JOHN KNOTS LITURGY.
THE BOOK
OF
COMMON ORDER

Commonly called John Knox's Liturgy.

TRANSLATED INTO GAEIC ANNO DOMINI 1567

By Mr. JOHN CARSWELL, Bishop of the Isles.

EDITED BY THOMAS M'LAUCHLAN, LL.D.
Translator of "the Book of the Dean of Lismore."

EDINBURGH
EDMONSTON & DOUGLAS, 88 PRINCES STREET.
MDCCCLXXIII.
TO HIS GRACE
GEORGE DOUGLAS DUKE OF ARGYLL,
&c. &c.
THE PRESENT
AND MUCH HONOURED REPRESENTATIVE OF
ARCHIBALD, FIFTH EARL OF ARGYLL,
TO WHOM THIS WORK WAS ORIGINALLY INSCRIBED
IN THE YEAR 1567,
THIS RE-ISSUE IS DEDICATED
WITH
EVERY SENTIMENT OF RESPECT AND ESTEEM
BY
THE EDITOR.

March 1873.
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PREFACE.

The old Scottish Prayer-book was originally published in Geneva. It was introduced into Scotland in the year 1562, and was circulated for general use in the vernacular. For the Highlands, however, such a work was of as little value as if it had been left in the original Latin; and it is specially creditable to Knox and the Scottish Reformers, that they took measures to bring the Gaelic-speaking inhabitants of the Highlands under the same christianizing and civilising influences with the rest of the land. Soon after its appearance in English, it was accordingly resolved to have the Book of Common Order, as it was called, translated into Gaelic; and the work was undertaken by John Carswell, Superintendent of Argyll and the Isles in connexion with the early Scottish Presbyterian Church, and afterwards Bishop of the Isles. At whose instance the work was undertaken, it is not easy to say, whether at that of Carswell
himself, or at that of the Earl of Argyll, his patron, or in some measure at that of the leading ministers in the Church at the time. Let that be as it may, Carswell executed the work, and did so in a highly creditable manner. The book has become so scarce that there is only one perfect copy of it known to exist. That copy is in the possession of the Duke of Argyll. There is one imperfect copy in the British Museum, which was originally found in the house of a farmer in Stratherrick, near Inverness, and another in the Library of the Edinburgh University. The value set upon the work by scholars may be seen from the following extract from a letter of the Rev. Dr. Reeves of Armagh to the Editor:

'Having lately learned that of the only three known copies of the work but one is perfect, and that that one is in private possession, namely, in the Library of his Grace the Duke of Argyll, and subject to all the contingencies in the many degrees which occupy the space between the four cardinal points of mischief—fire, damp, worms, and thieves—my anxiety has become more intense, and I have resolved on appealing to you to take active steps for the perpetuation of this literary treasure. Here is a chapter in the History of Scotland, and much more, a mine of philological treasure in one important branch
of the most interesting language in existence—
combining all the charms of living excellence, and
all the prestige of unfathomable antiquity, and
this on the very verge of extinction—one life in
a lease of incalculable value! Oh, do try and
convert that terminable lease into one of lives
renewable for ever.'

In the following Volume the Editor has en-
deavoured to accomplish the object thus described. He has given a transcript of the original Gaelic of Carswell's translation, page for page, and line for line. He has printed the language just as he found it, including the errors of the press. The English version of the Prayer-book, given along with the Gaelic, is taken from that in the Works of Knox, Edited by David Laing, Esq., L.L.D. In some cases, however, the Editor was obliged to translate from the Gaelic. There is one Prayer of which he was unable to find the exact original in any copy of the Prayer-book which he has seen. He has been unable further to find any original for the Catechism of Carswell beyond the first few questions, which correspond with Calvin's. The mode of blessing a ship going to sea seems also to be original, while the graces before and after meals are so changed from the originals which the Editor has been able to discover, that he has preferred giving an English rendering of them. Some other fragments are
also peculiar to Carswell's work. In one part, pp. 39-42, the English and the Gaelic division of the chapters do not correspond.

The Editor has to acknowledge his obligations to His Grace the Duke of Argyll for very essential aid in preparing this Volume; to the Senatus of the Edinburgh University, for the use of their copy of the Original, from which the transcript was chiefly made; and to David Laing, Esq., LL.D., for assistance in reproducing the English version of the Prayer-book.

THOS. M'LAUCHLAN.

Edinburgh, March 19, 1873.
NOTICES OF BISHOP CARSWELL.

In the parish of Kilmartin, in Argyllshire, in a narrow, richly wooded Highland glen, and within a few miles of the south end of Loch Awe, lies the old castle of Carnassery. The castle appears to have been a stronghold of the family of Argyll, and had, as usual in such cases, its constable, who governed it in the name of the owner. In the early part of the sixteenth century this office was held by a family of the name of Carswell. Whence they had come does not appear, but the name is not a Celtic one, and the probability is that, like the Chisholms of the north, who came from Tweeddale, and became constables of the castle of Urquhart, the Carswells came from the Lowlands, and were appointed by the family of Argyll constables of Carnassery. John Carswell, the author of the following translation, appears to have been born about the year 1520. This is inferred from an entry in the record of the University of St. Andrews, to the effect that, in 1541, John Carswell, a native of Britain, was enrolled in the College of St. Salvator.¹ Allowing him to have been

¹ Wodrow Collections, p. 471.
twenty-one years of age when so enrolled, which was by no means improbable at the period, the date of his birth would seem to have been as stated.¹

The first notice of Carswell in public life is in connexion with what is called the rebellion of the Earl of Lennox, the father of Darnley. Lennox having been deceived by Cardinal Beaton, who found the Earl of Arran a more flexible man, and being deserted by the French King, made overtures of service to Henry the Eighth of England. Endeavouring to raise a rebellion against the Government, he was defeated near Glasgow, and obliged to fly to England. In this rebellion he was joined by the Islesmen, and among others by John Carswell, who followed him in his flight.² At what time or in what circumstances he returned we know not, but the event shows that from the beginning he was opposed to the policy of Cardinal Beaton.

We next find him Rector of his native parish of Kilmartin, and chaplain to the family of Argyll.³ The holding of such offices would seem to indicate that he was in favour with the Argyll family, and further, that he must have been a man of more than ordinary acquire-

¹ Wodrow, quoting the records of St. Andrews University, says that in 1540 Carswell was incorporated in St. Salvator’s College; that in the following year he took his degree of B.A.; and in 1544 that of M.A., on which occasion he is entered as ‘Jhoes. Carswell, Pauper.’ This last term must, however, be understood as merely meaning that in the division of the students, usual at the time, into ‘divites’ and ‘pauperes,’ he was classed among the latter, or those who paid a less fee than the others, or were able to live less expensively, such being usually of the middle classes of society at the time.

Notices of Bishop Carswell.

It is hardly possible to conceive that the Earl of Argyll would appoint, especially to the office of private chaplain, a man who was not of the same views on great public questions with himself, or who was not in point of intellect and acquirements likely to be a credit to the house. The Earl of Argyll of Carswell's day was Archibald the fifth Earl, of whom Douglas says, that 'He was the first of his quality who embraced the Protestant religion, of which he was a most zealous and sincere professor, and recommended the promotion thereof and the suppression of Popish superstitions to his son on his deathbed.' Carswell's testimony to his zeal for the Protestant faith, in his dedicatory epistle in this book, is very emphatic.

In addition to the above offices, Carswell was Chancellor of the Chapel Royal in Stirling.

In the early Scottish Reformed Church, the offices recognised as of Divine authority were the elder, the deacon, and the doctor, and the church was organized in accordance with this view. It became evident, however, at once that arrangements of a special kind were essential to meet the requirements of the country at the time. Ministers were few, and to a large extent confined to one section of the country, and it was impossible that in such circumstances ordained men could be appointed to conduct worship and administer ordinances in all the parishes of Scotland. It was this state of things that gave rise to the order of superintendents, which was instituted in 1560,—an order possessed of no distinct jurisdiction or separate ecclesiastical office, but consisting of ordinary ministers invested with authority
to visit certain prescribed districts, and to see to the proper organization of the Church and the administration of Christian ordinances.

Five such superintendents were appointed in 1560, and among these was John Carswell, who had Argyll and the Isles assigned to him as his district. Such an appointment would not have been made in the case of a man destitute of the necessary qualifications. The other superintendents chosen were men of distinction in the Reformed Church, and it is not to be supposed that an exception would be made in the case of Carswell. He must have been known as a man of character and attainments ere the leading men of the period would have fixed upon him for so important an office. No doubt the number of ministers eligible for the office was small, the field of labour was wide and difficult, extending as it did to the Outer Hebrides, and the state of the people was such as to render it essential that the man who presided over the interests of the Church there should be a man of prudence, acquirements, and enterprise. Carswell makes reference to his duties in a letter written to Mr. Campbell of Kinzean cleuch, and dated off Dunoon, the 29th May 1564.\(^1\) In that letter he says:—'As for the continewance, as is befoir writtin, it sall be visit, bot becaus I pas presentlie to Kytire, and thaireftir to the Ilis, to veseit sum kirkis, I can nocht be at the Generall Assemblie, and thinkis that my travell now in the Ilis may do mair gude to the Kirk nor my presens at the Assemblie; becaus the Ilis can

1 Wodrow Miscellany, p. 286.
Notices of Bishop Carswell.

In 1564, Carswell was appointed Titular Bishop of the Isles. It appears from the Register of the Privy Seal that Mr. Patrick Mc'Lane having by the Queen's recommendation been elected Bishop of the Isles and Abbot of Icolmkill, but from the state of his health and other circumstances being unable to fulfil these offices, he resigned his right to Mr. John Carswell, in consideration of a yearly pension for his support; and on the 12th January 1564-5, Mr. John Carswell got from the Queen a grant for life of the whole revenue, lands, and possessions of the Bishopric of the Isles and Abbey of Icolmkill, on condition of his paying a yearly pension to Mr. Patrick Mc'Lane for his support, and also paying the stipends of the ministers planted within the Bishopric, and relieving the Queen thereof. This gave him a claim to the revenues of the ancient see. The amount of these was not great, for previous to his time they had been greatly dilapidated by his predecessors, and of the remnant that existed there was manifestly much difficulty in raising any part. In the letter to Mr. Campbell, already quoted, he says on this subject:—"Bot in this mater of Teindis, it is nocht myne, bot the factouris. And zit gif George vald remember how..."
reasonable I was in my answer to him, I wonder that he reportit nocht the samin to zow. Bot becaus I am vtherways occupiyt, I vill nocht impesche zow with vrittenis to contene the haill mater thairin, bot vilbe well content, owther to continew, or ellis to forgif the haill mater. Howbeit, I can nocht forgif to do my sobir diligens in furderance of the Kirk: For this standis the mater in this cuntrie; gif we craif our stipendis, and remitt tham nocht at thair plesouris, than our preching is unprofitable; and gif we remitt tham, than the travell can nocht be sustenit, for falt of sustentatioun of the travellaris; and of sum our travell nocht the better allowit, altho we became beggaris.'

On the 24th March 1566, Carswell was formally presented by Queen Mary to the Bishopric of the Isles and to the Abbey of Icolmkill. The words of the presentation are as follows:—'Per presentes facimus, constituius, et creamus dictum magistrum Joannem, episcopum dicti episcopatus insularum, et abbatem dicte abbatiae de Ycolmkill,—simili modo, et adeo libere in omnibus respectibus, causis, et conditionibus, ac si dictus magister Joannes ad dictum episcopatum et abbaciam in curia Romana provideretur.' 1 By these presents we make, constitute, and create the said Master John, Bishop of the said diocese of the Isles, and Abbot of the said Abbey of Icolmkill,—in the same manner, and as freely in all respects, causes, and conditions, as if the said Master John had been preferred to the said diocese

1 Keith's Bishops.
and Abbey in the Roman Court.' Keith remarks upon the presentation, that 'all this provision was, no doubt, made with a view that he might dilapidate the temporality to the family of Argyll.' This statement, however, is not consistent with a statement previously made by the writer himself; for, in his notice of John Campbell, whom he makes the predecessor of Carswell, he states that 'He dilapidated most part of the benefice in favour of his relations; and some heritable jurisdictions he conveyed to his own family of Calder.' It seems very probable that Carswell has been mistaken for Campbell, and that charges have been made against him of which he was in a large measure innocent. The low state of the diocesan revenue seems to have been more his misfortune than his fault. At the same time, there is reason to believe that it was through Carswell the Argyll family became Commendators of the Abbey of Iona,—an office from which they derive some privileges to this day.

Carswell's acceptance of the Bishopric was offensive to the church of which he was a member and minister at the time. It is probably with reference to this that Mr. Campbell of Kinzeanacleuch would seem to have

1 According to the Register of the Privy Seal, M'Lane, as already noticed, was the immediate predecessor of Carswell, and this John Campbell was his successor; for it is recorded (B. xli. pp. 75, 104) that John Campbell, Preacher of the word of God and Prior of Ardchattan, was elected Bishop of the Isles in Carswell's room, and that he got, on the 12th January 1572-3, a precept approving his election and for installing him in the pastoral office. If Bishop Keith be right in saying that Campbell dilapidated the benefice to such an extent as he describes, it must have been done after the days of Carswell. The probability is, however, that the benefice came in a very dilapidated condition into Carswell's hands.
remonstrated with him, for Carswell, in his letter quoted above, feels himself constrained to make a defence. He says,—'In your letter directit vnto me (Beluiffit Brother in the Lord,) it apperis to me that ze are sinisterlie informit towards me, or ellis in jugement and credit sum part facill. Becaus ze writt as ane mening that ze think the world and induellaris thairof turnand to(o) fast; and indeid I feir the samin to be maist trew in generall: God forbid it be so in all speciallis. As for my own part, concerning fast turning in Goddis causis or the faythfullis, I hoip in God, be assistance of his Spreit, to haue them dissauit that so vald report of me (gif zour mening be thus).'</p>

That the Church disapproved of his proceedings is manifest, for, in the General Assembly 1569, a formal complaint was made against him for assuming Episcopal dignity, when 'Mr. John Kersewell, Superintendent of Argile, was rebooked for accepting the Bishopric of the Isles, without making the Assembly foreseen.' He would also seem to have taken the side of Queen Mary in the civil dissensions that then prevailed, and was at the same time rebuked 'for ryding at and assisting of the Parliament holden by the Queen after the murder of the King.' In this Parliament (1567) there were the Primate and eight Bishops, one of whom was the Bishop of Sodor (the Isles).<sup>1</sup>

The cause of Carswell's change is not very clear. In the above extract he denies its existence.

That the memory of Carswell is unpopular in Argyll-

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<sup>1</sup> Acta Parl. ii. 546-7.
shire is very true. But two causes existed for this. The first of these was that he set himself in opposition to the Bards and Seanachies or family historians of the country, as men whose influence was unfavourable to the progress of religion. St. Columba had done the same in his day, and had suffered in consequence. Carswell was satirized and lampooned by those leaders of public opinion, and they transmitted their feelings of animosity to later times by means of their compositions. The other cause was that he was a zealous reformer. With many at the time who clung to ancient religious beliefs and usages, this of itself would be a sufficient ground of offence, and there can be no doubt that this would to a large extent influence the popular belief, even after the questions which gave rise to the feeling had died away. Besides that, notwithstanding his own earnest disavowal of it, Carswell cannot be freed from the charge of inconsistency. Beginning as one of John Knox's Presbyterian Superintendents, and ending as one of Queen Mary's Bishops, is sufficient evidence of this. And the transition from what is public to what is personal, is usually so short, and so easy, that this shortcoming in a public matter might readily lead to charges of personal wrong-doing. And yet such charges against the personal character of Carswell seem to have little foundation in fact. If he was penurious, which is the chief accusation brought against him, it is hard to see how he could have been otherwise, for he had a miserable income, and he had a wide and expensive charge.

It is clear that Carswell had an earnest desire for
the religious improvement of the people of the High-
lands. No man of the time seems to have made
similar exertions for their improvement. In 1565 the
Geneva Prayer-book was first printed at Edinburgh,
and in 1567 the Gaelic translation of that book was
prepared by him, and passed through the press. It is
remarkable to find that at so early a period provision
for the wants of the Highlands should have so soon
followed upon that made for the English-speaking
portion of the kingdom. Nor is there reason to suppose
that in this matter Carswell stood alone. The expense
of the publication must have been considerable, and
it is reasonable to suppose that he had the sympathy
and support of the other Reformers, and that the cost
of the undertaking was borne by friends of the cause
elsewhere. That it was encouraged and aided by the
then Earl of Argyll, is a very natural supposition.
Besides the translation of the Prayer-book, Carswell
seems to have executed a translation into Gaelic of
Calvin's Catechism. This was not published for nearly
sixty years after his death, but there is internal evidence
to show that the work was Carswell's, and that it had
lain by in ms. during that long period.

The work which is now reprinted is one which is
highly creditable to Carswell's scholarship, as well as
to his zeal. That it was executed by himself he states
decidedly, while he apologises for what he holds to be
great and manifold defects in the execution. Besides
defects in the translation, he tells us that there was no
proper correcting of the press, from the ignorance of
the printer of the Gaelic language, and yet the work is
executed with an accuracy and propriety altogether remarkable for the time. The language is the ancient dialect employed by literary men, in both Scotland and Ireland, which some writers designate Irish, but which was equally cultivated by the Scottish Celt. The book is the first existing specimen of the Gaelic language printed in either Scotland or Ireland.

Carswell had considerable poetical gifts. In this volume there are some lines apparently composed by himself, and in addition to this, there is a hymn, given in a collection of Hymns, by D. Kennedy, Kilmelfort, published in 1786, and republished in 1836, which is attributed to him. This composition is usually called Carswell's advice to his son. As the work in which it appears is scarce, the hymn is here reproduced, as affording an opportunity of comparing the language of the same author in 1567, and as it appears in 1786.

LAOIDH.

LEIS AN EASPUIG CARSUEL (IN MS.)

La do bhitheansa gu mear, uaibhreach
A Mhacaidh ud is guirme suil;
Aon fhocal air leas an anama,
Gur seirbhe bhlas no'm fearrn ur.

Eoin a bhaile so shuas,
Gur truagh nach tuigeadh tu am bòs;
Nach faic thu fear na h-uaille shios,
'Us am feur uaine trid ro' fás.

Ge mòr leat do ghiùdhraim Mhuc,
'S do bhuaile bhuar bhallach breac;
Uibhir an ubhail ge beag,
Cha teid do'n uaigh chumhainn leat.
Notices of Bishop Carswell.

A dhuine thuain nach gabh thu eagal,
'M faic thu'n t-eug thugad na ruith;
Ionnan s' bhi air bhord na h-uaighe,
Ged tu tu bu bhuain air bith.

'N uair bheirear nait an ceann-aghirt,
'S a theid air fradharc do shùl;
Cuiridh iad thu sint' air mhaidean,
'S cha'n ann air leabaidh de'n chlòith.

Cuiridh iad thu'n ciste chumhainn,
Aon bhrat lin do bhi mu'd chorp;
Druim do thighe ri cuinnein do shroin,
'S cumhann an teach osda dhuit.

Tri slatan de dh'anart margaidh,
Theid mu'd chorp, gur beag a phris;
'S bi' dh do chairdean, 's do luchd comuinn,
'G a gearradh mu d' bhonnaibh shios.

Togaidh iad thu'n dara mhàirceach,
Sluagh mu seach a' dol fuidh d'chorp;
Ghille, ge mor leat do mhire,
Nì a chuiriu na cille ort.

Carbad beag nach bi do shàth,
Bheir iad leat gu beul an t-slùic;
Làmh an ti bu chaoimh air uaire,
Uir gu tiugh 'g a shluaistreadh ort.

Bheir iad thu gu beul na h-uaighe,
Gun neart, gun fradharc, gun lìth;
Do chairdean a d' dheidh gu brónach.
'S fagar shios a d' omraich thu.

A dhuine thuain nach fhan thu d' eagal,
'M faic thu'n t-eug thugad 'n a ruith;
Ionnan s' bhi air bhord na h-uaighe,
Ged tu tu bu bhuain air bith.
HYMN.

**BY BISHOP CARSWELL.**

On the day in which I am merry, happy,
Thou my son of bluest eye;
One word about the good of the soul
Is of more bitter taste than the fresh cut alder.

John, who livest in this town above,
It is sad that thou understandest not death;
Seest thou not the man of pride below,
With the green grass growing through him.

Though thou esteemest thy herd of swine,
Thy fold of cows, spotted, speckled;
So much as an apple, however little,
Shall not go with thee to the narrow grave.

Miserable man, wilt thou not fear,
Seest thou death hastening towards thee?
Thou art just as if on the brink of the grave,
Even although thou shouldst live longest of any.

When the pillow is taken away from thee,
And thine eyes have been closed;
They shall place thee stretched upon wood,
And not upon a bed of down.

They shall put thee in a narrow chest,
One fold of linen around thy body;
The roof of thy house close to thy nostril,
A narrow dwelling place it is.

Three yards of linen from the market
Shall go round thy body, little is its value;
And thy friends and companions shall be
Cutting it at the soles of thy feet.
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They shall raise thee the next day,
Then alternately bearing thy body;
Young man, though great is thy mirth,
The game of the grave shall be played with thee.

A little bier which thou wouldst not like,
They shall take with thee to the mouth of the pit;
The hand that was kindest to thee once,
Shall now shovel earth rapidly on thee.

They shall carry thee to the mouth of the grave
Without strength, without sight, without power;
Thy friends following thee in grief,
And thou shalt be left there alone.

Miserable man, wilt thou not fear,
Seest thou death hastening towards thee?
Thou art just as if on the brink of the grave,
Even although thou shouldst live longest of any.

There are numerous traditions throughout the West Highlands respecting Carswell, and these have in some cases taken the shape of popular rhymes. One has reference to his height, which is said to have been uncommon. The following are the lines:

An Carsalach mòr tha' n Carnasaraidh,
Tha na cuig cairt 'n a chasan;
Tha 'dhroll mar dhruinnein na corra,
'S a sgròban lom, gionach, farsaing.

In English—

The great Carswell of Carnassery,
There are five quarters (45 inches) in his legs;
His rump is like the back of a crane,
His stomach empty, greedy, capacious.

Other fragments of a similar kind exist, but it is not necessary to give them. They represent a feeling
which existed in a certain portion of the community, but they do not represent the real truth respecting Carswell.

Bishop Carswell died in July or August 1572. He was alive on the 21st June 1572, and was dead before the 4th September 1572, when a presentation was given to the Chancellary of the Chapel Royal, vacant by his death, and on the 20th September, a license was granted to elect a Bishop of the Isles in his room.

"There is a tradition that he ordered his remains to be deposited in the Priory of Ardchattan, about forty miles distant from Carnassery. The day of his interment was marked by a violent storm, which occasioned much distress to the great concourse of people who attended the funeral, carrying the bier on their shoulders, according to the custom of the times; so that to this day, when there is a tempest of more than ordinary violence, there is a common saying among the people, 'There has not been the like since Carswell's funeral day.'"

These notices of Bishop Carswell are short and imperfect; but little has come down to us through the three hundred years that have intervened since his death. The times in which he lived were troublesome, and were followed by times not less so, and much of what may have been transmitted from his own time must have perished.

---

FOIRM NA

NVRRNVIDHEADH AGAS
freasdal na Sacramuinteadh, agas foirceadul
an chreidimh chrì fluidhe andfo fíos. Mar
ghnathuighear an eagluisibh alban doghradh-
huigh agas doighlacht foigél dilleas dé tareis
an fhuar chreidimh dochur ar gheul ar na
dtarraing as laidin, & as gaillbherla in gao-
idheil le M. Seon Carsuel Miniftir
Eagluife Dé agcriochaibh earr-
gaoidheal darab comhainm
caisbug iúdfeadh gall:

Ni héidir le hendoine, fundamuint oile do
tfhuidhughadh acht anfhundamuint ata ar
na fhughughadh .1. Iofa Criofd.

1 Cor. 3.

"Dobuaileadh fo agcló indún Édin darab
comhainm dán monaidh an .24. la don
mhis Aipril. 1567,

LE ROIBEARD LEKPREVIK.
FORMS OF

PRAYER AND

administration of the sacraments and Cate-
chism of the Christian faith, here below.
According as they are practised in the
churches of Scotland which have loved and
accepted the faithful gospel of God, on
having put away the false faith, turned
from the Latin and English into Gaelic
by Mr. John Carswell Minister
of the Church of God in the bounds
of Argyll, whose other name is
Bishop of the Isles.

No other foundation can any man
lay save that which is laid
even Jesus Christ.
1 Cor. 3.

¶ Printed in Edinburgh whose
other name is Dunmony the 24th day
of April 1567.

By ROBERT LEKPREVIK.
DONTRIATH
CHVMHACHTACH
CHEIRTBHREATHACH
chiuinbhriathrach, do ghiollaeafbuig
vanduibhne Iarrla Earragaoidheal, ag-
as tigearna Ladharna, agas Ardghuif-
dis na Halban darab Comhainn Liue-
tenanda Ageriocaibh Oileen indfeadh
gall. Agas Airdcheand teaghluiigh na
righruidhe Albanuidhe ata M. Seon
Carfuel Miniftir Tiolfeil de aguidhe
agas agératach dé go diochra duthra-
cchtach fa fpioraid an ghlicais agas na
tuigfe agas na firinde doneartughadh,
agas domhedughadh and maillere
fonas futhain dfhaghail dó. O
DHIA ATHAR
tre Iosa Criosp
AR TIGHE-
ARNA

FOR THE POWERFUL,
RIGHT-JUDGING, GENTLE-SPEAKING

nobleman, for Archibald O'Duine, Earl of Argyll, and Lord of
Lorne, and chief justiciar of Alban, whose other name is Lieuten-
ant in the bounds of Innsegall (the Hebrides), and chief head in the
family of the Scottish Kings, Mr. John Carswell, minister of the
gospel of God, prays and entreats of God diligently, earnestly, that
the spirit of wisdom and of understanding, and of truth may be
strengthened, and increased, and that with this everlasting happy-
ness may be found of him. From

GOD THE FATHER
through JESUS CHRIST
OUR LORD.
It is an excellent, honourable custom which is now and ever was followed, by men who practised to labour or work, in order to make that labour to become profitable for the people and for the nations, and for the race and generation after them, to dedicate the fruit of their labour to the nobles or to the friends or to the companions who agreed with their work, and who were most worthy and who were most entitled to the love of him who did the work. I now, most worthy nobleman and excellent Lord, following this practice so far as in my power, and understanding how well this subject agrees with your heavenly mind, and how entirely you have deserved a testimony and an expression of love much merited from me, and on that account I saw that it would be proper for me to make over and to dedicate to you this little work of mine, which is the first fruit of my mind, my Lord, for your religious life has
dedicated to us from the time of your childhood that this religious work is agreeable to you. And further, the weight of the burden you have borne in contending against those who would seek to destroy the holy gospel has proved how worthy you are that this should not be forgotten; and that your excellent name should not be lost sight of to the end of the world. And although the enemies of the truth say without shame that princes and nobles of this world have no concern with the gospel of God, nor with the uprooting of a false faith; you have understood better than that the words of the holy prophet David, who instructs the princes of the earth to know and not to be ignorant of the divine law.

It was thus that the holy patriarchs (before the law was written) obtained long life, and many other good gifts: so as that they themselves might know the will of God, and also that
EBISTIL

they might teach this will of God to their children and to their race after them. And although some difference was made between the office of Moses and the office of Aaron when the written law was given to the children of Israel: nevertheless we learn from their brotherhood, and from the care which Moses took of it, that he not only cared for the worldly things, but that he concerned himself more about the divine law being kept purely among the people than about worldly matters.

And this appears clearly in the rebuke which he gave to Aaron and to the whole people, when he saw the honour they gave to the golden calf which they made against the will of God, at the time when he broke the two tables on which were written the ten commandments by the finger of the Almighty God, and Moses inflicted very sore punishment on them on that account. The judges and believing kings of Israel understood that which we now say.
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romhaind, mar do bhi Geidion, agas Samuel, agas Daibhith, agas Ifafat, agas Efafias, agas Iofias: agas cuid eile dona breitheamhaibh, agas dona righaibh ara bfuil mafla, agas toibheim adtimna dhé odheachtadh an fhirad naomh; A fe adhbeair fa dtarla dhaibh bheith fan athais, agas fan imdheargadh sin odbha, nar thuigeadar go mbeanfadh daibh, aire do thabhait don ladh dhiadha, no go raibhe fe dfaichibhorra, no ma dho thuigeadar e, gur leigeadar fa lár an churum buadh cóir dhoibh do dhe-nabh taireis athuigceanu. Damadh ail lind eachradha no fgruidheacht an phobaill gheindtidhe dechain, do geibthear Ínta, gurab e antadhbhár cedna tug orra anumhla, agas anóin do dhlighfedis do thabhairt do dia ata-bhairt do deibh breige 1. Ainbfis agas neamhchurum an ladha diadha, agas thoile dé, do bheith ar aprindfagaibh, agas ge dhoibh feachran agas ainbíos or ra fan ladh dhiadha, do bhi cadhas agas onoir mhor aca dha thabhairt dona dé-

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A. 4.

such as Gideon, and Samuel, and David, and Jehoshaphat, and Hezekiah (Uzziah), and Josiah; and also some of the wicked judges and of the kings who obtained disgrace and condemnation in the testimony of God from the inspiration of the Holy Spirit. The cause of their being thus under censure and condemnation from God was that they did not understand that it was their duty to care for the Divine law, nor that they were bound so to do, or if they did understand it, that they neglected the care they ought to take on so understanding it. If we seek to know the history of the Gentile nations, we shall find there that the same cause led them to give the obedience and the honour due from them to God to false gods, viz., ignorance and carelessness concerning the Divine law, and the will of God, on the part of princes, and that although straying from and ignorant of the Divine law, they had respect and great honour to
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ibh balbha bodhra fin da gereiddis, agas dona feallfamhaibh, agas dona daoimbh glioca do bhi aca; indas go niardaois comhairle ar a ndeibh anam ane-geantuis: agas anan shocracht, agas go ndendaois caitheamh agas coisidus imar cach re ndealbhaibh, agas re naltoraibh breige. Agas da dhearbhadh fin ageathair na haithne do bhi na fgoil gliocais geinearalta go huilidhe ameasg an pho bail gheindtlighe dobheireadh gach aon diibh go coitcheand mar mhiondaibh na briathra fa fios. Pugnabo pro templis & facris folus & cum alijs. 1. Catho-chaidh me amaonar agas maille re cach ar fon na dteampall agas na naltor, agas na neitheand naomhtha. Ar anadhbhar fin is dearbhtha duinne go raibhe curum, agas cadhus, agas creideamh agan phoball gheintlighe go huilidhe da ndeibh agas da dteampluibh. Da reir fin is folas go bfuillid an mhuintear iarras ar tighearnaibh agas arpring-faghaibh crisloidhhe gan curum an reachtadiadha do bheith orra ina naimhdibh.

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give to the dumb and deaf gods in whom they believed, and to the philosophers and wise men whom they possessed; so that they were wont to ask counsel of their gods in the time of distress and of necessity, and were wont to spend liberally on their images and on their lying altars. And this was shown in the city of Athens, which was a school of wisdom generally among the heathen nations throughout, where every man commonly took an oath, in these words, Pugnabo pro templis et sacris solus et cum alijs.—viz. I shall fight for the temples and the sacred things alone and along with others. Wherefore it is clear to us that the heathen people had care and respect for, and faith in, their false gods and their temples. According to this, those men who desire Christian lords and princes to have no care for the Divine law are the
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dibh don naduir dhaona.

Is and fá timnafá Iosa ata gch vile ní rigmaíod aleas dardeagá: Ata indte an ladh neoch nochtus dúind mar fe- clair ar nolc fein, agas ar ndannadh, da madh ail le dia ceirtebreitheamhnus do ghaenamh oraind do reir ar peacaídh Ata anhóir throraire agas amhorghrásfa ag furail maitheamh a peacaídh ar gach enduine aithridheach, óir is andsa le dia aithridhe an peacaídh, ina abhas. Agas ata indte oídheach fhlaithreamhnuis dé, arna gealladh da gach neach ghabhas criost ar dtighearna chuige na chroidhe mailbox re deagh cheideamh.

Maseadh cindus do múchadh, agas do baiteadh agas do trnaileadh an timnafá Chriof: cindus do fgrifeadh aladh le foirneart an Papa, agas na ne- asbul bfalla eile neoch do mheall an faoghal go huilidhe inainmfe le nain- bhos imarcach is follus duite athigher- na. Oir ni hair dhimhaoineas do chn- aidh dhuit an faothar do rinde tu as toige ag leghadh an fgríbtuir dhiadha:

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enemies of the human race.

It is in this revelation of Jesus that we have all we need to teach us. We have in it the law which, as a looking-glass, shows us our own evil, and our condemnation, if God were pleased to judge us according to our sin. His great mercy and his great grace are pressing the forgiveness of sin on every penitent man, for God prefers the penitence of the sinner to his death. And there is included in it the inheritance of the heaven of God, promised to every one who receives Christ our Lord to him in his heart in good faith.

If so, you know well, my Lord, how this testimony of Christ has been suppressed, and drowned, and polluted; how the law has been destroyed by the oppression of the Pope and the other false apostles who have deceived the world altogether in this time, through great ignorance. For it is not in vain that you have laboured from your youth reading the holy Scriptures,
EBISTIL

oir is mo do chuirt tu a firm an ní do dh earbh an foi gael diadh dhuit, ina ndi oirr dhearcais haoi, agas fad anghnathuige do chualais do bheth agna fhandearaibh onoracha dochtairth romhad, agaithris aran righ dhiadha Efías Neoch do bhi na óganach ar b'fhaghail righeadhta dó. Afeadh do rinde fé an leabhar diadh do ghabhail na laimh r. an tíonna ina bfuil toil Dé, agas afoillfiughadh dona poibleachaibh, agas tug arna fáidhribh agas arna fagartaibh tré rath de a foillfiughadh do chlandaibh Israhel agas do hindarbadh leis an ladh truaillidhe tugadar na sagairt shanta cha aninadh reachta dé, do chromhoradh agas do mhedughadh adtíghearntuis tsao ghalta féin le hainbís an dénaoinís ar comhairle tsatain. r. an ainbhr aid naúrha ríghachtá críot, gan féachtaí do dhóchar dhamhreach da bheidh an tríacht indiadaín anadhbúthirín. Nír féach maoirí da chuntabháirt, anuair do gabh fé do laimh ar furaileamh Dé cíland Israhel do thabhairt as anéigeire, agas

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for you have preferred that which the Divine gospel has shown to you to the greatness of the ancient fame, and the old customs which you have heard were followed by your honourable ancestors who preceded you, speaking of the holy king Hezekiah (Josiah?), who was a youth when he obtained the kingdom. What he did was to take the holy book into his hand, viz., the testimony in which is the will of God, and to make it known to the people, and to make the prophets and the priests through the grace of God to make it known to the children of Israel, and to expel by its means the corrupt law which the covetous priests gave in place of the law of God, in order to establish and increase their own worldly power, through vain ignorance by the counsel of Satan, viz., the evil spirit who is the enemy of the kingdom of Christ, without looking to the evil that might follow on that account. Moses did not consider the danger when he undertook at God's command to lead the children of Israel out of Egypt,
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agas ard mhonadh nach b'fheacaidhe adhul argach taobh dìth. Agas faró le neart a tìluaigh vile na ndiaidh. Nir fhèch Gideion do Loidhed amhuintre anuair do indfuidh an fluagh geinntlidhe le tri chéd, agas nior bheidir ar-aíthe na adhaidh daireamh ar animad Nir fhèch daibhioth righ agas e na oga nach ardteacht ó aodhuireacht a threda do loighead achnuirp fein, no dhá oige, no dhá neamh fhoirbheacht agceardaibh gaifgidh no eangnamha, gan dul do chomhrac re goilias fomhoir vathamhur ainmin an arrachta, romhor o chorp, forfhe anaois, agas e' eolach intleachtaigh agcathaibh agas agcomh-landaibh, agas gidheadh do chind leo na hoibreacha agas na saothair sin do ghabhadar do laimh a hucht anbhirad naoimh, agas araithne Dhé na nuile chumhacht Do chind leisn righ romhaith doraidhamar romhaind .1. Eas- chias fgris na ndealbh, agas na mbile-adh, agas briseadh na naithreach prais. Do chind a obair, agas a eachtra le

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and the high mountains along both sides of which no man could go, and Pharaoh with the power of his people behind them. Gideon did not consider the fewness of his men when he attacked the heathen with his three hundred, and when the number of those against him could not be counted for greatness. David, and he a youth coming from herding his flocks, did not consider the little-ness of his body, nor his youth, nor his want of skill in the exercises of war, and dexterity in arms, so as to refuse to fight Goliah, a great, cruel, and fierce giant, immense in body, mature in age, and knowing, skilful in fights and conflicts, nevertheless they succeeded in those enterprises and works which they undertook by direction of the Holy Spirit, and by the command of God Almighty. The King of whom we have spoken already, viz., Hezekiah, succeeded in destroying the images, and the groves, and in breaking the brazen serpents. His work and enterprise succeeded well with
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Moses in leading the people through the sea, and in feeding them in the desert for forty years with the manna, viz., with that food which was brought from heaven after the king and all the Egyptians were drowned. It prospered with Gideon when he broke in on his enemies and on his foes, and though his numbers were few when we see the numbers against him. It prospered with David, and he quite a young man, so as that he killed the old Goliath, strong and vigorous, with the shot of a stone from his sling.

It has prospered with you, my Lord, in telling of the noble kings spoken of above, in every work and great enterprise you have undertaken, through the grace of the Holy Spirit, and knowledge of the Holy Scripture, without looking to your danger or peril, or to any trouble you might endure, viz., in destroying the false faith and false worship, and in burning images, and putting down evil example, and in breaking down and levelling altars and
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places where lying sacrifices were offered, and in uprooting thieves and immoral persons, and robbers and oppressors. And after that, fostering and protecting and honouring the Christian Church fully. For this praise is more lasting to you in the sight of God than the world’s praise for harrying and destroying neighbours and strangers, and killing and deeply injuring their men, and burning and destroying their houses and their places. And notwithstanding that I am not ignorant that many of the false apostles and men that are astray concerning the faith will give their judgment against those words of mine which I have spoken. And they will say that fighting and ruining the church, and besides that destroying the people, is the work which you undertake; and further, that the gospel which we proclaim to them is an impure faith, and profitless teaching. And notwithstanding, I say without danger as to that, that these themselves walk
in the footsteps of their forefathers, giving authority and obedience to the human law in which they were brought up, and hating the divine law which it is the duty of every man to love.

