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THE BOOK OF COMMON ORDER

Commonly called John Knox's Liturgy.

TRANSLATED INTO GAELIC ANNO DOMINI 1567

By MR. JOHN CARSWELL, Bishop of the Isles.

EDITED BY THOMAS MCLAUCHLAN, 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.

TABLE OF CONTENTS.

	PAGE
PREFACE,	ix
NOTICES OF BISHOP CARSWELL,	xiii
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DEDICATION,	1
EPISTLE DEDICATORY,	2
CARSWELL'S BLESSING,	17
EPISTLE TO THE READER,	18
HYMN TO THE BOOK,	24
CONFession OF FAITH,	25
OF THE OFFICE OF THE MINISTRY,	39
OF THE OFFICE OF THE ELDERSHIP,	45
OF THE OFFICE OF THE DEACONSHIP,	46
INTERPRETATION OF THE SCRIPTURES,	49
CONFession,	50
PRAYERS,	54, 60, 63, 70
THE LORD'S PRAYER,	70
PRAYER,	70

	PAGE
THE CREED,	71
BENEDICTION,	72
PRAYERS,	73, 86, 88
FORM OF BAPTISM,	100
THE LORD'S SUPPER,	130
FORM OF MARRIAGE,	144
VISITATION OF THE SICK,	155
BURIAL OF THE DEAD,	169
THE DISCIPLINE OF THE CHURCH,	169
MORNING FAMILY PRAYER,	177
EVENING FAMILY PRAYER,	184
PRAYERS,	189, 193, 197, 200
CATECHISM,	205
GRACES BEFORE AND AFTER MEALS,	235-239
MANNER OF BLESSING A SHIP,	240
THE LORD'S PRAYER IN METRE,	242
LAWFUL APOLOGY,	244
VERSES,	246
CLOSE,	246

P R E F A C E.

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 endeavoured 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., LL.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 *Wedrow 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 'Jno^c. 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.

² Wodrow Collections, p. 472. ³ Keith's Bishops, p. 307.

ments. 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 Kinzeancleuch, 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 vsit, 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.

'nocht be travellit wele throwch in Wynter, quhilk ze
'sall also remember at the Assemblie gif ze be thair;
'and efter my returning, I vald be glaid to commoun
'with zow as the oportunitie may serve. Thus com-
'mittis zow to the protection of God.'

In 1564, Carswell was appointed Titular Bishop of the Isles. It appears from the Register of the Privy Seal¹ that Mr. Patrick M'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 M'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

¹ B. xxxii. p. 126.

‘ reasonable I was in my answer to him, I wonder that
‘ he reportit nocth the samin to zow. Bot becaus I
‘ am vtherwayis occupyit, I vill nocth impesche zow
‘ with vrittingis to contene the haill mater thairin, bot
‘ vilbe weill content, owther to continew, or ellis to
‘ forgif the haill mater. Howbeit, I can nocth 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 nocth at thair plesouris,
‘ than our preaching is onprofitable; and gif we remitt
‘ tham, than the travell can nocth be sustenit, for falt
‘ of sustentatioun of the travellaris; and of sum our
‘ travell nocth 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, constituimus, et
‘ creamus dictum magistrum Joannem, episcopum dicti
‘ episcopatus insularum, et abbatem dictæ abbatiæ de
‘ Ycolumkill,—simili modo, et adeo libere in omnibus re-
‘ spectibus, 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 predecessor¹ 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 Kinzeancleuch 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 towardis me, or ellis in ‘jugement and credit sum part facill. Becaus ze wrift ‘as ane mening that ze think the wrold 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 awn 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).’

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).¹

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-

¹ *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 Highlands. 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 bhitheamsa gu mear, uaibhreach
A Mhacaidh nd is guirme suil ;
Aon fhocal air leas an anama,
Gur scirbhe bhlas no'm fearnn ur.

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

Ge mòr leat do ghiùdhrain Mhuc,
'S do bhuail bhuar bhallach breac ;
Uibhir an ubhail ge beag,
Cha teid do'n uaigh chumhainn leat.

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

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

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

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

Togaidh iad thu'n dara mhàireach,
 Sluagh mu seach a' dol fuidh d'chorpa ;
 Ghille, ge mor leat do mhire,
 Nithear cluich na cille ort.

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

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

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

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 wouldest 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 'dhrroll 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 1572.¹ He was alive on the 21st June 1572,² and was dead before the 4th September 1572, when a presentation was given to the Chancellery of the Chapel Royal, vacant by his death,³ and on the 20th September, a license was granted to elect a Bishop of the Isles in his room.⁴

“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.’”⁵

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.

¹ Privy Seal Reg. B. xli. fo. 20.

² *Ibid.*

³ *Ibid.* fo. 30.

⁴ *Ibid.* fo. 19.

⁵ New Statistical Account, vol. vii. p. 556.



