

Thomase Wilson

Sharmane 1

aarlit, as y Ghaelg currit çheu ry heu marish y Vaarle, liorish Max W. Wheeler

Mee Houney, 2016

Sharmane 1, ass *Sharmaneyn liorish Thomase Wilson, D.D. ... chyndait veih Bayrl gys Gailck. Lioar I.* Bath: R. Cruttwell, 1783, pp. 1-24.

Sermon 1, from *Works of ... Thomas Wilson, D.D. Volume II.* Bath: C. and R. Cruttwell, 1781, pp. 1-8.

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 choyrnt Dhyt's son ny Firrinysyn nee ad clashtyn. Cur dauesyn dy ve beasagh as biallagh da dty ghoo's, as dooys dy ve jeidjagh ayns livrey yh;¹ dy voddym mee-hene y hauail as adsyn ta clashtyn rhym; er graih Yeesey Creest. *Amen.*

LUKE viii. 18.

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

Chreesteenyn vie; ta mee goll dy hoiagh rhimbiu —yn bannaght mooar jeh tendeil Goo Yee, edyr yh ve er ny lhaih na³ er ny phreacheil diu, as yn aght firrinagh dy gheddyn vondeish liorish; as, myrgeiddin yn ard danjere ta shiu roie, jeh beaghey fo soilshey yn Sushtal⁴ as oardaghyn Yee, as gyn ve veg share lioroo.

Cha vel nhee erbee ny s'firrinee, na dy vel lane Creesteenyn caillit son dy bragh son laccal 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 scriptyryn er ny lhaih daue. — T'ad clashtyn ny ta Jee dy harey, as cre ta eshyn dy hirrey jeu. T'ad er nyn goyrnt ayns cooinaghtyn jeh ny hig son firrinys ny lurg shoh: jeh *baase*, jeh *briwnys*, 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

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.²

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

¹ [In this text *yh* is generally written for *eh* = 'it'.]

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

³ [In this text, the translator uses the spelling *na* both for *na* 'than' and for *ny* 'or', and once for *ny* 'that which'.]

⁴ [i.e. *soilshey yn Tushtal*? NB in these sermons the Lenition 2 form of *sushtal* is not used.]

erbee bentyn roo. As cre ta cheet jeh shoh? Camma, t'ad fo ennym Chreesteenyn, GA NAGH VEL AD JANNOO NY REDDYN SHEN TA CREEST ER HAREY DAUE. T'ad jercal nish saualtys fegooish lhiassaghey nyn mea; as fo yn volteyrys shoh t'ad geddyn vaais as goll dys beayntys trimshagh-treih.

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

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

CUR-JEE TWOAIE KYS TA SHIU CLASHTYN— as dy jean shiu clashtyn roosyn nyn lomarcan ta, liorish oardagh Yee, pointit dy ynsagh shiu. Shickyrt cha row rieu feme smoo son y raue shoh. Ta YMMODEE MOLTEYRYN, ta'n Ostyl dy ghra, ER N'GHOLL MAGH FUD Y THEIHL; lane lioaryn olk, mee-chrauee, as noi yn chredjue Chreestee; lane fir-obbee fo yn Drogh-spyrryd, as spyrrydyn 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. Cooinnee-jee quoy ny *Shirveishee* ta shiu dy chlashtyn, quoy yn *ghoo*, quoy ny *saaraghyn*, quoy ny *gialdynyn*, quoy ny

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.

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 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;⁵ 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

⁵ [2 John 1.7.]

baggyrty, ta shiu dy chlashtyn. Cha nee goan ghooiney ad, agh *goo Yee* —er ny livrey liorish e *Vac hene*, er ny hickyraghey liorish *mirrilyn*, as soilshit diu *liorish e Haggarty* hene.

