*, and others *slighting, the very same truths*. The plain account of which is, that some fear God, and are afraid for themselves, and are concerned for what may come hereafter; while others live at all adventures, and fear no evil, nor are they concerned to prevent it.

Hence it appears, that it is not always for want of reasons that men do not believe, but very often from an unwillingness to *receive the truth*. Therefore, Jesus Christ is said to be a *stumbling-block*, because men of wicked lives and principles could not receive his doctrine. "Hearing, ye shall hear, and not understand," because of their *obstinacy, pride, worldly-mindedness*, &c. Now; this the Sacred Scripture assures us, [John iii. 19.] was *their condemnation*, which could not have been, unless the will of God had been sufficiently made known to them, so as that a well-disposed person might have easily perceived it.

And the conclusion of all will be, that nothing in nature is so proper to beget a true faith in Jesus Christ as a true and lively sense of our condition, — a feeling and an assurance that things are most wretchedly amiss with us: for when we are once indeed convinced, that our sins make us altogether unworthy of God's favour; that our weakness, without his grace, will expose us to all manner of wickedness; that our sins make us liable to a severe account, which, unless his mercy interposes, will sink us into everlasting ruin; why, then, Jesus Christ will be thought a blessing, because *he* only can cure us of these fears, *he* only can help our infirmities, *he* only can teach and enable us to please God while we live, and make death a blessing to us when we die.

In one word; *he* only can cure all our fears, except such as are necessary to keep us awake, and ease all our burdens.

After all, I beseech you do not imagine that the only end of Christ's coming into the world was to ease us of our fears. For assuredly, one great end of his taking our nature upon him

n'ghooghys er, dy livrey yn seihl veih mee-chraueeaght, as veih yn dellidys as mee-hushtey mooar shen va yn oyr jeh. "Son yn oyr shoh," as y Noo Ean [I Screeuyn iii. 8.] "va Mac Yee er ny hoilshaghey, dy voddagh eh cur mou obbraghyn y drogh-spyrryd."

[250] Quoi-erbee nagh vel aignagh lheid y *vree shoh* 've ec y Sushtal orroo, "dy hyndaa ad veih dorraghys gys soilshey, as veih pooar yn drogh-spyrryd gys Jee," oyr cha bee ocsyn dy ghaoil boggey dy vel yn Sushtal er ny phreacheil daue; ayn ta scruiit lheid ny baggyrtyn, as kerraghyn foddey s'trimmey, na oddagh Leigh Ghooghys dy bragh y chur rhimbi'n, na ren Leigh Voses genmys. Cha vel *keayney*, as *dobberan*, as *snaggeraght feeacklyn* son dy bragh as dy bragh, nyn gerraghyn dy yannoo imraa jeu, na dy ve smooinit orroo, fegooish aggle as atchim.

Dy jean yn Ooilleyniartal Jee lhieeney ny creeaghyn ain ooilleyn lesh lheid yn aggle crauee roish e vriwnyssyn, dy vod mayd jeeaghyn er yn Sushtal myr ard vannaght, neayr as dy nee liorish ta raad foshlit dooin dy scapail, as dy nee liorish ta shin er nyn niartaghey dy obbragh' magh nyn saualtys hene, trooid Yeesey Creest nyn Saualtagh.

Huggeysyn, &c. dy row gloyr chamma nish as dy bragh. *Amen.*

was, to free the world from wickedness, and that blindness and gross ignorance which occasioned it. "For this purpose," [saith St. John, iii. 8.] "was the Son of God manifested, that he might destroy the works of the devil."

Whoever are not disposed to let the Gospel have *this effect* upon them, "to turn them from darkness to light, and from the power of satan unto God," will have no reason to rejoice that the Gospel is preached unto them; which contains threatenings, and much severer punishments, than ever the Law of Nature could suggest, or the Law of Moses made mention of. *Weeping*, and *wailing*, and *gnashing of teeth*, for ever and ever, are punishments not to be spoken of, not to be thought of, without fear and trembling.

God Almighty fill all our hearts with such an holy fear of his judgments, that we may look upon the Gospel as a blessing, since by it we are shewn a way to escape, and enabled to work out our own salvation, through Jesus Christ our Saviour.

To whom, &c. be Glory both now and for ever. *Amen.*



## SHARMANE XII.

Mee-viallys da'n Sushtal gyn leshtal.

EAN xv. 22.

*Agh nish cha vel leshtal oc son nyn becca.*

S'DOOGHYSSAGH t'yh da sleih, *tra t'ad er n'yannoo shen nagh lhisagh ad*, dy cheau yn oill raad erbee agh orroo hene; as t'yh *chiart cha dooghyssagh*, tra bailloo noi nyn gooinsheanse geiyr da nyn aignaghyn hene, dy hreishteil dy gow Jee leshtal erbee oddys ad y yannoo.

Ren nyn gied shenn shannyryn shoh: — Cheau yn *dooiiney* yn oill er y ven; —cheau yn *ven* yn oill er yn ard-nieu; —tra ve playn dy nee *ayndoo-hene* va yn oill: As shen-y-fa v'ad *nyn-neesht* er nyn gerraghey, son ooilleyn nyn leshtal.

Kiart myr shoh va cooish *pobble ny Hewnyn*. V'ad dy jeean jeeaghyn son cheet yn Messiah, va Jee er n'ghialdyn liorish e Adeyryn er dy hoshiaght y theihl. Tra haink yn Messiah, d'ob ad seose eh, ga dy row ny ny [sic] *prowallyn s'fondee* echey dy row eh [252] er ny *choyrt liorish Jee*; d'ob ad erl-*heh e ynsaghey*, va smoo feeu *jeh Jee*, as e *virrillyn*, va lheid shen as nagh row rieau fer erbee elley er n'yannoo. Huc *shoh* ta Yeesey Creest pealal, as cur briwnys, lurg *shoh* “nagh row leshtal oc son nyn becca.” Dy beagh nyn lheid as obbagh *eshyn*, as yn *chaghteraght graysoil* hug eh lesh hucsyn veih Jee, cre-erbee ny leshtallyn oddagh ad jannoo er nyn son hene, dy beagh ad er nyn gerraghey myr ny *olkyssee smessey* noi aigney-mie Yee.

Nish; gyn *leshtal* as va'n *pobble shoh* ayns gobbal nyn Jiarn as Saualtagh, lurg ooilleyn ny *prowallyn stroshey* jeh e haghteraght, ny-yeih bee yh r'akin, dy nee eer shoh hene cooish ooilleyn lheid ny Creesteenyn shen as *ta goail orroo dy vel tushtey oc dy Yee*, agh gobbal *eh ayns nyn obbraghyn*; —dy vel sleih cha aarlo *nish* as v'ad rieau, as lesh cha beg dy resoon, dy yannoo leshtallyn son ny peccaghyn shen t'ad dy yannoo noi Soilshey Ghooghys as Leighyn Yee; As, dy vel yn *vriwnys* shoh dy Yeesey Creest, “nagh vel nish leshtal oc son nyn becca,” cha cairagh as cha firrinagh noi ainy, mannagh der mayd biallys da'n Sushtal, as ve rieau noi ny Hewnyn, ren Mac Yee y chrossey; as dy bee mainyn cha shickyr cheddin er

## SERMON XVIII.

DISOBEDIENCE OF THE GOSPEL  
INEXCUSABLE.

