

Thomase Wilson

Sharmane 2

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

Mee Houney, 2016

Sharmane 2, ass *Sharmaneyn liorish Thomase Wilson, D.D. ... chyndait veih Bayrl gys Gailck. Lioar I.* Bath: R. Cruttwell, 1783, pp. 25-44.

Sermon 2, from *Works of ... Thomas Wilson, D.D. Volume II.* Bath: C. and R. Cruttwell, 1781, pp. 8-14.

SHARMANE II.¹

Yn Aght firrinagh dy gheddyn Vondeish liorish
Sharmaneyn.

LUKE viii. 18.

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

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

CUR-JEE TWOAIE, er-y-fa shen, dy jean shiu geaishtagh rish Goo Yee lesh *aigney ammysaghy* —lesh kiarail as yeearee dy ynsagh nyn gurryn, as lesh slane kiarail dy eyrt 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 *baggyrty*, ny *gialdynyn*, ta shiu dy chlashtyn. T'ad Saggyrty Yee *ta freayl arrey son ny anmeenyn eu*. T'ad lhaih as preacheil diu *goo Yee*, er ny livrey liorish e Vac hene. T'ad soiaaghey rhimbiu *saraghyn Yee*, ta kiarit dy yannoo shiu maynrey son dy bragh. As t'ad cur shiu ayns cooinaghtyn jeh *gialdynyn Yee*, my vees shiu biallagh; as jeh e *vaggyrty trome*, my ta shiu soiaaghey beg jeh e vieys. Cooinee-jee, er-y-fa shen, er ny dooyrt Mac Yee roosyn ren clashtyn yn goo shoh, as nagh jinnagh geill da: “Bee kerraghey s'eddrymee er Sodom as Gomorrah ayns laa ny briwnys, na vees er yn pobbly neu-chiaralagh

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.”

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’.

²See Matt. xiii. 9. John xv. 12. Heb. xii. 14. Luke x. 24. Luke xi. 28.

shoh.”

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

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

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

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

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

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

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

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

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

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

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 chooilley nhee feayn foshlit [29] roish ny sooillyn echeysyn, dy vod mayd leeideil nyn mea myr kiongoyrt rishyn ta dy kinjagh ny eanish gys nyn ghoan as obbraghyn. Cha nheign dou, er-y-fa shen, mee-hene y volley, na smooïnaght dy be'in cha mee-vaynrey as gyn credjal, na coyrt geill da ny reddyn shoh, nagh vel oyr erbee aym, er-y-fa shen, dy ve ayns aggle erbee roish yn eiyrtys: Son bee Goo Yee er ny chooilleeney, ga nagh jinnagh yn seihl ooilley geill y choyrt da.

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

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

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

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

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

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

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

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

[31] Bee ad shoh, ta mee gra, (trooid bannaght Yee) ny messyn; ad shoh, na nyn lheid vees ny smooinghtyn, as ny gialdynyn nee Creestee mie y yannoo, ta dy imneagh er choyr 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 chield as yn ard anney*; veagh Creestee dy bollagh gyn leshtal my chlinnagh eh sharmane er y chooish shoh fegooish geill y choyr da, as fegooish ve ny share liorish.

Neem's my phaart dy hoilshaghey diu kys oddys shiu dy firrinagh ve er nyn niartaghey 'sy chredjue liorish lheid y sharmane shen, my ta shiu er choyr geill vie da. Bee shiu 'sy chield ynyd currit ayns cooinaghtyn, dy vel Jee feeu jeh nyn ghraih s'jeeaney, as dy vod eh dy feer cairal jeeaghyn son shoh veue, dy der shiu graih dasyn erskyn dy chooilley nhee; er-yn-oyr dy ren eh shiu y chroo, as dy nee eshyn ta liorish e ard-chiaralys dy nyn goadey dy chooilley laa jeh nyn mea, as ta fer-toyrt dy chooilley vannaght seihltagh as flaunysagh. 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 nyn gooinsheanse hene, dy vel shiu dy mooar er vrasnaghey Jee, ny-yeih, t'eh arryltagh dy [32] phardooney shiu er nyn arrys firrinagh. As dy chur shickyrys diu jeh shoh, ayns agh smoo graysoil as dooie, hug eh e Vac ennoil veih niau dy choyr shickyrys diu jeh shoh, as jeh e AIGNEY MIE GYS DEINEY: Liorishyn coyrt rhympi'n ny saaseyn dy phardoon as myghin er conaantyn smoo resoonagh, as maynrys braa er cooilleeney ad.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ghraih shen er-hene, dy vod-ym graih y choyrt dasyn erskyn dy chooilley nhee, as dy vod yn ghraih echeysyn ve ard-leeideilagh my vea.”

