
### SHARMANE II.¹

Yn Aght firrinagh dy gheidyn Vondeish liorish Sharmaneyn.

**LUKE viii. 18.**

*Cur-jee twoaie kys ta shiu clashtyn: Son quoierbee ta echey, dasyn vees er ny choyrt; as quoierbee Nagh vel echey, veysyn vees er ny ghoail eer shen hene er-lesh dy vel echey.*

Tra ta nyn Jiarn cur sarey dooin dy CHUR TWOAIE, foddee mayd ve feer shickyr dy vel yh bentyn rish *ard chooish* ennagh, as er-y-fa shen geill voor dy ve currit da. As shoh myr t’yh ‘sy chooish shoh:—CUR-JEE TWOAIE, as eshyn, KYS TA SHIU CLASHTYN: Ta’n sauaultys eu lhie er toiggal as credjal shen ny ta shiu dy chlashtyn. **Son quoierbee ta echey:** ta shen, quoierbee ta er gheidyn vondeish-anmye liorish ny t’e hanna er chlashtyn, nee Jee bishaghcy e hushyet as e ghrayseyen; *agh quoierbee Nagh vel echey,* —nagh vel er chur geill da ny t’ad er chlashtyn, as nagh vel er gheidyn vondeish liorish erbiurish, nee lheid y sleih mee chiairalagh. [26] liorish briwnys cairal Yee, coayl yn tushtey as ny grayseyn shen va eshyn er choyrt daue.

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

Er-jerrey, **CUR-JEE TWOAIE QUOI TA SHIU CLASHTYN:** —Cooinee-jee quoi *ny Shirveishee* ta shiu dy chlashtyn, quoi veih ta’n goo, ny saraghyn, ny baggyryn, ny gialdynyn, ta shiu dy chlashtyn. T’ad Saggyrtyn Yee *ta freayl arrey son ny anmeenyn eu.* T’ad lhain as preacheil diu goo Yee, er ny livrey liorish e Vac hene. T’ad soaighcy rhimbui *saraghyn Yee,* ta kiarit dy yamnoo liorish maynrey son dy bragh. As t’ad cur shiu ayns cooinaghtyn jeh *gialdynyn* Yee, my vees shiu biallagh; as jeh e *vaggyrtyn trome,* my ta shiu soaighcy beg jeh e vieys. Cooinee-jee, er-y-fa shen, er ny dooyt Mac Yee roosyn ren clashtyn yn goo shoh, as nagh jinnagh geill da: “Bee kerraghey s’eoddymee er Sodom as Gomorrah ayns laa ny briwnys, na vees er yn poble neu-chiairalagh.

### 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.*²

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

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

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

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¹ Typos have been corrected: omitted letters are restored in italic within roman text and in roman within italic text. In this translation *yh* is generally written for *eh* = ‘it’; the translator uses the spelling *na* both for *na* ‘than’ and for *ny* ‘or’.

shoh."

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

Abbyr-jee eisht, dy vel Saggyrty Yee ec traar erbee er ve soiaghey rhimbiu dooghsy yn Chredjue Creestee firrinagh; cre cha ymmyrchagh as t’yh dy chredjal cre-erbee ta Jee er hoilshaghgey da deiney; as myrgeddin yn danjere t’ayns leedii bea an-chooie da sleiht ta goail-rish dy vel ad credjul ny reddyn shoh.

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


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

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

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

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

Whatever, therefore, God has revealed, must be true and certain, though I cannot comprehend it. It is not necessary that we should always know the reasons of God’s will and pleasure; it is enough that we know it to be his will. It is sufficient to me to know and believe, that God would have all men to be saved. That Jesus Christ his Son has shewed unto us the way of salvation. That he has reconciled us to God. That he will be our advocate with God for our pardon, if we truly repent of our sins. That God will afford us all manner of assistance by his Spirit, to overcome all the corruptions of our nature, and all the difficulties we shall meet with. That he will make us happy for ever, if we strive to please him during this short life: And that we shall be most miserable when we die, if we die in our sins unpertend of.
ghiare shoh: As dy bee mayd erskyn towse treih tra yiow mayd baase, my ta shin paartail ayns nyn beccaghyn gyn arrys.