And this want of shame has appeared in some of them that they have vowed against hearing the gospel of God, and say that the Holy Bible is untrue, as the Jews said of Christ our Lord, Seductor populi daemonium habens, viz., A deceiver of the people having a devil ; and as the children of Israel often said to Moses and to the other prophets that they were deceiving the people, because that they were showing the commandments and will of God, and because that they required of them to forsake their false gods and their lying images. It is the same cause that the wicked world has against them and against us, my Lord. Nevertheless, you and we, my Lord, know that it is not creditable to forsake the right way and a good cause
threigean arfón chathaighe, agas fhua-tha na ndrochdhaoinne aderadhfin, Aranadhbhurfin do báil linde an ní nach gcaulamar do dhenamh romhaínd do thind finna anois, mar atá foirm, & brídh na nuirnaidheadh, agas na Sacramuinteachd naomhtha do chur ingaoidheil, óir do ghabhamar an mhéidfin domheinigh chugaind ardhitheall do dhenamh ambriathruibh Créiód, do chomhflurtacht na Heagluife crífdaidhe, acht gè nach romhaith ar ngaoidhealgl, gídheadh is gabhthá mo dheaghtoil vaim fé ar fón mhuireasbhadhla, & adhhuim féin fós vireasbhuidh mhòr do bheith oram, agcanamháin ghaoidheilge agas abfóirm mo dheachtaidh, & ar an adh-bhurfin, gcéallaim vmbhla do thabhairt don fí is colchá iná mé. Achtcheana atá a'fhis agam, nach amilis bhriathruibh na bfeallfámh do cuireadh an Sgríobhthuir diáidh, & nach b'fud feidhm aige ar dhath breadhdha bregach na bhléadh do chur air: óir is lór don fháirdne féin mar fhiadhnuife, gan brat oile do chur impe, acht géta feidhm agan mbreig tsao-

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because it is opposed, and because of the hatred of wicked men. For that cause we desire now to begin that which we never heard was done before, such as to translate into Gaelic the forms and summary of prayers, and the administration of the sacraments; for we have taken this much courage to ourselves to endeavour to do this, in the words of Christ, for the comforting of the Christian Church; but though our Gaelic is not very good, yet my good intentions may be taken in room of what I want, and I confess that I have a great want, in my knowledge of the Gaelic language and in my power of writing it, and for that reason I promise to submit to any man of more knowledge than myself. But, moreover, I know well that it is not in the sweet words of the learned the truth of the Holy Scriptures is clothed, and that there is no need of giving it the fine polished lying colour of the poets. For the truth is a sufficient witness for itself, not requiring any other covering; but although the lie of this world re-
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ghalta ar dhath égfanhail oile dochur ime da cumhdach don taobh amuigh, ar anadhbhgar go bfuil fí lochtach don taobh asloigh, & gebé dá dtug Diá do thidhlocadadh, bheith eolach ageart cha namhna fáribhaidh, & deachtaidh, & labhartha na gaoideulge, is mó atá dhia chaibh air an tiodhlucadh fin fuair sé ó Dhiá, do chaithcheamh ré cumhdach, & ré comhmoradh na firinde ata at Soíg-gel Dé, iná a caitheamh ré cumhdach breige, nó egora, nó fearrachán anadh-baidh an Tfoisgeilín, An tadhbhgar prind-fíbalta do bhroinadh mhé, do chum an tfothaíré do dhéanamh .r. grádh Dé ar tús, & ar eagla go naigeoradh fé oram antálaenta .r. an tiodhlucadh tug fé dhaimh do chur ar dimbuil, agas grádh Eaguslifi Dé, agas do dhéanamh cuidighe leabraithribh Criostdaí dhe, atá abfeidhm thea gaisg, agas chomhfhurtachta, agas ar ab-fuíl dith leabhar, & máiir ris na hadh-bharainbhfin, do bhroinadh gomór mhé méd mo dhóchais as do dhaingnefi, agas as do bhuaíne, fa fíghde dhiadha do ghlacais as toige, agas as tanbhoirfeacht

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quires some other remarkable colour to be given it as a cover from without, inasmuch as it is corrupt within; and to whosoever God gave knowledge to write the language and to compose well, and to speak in Gaelic, so much the greater is his obligation to use this gift given him of God to defend and to build up the truth which is in the gospel of God, rather than to use it for defending a lie, or wickedness, or departing from that gospel. The principal reason which moved me to undertake this work was, viz., the love of God first, and fear lest he might demand of me the talent, viz., to abuse the gift he had bestowed on me, and love to the Church of God, and to help the Christian brethren who have need of teaching and of comfort, and who have no books; and along with these reasons I was much moved by my hope in your firmness and consistency in the divine way which you chose from your youth and from the days of your im-
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athighearna ag breathnughadh agas ag tuigfin gurab pátrun dileas dingnuhulta agas gurab oide carthanach don fhirinide thú, agas fós gurab cádhas agas comairce dona daoíthin anbhanda egrua idhe bhios ingabhadh no inguaisach ar fghath nafirinide thú, agas tuigftn gurab patrun dileas dingmhalta agas tuigftn gurab oide carthanach don fhirinide thú: agas fós go bheidta timpiridhe agas teachtuiridhe agas minifdirghhe na fhirinide comhnuidhe & comthoirifearn don dhenamh fad gíathanaibh. Agas atamaoid aga radha ribh athighearna gan simplidheacht antidhluice no thir antidhluice do mheas, acht feabhas na sligheadh agas anadhbhair, agas gradh agas gnathumhla neamhcealgach thir antidhluice dhuit do mheas. Oir da mbeindle a gcomhthrom ghlicais agas eolaí agas intleachtha ris na huda-raibh no ris na faoiithbh is duidse a-thighearna do bhéraind tofach mhind-teachta agas mheagna oir do ghabh Criúd an da pingind do chuir anbhain-

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perfection, my Lord, judging and understanding that you are a faithful, firm patron, and a kind support to the truth, and that you are a friend and protector to the weak, suffering, who are in danger and difficulty for the truth, and we understand that you are a father to those children who are persecuted and driven away for the truth’s sake; and further, that servants, and messengers, and ministers of the truth can find rest and refuge under your wings. And we say to you, my Lord, not to consider the littleness of the gift or of him that gives it, but the excellence of the way and of the cause, and the love and sincere obedience to you of him who makes the gift. For if I were of equal wisdom, and knowledge, and understanding with authors and with wise men, it is to you, my Lord, that I would give the first-fruit of my understanding and mind, for Christ took the two mites which the widow
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treabhthach afdoc na hofrula & do tít naidh i ar dtuigín adeaghchreidimh agas adeaghcroidh dé. Gabhfa marín athingearna mo dha pingindse anois chugad, oir da dtugadh an Ri ós gach righ & antriath ós gach tighearna .1. Iofa críde tidhlucadh bhudh mó ináfo dh amhfa do ghebhthafa é achtgo mbeith gean agad fén ar afhagail. Oir is doilidh gach tofach is na neithibh neamh ghnathacha, gidheadh aní do tindf-gnadh ata fè leathullamh Dìa na nuile chumhacht ar grádh amhie charthanaigh Iofa Críde do choimhed agas do chomhfhurtacht hindtinde agas do chroidhe maille ris anspiraid nearthmh-uir naomh do dhenamh athoile diadhata arna foilfingadh duit na reacht beandaighe, do dhortadh aghrás agas aghér mhirbhuíle maille ré rath imarcach ar do poibleachabh, agas ar do dhuthaidh, agas ar do dhaoínibh agas ar do thuathaibh, agas go hairidhe ar do mhinifdribh ar feadh do tighearn tuis go huilidhe. Bidh amhlaidh. Don.

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put in the treasure of the offering, and he saved her when he understood her pure faith and pure heart. Receive then, my Lord, my two mites now; for if the King of kings and Lord of lords, viz., Jesus Christ, were to give me a greater gift than this, you would get it if so be you were willing to receive it. For the beginning of a thing to which we are unaccustomed is difficult, but once it is begun it is half-finished. May the Almighty God, for the love of his dear Son Jesus Christ, keep and comfort your mind and your heart by his powerful Holy Spirit, that you may do his divine will which is revealed to you in his holy law; may he pour of his grace and his marvellous light with abounding favour on your people, and on your country, and on your men, and on your tenantry, and especially on your ministers over your whole possessions. So be it. To the]
THIOGHLAICTHE.

Don trinoid thoghaide thré pear-fandaigh. 1. donathair mhor mhirbhaileach, & don mhadhaiseach mhor chumachtach, agas don spirad naomh nós oirráide, is cóir gach vile onoir & ghloir agas bhuidheachas do thabhairt tré bhioth fior.

Θ(φ*) ƙ

DO CHVM
GACH VILE CHRSNTV
idhe ar feadh an domhain go himlan &
go hairidhe d'fearaibh Alban & Eireand, don mheid dibh ler bhail briathradísile Dé do ghabhail chuca na gcroidheadhaibh & na nindtindibh, ata Eóin Carfuel acur abheandachta agas
aguidhe an spirad naomh dho
ibh odhia athar trid.
IOSA CRISD
ARDTIGH-
EARNA.

(*†*)

B. 2.

DEDICATORY.

To the most excellent Trinity of three persons, viz., to the great, marvellous Father, and to the fair, great, and powerful Son, and to the Holy most adorable Spirit, it becomes all honour and glory and thanks to be given, for ever and ever.

Unto every Christian throughout the whole earth, and specially to the men of Alban (Scotland) and of Eireand (Ireland), to such of them as desire to receive the faithful words of God in their hearts and minds, John Carswell sends his blessing, and prays for the Holy Spirit for them from God the Father, through

JESUS CHRIST
OUR LORD.
EBISTIL

ACHT ATA
NI CHEANA IS MOR AN
leath trom agas anuirteasbhuidh ata ri-
amh orainde gaoidhil alban & eireand,
tar an gcuid eile don domhan, gan ar
gcanamhna gaoidheilghe dhochur agcló
riamh mar ataíd agcanamhna & adtean
gtha féin agcló ag gach vile chineil dhas
ine oile fa domhan, & ata viireafbhuidh
is mó iná gach viireafbhuidh oraind, gan
an Biobla naomhtha do bheith agcló ga
oidheilghe againg, mar tá fé agcló laidne
agas bherla agas ingach teangaidh eile
ofin amach, agas fós gan feanchus arfe-
an no ar ffinsear do bheith mar an ge
edna agcló againg riambh, acht ge tá
cuid eigin do feanchus ghaoidheal al-
ban agas eireand fhriebhthála aleabhru-
ibh láimh, agas adtamhlorgaibh fileadh
& ollamhán, agas afleachtaibh fuadh.
Is mortfaothair sin re fhriobadh do
laimh, ag fechain an neithe buailtear fa
chlé

EPISTLE

BUT THERE IS INDEED

a great disadvantage and want under which we the Gael of Alban
(Scotland) and Eireand (Ireland) have ever lain, beyond the rest of
the world, that our Gaelic language has never been printed, as have
been the languages and tongues of all other nations in the world;
and there is a greater want than any other from which we suffer, in
that the Holy Bible has never been printed in Gaelic as it has been
printed in Latin and in English, and in all other tongues, and
besides in that the history of our forefathers and our ancestors
has likewise never been printed; but although some of the his-
tory of the Gael of Alban and Eireand is written in manu-
scripts and in the remains of poets and chief bards, and in the
notices of the learned, it is great labour to write with the
hand, when men see what has been printed rapidly and in
THIOGLAICTHE.

chlo araibrisfe agas ar aithghiorra bhi-os gach én ni dhá mhed da chrionchnughadh leis. Agas is mor an doilé agas an dowchadas peacaidh agas aineolais agas indleachta do lucht deachtaidh agas fgriththa agas chumhdaigh na gaoithheilge, gurab mó is mián leó agas gurab mo ghnathuidheas fad eachtra-dhá dimhaoineacha buairdeartha bre-gacha faoghalta do cumadh ar thuatha-dhanond agas ar mhacaibh mileadh agas arna curadhaibh agas fhind mhac cumhail gona fhíanaibh agas ar mhóran cile nach airbhim agas nach indifin andfdo do chumhach agas do choimhleasughadh, do chiond luadhluidheachta dimhaoineigh an tsaogball fghadh doibh chin, ina briathra difle Dé agas flighthe foire na frininde do fgrithbadh, agas do dheachtadh, agas do chumhach. Oir is andla leis antfao ghal anbhreg go mor ina anfhirinde, da dhearbhadh gurab fór anabruim doibh eirid daóine foaghalta ceandach ar an mbreig agas ni hail léo an fhirinde do B. 3.

DEDICATORY.

how short a time it can be done, however much there may be of it. And great is the blindness and darkness of sin and ignorance and of understanding among composers and writers and supporters of the Gaelic, in that they prefer and practise the framing of vain, hurtful, lying, earthly stories about the Tuath de Dhanond, and about the sons of Milesius, and about the heroes and Fiom Mac Cumhail with his giants, and about many others whom I shall not number or tell of here in detail, in order to maintain and advance these, with a view to obtaining for themselves passing worldly gain, rather than to write and to compose and to support the faithful words of God and the perfect way of truth. For the world loves the lie much more than the truth, proving how true it is which I say, that worldly men will give a price for the lie but will not
DOCHUMAN

chluifdin anaígidh. Cuid mhor eile dar nainbios agas dar naineolas an drongfa adubhramar romhaind, dith teagaisg ãhirindigh oraind, agas leabhar maith neoch da thuigfheis câch go coitche-and as ambriathruibh féin, agas as ad-teangaidd ghnathaidh ghaoidheige.

Achtchena do fhosguil Dia na nuile chumhacht, agas Rí nandul & na nár-changeal róid agas slíthe fuaitenta & dorn dhúine anois, da chur agceill duínn go bfuil ceadaighthe againd an sgriobhtuir diadhá do léghadh agas do thuigfrein agas do chur agceill dona poibleachaíbh. Agas fós go bfuil foirm agas brídh na nurraídeadh agas mo-dhfracadail na Sacramuinteadh & foir ceadal an chreidimh Crífhaidhe arna chur anegar duínn ona braithreachaíbh crífhaidhe do bhí fa chathraídh dara comhainm Geneua. Acht ata nicheana dabhaicind duine éigin do tha-ôbh ghaoidheal Alban no Eireand, do ghebhadh do lámh anuireadh do chu idiughadh do dhenamh re heagluis Dé anleabhar

TO THE

listen to the truth when offered them for nothing. Besides a large amount of the want of knowledge and the ignorance of those of whom I have already spoken arise from a want of faithful teaching among us, and of a good book which men could understand generally in their own tongue and in their own native Gaelic language.

But God Almighty and King of all things and of archangels has opened up an excellent path and way and doors for us now, proclaiming to us that we are free to peruse the Holy Scriptures, and to judge of them and declare them to the people. And besides that, the forms and substance of the prayers and administration of the sacraments, and the Confession of the Christian faith, are put in order for us by the Christian brethren who are in the city called Geneva. But there is this, if I saw any man of the Gael of Alban and of Eireand, that should undertake, in aid of the Church
LEIGHTHOIR.

anleabhar beag fa do chur ag canaimh ghaidhilge afatuigfiedis each e, do badh maith lium e. Agas ní rachaind fein aiseilbh ant faothairfe do dhenamh. Agas onach búaras fín, & máta fé and nach aithnidh dhamhsa é fós do ghabhás féin do laimh ar ghradh Dé agas na heagluife meáineach is mó ina mhac faind, agas mo chumhachta do dhenamh. Indochas go gcuideochadh Dia lium imuireafbhuidh agas imáineolas.

Acht cheana Saoiím fós nach bfuil imarcaidh no eabhuideadh andso acht mar tá fé agcló na laidne & anghaillberla. Acht mura bfuil vireabhuidh no imarcaidh and do reir dheachtaidh no che irt na bfileadh ar an ngaoidheilg. An ní ar nach bfuil feidhm no foghnamh agan fgríbhtuir dhiadha air, agas is tearnach agabfuil ceart canamhna na gaoidehilge, agas ní na Nalbain amhain acht Aneirind féin acht mara bfuil fé ag beagan daois ealadhna mhaith re dán agas re feanchus agas ag meid eigin do mhacaibh maith leighind agas arna-

B. 4.

READER.

of God, to translate this little book into the Gaelic language in which men could understand it, it would be very grateful to me. And I myself would not undertake this work. But since none such has been found, or if there be such I do not know him, who will undertake it out of love to God and to the Church, with more ability than my means and my power can bring to it. I hope that God will aid me in my defects and my ignorance.

But indeed I believe that there is nothing wanting here more than as it is printed in Latin and in English, unless some want or defect appear in the Gaelic as it is written accurately by the poets. This is a matter which the Holy Scriptures do not require, and indeed they are very few who know the Gaelic correctly either in Alban or in Eireand, unless it be a few learned men skilled in poetry and history, and some good scholars; and
Hence if any learned men find any fault in the writing or composing of this little book, let them excuse me, for I never acquired any knowledge of the Gaelic except as any one of the people generally. But the ignorant and the rude will find faults in things that are not faulty, and they will allow error to pass without discerning the error that is in it. And it is not in what is right that the fault lies of which they speak, but in themselves, and on that account I shall not be troubled by these, though they be numerous, nor shall I contend with ignorance according to my own will or desire, neither shall I despise or speak ill of any man nor shall I cherish jealousy and envy if he does better than I have had it in my power to do; for I acknowledge that that is quite possible, but at the same time if it be the will of God
THIOGHLAICTHE.
tarbha doneagluis, agas mife do mhar-thain, do dhena mé tuilleadh faothair do chur nadhiaidh fo. Diá na nuile chumhachd do deonughadh afbairidi naomhta féin dúinnne agas daoibhse abhraithreacha agas afteathreacha inmhuine, agas dar dteagafs do dhéanamh a-thoile diadhasun, agas dar seachna ar anemhthoil do dhéanamh, tré impidhe, agas tre fhuraileamh Crisd ar dtighearna agas ar náon Tilanaighthoir agas ar naon aithne agas ar naon teachtair.

† BIODH AMHLAIDH.

DEDICATORY.
to make this work useful or profitable to the Church, and that I am spared, I shall do more of this work hereafter. May the Almighty God grant to us his Holy Spirit, and to you, beloved brethren and sisters, and may he teach us to do his holy will, and to avoid what is opposed to his will through the influence and urgency of Christ our Lord and our only Saviour, and our only advocate and our only teacher.

† SO BE IT.

23
Move onwards, little book,
To O'Duibhne reach in order,
So soon as thou leavest the press,
Prosper then in his dwelling.
After that travel each land
Throughout Alban gently, slowly.
But, as there is no need for thee there,
Do not make one step into the land
of the Saxon.
After that, travel over each wave
To the border of Erin, the liberal land.

Though the brethren care little for thee,
Move as the eye directs thee west.
Every teacher without wise teaching,
Every poet who hates not a lie,
A distance between thee and these,
Little book, let there be unto death.
To every one who loves the right
Of the race of Adam, let no danger be.
With those make thou thy nest,
Little book, then move onwards.

MOVE.
ADMHAII
AR GCREIDIMH CHRI-
fdaidhe andfo an mheid atamaoid fa no ilenfa darab comhaimm erich álaind fhé ruaine oirear ghan Alban, do tilighidh tsoifgeil naomhtha bhendaighthe ar na irdri, agas ar nimpire. Neoch atá agas dobhí agas bhias, agas atá na aondia & na thri pearfandaibh .1. an Tathair trén trocuireach agas an Mac maifeach mór chumhachtach mirbhuíleach & an Sbiorad neartnhar nós oirrdheirc ni-amh ghan naomh.

CONFESSION
Of our Christian faith here in so far as we, in the island called otherwise the fair land of the territory of the beautiful sea-coast of Alban, are of the way of the holy, blessed gospel of our great King and sovereign, who is and was and shall be, and is one God and three Persons, viz.:—The great, merciful Father, and the fair, almighty, marvellous Son, and the powerful, excellent, pure, Holy Spirit.
A D M H A I L

C R E I D I M
AGASADBHVIMGVRAB
éantaondiamorchumhachtachfínatá,agasdobhiagasbhiashitbheodo
ghnathnachbfeodorenmhea sno do bhr
eathnughadh, nodfaicsin go corparrd-
hauschumasagasdochruthaidhneamh
gona naomhainglibhrenaghliocasaga-
asrenachumhachtaibhdiadhá,agas ta-
lamhgonathorrthaibhagasgonathurc
hurtheibh, &ifreandgonailpianaibh,
agas anfhairrgegonahingantaibh,agas
anfhirmaimintgonarellandaibh,agas
gach ni oile da bfuil eídírthalamhag
asaier. Agas dorindegachnidhibhfin
agasmoranoilenacheídírlenhaid-
reamhno dfaifeneisдо nefini,agas
do chruthaidhanduinedoreirafhiodh-
rachfémdochumghoireagasono
do thabhaintoDhia.Agasnihéfin
amhainachtataagdideenagasagnear
tughadhgachneitheadarchruthaidh
refrealtal

THE CONFESSION OF OUR FAITH, WHICH ARE ASSEMBLED IN
THE ENGLISH CONGREGATION AT GENEVA.

I believe and confesse my Lorde God eternal, infinite, un-
measurable, incomprehensible, and invisible, one in substance,
andthreeinpersone,Father,Sonne,andHolyGhoste,who,
byhisalmighty power and wisdome, hathe not onely of nothinge
created heaven, and earthe, all thinges therein conteyned, and man
afterhissownimage,thathemightinhymbegloriede;
butalsobyhisheriferlyeprovidence,governeth,manteyned,
AN CHREIDIMH.

refreaf tal agas re toil a Athar do reir athoile agas a thromaonta: Creidim fós agas aadhruim Iofa crisid antaontfla naighthoir & an Meffias neoch do bhi agcothrom chumh achta re dia féin.

Nihe amhain gur lór leis bheith gan inmhé acht doghabh fioghair tfearbhontaigh vime as go mbeith fé cofmh- uil rinde ingach enni abfegmhais peacaidh amhain: do dhaingniughadh a-throcaire indaind, & do thabhairt mhí ithfeaschais duind o Dhia anuair frith find in ar gcloind mhallraidhe, do bhri-dh tfeachrain ar nathar Adhaimh, ní raibhe slighe oile againg do bhéradh find ochuing peacaidh agas dhamhna-idh acht Iofa buidh nasarrdha dfulang páise agas péine arfon ar ndimhainifne.

1. an ní roba leis onáduir do rinde cland dhileas do dhia dhinde, agas anuair fós bhudh choimhlionta anaimfear do gein-eadh é o chumhachtaibh anpioraid naoimh agas rugadh é lé Muire óigh do reir fheola agas do nocht fé fa faoghal soifgel antflanaidhe, no gur damnadh é

and preserveth the same, accordinge to the purpose of his will.

I beleve also and confesse Jesus Christe the onely Saviour and Messias, who beinge equall with God, made him self of no reputa-tion, but tooke on him the shape of a servant, and became man in all things like unto us (synne except) to assure us of mercie and forgivenes. For when through our father Adam's transgression we were become childrene of perdition, there was no means to bring us from that yoke of synne and damnation, but onely Jesus Christe our Lord: who givinge us that by grace, which was his by nature, made us (through faith) the childrene of God; who when the fulnes of tyme was come, was conceyved by the power of the Holy Ghoste, borne of the Virgine Marie (accordinge to the the fleshe), and preached in earthe the gospell of salvation, tyl
ADMHAIL

fadheoidh lé námhadas agas le drochmhein na fagart, anuair do bhi Poindíus Pilatus na bhreitheamh agcrich na niodh bhail, agas anuair do crochadh é féin mar ghaidhaidhe eidir dhias gadhigheadh. Ístruagh agas is tuacha dhúiníne dar naire mar dho bhi Mac Rígh ne imhe agas naomhthalmhan ag fulang dhochair agas dhighaltaí ar fón ar peacaídhna: in mheid agas gorabhe fé na Dhia nírbheidir leis bás dfulang, agas da mbeith fé na duine denchuid nírbfeidir leis bheith anuachtar ar an mbás, agas ar anadhbhhar fin do cheangail fé aadhondacht agas ahdhiadhacht absochair agas abfarradh aicheile, do chum go bfiú leonadh fé píon agas pás do thaobh aadhondachta, agas bás truagh tribloideach dofhuilaing do choíg sfeirige Dé agas atheromdhighaltaí do tsiol ahdhaimh agas eithha, amhail do bheith fé anifreand ag fulang peine agas peandaide: Is vime fin do raidh do ghuth ard, a Dhé na nuile chumhacht cred tug domhthréigeantú marfo, da thoil féin agas

at length, by tyrannye of the priestes, he was gilteles condemned under Pontius Pilate, then president of Jurie, and most slumderously hanged on the crosse betwixte two theves as a notorious trespasser, wheretakinge upon hym the punishment of our synmes, he delievered us frome the curse of the Lawe.

And forasmoche as he, beinge onely God, could not feel deathe, nether, beinge onely man, could overcome deathe, he joined bothe together, and suffred his humanitie to be punished with moste cruelle deathe: felinge in him selfe the anger and severe judgment of God, even as if he had bene in the extreme tormentes of hell, and therfore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,
AN CHREIDIMH.
agas do mhian trocaire do dhéanmh, &
gan eigeantus on Athair nó ón Spirad
naomh air, do thiodhluic e fsein daon
iodhbaírt ar fón peacaídh antfaoghail
vile do fgris. Agas is intuiithe duinne
as fo gach iodhbuírt eile da ndenaid na
daoine nó do bherid vathadh arfón pe-
acaídh gurab olc re ndenamh iad, agas
go bfuilid ag tabhairt fgandaíle do páis
Crisd, agas ag buain ahonora dhi, agas
gur lóir an bás féin ar flanaídthoir do
dhénamh ar fiothchana re dia, acht
cheana labhraidh anfgríobhthuir go mi-
nic ar naithbhreith do bheith an eife-
irghe Chriofd: oir rena eifeirghe on
vaidh ar antreas tríth do ghabh fé ne-
art agas cunhachta ar an mbás: mar-
fin ata vachtaranacht agas inimhe arger-
cidimh go comhlan iná eifeirghe: agas
vimefin abfegmhuis an da choda nach
eidir lind brídh no tabhacht na coda
eile do mhothughadh: Oir mar do hin-
darbadh an peacadh rena bhás, is mar
fin fuaramairne firentacht go forfe re-
na eifeirghe: agas do rinde na dhiaidh

without compulsion, he offred up him selfe as the onely sacrifice to
purge the synnes of all the world, so that all other sacrifices for
synne are blasphemous and derogate frome the sufficiencie herof.
The which death, albeit it did sufficiently reconcile us to God; yet
the Scriptures commonly do attribute our regeneration to hys
resurrection; for as by ryssinge agayn frome the grave the third day,
he conquered death: evenso the victorie of our faith standeth in his
resurrection, and theryfore without the one, we can not fele the
benefite of the other: For as by death, synne was taken awaye, so
our righousness was restored by his resurrection.
ADMHAIL

fin gach en ní do choimhlinadh: agas fealbh do ghabhail duinne iná rioghaacht roghlormhuir féin: Do chuaidh fé fuas ar neamh na naomh agas na narch-angeal iar féin: do mhéadughadh agas do mhór onorughadh na rioghaicha robhnaíne féin re cumhachtaíbh asbhruide: Agas is creite dúnne go deimhin go bfuil fcá fósadh fòthbhuí féin: ag denamh ghnathghuidhe re Dhia go duthrachtach ar ar foinne: agas geta fé ar neamh níofirrdheirc go corparrdhà fanionadh féin ar chuir an tathair trocaireach ara dheas laimh é: ar dtábháirt chumais dó ar gach ni da bfuil ar neamh agas ar talmhuin: ata fé maille rínde ó chumhachtaíbh agas básadh go foirceand agas go fírdeirceadh an domhain: agar gcoimhied agas agar gceartughadh agas agar riaghladh agas ag ar roidhiorghudhadh re neart achum hacht agas achoimhghras: Oír anuair bhus coimhlionta gach ni do labhair imbelaibh achaíheadh othoach domhain: is and fain fhoirm agas and fhirghe

And because he wolde accomplishe all things, and take possession for us in his kingdome, he ascended into heaven, to enlargse that same kingdome by the aboundant power of his Spirite, by whome we are moste assured of his contynuall intercession towards God the Father for us. And althogh he be in heaven, as towchinge his corporall presence, where the Father hathe nowe set him on his right hand, committinge unto him the ad- ministration of all things, aswel in heaven above as in the earthe benethe; yet is he present with us his membres, even to the ende of the world, in preservinge and governyng us with his effectuall power and grace, who (when all things are ful- filled which God hath spoken by the mowth of all his prophets since the world began) will come in the same visible forme in
the which he ascended, with an unspeakable majestic, power, and companye, to separate the lambes frome the goates, the electe frome the reprobate, so that none, whether he be alyve then or deade before, shall escape his judgement.

Moreover, I beleve and confesse the Holy Ghoste, God equall with the Father and the Sonne, whoe regenerateth and sanctifieth us, raleth and guideth us into all trueth, persuadinge moste assuredly in our consciences that we be the childrene of God, bretherne to Jesus Christe, and fellowshipe with him of lyfe everlastinge. Yet notwithstandinge it is not sufficient to beleve that God is omnipotent and mercifull; that Christ hath made satisfaction; or, that the
ACMHAII.
achumhachta no achoimhneart fein a-
gan sbiorad naomh: acht mur fhuaide-
heam agas mur fhircheanglum find fe-
in go firindeach rena thoil agas rena
throm aitheantaibh diadhafan do chói-
gbhail: do reir mar do thogh fé find
nar pobal dileas dingmhalta dó féin.

Creidim agas a dhe buim fós go firin-
deach e neagluis naomhta nós oirrdh-
circ do bheith and go huilidhe: Neoch
ata na ballaibh diflé dingmhalta Diofá
crifd, ata na cheand agas na chodhnach
virre go himlan: neoch ata anen cheiri-
deamh crio dáidhe go cumpanta com-
haontadhach vile: an dochas agas an gra-
dh, ingermhuine agas anghnath thig-
htuicthibh Dé go teámpuralta: agas fós
go fáioralta: re tarbha agas re trom
chumhdach na Heagluise fiin: & ní fhe
adaid fúile daoine an Eagluis fin difáic-
fin, agas is aige ata a fhós go firindeach
ag Dia na nuile chumhacht: agas is
amhlaídh ataíd amnhammer dar chúm
& dar chruthaidh fé an Eagluis nianh-
ghlan

Holye Ghoste hath this power and effect, except we do applie the
same benefits to our selves which are God’s elect.
I beleve therefore and confesse one holye Church, which (as mem-
bers of Jesus Christe, th’onlye heade therof) consent in faithe, hope,
and charitie, usinge the gifts of God, whether they be temporall or
spirituall, to the profite and furtherance of the same. Whiche Church
is not sene to man’s eye, but onely known to God, who of the loste
sonnes of Adam, hath ordeyned some, as vessels of wrathe, to
damnation, and hathe chosen others, as vessels of his mercie, to be
saved; the whiche also, in due tyme, he callethe to integritie of
lyfe and godly conversation, to make them a glorious church to him
selfe.

But that Churche which is visible, and sene to the eye, hathe
three tokens, or markes, wherby it may be discerned. First, the
Worde of God conteyned in the Olde and Newe Testament, which
as it is above the autoritie of the same churche, and onely
sufficient to instruct us in all things concernyng salvation,
so is it left for all degrees of men to reade and understand.

G. 2.
ADMHAIL

deacht, agas do chomhail & do bheith ar cuimhne na gcroidheadhaibh. Agas adubhairt an Tighearna féin nach eidir leis an Eagluis lé comhaile nó lé fda tuid én ponc bheanas re flanughadh ar namand do tuidhiughadh no do chri ochnughadh. Acht na briathra fin Dé amhain. An dara comharrdha diobh, na Sacramuindte naomtha niamh ghlan mar ata Sacramuint anbhaifdidh, & suiper an Tighearna, neoch do shagaisb Croist agaínd sa faoghal mar chomharrdha naomhtha, agas mar tse-la bheandaighthe aranngealladh tug fé dhuín, tareis bheith ar feachran, agas ar sgorá dhúin tré peacadh ar findfear: Oir mar signuidhfear fin agabhail ar mbaisidh chugaind eídér óg agas tse-an agar ngabail chuige na thionol agas na theaghlach go toileamhail anois. Agas geta fremh don peacadh ab-folach indaínd, ata fan ga dhearbhadh dhúin nach aigeoradh fé sin ar an mhéid bhus maith no bhus tugtha no bhus dingmhalta agaínd: Marfin fós ata suiper

For without this Wordre, neither churche, concile, or decree can establishe any point touching salvation.

The second is the holy Sacrements, to witt, of Baptisme and the Lordes Supper; which Sacramentes Christ hathe left unto us as holic signes and seales of God's promesses. For as by Baptisme once receyved, is signified that we (aswel infants as others of age and discretion) being straungers from God by originall synne, are receyved into his familie and congregacion, with full assurance, that althoghe this roote of synne lye hyd in us, yet to the electe it shal not be imputed.
AN CHREIDIM.

per an Tighearna aga fhoillsiughadh dh uinn nach iad ar gcuirp amhain tsañas no bheathaidheas Dia rena fhreafdal aithreamhail. Acht go fafand, agas go mbeathuidieand fé ar nanmanda go sbi- oratalta lé tiodhluicthibh, agas le trom ghrafaibh Iosa Criofl, agas is de fin ghoireas an Sgriobhtuir ithé ashe- ola agas ól ashola. Agas ag frefadal na Sacramuinte ni dhligmaoid teachran faoghalta do leanmhuin, acht mar do ordaidh Criofl féin duinn: agas is mar fin is cóir dona daoininbh is im- chubhaidh do dhenamh na hoifige fin go ladhamhail á denamh, agas ni har chor eilé: Ar nadhbhur fin gebé do ní flechtain ris na Sacramuintibh do thabhairt do Dhíá dhoibh, no do bheir tarcaifne dhaibh doghniomh nó do bhireithir, ata gach neach da ndenand fin ag tuilleadh bhais, agas dhanmaidh dó féin: An treas comharr dha ar anai- theantar an Eagluis ceartughadh agas fmaacht agas reacht Eagluife do bheith

C. 3.

So the Supper declareth, that God, as a most provident Father, doth not onlye fede our bodies, but also spiritually nouriseth our soules with the graces and benefites of Jesus Christ (which the Scripture calleth eatinge of his flesh and drinkinge of his bloode); nether must we, in the administration of these sacra- ments, followe man's phantasie, but as Christ him self hath ordeyned so must they be ministred, and by suche as by ordinarie vocation are therunto called. Therfor, whosoeuer reserveth and worshippeth these sacraments, or contrariwyse contemneth them in tyme and place, procureth to him self damnation.

The third marke of this Church is Ecclesiasticall discipline,
MADMHAIL

ar bun inte: darabainm fa laidin. Diciplina Ecclesialtica. 1. Smacht agas ceartughadh bheanas ré teagaisg locht, agas mibhes, agas ifè is crioich, agas dei readh do sin curfadh ré toil na Eaglu-ifé, da rabh fear na locht dur dotheagaisg dlighidh an Eagluis Tighearna no vachtaran faoghalta do bheith virré darab comhainm fa laidin: Magistramus ciulis, agus dlighidh an tuachtaran sin cothrum agas ceart do dhenamh da gach aonduine, martá cadhas, agas coimhdhidean do denamh dona daoí nibh maithé agas dioghaltas do dhenamh ar na drochdhaoinibh; agas dlighidh an Eagluis umhla, & choir do thabhairt dona huachtaranaiibh fin, ingach ní nach bí anadhaidh thoilé no aithne Dé: Mar do rinde Maoife, agas Ezechias, agas Iofias, agas Moran do priondfadháibh oílé maith don Eaghuis roimhe só: Mar ata aniamhadh & anna ghlannadh ó tfal, agas ó tfalchar an fhua- ar chreidimh, agas fhrígis a deahb, & ad roch eifimlara, ar eagla go nde alphais daráine.

which standeth in admonition and correction of fautes. The finall ende wherof is excommunication, by the consent of the Church determyned, if the offender be obstinate. And besides this Ecclesiastical censure, I acknowledge to belong to this Church a politcall Magistrate, who ministreth to every man justice, defending the good and punishinge the evell; to whom we must render honor and obedience in all thinges, which are not contrarie to the Word of God.

And as Moses, Ezechias, Josias, and other godly rulers purged the Church of God frome superstition and idolatrie, so the defence of Christes Church apperteynith to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antechrist, to roote owte all doctrine
AN CHREIDIM.

daoine aineolcha ainbseafacha vmhla dhoibh ag tarcaifne ar an tí do chum, agas do cruthaidh iad: Is marfín bheanas coimhed & ceartughadh, agas dean na Heagluise Criofdaidhe ris na huachtaranaibh Criofdaidhe bhios vir r2: anadhdaidh lucht cumhdaigh agas comhonoraidh na niodhbal neamhchosfimhail, agas na ndaoine ndroch chreidmheach: Agas agcofmuileas eilé do bhallaibh an Ainntecriofd, do tharraing as abfremhaibh, gach reacht & gach teagain foirté frindeach durfhagaibh an Spiorad naomh agaínd: Agas do cheangail agas do chomhfhua idh na naitibhún agaínd, an taifreand Papanach gan bhriodh inabhriathrubh, & guidhe na naomh & na mbanna o mh, agas guidhe ar anmandaibh na marbh, agas deifirens, & dealachadh eidir bhiaidhaibh alaithibh feach laithhibh eilé, agas neamh ionandtas edaigh no earraidh, agas moid geannmuidheachttha gan acomhall, agas feirbhis iod halta, agas dochas dimhaonieach do C. 4.

of devels and men, as the Masse, Purgatorie, Limbus Patrum, prayer to Sanctes, and for the Deade; frewyl, distinction of meates, apparell, and days; vows of single life, presence at idoll service, man's merits,
A D M H A I L

dhenamh acreatuiribh, agas as ar fmuainighibh neamhglana fein, & is minic do bheir Dia cairde, agas sineadh do lucht na nolcfa gan dioghalas rothrom do dhenamh orra fa faoghal: Gidheadh anuair thiuicfas an Eirghe generaalta 1. anuair do níd armanmanda, agas ar gcuirp eirghe do chum na beathadh futhaine, daingnithear agus sin lucht na nolcfa adeintibh luathlafracha lainn-dearga nach bfetar do mhuachadh no do mhorbhatadh: Agas na Dhaidh sin gach drong agaínde dar léan Dia na dhecagh oibríthibh, agas do teachaín an glicoas daonda sin, cluinfeam gan chundtahairt an bhriathar bhuan tarbhach fáthach fhorrhfhailidhfe da radha .1. tigidh alucht na mbeandachtaí don lainmh dheis, & gabhaidh an Ríogacht roghlormhar atá ar ná húlhnug hadh othosach dhomhain o Mathair. Agas ghluaífin marfín maille ris go ná irdeachas naídibhndo shaifneice nach bfetar do riúmh no do ro aireamh, & racham eaidh chorp, & anmain do dhe namh

with suchlike, which drawe us frome the societie of Christes Churche, wherein standeth onely remission of synnes, purchased by Christes bloode to all them that beleve, whether they be Jewes or Gentiles, and leade us to vayne confidence in creatures, and trust in our owne imaginations. The punishement wherof, althogh God often tymes differeth in this lyfe, yet after the generall resurrection, when our sowles and bodies shall ryse agayne to immortalitie, they shalbe damned to inquenchable fyer; and then we which have forsaken all man's wisdom to cleave unto Christ, shall heare that joyfull voice, 'Come, ye blessed of my Father, inherit ye the kingdome prepared for you frome the beginnyng of the world,' and so shall go triumphing with him in bodye and soule,
AN CHREIDIMH.

namh chomhnaidhe iná fhochair inglo
ir tfuthain mar abfaicfearm Díá gnúis
frí gnúis, agas adhaidh frí hadhaidh, &
dreach frí dreich, agas nibí feidhm ar
theagaṣg against ofín fuas, óir biaidh,
ar dteagaṣg ar an Athair thre'n throc-
aireach maillé ris an mac miorbhuile-
ach, agas ris anspiorad neartmhar na-
omh moltar le gach vile dhuil maillé
ré honoir, agas ré gloir tre bhioth fior.

† BIODH AMHLAIDH

† DOIFI GE NA MINI-
ftreadh and fo fíos.

OIR atá an méidfe do churam, &
do chumhachtaíbh, agas doirrd-
hearcas ambriathrubh diflé Dé, nach
eidir lé henuíne dioismaid no mai-
theamh no fuasgladh do thabhait or-
ra, & iarraidh Pól breitheamhnas do
to remayne everlasting in glorie, where we shall see God face to
face, and shall no more nede one to instructe an other ; for we
shall all knowe him, from the hyghest to the loweste : To whome,
with the Sonne and the Holy Ghost, be all praise, honor, and
glorie, nowe and ever. So be it.

OF THE Ministers AND THEIR Election.

What things are chiefly required in the Pastours and Ministers.

First, let the Churche diligently consider that the Minister which
is to be chosen be not founde culpable of any suche fautes which
Saincte Paul reprehendeth
DOIFIG NA MINISTREADH

dhenamh ar an lucht freadfail no ar na Minifiadh: agas gurab í is oifige dhobh diamhra Dé, agas tiodluice Dé, dfoillfuighadh: agas gan bheith agabhaí Tirhearnuis no neirt no chumaicht os ceand an treda no an pobail, amhail adeir Peadar easbul ar anadh-bharfan: gurab í oifige, agas obair gach Ministir, agas gach buachaill Eagluife go prindhubalta, briathra Dé dfoillfuighadh dona poibleachaibh agcomh-fhurstachtaiibh, agas ambreiteamhna faibh: agas adtogha agas aneithibh fa-oghalta oile: agas gurab mó do dhlighfeadh fé comhairle do thabhairt ar an poball no a chumhacht do thairgín do chur orra: agas dá ndenadh anealuis ré hentoil bheith aontadhach lé hadhbashl nfa fé churfadh do dhennamh ar an té do thuillfeadh é, dlighidh an Ministir do reir tseindens gen-erulta na Heagluife an curfadh sin dfoillfeachadh, do chum gach neithe do dhenamh maillé ré deagh riaghalt, agas ré deaghordughadh gan bhuaidhreadh gan

in a man of that vocation, but contrarywise endowed with such virtues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the sacraments sincerely, ever careful not only to teach his flock publikly,
DO THOGHA NA MINISDREADH.

gan tfeachran.

(††)

" DO MHNISDRIBH
Eagluife Dé & da dtogha labh rus fo feasda, agas dona coinghheallaibh dhligeas fiad do bheit iondta.

DENADH an Eagluis togha mhaith ar Mhinisdir ar nach bi toirme afg, no bacail do reir ancafnail Pól, & is amhlaidh fo orduidheas Pól doibh: deaghchoinghill, agas deighbhefa maith the indraca inmholtha do bheit indta, as go madh eaidir leo curam anoifige do ghabhail chuca, agas tareis an churainin do ghabhail orra: anobair agas anoifige do dhenamh go maith neamheabhadhach: In dara ni briathra Dé do theagafs, agas do chur ageill go frindeach dona poibleachaibh, & freasdal na Sacramuinide go glan di ngmhalta: agas curam agas deithneas

but also privately to admonishe them; remembring alwaish, that if any thinge peryshse through his defaute, the Lorde will require it at his handes.

Of their Office and Deutie.

Because the charge of the Word of God is of greater importaunce then that any man is able to dispense therwith; and Sainte Paule exhorteth to esteme them as ministers of Christe, and disposers of God's mysteries; not lorde or rulers, as S. Peter saith, over the flocke. Therefore the pastor's or minister's chief office standeth in preaching the Worde of God, and ministring the sacraments. So that in consultations, judgementes, elections, and other politcall affairs, his counsel, rather then autoritie, taketh place.

And if so be the Congregation, upon juste cause, agreeith to excommunicate, then it belongeth to the minister, according to their general determination, to pronounce the sentence, to the end that all thinges may be done orderly, and withoute confusion.
DO THO GHA

do dhenamh do ghnath fa theagaíght an treda, & an pobail: agas ni go follas amhain acht osíéal: agas achur agceill doibh gach ni do bfearr, agas do bion mholta do dhenamh. Agas is mó do rachadh adtarbha da nammandaíbh: & mar an gcedna na neithe faobha do tfeachna: Oír da ndeachadh en ni do dhith no dhuireasbhuidh atheagaíght no abuchailleachtar aran tred no ar an pobal is ar Ministir aigeoras Diá fadheidh é.

Ifimurfo is coir gach Ministir, agas gach buachaill Eaglise do thogha artús an Eagluis Dé: annair bhíás díth no vireasbhuidh Ministir ar Aneagluis féachadh na Ministrighe ré mbéanand cúram, commoradh na Heagluisé, agas na daoine forfíthireagnaidhe ara naadhbhar Ministir bhus cuibhdhe, & bhus cofmhula bhíás and: agas rena cofmhala forbhís Dé do dhenamh go neamheasbhadadh: agas orduidhe-adh an Eagluis dias no triur do dhao- nibh maithé dearbtha deaghchoing-hiollacha

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The Manner of Electinge the Pastors and Ministers.

