Thomas Wilson

Manx Sermons 1–12

edited by

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Sources


Introduction

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-rauiee 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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1 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-ghooghs(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, unbefitting’ (27, 214). The negative prefix an- is more frequently used in this text than elsewhere, cf. an-hreishteilagh, an-chredjuee, an-chasherickey.
- **an-yeeagh** ‘atheist’ (54, 61, 194), an-yeeyes ‘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).
- **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 smooinaghtyn 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 tean ntach ‘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’.
- **cluk eyn** ‘tricks, artifice’ (117, 244). Cf. Bible cluicagh ‘froward, perverse, treacherous, wicked, cunning’, Cregeen cluge, e cluig ‘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 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 seihltaghs 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 /krẽᵊ.u/ in Manx,
which might be reduced to /kr̥ũ̯/. For comparison, Rhŷs (1894: 5–7) provides evidence of dialectal or idiolectal variation between /klaũ̯/ and /klaũ̯.u/ or /kleũ̯.u/ clive ‘sword’ (Gaelic claidheabh, claidheamh) and between /bɾẽ/u̯/ and /bɾẽ.u/ briw ‘judge’ (Gaelic bretheamh). Somewhat similar in sense is Cregeen’s craiu, craau ‘corrode’ (Gaelic cnámh), which would represent /kr̥ɛːũ̯/ (cf. homophonous craue ‘bone’, Gaelic cná(i)mh), but these items are unlikely to be identical, since the short and long diphthongs /eũ̯, ẽũ̯/ and /ɛːũ̯/ are generally clearly distinguished as <eu, ew, iu> and <aue, aau> 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 doominney ‘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 Shannyryn (66), nyn gied shenn shannyryn (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).
failleilagh ‘wanting, deficient’ (121).
floddan ‘a scottish 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 golrlish; 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 shuitt, shooit ‘a suit, shift or effort’. Found as shuitt in the Bible in the sense ‘law suit’; these two loanwords have fallen together in Manx with the vocalization of /f/ in shift.
jannooeey ‘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 reddyn 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.
lihie er ‘depend upon’ (15, 100, 118 etc.).
mac-imshhee ‘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.
y 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.
pargeys ‘paradise’ (95, 144). For the spelling and pronunciation of this word, see Thomson (1995: 115).
peigh ‘person, one’ (11, 20, 36 etc.). Colloquial pronunciation of peccagh ‘sinner’.
quoi yn, ny ‘whose’ (3). Cf. Job 26:4 quoi n spyrred haink voïd? ‘whose spirit came from thee?’
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).
trash ‘stress’ (35).
stroiagh, annym-stroiagh ‘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’. leith (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 fyis 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.
pealal ‘appeal’ (55, 73, 115 etc.).
pleasal ‘pleasing’ (adjective) (15, 37, 140 etc.), ‘please’ (verb) (8). Also Bible, Coyre 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 brendey.
pulpit (77, 112).
ques(h)tion (30, 51, 79 etc.), ny wheshtion (167).
ruleyn (105, 111, 112 etc.).
smugleraght ‘smuggling’ (117).
storeeyn (52).
text (72, 151, 165 etc.).
tipler (61).
tyle ‘title, entitlement’ (94, 109).
ventreil ‘venture’ (51, 116).
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 mavid (237), hee-ys shiú (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 thien (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’éolach) as the conditional suffix, with subsequent formation of boallin ‘I used to’.

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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-jeet twoaie kys ta shiu clashtyn: Son quoi-erbee ta echey, dasyn vees er ny choyr; as quoi-erbee nagh vel echey, veihys vees er ny ghooal eer shen hene er-lesh dy vel echey.

Chreesteenyn vie; ta mee goll dy hoaiagh 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, myrgeddin yn ard danjere ta shiu roie, jeh beaghey fo soilshey yn Sushal2 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 lacal smooinghtyn er ny Firrinysyn ta’d dy chlashtyn dy chooilley Ghoonaght, as son nagh vel ad dy ghoail ad gys nyn greeaghyn.

T’ad cheet dy jarroo gys y cheeill; as ta’d clashtyn ny scriptyrn er ny lhaih daue. —T’ad clashtyn ny ta Jee dy harey, as cre ta eshyn dy hirrey jeu. T’ad er nyn goyr at ayns cooinaghtyn jeh ny hig son firrinys ny lurg shoh: jeh baase, jeh brinynys, 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 cheat 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 saualtys fegooish lhiaasaghey Lyn mea; as fo yn volteyrsh 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.1

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.

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2 [In these sermons the Lenition 2 form tushtal is generally not used, apart from p. 335 firrinysyn y Tushtal ‘the truths of the Gospels’.]
Dy haghney ym toyt-mouys agglagh ta liorish shoh, ta nyn Jaarn er choyrt ym sarey geyre shoh da ooolley e eiyrtyssce: CUR-JEE TWOAIE KYS TA SHIU CLASHTYN.

CUR-JEE TWOAIE —son ta’n saualtys eu lhiie er— dy gooinee shiu as dy jean 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] née Jee ym tushrey as ny graysey chucky y vishaghey. Agh QUOI-ERBEE NAGH VEL ECHEY, ta shen, nagh vel er choyrt geill da ny t’ad er chlashtyn, as nagh vel er n’yanoo vondeish erbee liorish; ta nyn lheid neu-feeu jeh bannaghtyn sodjey, as, liorish briwnys cairal Yee, bee goit voue ym tushrey as y ghraye er-lihieu 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 chooilleeneey ny ta shiu dy chlashtyn.

CUR-JEE TWOAIE KYS TA SHIU CLASHTYN— as dy jean shiu clasyshyn roysin ny lomarcan ta, liorish oardagh Yee, pointit dy ynsahg shiu. Shickyr cha row rieau feme smoo son y raue shoh. Ta YMMODEE MOLTEYRyn, ta’n Ostyl dy ghra, ER N’GOLL MAGH FUD Y THEIHL; lane liorayn olk, mee-chrauee, as noi yn chredjue Chreestee; lane fir-obbree fo yn Drogh-spurryd, as spurrydyn 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 quoi ny Shirveishee ta shiu dy chlashtyn, quoi yn ghoo, quoi ny saarahgyn, quoi ny guildynn, quoi [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 mirrllyn, as soilshit liu liorish e Hagggyrtn hene.

Hoiggal dy vel shiu smooineaghtyn, dy vel shiu cha mie ynsit ayns yn gurrym as yn preachoo ta pointit dy ynsagsh shiu. Abbeyr-jee dy vel. Agh cooinee-jee cre-erbee ta ny giootyn echysyn na euish, dy nee eshyn SHIRVISIAGH YEE DUIISH SON FOAYS, my ver shiu tastey as biallys da ny coyrleyn crauce echyey. As cooinee-jee myrgeddin, nagh vod yn dooinney s’floaol ta louyrt, as s’yngt ’sy theihl cur shiu er nyn doshiaght ayns crauecaght fegooish bannaght Yee. As er-jerrey, dy vel Jee er n’yanoo, as dy vod eh janno, yn goo echyey 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;3 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 whether 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,

3 [2 John 1.7.]
beal yn fer ’smelley jeh e haggyrtyn, breeoil dy hyndaa adsyn ta geaishhtag roo lesh arrym.

Well eisht; sheign da quo-erbee ta jercal dy gheddyn vondeish liorish clashtyn lesh lesh inmid, as aigney arryllagh dy ghoail ynsagh; sheign da kiarail y ghoail dy yannoo soiagh jeh yn ynsagh, oghsan, as coyrle, myr clashty voish Jee; as sheign da streu dy chooimaghtyn er ny t’e dy chlashtyn.

Ver yh aggle ayndiu, as, ta mee treishteil dy gow yh greme en ry creaghyn eu, dy clashtyn yn oyr firiininagh cre’n’fa nagh vel yn [5] chooid smoo dy leih geddyn vondeish liorish sharmaneyn, as liorish goo Yee er ny lhiai daue. Cha nee mish, agh YEESEY CREEEST 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-jeel taste jeh shen, “eisht ta’n Drogh-spyrryd cheet, as goail ersooyl yn goo ass ny creaghyn oc, nagh jinnagh ad credjal as ve er nyn saual.”

Ta shiu fakin quoi eh-hene ta miolaghey shiu dy hoie sheese lesh beggan geill, tra ta goo Yee er ny lhiai na er ny loayrt, —quo eh ta coyr ayns ny creaghyn eu cooisyn elley tra llisagh shiu ve coyr geill vie da ny reddyn ta bentyn rish ny ammeenyn eu. Ta shiu clashtyn veih Creeest hene, dy nee yn Jouyl ta jannoo shoh, —as dy vel yn jerrey echey coayl amney. Lhig da’n firrinys agglagh shoah, ta mee guee erriu, cur erriu, ec y traa shoh, as ec dy chooille hraa, dy eaishtagh as geill vie y choyrt da goo Yee. As cooine-jeel cre dooyrt nyn Jiarn roosyn ren clashtyn y goo, as nagh jinnagh geill da, —“Bee yh ny ssasse da Sodom as Gomorrah, ec laa ny briwnys, na diuish.”

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 yeearce creoile, edyl dy ynsagh, na dy ve er nyn [6] goyrt ayns cooinaghtyn jeh nyn gurrym. T’yh lhie erriu dy clashtyn lesh aigney ilmeel, kiaralagh, as lesh slane imea-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 emmys yh, YN GOO DY HAUALTYS DA DY CHOOILLEY UNNANE TA CREDJAL.

As dy vod shiu dy kinjagh geaishhtag rish shen ny ta scrut 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,

4 [Luke 8.11-12, in a slightly different form in the Manx Bible: Yn rass goo Yee. Shen rish oirr y raad, yn vooierny ta clashtyn: eisht ta’n drogh-spyrryd cheet, as goail ersooyl yn goo ass ny creeaghyn oc, er aggle dy jinnagh ad credjal, as dy beagh ad er nyn saual.]

5 [Paraphrase of Matthew 10.15.] 

6 [Romans 1.16: son te pooar Yee gys saualtys, da dy chooilley unnane ta credjal.]
leash slane shickyrlys dy vel yn eer unrickys, 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 MY RISHYN.7

Cha nee cretoor bgoh mee-hushtaagh my lheid’s, ta gins 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 hohlshaghey dooin yn raad gys yn vea dy bragh beayn. She Eshyn ta shiu clashhtyn, tra ta shiu clashhtyn 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 Saggryt-Jee echeysyn.

Agh eisht; er-yn-oyr nagh vel eh dy liooar da dooinney dy chlashtyn firrinyyn y Sushal, mannahg vel eh<,> trooid grayse Yee dy ghooail huggey hene ad, as smooinaghryn [7] cre wheesh ta shoh bentyn rish hene; as nagh bee eh er agh elley agh feer veg share son clashhtyn yn goo er ny lhaich 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-ynsyt, dy chooilley unnane goaill huggey hene fegooish dy redbyn t’eh dy chlashtyn, as geiyrt daue. Soie-ym rhimbii myrgeddin, kys oddys yn ynsagh ta shiu dy chlashtyn dy kinjagh gientyn ayns ny aignaghyn eu aghinyn cooie, reih grayse Yee y chosney, ny egoish oivilley ny dushy, ooilley ny ta shiu dy chlashtyn, cha neeagh ad monney cour nyn saualys.

Son mac-soyley: — Abbyr dy row yn Sharmane ren shiu clashhtyn mychione YN DANYR T’AYNS MEERIOOSE, na yn eiyrtyys treih ta liorish yn veggan geill as kiarail ta ec Creesteenyn, son yn ayyn smoo, jeh nyn saualys.

Sheign da’n choooish shoh ta wheesh lhie er, my hug shiu geill da, greme y ghooail erru; as bee shiu licklee dy ghra cheu-stieh jiue hene, — “Ta mee fakin dy baghtal, my nee’m my laghyn y cheau er aghit neu-chooie, neu-friuaghsay, fegoosh goaill kiarail jeh my annym, fegoosh smooinagt cre hig ny lurug shoh, edyr mee dy ghooail aym pene yh na gyn, cha voddyom jercial rhish veg tra yioym baase agh treihys dy bragh farraghtyn. Ta mee fakin dy plain nagh nheig hon mee-[8] hene y phleasal lesh yn eer ennym Chreestee, fegoosh goaill hym-pene cre ta yn Credjue Creestee dy hirrey orrym. My nee’m myr shoh, yioym dellal smessey na An-chreestee. 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

7 [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 kerraghay ny mee-chrauee, as dy nee moomar ta yn leagh, moomar yn vaynrys oscyn ta goail aggle dy chur jummoose er, jeh nyn theeid 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 asseer er bee lioirish? Nagh jean meerioose mish y chriu, yn un choooid as dy be in oolee jeh ny peccaghyn smessy? Ta mee goaill ooiilley yn chiairail t’aays my phoaro jeh my chooid-heihtl, as dy haghney seaghyun seilihtagh; as nagh bee’m fo immea roiish yn coayl-anmey shen nee farraghyn son dy bragh? Spheer yh, ta mee fakin feallagh elley lesh cha beg dy chiairail rhyhn pene; agh bee shoh gys gerjagh erbee doos, my vees mayd ooiilley caillit fey gys gerjagh erbee dooys, my vees mayd cooid sheign fys ve eu er dy vees shiu cha bannit, as dy ve currit ayns cooinaghyn ayns sharmane ennagh elley foon (son shen my annym; as nagh sur danjer choyrt a ayn, as leeideil bea neu

Ve’in atchimagh dy chlashtyn dooinney gra, nagh vel eh credael un ockle jeh’n Sushtal: as foast t’yh plain, dy bee yh yn un red ec y jery — dauesyn nagh vel er chredjal un ockle jeh’n Sushtal, as dauesyn nagh vel er ghooailly gyyn gys nyn gree ynsaghyn yn Sushtal. Ta mee kiarit, er ve inshit diu son shen nee farraghtyn, as dauesyn gys Jee dy chooyrt ayns my [9] chree ennaghyn breooel jeh’n danjere ta mee ayn; dy der eh dou slane imnea son my annym; as nagh sur’ eh dou dy leeideil bea hliastey almoragh veg sodjey.

As bee shiu er ny shickyraghey ayns ny kiarailyn shoh, my vees shiu cha bannit (son shen myr ta ard- chiaralys Yee gourdail nheeghyn son y foays ain) my vees shiu cha bannit, as dy ve currit ayns cooinaghyn ayns sharmane ennagh elley jeh’n stayd treih ta eshyyn 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 shickyryys, cooid sheign fys ve eu er dy ve ferinragh; Nagh vod messey ta leeideil bea neu- chiaralagh as peccoil ve dy bragh dy ferinragh maynrey na ec shee rish hene. Dy vel eh dy kinjagh jannoo shen ta e chree hene dy gheyrey. Dy vel aggle er roiish yn soilshey shen yinagh er fakin yn danjere t’e ayn: — as ga dy vel eh dy mennick er chiairail dy leeideil bea noa, ny-yeih t’e chiart cha mennic er lhiggey shaghey dy yannoo shen.

My t’yh er ve inshit diu, cooid ta cha ferinragh as yn Sushtal, choud as ta shiu beaghey ayns pecca jeh nyn yoin, nagh vel yn cretoor s’feohdée cha dwooaigh ayns y chilley euish, as ta shiuish ayns shilley Yee; —dy vel shiu leedit lioirish yn Jouyl, as ayns y chir[10] veish echeysyn, as jannoo yn obbyr echey; —dy vel shiu dy chooolley 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 who 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, soiaeghey beg jeh miecys as surranse-foddrey Yee, ta coyrt seihl sodjey dui son yn er oyr shoh, nagh be shiu er nyn gheyrey gys coayl-anney. My ta shiu clashtyn, as nagh vel shoh coyrt aggle anydiu, t’yh er-y-oyr dy vel shiu livreet harrish gys creoghs cree.

Dy chooilley unnane nagh vel myr shoh livreet harrish, bee eh son firriny gsglagh er e hon hene; as my t’e clashtyn clashtyn shamarne mychione ARYYS, 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 ARYYS na Coayl Anney. Choud as nagh vel aym er-y-fa shen, treisteil rish pardoorn, cha vod veg y gherjagh y ve aym ’sy theiil shoh: as choud as ta mee liiggey shaghey my arrys, cha vod jercal erbeeb ’ve aym rish pardoorn. As ta mee fakin dy plain, voish ny ta mee er chlashtyn jiu, nagh n’ieu8 my arrys monney, mannaghn jeann-yen mess y ymmeryk cooie gys lhiassaghey bea. Nagh nee myghin vooar yh, dy jeann Jee soiagh y yanno yh jeh arrys y pheccagh, eerreish da y’er n’yanno wheesh dy olk? Nagh nee ard erceesh yh ayns Mac Yee dy vel eh vreearrey DY BEE DY CHOOILLEY PHECCA ER [11] NY LEIH DA MEC GHEINEY;9 as nagh liisagh unnane erbee ve ayns mee-hreishteil jeh myghin, agh nyn lheid ny lomarcan as nagh cow coyrel dy hreigil nyn ghrho raaidyn? Nagh mooor y vyghin yh dy vel traan aym dy ghoai ARYYS, as dy ymmeryk magh messyn cooie dy arrys? As cre’n cretoor mee-cheeaylagh, cre’n cretoor treiib leigh dou ve, my liig’yn10 shag-yh lheid y vyghin, as goll er my hoshiagh ayns my pheccaghyn gys my hoyst-mouys? Cha jeann-yen er-y-fa shen, trooid grayse Yee, liiggey 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 smooinaghtyn as kiarailyn dagh unnane ta lesh geill vie er chlashtyn sharmane mychione yn feme ta rish arrys as bea noa.

Creestee ta resoneye myr shoh, as kiarail er yn aght shoh, as janno cordail rish, t’eh ayns raad y tawalrys. Agh dy vod eh tannaghtyn ayns y raad shen, bee feme rish eh dy ve demnic er ny choyrt ayns cooinaghtyn — jeh’n danjere t’ayns chyndaa reesht gys pecca; — jeh ny cur’nym 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 pardoon I can have no comfort in life: And as long as I defer my Repentance I can have no hopes of pardoon. 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

8 [i.e. neeu, cf. feeu ‘worthy, worth’]
9 [Mark 3.28]
10 [i.e. liiggin]
shirrey ersyn, er dy chooilley ghooiinney, ayns y stayd shen dy vea ayn ta ard-chiaralys Yee er choyrt 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 lihue shin gys niau.

[12] Son mac-soyley: —nee shiu clashtyn yn CURRYM JEH GOAIL PADJER er ny hionney er dy chooilley Chreeste, cooid ta cha ymmyrchagh gys yn saaultys, oc, as ta nyn arran gagh-laad dy chummal seose nyn mioys.

Jed shiu thie fegooshi goaill shoh gys nyn gree? Foddée shiu, dy jarroo[,] shen y yannoo; agh my ta veg y gheill eu da nyn anmeenyn hene, nee shiu smoomaghtyn ny share er, as reshooney riu hene er aght ennagh myr shoh: “Ta mee nish fakin yn pecca t’aunsh lhiggey shaghey currym cha ymmyrchagh as shoh jeh padjer. Ta mee fakin son firrinyis, nagh jeean 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, dy vel dy chooilley phewca ren mee rieau, as nagh vel mee er-ghaoil-roo, as er yeeearree pardin er nyn son, shassoo ayns briwnys m’oi. As cre s’erree dou my yioom baase ’sy stayd shoh? As ta dy chooilley oyr ’sy theilh aym dy chredjal, dy gum Jee e vannaghtyn voym, mannagh der-yoom boose da son ny ta mee hanneeh er gheddyn. Cha vel oyr erbee aym dy yeralish 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 jyggym giareh jeh faunys, as dy bee’m callit son dy bragh. Goym, myr t’ye veg ystn dou, dy chooilley chaa dy yannoo padjer gys Jee. Tra h’em mysh coosish erbee dy scansh, nee’m guee er dy choyrt e vannaght er my yannoo onneragh. Tra erbee dy der-yym tastey dy vel mee er n’yannoo red erbee ass y raad, nee’m chelleeragh guee gys Jee eh dy leiyh dou, as dy choyrt 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 pretense 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 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

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11 [i.e. gys yn saaultys ?]
12 [Ta my haie fys aym, i.e. ‘I fully know’, saie = ‘satiety’]
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

Agh cha nee shoh oolley: son ta mee kiarit liorish grayse Yee, dy ghooal padjer 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 ve maroosyn, as marym pene. Liorish yn saase shoh, ver-ym ad fo coadey Yee dy chooilley voghrey as fastyr. Soie-ym roue sampiere mie dy chraueeaght; as shoh yn yrmycan aghd y chur er my chloas as mooinjer dy ve sheel, 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 padjer erbee elley agh Padjer y Chiam:—Nee’m treisheitl dy der Jee clashtyn dou cordail rish slane bree yn phadjer shen, my ta mee dy ghooal ee dy crauee er my ghlioonyn, as marish lught my hie.

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

Nee dy chooilley Creestee firiiragh, ta bwooshal dy mie da yn annym echey hene, tra t’eh er chlashtyn sharmane mychione Currym jeh goaill Padjer, nee eh, ta mee gra, smoonaght 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 goaill y CHREEHS[15]TEEAAGHT. Scoan oddys Creestee mie agh goaill smoonaghtyn as kiarailyn ennagh lheid roo shoh: “Ta mee er my chirrey jiu dy ve my ghooldagh ec Shibber y Chiam;—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 viois er nyn son, as er oyr e vaaissh, va dy yannoo yn shee ocyn rish Jee, dy voddagh ad graih y choyrt da lesh ooilley nyn annym, as cooinaghtyn dy reayl ny saraghyn t’eh er choyrt daue, cour jannoo ad cooie son niu. Ta mee shickyr, dy nee shoh yn yrmycan aght dy chur orrin hene as nyn badjeryn dy ve pleasal da Jee; dy gheddyn paroon son nyn beccagyn, 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.

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.
toiggal cre ny cur’myn ta lhie orrym dy yannoo mee my ghoaldagh feeu ec y vooyrd casherick shen. Sheiyn dou ve slane kiriat dy hreigil ny pecaghyn shen, chost da Yeesey Creest e vioys: as sheign dou leith, as graih y choyrt, as yannoo mie da feallagh elley, neayr as dy vel ezhyn er ve cha mie as dooie dooys, as dy chor sheehe 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 haualtysh lhie. Mannagh vel mee cooie dy gholl gys y Sacrament shoh, ta mee shickyr nagh vel mee ayns raad y vee; sheiyn 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 chooineeney: As ta shen, —dy mee yannoo mee-hene aurloo cha mie as oddym; as son y chooid elley, dy hreishteil gys myghin as miieys my Haualtagh, dy yannoo mie, lesh e ghrayse, shen ny ta laccal er y phaart aymys. As ver-ym dy aashagh tastejy vel mee er phaart yn Chreesteeaght, dy feeu mannagh vel, liorish my leelide bea maghey shen.

My ta Saggyrt Yee ec traa erbee dy jeean dy nyn goyrlagh’ dy vel yh ymmyrchag dy leelide bea chrhauue, as dy ymmyrkey shiu-hene ayns aght cooie gys nyn ennym Creestee as y stayd hugging ta shiu er nyn eam, nagh jarrood-jee yh cha leah as hed shiu magh ass y Cheeli, agh smoonee-jee riuh-hene er ygh agh shoh: —“Bee yn kerraghey aym’s son shickyr ys feer trome, my ta mish, ta gennys mee-hene my Chreestee, leelide bea almoragh, as neu-chreestee. Ta mee fakin cre cha doal as t’adsyn, ta treishteil dy gholl gys niau fegooish jannoo nyn baart dy vooiys Jee as y stayd huggey ta chruee goylagh leeideil bea maghey shen. Ta mee treishteil nagh jarrood-ym dy bragh yn firrinsys ta mee er chlaashyn ji—nagh vel yn Credjue, as ynh aght dy vooyis Jee, lhie wheesh ayns geiyrt er cur’myn cadjin-claghit Chrestieaghast ta yh ayns leelide bea chrhauue. Ta mee fakin dy plain, dy vod doominney goll gys y Cheeli, as gys y Chreesteeaght, fegooish cairys, na imlid, na craueeaght, na sheeltys, na [17] giastylys. As yn oyr t’ain dy gholl gys y Cheeli, as dy ghoaiial padjer gys Jee, as dy chlaashyn e Ghoor, dy nee shoh yh —dy vod mayd geddyn yn ghrayse echeyysyn dy niartagh yhien dy leelide bea sheelt, bea chairal, as bea chrhauue. Shoh vees, er-y-fa shen, trooid grayse Yee, yn obbyr voor aym’s son y traa ta ry-heet. —dy immeaeght feeu jeh’n chredjue ta mee er ghooail orrym, as jeh’n treishteil t’aym jeh maynrys tra yioom buase.”

“Its mish, as fer elley, jiu er ve currit ayns cooinaghtyn jeh firrinsys, nagh vel mooaaran Creesteenyn dy ghooail 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 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 your christian name, and of the hopes of I having been 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’ymmyrkey shin hene edyr dy *mie* na dy *sie* ayns y theilh shoh. Ta mee fakin eisht dy *vod-ym* ve maynrey, mannagh nee yn oill aym-pene yh: as ta mee fakin neeests, dy bee’m son shickyrys mee-vaynrey, mannagh veel mee kiaralagh dy leideil lheid y vee 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, guie gys Jee, eh dy reayl yn smooinaght shoh dy kinj shin er y raad lhisagh shin goll; na dy reayl shin dooin cummeeys jeh doghan foayr rish Jee; as shirveish Sushtal ymmyrchagh dy choyrt shin reesht ayns fagit dy reih dooin hene: as dy vel oardaghyn yn vondeish mooar ta *lirish ve CUAEE*. —Son eisht bee shickyrys eu, dy vel kiaral jeidjagh dy ve er nyn reil ec dy chooilley hraa lirish leightn Yee, yn ymyrca aght shickyr dy chosney shee-aigney ’sy theilh shoh, as maynrys ’sy theilh ta ry-heet; fakin dy vel oouilly saraghyn Yee mie, as kiarit dy reayl shin veih criu shin hene, red yynngagh son firrinys, dy beagh shin fagit dy reih dooin hene: as dy vel oardaghyn yn Sushtal ymmyrcaagh dy choyrt shin reesht ayns foayr rish Jee; as shirveish —edyr dy scughey doghan-anmy shen ennaghs ta shin fo, na dy choyrt dooin cummeeys jeh ny grayseyn flaunyssagh; na dy sealal dooin pardoon graysoil Yee; dy leeideil shin er y raad lhishagh shin goll; na dy reayl shin veih cooyl-skyrraghyn.

As my ver shiu gys shoh shen na[13] ta shiu er chlashtyn mychione LEAGH PECCA as BRINNYSYN YEE ER DROGH YANTEE, bee ooyr fondagh eu dy chiairlar cre dy yannoo. Ta shen, nee shiu goail-rish, “Cha vel aym agh un obbyr vooar dy yannoo ’sy theilh shoh, as ta shen, MY HAUALYTS ANMYEE. Shoh *yn un red ynmurryagh shen*[14] ta nyn Sauullagh loayrt jeh.—Mannagh dem-yrn geill da shoh, cha vel madyr mooar cre elley ver-ym geill da; *son eshyt ta coayl e annyn, t’eh coayl ny smoong na’n slane seihl*. Shoh, [19] lirish grayse Yee, freill-ym ayns my chooingaghyn as my *chree* choud as vee’m bio.["]

Nish myr ta shiu dy bragh treishteil dy yannoo shoh, sheign diu tasteve y choyrt gys currym elley nee shiu dy mennick clashtyn dy jeean coyllit 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 —

[13] [i.e. ny ‘that which’]
[14] [Luke 10.42: *Agh un red ta ynmurryagh. As ta Moirrey er reih yn ayenr vie shen, nagh bee er ny ghoaill ersooyl vo’ee.*]
as eayns Sharmaneyn: as ta shen, yn currum jeh ve dy Kinjagh Dooishtagh, as er nyn arrey; “er-yn-eyr dy vel yn noid ain y Drogh-spyrryd, myr lion buirroogh, rouail mygeayrt shirrey quoi oddys eh y stroie,” [1 Ped. v. 8.]15 feddin ad neu-chiairalagh, na veih fo coadey Yee.

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

“Ta mee fakin dy vel shin foshil er dy chooilley heu gys danjereyn as miolaghyn gys pecca. Ta shin ayns danjere voish staid peccoill ain hene, shen ta dy-kinjagh cleayney gys olk. Ta shin ayns danjere jeh solaghey nyn greeaghyn er y theihi shoh, as dy jarrood mayd nagh nee shoh yn seihl va shin jeant er y hon.

Marish shoh, ta fir-obbree ec y Jouyl ayns dy chooilley voayl miolaghey shin gys pecca na pecca ennagh. Paart gys maarderys; paart gys meshtallys; paart gys loo, gweeaghyn, breagerys, as ennagh. Paart gys maard chooilley voayl shin jeant er y hon.

Cre t’aym eisht dy yannoo? Cammy, myr ta mee treishteil son niau as maynrys, sheign dou ve smooinaghtagh, as er my arrey noi dy chooilley violagh gys olk, as guee gys Jee gagh-laad dy my reayl veih pecca as olk jeh dy chooilley chient. As shoh, liorish grayse Yee, ard-chairel 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 sheign da peiagh erbee treishteil dy ve er ny haaul. My ta dooinmy erbee aggindagh 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;16 ta shen, scar 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 lomarcan dooyrt shoh, agh t’ad goan Yeeseey Creest eh-hene; ren myrgeddin gra, “Dy vel yh ny share dy gholl siaggh gys bea lesh un laue na un sooill, na lesh dda laue na dda hooill dy ve ceaut ayns niurin, raad nagh

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15 [er-yn-eyr dy vel y noid eu yn drogh-sporryd, myr lion buirroogh, shooyl mygeayrt, shirrey quoi oddys eh y stroie, in the Manx Bible.]
16 [my ta dty laue dy dty hayrn gys yn olk, giare jeed ee. Mark 9.43]
vel yn veishteig geddyn vaaiish,\textsuperscript{17} as raad nagh vel yn aile er ny vooghey.\textsuperscript{18}

\[\text{[21]}\] Scoan oddys Creestee tastagh erbee clastyn yn currym shoh currit roish, as gyn dy smooinaghtyn er, lurg da fagail y Cheeill, as dy resooney myr shoh rish hene:

—“Ta mee fakin son shickyrys, dy nheign dou kiaraill dy obbal mee-hene, dy hassoo magh noi oolley my ghoorg-ycearreeyn, er-nonney goail-seose lesh coayl-anmey dy bragh farraghtyn. Cre-erbee ny drogh raaidyn na cliahtaghtyn ta mee derrey nish er n’dyrt daue, sheign dou treigeil ad as jiooldey roo, er-nonney ta mee fakin cre s’erreé dou. My ta bea Hliastey na almoragh er ve my ard pheecca, ga nagh vel yn seilh fakin cooid voorar dy loght ayns lleid y vea, ny-yeih ta mee fakin dy nheign dou my vea y liassaghey, lhig da’n pian as tooilleil ve myr saillo, er-nonney nee’m son shickyrys clastyn, laa ennagh, yn vriwyns agglagh shen: —Kiangle-jeel laue as cass yn charvaant neu-friososagh, as ceau-jeel eh ayns y dorraghys sodje-y mooie.\textsuperscript{19}

“My ta berchys as graith heithltagh gys nish er ghool seose my chree, sheign dou treigeil ad, cre-erbee cha nei-aasagh as oddys yh ve dou, er-nonney coayl my ciray ayns niiau —son Jee as Mammon cha vod-ym shirveish.\textsuperscript{20} My ta saynt peccoil erbee na eunys seihltagh er gheddyn barriagh har’ym, as ga dy vel ad er jeet dy ve aa-ghooghys dou, foast ta mee fakin dy plain dy nheign dou my vea y liassaghey, lhig da’n pian as tooilleil ve myr saillo, er-nonney cha voddym \[22\] dy bragh jerkal rish flaunys. My ta tagloog mee-chreaestee, my ta loo, breageraght, na scramyllys, ny peccaghyln ta reil 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 glamouragh, na meshtallys, er ve ny peccaghyln ta mee er neiyrt daue, sheign dou arrys y ghooil jeu as treigeil ad dy bollagh, lhig da ve cha nei-aasagh as saillish da feill as fuill, er-nonney cha voym aynr erbee ayns reeriatric niiau.

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.

\textsuperscript{17} [vaaiish gen. instead of baase nom, as in 1 Corinthians 15.31 geddyn vaaiish.]

\textsuperscript{18} [Mark 9.43-44: te ny share dhyt goll siagh ayns y vea veaem, baccagh, na daa laue y ve ayd, as oo dy gholl ys 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.]

\textsuperscript{19} [Esith dooyrt y ree rish ny sharvaantyn, Kiangle-jeel eh laue as cass, as gow-jeel eh ersooyl, as tilg-jeel eh ayns y dorraghys sodje-y mooie. Matthew 22.13]

\textsuperscript{20} [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 liiass da sleih tooillel y ghoiar orroo dy ve caillit, neayr as dy jean nyn ghooghys peccoil hene, mannagh bee yh er ny obbal, smaghtit, as freilt fo, cur lesh shin gys toyr-mouys gyn cour. Ta mee cur tastey neesht, dy vel ooollely saaraghgh Yee, ooollely ny currymyn t’eh er phointeil dooin, ooollely kiariit ayns mygghin dy reayl shin veiyr-couit mou shin hene. As dy beagh shin fagit dy eiyrt er nyn yeeairreeyn 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 nhe ta Jee lihettel dou; as [23] mannagh jeaagh-ym er ny saraghgh echeyshyn myr yn ynrucan raad gys bea as maynrys dy bragh farraghtyn.”

Er yn aght shoh nee dy chooilley Chreeeste tastagh resoooney rish hene, traar erbee dy glyn eh currym Creesteet erbee elley er ny choyrt roish, na coyrlit er dy eiyrt da.

Dy beagh traar aym, hoilshin diu kys oddagh shoh ve jeant, gys yn vondeish mooar eu, ayns ymmodaee blanglaeyn elley jeh nyn gurrym as nyn gredjue-Creeeste.

Ooollely ny t’aym nish sodjey dy ghra riu, she shoh yh, dy choyrt shiu ayns cooinaghghtyn cre’n bannaght t’yh dy vel Kialteenyn eu dy haaghey huc, as dy vod shiu clashtyn gool Yee, as fys y gheddyn er e algeyn, as cre sheign diu jannoo dy ve er nyn sauail.

Ta shiu fakin cre’n bannaght mooar t’eu liorish SAGGYRTYS LOWAL-ORDIT, as cre’n bannaght t’yh, dy vel persoonyn pointit liorish y Spyrpyy Noo, quoi ta, ec gaue ny anmeenyn oc hene, dy lhah diu, as dy jejdagh dy choyrt bun diu er firrinysyn yn Sushtal.