Dy haghney yn vriwnys agglagh shoh, t’eh er hoilshagh’ dooin cre t’orrin dy yannoo cour saualtys, as cre sheign dooin chea veih, myr ta ta shin dy bragh jercal dy scapail pianyn sharroo yn baase dy bragh farraghtyn. T’eh er hoilshaghey dooin myrgeddin, dy vel dy chooillely nhee feayn foshlit [29] roish ny soolllyn echesyyn, dy vod mayd leedeil nyn mea myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, er-y-fa shen, mee-hene yolley, na smooinaght dy be’in cha mee myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, dy vel dy chooillely nhee feayn foshlit [29] roish ny sooil lyn echeysyn, dy vod mayd leeideil nyn mea myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, er-y-fa shen, mee-hene yolley, na smooinaght dy be’in cha mee myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, dy vel dy chooillely nhee feayn foshlit [29] roish ny sooil lyn echeysyn, dy vod mayd leeideil nyn mea myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn.

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 increaase 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
feoh da pecca, myr red smoo feohdagh da Jee, as
danjereagh da my haualtys hene? Vel mee
anhriehtselaigh jeem-pee, as my niart hene, as
coyrt my slane barrant as shickyrks as Jee? Vel
mee dy kinjagh guee son e ghrayse dy vishaghe
my chredjue, as dy vod-yh leeideil my vee cordail
rish? My ta mee jannoo shoo ayns yrnickys my
chree, eisht fod-yh ve shickyr dy vel mee leeideil
my vee liorish credjue; as dy vel ayn-yh bun dy
vea noa, cooid, mannagh jean-yh y phlooghey, ver
lesh mee ec y jerrey gys bea as maynrys dy bragh
farraghtyn.

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

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

Neem’s my phaart dy hoilshaghey diu kys
oddy shiu dy firrinagh ve er nyn niartaghe ‘sy
chredjue liorish lheid y sharmane shen, my ta shiu
er choyrt geill vie da. Bee shiu ‘sy chied ynnyn
currit ayns cooinaghtyn, dy vel Jee feeu jeh nyn
ghraih s’jeeaney, as dy vod eh dy feer cairal
jceaghyn son shoh veue; dy der shiu graih dasyn
erskyn dy chooiley nhee; er-yh-oyr dy ren eh shiu
y chroo, as dy nee eshyn ta liorish e ard-chiearalys
dy nyn goadey dy chooiley laa jeh nyn mea, as ta
fer-toyrty dy chooiley vannaght seilthag as
flaunyssagh. Marish shoh, t’eh kiarail trooid e
vieys erskyn earroo, dy yannoo shiu maynrey son
dy bragh, mannagh nee yn oill eu-hene yh. As ga
dy vel fys eu ayns yooinshenase hene, dy vel
shiu dy mooar er vrasnaghey Jee, ny-yeih, t’eh
arryltagh dy [32] phardooney shiu er nyn arrys
firrinagh. As dy chur shickyrks diu jeh shoh, ayns
aght smoo graysoil as dooie, hug eh e Vac ennoil
veih niau dy choyrt shickyrks diu jeh shoh, as jeh e
AIGNY MIE GYS DEINEY: Liorishyn coyrt
rhymbi’n ny saaseyn dy phardoon as myghin er
conaantyn smoo resoonagh, as maynrys braa er
coolleeney ad.

Ta e Vac myrgeddin er chosney dooin yn foayr
mooar bannee shoh, dy vod mayd shirrey gys Jee
myr gys Ayr ayns ooilley nyn eagain, son cre-erbee
ta shin dy laccal ayns ooilley nyn seaghyn; as shoh
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
cconsciousness, 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
unto the most kind and gracious manner, he
blessed us, that we might apply to God,
performing them.

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
consciousness, 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
of my life. 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.

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.