The Ministers and Elders at suche time as there wanteth a Minister, assemble the whole Congregation, exhortinge them to ad- vising and consider who may best serve in that rowme and office. And if there be choyse, the Churche appoynte two or thre, upon some certaintye day, to be examined by the Ministers and Elders.

First, as towchyng their doctrine, whether he that should be minister have good and sownde knowledge in the Holy Scriptures, and fitte and apte gifts to communicate the same to the edification of the people.
NA MINISDREADH.


An dara ní gabhaid fígela abheatha & abhuan ámhaille nar caith fé andeacha idh thairís dá aimfir gan guth gan toib heim gan michlu dfaghail: & da rabh fé dearbhtha inmholta mar fin. Is na ne-thibh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimfiré dhó: no gomá dearbhtha déimhín lé cáth abheith déighbhfasach dhó: Agas na dhiaidh fin iarradh an Minisfr ar an pobal Íad féin do leigean aníile, agas anumhla do Dhíá ré trofgadh, agas ré hurrnuidhe, agas á iarradh ar Dia an

For the triall wherof, they propose hym a theme or text to be treated privatly, therby his habilitie may the more manifestlie appeare unto them.

Secondly, they enquire of his life and conversation, if he have in times past lyved without slander, and governed hym selfe in suche sorte, as the Wordle of God hath not hearde evel, or bene slandered through his occasion. Which being severallie done, they signifie unto the Congregation, whose gifts they fynde moste excellent and profitable for that ministerie. Appoynting by a generall consent, eight daies at the leaste, that every man may diligently inquire of his life and manners.

At the which tyme also, the minister exhorteth them to humble them selves to God by fasting and prayer,
THOGHA NA MINISDREADH
togha sin do dhul adtarbha, agas ad-
tabhacht don Neagluis: agas da bfhg
thar én locht ré chur na adhaidh oladh
nó ó dhligheadh maith, leitcheart fiub-
hal dó. Agas curthear nach oile go
himchubaidh na ionadh, agas mar fa-
ghthar locht ar biodh ré chur na adha-
idh beirthear do chum na Searmona
maidne é absadhnaífé na Heagluise, &
beanadh cuid eigin don féarmoin sin
ré togha an mhínistir féin: Agas na
dhiaidh sin tareis an bhéadhóin láoi
indeireadh na Searmona brofnuidheid-
adh an Mínistir Íad do chum na togha:
artús, ageadarghuidhe Dé na nui lé
chumhacht amhail do theagaíf an Sbi
orad naomh, achroidhe do dhenamh
vrnuiddhe: & mar an gcdnna inaíddh
na togha tugadh an Mínistir boidhe-
chas do Dhíá acuimhniughadh á oifige
do reir mar toghthar é: agas in diaidh
na togha mar sin moladh an pobal Diá,
Ré salm eigin ful fgooilfeas Íad ó che-
ilé.

DONA

that bothe their election may be agreeable to his will, and also pro-
fitable to the Churche. And if in the meane season any thynge be
brought agayn st hym whereby he may be founde unworthy by law-
full probation, then is he dismissed and some other presented. If
nothing be alleaged upon some certayne day, one of the ministers,
at the morning sermon, presenteth hym agayne to the Churche,
fraying his sermon, or some parte therof, to the setting forth of
his dewtie.

Then at after none, the sermon ended, the minister exhortith
them to the election, with the invocation of God's name, directing
his prayer as God shal move his herte. In like manner, after the
election, the Minister giveth thanks to God, with request of suche
things as shalbe necessarie for his office.

After that he is appointed Minister, the people syng a psalme
and departe.
Donal Foirfidheach

D Liaghid na foiridhe bheith na ndaoineb bheith na daoine diadh a deighibeathanadh, agus gan adhbhur amharais do bheith orra, & cur an t-sráid ó ghiocas do bheith orra, agus agceand gach-uidhe neithé eagla Dhé go mor do bheith orra, agus a'so anoisigh bheith agriaghladh, agus ag fheidhleadh, agus ag ceartughadh, agus ag ordughadh gach neu-the bheanas ré sdaid mhaith na Heglu ific maillé ris na Minifdribh. Agas a'se dealugadh atá eidir fiad, agas na Minifdirighe nach denaid na foiridhe Searmoin no freasdal na Sacramuinte.

Ag cruindighad dona poibleachaibh ní fhedaí na foiridhe éin ní do dhe- namh abfeghuis na Minifdreadh. Ag ghabh uireabhuidh ar aireamh

Of the Elders, and as touchyng their Office and Election.

The Elders must be men of good lyfe and godly conversation, without blame and all suspicion; careful for the flocke, wise, and, above all thynges, fearing God. Whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting, and ordering all thynges appertayning to the state of the congregation. And they differ from the ministers, in that they preache not the Worde, nor minister the Sacramentes. In assembling the people, neither they without the ministers, nor the ministers without them, may attempt any thing. And if any of the juste nombre want,
DOIFIF NA

nó ar vibhir na bfoirfidheach dlighidh
an Minifdir maílle ré refúin agas ré toil
chaich sí do nochtadh don pobal, &
togha mhaith do dhenamh ar na daoí-
nibh bhus imchubhaidh do chur iná
nait mar orduighthear na Minifdrighe
do thoghá do reir á agcáile féin.

IDONA DEOCHANA-Ibhb, agas dá noifige, agas da dto-
gha and so fios.

DLIGHID na Deocháin bhéith
iná ndaoineibh maithé mor chaí-
bhteacha dearbhtha deagh choinghe
allacha grádhacha ghnathumhla, agas
coinghill mhaithé iondraca do bhéith
iondá mar orduídeas an teaspul na-
omhtha Pól, agas aíi fo anoifige, agas
anobair dlighseas fáid do dhenamh, de-
irc do thinol, agas do thiumfughadh
go ditheallach, agas do roind arna bo-
chtaibh

the minister, by the consent of the rest, warneth the people thereof,
and finally admonissheth them to observe the same ordre which was
used in chosing the Ministers.

OF THE DEACONS, AND THEIR OFFICE AND ELECTION.

The Deacons must be men of good estimation and report, dis-
cret, of good conscience; charitable, wyse, and finallye adorned
with suche vertues as S. Paul requireth in them. Their office is
to gather the aulmes diligentie, and faithfully to distribute it,
with the consent of the Ministers and Elders. Also to provyde for the sicke and impotent personnes. Having ever a diligent care, that the charitie of godlye men be not wasted upon loytrers and ydle vagabondes. Their election is, as hath bene afore rehearsed in the Ministers and Elders.

**The Weekly Assemblie of the Ministers, [Elders and Deacons.]**

To the intent that the ministerie of Godes Woorde may be had in reverence, and not brought to contempst through the evil conversation of suche as are called therunto, and also that fautes and vices may not by long sufferance growe at length to extreme inconveniences; it is ordened that every Thursdaye the ministers and elders, in their assemble or Consistorie, diligentlie examine all suche fautes and suspicions as may be espied, not onelie amongst others, but chieflie amongst thcym selves, lest they sene to be culpable of that which our Saviour Christ reproved in the Pharisies, who coulde espie a mote in an other man's eye, and coulde not see a beame in their owne.
DOIFIG NA

dhligheas ant fuil abeith ní is gloine ina gach ball eile do bhallaibh an chuirp, ní heidir leis an Minifdir énbhail fa-lach do bheith air, agas da rabh: is fгand-
dail mhor Deagluis Dé sin do bheith air, Oir is teachtaire do Dhia é: Agas ar anadhbh har sin dá bhfaghthar na loch tafa go hairidhe fa Minifdir dlighethear
achur as a inmhe, agas as a oifige, agas aфiad na lochta sin fein: droch chrei-
deamh fгobh feachranach. Agas fiof-
ma, agas fгandail, agas eitheach, agas fiurtuidheacht, agas goid, agas meifge, trodan agas imbeirt.

Ataid lochta eile sofгulaing and, mas
eidir an Minifdir do thabhairt tara ais
vatha. Maille ré teagaф braithream-
hail, agas áfiaд so na lochta sin, nós ne-
amhchоmfhail na Tfarmoin, ceafda
valicha dimhaoineacha dftarfuidhe: ne
amh churam фluideir, & teagaф etrom,
eфimlair bhregach, ithimradh minic,
 briathra meara, neimhcindteacht an-
ibluiбh no na ngabhail, no anámhaille
eile: Oir martaid fг toirmifge da
gach

And becausе the eye ought to be more cleare then the rest of
the bodie, the minister may not be spotted with any vice, but to
the great slannder of Godes Woorde, whose message he beareth:
Therfore it is to be understand that there be certayne fanues, which
if they be deprehended in a minister, he ought to be deposed; as
heresie, papistry, schisme, blasphemie, perjurie, fornication, thefte,
drankenames, usurie, fighting, unlawfull games, with suche like.

Others are more tollerable, if so be that after brotherlie
admonition he amendith his faut: as strange and unprofitable
fashion in preaching the Scriptures; curiousitie in sekyng vayne
questions; negligence, aswell in his sermons, and in studying
the Scriptures, as in all other thynges concerning his vocation;
scurrilitie, flattering, lying, backbyting, wanton woordes, de-
ceipt, covetousnes, taunting, dissolution in apparell, gesture, and
other his doynges; which vices, as they be odious
Ndéochan

gach énduinne, is marfín nach dleagh-ár abfúlán in dún dá cóir bheart ina-sheair teagaisg do na poibleachaidh, & ag tabhairt deagh eismlara doibh muna dhearna fé aithride, agus teagaisg caich do ghabhail ara lochtaibh do threigean.

NDÉOCHAN

IDOMHÍNIVGHAENTRYD

agas do thuigfin an Sgriobhútir and so fios.

Dligid an coinnthional va-

ir gacha feachtmhíne dul agce-

and achéile deisleacht choda éigin don Sgribhútir aga mhìnigheadh, & aga thu-

igfin, & atá ceadaighthe ag gach aon-

duine aca labhairt and fin do reir mar bhrofnuidheas acroidhe nó a indtind

fein é do réir an teagfa bhiás aca and

fin. Agas is amhlaidh is cóir doibh

D. 2.

in all men, so in hym that ought to be as an example to others of perfection, in no wise are to be suffered; especially, if so be that, according to Godes rule, being brotherlie advertised, he acknowledge not his faut and amend.

Interpretation of the Scriptures.

Everie weeke once, the Congregation assemble to heare some place of the Scriptures orderly expounded. At which tyme, it is lawfull for every man to speake or enquire, as God shall move his harte, and the text minister occasion; so it be without pertinacitee or disdayne,
THUIGSIN AN SGRIIPTVIR
bheith ar ti na foghlama nífamó iná do bheidis ar ti throda no imreafna, agas da neirgeadh imreasain no eafaonta eidir thuadadh|aibh nó ghaisgeádhach aibh reighidheadh na daoine is gliúca, agas is gnaotholcha don choimhthionol eatarra, maille ré briathriibh cnéa fda ciuine le gcuirisí|thear agconfadh, agas agcoimh|hearg argcul: agas afaid Minídirghe na Heagluife is cóir do dhenamh an reitighfin e|idir chach go coitcheand, do riaghladh, agas do ró|cheartugadh na Heagluife.

INVAIR TEID AN
coimhthionol agceand achéile, labhradh an Minídir anfhaoi|fide fo fhós, agas iaradhf g'ar an poba|l iád féin do radh na mbríatharfa fhós maille ré cro|dheadhaibh vmhla iondraca.

ROIMH TSEARMOIN.

as one that rather seketh to profit then to contend. And if so be any contencion rise, then suche as are appointed moderatours, either satisfie the partie, or els if he seme to cavill, exhorte hym to kepe silence, referring the judgement therof to the ministers and elders, to be determined in their assemblie or Consistorie before mentioned.

When the Congregation is assembled at the hour appointed, the Minister useth one of these two Confessions, or lyke in effect, exhorting the people diligently to examine them selves, following in their hartes the tenor of his words.
ANOTHER CONFESION FOR ALL STATES AND TYMES.

O eternall God and moste mercifull Father, we confess and acknowledge here, before thy divine majestic, that we are miserable synners, conceived and borne in synne and iniquitie, so that in us there is no goodnes. For the fleshe evermore rebelleth against the spirite, whereby we continually transgresse thy holy preceptes and commandeantestes, and so purchase to our selves, through thy juste judgement, death and damnation.

Notwithstandinge, O heavenly Father, forasmoche as we
I am not displeased with our selves for the synnes that we have committed against thee, and do unfeynedly repent us of the same, we moste humbly beseche thee, for Jesus Christes sake, to shewe thy mercie upon us, to forgive us all our synnes, and to increase thy Holy Spirite in us. That we acknowledginge from the bottome of our hartes our owne unrightousnes, may from henceforth not onely mortifie our sin-full lustes and affections, but also bringe forth suche fruites as may be agreeable to thy moste blessed wyll; not for the worthynes therof
but for the merites of thy dearely beloved Sonne Jesus Christe, our onely Sayvour, whom thou hast already given an oblation and offeringe for our synaes, and for whose sake we are certainly persuaded that thou wylt denye us nothinge that we shall aske in his name, accordinge to thy wyl. For thy Spirite doth assure our consciences that thou arte our mercifull Father, and so lovest us thy childrene through hym, that nothinge is able to remove thy heavenly grace and favor from us. To thee, therfore, O Father, with the Sonne and the Holy Ghoste, be all honor and glorye, worlde withowt ende. So be it.
A DHE is mó dhadhbhur eagla, agas vanhain, agas is mó cmhachta, neoch do fhoillfh thú féin ó thosach mar theinidh thréin loisgidh, anadhaidh lucht dhéanta tarcaíne, agas toibheime ar haitheantaibh ardnaomh tha: Agas fos do nocht thú féin, mar Athair comhghradhach do chách, agas mar Dhíá bán do throcaire dona daoínibh peachtacha do ní aithreachus, & aithrighe: Atamaoidne do chreatuire & oibrighthe do lámh féin, ag admhail, & agindín fhain féin do bheith neamh dhionghmalta dfofgladh ar fúl do cheum neimhe, nó dhar dtàifbenadh a-fiadhmhuife. Oir atáid ar geoinfianna féin, agas ar naingidheacht fhollas agar nagra, agas ag denan fhadhmuife narnadhaidh,

ANOTHER CONFESSION AND PRAYER COMMONLY USED IN THE CHURCH OF EDINBURGH, ON THE DAY OF COMMUNE PRAYERS.

O Dreadful and most mightie God, thou that from the beginning hast declared thy selfe a consuming fyre against the contenners of thy most holy precepts: and yet to the penitent sinners hast always shewed thy selfe a favourable Father, and a God full of mercie; We, thy creatures, and workmanship of thine owne handes, confesse our selves most unworthy to open our eyes unto the heavens, but farre lesse to appear in thy presence. For our consciences accuse us, and our manifest iniquities have borne witnes against us,
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nadhaidh, go ndeachamar ar feachran vaidfe agas go rabhamar falach neamh ghlann aniodhulacht, agas go dtugamar an ghloir, agas anghnáth onóir bhudh cóir dhuin do thabhait duidfé, do chreatuiribh: Agas gur iarramar cobhair nó cuideachadh mar nach raibhe fé rena fhaghail dúinn, agas go ndearrnamar dímheas, ’agas tarcaíne ar do theagafaigh troim dhiadhafa, atá fós truailleadh trénurchoideach ar mbeathadh in gach vile chéim aga dhearbhadh, nachar chuireamar afuim do la-dhífa nó do riaghail, nó do reacht, robheandaighthe: Agas ni na naimhir armainbfeasa amhain, do rindeamar gach nó dha ndubhramar a Thighearnna, acht anois féin. Tareís tufa dfofgladh dhoraí dáumn, agas do reidhughadh an róid romhaind, do bhridh do throcaire do chum do Rioghaite roineamhdha, lé foillsighadh do Tofgeil naomhtha fein dáumn: Ata an Rioghaite rothruaghfa go huilidhe ag leanmhuin alanolc, agas anaingidhea-

that we have declined from thee. We have bene polluted with idolatrie; we have given thy glorie to creatures; we have sought support where it was not to be founde, and have lightlyed thy most holesome admonitions. The manifest corruption of our lives in all estates evidently proveth that we have not lightly regarded thy statutes, lawes, and holy ordnances; and this was not only done, O Lord in the time of our blindnes, but even now, when of thy mercie thou hast opened unto us an entrance to thine heavenly king-
dome by the preaching of thine holy Evangel, the whole body of this miserable Realme still continueth in their former impietie.
For the most parte, alas! following the footsteps of the blynde and obstinate Princesse, utterly despise the light of thynne Evangel, and delyte in ignorance and idolatrie; others lyve as a people without God, and without all feare of thy terrible judgements. And some, O Lord, that in mouth professe thy blessed Evangel, by their scanderous lyfe blaspheme the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer iniquitie long to be unpunished upon the obstinate transgressors; especially, O Lord, when that after so long blindnes and horrible defection from thee,
so lovingly thou callest us again to thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme miserie, called unto thee; yea, when we appeared utterly to have beene consumed in the furie of our enemies, and then didest thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, and set us at libertie, when we by our foolishnes had made our selves slaves unto strangers: and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heape upon us benefites both spiritual and temporal. But yet, alas! O Lord, we clearly see that our great ingratitude craveth farther punishment at thy handes,
agases ataid achomhtharraidh sin go follas abfadhnuife ar fúl: Oir an chomhthail chogaidh, agas tarcaifne ar do ghrasfaibhe. Taréis tú dhá bfuaramh oraind, agas cumhdach iodhalachta nar meafg, is comhtharraidh choimhndhearrbhtha iad, go bfuil dál, agas gealladh do dhioghaltais oraind, agas atá doineand, agas drocht Fiona na haimhre ar bagar na báuánghorta, ghnathuideas teacht mar dhioghaltas an chráois imarcaigh, agas dhíinheas, agas neamh churam na mbocht: da bfuil an talamh anois lom lán: Ni fhuiil agaíne a Thighearna, en ni fhedmaoid do char eadruid, & do bhreithamhnústa: acht do mhór throcaire féin amháin, ata ar na furail go faor oraind, od Mhac caomh gurthannachta Iofa Criost ar Dthighearna, an ni do chofain fé dhuíinn lena bhás agas lena País. Oir da madhail leat breithamhnus do dhenamh oraind do cheartuire, agas ar peacthuigh, agas ar nuile imarcacha do chuimhsear- ughadh

the signes whereof are evident before our eyes. For the whispering of sedition, the contempt of thy graces offered, and the maintenance of idolatrie, are assured signes of thy farther plagues to fall upon us in particular for our greivous offences. And this unmeasurable untemperates of the ayre doeth also threaten thine accustomed plague of famine, which commonly followeth riotous excess and contempt of the pore, wherewith, alas, the whole earth is replenished. We have nothing, O Lord, that we may lay betwixt us and thy judgement but thyne only mercie, freely offred to us in thy deare Son, our Lord Jesus Christ, purchased to us by his death and passion. For if thou wilt enter in judgement with thy creatures, and keepe in minde our greivous synnes and offences,
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ughadh dhuinn, is dearbh nach bfuil seol ar bith téid as gan damndadh, agas na dhiaidhfin a Athair na trocaire, atamaoid gudghuidhe, agas gud gher atach, ar gradh do Mhic Iofa Criofd, na croidheadha chomhchruaidhe clochá do bhreith vaind, do chualaidh né fada dhaimfír do throcairefe, agas do gher dioghaltas ré cheile: agas gidheadh nar maothúheadh fós go tabhachtach leó fin fad, agas croidheadha comhmboga comhmaotha led Sbiorad féin do thabhairt duinn. Lemadh eicir lind athuigfin, agas achoim héd anumhla agas anonoír, ata imchubhaidh rena thabhairt do chumhach taibh diadhafa: fech féin fós a Thighhearna ar do chlóind thogthha, ara bfuil vireasbhuidh ar agcorpaibh, agas deonaidh dhuinn buaidh dtroda do bhreith ar naimhdibh arnanmand, mar do gheallais duinn a Niofa Criofd do mhac ar naon flanuighthoir arnaidhne & ar beair ladha, dó fan maillé riotfa, & rífan Sbiorad naomh biodh gach vile

then can there no flesh escape condemnation. And, therefore, we most humbly beseeche thee, O Father of mercies, for Christ Jesus thy Sonnes sake, to take from us these stony hearts, who so long have heard aswell thy mercies as severe judgements, and yet have not bene effectually moved with the same; and give unto us hearts mollified by thy Spirit, that may both conceive and kepe in mynde the reverence that is due unto thy Majestie, Looke, O Lord, unto thy chosen children labouring under the imperfections of the fleshe, and grant unto us that victorie that thou hast promised unto us by Jesus Christ thy Sonne, our onely Saviour, Mediator, and Lawgiver: To whome, with thee and the Holy Ghost, be
A DHÉ bhithbheó agas a Dhé bhithbhuan, a Athair Iofa Criost ar Dtíghearna, neoch nochtas do throcaire, agas chongbhus do ghealladh don druing aga bfuil do ghrádh, & umhluidheas dotaitheantaibh Diadh, an tan dhoirteas tú teas tseirge, agas crúas do cheirbhreitheamhnuis arna daoinibh olcmhora eafumhla: Atamaoidne and fo ag denamh vmhla, agas pródala abfiadhnuife do chath-rach cumhachtaighshe, agadhain leir gcroidheadhaibh gurab cóir do fnacléachta ñallmhurr dha; agas gurab cóir do chuirfear an chuing, agas an cuibreach cedna, do thogaibh tú roimhe dhind léd ghrafaisbh, oraind aris. Oir ataid ar Rioghruidh

all honour and praise, now and ever.

A Confession of Sinnes, and Petitions, made unto God in the tyme of our extreame troubles, and yet commonly used in the Churches of Scotland, before the sermon.

Eternal and everlasting God, Father of our Lord Jesus Christ, thou that shouwest mercy, and kepest covenant with them that love and in reverence kepe thy commandements, even when thou powrest forth thy hote displeasure and just judgments upon the obstinat inobedient; we here prostrat our selves before the throne of thy Majestie, from our hearts confessing, that justelie thou hast punished us by the tyrannie of strangers, and that more justelie thou mayest bring upon us againe the bondage and yoak which of thy mercy for a season thou hast removed. Our kings,
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princes, and people in blindnes have refused the word of thyne
eternal veritie; and in so doing, we have refused the league of
thy mercy offered to us, in Jesus Christ thy Sonne, which albeit
thou now of thy meere mercy hast offered to us againe in such
aboundance, that none can be excused by reason of ignorance;
yet not the lesse to the judgement of men, impietie overfloweth
the whole face of this realme. For the great multitude delyte
them selves in ignorance and idolatrie: and suche, alas! as
appeare to reverence and embrace thy word, do not expresse the
fruits of repentance, as it becometh the people, to whom thou hast
showed thy selfe, so mercifull and favourble. These are thy
juste judgements, O Lord, whereby thou punishest sinne by sinne,
and man by his owne iniquitie, so that there can be no end of sinne, except thou prevent us with thy undeserved grace. Convert us, therefore, O Lord, and we shall be converted; suffer not our unthankfulness to procure of thy most just judgements, that strangers againe impire over us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual imperfections, yet for the glory of thine owne Name, and for the glory of thine only beloved Sonne Jesus Christ, whose veritie and Evangel thou of thy meere mercy has manifested amongst us: it wil please thee to take us in to thy protection, and in thy defence, that all the world may know, that, as of thy meere mercy
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thou hast begone this worke of our salvation amongst us, so of this same mercy thou wilt continue it. Graunt us this, mercifull Father, for Christ Jesus thy Sonnes sake. So be it.

A PRAYER FOR THE WHOLE ESTATE OF CHRISTES CHURCHE.

Almighty God and moste mercifull Father, we humbly submit our selves, and fall downe before thy Majestie, beseeching thee frome the botome of our hartes, that this seede of thy worde, nowe sowne amongst us, may take suche depe roote, that neither the burninge heate of persecution
cause it to wither, nether the thorny cares of this lyfe do choke it, but that as seede sown in good grownde, it may bringe forth thirtie, sixtie, and an hundreth folde, as thy heavenly wisdome hathe appointed. And becawse we have nede continually to crave many things at thy handes, we humbly besche thee, O heavenly Father, to graunt us thy Holy Spirite to directe our peticions, that they may procede frome such a fervent minde as may be agreeable to thy moste blessed wyll.

And seinge that our infirmitie is hable to do nothinge without thy helpe, and that thou arte not ignorant with how many and great temptations, we poore wretches are on every side inclosed and compassed,
let thy strenghe, O Lord, susteyne our weaknesses, that we beinge defended with the force of thy grace, may be savely preserved against all assaultes of Satan, who goeth abowte continually like a roaringe lyon, sekinge to devoure us. Encrease our faith, O mercifull Father, that we do not swarve at any tyme from thy heavenly worde, but augment in us hope and love, with a carefull kepinge of all thy commanudementes, that no hardnes of harte, no hypocrisie, no concupiscence of the eyes, nor intsymentes of the worlde, do drawe us away frome thy obedience. And seinge we lyve nowe in these moste perillous tymes, let thy Fatherly providence defende us against the violence of all our enemies.
which do every where pursue us; but chiefly against the wicked rage and furious uproares of that Romshe idoll, enemie to thy Christe.

Fordermore, forasmoche as by thy holy Apostle we be taught to make our prayers and supplications for all men, we praye not onely for our selves here present, but beseche thee also, to reduce all such as be yet ignorant, from the miserable captivitie of blindines and error, to the pure understandinge and knowlague of thy heavenly truthe, that we all, with one consent and unitie of myndes, may wourshippe thee our onely God and Saviour.
And that all pastors, shepherds, and ministers, to whom thou hast committed the dispensation of thy holy Word, and charge of thy chosen people, may both in their lyfe and doctrine be fownde faithfull, settinge onely before their eyes thy glorie; and that by them, all poore shepe which wander and go astray, may be gathered and broght home to thy toulde.

Moreover, becawse the hartes of rulers are in thy hands, we besche thee to direct and governe the hartes of all kinges, princes, and magistrates to whom thou haste committed the sword; especially, O Lord, accordinge to our bonden dutie we besche thee to mainteyne and increase the honorable estate of the Quenes maestie, and our Prince,
VRRNAIDHTHE.

ach atá futhadh sin go leir, Denadh do ghrádh aithreamhailse marfín a gca-omhna, agas a gcóimhéd, agas denadh do Sbiór naomhta agroidheadhada do riaghladh, agas do roidhiorghudh-
adh, iondas go b'fheaid an cúram atá ortha do fhreaidal, agas do fhritheol-
amh, iondas go mbí fa chreideamh fhirneachta aga mhéadhadh. Agas b'éa a gceartughadh, agas dioghaltas agá dhéinamh ar peacthaíbh do reir do riaghlafa, agas do bhriathar naomh-
tha: Agas o'tamaoid vile nar mballaíbh diamhra, do chorp Iofa Criofíd, atama oid ag denamh ar niarratais, & ar nit-
che, ortfa a Athair neamhdha, ar son gach vile dhuine, atá fa engne autocra-
cha, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó caolaithe oile, no bochtaine, no chuibreach, príofunta-
cha, no fogra, na dibirt, no doghal-
tas, no engne oile fighuraidh, no doch-
ar cuirp, no buaidhreadh meannamó intinde, go madhtoil leat fulang, agas foighidin do thabhairt doibh, ina nain deife

and all the estates, and the whole bodye of this common weale:
Let thy Fatherlye favor so preserve her, and thy Holy Spireite so governe her harte, that she may in suche sorte execute her office, that thy religion may be purely mainteyned, manners reformed, and syinne ponished accordinge to the precise rule of thy holy Woord.

And for that we be all members of the mysticall body of Christ Jesus, we make our requestes unto thee, O heavenly Father, for all suche as are afflicted with any kinde of crosse or tribulation, as warre, plague, famine, sikenès, povertie, imprisonement, persecution, banishement, or any other kinde of thy roddes, whether it be calamitie of bodie, or vexation of mynde, that it wold please thee to gyve them pacience and constancie,
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dèife, no go cuire tú féin fuasgladh, agas furtacht chuca fadheoidh, agas na dhiaidhfin a Dhé Athar vile chum hachtaigh, agas a Thighearna is mó trocaire, atamaoid go lán vmhal gud ghuidh, fad throcaire, & fad throm ghrafaibh dfoillfeachadh arar mbraith ribh criofdaidhe, atá ar fogra no a bpri ofunaibh, nó ag fulang bháis gach énla ar fhgath fhiadhnuife na frinde, otaid vile absegmhuis chuidighthe daoine: gidheadh na treigeadh do chomhfhur tacht diadhafa fad: acht beathaigh, & fadoigh do Sbiorad naomhtha ina gcro idheadhaibh, & ina nindtindibh, iondas go bforduid fa dheoidh, re deagh thoil agas re deighghean, anuirsebhuidh, & andochar dfulang mar do chithear dod ghliocas diadhafa, rena mbeathaidh, & rena mbás fa dheoidh, go fgoile, agas go neartuighe Rioghacht, agas ro fhla itheamhnus do Mhic mhurchumachaithge Iosa Criofd, trid an faoghal go himlán, ágas is anaimn, ágas anonoir an Mhicfin do nimaid ar nguidhe, &

E. 4.

tyll thou send them full deliverance of all their troubles. And as we be bownde to love and honor our parentes, kinsfolkes, friends, and contrye, so we moste humbly beseech thee to shewe thy pitie upon our miserable countrie of England, which once, through thy mercie, was called to libertie, and now for their and our synnes, is broght unto moste vile slavery and Babylonical bondage.

Roote owte from thence, O Lord, all raveninge wolves, which to fyll their bellies destroie thy flocke. And shewe thy great mercies upon those our bretherne which are persecuted, cast in prison, and dayly condemned to death for the testimonie of thy truth. And thogh they be utterly destitute of all man's ayde, yet let thy sweete comfort never departe from them, but so inflame their hartes with thy Holy Spirite, that thei may boldly and cheerfully abide suche tryall as thy godly wisdome shall appoint. So that at length, aswell by their death as by their life, the kingdome of thy deare Sonne Jesus Christ may increase and shyne through all the world. In whose name we make our humble
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ar nurrnuidhe mar do theagairf féin dúinn ag radha nambilatharfa.

Ar nathairne atá ar neamh go mo be ádaighthe hainn, go dtí dód righe goma denta do thoil adtaímhún mar a tá ar neamh, tabhair dhúinn aniu ar nar an laitheamhail, & maith dhúinn ar bith acha amhail mhaithmaoidhne dar bheic heamhnuibh, agas na leig a mbuaídhreadh find, acht faor find ó olc: óir is leatfa an righe, anearth, agas a ngloir tre bhíoth fior.

 ¶ BIODHAMHLVIDH.

A DHE na nuile chumbacht ata-maoid goteadarghuidhe, go ma to il leat forfideacht, agas buaine, agas daingne do thabhairt dúinn ad choreideamh bheidhe, agas mhadghadh ion daind gach hénla, no go b'fam go lán tomhas ar nuile chearta, agas thoifidheachta

peticions unto thee, as he hath taught us.
Our Father which art in heaven, etc.

Almightie and ever lyvinge God, vouchsave, we beseeche thee, to grant us perfite contynuance in thy lively faith, augmentinge the same is us dayly, tyll we growe to the full measure of our perfection

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VRRNAIDHTHE.
heachta an Iofa Criofd re ndenam ar bfaoluidin ag radha na mbriatharfa.

CREIDIM in Día Athar vile chumhachtach, cruithuigtheoir neimhe, agas talman, agas an Iofa Criofd a én Mhac soin ar Dtíghearná: neoch do gabhadh on Sbiorad naomh, & rugadh lé Muire Oigh, dfulaing pais fa Poinc Piolaid, do cefadh, fuair bás, agas dohadhluiceadh, do chuaidh fiós anifreand, an tréas la do eiridh óbhás, & do chuaidh físas ar neam, do tfluidh ardeis Dé Athar vile chumhachtaigh, as in tiucfas dobhreith bhreithe, ar bheoaibh, agas ar mharbhaibh.

Creidim andfa Sbiorad naomh, agas an Eagluis naomhtha go huilidhe, comaoineachadh na naomh, maitheanh na peacadh, eiseirghe cholla na marbh agas an bheatha huithain.

ใ BIŐDH AMHĽVIDH.

in Christ, wherof we make our confession, sayinge, I beleve in God, etc.
VRRNAIDHTHE.
NA DHIAIDH SO, AGAS
indiaidh chandtuireachta na Psalm,
abradh an minisdir an beandachadh
so fios, & sgaoileadh an pobal ofin
amach an lá fin.

* (**) *

DIA an Thighearna dar mbeamd-
achadh,agas dar goimhied: Dia
an Thighearna dfoillseachadh,agas do
thaisbeandh tfoillse agnuife fën duind
& do dhenamh throcaire oraind, Dia
an Thighearna diompodh a ghnuife
gradhaighche chuagaind, do dheonach-
adh atfithchaimhe fën duind.

GRADH De Athar vile chumh-
achaigh,agas grafa,agas trocaire
ar Dtíghearna Iosa Cristd, comaoine-
achadh,agas comhfhurtacht on Sbior-
rad naomh, do bheith do gnáth maille
rind go himlán.

† BIODH AMHLVIDH.

† VRRNVIDHE

Then the people singe a Psalm, which ended, the Minister pronounceth one
of these blessings, and so the Congregation departeth.

The Lord blesse you and save you; the Lord make his face
shyne upon you, and be mercifull unto you; the Lord turne his
countenance towards you, and graunt you his peace.

The grace of our Lord Jesus Christ, the love of God, and com-
munion of the Holie Ghoste, be with you all. So be it.
Another Manner of Prayer after the Sermon.

Almightie God and heavenlie Father, since thou hast promised to graunte our requests, which we shall make unto thee in the name of our Lord Jesus Christ, thy welbeloved Sonne; and we are also taught by him and his Apostles to assemble our selves in his Name, promising that he will be among us, and make intercession for us unto thee for the obtaining of all such things as we shall agre upon here in earth; we, therefore having first thy commandement to praye for such as thou hast appoynted rulers and governours over us, and also for all things nedeful both
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namh an Pubaill, & feidhm gach vile dhuine an mhéid, agas atá ar gcreideamh ar na thogbhall led bhriathruib diadhà dearbhthafa, agas led ghealladh neamhfhallfa: Atamaoid and fo ar gcruiindiughadh, & ar gcoimthionol agceand aicheile athadhnuiifise, agas a-nainm do Mhic inmhuin ar Dtghearna Iofa, atamaoid ag denamh ar nguidhe ditheallaidhe riotfa, a Dhé is mó trocaire, agas a Athair is truime toibrheartus, go ma toil leat do throcaire neimhmeafardhda do dheonachadh dhúin, ar grádh Iofa Criofd ar nén fla nuighthoir, agas ar nén teachaire, & ar nuile Peacadh do mhaithreamh dhúind agas ar gcroidheadha, agas ar dtoile do tharraing, agas do thogbhaail chugad, iondas go bfagham ar niarratus ó indtindíibh duthrachtacha, agas fós go mbeam do reir do thoile moir bheanduighthefe. Oír afí fin na henar is inmheadfa.

Vime fin atamaoid gud ghuidhe a Athair neamhdha adtimcheall gach Ri gh, agas for thy people, and for all sorts of men, forasmuch as our faith is grounded on thine holy word and promises, and that we are here gathered together before thy face, and in the name of thy Sonne our Lord Jesus), we, I say, make our earnest supplication unto thee, our moste mercifull God and bountifull Father, that for Jesus Christ’s sake, our onelie Saviour and Mediator, it would please thee, of thine infinite mercie, freely to pardon our offences, and in suche sorte to drawe and lift up our hearts and affections towards thee, that our requestes may both procee of a fervent minde, and also be agreeable unto thy moste blessed wil and pleasure, which is onely to be accepted.

We beseche thee, therefore, O heavenlie Father, as touching all princes
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gh, agas gach ro Thighearna, & gach vachtaran da dtug tusa freamal, agas cumas cora, agas cothruim os ciond an pobail, agas go hairidhe aditimcheall sdaide, agas inmhe onoraighe na Ríog hruidhe, agas na gcomhuirleach atá orra, agas ris an gcuid eile duachtaranáibh, agas do chumunta na Rioghacht ta, go ma toil leat, do Sbiorad naomhtha do dheonachadh dhoibh, agas do mhedughadh ionta, ó aimsir go haim-sir, iondas go madh eidir léó maille ré deaghl cheideamh Iosa Criofd háon Mhic fe ar Dtíghearna, a admhail, & a thuigfin go buail fé na Righ ós ciond gach vile Righ, agas na vachtaran os ciond gach vile vachtaran, mar tugais féin dó gach vile chumhachta ar neamh, & ar talmhuin, agas da reir sin iad féin do thoirbheart dó, do dhenaímh atfeirbhise, agas a thoile, do mhedughadh Rioghachta Iosa Criofd in gach Rioghacht, agas in gach Tighearnaíntus da buail futhaibhún, agas do cumhdach dheighriaghlá do reir do

and rules unto whome thou hast committed the administration of thy justice, and namely, as touching the excellent estate of the Queenes Majestie, and all her honorable Counsel, with the rest of the magistrates and commons of the realme, that it would please thee to graunte her thine holie Spirit, and inresce the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine onlie Sonne, our Lord, to be King of all kings, and Governour of all governours, even as thou hast given all power unto him both in heaven and in earth; and so give herselfe wholy to serve him, and to advance his king-dome in her dominions (ruling by thy wordes her subjectes,
thoilefe, agas do bhríathar don pobal atá fana fíomacht: Oír afiadfin caoirigh do mhaghafa, agas tred do chluana, ion das go mbeam arar ndidean, agas arar nanacul, agas arar gcoimhied, afth agas angradh, agas anaoimhthacht bheathadh, agas fadhoidh tarefs ar faortha ó gach vile eagla, agas uamhan ar nam had, go bheidmaoid bheith ag tabhair bhuaidheachais, & bhuanaltuighe dhuitfe, gach én lá ar feadh ar naímfir. 

Tamuid gutaedarghuidhe fós, a Athair is mó trocaire, agas a Tlanaighthoir anchinidh dhaíonda, ar fón gach én duine do chuir tú mar Muinistir os coinid an Pobail Chriosduidhe, da dtug tú curam na nanmand, agas freasal do Tfoifgeil naomhta, iondas go ma toil leat an curam fin do ghabhadar orra: do bhreith leó dhoibh gan mhealladh ó dheamhan no ó dhomhan: agas ag-coimhéd mar sin led Sbioraid naomhtha, iondas go mbeid firindeach deagh chreidmheach, ag fior mhedughadh do ghloirife, ag caitheamh afoathair vile do

which be thy creatures, and the shepe of thy pasture), that we being mainteined in peace and tranquilitie bothe here and everie where, may serve thee in all holines and vertue; and finally, being delivered from all feare of enemies, may render thankes unto thee all the days of our life.

We besech thee also, moste deare Father and Saviour, for all suche as thou hast appoynted Ministers unto thy faithful people, and unto whome thou hast committed the charge of soules, and the ministerie of thine holie Gospel, that it would please thee so to guide them with thine holie Spirit, that they may be found faithful and zealous of thy glorie, directing alwaye their whole studies
do chum na haon chríchese, agas anénadhbhair, do thabhait na gcóraoch mbocht do chuaidh ar seachran on tréid, aranaíos airís, do chum an Tighhearna Iofa, atá na mhor bhuchail, agas na cheand os ciond gach eafbuig, iondas go bheadaid ó aimfír go haimfír, bhe ith ag medughadh abhreintachta, agas anaomhthachta, agas don taoibh oile, go no toil leat, gach vile Eagluis do chaomhna, agas choimhied, ó chundtabhartaibh na mac dtire marbhthach fandtach, bhios ag iarraidh atarbha anadaidh do reachta, agas nach iar rand medughadh do ghloirife amhain, nó dion no faoradh do thréda. Tuilleadh vile fós, atamaid ag denamh ar nguidhe riots a Thighhearna, a Dhé, & a Athair is truime toirbheartas, ar fon gach vile dhuine go geineralta, mar is ail leat athuigfin, agas a aithniughadh gurab tú féin is flanuightheoir don taoghal go huilidhe, do rear an cheand aigh do rinde do Mhac ionmhuin Iofa Criofd, mar do fhoiris an drong do bhi

unto this end, that the poore shepe which be gone astray out of the flocke, may be soght out, and broght againe unto the Lord Jesus, who is the chief Shepherd and head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousnesses and holines : And, on the other part, that it would please thee to deliver all the Churches from the daunger of ravening wolves, and from hirelings, who seke their owne ambicion and profit, and not the setting forth of thy glorie onely, and the safe-garde of thy flocke.

Moreover, we make our prayers unto thee, O Lord God, moste merciful Father, for all men in general, that as thou wilt be knowne to be the Saviour of all the worlde by the resembcion purchased by thine onely Sonne Jesus Christ ;
VR R N A I D H T H E.

roimhe fo aláimh, agas andorchadas do bhríd ainbís, agas aineolais, agas vireabhadha do Tfoisgeilfe: go ma ha mhluidh fin is toil leat anois bo bhríd fhoillfeachaidh do Tfoisgeil, agas fíoillfe gloine do Sbioraide naomhtha, cáich do thabhairt ar flighidh aflannigh the: Ofr aí fin a aithne, agas a admhail gurab é Iofa Criofd do chuiris chugaind dar fáilfeachaidh. Mar an gced na go ma toil leat, na daoine dtugais do ghrafaibh, agcroidheadha do tfoillfíughadh, agas dsofgladh da thuigfín do bhriathar, fad fin do mhedughadh in gach vile Dhíádhacht, agas do tfaíbheas Sbioratalta do dhorthadh orra. Iondas go bhédam vile ler gcroíheadhaibh, agas ler mbelaibh vmhla, agas onoir do dhenamh dhuidfe, agas onoir imchubhaidh, agas feirbhis do dhenamh do Mhac Diofa Criofd ar Ri, & ar gruthuightheoir, agas ar naídhne. Mar an gcedna a Dhé do bheir gach comhfhurtacht frindè, atamuid aga fhurail

even so that such as have bene hitherto holden captive in darknes and ignorance for lacke of the knowledge of the Gospel, may, through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art onely very God, and that he, whom thou hast sent, is Jesus Christ: likewise, that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy worde, may continually increase in godlines, and be plenteously enriched with spiritual benefites; so that we may altogether worship thee, both with heart and mouthe, and render due honour and service unto Christ our Maister, King, and Law-maker.