Foddee shiu dy jarroo cleaysh your21 y choyrt daue, na dy almoragh smooinaghyn er cooishyn faradalagh elley. Foddee shiu dy meerioosagh geaishtagh rish nyn gurrym, as ny danjereyn ta shiu foshilit huc. Foddee shiu goll thie fegooshih ny reddyn shoh goail grem et nyn greaghghyn; agh eisht bee-[24]jee shickyr jeh, dy vel shiu goll thie fegooshih bannaght Yee. Foddee shiu nyn gooyl y hyndaa er y Cheeill (myr t’yh cliaghtey paart) as smooinaghghtyn shiu-hene ro vie dy ve ynsit, oghsan dy ve currit diu, na er nyn gooyl ayns cooinaghghtyn jeh nyn gurrym; 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 will, as the manner of some is) and think yourselves too good to be assured of it, you return home without God's commands of God, all the duties which he has been suffered to follow our own wills, or the words of God, and know his will, and what you must do to be saved.

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,
neeshiu ayns jarrood Jee, e haaraghyn, as ooilley ny ta mie. Hig shiu fei-yrrey dy ghra, myr dooyrt ny mee-chauree my nyn giong ja Job gimraa [Job xxi. 14.] dooyrt rish Jee, “faag void shin, son cha vel shin shirrey tushtey jeh dty raaidyn.”

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

Ta mee guee gys Jee eh dy reayl shiu ooilley veih geiyrt da ny raaidyn ocsyn. As dy choyrt grayse dooin ooilley dy chlashtyn, dy hoiggal, dy chooinaghtyn, dy ghoail gys nyn gree, graih y choyrt da, as dy eyrt er shen ta er ny lhaih as er ny phreacheil dooin cordail rish goo cashierick 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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22 [Faag voïd shin; son cha vel shin shirrey tushtey dty raaidyn, in the Manx Bible.]
[25]

**SHARMANE II.**

Yn Aght firrinagh dy gheddynn Vondeish liorish Sharmaneyn.

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, veisyn vees er ny ghoiail eer shen hene er-lesh dy vel echey.*

Tra ta nyn Jiarn cur sarye dooin dy CHUR TWOAIE, foddee mayd ve feer shickyr dy vel yh bentyn dy ard chooish ennagh, as er-y-fa shen geill voor 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 lhiie er toiggal as credjal shen ny ta shiu dy chlashtyn. Son quoi-erbee ta echey: ta shen, quoi-erbee ta er gheddynn vondeish-anmey liorish ny t’éh hanna er chlashtyn, nee Jee bishaghey e hushtey as e ghreysey; agh quoi-erbee nagh vel echey, —nagh vel er chur geill da ny t’ad er chlashtyn, as nagh vel er gheddynn vondeish erbee liorish, nee lheid y sleih mei-rialagh, [26] liorish briwnys Cairal Yee, coayl yn tushtey as ny grayseyn shen va eshyn er choyrt daue.*

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

Er-jerrey, CUR-JEE TWOAIE QUOI TA SHIU CLASHTYN: —Cooine-jee quoi ny Shirveisheh ta shiu dy chlashtyn, quoi veih ta’n goo, ny saraghyn, ny baggyrtn, ny gialdynn, ta shiu dy chlashtyn. T’ad Saggeryn Yee ta freayl arrey son ny anmeenyn eu. T’ad lhaah as preacheil diu goo Yee, er ny livrey liorish e Vac hene. T’ad soaiaghey rhimbii saraghyn Yee, ta kiarit dy yannoo shiu maynrey son dy bragh. As t’ad cur shiu ayns cooinaghyn jeh gialdynn Yee, my vees shiu biallagh; as jeh e vaggeryn trom, my ta shiu soaiaghey beg jeh e vieys. Cooine-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 poble neu-riaralagh shoh.”

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**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.*

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, if you are 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.”

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1See Matt. xiii. 9.
John xv. 12.
Heb. xii. 14.
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 hooilshagh ey diu yn aght [27] firrinagh dy gherdyn vondeish liorish Sharmaneun, jeh shoh hug mee ymmodee samplereyn rhimbiu ayns sharmane ren mee roie.

Abbyr-je eisht, dy vel Sagyrt Yee ec traa erbe er ve soiaghey rhimbi ooilley yn Chredjue Creestee firrinagh; cre cha ymmyrchagh as t’ey dy chredjal cre-erbee ta Jee er hoilshagh ey da deiney; as myrgeedyn yn danjere t’ayns leediel bea an-chooie da sleih ta goail-rish dy vel ad credjal ny reddyn shoh.

My ta shiu er choyrt geill vie da lleid y sharmane shen, nee shiu smooinagh myr shoh riu hene: —“Ta mee nish shickyr, dy vel yh neu-possible fegeoish credjue dy wooiys Jee. Ta mee fakin dy plain, nagh vel yh cooish dy veggan faunno, vel shin credjal mannagh vel, fakin dy vel Yeesey Creest eh-hene er hoilshagh, dy bee eshyn nagh jane cromdjal er ny gheyrey; as dy vel yh ooilley-dy-lheeragh cha ymmyrchagh gys sauaultys dy jean mayd cromdjal—cha nee myr saill mayd hene, agh—cordail rishe y chredjue va kearyt dy row er ny livrey da ny nooghyn.

Ta nyn Jiarn hene er n’inshe dooin, “mannagh jean mayd cromdjal aynsyn, dy vow mayd baase ayns nyn becaghy. [Ean viii. 24.] As reessht, “Eshyn ta jannoo peccah noi yn Spyrryd Noo, cha bee yh dy bragh er ny leih da.” Red cha atchimagh shen t’ey, gyn dy hoiggal, na dy roonagh dy bee yh dy bragh er ny leih da.” Red cha atchimagh shen y dooghys ain, as dy chooilley ghee chyoileexy.

[28] Shen-y-fa, cre-erbee ta Jee er hoilshagh, sheign da ve shickyr as firrinagh, ga nagh voddym’s slane baght y ghoaiil jeh. Cha vel yh dy kinjagh ymmyrchagh dy beagh slane toiggal ain jeh ny oyryn t’ee Cee Jee son jannoo ny saillish hene; sliore t’ey dooin dy vel fys ain dy nee shoh yn aigney echysyn. Sliore t’ey dooys dy vel fys aym, as dy vel mee cromdjal, da cromdjal Jee dy chooilley ghooinney ve er ny hauail. Dy vel Yeesey Creest e Vac er hoilshagh dooin raad y tauaultys. Dy vel eh er choardail shin rish Jee. Dy jane eh stiagh rish Jee son parden dooin, my ta shin goaill arrys firrinagh son nyn becaghy. Dy der Jee dooin dy chooilley vonneey dy chooney lioirish e Spyrryd, dy gheidyn barriaght harrish ooilley [sic: ooilley] lheh-chiartys y dooghys ain, as dy chooilley lhiettel-anmey nee cheeht nyn raad. Dy jane 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 not necessary that we know the reasons of God’s will and pleasure; it is enough that we know it to be his will. It is not necessary that we know the reasons of God’s will and pleasure; it is enough that we know it to be his will.

That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Christ his Son has shewed unto us the true 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 of our sins. That God would have all men to be saved. That Jesus Chri
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
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
auns shickyr ys dy n’eaisht eh rooin lesh meenid ayroil.

Marish shoh, bee shiu er nyn ynsaghe cre t’ych dy choyrt graih da Jee lesh ooolly nyn gree. Dy vel shoh dy streu as dy yeearee dy vooiyis Jee ayns ooolly nyn yshoo. Dy ve slane arrymagh gys e leghyn; da shen ny t’ehe harey, as da shen ny t’ehe lhietl. Dy ve graihagh er e Ghoo, ayn ta’n aigne cyechy er ny hoilshaghe y dooin; as er e Hagggyrty, ta loriishtyn er nyn goyrt dy ynsaghe yshoo, as dy ve er nyn arry son nyn amneneyn myr adsyn sheign coontey y choyrt. Ty’yh dy loaryt jeh Jee ayns agh smoo arrymagh, dy vod feallagh elley gynsgh ychior yu samplere euish, dy choyrt graih as arrym da. Ty’yh dy ve ayns gien-anmeye as boggويل tra ta oashley er ny choyrt da Jee; tra ta’n seil goll myr saillish [33] Jee; tra ta cairys, crueeaght, as giastyllys, bishaghe ye as currir er nyn doshiaght; as dy ve seaghnit as trimshagh tra ta leighyn Yee er nyn misheye, lhiiggit-shagheye na beg soit jeu. Er-jerrey, ty’yh dy choyrt baillys da aigne Yee, as cre-erbee t’ehe gordrail er nyn son; as dy hurranshe nee erbeey ny sleiaie na dy vrasnaghe ychey jeh nyn yoin as dy roonagh; as dy obbal diu hene dy chooillely nee ta oyr eu dy chredjal nee jymmoose y choyrt ersyn.

Lurg diu ve er chlashtyn ooolly shoh lesh tastey 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 ymmodde bannahtyn ta mee er gheddyn veih Jee, dy vod-ym boois y choyrt da er nyn son, yn ynracyn aght by-hickyry dy vishagheye my ghraih er y hon syn ta er ve cha mie as cha dooie dou hene. Nee’m lhaih na claszthyn e Ghoo Casheric dy tastagh, dy vod-ym fys y gheddyn er e aigne, e ghialdydyn, as yn leagh mooar t’ehe hoiaighe magh da e harvaantyn jeidjagh. Ver-yym feoh da, as shaghn’yym ooolley hlieid ny persoonyn, ynsaghe, sheshaght, as glare, oddys leodaghey my aigne mie as my ghaire gys Jee. Cha lhig-yym da [34] graih-heihltagh goail greme er my chree, er-aggle dy jean-yym Jee y yarrood, as dy nee eshoo my ynracyn marnyrs. As er-yn-oyr dy vel aigne-mie mastey caarjyn dy leah callit mannagh vel ad dy mennic jannoo sheshaght ry-chielllely, H’eem gys Jee gah-daa, as lhie-yym my ’eme as my yearerreyk kiongoyrt rish: erskyn-ooolily, guee-yym gys Jee dy gheayrtey ayns my chree lheid y ghraih shen er-hene, dy vod-yym graih y choyrt dasyn erskyn dy chooillely nee, 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 wi

[33] Besides this, you will have been instructed

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

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

Ad shoh, ta mee gra, na nyn lheid shoh, vees smooingaithgh as kiarailyn dy chooiley Chreeestee smooingaithgh, ta er chur geill vie da sharman mychione GRAIH YEE. As bee eh ny s’kiaralaee dy eiyrt da ny kiarailyn shoh, tra t’e’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 orooy gys coontey son y drogh-yannoo oc. As t’ad goail taitnys ayns lheid y sleih, as lheid y ghlate, as ta leodaghney nyn gredjue mychione y stayd, as y choonteiy 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 ynisit 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 loriow Creest eh-hene; [I Ean iv. 21. “Shoh yn sarey t’aiin veihysyn, Eshyn ta graihagh er Jee, dy der eh graih da e vraar myrgeyddin.” Veih shoh nee shiu goail eu-hene, nagh vod nhee erbee ve ny s’breooyl dy chur shiu ayns foayr rish Jee, na nyn lheid shoh, vees ynsee, kys shynney lhieu shiu hene. Dy vel shiu er ve currit erbee cheet erriu hene. Cha vel shiu foaile gys na loriow Creest, cha vel shiu foaile gys na loriow Creest, cha vel shiu foaile gys na loriow Creest, as kys ta shiu dy hoilshaghey nyn aigney-mie da.

Nee shiu freayl ayns cooinaghtyn, Dy vel dy chooiley ghooiney nyn naboo as nyn mraar, oddys ve vondeishit loriow [sic: loriish] yn aigney-mie eu. Dy vel Jee yn Ayr ain ooilley, as dy vel shin ooiIley braarahghyn. Dy vel shin ooiIley oiltyn jeh’n un chorp, jeh ta Yeessy Creest yn kione. Dy nee shoh myr ta Jee er n’oardrail, dy bee oiltyn yn chorp shoh son cooney yn derrey-yeh da’n jeh-elley. Dy jean yn bogs treishteil gys y verchagh son cooney-beaghee; as dy jean ny berchee, cha beg as t’ad coonety jeh, cosney vondeish foddey smoo loriow padjeryn ny bogsyn. 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 shynnney lhieu shiu hene. Dy vel shiu goail boggey as taitnys ayns nyn voays as maynrys hene. Dy vel shiu seaghnit tra ta okl na lheh-chiartys erbee cheet erriu hene. Cha vel shiu booiagh ny foiljyn eu hene dy ve jeant ny smessey

These, I say, or som 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 befals yourself. You do not love to have your own faults aggravated, or your good name
na t’ad, na nyn ennym mie goit ersonool; as cre cha
aarloo as ta shiu dy yannoo leshtalyyn son ny foijyn
eu hene. Ayns fockle, ta nyn saie fys eu kys
bailiuish feallagh elley dy hoilshagh yey an igney-
mie ocsyn diu hene: As nagh nee beggan gerjagh
yh da ny mee-hushtee as neu-ynsit, dy vel nyn
gurrum soit rhymboo ayns cha beg dy ocklyyn, as
dy vod ad dy aashagh toiggal yh, lhorish
smooinaghtyn cre’n ghaire t’oc orroo hene, as kys
bailloo feallagh elley dy ghellall roo.

Lurg diu ve er smooinaghtyn er ny reddyn
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 gaume-anmey, dy ve cairal, dy leih, dy choyrty
da, dy ve graiiahg er, as dy ghooai padjer son my
naboo, myr ta cooie da eiyrtyssagh Yeessy Creest.
Cha jeaan-ym, er-y-ya shen, aggair da peiagh erbee,
liig da my choasney lhorish ve wheesh as saailish.
Cha jeaan-ym tranlaas, molteyrys er, na [37]
boirey feallagh elley, ga dy beagh yh ayns my
phoar. Cha jeaan-ym troo mysh aigh-vie my
naboo, na gymmyrkey gounlys ayns my chree, ga
dy vod’in dy aashagh y cheittyn yh. Cha jeaan-ym
soiaig’ beg jeh peiagh bio son e voghtynd, na son
ny lhag-haghyrtyn oddys v’er duittym er; myr ta
my haie fys aym, dy vel shin ooiiley aarloo dy
huittym fo lheh-chiartyssyn, failleilyn, as dy
chooiley nheec 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
bohtyn, myr ta fys aym dy vel Jee er ny vouieys
lesh lleid ny ourallyn. Cha jeaan-ym okk son olk,
ga dy yel drogh-chooiileen pleasal da dooghys ny
foalley. My ta peiagh erbee my noid gyn oyr,
nee’m guce gy Sje dy hyndaa e chree, dy jean eh
y hiettal as y chasety eh veih olyk as aggair, cooid
vees, er agh elley, yn assee smoo da hene. Cha jir-
ym nagh vel my naboo toilloo2 my aigne-mie;
son my yinnaggh Jee dellal rhym’d cordail rish my
hoilchyns, ve’ins yn cretoor s’mee-vaynrey bio.
Cha lhoyys dou gra, ta lleid y dooinney shen er
n’yannoo aggair dou, as cha leih-ym da; er-yn-ooy
dy vel Jee hene er ghra, dy jean eshynd dellal
rhym’s kiart er yn agh cheddin. Nee’m
gymmyrkey lesh annoonidyn feallagh elley,
 treisteil dy jean feallagh elley, agh Jee erskyn
ooiiley, gymmyrkey lesh ny annoonidyn aym.
Nee’m myr shoh myphaart dy [38] hoilshagh
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 deal 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

2 [i.e. toilloo].
my ghraiḥ gys my naboo, trooĭd yng ghraiḥ t’aym er Je, ta er harey mee dy yannooy myr shen; as er-
yn-oyr dy vel mee credjal dy bee shoh smoo
booisal da’n Ard-oaashley Flaunysaggah. As goym
padjer gys Je dy choyrt dou yn spyryrd dy ghraiḥ;
as dy vod graih gys Je, as my naboo, ve ard-
leedelagh my vea; As dy chooillee oie jeh my
heiḥ, dy vod-ym lhie sheeze dy chadley ayns yn
un aignty-mie cheddin, ayn ta mee treishteil dy
gheddyn baas.”

Bee shoh yn aght fırinagh dy gheidyn
vondeish loriṣh clashtyn sharmaneyn, as hed
shiu dy-valley veih thie Yee lesh bannaght.

Abbyr dy vel shiu, ‘sy nah ynmyd, er ve ynsit
lorish Shirveishagh Yee, mychione yn feme, yn
ymnodree feme mooar, jeh bea crauee casheric.
Shickyr cha ragh shiu thie fegoosh smooinaghtyn
arragh mychione cooish va 3 wheesh lhie erriu dy
chooinaghtyn er. Son bee shiu er nyn shickyragh’
lorish Spyrryd Yee, chamma as loriṣh
Shirveishagh Yee, NAGH VOD DOOINNEY ERBEE
FEGOOSH CRAUEEAGHT YN CHIARN Y AKIN. Dy
vel ooilley ny ta kiariat loriṣh leighyn as oardaghyn
Yee, dy yannooy shiu ayrmee jeh’n dooglys
flaunysaggah; ta shen, dy yannooy shiu casheric dy
vod shiu ve cooie dy ve maynrey. As dy vel shin
eiraghyn dy hauylts er ny eer coaantyn shoh
hene ny lomarcan: —Dy jean [39] mayd streeu dy
vooiys Je treooid slane course 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 shiley Yee, mannagh vel ad
coney dy heyrey shin veih bondiaht phecca, as
dy choouraghshy shin reesh lesh tooarastyl Yee.

As dy eignagh shiu gyn ve meerioosagh ayns
cooish ta wheesh lhie er, nee shiu cooinaghtyn, dy
vel yh dy mennie er ve inshit diu, cre’r hieitrimys
mooar vees son ‘shickyrys eddyr cronney ny crauee
as ny mee-chrauee ayns y theilh ta ry-heet. As my
nee shiu Je yn noid eu loriṣh bea mee-chrauee, ta
shiu caillit son dy bragh.

Nee shiu eisht toshiaht y ghooil dy
smooininaghtyn yh feeu dy eam gys cooininaghtyn,
ere ayns, myr t’yh er ve dy mennic inshit diu, ta’n
chraueeaght shoh lhie. Nagh vel yh kainlt gys y
traa ta shiu ’sy cheeiil, na ec nyn badjeryn, agh dy
nheign da ve obbyr nyn slane mea [sic]. Dy nheign
diu ve crauee ayns nyn ymmneryke-bea, ta shen,
gyn-loght as lesh sampiere 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 indispensible
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 partner 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 Go-
dt.

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. 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,

3 [ve in the text.]
Casheric gys JEE, coyrt graih ennoil da dy chooiilley nhee ta bentyn dasyn; clashtyn rish e ghoo, kiaraíl dy ve er nyn nelish e haaraghyn; goail padjër huggey son ny ta shiu feme, as moylley eh son e vyghynyn. Dy neigh diu ve crauee ayns nyn [40] ymmyrkey gys nyn naboo; ta shen, cha jean shiu veg yn aggaü da; sheign diu cooney lesh ayns e eme; sheign diu goail padjër er e hon; as leih da, my t’eh er n’yanoo assee erbee diu. Er- jerrey, Dy neigh 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’yanoo ass y raad, as chyndaa gys nyn gurrly fegoosh higgey-shaghey; crauee ayns leodaghyn nyn yeearreeyn son y theihl shoh, dy vod shiu GRAIHY Y CHOYRT DA’N CHIARN LESH OOLEILY NYN GREE. Sheign diu ve crauee tra smoo ta’n seithl cheet lhiue, ta shen, cha neigh diu ve ard-aighnagh. Crauee tra ta’n seithl golli nyn ’oi, ta shen, surransagh fo as booaagh lesh aigney Yee. Sheign diu ve crauee ayns nyn goamrey, ta shen, fudagh as fegooish moyn as faraalys. Crauee ayns nyn meaagh, ta shen, gyn geiyrt da neu-heeltsy, da gletteraght, na meshtallys; crauee ayns ny spoartynt eu, cha nee geiyrt daue myr ard-obbyr nyn mea.

My t’ou dty Ayh na Moir, sheign dihyt soilshaghrey dty chraueeaght liorish troggal dty chloaan ayns aggle Yee; my she Mainshtyr oo, sheign dihyt ve crauee, ta shen, cairal rish dry harvaantyn, cooinaghthynt dy vel ayds oon-hene mainshtyr ayns niou.

Ayns fockle, T’yah er ve inshit diu nagh lhiasagh nhee erbee shiu y lhiettel veih ve [41] cha crauee as ta pooor diu; er-yn-oyr dy vel Jee, ta cur’maagh shiu dy ve crauee, er ghooil er hene dy chooney lhiue lesh grayse as pooor ymmyrchaug er nyn son; as er-yn-oyr myr s’crauee ta shiu, shen myr s’maynrey ta shiu shickyr dy ve tra yiow shiu baase.

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

“Ta nish slane shickyrays aym, dy vel my ymmyrkey-bea yn ymnycan prowal dy vel mee ayns faoayr rish, na fo jymmoose Yee. Dy der bea neu-chiaralah, neu-friusag as gyn ymmyd, lesh orrym son shickyrays briwnys yn villey neuvessoil; lhiegh sheese yh, cre’n-fa t’yh goail seose room hallooin gyn ymmyd? Nee’m er-y-fa shen Jee y woiioys gys rere my phooar, liorish ve cha tastagh jeh my raiadyn, as cha biallah da e haraghyn, as nee yn ghraye eccheysyn 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 life, 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

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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.
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:

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.
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.

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. 1

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.]

Shoh my Vac ennoil, as Jee, clasht-jeel rishyn.

As she yn Sushtal echaysyn ta shin preacheil, coyrt bun er, as chionney erriu. As she ESHYN ta shiul coontey beg jeh, tra nagh vel shiul cur geill da shen ny ta er ny choyrt rhymbi liorish ny Shirveishee echaysyn.

As, er aght elley, tra ta shiul cheet gys y cheeill lesh aigney sheelt son ynsagh, as clashtyn e ghoo lesh arrym as ammys, ta shiul son firrinsys cosney yn ghrail echaysyn eh dy hoilshag ly naghaglyn eu lesh yn goo dy hauilts.

She er-yn-oyr shoh ghow mee ayns laue dy hoilshaghey diu YN AGHT FIRRINAGHDY GHEDDYN VONDEISH LIORISH SHARMANEYN; liorish soilshaghey diu kys lhisagh as kys oddys dy chooilley Chreestee goail huggye hene ny t’eh dy clashtyn, reih geddyn yn vondeish smoo liorish, as dy ghooil er lheid ny gialdynyn as smoo licklee vees dy reil e ymmyrkey-bea. Ta mee hanna [47]

1 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 ayrmyn elley vees jeh’n scansh cheddin.

Llig dooin eisht goail ain hene, dy vel shiu er chlashtyn sharmane mychione yn DANJERE T’AYNS FREAYL DROGH HESHAGHT; na thaghjey marish sleih jeh drogh ynsagh na drogh vea. Gyn dooyt ve shiu er ve er nyn gooyt ayns cooinaghtyn cre whileen as ta er ve cruit liorish dy omniagh rei heid y cheshaght; cre whileen ta er gheddyn drogh chliaghtaghyn dy veerooose, dy neu-heeltys, dy yummal nyn draa as nyn good-heiilt; ta dy bollaigh er stroie nyn gredjue as ymmyrkey mie bea.

Va shiu er nyn shickyraghey, as lesh firiinys vie, ayns dy chooiley heshaght raad ta sleigh jannoo craid jeh pecca, loayt dy eddryn jeh Jee, as dy mee-arrryagh jeh nhee erbee ta bentyn dasyn; dy vel yn Jouyl, gyn dooyt, reill ayns shen, greinnaghey e yannooe, as ny smoo na ny sloo yn slane sheshaght. Dy bee shiu ayns traar gerrit booagh clashtyn craid jeant jeh ny reddy smoo casheric, as ayns nyn gree dy yeearree nagh row fockle dy irriney ’sy chredjue ta ynsit diu, as nagh row Jee ayn dy eam gys coointey shiu. Cha vel fys eu nagh vel yn cheshaght jeh shiu goail marooy nyn an-chredjue jee Jee, sleih fo leedieyls y drogh-spyrryd: my nee shiu [48] beahgey myr ta adsyn, nee shiu ayns traar credjal myr ta adsyn, cre-erbee oddys shiu smoonaghtyn jeh ’sy traar t’ayn.

Bee shickyrys er ny choyt diu, nagh vel nhee erbee braasnaghey Jee ny smoo dy ghaail veih sleih e Spwyrdd Casheric, as e ghraysyeyn, na dy mennic thaaghey drogh heshaght, raad ta reddy dwoaiaagh da Jee er ny ghra as er ny yannoo.

Er-jerrey; Bee shiu er lesh clashtyn veih’n Screeudeyr casheric, dy vel feeyn, as feeyn noa, ta shen dy ghra neu-heeltys, goail ersooyl yn cree; ta shen, yn tushkey: As nee dy chooiley unnane ta thaaghey iuderys er heshaght, feddyn yh myr shen gys e hrrmishey, tra oddys yh ve ro anmagh dy hyndaa gys aigney sheelt; nyn ennaghhtyn trimshagh cur orrin fakin, nagh liiasa da peaigh agh blashtyn eunysyn peccoil, na thaghjey drogh-heshaght agh traa feer ghiaire, dy chur er ve feer ghraiagh orroo, as fo bondiagh daue.

My hee’yens peaigh aeg erbee feer sheelt as tastagh tra t’eh clashtyn yn firiinys shoh, yarr’y n dy nee cooid vooor er yn agh t shoh veagh smoonaghtyn lheid y phersoon:

“Booose dy row gys Jee dy row yn ruue mie shoh er ny choyt dou. Ta shickyrys aym dy vel dooinney ny ghaa 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 ma
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 UNCLEANNESS, 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’oardagh ey POOSEY LOWAL. myr saase dy haghney ny peccaghn shoh, cha dwoaiagh da Jee, as cha stroiagh da deiney. As ny yeih ta’n spyrryd neu-ghen shoh reillassh slane reamys ’sy theil; ta ymmodee tuittym ayns ny peccaghn shoh, ymmodee beaghey ayndoo, as rouyr jannoo craid jeury.

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

Lhisagh sleih ageyj, tra t’ad clashtyn ny reddyn shoh, fenaght jeu hene questionyn ennagh nyn heid shoh:

“Vel mee dy firrinagh credjal, liorish tuittym ayns ny peccaghn shoh, dy gaill-ym foayr Yee, as dy nheign dou jercal rish y vriwnys s’agglee my nee’m tannaghyn aynnoo? Cha lhoys dou gra nagh vel mee credeal shoh: as my ta mee credeal yn ynsagh shoh, cha bee leshtal erbee aym son my pheecca; 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 tannaghyn ayns lheid ny peccaghn shoh. Cha jean-ym molteyrys orrym pene dy bee Jee myghinagh dou, as mish dy hannaghyn ayns pecca; v’eh yn un Jee myghinagh cheddin ren Sodom as Gomorrah y stroie lesh aile veih niu, son ny peccaghn shoh. Ta mee dy vriwnys liorish shoh jeh myghinagh Yee tra ta daanys jeant er. Cha goym orrym ventreil er ny peccaghn shoh ayns treishtiel 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 oscyn 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 treishtiel dy cheiltn my oilijn; son t’yh er ny hickyraghey dou, dy der Jee lesh gys soilshey obbraghn keillit y dorraghys, tra vees yn cree s’dunnal as s’recrei fo nearey as er-creau. Nee’m er y-fa shen, streeu dy ghraimey ny atchimyn shoh er my chree, as dy dy [sic] reayl my neu-loghtynys myr shynn ey lhim my annym. Nee’m shaghney gys rere my phoar dy choolilley violagh gys ny peccaghn shoh, lihtchertacht, neu-heeltyys; dy choolilley heshtagh ta jannoo craid jeh ny peccaghn shoh; dy choolilley unnane ta er choayl nyn nearey; ooliley ny ta’n Drogh-sprrryd er lhieneeney lesh storeeyn rouanagh, taggloou neufudagh, ronniaghtyn scammlytagh; ayns fockle, ooliley ny ta soilshagh liorish nyn daggloo omniagh, 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 vooor shoh, as peccagh 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?

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

As quoi-erbee ta er ve cha mee vaynrey as dy huittym ayns ny peccaghyn shoh, gowee ad arrys jeeragh, as bee ad dy mooor er nyn arrey son y traar ta ry-heet, my nee ad agh smooinaghyn dy dowin er goan Chreest; — “Dy jean yn spyrryd 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 smooinaghyn lhisagh Creesteennyn y ghoail, as nee ad y ghoail, my ta veg y ghrayse ayndoo, tra t’ad clashyt sharme my-chione yn jerrey agglagh jeh peccaghyn y neu-ghlenid.

Ta pecca feer voor as feer chadjin elley, as beggan scainsh jeh; ny-yeih, ghue’erin erriu dy ghooial 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-laah, gyn aggle as gyn smooinaghnt; ga dy vel yh peccagh 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 dagglooo cadjin bwoalley jeeragh nooi oashley Yee; t’yh mee-ooshalaghyn e ennym, ta shen, t’hy an-chashericyee Jee eh-hene; t’hy leodaghyn yn arrym as yn oashley lhisagh ’ve ec sleih son eshyn ren ad y chro [sic: chroo]; as jeeghyn er myr jalloo nagh vod jalloo edyr mie na sie roo. Liorish yn cliaghtey an-yeaagh shoh, ta sleih cheet dy choayl yn aggle casheric roish loo; myr shen nagh vel loo ‘ghyn as breekaghyn 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
ferrinagh na dy foalsey. Voish loo cadjin t’ad cheet dy ghuee mollaghyn orroo hene as feallagh elley; voish gweeaghyn gys goan-mollaghthag, as voish goan-mollaghthag gys eer an-yeeys; dy ghra, ec y chooid sloo dy wishal, nagh row Jes edyr ayn.

Nee shiu er-y-fa shen, tra ta shiu clsashtyn ny reddyn shoh, my ta shiu dy bragh treshteil dy scapail kerrarhey trome Yee; nee shiu yn firiinya shoh y ghohail gys nyn gree, as kiarail riu hene er yn aght shoh:

“Nee’m dy kinjagh jannoo my chooid share dy loayrt jeh Jes lesh aggle as arrym ayns my chree. My ta mee summit dy ghohail my loo casheric, nee’m shnooaghyn dy down as bree as atchim ny goan shen ta dy my shiangley. MYR SHEN DY GOON JEE HLIAT; as eisht nee’m goaill ayn pene, my [55] ta mee dy bragh jerical rish cooney Yee tra smoo vee’m feme yh, dy vel mee kainlt dy loayrt yn eer irriney hene. As son loo’ghyn sijragh as cadjin cliaighlit, ver-ym feoh da peaal gys Jes son feanish, myr ta dagh peiagh dy yannoo ta loo lesh breg na red fardalagh n’y veel. My veem d’y [sic: dy] bragh cha mee-vaynrey as dy ve goit er vullagh-ching ayns lehid y phecca, nee’m chelleragh guee son pardoo Yee, as kiarail y ghohail nagh jeen-ym myr shen arrag. As er-aggle dy jinnagh lehid ny loo’ghyn coayl nyn mree orrym liorish cliaighthey, treig-ym, myr yinnin yn drogh-spyrryd, as faag-ym sheshaght y dooinney ta geiyrt da lehid ny peccaghyn, er-aggle dy bras’n in Jes dy aagail mee dou hene, as dy darrin dy ve cha ok as y fer smessey jeu.

Nagh jeen-ym goai ennym Yee ayns fardail tra ta mee ec my phadjeryn, as dy ooaishlaghey eh, nee’m my phaart dy jed my chree as my ghoan lesh y chielley. Cour shoh, smooin-ym rhym pene, dy vel ooiley padjeryn ny killagh goai toshiaighth lesh lehid ny goan as smoog cooie ta dy choyrt shin ayns cooingaghtyn quasi dy tin loayrt; ta shen, rish Jes Oolilley-niartal as Ayr myghinagh, huggesyn ta dy chooilley three foshlit, dy chooilley yeearree er-fys; ta bun dy chooilley chreemaght as miyeys, fer-chroo as fer-choadee ooiley sheelnaue; ym dooghs escheysn t’y, as dasyn [56] ny lomarcan t’y bentyn dy hoilshaghey myghin as leh peccaghyn.”

Nee ad shoh, as lehid ny goan shoh, my vees geill er ny choyrt dau, geam back aigney rauailagh, as soiagh’ yh er yn currym ta shiu mys; nee ad doostey yn cree s’neu-chiaralagh, as meighey yn cree smoog roonagh.

Quoi-erbee ta myr shoh kiarit, cooid vees dy chooilley unnane ta aggle er dy ghohail 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
auns fardail, cha jean eh dy mennic loayrt jeh Jee, na rish Jee, fegoish smooinaght, gyn reson, as gyn arrym.

Yn nah ard phecca ta lursh shoh she BRISHEY LAA YN CHIARN yh. Ta shiu clashyt sarye Yee mychione yn peccab shoh, as nyn gurrym dy chooiley ghoonaght. As ta shiu clashyt nyn gurrym dy mennic cur’mit erriu ayns sharmanye; as ro vennick ta shiu goll thie fegoish 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 cheell; er-nonney cha vel shiu goail eu-hene yn firrinyu ta shiu dy chlashtyn, na cheet gys kiarail shickyr mychione echey. Son vel yh possibyl dy glynnaagh as dy gredjagsh shiu dy vel Jee er choyrt sarye 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 cooy y choyrt da. Dy vel yh laa pointit cour shirveish as yee Yee, as nyn Saualtagh Yeeseey Creest. Mannagh beagh sleih er ny lahyn shoh ayns cooinaghtyn jeh nyn gurrym gys Jee; as mannagh row persoony reiht liorish e harey oardit dy reayl seose yn tushety dy Yee, as nyn marrant ersyn, yinnagsh shiaght dy leah coayl yn tushety t’ain jeh’n Jee firrinaght, (myr ta mooarane aashoonyn er n’yannoo) dy chooiley ennaghtyn dy chraueeaght, dy chooiley imnea son nyn Gronney lursh y vea shoh, lhig da sleih as fys ve oc, na smooinaghtyn na gyn smooinaghtyn er shoh. As, er-jerrey, ta lleid as nagh vel FREAYL YN LAA SHOH DY CASHERIC, liorish haaghey chaglym ny creeduwe, t’ad ayns firrinys giarey-maghy ad hene vi’gh agnshh.