Hoiggal dy vel shiu smooineaghtyn, dy vel shiu cha mie ynsit ayns nyn gurrym as yn preachoor ta pointit dy ynsagh shiu. Abbyrjee dy vel. Agh cooinee-jee cre-erbee ta ny gootynt *echeysyn* na *euish*, dy nee eshyn SHIRVEISHAGH YEE DIUISH SON FOAYS, my ver shiu tasteey as biallys da ny coyrleyn crauee ehey. As cooinee-jee myrgeeddin, nagh vod yn dooinney s'floaail ta loayrt, as s'ynsit 'sy theihl cur shiu er nyn doshiaght ayns craueeaght fegooish bannaght Yee. As er-jerrey, dy vel Jee *er* n'yannoo, as dy *vod* eh jannoo, yn goo ehey ass beal yn fer 'smelley jeh e haggarty, breoil dy hyndaa adsyn ta geaishtagh roo lesh arrym.

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

Ver yh *aggle* ayndiu, as, ta mee treishteil dy gow yh *greime er ny creeaghyn eu*, dy chlashtyn yn oyr firrinagh cre'n-fa nagh vel yn chooid smoo dy leih geddyn vondeish liorish sharmaneyn, as liorish goo Yee er ny lhaih daue. Cha nee mish, agh YEESEY CREEST ta ginsh diu, dy vel yn "rass goo Yee:" dy vel "shen ta rish oirr y raad adsyn ta clashtyn. Eisht ta'n Drogh-spyrryd cheet;" *Gow-jee tasteey jeh shen*, "eisht ta'n Drogh-spyrryd cheet, as goail ersooyl yn goo ass ny creeaghyn oc, nagh jinnagh ad credjal as ve er nyn sauail."⁶

Ta shiu fakyn quoi eh-hene ta miolaghey shiu dy hoie sheese lesh beggan geill, tra ta goo Yee er ny lhaih na er ny loayrt, —quoi eh ta coyrt ayns ny creeaghyn eu cooishyn elley tra lhisagh shiu ve coyrt geill vie da ny

the words of man, but the *word of God* — delivered by his *own Son*— confirmed by *miracles*, and reported to you by *his own Ministers*.

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

⁶ [Luke 8.11-12, in a slightly different form in the Manx Bible: *Yn rass goo Yee. // Shen rish oirr y raad, yn vooinjer ta clashtyn: eisht ta'n drogh-spyrryd cheet, as goaill ersooyl yn goo ass ny creeaghyn oc, er aggle dy jinnagh ad credjal, as dy beagh ad er nyn sauail.*]

reddyn ta bentyn rish ny anmeenyn eu. Ta shiu clashtyn veih Creest hene, dy nee yn Jouyl ta jannoo shoh, —as dy vel yn jerrey echey coayl anmey. Lhig da'n firriny agglagh shoh, ta mee guee erriu, cur erriu, *ec y traa shoh*, as ec dy chooilley hraa, dy eaishtagh as geill vie y choyrta da goo Yee. As cooinee-jee cre dooyrt nyn Jiarn roosyn ren clashtyn y goo, as nagh jinnagh geill da, —“Bee yh ny sassey da Sodom as Gomorrah, ec laa ny briwnys, na diuish.”⁷

T'yh lhie erriu er-y-fa shen, my ta shiu dy bragh jercal dy scapail yn vriwnys agglagh shoh; t'yh lhie erriu, ta mee gra, dy heet gys y cheeill lesh aigney beasagh, lesh yeearee creeoil, edyr dy ynsagh, na dy ve er nyn goyrt ayns cooinaghtyn jeh nyn gurrym. T'yh lhie erriu dy chlashtyn lesh aigney imlee, kiaralagh, as lesh slane imnea-chree dy oardrail nyn mea cordail rish; as eisht hig yn goo nee shiu clashtyn dy-jarrod dy ve shen ny ta'n Noo Paul dy enmys yh, YN GOO DY HAUALTYS DA DY CHOOILLEY UNNANE TA CREDJAL.⁸

As dy vod shiu dy kinjagh geaishtagh rish shen ny ta scrut ayns y Sushtal lesh yn geill smoo, as lesh slane shickyrys dy vel yh yn eer ynrickys, gow-jee tastey as cooinee-jee cre va er ny ockley magh liorish Jee hene ayns coraa veih Niau, SHOH MY VAC ENNOIL, CLASHT-JEE RISHYN.⁹

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

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, 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.