In like maner, O Lord of all true comfort, we commend unto thee
V R R N A I D H T H E.

in our prayers, all such persones as thou hast visited and chastised by thy crosse and tribulation; as such people as thou hast punished with pestilence, warre, or famine; and all other persons afflicted with povertie, imprisonment, sicknes, banishment, or any like bodilie adversitie, or hast otherwise troubled and afflicted in spirit; that it would please thee to make them perceive thy fatherlie affection toward them; that is, that these crosses be chastisings for their amendment, to the intent that they shulde unfainedly turne unto thee, and so by cleaving unto thee might receive ful comfort, and be delivered from all maner of evil. But especially, we commend unto thy Divine protection, all such which are under the tyrannie of Antichrist,
and both lacke this foode of life, and have not libertie to call upon thy Name in open assemblie; chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it would please thee, O Father of consolations, to strengthen them by the power of thine holy Spirit, in such sorte as they never shrinke backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be moste expedient, comforting them in their afflictions, maintaining them in thy safegarde against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.
V R R N A I D H T H E

A Dhé agas a Thighearna is truíme trocaire, atamuid do teadarghuidhe, adheonachadh dhúin an mhéid atamaoid and fo ar dtionol ageandacheile anaimn do Mhic mhó ar chumhachtachadh Iofa Criofd, deisdeacht a bhríathar, & do chomaoineachadh a Chuirp, go bheadam a thuigfin go firidreach ne amh chealgach. méd thraíghche na fda ide damuintear fúllmaoid ó náduir, & mar atamuid ler ndroch ghniomhartuibh féin, ag tuilleadh dhamnuidh tús-thain duín, agas acur ar ndroch ghniomhartha fásas ar muin acheile gach énla, agas do dhioghaltastrúma do bheith ofar gciond, do bhrídh ar ndrobheathadh lán fhudhaimhuire Peacaidhe, iondas ar básfin duín nach bhfuil én bhraon maithseafar dar naduir féin indaing, agas nach maireand én ní domhaithe rí féin no air fiondfear do thuilbheadh Rioghaacht nó flaitheas Dé dhúin, go bheadmaoid fínd féin, agas ar gcroidheadh go huilidhe do thioidhlucaidh dhuidhe maill ré lán ndochas ad Mhac ionmuin Iofa Cri-

Finally, O Lord God, most deare Father, we beseech thee to graunte unto us also, which are here gathered together in the name of thy Sonne Jesus, to heare his worde preached, that we may acknowledge truely, and without hypocrisie, in how miserable a state of perdicion we are in by nature, and how worthily we procure unto our selves everlasting damnacion, heaping up from time to time, thy grievous punishmentes toward us, through our wicked and sinful life, to the end, that (seeing there remaineth no sparke of goodnes in our nature, and that there is nothing in us, as touching our first creation, and that which we receive of our parents, mete to enjoy the heritage of God's kingdome) we may wholly render up our selves with all our hearts, with an assured confidence unto thy dearly beloved Sonne, Jesus our Lord,
VRRNAIDHTHE

ofd ar Dtíghearna, agas ar naon Slanúigneoir, do chruthaidh, agas do che andaidh find, do chum go ndenadh fé comhnuídhe nar geroidheadhaibh, as go bítsfamaois ar dtoile peachtacha do mhárbhadh, agas do mhor mhuchadh, agas ar nathnuadhughadh ambeathaidh Dhiadh, do mheduaghadh onora a amna naomhthaí, oir is oighiri ar gach én onoir é, in gach én ionad, agas ar seadh an domhain gn himlán.

Mar an gcéadna do bfuil dídean, agas vachtaranacht agadfa a Athair orfor gciond. Iondas go bheidh gach én lá ni famhó, agas nína mhó, barr vmhlúchta, agas onora, do dhenamh dot chum-aithche fhionn naomhtha neamhshalísfa, aga náirtiheach thú ad Rígh, & ad Ghuibhearnoir os gach vile ní, ag denamh riagbla roidhioirgha dot pobal, lé cloidheamh do bhriathar, agas lé cumhaichaibh do Shioruíd naomhtha, rer chlaoidhis do naimhde vile, tré chum-aithche bhínde, & tfirentachtá. Iondas go fgríofuithear, agas go gclaoi-fidhearc, agas ar naomhthaí, do chruthaidh, agas ar naon Slanúigneoir, do chruthaidh, agas do che andaidh find, do chum go ndenadh fé comhnuídhe nar geroidheadhaibh, as go bítsfamaois ar dtoile peachtacha do mhárbhadh, agas do mhor mhuchadh, agas ar nathnuadhughadh ambeathaidh Dhiadh, do mheduaghadh onora a amna naomhthaí, oir is oighiri ar gach én onoir é, in gach én ionad, agas ar seadh an domhain gn himlán.

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our onely Saviour and Redeemer, to the intent, that he dwelling in us, may mortifie our olde man, that is to say, our sinfull affections, and that we may be renewed into a more godlie life, whereby thine holie Name (as it is worthy of all honour) may be advanced and magnified throughout the worlde, and in all places: likewise, that thou mayest have the tuicion and governance over us, and that we may learne dayly more and more to humble and submit our selves unto thy Majestie, in such sorte, that thou mayest be counted King and governour over all, guyding thy people with the sceptre of thy worde, and by the vertue of thine holie Spirite, to the confusion of thine enemies, through the might of thy trueth and righteousnes; so that by this meanes all power and height which withstandeth they glorie, may be continually thrown downe and abolished,
V R R N A I D H T H E

fidhear, agas go gcuirfidhear ar gcul, gach neart, agas gach cumhacht da bfuil acothughadh anadhaidh do ghloirife, no go bfoillfishthearn, agas troimneart do Rioghachta ro onorailge, anuair nochtas tú thú fsein, imbre ãtheamhnuis apearfuind do Mhic. Iondas fós go bâidhme, maille ris an gcuid eile do chrthtuiregh, vmlacht fhoirfe fhirindeach do thabhairt duife, mar do níd na haigil naomhtha neam hurchoideacha, haitheanta do choimhlonadh, iondas goma denta do thoil gan chur na hadhaidh, agas go ndena gach én duine adhitheall, fad tseirbhis, agas fad thoilse do dhenamh, agas adtoile fsein, agas anuile iarratus, & aînmin agcolla do threigean.

Deonaigh dhúin fós a Thighearna mhaith, glaufacht ingráidh, agas anegla hanma naomhthafa, agas gombeathughtear fínd vîle, led mhaithneas, & led mhor grafaibh, agas go bfgâgham od lamhaibhse, gach én ní ar abfuil ar bfeidhm no ar bfoghnamh, agas fín do F. 3.

unto suche time, as the ful and perfect face of thy kingdome shal appeare, when thou shalt shewe thy selfe in judgement in the persone of thy Sonne; whereby also we, with the rest of thy creatures, may rendre unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves and onely to the performing of thy commandements, so that thine onlie wil may be fulfilled without any contradiction, and that every man may bend him self to serve and please thee, renouncing their owne wiles, with all the affections and desires of the flesh. Granunt us also, good Lord, that we, thus walking in the love and dread of thine holie Name, may be nourished through thy goodness, and that we may receive at thine hands, all things expedient and necessarie for us, and so use thy gifte peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more affectuously acknowledge thee to be our Father, loking for all good gifts at thine hand,
V R R N A I D H T H E
chaitheamh go seimh iodhaimh, i-
ondas anuair thuigfear mbeadh mhairfear
ghnathhaidh ag deacht do chum peaca-
dh dhathdh, an feadh mhairfear
fa mbeathaidh aithghiorrtha, bheith do
ghnath ag claoadh, agus ag tuitim, ó
thlighidh dhirigh haitheantadh, ata-
muid gud gheidhfe ar peacadh do
mhaithseamh dhunín. Oír atá무 insect abairt dhaimhnaidh do reir do
bhreitheamhuis brathafa, tríd ar noí
cabh imarcacha, iondas nach biaidh
cumhachta

and by with-drawing and pulling backe all our vaine confidence
from creatures, may set it wholly upon thee, and so rest onely in
thy moste bountifal mercie. And for so much as whiles we
continue here in this transitorie life, we are so miserable, so
fraile, and so much enclined unto sinne, that we fall continually
and swarve from the right way of thy commandements, we beseech
thee pardon us our innumerable offences, whereby we are in
danger of thy judgement and condemnation, and forgive us so freely
VRNAIDHTHE

cumhachta no neart, ag bás, no ag pe-acadh, no ag damnad, nar nadhaidh, agas nach aigeorthar oraind droch fhremha doimhne an peacthaidh, atá agamhuin, agas agaíteachadh ionda-ind do ghnáth. Deonaidh duin fós a Thighearna, do reir haithe, na hu-icle, agas na hégora do rindeadar each oraind do mhaítheamh doibh, agas agcuimhne do dhul ar dearnad váind, & anionadh an dioghaltais bhudh mi-an rer nádúir do dhenamh, fgáth agas dion & didin ar námhad do dhenamh. & óta an mhéidís denblaine, & do neamh chumhachtaibh iondaind, nach bheidmaid cothughadh anadhaidh ar námhad ler neart féin, ar seadh én mhoiminde do ló nó dothadhche, agas go bfuil anoiread hn do thromdacht, & deire imarcaim annamhad oraind, nach denád an diabhal, nó an faoghal, nó ar ndroch thoile féin én chomhnuidhe, acht ag fior chothughadh mar na-dhaidh do ghnáth, aranadhbhur fín goma toil leatfá do dheighmhein. Dhiad-ha, sinde do threorughadh led Sbio-

that death and sinne may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doeth ever more remaine in us, but grant that by thy commandment we may forget the wrongs which other do unto us, and in steade of seking vengeance, may procure the wealth of our enemies. And for as much as of our selves, we are so weake, that we are not able to stand upright one minute of an hour, and also that we are so belaid and assaulted evermore with such a multitude of so dangerous enemies, that the devil, the worlde, sinne, and our owne concupiscences do never leave of to fight against us; let it be thy good pleasure to strengthen us with thy holy Spirit,
V R R N A I D H T H E

¶ BIODH AMHLUIDH

V R R N A I D H T H E B H E G
tareis an Tfailm roimh Tsermoin.

[DI]

and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spiritual batell against sinne, until suche time as we shal obteine the ful victorie, and so at length may triumphantly rejoyce in thy Kingdome, with our capitaine and governour Jesus Christ our Lord.

A SHORT PRAYER*

after the Psalm before the sermon.

* There is no prayer to correspond with this in English.
May God the Father, Almighty King, Father of Jesus Christ our Lord, open and enlighten our hearts, and our minds to hear and to understand, and to obey, his holy, pure will, which is clearly revealed to us, in his most blessed law of his great and marvellous Son Jesus Christ our Lord. May he grant us, for his free mercy's sake, that whatever transgression, or sin, or evil we, or any one of us, may have committed from the beginning of our lives until now, we may be suffered to escape vengeance, and that what is yet to be spent and passed through of our time, may be all spent in obedience, and fear, and love of him. So that his holy name may be praised of us, and that we ourselves may have comfort in all that we do. May he also grant us every other good thing according to our need both in soul
VRRNAIDHTHE
mandaibh, agas agar georpaibh, mar is fearr atá afhios aga chumhachtaibh Diadhafán gach ni dhá rigmaoid do leas no mar is aithnídh dar nainbfeas féin natiodhluicthe sin diarraidh air, na tioghlaithne maithese agas gach tio-ghlucadh eile imchubhaidh iniarrata, iarrrniaoid anaim a Mhic ionmhuin Io-fa Criofd agradha na mbriatharfa, Arnathairne atá ar neamh.

VRNVIDHTHE IN-
ragha gach vair bhus ail leat.

A DHE vile chumhachtaigh, agas a Athair neamhda, tuigmaoid inar gcóinísanfaibh, agas atamuid aga adm-hail, inar nindtindibh: martá fo fós fí-rindeach, nach fin find féin, ar fúile do thogbhail ré flaitheamhnus Dé: agas nach fin find teachth atfhadhnuifese, nó an mhéidín do dhánacht do dhe namh, abhreathnughadh nó achtmain-
tiugadh,

and body, as his Divine power knows we require better than our ignorance knows how to ask the gifts of him. These good gifts and every other suitable gift asked, we ask in the name of his beloved Son Jesus Christ saying these words, Our Father who art in heaven.

This Prayer following, is used to be said after the Sermon, on the day which is appointed for commune Prayer; and it is very proper for our state and time, to move us to true repentance, and to turne backe God’s sharpe roddes which yet threaten us.

ANOTHER PRAYER.

God Almightye and heavenlie Father, we acknowledge in our consciences, and confesse, as the truth is, that we are not worthie to lift up our eyes unto heaven, muche lese mete to come into thy presence, and to be bolde to thinke
V'R'N'A I D H'T' H'E

thou wilt heare our prayers, if thou have respect to that which is in us; for our consciences accuse us, and our owne sinnes doe beare witness against us: yea, and we knowe that thou art a righteous Judge, which doest not counte sinners righteous, but punishest the fautes of such as transgresse thy commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our owne hearts, and can not chuse but be beaten downe, and as it were despaire, even as though we were alreadie swallowed up in the depe goulfe of death. Notwithstanding, moste merciful Lord, since it hath pleased thee of thine infinite mercie, to commande us to call upon thee for helpe,
V R R N A I D H T H E

iochtar ifrind, agas gach meid, mar
mhothuidhmean duirceafhoidh ora-
ind féin, is moide dlhigmuid, teacht
go luathghaireach, lánumhal, diaraidh
fhurtachta ar do mhór throcairefe fin:
Oír do gheall tú ar nitche, agas ar nur
ruidhe, agas ar niarratus deifbleacht,
gan aire do thabhairt, don dioghaltus
do dlhigfnemaiois do thaob ar peaca-
igh, acht amhain anaimn, agas anonor
agas ar grádh ar Dtíghearna Iofa Cri-
ofd, do reir athuillteanais, & athrom-
cendaigh, neoch na aonar, tug tusa dhu
ín mar aon teachtaire, agas mar én aidh
ne: atamuid agar leigean féin anille,
agas annumhlacht, atfadhnaísefe, ag di
ultadh gach vile dhóchais dimhain-
igh ó neart daonda, acht leanmuin
amhain red throcairefe, agas ar lán
ndochas do bheith angairm hanma na
omhthafa, dtfaghail mhaithimh ar Pea-
caidh dhuin. Artus a Thíghearna,
maille ré gach tiodhluadadh nach bhéar
daireamh nó dhein, tugás dághach
vile dhuine ar talmhuin, tugais duine
grafa

even from the depe botome of hel; and that the more lacke and
defante we fele in our selves, so muche the rather we shulde have
recourse unto thy soveraigne bountie; since also thou hast promised
to heare and accept our requestes and supplications, without having
any respect to our worthines, but onely in the Name, and for the
merites of our Lord Jesus Christ, whom alone thou hast appointed
to be our Intercessor and Advocate; we humble our selves before
thee, renouncing all vaine confidence in man's helpe, and cleave
onely to thy mercie, and with ful confidence call upon thine holie
name, to obtaine pardon for our sins.

First, O Lord, besides the innumerable benefites which thou
doest universally bestowe upon all men in earth, thou hast
V R R N A I D H T H E

grafta fıfbeifialta, nach fsedmuid do rad
ha ar aniumad, & nach fsedmuid do
fmuaintiughadh nar nintindibh, agas
go hairidhe mar do dheonuidhis ar
ngairm, do chum thuigfeana do Tfoil-
geil naomhta, agar dtarraing ó dhaoir-
fe thruigh an diabhail, aga rabhamar
a gceangal, agas agcuibreach, agas a-
gar faoradh ó fhuarchreideamh, agas
ó chrabhadh fhallfha, agas on tseachran
imarcach, arabhamar bátite gus anois,
agas mar tugais find do chumfoillfe
suthaine tfrinde. Gidheadh atá an
mheidfin dolcmhuireacht iondaind,
agas do dhearmad, agas do chruas cro-
idhe, go bfuilmuid ag dearmad, agas ag
dichuimhne, na dtsdhlucaidhfin, fur-
amar odlaimih thoibrheartaighfe, agas
go ndeachamar ar seachran vaid, agas
gur thimpoidheamar, agus gur thillea-
mar otaitheantaibh, agas od reacht ro
naomhtha, alenmuin ar naimmeine, &
ar ndroch thoile féin, gan onoir nó
vmhla imchubhaidh, do thabhairt dot
hainmí naomhtha neart chumhachtach
given us such speciell graces, that it is not possible for us to re-
hearse them, no nor sufficiently to conceive them in our mindes: As
namely, it hath pleased thee to call us to the knowledge of thine
holic Gospel, drawing us out of the miserable bondage of the
Devill, whose slaves we were, and delivering us from moste cursed
idolatrie, and wicked superstition, wherein we were plunged, to
bring us into the light of thy trueth. Notwithstanding, such
is our obstinacie and unkindnes, that not onely we forget those
thy benefites which we have received at thy bountiful hand; but
have gone astray from thee, and have turned our selves from thy
law, to goe after our owne concupiscence and lustes, and neither
have given worthy honor and due obedience to thine holic worde,
neither have advanced thy glorie as our duetie required. And although thou hast not ceased continually to admonish us most faithfullie by thy Wordes, yet we have not given eare to thy Fatherlie admonition.

Wherefore, O Lord, we have sinned and have grievouslie offended against thee, so that shame and confusion apperteineth unto us, and we acknowledged that we are altogether giltie before thy judgement, and that if thou wouldest intreat us according to our demerites, we could look for none other than death and everlasting damnation. For although we wolde go aboute to cleare and excuse our selves, yet our owne conscience wolde accuse us, and our wickednes wolde appeare before thee, to condemne us. And in very dede, O Lord,
we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeased with us: for seeing that thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we se thine hand lifted up to beate us afresh; for the roddes and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand; and the threatenings of thy wrath, which thou usest against the wicked sinners, be in ful readiness.

Now though thou shouldest punish us much more grievouslie then thou hast hitherto done, and that, whereas we have received one stripe, thou wouldest give us an hundreth; yea, if thou wouldest make the curses of thine Oulde Testament which came then upon thy people Israel, to fall upon us, we confess that thou shouldest do therein very righteously, and we can not denie but we have fully deserved the same.
Yet, Lord, for somuche as thou art our Father, and we be but earth and slyme; seing thou art our Maker, and we the workmanship of thine hands; since thou art our pastor, and we thy flocke; seing also that thou art our Redemer, and we are the people whom thou hast bought; finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shoulddest punish us in thy wrath, neither remember our wickednes, to the end to take vengeance thereof, but rather chastise us gentlie according to thy mercie.

Trueth it is, O Lord, that our misdeeds have inflamed thy wrath against us, yet considering that we call upon thy Name, and beare thy mark and badge,
V R R N A I D H T H E

chomhtharraidh agas do tfaithean-
tuis. Medaidh iondaind anfaolhar
do thiondfsnamar ledghrafaibh, gé
nach diognmhalta find mar tsearth-
ontuibh, dfoillighadh do bhrith-
ar, iondas go ma leir aon tfoghal
vile gurab tú ar Ndía, agas ar Slanu-
ightheoir.

Áth afhios agad fós an mheid agas
do fhulaind bás, agas do Mhill tú do
bhrídh amíghniomhartha féin, nach
denand fiad do mholadh seafda, acht
na hanmanda tromhda gan chomhsfh-
urtacht na groidheadhaibh vhla, agas
na gcóinfiabh a bfui eire an trom
na peachadh naethmhor, agas ar abfu-
il fiota do ghrás, afiad fin fhollfidheas
do ghloirefe, & do mholadh. Is minic
fós, do bhrofnaidh do Pobal féin tú,
clad Inabel do chum sheirge, & dhio-
ghaltais, lena nolc imarcach, & do ri-
nde tufa dhioghaltas mar bhudh cóir
orruibh. Acht comhluaith, agas do
thugeadarfe alochta, agas do thille-
adar chugadfa, do ghabh tú do chum
G.

mainteine rather the worke that thou hast begunne in us by thy
free grace, to the ende that all the world may know that thou art
our God and Saviour. Thou knowest that suche as be dead in
grave, and whom thou hast destroyed and brought to confusion,
will not set forth the thy praises; but the heavie soules, and com-
fortles, the humble hearts, the consciences opprest and loden with
the grievous burthen of their sinnes, and therefore thyirst after thy
grace, they shal set forthe thy glorie and praise.

Thy people of Israel oftentimes provoked thee to anger
through their wickednes, whereupon thou didest, as right re-
quired, punish them; but so sone as they acknowledged their
offences, and returned to thee, thou didst receive them
do throcaire fad, & ni raibhe do thurime no do mhed apeacadh nar chu imhniidh tufa go minic angealladh do rinde tú Dabraham, agas Diafag, agas do Iacob. Iondas gur impaidh tú vathadh, do tflat dhoighaltach, agus gur eifd tú anitche, agas anurruide. Fuarramairne anois od mhaitheas, mor chumhachtach, gealladh agas tioghlucadh is fearr iná a dtuagais do chloidh Ifrahel, an gealladh ata againd an Iofa Criofd, ata ar na dhaingniughadh dhuinn, red fhreasdal Aithreamhaille, ambid agas apdís do Mhic immhuinfe Iofa. Vime sin a Thighearna, atamuíd agar dtreigean fein, ágas ag treigean gach vile dhochais diomhoinigh, ó chuidiughadh dáona fa domhan, ágas atamuíd agabhail chumairce, & chuim ridhe do gheallaidh mhor naomtha-fa, lé ndearna ar Dtighearna Iofa Criofd, achorp do thhabhairt fa chrondh da chefadh, do dhenamh ar fithine riotfa. Féach ar anadhbharr sin a Thighearna, anadhaidh, agas anguis ghadhaigh do Chriofd, alwaies to mercie; and were their enormities and sinnes never so grievous, yet for thy covenant's sake, which thou hadst made with thy servants Abraham, Isaak, and Jacob, thou hast alwayes withdrawne from them the roddes and curses which were prepared for them, in suche sort that thou didst never refuse to heare their prayers.

We have obtained by thy goodnes a farre more excellent covenant which we may alledge, that is, the covenant which thou first madest and stablishest by the hand of Jesus Christ our Saviour, and was also by thy divine providence written with his blood and sealed with his death and passion.

Therefore, O Lorde, we renouncing our selves, and all vaine confidence in man's helpe, have our only refuge to this thy most blessed covenant, whereby our Lord Jesus, through the offering up of his bodie in sacrifice, hath reconciled us unto thee. Beholde therefore, O Lord, in the face of thy Christ,
V R N A I D H T H E
Chriofdl, & narab orainde no ar ar mi-
ghniomharthuibh thechfas tú fa nam
fin. Iondas go dtroothfuithear tsearg
rend aflachfan, agas go foillfithear,
gathain lán tfoillé do theroaire ora-
inde, do dhearbhadh do choimhshur-
tachta, agas do tlanuighe dhuinn, agas
ófó mach gabh finde ad dhidean na-
omhtha, agas ad choimhed cumha-
chtach led Sbiorad naomhtha. Iondas
go bfeatar ar naithbhreith do chum na
beathadh is fear, iondas go ma bean-
daighthe hainm, go dtó do Righe, go
madenta do thoil, adtalmuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheamhail, agas maith dhuinn
ar bfiacha, mar mhaithmáidhne dar
bfeicheamhnuibh, agas na leig anmu-
avaidhreadh find, acht faor find ó olc
ói is leat fa an Righe, aneart agas an
gloir tre bhioth fior.

F B I O D H A M H L V I D H
AGAS gé tamaoidne neamhglan
Anemh imchubhaidh dhinn fé
G. 2.

and not in us, that by his intercession thy wrath may be appeased,
and that the bright beames of thy countenance may shine upon us
to our great comfort and assured salvation: and from this time
forwarde vouchsafe to receive us under thine holy tuicion, and
governe us with thine holy Spirit, whereby we may be regenerat
anew unto a farre better life:—
So that thy Name may be sanctified: Thy Kingdome come:
Thy Will be done in earth as it is in heaven: Give us this day
our daily bread: And forgive us our detts even as we forgive
our detters: And lead us not into tentation, but deliver us
from evil: for thine is the Kingdome, and the power, and the
glorie for ever and ever. Amen.
And albeit we are most unworthie in our owne selves

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in, do chum ar mbeol d'frosgladh diarraidh gach neithe rigmaoid al eas.

Gidheadh o do dheonaidh tufa a aithne do thabhairt duinn, gach aon again do dhienamh guidhe ar aicheile, a-tamaoidne ag denamh ar nurrnuidhe go humhal riotfa, ar fgath ar mbrathar mbocht Criostaidhe, neoch atá fad f'machtfa; ag eadarhuidhe ort fearg dimeodh vathadh, cuimhnigh fós a Thighearna gurab cland duid iad, mar is cland duid finde, agas gé do chuadar ar seachran no ar meaurghadh vaid, na treig iad, acht foilligh do throcaire ghnathach orra, mar do gheallais dona daeinibh do thogh tú, Deonaidh fós a Thighearna, do ghrafa agas do ghnath throcaire do dhortadh, ar Heagluibh go huilidhe, agas ar do Poib leachaibh, ata ag fulang do cheirtfe, & do smachtuighe, re plaith, no re cogadh, nó le tindeas, nó le chuibreach, nó le bochtaine, nó le henghne oile anfhocracht anna no cuirp, go ma toil leat comhfhurtacht do chur chuca, mar is mó
to open our mouthes and to intreat thee in our necessities, yet for as much as it hath pleased thee to commande us to pray one for another, we make our humble prayers unto thee for our poore brethren and members whome thou doest visit and chastise with thy roddes and correction, moste instantly desiring thee to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majestie, yet that it would please thee not to cease to procede in thine accustomed bountie and mercie, which thou hast promised shulde evermore continue towards thine elect. Vouchsafe, therefore, goode Lord, to extend thy pitie upon all thy Churches, and towards all thy people, whome thou dost now chastise either with pestilence or warre, or such like thine accustomed roddes, whether it be by sicknes, prison, or povertie, or any other affliction of conscience and minde; that it wolde please thee to comfort them as thou knowest
to be most expedient for them, so that thy roddes may be instructions for them to assure them of thy favour, and for their amendement, when thou shalt give them constancie and patience, and also aswage and stay thy corrections, and so at length by delivering them from all their troubles, give them most ample occasion to rejoice in thy mercie, and to praise thyne holy Name: Chiefly that thou woldest, O Lord, have compassion aswel on all, as on everie one of them, that employ themselves for the maintenance of thy trueth; strengthen them, O Lord, with an invincible constancie, defend them and assist them in all things and everie where; overthrow the crafty practises and conspiracies of their enemies and thyne; bridle their rage, and let their bold enterprises, which they undertake against thee and the membre of thy Sonne, turme to their owne confusion;
The Order of Baptisme.

First note, that for asmoche as it is not permitted by God's Woord, that Women should preache or minister the Sacraments: And it is evident,
FOIRM AN BHAISTIDH

follas mar ordaidh Diá na Sacramuinte do ghnathughadh abfolach, nó anuaigneas, mar pifegaibh, no mar glicas. Acht abfaghail aon chomhthirol, ar na gceangal ré briathruibh Dé, mar tiéla sithrighe. Ar anadhbharrís is intughtha aulenamh bhías da bhaisdeadh, do chum na Heagluife alo na hurnraidhe, agas na Sermona, agas a Athair agas anfhiaidhnuife maille ris, agas tugtar abfiadhnuife an Minifdir é, andiaigh na Searmona, agus fhairfhieadadh an Minifdir an cheifde.

(A) (* *)

ANE adhbhar fá dtugabhairse an le anamhá libh and so, da bhaifeadh, & diarraidh dhá riribh a cheangal agas a fhuaidhel ré corp diamhair Iofa Criofd ? freagraidh an tathair nó anfhiaidhnuife é, agas abradh mar so.

(ATAMVID GAN AM)

haras aga iarraidh sin féin, na dihaidh sin labhradh an Minifdir mur so.

(T) (* *)

Vgmuíd dar naire abhraithreacha ha inmhuine, ciondas do rinde Diá

G. 4.

that the Sacraments are not ordained of God to be used in privat corners as charmses or sorceries, but left to the Congregation, and necessarily annexed to God’s Word as scales of the same: Therfore the infant which is to be baptised, shalbe brought to the church, on the day appointed to comen prayer and preachinge, accompanied with the father and godfather. So that after the Sermon, the chyld beinge presented to the Minister, he demaundeth this question:

Do you present this childe to be baptised, earnestly desiring that he may be ingrafted in the mysticall body of Jesus Christ?

The Answer.—Yes, we require the same.

The Minister procedeth.
Then let us consider, dearly beloved, how Almyghtie God
na nuile chumhacht, claud ochta do féin dinn, agas ni he fin amhain, acht tareis ar ngabhala agcumand a Eagluife, do gheallfe dhuin maille ris fin, go mbeith fé féin in a Dhia dhuinn, agas dar geloind go nuige an mile céim, & mar do dhearnbh fé sin, dá pobal féin fà tsìomna, le Sacramuint an ghearraidh thimchilli. Is marfin, do athnadhadh fé an ni cedna dhuinne fà thit umna nuaidh, lé Sacramuint an bhaiddidh, da chur agceil dhùinn leis an t-Sacramuint, gurab leis ar gcelad bheag, agas vime fin nach coir agcur ar gcul, ona comhtharraibh naomhtha, & ona félaibh flanaighthe, ré naitheoc har a chland féin, feach lucht droch chreidimh, no paghanachaibh, agas ni rictheair aleas tuigfe, agas creideamh do bheith ag gach aon duine ghabhas an TSacramuintse, ach ambeith fa ainm pobail Dé. Iondas goma leo maithcheamh apezachaidh tré dhórtadh fhola Iofs Criofd, do reir gheallaidh Dhé vile chumhachtaidh, an ni atá follas do reir Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Churche; but also hath promised that he wilbe our God, and the God of our children, unto the thousand generation. Whych thynge, as he confirmed to his people of the Olde Testament by the sacrament of Circumcision, so hath he also renewed the same to us in his New Testament by the sacrament of Baptisme; doing us therby to wyt, that our infants apperteyne to him by covenaut, and therfore ought not to be defrauded of those holy signes and badges whereby his children are knowen from Infidells and Pagans. Neither is it requisite, that all those that receyve this Sacramente have the use of understanding and faythe; but chieflye that they be conteyned under the name of God's people: So that remission of synnes in the bloode of Christ Jesus, doth appertaine to them by God's promise. Which thing is most evident by Saint Paul,
BH AIS T I D H

Póil, mar adeir fé cland na ndaoine, aga mbí athair dheagh chreidmheach, do bheith glan naomhtha, agas fós do ghabh ar flanuightheoir Criof réige na fhiadhuise, agas na vcht an chland bheag, agas do bheandaigh fad, agas atá an Sbiorad naomhta aga dhearbhadh dhúínn, gurab do pobal Dé an chland bheag, agas gurab leo maithreamh apaceaidh ó Chriosd. Ar anadhbharún ni fetar ag congadhál ó téalaibh, agas ó chomhtharraibh pobail Dé, acht mun dentar anegoir orra, & fós ni fuil anuireadhín fein dheidh ar an gcomhtharradh amuig, athuigín gomadh dith flanuighthe dhoibh, anuireabhuaidh, da tiucfadh do dheifrúighadh, no do thindeanas bás chu-ca, nach lamhthar go hımchubhaidh adtabhairt do chum na Heagalúife, acht finde ag tabhairt dar naire anumhlacht dhligheas gach Criofdaidhe do thabhairt do bhriathruibh, agas dordughadh Iofa Criofd, neoch tug aithne da Easbulaidh, agas da Mhinísdribh

who pronounceth the children begotten and borne, either of the parents being faythful, to be cleane and holy. Also our Saviour Christ admitteth children to his presence, imbrasing and blessinge them. Which testimonies of the Holy Ghoste assure us, that infants be of the number of God's people; and that remission of synnes doth also apperteyn to theim in Christ. Therfore, wythout injurie, they cannot be debarred from the common signe of God's children. Neither yet is this owteward action of suche necessitie, that the lacke therof shuld be prejudiciall to their salvation, yf that prevented by death, thei may not conveniently be presented to the church. But we (haveinge respect to that obedience which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preache and baptise all wythout exception),

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do judge theym onely unworthy of any fellowship with him, who contemptuously refuse suche ordinary meanes as his wisdome hath appointed to the instruction of our dull senses.

Furthermore, it is evident that Baptisme was ordined to be ministred in the element of water, to teache us, that lyke as water outwardly dothe washe away the fylthe of the bodye, so inwardly dothe the vertue of Christ's blood purge our sowles from that corrupcion and deadly poysen wherwith by nature we were infected. Whose venemous dreggs, althogh they continuwe in this our flesh, yet by the merits of his deathe are not imputed unto us,
by cause the justice of Jesus Christ is made ours by baptism. Not that we thinke any suche vertue or power to be included in the visible water or outward action, (for many have bene baptised, and yet never inwardly purged,) but that our Saviour Christ, who commanded baptism to be ministred, will, by the power of his Holy Spirite, effectually worke in the harts of his elect (in tyme convenient) all that is ment and sygnified by the same. And this the Scripture calleth our regeneration, which standeth chiefli in these two points, in mortification, that is to say, a resisting of the rebellious lustes of the fleshe, and in newnes of lyffe, wherby we continually stryve to walke in that purenes and perfection wherewith we are cladd in Baptisme.

And althogh we in the journey of this lyffe be incumberd wyth many enememies, which in the way assayle us, yet fyght we not wyth out fruite.
For this continuall battaill which we fight against synne, death, and hell, is a most infallible argument, that God the Father, mindfull of his promise made unto us in Christ Iesu, doth not only gyve us motions and courage to resist theim, but also assurance to overcome and obtaine victorie.

Wherefore, dearly beloved, it is not only of necessitie that we be once baptised, but also it mouch profiteth oft to be present at the ministration thereof; that we beinge putt in minde of the league andcovenant made betwxit God and us, that he wilbe our God, and we his people, he our Father, and we his children, may have occasion as wel to trye our lives past as our present conversation, and to prove our selves,
whether we stand fast in the faith of God's elect, or contrariwise have strayed from him through incredulitie and ungodly lyvinge; wherof if our consciences do accuse us, yet by hearing the loving promises of our heavenly Father, (who calleth all men to mercie by repentance,) we may from hensforthe walke more warely in our vocation.

Moreover, ye that be fathers and mothers may take hereby moste singular comfort, to se your children thus receyved in to the bosome of Christes congregation, wherby you are daily admonished that ye norishe and bring up the children of God's favor and mercye, over whom his fatherly providence watcheth continually.
FOIRMAN

fo fubhachas hiorbhuan oraibh fa nadh bharfin. Oír atá aflhos agaibh nach dteagmhand én ní dhoibh, gan adhe-aghthoilseán da dheonughadh dho-ibh. Vime sin is beite dhaoibhse fui-reachair fior dhitheallach, da dtog-bhail, agas da naítrum, agas da noile-amhain, adtuigín thirindigh, agas ane agla Dhe vile chumhachtaigh, agas da ndentar fuarraidhe no dearmad riú, fa fhalach thoile an Athar neamhdha or ra, ní don cloind amháin do nithear anurchoidealín. Acht bhudh damnaidh dhaoibhse féin fa dheoidh, afhulang an chland do cheanduigh fé, re fuil a Mhic dimpóidh vadha go gráineamhaíl, do dhíth thuigfena na firinde, do chur agceill doibh. Ar anadhbhárfin, atá dhìachaidh oraibhse lé bhar nuile dhitheall freasdal do dhenabh na-n-imuir imchubhaidh. Mar atá bhur geland do thogbhail, adteagafh fhoir-fhior Chriostlaidhe, & go háiridhe a lán ndóchas do dhenabh as firentacht Iofa Criostl amhain, agas fuath do thabhait

Which thing, as it oght greatly to rejoice you, (knowing that nothing can chance unto them without his good pleasure,) so oght it to make you diligent and careful to nurture and instruct them in the true knowledge and fear of God. Wherin if you be negligent, ye do not only injure to your own children, hyding from them the good will and pleasure of Almyghtie God their Father, but also heap damnation upon your selves, in sufferinge his children, boght wyth the bloode of his deare Sonne, so trayterously (for lack of knowledge) to turne backe from him. Therefor it is your duety, with all diligence, to provide that your children, in tyme convenient, be instructed in all doctrine necessarie for a true Christian, chiefly that they be taught to rest upon the justice of Christ Jesus alone, and to abhorre
BHAISTIDH

thabhairt do chrabhadh falla, agas dumhlacht dhealbh, agas do riagail an Papa, agas do chum ashios do bheith againgd fa dheoidh, gurab é so creideamh inar bhail libhse a Athair, agas asfhiadhnuise an leanamhfa, do thogbhal floindidh fein dhuiin and so, asfhiadhnuise Dé ar tus, agas na Heagluise agas an choimh-thionoil Chriofaidhe, fuim an chreidimh inarbhal leibh an leanamhfa do thogbhal, agas do theagaf.

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* And fin abradh antathair, no munroibhe cé do lathair abradh an tathair Spioralaita airteagail an chreidimh darab comhair an Chré, nachhaidh fin minigheadh an Minfhir mur fo hós iad.

ATA an creideamh Criofaidhe, do chulabhair anois go haithghearr; ar na roind go gnathach, inda air-

and flee all superstition, Papistrie, and idolatrie. Finally, to the intent that we may be assured, that you the father and suretie consent to the perfourmance hercof, declare here before God and the face of his congregation, the somme of that faith wherein you beleve, and will instruct this childe.

Then the father (or in his absence the God-father) shall rehearse the Articles of his Faith: which done the Minister expoundeth the same as after followeth:

ANE EXPOSITION OF THE CREED,

The Christian faith whereof now ye have briefly heard the somme, is commonly divided in twelve Articles:
FOIRMAN

teagal dég. Acht do chum go madh feirrde do thugfemaois in roind é agceithre chuid priondsubalta. Bean-aidh an chédchnid de ré Dé Athar, an dara cuid, ré Hiofa Criofd ar Dtíghearna, Foillschoaidh an treas cuid ar gcreideamh dhuinn fa Sbiorad no-omh, agas foillsechoaidh an ceathramhadh cuid dheigheanach. Créd é ar gcreideamh adtímcheall na Heagluife, agas gráfa Dé ar na fiorthoirbheart di. Ar tus adtímcheall Dé adbhamaoid tri neithe. i. gurab é Dia ar nathair ar tús, go bfuil sé vile chumhachtach, andara ní, gurab é cruthuighthoir nei-mhe agaí galmhanna é, antreas ní, goirmaoid ar nathair dhe, agas creidmaoid gurab é ar nathair, ní na mhain ar son ar gcruthaidhthe. Oir atá sin coitche and duinn vile, agas dona creatuiribh eile, ge nach bfuaraí donhaidhfin do-noir, Dia do bheith na Athair gradh-ach aca, acht is viene goirmaoid ar Nathair dhe, ar son gur thogh sé go faor find, mar chloind ocha do phá aimsir is do chum

but that we may the better understand what is contained in the same, we shall divide it into four principal partes. The first shall concerne God the Father, the second, Jesus Christ our Lord. The third shall expresse to us our faith in the Holy Ghost. And the fourth and last, shall declare what is our faith concerning the Church, and of the graces of God freely given to the same.

First, of God we confesse three things, to wit, that he is our Father, Almighty, maker of heaven and earth. Our Father we call him, and so by faith believe him to be, not so muche, because he hath created us (for that we have common with the rest of creatures, who yet are not called to that honour to have God to them a favour-able Father;) but we call him Father, by reason of his free adoption, by the which he hath chosen us to lyf everlasting in Jesus Christ.
And this his most singular mercie we preferre to all things, earthly and transitorie: for without this there is to mankind no felicitie, no comfort, nor small joy; and having this we are assured that by the same love by the which he once hath freely chosen us, he shall conduct the whole course of our life, that in the end we shall possess that immortall kingdom that he hath prepared for his chosen children. For from this foundein of God's free mericie or adoption, springeth our vocation, our justification, our continual sanctification, and finally, our glorification: as witnesseth the Apostle.

The same God our Father we confess Almightye, not only in respect of that he may do,
but in consideration that by his power and godly wysedome are all creatures in heaven and earth, and under the earth, ruled, guyded, and kept in that order that his eternal knowledge and wil hath appointed them.

And that is it which in the third part we do confesse, that he is Creator of heaven and earth: that is to saye, that the heaven and the earth, and the contents thereof, are so in his hand, that there is nothing done without his knowledge, neither yet against his wil, but that he ruleth them so, that in the end his godly Name shalbe gloryfied in them. And so we confesse and beleeve, that nether the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, ether to prove and trye our faith and patience,
or else to stirre us to more fervent invocation of his Name, and to continual meditation of that heavenly rest and joye that abideth us after these transitorye troubles. And yet shall not this excuse the wicked, because they never loke in their iniquitie to please God, nor yet to obey his wil.

