

Banglaneyn Credjue Agglish Hostyn. The 39 Articles of the Church of England in Manx Gaelic, 1822

edited by Max W. Wheeler

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This present edition of the 39 Articles in Manx Gaelic is a contribution to the digitization of Manx Gaelic texts of the Classical Period (1700-1850). The 1822 edition of *Banglaneyn yn Chredjue Creestee as Oardaghyn Crauee Agglish Hostyn*, for the Prayer-Book and Homily Society of London, is the only one known. The translation, of English theological prose essentially from the mid 16th century, is well done, being explanatory rather than literal; that is, the translator avoids calquing the technical terms found in the English, though just a few are left as borrowings (*supererogation*, *purgatory*, *ratification*, *transubstantiation*). From the state of the language found here, one may infer that the

translation is not much older than the publication. Notably, the *preceding object* construction for non-finite transitive verbs (Direct Object + *y* + lenited Verb-Noun, e.g. *foddee mayd ymmyd y yannoo* ‘we can make use’, art. 26) is rare — occurring only twice out of 35 possible occurrences. This is in marked contrast with the use of this construction in the Manx Bible as printed in the most widely circulated edition of 1819, though the Bible translation itself had been completed nearly fifty years earlier.

The Manx version is here set alongside the English text of the *Thirty-Nine Articles*. Typographical errors are corrected in **red**.

BANGLANEYN

Y

CHREDJUE CREESTEE,

AS

OARDAGHYN CRAUEE

AGGLISH HOSTYN,

ER NYN SOIAGHEY MAGH

LIORISH

NY ARDASPICKYN AS NY ASPICKYN

AS

OOILLEY NY SAGGYRTYN,

AYNS

Y CHAGLYM COOIDJAGH OC, ER NY REAYLL AYNS
LUNNIN, AYNS Y VLEIN 1562,

SON

SHAGHNEY STREU MYCHIONE Y CHREDJUE,

AS SON

SHICKYRAGHEY CORDAIL MYCHIONE

CRAUEEAGHT FIRRINAGH.

LUNNIN:

Prentit liorish Ellerton as Henderson, Johnson's Court

SON YN PRAYER-BOOK AS HOMILY SOCIETY,

134, SALISBURY SQUARE.

1822.

Articles of Religion

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion.

Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION

Being by God's Ordinance, according to our just Title, Defender of the Faith, and Supreme Governour of the Church, within these our Dominions, We hold it most agreeable to this our Kingly Office, and our own religious Zeal, to conserve and maintain the Church committed to our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to God's Word: which We do therefore ratify and confirm, requiring all our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of England: And that if any difference arise about the external Policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire,

BANGLANEYN CREDJUE AGGLISH HOSTYN

Er ny chordail orroo liorish ny Ardaspickyn as Aspickyn jeh dagh Province, as ooilley ny Sagggyrtyn ayns y Slane Chagglym-cooidjagh oc er ny reayll ayns Lunnin ayns y vlein 1562, son scughey caghlaaghyn smooniaght mychione y Chredjue, as son shickyraghey cordail mychione Credjue firrinagh.

Prentit reesht liorish sarey yn Ree, lesh yn slattys reeoil echey soit roish.

SLATTYS Y REE.

Myr ta shin, liorish oardagh Yee, dy cairagh Fendeilagh y Chredjue, as Ardreilagh yn Agglish, cheu-sthie jeh ny Reamyn shoh, ta shin jeeaghyn er myr smoo cooie da'n oik reeoil ain, as nyn ghraih jeean er craueeaght, dy choadey as dy reayll yn Agglish t'er ny choirt fo nyn gurrym ayns unnanys y chredjue firrinagh, as ayns kianley'n chee, as gyn lhiggey da arganyn, jengleyrys, as feyshtyn neu-ymmyrchagh, dy v'er ny hroggal, oddys coyrt oyr da streu as reynn, chammah ayns yn Agglish as fud y Thea. Ta shin er-y-fa shen, lurg smooniaghtyn dowin, as marish coyrlle whilleen aspic as oddys dy cooie v'er nyn jaglym cooidjagh, er yeeaghyn er myr red cairagh dy yannoo yn Slattys shoh.

Dy vel Banglaneyn Credjue Agglish Hostyn (va roie soit magh, as orroo ta ny Aspickyn as ny Sagggyrtyn ain er chordail,) goaill stiagh ynsagh firrinagh Agglish Hostyn, cordail rish Goo Yee: as ad shoh ta shin er-y-fa shen dy hickyraghey, coyrt sarey da ooilley yn thea graihagh ain dy hannaghtyn kinjagh ayns goaill roo, as gyn lhiggey daue dy scarrey ayns y thowse sloo veih ny Banglaneyn cheddin: as er-yn-oyr shoh ta shin sarey ad dy ve prentit ass-y-noa, as shoh yn slattys ain dy v'er ny hoiaghey magh maroo.

Dy vel shin Ardreilagh Agglish Hostyn: as my ta streu erbee girree mychione Oardaghyn Cheumooie yn Agglish, mychione ny Leighyn, Canonyn, as Oardaghyn elley bentyn huic, dy vel ny Sagggyrtyn ayns y Slane Chagglym cooidjagh oc, dy reaghey as dy hickyraghey ad, lurg daue hoshiaght v'er gheddyn kied fo'n *Broad Seal* ain dy yannoo myr shen; as shinin soiaghey jeh ny oardaghyn as ny leighyn oc, er conaant nagh bee veg jeu noi leighyn as cliaghtaghyn y Cheer.

Veih nyn garail reeoil dy vod Reiltee yn Agglish jannoo yn obbyr ta cair daue, yiow ny Aspickyn as Sagggyrtyn, veih traa gy traa, ayns *Convocation* er nyn accan imlee, kied fo'n *Broad*

shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of England now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet we take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as

Seal ain, dy choyrnt nyn aigney dy chielley, as dy yannoo ooilley lheid ny reddyn as, tra vees ad jeant cronnal lioroosyn, as lowit lioriny, nee bentyn rish cummal seose ny-yei shoh, Ynsagh as Reill Agglish Hostyn, nish er ny hickyraghey liorish y leigh; veih cha jean mayd surranse caghlaa ny chyndaa ayns yn aght sloo.