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.

⁷ [Paraphrase of Matthew 10.15.]

⁸ [Romans 1.16: *son te pooar Yee gys saualtys, da dy chooilley unnane ta credjal.*]

⁹ [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.*]

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

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

Sheign da'n chooish shoh ta wheesh lhie er, my hug shiu geill da, greme y ghoail erriu; as bee shiu licklee dy ghra cheu-sthie jiu hene, —“Ta mee fakin dy baghtal, my nee'm my laghyn y cheau er aght neu-chooie, neu-friuysagh, fegooish goaill kiarail jeh my annym, fegooish smooinght cre hig ny lurg shoh, edyr mee dy ghoail aym pene yh na gyn, cha voddym jercal rish veg tra yioym baase agh treihys dy bragh farraghtyn. Ta mee fakin dy plain nagh nheign dou mee-hene y phleafal lesh yn eer ennym Chreestee, fegooish goaill hym-pene cre ta yn Credjue Creestee dy hirrey orrym. My nee'm myr shoh, yioym dellal smessey na An-chreestee. Ta Jee hene er hickyraghey, dy nee trome vees kerraghey ny mee-chrauee, as dy nee mooar ta yn leagh, mooar yn vaynrays ocsyn ta goail aggle dy chur jummoose er, jeh nyn lheid as ta kiaralagh dy choyrt biallys da ny saraghyn echeysyn. —As nagh jean shoh mish y ghoostey? Jem's er my hoshiaght, as leeideil my vea myr nagh beagh assee erbee

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 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

liorish? Nagh jean meerioose mish y chriu,¹⁰ yn un chooid as dy be'in oolee jeh ny peccaghyn smessey? Ta mee goaill ooilley yn chiarail t'ayns my phooar jeh my chooid-heihlt, as dy haghney seaghyn seihltagh; as nagh bee'm fo imnea roish yn coayl-anmey shen nee farraghtyn son dy bragh? Spheer yh, ta mee fakin feallagh elley lesh cha beg dy chiarail rhym pene; agh bee shoh gys gerjagh erbee dooys, my vees mayd ooilley caillit fey-yerrey?

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

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

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

My t'yh er ve inshit diu, *cooid ta cha firrinagh as yn Sushtal*, choud as ta shiu beaghey ayns pecca jeh nyn yoin, nagh vel yn

evils; and shall I not be concerned for evils that will last for ever? —It is true, I see others as little concerned as I am myself; but will this be any comfort to me, if we are all miserable at the last?

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

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

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

If you have been told, *what is as true as the Gospel*, That while you live in wilful sin, there is not the filthiest creature so odious in

¹⁰ [i.e. *chreiu*]

cretoor s'feohdee cha dwoaiagh ayns y chilley euish, as ta shiuish ayns shilley Yee; —dy vel shiu leedit liorish yn Jouyl, as ayns y chirveish echeysyn as jannoo yn obbyr echey; —dy vel shiu dy chooilley hallid ta shiu dy chur shaghey nyn arrys, *soiaghey beg jeh mieys as surranse-foddey Yee*, ta coyrt seihl sodjey diu son yn eer oyr shoh, nagh bee shiu er nyn gheyrey gys coayl-anmey. My ta shiu clashtyn, as nagh vel shoh coyrt aggle ayndiu, t'yh er-yn-oyr *dy vel shiu livreit harrish gys creoghys cree*.