In JESUS CHRIST we confess two distinct and perfect natures: to wit, the eternal Godhead and the perfect Manhood joyned together: so that we confess and beleve, that the eternal Word, which was from the beginnyng, and by the which all things were created, and yet are conserved and kept in their being, did, in the time appoynted in the counsel of his heavenly Father, receive our nature of a Virgine, by operation of the holie Ghost. So that in his conception, we acknowledge and beleve that there is nothing
but puritie and sanctification; yea, even in somuche as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and clene from all spot of sinne, even from his conception. And as we confesse and beleve him conceived by the holy Ghost, so do we confesse and beleve him to be borne of a Virgine named Mary, of the tribe of Juda, and of the familie of David; that the promise of God and the prophacie might be fulfilled, to wit, ‘That the seeede of the woman shulde breake downe the Serpent’s head,’ and ‘that a Virgine shuld conceive and beare a childe, whose name shuld be Emmanuel, that is to say, God with us.’ The name Jesus, which significhth a Saviour, was given unto him by the Angel, to assure us that it is he alone
that saveth his people from their sinnes. He is called Christ, that
is to say, Anointed, by reason of the offices given unto him by God
his Father; to wit, that he alone is appointed King, Priest, and
Prophet. King, in that, that all power is given to him in heaven
and earth; so that there is none other but he in heaven nor earth,
that hath just authority and power to make lawes to bynd the
consciences of men; neither yet is there any other that may
defend our soules from the bondage of sinne, nor yet our bodies
from the tyranny of man. And this he doeth by the power of his
worde, by the which he draweth us out of the bondage and slavery
of Satan, and maketh us to reigne over sinne; whiles that we lyve
and serve our God in righteousness and holynes of our life.
A Priest, and that perpetual and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the crosse, he hath fullie satisfied the justice of his Father in our behalf; so that whosoever seketh any meanes besides his death and passion, in heaven or in earth, to reconcile unto them God's favour, they do not onely blaspheme, but also, so farre as in them is, renounce the fruit and efficacie of that his onely one sacrifice. We confesse him to be the onely Prophet, who hath reveiled unto us, the whole will of his Father in all things pertain- ing to our salvation.

This our Lord Jesus we confesse to be the onlie Sonne of God, because there is none such by nature but he alone. We confesse him also our Lord, not only by reason we are his creatures, but chiefly because he hath redeemed us by his precious blood,
and so hath gotten just dominion over us, as over the people whom
he hath delivered from bondage of sinne, death, hel, and the devil,
and hath made us Kings and Priests to God his Father.

We farther confesse and beleve, that the same our Lord Jesus
was accused before an earthly judge, Pontius Pilate, under whom
albeit oft and divers times he was pronounced to be innocent,
he suffered the death of the crosse, hanged upon a tree betwixt
two theves. Which death, as it was most cruel and vile before
the eyes of men, so was it accursed by the mouth of God him-
selpe, saying, 'Cursed is euerie one that hangeth on a tree.'
And this kynde of death susteined he in our person, because
he was appointed of God his Father to be our pledge, and
he that shuld beare the punishment of our transgressions.
And so we acknowledge and believe that he hath taken away that curse and malediction that hanged on us by reason of sinne. He verely died, rendering up his spirit into the hands of his Father, after that he had said, 'Father, into thy hands I commend my spirit.' After his death, we confess his body was buried, and that he descended to the hel. But because he was the Author of life, yea, the very lyfe itself, it was impossible that he shulde be retained under the dolors of death; and therefore the third day he rose agayn victor and conqueror of death and hel; by the which his resurrection, he hath brought life agayne into the world, which he, by the power of his Holie Spirit, communicateth unto his lively membres; so that now unto them corporal death is no death, but an entrance into that blessed life,
BHAISTIDH

fa mbeathaídh mbeandaighthe mbuantfuthain, Oír tareís na heifeirghé do dhearbhadh dá dheifgibluibh dhó, & da gach aón dar an go buan maille ris go soithe abhás. Do chuaidh fé suas go fo fhaicfena ar neamh abhadhnuise t sûll daoine, agas tugadh a ionadh dhó ar deasaimh Dhé Athar vile chumha-chtaigh, mar a bfuil fé anois na ghloir f eín, na én cheand, agas na én teachtair, & na én Aidhne, ar fon gach boill dá chorp, agas atá comhfhurtacht mor againd de fíon. Ar tús lena dhul suas ar neamh, do fosgladh teaghdluis de dhuinn, agas do rinleadh fhighe dhu-fíon, as abfheadh go dana dul abhadhnuise Chathrach grás, agas trocaire ar Nathar neamhdha féin, agas na dhiaidh sín atá fhios againd, go dtugadh a onoir agas a inmhe Diofa Criofd ar gceand, agas ar gcothnach nar naimne do chum thoraidh, agas tarbha do theacht duind de fín, agas gé tá fé go corparrdha anois ar neamh, atá fé lé cumhachtaitbh a Sbioraid and fo do ghn-

wherein our head, Jesus Christ, is now entred. For after that he had sufficiently prooven his resurrection to his disciples, and unto suche as constantly did abide with him to the death, he visible ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almighty, where presently he remaneth in his glory, onely Head, onely Mediator, and onely Advocate for all the members of his body: of which we have most especial comfort. First for that by his ascension the heavens are opened unto us, and an entrance made unto us, that boldly we may appeare before the throne of our Father's mercie. And, secondarilye, that we know that this honor and authoritie is given unto Jesus Christ, our head, in our name, and for our profite and utilitie. For albeit that in body he now be in the heaven, yet by the power of his Spirit he is present here with us,
aswel to instruct us, as to comfort and mainteine us in all our troubles and adversiteis. From the which he shal finally deliver his whole Church, and every true member of the same, in that day when he shal visibly appeare again, Judge of the quicke and the dead.

For this finally we confesse of our Lord Jesus Christ, that as he was scene visibly to ascend, and so left the world, as touching that body that suffred and rose agayn; so do we constantly beleve that he shal come from the right hand of his Father, when all eyes shall see him; yea, even those that have pearced him; and then shall be gathered aswel those that then shal be found alive, as those that before have slept. Separation shalbe made betwixt the lambes and the goates; that is to say, betwixt the elect and the reprobate.
The one shall hear this joyful voice, 'Come ye the blessed of my Father, possess the kingdom that is prepared for you before the beginning of the world.' The other shall hear that fearful and irrevocable sentence, 'Depart from me, ye workers of iniquity, to the fyer that never shall be quenched.' And for this cause, this day in the Scriptures is called 'the day of refreshing,' and 'of the revelation of all secrets,' because that then the just shall be delivered from all miseries, and shall be possessed in the fulnes of their glory. Contrarywise, the reprobate shall receive judgment, and recompence of all their impietie, be it openly and secretly wrought.

As we constantly believe in God the Father, and in Jesus Christ,
Criofd mar adubhramar romhaind.
Is mar fin chreidmaoid andfa Sbiorad naomh, neoch adbhamaoid na Dhiá agcuídruma chumhacht ris an Athair, & ris an Mac, is lena oibriughadh, & lena bhrofnughadh buanlaidir, iondarb thrar ar nuile dhorchadas vaind, agas ar nanmanda, agas ar gcóinfiasta atá ar na gcumaitl d'fhi uofa Criofd, & congubhtheair find a bfirinde Dhé go deir readh ar mbeatha. Agas ar na hadhbha raibhfe tuigmaoid go bfiul illradh anmand fa Sgriobhtuir agan Sbiorad fu-thain forbairdhefe, atá aglufacht ó Na-thair, agas on Mac. Aedarar ar vairibh viisge ris ar fon anghlanta do ni fé, & ar fon an neirt do bheit fé dhar náduir thruaillidhe, diomchur dheagh thorr-thadh. Oir na fhaghnuinsin fin biaidh ar naduirne go huilidhe gan toradh, agas fós biaidh fi go huilidhe lomlan dain-gidheacht, agas doic. Aedarar teine ar vairibh eile fé ris an Sbioradin, ar fon na foillfe, agas na dteinteadh fhadoid heas fé

as before is said; so do we assuredly beleve in the Holy Ghost, whome we confesse God equal with the Father and the Sonne; by whose working and mightie operation our darkenes is removed, our eyes spiritual are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retayned in the truth of God, even to our lyves end. And for these causes, we understand that this eternal Spirit proceding from the Father and the Sonne, hath in the Scriptures divers names. Sometymes called water, by reason of his purgation, and giving strength to this our corrupt nature to bring forth good fruite; without whome this our nature shuld utterly be barren, yea, it shuld utterly abound in all wickednes. Sometimes the same Spirit is called fyre, by reason of the illumination and burning heate of fyre that he kindleth in our hearts.
The same Spirit also is called oyle, or unction, by reason that his working mollifeth the hardnes of our hearts, and maketh us receive the print of that image of Jesus Christ, by whome onely we are sanctified.

We constantly beleve, that there is, was, and shalbe, even till the comming of the Lord Jesus, a Church, which is holy and universal; to wit, the Communion of Saintes. This Church is holy, because it receaveth free remission of sinnes, and that by faith only in the blood of Jesus Christ. Secondly, because it being regenerat, it receiveth the Spirit of sanctification and power to walke in newnes of lyfe, and in good workes, which God hath prepared for his chosen to walk in. Not that we think the justice of this Church, or of any member of the same, ever was, is, or yet shal be so ful and perfect,
F O I R M A N

néin bhall dú. Iondas nach beith feidhm airce aleigean anife fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireafbhadh ar na maithaemh dhí, & go bfuil firentacht Iosa criofd arna tabhairt dá gach aon ler bhail leanmhuin ris maílle ré deagh creideamh. Agas goirmaoid Eagluis vilidhe nó chatharrdha dhí, ar fon go bfuil sí dá gach vile chinelach, agas da gach vile labhra, agas da gach vile fslaid, nó sfáta, nó innhe shear agas bhan, an mhéid diobh do ghoir Diá ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirfe peacadh do chum a tfeirbhi fe Sbioratalta féin, agas do chum ghlan gniomharthath, agas is don Eagluisse do bheir fe comhroind a Sbioraidhe naomhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheathe, agas én Bhaifdh, agas én Tighearna i. Iosa Criofd, agas cóir gnathuidhe na Sacramuinte, agas ceangluidh fé croidheadha na buidhnese ré cheile, in grádh agas agcoimeachangal Criofdlaidh.

Adbhamaoid

that it nedeth not to stoupe under mercie; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we call Universal, because it consisteth and standeth of all tongues and nations; yea, of all estates and conditions of men and women, whome of his mercy God calleth from darknes to lyfe, and from the bondage and thraldome of synne to his spiritual service and purtie of life. Unto whome also he communicateth his Holy Spirit, giving unto them one faith, one head and soverygne Lord, the Lord Jesus, one Baptisme and right use of Sacraments; whose hearts also he knitteth together in love and Christian concorde.
To this Church, holy and universal, we acknowledge and believe three notable gifts to be granted; to wit, remission of sinnes, which by true faith must be obtained in this lyfe. Resurrection of the flesh, which all shall have, albeit not in equal condition: for the reprobate (as before is sayd) shall rise but to fearfull judgement and condemnation; and the just shall rise to be possessed in glory. And this resurrection shall not be an imagination, or that one body shall rise for another; but every man shall receive in his owne bodie as he hath deserved, be it good or evel. The juste shall receive the life everlasting, which is the free gift of God given and purchased to his chosen by Jesus Christ, our onely Head and Mediator: to whome with the Father and the Holy Ghost,
FOIRM AN

gach vile ghloir anois agas afaoghal na faoghal.

LEANAIDH AN NUR-naidhe na dhiaidh fin.

A DHE bhioth tfuthain, bhuan
tiodhuicigh na nuile chumhacht,
ódo gheallais dod mhór throcaire, &
dod mhór mhaiteas féin, go mbeithea
ad dhia dhuid, agas ní hé fin amhain,
acht go mbeithea ad Dhiá, agas a Ta-
thair dar geloind, atamuid gud ghuid-
dhe, mar do dheonuidhis led ghrásaf-
ibh, ar ngairm d'fghail chumaind, &
chuidiche d'odh chreideamh, go m-
hamhluidh fin bhus toil leat an lean-
amhfa do bheandachadh led Sbioraid
naomhtha, & aghabhail améaig do chl
oinde, neoch atamuid do bhaifdeal-
do réir do bhriatharfa. Iondas anuair
thiucfas fé, go haois fhoirfe, go naide-

be all honor and glory, now and ever.

Then the Father, or in his absence the God-father, shall rehearse the Articles of
his faihe : which doone, the Minister exhorting the people to praye, sayeth
in such a manner, or suche like, kneeling :

ALMIGHTIE and everlasting God, which of thy infinite mercie and
goodness hast promised unto us that thou wilt not only be our God,
but also the God and Father of our children : we beseech thee, that
as thou hast vouchesaved to call us to be partakers of this thy
great mercie in the felowshipie of faihe, so it may please thee to
sanctifie with thy Sprite, and to receive in to the number of thy
children this infant, whom we shall baptise according to thy
Woord, to the end that he comming to perfite age, may confesse
BHAISTIDH.
omhaidh fé thuṣa do bheith ataon Dia
fhirindeach, agas an tó do chuiridh chu
gaind dar ālanughadh Iofa Criofd, agas
feirbhís do dhéanbh mar sin dó go di
ongmhalta, agas bheith tarbhach do
pobal, no don choimhthionol dó, ar
feadh abheathadh, agas abhuan tfaoi-
hail go himlan, iondas tareis a chuid
don bheathafa do chaithteagh dho, go
mbearrar é mar bhailbeodha don chorp
fin, díshañail tfubhachais agas tfólais,
abfaiteamhnus, mar abfúil do Mac-
fa Iofa Criofd, na Rioghacht, agas
na ró fhlaiteamhnus, agas mar a mbia-
dh tré bhioth fíor, is na ainm ata-
muid gud gheidhe mar do theagaisg
fé féin duind, mar adubaíte ar Na-
thairne atá ar neamh.

† Tareis na guidhe fin faurfaidheadh an Minifdir ainn
an leimh agas annaír do ghebha fé fios a anma labh
radh mar fo fios

I.

thee only true God, and whome thou hast sent Jesus Christ, and
so serve him, and be profitable unto his churche in the whole
course of his life; that after this life be ended, he may be broght
as a lyvely member of his body unto the full fruition of thy joyes in
the heavens, where thy Sonne our Christ raigneth, world wythout
end. In whose name we pray as he hathe taught us:
Our Father, &c.
When they have prayed in this sort, the Minister requireth the child's name,
which known, he saith:
F O I R M A N

A T A I M S E gud Bhairdeadh
a. N. anaimn an Athar, agas an
Mhic, agas an Sbioraid naomh, agas ag
labhairt na mbriathar fa dhó, gabhadh
vigé na láimh, agas cuireadh ar édan
an leimh é, agas ar gcriochnughadh
na hoifige sin dó, tugadh buidheachas
do Dhiá mar fo fiós.

N., I baptise thee in the name of the Father, of the Sonne, and
of the Holy Ghoste.

And as he speaketh these words, he taketh water in his hand and layeth it upon
the childes forehead: which done, he giveth thanckes as followeth:

F O R A S M O C H E, most holy and mercifull Father, as thou doest
not only beawtifie and blesse us wyth common benefits, like unto
the reste of mankinde, but also heapest upon us moste abundantly
rare and wonderfull gyftes; of dutye we lyft up our eyes and mindes
unto thee, and gyve thee most humble thankes for thy infinite
goodnes, which haste not only nombred us emongest thy saintes,
BHAISTIDH.

ameaig do naomh dod throcaire tfoir. Acht atá tú agabhail, agas aga imr ar gcloinde chugadh, aga gcomh tha rrughadh leis an Tiacramuinte, mar ch omhtharradh, no mar tsuaitheantus do ghrátha. Vime fin a Athair inmhuin gen go bfuilmaoi do mchubhaidh do thuilleadh an mhór thiodhluicthe fin, agas da madh ail leat dioghaltas do dhenamh oraind, do reir ar ndroch ghniomharthadh, is dianbhás, agas damnadh suthain fòrbhuan do bhrétha dhuinn. Gidheadh a Athair vile chumhachtaigh, atamuid gud ghuidhe go ma toil leat do ghráfá do mhéadug hadh iondaid, nifamhó, agas nifa mhó, agas gabh anaoidhefo, ad choimhéd, agas ad choimhdihean, neoch atamuid do thabhairt mar ofrail, agas mar thiodlucadh dhuid, maile ré hurr nuidhibh coincheanda, & na fulaing dhó, tuitim fa meidín do dhearmad do chreidimh, nó do thoilefe, as go dtiucafadh dhe bridh an Bhaifdidhfe do chur ar dimbuil. Acht go madh

I. 2

but also of thy free mercie doest call our children unto thee, markinge theim wyth thys Sacrament as a singuler token and badge of thy love. Wherefore moste loving Father, thogh we be not able to deserve this so greate a benefite (yea, if thou wouldest handle us according to our merits, we shuld suffer the punishement of eternall deathe and damnation,) yet for Christes sake we beseeche thee, that thou wilt conforme this thy favor more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee wyth common supplications, and never suffer him to fall to such unkindnes, wherby he shuld lose the force of this baptism,
SVIPERAN
eidir leis a thuigfin do ghnáth, thufa
dó bheith dhathair throcaireach aige,
do bhridh oibrighthe do Sbiorad na-
ómh, do bheith na chroidhe, maras da
chumhachtaibh go madheidir leis bhe
ith anuachtar ar an diabhal, agus bua-
idh do bhreith air fa dheoidh, agas go
ma toil leat fós athoghbash faoirfe do
Rioghacha tré chumhachtaibh Iofa
Criofd ar Dtighearna.

BIODH AMHLVIDH

FINID DORDVGH
adh an Bhaifidh.

FOIRM

TSACRAMLINTE
Chuirp Criofd, ré raitear
Suiper an Tighearna, and
fo fíos.

Anlá

but that he may perceyve thee continually to be his mercifull
Father, thorgh thy Holy Spirite working in his hart, by whose
divine power he may so prevayle against Satan, that in the end,
obtaining the victorious, he may be exalted into the libertie of thy
kingdome.

THE MANER OF THE LORDES SUPPER.
The day when the Lord's Supper is ministered, which commonly is used once a monthe, or so oft as the Congregation shall thinke expedient, the Minister useth to saye as followeth:

LET us marke, deare Bretherne, and consider how Jesus Christ did ordayne unto us his Holy Supper, according as S. Paule maketh rehearsall in the 11. chapter of the First Epistle to the Corinthians:

'I have,' saith he, 'receyved of the Lorde that which I have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke bracade, and when he had given thankes, he brake it, sayinge, Take ye, cate ye, this is my bodie which is broken for you; doo you this in remembrance of you. Likewise after supper, he toke the cuppe, sayinge, This cuppe is...'

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timna núa nó an cumhñàta amfulfe, & denaidhfe mar fo, gach vair olfas síbh ní dhe fo, mar chuimhniughadh oram fa, oír gach vair Iofas síbh an taranfa, agas ófas síbh ní don chupa fo, foíllse ochaidh síbh mo bhaifa, nó go dtí mé do bhireith bhreithe, ar bheouibh, agas ar mharbhaibh. Arandhbhursín gidhbe Iofas an taránfa, agas ófas ní don chupafort, go neamh imchubhaidh, biadh fé ciontach agcorp, agas abfuil an Tighearna. Arandhbhursín, féchadh, agas ceasnaidheadh gach aondaíne é féin go maith, agas da ndenaid mur fìn, ithid ní do naran, agas olaíd ní dhon chupa. Oír gidhbe Iofas nó ófas go neamh imchubhaïdh fo, Iofaidh, agas oílaidh fé adhamnadh féin do chiond nach dtuglé aire nò onoir do chorp an Tighearna.

* Nàdhaiadh fo gluaisheadh an Minidhir, do chum na Searorna nò an teagaisg, agas abhaird mur fo foise.

† O THAN-

the newe Testament or covenant in my bloude, doo ye this so ofte as ye shall drinke therof, in remembrance of me. For so ofte as you shall eate this bread and drinke of this cuppe, ye shall declare the Lordes deathe until his comminge. Therfore, whosoever shall eate this bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltie of the bodye and bloud of the Lord. Then see that every man prove and trye hym selfe, and so let hym eate of this bread and drinke of this cuppe; for whosoever eateth or drinketh unworthelye, he eateth and drinketh his owne damnation, for not havinge due regarde and consideration of the Lordes bodye."

This done, the Minister proceadeth to the exhortation.
DEARELY beloved in the Lorde, forasmoch as we be nowe assembeled to celebrate the holy Communion of the body and bloud of our Saviour Christ, let us consider these woordes of S. Paule, how he exhorteth all persons diligently to trye and examine them selves before they presume to eate of that bread and drinke of that cuppe. For as the benefite ys great, if with a truly penitent hart and lively faith we receyve that holy sacrament, (for then we spiritually eate the fleshe of Christ and drinke his bloud, then we dwell in Christ and Christ in us, we be one with Christ and Christ with us,) so is the daunger great if we receyve the same unworthely, for then we be gilte of the bodye and bloud.
of Christ our Saviour, we eate and drinke our own damnation, not considering the Lordes bodye; we kindle Godes wrath against us, and provoke him to plague us with diverse diseases and sundry kindes of death.

Therfore if any of him be a blasphemer of God, an hinderer or slanderer of his Worde, an adulterer, or be in malice or envie, or in any other grevous cryme, bewayle your synnes, and come not to this holy Table, lest after the takynge of this holy sacrament, the Divell entre into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction bothe of bodye and soule.
TIGHEARN A.

grá dhoibh mar fhreigeoras fiad abhadhnuife, an tí atá na bhreitheamh co thrum cheirt bhreatach, gá a chroidhe do bheith ag éduine dá ndubhramar dBh fo, teacht do thúailleadh an bhuidir moir bheandaighe, & gíd headh, ni he fath fa nabrum fo, dochur én duine peachtuigh ar a ais, da mhéid fuathmhaireacht nó olc, nó vrchoid da ndearrna fé, má tá fé ag mothughadh aithrighe neimh chealgaighe na croidhe, ar fon a peacaídh, acht amhain, an mhéid atá dhoibh ag amhnúin do ghnáth apaceadh gan aithrighe, & fós ni fhuil fo aga labhairt anadhaidh na ndaoine aga bfuil súil ré barr soir-fidheachta dfaghail, tar an bfoirfadh-acht is eídir léo do rochtain fámbeathaidhfe. Agas ge mhothuihemaoid morán amfainde, agas seachrain ind féin, nach bfuil ar gcéideamh co-imhthren no comhdhainghean, agas bhudh cóir dhuimn abheith. Acht vànd go minic ag denamh neamh dhochais, as matheas Dé, do bhridh thuaillidhe

Judge threfore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lively and stedfast fayth in Christ our Saviour, sekinge onely your salvation in the merites of his death and passion, from hensforth refusinge and forgettinge all malice and debate, with full purpose to live in brotherly amytie and godlye conversation all the das of your lyfe.

And albeit we fele in ourselves muche frailtie and wretchednes, as that we have not our faith so perfite and constant as we ought, being many tymes readye to distruste Gods goodness through our corrupt
SVIPER AN

ar náduire, agas fós nach bfuilmaoid comhullamh, agus bhudh cóir dhúinn abheith, do dhéanamh tfeirbhise Dé nó do mhéadúghadh a onóir, agas aghloire ag mothúghadh do ghnáth an mhéid fin do chothúghadh indaind, go bfuil feidhlim againd gach enlá, troid do dhe namh anadhai dh thoile, agas ailghis ar gcorp. Gidheadh, fós ar dtugfin duinn go ndearna an Tighearna anuireadhín do throcaire oraind, gur bhú aile fé a hTsofgeal agchlo nar gcoideheadh haibh. Iondas go bfuilmaoid ar ar faoradh, ó thuimim aneamh dhochas, & aneamh chreideamh, agas ar dtugfin duinn na dhiaidh fin, go dtug fé bridh, agus toil duinn, cathúghadh, agas cogadh do dhéanamh anadhai dh ailghis ar gcorp, maíle ré toil do bheit agaínd feitheamh a r a fhírinde, & ar choimhéd a aitheantadh an. Is eidir lind adheirbhffhios do bheit agaínd nach gcúirid na huireafhbadha imhda fin adubhramar, moíle no bacadh fa ndadh bhar, dar ndúiltadh mar lucht cathuíoge

nature, and also that we are not so throughlye given to serve God, neyther have so fervent a zeale to set forth his glory as our duetye requireth, felinge still such rebellion in our selves, that we have nede dayly to fight against the lustes of our fleshe; yet, nevertheless, seing that our Lorde hath dealt thus mercifully with us, that he hath printed his Gospell in our hartes, so that we are preserved from falling into desperation and misbelieve; and seing also he hath indued us with a will and desire to renownce and withstand our own affections, with a longing for his rightousenes and the keping of his commandementes, we may be now right well assured, that those defautes and manifolde imperfections in us, shalbe no hinderance at all against us,
TIGHEARNA.

ghe imchubhaidh no dhingmhalta do theacht do chum an tabla Sbioratalta fo. Oír ní hé adhbhar ar dteachta do chum an bhuidhfe, dar dtaiubanadh féin mar dhaoineibh firenta fhorghlana-nar beathuiheadh acht na adhaidh fin. Acht atamaoid and fo, agiarraidh ar flanuighe, & ar mbeathuiughe an Iofa Criofd, ag tuigfin nach builmaoid di nd féin acht damanta. Tugmuid dar naire mafeadh, gurab leightheas ro oírd heire an Tisramuint naomthafa, da gach én duine bocht eaflán, agas gurab fóiridhin fhior chumhachtach í, dá gach anam anbhand, agas nach iar-rand an Tighearna cuibhdheas no dingmhaltacht oile oraind fanadhbar fa, acht ar nuile agas ar lochta dad-mhail abfadhnuide Dé, agas na Heag-luife, agas ar mbeith inar lucht cuidighe da thuillteanas, agas da thiodhuic-thíbh fhubhacha. Oír aí féin caithceanh frindeach asheola, agas ól frindeach ashola, na fulghemaoid fós dar nint-indibh, bheith agluafacht timcheall na
to cause him not to accept and impute us as worthie to come to his spiritual Table. For the ende of our comming thyther is not to make protestation that we are upright and juste in our lives, but contrariwise, we come to seke our life and perfection in Jesus Christ, acknowledging in the meane tyme, that we of our selves be the children of wrath and damnation.

Let us consider, then, that this Sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthi-nes on our parte, but that we unfaynedly acknowledge our noghtines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which ys the true eatinge of his fleshe, and drinkinge of his bloud,) let us not suffer our mindes to wander aboute
the consideration of these earthly and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ boedly presente in them, as if he were inclosed in the breade or wyne, or as yf these clementes were tourned and changed into the substance of his fleshe and blood. For the only waye to dispose our soules to receive nourishment, reliefe, and quickening of his substance, is to lift up our mindes by faith above all things worldlye and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoutedlye verie God and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.
TIGHEARNA.

An diadh na Searmona tigeadh an Miníodhr amas afan mbuíplid, agas fuícheadhfe an Mhord male ré gach sear, agas té gach mnaííída na mbia and, agabhaí aniosaigh vínchabhaidh féin, agas gabhadh fé an tarán, agas tabhradh buidhneachas do Dhia leis na briathruibhe féin nó lé briathruibhe oile fa suim chedna.

ATHAIR na trocaire, agas a Dhé na nuile t'fubhaltaighe, agas na nuile t'fubhachas, otaid na huile chreatuire gutaithe, agas gotadmhail mar yachtarán, agas mar Thighearna, is coir dhuinne oifsind oibríthe do larní, vhmha, agas onoir do thabhairt do taim Diadhafa gach vair, ar túis ar son gur chruthaigh tú fínd, do reir tóidhrach, agas do chosamhlaicthe féin. Agas go hairidhre ar son gur tsaór tú fínd on mbas t'futhain, & on damnuadh ama, mar tharraing an Taibhirfeoir an cineadh daonna, lé peacadh daor do-leighs, onar bhéidir lé duine, nó lé haingeal, fínde do tsaoradh, acht tufa a Thighearna tsaídhbhír ad throcaire, agas gan crioche ar do mhaitheas, do

The Exhortation ended, the Minister commeth doun from the pulpet, and sitteth at the Table, every man and woman in likewise taking their place as occasion best serveth: then he taketh bread, and gevent thankes, either in these woordes followinge, or like m effect:

O FATHER of mercye, and God of all consolation, seinge all creatures do knowlege and confesse thee as Gouverner and Lorde, it becommeth us, the workemanship of thyne own handes, at all tymes to reverence and magnifie thy Godly Majestie: first, for that thou haste created us to thyne own image and similitude; but chieflye that thou hast delivered us from that everlasting death and damnation, into the which Satan drewe mankinde by the meanes of synne, from the bondage whereof, neither man nor angell was able to make us free; but thou, O Lord, riche in mercie and infinite in goodnes,
SVIPERAN

rinde freadhalar ar gceandachne, do chum go mbeith an taon Mhac carthananach neoch do dh'hradh firindeach tugais duinne, na dhuine chomhchofmuil riad féin in gach enghne, abfeg mhuir peacaidh amhain, do ghabhail dioghaltas ar peacaidhne, agas ar fecharain ar a chorp, do choig feirgici, agas dioc do cheiritbhretheamhnuis le na bhás, do fíogros an fhir dobadhar don bhás lena eiseirghe, do thabhait bheathadh arís do chum an tfaoghal.

A Thighearna atá fhios agaínde, & atamaoid aga aadmhair, nach bfuil ag-cumhachtaitbh én chreatuir, athuigín no a ghabhail cuige, fad, no leithhead, a irdé no, doimhinne, do mhor ghrúidhe dhoibh, neoch tug ort, do throcaire doillfúghadh mar nar tuilleadh í, do gheall fós, agas tug beatha mar araibhe bás anuachtar, agas doghabh ad ghrúaibh finde, anúair nar bhaithnidh duinn do dhéanamh, acht cur anadhaidh haste provided our redemption to stande in thy onely and welbeloved Sone, whom of verie love thou didest give to be made man, lyke unto us in all thynges, (synne except,) that in his bodye he myght receive the punishmentes of our transgression, by his death to make satisfaction to thy justice, and by his resurrection to destroye hym that was auctor of death; and so to reduce and bring agayne life to the world, frome which the whole offspringe of Adam moste justly was exiled.

O Lord, we acknowledge that no creature ys able to comprehende the length and breadthe, the depenes and height, of that thy most excellent love, which moved thee to shewe mercie where none was deserved; to promise and give life where death had gotten victorie; to receve us into thy grace when we could do nothyng but rebell against
T I G H E A R N A.
aidh t'firindé s Thighearna, & nach
leigead tromdhacht nó doille, ar ná-
дуire truallidhe dhuinn, do mhor thí
odhluicthe mar adubhramar, do mhe
as, nó do bhreatnughadh mar is inm-
heafda fad, atamaoid ag teacht abhadh
nuife an bhuirde and fo, mar do fhag-
aibh fé dá ghnathughadh mar chu-
mhne abháis, nó go dtí fé arís dáfhóill
fughadh, & da dhearbhadh abhaidh-
nuife an t'faoghail, gurab vatha fín
amhain fuaramairne faoi fé, agas bea-
thá, gurab ar a tfon fín amhain do gha
bh tusa a Athair neamhdha, fínd mar
chloind, agas mar oidhreadh, gu-
rab ar a tfon fín amhain atá dileas aga-
ind, dul i'f teach agcathair do throcaire
fé, gurab ar a tfon fín amhain ghabh-
maoid feilbh na Rioghachta Sbioratal
ta, ag ithe, agas agibhe aga bhórd ma-
ille ré bfuil air go f'draí sa ar neamh, ne
och is da chumhachtaibh do ndí ar
gcuirp eifeirghe onúir, agas chuirfithe
ar fad maille ris, fa náolbheasfin atá
gan tús gan chrich gan f'hóirceand, ne-
thy justice. O Lord, the blynde dulnes of our corrupt nature will
not suffer us sufficiently to waye these thy moste ample benefites
; yet, nevertheless, at the commandement of Jesus Christ our Lorde,
we present our selves to this his Table, (which he hath left to be
used in remembrance of his death untill hys comming agayne,) to
declare and witness before the world that by him alone we
have receved libertie and life; that by hym alone thou doest
acknowledge us thy childer and heires; that by hym alone we
have entrance to the throne of thy grace; that by hym alone
we are possessed in our spirituall kingedome, to este and drinke
at his Table; with whome we have our conversation presently
in heaven; and by whome our bodies shalbe reysed up agayne
frome the dust, and shalbe placed with him in that endles joye,
SVIPER AN


BIODH AMHLVIDH

Na dhiaidh fo bheadaigh an Mnífindir an tarán, agus tugadh don pobal é, agus roimhidhean eatarra é, do reir aithne Crióidh ar flannightoir, agas tabhadh an cupa dhoibh mar an goed, agas is inlegtha don Mnífindir cuid eòin don Sròibhthuir bhreas ris anadhibhairn, ag fuilfughadh bhaís Chrióidh, do chonghbail anamadh agcaimhbe Chrióidh, mar do bhadar na cédíadh adítmcheall na Sacramuinte, na dhiaidh fin abradh an Mnífindir mar fo lós.

ATHAIR is mó trocaire atámaoid ag tabhairt buidheachais agas which thou, O Father of mercye, hast prepared for thyne elect, before the foundation of the world was layde. And these moste inestimable benefites, we acknowlege and confesse to have receaved of thy free mercie and grace, by thy onely beloved Sonne Jesus Christ: for the which therefore, we thy Congregation, moved by thy Holy Sprite, render thee all thankes, prayse, and glorye, for ever and ever.

This done, the Minister breaketh the breade, and delievereth it to the people, who distribute and divide the same amongst them selves, accordance to our Saviour Christes commandement, and in likewise geveth the cuppe. Duringe the which tyne, some place of the Scriptures is read, which doth lyvely set forth the death of Christ, to the intente that our eyes and senses may not onely be occupied in these outwarde signes of bread and wyne, which are called the visible woorde; but that our hartes and myndes also may be fully fixed in the contemplation of the Lorde's death, which is by this holy Sacrament represented. And after the action is done, he geveth thankes, saying:

MOSTE mercifull Father, we render to thee all prayse, thankes,
TIGHEARNA.

agas ghloire dhuit, ar fion gur dheon-aigh tú dhuinn an mhéidfin do thiodluicthibh, agas do taidhbhreas, ar ngabhail agcumand, agas agcuideachadh do Mhic ghrádhaidh Iofa Criost ãr Dtghearna, neoch tug tufa dfulang bhàis tar ar gceand, agas tug tú dhuinn fós mar oileamhain, agas mar bheathaidh innholta, do chum na beathaadh futhaine, agas atamaoid aga ghuidh ort anois a Athair neamhda gan aleigean duinn tuitim indearmad na dtioghluíceadh maithfe tugais duinn acht andaingniughadh, agas ambualadh agclò nar groidheadhaibh, i ondas go bheidh gach enla fás ni fa mó, agas ni fa mho, agcreideamh firindidh, ag fior ghluafacht an deagh oibrighthibh, agas in gach én ghné mhaith díbh fin, agas go ma móide a Thighearna dhaingneochas tú find is na laithibh cuntabhartaichfa, buaidhreadh an aibhirfeoir oraind, as go bheidh feafamh cródha buan do dhe-namh agadmhail hanmafa, do mhed-

K.

and glorie, for that thou hast vouchsafed to graunt unto us miserable sinners so excellent a gifte and threasor, as to receive us into the fellowship and company of thy deare Sonne Jesus Christ our Lorde: whom thee deliveredst to death for us, and haste given hym unto us as a necessarie foode and nourishment unto everlast-ynge life.

And now we beseche thee also, O heavenly Father, to graunt us this request; that thou never suffer us to become so unkinde as to forget so worthy benefittes; but rather imprint and fasten them sure in our hartes, that we may growe and increase dayly more and more in true faithe, which continually ys exersised in all maner of goode workes; and so moche the rather, O Lord, confirme us in these perilous daies and rages of Satan, that we may constantly stande and continewe in the confession of the same
DON' POSADH.
ughadh do ghloire mar atá tú ad Dhiá
os ciond gach vile neithe beandaigh-
the anois, agas tré bhiath fior.

BIODH AMHLVIDH.
Na dhiaidh fo abradh an Miniftir, agas an pobal an
treas fásl ar ched, no Salm éigin ile aghantaireacht
ag tadhait bhuidheadhais do Dhiá mar is bós, agas
beandaighthear an pobal, agas leighthear sinbhal
doibh on mbord naomhtha fin.

FOIRM
NA ORDVGHADH
an pícadh and fo fios

Deanadh ar tús gáirm do thabhairt tré lá tsióire índia-
idh achtailé don pobal, go bhfuil contract no gealladh
pícadh eileir. N. agas is agas ma ta duine aga bhfuil
adhbhairt cneafda nó láthairail, chuirséis baecadh no
taimneag and fin, agas nochtas nach eile léi maille
ré ladh an Pícadh do dhenamh, inísheacht anois é, an
la deigheanach dona trí laithidh abradh an Miniftir
mar fo fíos.

TEAG-
to the advancement of thy glorye, which art God over all things
blessed for ever. So be it.
The action thus, the people singe the 103 Psalm, 'My soule, give laude,' &c.,
or some other of thancks givynge : which ended, one of the blessings before
mentionede is recitede, and so they ryse from the Table and departe.

THE FORME OF MARIAGE.
After the banes or contracte hathe the byn published thre several dayes in the
Congregation, (to the intent that if any person have intereste or title to
either of the parties, they may have sufficient tyme to make their challenge,) the
parties assemble at the begyning of the sermon, and the Minister, at
tyme convenient, saythe as followeth:
Dearlie beloved Bretherne, we are here gathered together in the sight of God, and in the face of his Congregation, to knytt and joyne these parties together in the honorable estate of Matrimony, which was instituted and auctorised by God hym selff in Paradise, man beyng then in the state of innocencie. For what tyme God made heaven and earth, and all that is in them, and had created and fasshoned man also after his owne similitude and likenes, unto whom he gave rule and lordship over all the beastes of the earth, fishes of the sea, and fowles of the ayre; he said, It is not good that man lyve alone; let us make hym an helper like unto hym selff.
DON POSADH.

lachta féin, agas do chuir Diá codladh trom ar an duine, & do ghabh aína da afnuibh as a thaobh, agas do rinde Ebha de sin, da chur agceille duinn gurab én chorp, agas enfheoil, agas én fhuil fear, agas bean, agas do chur agceille duinn fós an coimhecheangal dia-mhair atá eidir Chriostl, & a Eagluis, agas annadhbhurfin fgaraidh duine rena Athair, agas rena mhathair, agas leanaidh fé rena mhnaoi, do dhenaímh chumaind, agas choaidhe ria, agas dlighidh fé grádh do thabhairt di mar tug Chriostl grádh da Eagluis .1. achomhthional, agas a pobal beandaighthe. Oír tug fé a anam da gciond, & mar an gceada atá dhiachaidh ar an mhnaoi toil aír do dhenaímh, agas bhe ith vmhal dó, ag denamh atfeirbhife in gach vile ní onorach Diadh. Oír atá sí fa smacht, agas fa riaghail aír an fad mhairfeas fhad ré choile na mbeath aidh, agas atá an mhéidfin do neart, & do bhridh fa Pófadh naomhthaí, nach agan bfear féin atá cumas a chuirp odo nitheair

And God brought a fast sleepe uppon hym, and toke one of his ribbes and shaped Eva therof; doying us therby to understand, that man and wife are one body, one fleshe, and one blood. Signifyinge also unto us the mysticall union that is betwixt Christe and his Churche; for the which cause man leaveth his father and mother and taketh hym to his wife, to kepe company with her; the which also he ought to love, even as owr Saviour loveth his Churche, that is to say, his electe and faithfull congregation, for the which he gave his liffe.

And semblably also, it is the wives dewtie to studie to please and obey her howsband, seryng hym in all thynges that be godly and honeste; for she is in subjection, and under the governance of her howsband, so long as they contynew bothe alvy. And this holie mariage, beyng a thyng most honorable, is of suche vertue and force, that therby the howsband hathe no more right or power over his own bodie,
DON POSADH.
nithear an Pósadh, acht ag an mnaoi,
agas mar an gceol na hagan mnaoi a-
tá cumas a cuirp séin ach agan beair
ódo cheangail Diá úd fa chumandfa
abfochair aacheile, do chum gheine-
anna agcoinde d‘dtógbhail, agas
da naltrom an eagla Dhé, do mhéid-
ughadh Rioghachta Crióid. Aranadh
bhurfin gídhbe hiad cheanglus Diá
mar fo ré chéile, ni heidir andealugh-
adh nó afgarthain ré chéile, acht mur
thograidis do toil achéile, seal tamaill,
dul ó chéile do dhenamh vrnuidhe,
agas throifge, agas do dhenamh bhar
dithill anoirchill na haimfire mead-
honuighe. Agas gan ambeatha do
chaithamh fada absegmhus achéile,
ar eagla ceachtar dhiobh, do dhul ali-
on no agcuntabhait anaibhirfeoir do
bhrídh neamhghloine. Agas ar an-
adhbhurfin do tseachna thruaidh an
chuirp nó adhaltrais, atá díchthaibh ar
gach einfhear, abhean féin do bheith
aige, agas ar gach én mhaon i fícse-
ín, do bheth aice. Iondas go bhfuil

but the wyffe; and likewyse the wyfe hathe no power over her own
body, but the hewsband; forasmoe the God hathe so knytt theym
together in this mutuell societie to the procreation of children,
that they should bryng theym up in the feare of the Lorde, and to
the increase of Christes kyngdome.