Ga son y traa t'ayn dy vel caghlaaghyn ennagh er ve dy aggairagh er nyn droggal, ny-yeih te gerjagh dooin dy vel ooilley ny Saggartynt cheusthie jeh'n Ream ain, dy kinjagh as dy arryltagh er chordail fo-laue er Banglaneyn Credjue yn Agglish ain soit magh liorish y leigh; cooid ta prowal dy vel ad ooilley goaill ny Banglaneyn cheddin ayns nyn vree¹ firrinagh cadjin, as cronnal: as eer ayns ny aynryn follit shen, orroo ta caghlaaghyn smooniaght, ta sleih jeh dy chooilley horch goaill ny Banglanyn Credjue cheddin myr er y cheu ocsyn; as ta shoh prowal sodjey nagh vel aigney ec veg jeu dy choyrnt cooyll rish ny Banglaneyn shoh.

Shen-y-fa ayns ny caghlaaghyn mee-vaynrey as neu-vondeishagh shoh, ta son whileen cheead blein, ayns ymmodee imbaghyn as ynnydyn, er voirey Agglish Chreest, yn aigney ain te, dy bee dy chooilley ronsagh sodjey er ny choyrnt dy lhiattee, as ny arganeyn shoh ve jeight seose ayns gialdynyn Yee, myr t'ad dy cadjin soit roin ayns ny Scriptyryn Casherick, as bree cadjin Banglaneyn Credjue Agglish Hostyn, cordail roo. As nagh jean dooinney erbee ny lurg shoh eddyr prental ny preacheil dy hayrn veg jeh Banglaneyn Credjue yn Agglish gy-lhiattee raad erbee, agh shegin da goaill ad ayns slane nyn mree, as gyn coyrt bun orroo cordail rish e aigney hene, agh nee eh goaill ad ayns y vree baghtal as cronnal.

My nee Fer-ynsagh erbee ayns y derrey yeh ny yn jeh elley jeh ny Universiteeyn ain, ny fer erbee elley ayns ny ynnydyn shen, coyrt bun noa er veg jeh Banglaneyn Credjue nyn Agglish, ny lhaih dy foshlit, ny freayll argane erbee mysh ny cooishyn shoh, ny surranse da lheid v'er ny reayll ayns y derrey yeh ny yn jeh elley jeh ny Universiteeyn; ny my nee Saggart erbee ayns ny ynnydyn shen prental ny preacheil nee erbee er y chooish shoh agh shen ta hannah er ny hoiaghey magh ayns Convocation lesh yn aigney reecoil ain; bee eshyn ny adsyn foshlit roish y corree reecoil ain, as briwnys yn Agglish ayns yn Oardagh ain mychione yn Agglish, chammah as fer erbee

¹ nyn vree] the first of three cases of lenition where nasalization would be standard. The others are *nyn Ven-Rein* and *er nyn hickyraghey*, both in the

Ratification. We find correct *nyn mree* in the next paragraph.

well as any other: And We will see there shall be due Execution upon them.

ARTICLES OF RELIGION
A TABLE OF THE ARTICLES

1. Of Faith in the Holy Trinity.
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elley; as gowee mayd carail dy bee kerraghey cooie er ny ghoail orroo.

ENMYN
NY
NUY BANGLANEYN JEIG AS FEED
JEH
CREDJUE AGGLISH HOSTYN.

1. Mychione Credjue ayns y Trinaid Casherick.
2. Mychione Creest Mac Yee.
3. Mychione yn Goll-sheesh echey gys Niurin.
4. Mychione yn Irreee-seose-reesht echey.
5. Mychione yn Spyrryd Noo.
6. Mychione Foandid ny Scriptyryn.
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8. Mychione ny tree Creaghyn.
9. Mychione Loght nyn Ghooghys.
10. Mychione Reamys yn Aigney.
11. Mychione yn Seyrey ain.
12. Mychione Obbraghyn Mie.
13. Mychione Obbraghyn roish nyn Seyrey.
14. Mychione Obbraghyn rait dy ve erskyn nyn Gurrym-kianlt.
15. Mychione Creest ny-lomarcen fegooish Peccah.
16. Mychione Peccah lurg Bashtey.
17. Mychione Carail ro-laue Yee, as Reih yn Vooijer crauee gys Bea.
18. Mychione cosney Saualtys liorish Creest.
19. Mychione yn Agglish.
20. Mychione Pooar yn Agglish.
21. Mychione Pooar Choonceilyn Cadjin.
22. Mychione Purgatory.
23. Mychione Shirveish ayns y Chaglym-cooidjagh.
24. Mychione Loayrt ayns y Chaglym-cooidjagh.
25. Mychione ny Sacramentyn.
26. Mychione Neu-fiuid Shirveishee.
27. Mychione Bashtey.
28. Mychione Shibbyr y Chiarn.
29. Mychione yn Vooijer mee-chrauee nagh vel gee Corp Chreest.
30. Mychione dagh ayns y Shibbyr y Chiarn.
31. Mychione yn Un Oural Creest.
32. Mychione Poosey ny Saggyrtyn.
33. Mychione Persoonyn giarit jeh veih'n Agglish.
34. Mychione Oardaghyn yn Agglish.
35. Mychione Homileeyn.
36. Mychione Casherickey Shirveishee gys nyn Oik.
37. Mychione Fir-oik y Thea.

38. Of Christian men's Goods.
39. Of a Christian man's Oath.
The Ratification.

38. Mychione Cooïd y Vooïnjer Creestee.
39. Mychione Loo Dooïnney Creestee.
Yn Ratification.

BANGLANEYN CREDJUE AGGLISH HOSTYN.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

1. Mychione Credjue ayns y Trinaid Casherick.

Cha vel agh un Jee bio as firrinagh, dy bragh beayn, fegooish corp, nagh vod ve er ny rheynn, ny surranse; jeh pooar, creenaght. as mieys erskyn-insh; Fer-croo, as Fer-coadee dy chooilley nhee, chammah ny reddyn t'ayns fakin as gyn fakin. As ayns unnaneys yn Jeeys shoh ta tree Persoonyn jeh un vree, niart, as beaynid, yn Ayr, yn Mac, as y Spyrryd Noo.