Vod yh ve, ta mee gra, nagh d’arragh [sic: darragh] Creestee erreish da er ve er ny choyrt ayns cooinaghtyn jeh lleid y firrinys, dy chiaral dy shickyr er aght ennaght lleid shoh?—

“Smooin-ym orrym quot eh ta er choyrt dou yn sarye shoh; dy nee Eshyn eh ta coyrt dou ooiiley my hraa, as ta bannaghey ooiiley my laboragh. Smooin-ym orrym cre t’yu t’eh er harey orrym: camma; dy lihisin son un laa ayns shiaght, faagail ooiiley my chiaral as my chooid-heiht ayns ny laueyn [58] echeysyn, e vannaght er laboragh un laa ta ny s’feceuol na obbyr y slane chiaghtin ny egoosh: As dy lihisin yn laa shoh y chasheirickey gys yn ooaishorth echeysyn; dy choyrt boose da son e chiaral har-ym; dy ghoul-rish, as dy chur ooaashley da e phooar, e crennaught, e wieys, e irrinyu, as e chairots 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 most 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 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
It is the day of giving; to er ny chasherickey son cheysyn ayns yn ennym echeysyn. are in the \[Numb._vi. 23, &c.\] isconrated to the ivrey seose gys

God will give them up to a mind void of men will not retain God in their knowledge, us concerning attended to what the sacred scriptures have told must conclude, that such people very often both take from one sin to another, till they become depend upon God for his blessing upon them. hear this duty recommended and explained; and an eternal rest hereafter. honour of God, and designed to prepare me for indifference, which is c

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 absolotion 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 from all those ways by which this good day is strength giving day of grace. I will consider, that it is God’s seriosity what I have heard, and then I will lay

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

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.
aigney gyn-thort; dy obbraghey dy chooille vee-chraueaegt dy jollyssagh.”

Dy vel shoh er ve staid ymmodee dy leih ta er duittyum ayns loghtyn as peccaghyn eajee, v’ad keayrt jeh nyn mea as dwoaie oc eer dy smooinaughtyn orroo: Dy dug ny peccée s’dewille keayrt dy row feoh da ny peccaghyn shen t’ad nish sluit orroo; as dy row ad ayns aggle roish yn Jee shen, ny baggyrnys as ny briwynssyn echey t’ad nish soiaghy cha beg jeu, gyn aggle orroo: Dy jinnagh yn bunny yn duittym ayns loghtyn as peccaghyn eajee, v’ad keayrt jeh nyn mea as dwoaie oc eer dy smooinaughtyn orroo dy jollyssagh; dy chooish vee-chraueaegt dy jollyssagh.”

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 this sin; 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 
*scammynlagh, fheodagh, 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 olynys as mee-chredjue, 
as t’eh giarit jeh ayns e phecca. —Cha vel shoh 
goal gréme erriuish, er-yn-oyr dy vel shiu foast 
bio.

My nee sleih coontey beg jeh Laa yn Chiarne; 
jannoo meeroose er ny saaseyn casheric; gobbal 
ky shlashtyn rish Goo Yee, na dy hoiiggal e aigney; 
nee eh goail voue e ghrayseyen, hig ad dy ve ny 
s’mee-chiaralee, as feih-yrreyn, gys mee-
chraueaght foshtyi, as appee son briwney.

Ta shiu dy mennic er chlashtyn ny ta’n Noo 
Paul goail tastey jeh, Dy row mée-chreh due, gyn 
freayl Jee ayns ny dushyey, oyr ny peccaghyn 
s’eajee haink riceu ayns cree dooinney. Foddé 
shiu ve shickyr jeh, dy der ny un oyrny cheddin 
liieu 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 oais [63] 
tyarn marish drogh oais elley, derrey ta sleih 
jarrood Jee; derrey ta Jee treigel adsyn, as fagail 
ad daue hene; derrey t’ad er lhieeney seose towse 
nyn beccaghyn; as derrey ta Jee tayrn orroo toyrt 
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 smooinaghtyn 
shoh, as gyn ve

“Ta mee fakin dy plain dy vel dooghys 
sheelnaue yn un chooid, as erskyn towse olk ayns 
dy chooiolley ghooiineny: Fegoosh grayse Yee nagh 
vod mayd jannoo nee erbee mic: My nee’m hirish 
my peccaghyn Spyyrd Yee y heaghney, as eh y 
eiginaghey dy aagail mee dou hene, cha vod-ym 
fakin cre yminn; cre ve’in; na cre’n kerraghey 
trome hayrn’in orrym-pene. Ta mee toiggal, my ta 
mee geeaerdy da hea veih ny peccaghyn smoo, dy 
nheign dou kiarail dy hassoo magh noi pecca ‘syn 
eer toshitagh, as yn eer red sloo ta mee credjal ver 
jymmoose er Jee; as mannagh vel mee jannoo shoh, 
as keayrt dy gholl er-shaghryn ass raad Yee, nee un 
pecca gyn dooyt leedeil 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 *smooinaghtyn,* na gymmrykey ad 
sottish and thoughtless, contracts destempers, 
and dies hard, or in despair.

You see another given to *lewed, 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 
th ing: 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
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 throughly 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—

\[
\text{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.}
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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 lhieu nyn ammeenyn hene, dy reayl arrey noi miolaghyn, as [66] dy ghoail padjer dy kinjahg, nagh jean ad tuittym aynndo, na ad dy gheddyn yn varriaght orroo. T’ad er nyn shickyraghej liorish Spyrryd Yee, dy vel yn Jouyl kinjahg shirrey quoi oddys eh y stroie, fedyyn ad jeh nyn arrey, as veih fo coadey Yee. T’ad currit ayns cooinaghtyn jeh ny annoonidyn oc hene, dy vod ad dy kinjahg jeecaghyn seose gys Jee, as nyn marrant y choyrt er e ghhraye. T’yh inshit daue harrish as harrish, nagh vel stayd erbee dy vea nagh vel foshlit roish miolaghyn: Dy vel yor ec dy chooiilley ghooinney bio dy ve e arrey noi kialgyn y Drogh-spyrryd, neayr as va pooar echey dy chleaynahg Yuase dy vrah Mac Yee hene—er ard-saggryt Yee dy chassid eh dy aggairagh, as Pilate dy gheyrey eh noi e chooisheanse. Ta oc sampereyn nyn chied Shannyyrn [Adam as Aue] dy choyrt slane toiggal daue cre cha annoon as t’ad, as cre vees yn eiyrtys my yer ad raad da shen ny ta’n Jouyl coyt ayns ny smooinghtyn oc. T’ad fakin dy chooiilley laa, dy vel Creesteenyn ta er vreearrey dy hreigeil nyn drogh-spyrryd, yn seihl, as yn eill, wheesr er ny leediil lioroo as ny eer an-chreesteenyn hene.

Er-liham, dy lhisagh ny reddyn shoh Creesteenyn y ghooestey, 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 faunnoo, t’ad fagail y cheeill, as ta noid-ny-anmey cheet chelleeragh as goail ersooyl yn goo as ny creeeaghyn oc, er-aggle dy jinnagh ad credjal as ve er nyn sauai. T’ad meeteil rish miolaghyn ec dy chooiilley hyndaa, as t’ad tayrnit ersooyl, edyr liorish nyn yeerreeyn broghe hene, na liorish drogh samplereyn, as ta ayns y raad mooar lhean gys toyt-mouys.

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

Lhig dooin guee erriu, er-y-fa shen, Chreesteenyn vie, tra chlinnys shiu firiinyssyn lehid shoh—smooine-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 OR 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—one of 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 smooinaghhtyn t’eh coyrty ayns my chree; as dy vel aym drogh hamplereyn nagh nee beggan dy leedeil mee er-shaghryn, as gys my horyt-mou. Cha lhoys dou, er-y-fa shen, treishteel gys my niart hene, [68] my chreenaghnt hene, na my cheeayl hene; agh bee my slane treishteil ayns Jee. Go’ym padjer jecan huggay 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 shickyrys 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-laar, guce gys Jee nagh bee’m er my leedeil ayardoo. Cooin-ym gor yee, “Lhig dasyn er-lesh dy vel eh shassoo shickyr, kiarail y ghooai nagh duitt eh.” Chamoo caisht-yrm rish ny drogh smooinaghhtyn ta’yn Jouyl coyrty ayns my chree, —agh SHASS-YM MAGH NY ‘OIL, (myr ta’n Ostyl coylagh’ mee) as eisht ta mee shickyr nagh vod eh yn varriaght y gheddyn harr-yrm. —Smooin-ym rhym pene, quoi eh ta dy my ghreinnaghey gys reddyn neu-lowal: Dy nee yn un noid-annmy cheddin eh dooyrt rish nyn Sausaltagh, Ooilley ny reddyn shoh ver-ysm dhyt: Dy nee yn drogh-spyrryd cheddin eh, er nonney e ainley, ta coyrty ayns my chree—aagh jeean eunyyssyn ny foalley veg yn assee dhyt; —dy vel goail cooilleen-aigney millish; —dy jeean 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-heiht na nyn draa; dy nee lhieu-hene ad, as dy vod shiu jannoo roo myr sailliu hene. She yn drogh spyrryd cheddin hene eh, ta miolaghey shiu dy hoaghgy beg jeh shriveish Yee, as dy yeegaqh ym er myr erry; ta cur erriu credjal dy vel traa dy liooar rhimbiu dy ghooail arrys ayn, as dy leedeil bea noa; as dy vod shiu ‘sy traa t’ayn geiyrt da yeeareeyyn ny creeghyn eu hene. Er-jerrey, she yn spyrryl olk cheddin t’ayn, quoi, tra ta shiu kiarail dy leedeil bea noa, as ny-yeih jarrood ny kiara’ilyn mie eu; she yn un spyrryd cheddin eh, ta mee gra, ta goail marish shiaght spyrrydyng 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 geil da, as lihassaghey nyn mea liorish Goo Yee; liorish gyn smooinaghht 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 they are your own, 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.

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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 lhiassaghay nyn mea liorish yn Goo Casheric echeyyn, 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.
SHARMANE IV.

Yn Aght firrinagh dy gheddyn Vondeish liorish Sharmaneyn.

LUKE viii. 18.

Cur-jee twoaie kys ta shiu clashtyn: Son quoï-erbee ta echy, dasyv vees er ny choyrt; as quoï-erbee nagh vel echy, veïshyn vees er ny ghooail eer shen hene er-lesh dy vel echy.

TA mee hanna er choyrt bun diu er ny goan shoh, as raue nyn Jiarn; as myrgeddyn gaue mooar ta roish Creesteeny, 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 jehn’h Sushhtal, (myr son firrinys t’yh) t’yh foddey smoo, dy chlashtyn as dy hoiggal firrinysyn y Sushhtal, as gyn dy choyrt geill daue. She yn pecca mooar shoh ren yn Phadeyr Ezekiel [cab. xii. 2.] coyt gys lieh poble Israel: “Ta sooïlyyn ec yn poble shoh dy aikin, 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 Saaualtagh cha mënnci cur gys lieh yn slught oc, ny Hewyn; as cooid va feih-yrerre y oyr toyt-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 sarye soit sheese ayns y text, Cur-jee twoaie kys ta shiu clashtyn. Son corrym rish y gheil ta shiu croyt da, as yn yeearee jean eu-hene dy gheddyn vondeish liorish ny ta shiu dy chlashtyn, shen myr vees y towse dy ghrayse as tushtey nee Jee y choyrt diu.

Ayns biallys da’n raue jeecn shoh ta er ny choyrt liorish nyn Jiarn as Saaualtagh, h’em er my hoshiahgt dy hoilshaghey diu yn aght firrinagh dy gheddyn vondeish liorish ny ta shiu dy chlashtyn—DY GHEDDYN VONDEISH LIORISH SHARMANEYN. As, Chreesteeny, bee-jee shickyr jeh, dy vel yn saualty eu ayns towse mooar lhie er shen y yanno. “Bannit ta adsyn” as nyn Jiarn, “ta clashtyn Goo Yee as freayl yh.” [Luke xi. 28.] As t’eh coyt shickyrlys dooin ayns yynyd elley, [Luke x. 14.] dy bee adsyn nagh vel geddyn vondeish-anmey liorish Goo Yee, er nyn garraghey ny s’deville y na cummaltee Tyre as Sidon.1

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.

1 [na cummaltee Tyre as Sidon added by the translator.]
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, 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 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 will not forget what I have been put in mind of: What a dreadful thing

Cha lhiass lane goan dy choyrlaghey shiu, nish, as ec dy choioilley hruea, dy imneagh dy [73] cur geill da ny ta shiu dy chlashtyn veih Goo Yee, as veih e Hirveishe: agh nee’m (myr ta mee er n’yannoo roie) soilshaghey diu kys oddys shiu vondesth-anmey y gheddyn lirish paart jeh ny cur’myn smoo as sryrje, nee shiu dy mennic clashlyn 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 ennyssyt NY KIARE REDDYN S’JERREE, ta shen, Baase, Brïwmys, Niau, as Niurin. Yn Baase cha vod shiu cosney voish, —yn tra teu hickyr, Be yn Brïwynys shiegn cheet jeiy shen fegooish peal, as ver yn vriwnys cheddin shin edyr gys Niau na Niurin.

Jean shiuish, Creesteenyn vie, clashlyn ny banglaneyn shoh jeh nyn gredjue ec tra ear erbee dy jeean soit ribhmiu, as chionnit erriu, as gyn shiu dy ghoail gys cree ad? Na lhig y Jee. Nee dy chooilley ghooinney ta bwishal dy mie da e annym hene (tra t’e clashlyn ny reddyn shoh) resooney as kiarail ghoooinney ta bwishal dy mie da e annym hene (tra ghoail gys cree ad? Na lhig y Jee. Nee dy chooilley jeean soit rhimbiu, as chionnit erriu, as gyn shiu dy choyrt gys y theihl:

“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’immeaeght orrym, as dy nee ec Jee ynrucan ta fys cuin vees yn vriwnys shoh er ny choyrt ayns bree. As cre-[74]erbee yn tra te’yh er ny choyrt ayns bree, yn shallid ta mee geddyn vaaisch ta my chronney shickyrit son dy bagh [sic: brag]. Nagh jean mie dou gra, tra yiom y baase ber jeryre orrym. Choud voish shen, dy nee shen y traar nee my hreihys na my vaynrys goaal toshiagh. As er-jerrey, dy vod Jee ve er ny vrasnaghe y dyanoo giare my laghyn, tra t’e fakin nagh vel mee laik dy yannoo ymmyd vie erbee jue: shen myr ve jeant rish yn billey neu-veessoil: “Lhiig sheese yh; cre’n-fa t’yh goaal seose room halloomin.” Kys ihisag shoh cur orryms, as er ooolley ny ta clashlyn ny reddyn shoh smooinaghtyn dy dowin orrin hene!

“Er my hon hene,” (jir dy chooilley Creesteen vie rish hene) “cha bee’m, lirish grayse Yee, ny sodjey bouyr da’n eam shoh, na molteyrys y yannoo orrympene dy bee my hraa, my arrys, as my hauailys dy kinjagh ayns my phoar hene. Nee’m goaal aym pene, myr ta mee er ve coyrtli dy yannoo, cre hon va mee er my choyrt 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 gholl gys niau, mannagh bee my ghoohtys pecoil er ny chaghlaa son y chooid share roish my vaag-ym yn seihl shoh. Cha jean-ym
jarrood ny ta mee er ve currit ayns cooinaghyn jeh; cre’n red [75] agglagh vees yh, my vee’m goit doaltaym lirish yn baase, choud as ta mee leeideil bea neu-chiaraalach, neu-friusagh, na peccoil; roish my vel mee er n’yannoo veg y vie ayms my heeloge, as choud as nagh vel veg aym dy yeaghyyn back er, agh shen nee cur orrym ve ooilley-cooidjagh neuf-eue jeh myghin.

“Son nagh bee shoh yn stayd treih ayms tra higyym dy gheddyym baase, cha llig-yym veg sodjey shaghey dy yannoo my mee rish Lee lirish arrys ayns traar, er-aggle dy n’aase my stayd ny s’despert [gyn treisht dy choural] gaghlaa, myr nee yh son shickyr; as dy vod traar ve aym dy ynmurkey nagh messyn cooie dy arrys firrinagh, —yn ynicrann cowrey shickry dy row my arrys firrinagh.

‘Sy nah ynymd, son nagh bee’em boirit lesh kiarailyn yn seilh shoh, tra lisagh my smooinaghyn ’ve er seilh elley, nee’m reaghge my choosiagn seilthagh, choud’s ta mee ayns slaynt, as er lheid yn agh shen as as [sic. repetition] nagh jean mollahg erbee liantyn gys nhee erbee aag-yym my yhe. ‘Sy traa t’ayn nee’m my chooid share dy chur mou ooilley yeerreeyn olk my ghooysys peccoil; as dy harbaa my chree veih grai er seilh sheign dou cha gerrit fagail. Nee’m streew dy veaghge ayns shee rish ooilley yn seilh, as dy chooiillie oie lhie sheese dy chadley lesh yn aigney hieh. ‘Sy nah ‘ayn nee’m my chooid share dy gheddy ayrn ayns myghin Yee, ec oor y vaaiish, liorish obbraghyn dy chairs, myghin, as giastyllys, choud’s bio mee. Nee’m, myr ta mee er ve coryl d, dy kinnag streewu dy ve er my gheddyyn ayns raaidyn my churmyrn, tra hig my Hiarn, dy vod eh mee y gheddy jannoo myr shen, as dy vod-ym clashtyn ny goan gerjilagh 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 ter Lee orrym, tra ta chingsy ny baase taayrn er-gerrey, nagh bee yh red erbee joarree dou dy injiliagh my aigney hene gys aigney mie Yee. Nee’m goaill chings, as ooilley ny seaghyn shen ta leeideil gys y vaase, myr pointit lirish Lee as Ayr graysio. As dy hegnaa daw shoh cheet jeh’n vyghin eccheysn, nagh vod goail tainys ayns treiys echerootyn; as oddagh shin y ghooail ass y theiil fegooish yn raue sloo, dy beagh yh son yn ghloyr ecche hene as my foays ainyn.

“Er-jerrey, Nee’m (myr ta mee er ny ve ynsit) jeaghyyn er y Vaase myr briwnys cairl Yee er sheelaune son pecca, as cooid nee eh dy greysoyl jannoo soiaghgy jeh myr oral, trooid toilchinsys as liassaghge Yeeseys Creest, son ooilley ny peccaghyn ta shin er ghooail 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 set 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 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 shickyr jeh, mish y reayl veih aggle y [77] vaaiish, as veih dy chooiley aggle elley ta ny smessey na’n baase.

“Gah yn vaaiish she peccah yh; shoh ta cur er y vaase dy ve cha atchimagh. My oddys shickyrys resoonagh erbee y ve aym dy bee my pheccaghyn er nyn leih dou, eisht cha bee my vaase agh ynyrcan 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 firrinysyn lhisagh dy chooiley Chreestee freayl ayns cooinaghtyn; ad shoh ny kiarailyn lhisagh eh jannoo, traa 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 BRINWYS.

Shen banglane elley jeh credjue dooinney Creestee nee shiu dy mennic clashtyn soit magh reaue veih’n phulpit, as veih Goo Yee, myr cryptoos jeh’n ymmyd smoo diu.

Shen-y-fa, er y ghraih t’eu er nyn ammeenyn hene, nagh jean-jee laiha na clashtyn jeh LAA NY BRINWYS, fegooish kiarail dy ve ny share liorish. Lhig da dy choiiley ghooineyn smooinaghtyn, as resooney, as kiarail myr shoh rish hene:—

“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 (Ihisagh dy chooiley Chreestee gra lesh imnea) “cre cha mennic as ta mish er chlashtyn shoh fegooish smooinaghhtyn kys dy yannoo mee-hene aarloo cour yn laa mooar shen, as yn coontey ta orrym eisht dy chur stitagh! Ta mee fakin cre’n oyr vee v’recyn Agglish dy choyrt yn phadjer shen ayns my vea, Ayns oor y vaaisht, as ayns laa ny briwnys, Hiarn vie livrey mee. As ta mee fakin neesht cre’n oyr t’aym gyn dy bragh dy ghooail yn phadjer shen fegooish yn jeenanid as yn chraueaeght 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 smooinaghhtyn er, as kiarail ny chour; as goardr [79] my vea cordail rish yn leigh shen liorish ta mee ec y traa shen dy ve er my viwnys, er my heyrey, na er my gheyrey. Cour shoh, ta mee fakin nagh sheign dou (myr ta mee er ve coyrilt) surranse dou hene dy choayl shiilley jeh’n laa mooar shen, edyr treoid kiarail seihltagh, eunyssyn y vea shoh, na fardail erbee: Agh sheign da ve my ard chiarail (jir dy chooiley Chreestee vie rish hene) sheign da ve my chiarail dy ghorneill my vea as my yannoo lesh soiill gys y choontey sheign dooys ec y traa shen y choyrt, as yn viwnys sheign cheet ny lug. Sheign da ve my chiarail dy viwnys mee-hene nish, nagh bee’m er my viwnys liorish y Chiar. As yn aght ta er ny ve currit roym she shoh yh—gyn dy bragh dy phlooghey, na dy choyrt my chooinsheanse my host, agh dy lliggey jee dy yannoo briwnys cairal er ooilley my obbraghyn, na er cre-erbee ta mee dy ghooail ayns laue; as dy chur hym pene ayns dy chiooiley chooishe lieid ny queshtionyn shoh:

“Cre’n coontey ver-yms da my ard Vriw, son yn vea lhiasteey, gyn ynmmd shoh ta mee nish dy leedleil! Cre’n coontey oddym’s creyot son y chooidheihlt ta’n ard-chiarailys echesyn er choyrt fo my laueyn? Cre’n ynmmd ta mee er n’yannoo jeh ny talentyn t’eh er hreishteil orrym; —jeh’n phoour heihlt t’eh er choyrt 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 tushytey s’cooidsave lesh dy choyrt dou cour gynsahgey my mee-hushtee? Ern ny son shoh ooilley sheign dou ec y traa shen coontey y choyrt, cha shickyr as ta mee nish bio; ga nagh vel orrym dy chur coontey da peiagh erbee nish, as ga nagh vel smooinaghhtyn er yn coontey ta orrym dy choyrt. Nagh jean yn eunyys mee-lowit shoh, —yn cosney mee-chiarail shoh ta mee er hoaiagh 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 ZEAL.

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 choyrt er my nbao? T’yh nish ayns poor
au laue dy yawnoo ny saill-ym. Abbyr dy vel. Agh
cre’n vondish vees shoh dou, tra vees aym dy
ghellal rish Jee Ooliley-niartal, ta er vockley magh
“Dy bee tranlassee dy dewil er nyn dorchaghey?”
Cha vel veg yn aggle nish er my anmy. Abbyr nagh
vel; ny-yeih cooinee, dy vel laa ry-heet, tra vees yn
cree syrjey as s’roonee er thaloo er-crea.

“Cre’n ommijys, cre’n vee-cheeaylid, sheign da
ve dy char corre Er’syn liorish my obbra
merciful to poor and needy people, and to such
hut me go do. As were destitute of help and comfort? If you
judgment? It will not then be asked, wheth
lyagh, tra nee’m
shasso fenish Briw smoo ard yn seihl
treoid mee my ta my chooish neu-yeeragh, tra nee’m
shassoo roishyn ayns briwnys?
Ver-yns lhiam trooid oo,— Cos’n’ym dy chooshy,
—jir yn leigheer coosiyagh: Agh vod oo cur liath
trooid mee my ta my chooshy nee-yeragh, tra nee’m
shasso fenish Briw smoo ard yn seihl
treoid mee my ta my chooish neu-yeeragh, tra nee’m
shasso fenish Briw smoo ard yn seihl
shah, dy chooilley pheiagh.”

Well, jir dooinney mee—t’eh shoh ny
ghooinney donney, er beggan tushtey
ta er vockley magh ehn-eh mon yns briwnys?
Ver-yns lhiam trooid oo,— Cos’n’ym dy chooshy,
—jir yn leidh coonagh: Agh vod oo cur liath
nich trooidea my ta my chooish neu-yeeragh, tra nee’m
shasso fenish Briw smoo ard yn seihl
shassoo roishyn ayns briwnys?

Lhig da’n dooinney shen ta nish
goltlooaney ennyn ynee Mooar, agh smooiaghthe [81] rish
hene—kys oddyms shahoo roishyn ayns briwnys?
Ver-yns lhiam trooid oo,— Cos’n’ym dy chooshy,
—jir yn leigheer coonagh: Agh vod oo cur liath
nich trooidea my ta my chooish neu-yeeragh, tra nee’m
shasso fenish Briw smoo ard yn seihl
shassoo roishyn ayns briwnys?

Foddee dooinney gra rish hene—t’eh shoh ny
ghooinney donney, er beggan tushtey
ta er vockley magh ehn-eh mon yns briwnys?
Ver-yns lhiam trooid oo,— Cos’n’ym dy chooshy,
—jir yn leigheer coonagh: Agh vod oo cur liath
nich trooidea my ta my chooish neu-yeeragh, tra nee’m
shasso fenish Briw smoo ard yn seihl
shassoo roishyn ayns briwnys?

Well, jir dooinney mee-cheeayllaghe elley
rish hene —“ta shoh ny ta mee kiarail dy yawnoo
gyn-ys, as bee yh gyn-ys da dy chooiley pheiaagh.”
Aless! t’ou goll er ro-hyragh: Vel yh gyn-ys dasyn
“ta dy chooiley yss da rooisht as foshit gys ny
sooillyn echey,” as ta er vockley magh dy “der eh
lesh dy chooiley nheeh smoo follit ta gys briwnys.”

Cre hon (nee dy chooiley Chreestee resoona
g gra rish hene) cre hon vaar’inn my slane bea er shen
nagh bee gys faunnoo dou er laa ny briwnys? Cha
bee biagh jest ee y tra shen, nee berchagh na
boght va mee; agh kys ren mee gynnqyrey my
stady injil, na ymmey ren mee jeh my verchysh?

[82] T’yh inshit dooin liorish nyn Mriw eh-hene,
cre’n biagh vees jeant er y laa shen. As nagh bee
y ardc-hreenagh [sic: ardc-hreenagh] dy chooiley
ghooiney dy eannaghthe jeh hene ny queshtionyn
shoh nish, dy vod fy’s ve echey cre ny ansooryn
dy char siagha.

Son co-soyley: Lhig dou fenaghtyn jec’m pene,
Vel mee er ve myghinagh da ny boghtyn as ny
ymmyrchee, as da nyn lheid as va fegoosh cooney
garjaagh? Mannagh vel oo, t’yh lhee ort, erskyn dy
chooiley nheeh dy ghooial smooinaghthee dowl kys
oddys oo shassoo fo’n vrwnys 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 stoutest 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 liorish dty Vriw: “Reaue shiu shiuisl slught mollaghtee, gys yn aile dy bragh farraghtyn, —son va mish acrrysagh, as cha dug shiu beaghey dou; rooisht, as cha dug shiu coamrey dou.” [Mian xxv.]

As my she shoh yu vriwyns trome-agglagh vees er ny ockley magh noi yu croy-chreagh as y neu-ghiastyllagh er y laa mooor shen, cre’n erree hig er y tranlaasagh? S’moor yu oyr aggle t’ocyn ta stroie nyn dhallooy as nyn dhiyyn ayns beaghey rouanag, ayns moyrn as fardalys, choud as ta whilleen laccal eer cooid femoil y vee? Cre’n leshtal ver adsyn stiagh ass nyn lieh-hene, nagh vel ad er n’yannoo veg cour nyn saualts? Camma: bee ad ayns stadyd treih yu dooinney shen “nagh row er yn garmad-poosce.” Nee ad shassoo nyn dhost: Nee [83] nyn becca as nyn gooinsheanse dooney nyn mearal.

Lheid oc shoh, vees, na llisagh ve smooingaghyn dy chooiley Chreeeste sheelt, tra t’eh clashtyn sharmane mychione briwnys ry-heet, na tra t’eh clashtyn irmaa jeant er y laa mooor shen ayns y Scriptyr Casheric.

Eiyrtsys yu vriwyns shen cooish elley nagh lhisagh dy bragh ve jarroodit liorish Creeesteeny. Cha nee Mish, agh nyn Jiarn as Briw eh-hene, ta ginh diu cre vees eiyrtsys yu laa mooor shen. [Ean v. 28, 29.] “Ta’n oor cheet tra chlinnys ooiley ny t’ayns ny oaiaghyn e choraa, as hig ad magh; adsyn t’er n’yannoo dy mie, gys irree-seosee reesht y vee; as adsyn t’er n’yannoo dy olk, gys irree-seosee reesht y choayl-anmey.”

Ta shiu clashtyn, Chreeesteeny vie, cre cha faggys t’hy bentyn rooin ooiley dy smooingaghyn dy dowin er ny ta Goo Yee sooilshagh ymichion cronney deyie mie as sie ayns y nah heih. My chiarail yh, dy hoilshaghyy diu yn aghit firrinagh dy gheddyn vondish liorsh shen nee shiu ec traa erbee clashtyn mychione ny cooishyn shoh.

Son mac-soley: —Tra ta shiu clashtyn yh inshit diu mychione NIURIN, as kerraghey agglagh puccce mee-arryssygy, gys “bee ad [84] currit gys ynynd diy horchagh,” [Luke xvi. 28.] “dy nhieghe daue surranse kerraghey yn aile dy bragh farraghtyn;” [Jude 7.] “nagh vou yn veishteig oc” [yn 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 geearree baase, as nagh vou ad yh.” [Ashlish xx. 10.] Tra chlinnys shiu yu firriny atchimagh shoh, nagh streu-jee dy yarrood yh; na wheesh as dy ve ayns dooyt jeh, son t’hy er ny hoilshaghyy liorish Jee hene; as t’hy 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 necessaries 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 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 inpenitent 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 ynyd shen dy horchagh. T’ad kiarit dy reayl peccée veih críu ad hene, as bee ad er nyn gheidyn farraghagh, edyr ad dy chreidal ad, edyr ad dy smooinaghtyn orroo, edyr ad dy ve ayns aggle roue na gyn ve. “Smeg duishis ta gerraghtee nish,” ta nyn Jiarn gra, (ta shen, ta streeu dy chur shaghey ny smooinaghtyn er y ymmoose ta ry-heet) “son nee shiu dobbaran as keayney.”

“Nee’m er-y-fa shen, (jir dy chooilley Creedee creene as sheelt) “nee’m cur feoh da as nee’m chea veih, myr yinnin veih yn Jouyl hene, sheshagh as glare ny deiney-cailjeysh, ta jannoo craid jeh pecca, jeh niurin, as tromaghyn dy bragh farraghghtyn. My t’yh pian da my chree, as mee er-creau tra nagh vel mee agh smooinaghtyn er ny [85] reddyg shoh, lhig dou goail aym-penay staid trei ny ammeenyn cailjeysh, ta nish fo ny torchaghyn shen, as nagh beagh coyrlit dy smooinaghtyn orroo, na dy ghoail aggle roue, choud as ve ayns nyn booor, trooid grayse Yee, dy scapail ad.”

Agh eisht nee shiu cooinaghtyn, nagh vel yh dy liooar dy ghoail aggle, mannagh vel yn bree mie shoh liorish nyn aggle, dy chur erriu ve agglagh roish ymmoose y choyrt Ersyn oddys stroie chammah callin as anynm ayns ny niurin shen ta shiu er-creau eer dy smooinaghtyn er. As cooinee-jee, myrgeddin, nagh liias dooin tooileel y ghoail dy gholl gys yn ynyd shen dy horchagh; nee nyn ghooohys peccoil 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 Spyrudy Yee er hoiahegy rhimb’in cromney ny iurine mey yn chooid smessey jeh dy chooilley olk; dy vod sleih ve coyrlit dy obbraghey magh nyn sauuallys lesh aggle as atchin; ta shen, lesh kiarail corym rish yn kerraghey nee ad shaghney liorish shen y yann [sic: yanno].

Chaj jean Creestee erbee ta clashtyn as goail shoh gys cree, molteyrys er hene, liorish smooinaghtyn nagh bee Jae cha geyle as t’eh er vaggirty. Ta shickyras er ny choyrt dooin. [86] “Dy vel ny Ainleyn hene ren pecca, er nyn vreayl ayyns gelaughyn dy bragh-farraghghtyn y dorraghys gys briwnys y laa mooar.” As cha shickyry cheddin shen, chamma as geyle vees kerraghie pecece, nagh voddagh oural erbee sloo na biyoys e Vac hene cosney er Jae dy yannoo soiagh jeh nyn aarrys. Myr shen ny mee-arrrysce cha vel veg oc dy yercal rish agh briwnys fegooish myghin, cha shickyry as ta’n goo shoh, as dy vel yn Jae shen, e ghoo t’yh, farrinagh.

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 re member, 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.
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 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 euynysyn vee’m dy leah ching jeu; son berchys sheig in duc scarryt roo ayns traa feer gerritt; as son seihl nee jarrood mee cha leah as ta mee er n’imme[88]agt. Cre’n vondeish vees yh dooyys tra vees yn euyns shoh ta mee nisch cha taiynysagh er, son firrinyys sherruid ec y jerrey? Tra vees coayl-anmey eiytys wn cosney neu-chairal shoh? Tra vees yn soalid shoh ta mee beaghey ayn, cooid nagh jean nish lyhgey dou smaughtaghey my yeeareeyn pecoile, er ny cherraghely lesh lostaghyn nagh bee dy bragh er nyn mooghey?

Bee ny smooinaghyn shoh, Chreesteenyn vie, my t’ad freilt ayns cooinaghyn, as goit dy dowin gys nyn greeaghyn, sawe dy reayl shiu veih toyrt-mou ayns magh seihl baiht ayns peccah—seihl ayn ta sleih magh vel edry goail aggle roish Jee, na roish cre’ oddys eh jannoo roo, oddys jannoo craid jeh coayl-anmey, oddys gue shoh orro hene as feallaggh elley fegooish ve er-creau, as ta ayns y raad jeeragh gys yn loug ta lostey lesh aile as brimstone, fegooish leih oc cre s’erree daue. Rish nyn lheid shoh, cha lhisagh Creesteenyn jannoo sheshaght, my shynn ey lhiu nyn anmeenyn hene; myr t’ad dy bragh jercal rish foayr Yee, as treishteil som maynrys niu.