Wherfore, they that be thus coupled together by God, can
not be severed or put a parte, oneics it be for a season, with
th‘assent of bothe parties, to th‘end to gyve theym selves the
more ferventlie to fastying and prayer; gyvyng diligent hede, in
the meane tyme, that their longe beyng aparte be not a snare to
bryng them into the daunger of Satan through incontinencie.
And therfore to avoyde fornication, every man oughte to have
his owne wyffe, and every woman her owne hewsband: so that
DON POSADH.

\[\text{\textasteriskcenter} (\ast \ast \ast) \text{\textasteriskcenter}\]

\* Na dhíaidhfin labhraidh an Miniftir mar so ris na daomh boidarand.

\[\text{\textasteriskcenter} (\ast \ast \ast) \text{\textasteriskcenter} \text{\textasteriskcenter}\]

\* A Taimfe

so many as can not lyve chaste, are bownde by the commandement of God to mary, that therby the holye temple of God, which is our bodies, may be kept pure and undefiled. For synce owr bodies are now become the very members of Jesus Christe, howe horrible and detestable a thynge is it to make theym the members of an harlot! Every one oght therfore to kepe his vessel in all purenes and holines; for whosoever polluteth and defileth the temple of God, hym will God destroye.

Here the Minister speakes the to the parties that shallbe mariede, in this wise:
I REQUIRE and charge you, as you will answer at the daye of judgement, when the secretes of all hartes shalbe disclosed, that if either of you do knowe any impediment whie ye may not be lawfully joyned together in matrimony, that ye confesse it; for be ye well assured, that so many as be coupled otherwise then Godes Woorde dothe allowe, are not joyned together by God; neyther is theyr matrimony lawfull.

If no impediment be known, then the Minister sayeth:

I TAKE you to wittenes that be here present, besechyng you all to have good remembraunce hercof; and moreover, if there be any of you which knoweth
DON POSADH.

asg aca fúd ar pófsadh do dhenamh, & guidhím sibhfe fa sin do chuimhniug-
hadh go maith, agas matá agaibhfe fé-
in ennach aga bfuil a fhios, ceachtar
.dhiobh fúd, do bheith ceangaithe ré
duíne eile, nó bacadh ar bith nach
bítar go ladhamhail an Pófsadh fo do
dhenamh foillfigheadh anois é.

(XXX)

I Muna raibh adhbhur bacaidh and leanadh an
Ministir an tadhbhar mar fo fios ag radha na
mbríatharfa.

O

NACH bfuil enduine aglabh-
aírt anadhaidh anadhbhurfe, gab-
hsfa ort do laimh a .N. agas geall and
fo abfadhnuifé Dé, & achoimthio-
noil naomhtha, gur gabh tú, & go bfu
il tú toileach argabhail .N. atá and
fo do lathair in a mnaoi Pófsda ladh
amhail, agas go bfuil tu ag gealladh
acoimhéd, agas acumhdach, agas ag-
radhughadh in gach én ni, do reir mar
dhligheas fear pófsda do dhenamh da
mhnaoi

that either of these parties be contracted to any other, or knoweth
any other lawfull impediment, let them nowe make declaration
thereof.

If no causse be alleaged, the Minister procedith, sayinge:

FORASMUCHE as no man speaketh agaynste this thynge, you,
N., shall proteste here before God and his holy congregation,
that you have takyn, and are now contented to have N., here
present, for your lawfull wyfe and spowse ; promisyng to kepe her,
to love and intreate her in all thynges accordyng to the dewtie of a
faythfull howsband,

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DON POSADH.

mhnaoi Póida, ag treigean, & ag diultadh gadh vile mhná eile ar fad abeathadhfe, agas do ghearrughadh na mbriathar, do bheatha do chaithearn maille riá, a ngloine, agas aniondrcus póida, agas in gach én ponc do réir thoirle Dé, agas a Tfoifgeil naomhtha.

† Freagrá anfhir and fo.

Is mur fin féin ghabhaim fé, agas ataim aga gabhail and fo, abfadhnuife Dé, agas achoimhthionoil .1. na Haegluise naomhthafo.

† Labhradh an Miniflir mar fo fios ris an mhnaoi Póidar and

ATA tufa a .N. agadmhair abfadhnuife Dé, agas na Heagluise naomhtha and fo, gur ghabh tú, agas go bfuil tu anois agabhail .N. andfo do lathair, iná fhean Póida dhuid féin, ag gealladh vnhlachta, agas fhreagra dhó, ag diultadh & ag treigean gach cínfhir oile, ar fad abheathadhfan, &

forsakyng all other durynge her lyfe; and briefelie, to lyve in a holy conversation with her, kepynge faythe and trewthe in all poyntes, according as the Worde of God and his holic Gospell dothe commaunde.

The Answer.

Even so I take her before God, and in presence of this his Congregation.

The Minister to the Spouse also sayethe:

You, N., shall proteste here before the face of God, in the presence of this holy congregation, that ye have takyn, and are now contented to have, N., here present, for your lawfull housband; promisyenge to hym subjection and obedience, forsakyng all other duryngh his lyfe;
DON POSADH.

fa dheoidh do bheatha do chaitheamh maíle ris, angloine, ag dhenamh firinde dhó ingach vile ponc, mar iar ras Soifgel Dé do dhenamh.

Freagra na mna and so fios.

Is mur fin fein ghabhaimfe é, agas ataim aga ghabhair and so abfadhnuife Dé, agas an choimhthionoilfe atá do lathair ag ceand a chéile.

Na dhiaidh fin abradh an Miniftir mur so fios.

Tvgaidh dá bhur naire an Soifgel. Iondas go dtuigfeadh fíbh, ciondas do bán leighearna Iosa Criofd, an ceangal orach naomhtha fa do choimhled, agas créd é daingne an t'naomh mafa, nach b'fetar ar enchór a fhofgladh no a fgaileadh, amhail teagainftheaír duinn fa .9. mhadh Cai-bidil dég do Tioifgel Matha mar so.

D Tangadar

and fynallie, to lyve in a holy conversation with hym, kepinge faithe and truethe in all poyntes, as Godes Worde doth prescribe.

The Answer.

Even so I take hym before God, and in the presence of this his congregation.

Even so I take hym before God, and in the presence of this his congregation.

[The Minister then sayeth:]

Give diligent care to the [words of the] Gospell, that ye may understand how our Lorde wolde have this holy contract kept and observed; and how sure and faste a knott it is, which may in no wyse be lowsed, accordyng as we be taughte in the 19. chapter of S. Mathewes Gospell:—
The Pharisiës came unto Christ to tempt hym, and to grope his mynde, sayinge, Is it lawfull for a man to put away his wife for every lighte cause? He answered, sayinge, Have ye not read, that He which created man at the begynnynge, made them male and female? sayeng, For this thyng shall man leave father and mother, and cleave unto his wife, and they twayne shalbe one flesshe; so that they are no more two, but are one flesshe. Lett no man therfore put asonder that which God hathe cowpled together.‘

If ye beleve assuredlie these woordes which owr Lorde and Saviour did speake, (according as ye have hard them now rehearsed owte of the holy Gospell,) then may ye be certayne, that God hathe evyn so knytt you together in this holy state of wedlocke. Wherfore applie your selves to lyve a chaste and
DON POSADH.

nditheall, fa bhur mbeathaídh do chaitheamh, go glan aontadhach abfocháir aiceile, an grádh Diadh, a fith Chriostaidhe, an deagheismlair, asaor chungbhaul tsnadhma an chaibhneasa gan bhruideadh, agas a coimhéd fhirinde gach aón agaibh daróile, mar theaguisgeas briathra Dé dhaibh.

¶ Nadhaidh sin farraileadh an minnitar ar Doth iad ag radha ma mbriathar fo fios, nó agco-mhuilacht eile.

Diá an Tighearna da bhur mbeandachadh, agas dá bhur naomhadh. Diá an Tighearna do dhórtadh trasbhris aghras oraibh, do dhenamh a thóile, agas do chaitheamh bhur naimfire abfocháir aiceile, i ngrádh naomhtha godeireadh bhur mbeahadh.

¶ BIODH AMHLVIDH

¶ And sin abartar an. 128. psalma darabainnn is bean-daidhe an mhuintear ar a mbi eagla an Tighearna, nó a choimlas eile do chaintaireacht.

¶ FIOS- holie lyfe together, in godlie love, in Christian peace, and good example; ever holdinge faste the band of charitie withowte any breache, kepinge faithie and trueith th'one to the other, even as Godes Woorde dothe appoynte.

Then the Minister commendeth theym to God, in this or suche like sorte:

The Lorde sanctifie and blesse you; the Lorde powre the riches of his grace uppon you, that ye may please hym, and lyve together in holy love to youre lyves end. So be it.

Then is songe the 128 Psalme, 'Blessed are they that feare the Lorde,' &c., or some other, appertaynyng to the same purpose.
The Visitation of the Sick.

Because the Visitation of the Sick is a thing very necessary, and yet notwithstanding, it is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister; who, according as he seeth the patient affected, either may lift him up with the sweet promises of God's mercy through Christ, if he perceive him moche affected with God's threatenings; or contrariwise, if he be not touched with the feeling of his sinnes, may beate him downe with God's justice. Evermore like a skilfull phisition, framynge his medicine according as the disease requireth; and if he perceyye hym to wante any necessaries,
COMHFHVRTACHT
ar feadh anearta no a chumhachta, & a thabhait ar chach adhenamh mar an gcead. Iondas nach biadh vire-asbhuidh air. Agas dlighidh an teafslán fios do chur ar an Ministrí gach vair dá righe fé do leas é, neoch do ní guidhe ar fgáth aneaflaín and fin, agas ameag an choimhthionoil, agas dá rabh afheidhm air denamh féin, guidhe mar an gceadna.

ÁVRNVIDHTHE ION-radha ag fiosruaghadh na neaflán.

O A Dhé mhaith, a Thighearna, agas a Athair, achruthuighthoir, agas afhir choimhede gach én neithe, a thobar gach vile maithiafa, & mhoch chaibhniis, mar do bheir tú flainte dona corpaibh daónna, & mar do bheir tú gach deagh thiódhluicadh eile lèd ghráfaibh, dona huile dhaoinibh, as go madh feirde do thuigfedis do bhuan tiódluicthe, agas do thréinn toirbhheartus fin, indóchas gurab móide, & gurab vilmhuide,

he not onelie releveth hym accordyng to his abilitie, but also pro-
videth by others that he may be furnissed sufficiently. Moreover, the partie that is visited, may, at all tymes, for his comforte, sende for the Minister; who dothe not onelie make prayers for hym there presentlie; but also, if it so requyre, commendeth hym in the publique prayers to the Congregation.

A PRAYER TO BE SAID IN VISITING THE SICK.

O our good God, Lord and Father, the Creator and conserver of all things, the fountain of all goodnes and benignitie, like as (among other thine infinite benefites which thou of thy great goodnes and grace doest distribute ordinarily unto all men) thou givest them health of bodie, to the end that they shulde the better knowe thy great liberalitie, so that they might be the more ready to serve and glorifie
villmhuide, do dhendhaois feirbhis du ite, agas do bherdaois gloir, & gnath mholadh do taim Diadha. Mar sin don taobheile, an tan do nimaoid do ch imchar oraind sein, acur theirge ar do chumhachteibhfe, is gnath leat ar dtteagaf, agas ar ngairn chugad, le hil ghneithibh smachtaidhe, lé leagand tú go lár ar gcuirp chombrúite, agas ar b'feoil tobhriďe, agas go fpeifalta lé trom pladhaibh tindis, & gairradh, agas easlainteadh, ghnathuidheas tú do chur oraind, dar ndúgadh, & dar mbroñnughadh on tromdhachre agas on dearmad atá iondaing vile, agas ag tabhart tSéla ar ndroch bheatha dhúinn, leis na heaslauintibhfin, agas leis na hannaharaibh, a & go fpeifalta an-tan bhagras tú an bás sein. Oir atáid na heaslainte fin, & na teachtairidhe an bháis, lán do dhochar, & do dhoilgheas don fheoil, acht gè leighea lán shallá an, do Sbioradaibh na ndaoine toghtha. Oir is lèo fin bhrósnuidheas tú ind, dimpodh chugad dó chum ar thee with the same: So contrariwise, when we have ill behaved ourselves in offending thy Majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodnes to subdue and tame our fraile flesh: but especially by the grievous plagues of sicknes and diseases, using the same as a meane to awake and stirre up the great dolnes and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when as they threaten the very death; which (as assured messingers of the same) are all to the flesh ful of extreme anguish and torments, although they be, notwithstanding, to the spirit of the elect as medicines bothe good and wholesome; for by them thou doest move us to returne unto thee for our
COMHFHVRTAICHT


salvation, and to cal upon thee in our afflictions, to have thine helpe, which art our deare and loving Father.

In consideration whereof, we most earnestly praye unto thee our good God, that it wolde please thine infinite goodnes to have pitie on this thy poore creature, whom thou hast, as it were, bound and tyed to the bed by most grievous sickenes, and brought to great extremitie by the heavines of thine hand.

O Lord! enter not into a compt with him, to render the rewarde due unto his workes; but throw thine infinite mercy remitte all his faultes, for the which, thou hast chastised him so gently, and beholde rater the obedience which thy deare Sonne Jesus Christ our Lorde hath rendred unto thee; to wit, the sacrifice which it pleased thee to accept as a full recompense for all the iniquities of them that receive him for their justice and sanctification, yea, for their onelie Saviour.
Let it please thee, O God! to give him a true zeale and affection to receive and acknowledge him for his onlie Redeemer; to the end also that thou mayest receive this sicke person to thy mercie, qualifying all the troubles which his sinnes, the horror of death and dreadful feare of the same, may bring to his weake conscience. Neither suffer thou, O Lord, the assautes of the mightie adversarie to prevail, or to take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

And forasmuch as we are all subject to the like state and condition, and to be visited with like battel when it shal please thee to call us unto the same; we beseech thee most humbly, O Lord, with this thy poore creature whome thou now presently chastisest, that thou wilt not extend thy rigorous judgment against him, but that thou wouldest vouchsafe to shewe him thy mercie, for the love of
COMHFHVRTACHT

Mhic charthanaigh Iofa Criofid ar Dtíghearna, neach do fhulaing bhás fiorair suathmhur na croiche, & do imchuir da dheóin féin, cionta ancafaflain thruaighfe ar amhuin, do chum thufa dha athniughadh, mar gach aon dar cheandaigh feifean lean fhuiil luachmhoir,agas dar ghabh sé chuige agcumaoineachadh a chuirp féin, diaghaidh chuidighe don tólas tuthain agcomand Haingeal naomhthafa. Na-dhiaidhfin, a Thighearna, vilmhuidh agas gluais a chroidhe led ghrafaibh. Iondas go ngebhadh sé an smachtughadh aithreamhailfe do chuiris air lé foidhidin, agas lé fir fhulang Diádha, agas é da ímchur fin maille ré humhla, & ré deighghean, agá iliughadh, agas aga profdail féin lé croidhe, agas lé hintind dod thoil bheandaighthe, agas dod thréin trocaire, mar atá tú anois aga fhios ar an gcorsa, do chum mhaiteafa do dhenamh dó, agas do chum atflanaighthe. Goma toil leat a Thighearna, cuideachadh leis ina vile thy deare Sonne, Jesus Christ our Lord: who, having suffered the moste shameful and extreme death of the crosse, bare willingly the faute of this poore patient, to the end that thou mightest acknowledge him as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternal felicitie in the companie of thy blessed Angels. Wherefore, O Lord, dispose and move his heart to receave by thy grace, with all mekenes, this gentle and fatherlie correction which thou hast layed upon him; that he may indure it paciently, and with willing obedience, submitting himself with heart and minde to thy blessed wil and favourable mercie, wherein thou now visitest him after this sorte for his profit and salvation. It may please thy goodnes, O Lord! to assist him
N A N E A S L A N.

vile thindeas, agas ghèr ghuafacht, &
gè nach bhfuil ateangaidh nó a ghuth
aibeil anois, do dhenamh na hoinige
do fhòillfeochadh do ghlùirfe, goma
toil leatfa ar a tfon sin, achròidh do
bhrofnugadh anairde, ag righe riòtfa
amhain, itá atèn tobar gach vile mha-
itheafa, agas frèmhaiddh, agas fuidh-
idh go daingean na chroidhe, an ge
alladh gradhach, do rinde tú dhùinn
an Iòfa Criòid do Mhac ar Slanuigh-
theoir, as go nanfa fé go daingean de-
arbhtha doghluaiste, anadhaidh gach
vile amais, agas ionduidhe, agas bhui-
aiddridh, is eòir lé namhaid ar nanma
dimirt oraind, do bhuaidhreadh ar
gcòinfa. Agas ar bhaicin duitfe
gurab í do thoil, an bheatha tfuthain
do chomhroind rinde, lé bàs do Mhic
ionmhùin Iòfa, agas glanadh, agas ni-
dhe ar peacadh, lé dortadh afhola-
fan, agas firentacht, agas beatha tfu-
thatn do thabhait dúinn lena eifeir-
ghè, go má toil leat an leigheas na-
omhtha núa fhallans fa bhàis, agas

L. 2.

in all his anguishes and troubles: and although the tongue and
voice be not able to execute their office in this behalf to set foorth
thy glorie, that yet at least thou wilt stirre up his heart to aspire
unto thee onely, which art the onelie fountaine of goodnes; and
that thou fast roote and settle in his heart the swete promises which
thou hast made unto us, in Christ Jesus, thy Sonne our Saviour, to
the intent he may remaine constant against all the assautes and
tumultes which the enemie of our salvation may raise up to trouble
his conscience.

And seing it hath pleased thee, that, by the death of thy deare Sonne,
life eternal shuld be communicaed unto us, and by the shedding of
his blood the washing of our sinnes shulde be declared, and that by
his Resurrection also, both justice and immortalitie shulde be given
us; it may please thee to applie this holie and holesome medicine

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C O M H F H V R T A C H

teifeirghe do chumailt ris an truagh eafllanfa, atá ingabhadh ghuasachtach, agas a chrith, agas a eagla, do chir dhe, agas meanma, agas meathairt do ina dhoghraing, agas ina dhocomhal, agas mar atá gach én ní a Athair neamhdha follas duifte, agas gurab aithnigh dhuid féin gach én ní, arabfuil afheidhm nó afhurtacht do threadal dó, do réir do dheagh thoid Diadh féin. Goma toil leatfa a Thighhearna, achoinmhliosadh, agas a chomh fhurtacht léd ghafaibh, mar is fearr do cinidhear dod chumhachtaibh Diadh féin. Gabh chugad a Thighhearna ad dhidean é. Oír is chugadfa amhain atá athrill, agas afhlighe, agas daingnidh é, a taitherantuigh, agas ad ghealladh, agas maith dó a peacuidh dhi amhra, agas fhollafa, ler bhrofnaidh fé tfeargfa, agas do bhord bhreitheamh nus, go dur drochmhein na adraidh féin, & gé dó thuilleamar vile bás, & damnadh do réir chóir no cheirt bhreitheamhnuis, deonuigh dó an bheatha to this thy poore creature in such extremitie, taking from him all trembling and dreadful fear, and to give him a stoute courage in the middes of all his present adversitie.

And forasmuche as all things, O heavenly Father, be known unto thee, and thou canst, according to thy good pleasure, minister unto him all suche things as shall be necessarie and expedient; let it please thee, O Lord, so to satisfy him by thy grace, as may seme most mete unto thy Divine Majestie.

Receive him, Lord, into thy protection, for he hath his recourse and accesso to thee alone; and make him constant and firme in thy commandements and promises; and also pardon all his sines, both secret and those which are manifest; by the which he hath moste grievously provoked thy wrath and severe judgements against him; so as in place of death (the which both he and all we havejustly merited).
N A N E A S L A N.

...
thadh, ar grádh do Mhic inmhuin Iofa Criofd ar Dtíghearna, Tabhair gráfa dhó, iondas go madh eidir leis an comhfhurtacht, agas an faibhreas mór far fír te' maith, agas lé lán ndóchas creidim. Oir atá an Tíofa sin anois aga thaisbenadh sein doneasfilán amh gharfá, do bhrídh an gheallaidh, do foilgheadh dhó ad bhriathruibhfe, do ghnáthhuighfe ma ráon rinde a Teagluis, agas ad choimthionol naomhtha, agnáthughadh do Tíacramuinteadh, an tí do ordaigh tufa a Teagluis, do dhaingniughadh chreideimhe gach aón, ler h'ail dóchas neimhcéalgach do dhenamh indáidh. Guidh maoid fós tú a Thighearna, goma fígath dhaingeán dlóna dhó, an creideamh fírindeach do bheith anuachtar-aige, ar indfuidhibh an bháis, agas do thabhait dú barr aire do bheith aige ar an mbeathaidh tsuthain, iondas ag glacadh na bheathadhfin le dóchas do, for the love of thy deare Sonne Jesus Christ our Lord.

Give him thy grace, that with a good heart, and full assurance of faith, he may receive to his consolation so great and excellent a treasure: to wit, the remission of his sins in Christ thy Sonne, who now presenteth him to this poor persone in distres, by the vertue of thy promises revealed unto him by thy worde, which he hath exercised with us in thy Church and congregation, and also in using the Sacraments, which thou therein hast established for confirmation of all their faith that trust in thee unfainedly.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoide the assautes of death, and more boldly walke for the advancement of eternal life; to the end that he, having a most livelye apprehension thereof,
NA NEASLAN.
dó, go madh eidir leis bheith maille riotfa, a dtéaghuis neimhe afubhach-as fóiruidhe. Goma toil leat fós a Athair neamhdha, é do bheith fad dhidean féin, agas fad dheagh choimbhéd, agas gé tá fé easlán is aithnidh dhuitfe a tislanughadh, ge tá fé adtribloid, agas a ndoghruing, is aithnidh dhuitfe afhóridhín, agas afhurtacht, gé tá fé anfsand, is aithnidh dhuitfe ancruitughadh, atá fé agtuigín atfachair féin, agas aneamhghloine féin, & a oic féin, agas a aingidheachta féin. Gidheadh is aithnidh dhuitfe anidhe, agas aghlanadh, até fé láin do lotaibh, & dáladhaitbhe, gidheadh is aithnidh dhuitfe iocifainte & luibhe, do chur rena chneadaibh, & rena chrechtaibh, atá crith eicla, & vamhain air Gid headh is aithnidh dhuitfe meanma, agas meifneach do thabhairt dó. Agas do chur na mbriathar anaithghiorra, atá fé mar chaoirighchaitte ar feachran, gidheadh is aithnidh dhuitfe ag-hairm, agas a thabhairt aris do chum L. 4.

may rejoice with thee in the heavens eternally.
Let him be under thy protection and governance, O heavenly Father; and although he be sick, yet thou canst heal him; he is cast down, but thou canst lift him up; he is sore troubled, but thou canst send redresse; he is weak, thou canst send strength; he acknowledged his uncleannes, his spots, his filthines, and iniquities, but thou canst wash him and make him clean: he is wounded, but thou canst minister most sovereign salves; he is fearful and trembling, but thou canst give him good courage and boldnes: To be short, he is, as it were utterly lost, and as a strayed shepe; but thou canst cal him home to thee againe.
COMHFHVRTACHT

do thighe. Dá bhridhín a Thighear- na, mar atá an creatuir truagtha, neoch is doibhriomh fi do lámh féin ag thóirbheart féin tuas go huilidhe ad lamh-
aibhe, gurab amhluidhún is toil leat-
fa, agabhall ad dhidean trocaireach.
Mar an gcéad go ma toil leat, fínde
vile do chreatuire truagha, do dhaing-
niughadh ad Sbioraíd naomhtha, agas
do Sbiorad naomhtha do dhaingni-
ghadh indaind, do chum féin do
chofann, agas do bhreith bhuaide
atainnfe anadhaiadh ar namhad ne-
imhnidhe. Oír is eigean duinn cath-
ughadh, agas comhland do dhenuamh
ris, no go dtairngidh tufa vadha find,
agas fós guidhmaoid go duthrachta-
chú an dochar, agas an doilgeas, do
fhulaingfe, atá ar neasfáлnasa, dar mbro
núighadh féin, do chum vmhlachta,
agas iflé, lè honóir, agas lè heagla ro-
imh do lámh chumhachtaighfe do
bheith oraind. Oír atá afhios againd,
gurab eigean duinn, teacht abhaidh-
uife, chathrach do bhreitheamhnuis
fe, antan bhus toil leat ar ngairm.

Wherefore, O Lord, seeing that this poore creature (thine owne
workmanship) resigneth himself wholly into thy hands receive him
into thy merciful protection. Also we poore miserable creatures,
which are, as it were, in the field, ready to fight till thou withdraw
us from the same, vouchesafe to strengthen us by thine Holie Spirit,
that we may obtaine the victorie in thy name against our deadlie and
mortall enemie; and furthermore, that the affliction and the combat
of this thy poore creature in most grievous torments, may move
us to humble ourselves with all reverent feare and trembling
under thy mightie hand, knowing that we must appeare before
thy judgement seat, when it shal please thee so to appoint.
NA NEASLAN.
Acht cheana a Thighearna, atá trua-illeadh ar náduire bríthighe, fa fhaid, & fa nimhife, go bhfuil vireafshuidh gach én tligheadh oraind, do dhul afiadhnuiife. Acht mur dhearrna tú féin dionghalta dhinn do dhul afiadhnuiife, agas fós mun tuga tú dhúinn Sbiorad na fheinhidheachta & na humla, do dhéanamh gach én neithe iarras haiteanta Diadha oraind.
Acht an mhéid go bhfuilmaoid vile neamhinchubhaidh, do chaithceamh na dtiodhlucaidh. Atamaoid gud ghér ghuidhe, far ngairm chugad an-aimh do Mhic charthanaigh ar Dtíghearna, agas ar maighfiår. Óír is am-bás agas andioluidheacht an Mhicsín atá vile dhóchas ar flánuide. Goma toil leat a Athair, gach vile chomh-flurtacht, agas chomhfhólas do ghfrás do dhórtadh ar gach neach, da bhfuil acuidighadh nó a congnamh leis ancaflánfa, agas gan iad do ghabhail fgsíe no toirfe da ngnath tsaóthar do chaithceamh ris. Acht iad do ghlua-

But, O Lord, the corruption of our frail nature is such, that we are utterly destitute of any meane to appeare before thee, except it please thee to make us suche as thou thy self requirest us to be; and further, that thou give us the spirit of meknes and humilitie, to rest and stay wholly on those things which thou only commandest.
But forasmuche as we be all together unworthy to enjoy such benefites, we beseech thee to receive us in the name of thy deare Sonne our Lord and Master, in whose death and satisfaction standeth wholly the hope of our salvation.
It may also please thee, O Father of comfort and consolation, to strengthen with thy grace those which imploy their travel and diligence to the ayding of this sicke persone, that they faint not by over-much and continual labour, but rather to go heartilie and cherefully
COMHFHVRTACHT

facht maille ré deaghghean, agas ré deagh croidhe ar anadhairidh, do chom hfhurtacht an easlainfe. Agas dá mbéire tú vathadh é, tabhair comhfhurtacht oile dhoibh, iondas go madh eidir léo an fgaradhfin dfulang, agas tainmfe do mholadh in gach én ní. Agas fós a Thighhearna neamdha, dena trocaire ar gach vile dhuine atá easfán, do reir chuirp nó amhghar eile. Agas fós ar na daoinibh atá anainbfois nahirnde, an mhéid bheanas red Rioghachtfa dhiobh. Mar an gcedna dena trocaire arna daoinibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prífuntachta, ó naimhdib na fhirinde, ar fón iad do bheith ag denamh fhadhnuife leis an fhirinde. Agas fá dheoidh féich go trocaireach arvile vireabhadhaibh na poibleach, agas ar gach vile dhith no sgrios, da dtug Sáatan ar Heagluis féin, a Athair na trocaire, fgoail do mhaithis ar gach duine is leat féin. Iondas taréís ar dtreighthe féin duín, go ndaingnithearc fínd fá dhóchas, & fa forwarde in doing their indevours towards him: and if thou take him from them, then of thy goodnes to comfort them, so as they may paciently bear suche departing, and prayse thy Name in all things. Also, O heavenly Father, vouchesafe to have pitie on all other sicke persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy truth, and apperteine nevertheless unto thy kingdome.

In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of the veritie, for bearing testimonie to the same. Finally, on all the necessities of thy people, and upon all the ruins or decays which Satan hath brought upon thy Church. O Father of mercy! spread forth thy goodnes upon all those that be thine; that we, forsaking our selves, may be the more inflamed and confirmed,
NA NEASLAN.
fá muinidhín do dhenamh afadfa am hain. Deonaidh na híarratuiife dhúinn a Athair ghrádhaidh, ar grádh do Mhic inmhuin Iofa Crioidh ar flanughthoir, neoch atá ambeathaidh, agas arioghacht maíle riotfa, anaon ndiadhacht, agas an Sbioradh naomh ad Dhia fhirindeach tre bhioth fior.

¶ BIODH AMHLVIDH.

¶ Foirm anadhluithe and fo fiós.

BEIRTHEAR an corp go hóonorach, do chum na huaidhe nó anshearta, agas an pobal no an coimhthionol maíle ris, gan ní ar bith eile do prófession nó dhordughadh, & an dialdh anadhluithe, gluaiseadh an Mínirtir do chum na Heagluife, acht muna raibhe sí abfadh úadha, agas denamh Searmoin mhaith éigin don pobal, ad-timcheall bháis, agas eiseirge.

¶ Dordughadh an smachaighe
Eagluife and fo fiós.

to rest onely upon thee alone. Graunt these our requestes, O our deare Father for the love of thy deare Sonne our Saviour Jesus Christ; who liveth and reigneth with thee in unitie of the Holy Ghost, true God for evermore. So be it.

OF BURYALL.

The corps is reverently brought to the grave, accompanied with the Congregation, without any further ceremonies: which being buryed, the Minister if he be present, and required, goeth to the Church, if it be not farre of, and maketh some comfortable exhortation to the people, touching death and resurrection.

THE ORDRE OF THE ECCLESIASTICAL DISCIPLINE.
DO SMACHT VGHADH

MAR nach béstar, baile, no cathair, nó teach, nó teaghlach do chongbhalt afdail, nó anínbhe tfo na gan riaghail, agas gan smacht, is mur fin nach eídir Eagluis Dé do chongbhail fuás, nó anear dtó, gan riaghail Sbioratalta, agas gan smacht Eagluife do bheith inte. Oír is gloine í, agas is córa riaghail do bheith virre iná ar bhaile eile nó ar theaghlach.

Agas mar atáid briathra De, mar bheathaídh, agas mar anam agan Eagluis, is mar fin atá an riaghail Dhiadhafa agas an torlughadh Eagluisefé, mar do bheidís feithe ag fuaidhel, agas fir cheangal bhall an chuirpsé na Heagluise ré chéile, lé hordughadh oirr dheirc, agas lé nóis niamhghlan. Oír is frian é dfofdadh na ndroch dhaoine ó mhíghnìomhairthuibh do dhéanamh, agas ís fbor é, do bhrofnughadh na ndaoine ndimhaoineach ndotheagáig ar anadhaidh, agas aídt an smachtughadh fíat a Nathar atá do ghnáth vllamh égaidh aibeil, do chaoin chear tughadh.

As no Citie, Towne, houze, or familie can maynteine their estate and prospere without policie and governaunce, so the Churche of God, which requireth more purely to be governed then any citie or familie, can not without spirituall Policie and ecclesiasticall Discipline continewe, encrease, and florishe.

And as the Word of God is the life and soule of this Churche, so this godlie ordre and discipline is as it were synewes in the bodie, which knit and joyn the membres together with decent order and comelynes. It is a brylle to staye the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and negligient; yea, and for all men it is the Father's rodde ever in a readines to chastice
tughadh na nole do níthear, agas do thabhaitr orra na dhiaidh, ambeathan do chaithreamh aneagla, agas an vmhla Dhiadh, agas fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eagluis lé ndenaid foghlaím, adtoile agas aughniomhartha do riaghladh do réir an ladha Diadh, mar atá gach aon aca do dhenamh theagaifg da che ile, agas dioghaltus, agas smachtughadh do dhenamh ar na daoineh dúra droch mheine dotheagaifg, do ní tarcaíne ar anordughadh. Atáid trí hadhbhair fbeifialta do bheir ar Eagluis Dé an smachtughadh fa do chur anghníomh. An céd adhbhar dhioibh, do chum nach áiridhe lucht droch ghniomharthadh ameaifg chloinde Dé do thabhairt náire nó fandaile da Nathair, mar go mbéith Eagluis Dé, ina didean, agas ina tearmond do lucht vilc, agas aingidheachta. An dara hadhbhar, ar eagla go faileochaidhe, na daoine maithe, lé cumand na ndroch dhaoine, agas do tairngir Pól
gentelye the fautes committed, and to cawse theym afterward to lyve in more godlie feare and reverence. Finallye, it is an ordre left by God unto his Churche, wherby men leerne to frame their wills, and doinges, according to the lawe of God, by instructing and admonishinge one an other, yea, and by correctinge and punishinge all obstinate rebells, and contemners of the same. There are three causes chiefly which move the Churche of God to the executinge of Discipline. First, that men of evell conversation be not nombred amongst God's childrene to their Father's reproche, as if the Churche of God were a sanctuary for naughtie and vile persons. The second respect is, that the good be not infected with compagnyinge the evell; which thinge S. Paul
DO SMACHTVGHADH

naomhthafin, anuair tug fé a aithne dona córuin.teachaibh, an tadhultrach coirpthe colach dathchur, agas din-darbadh vathadh, aga radha mar fo Cuirdh beagan do tháos tséarbh nó ghoirt, an tarán vile afeirbh nó ang-oirte. An treas adhbbhar do chum go ngebhadh neach, do smachtughadh nó do churfadh, náire fana lochtaibh, agas go tiucfadh fé mar fin, lé Haith-righe do chum leighis, & leafaighthe, agas is don churfadhfa ghoireas an Teafhul toirbheartas do Tfatan, do chum a anma no a Sbioraide do bheith fáor aló an Tighearna, is inand fin, & an droch dhuine do smachtughadh, lé curfad, ar eagla go rachadh a an-am indamnadh futhain. Maseadh is inchomhthaarraidh ar tús, go bfiul an smachtughadh, nó an tordughadhfa nó an riaghailfe, vaigneach, nó follas vaigneach ar tús, mar atá da ndenadh duine locht chugad, do ghniomharthu-uibh, nó do bhriathruibh. Tú da chomhairleachadh go braithreamhuiil eadrad

forsawe when he commanded the Corinthians to banishe frome amongst theym the incestuous adulterer, sainge, 'A little leavyn maketh sower the whole lump of dowe.' The third cawse is, that a man thus corrected, or excommunicated, might be ashamed of his faut, and so through repentance come to amendement; the which thinge the Apostole calleth, ' deliveringe to Satan, that his soule may be saved in the day of the Lord; ' meaning that he might be punished with excommunication, to the intent his soule shuld not perishe for ever.

First, therefore, it is to be noted, that this censure, correction, or Discipline, is either private or publike; private, as if a man committ either in maners or doctrine against thee, to admonishe hym brotherly betwixt him and thee.
If perchaunce he stubbornly resist thy charitable advertisementes, or els by contynuance in his faut declare that he amendeth not; then, after he hath bene the second tyme warned in presence of two or three witnesses, and continueth obstinately in his error, he ought, as our Savior Christ commaundeth, to be disclosed and uttered to the Church, so that accordinge to publike Discipline, he either may be receyved through repentance, or els be ponished as his faut requireth.

And here, as towchinge private Discipline, thre thinges are to be noted. First, that our admonitions procede of a godly zeale and conscience, rather sekinge to wynne our brother then to slander him. Next, that we be assured that his faut
DO SMACHTVGHADH
achmhas-an do réir bhriathar Ndé.
Agas fá dheoidh find do ghnathughadh na méidefin do ghliocas, agas do tseimhidheacht. Iondas da rabh méid eigin damharas againd fá nadhbar i- na mbiam aga theagaf gomá heidir lind maille ré brialtruiúbh Diadh, a tharran f do thuigfin alocht fein, nó da mbeanaidh anlocht ré móran, no abheith follas do mhóran, ar theagaf ne do bheith abfadhnuife chóda eigin diobh, agas go hathghhearr ma bheanand antadh Bhar ris an Eaghuis go huiidhe, as go madh cosmhul vrichoid eigin do theacht do Neagluis do bhrídh anadhbhuir do cheit, diffhearrand fín, an tadhbhur nó an lochtín, dfoillghadh dona Mini šríbh, agas dona fósídheachaidh ré mbeanand riaghal na Heaglaise do chumhdach. Adtímeall fmachtaighe follais na Heaglaise, atá fo fios ionchoimhéda, mar atá gan aoineach da ndenadh coir nó cionta, díghbhal gan chiontughadh, lé gne eigin chiontaighe

be reprouvable by God’s Woord. And finally, that we use suche modestie and wisdome, that if we somewhat dout of the matter wherof we admonishe hym, yet with godly exhortations he may be broght to the knowledge of his faut. Or if the faut apperteyne to many, or be known of divers, that our admonition be done in presence of theym.

Briefly, if it concerne the whole Church, in such sorte that the concelinge therof might procure some daunger to the same, that then it be uttered to the Ministers and Seniors, to whome the policie of the church doth appertaine.

Also in publike Discipline, it is to be observed that the Ministerie pretermitt nothinge at any tyme unchastised with one kind of ponishement or other.
If they perceyve any thinge in the Congregation, either evyll in example, sclannderous in maners, or not besemyngge their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witnes-bearer, blasphemer, dronkarde, slaunderer, usurer; any person disobedient, seditious, or dissolute; any heresie or sect, as Papisticall, Anabaptisticall, and such like: briefly, what so ever it be that might spott the Christian congregation, yea, rather what so ever is not to edification, oght not to escape either admonition or punishement. And becausse it happeneth sometyme in the Churche of Christ, that when other remedies assayed proffitt nothinge,
they must procede to the Apostolicall rodd and correction as unto Excommunication, (which is the greatest and last punishement belonginge to the spirituall Ministerie); it is ordeyneyd, that nothinge be attempted in that behalfe with out the determination of the whole Churche; wherein also they must be ware and take good heed, that they seme not more readie to expell frome the Congregatyon then to receyve againe those in whome they perceyve worthie frutes of repentance to appeare. Neither yet to forbeyd hym the hearinge of sermons, which is excluded frome the sacraments, and other duties of the Churche, that he may have libertie and occasion to repent. Finally, that all punishementes, corrections, censures, and admonitions, stretche no farther
NA HEAGLYSE.
gan abheith ní is truíme ina mar iarras focal Dé go ladhamhail maille ré trocaire anden-amh, agas an gnath-ughadh.

Math. xviii.
Da ndiulta én neach an coimhthi-nol deisteacht, biaidh fé dhuitfe mar éticeach, nó mar puiplicanach.

M. 2.
then God's Woorde, with mercie, may lawfully beare.

Matth. xv.
They worshipe me in vayne, teachinge doctrine which is men's traditions.

Revelat. xviii.
Come forthe of Babylon my people, that ye be not partakers of her synnes, nor receyve of her plagues, for her synnes are gone up to heaven, and God hath remembred her wickednes.

A Fourme of Prayers to be used in Privat Houses, every Morninge and Evenynge.

Morninge Prayer.

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V R R N A I D H T H E.

A DHE vile chumhachtaigh, & a Athair is mó trocaire, ní hé adhb hur ar dtaisbenta and fo abfiadhnuise do chumhachtadh Diadhafa, do dhen amh dhóchais as ar ngiomharrthaíbh féin, nó as ar dtuillteanas, acht as do throcaire imarcaoidhe, mar dogheall tú ar nguidhe désteacht, & ar niarra-tuis do thabhait dúinn, donimaid ort anaimn do Mhic inmhuin Iofa Criofd ar Đighearn. Neoch tug aithne dhúinn, find féin do chruinti- ughadh, agas do thínol agceand a ché ile, ina ainmfean, lé lán ghealladh de-arbhtha, gombía fe féin nar meafg, & nar meadhon, agas ní hé sin amhain, acht gombía fé againd, mar Aidhne, agas mar theachtaire do thaoibh do chumhachtasa, dsiaghail dúinn gach vile neithe da ñfáiche do thoil bhe-andaidhthese, intugtha dar riachtanas aleas. Vime sin atámaoid gud ghuidhe agas gudghératach, a Athair is mó tro-caire, do ghnuis ghrádach dimpodh chugaind, agas gan ar peacaídh iomar-
cacha

ALMIGHTIE God and most mercifull Father, we do not present our selves here before thy Majestic trusting in our owne merites or worthynes, but in thy manifold mercies, which hast promised to heare our Prayers, and graunt our requestes which we shall make to thee in the name of thy beloved Sonne Jesus Christ our Lord: who hath also commaunded us to assemble our selves together in his name, with ful assurance that he wyl not onely be amongst us, but also be our mediator and advocate towards thy Majestic, that we may obtéyne all things which shall seme expedient to thy blessed wyl for our necessities. Therfore we beseche thee, most mercifull Father, to tourne thy lovyng contenance towards us, and impute not unto us our manyfold synnes

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and offences, wherby we justely deserve thy wrath and sharpe punishement, but rather receyve us to thy mercye for Jesus Christes sake, acceptinge his death and Passion as a juste recompence for all our offences, in whome onely thow art pleased, and through whome thow canst not be offended with us. And seinge that of thy great mercies we have quietly passed this night, graunt, O heavenly Father, that we may spend and bestowe this day wholly in thy service, so that all our thoughtes, wordes, and deedes may redounde to the glorie of thy name, and good ensample to all men, who seinge our good workes may glorifie thee our heavenly Father. And forasmoche as of thy mere benevolence
V R R N A I D H T H E.

dod ghrádh ar gcruthughadh do réir fioghrach féin, agas do chosmhuluis amhain. Acht maille ris sin do thogh tú find, mar oidhreadhaibh maille red Mhac mórghrádhach Iofa Criost ar an Righeacht robhainín, doullmh- uigh tú féin duinn roimh thosach ant-faoghail. Atamaoid gud ghuidhe ar gcraideamh, & ar dtuigfe domhéadhadh, & ar gcroidheadha dfoillfiadhadh led Sbioraid naomhtha, as go bféidream anois ar naimfear dochaithe amh anáímaillibh Diadh, agas an glanachomharthaibh beathadh. Oír atá a fhios agaínd nach bhfaghaid dao- i ád fadh amháin, nó daoine adhaltra-chá, nó daoine fantacha, nó daoine conaffacha, nó daoine mesgeacha, nó lucht crois, nó a cosmhulus eile sin, oídhrecht Rioghachta Dé. Agas ar fón go dtug tú a aithne dhúinn, gach aón dinn do dhenamh guidhe darói-le, ní harar fón féin amhain a Thighear- na & ar fón na méide do ghoir tú roimhefo godtuigfe fhirindigh do thóile neamhdha, atamaoid ag denamh ar

and love thow haste not onely created us to thyne owne similitude and lykenes, but also haste chosen us to be heyres with thy dere Somne Jesus Christ of that immortall kingdome which thow preparedst for us before the beginnyng of world. We besche thee to encrease our faith and knowlage, and to lighten our hartes with thy Holy Spirite, that we may in the meane tyme lyve in godly conversation and integritie of lyfe; knowinge that idolaters, adulterers, covetous men, contentious persons, dronkardes, glotons, and suche lyke, shall not inherite the kingdome of God.