2. Mychione y Goo, ny Mac Yee va jeant ny Ghooïnney firrinagh.

Ren y Mac, ta Goo yn Ayr, er ny gheddyn liorish yn Ayr er dy rieu, yn Jee firrinagh as dy bragh farraghtyn, jeh'n un vree marish yn Ayr, goaill er dooghys dooinney ayns brein y Voidyn Moirrey jeh'n stoo eck: myr shen dy row daa ghooghys slane as firrinagh, ta shen dy ghra, dooghys Yee, as dooghys ghooïnney sniemmit cooidjagh ayns un phersoon, gyn dy bragh dy ve er nyn rheynn, jeh ta un Chreest, Jee firrinagh as dooinney firrinagh, ren surranse, v'er ny chrossey, er ny varroo, as er ny oanluckey, dy yannoo coardail eddyr Jee as shinyn, as dy ve ny oural, cha nee ynrican son y peccah ayn va shin ruggit, agh myrgeiddin son ny peccaghyn jeant liorish deiney hene.

3. Mychione goll-sheesh Chreest gys Niurin.

Myr hooar Creest baase er nyn son, as v'eh oanluckit, myr shen myrgeiddin te dy ve er ny chredjal dy ren eh goll sheesh gys Niurin, (ny stayd ny merriu).

4. Mychione irree-seose-reesh Chreest.

Ren Creest dy firrinagh girree reesht veih ny merriu, as ghow eh reesht e chorp, lesh feill, craueyn, as dy chooilley nhee bentyn rish slane dooghys dooinney; lhieu hie eh seose gys Niau, as t'eh ny hoie ayns shen derrey hig eh reesht dy vriwnys ooilley sheelnaue ec y laa jerrinagh.

V. *Of the Holy Ghost*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical BOOKS

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,

5. *Mychione y Spyrryd Noo.*

Ta'n Spyrryd Noo, ta cheet magh veih'n Ayr as veih'n Mac, jeh'n un vree, ooashley, as gloyr, rish yn Ayr as y Mac, Jee firrinagh as dy bragh-beayn.

6. *Mychione Ynsagh ny Scriptyryn Casherick myr slane fondagh gys Saualtys.*

Ta Scriptyr Casherick goaill stiagh dy chooilley nhee ta ymmyrchagh gys Saualtys: myr shen nagh vel nhee erbee nagh vel er ny **lhaih** ayns y Scriptyr, ny oddys ve'r ny phrowal liorish, dy v'er ny hirrey jeh dooinney erbee dy lhisagh eh v'er ny chredjal myr banglane dy chredjue, ny ve smooinnit ymmyrchagh gys saualtys. Fo ennym ny Scriptyryn Casherick ta shin toiggal ny lioaryn v'er nyn goyrt liorish bree yn Spyrryd Casherick, as mychione yn firrinys oc ta'n slane Agglish er chordail.

Enmyn as earroo ny Lioaryn v'er nyn goyrt liorish Bree Spyrryd Casherick Yee.

Genesis,
Exodus,
Leviticus,
Earrooyne,
Deuteronomy,
Joshua,
Briwnyn,
Ruth,
1 Samuel,
2 Samuel,
1 Reeaghyn,
2 Reeaghyn,
1 Recortysyn,
2 Recortysyn,
Ezra,
Nehemiah,
Esther,
Job,
Psalmyn,
Raaghyn Creaney,
Ecclesiastes,
Arrane Solomon,
Ny kiare Phadeyryn smoo,
Yn daa Phadeyr yeig sloo.

As ny Lioaryn elley (myr ta *Hierome* gra,) ta'n Agglish lhaih son sampleyr bea, as ynsagh mychione ellyn mie; agh ny-yeih cha vel ee jannoo ymmyd jeu dy phrowal banglane erbee jeh'n chredjue; nyn lheid ta ny Lioaryn shoh:

Yn Trass Lioar jeh Esdras,
Yn Kiarroo Lioar jeh Esdras,
Lioar Tobias,

The Book of Judith,
 The rest of the Book of Esther,
 The Book of Wisdom,
 Jesus the Son of Sirach,
 Baruch the Prophet,
 The Song of the Three Children,
 The Story of Susanna,
 Of Bel and the Dragon,
 The Prayer of Manasses,
 The First Book of Maccabees,
 The Second Book of Maccabees,.

Lioar Yudith,
 Yn cooid elley jeh Lioar Esther,
 Lioar Creenaght,
 Jesus Mac Sirach,
 Baruch yn Phadeyr,
 Arrane ny Tree Cloan,
 Yn Coontey jeh Susanna,
 Bel as y Dragon,
 Padjer Manasses,
 1 Maccabeeyn,
 2 Maccabeeyn.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

Ooilley Lioaryn y Chonaant Noa, myr ta'd dy cadjin er nyn ghoail, ta shin goaill-rish dy v'er nyn goyrt liorish bree Spyrryd Casherick Yee.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any Common-wealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

7. *Mychione y Chenn Chonaant.*

Cha vel y Chenn Chonaant noi yn Chonaant Noa: son chammah ayns y Chen Chonaant as y Chonaant Noa ta'n vea dy bragh farraghtyn chebbit da sheelnaue liorish Creest, ta'n ynrican Fer ta loayrt eddyr Jee as dooinney, myr t'eh chammah Jee as Dooinney. Shen-y-fa cha vel geill dy ve er ny cho^yrt dauesyn ta gra nagh ren ny shenn Ayraghyn jeeaghyn ny sodjey na son ghialdynyn y vea shoh. Ga nagh vel yn Leigh va er ny cho^yrt veih Jee liorish Moses mychione oardaghyn cheumooie, kianley Creesteenyn; chamoo ta ny saraghyn ta er nyn goyrt ayns shen son reill y thea ymmychagh dy ve er nyn ghoail ayns reeriaght erbee; ny-yeih cha vel Creestee erbee feayslit veih coyrt biallys da ny saraghyn ta bentyn rish craueeaght.

VIII. *Of the Three Creeds.*

The Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

8. *Mychione ny Tree Creaghyn.*

Ta ny Tree Creaghyn, Crea Nicene, Crea Athanasius, as shen ta dy cadjin enmyssit Crea ny Hostyllyn, dy ve dy firrinagh er nyn ghoail as er nyn gredjal: son foddee ad dy slane ve er nyn browal liorish aynryn cronnal jeh'n Scriptyr Casherick.