TA MAYNRYS NIAU unnane jeh ny oyryn elley shen dy gherinnagh’ shin, nagh jinnagh nyn Yee graysoil lyhgey dooin ve ny egoooish, dy niartaghey shen er dy chooille aght, dy jannoo shin hene cooie cour yn stayd as ynyyd maynrey shen. Ny ynyyd, myr ta [89] Spyrryd Yee dy hoiishaghe yh, raad nagh moo ta feme, na trimshey, na chingys, na pian, na tranlaase, na seaghy, na crosh dy cheint erbee. Agh ta manyrns yn stayd shen erskyn tushtey dooinney: “Cha vel sooil er vakin, na cleaysh er chlashyn,” [as y Noo Paul, 1 Cor. ii. 9.] “chamoo ta er gholl stiagh ayns cree dooinney: “Cha vel sooill er vakin, na cleaysh er Agh ta maynrys yn stayd shen erskyn nagh moo ta myr ta cour yn stayd as ynnyd maynrey shen. Ny shin er dy chooille aght, dy ya graysoil lhiggey dooin ve ny egooish, dy niartaghey lesh nyn Yee cheint erbee. Bee ny smooinaghyn shoh, Chreesteenyn vie, my t’ad freilt ayns cooinaghyn, as goit dy dowin gys nyn greeaghyn, sawe dy reayl shiu veih toyrt-mou ayns magh seihl baiht ayns peccah—seihl ayn ta sleih magh vel edry goail aggle roish Jee, na roish cre’ oddys eh jannoo roo, oddys jannoo craid jeh coayl-anmey, oddys gue shoh orro hene as feallaggh elley fegooish ve er-creau, as ta ayns y raad jeeragh gys yn loug ta lostey lesh aile as brimstone, fegooish leih oc cre s’erree daue. Rish nyn lheid shoh, cha lhisagh Creesteenyn jannoo sheshaght, my shynn ey lhiu nyn anmeenyn hene; myr t’ad dy bragh jercal rish foayr Yee, as treishteil som maynrys niu.

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 these things with any knowledge, which our gracious God would not 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

[The relative ny, i.e. ‘what’ in the sense of ‘that which’, would be expected here.]
erskyn ooilley ny od-ym smooinghyny, mannagh nee my oill hene yh. Ec y traa cheddin, ta Jee er hoolshaghey dou, dy nheign da my googhys peccoi ve er ny chaglaa roish my vod-ym ve cooie son niau; dy nheign dou graigh y choyrt da lesh ooilley my chree as annym, as er my ghraih echeysyn, dy nheign dou graigh y choyrt da ooilley sheelnaue, er agh elley, cha vod-ym ve goit staigh ayns y cheshaght van[90]nej sheen. T`eh myrgeddin er hoolshaghey dou yn agh dy gheddyn ny yeearreeyn crauee shoh, ta dy slane ymyrmach dy choarmey mee son flaunys. Cour graigh y choyrt da lesh ooilley my chree, sheign dou credjal ayn, as slane credjue y ve aym ayns dy choolilley nhee t`eh er hoolshaghey dooin. Dy nheign dou aggle y ghooial roish—ve agglagh dy yannoo nhee erbee ta mee credjal ver jummoose er. Dy nheign dou biallys y choyrt 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 streeu dy vod my chree dy kinjagh goll lesh my veillyn `syn aghin shoh—DTY AIGNEEY DY ROW JEANT

“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 cooinaghyn, "quoi-erbee ta dwoaie echey er e vraar, dy vel eh ny ghunuer, as nagh vel ec dunver erbee erigae ayns reearigt niayu." Sheign da dy chooilley roomid, as jymmoose, as farg, as beealleragh, as oltovan, as goanlys, myr ta’n Ostyl coyrlagh’ [Ephes. iv. 31.] "ve eebrit eroooyl veih leheid ta te treshteil son maynrys niayu." Sheign dooin ve chamma jeeragh as giystyllagh, “arryltasgh dy choyrt, as aignagh dy rheym. Sheign dooin leih as ve erreeseishagh, myr ta cooie da braaraghyn as eyrtyssye dy Yeeseey Creest. —Ad shoh ny aghtyn lioroo ta shin dy hoolshaghey, dy as chosney, dy as vishaghey, ym ghrail shen da nyn naboo sheign jannoo shin cooie son flaunys.

“As `ynn ymynd s`jerree, er my hon hene, ta Jee er hoolshaghey dou, cre ny grayseyn ta ymmyrchagh dy yannoo mee cooie dy ve co-eirey marish my Nooghyn ayns niayu. 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 how I may attain for his sake, I must be both just and charitable, away from such as hope for the happiness of 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 noí ny moooraaalee. Sheighein dou my veearreeyn foullay y reayl fo smaght, son cha vod persoon erbee neu-ghleyn goll stiagheh ayns niu. Sheighein dou ve sheet, er-aggle dy jig y laa shen orrym doalattym. Dy nheig dou, myr ta mee treishteil dy eiyrt er my Hauailtagh gys niu, mee-hene y obbal, as goaíl seose myn chrosh. Sheighein dou [92] smaghtaghey my veearreeyn as my hanytn; freayl fo my chorhp, as tayrn yh gys biallys; paartairl rish nhee erbee cha deyru dou as my laue-yesh, na my hooill-yesh, ny s’leáie na jannoow shen ver ymmoomoe er Jee, as nee dooneey mee ass niuau. Er-jerrey, t’eh er harey mee dy ve er my arrey, dy imnereaght dy tastaagh; dy reayl arrey er my mee leesh ard-chiarail; er-yn-o ily dy vel noid aym ta myr lion jollyssagh, kinjagh shirrey dy myn stroie.

“Ny reddyn shoh sheighein dou streuu dy reayl ayns my chooinaghtyn, myr shynnay lioom myn annym, na myr ta mee treishteil son Flauuys; as sheighein dou leeedil my vee myrgeed din: son shoh myr ta Creest dy baghtal er n’insh dooin, “Cha nee dy chooolley unname ta gra rhymes, Hiarn, Hiarn, hed stiagh ayns y vaase; agh eshyn ta jannoow aigney my Ayrey t’ayns niuau.”

Shoh ym aghy, my vraaraghyn Creestee, sheighein douoin goail dy gheddyn vondeedh lioorish sharmaneyn er ny reddyn shoh ta jeh wheesh dy scansh.

She shoh myr sheighein dou streeu dy reill nynn aignaghtyn, dy vod mayd cooinaghtyn er, nagh jean mayd dy bragh jarrood ny firrynnsyn shoh, ta wheesh bentyyn roo as sheeu nyn ammeenyn.

Shoh ym ynnycan aghy dy yannoow shickyr jeh maynrrys v veaynts vraa, dy ve fenaaghtyn [93] j’in hene veih traa dy traa queshtionyn giarey liedd shoh:—

“Cre’n-fa ta mee goail aggle roish y vaase? Cre’n oyr t’aym son coyrt yn smooinaghtyn jeh foddey voym? Nagh nee er-yn-o ily dy vel fys aym nagh vel mee aarlit dy gheddyn baase? Vel mee er ghoail aym-pene cre cha treih as veem, my ynmagh yn baase cheet orrym doalattym, edyr jannoow olk, na jannoow farail, na jannoow shen nagh roo yh my churrny dy yannoow? Nee er-yn-o ily 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 ynnycan aarlys shickyr son y vaase; as ta mee jarrood myrgeddin shen ny ta Yeseey 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 my maynrey son dy bragh? As jeayn-ym lliggey 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 slip out of my hands? Do not I know, that I shall come out of the grave just
as I go into it, either fit for Heaven, or fit for no place but hell? Have not I myself seen many surprised 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!

[94] Yinnagh peiagh ny sodjey fenaghhtyn —“Cre s’erre 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 giootyn elley t’ehe er hreishteil orrym? Vod-ym jercul dy chlashtyn eh gra rhym, S’mie t’ou er n’yamno, harvaant vie as firrinhagh, tar stiagh gys gerjagh dty Hiarn? Er-nonney nagh der yn aght ayn ta mee er leeideil my vea er’syn dy ghra rhym, usu ghrogh harvaant, cha vel oo er n’yamno nhee erbee ta mee er harey dhyt.

“Cre t’yh ta mee coayl my eiraght ayns niu er y hon? Son eunys fardalagh ennagh; son cosney neuf eu ennagh; na dy yamno magh saynt broghe ennagh? Vod-ym smoonaghtyn ayns my chree dy vod-ym eiraght gloyroi loan Yee y chosney fegooshial goall payns as tooililei er y hon, tra chost yh da my Hauaultagh e vioy shoh byoyt dty dou huggey?

“Er-jerrey; lhig dou yn queshtion shen y eanaghhtyn jeem-pene, ta my Hauaultagh er choyrt ayns my veael, Cre nee dooinney y choyrt ayns coonrey son e annym? Cre’n tooililei nagh hisin y ghooil ny s’leiae na roie’in gaue dy hurranse pianyn sharroo yn baase dy bragh-farraghhtyn.”

Lhig da ny reddyn shoh, Chreesteanyn, goail greme dowin er nyn greeghyn; nagh [95] jean-jee jarrood ad cha leah as aagys shiu yn cheeill; guee-jee gys Jee dy choyrt grayse diu dy ve ny share liooroo. As bee-jee shickyr jeh shoh, nagh vel gerjagh smoo ’sy theiil shoh, na’n treishteil resoonagh jeh maynrys braa bannit: Shen dy gial Jee dy vod ve ain ooolley, as dy vod mayd meeteil ayns shee ayns pargeys Yee, er graiheim ny Jiarn Yeesey Creest.

Huggeysyn, &c.

[95] As I go into it, either fit for Heaven, or fit for no place but hell? Have not I myself seen many surprised 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!

[94] 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.
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 cu ayns shoh Goan Chreest son yn ard firrinys shoh, Dy vel preacheil yn Sush tal, 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 orroossyn 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 oardaghy n Sushtal, fegoiosh ve ny share lioroo.

Ta nyn Saualtagh hene ginsht diu, quoie eh ta miolaghey shiu dy chlashtyn y Goo dy [98] meerioosagh, as dy yarrood ny ta shiu er chlashtyn; as dy hoiaghey beg je’n phreachoor, as jeh oardaghy Yee. T’eh ginsht diu, dy nee yn Jouyl ta goail ersoolyyn yn goo as ny creaghyn ocsyn nagh vel kiaralaagh dy reayl yh, er-aggle ad dy chredjal as ve er nyn sauai.

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

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

Cour shoh, soie-yh rhimbiu ymmodee cooisnsh dy scansh, as soils’h-ym diu kys lhisagh dy chooiilley Chreestee goail hugghey hene ny t’yh dy chlashtyn.

Agh hoshtiaight, myr ta shiu dy bragh treishteil dy gheddyn vondeish liorish ny ta shiu dy lhaish

SERMON V.

THE TRUE WAY OF PROFITING BY SERMONS.

LUKE xi. 28.

Blessed are they that hear the Word of God and keep it.1

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 ordinances 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

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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.

As shen ny ta jannoo yn pecca shoh sthill 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 choke 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 choke the word, and it will become unfruitful.
Sprryrd Yee dy enmys yh) FRAUE DY CHOOILLEY OLK; —fraue dy chooolley ghrogh-yannoo, jeh mee-chatrys, jeh tranaase, jeh drogh-ghellal, jeh molley y chielley, jeh maarlys, jeh anvea, jeh leighderagh, jeh bwishal son baase ayraghyn as moiraghyn, &c.

Ayns foekle, t’yh ny phecca iurinagh; as quoie-erbee ta tanaghthyn ayn t’eh ayns stayd [101] cailjey: As ta’n eiyrts treih shoh lhiantyn hughgey, nagh nhimmey oddys ve coyril dy smooinaghtyn dy vel ad foiljagh jeh, as shen-y-fa cha voe ve coyril dy ghoail arrys jeh. As ny-yeh, gyn dooyt, pecca ta soit magh ayns Goo Yee myr fraue dy chooolley olk, sheign dauesyn ta foiljagh jeh toiggal yh dy ve ny phecca, my sailliu hene; dy vood ad ve faiggit gyn leshtal.

Foddee peiagh erbee, son mac-soyley, ve shickyr dy vel eh fo pooar yn sprryrd olk shoh, tra t’eh ny s’jeecan soit er y theeih shoh, na er goail kiarail jeh e annym; tra ta e vian son cosney cur er geiyrt da aghtyn mee-melowal son bishaghhey e chooid, na dy obbal e chair da e naboo.

Dy gholl er my hoshiagh: —Ta’n persoon shen fo’n drogh sprryrd dy haynt, ta smooinaght dy vel wheesh dy vree as pooar ayns berchys as dy vood eh ve maynrey liorish. Ta lheid y dooiney shoh, as y Phadeyr, [Hab. ii. 9.] “soandagh er cosney aggairagh son e hie, dy vood eh soaiaghey e edd dy ard, as ve livreit veii roshtyn yn olk;” ta shen, dy vood eh cur barrant hughgey heine, ve ass roshyn seaghyn, as gyn jerkal gyys ard-chiaralys Yee.

"Sy trass ynnyd; Foddee fys ’ve ec dooinney vel na mannagh vel e chiaral as imneaa son y theeih cur er lhiguey sehese ny currumyn ta kainlt er gys Jee as eh-hene, na [102] goll harrishdo lesh beggan geill as rouail-aigney; tra t’eh mooaraghhey yn eer traa ta goit seose ayndoo; tra ta Laa yn Chiarrn er ny an-chasherickey liorish obbyr seilthagh gyn feme, as hieyd yn obbyr shen jeant ny leshtal son jannoo meerioose er currumyn crauee ayns nyn lughtyn-thie. Tra ta dooinney soihshagh eyh-hene neuv-vooisal gys Jee son ny bannaghthyn t’eh er stowal er, liorish gyn jannoo mie corrym roo; as tra ta’n kiaraal t’eh dy ghoail er e hon hene cur er beggan kiaraal 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.2

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

2 [The last sentence here is absent from the Manx.]
ta aigne dooinney seaghnit lesh smooinaghhtyn agglagh gyn oyr dy huittym fo boghtynid; na tra t’eh smooinaghhtyn dy vel e ymmyrch hene ny smooy na dy jarroo t’ye, as shen-y-fa cha vod eh dy bragh ve booiaagh lesh y styaed t’eh ayn. Er-jerrey; tra ta dy chooillesy nhee nagh vel cheet lesh, dy chooillesy choayl ny lhag-haghyrty ceau eh fo trimshey, seaghyn, na mee-hreisht; ta shoh son nagh vel eh lliggey da hene smooinaghhtyn, dy vel ad shoh cheet veih Jee ta goardrail dy chooillesy nhee son y choolid share.

T’ad shoh ooilley sampleyrn jeh’n thaynt shen ta’n Scriptyr dy gheyrey myr leeidel gys coayl-anmey. As quoi-erbee ta, na t’ayns danjere dy ve er ny reil liorish yn spyrtyd shoh (son dy vel nyn lheid fo reill drogh-spyryd, cha lhiass ny smooy dy ghooyt ve [103] jeant jeh, na dy row Yuase fo reill lheid y spyrtyd tra hie Satan stiagh ayn;) quoi-erbee ta ayns y styaed danjereagh shoh, imree yh da cosney ass rybbleyn yn Jouyl cha leah as tyh [sic: t’ye] possibyl.

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

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

Ta sleih apt dy smooinaghhtyn dy jean shoh nyn leshtal, cre cha seihlagh erbee as t’ad. Tra, son firrinys, (as yioad ad dy nee shoh myr t’ye, my nee ad agh jeaeghyn ayns ny Bibleyn oc) cha vel yn Ostyl ayns shoh cur roish Creesteenyn dy yannoo seose berchys son nyn gloan hene, agh dy ghooil kiarail jeh nyn sleih-moojinjer boghtey, as gyn fagail ad son errey er y theah.

Ta shin cheet nish dy chonsideral cre’n ymmyd lhiagh Creesteer firrinagh y yannoo jeh chlashtyn mychione dooogyhs, molteyrys, danjere, as jeryey yn phecca shoh. Nish; Creesteer ta geearree vondeish dy ve echey lhorish ny t’eh dy chlashtyn, nee eh smooinaghhtyn myr shoh rish hene:—

[104] “Tae mee er chlashtyn cre ta Spyrtyd Yee dy ghra; “nagh vel ec dooinney sayntolagh erbee, eh ta ny vallooder, eiraght erbee ayns reeraght Yee.” [Eph. v. 5.] As nagh jean lheid y firrinys agglagh shoh lhiettal ayn-yrn yeearree joogh son cosney ny smooy na tae mee dy jarroo feme? Ta mee fakin cre tae my churrrum. As ta shen dy laboragh ayns my styaed as agh-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 bannagh Yee, fegooish boirey mee-hene lesh aggle gyn oyr roish feme. As shoh ta orrym dy yanno; hoshiaght, dy rere my mymrrch hene, as adsyn ta bentyn rhym; as eisht dy yanno feasley er ymmyrcheel elley. Cha lii-gym da preish obbyr, er-y-fa shen.” (jir dy chooilley Chreeceee firiirnah) “cha lii-gym da obbyr seithlagh m’y liiettal veih shirveishee Yee, er-yn-oyr dy vel mee share shirveishe orrym-prene, choud as ta mee shirveishe eshy. Nee’m gys rere my phoaro dy kinjagh cooinaghtyn, dy vel mee ayns laueyn Yee, ta er choyrt sarea dooin “dy liie ooiileyn nyn giarailyn ersyn, son dy vel eh kiaraar er nyn son.”

As quoii, myr hug eh dooiioo bioys, eer roish my ve ayns nyn booor dy yeeearree yh, nagh lihgyys dooin dy bragh ve fegooish ny saaseyn cooie dy chummal seose yh. Nee’m my phadjer gys Jee, dy der eh grayse dou dy yanno ymmyd vie jeh ny reddyn ver eh dou, cooid vees yn aght by dy der eh grayse dou dy yanno ymmyd vie jeh chummal seose yh. Nee’m gys Jee, dooin dy bragh ve fegooish ny saaseyn cooie dy chummal seose yh.

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 that 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 receivdest thy good things; the things in which thou didst place thy very soul and happiness; and likewise Lazarus,
myrgeddin Lazarus seaghy as boghtynid; agh nish t’eswyn er ny gherjaghey, as t’ou uss er dy [sic: dty] horchaghey."

Jean Creestee erbee, lurg shoh, soiaqhey e chree ayns ny reddyn shen ooddys ve caillit tra sloo heilys eh; cooid nagh vod eh freayl fegooish aggle, na paartail rish fegooish sou-aigney; ta cleyney shin dy yarrood Jee; ta ny rybbey dooin choud as ta shin bio, as foddee ve, fegooish ard-grhayse, ny voggagh dooin tra ta shin marroo? Dy haghney shoh, ligh dooin guee er Jee dy choyrty slane toiggal dooin jeh fardail ooiqey jallooyn y theilh shoh, ta shin agh ro aarloo dy choyrty grin daue; as nagh jean mayd, myr meechredjuee, treishteil son maynrys ayndoo; as er-lheh, dy goodsave lesh Jee dy reayl shin veiy dy chooolley chasl yhe, as t’ou uss er dy yarrood Jee; ta shin agh ro aarloo dy chooolley vee ayns ve laqey y sheign da’n eiraghg oc ve.

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

II. Yn chied olk nee mayd loayrt jeh, t’yh Tranlaase; ta ta dooinney chionney dy creoi er e naboo, son dy vel y ayns pooor e [107] laue dy yannoo shen; son tra nagh y ayns pooor e naboo dy chur eddin da. Na, ayns yn nah ynnyyd, tra ta feme dooinney dy eginanqey eh dy lhie fo yn dellal s’dewilley saillish e naboo y chur er. Er-nonney, ‘sy trass ynnyyd, tra ghooys 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 voor, nee dooney sleih ass niu, ga nagh vod leigh erbee hallooinagh goail grem ohroosyn ta foiijagh jeu. As dy jarro firrinagh, cha vel peiaqgh erbee smoonaghyn 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 yannoo tranlaase er y voght, dy vishagh’e chooid, hig eh-hene dy feer gys feme.” “Ny jean spooilley yn bogyth,” ta shen, adsyn nagh vel fort oc streeu rhyt; —“son nee yn Chiarn yn chooish ec y ghoal seose, as spooollee eshyhn yn annym oscyn ren adsyn y spooolley.” Agh, erskyn ooiqley, eaisht-jee rish ny goan achirmagh shoh dy Yee, —“Cha vou sayntoilee, na tranlaasee, eiraght erbee ayns reerjagh Yee;” as eisht ta fys eu cre sheign da’n eiraghg oc ve.

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.

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

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. **AGGAIR** ny phecca elley huggey ta’n spyrady dy haynt leeidiel sleih. Cha [108] jir-ym veg jeh ny aghyn shen dy aggaireys *oddagh* leighyn y theah, as *lhisagh* ad smaghtaghey, as jannoo cairyys da ny surransee, fegooish coyrt ad gys cost smoo na sheeu yn chooish.

Ta aghtyn elley dy vee-chairys, cha eajee cheddin ayns shilley Yee, as cha annym-stroiaigh feih-yerrey, ga dy vel sleih jannoo shioot dy veaghey anydoo fegooish scammylt fosylt, na guin chooinsheane. Lheid shoh ta—goaill 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 ym pecca as yn keraghey.

My ta dooinney er-meshety, foddée eh ve rait, *nagh vel eh er-hene*. Nish, ayns lheid y doaie shoh, my haghereys 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 surransee er y hon. Lhiass dou goll dy phrowal diu, dy nee pecca yh dy hassoo er lheid y bargane shoh? Ta fys ec dy chooillely ghooiney cooinsheansagh dy nee pecca yh; agh higgag nagh vel dy chooillely unnane goaill gys e chree shen ny ta Jee er ockley margh [1 Thess. iv. 6.] “Dy jean eshyn goaill cooilley er ooilley nyn lheid as ta goaill 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 eechey jeh, na gyn fort dy endeil yh: agh der yn marranys echesyn, na e veggan fort, cauryys diuish na dooys gys shen, huggcy, son firrinys, nagh vel tytle cairagh ayn? Na vod brwnys quaullaggh jannoo ym vee-chairys ny sloo, tra hig yh gys aa-chlashyn ec laa moor ny brwnys?

Dy leckal argid er dooinney, tra ta fys aym nagh vel eh dy jarroo fehe yh, ynryan er-quee dy vod-ym bargane y gheddy jehn’n thaloo eechey, 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 yh, as foddée, 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 *cloak eyns cloan* gyn-ayr, *maanea-teaghe*, as sleih boghtey dy hassoo magh nyngooish, vel eshyn ta jannoo aggaire 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 oversights, 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 goaill seose lheid ny cooishyn: “Ta’n fendelagh oc,” as Solomon, [Raaghyn Creeneey xxii[i]. 11.] “niartal, gowee eh seose yn chooish oc dt’oi.”

Cre cha mennic as ta chymmaghyn as barganeyn elley dy scainish voaar, as myrgeddin [110] reddyn elley dy feeach, tuittym ayns laueyn sleih nagh vel cairys oc ayndoo! Ta sleih jeaeghyn er y phecce jeh keiltyn ny reddyn 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 goaill cooid voaar gys e chree: Agh lhisagh Creesteenyn goaill huc hene, nagh bee briwnys Jee ny-cairys cordail rish smooinaghhtyn mee-cheealylagh sheelnaue.

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

My gho’ys dooinney dy chooilley vondeish ver y leigh da, nee eh dy mennic lane mee-chairs ayms shille Yee, as bee yh kainlt er dy yanno hliassaghy; ny egoois, cha vel e arrys firrinagh, as ta e haualtyys ayns lane gae. As dy feer, sheign da lane graih ve ec dooinney er y theilh, 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 volteyrys as mee-chairs, smoo cajdin ta, as sloo dy scainsh jeu, t’ad nyn lheid as ta jeant ayns delfal as barganeyn. Ta’n Dooinney Creeneey er choyrt raue foshtlit jeh shoh da dy chooolley pheaigh; [Ecclus. xxvii. 2.] “Myr ta greme ec y treiny eddyr claghyn y voalley, shen myr ta molteyrys lhiantyn dy chion eddyr creck as kionnagh.” Dy chooilley Chreestee, er-y-fa shen, ta geearree dy reayl cooinsheanse vie, bee eh boooagh lheid ny ruleyn y ve echey dy immeaaght lioroo, as nagh lhiass da ve mollit, managh vel yh e aigney hene. Lheid as ruleyn Saultalagh; [Mian vii. 12] “Cre-eree baulliush deiney dy yanno riuish, jean-jeec shiuish shen roosyn, son shoh yn leigh as ny phadreyyn.” Ta shoh ny rule lyn lhisagh dy chooolley Chreestee onmeragh geiyrty da ayns e ghellal; agh bee ooolley 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 moment, 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
rules of the Gospel, though never so well explained, will be of little use to them. 3 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 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, 4 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

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3 [In the Manx, this sentence, following the quotation from the Gospel, is recast and abridged.]
4 [but scandalous not translated.]
annyn as callin: As bee yh cha doillee da, lhig da e stayd-heilthagh maghey shen ve ny saillish, dy aagail jeh’n cliaightey dy gheid, as t’yh da’n meshtallagh, na’n maarderagh, na’n looder-cadjin, dy hreigeil ny peccaghy shen ta er jeet dy ve aa-ghooghysaggh da.

Cre cha erskyn-towse kiaralagh, er-y-fa shen, lhisagh ayraghyn as mayraghyn ve dy lhiettal dy chooillely 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 treiggit, as cha doillee dy ghool arrys jeh. Son *liassaghey* sheign ve jeant, son ooilley ny peccaghy shen 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 LIHASSAGHEY *ny churyrm ynmrrychagh*, na ghoge’inn payns dy choyrlaghey shiu dy vel ROOSTEYRYS *ny phecca*. Sheign da cooinshanse dy chooillely ghooiney s’loys fenaght jeh e chooinshanse hene, gins nh ve dy vel yh myr shen. As my ta peiagh erbee ec fea fo loght yn phecca shoh, bee eh ec fea fo loght dy chooillely phecca elley. Son shickyr yn un resoon as cairys ta kiangley mee dy eck my easaght, nee shen m’y chiangley dy yannoo liassaghey son aggair erbee dy vel mee er n’yannoo. Son ta shoh ny ard firriny, dy vel dy chooillely chosney aggairagh, eer maarlys as roosteryrs.

Shen-y-fa, ny lhig-jee shaghey Chreesteenyn, ec gaue nyn anmeenyn, dy yannoo liassaghey son aggair na assee erbee a shiu er n’yannoo, choud as t’yh ayns nyn booor. As my ta mee-hreishteil erbee girree ayns nyn greeghyn mychiony yn aghy dy yannoo shoh, imme-jee gys nyn mochil-anmy, na gys Creestee creeney tushhtag ennagh elley, oddys liorish e choyrel chrauee lheihys nyn imnaa.

Fegooish jannoo shoh, cha vod dooinney dy smooinaghtyn erbee as eeg y gherjagh y ve echey edyr son biyos na baase.5 “Jiu,” as nyn Sautaltagh rish Zaccheus, [Luke xix. 9.] “jiu ta saualtys er jeet gys dty hie.” Myr shen derrey v’eh kiarit veih e chree dy yannoo liassaghey, cha row eh ayns stayd dy haualtys, v’eh ayns stayd dy choayl-anmy.

Ta leigh Yee gys ny Israeliteyn cha correrm shen gys y chooish shoh, dy nneig 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 ROBBING 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 borrowe (y) ve as veg y gherjagh echey, since the modal verb foddee requires a non-finite verb phrase as complement.]
erbee jannoop pecca as loght noi’n Chiar, as dy breagag hobbal da e naboo shen ny va currit da fo e churrym, na ayns delall, na ayns nhee erbee t’er ny ghooail ersooyl lesh tranlaas, na t’er volley e naboo, na ta er gheddyn cooid-chailley, &c. shen hene eeshn dy slane chyndaa reeest, as yn wheeggooy ayny smoo y chur huggey, as ver eh shen dasyn te cair. As eisht nee’n Saggyrt lhiaassaghey y yannoop er e hon, fenish y Chiar, as bee yh er ny leih da.” As gow-jeel tastey, gee-yim erriu, nagh row yn serey shoh bentyn rish nyn lheid as va deyrit jeh ny loghtyn shen dy vee-chairisy fenishel y biw, agh rish fyn nyn lheid as va nyn gooinsheansyn dy gheyrey, as va gecarree shee as pardoon veel Jee.

Shoh va’n agh pointit liorish Jee hene. Shoh coraa yn Leigh as yn Sushtal; as lhig dou gra, jeh resoon dooghyssagh neesht: son ta dy chooille pheiaagh ta er hurransse aggair jeaeghyn son lhiaassaghey ve jeant da; as my ta shoh obbit da liorish deiney, t’eh aarloo dy yannoop peal gys Jee son cairis as cooilleen. Myr shen dy nheign son cha vel Jee shirrey ny smoo) liorish jannoo chirrym ‘sy chooish shoh, gys rere e phooar, as dy yannoo lhiassaghey.

n’yannoo yn aggair as nagh bee coyrlit ayns traa na ny vees cooish dy chooilley unnane, edyr ayns shoh ve er ve foiljagh jeh. As dy feer, shoh ve e chassyn; cheau eh voish ad; ghow eh rish e ny jeih peeshyn as feed ny argid, na jeh y er ny ghoostey: Cha ren eh soiaghey ny smoo jeh da lheid ny miolaghyn.

Sharroo t’ad lhieeney daue hene my ver ad raad shin er ve loayrt jeu laue, tra t’ad miolit gys veg jeh ny peccaghyn ta as ta’n chirrym shoh, nee ad smooinaghtyn ro daue hene, as toiggal cre cha slane ymmyrcaagh ventreil nyn anmeenyn.

Yinnagh Creesteyn, er-y-fa shen, ta wishal dy mie daue hene, as toiggal cre cha slane ymmyrcaagh as ta’n churrym shoh, nee ad smooinaghyn ro-laure, tra t’ad miolit gys veg jeh ny peccaghyn ta shin er ve loayrt jeu—smooinee ad cre’n cappan sharroo t’ad liiceney daue hene my ver ad raad da lheid ny miolaghyn.

Yinnagh Creesteyn dy mie dy ghooail huc hene, cre va stayd Yuasaar tra e chooinsheanser er ny ghoostey: Cha ren eh soiaghey ny smoo jeh ny jeih peeshyn as feed ny argid, na jeh y noor fo e chassyn; cheau eh voish ad; ghow eh rish e vee-chairisy fenish yn seihl; as v’eh er choyrt yn seihl mooar hene, my oddagh eh, son pooraar dy rassey shen ve er ve foiljagh jeh. As dy feer, shoh vees cooish dy chooille unnane, edyr ayns shoh na ny lurgh shoh, ta fys echey dy vel eh er n’yannoop yn aggair as nagh bee coyrlit ayns traa dy yannoop lhiaassaghey.

Er y cheu elley, Creestee ta fo dy yannoop e churrym ’sy chooish shoh, gys rere e phooar, (son cha vel Jee shirrey ny smoo) liorish jannoop shen, t’eh cur gloyr da Jee; t’eh goail-rish cairis e leighyn, e phooar dy cherraghg hoy-dhanyeey, e vyghin ayns jannoop soiaghey jeh arrys pheecce 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 not 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 soiaghey ny smoo jeh foayr Yee, na jeh e vondeish hene, na e enmy 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 crauce shen, Aspick BEVERIDGE: “Dy choooliley phersoon ren rieau aggair da dooinney erbee ayns nhee erbee, t’eh kiantl dy yannoo lhiassaghey. Dy chooolley unname ta liorish barganeyn foalsey, na keiltyn barganeyn, na liorish prowallyn oaiagh, er gheddyn possession jeh cummallyn sleih elley. Ooille ta liorish roosteyrys, na keint erbee dy vaarlys, er gheid cooid nyn naboo. Dy chooolley sharvaant as preentys ta meerioosagh ayns obbyr e vainshtyr, ta jummal na geid e chooid. Ad shen ooille ta liorish towseyn na weightyn foalsey jannoo molteyrys orroosyn t’ad dellal roo. Ad shen ooille ta keiltyn foiljyn y chooid t’ad dy chreek. Adsyn ooille ta liorish as goail vondeish. Adsyn ooille ta liorish clukeyn leigh, na er aght erbee elley freayl nyn gooid hene vouesyn t’ad ayns lhiastynys daue. Adsyn ooille ta liorish smugleraght cooid, goail loo-oiagh, na bripeal feallagh elley dy yannoo shen, ta freayl veih’n Ree aynr er[118]bee jeh e cheeshyn, na cheet-stiagh erbee elley ta cair da, liorish leighyn Yee as leighyn ny cheerey, Ayns fockle, ooille ta er ve paart na aart ayns jannoo assee da dooinney erbee elley freayl dy yannoo shen, ta freayl veih’n dooinney erbee, t’eh kianlt orroo dy yannoo slane Lhiassaghey.”—Choud shoh yn dooinney mie shoh.

Nish nee dy chooille Cyreeetee sheelt, ta clashtyn ny reddyn shoh, as goaill ad gys e chree, resooney as kiarail rish hene, ayns aght ennahg lheid shoh:

“‘Smie ta mee toiggal nagh nheign dou briwnys jeh mooads ny peccaghyon dy vee-chairs as molteyrys liorish cliaghtey as smooiaghtyn y theihl, agh liorish torriti Yee ta er lietall ad, liorish ny kerraghyn t’eh er vaggyrt orroo, as ny seaghyn t’ad cur lhieu maroo. Myr ta lheid ny peccaghyon shoh jeant fegooish guin chooihshanean, ro-vennie t’ad er nyn yarrood; as, ta aggle orrey, ro-anvennic arrys goit er nyn son. Cha lihig-ym, er-y-fa shen, da saynt-seihtagh goail possession jeh my annym, er-aggle dy der yh mou rass Goo Yee cuirt ayns my chree, as ny firrinysyn shen lhiashg m’y reayl veih coaill-anmey. 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 accessories 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 sins 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 content.” [Prov. xxviii. 2[0].] That all depends upon the blessing of God, which cannot be hoped
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 beard
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
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 the y 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.
SHARMANE VI.

Yn Aght firrinagh dy gheddyn Vondeish liorish Shirveish ny Killagh.

Dy gooidsave lihat, 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 ghloyraghgy son ny Bannaghtyn nee ad y gheddyn liorish y Chirveish ayms; trooid Yeesey Creest nyn Jiarn as Saoaltegh. Amen.


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’kiaaraalee ayns nyn ymmyrkey-bea; cha vod peiagh agh smooinaghyn, 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 flaunyssagh, 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 yeearree ad. As t’yh cha shickyr cheddin, dy jean Jee CLASHTYN ROOIN, as coyrt dooin nyn aghinyn “traa erbee dy vel shin geearree nhee erbee cordail rish e aigney.” [1 Ean v. 14.]

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

Lhig dooin briaght er-y-fa shen, cre oddys ve yn oyr firrinagh dy vel Creesteenyn *cha neuvessoil* fo oardaghyn cha breoil, as saaseyn dy ghrayse as sauaultys.

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 will pray with the Understanding.*

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.