FOIRM NA

N V R R N V I D H E A D H A G A S

freadhal na Sacramuinteadh, agas foirceadul
an chreidimh christuidhe andfo fios. Mar
ghnathuighear an eagluisibh alban doghrad-
huigh agas doghlac foisgel dileas dé tareis
an fhuar chreidimh dochur ar gcul ar na
dtarraing as laidin, & as gaillbherla in gao-

idheilg le M. Seon Carsuel Ministrí

Eagluise Dé ageriochaibh earrá-

gaoidheal darab comhainm

easbug iñdfeadh gall :

Ni hédir le henuine, fundamaint oilé do
tfuidhiughadh acht anfhundamaint ata ar
na fuighiughadh .i. Iofa Criofd.

I COR. 3.

¶ Dobuaileadh fo agcló indún Edin darab
comhainm dún monaídh an .24. la don
mhis Aipril. 1567,

LE ROI BEARD LEKPREVIK.

FORMS OF

PRAYER AND

administration of the sacraments and Catechism 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.

I COR. 3.

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

By ROBERT LEKPREVIK.

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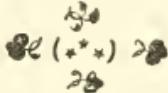
DONTRIATH

CH V M H A C H T A C H
C H E I R T B H R E A T H A C H
chiuinbhriathrach, do ghiollaearfuis
vanduibhne Iarrla Earragaoidheal, ag
as tigherna Ladharna, agas Ardghiuis
dis na Halban darab Comhainm Liue
tenanda Agcriocaibh Oilen indseadh
gall. Agas Airdcheand teaghluigh na
righruithe Albanuidhe ata M. Séon
Carsuel Ministir Tloifgeil dé aguidhe
agas agératach dé go diochra duthra
chtach fa spioraid an ghlicais agas na
tuigse agas na firinde doneartughadh,
agas domhedughadh and maillere
sonas futhain dshaghail dō. O

DHIA ATHAR

tre Iosa CRIOSD

AR TIGHE-
ARNA



FOR THE POWERFUL,

RIGHIT-JUDGING, GENTLE-SPEAKING

nobleman, for Archibald O'Duine, Earl of Argyll, and Lord of Lorne, and chief justiciar of Alban, whose other name is Lieutenant 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 happiness may be found of him. From

GOD THE FATHER

through JESUS CHRIST

OUR LORD.

E B I S T I L

NOS oirrdheirc onorach ata fós agas dobhi riamh arbuil, ag na daoinibh ghnathuigheas saothur noobuir dodhenamh, dochum antsaothair fin dodhul adtarbha dona poibleachaibh agas donacineadhachaibh agas da flicht agas dalorg ina ndiaigh, toradh antsaothairfin dothiodhlucadh dona tighearnaibh no dona cairdibh no dona cumpanachaibh rera cosmhula an-saotharfin fein. agas is fearr dairidhe air agas ifsmó arambi cumaoin ghraidh shir dhenta antsaothair. Ataimse a thriath tairise agas a thighearrna dingmhalta ag leanmhuin anófa so go feadh mo chumhactha : agas agathuigfin cofamh-lacht anadhbhairfe re tindtind dhiadhasa, agas hseabhus dairidhe ar dheagh-thiodhlucadh agas méd do chomaoine graidh imarcaidh oram, agas ar anadhbhursin do condcus damhsa gur bhindenta damh ansaothar beagsa neoch is cedtoradh dom intleacht do thoirlbheart agas do thiodhlucadh duitse a thighearrna. oir do dhearbh do bheatha dhi adhasa

E P I S T L E

Ir 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

THIOGHLAICTHE.

adhafas o aois doleanbacteria d'uinne go bhfuil antadhbhar diadhafas cosmhuil rit. Agas fós dodhearbh truime aneire doghabhais ort ag cathughadh anadhaidh na druinge Lerbhail ansoisgel naomhtha dochur ar gcul hfeabhas clairidhe, air gan sin do dhul ar neisni choidhche. Agas gan tainm oirrdheircse do dhul ar dearmad go deireadh an domhain. Agas getaid naimhde na firinde go minaireach aga ragha nach dliaghfedis na prindsadha no na tighearrnaidhe saoghalta curum do bheith orrha adtimcheall hfoisgeil dé, no adtimcheall dhroch chreidimh do sgris. Is fearr do thuig tusa an faidh naomhtha ina blriathraibh, ina murfin .i. Daibhith neoch Iarus ar prindfaghaibh na talmhun beith eolach neamh ainbfeasach fa ladh dhiadha.

Is mursin fueradar na feanaithreacha diadha (ful do sgribhadh an ladh) faoghal fada, agas tioldhluicthe maithé eile: do chum iad fein do bheith eolach adtoil de, agas do chum go

A. 3.

DEDICATORY.

proved 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

E B I S T I L

ndendaois an toilfín dé do theagasc da gclandaibh, agas da fleacthaibh in a ndi aidh. Agas ge do rindeadh meid eigin do dhealughadh eidir difig mhaoise a-gas oifig aróin, anuair tugadh an ladh do chlondaibhifrahel sgríbhtha: gid-headh dearbhthar dhúinn le ambraithreas, agas leis an gcurum do ghabb maoisi air, nach amhain tug fe aire dona neithibh faoghalta, acht gurab mó anaire do bhi aige aran Ladh dhiadha do chongbail gan truailleadh ameasg an phobail, ina arna neithibh faoghalta.