IX. *Of Original or Birth-sin.*

Original Sin standeth not in the following of Adam, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are

9. *Mychione Loght nyn Ghooghys ny yn Peccah ayn ta shin ruggit.*

Cha vel peccah yn dooghys ain shassoo ayns geiyrt er Adam, (myr ta ny Pelagianee dy fardailagh loayrt,) agh te loght as broid dooghys dy chooilley ghooiⁿney ta er ny ruggey jeh slught Adam, liorish ta dooinney er n'gholl feer foddey veih e chied ynrickys, as dy dooghyssagh lhiantyn gys olk; myr shen dy vel yn eill gearree dy kinjagh noi'n spyrryd; as shen-y-fa ayns dy chooilley unnane ruggit ayns y theihll, te ^{ro}illiu corree as briwnys Yee. As ta'n vroid shoh dy ghooghys tannaghtyn eer ayndoosyn ta er nyn

regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ruggey reesht, liorish cha vel yeeearree yn eill, enmyssit ayns y Ghreek, *phronema sarkos*, as soilshit liorish paart dy ve creenaght yn eill, liorish feallagh elley saynt ny foalley, liorish feallagh elley yeeearree yn eill, fo biallys da Leigh Yee. As ga nagh vel deyrey ny chour ocsyn ta credjal as ta bashtit, ny-yeih ta'n Ostyl goaill-rish dy vel yeeearree yn eill, myr te ayn hene, jeh dooghys peccah.

10. *Mychione Reamys yn Aigney.*

Ta stayd ghooiney neayr's huit Adam ayns peccah lheid nagh vod eh chyndaa as jannoo eh-hene aarloos liorish niart e ghoochys hene as e obbraghyn mie, dy chredjal as dy eamagh er Jee. Shen-y-fa cha vel niart erbee ain dy yannoo obbraghyn mie taitnyssagh as booisal da Jee, fegooish grayse Yee liorish Creest goll roin dy vod aigney crauee ve ain, as gobbraghey marin tra ta'n aigney crauee shen ain.

11. *Mychione Seyrey Ghooiney.*

Ta shin coontit cairagh kionfenish Jee, ynrican son toilchinys nyn Jiarn as Saualtagh Yeesey Creest, liorish credjue, as cha nee son nyn obbraghyn ny nyn doilchinys hene. Shen-y-fa ta'n ynsagh dy vel shin er nyn seyrey liorish credjue ny-lomarcen, ynsagh follan as lane dy gherjagh; myr te ny sodjey focklit magh ayns y Homily mychione Seyrey Ghooiney.

12. *Mychione Obbraghyn Mie.*

Ga nagh vod Obbraghyn Mie, ta mess credjue, as geiyrt er feaysley peccaghyn, goaill ersooyl nyn beccaghyn, as shassoo briwnys geyre Yee: ny-yeih t'ad booisal gys Jee ayns Creest, as dy kinjagh gaase ass credjue firrinagh as bioal; myr shen dy vel credjue bioal dy ve cronnit lioroo cha baghtal as ta billey dy ve cronnit liorish e vess.

13. *Mychione Obbraghyn jeant roish ^{my}² ta Dooiney er ny Heyrey.*

Cha vel obbraghyn jeant roish ta grayse Chreest as bree e Spyryd er nyn goyrt, booisal da Jee, er-yn-oyr nagh vel ad cheet veih credjue ayns Yeesey Creest; chamoo t'ad jannoo deiney cooie dy gheddyn grayse, ny (myr ta ny shenn Firynsee gra,) toilliu grayse myr nyn gair: dy firrinagh er-yn-oyr nagh vel ad jeant myr ta Jee shirrey as sarey ad dy ve jeant, cha vel dooyt ain nagh vel dooghys pheccah oc.

² my] text ny

XIV. *Of Works of Supererogation.*

Voluntary Works besides, over, and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by

14. *Mychione Obbraghyn enmyssit Obbraghyn jeh "Supererogation."*³

Cha vod obbraghyn jeant jeh nyn aigney hene, ny smoo as erskyn annaghyn Yee, enmyssit Obbraghyn jeh "Supererogation," ve ynsit fegooish mooaralys as mee-chraueeaght: son lioroo ta deiney fockley magh dy vel ad coyrt da Jee, cha nee ynrican wheesh as t'ad kianlt dy yannoo, agh dy vel ad janooo ny smoo er y ghraih echeysyn na ta'n currym kianlt oc shirrey orroo: ga dy vel Creest soilshaghey dy baghtal, Tra ta shiu er n'yannoo ooilley ny ta er ny harey diu, abbyr-jee, She sharvaantyn neu-friosoagsh shin.

15. *Mychione Creest ny-lomarcan fegooish Peccah.*

Va Creest ayns firriny's nyn ghooghys jeant casley rooinyn ayns dy chooilley nhee, er-lhimme yeh peccah, voish v'eh dy bollagh seyr, chammah ayns e eill, as ayns e spyrryd. Haink eh dy ve yn Eayn fegooish cron, va, liorish chebbal eh-hene un cheayrt myr oural, dy ghoaill ersooyl peccaghyn y theihll, as cha row peccah (myr ta Noo Ean gra,) ry-gheddyn aynsyn. Agh ta ooilley shinin, yn chooid elley jeh sheelnaue, ga dy vel shin bashtit, as er nyn ruggey reesht ayns Creest, foiljagh ayns ymmoddey reddyn: as my ta shin gra dy vel shin gyn peccah ta shin molley shin-hene, as cha vel yn irriney ain.

16. *Mychione Peccah lurg Bashtey.*

Cha vel dy chooilley pheccah baaish jeant jeh nyn yione lurg Bashtey, peccah noi yn Spyrryd Noo, as nagh vod v'er ny leih, Shen-y-fa cha vel giot arrys dy v'er ny lhiettal veih nyn lheid as ta tuittym ayns peccah lurg Bashtey. Lurg dooin v'er gheddyn yn Spyrryd Casherick foddee mayd Coayll y ghrayse va er ny choirt dooin, as tuittym ayns peccah; as liorish grayse Yee foddee mayd girree reesht as lhiassaghey nyn mea. As shen-y-fa t'adsyn dy v'er nyn gheyrey ta gra, nagh vod ad peccah y yannoo ny sodjey choud's t'ad baghey ayns shoh, ny ta gobbal feaysley peccaghyn dauesyn ta dy firrinagh goaill arrys.