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1 See Mat. xv. 8. Eph. vi. 7, 8, 9. 1 Tim. v. 3. Is. i. 15. xxix. 13. Ezek. xxxiii. 31.
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 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 ghooial gys e chree ennaghtyn firrinnagh jeh’n stayd treih t’eh ayn fegooish grasye Yee. Ta shoh, liorish Spyrryd Yee, dy feer vreecoil 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 goaill hood hene dy vel oo treih, as seaghnit, as boght, as doal, as rooits”

Shoh’n stayd treih euish, as ayns, as jeh dy chooilley ghooinne fiorish dooghys, as ta fegooish grasye Yee. Ta shin pecce hreih as mee-vaynrey; as son dy bragh caillit, mannagh jean Jeex shin y phardoon. Ta shin cretoyn boghtey as fause, ayns danjere dy ve creuit, (myr va Job) liorish nyn noid y Jouyl. Ta shin doal, as ayns y dorraghs, mychione [127] dy chooilley nhee ta bentyn gys nyn maynrys as nyn dreihys. As ta shin rooist as follym jeh dy chooilley ghraisy oddagh shin y choyrty ayns foayr rish Jeex.

T’ad shoh ny smooinaghtyn lhisagh shin cur lhien marin gys thie Yee; as lhisagh shin smooinaghtyn dy dowin cre hon ta shin goll gys shen; ta shen, dy ghuee erree Jee dy phardoon as dy leih dooin nyn beccaghyn; dy choyrty boose da Jee son ny myghiny as ny foayryn s’cooidsave leslyn dy stowal orrin; dy ynsaghey dooin kys lhisagh shin leedileil nyn mea dy vooiys Jee; dy ghooial-rish nyn gredjue dy foshtit, as dy ycearee hheid dy reddyn shen as ta ymmyrchagh chamma son nyn anmeenyn as son nyn galliny. Ta shoh son firriny dy ghooial 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-lihatte dy chooilley chaaraal seihtharg, as guee gys Jee dy leedidel as dy nartaghey eh ayns yn obbry t’eh goll mysh. As shoh yn oyr dy vel dy chooilley Chreestee mie-ynsit ayns e churrym, goll er e ghlioonyn cha leah as t’eh cheet stiagh ayns y cheeill, as goail padjer gys Jee dy ve marish liorish e ghraisy as spyrred. As son nagh bee yn Chreestee s’neu-ynsit fegoosh goan cooie, ta’n Agglsh er [128] chaaraal padjer erskyn-towse mie dy ve er ny ghooial roish my jeal mayd mysh obbryr erbee dy scaingsh; 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 oolitie ynn nyn yannoo lesh dty oayr smoo graysoil,” &c.

As ayns shoh llig dou soiaagh rhimhii, 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
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 help, 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 shall 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 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:—

“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 help, 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?

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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 Chiarinn t’y h nagh vel my pheccaghyn er my choyrt mou. Na abbyr dy vel yn vierre shoh er ve lhaht; “Ta orallyn Yee spyriddy seaghniit; cree brish as arryssagh,” &c. foddee oo gra myrgeddin. Agh feer neu-chooie ta’n cree ayns dy ve chebbit da Jee, derrey ta mee er gheddyn e pharndoorn son ny ymmodee peccaghyn lioorou t’y h er ve jeant neu-ghlen. Na my vees shoh er ny lhaith, “Rai-jee nyn greeaghyn, as cha nee nyn goamraghyn, as chyndaa-jee gys y Chiarinn 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 viere shoh dy lhaith, “Tro-g-yms orym, as h’em roym gys m’ayr, as jir-yms rish,”[13c] &c. smooineey rhyt hene lesh cre’n cree imlee, arryssagh dooyrt yn stroialtagh boght shoh ny goan shoh, as streeu dy ghoostey ayns dty chree ny yeeareeyn crauee cheddin. Er-jerrey, tra ta’n viere shoh er ny lhaith, “My ta shin gra dy vel shin gyn pecca, ta shin molley shin hene, as cha vel yn irriey ain,” &c. nee annym crauee as arryssagh goail lheid ny smooinaaghtyn shoh: Ta feme [131] ec ny eer deiney share er myghin jako as pardoon; cre woood smoo ec lheid yn peccagh treih as ta mish! “Go’ym rish my phecca gys Jee, my vee-choarveaght cha jean-yms y chielty.”

Er yn agh shoh, nee shiu freayl nyn aignaghyn soit er yn obbyr voor ta shiu mysh; hed shiu troood yn slane shirveish lesh craueaght; “nee shiu goail padjer lesh nyn doiggal:” As nee shiu cliahtey shiu-hene dy ghioel dagh scripture myr rait riu-hene.

Agh erskyn ooiylyn gow yn choyrlle shoh mayrt; as ta mee geue ort dy chooinaghyn er choud as s’bio oo; Nagh vel oo goll dy yannooy dty aghinyyn gys Jee er dty hon hene ny lornarcan, agh son dy chooiylyn Cheeestee er eaghtrer ny hooiyre. Son, myr ta shin ooiylyn oltyn jeh’ch chorp jeh ta Yeesey Creest yn kione; ta shin dagh unnane j’in kaintl (myr ta shin treishteil dy veeeteil ayns flaunys) dy ghioel padjer son, as dy yannooy mie da dy chooiylyn olt jeh’n chorp cheddin. Smooineey dy dowin er shoh, as nee yh dty ghiastyllys y vishaghey, as dy poomaar greinnagh dty chraueaght, tra t’ou goail ayd hene, dy vel oo goll dy ghioel padjer son millaghyn dy villaghyn dy Chreeesteyyn, as dy vel millaghyn dy Chreeesteyn goail padjer er dty hon’s; as rere myr t’ou dy firiinagh pryaiul 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
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, eisht, lesh ny yeearreeyn shoh, as lesh ny kiarailyn crauee shoh, as shiu goail toshiahg ayns nyn badjeryn ayns dy imlee [133] goail-rish nyn beccaghy nene, as peccaghyn dagh unnane elley; ny egoois cha bee soiagh jeant jeh veg jeh nyn badjeryn; (son cha vod peccagh goail padjer erbee vees er ny chlashtyn, agh ymrycan son y ghrayse jeh lhiassaghey-bea.)

Tra ta’n cheshaght Chreestee goail-rish nyn beccaghy gys Jee Ooilee-yiartal dy imlee gliooney er nyn ghlioonyn; my ta veg lesh cha beg dy ynsagb na cha hea-nhushtag jeh nyn gurrym, as dy moynaghy dy obbal dy chur ad hene ayns yn agh imlee cheddin; foddee fer, fegooishe neu-ghiastyllys, gra—nagh vel yn dooinney shen toiggal eh hene dy ve ny peccagh treih; nagh vel eh goail huggey hene nagh bee soiagh jeant jeh e phadjeryn; na cha vel eh credjal dy bee aile niurin un laa cronney peccce nagh vel er nyn bardooney; dy beagh eh, cha smooinagh eh aght erbee ro-injil lioirie oddagh eh geddyn pardoon as bannaght veih Jee.

Dy ghill er my hoshiaght:— Erreish dooin myr shoh er goail-rish nyn beccaghy, ta cheet YN ABSOLUTION; dy ve rait, cha nee lieriuish, agh
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

liorish Saggyrty Yee ny lomarcan; ayns ennyn, as liorish tority Yee.

Foddee sleih mee-hushtagh gra, dy vel shin goail orrin dy leith peccaghyn, cooid ta shin goail-rish NAGH VOD UNNANE AGH YNRYCAN JEE HENE Y YANNOO. Agh shickyr foddee Jee e phardoon heny choyrt [134] magh, chamma as oddys Ree hallooinagh coyrt magh yn paroon echeysyn, liorish chaghter erbee dy naillish. As my t’ehe er churmal er e Hirveishee yn shinveish shoh dy choardail, (myr ta’n Noo Paul shickyraghhey dy vel eh) quoi vees cha roonagh as dy obbal lheid yn ard vyghin, ga dy vel yh cheet liorish shinveish dooinney casley roo-hene?

Gue-yum erriu dy chooinaghyn kys ren yn ard dooinney shen, Ree David, eh-hene y ymmyrkey ’sy chooish shoh; quoi ren goail yh myr ard-vannaght dy gheddyn paroon liorish beecal e harvaant Nathan; ren, tra ghow eh rish e phecca, fockley magh “Ta Jee er choyrt erseoyal dty phecca, cha vou baase.” [2 Sam. xii. 13.]

Ta Jee stowal orrin e vannaghtyn jeh paroon as shee, cordail rish yn oardagh echey hene. T’ehe er phointeil dy Haggyrtyn dy vashtey shiu son lei peccaghyn. As dy chur shickyrys diu dy vel nyn beccaghyn er nyn bardoonney, t’ehe oardit dy hirveish erriu yn oardagh echey hene. T’eh noo Paul shickyr Raghey Jee e phardoon magh yn pardoon hene Y YANNOO

Gys shoh yinagh fer dy jane coyrlagh ye chooilley Chreestee crauce, myr red jehn’ gherjagh smoo, as shickyrys dy row yn paroon echey jeant mie ayns niau.

Yn nah red ta shin ynsit dy yannoo, t’yh—dy ghuee gys nyn Ayr Flaunysaggh ayns PADIER LA POINITI LIORISH MAC YEE HENE. Lhisagh yn smooinagh shoh cur orrin dy kinjagh gra yn

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phadjer shoh lesh yn gheill, yn chiarail, yn chraueeagh, as yn jeeanid smoo; dy vod Jee clashtyn y choyrt dooin cordail rish slane bree yn phadjer shen ta whees dy roshyn ayn.

As nish ta shin cooie dy choyrt moylley da Jee, as dy choyrt booise da son ooilley e vyghinyin; cooid ta shin dy yannoo ayns ny Psalmyn as Arraneyn-moyllée ta cheet getyrt urree: As gee-y-oerm erriu gow-jee tastey, dy [136] vel ny Psalmyn poontit dy ve ihaht harrass, choud as daa cheayrt jeig dy chooiley vleyn, son yn oyr mooar as mie shoh; dy vod mayd gynsagh (liorish clashtyn as gra ad cha mennic) dy ghooil padjer gys as dy choyrt moylley da Jee, ayns eer goan as glare yn Spyrryd Noo; cooid vees, son shickyrys, dy kinjagh feer voosial da’n Ard-ooashley Flaunysagh.

Eisht ta cheet Lessoon ass y CHENN CHONAANT. [yn Vible.] Va’n Chenn Chonaant scrut dy hickyraghrey yn banglane mooar shen, Ard-chiaralys Yee; as dy choyrt toiggal cairal da deiney jeh ard-foaysgn gloyril Yee; jeh e poohar ooiyey-miartel, e chreennaght erskyn earroo, e chairys, e vieys, as e irriys.

Tra ta’n Saggryt gra, Ta’n lessoon goit ass, &c. —abbyr ayns dy thrée — “Nish ta Jee goll dy loayrt ryhms; tagh gooidsavve lhiam geaishtagh rish dy tastagh? Dy giall Jee dou dy dy loayrt rhyms; nagh gooidsave lhiam &c.

She ayns ny loaryn shoh, ta cootей ain jeh ny ta er daghyrt er d’yn chroo gys cheet Chrest, as er-lheh jeh’n daa staday sheelnaue, e neu-loghthynid as e huiytym 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 faillel ayns shoh, coayl ooiyey e chairys gys maynrys braa, as huit eh fo pecca as brinwyys baais. Dy choyrt [137] shickyrys dooin jeh e vieys, e ghrail, as e vyghin erskyn earroo, veih eer tria shaghrynys dooinney, ren Jee Fer-chionnee y ghaldyn, er y grail chyeysyn veagh soiagh jeant jeh e arrys, er coaant dy jinnagh eh beaghey cordail rish yn soilshey as yn resoon shen va Jee er choyrt da.

Deiney lurg shoh, jannoo drogh ymmyd jeh nyn resoon dooghysagh, as tuittym gys jaloonys, hug Jee daue, liorish e harvaant Moses, leighyn scrut dy immeaught lioroo; as veih trae dy traa hrog eh seose Phadeeyyn, edyr dy choyrt bun as toiggal firrinagh er ny leighyn shen, na dy insh daue ro-laue cre veagh eiyrtyys 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-chorau).

As dy choyrt shickyrys da deiney jeh e *chairys* erskyn-earroo, as yn *feOh t’echey er pecca*, t’yh ry-akin ayns nyn liaryn shoh, dy vel ch eer ghooai kerrasghy er peccce ayns dy chooilley cash fegooish soiaghey jeh persoonyn; hoshiaght ayns stroie yn seilh ooilley, er-hhimney jeh hoght persoonyn; yn nah cheayrt, lesh aile as brimstone veih niau; as liorish ymmodee briwnysyn tromey elley; liorish yn *chliwe, paittn*, *gorrey*, as *tranlaaseyn*.

V’ad shoh ooilley scrut son yn ynsagh ainyin; dy vod mayd ve ny share liorish clashynt ad lhaith; as dy vod mayd gynsaghey [138] dy *ghoaiI aggle roisht*, as dy choyrt graih, as *biallys* da’n Jee mooar as mie shoh, oddys jannoo shin erskyn-towe maynrey, na treih erskyn-insh.

Cooinee-jeey er-y-fa shen, ta mee guee erriu, er goan nyn Sauaultagh:—“Mannag jehn ad geaishtagh rish (mannahg der ad geill da) Moses as ny Phadeyryn, cha greddagh ad, ga dy n’irragh fer veih ny merriu.” Cha atchimagh shen ta’n eiyrtyss jeh gyn cur geill da Goo Yee, tra t’ylh er ny lhaih ayns y cheeill!

Lurg shoh ta cheet *unnane jeh ny Arraneyn-moyllee s’craue* va rieeu er ny yannoo liorish dooinney; gys moylley Yee yn Ayr, yn *Mac*, as yn *Spyrryd Noo*, huc va shiu er nyn gasherickey ayns bashhtey; goail toshiaight lesh ny goan shoh:—“Ta shin dy dty voylley, O Yee,” &c.

Dy vod shiu goll marish yn Agglish lesh cruaeaght smo, cooinee-jeey cre ta Jee er ny ockley magh, “Yiow adsyn oashyley yoyms, ta coyt oashyley dooys.”

Eisht vees er ny lhaih yn nah Lessoon ass y Chonaant Noa. [yn Testament.] Ayns coyt geill vie da ny ta shiu clashynt ass y lioar shoh, bee shickyrys eu, dy nee yn un Spyrryd cheddin va bun y Chenn as y Noa.

Jean-jeey arlooo dy chlashtyn history Yeesey Creest yn Suaaultagh eu, as saase nyn livrey-[139]ys-anney, myr firrinyaun orroo ta’n sauaultys eu llie. Ta nyn Sauaultagh eh-hene coyt raue dooin cre s’erre dooin, manannahg der mayd geill da ny reddyn shoh: “Bee yh ny saissey da Sodom as Gomorrh ayns laa ny brinways, na da sleih ta’n vondeish oc dy chlashtyn Goo Yee, as soiaghey beg jeh.”

Ayns shoh ta eu conaanty n yausalys eu, as sampere nyn Sauaultagh soi rhimbh. 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*, *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 dooghsy ain er; coyrt roin ere sheign dooin credjal, as ere sheign dooin jannoo dy ve er nyn sauail; surranse toilliu ny peccaghy ainyn; jannoo cooilleen da cairys, as coyrt shin reesht ayns foayr rish Jee.

As nagh vod dooinne erbee, eer yn Creestee s’neu-ynsît ta, ve er ny reayl veih lhia na clashyn ny Sriptryyn Casheric, ta nyn Jiarn, [Mian xi. 25.] cur boose da Jee, son dy vel eh soiilshagheyy ny ferrirynssyn shoh, as jannoo ad aashagh da’n Creestee imlee, biallagh, as aggindagh. As dy jarroo cha vel yn Sushtal ynrecn ganys ag raoill Creesteenyn nyn gurrym, agh myrgeddin gientyn grayse ayndoo dy hoiggal, as pooor dy chooilleeney yh. [Ean vi. 63.]

Dy vod, er-y-fa shen, vondieh ve eu liorish Goo Yee, cooinee-jeex er, as cur-jeex tastey da’n daa choyrle shoh:— Hoshiaight; gow-jeex ny ta shiu dy chlashtyn my lorayrit riу-[140]hene. “Yn anney shoh, yn gi老婆 shoh, yn baggyrt shoh, yn oghsan shoh, yn oardagh shoh, yn raue shoh go’ym hym-pene.” As ’sy nah ynymyd; ny lihig shagheyy dy pryaiyl gys Jee, ec jerrey dy chooilee lesson, dy goon eh lihat dy hoiggal, dy chooyrt graih as biallys da e Ghoo Casheric.

Ayns y Ghoo shoh, ta OOLILLYE BANGLANEYN NYN GREDJICU CREESTEE soit sheese; as dy vod mayd cooimahgyn ortoo ny share, t’ad oolile symmit seose ayns CREA NY OSTYLLYN, hisagh ve er ny ghra lesh lane traa as smooinaghyn dowin. As dy jinnagh dagh unnane dy follit guee gys Jee, ayns goan ny Ostyllyn, Hiarn bishee my chredjiue, ec jerrey yn Chre; yinnagh Jee son shicklyys e chredjiue y vishagheyy, as harragh yh dy ve elley shickyr noi oolile kialgyn y Drogh-sperryd.

Lurg shoh, ta shin goll er nyn doshiaght dy yannoo nyn badjeryn as aghiny gys Jee son ny grayseyyn as ny bannaghtyn ta shin feme. Son Recaghyyn, as oolile ny ta ayns pootar, dy vod mayd leedile bea feagh as sheeoil. Son Shirveisheee Yee, ta soiilshagheyy diu raad y taullys; as gys y churrum oc ta goo yn choardail, as jeh’n vea veayn er ny chooyrt. As er-jerrey, son dy chooilee staid as aashoon dy leih, dy vod nyn ghiaystylls jannoo nyn badjeryn ny s’pleasal da Jee.

[141] Ta’n LITANY ayrm jeh’n chirveish ain, da nee dy chooilee Creestee geill y chooyrt, as goll lesh, ta agglagh roish briwnysyn Yee, na immeagh er e hon-hene.

As nagh smooinnee-jeex dy vel ny goan shen, LHIG DOOIN PADJER Y GHOAIL, ta’n Saggeryt 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
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 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
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 Peddry son lotht co-laik rish shoh, as cha jean shiu cha eddym chyndaa nyn gooyl er yn Sacrament shoh; son t’yh myr yrragh oo, Cha vel mish unnah jeh eiyrtyssee Yeesey Creest.

As nish bee jerrey currit er Shirveish ny Killagh lesh Bannaght feer eunysgaagh, er ny ockley magh liorish Sagaayt Yee.

[145] Dy vod shiu dy kinjah cur shiu-hene ayns am cooie dy gheddyn yn bannaght shoh lesh craucaeght as vondeish, nee’m soilshaghey diu ny messyn shickyr bannee ta liorish jannoo shen. Ayns Lioar ny Earrroon, [cab. vi. 22, 23.] ta currym geyre currit er ny Saggyrtyn, liorish Jee hene, dy vannaght y yn pobbble. Ta goan cooie soit er-lheh son jannoo shoh; as ta bannaght er-lheh giallit dy gholl marish bannaght y Taggyrt: As neem’s, as Jee, ad y vannaghe.

Ayns Deuteronomy x. 8. t’yh dy plain rait, dy ren Jee reih tribe Levi, dy vannaghe y ayns yn ennyn echeysyn. As cordail rish shoh, [2 Recort. xxx. 27.] ta shin feddyn ny Saggyrtyn bannaghey yn pobbble; as ayns shen, te-yh dy sodjey rait, “Dy row nyn goraa er ny chlashtyn, as hee yn phadjer oscyn 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 smooingaghyn feer neu-feudagh jehb’n’ Shriveish ta fo yn Sushtal. Shirveish, da ta’n Noo Paul dy plain ginh dooin, dy vel Jee ayns aghr er-lheh, er choyrt yn phooar jeh coardail deiney rish Jee. [2 Cor. v. 18.]

Soie-ym rhimbiu yn aght crauee ayn ren pobbble Yee bannaght yn Taggyrt y ghooal; samplore feeu dooinyn dy eiyrt da. T’yh [146] ayns y jeihoo chadbil as daa-eed jeh Ecclesiasticus, ec yn feeud as un vierse as feed, raad ta shin lhaah myr shoh: — “Trah’ad er chur jerrey er y chirveish, eisht hrog yn Saggyrt seose e laeuyn harrish slane chaglym loan Israel, dy chur bannaght y Chiarh lesh e veillyn, —as chroym ad sheese ad-hene dy choyrt oashaely, dy chosney bannaght veih’n Er smoo syrjey.” As bannaght ta dy chooolley 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.
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 lay them to heart: To pray so often, and so long, for God's graces, without laying it to heart, that it will displease God, and not to mind it: To know that he is gracious and merciful, and not to fear him: To give God thanks for the graces he has vouchsafed me, of which I am sensible, and of the means he has vouchsafed me, of which I am sensible. I will rather pray God to 

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
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.

fakin yn gaue jeh ve caillit son dy bragh? Ny lhig y Jee, (jir dy chooolley pheiagh 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 geearree ayns ennym e Vac, nee’m, er y ghrai eh chyssyn, guee er dy phardoney my faase-yannoo, as my veggan cruueaght. As nee’m my phaart, son y traa ta ry-heet, dy bee my cruueaght as jeeanid-chree corrym gys my ymmyrch. As eisht ta mee shickyr, dy j’em thie lesh bannagt.

Dy der Jee dooin ooilley dy yannoo shen, cha mennic as ta shin cheet cooidjagh ayns shoh dy chur oashley da Jee. As dy vod yn ymmyrkey-bea ain, tra ta shin ass y cheeill, ve lheid as ta cooie da eiyrtssee firrinagh Yeesey Creest.

Huggeysyn, &c.
SHARMANE VII.

Yn Coayl Spyryndoil 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 leedeil nyn mea ayns pecca erbee er fys dooin; jeh ve cleaynit veih smooinaghtyn dy dowin er jerrey nyn mea, liorish kiarailyn, 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 vaaiash. 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 veez dty eill as dty chorp er shymley ersooyl; [ta shen, tra hig oo dy gheddyn baase] as dty 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 gooinsheansey 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 vir-ynsee,—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 choyrlc oc.

Ta shiu clashtyn ayns ny goan va nish er ny lhaih diu, cre ta dooinney, va fo leedeilys Spyrryd Yee dy hickyraghey diu, dy bee shoh red nee dy mooar seaghney as lhie trome erriu, tra hig shiu dy gheddyn baase, my ta shiu er leedeil bea almoragh as mee-chrauee. Dy jean shiu dy trome dooberan 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? ¹

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

soul, that you had heard, with patience, the threatening 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 choyrt. ’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 smooinagh er y vea t’ad er leedeil, as cre ny peccaghyn t’ad er duittym ayndoo, er-yn-oir nagh dug ad geil da coraa nyn vir-ynyee.

Ny firiinyssyn shoh, heil’in hene, nagh vel feme shickyraghey diu.

Ta fys ec dy chooilley unnane er e hon hene, cre cha aarloo as ta shin dy yawrood nyn gurrym, as ny breearaghyn ta orrin, as dy huittym gys ny peccaghyn er nyn son ta shin roie er ve arryssagh; cre cha mennic as ta shin feme ve er nyn ghoostey gys ennahghtyn jeh’n gaue ta shin ayn, as jeh’n treishteil ta soit roin.

Ta fys ec dy chooilley pheiagh ta toiggalagh jeh’n Chredjue Creestee, dy vel persoonyn pointit liorish yn Spyrryd Noo, myr oaseiryn, as dy vochilagh shioltane Chreest; dy ynsagh, dy choyrlagh’, dy choyrt 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 oedyz toiggal cre ta aigney Yee, as nagh jean clashtyn na geill y chur da, na nyn mea y leedeil cordail rish: “Dy bee yh ny sassey da Sodom as Goromrah ec laa ny briwnys, na da lheid y sleih,” nagh vel goail oc hene tra t’ad soiagheg beg jeh ny persoonyn, jeh’n chirveish, na jeh’n ynsagh ocsyn ta dy chur nyn gurrym roue, NAGH NEE JEH DOOINNEY T’AD SOIAIGHY BEG, AGH JEE JEE: myr ta’n Noo Paul gra, 1 Thess. iv. 8

Jir-ym eisht, dy vel shiu credjal preacheil yn Sushtal dy veunnane jeh ny saaseyn ymmyrchagh dy hauaults, —ny egoosh veagh shiu ooiolley-cooidjagh mee-hoiggalagh jeh ny gurrym, na dy leah jarrood yh,—ny egoosh 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 choyrt 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 Goromrah 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-aggly
dy jig baase doaltattym orrin, as shin y chur
ersool gy treiys dy bragh farraghtyn.

[154] Yn nahu ynmvd; Dy nee shoh yn aght dy haghney baase doaltattym, dy ye menny
smooinaghtyn er y vaase.

Yn trass ynmvd; Yn chiarail vouar lhisagh shin y ghoail nagh bee mayd cleynit veih
smooinaghtyn er y vaase, liorish kiarailyn,
eunyszyn, na fardalysyn y theihl.

Yn chiarroo ynmvd; Tra hig mayd dy gheddyn
baase, dy bee cleer smooinaghtyn elley aij nh ny
fardalysyn shoh jeh’n theihl, na shen ta ro-
vennic aijn ’sy traar t’ayn.

Yn wheiggoo ynmvd; Yn chiarail vooar lhisagh shin y ghoail nagh bee mayd cleaynit veih
smooinaghtyn er y vaase, liorish kiarailyn,
eunyszyn, na fardalysyn y theihl.

Yn worr; Er-jeery; Lhig cre saillish ve nyn
smooinaghtyn nish, she shoh son shickyrys vees
cронней as kerraghey dy chooolley unnane ta
gobbal clashtyn coraa nyn vir-ynsee. [nyn
mochilyn-anmey.]

I. Ayns y chied ynmvd, smoonee-jeeymarym’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 odyss anym as callin y stroie ayns
niurin. T’eh dy feer neu-ghooghyssagh giriiree-
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 nhe
erbee voue agh shen veagh coayl as toyrt-mouys
daue. T’ou soiaghey beg jeh mieys as surranse-
foddey Yee, oddy gaiil void dty vioys tra saillish
hene, as ta freayl oo bio ymyn can dy vod oo
chynndaa veih dty pheccaghyn, as ve er dty hauail.
T’ou ayns danjere dy vrasnaghjey Jee dy reayl e
ghayss void, ny egoois cha vod oo dty bragh
gaiil arrys, na dy bragh ve er dty hauail. T’ou,
myr dy beagh yh, gobbal dy ve seyr fo Jee, as
gaiil myr reh dty ve dty chappee da’n Jouyl. T’ou
ayns y raad rea gys An-yeey—eer dy shinsh
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 beaghe
ayns as geiyrt dy cadjin da claightey 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 kiarai gyn dy yannooy myr shen
arragh. As quoi-erbee hig y baase doaltattym er
ayns y stayd shoh, cha vel jerkal arragh echey agh
treihs dy bragh farraghtyn.

II. Lhisagh shoh slane toigga
y chur dooin jeh’n ymmyrch as y vondeish mooar ta liorish
goail SMOOINAGHTYN Y VAASE lane gys nyn
gree.

Dy jinnagh Creesteenyn agh goail gys cree dy
vel brwnys y vaaiish hanna er gholl magh [156]
nyn ’oi oc (myr t’yu dy feer er dagh unnane ain)
veagh ad laik dy smooinaghtyn ec y traa t’ayn
nish eer myr yinnagh ad tra ta’n vriwnys shen
chleet dy ve cooilleenit orroo. Cre’n-fa yin’ins my
chree y hoiaigheh eer seihl raad ta mee dy
hannaghtyn agh traa 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 soyilley ayn,
cre dy jinnagh eh gra rhyms’, myr t’eh er ghra rish
ymmodee elley, —“Ommydan myr t’ou, yn oie
t’ayn nocht vees dty annym er ny hirrey ort?” Cre
eisht vees my vondeish liorish yn cosney neu-
chairagh shoh? Cre’n gooin sharroo ver
coonaghtyn ny euynysyn neu-lookal shoh da my
chree? Lesh cre’n pian as trimshey nee’m eisht
paartail rish yn verchys shoh, ny euynysyn shoh,
ny fardalysyn shoh, ta mee nish cha miandagh
orroo?

Lhig dou, er-y-fa shen, guee erriu dy
smooinaghtyn riu hene dy row shiu nish ny lhie
ec point y vaaiish.

Jinnagh shiu, er graih dy aagail ny smoo dy
chooid heilht nyn lurg, jinnagh shiu vondeish y
ghoial er ymmyrch yn dooinney boght shen; —er
mee-hushtey yn dooinney boght shoh? Jinnagh
shiu moylley rish nyn gloan dy leedile nyn mea
rere myr ren shiu hene? Nagh jinnagh shiu ny
s’leiace ginh daue, —ta weight kiarail seilihtagh er
my [157] chreu; t’yh er chur orrym jarrood meee-
hene, my Yee, my churrym hooi nyn neesht, as yn
oyr er y hon va mee er ny choort gys y theil.

Na my ta shiu er leedile bea almoragh, gyn
ymmyd, as gyn fruys, nagh jinnagh shiu cur’me
yn nyn gloan, myr ta nyn dreishteil son saualtyys, 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 surprized
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 satisfactio
nal? 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 eiyrt 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, abby-jee dy beagh shiu bwoailt doalttym lesh chingys baaih ayns mean bea dy eunyssyn seihltugh, ny jinnagh shiu ginish da nyn gloan, cre cha treih as sharroo ta cooinaght er leheid y vea, tra ta peiaig cheet dy gheddyn baase? Dy vel shiu-hene, liorish leediil leheid 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 jarrood slane bun as toiggal jeh bea Creestee; er hoiaig wheesh shen nyn slane gree as annym er ny fardalysyn shoh, nagh vel shiu abyl nyn smooinaghtyn y hroggal seose gys Jee, na guee huggey ayns y traa shoh dy heaghyn, lesh veg y treishteil dy bee shiu er nyn glashtyn?

Er-jerrey; ny jinnagh yn dooinney smoo ynsit, er soiaig baase roish e hoollyn, goail-rish ommiys as fardalys nhee erbee dy vel [158] dooinney er cheau e hraa as e smooinaght er, agh shen ta chuu dy yannoo mie da nyn naboo na dooin hene; dy ghloyraghey Jee; dy liassaghey neu-ghlennid nyn ghooghys, as dy hayrn shin reesht gys toayarystal Yee; nagh vel shirveish dy choamrey yn annym lesh creenaght flaunyssagh, as lesh yeearreeyn crauee?

Ayns fockle; nee yn baase cheet, shin dy smooinaght er ny gyn; spheer yh, ta’n tra neat-hickyr; agh shoh ta shin shickyr jeh, dy nee yn oyr nagh row yn billey neu-vessoil chelleeragh er ny ghiarey sheese va, dy voddagh yh (my veagh traa smooinnaghtyn dy jarrood ad dy bragh d’ad yh nee) cur magh mess feeu jeh’n ynnyd echey ’sy gharey-feeney.

III. Ta shoh soilshaghey yn chiarail veor lhisagh ’ve orrin GYN DY CHOAYL SHILLEH JEH’N VAASE, liorish neu-friuys lhiastagh, na liorish cooislyn na eunyssyn y theil shoh.

Stiark ta smooinaghtyn dy jarrood ad dy bragh dy nhieign daue baase y gheddyn; as foast nagh nhimmey ta bio dy akin ad-hene mollit, as gyn dy bragh smooinaght dy yannoo aarloo 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-annagh? Er yn oyr shoh t’y, 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
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.
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 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.

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 traar cheet, as dy jean traar cheet, ayn nagh vod ad, liorish briwnys cairal Yee, yn saase sloo y yannoo cour nyn saualty, er-yen-oyr dy ren ad soiagh beg jeh surranse-foddkey as miyys Yee, va kiarit dy leeideil ad gyys 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 beayntyts vraa; as dy nee myr ta shin er n’ymmyrkey 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 smooinghatyn [163] dy vod eh ceau e hraa myr saillish hene,—cha jean eh ec traar erbee beaghey myr nagh row money echey dy yannoo.

Nish; dy vod toiggal cooie ‘ve eu jeh scansh fueuoil yn traar ta Jee er lowal dooin, cour lhiassaghey nyn ghooghys peccoil, as dy yannoo shin aarloo son niu; cha vel eu agy dy ghoail hiu hene dy vaik shiu fer er e lhiabbee vaaiish, as jeaaghyn back er e vea ta ceaut, nagh vod fakin nhee erbee agh shen sheign jannoo eh neu-feeu 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 traad sodjey echey dy ghoail arrys er y hon, as dy ymmyrkey magh messyn jeh arrys;—ta er n’yannoo aggair da e naboo, as nagh vel veg y traar echey dy yannoo lhiassaghey; ta goit er vullagh ching ayns cooyrse dy phecca,—aunys mean kiaraillyn as eunyssyn seilhtagh, ayns slane jarrood dy Yee, as jeh ny curymyn t’e hliastyn da.

Cha vod fer agy ve er-creau eer dy smooinghatyn er lehid y vea shoh, er-aggle dy vod ye ve yn chooish ayds, na ayns, na Creestee erbee elley, tra t’ehe cheet dy lhie er e lhiabbee vaaiish.

As foast foddee yh ve myr shen, as son shickyrys shen myr vees yh, my nee mayd almorys er ny saaseyn dy ghraye 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—gone 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.
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:
As ny lhig da Creestee erbee, eer yn fer s’tushtee, ve cha lane jeh e cheeayl hene as dy smooinaughty nagh vel eh feme ynsagh veihe e vochily-anmney, lurgh shen ta’n Ostyl er n’inish dooin, [Rom. i. 16. 1 Cor. i. 18, 21.] “Dy vel prearcheil yn Sushtal pooor Yee gys saualyts da dy chooilly unnane ta elshynt as credjal.” As “dy nee aigney Yee ve liorish omniyjs prearcheil, dy haualt adysn ta credjal.” Soilshaghey liorish shoh, dy vel Jee er lhiantyn, son y chooid smoo, yn grayse dy arrys as dy haualtys gys prearcheil 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 adysn ta smooinaughty dy vel fys oc er nyn gurrrym, as nagh vel adysn feme fir-ynee, bee ad, son ooiilley shen, feme dy ve curlit ayns cooinaghtyn chamma jeh nyn gurrrym as nyn ghanjeyn, cooid ta’n sleigh share ro-aarloo dy yarrood, as dy huittym ayns ny peccaghyn er nyn son t’ad er ve arrysagh. As un ghrayse smoo ymmurcaghic t’adsyn ayns shickyryys feme (ta smooinaughty [167] nagh vel ad feme nyn gurrrym ve soit roue) as ta shen, yn grayse dy imlid, ny egoosh (er-nonney s’beg t’ad toiggal nyn gurrrym) bee ad nyn ghooney magh ass niay.