JOHN xv. 22.

*But now they have no cloak [or, excuse] for their Sin.<sup>1</sup>*

IT is most natural for people, *when they have done amiss*, to lay the blame anywhere but on themselves; and it is *as natural*, when they would follow their inclinations against their conscience, to hope, that God will accept of what excuse they can make.

Our first parents did so: the *man* blamed the woman; the *woman* blamed the serpent; when the fault was plainly in *themselves*: and accordingly they were *both* punished, notwithstanding their apology.

It was just so with the *people of the Jews*. They had impatiently expected the Messiah, whom God had promised by his prophets from the beginning of the world. When the Messiah came, they utterly rejected him, though he had most *undeniable proofs* of his being *sent from God*; particularly his *doctrine*, which was most worthy of God, and his *miracles*, which were such as none other ever had done. To *these* Jesus Christ appeals, and declares, that after *this* “they had no cloak for their sin.” That such as should reject *him*, and the *gracious message* he brought them from God, whatever they had to lay for themselves, they would be punished as most *wicked opposers* of God's good-will towards them.

Now; as *unexcusable* as these people were in denying their Lord and Saviour, notwithstanding the *abundant proofs* of his authority, it will appear, that this is the very case of all such Christians as *profess to know God*, but in works deny him. That men are as apt *now*, as ever they were, and with as little reason, to offer excuses for those sins which they commit against the Light of Nature and the Laws of God. But that this *sentence* of Jesus Christ, “they have now no cloak for their sin,” is as righteous and true against us, if we obey not the Gospel, as ever it was against the Jews, who crucified the Son of God; and we shall as

<sup>1</sup> See John ix. 41. Rom. i. 20.

nyn gerraghey (cre-erbee oddys mayd gra er nyn son hene) as v'adsyn rieu.

Nish; dy vod shoh ve ry-akin lesh ooilley yn baghtallys cooie gys ccooish jeh yn scansh [253] vooar shoh, as dy vod yh greme s'diuney y ghaoil er ny creeaghyn ain ooilley, ver-ym *hoshiaght* rhimbiu lheid ny *leshtallyn* as s'mennic lesh sleih lhissaghey son nyn dannaghtyn ayns mee-hushtey as pecca: As eisht, nee'm my chooid share dy chur toiggal diu, dy vel Jee dy bollagh er rassey dy chooilley vonney dy *leshtal* as *lhiassaghey*, liorish soilshaghey dooin e aigney-mie nyn gour, ayns aght cha graysoil as breeoil. As eisht bee yh ry-akin vod *leshtal erbee 've ain son pecca*, —veg oddys coodaghey shin veih jymmoose Yee, *er ny hoilshaghey noi dy chooilley vee-chraueeaght as neu-ynrickys deiney*.

I. As *hoshiaght*, ver-ym rhimbiu *lheid ny leshtallyn as s'mennic lesh sleih cur stiagh son beaghey ayns mee-hushtey as pecca*.

Spheer yh, nagh vel peiagh erbee goail myr reih dy veaghey ayns pecca *er chee dy neu-wooiys Jee*. T'yh cha shickyr cheddin, nagh nhimmey t'ayn ta smooïnaghtyn dy vou ad baase ayns nyn beccaghyn gyn arrys jeu, as dy bee *torchagh dy bragh farraghtyn nyn gronney*. Agh shoh yn chooish: —Ta shin agh ro aarlo, trooid marvaneyns nyn ghooghys, dy hoiaghey nyn gree er ymmodee reddyn, ta Jee er lhiettal, toiggal dy jinnagh ad assee dooin, er gaue e yymmoose dy bragh farraghtyn. Yn jymmoose dy bragh farraghtyn echeysyn cha vod mayd smooïnaght er fegooish atchim: chamoo oddys mayd, [254] fegooish red ennagh dy *hrubbyl as pian*, gobbal shin-hene, na jannoo ny ta Jee er harey dooin.

Ta shin, er-y-fa shen, er gheddyn magh *leshtallyn ennagh*, ta shirveish son y tra a t'ayn dy chur nyn aignaghyn gys fea, ga dy vel shin beaghey ayns lane meerioose jeh saraghyn Yee, as shen-y-fa, jeh *nyn saualtys hene*.

Son sampleyr:

*Hoshiaght*; Ta sleih ayn ta smooïnaghtyn, mannagh vel *credjue* oc, dy vel yh son laccal *prowallyn fondagh*; as nagh vel ad kainlt dy chur biallys da'n Sushtal, derrey t'ad goail-rish dy vel oyr oc dy jannoo shen.

'*Sy nah ynnyd*; Ta feallagh elley ayn ta jannoo *leshtal* er nyn son hene er coontey nyn *obbyr seihlt*, ta goail seose yn chooid smoo jeh nyn draa as smooïnaghtyn.

certainly be punished (whatever we can say for ourselves) as ever they were.

[114] Now; that this may appear with all the plainness that a matter of this importance should do, and may more sensibly affect all our hearts, I shall *first* lay before you such *excuses* as men are apt to offer for their living in ignorance and sin: and then I shall endeavour to satisfy you, that God has most effectually made void all *pretences* and *pleas* whatever, by making his will and purposes known to us, after so gracious and convincing a manner. And then it will appear, whether we can have any *cloak for sin*; any that can hide us from the wrath of God, *revealed against all ungodliness and unrighteousness of men*.

I. And first, I shall lay before you *such pleas and excuses as men usually offer for their living in ignorance and sin*.

It is certain, no man chooses to live in sin *on purpose to displease God*. It is as sure, that few people think they shall die in their sins unrepented of, and that they shall have *eternal torments for their portion*. But here is the case —We are but too apt, through the corruption of nature, to be very fond of many things, which God (knowing they would hurt us) has forbidden us, upon pain of his everlasting displeasure. His everlasting displeasure we cannot think of without horror: neither can we, without some *trouble* and *pains*, deny ourselves, or do what God has commanded us.

We have therefore found out *some excuses*, which for the present serve to make our minds easy, though we live in a careless neglect of God's commands, and consequently of *our own salvation*.

For example:

First; There are people who think, that if they have not *faith*, it is for want of *sufficient evidence*; and that they are not bound to obey the Gospel, till they confess they have reason to do so.

Secondly; There are others who excuse themselves upon the account of *worldly business*, which takes up most of their thoughts and time.

'*Sy trass ynnyd*; As ta ymmodee vooar ayn nagh vel ayns dooyt agh dy bee nyn *veggan feesh* dy hoiggal nyn gurrym, ny leshtal daue son gyn jannoo yh.

'*Sy chiarroo ynnyd*; T'yh dy mennic er ny ghra, dy vel ny *miolaghyn* whilleen shen, as *doilleedyssyn* y chredjue wheesh, dy nheign da lowance ve jeant, 'nonney cha nhimmey veagh er nyn sauail.

*Er-jerrey*; Mannagh jean leshtal arragh mie, s'mennic lesh sleih goail fastee fo *myghin* [255] *Yee*, as treishteil (trooid e vieys) dy jig ad jeh dy mie ec y jerrey.