17. *Mychione Kiarail ro-laue Yee as yn Reih arryltagh echey jeh 'n Vooijer vees er nyn sauail.*

Ta Kiarail ro-laue Yee jeh deiney gys bea yn kiarail dy-bragh-farraghtyn echey, liorish (roish my va undinyn y theihll er nyn soiaaghey,) t'eh dy

³ In the Contents list of the Articles, this one is entitled *Mychione Obbraghyn rait dy ve erskyn nyn Gurrym-kianlt*.

his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness⁴ of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*⁵

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light

kinjagh er chiarail, liorish e aigney keillit voinyn, dy eaysley veih mollaght as coayl-anmey dy-bragh-farraghtyn nyn lheid as t'eh er reih ayns Creest ass sheelnaue, as dy chur-lesh ad liorish Creest gys saualtys dy-bragh-farraghtyn, myr siyn jeant son ymmyd ooasle. Shen-y-fa t'adsyn t'er nyn mannaghey lesh lheid y gioot ooasle dy Yee, er nyn eam cordail rish kiarail Yee, liorish e Spyrryd gobbraghey ayns imbagh cooie: trooid grayse t'ad coyrt biallys da'n eam: t'ad er nyn seyrey dy nastee: t'ad jeant nyn gloan dy Yee liorish doaltany: t'ad er nyn gaghlaa gys caslys e ynrican-er-ny-gheddyn Mac Yeesey Creest: t'ad gimmeaght dy crauee ayns obbraghyn mie: as ec y jerrey, liorish myghin Yee, t'ad cheet gys maynrys dy-bragh-farraghtyn.

Myr ta smooainaghtyn crauee er Kiarail ro-laue Yee, as e reih arryltagh j'in ayns Creest, lane dy gherjagh millish, eunyssagh, as erskyn-insh, da sleih crauee, as da nyn lheid as ta gennaghtyn ayndoo hene bree Spyrryd Chreest, smaghtaghey obbraghyn yn eill, as nyn oltyn thallooinagh, as troggal nyn aignaghyn gys reddyn ard as flaunyssagh; chammah dy vel eh dy mooar niartaghey as shickyraghey nyn gredjue jeh Saualtys dy bragh-farraghtyn dy v'er ny chosney trooid Creest, as myrgeddin dy vel eh dy breeoil greesaghey nyn ghraih gys Jee: myr shen son sleih ta shirrey dy ve creeney erskyn ny ta scruiit as jeh aigney foalley, as fegooish Spyrryd Chreest, dy reayll dy kinjagh roish nyn sooillyn, briwnys kiarail-ro-laue Yee, t'eh ribbey erskyn-towse dangeyragh, liorish ta'n drogh-spyrryd eddyr ceau ad ayns mee-hreishteil, ny ayns towse smoo dy neughlennid bea, chiart cha dangeyragh as mee-hreishteil.

Ny sodjey, shegin dooin goaill gialdynyn Yee er lheid yn aght as t'ad dy cadjin soit roin ayns Scriptor Casherick: as ayns nyn ymmyrkey-bea ta'n aigney shen dy Yee dy v'er ny eiyrte er ta dy baghtal er ny hoilshaghey dooin ayns Goo Yee.

18. *Mychione cosney Saualtys dy-bragh-farraghtyn ynrican liorish Ennym Chreest.*

T'adsyn myrgeddin dy ve er nyn gheyrey ta goaill orroo dy ghra, dy bee dy chooilley ghooiney er ny hauail liorish y Leigh ny'n Credjue t'eh goaill rish, my t'eh tastagh dy ymmyrkey eh-hene

⁴ wretchlessness] *i.e.* recklessness, disregard, carelessness. The Manx avoids this, giving only 'the greatest measure of unclean living.'

⁵ It seems likely that it was the requirement to assent to this article that caused difficulty for Rev. Philip Moore, delaying his ordination to the ministry. 'He

was not ordained priest till 1739 [at the age of 34]. The reason of this appears to have been that he refused to assent to the dogma that it was impossible that the heathen and the unbaptised could be saved' (Moore, *Manx Worthies* 'Philip Moore').

of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and

cordail rish y Leigh shen, as soilshey ghooghys. Son ta Scriptyr Casherick soiaghey magh dooin ynrican ennym Yeesey Creest, liorish shegin da deiney ve er nyn sauail.

19. Mychione yn Agglish.

Ta'n Agglish foshlit Chreest sheshaght dy gheiney firrinagh, ayn ta Goo ghlen Yee er ny phreacheil, as ny Sacramentyn dy cooie shirveishit cordail rish oardagh Chreest ayns ooilley ny reddyn shen ta ymmyrchagh daue.

Myr ta Agglish Yerusalem, Alexandria, as Antioch, er n'gholl er-shaghryn; myr shen ta Agglish yn Rome⁶ myrgeddin er n'gholl er-shaghryn, cha nee ynrican ayns nyn mea as nyn oardaghyn, agh myrgeddin ayns cooishyn nyn gredjue.

20. Mychione Pooar yn Agglish.

Ta pooar ec yn Agglish dy hoiaghey magh Oardaghyn er cheu-mooie, as dy reaghey Streeughyn mychione y Chredjue: as ny-yeih, cha vel eh cair da'n Agglish dy oardaghey nhee erbee ta noi Goo Yee; chamoo oddys ee cur bun er un aynr jeh'n Scriptyr er lheid yn aght as dy gholh noi aynr elley. Shen-y-fa ga dy vel yn Agglish feanish da, as freayll, ny Scriptyryn Casherick; ny yeih, myr nagh lhisagh ee oardaghey nhee erbee nyn oi, myr shen, er-lhimmey jeh ny Scriptyryn, cha lhisagh ee shirrey veg y ve er ny chredjal myr ymmyrchagh gys Saualtys.

21. Mychione Pooar Coonceilyn Cadjin.

Cha vel Coonceilyn Cadjin dy ve er nyn jaglym cooidjagh fegooish sarey as aigney Princeyn. As tra t'ad er nyn jaglym cooidjagh, (er-yn-oyr dy vel ad sheshaght dy gheiney j'eu nagh vel ooilley fo reill Spyrryd as Goo Yee,) foddee ad goll er-shaghryn, as ny cheayrtyn t'ad er n'gholl er-shaghryn, eer ayns reddyn bentyn rish Jee. Shen-y-fa cha vel bree ny pooar ayns reddyn soit magh lioroo myr ymmyrchagh gys Saualtys, mannagh vod ad ve focklyt magh myr goit ass ny Scriptyryn Casherick.