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 coyrelit dy yannoo lheid ny gialdynnyn shoh:—

“Cha jean-ym ny sodjey mee-hene y volley, ayns smooinaughty dy vel my hraa ayns my laue hene; ta’n traa giare as neu-hickyr shoh dy vea my earish dy hrial, dy ghrayse, as dy yannoo mee-hene cooie son niau as maynrys: caid nee yh farraghyn, ec Jee ynyrcan ta fys, as shen-y-fa, trooid yn ghrayse echyesyn, cha jean-ym liiggey shaghey na coayl yh. Ver-yym 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 ad ministered, 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 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
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, so that we then shall 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
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 thoughts 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 world for; what we are doing; whither we are going.
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 jersey, 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.
SHARMANE VIII.

Yn Nearey as Danjere jeh ve Creesteenyn, fegooish Ymmyrkey-bea Creestee.

EZEKIEL xliii. 10.

Uss Vac y Dooimney, jeeagh yn Thie [t’ou er n’akin ’syn Ashlish] da Thie Israel, dy vod nearey ’ve orroo son nyn Ghirogh-yannoo, as Ihig daue towse yn Cho-soylaghey.

TA ny hogh cabdillyn s’jeree shoh dy Ezekiel cowragheyn magh stayd yn Sushtal, as yn Jerusalem Noa, my-e-chione ta imraa ayns Ashlish yn Noo Ean, myr ta ry-akin veih yn chiahtoo chabdlis 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 hoiaeghey magh dy feer chiart cummey as tooarystal y Chiamble as e oardaghyyn; ayns y jeihoo vierre t’eh sarey yn Phadeyr dy yeeaghyn ym cummey as tooarystal shen da Thie Israel, ta shen, ayns meanal spyrrydoil, da’n Agglishe Creestee, dy vod ad towse, ta [174] shen, goail baght vie jeh yn co-soylaghey, as nearey ’ve orroo son nyn ghrogh-yannoo.

Nish; cre-erbee va scruit ’sy chenn earish v’yh scruit son yn ynsagh aiyyn, er-leh shen ny va er purpose kiart son ymmyd agglishe Chreest. Myr ta shoh eisht sarit liorish yn Spyrryd Noo myr agh feer chooie dy choyrt toiggal cair da sleih jeh nyn shaghrynys, dy hoilshaghey daue yn co-soylaghey da lhisagh ad geiyrt, dy vod nearey ’ve orroo tra t’ad fakin lesh nyn soolilyn hene, cre wheesh as t’ad cheet giare jeh: Nee’em, er-y-fa shen, cordail rish yn sarey shoh, choud as nee Spyrryd mie Yee m’y niartaghey, as ver-yhmriu, —hoshiaght, yn co-soylaghey [yn pattern] da lhisagh Creesteanyn geiyrt; cre lhisagh ad ve. As eisht, ’sy nah ynnyd, yn agh kys dy yannoo lurg as dy eiyrt da’n sampiere cheddin.

Liorish shoh yinn’in treishteil dy choyrt toiggal cooie da nyn iheid as ta fo veg y chiarail na immea son nyn anmeenyn, wheesh shen as t’ad cheet giare jeh’n sampiere shoh, dy jig ad son firiynysh choud cheddyn giare jeh’rn 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’oardagheyn cour jannoo yn chiarail shen breekoil:

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[173] 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.\(^1\)

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?

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 a favour. and shew forth his praise by fruits worthy of such a favour.

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As er chee nagh jean sleih, er gaue anmey, soiaghyeg beg jeh ny oardaghyn shoh, as jeusyn ta dy hirveish ad deiney lesh ny un annoondyn roohene. —ta Jee ayns firiinys er n’ockley magh, dy vel adsyn ta soiaghg beg jeusyn, 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 dauer jernal rish yn cooney echysyn ’sy vea shoh, na rish e oayr ’sy vea ta ry-heet, agh dy bee ad er nyn gerraghey son dy bragh, son nyn ghroghymmyd jeh lheid y vieys.

YN firiinys jeh oolley shoh ren Mac Yee sealal lesh e uill smoo ooaasle; nagh voddagh leshtal erbee ve ec sleih dy wheshtional firiinys ny reddyn shoh, na dy hoiaghyeg beg jeu.

As dy ghoostey as gys ennaghtyn jeh’n danjere ta roue, my veagh ad cha roonagh as dy hoiaghyeg beg heg’n vieys shen lhisagh nyn leedideal gys arrys, ta Jee er hoiishagyeg magh yn firiinys dooishtee shoh, Dy jean eh geam dy chooilley ghooimney gys coonte; as dy ‘jed adsyn ta er n’yannoo dy mie, gys y vea dy bragh farraghtyn; as adsyn t’er n’yannoo dy okl, gys yn aile vees dy bragh er-mayrn.” As dy nee shoh myr vees yh, ga dy beagh oolileyn 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.

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 kiongyrt rish sleih, nagh beagh veg y doillidyoc oc quiou jeu dy reih. Dy beagh ad feer aggindagh er toiggal y gheddyn cre vees er ny hirrey orroo; as dy beagh ad feer voosisal dauesyn ta Jee er phointeil dy nyn ynsagh, as dy ve Shirveishee ayns nyn goاردail 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 oscyn ta goail y troubyl orroo dy ghooil gys nyn greeaghyn ny reddyn shoh. As shen-y-fa, cha vel ec bunnys ny Creesteenyn edyr bliss, 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 chonanta shoh.

Sphyser yh, cha vel yh possibyl agh dy nheign da ooilley ta cummal mastey Creesteenyn clashtyn as toiggal red ennagh jeh ny cooishyn shoh. Agh eisht ta dooghsy peccio sheelnae, cooid nagh vod goaal-rish ve smaghtit, streeu dy chassey kiarail Yee as yn Sushtal, cordail rish yn stady agney ayrn ta yn Sushtal dy gheddyn ad. T’adsyn ta linkal lesh An-yeeyys, smooainghyn dy vel ad fakin ayr dy liooar son gyn credjal yh. Jeusyn ta [179] credjal as goail-rish yn Sushtal, ta ymmodee sehilt nagh vel oc agh yn eer cumy chraueegaht, fegooish veg yn ennaghthyn jeh’n phoob veeroo echey. Ta ymmodee as fys vie oc er yn irriney, agh ta nyn mea controllee da; ta ymmodee cur raad daue hene ayns euynysyn peccio, feallagh ellyr surranse da kiarailyn y theihl dy ghoail seose ooilley nyn draa eunyssyn peccoil; feallagh elley surranse da ymmodee seihlt nagh vel veg yn ennaghthyn jeh’n oc agh yn eer goail. An ta yn Sushtal dy gheddyn ad. T’adsyn ta Yee as yn Sushtal, cordail rish yn stayd aigney ayn goail ta dooghys peccoil sheelnaue, cooid nagh vod toiggal red ennagh teih.

As hosh yh, cha vel yh possibyl agh dy nheign da ooilley ta cummal mastey Creesteenyn clashtyn as toiggal red ennagh jeh ny cooishyn shoh. Agh eisht ta dooghsy peccio sheelnae, cooid nagh vod goaal-rish ve smaghtit, streeu dy chassey kiarail Yee as yn Sushtal, cordail rish yn stady agney ayrn ta yn Sushtal dy gheddyn ad. T’adsyn ta linkal lesh An-yeeyys, smooainghyn dy vel ad fakin ayr dy liooar son gyn credjal yh. Jeusyn ta [179] credjal as goail-rish yn Sushtal, ta ymmodee sehilt nagh vel oc agh yn eer cumy chraueegaht, fegooish veg yn ennaghthyn jeh’n phoob veeroo echey. Ta ymmodee as fys vie oc er yn irriney, agh ta nyn mea controllee da; ta ymmodee cur raad daue hene ayns euynysyn peccio, feallagh ellyr surranse da kiarailyn y theihl dy ghoail seose ooilley nyn draa eunyssyn peccoil; feallagh elley surranse da ymmodee seihlt nagh vel veg yn ennaghthyn jeh’n oc agh yn eer goail. An ta yn Sushtal dy gheddyn ad. T’adsyn ta Yee as yn Sushtal, cordail rish yn stayd aigney ayn goail ta dooghys peccoil sheelnaue, cooid nagh vod toiggal red ennagh teih.

As shoh yn oyr, dy vel ennym Chreest, myr ta yn Ostyl loayrt, (ta shen, yn Cerduj Cerestee) oltsoonat liorish mee-chredjuee, kyndagh rish almorys as drogh vea Creesteenyn, —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 lheh, caid giare ta shin cheet jeh nyn samplere, nee mayd.

II. ’Sy nah ynnyd, shilley y ghoail jeh ny saaseyn ta Jee er n’oardaghjey cour yannoo kiarail yn Sushtal fondagh gys saualtsys sheelnae.

[180] As t’ad shoh, Shirveish yn Ghoo, as ny Sacramentyn.

As hoshigat; son wheesh as “fegooish credjue t’yh neu-phohssiyl dy wooiys Jee,” ta Jee, er-y-fa shen, er choyrt dooin E GHOO CASHERIC, myr yn saase s’breeoiyl dy yientyn as dy vishagh’ aynin yn Cerduj shen nee sauail shin, liorish cur lesh shin gys yn tushtey as credjue dy Yee, e ghooighys spyrrodoil as flaunyssagh. Son soyley: dy vel eh erskyn-earroo ayns miyys, as shen-y-fa dy vel graih dy ve er ny choyrt da erskyn dy chooiley nhee; dy vel eh cairagh as pooreal erskyn-earroo, as shen-y-fa aggle dy ve er ny ghooial 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 the Gospel, 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 perfections. For instance: that he is infinite in goodness and perfections. For instance: that he is infinite in goodness and perfections. For instance: that he is infinite in goodness and perfections. For instance: that he is infinite in goodness and perfections. For instance: that he is infinite in goodness and perfections. For instance: that he is infinite in goodness and perfections.
e ghoo firrinagh er dy rieau as son dy bragh, as shen-y-fa dy vod yn barrantys smoo shickyr ve er ny choyrt er e ghalydynn; dy vel eh mygginagh, as dy vel eh gevre; dooie as mygginagh dauesyn ta streeu dy wooyi sh; agh achtmagh gevre dauesyn ta soiaghgy beg jeh e vries as brishye e leighyn.

Shoh grunt as undin nyn gredjue; shoh yn verchys mooar ooaal ta ayns nyn soylley; ny vannaght ta’o seihl an-chreeestee nyn yoorreeyn da, as voish er eer ymmodoe Creesteenyn giarit magh. Shoh ny ocklaghyn, ny stlattysyn, as briwnysyn Yee, “ta soilshaghey dooin cre ta’o vie; as cre ta’n Chiar nyn Yee dy hirir yorrin;” ta soiaghgy roin raad y vea, as raad yn vaase; as gynsaghey dooin “cre sheig yn dooin ve e yov as er [181] ynn sauail.” “Cooid, myr t’ye ayns firrinys Goo Yee, t’ye dy breeoil gobbraghey yndyoosyn ta credjal.”

As ta’n voneichage shoh oc harrish lioaryn erbee elley, quoieerbee ta lhaish as clashtyn as lesh aigney ynniec, as yeearee jeean dy yannoo aigney Yee, dy vow ad shoh toiggal dy nee veih Jee ta’n ynsaghey, “Bannit ta eshyn ta lhaih, as adsyn ta

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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 poble ’syn ennym echeyxyn. dy chyrlaghay as dy chur oghsan dauesyn ta loaoy noi’n chredjue; as my nee ad tannaghtyn ayns nyn roon, dy ghiarey magh ad veih yn agghish.

Shoh yn phoora ta currit dauesyn; —as ta nyn gurrym shoh, —ayns ynnyd Chreest, dy chyrlaghay Creesteenyn nagh jean ad grayse Yee y ghooait ayns fardail, aghy dy n’immee ad feeu jehsyn ta er n’eemagh ad ass y dorraghyys gys e hoilshey mirrillagh, as dy chur raue daue jejh’n ard-danjere jeh cummal yn yrnickys ayns neu-ynnickys. As dy endeel e Hirveishee veih faghid, choud as t’ad dy jeidjagh jannoo nyn gurrym, ta Yeecsey Creest er n’ockley [183] magh, dy “vel eshyn ta soiaghey beg jeysyn, soiaghey beg jeh Jee ta er choydy ad er y chaghteraght shoh;” [Luke x. 16.] As t’eh er n’yannoo yh ny chourej jeh Anchreestee son dooinney erbee dy hoiaeghey beg jeh ny censureyn oscyn. [Mian xviii. 17.]

As nish, nagh sheillagh oo dy beagh ard soiagh, myr ta’n Ostyl sarey, jeant jeh ny persoony shoh liorish Creesteenyn er graiy nyn obbyr, chamma as er graiy nyn maimshtyr?

Wish’in dy voddagh yh ve rait, lesh firrinyss erbee, dy vel yn bunnys dy Creesteenyn dy fyrinagh ennaaghagh jejh’n bannagh mooar ta liorish saggyrtys lowal oardt. Agh shoh yn irriney, yn payns mee-chraweue ta rour goail dy chur gyn vree yn chiariell ghraisyld dy Yee son nyn voayys, as yn veggan geill ta curtit da nyn shirveish as raueyn craueue, ta soilshit liorish feallagh elley, lihsagh shoh ayns dy chooiley resoon cur er Creesteenyn goail nearey jeh nyn mee-chraweeagh, as ve agglagh roish yn eijryts, ta shen, dy bee yn cainlere oc er ny scughey, na ayns focklyn elley, nagh bee agghish fagit oc.

Yn nah haase myghinagh elley ta Jee er n’oardaghay cour freayl seose credjue fyrinagh mastey sleih t’yhy, yn Doonaght. Ta un laa ayns shiaghty dy chion cur’mit liorish Jee hene dy ve freilt feailley-cashericy; ta shen, dy ve baarit ayns clashtyn Goo Yee, ayns guee son e phardoon as bannaght, ayns coyrt booise [184] da son e vyghynin, as ayns gynsaghh 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 tastey da yn anney shoh dy Yee— Coineee dy veneill 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 liastys; 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 ministry, 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
As nagh nee son nagh vel ad **myr shoh** tayrn er-gerrey da Jee, lesh yeeearree cooie da yn ard-oashley echeyyn, as da’n stayd treih ain-[185]hene, dy vel rour chyndaa veih thie Yee fegooish bannaght; as ymmodee seihlt, t’yh dy ve dooytit, fegooish wheesh as shirrey bannaght?

Lhh dooin consideral ny **saaseyn elley dy ghrayse.** Ta shin gra, dy vel ny Sacramentyn ymmyrchagh gys saualtyys. Vel yn bunnys dy Chreesteenyn soilshaghey dy vel ad, dy jarroo firrinhargh, credjal dy nee shen myr t’ad? Camma dy feer, mychione yn chied unnane jeu, ta’n bunnys dy Chreesteenyn feer chiaralagh dy gheddyn nyn gloan bashtit; as feer aarloo dy ghialdyn er nyn son, dy bee ny conaantyn shen ta Jee dy hirrey er persoonyn ta dy ve bashtit, er nyn gooiileeneey tra hig ad gys eash; as eisht er thiye hene, dy vel ad er n’yannoo nyn gurrym, ga nagh vel ad smooinghtyn er y ghialdyn shoh ad-hene, na goail veg y chiarralagh edyr dy vou nyn gloan toiggal jeh, na dy jean ad cooilleney yh. Trooid yn veggan kiarail treih shoh ayns rour ayraghyn as maraghyyn [sic], t’yh cheet gy-kione, dy vel adsysn, ta liorish bashtey er ve jeant nyn gloan dy Yee, as eiraghyyn dy reeriaght Niau, ayns ynnyd tannaghtyn dy ve lheid shen, t’ad er jeet dy ve nyn gloan da’n Jouyl, as eiraghyyn y chaoil-anmey.

Ta fys ain ooilley nagh nee shoh yn samplere ta roin ayns y Scriptyr Casheric. Ta fys ayns, as Jee, mychione Abraham, dy n’yneeche eh e chloan dy reayl raaidyn y [186] Chiaarn. 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 rieau 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.
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 **CONFERMED**; 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.
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 understand 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 this 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 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 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-wooiiys eh er gaue amney; dy vel eh erskyn carroo ayns [190] pooor, 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 veiyh yn stayd ayn va shin er nyn groo; dy vel shin nyn moghtyn treih fo correer Yee, as fo e erreesih; dy goodisave lesyhn dy hebbbal pardoon dooin er ny conaantyn s’reesonee; as dy vel eh er choyrt dooin dy chooilley hickeyrys possibyl, my nee mayd jannoo yn Goo shooh rule nyn gredjeu 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 shooh mygeaarty t‘eh cuiurrey shin gys arrys liorish e Hirveishee hene. Lioroosyn, (ta shen, liorish bashteey shirveishit liorooosyn) ta shin goit stiagh gys luhtg e hie, ta shen yn agglis, liorish shooh ta shin cheet dy ve cloan dasyn, as eiraghyn dy reerigght niu. As my hagherys dooin lurug shen dy ve cha neu-vaaynrey as dy neu-wooiiys eh, bee eh, ny-yeih coardit rooin er nyn pleadeil liassyghay e Vac, cowrit ayns Sacrament Shibber y Chiarne.

Liorish ooiiley shooh, 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 greme ta’n ghrai shoh dy Yee, as e inmea meigh er nyn son, er ghooai er yn ayn smoo dy [191] Chreesteeneyn. Dy nee ro-vennic s’coan vees ad er nyn goryrlaghgy dy dowin dy ghooai ny reddyn shooh gys nyn gree. Dy vel ad gymmyrkey ad-hene myr sleih nagh vel feme ny saaseyn shooh dy ghrayse; edyr cur slied [sic] orroo ooiiley-cooidjagh, er-noney thaghey ad lesh y veggan scansh.

Da ymmodee, ta Laa yn Chiarne ny errey; ta padjer er ny ghooai myr dy beagh yh keesh trome, as cha nee myr vondeish foayroll. Ta ny Sacramenty er nyn ghooai myr reddyn cadjin; as myr dagh [sic: nagh] row ard-vannaaght erbee bentyn daue.

Ayns fockle, t’yh er ve soilshit diu, dy vel roour—rour foddey booiys ad-hene lesh yn eer obbyr cheu-mooie jeh goll trooid ghaa ny three jeh ny currymyn Creeste, fegooish dy bragh goai olc hene, mannagh bee yn cree er ny chaghlaa, cha jean ooiiley ny caslyssyn elley dy chredjeu dy bragh dooinney y yannoo cooie son niu as maynry.

As ny-yeih ta Niau as Maynry, moayl as ta nyn gredjeu my-nyn-gione, as cha mee-rioosagh as ta yn vunyns dy Chreesteeneyn moo, t’ad cooid ta shin ooiiley treishteel er y hon,—va mee goll dy ghra, cooid ta shin ooiiley 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. They that 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 sampriere ainy*, as cre [192] cha giare ta rour Creesteenyn [sic: Creesteenyn] cheet jeh; as shen-y-fa (*mannagh gow ad nearey*, as lihassaghey 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’imnaeae dy ve, shen ta shin ooilley goail-rish dy ve, *Creesteenyn dy jarroo*.

Hoilshee yn Ostyl da ny Hewynn, *nagh nee Israelietyn v’adsyn ooilley ve jeh Israel*. Va *yn Ew foalley* jerkal rish foayr Yee, son dy row eh jeh slught Abraham, as jeh credjue Abraham. Ta *yn un treishteil foalsey cheddin cc y Chreestee foalley*; *t’ehe bannaghey Jee son dy vel eh ny Chreestee, as treishteil son saualtyys fegooish graith er Jee*, na *scarrey rish e pheccaghyyn.*

Cha nheign da credjue as biallys, er-y-fa shen, ve dy bragh er nyn scarrey. Ta credjue neu-veessoil cha beggan feeu as ta billey neu-veessoil; shione diu ooilley yn jerrey echey; “Lhieg yh, cre’n-fa t’yh goail seose hallooin.”

Dy *hreishteil* mooarane, as dy *yannoo* beggan, ta shoh rour cloghtey yn theiil; agh bee-jee shickyr jeh, (Creesteeenyn vie) raad erbee dy vel creditu *firrinagh*, as *treishteil mie gruntit*, dy bee dy kinjagh maroo kiaral corrym dy yannoo ny ta Jee er harey. As raad erbee dy vel *lheid yn imnea*, as *yeearree [193] firrinagh* dy yannoo aigney Yee, shen y raad vees towse corrym dy *hushtey, grayse*, as *cooney* er ny choyrt lioirish Jee; myr shen cha nheign da Creestee dy bragh gra, nagh vel eh abyl jannoo ny reddyyn ta sarit da.

As son nyg gherjagh foddsee mayd cooinaghtyn, nagh vel yn *slane Creesteegaht* shassoo ayns seyrnagh veih dy chooileyl fauleil, agh ayns dy *kinjagh streeu nyn ‘oi*, as gyn lhiggey daue yn reiltys y gheddyn harmin.

As son dy vel *imil* ny ghraey smoo pleasal da Jee, lhig da’n smoooinaght shoh ve dy kinjagh marin, ta shen, dy beagh shin dy jarroo firrinagh er n’yannoo ny reddyyn ta sarit dooin, as myr lhisaggh shin *jannoo* ad, dy nheign dooin gra myr ta nyn Jiarn cur roin, *Sharvaantyn neu-vonideishagh 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.

mater 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 accept able 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’yu cooie fis ’ve ain, ga nagh vel Jee er chianceley eh-hene gys oardaghyn, dy vel eh er chianceley shinyn dy yanno ynymyd jeu; as dy bee yn Creestee shen dy cailljy mollit, nee jerkal rish grayse, ny pardooin, ny cooney, na Flauyns, fegooish dy jeidjagh-creelo thaghghe ny saaseyn dy ghraye.

As eisht, lhih dooin ve er nyn dwouie nagh gow mayd seose lesh yn eer chummeey dy [194] chredjue, fegooish gennaghyn poor vreeol y chredjue: son, smoo shickyr t’yu, dy hynda ahg lieh harraaid gys Jee, yn eer cummy dy chraueeeagh, jeeanid son ny currymyn s’inshley, treigiel peccachyn scammltyagh, as cu raad da peccachyn elley, dy bee shoh, ’sy jerrey er nyn gheddyn chiarht cha danjereagh as yn ymmrykey-bea s’peccoil. Foddee briwnyns Yee cu aggil ayns yn peccagh s’desperate; agh peccagh ta smooinaghtyn eh-hene sauchey, cre oddys y choyrllaghg eshyn? As dy jarroo (myr dooyrt fer dy row dy feer firrinagh) cha nee adsyn ny noidyn smessey da’n chredjue Creestee smoo new-chreestee ta; foddee Creesteefoalsey jannoo ny smoo dy olk na An-veeaggh ta gobbal e Yee.

Du chur jerrey er my harmane; — T’yu arld chirail nyn gredjue, dy aa-choyrt shin ayns foayr rishe Jee, voish ta shin dy treih er huittym. Mannagh vel nyn gredjue jannoo shoh; mannagh vel yh jannoo shin ny s’imlee, ny s’aggley dy neu-wooiys Jee, ny s’kiaarailee dy yanno shen ta tys ain nee eshyn y wooyis; mannagh vel yh jannoo shin ny s’casheric, ny s’cairagh, as ny s’giastyllee na ta shin liorish dooglys; my chamma dooin ve gyn credjue erbee.

VER OO GRAIHI DA’N CHIAR NM DTY YEE LESH OOLILEY DTY CHREE, AS DA DTY NABOO MYR DHYT HENE. Shoh yn Leigh ainyn as nyn Sampere; lhihasgh sooir kin [195]jaagh ve ec dy chooilley Chreestee er shoh; as nee Jee er’r mal leagh dy chooilley Chreestee, reer myr nee eh dy creool streeu dy heet seose gys y rule shoh.

Du vod ve fo’in ooolley dy yanno shin, lhih dooin goail dowin gys nyn gree cre wheesh as ta lhihe er ny goan shoh dy Chreest, SHIMMEY T’ER NYN EAM, AGH STARK T’ER NYN REIH; ta shen, shimmey t’ayn ta goail oroo yn chredjue Chreestee, agh jeh’n ymmodee shoh, stiark vees er nyn sauai, er-y-oyr nagh vel ad beaghey seose gys ruleyn yn Sushatal: Shoh, my oddys nhee erbee, ver orrin dy gloail smooinaghtyn dowin.

As dy der Jee, ta er vannaghey shin lesh toiggal jeh nyn gurrym, as jeh’n vaynrys ta roin dy chosney, as lesh saaseyn fondaggh 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 irrereligious; —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 anything, let us make 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 
dooinney 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.
SHARMANE IX.

Yn Nearey as Danjere jeh ve Creesteenyn, fegoosih Ymmyrkey-bea Creestee.

EZEKIEL xliii. 10.

Uss Vac y Dooinney, 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 chyrlaghey dy smooinaghtryn er nyn ghirogh ymmyrkey-bea hene, as er y danjere ’t’adsyn ayn, ta leeideil bea nagh vel cordail rish nyn gredjue t’ad er ghooail orroo.

Va mee shickyr dy row shoh aght feer chooie, er-y-yn-oir dy doardee Spyrryd Casheric Yee yn Phadeyr dy yannoo yn lheid cheddin, ta shen, Dy hoolshaghey da Thie Israel nyn battern, dy voddagh ad towse yh, ta shen, goail baght vie jeh, as nearey ’ve orroo, tra hee-agh ad lesh nyn sooilyn hene cre wheesh as t’ad cheet giare jeh.

Ghow mee aym-pene myrgeddin cre’n bree mie v’ec yn agh cheddin er Ree David, tra, jarrood eh-hene, as e Yee, v’eh er ghooail ben Uriah; as cre cha cairagh as va e vriwnys, nagh row yn dooinney berchagh toilliugh veg y vyghin, va ayns aght da tranlaasagh er ghooail ersooyl eayn ynrycan y dooinney boght gys e ymmyd hene, tra va a haie echey hene; as nea rey ’ve orroo, tra hee-agh ad lesh nyn sooilyn hene cre wheesh as t’ad cheet giare jeh.

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 fegoosih leedeil bea Chreestee, va shoh; as choud as v’d’agh giare jehn phattern, dy jig ad son shickyr ys giare jeh’n vaynrys shen ta Jae er ghiadyn da e harvaaintyn firrinagh: — Hoshiagh hoolshee 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 Jae er hpointeil cour yn obyr shen: lheid as, e Ghoo as Sacramentyn, e Hirveishee, as e Ghoooneey casheric. Lurg shoh, hug mee rhimbui —cre cha beg as ta yn aynn smoo dy Creesteenyn 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 cooilleney [sic: cooilleney] ny saaseyn oardit liorish Jae son jannoo magh yn chiarail cheddin. Shoh ren mee, er-chee

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 hoiaqhey beg jeh leheid ny ard-saaseyn dy haualtys.

Yn nah red chiare mee v’yh, dy hoiaqhey reauy ayns un shilley giare, nyn battern, mwr bentyn rish ny reddyn ta er ny hirrey er yn aynny ainyn, dy yannoo shin cooeie son Niau as Mayrnys. As shoh yh ta mee kiarail dy yannoo, liorish bannaght Yee, ec y traa shoh.

Nish ny cur’myn ta er ny hirrey er yn aynny ainyn t’ad, CREIDJUE AS ARrys. Dy chredjal ayns Jee, as dy reayl e annaghyn, t’yh cooid ta dy chooilley Creestee 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 pooor; —dy nee huggeysyn ta shin treisteil son biyoys as ennal, as dy chooilley nhee; dy vel fys echey er, as fakin dy chooilley nhee ta jeant; —dy vel eh erskyn-earroo casheeric, as dy nheign da ve neu-vooiagh rish dy chooilley nhee mee-chrauee na aggairagh; —dy vel eh erskyn-earroo cairagh, ayns kerraghey ooiiley ta jannoo drogh ymmyd jeh e vieys; son wheesh shen ta e vieys, nagh vod eh sarey nhee 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’myhn lisagh girree veih yn tushtey as credjue jeh ny reddyn shoh, shoh ad: —Dy nheign dooin ve ayns aggle roish yn Jee mooar shoh; dy nheign aggle ’ve orrin dy neuvooiys eh erskyn dy chooilley nhee; dy nheign dooin graith y choyrt da lesh ooiiley nyn gree, eyrn-oyr dy vel ooiiley ny bannaghtyn ta ain, na treisteil er nyn son, na treisteil son vieys echeyyn; —dy nheign dooin freayl e annaghyn, er-y-n-oyr dy vel yh nyn vondhe chamma as nyn gurrym dy yannoo shen; —dy nheign dooin ve booisaal 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 nhee ta bentyn dasyn.

Mannagh vel nyn gredjue ayns Jee ceau ny messyn shoh, shickyr cha vel y hheid as lisagh yh ve. Son dy chredjal, t’yh dy ve ayns slane shickyrys jeh firrinys yn red ta shin dy chredjal.

Agh vod yh ve rait lesh firrinys erbee, dy vel Creesteenyn son y chooid smoo leedeil nyn mea, mwr dy row ad dy jarroo firrinagh credjal firrinys ny reddyn 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 upon his word and promises; and honour 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 necessary for the happiness of his creatures: And thus, that he is most faithful and true, and will make good all his promises.

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
Jean Creesteenyn ta beaghey lurg nyn ycearreeyn peccoil hene fegoosh aggle na imnea, gra, dy vel ad dy jarrood firrinagh credjal dy bee maynrys erskyn-insh leagy deiney mie, as dy bee treihys erskyn-insh cronney ny mee-chraucee?

Jean dooinney gra, dy nhyneey lesh Jee lesh ooilley annym, as e chooinsheanse ginh da dy vel ny smoo dy ghraih echey er ymmodee reddy elley; dy nee anvennie t’eh smooinaght er Jee, as dy bee beggan kiarail ta er dy wuioiys eh.

Jean mayd goail orrin dy ghra, _dy vel shin cur nyn slane treishteil ayns Jee_, tra dy nee anvennic ta shin guee son lecideilys as bannaght; tra nagh vel shin jannoo leiy as e ghialdlynyn, na imneagh dy chooolleeney ny conaantyn orroo ta ooilley e ghialdlynyn jearnt?

Kys ta shin soilshaghey nyn marrant er Jee, tra nagh vel shin kiaralagh dy ghooial padjer huggey son ny ta shin feme, as jarrood dy chur booise da son ny myghinyn ta shin dy chooolle 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 lheh-chiartyis erbee seihltagh?

[201] Er-jerrey; jean dooinney erbee gra dy vel eh cur ooshagh lea dy Jee, as er dy chooolle hyndaa goail e ennym ayns fardaill, —nagh vel veg y leiy echey er e Ghoo na e Oardaghyn, —ta soiaghey beg jeh e Hirveis hie, as e Ghooneeyn casheric?

Ta ny reddy shoh wheesh shen noi ny ta shin goail-rish dy chredjal mychione Jee, nagh lhiass da Creesteenyn agh smooinaghhtyn tammylt orroo hene, as soylaghey nyn n’yannoo rish nyn sampere, dy liheeney nyn greeaghyn lesh nearey 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 YEESEE CREEEST, as yn saase dy haualtys _liorishyn sooilshit_ 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 sampere hene, kys lhiisagh shin beaghgy 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, an 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?

Jean dooinney gra, dy nhynney lesh Jee lesh ooilley annym, as e chooinsheanse ginsh da dy chooilley hyndaa goail e ennym ayns fardail, —nagh vel shin kiarail ta er dy wuioiys eh.

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 echeyyn. Cour shoh, t'eh chebbal dooin —lei'h son ooiyley nyn beccaghyn, er nyn arrys firringah, —cooney Spyrryd casheric Yee, dy liiasmaghey cre-erbee va ass y raad aynin, —as maynryrs dy bragh farraghtyn lurj y vaaish.

[203] Dy chur slane shickyrlys dooin jeh olks phecca, as dy chur orrin dy chur dwoaie da as dy hea voish, t'eh dy feer er n'innsh dooin, dy bee nyn gromney ec peecce marish iuirine, mannaagh jean ad nyn shee rish Jee liorish arrys tra.

Dy yanno nyn shee rish Jee er nyn arrys, hug eh sheese e vioys er nyn son; (son jeh ural veg sloo cha beagh soiagh jeant) as nagh beagh shin deyrit gys treihys dy bragh farraghtyn.

Dy chur toiggal s'troshey dooin liorish e hampiere hene, cre wheeshl 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 chooilleey nhee, reih bea dy vogyhtynid, dy injillid, dy heaghy, dy veenid fo surranse, as smaght e yeearreeyen; treigiel ooiyley ny eunyssyn as vondeishyn shen, ta'n seihl soiaghgy dy mooar jeu, as graiagh orroo.

As er- jerrey; reih jannoo e haraghyn as sampiere breooi son nyn saualtyys, t'eh goail shin stiagh gys lught e hie; t'eh gynsaghey shin liorish e Hirveishee; t'eh leideel shin liorish e Spyrryd; coadey shin liorish e Ainleyen; as t'eh yn Fer mean eddyr shinyn as Jee, son dy chooiileey vannaght ta shin feme as geearree.

As nish lhig dooin consideral, cre ta eiyrtyssyn imnea meigh shoh nyn Saualtaagh er [204] nyn son? Cre ta mess nyn gredjue ayns ny reddyn shoh? Jean mayd gra, dy vel yn ayrn smoo dy Chreesteenyn janno bea Chreest nyn sampiere; as dy vel ad dy jarroo firringagh credjal dy vel ooiyley ny ynsaghey echeyyn smoo feer; dy vel e haraghyn smoo ymmrreyn dy yanno shin cooie son Niau; dy vel slane barrant dy ve er ny choyrt gys e ghialdynyn dy ghryase as cooney, er nyn baderyn jeaney; as dy phardoon er nyn arrys firringagh; as er-jerrey, [dy] nee feer as firringagh ta'n coontey t'eh er choyrt jeh briwnys ry-heet, jeh maynryrs niau, as torchaghy niurin?

Dy baillish Jee dy voddagh shin gra, lesh firrinys, dy vel Creesteenyn son yn ayrn smoo dy slane cedjal ny reddyn shoh, as dy row nyn immeaeght cordail rish shen. Agh kys oddys mayd shoh y ghra, tra ta shin fakin rou, —rouf foddey feer lhag-immeaegh 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, upo
firrinagh mannagh vel; as yn ayrn smoo dy leih, ta goail roo dy ve firrinagh, nagh bee ny-yeth coyrliit dy veaghey myr ta fys oc, as t’ad crejdal dy lihsag ad?