Nish; smoo shickyr t'yh, nagh jean veg jeu shoh (as t'ad shoh ny leshtalyn smoo cadjin) sauail shin veih jymmose [*sic*: jymmose] *Yee*, *mannagh der mayd biallys da Sushtal nyn Jiarn Yeesey Creest*.

I. As hoshiaght, adsyn bailloo jannoo nyn *laccal credjue ny chloagey son nyn vee-viallys* [*sic*], t'ad edyr lheid as ta *lhiassaghey* dy vel *laccal prowallyn dy chur shickyrys daue* jeh firriny's yn Sushtal; er-nonney t'ad lheid as ta gaccan dy vel ad *laccal towse dy chredjue fondagh dy chroymmey nyn greeaghyn gys biallys*.

Ta'n chield eallagh lheid shen as ta Yeesey Creest hene dy gheyrey ayns y text. *Cha jinnagh* ad, as lhig ad orroo *nagh d'od* ad, credjal "dy row eshyn er ny choyr't veih Jee;" hoie ad beg jeh'n *chaghteraght* echeysyn; *cha jinnagh* ad soiaaghey jeh yn *ynsaghey* echeshyn; cha dug ad geill da ny *mirrillyn* echey, chamoo ghoghe ad tra, na trubbyl, dy yeeaghyn nee shoh va *Eshyn dooyrt ny Phadeyryn va reih ry-heet*. Ayns fockle, cha row fys oc hene cre *yinnagh* shickyr's y choyr't daue, mannagh row edyr *ynsagh* feeu jeh Jee, na *obbraghyn* nagh row *pooar* da fer erbee agh Jee dy yannoo, mannagh row shoh fondagh dy chur shickyr's daue. Ta Yeesey Creest, er-y-fa shen, fegooish cur *prowallyn sodjey* daue, na yn *cowrey* v'ad dy hirrey, dy [256] baghtal fockley magh yn deyrey oc ayns ny goan shoh, "nish t'ad gyn leshtal son nyn becca."

As dy feer, gys beggan ymmyd t'yh dy resooney rish lheid ny mee-chredjuee shoh, raad *nagh* nee *laccal prowallyn* ta'n oill, agh *laccal cree* aggingdagh dy ghooil ad. As shen-y-fa, cha vel Spyrtyd Yee dy bragh imneagh dy phrowal *lheid ny reddy'n* as *lhisagh* fys 've ec dy chooilley pheiaagh orroo, na *oddagh* 've er fys daue mannagh vel yh nyn voill hene. Shoh myr ta Moses goail toshiaght er history yn chroo: "Ayns y toshiaght chroo Jee niau as thalloo." Smooinghyn, as shen dy firrinhagh, nagh jean eshyn e hooillyn foshlit cur-

Thirdly; And there are very many who doubt not but that their *want of capacity* to know their duty, will excuse their not doing it.

Fourthly; It is often said, that *temptations* are so many, and the *difficulties* of religion so great, that an allowance must be made, or few would be saved.

Lastly; If no other excuse will do, people are most apt to shelter themselves under the *mercy of God*, and hope (through his goodness) all will be well with them at last.

Now; it is most certain, that none of these (and these are the most common excuses) will save us from the wrath of God, *if we obey not the Gospel of our Lord Jesus Christ*.

I. And first, they that would make *the want of faith a cloak for their disobedience*, are either such as *pretend* they want *evidence to convince them* of the truth of the Gospel; or they are such as complain they want a degree of faith sufficient to incline their hearts to obedience.

The first are such as are by Jesus Christ himself condemned in this place. They *would not*, and they pretended they *could not*, believe "that he was sent from God;" they despised his *message*; they would not receive his *doctrine*; they gave no heed to his *miracles*; nor would they have patience, or be at the pains, to see whether this was *He whom the prophets did say should come*. In short, they could not say what *would* convince them, if neither a *doctrine* worthy of God, nor *works* which none but God *could* do, were not sufficient. Jesus Christ, therefore, without giving them *more proofs*, or *the sign* they demanded, positively pronounces their judgment in these words, "now they have no cloak for their sin."

And truly, it is to little purpose to argue with unbelievers of this sort, where the fault is *not* the want of evidence, but the want of an heart disposed to receive it. And, therefore, the Spirit of God is never solicitous to prove *such things* as all people *ought* to know, and *may* know if it is not their own fault. Thus Moses begins the history of the creation: —In the beginning God created the Heavens and the Earth." Supposing, most truly, that he who has his eyes open, and does [115] not, *from the greatness and beauty*

my-ner *mooads* as *aalid ny cretooryn*, as *nagh vel goail-rishyn ren ad y chroo*, nagh jean ooilley ny resoony'n 'sy theihl cur er'syn credjal. As ta'n Ostyl dy firrinagh focklagh gra, *dy vel ooilley nyn lheid fegooish leshtal*.

Shen-y-fa, shegin dooin fagail mee-chredjuee nyn lheid shoh (myr ta nyn Saualtagh er n'yannoo) gys briwnys Yee.

Agh eisht ta feallagh elley, ta treishteil dy vod adsyn lesh ny smoo dy resoon pleadeil nyn *laccal credjue*, ta shen, lheid y *chredjue bioal* as oddys kiangleigh ad, dy jarroo firrinagh, dy veaghey cordail rish Sushtal Chreest. Nish myr t'yh inshit daue, [Eph. ii. 8.] "dy vel credjue *gioot* Yee." t'ad aarloo dy [257] chredjal, mannagh vel yh oc, nagh nee yn oill oc hene yh; as *shoh* yn cloagey ocsyn, *shoh* nyn leshtal. As dy jarroo bee yh ny *leshtal vie*, my oddys dooinney dy onneragh gra, dy vel eh dy dowin er smooinghtyn er y danjere jeh beaghey ayns mee-viallys gys saraghyn Yee; —dy vel eh veih e chree er ghooil-rish, fenish Jee, e veggan phooar hene dy reayl ad fegooish yn ghrayse echeyshyn; —dy vel eh er ghuee son grayse Yee, as er n'eiyr't er leeideilys e Spyrtyd Casheric, gys rere e phooar; —dy vel eh *ec y chooid sloo*, er n'yannoo ny va ayns e phooar hene, as er vreyll ass y raad veih miolaghyn; —tra t'eh er n'yannoo ass y raad, dy vel eh er ve trimshagh er y hon, er hirrey leih er Jee, as fo gyn dy yannoo shen arragh. Mannagh vod dooinney gra shoh lesh firrinys, t'yh playn nagh vel e leshtal fondagh, as shen-y-fa nagh bee soiaigh jeant liorish Jee, ta fakin dy nee laccal grayse va yn chooid sloo jeh e imnea.

Ta Goo ny Firriney gra, "Yeearee-jee as yiow shiu, shir-jee as nee shiu feddyn, shir-jee fosley as bee yh er ny osley diu." Cha jean mayd *veg* jeu shoh, as ny yeih ta yindys orrin nagh vel Jee dy choyr't dooin fenish fondagh jeh yn irriney ayns nyn greeaghyn. Ayns fockle, ta wishal faynt ain dy jinnagh Jee "chyndaa nyn greeaghyn," choud as *dy jarroo firrinagh* ta aggle orrin dy jinnagh eh shen, as geginagh' shin dy leeideil bea noa.