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

“Ta shickyrys aym, veih *goo Yee hene*, nagh vel reih arragh ec drogh-yantagh agh edyr Arrys na *Coayl Anmey*. Choud as nagh vel aym er-y-fa shen, treishteil rish pardon, cha vod veg y gherjagh y ve aym 'sy theihl shoh: as choud as ta mee lhiggey shaghey my arrys, cha vod jercal erbee 've aym rish pardon. As ta mee fakin dy plain, *voish ny ta mee er chlashtyn jiu*, nagh n'ieu¹¹ my arrys monney, mannagh jean-ym mess y ymmyrkey cooie gys lhiassaghey bea. Nagh nee myghin vooar yh, dy jean Jee soiagh y yannoo jeh arrys y pheccagh, erreish da v'er n'yannoo wheesh dy olk? Nagh nee ard erreish yh ayns Mac Yee dy vel eh er vreearrey DY BEE DY CHOOILLEY PHECCA ER NY LEIH DA MEC GHEINEY;¹² as nagh lhisagh unnane erbee ve ayns mee-hreishteil jeh myghin, agh nyn lheid ny lomarcán as nagh gow coyrlé dy hreigeil nyn ghrogh raaidyn? Nagh mooar y vyghin yh dy vel traá aym dy ghoail ARYS, *as dy ymmyrkey magh messyn cooie dy arrys?* As cre'n cretoor mee-cheeaylagh, cre'n cretoor treih beign dou ve, my lhig'yn¹³ shagh-ym lheid y vyghin, as goll er my hoshiaght ayns my pheccaghyn gys my hoyrt-mouys? Cha jean-ym er-y-fa shen, trooid grayse Yee, lhiggey shaghey my

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

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

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

¹¹ [i.e. *neeu*, cf. *feeu* 'worthy, worth']

¹² [Mark 3.28]

¹³ [i.e. *lhiggin*]

arrys un shallid, er-aggle dy bee'm goit giare ayns pecca, as ve callit son dy bragh."

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

Creestee ta resooney myr shoh, as kiarail er yn aght shoh, as jannoo cordail rish, *t'eh ayns raad y taualtys*. Agh dy vod eh tannaghtyn ayns y raad shen, bee feme rish eh dy ve dy mennic er ny choyrnt ayns cooinaghtyn —jeh'n danjere t'ayns *chyndaa reesht gys pecca*; —jeh ny cur'myn ta er nyn shirrey ersyn, er dy chooilley ghooiney, ayns y stayd shen dy vea ayn ta ard-chiaralys Yee er choyrnt eh; —jeh ny *peccaghyn* smoo t'eh dy ve er e arrey nyn 'oi; as jeh ny *saaseyn dy ghrayse* ta Jee er phointeil dy chur lhieu shin gys niau.

Son mac-soyley: —nee shiu clashtyn yn CURRYM JEH GOAIL PADJER er ny hionney er dy chooilley Chreestee, cooid ta cha ymmyrchagh gys yn saualty¹⁴ oc, as ta nyn arran gagh-laa dy chummal seose nyn mioys.

Jed shiu thie fegooish goaill shoh gys nyn gree? Foddee shiu, dy jarroo[,] shen y yannoo; agh my ta veg y gheill eu da nyn anmeenyn hene, nee shiu smooinghtyn ny share er, as resooney riu hene er aght ennagh myr shoh: "Ta mee nish fakin yn pecca trome t'ayns lhiggey shaghey currym cha ymmyrchagh as shoh jeh padjer. Ta mee fakin son firriny, nagh jean y mie dou gra dy vel mee 'sy chredjue, na hopes¹⁵ aym dy haualtys, my lhig-ym shaghey veg sodjey. Ta my haie fys aym,¹⁶ dy vel dy chooilley phecca ren mee rieau, as nagh vel mee erghoail-roo, as er yeearee pardoon er nyn son, shassoo ayns briwnys m'oi. As cre s'erree dou my yioym baase 'sy stayd shoh? As ta dy chooilley oyr 'sy theihl aym dy chredjal, dy gum Jee e vannaghtyn voym, mannagh der-

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

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

Will you return home without laying this to heart? You may, indeed, do so; but if you have any concern for your own soul, you will think better of it, and reason with yourself after some such manner as this: —I now see the great sin of neglecting so necessary a duty as is this of Prayer. I see plainly, that I must renounce all pretence to religion, all hopes of salvation, if I neglect it any longer. I am convinced, that all the sins I ever committed, and which I have not confessed and begged pardon for, do stand in judgment against me. And what will become of me if I die in this condition? —And I have all the reason in the world to believe, that God will withhold his blessings from me, if I do not give him thanks for those I have already received. I have no reason to hope for God's

¹⁴ [i.e. *gys yn taualtys* ?]