Dy emmys ghaa ny three: Ta shin credjal dy vel Yeesey Creest “eir chuhr lesh bea as bioys son dy bragh gys soishey 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 lihsag shoh, ayns dy chooolley resoon, [205] kiaangley Creesteenyn dy ghooil 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 gumm reih ve son dy bragh; —ta aggendagh er tannaghtyn ’sy theihl; —as anvennic smooinaght er, s’an-

ven’key kiarail cour, bea ta ry-heet.

Vel Creesteenyn dy jarroo crejdal, cha leah as yiom ad baase, dy jey ad gys stayd edyr dy veaynrys na treihys, rere myr t’ad er veaghey ’sy theihl shoh? My t’ad dy chredjal shoh, t’yi shickyr nagh vel ad mennic smooinaght er. As foast ta Yeesey Creest shickyrys dooin, dy nee shen myr vees yh; as dy lihsag Creeste shickyrys, inght y veaghey og gys nyn gree yh, ny s’leah ny brasnaghey Jee dy gheyrey eh gys niuyn.

Eisht, mychione yn sampiere t’ehe hoiahegy roin, ta fys ain cre’n ayrn fardalagh dy chooid heihlt ren eshyn y wooiys, ga dy row ooiolley [sic] dy chooolley nhee va rieau er fyn laue echeyysyn; ta shin clashyt en dy chooolley voayl coyrlaghey, as eer sarey e eierytssee —dy ghooil seose yn chrosh, dy obbal ad-hene, dy smaghtaghey nyn yeeareeyen peccio, —myr t’ad dy bragh treisleit son maynrys y lurg shoh. My ta veg jeh e eierytssee, ta smooinaghtyn nagh vel dy [206] bragh nyn saie oc jeh cooid y theihl shoh; nagh vel red erbee wheesh ayns nyn smooinaghtyn as dy ve dy souyr, gyn dy veetiel rish croshyn erbee, ooiolley yeeareeyen nyn greeaghyn dy ve oc; nagh n’ob daue hene eunys erbee: shickyr cha bee yh er ny raa, dy vel liheid ny Creesteenyn goail Yeesey Creest son nyn sampiere, na dy jean Eshyn dy bragh goail roosyn son eierytssee dasyn.

She er cooyey ny reddyn mooarey ta ny [sic: nyn] Saualtagh er n’yanoo er nyn son, dy vel yn Ostyl gra, “My ta dooin eyere nagh vel graih echey er y Chiarn Yeesey Creest, lihig da ve Anathema Maranatha,” ve deyrit tra lig 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, seldom 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 shickyrus y chur daue hene jeh shoh; dy vel ad dy firiinagh graihagh er’syn. My shynnay thiieu e inmlid, e veenid, e smahgt harrish hene, as streeu dy eiyrt daue; my ta dwoaie oc er y phecca shen, chost er y graiha aiyn e viyys dasyn; er-jerrey, my t’ad geearree fys ‘ve oc er cre nee eshyn y wooiys, as, tra ta fys oc er ny cur’myn t’eh er harey, t’ad streeu dy yannoo ad; eisht ta oc yn eur prowal shen hene jeh nyn ghraiha, ta Yeesey Creest dy hirey; cha vel dy chooilley phrowal elley monney agh molteyrys.

Dy chur mullahg er y choosh shoh, Dy vel Creesteenyn goail-rish dy nee liorish cred [207] T’ad beaghey. Lhishagh fys ‘ve oc, ’sy chied ynymd, dy vel credjue gioot Yee, as padjer dy ve goit er y hon. Mannagh vel ad jannoo shoh, as streeu dy chur ad hene ayns am dy gheddyn grayse Yee, cha nheign [?daue] goail yindyys my ta Jee gobbal e grayse daue.

Foddee fys shickyr ve ec Creestee vel eh beaghey liorish credjue mannagh vel. My t’eh beaghey myr ayns fenish Yee, agglagh dy neuwoiys eh, immeagh dy wooiys eh; tra ta gialdynyn as baggertyn y Sushtal goail greme orrin; tra ta aggle niurin dy nyn hliettal veih geiyrt da eunysyn mee-lowit; tra ta’n treishteil son Flauyns freayl shin veih soaighey nyn greeaghyn er ny scaadouyn dy vaynrys ta shin meeteil roo ayns shoh; tra ta nyn gredjue mychioney yn vriwnys ta ry-heet cur orrin freayl arrey harrish nyn smooinaghyn, kiraiyn, raa, as jannoo: Ayns un ockle, tra ta shin dy rere shin hene liorish ruleyn y Sushtal, —shen y trau ta shin beaghey liorish credjue, as nee mayd son shickyrus cosney leagh nyn gredjue, eer sauaultys nyn ammeenyn.

Nee mayd nish consideral Creesteenyn ayns ny cur’myn cadjin dy vea, as fakyn caid t’ad geiyrt da nyn rule, nyn battern, ayns biallys da saraghyn Yee; my hee mayd dy vel ad son yn ayrm smoo er n’gholl gy-lhiaatee veih ny ruleyn soi roin dy immeaeght lioroo, dy ved mayd consideral cre’n jerrey ghoy’s yh.

[208] Nish ta Creesteenyn imraith ayns Goo Yee myr sleih t’er nyn eam ams dorraghys [sic: dorraghys] gys soilshey, as veih pooor Noid-ny-anmey gys Jee; myr sleih ta er heigeyl yn seihl, yn eill, as yn drogh-spyrryd, as shen-y-fa nagh vel veg sodjej fo yn reill oc, agh casheric ayns nyn mea, cairagh ayns nyn yannoo, as douie as giairaghys nyn derrey yeh da’n jeh elley; ta freayl arrey geye orroo hene, as noi nyn noidyn spyrredoi; 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 consider 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 sooil kinjagh gys leagh nyn eam veih’n yrjìd, yn eunys ta soit rhymbòo; as ayns aggle anmey, ec y traa cheddìn, roish yn eiyrts agglagh dy choaoyl [sic: choaoyl] yh.

T’yo dewhoossibyl dy smooinaghthyn dy dowin er yn coontey shoh jeh’n chredjue Chrestee, fegoosh smooinaghthyn trome trimshagh, chamma mychiong ain-hene as feallagh elley.

Tra ta peiaig fakin ymmodee Creesteenyn cha mee-hushdagh jeh Jee as jeh nyn guryrm as ta ny eer An-chreesteenyn, ta foast ayns dorraghys as fo reill yn Noid-anmey: Tra ta fer fakin Creesteenyn cha llag-chiardalagh, as lesh cha beg dy imnea son nyn anmeenyn, as myr nagh row monney edyr dy ghoiol aggle roish, na dy hreisheitel er y hon: Tra t’ou fakin Creesteenyn guee son leih nyn beccaghyn, son grayse dy lihasaghghyn nyn mea, son livrey-ys veih treihys dy bragh [209] farraghtyn, as son maynrys niau, lesh cha beg dy imnea as nagh mooar lihu claishghtyn y gheddyn na gyn. Tra ta peiaig fakin ad cha fondagh er y theihl, as myr nagh row ad ierau er vreearey dy hreigiel yh; myr nagh row Jee er chiaral, myr nagh voddagh Jee coyrt daue eiraght erbee share: Tra ta peiaig consideral ny reddyn shoh, cha voih eh agh gra, dy vel lheid ny Creesteenyn jarrood nyn samplere, as dy vel ad ayns raad y choaoyl-anmey.

Dy heet ny sniassey gys y chooish; as dy ghooi toshagh lesh ny cu’rmyyn ta shin lhiaystyn da nyn naboo: Jinnagh joarree gys y chredjue ain smooinaghthyn Ver oo grai ghe da dty Naboo myr dhyt hene; tra t’eh fakin yh dy chooillley laa goll er brishey ayns thousane dy chooishyn? As nagh beagh yndis mooar er tra veagh eh er ny hickryrs, dy vel shooh unnane jeh’n daa amney shen, er nyn vreayl ad ta lhie nyn saaultys 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 neigh daue dy mennic ve eginit dy chur da dy chooillley ghooimney e chair, as dy ve er nyn hiietall, liorish ny poooraghghyn reiltee, veih jannoo assee da nyn naboony; —nagh lhie-agh er nyn gooiinsehanse dy yannoo aggair, —dy yannoo molteyrys as kialgeyrys, —dy ghooil voondeish jeh mee-hushhtey as feme [210] feallagh elley, —dy yannoo aggair da nyn nabooyn liorish feanish foalsey, liorish skeayley an-gghoo, as jannoo briwnyssyn orroo, ta noi yn irriney as giaistyllys. As er-jerrey, quoii, 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 see it as secure, as if there were nothing to be feared, nothing to be hoped for. 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.

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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 depends 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 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 careless 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.
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
nyssyn agglagh shoh; must we not say, that all such are aggh nheign dooin gra, dy vel, as dauesyn ny lomarcan. ta mee er hoiaghey, dy Wilson dy vod ad, liorish yn co er n'yannoo bea as ynsagh Chreest nyn samplere, lhiassaghey bea ro ain, as aggle neesht, dy jig nyn arrys as nyn samplere, dy vod nearey 've er dagh unnane liorish fakin cre wheesh as ta shin chocsyn ta beaghey fegooish Jee ayns y theihl. As shin ooilley gys ennaghtyn cooie jeh'n stayd treih as marvaneys nyn ghooghys, agh dy ghoostey n'yannoo cha nee dy hayrn scammylt er annoonid Chreesteenyn dy rhymbiu cre'n beggan geill ta yn ayrn smoo dy.

As er-jerrey, cre jir mayd rish ny ymmodee Creesteenyn shen, bega leedeil bea lihaste as gyn ymmyd; na roosyn ta dy jarroo tarroogh, agh ta nyn darrooid ynrycan er-cherce 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 OOLILEY lhie, —as dy nee cordail rish nyn ymmodee jerrey, cre jir mayd rish ny ymmyrkey 'sy theihl shoh, dy bee nyn Gronneym edyr son niau ny niurin. Jir shiu, foddee, dy vel fys ec Creesteenyn er ooliley 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 reddyn shoh, as ny-yeih beaghey myr nagh row ad dy chredjal ad.

We may shut our eyes and our ears against such affrighting things; 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, 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 sho who live without God in the world. And that
gerjagh ’ve oc dy akin, nagh vel adsyn jeh earroo
yn sleih mee-vaynrey shen, ta booiks ad hene lesh
yn ennym lhome dy Creesteenyn, lesh eer
scadooyn chredjue as craueeaght, fegoish
streeu son yn chasherickys shen, ny egooish cha
jean dooinney erbee yn Chiarri y akin.

As nish, ta shiu fakin dy plain, dy vel
liheettrims foddey eddyr Creestee, as Creestee
firrinagh.

[216] Ta CREESTEE FIRRINAGH soiaghgy e
hampere roish e hooillyn; as son dy vel e
haualtys lhie er, t’eh kiarit dy yannoo yh rule e
vea. T’eh smooinqaghtyn dy dowin er-y-fa shen,
et firrinysyn as cur’myn yn Sushtal; t’eh jannoo
soiagh smoo jeh yn soilshey t’eh meeteil rish ayns
shen, na jeh dy chooilee hoiilshey elfyly: T’eh
kiair, cre-erbee ta’n Sushtal dy hoilshaghey mgh,
dy nee shen nee eh creshjal, lhig da cre-erbee
sailish ve rait n’oi; cre-erbee ta’n Sushtal dy
choyrlaghgy dy nee shen nee eh geiyrt da, as chea
voish ny t’eh dy liheettal. Er feysht e
chooinsheanase, my t’eh feddyn dy vel el er
n’yanoo nhee erbee controllee gys ny ta yn
Sushtal dy harey, ta nearey er as trimshey er y
hon; t’eh geue leih er Jee, as e ghrayse dy ve ny
s’kiaalaal son y tra ta ry-heet; t’eh freayl arrey
er er yceareecyn; t’eh chea voish dy chooilee
violagh oddys leeldeel eh gys pecca; gyn dy bragh
shirrey coyrle er y seihl na cur geill da
coyrleyn na
[217] slaightagh 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 lurgh
shoh.

Er y cheu elfyly, ny Creesteenyn shen ta
beaghey, myr ta rour dy yannoo, ayns jarroodys
cadjin dy Yee; gyn goaal kiaral jeh nyn
amneenyn; booiks ad-hene lesh yn eer cummyy
cadjin dy chreeeaght, as yn eer scadoo dy
chredjue, fegooish gennaghtyn e vree
pooaral; ta goaal yn seihl son nyn samplere, ga dy
vel Yeessy Creest er choyrt raue dooin gyn dy
eiyrt da’n seihl na e oayl as raaidyn. Ta nyn lheid,
of ennym Creestee, nyn eer an-chreesteenyn,
bee ad obbit lioirsh Jee, as kiairit cour kerraghey
atchimagh dy ve enmysis.

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 mollaghtagh dy ghras shoh. Son
ta grayse Yee fondagh; foddee e ghrayse ve ry-
gheddyn 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 must be had for asking; and
he requires no more of us than what (upon our
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.
SHARMANE X.
NODLICK.
Sauaultys liorish YEESEY CREEEST.
1 TIM. i. 15.

Ta shoh raa frrinagh, as feeu ard-soiagh ve jeant jeh, dy daink Creest Yeesey gys y theihi dy hauail peecce.

TA shen; cha vel frrinys erbee ny shikkryee, frrinys erbee ny s’feeu, na s’ymmyrchee dooin toiggal vie y gheddyn jeh, na frrinys erbee oddys mayd ny smooy dy varrant y choyrt er, na shoh; “Dy daink Creest Yeesey gys y theihi dy hauail peecce.”

Agh cre-erbee cha feeu as ta’n frrinys shoh dy ve soit jeh liorish dy chooilley ghooinney, ny- yeih begged t’ayn, dy vaik y Jee, ta jannoo soiagh jeh myr liisagh ad. Son cre whilleen t’ayn, son dy daink Yeesey Creest gys y theihi dy hauail peecce, ta treishteil son sauaultys, fegoosish goail veg y chiarail dy leeideil nyn mea cordail rish Sushsal Chreest? Cre whilleen ta credjal yn frrinys shoh, as nagh vel ny-yeih geddyn jeiggagh erbee [220] liorish; edyr trooid mee-aurys ju- hene nagh vel adsyn jeh yn earroo ocsyn haink Creest dy hauail, er-nonney dy vel ny peccaghyn oc-hene ro voor dy ve er nyn bardooney? As er- jerrey, cre’n ymmodee seihlt t’ayn, qui, ga dy nee ard pheccee ad, nagh vel dy bragh smooinaghhtyn 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 ooliley molteyryssyn treih, as ard mee-oosahley da’n Chredjue Creestee, s’jesh t’yth cheet da ny sharvaanttyn Echèysyn, eh haink gys y theihi dy hauail peecce,—dy streeu gys rere nyn booor dy scughey ad,—dy niartagh yee nummenyn oc goail aggle raad nagh vel oyr aggle; dy ghooostey ny cooinheansey ocyn nagh vel aggle orroo as ta meerioosagh ayns chesh-vean danjere;—as er- jerrey, dy chur oghsan da yn daans ocyn ta treishteil son sauaultys trooid Yeesey Creest fegooshis freayl e leighyn.

As shoh ny reddyn ta mee guee erriu dy choyrt clashtyn daue lesh diunid imnea. As dy vod-ym soiaghhey rhimbui ny cooolshyn shoh ayns aght cha plain as ta possibyl dou, nee mayd considerable,

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,
Hościaght; Bun as bree yn fìrrinys shoh, “Dy daink Creest Yeseey gys y theihl dy hauail pecceee;” dy vod mayd brijkynys y [221] yannoo quoi oddys, as quoi nagh vod, treishteil son saualtys trooid y toelchinyes echeysyn.

’Sy nah ynnid; Nee mayd consideral yn cleayn, as yn danjere ta adsyn ayn, ta mee-rioosagh jeh na soiaghhey beg jeh yn saualtys cosnit daue liorish Yeseey Creest.

I. Ver-ym hościaght rhimbiu BUN, as eisht SLANE BREE as ROSHTYN yn fìrrinys shoh, *Dy daink Creest Yeseey gys y theihl dy hauail pecceee.*

Nish, ta PECCAGH fer, quoi, myr t’eh er vrìshey leighyn Yee, ta oyr echey dy ghooail aggle dy der Jee kerraghey trome er son shen y yannoo. T’eh fakin feer plhain, nagh od y livrey eh-hene veih corree yn Jee jymmoosagh. T’eh choud shen voish ve abyl dy yannoo lihasagheye erbee son ny peccaghy t’eh er n’yannoo, dy vel eh gennaghtyn ayn-hene aigney as aggindys gys olik; as an-aigney as new-arrryltyes dy choordail gys ny ta Jee er harey dooin son nyn voays. Shoh stayd yn pheccagh; — shoh stayd dy chooilley ghoooinney liorish dooghys: As stayd treih nee yh jeeaghyn dy ve da dy chooolley unnane ta fys echey as goail huggay 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 chooolley ghoooinney cordail rish ny obbraghyn jeant ’sy challin.

[222] Quoi yn peccagh, quoi yn dooinney bio, oddagh smooinaghntyn er shoh fegooish tuittym ayns mee-hreishsteil jeh myghin Yee, er-bey dy row Yeeseey Creest er ghooail ayns laue dy livrey shin veih corree toilt Yee; —dy yannoo lihasagheye son ny peccaghy ainy; —dy aa-choyrt shin ayns foayr rish Jee; as dy choyrt shin er y raad gys maynrys dy bragh farraghntyn.

Agh ere ta Yeeseey Creest er n’yannoo dy hauail pecceee veih’n stayd treih shoh? Camma; ghow eh er dooghys sheelnaue; chum eh ny mast’ oc; hoilshee eh daue yn fìrrinys gerjoil shoh, dy jean Jee *er y ghrail echeysyn,* soiagh’ y yannoo jeh nyn arrys; dy gow eh shin gys foayr, ga dy vel shin er n’yannoo n’oï; 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 yiow mayd baase, my lhiggs 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 proneness, 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.
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 weakness, to resist our enemies, to renew our nature, and to make us fit for Heaven and Happiness.
Agh vel cairys ec dy chooilley ghooinney gys y taulytys shoh cosnit Yeeese Creest? Hee-ys mayd shoh nish dy vel shin cheet dy chonsideral cre choud ta BREE as ROSHTYN ny goan, “Dy daink Creest Yeeese gys y theiil dy hauail peccce.”

As dy feer, cha vel ny Scriptyryn ny’ys plain ayns cooish erbee na ayns y firrinys shoh, “Dy dug Jee lleid y ghrail shen da’n seihl, dy dug eh e Vac, dy voddaghn yn seihl liorishyn ve er ny hauail.”

Nagh ren Jee soiagh’ y ynnoo jeh persoon shaghey persoon ayns myr shoh coyrty graih da’n seihl, son yn aigney echeyshyn yh, dy [225] chooilley ghooinney dy ve er ny hauail. [1 Tim. ii. 4.] Dy vel eer adsyn ta cherraghtyn trooid nyn vee-viallys [sic] roonagh hene, jeh yn earrroo os cyn haikn Creest Yeeese dy hauail. Ren ad gobbal, as yn Noo Peddyr, yn Chiarren ren ad y chionnaghey; ren ad y chionnaghey, as baillish v’er sauail, agh dy dug adsyn lhieu toyrt-moys orroo hene.

As dy jarroo dy ghooail ersooyl dy chooilley ghooyt, as dy hickyraghey yn firrinys bannee shoh eir aignagnh arryssee seaghnit, ta’n Noo Paul loayrt jeh shoh ayns aght feer vreeoil: [Rom. v.] Myr ren pecca Adam, as eshy, roshyn er ooiiley e luight; myr liorish pecca un er haikn briwnys er dy chooilley ghooinney gys dreyre; myr shen va toilchiniys Chreest kiarit dy eaysley ooilley sluight Adam: son wheesh as liorish un er haink briwnys er dy chooilley ghooinney dy heyrey ad gys bea.

Chy shickyr eisht as ta mish unnane jesyyn, ta liorish pecca Adam er jeet dy ve oolee, as my pheccagh kiongoyrt rish Jee, cha shickyr cheddin ta mee er my eaysley liorish Yeeese Creest. Shoh foddtee dy chooilley Chreestee gra rish hene.

Shoh va eer ynsagh Yeeese Creest hene; as shoh dynsee eh liorish e hampilere hene, tra ghow eh padjer son ny eer persoonyn shen hene ren eh y chrossey, oc va cairys gys [226] bannagh gn yarn eyn veer vaase shen hug ad er’yn surranse; dy beagh yh er agh elley, cha row eh er ghooail padjer gys Jee eh dy leih daue.

As ta Agglisy Chreest stilll tannaghyn dy ynnoo stiagh rish Jee ass lieh ooiiley sheelnauc, cummal yn firrinys shoh, dy vel grai Yee, as toilchiniys Yeeese Creest roshyn gys slane sluight sheelnauc. Liorish yn cliaightey shoh, streuy dhaym creaghy nreduee gys y temper flaunysaggh shen dy ghrail as aigney mie da ooiiley ta gymmyrkey caslys Yee; as liorish yn cliaightey shoh neesh, 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; for as much 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 pecece 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 sauaultys dy jarroo chebbit da ooilley ta nish clashhtyn yn Sushtal, chamma as dauesyn v’yh er dyn toshiaght er ny phreacheil; agh cha vel ooilley aggindagh dy ghool yh, er-lheh er ny conaantyn shen orroo t’yh chebbit.

Ta ymmodee nagh vel gennaghtyn yn danjere t’ad ayn; feallagh elley nagh jean treigiel nyn beccagyn er chor erbee; as dy jarroo ta rour, rour foddey ta soiaghey beg jeh ny eer chebbyn jeh Fer-chionnee, jeh pardoos as grayse ny hrooidsyn.

[227] Ayns ooilley ny cooishyn shoh, ta Saualtagh y theihl shickyraghey dooin, dy nee nyn voill hene yh, ooilley-dy-lheeragh 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 sauaultys chebbit daue, lurg ooilley dy mee-arrryagh 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 solshey, as ta er haghnay broid y theihl, trooid tusshey jeh yn Chiarn as Saualtagh Yeeyes Creest, my t’ad reesht goit ’sy ribbey cheddin, as caillit son dy bragh, cha nee son laceal saaseyn dy hauail ad ta shoh, agh cha jean ad goail sauaultys,—cha neaisht ad rish y ghoo er ny phreacheil daue,—cha jean ad credjal atchimyn yn seihl ta ry- heet,—cha jean ad ginjillaghey ad-hene gys ny conaantyn dy hauail. Myr dy nee shoh yn chooish oc, ta nyn doyrt-mouys vou hene.

II. As ta shoh cur lesh shin dy chonseral, cre cha treih agglagh as ta yn chooish ocsyn ta gobbal yn Chiarn ren dy chionnaghey, na soiaghey beg jeh ny chebbyn dy hauail jeant liorishyn da dy chooilley pheccagh.

As dy jarroo, tra ta shin smooinaghtyn er ny ta Yeeyes 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 smooinaghtyn dy beagh Creest Mac Yee er vagail gloyr niau, as er veaghey dy seaghnagh-treih er y thaloo, as er gheddyn baase s’piandee trei, ’bey dy row fys echey, mannagh beagh peccer 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.]

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 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. As ta shoh cur lesh shin dy chonseral, cre cha treih agglagh as ta yn chooish ocsyn ta gobbal yn Chiarn ren dy chionnaghey, na soiaghey beg jeh ny chebbyn dy hauail jeant liorishyn da dy chooilley pheccagh.
beccaghyn, dy nee atchimagh agglagh veagh nyn gerraghey, as nyn stayd treih, as shen gyn cour.

Myr shen foddee moods y vyghin shickyr ys choyrt dooin jeh mooads y cherraghey oscyn ta soiaghay beg jeh’n saualtyys ta chebbhit daue. Ta Spyrryd Yee, voishyn ny lomarcan oddys fyś ’ve ain cre s’erree da sleih lurj y vaase, ta Spyrryd Yee shickyrys dooin, dy bee nyn heid dooint magh ass niau; as dy bee nyn gronney ayns stayd raad nagh vel monney agh keayn ey as doberan, as snaggeraght feeacklyn.

As cre-erbee s’erree dauesyn hue nagh row rieau yn Sushtal er ny phreachey, cha nheign dauesyn hue ta saualtyys er ve chebbhit, agh nagh vel jannoo leith er, jercal dy scapail kerraghey trome-agglagh.

As er-aggle dy smooinagh shin dy vel shin sauchey, son dy vel shin er ghooil-rish yn Sushtal, liig dooin dy kinjagh freayl ayns cooinaghthyn, dy vel yn Sushtal dy aggyys Credjue as Arrys voish ooilley ny ta jerkal rish veg y vondieh-anney liorish. Cha [229] nheign dooin ny lomarcan gra, dy vel shin credjal yn Sushtal, agh sheign dooin myrgeddin leeideil nyn mea myr sleih ta jannoo shen; —myr sleih ta ayns mean noidyn, les aggle as inmea nagh bee ad callit; —myr sleih ta er scapail treiys dy bragh farraghtyn, les ceeaghyn booisal; —as myr sleih ta treishteil dy gholl gys Flauyns, raad nagh vod nhee erbee neu-ghlen goll stiagh.

Agh ayns ynyyd 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 gooil-rish dy nee peccce shin, as ny-yeth gyn veg y chiarail y ghooil dy liassaghey 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 oscyn vees er nyn sauail; chamoo vees yh bannaght erbee da nyn lheid, dy daink Yeesey Creest gys y theihl dy hauail peccce.

As nish, Chreesteyyn vie, ta shiu fakin cre’n ghrail erreeeishagh ta er ve ec Jee son e chretooryn bgothty ayns y chooish shoh. Foddee yn peiah sloo ynsit toiggal cre ta Jee jeaaghy er y hon voish. Foddee yn peccagh s’doogh ve shickyr jeh pardoon, my t’e gooil arrys, as gymmyrkey magh messyn cooie gys liassaghey- bea. Foddee yn Crees[230] tee s’annooiney jerkal dy feer rish dy chooilley chooney vees ymmyrchaghe 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 the m, 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
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 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.
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.

Nish, huggeysyn va myghin echey orrin tra va shin fo ghorraghys, as pooar y drogh-spyrryd; eh ghow yn dooghys ainyin er, va ruggit ny oikan, va biallagh da’n leigh va jeant son peccée, hebb eh-hene ny oural son peccaghyn y theihi ooilley, as hrog deiney peccoil gys y stayd oosal jeh ve cloan dy Yee: Huggeysyn dy row dy chooilley ooshley as gloyr, as bannagh, as toyrt-booise, as pooar er nyn goyrt, liorinyn, as liorish e harvaantyn jeidjagh, er son dy bragh. Amen.

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.
SHARMANE XI.
Yn Sushtal ard Vannaght ny Biallee.

MALACHI iv. 2.

Erriuish ta goail aggle roish my Ennym, nee yn Ghrian dy Ynrickys girree lesh Slaynt aynes 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 ymmyrchagh dy chur er Yeesey Creest as e Hushtal dy ve er ny ghoail son, cooid t’ad dy feer, ny bannaghtyn smoo ren Jee riceu stowal er sheelnaue.

S’pheer yh, dy vel dy chooilley Chreestee arloo dy ghooil-rish shoh, as lhiggey orroo dy vel ad ayns boggye as boose son lheid y vannaght mooar; tra, lurg ooilley, t’yh ooilley-dy-heearagh neu-phossibyl, dy vod doominy erbee ve veih e chree boggoyl, tra nagh vel eh er n’ennaghtyn e kreihys sheelna; nagh vel slane toiggal echey jeh treihys sheelnaue, jegooish yn bannaght ta liorish Fer-chiionnee.

[234] Son yn oyr shoh ve, dy ren Spyrryd Yee, roish my ghow Yeesey Creest yn dooghys ain er, dy baghtal soilshaghey ro-laue, quoi v’adsyn daue yinnagh yn Messiah preacheil [yn Sushtal]; quoi yinnagh, as quoi nagh jinnagh goail-rish Hene as y chredjue echey syn.

Son mac-soley; ayns Isaiah lxi. i. t’yh er ny ghra, dy ren Jee ooilagh yn Messiah “dy phreachail naightyn mie da ny imlee,” son nyn lheid shen ny lomarcan yinnagh soiagh jeh yn chaghteragh echey syn; “dy gherjaghyn ny creaghyn brisht,” son nyn lheid shen ny lomarcan veagh boioagh jeo hewe; “dy ockley-magh reamys da ny cappee,” son dy nee nyn lheid shen ny lomarcan as va gennaghtyn nyn voojeym veagh boioagh dy ve soit ec reamys. Shen-y-fa; tra haink nyn Saualtagh mastey deiney, chuir eh nyn lheid ny lomarcan dy eaishtagh rish, daue va fyys echey veagh e ynsagh booisal: “Tar-jeec hym’s ooilley shiuish ta taillt [sic: troailt] as laadit dy trome, as nee’m shiu y ooraghye.” As tra va coamys curtir huggage son jannoo wheesh dy heshaght rish publicanee as peceee, hug eh nyn dhost e Noidyn lesh yn reesoon as ansoor shoh: “Cha vel feme ocsyn ta slane er yn er-lhee, agh ocsyn ta

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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.1

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, Isaiah 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.”

Why; why 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 everybody 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 more deplorable for wronged, that he had before wronged, Jesus Christ, and his 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 everybody 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.

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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 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 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
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 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.

As shoh ny ynsaghyn, nee’m, liorish cooney Yee, nish explaynal diu.

I. Nee mayd hosiaight consideral cre ta yn aggle shoh dy Yee, as kys t’yr er ny obbragh aynin, cooid ta ny chonaant as undin cha ymmyrchagh jeh credjue bioal?

As hoshiaght, sheign dooin ve kiaralagh gyn dy ghoail marran aggle dooinney son aggle Yee. — Leighyn deiney, aggle roish nearey, roish oltloooan, as ymmodee oyrn seihltagh elley, foddee ad shoh peiagh y lhiettal vei geiyrta da ny peccaghyn ta sleih elley foiliagh jeu; as ny-yeih, foddee lheid y dooinney ve ooiyl-cooidjagh ny yoarree da aggle Yee. Agh cha vel nyn lheid as ta dy firrinagh ayns aggle Yee er nyn leedeil gys shoh liorish yorrebe seihltagh; agh t’ad dy dowin er ghooail gys cree yn dooghs peccoi oc hene, as ard-cashercikys Yee; ny loghtyn treih oc hene, as cairys geyre Yee; sheign daue goaik-rish cairys as

[237] Foddee sleih goail-rish yn Chredjue Chreeestey, as ny-yeih gyn veg y vondeish ve oc liorish feih-yrreey; foddee ad ve fo ennym Chreeesteenyn, roish my ta fys oc er cur’myn na bannaghtyn y Sushtal; as mannagh vel aggle Yee ayns ny creecaghyn 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 oillley, myr s’deyr lhien nyn anmeenyn, dy tastagh dy ghoail ayn-hene, as dy hoiggal,

Hosiaight; 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 ymnyd; Hee-ys mayd dy vel oyr vie ain dy ve ayyns aggle, as myr smoo dy hoiggal t’ain, dy nee wheesh shen smoo ver mayd dwoaie dooin hene.

Er-jerrey; myr smoo dy aijys as dwoaie t’ain oorrin hene, dy nee wheesh shen s’leaie nee Jee goail shin gys foyar, as wheesh shen s’imneaee vees mayd dy bragh maghey shen nagh gaill mayd e oayr.

As shoh ny ynsaghyn, nee’m, liorish cooney Yee, nish explaynal diu.

I. Nee mayd hoshiaght consi cre ta yn aggle shoh dy Yee, as kys t’yr er ny ob[238]braghey aynin, cooid ta conaant as undin credjue bioal.

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Hosiaight; 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?

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Er-jerrey; myr smoo dy aijys as dwoaie t’ain oorrin hene, dy nee wheesh shen s’leaie nee Jee goail shin gys foyar, as wheesh shen s’imneaee vees mayd dy bragh maghey shen nagh gaill mayd e oayr.

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casheirickys ny leighyn echey; as ny-yeih t’ad feddyn ayndoo hene neu-arryllys dy chyort biallys daue. T’ad shickyr nagh vod ad fegoosh grayse Yee jannoo nhee erbee ta mie; as ny-yeih t’ad feddyn ayndoo hene lane neu-arryllys eer dy yeecarree yn foayr as cooney shen. Ta fys oc dy nee liorish yn feoillys echesyn 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 foshtli roitjyrmoomose Yee. T’ad goaiil-rish dy chredjal dy vel “sooillyn y Chiarn ayns dy chooilley ynnyd, hur-ny-ner yn sie as y vie;” as ny-yeih t’ad ullee dy eiyrt da peccca lesh wheesh dy ghaa[240]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 vriwnysyn er peccce 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 smooinaigght cre cha moal ta nyn vort dy chooney lhiu hene. Cha vod ad chea veih yn fenish echesyn, cha lhoys daue shassoo er nyn onid; t’ad fakin nagh jean trimshey as jeir, as shirrey leih meighhey briw hallooinagnh dy phardoooney kimmee, tra ta ny loghtyn oc ynycan noi deiney myr ad-hene; as cre’n-fa ghoghe ad ass-laue smooinaightyn negh gow Jee cooileen orroosyn ta dy roonagh brishey ny leighyn echey hene, as soiaghgy beg jeh e Ard-oaashle Flaunyyssagh?

As cha nee nyn aggle ny lomarcan ta er ny vishaghey liorish ny smooinaightyn shoh, agh nyn drimshey myrgeddin, liorish smooinaightyn er maynrys niau, v’ad jeant lesh pooar dy ghooai soyllej jeh; as liorish toiggal ec y tra cha lhiu 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 imea son nyn maynrys dy bragh farraghyn, (myr sheign da ooilley ve ta goaiil ny redryn [240] shoh gys nyn greeaghyn;) bee boggye er lheid y sleih dy chlashtyn, dy jean Jee leih daue er conaantyn erbee; —nee ad dy booisal goaiil-rish e vieys vooar, as vees foue dy choardail ghs nhee erbee s’cooidsave leshyn dy phointeil, cour nyn aa-ghooai stiaig ghs foayr; —bee aggle orroo reesh dy choayl e oayr, liorish ve dy daaney meeroosagh jeh nyn gurrrym; as tra trooid amooniid dooghs t’ad er n’yannoo dy olk, nee ad dy feer creooil keayney nyn dreihys as foiljyn: As liorish lheid ny temperyn-aigney shoh, hig ad dy ve cooie son myghin Yee ayns Yeessy 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 innocence; 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
yeearreelyn shoh, ren Yeesey Creest loayrt, tra dooert eh, “Tar-jee hym’s ooilley shiuish ta deingah as trome ladit, as neem’s shiu oo [sic] y ooraghrey.” As dy jarroo, she son laccal lheid ny yeearreeyn shoh t’yu oolley-cooidjaq, dy vel yn Sushtal er ny phreacheil gys beggan-faannoo; dy vel Yeesey Creest, as saualtys trooid crejdue aynsyn, er noy jebbal eer doooinyn Aashoonee, va roie fo dorraghs as ayys scoaadoo yn vaaisih; as s’coan ta shin jeeaghyn er myr founyr, er-yn-oyn nagh vel ennegaghtyn ain jeh yn styad treihi ta shin ayn fegoosh shoh bannaghht ta liorish Saualtagh.