[258] Choud as t'yh *myr shoh* marin, cha nee yindys yh nagh vel Jee ny s'breeoil *greinnaghey nyn greeaghyn*. Agh dy jarroo yn yindys smoo ooilley t'yh, sleih dy bragh dy hreishteil dy jean shoh leshtal son nyn mee-viallys.

Lurg ooilley, ta shin ro-aarloo dy smooinghtyn dy nee shoh myr t'yh, as dy chredjal nagh vel shin ayns danjere erbee, er-yn-oyr nagh vel aggle orrin roish veg; myr nagh voddagh sleih creoghey nyn greeaghyn hene, as ve ayns danjere, fegooish toiggal v'oc jeh, tra ta yn slane Bible cur coontey

*of the creatures, acknowledge the Maker of them*, all the arguments in the world will not convince him. And the Apostle saith expressly, *all such are without excuse*.

Unbelievers, therefore, of this sort we must leave (as our Saviour has done) to the judgment of God.

But then there are others, who hope they may with more reason plead their *want of faith*, i.e. such a *lively faith* as may oblige them, in good earnest, to live as becometh the Gospel of Christ. Now; they being told [Eph. ii. 8.] "that faith is gift of God," they are apt to conclude, if they have it not, it is not their own fault; and *this* is their cloak, *this* their excuse; and indeed it will be a *good excuse*, provided a man can honestly say, that he hath seriously considered the danger of living in disobedience to God's commands; that he hath heartily acknowledged, before God, his own inability to keep them without his grace; that he has prayed for God's grace, and followed the motions of his Spirit, as far as he was able; that he has *at least* done what was in his own power, and kept out of the way of temptations; that when he has done amiss, he has been sorry for it, begged God's pardon, and resolved not to do so again. If a man cannot say this with truth, it is plain he is not in earnest, and therefore want of grace will be no excuse before God, who knows that this is the least of his concern.

The Word of Truth saith, "Ask, and ye shall have, seek, and ye shall find, knock, and it shall be opened unto you." We will do *none* of these, and yet we wonder that God does not give us a convincing witness of the truth in our hearts. In short, we faintly wish, that God would "touch our hearts," while we are in *good earnest* afraid lest he should do so, and force us to lead a new life.

While it is *thus* with us, it is no wonder that God does not more effectually *touch our hearts*. The wonder, indeed, is, that people should ever hope that this will excuse their disobedience.

After all, we are too apt to think this, and believe that we are in no danger, because we do not fear any; as if people could not harden their hearts, and be in danger, without perceiving it, when the whole Bible is a history of men ruining themselves, without fear or wit, even



dooyn jeh sleih criu ad hene fegooish aggle na keeayl, eer lurg da raue fondagh ve oc jeh'n eiyrtyts.

Dy chur diu agh un sampleyr jeh shoh: Va raue er ny choyrnt da pobble ny Hewnyn liorish Creest, (e virrillyn va prowallyn jeh e haghteraght) dy jinnagh nyn roon as olkys, ayns tra a giare, tayrn lheid y toyrt-mouys er y chiamble as ard-valley oc, "nagh beagh un chlagh fagit er clagh elley." Nish, row *adsyn* veg sodjey veih yn traartys shoh, na ren Jee nyn leshtal y ghaoil, na lhiettal e vriwnys, son nagh row aggle orroo roish shoh, na son nagh greidjagh ad goan Chreest? Lhig dooinyn smooinghtyn er shoh, as goail yh gys nyn greeaghyn.

II. Agh mannagh bee laccal credjue ny leshtal son nyn *vee-viallys* [sic], s'mennic lhien smooinghtyn dy jean *preish seihltagh nyn* [259] *leshtal son gyn jannoo kiarail nyn anmeenyn ard obbyr nyn mea.*

Glen controllee gys shoh ta raa nyn Jiarn bannee. T'eh gra, son sampleyr, dy nee bargane feer olk ta dooinney dy yannoo er e hon hene, "ta cosney yn seihll ooilley, as coayl e annym hene." Gys shoh, ta sleih gaurys dy vel ad cur ansoor fondagh tra jir ad, "Ta shoh ny errey chionnit orrin—*ayns ollish dty vaaish nee oo gee dty arran.* Sheign dooin beaghey, as shegin dooin jannoo son nyn gloan nyn yeih." Myr dy row yn Jee creeney as mie er n'yannoo doilleedyssyn y vea shoh *wheesh shen*, nagh vod sleih goail kiarail jeh nyn anmeenyn as callinyn cooidjagh.

Lurg ooilley, ta shoh ny *leshtal feer shawoil*, as lheid as s'mennic lhien cur stiagh son leshtal mie; as shen-y-fa ta Yeesey Creest er choyrnt lane resoonyr roin dy nyn lhiettal veih jannoo kiarailyn y vea shoh ny leshtal son gyn jannoo kiarail cour yn vea ta ry-heet. "Smooinee-jee er eanlee yn aer; gow-jee tastej jeh lilleeyn y vagheragh;" ta nyn Ayr Flaunysaght beaghey as coamrey yn derrey yeh as y jeh elley jeu. "Ny bee-jee er-y-fa shen imneagh son y laa mairagh;" faag-jee shen da ny Ashoonee, nagh nione daue Jee; "agh shir-jee hoshiaght reeriaght Yee as e chairys, as bee shiu jeant magh lesh ooilley ny reddyn shoh."

[260] Ta ny resoonyr shoh cha playn, as wheesh gys y phurpos, nagh nhimmey Creestee nagh vel credjal yh nyn gurrym dy smooinghtyn er seihll elley, as dy yannoo aarloos er y hon.

Agh eisht ta leshtal elley ain son gyn jannoo shen ec y tra a t'ayn. Tra ta shin er n'yannoo *stoyr* nyn gour *hene*, cour nyn *shenndeeaght*, as cour nyn *gloan*; eisht nee mayd dy jarroo firrinagh ceau gy-lhiattee ooilley nyn ghrogh raaidyn, as hig mayd dy

after they had sufficient warning of what would follow.

To give but one instance: The people of the Jews were forewarned by Christ, (whose miracles justified his authority) that their obstinacy and wickedness would, in a short time, bring such a destruction upon their temple and city, "that there should not be left one stone upon another." Now; were *they* any farther from this dissolution, or did God excuse them, or defer his judgment, because they did not fear this, or because they would not believe Christ's words? The application is plain.

II. But if want of faith will not excuse our *disobedience*, we are apt to think that *worldly business will excuse us from making the care of our souls the great concern of our lives.*

—Our blessed Lord saith the direct contrary. He saith, for instance, that a man makes a very ill bargain for himself, "who gains the whole world, and loseth his own soul." To this, people think it is enough to say, it is a burthen laid upon us— "in the sweat of thy face shalt thou eat bread." We must live, and we must take care for those that come after us. As if the wise and good God had made the difficulties of this life *so great*, that men cannot take due care of their bodies and souls too.

After all, it is a *most plausible pretence*, and such as we are most apt to think a good one; and therefore Jesus Christ has used a great many arguments to hinder us from making the cares of this life a cloak for not minding the next. "Consider the fowls of the air; consider the lillies of the field;" your Heavenly Father feeds, and clothes, the one and the other. "Take, therefore, no thought for the morrow;" leave that to Heathens, who know not God; "but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

[116] These arguments are so plain, and so full to the purpose, that there are few Christians who do not believe it their duty to think of another world, and prepare for it.