¹⁵ [A blatant Anglicism, also in Job 14.7: *Son ta hopes jeh billey my te giarit sheese, dy jean eh blaaghey reesht, as nagh jean e vanglane meiygh scuirr dy aase*. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.]

¹⁶ [*Ta my haie fys aym*, i.e. 'I fully know', *saie* = 'satiety']

ym booise da son ny ta mee hannah er gheddyn. Cha vel oyr erbee aym dy yercal rish coadey Yee as e vannaght orrym pene, er my chloan, na er my laboraght, tra nagh vel mee dy bragh goail padjer er nyn son. Ta mee cha foshlit roish seaghyn, roish boiraghyn, as roish croslyn, as sleih elley: Kys oddym ad y ymmyrkey lesh meenid fegooish cooney grayse Yee? Kys oddym scapail ny ymmodee miolaghyn gys mee-chraueeaght ta cheet my raad gagh laa, fegooish guee son cooney as leeideilys Yee? Ayns fockle, my lhig-ym shaghey yn currym shoh, kys oddym treihys dy bragh farraghtyn y scapail? Ta mee kiarit cre dy yannoo. —Liorish grayse Yee ooilley-niartal, cha jean-ym lhiggey shaghey yn currym shoh jeh goail padjer veg sodjey, er-aggle dy jig-ym giare jeh flaunys, as dy bee'm callit son dy bragh. Goym, myr t'yh ve ynsit dou, dy chooilley chaa dy yannoo padjer gys Jee. Tra h'em mysh cooish erbee dy scansh, nee'm guee er dy choyrt e vannaght er my yannoo onneragh. Tra erbee dy der-ym tastey dy vel mee er n'yannoo red erbee ass y raad, nee'm chelleeragh guee gys Jee eh dy leih dou, as dy 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 jeh dy chooilley gherjagh. My ta mee ayns gaue erbee, nee'm guee huggey dy livrey mee: my ta mee miolit gys peccah erbee, nee'm my phadjer huggey dy my niartagh n'oi. As cha jean-ym failleil dy choyrt booise da, tra erbee dy vel eh stowal e vannaghtyn orrym.

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

Agh cha nee shoh ooilley; son ta mee kiarit liorish grayse Yee, dy ghoail padjer marish my lught-thie, as son my lught-thie, dy chooilley laa, myr ta mee dy bragh jercal rish bannaght Yee dy ve maroosyn, as marym pene. Liorish yn saase shoh, ver-ym ad fo coadey Yee dy chooilley voghrey as fastyr. Soie-ym roue samplere mie dy chraueeaght; as shoh yn ynrycan aght dy chur er my chloan as mooinjer dy ve *sheelt, crauee, onneragh*, as *tarroogh*. As shoh, liorish

protection and blessing upon myself, upon my children, or upon my labours, when I never pray for them. I am as subject to afflictions, to troubles, to calamities, as other people: How shall I bear them with patience without the assistance of God's grace? How shall I escape the many temptations to wickedness which I meet with daily, without praying for God's help and direction? In short, if I neglect this duty, how shall I escape eternal misery? —I am resolved what to do. —I will, by the grace of Almighty God, omit this duty of prayer no longer, lest I come short of Heaven, and be for ever undone. 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 succour me. And I will not fail to give him thanks, whenever he bestows any blessing upon me.

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

But this is not all; for I am resolved, by the grace of God, to pray with my family, and for my family, every day, as ever I expect God's blessing to be with them, and myself. By this means, I shall put them under God's protection every morning and evening. I shall set them a good example of piety; and this is the only way to make my children and servants *serious, holy, honest, and diligent*. And I will, by God's help, do this faithfully, though I should be so unlearned as to be able

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 Chiarn: — Nee'm treishteil dy der Jee clashtyn dou *cordail rish slane bree yn phadjer shen*, my ta mee dy ghoail ee dy crauee er my ghlioonyn, as marish lught my hie.