Son myr nagh vod dooinney, ta gennaaghtyn e ghoghan, as ta fys echey, dy vel eh ayys danjere fegoosh cooney yn fer-łhee, cha vod eh ve ec aash derrey t’eh er n’yannoo ny oddys eh dy hauail eh-hiene veagh baase, [241] as vees boggey e chree er tra ta cooney cheebit da; myr shen shickyr veagh shyinyn, dy beagh agh toiggal cooitie aid h’oon gaue ta shin ayyn.

As my oddys sleih ‘ve dy kinjagh ec shee, as ceau nyn draa fegoosh aggle as innea mychione shen oddys cheet ny lurgh shoh, t’yu ny chowrey shickyr nagh vel edyr enn ooilley, na fys cre ta dy ve ny lurgh shoh.

Shoh eisht bun ooolley nyn dreehys: Ta shin ayyns gaue, as cha vel fys ain er; ta shin ching, as cha vel toiggal ain jeh; ta shen ayyns raad y toyrt-mouys, as ny-yehi cha vel shin goaill aggle roish yn olk. As choud as dy nee shoh nyn goossil, cha n’yrrys dy vel Yeesey Creest as e Hushtal er nyn breacheil, as moyllit dooin, as chionnit oriin, fegoosh mess vie erbee ve ry-akin veagh nyn gredjue, na ayns nyn ynmurkey-bea.

Cre cha ymmyrchagh, eisht, sheign da lheid y sharmane ve, nee soillezaghge as jeeghyn shin dooin hene? Foddee yh goll noi feill as fuill nyn annoonidyn as nyn dreihyssyn dy ve soit kiongyr rooin; agh t’yu ny obbýr ard ymmyrchagh dy ve jeant, ta nyn slaynt as foays-anmee hie er. Nee’m, er-y-sha shen, ayns yn nah ymndu soillezaghge,

II. Dy vel shin foddoy foish sauchys; dy vel dy jarroo oyr ain dy ve ayys aggle; as myr s’aïjinsee ta shin oriin hene, dy nee wheesh shen smoo ver mayd dwoaie dooin hene.

[242] Dy row dooinney er ny chroo ayys caslys Yee; ta shen, ynnirs as craveeaqht firrinagh; [Eph. iv. 24.] dy vel eh er choayl yn chaslys shen, liorish e vee-chredjue as mee-vialys; —dy vel dy chooilley ghooinee er-dyn laa shen derrey yn laa t’ayn jiuh, ooiille-dy-leearagh neu-ghlen fenish Jee, nyn dusthey fo dorraghs; [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 int 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 ca vod mayd dy bragh shin-hene y chosney, liorish nhe erbee dy vod mayd jannoo, fegooish grayse Yee.

T’ad shoh firiinyssyn ta Spyrryd Yee er hoilshagh dooin, dy choyrt dooin toiggal cre ta shin, as cre sheign vun y nyn Gronny, myi yow mayd baase ’sy styad shoh; as yee bee caslys Yee er ny yannoo ass-y-noa aynin choud as ta shin ayns shoh er y thallow, dy bee nyn Gronny, *son dy bragh*, marish ny spyrrydyn shen *nagh dreill nyn gied styad*, ta er-y-fa shen *freilt ayns geulaghyyn dy bragh farraghyyn cour brionys y laa mooor.*

Shoh, s’cooidsave lesh Jee dy hoilshagh dooin, cour *doostey* shind, dy vod mayd goail ain hene, as fakin, as gennaghtyn ny doghanyn anmey ta shin ayns foue, as cre vees yn eiyrtys, mannagh bee mayd kiaralagh j’in-hene.

[243] Agh jir shiu, cha vel dy chooiiley unnane myr shoh camlaagagh as mee-chrauee, as ayns y styad treih trimshagh shoh. Cha vel: Booose dy row gys Jee, trooid Yeeseey Creest, cha vel dy chooiiley ghooiinny dy feer myr shen; agh eisht, kyndagh rish *aggel 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 leeidit nyn gappee ec e aigney.* Son, dy vel dy choiioiley ghooiinney liorish dooghs noidyn da Jee as da miyey, as dy beagh ad co-like mee-chrauee as treih, er-bey dy vel ad aght ennagh er nyn lhietal, te playn ry-akin veih nyn eer chloaon, ad sheign dooin smaghtaghey as kerraeghy, eer cha leah as t’ad son red erbee y yannoo, dy reayl ad veih cur rish olk, cooid my t’ih higgit shaghay, ghoghe jerrey ayns y toyrt-mouys oc. Ta rass dy choiioiley vonney dy vee-chraueeagh ayndoo, cooid harragh er-ash, as yinnagh gaase seose, er-bey dy vel shin gartliain as gastyr ad liorish smagt kiaralagh.

As dy vaik y Jee, ta shoh agh ro-phlain liorish ny ta shin fakin dy chooiley laa, raad ta pauchyn er ve fagit daue hene, as raad ta rassyn dy chooiiley vonney dy olk, ta liorish dooghs ayndoo, er ve surrit dy heet gys slane aase. Yn eer chied red ta cronnit ayndoo t’ih, aigney contoleee gys dy chooiiley nhce ta mie. Scoan ta’n chengey cheet lihieu, agh t’ad ullee gys breagyn. Yn chied ymmyd t’ad jannoo jeh’n resoon oc, t’ih dy [244] mennic soilshit ayns croutyn, as clukeyn nagh vel soilshaghay 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, which by them 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. All manner of villainy, which were naturally in them, have been left to themselves, 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.
ayndoo. Veih ny foiljyn shoh ta nyn yeearreecyn leedeil ad gys foiljyn smessey, derrey t’ad chheat feih-yrerr y dy chur rish dy chooilley vonney dy neu-ghlennid lesh yeearree jeean, as tayrn orroo hene toyrt-mouys chamma jeh annyn as callin.

As gow-jee eu-hene, guee-ym erriu, nagh nee shoh cooish yn drogh pheiaig *shid*, na’n drogh pheiaig *shoh*; son ta shin ooiiley jeh’n un *cheint* as *dooglys* anmey; ta ta un fraue dy phecca er chue-sthie j’in ooiiley, as liorish grayse Yee t’yh, dy vel un dooinney ny share na dooinney elley.

Quoi-erbee yecaghys mygveyart y mysh ’sy theihl, na stiagh ayns e chree hene, sheigun da goail-rish shoh; ver eh my-ner dy vel nyn ghooghys dy *mooar er ny leodagh*ey, tra sheigun da sleih ve eginiit liorish leighyn as kerraghyn dy *yanno* shen ta dy chooilley ghooinney goail-rish ta *cooie dy ve jeant*; —tra t’ad kerraghyn er cur’myn nyn gredju myr *errey*; —tra oddys sleih goail padjer lesh beggan imeea son leih nyn beccaghyn, son foayr Yee, as son maynrys lurz baase; —tra ta fys ain cre lhisagh shin jannoo, as goail-rish dy vel yh lhie gys resoon, as ny-yeih, dy neign dooin gleck dy cre vii rooin-hene, roish my oddys mayd coardail dy yanno shen ta shin lowal jeh ayns nyn greeaghyn.

[245] T’ad shoh ooiiley nyn gowraghyn shickyr dy *ghrogh stayd*; as t’yh ymmyrchagh fys ’ve ain er, as dy mennick dy ve er nyn goyrt ayns cooinaghyn 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 ayrn s’jerree jeh my harmene:

III. *Di myr smooy ta shin gennaghtyn nyn new-feuidd hene, myr smooy dy ghwoaie ta’in orrin hene, wheesh shen s’leah nee Jee go ail shin gys foayr, as wheesh shen s’kiaraalee vees mayd maghey shen nagh gail mayd ym foayr echey.*

“Shickyr,” as yn Psalmist, [lxxxv. 9]. “ta e haualty s er-gerrey dauesyn ta goail aggle roish.” Adysn ta markal dellallyn Yee rish sheelnae, t’ad dy kinjagh er ghooial taseiy, dy my vennic lesh Jee, son yn ayrn smooy, *ec y traar shen* goail seose y chooish, tra ta reddyn er jeet gys y chooid sodjey, as tra nagh vel hoped erbee ec sleih son cooney voish nhee erbee oddys ad hene jannoo.

Kiart myr shoh v’yhy, tra ghow nyn Saualtagh bannye yn dooglys ainyrn er, as hoilshree eh eh-hene gys y theihl. Va fys ec ny Hewnyn liorish *Leigh Voses* cre va pecca, as cre va pecca dy hoillow. Va fys ec y chooid elley jeh yn seiih 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 die 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, 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 be 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.
As nagh vel yn chooish yn un chooid ec y laa t’ayn ji? Nagh vel sleih ayns chiart wheeshe dy ghanejre ‘sy traa t’ayn nish? Nagh vel ny eer caslyssyn cheddyn dy pheca as coayl-anney orroo? As t’ad ny-yeih fo cha beg dy imnea as dy voddagh ad cosney saualtys fegooish veg y chiairall er nyn baart hene. Eaisht-je, guee-yn erriu, rish ny ta Jee loayrt liorish e Adeyr Isaiah, [lxvi. 2.] “soiaghey beg jeh coyrle Yee,” as e hebbyn dy vyghin.

As nagh vel yn chooish yn un chooid ec y laa t’ayn ji? Nagh vel sleih ayns chiart wheeshe dy ghanejre ‘sy traa t’ayn nish? Nagh vel ny eer caslyssyn cheddyn dy pheca as coayl-anney orroo? As t’ad ny-yeih fo cha beg dy imnea as dy voddagh ad cosney saualtys fegooish veg y chiairall er nyn baart hene. Eaisht-je, guee-yn erriu, rish ny ta Jee loayrt liorish e Adeyr 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.”

As cre’n-fa ta ny tempteryn-aigney shoh ymmiryaghch ag dy choisney foayr Yee ayns Yeeseey Creest? Ta ny oyrny cronnal: "Hoshibagh, dy vod sleih, liorish smoonaghyn er treibhs nyn stad, veih nyn greeaghyn jannoo soiagh jeh foayr nyn livrey-ys. ‘Sy nah yynnys; dy vod poor Yee ve ry-akin ayns chyndaa phecsee veih nyn ghoogh raaidyn, oc nagh row poodar dy chooney liheu-hene. ‘Sy trass yynnys; dy vod adys ta er n’ennaghyn errey chooinshheane saheeghit, ata er jeet dy ve fo aggle firrinagh roish corree Yee, dy vod ad dy bragh maghey shen gimmecacht ny’s tastee. As er-jerrey; liorish ennaghyn ‘ve oc jeh’n danjere t’ad er scapail, dy vod cur’myn chrejyee, ta er aght elley neu-aashagh da feill as fuill, ve ny s’aggindree er nyn eiyrt daue.

As nish ta shiu fakin cre cha yumyrcagh t’yu, slane toiggal dy ve ain jeh treibhs nyn stad, as jeh nyn veggan pooda chooney lhien hene, roish oddys mayd wheeshe as bwishal dy yeegaghyn 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 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 or 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
vood mayd jannoo soiagh jeh lesh yn boggyey as booise shen ta lheid y foayr bannee dy hirrey orrin. Ta shiu fakin kys t’iyh dy vel hlettirimys eddyr peiagh as peiagh; paart credjal, as [248] paart elley soiaghhej beg jeh, ny eer firrinyysyn cheddin. Ta’n oyr playn; ta paart ayns aggle roish Jee, as ayns aggle er nyn son hene, as fo innea mychione shen oddys cheet orroo ny lurg shoh; choud as ta feallagh elley leedeil nyn mea gyn thort, gyn aggle roish yn olk, as gyn innea dy haghney yh.

Voish shoh t’iyh ry-akyn, nagh nee dy kinjagh son laccal tushchtey nagh vel sleih credjal, agh feer vennic son yn neu-arrylys t’oroo 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 ynsaghs echeysyn. “Ayns clashlyn, clanyme shiu, agh cha jean shiu toiggal,” kyndaghs rish nyn roomid, mayyn, seihlyts, &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 aigne Yee er ve dy fondagh soilshit daue, as er lheid yn aght as dy voddagh peiagh, va booiagh ve yansit, dy aashagh v’er doiggal yh.

As shoh vees jerrey yn slane chooish; nagh vel nhee erbee ’sy theilh cha cooie dy ghientyn aynin credjue firrinaghs ayns Yeesey Creest as ta ennaghynx firrinagh as bioal jeh nyn stayd, — ennaghynx as shickyrys dy ve lheh-chaartiys treih ennagh jannoo orrin: Son keayrt dy ve vel shin dy jarroo toiggal, dy vel nyn beccaghyn jannoo shin ooilley cooidjagh [249] neu-feeu jeh foayr Yee; — dy jean amnooid nyn ng’hooghs, fegoosih yn ghraeye echysyn, fagail shin foshlih roish dy chooilley vonney dy vee-chraueaeght; —dy vel coontey geyre orrin dy choyrt son nyn beccaghyn, cooid, mannagh bee e vyghin er nyn jen, nee deyrey shin gys couyl-anmey dy bragh-farraghtyn; —camma, shen y tra, bee Yeesey Creest goit son ard vannagh, er-yn-oyr dy nne eshyyn yrnycan oddys castey ooilley yn aggle shoh, —eshyn yrnycan oddys gynsaghey dooin as niartagyh 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 lomarcan 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 eddryn.

Lurg ooilley, guee-ym erriu, gyn dy smooinaghtyn dy nne dy chastey nyn aggle va yn yrnycan oyr er haink Creest gys y theilh. Son dy firrinagh foclkagh, va un ard oyr jeh e ghoaill nyn 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 that as 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 his mediation, — 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 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-chraueeaghgt, as veih yn dellidys as mee-hushsteey 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 ghoail boggey dy vel yn Sushtal er ny phreacheil daue; ayn ta scrut lheid ny baggyrtn, as kerraghyn fodd ey s’trimmey, na oddagh Leigh Ghooghys dy bragh y chur rhimbi’n, na ren Leigh Voses gennys. Cha vel keayney, as dobbaran, as staggeraghg 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 Ouilley-niartal Jeel hieeney ny creeaghyn ain ouilley lesh lheid yn aggle crauee roish e vriwnyssyn, dy vod mayd jeagghyn 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’ margh 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.
S’DOOGHYSSAGH t’yh da sleih, tra t’ad er n’yanroo shen nagh Ihsagh ad, dy cheau yn oill raad erbee agh oor leshal; as t’yh chiart cha dooghyssagh, tra bailloo hene noi gooinsheanse geiyrt da nyn aignaghyn hene, dy hreishteil dy gow Jee leshtal erbee oddys ad y yannoo.

Ren nyn gied shenh shannyrn shoh: — Cheau yn dooinney 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 ooilley nyn leshtal.

Kiart myr shoh va cooish pobble ny Hewnyn. V’ad dy jeen jeaghyyn son cheet yn Messiah, va Jee er n’ghialdyn liorish e Aderyrn er dy hoshiaght la.

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 unexcusale as these people were in denying their Lord and Saviour, notwithstanding the abundant proofs of his being sent from 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.

1 See John ix. 41. Rom. i. 20.
nyn gerraghey (cre-erbee oddys mayd gra er nyn son hene) as v’adsyn rieau.

Nish; dy vod shoh ve ry-akin lesh ooolie yn baghtallys cooie gys ccoopooish jeh yn scansh [253] vooar shoh, as dy vod yh greme s’diuney y ghoail er ny creecaghyn ain ooolie, ver-ym hoshiaght rhimbiu lehid ny leshtalyn as s’mennic lesh sleigh liissaghey 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 choiillhey vonney dy leshtal as liissaghey, 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 chooille vee-chraueaght as neu-yerrickys deiney.

I. As hoshiaght, ver-ym rhimbiu lehid ny leshtalyn as s’mennic lesh sleigh 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-wooioys Jee. T’yh cha shickyr cheddin, nagh nhimmey t’ayn ta smooinaghyn dy vou ad baase ayns nyn beccaghyn gyn arrys jeu, as dy bee torchagh dy bragh farraghtyn nyn gromney. Agh shoh ny chooish: —
Ta shin agh roaarloo, trooid marvaneyyn nyn ghooaghys, dy hoaighhey nyn gree er ymmoded reddyn, ta Jee er lhiettal, toiggal dy jinnagh ad assee dooin, er gaue e yymmoose dy bragh farraghtyn. Yn jymmoose dy bragh farraghtyn echeyshn cha vod mayd smooinaghnt er fegoosh attchim: chamoo oddys mayd, [254] fegoosh red ennagh dy hrubbyl as pian, gobbal shin-hene, na jannoo ny ta Jee er harey dooin.

Ta shin, er-y-fa shen, er ghedddyyn magh leshtalyn ennagh, ta shirveish son y traa t’ayn dy chur nyn aignaghyn gys fea, ga dy vel shin beaghey ayns lane meeroose jeh saraghyn Yee, as shen-y-fa, jeh nyn sauaultys hene.

Son sampleyr:

Hoshiaght: Ta sleigh ayn ta smooinaghyn, mannagh vel credju 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 yannoo shen.

’Sy nah ymndy: 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 smooinaghyn.

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.
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, 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-néru móoáds as hallid ny cretóoryn, as nagh vel gooil-rishyn ren ad y chroo, nagh jean ooilley ny resoonyn ’y theihl cur er’syn créjdjal. As ta’n Òstyl dy fírrínagh focklagh gra, dy vel ooilley nyn lheid fegooish leshtal.

Shen-y-fa, sheeg dooin fágail mee-chredjuec nyn lheid shoh (myr ta nyn Sáuaultagh er n’yan noo) gys briwyns Yee.

Agh eish ta feallagh elley, ta treishteiil dy vod adsyn lesh ny smoo dy resoon pleadeil nyn laccal créjdje, ta shen, lheid y chredjue bioal as oddys kiangley ad, dy jarrow fírrínagh, dy veaghey cordail rish Sushtal Chréest. Nish myr t’yh inshit daue, [Eph. ii. 8.] “dy vel créjdje gioot Yee.” t’ad aarloo dy [257] chredjal, mannag vel yh oc, nagh nee yn oill oc hene yh; as shoh yn cloagey ocshyn, shoh nyn leshtal. As dy jarrow bee yh ny leshtal vie, my oddys dooinney dy onneragh gra, dy vel eh dy dowin er smooinghtyn er y danyjere jeh beaghey ayns mee-viallys gys saraghyn Yee: —dy vel eh veih e thrée er ghooial-rish, fenish Jee, e veeggan phoar hene dy reayl ad fegooish yn ghryse echeyssyn; —dy vel eh er ghuee son ghayse Yee, as er n’téyrt er leeideilys e Spyrryd Casheric, gys reere e phoar; —dy vel eh ec y chooiid sloo, er n’yanoo ny va ayns e phoar hene, as er veayl ass y raad veih miolaghyn; —tra t’eh er n’yanoo ass y raad, dy vel eh er ve trimshagh er y hon, er hirrey lei er Jee, as fo gyn dy yannoo shen arragh. Mannaggh vod dooinney gra shoh lesh fírrínys, t’yh playn nagh vel e leshtal fondagh, as shen-y-fa nagh bee soiaagh jeant iorish Jee, ta fakin dy nee laccal ghryse va yn chooid sloo jeh e imnea.

Ta Goo ny Fírrínagh gra, “Yëearree-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 veih ta yindys orrin nagh vel Jee dy choorty dooin fenish fondagh jënh yn iirryney ayns nyn gheeeaghyn. Ayns fockle, ta wishal faynt ain dy jinnagh Jee “chynndaay nyn gheeeaghyn,” choud as dy jarroo fírrínagh 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 greimmaghey nyn gheeeaghyn. Agh dy jarrow 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 gheeeaghyn 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
Ⅱ. Agh mannagh bee laccal credjue ny leshtal son nyn vee-viallys [sic], s’mennic lihen smooinaghtyn dy jean preish seihtlagh 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 e er hone, “ta cosney yn seihl ooilley, as coayl e annym hene.”

Gys shoh, ta sleih gaurys dy vel ad cur ansoor fondagha 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 doilleedysyn 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 lheed as s’mennic lihen cuir sthag son leshtal mie; as shen-y-fa ta Yeeseey Creest er choyrt lane resoonoy 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 eeanlee yn aer; gow-jee tastey jeh lilleeyn y vagheragh;” ta nyn Ayr Flanuyssagh beaghey as coomrey yn derrey yeh as y jeh elley jeu. “Ny bey-jee er-y-fa shen imeaggh son y laa mairagh;” faag jee shen da ny Ashoonee, nagh nione daue Jee; “agh shir-jee hoshiaight reeriahg Yee as e chaitys, as bee shiu jeant magh lesh ooilley ny reddyn shoh.”

[260] Ta ny resoonyn shoh cha playn, as wheesh gys y phurpos, nagh nhimmey Creestee nagh vel credjul yh nyn gurrym dy smooinaghtyn er seihl elley, as dy yannoo aarloo er y hon.

Agh eisht ta leshtal elley ain son gyn jannoo shen ee y traar t’ayn. Tra ta shin er n’yannoo stoyr nyn gour hene, cour nyn shenndeeagh, as cour nyn gloan; eisht nee mayd dy jarroo firrinagh ceau gyliiattee ooilley nyn ghroho raaidyn, as hig mayd dy after they had sufficient warning of what which 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.”

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 fouls 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’aiin dy der Jee ec y traa shen e ghrayse dooin? Shoh goan y gialdynys: “Jiu my nee shiu clashtyn e choraaya, ny nee shiu clashtyn e choraaya.”

Nagh bee yh obbry ro-ghoilee ec y traa shen dy yannoo caghlaa? Ngho bee mayd ny s’licklee dy huittym ayys mee-hreisheit, na dy ghoyal ayys laue yh? Ta fys ain cre ta yn Scriptyr Casheric gra mychione lheid y caghlaa: “Vod yn Ethiopian daah e ehrackan y chaghlaa, na’n Leopard e spuit? eisht foddee shiuishe jannoo dy mie, ta thaghit er yn olk.”

Ayns un ockle; Ta tarrooid ayys nyn aghyt bewgey hene ny churrum Creestee; ta kiarail son nyn amneenyn ny churrum neesht, as currym foddee s’ymmyrchee. Foddee mayd goai kiraiel jeuy nyn neesht my saill mayd. As shoh yn oill: Ta shin er nyn goyrt son tamnnyt gys y thehil shoh dy yannoo aarloo son seihl share, as ayys ynnyd [261] jannoo shen, ta fo’in dy ghoyal seose nyn soyllye ayys shoh, as s’coan smooinaghyn er y seihl elley.

III. As nish ta shin cheet hucusy ta smooinaghyn dy bee yn laccal roshyn dy hoiggal nyn gurrmy ny leshlal son gyn jannoo yh.

Cha va nee erbee ny s’cadjin na son sleih dy eam, —Cre oddys ve jerkit rish veih nyn lleid ainyn? —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 ainyn; ta ny talentyn ain fardalagh, as nyn goonaghyn dy leah jeant seose. As er bree yn agh shoh dy resooney, ta ymmodeel sleih jannoo ad hene lane-vie aashag.

Nish: yh yn chiait irinney yh, dy bee yn coonetey ta orrin dy choyrt cordail rish ny talentyn ta shin er gheddyn. Agh eisht, myr, tra ta shin soylaghhey shin-hene rish feallagh elley, ta shin ro-aarloo dy choooney tour j’yn hene; myr shen tra ta shin smooinaghyn er y chooney shegin dooin coyrt, ta shin cha aarloo cheddin dy yannoo beggan coonety jeh ny ta shin er gheddyn.

Nee tushtey t’ou laccal, as vel oo treishteil dy jeay shen dy [sic: dty] leshtal? Camma, liig dou gishh dhyt, dy vel ec y dooinney s’ynst shione dhyt, just chiart wheesh dy hushhtey, as t’eh wheesh shen share liosir, rere myr t’eh ny s’geyre ayys freayl annaghyn Yee: [262] cooid foddee uss y yannoo (mannagh nee dty oill hene yh) chiart cha mie as yn er smoo ynsit.

Eaisht rish ny ta Crest gra’ sy chooish shoh, — “Quoiy-erbee ta clashtyn my ghooan’s, as jannoo ymnnyd mie jeu, soyleeym eh gys dooinney creeneey.” Shoh creenagh firrinagh, ta oolley yn chooid elley ommijys, liig da wheesh dy cheeayl 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 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 smooinaghyn hene, na ayns smooinaghyn feallagh elley.

Agh kys yiow mayd fys cre ta er ny hirrey orrin? Camma, eer myr ta fys ayd er red erbee elley, liorish briagt, liorish smooinaghyn dy dowin er, as liorish goail coyrle as ynsagh vouesyn nyn oik as currym t’yah dy choyrt toiggal dhyt.

Dy ve playn: —Cha vel unnane jeh’n vooinjer vee-hushthag shoh ta treishteil dy bee nyn laccal tushyt ny le智力 daue, nagh der ansoor feer chiart tra ta red erbee er ny enaght jeu mychiony nyn gooishyn sehlt. Shione daue, son mac-soyley, feer vie cre’n difference ta edyr cooid ta ’sy phoobar oc hene dy aqail nyn slught, as cooid ta lurg aigney peiaagh elley. My ta thawllo hcheid y dooinney shoh ays danjere, hee-ys shiu jeeragh cre cha dooishtagh as t’e, as dy der eh dy lhiattee dy chooiilley vissness dy yannoo shickyr jeh ny t’e dy smooinaghyn yr ammon. Nee eh resooney rish hene, shirree eh coyrle er sleigh s’creeney na eh-hene, nee[263] eh geearree dy ve currit er ya raad, gh’ys eh dy okl rish y obal, bee eh feer vooisal tra vees currit roish cre lhiagh 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 sleigh mee-hushthag shoh mychiony bargane mie ennagh ta ayns e phoobar dy yannoo er e ho hene; hee-ys shiu d’y leah cre cha aggiindagh as keeaylagh hed eh mysh.

Shoh neesht, son cooisshyn chooinseanse, ta nyn saie fys ec lheid y sleigh shoh tra ta coayl as assee jeant daue cre’n lhiassagh lhiagh ’ve jeant daue. Foddee ad ginsh nyn gurym da sleigh elley playn dy lioooar; as nagh nee eer camlaagys chree yd hy lliggey orroo nagh nione daue nyn gurym hene?

Agh lhig da sleigh gra cre sailloo, ta fys ec dy chooilley pheiahg cre ta toiggit liorish maarderys, meshtalys, oayis, breageragh, cooyl-chassid, as lheid shen. Nish; ta aigney as kiarail Yee dy bightal er ny chur roin mychiony nyn lheid ooiilley as ta jannoo veg jeh ny peccaghyn shoh, ayns I Cor. vi. 9. 10. “Ny bee-jee mollit: chamao yiow maardere, na adsyn ta cur oosheley da jalloyn, na adsyn ta brishey-poosey, na ny soaalte, na maarlee, na ny sayntoilee, na meshtallee, na oltoaneen, na tranlaasee, eiraght ayns reeriagh Yee.”

[264] Jean sleigh, lurg lheid ny goan playn shoh, beaghey ayns veg jeh ny peccaghyn shoh, as treishteil nagh vel Jee shirrey ny share orroo? Dy firiinagh focklagh nee eer adsyn, ta smooinaghyn dy vel Jee er choyrt 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 chearfulness 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 leedeil nyn mea myr t’ad dy cadjin jannoo, nee ad chelleeragh fakin mee-chraueeagh lheid yn ynsaghey, as yarragh ad dy boan daue hene reddy share na shen.

Lurg ooiolley, t’yh ny whehtion, vel y vooinjer lesh y veggan ynsaghih lie fo ny smoo dy ghollleeedsyssn na adsyn ta lesh ynsaghih smoo? Ta foayryn Yee gys deiney ny s’correrm er nyn rheyyn na ta dy cadjin smooiint; as shen-y-fa, dauesyn t’eh er choyrt ny sloo dy roshyn-briwnys, ver eh (mannagh shass ad magh noi e aigney) ny smoo dy ghraye. “Ta mee cur booise dhyt, O Ayr (as Yeesey Creet) dy vel oo er chieltny ny reddy shoh vouesyn ta creeney as tushtagh, as dy vel oo er hoilshaghey ad da oikany.”

Agh, myr oddys rour jannoo shute dy gholl gys niurin lesh lane tushtey oc; myr shen ta shin feddyn lane sleih bhoytge, as lesh y veggan tushtey, cha cooinsheansagh ayns nyn ghellal; cha firiinagh graighagh er Jee; cha agglaagh dy chur corree er; cha booisal son e oayryn; cha kiaralagh jeh nyn raaidyn, [265] as adsyn ta foody smoo dy hushhey oc, as caaghyn share hooilley lone slheey oc; myr shen ta shin feddyn lane tushtey oc; as shen fys eu nagh vel

Myr shen nagh bee beggan tushtey (as ayns cheer Chreestee) dy bragh goit son leshtal son gyn freayl saraghyn Yee; er-lheeh tra t’yh te [sic] considerit, dy vel eer adsyn sloo dy hushhey t’oc, tushtagh dy liooar dy ve tastagh as kiaralagh jeh nyn raaidyn; dy voddagh foody smoo dy hushhey ’ve oc na ta dy cadjin oc; as nagh nee mennic t’ad beaghey corrym gys y tushtey oc.

Nyn lheid, er-y-fa shen, as ta ny s’graihee er dorraghys ny er y thoilshey; nyn lheid as oddys toiggal nyn gurrym, as nagh jeen toiggal yh; nyn lheid as shione daue nyn gurrym as ta jannoo meeroose er, t’ad shoh (gyn arragh jeh) ooiolley 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 doilleedysyn wheesh, dy nheign lowance ve jeant, ’nonnemy stiark oddys ve er nyn saual.

Well eisht—vel adsyn ta jannoo yn leshtal shoh, kiarit dy ghooil yl raad lhean? Ta fys eu nagh vel agh jees; yn raad coon, ta leedeil gys bea; as yn raad lhean, ta leedeil gys coayl-anmey: shoh ta nyn Sauailtagh gra dy playn, Mian vii. 13; as ginsh dooin, ny sodjey, nagh nhimmey t’ayn, ayns soylagh, ta goail yn raad coon ta leedeil gys bea, son nagh vel yh booirs feill as full; 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, 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) inexusable.

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 leeshtal shoh ayns y raad ta leedeil gys toyrt-mouys. Ta yn ynyrcan questhion, vel ad kiarit dy gholl er nyn doshiaght ayn? Erskyn oolilley tra t’ad goaill lue hene, dy vel yh son shickyrys leedeil gys yn 

Nee son veg ta Jee er hoilshaghej shoh dooin? Nagh nee dy vod mayd doostey ass nyn gadley? Dy vod mayd fakin yn danjere ta shin ayn, as gedyyn laue yn eajaxter 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 Spyrred Yee er hickyraghey dooin, dy nee mooar vees nyn 

Er-jerrey; Tra nagh jeen leeshtal elbee elley mie, ta slei'h aarloo dy ghooail fastee fo myghin Yee, as dy hreishteil trooii d'evye erjyn-earroo dy bee ooolley dy mie maroo ee y jerrey, ga nagh vel ad jannoo nyn good share dy vooiys eh.

Smoor shickyr t’yh, dy vel myghin Yee ayns Yeesey Creest yn ynryan treisht t’eec deiney peccoil; agh esht, t’yh daanys mooar dy hreishteil, er-yn-ooyr dy vel Jee mie, dy vod-yms’er-y-fa shen ve ny s’daeeney dy vrasnaghey eh; erskyn-ooolilley, erreish da Jee v’er ghra dy playn caid as quo e nee e vyghin roshthyn; —quo oddys, as quo nagh vod treishteil huggle. Er-lheh, t’eh er hoilshaghej, nagh bee da ny mee-arrrysee as mee-chreedjeue myghin erbee er ny hoilshaghey, cre-erbee oddys ve nyn yerkal. Agh er-aggle dy goghe shin e veanan marran, t’eh dy plain er n’insh dooin, dy vel arrysee firrinagh nyn lheid as ta gummyrkey magh is unpleasing 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 

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 fírrinagh lheid shen as ta glenney yn chree. Myr shen my ta yn go shoh yn rula lioirish nee Jee brrwnys shin, as lioirish ooddys brrwnys 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 yn goosh irish e leighyn.

Dy feer, er-chee nagh voddagh shoh ve ny choodagh erbee son ynn 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 mennen, sthill goll er ynn doshiaght dy chrogey 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 ooddys sleih ve mollit; —cre cha aarloo as t’ad dy velley ad hene: cre cha gyn thort, as cre cha daaney, ayns gaurys dy vod ooiilet ’ve dy mie maroo, fegooish veg yn oyr oc er y hon veih Goo Yee. As lhisagh shoh cur orrin ’ve ny s’taste gyn dy hreishtei gys shee foalsey, —gys shee aigney, fegooish oyr as fegooish gialdynys.

Ta my veanal shoh: —Lhig dooin dy kiaralagh feysh shin hene, nagh vel shin treishtei huc shoh, na leheid ny leshallyn ennagh elley, son nyn maynrys ny lurgh shoh. Dy kinjagh cooinaghyn, fegooish casherickys nagh jean dooinney erbee yn Chianrn y akin. Nagh neigh ny cur’ymn Chreestee er chor erbee ve lhiggit sheese. Nagh ren rieau Jee er dy hoshiaght y theih gys y laa jiuj, leshtal veg jeh e [269] harvaanyn g’hoail, 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 sharaaunt dy Yee, tra nagh vel mee jannoo ny t’e rhare 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,2 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

2 [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.]
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.

Ayns un ockle; nee dooinney ta dy jarroo firринagh 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 firринagh credjal nagh vod eh ve er ny hauail fegooish arrys firринagh, credjue bioal, as graih gyn foalsaght, cha smooinee eh dy bragh er jannoo lesh tallyn dy eaysley eh-hene veih ny cur’myn shoh, as veih yn mess oc—cashereckys 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 firринagh, 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 neusauchey chooinsheanse; cooid dy vod yh jannoo, ta mee dy hymney yh as shiuish gys bannaght mie Yee. As ta mee gee erriu my chaarjyn enmoi, dy chooinaghtyn er yn un red shoh, dy nee fardail dy chooilley nhee, agh goaill kiaral jeh ny anmeenyn eu.

Nish gys Jee yn Ayr, yn Mac, as y Spyrryd Noo, dy row dy chooillley ooashley as gloyr, seihl gyn jerrey. Amen.