But then we have another pretence for not doing it at present. When we have *provided* for *ourselves*, for *old age*, and for *our families*, then we shall, *by the grace of God*, in good earnest leave off all our evil ways, and become



ve *cretooryn noa*. Agh guee-ym erriu, cre'n gialdyn t'ain dy *der* Jee ec y traa shen *e ghrayse dooin*? Shoh goan y ghialdynys: "Jiu my nee shiu clashtyn e chora, ny creoi-jee nyn greeaghyn." Nagh bee yh obbyr ro-ghoillee ec y *traa shen* dy yannoo caghlaa? Nagh bee mayd ny s'licklee dy huittym ayns mee-hreishteil, na dy ghaoil ayns laue yh? Ta fys ain cre ta yn Scriptyr Casheric gra mychione lheid y caghlaa: "Vod yn Ethiopian daah e chrackan y chaghlaa, na'n Leopard e spuitt? eisht foddee shiuish jannoo dy mie, ta thaghit er yn olk."

Ayns un ockle; Ta tarrooid ayns nyn aghtyn beaghee hene ny churym Creestee; ta kiarail son nyn anmeenyn ny churym neesht, as curym foddee s'ymmyrchee. Foddee mayd goail kiarail jeu nyn neesht my saill mayd. As shoh yn oill: Ta shin er nyn goyrt son tammylt gys y theihl shoh dy yannoo aarlooson seihl share, as ayns ynnyd [261] jannoo shen, ta fo'in dy ghaoil seose nyn soylley ayns shoh, as s'coan smooiinaghtyn er y seihl elley.

III. As nish ta shin cheet hucsyn ta smooiinaghtyn dy bee nyn *laccal roshtyn dy hoiggal nyn gurrym ny leshtal son gyn jannoo yh*.

Cha vel nhee erbee ny s'cadjin na son sleih dy eam, —Cre oddys ve jerkit rish veih nyn lheid ainynt? —Cha nione dooinyn ny share: "Da quoi-erbee ta mooarane er ny choyrt, er'syn vees mooarane er ny hirrey?" —Agh cha nee shoh yn chooish ainynt; ta ny talentyn ain fardalagh, as nyn goontaghyn dy leah jeant seose. As er bree yn agh shoh dy resooney, ta ymmodee sleih jannoo ad hene lane-vie aashagh.

Nish; yn chiart irriney yh, dy bee yn coontey ta orrin dy choyrt cordail rish ny talentyn ta shin er gheddyn. Agh eisht, myr, tra ta shin soylaghey shin-hene rish feallagh elley, ta shin ro-aarlooson dy *choontey rour* j'in hene; myr shen tra ta shin smooiinaghtyn er y choontey shegin dooin coyrt, ta shin cha aarlooson cheddin dy yannoo *beggan coontey* jeh ny ta shin er gheddyn.

Nee *tushtey* t'ou laccal, as vel oo treishteil dy jean *shen* dy [*sic*: dty] *leshtal*? Camma, lhig dou ginsh dhyt, dy vel ec y dooinney s'ynsit shione dhyt, just chiart wheesh dy hushtey, as t'eh wheesh shen share liorish, rere myr t'eh ny s'geyre ayns freayl annaghyn Yee; [262] cooid foddee uss y yannoo (mannagh nee dty oill hene yh) chiart cha mie as yn er smoo ynysit.

Eaisht rish ny ta Creest gra 'sy chooish shoh, —"Quoi-erbee ta clashtyn my ghooan's, as jannoo ymmyd mie jeu, soylee-ym eh gys dooinney creeney." *Shoh creenaght firrinagh*, ta ooilley yn chooid elley ommijys, lhig da wheesh dy *cheayl*

*new creatures*. But pray, what promise have we that God will then *give us his grace*? These are the words of the promise: "To day, if you will hear his voice, harden not your hearts." Will not our conversion *then* be too difficult a work? Shall we not be more likely to despair than undertake it? We know what the Sacred Scripture saith of such a change: "Can the Ethiopian change his skin, or the Leopard his spots? then shall ye also, that are accustomed to do evil, learn to do well."

In one word; Industry in our several callings is a Christian duty; the care of our souls is a duty also, and much the more necessary. We may mind them both, if we please. And our fault is this: we are sent a while into this world to fit us for a better, and instead of doing so, we resolve to set up our rest here, and scarce think of the other.

III. And now we come to those who think that their *want of capacity* to know their duty will excuse their not doing it.

There is nothing more common than for people to cry, —What can be expected from the like of us? —We know no better: —"To whom much is given, from him much will be required:" —But that is not our case; our talents are few, and our accounts are soon made up. And upon the strength of this way of arguing, many people make themselves tolerably easy.

Now; it is certainly true, the account we shall give will be according to the talents we have received. But then, as, when we compare ourselves with others, we are apt to *over-value* ourselves; so when we think of the account we must give, we are as apt to *under-value* what we have received.

Is it *knowledge* you want, and hope *that* that will *excuse* you? Why, let me tell you, that the learnedst man you know has just as much knowledge, and is just as much better for it, as he keeps more strictly the commandments of God; which you may do (if it is not your own fault) as well as the most learned.

Hear what Christ saith to this purpose, —"Whosoever heareth my words, and doeth them, I will liken him to a wise man." *This is true wisdom*, all the rest is folly, let a man be

as *saillish* 've echey ayns e smooïnaghtyn hene, na ayns smooïnaghtyn feallagh elley.

Agh kys yíow mayd fys cre ta er ny hirrey orrin? Camma, eer myr ta fys ayd er red erbee elley, liorish *briaght*, liorish *smooïnaghtyn dy dowin* er, as liorish goail coyrle as ynsagh vouesyn nyn oik as currym t'yh dy choyr toiggal dhyt.

Dy ve playn: —Cha vel unnane jeh'n vooïnjer vee-hushtagh shoh ta treishteil dy bee nyn laccal tushtey ny leshtal daue, nagh der ansoor feer chiart tra ta red erbee er ny enaght jeu mychione nyn gooishyn seihlt. Shione daue, son mac-soyley, feer vie cre'n difference ta edyr cooid ta 'sy phooar oc hene dy aagail nyn slught, as *cooid* ta lurg *aigney* peiagh elley. My ta thalloo lheid y dooinney shoh ayns danjere, hee-ys shiu jeeragh cre cha dooishtagh as t'eh, as dy der eh dy lhiattee dy chooilley vissness dy yannoo shickyr jeh ny t'eh dy smooïnaghtyn yn *ard phoint*. Nee eh resooney rish hene, shirree eh coyrle er sleih s'creeney na eh-hene, nee [263] eh *geearree* dy ve currit er y raad, gho'ys eh dy *olk* rish y obbal, bee eh feer vooisal tra vees currit *roish* cre lhisagh eh jannoo; nee eh dy chooilley red dy tastagh, as lesh imnea cooie gys ny ta lhie ec sthaak.

Insh-jee da unnane jeh'n sleih mee-hushtagh shoh mychione bargane mie ennagh ta ayns e phooar dy yannoo er e ho hene; hee-ys shiu dy leah cre cha aggingdagh as keeaylagh hed eh mysh.