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

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

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

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 ersooyl; as cre cha aarloo as ta shiu dy yannoo leshtalyn son ny foiljyn 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 yh da ny mee-hushtee as neu-ynsit, dy vel nyn gurrym soit rymboo ayns cha beg dy ocklyn, as dy vod ad dy aashagh toiggal yh, liorish smooinghyn cre'n ghraih t'oc orroo hene, as kys bailloo feallagh elley dy ghellal roo.

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

“Ta mee fakin dy vel mee kainlt myr Creestee, as ec gaue-anmey, dy ve cairal, dy leih, dy choyrt da, dy ve graihagh er, as dy ghoail padjer son my naboo, myr ta cooie da eirytyssagh Yeesey Creest. Cha jean-ym, er-y-fa shen, aggair da peiagh erbee, lhig da my chosney liorish ve wheesh as saillish. Cha jean-ym tranlaase, molteyras er, na [37] boirey feallagh elley, ga dy beagh yh ayns my phooar. Cha jean-ym troo mysh aigh-vie my naboo, na gymmyrkey goanlys ayns my chree, ga dy vod'in dy aashagh y cheiltyn yh. Cha jean-ym soiagh' beg jeh peiagh bio son e voghtynid, na son ny lhag-haghyrtyn oddys v'er duittym er; myr ta my haie fys aym, dy vel shin ooilley aarloo dy huittym fo lneh-chiartyssyn, failleilyn, as dy chooilley nhee oddys cur er peiagh ve beg soit jeh. Bee'm aarloo dy yannoo mie lesh shen ta Jee er my vannaghey, as eer arryltagh dy rhein er ny boghtyn, myr ta fys aym dy vel Jee er ny vooiys lesh lheid ny ouralyn. Cha jean-ym olk son olk, ga dy yel drogh-chooillean pleasal da dooghys ny foalley. My ta peiagh erbee my noid gyn oyr, nee'm guee gys Jee dy hyndaa e chree, dy jean eh y lhiettal as y chastey eh veih olk as aggair, cooid vees, er aght elley, yn assee smoo da hene. Cha jir-ym nagh vel my naboo toilloo³ my aigney-mie; son my yinnagh Jee dellal rhym's cordail rish my hoilchinys, ve'ins yn cretoor s'mee-vaynrey bio. Cha lhoys dou gra, ta lheid y dooinney shen er n'yannoo aggair dou, as cha leih-ym da; er-yn-oyr dy vel Jee hene er ghra, dy jean eshyn dellal rhym's kiart er yn aght cheddin. Nee'm gymmyrkey lesh annoonidyn feallagh elley, treishteil dy jean feallagh elley, agh Jee erskyn ooilley, gymmyrkey lesh ny annoonidyn aym. Nee'm myr shoh my phaart dy [38] hoilshaghey my ghraih gys my naboo, trooid yn ghraih t'aym er

befals 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-ooashley Flaunyssagh. As goym padjer gys Jee dy choyrtyr dou yn spyrryd dy ghraih; as dy vod graih gys Jee, as my naboo, ve ard-leeideilagh my vea: As dy chooilley oie jeh my heihl, dy vod-ym lhie sheese dy chadley ayns yn un aigney-mie cheddin, ayn ta mee treishteil dy gheddyn baase.”

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

Abbyr dy vel shiu, 'sy nah ynnyd, er ve ynsit liorish Shirveishagh Yee, mychione yn *feme*, yn *ymmodee feme mooar*, jeh BEA CRAUEE CASHERIC. Shickyryr cha ragh shiu thie fegooish smooinaghtyn arragh mychione cooish va⁴ wheesh lhie erriu dy chooinaghtyn er. Son bee shiu er nyn shickyryrgh' liorish Spyrryd Yee, chamma as liorish Shirveishagh Yee, NAGH VOD DOOINNEY ERBEE FEGOOISH CRAUEEAGHT YN CHIARN Y AKIN. Dy vel ooilley ny ta kiarit liorish leighyn as oardaghyn Yee, *dy yannoo shiu ayrnee jeh'n dooghys flaunyssagh*; ta shen, dy yannoo shiu casheric dy vod shiu ve cooie dy ve maynrey. As dy vel shin eiraghyn dy haualtys er ny eer conaantyn *shoh hene* ny lomarcán: —Dy jean [39] mayd streeu dy vooiys Jee trooid slane coorse nyn mea; as nagh jean mie shin hene y chur jeh lesh cooilleeney ny cur'myn cadjin-foshlit dy chraueeaght, cooid nagh veeu monney ayns shilley Yee, mannagh vel ad cooney dy heyrey shin veih bondiaght phecca, as dy chouraghey shin reesht lesh toarastyl Yee.