22. Mychione "Purgatory."

Ta Ynsagh ny Romanee mychione "Purgatory" Pardoonym, Ooashley as Ammys da Jallooyn, chammah as da Relickyn, as myrgeddin Padjer gys ny Nooghyn, red fardailagh, dy ommijagh er

⁶ Agglish yn Rome] *text* Agglishyn Rome; which would seem to mean 'the churches of Rome'; but

NB *Aspic y Rome* 'the Bishop of Rome' in Art. 37, and y *Raue* 'Rome' in 18th-century Manx.

grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

ny ghedddyn magh, as gyn gruntit er undin erbee ayns y Scriptyr, agh er y cheu elley noi Goo Yee.

23. Mychione Shirveish ayns y Cheeill.

Cha vel eh cair da dooinney erbee dy ghoail er-hene yn oik jeh preacheil dy foshlit, ny shirveish ny Sacramentyn ayns y Cheeill, roish t'eh dy lowal er ny eam as er ny choirt dy chooilleeney yn chooid cheddin. As ad shoh lhisagh shin jeeaghyn orroo myr dy lowal er nyn eam as er nyn goyrt, ta er nyn reih as er nyn eam gys yn obbyr shoh liorish deiney ta er nyn goyrt ayns pooar liorish yn Agglish dy eamagh as dy chur magh Shirveishee ayns garey-feeney yn Chiarn.

24. Mychione loayrt ayns y Cheeill ayns lheid y Chengey as ta'n pobble toigal.

Te dy baghtal noi Goo Yee, as noi cliaghtey yn Agglish ayns y chieid earish, dy ghoail padjer cadjin ayns y Cheeill, ny dy hirveish ny Sacramentyn, ayns chengey nagh vel toiggit liorish y pobble.

25. Mychione ny Sacramentyn.

Ta ny Sacramentyn ta er nyn oardaghey liorish Creest, cha nee ynrycan cowraghyn jeh goail-rish Creesteenyn, agh ny sleaie t'ad feanishyn shickyr as firrinagh, as cowraghyn breeoil dy ghrayse as aigney-mie Yee hooiin; lioroo t'eh gobbraghey dy follit aynin, as cha nee ynrycan bioghey, agh myrgeddin niartaghey as shickyragey nyn gredjue aynin.

Ta daa Hacrament er ny oardaghey liorish Creest nyn Jiarn ayns y Tushtal; ta shen dy ghra, Bashtey as Shibber y Chiarn.

Cha vel yn queig shen dy cadjin enmyssit Sacramentyn, ta shen dy ghra, Goll-fo-laue Aspick, Jannoo Pennyss, Oik y Taggyrtys, Poosey, as Ooillaghey yn corp ec oor y vaish, dy ve er nyn earroo mastey Sacramentyn y Tushtal; er-yn-oyr dy vel ad lheid as ta er naase ayns ayn liorish geiyrt er ny Ostyllyn ayns aght neu-chooie, as ayns ayn myr t'ad staydyn dy vea lowit ayns ny Scriptyryn: agh foast cha vel yn dooghys cheddin dy Hacramentyn oc rish Bashtey as Shibber y Chiarn; er-yn-oyr nagh vel courey ny oardagh foshlit oc, er ny phointeil liorish Jee.

Cha row ny Sacramentyn er nyn oardaghey liorish Jee dy vod mayd jeeaghyn orroo, ny cur lhieu ad mygeayrt marin, agh dy vod mayd jannoo ymmyd chooie jeu. As dauesyn ny-lomarcen ta goail ad dy feeu ta'd vondeishagh: agh t'adsyn ta goail ad dy neu-feeue cur lhieu orroo-hene kerraghey; myr ta'n Noo Paul gra.

*XXVI. Of the Unworthiness of the Ministers,
which hinders not the effect of the
Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of

*26. Mychione Neu-feeuid ny Shirveishee, nagh
vel eh lhiettal vondeish y Sacrament.*

Ga ayns Yn Agglish foshlit ta'n vooijer veechrauee dy kinjagh ry-gheddyn mastey'n vooijer chrauee, as ny cheayrtyn ta'n poar smoo ec ny meechrauee ayns shirveish y Goo as ny Sacramentyn; ny-yeih myr nagh vel ad cooilleeney yn oik oc ayns yn ennym oc-hene, agh ayns ennym Chreest, as shirveish liorish y sarey as y phooar echeysyn, foddee mayd ymmyd y yannoo jeh'n chirveish oc, chammah ayns clashtyn Goo Yee, as ayns goaill ny Sacramentyn. Chamoo ta bree oardaghyn Chreest goit ersooyl liorish y veechraueeaght ocsyn, ny grayse giootyn Yee ny sloo orroosyn ta, liorish credjue as dy cooie, goaill ny Sacramentyn shirveishit orroo; ta breeoil er coontey oardagh as ghialdyn Chreest, ga dy vel ad shirveishit liorish drogh gheiney.

Ny-yeih te bentyn rish reill yn Agglish dy bee feysht jeant mychione drogh hirveishee, as dy bee ad er nyn gassid lioroosyn ta tastagh jeh nyn loghtyn; as ec y jerrey, ta t'ad er nyn gheddyn dy ve oolee, dy bee yn oik oc goit voue liorish briwnys chairagh.

27. Mychione Bashtey.

Ta Bashtey cha nee ynrican cowrey jeh nyn gredjue, as jeh'n lhiettrimys liorish ta Creesteenyn er nyn gronnaghey veih feallagh elley nagh vel er nyn mashtey, agh te myrgeiddin cowrey jeh nyn ruggey-reesht; liorish, myr liorish saase, t'adsyn ta dy cooie er nyn mashtey soit stiagh ayns yn Agglish: ta ny gialdynyn jeh leih peccaghyn, as jeh nyn doaltanys myr cloan dy Yee liorish y Spyryd Noo, dy foshlit signit as sealit; ta credjue er ny hickyraghey, as grayse er ny vishaghey liorish padjer gys Jee. Ta Bashtey Cloan aegey dy ve er ny reayll ayns yn Agglish er dy chooilley oyr, myr shen share ta cordail rish oardagh Chreest.