Shoh neesht, son *cooishyn chooinsheanse*, ta nyn saie fys ec lheid y sleih shoh tra ta coayl as assee jeant daue cre'n lhiassagh lhisagh 've jeant daue. Foddee ad ginsh nyn gurrym da sleih elley playn dy liooar; as nagh nee eer camlaagys chree yh dy lhiggey orroo nagh nione daue nyn gurrym hene?

Agh lhig da sleih gra cre sailloo, ta fys ec dy chooilley pheigh cre ta toiggit liorish *maarderys*, *meshtallys*, *oaiys*, *breageraght*, *cooyl-chassid*, as lheid shen. Nish; ta aigney as kiarail Yee dy baghtal er ny chur roin mychione nyn lheid ooilley as ta jannoo veg jeh ny peccaghyn shoh, ayns I Cor. vi. 9. 10. "Ny bee-jee mollit: chamoo yíow maarderee, na adsyn ta cur ooashley da jallooyn, na adsyn ta brishey-poosey, na ny soailtee, na maarlee, na ny sayntoilee, na meshtallee, na oltoooanee, na tranlaasee, eiraght ayns reeriaght Yee."

[264] Jean sleih, lurg lheid ny goan playn shoh, beaghey ayns veg jeh ny peccaghyn shoh, as treishteil nagh vel Jee shirrey ny share orroo? Dy firrinagh focklagh nee eer *adsyn*, ta smooïnaghtyn dy vel Jee er choyr daue yn towse sloo keiley, my

never *so knowing* in his own or other people's opinion.

But how shall we know what is expected from us? Why, just as you know any thing else, by *enquiry*, by *consideration*, and by taking the advice and direction of those whose business it is to inform you.

To be plain, —there is not one of those ignorant people who hope their want of knowledge will help to excuse them, but will give a very suitable answer when they are asked any thing about their worldly concerns. They know, for instance, very well the difference betwixt an estate which they can leave to posterity, and *one* which is at the *will* of another. If such a man's estate is in danger, you will soon see how sensible he is, and that he will lay all business aside to secure what he thinks *the main chance*. He will consider with himself, he will advise with others wiser than himself, he will *ask* to be informed, be *impatient* if he is put off, very thankful when he is *told* what he ought to do; he will do all this with seriousness and a concern answerable to what lies at stake.

Tell one of these ignorant people of a good bargain, which is in his power to make for himself, you will soon see with what cheerfulness and good understanding he will go about it.

So for *cases of conscience*, such people very well know, when they are wronged, what justice they ought to expect. They can tell other people [*sic*] their duty plain enough; and is it not mere perverseness to pretend [117] not to know their own?

But let people pretend what they please, every body knows what is meant by adultery, drunkenness, perjury, lying, backbiting, and such like. Now; we have a plain declaration of God's will and purpose, concerning all such as commit any of these sins, I Cor. vi. 9. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Will people, after such a plain declaration as this, live in any of these sins, and hope that God expects no better of them? Verily even *they*, who think that God has given them the poorest capacities, if one should tell them that it is their

inshagh peiagh daue dy nee nyn gurrym yh dy leeideil nyn mea myr t'ad dy cadjin jannoo, nee ad chelleeragh fakin mee-chraueeaght lheid yn ynsaghey, as yarragh ad dy boan daue hene reddyn share na shen.

Lurg ooilley, t'yh ny wheshition, vel y vooinjier lesh y veggan ynsagh lhie fo ny smoo dy ghoilleedyssyn na adsyn ta lesh ynsagh smoo? Ta foayryn Yee gys deiney ny s'corrym er nyn rheynn na ta dy cadjin smooinit; as shen-y-fa, dauesyn t'eh er choirt ny sloo dy roshtyn-briwnys, ver eh (mannagh shass ad magh noi e aigney) ny smoo dy ghrayse. "Ta mee cur booise dhyt, O Ayr (as Yeesey Creest) dy vel oo er chieltyn ny reddyn shoh vouesyn ta creeney as tushtagh, as dy vel oo er hoilshaghey ad da oikanyen."

Agh, myr oddys rour jannoo shute dy ghoill gys niurin lesh lane tushtey oc; myr shen ta shin feddyn lane sleih boghtey, as lesh y veggan tushtey, cha *cooinsheansagh* ayns nyn ghellal; cha *firrinagh graihagh* er Jee; cha *agglagh* dy chur corree er; cha *booisal* son e oayryn; cha *kiaralagh* jeh nyn raaidyn, [265] as adsyn ta foddey smoo dy hushtey oc, as caaghyn share dy hoiggal nyn gurrym.

Myr shen nagh bee beggan tushtey (as ayns cheer Chreestee) dy bragh goit son leshtal son gyn freayl saraghyn Yee; er-lheh tra t'yh te [*sic*] considerit, dy vel eer adsyn sloo dy hushtey t'oc, tushtagh dy liooar dy ve tastagh as kiaralagh jeh nyn raaidyn; dy voddagh foddey smoo dy hushtey 've oc na ta dy cadjin oc; as nagh nee mennic t'ad beaghey corrym gys y tushtey ta oc.

Nyn lheid, er-y-fa shen, as ta ny s'graihee er dorraghys ny er y thoilshy; nyn lheid as oddys toiggal nyn gurrym, as nagh jean toiggal yh; nyn lheid as shione daue nyn gurrym as ta jannoo meerioose er, t'ad shoh (gyn arragh jeh) ooilley cooidjagh gyn leshtal.

IV. Ta leshtal elley goll er jannoo, as shoh yh, dy vel ny miolaghyn ta cheet nyn raad whilleen shen, as ny doilleedyssyn wheesh, dy nheign lowance ve jeant, 'nonney stiark oddys ve er nyn sauail.

Well eisht—vel adsyn ta jannoo yn leshtal shoh, kiarit dy ghoail yn raad *lean*? Ta fys eu nagh vel agh *jees*; yn raad *coon*, ta leeideil gys bea; as yn raad *lean*, ta leeideil gys coayl-anmey: shoh ta nyn Saualtagh gra dy playn, Mian vii. 13; as ginsh dooin, ny sodjey, nagh nhimmey t'ayn, ayns soylagh, ta goail yn raad coon ta leeideil gys bea, son nagh vel yh booiys feill as fuill; choud as [266]

duty to live as they generally do, would soon see the wickedness of such a doctrine, and would profess that they know better things themselves.

After all, it is a question, whether the unlearned lie under greater difficulties than those that are more knowing. The favours of God to men are more equal than is usually thought of; and therefore, where he has given more slow capacities, he will (if they do not resist his will) give more grace. "I thank thee, O Father," saith Jesus Christ, "that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Accordingly, as too many can make a shift to go to hell with a great deal of knowledge; so we find many poor people, and of low capacities, as *conscientious* in their dealings; as *true lovers* of God; as *fearful* of offending him, as *thankful* for his favours; as careful of their ways—as those that have a great deal more knowledge, and better opportunities of knowing their duty.

So that want of capacity (and in a Christian country) will never be accepted as an excuse for not keeping the commands of God; especially when it is considered, they who know least know enough to make them serious and careful of their ways; that they might know a great deal more than they commonly do; and that they seldom live up to that measure of knowledge which they have.