And beawse thou haste commaunded us to pray one for another, we do not onely make request, O Lord, for our selves and theym that thow hast already called to the trew understandinge of thy heavenly wyll,
but for all people and nations of the World, who as they knowe
by thy wonderful workes that thow arte God over all, so they may
be instructed by thy Holy Spirite to beleve in thee their onely
Saviour and Redeemer. But forasmoche as they can not beleve
except they heare, nor can not heare but by preaching, and none
can preache except they be sent; thercorre, O Lord, rayse up faithful
distributers of thy mysteries, who settinge a parte all worldly
respectes, may bothe in theyr lyfe and doctrine onely seke thy glorie.
Contrarely confound Satan, Auntechrist, with all hyrelinges and
Papistes, whom thow hast already cast off into a reprobate sense,
that they may not by sectes, schisms, heresies, and errors, disquiet thy lytle flocke.

And becauswe, O Lord, we be fallen into the latter days and daungerous tymes, wherein ignorance hath gott the upper hand, and Satan with his ministers seeke by all meanes to quenche the light of thy Gospell, we beseeche thee to mayntayne thy causse against those raveninge wolves, and strengthen all thy servantes, whome they kepe in pryson and bondage. Let not thy longe sufferinge be an occasion eithwr to encrease theyr tyrannye or to discourage theyr childrene; nether yet let our synnes and wickednes be a hinderance to
MHAIDNE.

cairefe. Acht a Thighearna tabhair aire go luathghaireach ar amhgharaibh agas ar ghuafachtaibh, Heagluise edt-reoraighe féin, atá aninadhaih imdha ag fulang dhochar dhoairmhe, ó chuthach chruaigh chalma anamhad. Agas adbhamaoid a Thighearna, gur-ab oircheas tigid na dochairfe oraind, ar fon ar peacadh. (Óir gidh imdha do thioghluitche, agas do thoirbheертвíis duínn, le dtairrngeand tú find do thabhairt ghráidh dhuit, & gé minic do bhágar dioghluituis oraind, rer chóir dhuínn theagla do bheith oraind, & aithridhe ecáidh villamh do dhenamh) gidheadh atamaoid do ghn áth ag anmhuin nar naingidheacht, & nar nole féin, & níshuilid ar gcro-idheadha ag tuigín trom vrchoide ar peacadh mar budh cóir dhoíbh ad tuigín. Vimefn a Thighearna cru-thaidhfe croidhedha nuaidhe indaind, iondas go madh ędir lind le intindibh duthrachtacha, ar peacaidh féin do chaoineadh, lé tuirfe, agas lé dobron, agas lé dibargoid. Agas thy mercies, but with sped, O Lord, consider these great miseries, and chiefly the afflictions of our Contrie, which once flourished through thy mercies, and nowe for contempt of thy Worde is plagued according to thy judgement. Alas, Lord, mayst thou not be intreated? Shall we thus be left in dispayne? Shall all the world laugh at our shame for ever? Truthe it is, Lord, that we were more then sufficiently warned of this thy vengeance to come, both by thy Worde and exempies of others. For thy people Israel many tymes by their synnes provoked thyne anger, and thou punishedest theym by thy just judgement; yet thogh theyr synnes were never so grevous, if they once returned from their iniquitie, thou receyvedst theym to mercie. We therefore, most wretched synners, bewayle our manyfolde synaes, and earnestly repent us
V R N A I D H T H E.
aithridhe, agus aithrechas darribh do dhenamh, ar fon ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighfe. Agas gé nach aithnídh duinn, do phardunfa no do mhaith-s-amhnas dfaghail dhinn féin, no dar-ngniomharrthaíbh, gedheadh atama-oid go humhal ómanta, gudghuidhefe agas gudghératach, ar fon Iofa Criofd, do throcaire dfoillfughadh oraind, & ar ngabhail arís atfabhor, agas at-fiorghráfaibh, Deonaídh a Athair ghrádaigh na hiarratuiife duinn, agas na huile ní ar a bfuil ar béidhmi, agas feidhm Heagluiffe féin go huilide, do réir do gheallaidh duinn an Iofa Criofd ar Dtíghearna, oír is na ainn-fean donúfaoid teadarghuidhe, mar do theagaifg fé féin duinn, ag radha, Ar Nathairne atá ar neamh, &c.

¶ Vrnnuidhe fheafgair.

O
A Thighearna, agas a Dhé, agas a Athair bhiothbhuaín, atá lán do

for our former wickednes and ungodly behavyor towards thee; and wheras we can not of our selves purchase thy pardon, yet we humbly beseeche thee, for Jesus Christ sake, to shewe thy mercies upon us, and restore us agayne to thy favour. Graunt us, deare Father, these our requests, and all other thinges necessarie for us, and thy whole Churche, according to thy promes in Jesus Christe our Lorde: In whose name we beseeche thee as he hath taught us, saying:

OUR Father, &c.

Evenynge Prayer.

O LORD GOD, Father everlastinge and full of pitie,
we acknowledge and confesse that we be not worthie to lyft up our eies to heaven, muche lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers and grawnt our requestes, if we consider our owne deservings; for our consciences do accuse us, and our synnes witnes against us, and we knowe that thou arte an upright judge, which doest not justifie the sinners and wicked men, but ponishes the fautes of all suche as transgresse thy commaundementes. Yet moste mercifull Father, since it hath pleased thee to commaunde us to call on thee in all our troubles and adversities, promesinge even then to help us, when we fele our selves, as it were, swallowed up of death and desperation,
we utterly renounce all worldly confidence, and flee to thy sovereign bounty as our onely stay and refuge; beseeching thee not to call to remembrance our manifold synnes and wickednes, wherby we continually provoke thy wrath and indignation against us; neither our negligence and unkindnes, which have neither worthily esteemed, nor in our lyves sufficiently expressed the swete comfort of thy Gospell revealed unto us; but rather to accept the obedience and death of thy Sonne Jesus Christ, who by offering up his bodie in sacrifice once for all, hath made a sufficient recompence for all our synnes. Have mercie therefor upon us,
ind vime fin a Thighearna, agas maith ar negora dhúinn. Teagaifg find fós led Sbioraid naomhtha fein, as go mbreathnochamaois ar peacaidh, do réir marbhudh cóir, agas go ndenmaois aithrighe da ríribh ar aon, agas go madh móide a Thighearna, bhus toil leat fin dadmhail, afhaigfin duid nach denaid na daoine damanta, nó na daoine atá ar diultadh váid, hadhmoladh, nó hainm naomhtha deadghuidhe. Acht afé an croidhe aithreach, agas afi an intind bhronach, agas an confias fa eire an trom, ar amhá ocaras, agas iotá do ghráffa, fhoillífeochas do ghlóirfe, agas do mholadh choisdhche, agas gé nach bfuílmaoid, acht nar bpiaidaibh, agas nar nuir neamhghloin, is tufa ar geruthnighthoir, agas is finde oilbridhe do lúmh, is tú fós ar Nathair, agas is finde do chland, is tú ar naodhaire, agas is finde do thréid, is tú do cheandaigh finde, & is finde an pobal do cheandaigh tú, is tú ar Ndiá, agas is finde thoghreacht.

O Lord, and forgive us our offences. Teache us by thy Holie Spirite that we may rightlye waye theym, and earnestly repent for the same. And so muche the rather, O Lord, because that the reprobate, and suche as thou hast forsaken, can not prayse thee, nor call upon thy name, but the repentinge harte, the sorrowfull minde, the conscience oppressed, hungringe and thirstinge for thy grace, shall ever sett forthe thy prayse and glorie. And albeit we be but wormes and dust, yet thou arte our Creator, and we be the worke of thy handes; yea, thou arte our Father and we thy children; thou arte our Shepherde and we thy flocke; thou arte our Redemer and we the people whom thou haste bught; thou arte our God and we thy thyn enheritance:
VRRNAIDHTHE

Vime sin na ceartaigh lé tfeirg find, & ná déna dioghaltas do réir ar mí ghníomharthadh oraind, acht smachtaigh go trócaireach find, lé grádh aithreamhail, iondas go bfaicfe an faoghail go himlan, gidhbé huair bhus aithreamhach leis an peachtach a peacuidh féin, ó iochtar agas ó innheadhon a chridhe, go gcuirfe tufa ambhiomhatha as do chuimhne, mar do gheallais lé tfaidh naomhtha.

Fadheóidh mar do bhí do dheagh thoil fa noidhche do chuma don duine, do dhenamh comhnuidhe dó inte, mar do chum tú an lá dó, do dhenamh faothair and, Deonaidh dhúnne a Athair ghrádhaidh fuán cuin corparrdha, iondas go madh eithdir lernamandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iofa Criofd, dar faoradh, on mbeathaidh mbuaidheartha, & gan aiflinge nó taibhdhe, nó Sbiorada buaidheartha, do bheith anuachtar oraind. Acht ar nintinde go huilidhe do

Correcte us not therfore in thyne anger, O Lord; neither accor dinge to our deserties ponishe us, but mercifully chastise us with a fatherly affection, that all the world may knowe that at what tyme so ever a synner doth repent hym of his synne from the bottome of his hart, thow wylt put away his wickednes owt of thy remembrance, as thow haste promesed by thy holy Prophete.

Finally, forasmoche as it hath pleased thee to make the night for man to rest in, as thow haste ordeyned hym the day to travell, graunt, O deare Father, that we may so take our bodely rest, that our soules may continually watche for the tyme that our Lord Jesus Christe shall appeare for our deliverance owte of this mortall lyfe; and in the meane season, that we, not overcome by any tentations, fantasies, dreames, or illusions, may fully set our mindes
upon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or overmoche, after the insaciable desires of our fleshe, but onely sufficient to content our weake nature, that we may be better disposed to lyve in all godly conversation, to the glory of thy holy name and profett of our brethren. So be it.

**A Godlie Prayer to be said at all Times.**

Honour and praise be given to thee, O Lord God Almighty, moste deare Father of heaven, for all thy mercies and loving kyndencs shewed unto us,
VRRNAIDHTHE

oraind, mar do dheonaidh do mhai-
theas grafamhail, led thoil throcairigh
fén, fínde do thogha do chum ar flá-
nuighe, roimh thofach an tfaoghail, &
ealeithed oile fín do bhuidheachas du-
it, ar fón ar geruthaidhe, do réir cof-
mhulachta thíograch fén, & ar fón
ar faortha lé fuil fhior naomhtha do
Mhic mhorghráidh fén, fa nam
arabhamur damanta go huidhhe, agas
ar fón gur bheandaídh tú fínde, led
Sbiorad naomhtha, aboillfíughadh, &
a dtuigfin do bhriathar mbithbhuan-
fa, & ar fón cuidighe, agas chumhanta
lind, nar nuiile fheidhm, agas riachta-
nafaleas, agas ar fón ar bhfuaglaídh ó
gach vile chuntabhairt chiarp & anma,
agas ar fón ar gcomhfhurtachta go ca-
irdeamhail, nar nuiile amhgharaibh, &
ar fón ar bhfuileang absaid daimfir gan
dioghaltas ar peacadh do dhenamh
oraind. Acht ag thabhairt aimfire fai-
de ré héithrighe dhuínn. Agas mar thu
igmaoid a Athair is mó trócaire, na ti-
oghluiicefe adubhramar, dfaighail du-
inn od

in that it hath pleased thy gracious goodnes, frely and of thyne
owne accorde, to elect and chuse us to salvation before the begin-
ing of the world; and even lyke continually thankes be given to
thee for creating us after thyne owne image; for redeeming us with
the precious blood of thy deare Sonne, when we were utterly lost;
for sanctifying us with thyne Holy Spirit in the revelacion and know-
ledge of thine holy worde; for helping and succouring us in all our
neds and necessities; for saving us from all dangers of bodie and soule;
for comforting us so fatherly in all our tribulacions and persecutions;
for sparing us so long, and giving us so large a tyme of repentance.
These beneftes, O moste mercyfull Father, lyke as we acknowledge
to have received them of thynke onely goodnes, even so we beseeche thee, for thy deare Sonne Jesus Christes sake, to graunt us alwayes thyne Holie Sprit, whereby we may continually growe in thankfulness towards thee, to be led into all trueth, and comforted in all our adversities. O Lord, strengthen our faith: kindle it more in ferventnes, and love towards thee, and our neighbours for thy sake. Suffer us not, moste deare Father, to receive thy worde any more in vaine, but grant us alwayes the assistance of thy grace and Holie Sprite, that in heart, worde, and dede, we may sanctifie and do worship to thy Name.

Helpe to amplifie and increase thy Kingdome, that whatsoever thou sendest, we may be heartly wel content with thy good pleasure and will.
Let us not lacke the thing, O Father, without the which we can not serve thee: but blesse; thou so all the workes of our handes that we may have sufficient, and not to be chargeable, but rather helpfull unto others: be mercifull, O Lord, to our offences. And seing our dette is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so muche the more. Be thou our Father, our Captaine and Defender in all tentations; holde thou us by thy mercyfull hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thine holie Name, through Jesus Christ our Lord and onely Saviour. So be it.
V R R N A I D H T H E.


P V R R N A I D H E I S C O I R
do leanamh do radha, gach vair rachas fé agceand foghluma, ar na tarraing as an 119. Psalm.

P Créd an ní an ullamhuidheand antogán a fhíghé? na riaghldh féin do rúr do bhriatharfa, foisgail mo tfúile, agas do gheibhim tuigfe iong-antach do ladhafa, tabhair tuigfe dhíamh, agas coimhédá mé do ladh, Coimhédá mé é lé mó chróidhe

N. 2.

Let thy mightie hand and outstretched arme, O Lord, be stil our defence: thy mercie and loving kyndnes in Jesus Christ thy deare Sonne, our salvation: thy true and holie word our instruction: thy grace and Holie Sprite, our comfort and consolation unto the end, and in the end. So be it.
O Lord, increase our faith.

A Prayer to be said of the Childe, before he studie his Lesson.

Out of the 119. Psalme.—Wherein shal the Child addresse his way? in guiding himselfe according to thy worde. Open myne eyes, and I shall knowe the merveiles of thy Law. Give me understanding, and I shal kepe thy Law, yea I shal kepe it
Thighearna neoch is tobar gach uile ghliocais agas tuigfe, ó dho dheonaídh tú amoigife, ślighe the-agafaídh do thabháirt dhadh, disghlúim chríche mo bheathadh do chaitheanbh, go honorach diadha: go madh toil leat maille ríisin mo thuigfe do tfoillúighadh atá dá nádúir féin dall, iondas gomadh éid léam, an teóilus agas an teagafaí muinfidh aír dhadh, do ghabhail chugam, lé deagh thuigfe, & gomadh toil leat mó chúimhne do thréorúghadh, agas do tháingníaghadh, do choimhéd miodhlúna, & fós mo chróide do cheartaúghadh, do ghabhail na nglan teagath féin lé toil thindeasnaídh, mar is incheubhaidh, iondas nach rachadh mo tfao-thar andolaidh oram, do bhridh mó dhimhaoínis nó mo neamhmbuidhe-achais ar do thioghlúicibh tromadh-adhafa, gomadh toil leat fós do Sbio-rad naomhtha féin do dhordadh ora-ind, dá with mine whole heart.

Lord, which art the fountaine of all wisedome and knowledge, seing it hath pleased thee to give me the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life; it may also please thee to lighten myne understanding (the which of it selfe is blinde), that it may comprehend and receive that doctrine and learning which shalbe taught me: it may please thee to strengthen my memorie to kepe it well; it may please thee also to dispose myne hearte willinglie to receive it with suche desire as apperteineth, so that by myne ingratitude, the occasion which thou givest me, be not lost. That I may thus do, it may please thee to powre upon me thyne Holie Sprit.
the Sprit, I say, of all understanding, trueth, judgement, wisdome, and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me be not in vaine. And to what studie so ever I apply my selfe, make me, O Lord, to addresse it unto the right end: that is, to knowe thee in our Lord Jesus Christ, that I may have ful trust of salvation in thy grace, and to serve thee uprightly according to thy pleasure, so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

And seing thou dost promise to give wisdome to the lytle and humble ones, and to confounde the proude in the vanitie of their wits, and lykewise to make thy selfe knowne to them that be of an upright heart, and also to blynde

N. 3
the ungodly and wicked; I beseech thee to facion me unto true humilitie, so that I may be taught first to be obedient unto thee, and next unto my superiors, that thou hast appointed over me: further, that it may please thee to dispose mine heart unfeinedly to seke thee, and to forsake all evil and filthy lustes of the flesh: And that in this sorte, I may now prepare my selfe to serve thee once in that estate which it shal please thee to appoint for me, when I shal come to age.
Out of the 25 Psalme.—The Lord reveileth his secrets unto them that feare him, and maketh them to knowe his alliance.

A Prayer to be said before a Man begin his Worke.

O Lord God, moste merciful Father and Saviour, seing it hath pleased thee to command us to travel, that we may relieve our nede, we beseeche thee of thy grace so to blesse our labour, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witnesse unto us of thy bountifulnes and assistance, so that thereby we may know the fatherlie care that thou hast over us.
More over, O Lord, we beseech thee that thou wouldest strengthen us with thine Holy Sprite, that we may faithfully travel in our state and vocation without fraud or deceit; and that we may indoe our selves to follow thine holy ordinance, rather then to seke to satisfy our griedie affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a mynde also to help them that have none, according to that abilitie that thou of thy mercy shalt give us, and knowing that all good things come of thee, grant that we may humble our selves to our neighbours, and not by any meanes lyfte our selves up above them which have not received so liberal a portion, as of thy mercy thou hast given unto us.
V R R N A I D H T H E.

And if it please thee to trye and exercise us by greater povertie and nede then our flesh wolde desire, that thou woldest yet, O Lord, graunt us grace to knowe that thou wilt nourish us continually through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust: but that we may paciently waite til thou fill us, not onely with corporal graces and benefites, but chiefly with thine heavenlie and spiritual treasures, to the intent that we may always have more ample occasion to give thee thankes, and so wholly to rest upon thy mercies. Heare us, O Lord of mercie, through Jesus Christ thy Sonne our Lord. Amen.
A Prayer made at the First Assemblie of the Congregation, when the Confession of our Faith, and whole Orders of the Church, was there red and approved.

O Lord God Almighty, and Father moste mercifull, there is none lyke thee in heaven nor in earthe, which workest all thinges for the glorie of thy name and the comfort of thyne elect. Thow dydst once make man ruler over all thy creatures, and placed hym in the garden of all pleasures; but how soone, alas, dyd he in his felicitie forget thy goodnes! Thy people Israel, also, in their wealth dyd evermore runne astray, abusinge thy manifold mercies; lyke as all fleshe continually rageth when it hath gotten libertie and externall prosperitie.
V R R N A I D H T H E.

armad, antan do gheibh s' faoifse, & fonas lé tiodhluicibh corparrdha.
Gidheadh a Athair inmhuin, atá do ghliocaill fhuithe red thrócaire, ion-
das go bfechand tú gach éntlighe, do thabhairt do chloinde féin, do chum
aithne, agas tuigse, do bhriúd do ghrá idh aithreamhail orra. Agas vinefin
an tan nach bhfoighnd fonas, & fócraicht dhoibh, is bés duítse and fin,
daíbhreas, agas dochar do thabhairt doibh, agas huile chland féin do che-
artughadh, agas do smachthughadh mar fin, an mheid do ghabhais chug-
ad ad theaghlaich naomhtha dhiobh. Vine fin atámaoidne na daoine pe-
achtacha biodhbhchothafa a ghiobhaidh, do chliu and sin, le croid
headhaibh úmhla, ar fon gur dheon-
aigh tú ar ngairim do chum do théag-
haife, agas do theaghlaich, lé smach-
thughadh aithreamhail, ar fon an dim-
heafa do rinreadar ar na gráfaibh do
flurail tú oraind, anam ar fócraichta,
agas ar fólaish. Oír do beidir leatfa lé

But suche is thy wisdome adjoyned to thy mercies, deare Father,
that thou sekest all meane possible to brynge thy chyldrene to the
sure sense and lively feelinge of thy fatherly favor. And therefor
when prosperitie wyll not serve, then sendest thou adversitie,
graciously correcting all thy chyldren whome thou receyvest into
thy howshold. Wherfore we, wretched and miserable synners,
render unto thee most humble and hartie thankes, that yt hath
pleased thee to call us home to thy fold by thy Fatherly correction
at this present, wheras in our prosperitie and libertie we dyd
neglect thy graces offered unto us. For the which negligence,
V R R N A I D H T H E.

ceirt bhreitheamhnuis, find do thoirbheart, agas do thiodhlucaidh, dar nintindibh dára damanta féin, & dar gcroidheadhaibh cruaidhe cealgachacht, anéaric an dimhefafin adubhramar, agas anéaric imad ar peacadh suathunhar fior ghránda oile, atámaíodh dragá oráind féin and go a tísadhnuísfe, mar do rinde tú ar mhóran oile ronhaind. Acht cheana a Thighearna atá an mheidísín do mhaitheas iondásfa, go bfaicear dhúnne gur dheimhuid tú ar nuile peacaídh, agas gur ghoir tú find onuile iodhulacht, agas vrchoid ina rabhamar báite, do chum ard admhala hannahfa, & diumchur chroiche éigne ar fon fhirinde do T'ioifgeilfe amealg do poibleach, ag denamh iadmuísfe lé túsadhhibhe, agas lé teafbulaibh, agas ni fa mó léid Mhac Iomnmuin Iofa, ar gceand & ar gcodhnach, neoch rér thindsgain tú finde do dhéanamh cosmuin, do chum ar mbeith cosmuil ris an tan thoillfhidheas fé é féin ina ghliór. A Thighearna

and many other grievous synnes whereof we now accuse our selves before thee, thow mightest moste justly have gyven us up to reprobate mynds and induration of our hartes, as thow haste done others. But suche is thy goodnes, O Lord, that thow semest to forget all our offences, and haste called us of thy good pleasure frome all idolatries into this Citie most Christianlye reformed, to profess thy name, and to suffer some crosse amongeste thy people for thy trewh and Gospell's sake: and so to be thy wyntesses with thy Prophets and Apostles, yea, with thy dearly beloved Sonne Jesus Christ our head, to whom thow dost begynne here to fashon us lyke, that in his glorie we may also be lyke hym when he shall appeare. O Lord God,
what are we upon whome shulde t shewe this great mercye?
O moste loyynge Lord, forgive us our unthankfulnes, and all our synnes for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us; to teache our hartes to cry Abba, deare Father! to assure us of our eternal election in Christ; to revele thy will more and more towards us; to conforme us so in thy trewthe, that we may lyve and dye therein; and that by the power of the same Spirit, we may boldly gyve an accompts of our faith to all men with humblenes and mekenes, that where as they backbyte and slander us as evyll doers, they may be ashamed and once stopp their mowthes, seinge our good conversation in Christ Iesu,
VRNAIDHTHE.

náire dá ngabhal fan fgandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhrud ó adhbhur na fga ndaile úin. Atamaoid fós gud ghéarta ch a Thighearna, an coimhthionolfa do bheandachadh, agas do riaghladh do mhola dh hann naomhtha féin. Atamaoid fós gud ghuidhe, thú féin do bheith nar bfochair, agas a meafg do chloinde do ní tinol atainn DIadh ha féin, agas atamuid gud ghuidhe bheith abfochair, agas abfarradh, ar nuile bhrathar Criolduidhe ar feadh an domhain go himlán. Iondas go madh éidir leó, agas linde do bhrídh bhrofnuidhe Sbioraid na firinde, gan féchain do chuntabhairt tfaoghalta, fá bheith agiarraidh honora sa amháin agas do ghloor, agas ag adhmola dh hann naomhtha atá beanduighthe afaoghal na faoghal.

BIODH AMHLUIDH

MODH

for whose sake we beseech thee, O Lord God, to guyde, governe, and prosper this our enterprise in assemblinge our Bretherne to prayse thy holie name. And not onely to be here present with us thy children according to thy promese, but also mercifullie to assist thy like persecuted people, our Bretherne, gathered in all other places, that they and we, consentinge together in one spirite and truethe, may (all worldly respectes set a part) seke thy onely honor and glorie in all our and their Assemblies. So be it.
MODH CE
ASNIGHE NA NOGANA-nach fol chaithid Suiper an Tigh-arna, agus forseadul aithghearr an chreidimh Chriostaídhe and fo fiós.

AN MAIGHISTIR.
CIA ina greideand tuísta, a óg-anaigh?

An Deiscibul.
Creidimse an Diá Athair, agas ina Mhac Iofa Criofí, agas and a Sbiorad naomh. Agas ní fhuil mo tóil ré flánuighadh dothaobh ele, acht dontaobhún amháin.

M. An Tathair, an Mhac, agas an Sbiorad naomh, ané go builid acht ina naónid a amhain?
D. Ní fhuilid gan amharus, acht ina na

The manner to examine children before they are admitted to the SUPPER OF THE LORD.

The Master.
In whom dost thou believe, child?

The Disciple.
I believe in God the Father, and in his Son Jesus Christ, and in the Holy Ghost, and look to be saved by none other but by them alone.

M. The Father the son, and the Holy Ghost, are they any more than one God?
D. No truly although they be
FOIRCÉADAL

ondia, gé táid edir dhealaídhte adtrí pearfandaibh.

M. Ané nach bfúilid Dee eile and, aga bfuíl comas, agas cumhachta do peacaidh do mhaitheamh dhuitfe, acht antaóndia fin amhain?

D. Is dearbh nach bfuíl fin and, agas gebé iarras maitheamh a phreachadh, ar chreatuir eile. Acht amhain ar an Geruthuighthoir, ata sé ar feachrán òlheadh, agas anairde aineoluis thoile Dé.

M. Cia tug éolas thoile De dhuitfe, mar fin, dorágha nach bfedaid aing il no naoimh, ar peacaidh do mhai-theamh dhúinne, acht Diá féin na aonar?

D. Briathra Dé féin ina bfuíil a thois follus donuile ádhamhchloind, & damhfa guibr fior an ní adubhra-mar, óir iarraidh fin oraind, gan mai theamhna ar peacaidh diarraidh, acht ar an Nathair neamhdha am-háin anainm a Mhic Iosa Criofd.

M. Ciondas élé thuigeas tú na briathra distinct in three persons.

M. Are there no other Gods who are able to forgive thy sin, but this one God alone?

D. No truly, and whosoever seeks forgiveness from any other creature save from the Creator alone, he is in error, and in total ignorance of the will of God.

M. Who gave thee thy knowledge of the will of God so as that thou canst say that neither angels nor saints can forgive our sins, but God alone.

D. The word of God himself in which his will is revealed to the children of Adam, and from which I learn that what we have said is true, for it requires of us to seek forgiveness of sin from none but from our Heavenly Father alone in the name of his Son Jesus Christ.

M. How then dost thou understand the words
AN CHREIDIMH.

thra do labhair Criofd renə Eafpuluibh, antan do iarr fé orra, an Soifgél doillfidhadh dona huile chre atuiribh, & an Sbiorad naomh do ghabhail chuca, agas gebé damathús a peacaídh, go maithfeadh féile an peacaídh doibhín, & gebé dá nach maithfidis a peacaídh, nach maithfeadh féile an peacaídh doibh?

D. Is mar fo thuigimse fin i.e. gur iarr Criofd ar a Eafpuluibh, agas ar a floccht, a thrócaire féin, agas a ghráfa d'furail ar gach éinmne, agas an mhéid dibh do dhéanadh aithridhe, iadfan na ainmfean doillfidhadh go rabhadar a peacaídh ar na maith eamh dhóibh. Agas an chuid eile do dhhiultfadh aithrighe do dhóibh. Gombedís a peacaídh ceang-aibte dhóibh, gan amaitheamh dhóibh, agas go ndéanadh Díág dighhaltus orra.

M. Créid eile cuid an Tlagairt no an Mhinitir do maithamh na pe-

which Christ spoke to his disciples when he commanded them to preach the Gospel to every creature, and to bid them receive the Holy Ghost, and said that to whomsoever they forgave their sins they should be forgiven, and to whomsoever they did not forgive their sins, they should not be forgiven?

D. It is in this way that I understand them, viz that Christ commanded his disciples and their successors to urge his mercy and his love on every man, and to preach to them in his name that to as many as repented, their sins were forgiven. And that to such as refused to repent, their sins would continue without forgiveness, and that God would punish them.

M. What place then has the priest or the minister in the forgiveness of sin,
FOIRCEADAL

cadh, antan gheallas fé maithear dh a peacadh dona daoiníbh do ní aithrihe?

D. Ata antainmhín féin minifhír ag sua fcladh na ceidlefin, óir is inand é ré rágha, agas fear freasdail no frithoilte, murfin is sé a chuidfin donobairfin, freasdail bhriathar Tfoifgel Dé, agas fritholugh na Sacramunteadh do dhéanmh, do réir Thiomna naomhtha Dé, agas is ris féin amhain bheanas na peacadh do maithear mh, lé oibriughadh a Sbioraid naomh, agas nir dheóiníadh fé na cumhachta sin dfáith nó Deapol, nó dénduine ele riabh, acht Diofa Croifd féin amháin.

M. Créid ifuim do chreidimh mafeadh?

D. Gurabé Diá Athair Iofa Croifd ar Dtighearna (& ar Nathairne · vile) is tosfach, agas is adhbhur prindúpalta dá gach vile ní, agas go bhfuil fé aga riaghladh, as nach dentar én ní gan a ordughadh, agas a fhresdál. Nadhaídh

when forgiveness of sin is promised by them to those who repent?

D. The word minister answers the question, for it is equivalent to saying, one who administers or dispenses, which is their share of the work, administering the word of God’s Gospel, and dispensing the Sacraments, according to God’s holy revelation, for to himself alone belongs the forgiveness of sins, with the inworking of his Holy Spirit, and he never communicated this power to prophet or to disciple, or to any other man, save to Jesus Christ alone.

M. What then is the sum of thy faith?

D. That God the Father of our Lord Jesus Christ (and the Father of us all) is the beginning and principal cause of all things, and that he governs, and that nothing is done without his appointment and his providence.

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AN CHREIDIMH.

Nadhiaidh sín go dtainic a Mhac Iofa Criofd anuas fa faoghal, & gur choimhlión fé gach vile ní mhíheadh ma dar flánuighadhine, & gondeach aith fé súas ar Neamh, mur a bhfuil fé ar deaslaimh an Athar, & gur aige atá gach vile chumhachta ar neamh, agas ar talmhuin, agas go dtiuca fé arís asin, do dhenamh bhreitheamhnais ar an tsaoghal go huilidhce. Tuilleadh eile sós gurab Diá firindeach an Sbiorad naomh, arfon gurabé brigh, agas neart, & cumhachta Dé é, agas gurabé chuíreas agcló nar croidheadhaibh na geallaidh do rinneadh dhúinn an Iofa Criofd. Agas fa dheòigh go bhfuil an Eagluis ar na naomhadh, & ar na faóradh ona peacaibh, tríd thrócaire Dhé. Agas go nêuocha- idh sí taréis na beathadhfa, do chum na beathadh futhaine.

M. Ané gurab lór dhúinn sín do thuigí, agas do chréideamh gan én ndeaghghniomh do dhenamh oíthn

O. 2.

After that, that His Son Jesus Christ came down to the world, and that he performed all things necessary for our salvation, and that he ascended into Heaven, where he is at the right hand of the Father, and that all power is his in heaven, and on earth, and that he shall come again thence to judge the whole world. Farther, that the Holy Ghost is true God because that he is the substance, the strength, and the power of God, and that it is he that impresses on our hearts the promises made to us in Jesus Christ. And finally that the church is sanctified and delivered from her sins by the mercy of God, and that she shall rise after this life to life eternal.

M. Is it enough for us to understand this and to believe without doing one good deed from thence forward?

2 d
Foirceadal

anach?
D. Ní lór gan amharus.
M. Créid eile iarras Dia orainn maille ris an gcreideamh fa do bheith aga ind?
D. Íarradh fé oruind feirbhis do dhenamh dó ler gcorpaibh, & ler gcroidheadhaibh go huilighe.
M. Ciondas is denta dhúínn an ffeirbhis sin dó, an do réir aitheantadh Dé féin, no an do réir mar do chu-
madar daóine reacht dúínn, nó an do réir ar dtoile, agas ar meanman féin?
D. Do réir aitheantadh Dé is denta dhúínn feirbhis dó, agas ní do réir reachta daónna, no do réir ar me-
annan féin no ar dtoile.
M. Ané go nabrad tufta nach bfuil dhiachaibh oruind an reacht do-
chumadar daóine romhaind, agas go háirighe vachtarain na Heagluife,
fin do chongbhail, agas feirbhis, do réir mar do ghnáthaidh siadfan do
dhenamh do Dhia?
D. Adeirim

D. No, indeed.
M. What more does God require of us besides faith?
D. He requires of us to serve him with our bodies and with our
hearts altogether.
M. How are we to perform this service to him; is it according to
the commandments of God, or is it according as men may
require of us, or according to our own will and mind?
D. According to the commandments of God he is to be served,
and not according to the requirements of men, or our own
mind and will.
M. Dost thou say that we are not bound to obey the command-
ments of men, and especially of the rulers of the church, and
to serve God according as they have served him?
I say in truth, that we are not bound to follow any practice which is contrary to the word of God and farther that the priests imposed many observances on us, which we shall perform to God to our reproach, and that most of them were a dishonour to God.

What makes thee say so, is it that thou art wiser than they?

My hope is not in my own wisdom but in the word of God from which it is clear that much of the service of the erring priests was a dishonour to God, for it is not they that have to order the service, nor we, but God only; and specially, we have no right to obey any law that is opposed to the law of God.

What other way wouldst thou desire to follow in order to honour God except that followed by thy forefathers, and which the Pope,
an Eaglais ré fada dhaimfí? 
D. Dobáil leamfa an tflighe atá adtíomna Dhé do leamhuin, óir do bhi sí báite no absolach, no ar na truailleadh go rómhor, fa naimfír dochuaidh tharaind, do bhrigh fha inte, agas ainbíofa na Sagart, óir madhail lind dul adtéalghais neimhe, agas fa mbéathaíd fothaim is sí ar tlighe dhíreach, briathra Dé deifteacht, agas a aitheanta do choimhéd.

M. Ciá hiad aitheanta Dé, no ca mhéad atáid and?
D. Atáid a deith.
M. Sloind dúnna id.
D. Is vrufa dhámsa ín, óir do fhogh-laim mé íad, afian fhítheadhadh ca íbidh do leabhar Exodus, antan do labhair Diá na briathrasa síós. Is mife an Tighearna do Dé, neoch tug thuá a talamh na Heg-bhite: agas a teághais na daoirfe, na bhíodh Dee oile agad amthiadhnaifele. Na dena dhuit féin iomhaigh ghráfinte, and the church taught for a long time?

D. I would desire to follow the way contained in the revelation of God, for it was dimmed, or concealed, or corrupted very much, in the time past, through the covetousness and ignorance of the priests, for if we desire to go to the heavenly house, and to enjoy eternal life, our direct way is to listen to the word of God, and to keep his commandments.

M. Which are the commandments of God or how many are there of them?
D. They are ten.
M. Repeat them for us.
D. It is easy for me to do so, for I have learned them in the twentieth chapter of the book of Exodus when God spoke these words.
I am the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image.
AN CHREIDIMH.

ghrafinte, no én fhighuir na neithe atá t'fhas ar neamh, no ad talmhuin a bhos no an uifeadhailbh faoi thalmhuin, ná geillse dhoibh, agas na dena scéirbhís dóibh, oír is mife an Tighearna dó Dhiá, & is Díadh mér, leanas aingidheacht na naithreach ar an gcoiind, go nuige an tréas no an ceathramhadh cém no ghlin gheinealaidh ar an droing agambia mfuath. Agas shoillfeochas trócaire do na miltibh don droing agambia mó ghrádh, agas choimhreda mhaitheanta. Na tabhair ainm an Tighearna do Dhiá féin a ndimhaoineach, oír gèbé bhéras a ainm go dimhaoineach, ní bhuadh neamhchiontach abhadhnuife Dé é.

Cuimhnigh lá na Sabboide, do chongbhar a fáoire, dena hoibrighe a fè laithibh, agas huile tfaothar, acht a fé an feachtmhadh lá Sabboide no Sathurn an Tighearna do Dhiá, na dena én obair fá ló sin, na dena féin, agas na dénadadh do Mhac, agas na dénadadh hinghean, no hóglach no do bhanóg O. 4.

or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the Seventh day is the Sabbath or Saturday of the Lord thy God. In it thou shalt not do any work, thou, nor thy son nor thy daughter, thy man-servant nor thy maid-servant,
FOIRCEADAL.

lach, no hainmhídh, no an taifleadhach bhias taoibh altóigh do dtárus, Oír do rinde an Tighearna neamh, & talamh a fé laithaibh, agas do rinde fé an fhairrge fós, & gach ní dha bfuil inta fin, agas do ghabh fé comha- idhe an feachtmhadhlá, vimeín do bheadaigh an Tighearna an Sath- urn, agas do naomh fé é. Tabhair mónir do Thathair féin, agas do dh Mhathair, iondas go fínd fhídhe do laithe ar an blérand do bhéara an Tighearna do Dhiá dheacht. Na dena marbhadh, na dena adhaltras, na dena goid, na de- na fhadmuise bhreige anadhaigh do chomhfarand, na fmuain duit féin árus do chomhfarand, agas na fmu- ain dhuit féin bean do chomhfarand no a óglach, nó a bhoghlach, nó a bhó, nó a asail, nó éinn éile bheanas réidh chomhfaraidh féin. Ag fin aithe- anta Dé dona daoibh i le freachtal Maoife do chloind Israhel, agas dá thloccht beandaighthe na ndiáigh.

M. Ciondas roindéas tú na haithean-
tafta?

nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Saturday (Sabbath day) and hallowed it. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid- servant, nor his ox nor his ass, nor any thing that is thy neighbour's. These are the commandments of God to men, that is, by the hand of Moses to the children of Israel and to their blessed race after them.

M. How do you divide these commandments?
They are divided at first into two tables, and afterwards into ten commandments, and the commandments which concern the honour which men should give to God are in the first table, and the honour and love which men owe to one another are in the second table.

How many of these commandments are in the first table?

There are four, namely, that we have no other Gods but the one God only, next that we are to make or form no images, and not to worship them, thirdly that we are not to take the name of God in vain, and finally that we are to keep the seventh day as a Sabbath.
FOIRCEADAL.

Mhachtaibh a nonóir dlighmaoid do naondia fhirindeach, dfurail ar chreatuiribh ele, agas antan dónimaid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bhheirmaoid buidheachas na dtioghlucadh fuaramar ó Dhiá do chreatuir ar neamh no ar talmhuin, anégmhais Dé amhain, no fós antan iarrmaoid fóirighin anma no maiteamh ar peacadh orra, madh aingil madh naoimh fad, atamaoid ag briseadh na haithnese, agas ag denamh dheè breige dhúinn féin.

M. Anabrand tú nach cóir dhúinn deilbh noiomhaigh do chumdach, no feacadh no adhradh dhoibh?

D. Ataimfe aga rágha fin, agas ní mé is údhdar andsin, acht an dara haithne don chéad tábhaill.

M. Créid do bheir ortfa fin do rádha, agas gur ghnáthach na dealbha, & na hiomhaighe againd fina Team-pluibh mar fhíghradh dl, & mar chomhtharradh
to give the honour which belongs to the one true God to other creatures, and when we do this, we make other Gods to ourselves, so far as we can, for when we give thanks for the gifts which we have received from God to any other creature in heaven or in earth save to God alone, or when we ask help for our souls or the forgiveness of sin from them, whether angels or saints, we are breaking this commandment, and making false gods for ourselves.

M. Dost thou say that we ought not to make forms or images, nor to bow to, nor to worship them?

D. I say so, and I am not the author of that, but the second commandment of the first table.

M. What makes thee say so, when it is customary for us to have forms and images in our churches as figures and as signs
AN CHREIDIMH.

comhtharradh cuimhniadh ar Dh iá fein, agas ar na naomhaibh do fhulaing dochar ar fom na sínide, gé nach i a nonóir dhiaidha dobhar maíos dóibh?

D. Ní bfuil gnathughadh da údadh ar bioth, nach dleaghar a chur as, anúair is dearbhtha, a bheith anadh-aigh aithne Dé, daréir sin dligh-theair na hímhaighe, dofgrios ar fom go bfuil dia á gairradh gan a nden-ambh, agas gan fheacadh, agas gan adhradh dóibh.