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

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

Abbyr-jee reesht, dy vel yn sharmane ta shiu er chlashtyn er ve mychione *yn meanal as y vondeish, as y currym jeh goail Y CHREESHTEEAGHT*. Scoan oddys Creestee mie agh goail smooinaghtyn as kiarailyn ennagh lheid roo shoh: "Ta mee er my chuirrey jiu dy ve my ghoaldagh ec Shibber y Chiarn; — oardagh pointit liorish Creest eh-hene, as er yn oyr shoh: — Dy voddagh Creesteenyn dy mennic er nyn eam dy chooinaghtyn er graih nyn Saualtagh hug e vioys er nyn son, as er oyr e vaaish, va dy yannoo yn shee *ocsyn* rish Jee, dy voddagh ad graih y choyrta da lesh ooilley nyn annym, as cooinaghtyn dy reayl ny saraghyn t'eh er choyrta daue, cour jannoo ad cooie son niau. Ta mee shicky, dy nee shoh yn ynrycan aght dy chur orrin hene as nyn badjeryn dy ve pleasal da Jee; dy gheddyn pardoon son nyn beccaghyn, grayse Yee, as yn vea dy bragh farraghtyn lurg baase. — Ta mee toiggal cre ny cur'myn ta lhie orrym dy yannoo mee my ghoaldagh feeu ec y voayrd casherick shen. Sheign dou ve slane kiarit dy hreigeil ny pecaghyn shen, chost da Yeesey Creest e vioys: as sheign dou leih, as graih y choyrta, as jannoo mie da feallagh elley, neayr as dy vel eshyn er ve cha mie as dooie dooys, as dy chur sheese eer e vioys er my hon's. Cha lhoys dou, er-y-fa shen, cha jean-ym chyndaa my chooyl rish oardagh er ta my haualtys lhie. Mannagh vel

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 God, and everlasting life after death. I understand what duties are required to make me a worthy guest at that holy table. I must resolve to forsake those sins which cost Jesus Christ his life: And I must forgive, and love, and do good to others, since he has been so good and so kind to me, as to lay down his very life for me. I dare not, therefore, I will not, turn my back upon an ordinance upon which my salvation depends. If I am not fit to go to this sacrament, I am sure that I am not in the way of life; I must be under God's

mee cooie dy ghoill gys y Sacrament shoh, ta mee shickyr nagh vel mee ayns raad y vea; sheign dou ve fo jymmoose Yee. Cha vel veg aym, er-y-fa shen, dy yannoo, agh ny nee'm my phaart, trooid grayse Yee, dy chooilleeny: As ta shen, —dy yannoo mee-hene aarloo cha mie as oddym; as son y chooid elley, dy hreishteil gys myghin as mieys my Haualtagh, dy yannoo mie, lesh e ghrayse, shen ny ta laccal er y phaart aym. As ver-ym dy aashagh tastey vel mee er ghoail yn Chreeshteeaght dy feeu mannagh vel, *liorish my leeideil bea maghey shen.*

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

“Ta mish, as fer elley, jiu er ve currit ayns cooinaghtyn jeh firriny's, nagh vel moorarane Creesteenyn dy ghoail huc hene; as shoh yh

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 without endeavouring to please God and to keep his commandments. I hope I shall never forget a truth I have heard this day— that Religion, and the way to please God, does not consist so much in observing the outward duties of Christianity, as in leading an holy life. I see plainly, that a man may go to the church, and to the sacrament, without being *just*, or *humble*, or *devout*, or *temperate* or *charitable*. And that the reason why we go to church, and pray to God, and hear his word, is this— that we may obtain *his* grace to enable us to lead a *sober*, a *righteous*, and a *godly* life. This, therefore, through the grace of God, shall be my great endeavour for the time to come, —to walk worthy of the religion I profess, and of the hopes I have of being happy when I die.