Such, therefore, as love darkness rather than light; such as may know their duty, and will not; and such as know their duty, and yet neglect it, are (without more words) *inexcusable*.

IV. Another excuse is, that *the temptations we meet with are so many, and the difficulties so great, that an allowance must be made, or few can be saved*.

Well then—are they who make this excuse, resolved to take *the broad way*? You know there are but *two*; the *narrow*, which leadeth unto life; and the *broad*, which leadeth to destruction: so saith our Saviour expressly, [Matth. vii. 13.] and tells us, moreover, that they are but few, in comparison, who take the narrow way, which leadeth unto life, because it

ta'n raad elley, son dy vel yh aashagh, ny s'men'key er ny reih, as er ny haaghey.

T'yh agh ro phlayn, dy vel nyn lheid as ta jannoo yn leshtal shoh ayns y raad ta leeideil gys toyrt-mouys. Ta yn nrycan queshtion, vel ad kiarit dy ghoill er nyn doshiaght ayn? Erskyn ooilley tra t'ad goail huc hene, dy vel yh son shickyrys leeideil gys yn *ynnyd shen*, "raad nagh vel nyn veishteig geddyn baase, na yn aile er ny vooghey."

Nee son veg ta Jee er hoilshaghey shoh dooin? Nagh nee dy vod mayd doostey ass nyn gadley? Dy vod mayd fakin yn danjere ta shin ayn, as geddyn laue yn eaghter harrish dy chooilley ghoilleedys, son nyn draa giare ayns shoh, dy vod mayd scapail treihys vraa ny lurg shoh? As dy ghreinnaghey shin dy yannoo shoh, ta Spyrryd Yee er hickyraghey dooin, dy nee mooar vees nyn *leagh* ny lurg shoh; —dy bee nyn gherjagh 'sy traa t'ayn nish lheid as nagh vod ve focklit magh, ad dy vou mayd *lheid y chooney* as nee niartaghey shin dy chosney barriaght harrish dy chooilley ghoilleedys. Cha vel ain, er-y-fa shen, agh yn reih shoh, edyr dy eiyr da *nyn yeearreeyn hene* son tammylt, as ve treih son dy bragh; er-nonney dy choyr biallys da aigney Yee (ga dy vod yh ve neu-aashagh dooin) dy vod mayd cosney e oayr, as ve maynrey son dy bragh. As eer ommijys yh dy yerkal rish eiyrtyr erbee elley er nyn [267] *miallys* na *mee-viallys*. Son shoh myr ta Jee er ghellal rish deiney er dy hoshiaght y theihl. Lheid as hug biallys da lesh ooilley nyn gree, hooar ad nyn vondeish liorish; as lheid as deiyr da nyn yeearreeyn olk hene, v'ad er nyn obbal liorish Jee, as livreit harrish gys toyrt-mouys.

Er-jerrey; *Tra nagh jean leshtal erbee elley mie, ta sleih aarlooy dy ghooil fastee fo myghin Yee, as dy hreishteil trooid e vieys erskyn-earrooy dy bee ooilley dy mie maroo ec y jerrey, ga nagh vel ad jannoo nyn gooid share dy vooiys eh.*

Smoo shickyry t'yh, dy vel myghin Yee ayns Yeesey Creest yn nrycan treisht t'ec deiney peccoil; agh eisht, t'yh daanys mooar dy hreishteil, er-yn-oyr dy vel Jee mie, dy vod-ym's er-y-fa shen ve ny s'daaney dy vrasnaghey eh; erskyn-ooilley, erreish da Jee v'er ghra dy playn caid as quoy er nee e vyghin roshtyn; —quoy oddys, as quoy nagh vod treishteil huggey. Er-lheh, t'eh er hoilshaghey, nagh bee da ny *mee-arryssee* as *mee-chredjuee* myghin erbee er ny hoilshaghey, cre-erbee oddys ve nyn yerkal. Agh er-aggle dy goghe shin e veanal marran, t'eh dy plain er n'insh dooin, dy vel *arryssee firrinagh nyn lheid as ta gymmyrkey magh*

is displeasing to flesh and blood; while the other, because it is easy, is most chosen and thronged.

It is but too plain, that such as make this excuse are in that way which leadeth to destruction. The only question is, whether they are resolved to go on in it? Especially when they consider, that it certainly leadeth to *that place*, "where their worm dieth not, and the fire is not quenched."

Is it for nothing that God has made this known to us? Is it not that we may awake out of sleep? That we may see the danger we are in, and overcome all difficulties, for a few days, that we may escape being miserable for ever? And that we may be encouraged to do so, the Spirit of God has assured us, that our *reward* shall be great hereafter; our comfort in the mean time such as cannot be expressed; and that we shall have *such assistance* as shall enable us to overcome all difficulties. We have, therefore, but this choice, either to follow *our own inclinations* for a while, and be miserable for ever; or to obey the will of God (though we meet with uneasiness) that we may obtain his favour, and be eternally happy. And it is mere [118] folly to expect any other issue of our *obedience* or *disobedience*. For thus God has dealt with men since the world began: Such as obeyed him, with their whole hearts, found their advantage in it; and such as followed their own wicked imaginations, were rejected of God, and delivered up to destruction.

Lastly; When no other excuse will do, people are apt to shelter themselves under *the mercy of God*, and hope through *his infinite goodness*, all will be well with them at last, though they should *not* do their best to please him.

It is most certain, that mercy of God in Jesus Christ is the only hope of sinful men; but then, it is strange presumption to hope, that, because God is good, I may therefore be more bold to provoke him; especially, after God has expressly declared how far, and to whom, his mercy shall extend; who may, and who must not depend upon it. In particular, he has declared, that to the *impenitent* and *unbelievers* no mercy shall be shewn, whatever they may hope for. And that we may not mistake his meaning, he has plainly told us, *true penitents* are such as "bring forth fruits meet for



*messyn cooie dy arrys; as dy vel yn credjue firrinagh lheid shen as ta glenney yn chree.* Myr shen my ta yn goo shoh yn rule liorish nee Jee briwnys shin, as liorish oddys mainyn briwnys vel [268] shin ass danjere na mannagh vel, ta shin fakin dy playn, nagh bee myghin Yee jeh veg y vondeish dooin, choud as ta shin jeh nyn yoin brishey e leighyn.

Dy feer, er-chee nagh voddagh shoh ve ny *choodagh erbee son nyn becca*, ta Spyrryd Yee er n'insh dooin lesh cre'n faghid nee Jee dellal roosyn ta, erreish daue v'er gheddyn *eamyn* as *raue* mennic, sthll goll er nyn doshiaght dy chreoghey nyn greeaghyn derrey hig seaghyn orroo: "Neem's garraghtee ec ny seaghyn eu, neem's craid tra hig yn aggle erriu."

As nish ta shiu fakin, cre wheesh as oddys sleih ve mollit; —cre cha aarloo as t'ad dy volley ad hene: cre cha gyn thort, as cre cha daaney, ayns gaurys dy vod oolley 've dy mie maroo, fegooish veg yn oyr oc er y hon veih Goo Yee. As lhisagh shoh cur orrin 've ny s'tastee gyn dy hreishteil gys *shee foalsey*, —gys *shee aigney*, fegooish oyr as fegooish *gialdynys*.