28. Mychione Shibber y Chiarn.

Ta Shibber y Chiarn, cha nee ynrican cowrey jeh'n ghraih lhisagh ve ec Creesteenyn yn derrey yeh gys y jeh elley, agh ny sleaie te ny Hacrament jeh nyn Gionnaghey-reesht liorish baase Chreest: myr shen t'adsyn ta goaill eh dy cooie, dy feeu, as lesh credjue, goaill ayns jeh Corp Chreest ayns yn Arran t'er ny vrishey, as myrgeiddin goaill ayns jeh Fuill Chreest ayns y Chappan dy vannaght.

Cha vod Transubstantiation (ny caghlao stoo arran as feeyn) ayns Shibber y Chiarn ve er ny

the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

phrowal liorish y Scriptyr Casherick; agh te dy baghtal noi goan y Scriptyr, stroie dooghys y Sacrament, as te er choyrtyr oyr da ymmodee smooniaghtyn fardailagh.

Ta Corp Chreest er ny choyrtyr, er ny ghoaill, as er ny ee, ayns Shibber y Chiarn, ynrican lurg agh flaunyssagh as spyrrydoil. As ta'n saase liorish ta Corp Chreest er ny ghoaill as er ny ee ayns Shibber y Chiarn, Credjue.

Cha row yn Sacrament jeh Shibber y Chiarn, liorish oardagh Chreest, dy ve er ny choyrtyr dy lhiattee, er ny choyrtyr lesh mygeayrt, troggit seose, ny er ny ooashlaghey.

29. Mychione ny Meechrauee nagh vel gee Corp Chreest ayns goaill Shibber y Chiarn.

Ta ny meechrauee as nyn lheid as ta fegooish credjue bioal, ga dy vel ad dy foshlit broo lesh nyn veeacklyn yn Sacrament jeh Corp as Fuill Chreest, (myr ta'n dooinney crauee Augustine gra,) ny-yeih cha vel ad er agh erbee goaill aynr jeh Creest: agh ny sleaie t'ad gee as giu cowrey, ny Sacrament, jeh lheid y red ooasle, gys nyn gheyrey hene.

30. Mychione dagh Aynr jeh Shibber y Chiarn.

Cha vel Cappan y Chiarn dy ve er ny lhiettal veih'n pobble; son lhisagh dagh aynr jeh Sacrament y Chiarn, liorish oardagh as sarey Chreest, ve shirveishit er Creesteenyn ooilley colaik.

31. Mychione yn un Oural jeh Creest cooilleenit er y Chrosh.

Ta Oural Chreest chebbit un keayrt yn kionnaghey-reesht shen, as lhiassaghey fondagh, son ooilley peccaghyn y slane seihll, chammah peccah yn dooghys ain, as peccah jeant liorin hene; as cha vel lhiassaghey elley son peccah agh shen ny-lomarcen. Shen-y-fa va ny ourallyn ayns y chirveish enmyssit yn "Mass," ayn ve dy cadjin er ny ghra dy ren y Chirveishagh chebbal Creest son ny bioee as ny merriu, dy vod ad ve er nyn eaysley veih pian ny loght, skeayllyn mollaaghtagh, as breagyn dangeyragh.

32. Mychione Poosey Saggyrtyn.

Cha vel Aspickyn, Saggyrtyn, ny Shirveishee, er nyn sarey liorish Leigh Yee, eddyr dy vreearey noi Poosey, ny dy reayll ad-hene veih: shen-y-fa ta kied ocsyn, myr t'ec dy chooilley Chreestee elley, dy phoosey cordail rish nyn aigney hene, myr nee ad smooniaghtyn y stayd cheddin dy ve ny 'scooie dy choyrtyr craueeaght er y hoshiaght.

XXXIII. *Of Excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*

33. *Mychione Sleih giarit magh veih 'n Agglish, cre 'n aght ta 'n Cheshaght oc dy ve er ny haghney.*

Lhisagh yn persoon shen, ta liorish briwnys foshlit yn Agglish dy cooie giarit jeh veih unnanys yn Agglish, ve goit liorish slane sheshaght ny Credjuee, myr Anchreestee as Publican, derrey t'eh dy foshlit goit stiagh reesht ayns yn Agglish, liorish Pennys, as liorish Briw t'ayns pooar dy ghoaill eh stiagh.

34. *Mychione Oardaghyn yn Agglish.*

Cha vel eh ymmyrchagh dy beagh Oardaghyn jeh'n un sorch ayns dy chooilley ynnyd; son ayns dy chooilley earish ta caghlaaghyn dy Oardaghyn er ve ayn, as foddee ad ve caghlaith cordail rish ny caglaaghyn dy ashoonyn, imbaghyn, as cliaghtaghyn gheiney, myr shen nagh bee nehee erbee er ny oardaghey noi Goo Yee. Quoi-erbee ta trooid e smooniaghtyn hene; dy aggindagh, as jeh e yione, dy foshlit brishey Oardaghyn cliaghtit yn Agglish, nagh vel noi Goo Yee, as t'er ny ve er nyn oardaghey as soiagh jeant jeu, liorish pooar cadjin yn Agglish; lhisagh oghsan foshlit ve er ny choirt da, (dy vod feallagh elley goaill aggle dy yannoo yn lheid cheddin,) myr eshyn ta foiljagh noi Oardagh cadjin yn Agglish, as jannoo skielley da reill yn Er-oik, as gortaghey cooinsheansyn ny Braraghyn annoon.

Ta pooar ec dy chooilley Agglish er lneh, ny Agglish yn Ashoon, dy oardaghey, dy chaghlaa, ny dy chur naardey, Oardaghyn yn Agglish soit magh ynrican liorish pooar deiney, myr shen dy bee dy chooilley nehee jeant gys vondeish yn Agglish.

35. *Mychione ny Homileeyn.*

Ta'n nah Lioar dy Homileeyn, ny enmyn oc ta shin er choirt lurg yn Article shoh, goaill stiagh ynsagh crauee as follan as ymmyrchagh son ny traaghyn t'ayn, myr ta'n chieid Lioar dy Homileeyn myrgeeddin, va soit magh ayns traa Ree Edward VI: as shen-y-fa ta shin pointeil ad dy ve er nyn lhaih ayns ny Kialteenyn liorish ny Shirveishee, dy kairailagh as dy baghtal, dy vod ad ve toiggit liorish y pobble.