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

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

Ad shoh, ta mee gra, na nyn lheid shoh, vees
smooinaghtyn as kiarailyn dy chooilley Chreestee
smooinaghtagh, ta er curh gevill vie da sharmane
mychione GRAIH YEE. As bee eh ny s’kiaaalee dy
eiyrty da ny kiarailyn shoh, tra t’eh goaill gys e
chree —dy vel nyn lheid as nagh vel cur graih da
Jee, dy jarroo cur dwoaie da, (eajee as ta’n pecca
shen;) ta shen, wishagh ad nagh row y lheid ayn dy
eamagh orroo gys coontee son da drogh-yannoo oc.
As t’ad goai tailyns ayns lheid y sleih, as lheid y
ghlare, as ta ledaghheyn nyn gredjue mychione y
staid, as y choontee ry-heet ayns seihl elley. Cha
ejee shen ta’n pecca jeh cyort dwoaie, ta shen,
gyn ve graihagh er Jee!

Abbyr-jeec reesht, dy vel shiu er ve ynsit ayns
bun as bree yn nah and anney, VER OO GRAIH DA
DTY NABOO MYR DHYT HENE. [35] T’yh licklee dy
vel shiu er ve currit ayns cooinaghtyn jeh’n strash
mooar ta currit er yn anney shoh liorish Creest eh-
hene; [1 Ean iv. 21]. “Shoh yn serey t’ain veisyns,
Eshyn ta graihagh er Jee, dy der eh graih da e vraar
myrgeddin.” Veih shoh nee shiu
neebree, dy vel Jee er hoiagh yn currym shoh
cheelearagh lurg yn ghrail ta shin lhiastyn da hene.
Bee shiu imneagh, er-y-fa shen, dy reayl ayns
cooinaghtyn shen ta shiu er n’yansagh veih Creest
hene, chamma as veih e Haggrytyn; ta shen, quoi
ra shiu dy yeacaghyn er dy ve nyn naboo, as kys ta
shiu dy hoilshaghyn nyn aigney-mie da.

Nee shiu freayl ayns cooinaghtyn, Dy vel dy
chooilley ghooineyn nyn naboo as nyn mraar,
oddys ve vondeithit liorish ayns agney-mie eu. Dy
vel Jee yn Ayr ain ooiy, as dy vel shin ooilley
braaaghy. Dy vel shin ooilley olyt jeh’n un
chorp, jeh ta Yeesey Creest yn kione. Dy nee shoh
myr ta Jee er noordraill, dy bee olyt yn chor
shoh son cooney yn derrey-yeh da’n jeh-elley. Dy
jean yn boght treishtee gys y verchagh son
cooney-beaghce; as dy jean yn berchee, cha beg as
t’a’d coontaey jeh, cosney vondeish foddey smoo
liorish padjeryn yng bhoghtyn. Nee shiu eisht toiggal
kys ta shiu dy hoilshagh [36] nyn aigney-mie gys
nyn naboo. Ta’n anneyn gra, VER OO GRAIH DA
MYR DHYT HENE. Ta fys eu, fegooish fer-ynsee,
kys shynney hliue shiu hene. Dy vel shiu goaill
boggey as tainyns ayns nyn voays as maynrys
hene. Dy vel shiu seaghnit tra ta olk na lheh-

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

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

You will remember, That every man is your
neighbour and your brother, who may be
benefited by your love. That God is our
common father, and that all we are brethren.
That we are all members of the same body, of
which Jesus Christ is the head. That God has so
ordered matters, that the members of this body
should depend one upon another. That the poor
shall depend upon the rich for their subsistence;
and the rich, whatever they think of it, shall
receive a greater advantage from the prayers of
the poor. You will then call to mind how you are
to express your love to your neighbour. The
command says, YOU ARE TO LOVE HIM AS
YOURSELF. You know, without a teacher, how
you love yourself. That you wish and take
satisfaction in your own welfare and prosperity.
That you are sorry when any evil or mischief
chiartys erbee cheet erriu hene. Cha vel shiu booiagh ny foiljyn eu hene dy ve jeant ny smessey na t’ad, na nyn ennym mie goit ersoony; as cre cha aarloo as ta shiu dy yanno leshatalyn son ny foinjyn eu hene. Ayns fockle, ta nyn saie fys eu kys bailliuish feallagh elley dy hoilshaghey yn aigney-mie ocsyn diu hene: As nagh nee beggan gerjagh ydha na my mee-hushette as neuyntis, dy vel nyn gurrum soint rhymboo ayns cha beg dy ocklyn, as dy vod ad dy aashagh toiggal yh, liorish smooinaghhtyn cre’n ghraiath t’oc orroo hene, as kys bailloo feallagh elley dy ghellall roo.