M. Créid eile an cuimhneachadh bhi as ar Dhiá no ar a naomhaibh againd.

D. A briathra fein, mar a bfuil fé aga thainbéadh don tfaoghal, ó bheulubh a pháideadh, agas a caispol, fa tseintionn, agas fa tionna nuaidh atá ar na daingniúghadh dhùinn lé páis a Mhic Iofa Criofd ar Dtíghearna, agas na dhiaighfin, is deilbh fhirindeach dhó ar mbráthair no ar fuir Christaidhe, atá anamhghar

to remind us of God himself and of the saints who suffered persecution for the truth, though it is not divine worship which we give them?

D. There is no custom however long continued, which should not be given up, when it is proved to be opposed to the commandment of God, and accordingly the images should be destroyed because that God has commanded that they should not be made, nor bowed down to, nor worshipped.

M. How else are we to be reminded of God and the saints?

D. By his own word, as it is made known to the world by the mouth of his prophets and his apostles, in the Old Testament and in the New Testament, and which is confirmed to us by the suffering of his Son Jesus Christ our Lord; and then our believing brother or sister who is in distress is a true representation to us,
FOIRCÉADAL

no an anfhocair, agas ís an dhligh-
maoid do chundach, & ni deilbh
chloch no mhaideagh no airgid no
óir ar nach bhfuil féidm cumhdaigh.

M. Is íngnadh nach roibhe fin aga
theagaf dar ndaothaimh romhaind,
agas é a naitheantaibh Dé?

D. Doghoideadar na Ságaírt sheach-
ranacha a naithenese on pobul Chri-
ioftaigh, do chun na ndealbh
bfallfása dochor mar fáileadhaibh
breagacha abfadhnuife an pobul
na ninadh féin, do tseachna na faó-
thar do dhliadhis do dhenamh do-
na poibleachaibh, & fós ar ghrádh
na tarbha tromghnáthuighe do bhi
an pobal ainbhiofach do thabha-
th doibh anonoir na ndealbh mal-
laighe fin.

M. Nach bhfuil ceadaigthe dhuit v-
air ar bioth ainn Dé do thabhairt
a birinde no ambréig, no créd is
mochh miond dúinn muna bhfuil?

D. Atá ceadaigthe dhúinn Diá do
thabhairt antan iarras breitheamh
oraind

and it is they we ought to cherish, and not images of stone, or
wood, or silver, or gold, which do not require to be cherished.

M. It is wonderful that this was not taught to men before now
and that it is in God's commandments?

D. The erring priests stole away this commandment from the
Christian people, that they might place these lying images
before the people as deceiving shadows in their own place,
and so escape the performance of their own duty to the people,
and besides from love to the gain they might obtain from the
ignorant people in honour of these accursed images.

M. Is it not lawful for thee at any time to use the name of God
either in truth or falsehood, or how otherwise art thou to
swear if not?

D. It is lawful for us to take the name of God when a judge
requires us
to give evidence and to speak truth in the place of judgment, so as to put down evil, and to maintain right, and it is God alone that is to be taken, and no other creature in heaven or in earth.

M. Are we not to swear in any case by angels or saints, and are they to be less esteemed than God?

D. That is not allowed us of God, but we are to swear by himself and accordingly it is dishonour to God to swear by angels or saints, and the men who swear by the hand, or nobility, or power of King or Lord, are making them a false support, and are rousing the anger of God against themselves.

M. How then can we ensure the truth of what we say to each other when we doubt
FOIRCEADAL.

no ar chomhradh a cheile?

D. Abramaoid ifeadh, no ata sin mar fin, oir an mhéid bhias do bharr ca inte agad ar fin, is o vrchoid tig sce.

M. Cia é an lá da ngoireand tú an Tßaboid no an fathurrn, no cion-das is cóir a chonghmhail fáor?

D. Goiream sin don tfeachtadh lá, agas dobé an lá da ngoirmaoid-ne diafathuirrn ag cloind Ifrahel é, & a fé an la ris a ráitear Día donh-naídh agaínde na Croítaidhe é.

M. Créd tug an claochlodhfin ar an lá.

D. Ar fón claochloidh na nidhbart, oir amhail tug Iofa Croíft a fho- oil féin, agas a shuil na hidhbairt fhirindidh aninadh na nidhbart scailighe no fighuralta, is mar sin tu cadh an Tsßaboid fhirindeach, na fuainè futhain dùinne, lé hoffrail na hidhbhairte sin, agas is da dhe-arbhadh fín duinn do claochloidh eadh an lá adubhramar romhaind.

M. Créd

what is said by one another?

D. Let us say yea, or it is so, for whatever thou sayest beyond that cometh of evil.

M. Which day dost thou call the Sabbath or Saturday, or how is it to be kept holy?

D. I call the seventh day, the day which was called Saturday by the children of Israel, and it is the day called the Lord's day among us Christians.

M. What made this change of the day?

D. The change of the sacrifice, for as Jesus Christ gave his own flesh and blood as a true sacrifice in place of the sacrifices which were typical or figurative, so the true Sabbath is given us, as our everlasting rest, through the offering of that sacrifice, and it is in proof of that the day has been changed, as we have said.
AN CHREIDIMH.
M. Créd i an obair is inenta dhuinn fa lóin.
D. Ainm Dé deadarghuighe, & a tfeifgel déisteacht, agas combhaidhe do dhenuamh ó oibrighthibh corparrda, acht mun tuga égiontas oraind andénamh.
M. Mafeadh atá cedaighthe dhuinn, oibrighhe corparrda do dhenuamh fa domhnach, da rabh feidhm iomarcach no riachtanas a leas oraind maille ré hegiontas no ré huireasbhuidh.
D. Atá fin lándearbhtha, óir is don duine do rindeadh an tsaóire da comhfhurtacht, gedheadh ni dlighthear fo do thugfin, acht ag cáfuibh fpeialta.
M. A Níad fo ceathra haitheanta na céd tábaille bheanas ris an modh mar is intuctha a onóir fein do Dia lé gach aón dinn?
D. Issad gan amhausus.
M. Na fé haitheanta eile do aírính tú, cíf ré mbeanaid?

M. What is the duty incumbent on us on that day?
D. To call upon the name of God, to hear the Gospel, and to rest from bodily labour, except in cases of necessity.
M. Then it is lawful for us to perform bodily labour on the Lord's day, if there be a necessity for such work, or if there be want pressing us?
D. That is clear, for the Sabbath was made for man's comfort, yet this is not to be understood, except in special cases.
M. Are these the four commandments of the first table which regard the manner in which God is to be honoured in each of them?
D. Yes, verily.
M. What do the other six commandments which thou hast recited regard?
FOIRCEADAL.

D. They regard our neighbours, namely, the honour, the respect, and the duty which we owe to our fathers and mothers, our spiritual and temporal rulers, and to each other according to the command and will of God.

M. Is it sufficient for the fulfilment of these commandments that we do nothing against them?

D. No verily, but besides doing nothing against them, it is required that we neither think nor will any thing against them.

M. And art thou bound to fulfil these commandments in this most holy manner, that thou must not will or do any thing against them?

D. It is indeed impossible for me, nor was it possible for any of the race of Adam, to fulfil these commandments.
AN CHREIDIMH.

mar a dubhramar, acht lé Hiofa Criofd amháin. Ní hé gurab ifna haithteantaibh atá anuireasbhuidhfe (óir atáid féin naomhtha) acht a dtuailleadh na náduire daónna, taréis peacaídh ar fhimsear atá anuireasbhuidh, agas anurchoid, ódtig nach bheidmacid na haitheanta ard bheandaighthe, úr naomhthasa do choimhliadh.

M. Ciá mafeadh choimhlinas íad indáfa no ar do tfon?
D. An Sbiorad náomh.
M. Mafeadh antán bhéras Diá an Sbiorad naomh dhuitse, an éidir leat andsin a gcoimhlinadh go hiom-lán nó go huilighe?
D. Ní héidir fós.
M. Ciondas fin? & Diá ag mallachadh, agas ag curfadh gach éndune nach gcoimhliónand a lagh, & aitheanta go hiomlán na nuile poncaibh.
D. Is fior fin.
M. Créd i mafeadh an tSbgach tuffa flanughadh, agas faor-
P.

as we have said, save Jesus Christ alone. Not that there is any defect in the commandments (for they are holy) but from the corruption of human nature, arising from the sin of our first parents, and their transgression, whence it is that we cannot fulfil these most blessed and most holy commandments.

M. Who then is it that fulfils them in thee or for thee?
D. The Holy Spirit.
M. When God gives thee the Holy Spirit must thou then keep them perfectly?
D. No, verily.
M. How is that? and that God curseth every man who does not fulfil his law and his commandments in every point.
D. That is true.
M. How then canst thou obtain salvation and
FOIRCEadal

Radh ó mhallachadh Dé, agas gan tú a coimhlinadh an lagha no na naitheantadh.

D. Bás & pais an Tighearna Iofa Criofd, is en tflighe tflanuighe dhamh.

M. Ciondas atá sin fhirindeach?

D. Atá mar so, nach raibhe éruic eile and do ghébhadh an Tathair vaind ar fon ar peacadh, acht bás & pais a Mhic, agas nir choimhllion énduine an lagh diadha, acht é amhain, agas ar bfulang bháis dó, tug fé beatha dhùinne lena bhás, agas ag coimhlinadh an lagha dó is ar arfoinne do choimhllion fé é, agas da bhrigh sin do rinde fé ar fithne ré Dhiá Athair.

M. An bfuil dhiachaibh ortfa buide-achas do thabhairt do Dhiá dachiond sin? no gach ní ar a mbia tfe- idhm diarraidh air?

D. Atá go deimhin, agas donim sin amghnath vrrnaidhibh.

M. Cia ré ndenand tú hurrnaidhe?

D. Ré Día Athair a hucht, & anainm a Mhic deliverance from the curse of God without fulfilling the law and the commandments?

D. The death and suffering of the Lord Jesus Christ is the only way of salvation for me.

M. How is that true?

D. Thus, that there was no other satisfaction which the Father could receive for sin from us but the death and suffering of his Son, and no man has fulfilled the Divine law but He alone, and upon his suffering death, he gave us life through his death, and on his fulfilling the law, it was for us that He fulfilled it, and accordingly he made our peace with God the Father.

M. Art thou bound to give thanks to God for this? and for every thing which thou must ask from him?

D. Yes verily, and I do so always in my prayers.

M. To whom dost thou pray?

D. To God the Father, from the bosom and in the name of

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AN CHREIDIMH.

a Mhic Iofa Criofd ar Dtíghearna.
M. Nach dena tú vrnaidh ré Muire Oigh Mathair Iofa, agas ré haing-libh, agas ré healpalaibh Dé, agas ré naomhaibh?
D. Ní dhén sealta, óir ní fhuil Aidhne againd edraind, agas Diá Athar do chofg a sherg, acht Iofa Criofd amhain.
M. Atá tufá marfin ag tarcaifne ar mhuire, & ar ainglibh, & ar naomhaibh, ar fon nach iarand tú orra, guidhe do dhenamh ré Diá ar do tfon.
D. Ní fhuilim, agas dobo leag leam tarcaifne do dhenamh orra, óir a-táid beandaighthe ó Dhiá, gedheadh ní bheanand doibh offic Criofd do ghabhail chuca, & ní bheanand rinde sin do thabhairt doibh.
M. Nach gabhand Criofd impidhe a Mhathar oruinne dar faóradh?
D. Ní fhuil impighe no aídhneas di-achaibh uirrese no ar chreatuir e le do thabhairt ar Dhiá darfaóra P. 2.

of his son Jesus Christ our Lord,
M. Dost thou not pray to the virgin Mary the mother of Jesus, and to angels, and to the Apostles of God, and to the Saints?
D. No, never, for we have no Advocate between us and God the Father to quench his wrath, but Jesus Christ alone.
M. Thou dost thus despise Mary, and the angels, and the saints, since thou dost not ask of them, to pray to God for thee.
D. By no means, I should be unwilling to despise them, for they are blessed of God, yet the office of Christ they have no right to assume, nor have we to attribute it to them.
M. Will not Christ be influenced by his mother to save us?
D. There is no influence nor advocacy which she or any other creature may use with God to save
FOIRCÉADAL

dhne, acht ar Chriost amhain, agas
nir ghuidhthe Muire féin, no fáith
no easpacl no náomh ele, acht anta-
ondia amhain anaimn a Mhic Iofa
Chriost.

M. Créid ele a nonóir bhéras tú dona
naomhaíbh, agas do Muire?

D. Onóir ifmó thabhairt do thráth.
Dé dághmoladh ar fón
a dtogha, agas a faortha dá ghrá-
fuibh, agas da throcaire féin, anúair
nar thuileadar, acht damnadh, &
na dhíaigh sín a ndeaghbhèatha do
leanmuin mar is ail le Dé a ghrá-
fltha féin do dhóirtadh orra.

M. Créid ele dhénas tú red pátrun no
red náomh duthaidh, nach guidhe-
and tú é mar do rindeadar do tünd-dhir romhad?

D. Ní ghuidhím fós, & is feachrán do
bhi ar mo tündsearaibh, dodhith
eoluis an Scriptuir dhiadh, óir mu
na bheith aínbsios orra, nibhiaadh pá
trún ele aca acht Chriost, óir is va-
idhefin atá ar náinn againd, Cri-
flaighe

us but Jesus Christ alone, and neither Mary, nor any prophet,
nor apostle, nor other saint are to be prayed unto, but the one
God alone in the name of Christ his son.

M. What honour then shalt thou give to the saints and to Mary?

D. I may give them the greatest praise. I may praise God for
their election, and their salvation by his grace and mercy,
when they merited nothing but damnation, and after that for
their holy lives, which they lived as God willed to pour his
grace upon them.

M. How then shalt thou deal with thy patron or thy national
saint if thou pray not to him, as thy forefathers did?

D. I do not pray to him, and it was error in my forefathers
and want of Knowledge of the Divine Scriptures, for if they
were not ignorant, they would have no patron but Christ,
for it is from him we derive the name of Christians.
AN CHREIDIMH.

flraighe do rágha rínd, agas ifé do chriochnaidh, agas do dhaignigh ar flánuighadh lin, agas flánuighadh agas sóiridhin na nuile naomh ó thofach an domhain.

M. Ciondas mafeadh do bál leat crá-bhugh do dhénamh no vrrnaighe? no aní do thoil an crábhudh do śgri os go huilighe?

D. Narlége Diá fin damhfa do mhaintiughadh no do labhairt, śgrios crábhuidh, acht iseadh do bál le-am, mar iarras Diá oram féin, agas ar gach Criostaigh eile, crábhadh do chumbdach, agas vrrnaidhe do ghnáthughadh, ag eadarghuidhe an Atrar neamhdha anaimm a Mhic ar neistheacht, agas ar niarratuis do thabhait dúinn.

M. Caidh é an cór mar bhudh ail leat fin do dhénamh, no an nós núa do bál leat do ghnáthughadh nar ghnáthaigheadar do tíndür ag bre athnughadh gurab gliocca thu féin ina fadfan vile?

P. 3.

and it is he that finished and confirmed our salvation, and the salvation and deliverance of all the saints from the beginning of the world.

M. How then wouldst thou worship or pray? Or wouldst thou destroy worship altogether?

D. God forbid, that I should think or speak of, the destroying of worship, but what I desire is, as God commands me, and every other Christian, to preserve worship, and to practise prayer, asking the heavenly Father in the name of the Son to hear us, and to grant us our desire.

M. How wouldst thou wish to do this, or what is the new way which thou wouldst seek to practise which thy forefathers never practised, believing that thou art wiser than they all? 227
FOIRCEADAL
D. Ní fhuil gliocas indamh no an duine ele, acht mar is toil lé Día a thíoighlaice fein do róind ar gach aon do nádhalmhloind, agus ní ni nuá do báil leam do chuma, acht an ríaghail agas an tordughadh vrnaidhe do fhágamh ar Slánigh-noind Iofa againd, fin do leannmhin, agas do ghnáthughadh fa cháno in a dtuignaoit fein é do réir riaghla an Sgriobtuir dhiaadh.
M. Cait a b’fhuil an ríaghail vrnaidhe fin cumtha fa Scriphtuir.
D. Sa ffeacadh Caibidil do Tfoifgel Matha lé beul Iofa Crioíf fein, ag tabhairt foirme vrnaidhe da eafpolabh, aga radhá riú a nguidhe do dhéanamh marfo, ar Nathairne ata ar neamh, &c.
M. An lór dhúinn ar nurmaidhe do ghnáthughadh marfín, gan feirbhis ele do dhéanamh do Dhía, acht ar nguidhe fein amhain?
D. Ni lór.
M. Cred ele do bharr ar fin ata dhiachaidh
D. There is no wisdom in me or in any other man, save as God wills to impart his gift to each one of Adam's race, and it is no new thing I would desire to follow, but the rule and method of prayer which our Saviour Jesus has left with us, that we might follow it, and practise it in that language in which we understand it according to the rule of the Holy Scripture.
M. Where is that rule of prayer set forth in Scripture?
D. In the sixth chapter of the Gospel of Matthew, by the mouth of Jesus Christ himself, giving a form of prayer to his apostles, saying to them to pray thus, Our Father which art in heaven, &c.
M. Is it enough for us to practise praying in this manner, without doing any other service to God, but our prayer alone?
D. No.
M. What else besides this are we bound to do?
AN CHERIDIMH.

chaibh oraind?
D. Aitheanta Dé do choimhlinadh go feadh ar gcumhacht, agas na Sacramuinte naomhtha do ghnáthughadh an Eagluis Dé, mar tsealbh agas mar thuaitheantasaibh ar flánuighe.
M. Ca mhéid Sacramuint atáid an Eagluis Chrioð ar Dtíghearna.
D. Atáid dá Tfacramuint, Baistleadh agas Suiper an Tighearna.
M. Caidhé na cuig Sacramuinte ele do ghnáthughheadh againd roimhe fo?
D. Ní cóir Sacramuint do rádh riúsm do réir an Scriptuir, ge do chunadar daóine, mar Tfacramuintibh i-ad, & ós féadhflánuighe na Sacramuinte, ní dhligheand én neach agcuma acht Díá féin, neoch iní clumhachtáibh a Sbioraid, oibrigh-eas flánuigheadh chloinde hádhainibh na gcroidheadhaibh, antan ghabhaid fad.
M. Créid í ciall Tfacramuinte an Bh.
P. 4.

D. To keep the commandments of God perfectly so far as in our power, and to observe the holy sacraments in the church of God, as seals and signs of our salvation.
M. How many sacraments are in the church of Christ our Lord.
D. There are two Sacraments, Baptism and the Lord's supper.
M. What are the other five Sacraments which were observed by us heretofore.
D. We should not call these Sacraments according to the Scriptures, although men observed them as Sacraments, and as the Sacraments are seals of salvation, no one has any right to appoint them but God, who by the power of his Spirit works salvation in the hearts of men when they are received by them.
M. What is the meaning of the Sacrament of Baptism?
F O I R C E A D A L

ištīdḥ?
D. Is inand ciall dó agaínde na Cri-oftaighe, agas an chiall do bhí ag teascadh timchill ris a ráitear circ-umcisificio fa tfeintiomna .t. glanadh ó pheacadh do bheáraí dúinn and.
M. An and fa nuisce atá an bhrighfín na daóine baítear les do ghlanadh ó pearsad?
D. Ní hand, acht Sbiorad Dé oibrigheas, glanadh no maithemhnas na pearsad agcroftheagháibh na nda-óine, chuireas an fuaitheantas na-omhthafa impa, nó ghabhas chuca e, & ifé ciall nó fuim an Bhaiftidh fo fios .t. go nglantar iná Bhaíte-adh gach Crioflaidhe lé fuil Iofa Criofd, nó lé bhrigh dhóírhoígh a fhóla, agas naththaighfín go bfuil dfhiachaibh oraind, ar naíthbhreith do thui gén, agas beatha bheidh-aignthe naomhtha nuaghlan do ghathughadh ofín fua.
M. An bfuil ceadaighthe do mhán-ibh baíteadh do théannamh deagla

D. The meaning of it is the same among us Christians, as that of the cutting around, called circumcision in the Old Testament, viz., cleansing from sin which is given to us in it.
M. Is it in the water that there is efficacy to cleanse those who are baptised from sin?
D. No, but the Spirit of God who works cleansing or the forgiveness of sin in the hearts of the men, who put this holy sign upon themselves, or who receive it unto them, and the meaning or purport of this Baptism is that in his Baptism every Christian is cleansed by the blood of Jesus Christ, or by the efficacy of the shedding of his blood, and after that we are bound to apprehend our regeneration, and to live from thenceforth a blessed, holy, and pure life.
M. Is it allowed to women to baptise from fear lest infants should die early?
A N C H R E I D I M H.

bháis dfaghail go luath don chloind bhip?

D. Ní fhuil gan amharas, òir atá toirmise do mhnaíbh briathra Dé do tsearmión, agas ní dleaghar na Sacramuinte do fhreaslaithe ach le Searmóin bhriathar Ndé, agas mar fin ní cóir do mhnaíbh baifleadh do dhenamh.

M. Créd éle dá ndeachadh an leanamh dég gan Bhaifléadh, nach baoIGHLach dó adhamadh ar fomh bheith gan Bhaifléadh dó?

D. Ní baoIGHLach, òir dá ngearra Dí a Tsaoghal, & é ar dteacht do tiliocht Chriostlaighe dheagh chreidmigh, agas rún vhla do ghabhail an Bhaifligh aca dó, ní fhuil cun-tabhairt dhamanta andfon, gidheadh ní cóir gan a Bhaifléadh dá fine Dí a tSaoghal nó gomadh intuchta do chum na Heagluife é.

M. Créd í anacmhaind is cóir do bheith ag drenamh an Bhaifligh.

D. Briathra Dé, agas vírce do bheith

D. No it is not, for women are forbidden to preach the word of God, and it is not right to administer the Sacrament but with the preaching of the word of God, and on that account women should not baptise.

M. What if the little child die without Baptism, is he not in danger of perishing through being unbaptised?

D. There is no such danger, for if God shorten his days, and that he is born of Christian parents of pure faith, who proposed receiving baptism for him, there is no danger of damnation there, yet it is not right that he should not be baptised, if God spares him, or that he should not be admitted into the church.

M. What should be the outward observance in Baptism?

D. That the minister use the words of
FOI RCEADAL
ag an Ministir, & gan na neithe ele do gnáthuigheadh roimhefo fa Ne agluis papanaidh do bheith aige.
M. Créd do bhéir ortsa fin do rágha?
D. Do bheir cheana, gun fundamuint nó bun aig na Papanachaibh na modh Baifidh féin, óir ní fhéadad anós Baifidh atá aca do chumhdach lé Scriobhuitir diadh, agas ní na gcánóin choimhdirgh nach dtu igeand anpodbal dlighthear a fhreafdal, acht fa chanóin choithchind thu igfeas an coimhthínol go huiilge.
M. Créd da ngoireand tú Suiper an Tighearna.
D. Goirem fin do Tfacramuint chuirp, agas fhola Iofa Criofd.
M. Ciondas is coir fin do fhreafdal no do chaitheamh no créd an chiall atá ag an Tfacramuint fin.
D. An modh freafail is coir dobheith ar an Tfacramuintfe ata fin follus fa ffeadh Caibidil fithead do Tfoisceil Matha fa gceathramhadh Ca ibidil dég do Tfoisceil Mairc fa dara
God and water, and that none of the other things should be used by him which were used hitherto by the Popish church.
M. What makes you say so?
D. I say so, because that the Papists have no foundation or authority for their mode of Baptism, for they cannot support the form of baptism which they employ from Holy Scripture, nor is it in a strange language which the people do not understand that it should be administered, but in the common language which the whole congregation understands.
M. What is that which you call the Lord's Supper.
D. The Sacrament of the body and blood of Jesus Christ.
M. How should that Sacrament be administered or received, and what does it signify.
D. The mode of administering that Sacrament is clearly shewn in the twenty sixth chapter of the Gospel of Matthew, in the fourteenth chapter of the Gospel of Mark,
dara Caibidil tar fhithid do Tsoif-
cel Lúcais, agas fa naon Caibidil
deg don chéad Ebitil do scríobh
Pól do chum na Gcórintach.
M. Nach é sin an modh bhudh gná-
thach fa naífreand?
D. Ní hé go dearbh, óir atáid go di-
reach anadhaidh a chéile, nós frea-
ślail na Sacramuintese do reir Chri-
ofd, agas na fuibhfeacle, agas na ne-
apal, & nós anaírindh Papanaidh.
M. Ciondas ele is cóir an Tfacra-
uminte do fhreaftal?
D. Lé haran agas lé fióin do réir mar
átá orduighthe ifna Caibidilibh a-
dubhramar romhaind.
M. An bfuil antaranfin, & an fióin acht
mar gach aran ele no gach fióin ele?
D. Ní hinand doibhín, óir is aran
naomhtha, agas fióin naomhtha ta-
réis ambeandaighthe íadh, agas ní
cloachloighthear subfáltain anarain
no an fhióna, gedheadh goirthear
corp Criofd, agas fuil Chriofd díbh
go dingmhálta, óir is í náduir na
in the twenty second chapter of the Gospel of Luke, and in
the eleventh chapter of the first epistle of Paul to the Corin-
thians.
M. Is not that the mode that was usual in the mass?
D. No indeed, for they are directly opposed to each other, the
mode of administering this Sacrament according to Christ,
and the evangelists, and the apostles, and the mode followed
in the Popish mass.
M. How then should this Sacrament be administered?
D. With bread and wine as ordered in the chapters we have
mentioned already.
M. Are this bread and this wine just like any other bread and wine?
D. No, for after they are blessed they are holy bread and holy
wine, but the substance of the bread and of the wine is not
changed, yet they are called the body of Christ and the
blood of Christ truly, for it is the nature of Sacraments that
2 $^g$
FOIRCEADAL

Sacramuinteadh aimh an neithe darrab Sacramuinteadh fad do bheith orra.

M. Ané nach buil fuil agas feoil Chriofd andín mar rug anógh é, & mar do céfadh go corporda é.

D. Ní fhuil fé mar fin and, óir atá fé go corporda ar deailaimh an A-thar ar neamh, mar theagaisgeas air teagail an chreidimh dhúinn, acht gé tá fé go Spioratalta lena chumha chtáibh fa Sacramuint naomhthafin

M. Créid élé tábhacht na Sacramuinte dhuinne rena caitheamh?

D. Is mór fin gan amharas, óir antan chaithmaid an Tfacramuint go dióngmhalta, fa modh inar orduigh Iosfa ar Dtíghearna dhúinn, caithmaid, agas ólmaoid feoil, agas fuil Chriofd go spioratalta, agas beathaightear ar nanmanda lé corp, & lé fuil Iosfa Chriofd do chum na beathadh suthaine, & ní hand fanaran naomhthafa, is in iarrata dhúinn an flanughadh fin, acht ar neamh ag tógbhail the names of the things of which they are Sacraments should be given to them.

M. Are not the flesh and the blood of Christ present as the virgin bore him, and as he was crucified in the body.

D. No, for his body is at the right hand of the Father in heaven, as the article of our faith teaches us, although he is spiritually with his power, present in that holy Sacrament.

M. What farther efficacy is there in our use of the Sacraments?

D. There is much indeed, for when we use the Sacrament aright, in the manner which Jesus our Lord commands, we eat and drink the body and the blood of Christ spiritually, and our souls are nourished by the body and the blood of Jesus Christ unto everlasting life, and it is not in this holy bread that we should seek our salvation but in heaven by raising up our minds to
AN CHREIDIMH.
tógbhail ar nintindeadh do chum
nimhe mar a bfuil ar fianuighthoir
Iosa ar deaslaimh a Athar, anglíor
tfuthain, dófan maille ris an
Athair neamhdha neamh-
measarrdha, agas ris an
Sbiorad neartmhar
naomh, biodh gach
vile orraim, agas
onóir a faog-
hal na faoghal.
¶ Amen.

ALTACHADH RO-
imh bhíadh

A Táid na huile, ag feitheamh ar do
fhreastalfa, a Dhé & a Thighear-
na, dfaghail bheathadh odlainhse fa
naimhir imchubhaidh. Is tuffa thoir-
bhreas ambeatha dhóibh, agas ifadh
chruindigheas i, agas lé fofcladh do
laimefe, liontar iad dá gach vile dhe-

heaven, where the Saviour Jesus is at the right hand of the
Father, in eternal glory, unto him with the divine, infinite
Father, and the powerful Holy Spirit, be all praise and
honour, world without end. Amen.

GRACE BEFORE MEALS.

All things depend upon thy providence, O Lord, to receive at
thy hands due sustenance in time convenient. Thou givest to
them, and they gather it; thou openest thy hand, and they are
satisfied with all thy good things.
ALTACHADH.

aghbheathaidh. A Athair neamhdha neoch is lán tobar na trócaire, atama oid guteadarghuidhe, do grafta do dhórtaghe orainde do chland, & find féin agas na tíóghlaicthefhe dogheibh-maoid od laimh thrócairidhe do bhe andachadh, anainn do Mhic Iofa Crioil ar Dtíghearna.

¶ BIODH AMHLVIDH.

¶ Altachadh taréis bhídh.

D

Enadh gach vile chinelach ar Dtíghearna Diá dadhmoladh, denadh fós gach vile phobul folas, & subhachas ag ardmheas, agas ardmholadh a thrócaire. Oir atá a chaibhneas agas a ghrádh aithreamhail ar na dhor tadh go faidhbhir oraind, & mairidh a fhirinde tré bhiotb fior.

Ar Nathairne atá ar néamh &c.

¶ Antí do chruthaigh, agas do cheandaigh & do bheathaigh anois find, goma beandaighthe é a faoghall na faoghál.

Oh Heavenly Father which art the full fountain of all goodness, we beseech thee to shew thy mercies upon us thy children, and to sanctify these gifts which we receive from thy merciful hand, in the name of thy Son Jesus Christ our Lord.

So be it.

GRACE AFTER MEALS.

Let all nations magnify the Lord: let all the people rejoice in praising and extolling his great mercies. For his fatherly kindness is plentifully shewed forth upon us, and the truth of his promise endureth for ever.

Our Father which art in Heaven, &c.

May He who created us, and bought us, and presently fed us, be blessed for ever and ever.

So be it.
Alta Chadh.

Faoghal.

Biodh Amhluidh.

Altachadh ele roimh proind.

Táid fuile gach én neith ag feachain fuas, agas ag denamh muinidhne asaidfa a Thighearna, is tú do bheir doibh bidh, agas beatha anam ionchubhaidh, is tú sfoiceolas do lámh thoirbheartach, agas linas led bheandachadh gach vile bhéo chréartuir. A Thighearna mhaith beandaigh finde, agas do thioghlaithe andfó do gebhmoaid od mhor thoirbheartas tríd Iofa Ciofd ar Dtíghearna.

Biodh Amhluidh.

Altachadh taréis proinde.

Glòir ag moladh, agas mór onòir duitse a Athair vile chumhachtaigh. Neoch dód mhaithneas neamhmeasfaardhá do chruthaidh duine do reir fhíoghra féin, & do choimhultuis, neoch fós do bheathaigh é, agas atá gach énla ag beathughadh gach vile

Another Grace before meals.

The eyes of all things do look up and trust in thee O Lord: Thou givest them meat in due season: Thou openest Thine hand, and fillest with thy blessings every living creature. Good Lord, bless us and the gifts which we receive of thy large liberality through Jesus Christ our Lord. So be it.

Grace after meals.

Glory, praise, and honour, be unto thee, most merciful and omnipotent Father, who of thine infinite goodness hast created man in Thine own image and similitude, who also hast fed and daily feedest.
bheó chheartuirt lédláimh is truime toir bheartus, deonaigh dhúninne mar do oílis ar gcuireadh truaillige leis an mbheartaigh chorporrdhafa, go ma hamhluidhfhín is toil leat ar namáda dolínadh, do thuigfe fhóirí bhríathar mbéo do Mhic innuin Iosa Criostl, dá dtuibrítmh glóir moladh, agas onóir anois, agas trí bhiotb fúsó.

Biodh Amhluidh. Ar Natharne, &c.

Altachadh ele roimh proind.

Dhé bhithbhuaín, agas a Athair Iosa Criostl ar Dtíghearna mar tugais toradh na talmhan, agas én laitheanaíocht, agas eifg na fairge, do bheartáighadh na hadhamhchloinde agas fós tugais aithne docihloín féin, le beul teaspal naomhtha, na tioghlaice fín do ghabhail, & buidheachas do thabhairt dá geiond, òir atá gach ní glan don ghlann, & ar na naomhadh lodh bhrítheachais, agas lé hurnaighche, deonaídh dhúninne na tioghlaice fín do thui agus a ósta i bhfoilsigh na talmhainn uád mar do thugsa dom.

by thy most bountiful hand all living creatures: Grant unto us that as thou hast nourished these our mortal bodies with corporal food, so Thou wouldst replenish our souls with the perfect knowledge of thy beloved Son Jesus, to whom be praise, honour, and glory for ever.

So be it. Our Father, &c.

Another Grace before Meals.

Eternal and everlasting God, Father of our Lord Jesus Christ, who hast given the fruits of the earth, and the birds of the air, and the fish of the sea, for the sustenance of mankind, and hast commanded by the mouth of thy holy apostle, thy benefits to be received as from thine hands with thanksgiving, for to the clean all things are clean and sanctified by thy word and by prayer, grant unto us so
ALTACHADH.

ghnáthughadh fa modh meafarrdha, as gotiuéfa doileamhain ar gcorp, ar nanmanda do bheith vmhal, do ghlua facht in gach vile dheaghghniomh, dághmoladh hamna naomhthafa tríd Iofa Criofd ar Dtíghearna.

† Biodh Amhluidh.

† Altachach ele taréis Bhidh.

D Iá na glóire, agas na gnáth sith-chaine, an ti do chruthaidh, agas do tóar, agas do bheathaigh anois find, goma beandaighthe é trí bhoith fíor. † Biodh Amhluidh.

D Iá do choimhéd a Eaghluife go huilighe: Dia do chomhfhurtacht na ndaoine atá gan chomhfhurtacht aca: A Thighearna médaign ar gcreidimh: a Thighearna ar grádh Criofd do Mhic dena trócaire ar na cinélaibh, & ar na poibleachaibh, aga bhuil do Tfoifceul aga hoíllfughadh go frindeach, agas mar a bhuil daond

moderately to use these thy gifts present, that our bodies being refreshed, our souls may be more able to proceed in all good works to the praise of Thy holy name, through Jesus Christ our Lord.

So be it.

Another Grace after meals.

The God of all glory and peace, who hath created, redeemed, and presently fed us, be blessed for ever. So be it.

May God preserve his whole church: may God comfort the men who are without comfort: Oh Lord, increase our faith: Oh Lord, for the sake of Christ thy Son shew mercy to the nations and the people among whom thy Gospel is faithfully declared, and
BÉANDVGHADH
acht bheathadh, agas fásadh ag bal-
laibh Criofd atá fa dhóchar, & foill-
figh do réir do dheaghthoile gach
vile chinealach lé folas faór oirrnear
ch do bhriathar naomhtha, tríd Iofa Cri-
ofd ar Dtíghearna. Biodh Amhluidh.
Ar Nathairne atá ar, &c.

¶ MÓDH BEANDA-
ighthe luinge ag dul diondha
idhe na fairrge.
¶ Abradh aon do chách marfó i. an Siluradóir.
Beandaighidh ar long.
¶ Fregra chách.
Go mbeandaighe Diá Athair í.
¶ An Stiu.
Beandaighidh ar long.
¶ Fregra.
Go mbeandaighe Iofa Criofd í.
¶ An Stiu.
Beandaighidh ar long.
¶ Fregra.
Go mbeandaighe an Sbiorad naomh í.
¶ An Stiu.
Créd is eagail libh is Dia Athair libh?
¶ Fregra.
Ní heagal én ni.
¶ An Stiu.

how there is security for life, and shelter for the members of
Christ that are in trouble; and enlighten according to thy free
will every nation with the free, glorious, light of thy holy word,
through Jesus Christ our Lord. So be it.
Our Father which art in &c.

The Manner of Blessing a Ship on Going to Sea.

Let one of the crew say thus i. The Steersman. Bless our ship.
The rest respond, may God the Father bless her. The Steersman.
Bless our ship. Response. May Jesus Christ bless her. The
Steersman. Bless our ship. Response. May the Holy Spirit
bless her. The Steersman. What do ye fear and that God the
Father is with you? Response. We fear nothing.
Q. 2.
The Steersman. What do ye fear, and that God the Son is with you. Response. We fear nothing. The Steersman. What do ye fear and that God the Holy Spirit is with you? Reponse. We fear nothing. The Steersman. May the Almighty God for the sake of his Son Jesus Christ, through the comfort of the Holy Ghost, the one God who brought the children of Israel through the Red Sea miraculously, and brought Jonah to land out of the whale's belly, and brought the apostle Paul, and his ship, with the crew, out of the great tempest, and out of the fierce storm, save us, and sanctify us, and bless us, and carry us on with quiet, and favouring winds, and comfort, over the sea, and in to the harbour, according to his own good will. Which thing we desire from him saying, Our Father which art in heaven, &c. Let all the rest say, So be it.
Our Father which art in heaven
Since it is my delight to entreat thee
Such being my life and my health
Blessed O King be thy name,
In it is happiness and peace,
Without misery or want for ever,
Let thy kingdom and government come
Let thy right be extended over others.
Let thy will be done by us
On earth by every creature thou hast made
As is done by the angels who are spirits
Above in the heaven of God in truth.
Life for the soul and the body
Since so it is that thou are merciful to us,
Our daily bread each day
Give us without stint or delay
Those debts which we owe to thee
Forgive us, without exacting them always,
Forgive to us all our sins.
AN PAIDEAR.
Amhail mhaithmaoid féin do chách.
O thrén ar namhad a Ri,
Dén coimheid is dín dód tślíocht,
Bi anadháigh ambaídhrídh lánd,
Is na lèg fínd ar aniocht.

Edir anam agas chorp,
Saorfa fínd ó olc gach lá
Righe agas onóir is neart,
Ar gach líne ós leat atá.

As we forgive theirs to others.
From the power of our enemy, O King,
Preserve and protect thy seed,
Aid us against our temptations,
And leave us not in our sin.
Soul and body together,
Deliver us from evil each day,
Kingdom and glory and power,
For they are thine for all time.

Our Father, &c.
I know well that ingenious, careless men will ridicule and laugh at, and mock this little work because that the language wants the polish of the poets, and because the words want force; and if there be a defect in the words used, or in the mode of writing them, or if one letter be substituted for another in this book, this is not to be wondered at, as the printer had not one word of Gaelic, but printed by chance or by guess. And I know full well that the Papists, and especially the old abusive priests will vomit scandal against myself, and that my reward from them for my work will be defamation and reproach, but I am not the worse of that, and I say as Paul said, that if I do the will of men I am not a faithful servant to Christ, and farther the truth does not suf-
fer by the reproaches of the wicked, and as it is my purpose to aid plain Christians who receive my good will with pleasure, and who will not reproach me with my defects, so also on the other hand, it is far from my wish to provoke abuse from Papists in always speaking and always writing the truth and in always pointing out their errors so long as I live; for neither prophet, nor apostle, nor even the Son of God himself escaped abuse from the priests, and from the enemies of the truth, yet they overcame by patience, through the power of God. To the one God in three persons, viz., the powerful, merciful Father, and the fair, marvellous Son, and the powerful, Holy Spirit, be all praise, honour, and glory, now and for ever, Amen.
Maírg darab foirbh an faoghal,
A mhoirnd is maírg do ghéibhdh
Damhé ar fhrán ris an faoghal,
Baoghal riar Dé gan denamh.

Do chuir don chrondsa an chiogha
fondsa diona vmm fhuil ébha.

DO CRIO-

leabhrán beag fo, lé Haefbug Indfe-
adh gall, an 24. lá do Mhi Aprile fa
feachtmhadh bliadhain tar thrí fithid
agas ar chuig céd, agas ar Mhíle bliad-
háin dandaladh ar Dtíghearna Iofa
Criofd. Sa gcuigeadh bliadhán tar
fíthid do Rígh na Ríoghna ro chu-
mhachtgaigh MARIE Banrighan
na Halban.

GRAS Dé is na thóis atámuíd
NI ránui fóm fós fínid.

Woe to them with whom the world is prosperous,
Woe to them who obtain its favour,
If our tie be to the world,
There is danger that the will of God is not done.
The sorrow of this tree has placed
A protecting hoop round the blood of Eve.

This little book was finished by the Bishop of the Isles on the
24th day of the month of Aprile in the fifteen hundred and sixty
seventh year of the annals of our Lord Jesus Christ. In the
twenty fifth year of the reign of the most powerful Queen Marie,
Queen of Alban.
The Grace of God in its beginning we are,
It has not yet reached an end.
CORRECTIONS.

Page 1, line 9, English, after 'increased' insert, 'in him.'
Page 6, line 11, for 'aön,' read 'aön.'
Page 13, line 15, for 'mhör,' read 'mhör.'
Page 18, line 8, for 'dhas,' read 'dhao.'
Page 36, line 4, for 'isè,' read 'isé.'
Page 40, line 4, for 'dfoillsuighadh,' read 'dfoillsuighadh.'
Page 52, line 18, for 'suas,' read 'suás.'
Page 53, line 13, for 'mheidsin,' read 'mheidin.'
Page 58, last line, for 'chuimhori-' read 'chuimhni-
Page 61, line 7, for 'reach,' read 'reach.'
Page 70, last line, for 'is,' read 'in.'
Page 108, last line, for 'thabhairt,' read 'thabhaírt.'