Mychione Enmyn ny Homileeyn.

1. Mychione ymmyd cooie yn Agglish.
2. Noi'n Dangere jeh coyrt Ammys da Jallooyn.
3. Mychione kiartaghey as freayll Kialteenyn glen.

4. *Of Good Works: First of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against excess of Apparel.*
7. *Of Prayer.*
8. *Of the place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend Estimation of God's Word.*
11. *Of Alms doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation Days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the

4. Mychione Obbraghyn mie: hoshiaght jeh Trostey.
5. Noi Glutteraght as Meshtallys.
6. Noi Coamrey moyrnagh.
7. Mychione Padjer.
8. Mychione Ynnyd as Traa son Padjer.
9. Dy lhisagh Padjeryn cadjin as Sacramentyn ve shirveishit ayns Glayre t'er ny hoiggal liorish y Pobble.
10. Mychione Smooniaghtyn arrymagh jeh Goo Yee.
11. Mychione coyrt Jeirk da ny Boghtyn.
12. Mychione Cheet Chreest er y Theihll.
13. Mychione Surranse Chreest.
14. Mychione Irree-reesht Chreest.
15. Mychione goaill yn Sacrament jeh Corp as Fuill Chreest dy cooie.
16. Mychione Gootyn y Spyrryd Noo.
17. Son ny Tree Laghyn roish Jerdaine Frastyl.
18. Mychione y Stayd Poosee.
19. Mychione Arrys.
20. Noi Litcheraght.
21. Noi Irreemagh noi ny Pooaraghyn Syrjey.

36. *Mychione Casherickey Aspickyn as Shirveishee.*

Ta'n Lioar jeh Casherickey Ard-aspickyn as Aspickyn, as Oardaghey Saggyrtyn as Shirveishee, soit magh ayns lhing Edward VI, as er ny hickyragey ec y traas cheddin liorish pooar y Pharliament, goaill stiagh dy chooilley nhee ta ymmyrchagh gys lheid y Casherickey as Oardaghey: chamoo ta ayn nhee erbee ta fardailagh as meechrauee. As shen-y-fa quoirbee ta er ny Chasherickey ny er ny Oardaghey cordail rish oardaghyn y Lioar shen, neayr's yn nah vlein jeh Ree Edward roie enmyssit gys y traas t'ayn, ny vees ny lurg shoh er ny Chasherickey ny er ny Oardaghey, cordail rish ny oardaghyn cheddin; ta shin briwnys dy vel ooilley nyn lheid dy cooie, as dy cair, er nyn Gasherickey, as er nyn Oardaghey.

37. *Mychione Fir-oik y Thea.*

Ta'n phooar syrjey ec y Ree ayns Reeriaght Hostyn; as ny ardjyn elley ta fo e reill; huggey ta'n ard-reill jeh ooilley ny staydyn ayns y Reeriaght shoh, eddyr ad ve jeh'n Agglish, ny jeh'n Thea, bentyn ayns dy chooilley chooish; as cha vel eh, chamoo lhisagh eh ve, fo reill joarree erbee.

Tra ta shin coyrt da'n Ree yn ard-reill, liorish ta shin toiggal dy vel aignaghyn paart dy leih oltoanagh, jymmoosagh; cha vel shin coyrt da nyn Brincyn dy hirveish Goo Yee, ny ny

ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian Men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

Sacramentyn; myr ta ny oardaghyn soit magh liorish y Ven-rein Elizabeth dy baghtal gymmyrkey feanish; agh yn ynrican "prerogative" shen ta shin fakin va dy kinjagh er ny choyrnt da dy chooilley Ree crauee ayns ny Scriptyryn Casherick liorish Jee hene; ta shen dy ghra, dy lhisagh ad reill dy chooilley horch as stayd dy leih er ny choyrnt fo nyn gurrym liorish Jee, eddyr ad ve jeh'n Agglish, ny jeh'n Thea, as smaghtaghey liorish y chliwe, yn vooijer roonagh, as ny drogh-yantee.

Cha vel reilltys erbee ec Aspick y Rome ayns Reeriaght Hoystyn.

Foddee leighyn y Reeriaght kerraghey Creesteenyn gy-baase son peccaghyn eajee as trome.

Te cooie da Creesteenyn, ec sarey yn Er-oik, dy ymmyrkey greinyn caggee, as dy hirveish ayns ny caggaghyn.

38. *Mychione Cooid Chreesteenyn, nagh vel oc ayns Co-pharteeas.*

Cha vel Berchys as Cooid Chreesteenyn cadjin, myr te bentyn rish cairys dy ghoaill soylley jeh'n chooid cheddin, myr ta paart dy Anabaptistyn dy foalsey boggysagh. Ny-yeih lhisagh dy chooilley ghooinee, jeh lheid ny reddyn as t'echey, cur dy feoilt da ny boghtyn cordail rish shen ny t'echey.

39. *Mychione Loo Chreesteenyn.*

Myr ta shin goaill-rish dy vel Creesteenyn er nyn lhiettal veih loo fardailagh as daney, liorish nyn Jiarn Yeesey Creest, as e Ostyl Jamys, myr shen ta shin briwnys nagh vel y Credjue Creestee lhiettal nagh vod dooinney lhoo, tra ta'n er-oik dy hirrey, ayns cooish dy chredjue as dy ghiastallys, my te jeant cordail rish ynsagh yn Phadeyr, ayns ynrickys, ayns briwnys, as ayns firriny.

YN RATIFICATION.

Ta'n Lioar shoh jeh Banglaneyn Credjue Agglish Hostyn reesht soit jeh, as lowit dy v'er ny ghoaill, as er ny reayll cheusthie jeh'n Ream, as liorish cordail as kied nyn Ven-Rein Elizabeth, liorish grayse Yee Ben-rein Hostyn, y Raank, as Erin, Fendeilagh y Chredjue, &c. Ny Banglaneyn cheddin va dy carailagh er nyn lhaih as reesht er nyn hickyragey liorish fo-laue ny Ardaspickyn as Aspickyn y Thie Syrjey, as liorish fo-laue ooilley ny Saggyrtyn jeh'n Thie Sinshley, ayns y Slane Chagglym-cooidjagh oc, ayns blein nyn Jiarn 1571.