Lurg diu ve er smooinaghhtyn er ny reddy shoh, nee shiu, ta my teg y ghryase eu ayns nyn gree, goail dy vannoo myr myr shoh:

“Ta mee fakin dy vel mee kainnt myr Creetee, as ec ee-anney, dy ve cairal, dy leih, dy choyrt da, dy ve graihaft er, as dy ghooal padjer son my naboo, myr ta cooie da eiyytysagh Yeessy Creet. Cha jean-ym, er-y-fa shen, aggair da peiagh erbee, lhig da my choosney liorish ve wheesh as saillish. Cha jean-ym tranllaese, molteyrys er, na [37] boirey feallagh elley, gy da beagh yh ayns my phoaroar. Cha jean-ym troo mysh aigh-vie my naboo, my gymmyrkey goanlys ayns my chree, gy dy vod’in dy aashagh y chelthyn yh. Cha jean-ym soiagh’ beg jeh peiagh bio son e voghtynid, na son ny lhag-haghyrty oddys v’er duittym er; myr ta my haiye fys aym, dy vel shin ooirley aarloo dy huittym fo lhel-chieartysyn, failleilyn, as dy choolleyn nhee oddys cur er peiagh ve beg soit jeh. Bee’e’arloo dy yanno mie lesh shen ta Jee er my vannagh, as eer arryltagh dy rhein er ny boghyn, myr ta fys aym dy vel Jee er ny vooiys lesh leheid ny ourally. Cha jean-ym olk son olk, ga dy yel drogh-chooiillean pleasal da dooghys ny foalley. My ta peiagh erbee my noid gyn oyr, nee’m guee gys Jee dy hyndaa e chree, dy jean eh y lhiettal as y chasteey eh veih olk as aggair, cooid vees, er aght elley, yn asseem smoo da hene. Cha jir-ym nagh vel my naboo toillo3 my aigney-mie; son my yinnagh Jee dellal rhym’s cordail rish my hoiltchynis, ve’ins yn cretoor s’me-vaynr ey bio. Cha lhoys dou gra, ta leheid y dooinney shen er n’yanno aggair dou, as cha leih-ym da; er-y-oir dy vel Jee hene er ghra, dy jean eshyn dellal rhym’s kiart er yn aght cheddin. Nee’m gymmyrkey lesh annoonidyn feallagh elley, treishtiel dy jean feallagh elley, agh Jee erskyn ooirley, gymmyrkey lesh ny annoonidyn aymys. Nee’m myr shoh my phaart dy [38] hoilshaghey my ghraiath gys my naboo, trooid yn ghraiath t’aym er

belfs yourself. You do not love to have your own faults aggravated, or your good name abused; and how ready you are to find excuses for your own mistakes. In short, you know very well how you would have others to shew their love for you. And that it is no small comfort for the ignorant and unlearned, that their duty is contained in so few words, and that they can easily understand it, by considering how they love, how they would be dealt with, themselves.

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

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

3 [i.e. toilliu].
Jee, ta er harey mee dy yannoo myr shen; as er-yn-oyr dy vel mee credjal dy bee shoh smoo booisal da’n Ard-oosaheley Flauynysaggh. As gowym padjer gys Jee dy choyrty dou yn spyrred dy ghrail; as dy vod graih gys Jee, as my naboo, ve ard-leedielagh my vea: As dy chooiley oie jeh my heihl, dy vod-ym lihe sheese dy chadley ayns yn un aigney-mie cheddin, ayn ta mee treishteil dy gheddyn baase.”