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

Nee shiu eisht toshiaght y ghoail dy smooinaghtyn yh feeu dy eam gys cooinaghtyn, cre ayns, myr t'yh er ve dy mennic inshit diu, ta'n chraueeaght shoh lhie. Nagh vel yh kaintl gys y tra ta shiu 'sy cheeill, na ec nyn badjeryn, agh dy nheign da ve obbyr nyn slane mea [sic]. Dy nheign diu ve crauee ayns nyn *ymmyrkey-bea*, ta shen, gyn-loght as lesh samplere mie. Crauee ayns nyn *ghellal*, ta shen, jeeragh as cooinsheanseagh. Casheric gys JEE, coyrt graih ennoil da dy chooilley nhee ta bentyn dasyn; clashtyn rish e ghoo, kiarail dy ve er nyn reill liorish e haaraghyn;

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

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

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

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

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

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

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

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

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

“Ta nish slane shickyrys aym, dy vel my ymmyrkey-bea yn ynrycan prowal dy vel mee ayns foayr rish, na fo jymmoose Yee. Dy der bea neu-chiaralagh, neu-friusagh as gyn ymyd, lesh orrym son shickyrys briwnys yn villey neu-vessoil; *lhieg sheese yh, cre'n-fa t'yh goail seose room hallooin gyn ymyd?* Nee'm er-y-fa shen Jee y wooiys gys rere my phooar, liorish ve cha tastagh jeh my raaidyn, as cha biallagh da e haraghyn, as nee yn ghrayse echeysyn niartaghey lhiam dy ve. As fakin dy vel eh cha mie, as dy lowal dou dy enmys eh-hene yn *Ayr aym*, 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 *diversions*, not making them the great business of your life.

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

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

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

—I am now convinced, that the manner of my life is the only proof of my being in the favour or under the displeasure of God. That to lead a careless, thoughtless, or a useless life, will certainly bring upon me the sentence of the fruitless tree; “cut it down, why cumbereth it the ground.” I will therefore endeavour to please God, by being as careful of my ways, and as obedient, to his commands, as his grace shall enable me to be. And since he is so good as to 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 immeeaght lioroo, dy vod shickyrys y ve aym vel mee, son firriny, ayns y raad dy chraueeaght mannagh vel. [42] Cha jean-ym mee-hene y volley lesh gra, dy vel e oiljyn hene bentyn rish dy chooilley ghooiney, as dy vel Jee myghinagh: son ta mee toiggal dy vel eh *cairagh* chammah as *myghinagh*; dy vel dwoaie echey er pecca ayns dy chooilley pheiaigh; as my ta my oiljyn lheid as ta feohdagh dasyn, as t'eh er lhiettal, as mish dy hannaghtyn ayndoo, nee'm eshyn y vrasnaghey dy obbal dou vondeish e vyghin, as ennee-ym trimmid e chairys. Cha jean-ym er-y-fa shen, myr shynney lhiam my annym hene, beaghey ayns pecca erbee lesh my yoin, agh freill-ym arrey geyre er my chree as my obbraghyn, as obb-ym mee-hene, as nee'm scarrey rish dy chooilley eunys seihltagh, ny s'leaie na jymmoose y choyrt er Jee. Chamoo nee'm mee-hene y volley lesh treishteil fardalagh, dy vod-ym geddyn cliaghtaghyn dy chraueeaght ny lurg shoh, as roish my vo'ym baase; son my ta mee smooineaghtyn yh ro-leah dy vooiys Jee *nish*, foddee eh ve brasnit dy obbal dou e ghrayse, as eisht cha bee'm dy bragh casheric, dy bragh maynrey.

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

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

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

crauee, as geiyrt da shen ta toiggal oc jeh, t'ad shoh ayns raad cha shickyrt dy haualtys as ny firynsee syrjey. *Bee-jee er nyn dwoaie, er-y-fa shen, kys ta shiu clashtyn*: As my bailliu dy jarroo vondeish y gheddyn liorish clashtyn Goo Yee, as bannaght y chur lhieu thie meriu, screeu-jee er nyn greeaghyn lheid ny raaghyn firrinagh as ad shoh:

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

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

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

Huggeysyn, &c.

and devout temper, and practise what they know, are in as sure a way of happiness as the most learned. TAKE HEED THEREFORE HOW YE HEAR: And if you would indeed profit by hearing, and carry a blessing home with you, imprint upon your heart some such truths as these:

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

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

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

To whom, &c.