I have this day, saith another, been put in mind of a truth which is too little considered by Christians; and this is —THAT THIS LIFE IS

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

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

As my ver shiu gys shoh shen na¹⁷ ta shiu er chlashtyn mychione LEAGH PECCA as BRIWNYSSYN YEE ER DROGH YANTEE, bee oyrn fondagh eu dy chiarail cre dy yannoo. Ta shen, nee shiu goail-rish, "Cha vel aym agh un obbyr voar dy yannoo 'sy theihl shoh, as ta shen, MY HAUALTYS ANMEY. Shoh *yn un red ymmyrchagh shen*¹⁸ ta nyn

A STATE OF TRIAL: And that we shall be *happy* or *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

¹⁷ [i.e. *ny* 'that which']

¹⁸ [Luke 10.42: *Agh un red ta ymmyrchagh. As ta Moirrey er reih yn ayrm vie shen, nagh bee er ny ghoail rsooyl vo'ee.*]

Saualtagh loayrt jeh. —Mannagh der-ym geill da shoh, cha vel madyr mooar cre elley ver-ym geill da; *son eshyn ta coayl e annym, t'eh coayl ny smoo na'n slane seihl*. Shoh, liorish grayse Yee, freill-ym ayns my *chooinaghtyn* as my *chree* choud as vee'm bio.[¹⁹]

Nish myr ta shiu dy bragh treishteil dy yannoo shoh, sheign diu tastey vie y choyrty gys currym elley nee shiu dy mennick clashtyn dy jeean coyrlit er Creesteenyn, chamma ayns y Scriptor casheric as eayns Sharmaneyn: as ta shen, *yn currym jeh ve dy kinjagh dooishtagh, as er nyn arrey*; “er-yn-oyr dy vel yn noid ain y Drogh-spyrtyd, myr lion buirroogh, rouail mygeayrt shirrey quoi oddys eh y stroie,” [1 Ped. v. 8.]¹⁹ feddin ad neu-chiaralagh, na veih fo coadey Yee.

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

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

Marish shoh, ta fir-obbee ec y Jouyl ayns dy chooilley voayl miolaghey shin gys pecca na pecca ennagh. Paart gys maarderys; paart gys meshtallys; paart gys loo, gweeaghyn, breagerys, as scammylty; feallagh elley gys molteyrays, mee-chairys, na tranlaase; Nee unnane erbee jeu shoh mish y ghooney magh veih niau, as my 'gheyrey gys niurin, mannagh vel mee kiaralagh dy hea voue.

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

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 — THE DUTY OF BEING ALWAYS WATCHFUL, and UPON YOUR GUARD. “Because our adversary the devil, like a roaring lion, walketh about, seeking whom he may devour,” [1 Pet. v. 8.] finding them careless, or from under God's protection.

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

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

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

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

¹⁹ [er-yn-oyr dy vel y noid eu yn drogh-spyrtyd, myr lion buirroogh, shooyl mygeayrt, shirrey quoi oddys eh y stroie, in the Manx Bible.]

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 egoosha cha nheign da peiagh erbee treishteil dy ve er ny hauail. *My ta dooinney erbee aggingdagh geiyrty 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;*²⁰ ta shen, scarr rish nhee 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 myrgeeddin gra, "Dy vel yh ny share dy gholl stiagh gys bea lesh un laue na un sooill, na lesh daa laue na daa hooill dy ve ceauit ayns niurin, raad nagh vel yn veishteig geddyn vaaish,"²¹ as raad nagh vel yn aile er ny vooghey."²²

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

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

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

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

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."

²⁰ [*my ta dty laue dy dty hayrn gys yn olk, giare jeed ee*. Mark 9.43]

²¹ [*vaaish* gen. instead of *baase* nom, as in 1 Corinthians 15.31 *geddyn vaaish*.]

²² [Mark 9.43-44: *te ny share dhyt goll stiagh ayns y vea veayn, baccagh, na daa laue y ve ayd, as oo dy gholl 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.]