Bee shoh yn aght firrinagh dy Gheddyn Vondeish Liorish clastyn Sharmaneyn, as hed shiu dy-valley veih thie Yee lesh bannaght.

Abbyr dy vel shiu, ’sy nah ymnyd, er ve ynsit liorish Shirveishagh Yee, mychione yn feme, yn ymnodee feme mooar, jeh BEA CRAUEE CASHERIC. Shickyr cha ragh shiu thie fegoish smooinaghyn arragh mychione cooish va⁴ wheesh lihe erriu dy chooinaghyn er. Son bee shiu er nyn shickyragh’ liorish Spyrryd Yee, chamma as liorish Shirveishagh Yee, NAGH VOD DOOINNEY ERBEE FEGOOISH CRAUEAGHT YN CHIARYN A KIN. Dy vel ooilley ny ta kiariat liorish leighyn as oardaghyn Yee, dy yannoo shiu ayrnee jeh’n dooghys flauynysagh; ta shen, dy yannoo shiu fruityshic dyr vod shiu ve cooie dy maynrey. As dy vel shin eiraghyn dy hauylys er ny eer conaantyn shoh hene ny lomarcan: —Dy jeen [39] mayd streeu dy vooiys Jee trooid slane coorse nyn mea; as nagh jean mie shin hene y chur jeh lesh cоoilleeney ny cur’myn cadjin-foshlit dy chraueeaght, cooid nagh veeu monney ayns shilley Yee, mannagh vel ad cooney dy heyrey shin veih bondiaht phecca, as dy chouraghe shin reesht lesh tooarastyl Yee.

As dy eignagh shiu gyn ve meeroisaggh ayns cooisht ta wheesh lihe er, nee shiu cooinaghyn, dy vel yh dy mennic er ve inshit diu, cre’n liiettrimys mooar vees son shickyrys eddyr cronney ny crauee as ny mee cоoiehreane ayns y theihl ta ry heei. As my nee shiu Jee yn noid eu liorish bea mee-chrauee, ta shiu caillit son dy bragh.

Nee shiu eisht toshiagh y ghooail dy smooinaghyn yh feeu dy eam gys cooinaghyn, cre ayns, myr t’ye ve dy mennic inshit diu, ta’n chraueeaght shoh lihe. Nagh vel yh kainl gys y traar ta shiu ’sy cheeill, na ec nyn badjeryn, agh dy nheign da ve obbyr nyn slane mea [sic]. Dy nheign diu ve crauee ayns nyn ymmurkey-bea, ta shen, gyn-loght as lesh sampere mi. Crauee ayns nyn ghellal, ta shen, jeeragh as cooisheanseaegh. Casheric gys JEE, coyrt graih ennoil da dy chooiley nhee ta bentyn dasyn; clashtyn rish e ghoo, kiarail diy ve er nyn reill liorish e haarghyn;

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 influence of my life. And, that every night of my life I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

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

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

And to oblige you not to be indifferent in a matter of so great concern, you will remember, that you have been often told, how very different the portion of good and bad men is 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. nooffensive and exemplary. Holy in your dealings, i. e. just and conscientious. Holy with regard to God, reverencing every thing that belongs to him, hearing his word, resolving to be governed by his [13] commands; praying to him for what you