Ta my veanal shoh: —Lhig dooin dy kiaralagh feysht shin hene, nagh vel shin treishteil huc shoh, na lheid ny leshtallyn ennagh elley, son nyn maynrys ny lurg shoh. Dy kinjagh cooinaghtyn, *fegooish casherickys nagh jean dooinney erbee yn Chiarn y akin*. Nagh nheign ny cur'myn Chreestee er *chor erbee ve lhiggit sheese*. Nagh ren rieu Jee er dy hoshiaght y theihl gys y laa jiu, leshtal veg jeh e [269] harvaantyn y ghail, son *gyn jannoo* ad dy jeidjagh. *Cha vod dooinney erbee daa vainshter y hirveish*; myr shen dy nee ayns fardail t'yh dy enmys mee-hene *sharvaant dy Yee*, tra nagh vel mee jannoo ny t'eh er harey dou.

Lhig dooin consideral ny sodjey: —

repentance;" and that true faith is such as purifieth the heart. So that if this word be the rule by which God will judge us, and by which we may judge whether we are out of danger or not, we see plainly, that the mercy of God will be of no advantage to us, while we knowingly transgress his laws.

Nay; that this may be *no cloak for our sin*, the Spirit of God has told us with what contempt God will treat those that, being often *reproved*, and *called upon*, do still harden their hearts till affliction comes upon them: "I will laugh at your calamity, and mock when your fear cometh."

And now you see how much people may be mistaken; how apt they are to deceive themselves; how rash, and how presumptuous, in concluding all may be well with them, without any warrant from God's word. And this should make us more cautious of trusting to a *false peace*, —a *peace of mind*, without *reason*, and without *promise*.

What I mean is this: —Let us carefully examine ourselves, whether we do not depend upon some of these, or some such like pretences, for our future happiness? Always remembering, "that without holiness no man shall see the Lord." That the duties of Christianity are *indispensable*; that God did never excuse any one of his servants, from the beginning of the world to this day, from *observing* them faithfully. "That no man can serve two masters;" so that it is in vain to call myself a *servant of God*, when I do not the things which he has commanded

Let us consider farther,<sup>2</sup> that if we meet with temptations, it was designed *we should do so*, that we might thereby be obliged to depend more entirely upon God. That if we are sometimes at a loss, it is *so ordered*, that we may look up to God for light and salvation. That "if we love darkness rather than light," it is no wonder if we miss our way, and are bewildered. That if we want hearts to set about the work of our salvation in good earnest, it is because we know, *in our consciences*, that we never sincerely prayed to God to give us grace to do so. That if we are careless because the rest

<sup>2</sup> [The bulk of this paragraph is missing in the Manx; the initial phrases of this and the next are very similar. No doubt the translator's eye skipped from one to the next.]



Nagh vod laccal tra ve ny *leshtal* ayns cheer Chreestee, raad ta un laa ayns shiaght soit er-lheh son yn *obbyr shoh*, as *gyn obbyr erbee elley*. Nagh vod mayd lhiggey orrin dy vel beggan tushtey ain, tra ta shin toiggal reddyn foddey s'doillee dy ve toiggit. Dy chur shaghey kiarail nyn anmeenyn gys y jerrey, dy vel shoh dy playn dy yannoo ny sloo dy scansh jeu na jeh nhee erbee elley. Dy smooïnaghtyn shin-hene sauchey, son nagh vel aggle orrin roish danjere erbee, ta shoh dy ve mee-hushtagh jeh firriny's mooar, as ta shen—dy vod sleih ve currit seose gys *creoghys cree*, ta shen, gys aigney gyn briwnys. Er-jerrey, dy jean lheid ny leshtallyn shoh ny s'leah mooadaghey nyn loght, na shirveish dy gheddyn nyn bardoon, tra nee mayd shassoo fenish Jee. As shoh vees jerrey yn chooish, dy vel eshyn ta shirrey son leshtallyn gyn dy veaghey myr ta cooie da yn Sushtal, ynrycan shirrey magh kys dy ghooney eh-hene magh ass flaunys.

Ayns un ockle; nee dooinney ta dy jarroo firrinagh fo imnea son e haualtys, fenaght yn queshtion giare shoh jeh hene, *Cre'n-fa ta [270] mee treishteil dy ve er my hauail?* Foddee eshyn nagh lhoys da jannoo shoh 've shickyr nagh vel eh raad y taualtys. As keayrt dy vel dooinney dy firrinagh credjal nagh vod eh ve er ny hauail fegooish *arrys firrinagh, credjue bioal, as graih gyn foalsaght*, cha smooinee eh dy bragh er jannoo leshtallyn dy eaysley eh-hene veih ny cur'myn shoh, as veih yn mess oc—*casherickys bea*. Son dooinney dy ve ec aash er coontey erbee elley, na dy hreishteil dy jean nhee erbee 'sy theihl jannoo seose son laccal craueeaght firrinagh, ta shoh dy hreishteil noi *resoon*, as noi *scriptyr*.

Ta shoh ny va ymmyrchagh dy ve raait, dy reayl shin veih *treishteil gyn undin*, as veih shee neu-sauchey chooinsheanse; cooid dy vod yh jannoo, ta mee dy hymney yh as shiuish gys bannaght mie Yee. As ta mee guee erriu my chaarjyn ennoil, dy chooinaghtyn er yn *un red shoh, dy nee fardail dy chooilley nhee, agh goail kiarail jeh ny anmeenyn eu*.

Nish gys Jee yn Ayr, yn Mac, as y Spyrryd Noo, dy row dy chooilley ooashley as gloyr, seihi gyn jerrey. *Amen*.

of the world are so, and hope to come off as well as others, it is because we do not consider, that it will be no comfort to be damned for company, no more than it would be pleasure to be *poor*, or *sick*, or tormented *here*, for company.

Let us consider a little farther:

—That want of time can be *no excuse* in a Christian country, where one day in seven is set apart for *this business* and *none else*. That want of capacity cannot be pretended, when we understand things much more difficult to be known. That to put off the concern of our souls to the last, is plainly to value them less than anything else. That to think ourselves safe, because we do not fear any danger, is to be ignorant of a great truth, which is—that people [119] may be given over to a *reprobate mind*, i.e. a mind void of judgment. Lastly; that such pretences as these will rather increase our guilt, than serve to obtain our pardon, when we appear before God. And the conclusion will be, that he who seeks out excuses for not living as becomes the Gospel of Christ, is only contriving how to shut himself out of Heaven.

In one word; a man that is heartily concerned for his salvation will ask himself this one short question, *why do I hope to be saved?* He that dares not do this may depend upon it, *he is not in the way of salvation*. And he that is once fully persuaded, that without a *sincere repentance*, a *lively faith*, and an *unfeigned charity*, he cannot be saved, will never think of making excuses to free himself from these duties, and the fruit of them—*holiness of life*. For a man to be at ease upon any other account, or to hope that any thing in the world will atone for want of true piety, is to hope without reason and without scripture.

This is what was necessary to be said, to keep us from *false hopes*, and an unsafe peace of conscience; which that it may do, I commend it, and you, to the good blessing of God. And I beseech you, my beloved, remember this *one thing*, THAT ALL IS VANITY, BESIDES TAKING CARE OF YOUR SOULS.

Now to God, &c.