*y dorraghys sodjey mooie.*²³

“My ta *berchys* as *graih heihltagh* gys nish er ghoail seose my chree, sheign dou treigeil ad, cre-erbee cha neu-aashagh as oddys yh ve dou, er-nonney coayl my eiraght ayns niau —*son Jee as Mammon cha vod-ym shirveish.*²⁴ My ta saynt peccoil erbee na eunys seihltagh er gheddyn barriaght har’ym, as ga dy vel ad er jeet dy ve aa-ghooghys dou, foast ta mee fakin dy plain dy nheign dou treigeil as jiooldey roo, er-nonney cha voddym dy bragh jerkal rish flaunys. My ta taggloo mee-chreestee, my ta loo, breageraght, na scammylty, ny peccaghyn ta reill har’ym, as nagh vod-ym fagail jeu fegooish lane dullidys, ny yeih yn dullidys shoh sheign dou goll fo, er-nonney surranse pianyn yn vaafe dy bragh farraghtyn. My ta tipleragh, my ta jummal my hraa na my chooid, my ta glitteraght, na meshtallys, er ve ny peccaghyn ta mee er neiyrt daue, sheign dou arrys y ghoail jeu as treigeil ad dy bollagh, lhig da ve cha neu-aashagh as saillish da feill as fuill, er-nonney cha voym ayns erbee ayns reeriaght niau.

“Ayns fockle, t’yh er ve inshit dou dy foshlit, as ta mee dy baghtal cur-my-ner, nagh lhiass da sleih tooilleil y ghoail 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 toyrt-mouys gyn cour. Ta mee cur tasteey neesht, dy vel ooilley saaraghyn Yee, ooilley ny currimyn t’eh er phointeil dooin, ooilley kiarit ayns myghin dy reayl shin veih coyrt-mou shin hene. As dy beagh shin fagit dy eiyrt er nyn yeeareeyn hene, na ny cliaghtaghyn mee-chrauee ta shin dy haaghey, na ny drogh sampleyryn ta cheet nyn raad, cha voddagh shin scapail tayrn orrin hene coayl-anmey. Ta mee faagit, er-y-fa shen, gyn leshtal, as smerg vees yh dou, mannagh *nob-ym dou-hene* dy chooilley nhee ta Jee lhiettal dou; as mannagh jeeagh-ym er ny saraghyn echeysyn myr yn ynrycan raad

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.

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

²³ [*Eisht dooyrt y ree rish ny sharvaantyn, Kiangle-jee eh laue as cass, as gow-jee eh ersooyl, as tilg-jee eh ayns y dorraghys sodjey-mooie. Matthew 22.13*]

²⁴ [Matthew 6.24; Luke 16.13]

gys bea as maynrys dy bragh farraghtyn.”

Er yn aght shoh nee dy chooilley Chreestee tastagh resooney rish hene, traa erbee dy glyn eh currym Creestee erbee elley er ny choyrnt roish, na coyrlit er dy eiyrnt da.

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

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

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

Foddee shiu dy jarroo cleaysh vour²⁵ y choyrnt daue, na dy almoragh smooainaghtyn er cooishyn fardalagh elley. Foddee shiu dy meerioosagh geaishtagh rish nyn gurrym, as ny danjereyn ta shiu foshlit huc. Foddee shiu goll thie fegooish ny reddyn shoh goail greme er nyn greeaghyn; agh eisht bee-jee shickyr jeh, dy vel shiu goll thie fegooish bannaght Yee. Foddee shiu nyn gooyl y hyndaa er y Cheeill (myr t’yh cliaghtey paart) as smooainaghtyn shiu-hene ro vie dy ve *ynsit, oghsan dy ve currit diu*, na er nyn goyrt ayns cooinaghtyn jeh nyn gurrym; agh cre s’erree da shoh? Camma, nee shiu ayns traa jarrood Jee, e haaraghyn, as ooilley ny ta mie. Hig shiu fei-yerrey dy ghra, myr dooyrt ny mee-chrauee myr nyn gione ta Job gimraa [Job xxi. 14.] dooyrt rish Jee, “faag void shin, son cha vel shin shirrey tushtey jeh dty raaidyn.”²⁶

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

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.

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, reprov’d, 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, 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.

²⁵ [i.e. *vouyr* ‘deaf’]

²⁶ [*Faag void shin; son cha vel shin shirrey tushtey dty raaidyn*, in the Manx Bible.]

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 eiyrtyr*
shen ta er ny lhaih as er ny phreacheil dooin
cordail rish goo casherick Yee as e aigney,
trooid Yeesey Creest nyn Jiarn; huggeysyn
marish yn Ayr, &c.

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.