⁴ [ve in the text.]
goaill padjer huggle son ny ta shiu feme, as mоялley eh son e vyghinyn. Dy nheig diu ve crauе ayns nyn [40] ymmyrkey gys nyn naboo; ta shen, jea jen shiu veg yn aggar da; sheig nìu cooney lesh ayns e eme; sheig diu goaill padjer er e hon; as leih da, my t'èr er n'yannoo assee erbee diu. Er-jerrey, Dy nheig diu ve crauе ayns shen ny ta bentyn riu-hene; crauе ayns coyrt ooaibhley, ta shen, ymrc as fegoоish foalsaght; crauе ayns goaill-arrrys tra ta shiu er n'yannoo ass y raad, as chyndaa gys nyn gurrym fegoоish higgey-shaghey; crauе ayns leodaghey nyn yeeарreeyn son y theilh shoh, dy vod shiu GRAIHY CHOYRT DA'N CHIARN LESH OILLEY NYN GREE. Sheig diu ve crauе tra smoo ta'n seith cheet liheu, ta shen, cha nheig diu ve ard-aighagn. Crauе tra ta'n seith goll nyn 'oi, ta shen, surransagh fo as boooagh lesh aigneY Yee. Sheig diu ve crauе ayns nyn goanrey, ta shen, fudagh as fegoоish moyrn as farдаalys. Crauе ayns nyn meaghey, ta shen, gyn geiyrt da neu-heeltey, da glutteraght, na meshtallys; crauе ayns ny spoartyn eu, cha nee geiyrt daue myr ard-obbryr nyn mea.

My t’ou dty Ayr na Moir, sheig dhyt soilshaghey dt y chrauеacht liorish troggal dt y chloa аyns aggle Yee; my she Mainshtyr oo, sheig dhyt ve crauе, ta shen, cairal rish dry harvaantyn, cooinaghyn dy vel ays oо-hene mainshtyr ayns niau.

Ayns fockle, Т’yh er ve inshit diu nagh liсsagh neee erbee shiu y liетtal veih ve [41] cha crauе as ta pooar diu; er-yн-oyr dy vel Jee, ta cur’magh shiu dy ve crauе, er ghoai er hene dy chooney lhieu lesh grayse as pooar ymmmyrchaugh er nyn son; as er-yн-oyr myr s’crauе ta shiu, shen myr s’maynrey ta shiu shickyr dy ve tra yiow shiu baase.

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

“Ta nish slane shickyrys aym, dy vel my ymmyrkey-bea yn ymran учiald u y vel mée ayns foaьr rish, na fo ymmmoose Yee. Dy der bea neu-chiаralagh, neu-fruisagh as gyn ymmmyd, lesh orrmy son shickyrys briwnys yn villey neu-vessoil; lhieг sheeе yh, crea’n-fа t’yh goail seеsе roose hалloooin gyn ymmyd? Nее’m er-y-fа shen Jee y wooiys gys rere my phoоar, liorish ve cha таstagh jeh my raaidyn, as cha бiaллаг da e harаghyn, as nee yn ghrayse echеysyn niartaghey liham dy ve. As fakin dy vel eh cha mie, as dy lowal dou dy enmysh eh-hene yn Ayr ayns, nee’m my phaart share dy leeideil lheid y'vea as ta cooie son 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 divisions, not making them the great business of your life.

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

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

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

—I am now convinced, that the manner of my life is the only proof of my being in the favour or under the displeasure of God. That to lead a careless, thoughtless, or a useless life, will certainly bring upon me the sentence of the fruitless tree; “cut it down, why cumbereth it the ground.” I will therefore endeavour to please God, by being as careful of my ways, and as obedient, to his commands, as his grace shall enable me to be. And since he is so good as to 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
lhiannoo da ayr cha casheric. Cour shoh, Nee’m ny oddym dy hoiggal cre ta aigney Yee, as nee’m my vea y phrowal liorish ny saraghyn shen t’eh er choyrt dou dy immeaght lioroo, dy vod shickryrs y ve aym vel mee, son firrnyys, ayns y raad dy chraueaght dannagheh vel. [42] Cha jean-ym mee-hene y volley lesh gra, dy vel e oiliyn hene bentyn rish dy chooilley ghooinney, as dy vel Jee myghinagh: son ta mee toiggal dy vel eh cairagh chammah as myghinagh; dy vel dwoaie echey er pecca ayns dy chooilley pheiaig; as my ta my oiliyn lheid as ta feodhag dasyn, as t’eh er lhiettal, as mish dy hannaghtyn ayndoo, nee’m eshyyn y vrasnaghey dy obbal dou vondeish e vyghin, as ennee-ym trimmid e chairsy. Cha jeany er-y-fa shen, myr shynny yh liam my annym hene, beaghey ayns pecca erbee lesh my yoin, agh freill-ym arrey geyre er my chree as my obbraghyn, as obb-ym mee-hene, as nee’m scarrey rish dy chooilley eunys seilhtagh, ny s’leiaje na jymmoose y choyrt er Jee. Chamoo nee’m mee-hene y volley lesh treishteil fardalagh, dy vod-ym geddyn claiaghtaght ny chraueaght ny lurj shoh, as roish my vo’y sym baase; son my ta mee smooiaghyn yh ro-leah dy vooiys Jee nish, foddee eh ve brasnit dy obbal dou e ghrayse, as eisht cha bee’m dy bragh casht, dy bragh maynrey.

As er-y-yngh nagh n’eue kiarailyn mie fegooish caghlaa bea monney agh dy my gheyrey, nee’m er-y-fa shen, guee gys Jee dy ghreinnagh my chree dy my gheyrey, nee’m er-y-fa shen, myr shynney lhiam my annym

Lheid ny kiarailyn shoh hhisaght dy chooilley [43] Chreesteeg goail er-hene, tra t’eh clashtyn Goo Yee er ny lhah, na er ny phraceheil. As, dy jarroo, t’yh plain, dy nee son laccal geill vie y choyrt da ny t’ad dy chlashtyn, as son nagh vel ad goil ad gys nyn gree, dy vel Creesteegyn cha mee-chiaraalagh, cha mee-hushtagh, as cha mee-chrauee. As yn eer sleih shen hene, nagh ninnagh son y seihl gobbal nyn gredjue, na lhiggey voue nyn dreshteil jeh goll gys flaunys, foast, t’ad shoh, ta mee gra, ayns danjere nagh jed ad dy bragh gys flaunys, er-y-yngh nagh neaishghtagh ad dy tastagh rish nyn gurbym na nyn danjere, na smooiaghyn orroo dy dowin ayns nyn gree.

Cha vel sleih goail oc hene, nagh jean laccal ynsaght leshtal erbe daue, ayns cheer Chreesteeg, son ve mee-hushtagh jeh nyn gurbym. Lheid as nee thaaghey yn cheeill, as goaill padjer son grayse Yee, as clashtyn e ghoo lesh aigney sheelt as 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 Saggert Yee shoh; shen t’eh dy hoiagh roym she Goo Yee yh. Ta mee geaishtagh dy tasyagh roosyn ta er my skyn tra t’ad loayrt [44] rhym, as goail yh gys my chree: as jean-ym jarrood shen ny ta my Er-chroo er ghra rhym, cha leah as ta mee goll ass e enish? Na lhig y Jee. Share dou goll thie, as smooinaghyn rhym pene cre’n ymmyd lhisin jannoo jeh shen ny ta mee er chlashtyn, as nee’m my yea y leeideil cordail rish.”

Jean shen; —as nee Jee dty hushfey as dty ghrayseyn y vishaghey. As hig yn goo t’ou dy clhashtyn dy ve dy jarroo yn goo dy hauylts (myr ta’n Noo Paul dy enmys yh) da dy chooillely unnane ta credjal, as goail yh er yr aght shen.

As dy jean y Chiarh bannee, ta er n’oardaghey ooilley ny Scriptyryn casheric dy ve scrut son yn ynsaghe ainyn, gialdyn dy vod mayd ayns lheid yn aght ad y chlashtyn, ad y lhaih, taste y choyrt daue, ad y ynsaghey, as ayns nyn gereaghyn goaill baght jeu, liorish meenid as gerjahg e Ghoo casheric, dy vod mayd lesh gennallys goaill, as dy bragh cummal shickyr yn treishteil bannit jeh’n vea dy bragh Farraghyn, ta eshyrn er choyrt dooin ayns nyn Sauaultag Yeese Creest.

Huggeysyn, &c.