Agas foillfighthear fin dúinn go maith leis an achmhúsan tug fé daró, agas don phobal vile, ag faigfin na honara tugar-dar don laodh ordha do rindeadar an-adhaidh thoile dé, anuair do bhris seise an an da thabhaill ina rabhadar na deich náitheáta sgríbhtha o mher de na nuile chumhacht, agas do rinde maoife dioghaltas ro throm orrha as fin Do thug-geadar na breitheamhain, agas na righ-the deaghchreidmheacha do bhi ar chloind Ifrahel annise do labhramar romhainn,

E P I S T L E

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,

T H I O G H L A I C T H E.

romhaind, mar do bhi Geidion, agas Samuel, agas Daibhith, agas Isafat, agas Esafias, agas Iosias : agas cuid eile dona breitheamhnaibh, agas dona righaibh ara bfuil masla, agas toibheim adtimna dhé odheachtadh an fbirad naoimh : A fe adhbhar fa dtarra la dhaibh bheith fan athais, agas fan imdheargadh fin odhia, nar thuigeadar go mbeanfadhl daibh, aire do thabhairt don ladha dhiadha, no go raibhe fe dñiachaibhorra, no ma dho thuigeadar é, gur leigedar fa lár an churum bhudh cóir dhoibh do dhenamh taireis athuigseana. Damadh ail lind eachtradha no sfgeluidheacht an phobaill gheindtlidhe dfechain, do geibtheair indta, gurab é antadhbar cedna tug orra anumhla, agas anónór do dhligfedis do thabhairt do dia atabhairt do deibh breige .i. Ainbfis agas neamhchurum an ladha diadha, agas thoile dé, do bheith ar aprindfaghaibh, agas ge dhobhi seachran agas ainbfis or ra fan ladha dhiadha, do bhi cadhas agas onoir mhor aca dha thabhairt dona dé-

A. 4.

D E D I C A T O R Y.

such as Gideon, and Sammel, 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

E B I S T I L

ibh balbha bodhra fin da gcreiddis, agas dona feallfamhnaibh, agas dona daoinibh glioca do bhi aca : indas go niardaois comhairle ar a ndeibh anam aneigeantuis : agas anan shocracht, agas go ndeudaois caitheamh agas cosdus imar cach re ndealbhaibh, agas re naltoraibh breige. Agas da dhearbhadh fin agcatheir na haithne do bhi na fgoil gliocais geinearalta go huilidhe ameasg an phobail gheindtlighe dobheireadbh gach aon dibh go coitcheand mar mhiondaibh na briathrafa siós. Pugnabo pro templis & facris folus & cum alijs. 1. Catho-chaidh me amaonar agas maille re cach ar son 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 follas go bfuillid an muintear iarras ar tighearnaibh agas arprind-saghaibh crisduidhe gan curum an reachtadiadha do bheith orra ina naimhdibh

E P I S T L E

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 aliis.—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

THIOGHLAICTHE.

dibh don naduir dhaona.

Is and fa timnasa Iofa ata gch vile ni rigmaoid aleas dardteagafsg : Ata indte an ladh neoch noctus dúind mar sbeclair ar nolc féin, agas ar ndamnadh, da madh ail le dia ceirtbhreitheamhus do ghenamh oraind do reir ar peacaidh Ata amhór throcaire agas amhorghrafa ag furail maitheamh a peacadh ar gach enduine aithridheach, óir is andsa le dia aithridhe an pheacaidh, ina abhas. Agas ata indte oidhreacht fhlaithreamhnuis dé, arna gealladh da gach neach ghabhas criosd ar dtighearna chuige na chroidhe maille re deagh chreideamh.

Maseadh cindus do múchadh, agas do baitheadh agas do trnailleadh an timnasa Chrísd : cindus do sgriosadh aladh le foirrneart an Papa, agas na neasbul bfallfa eile neoch do mheall an saoghal go huilidhe isinaimfirfe le nainbfios imarcach is follus duitse athigherna. Oir ni hair dhimhaoineas do chnaidh dhuit an saothar do rinde tu as toige ag leghadh an sgribtuir dhiadha :

DEDICATORY.

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,

E B I S T I L

oir is mo do chuir tu asuim an ni do dh
earbh an foisgel diadha dhuit, ina meid
oирдhearcais haoifi, agas fad angh-
nathuighe do chualais do bheith agna
findsearaibh onoracha dochnaith rom-
had, agaithris aran righ dhiadha Eisiás
Neoch do bhi na óganach ar bfaghail
righeachta dó. Afeadh do rinde fé an
leabhar diadha do ghabhail na lainih
1. an timna ina bfuil toil Dé, agas afoil-
fiughadh dona poibleachaibh, agas tug
arna faidhibh agas arna sagartaibh tré
rath de a foilliughadh do chländaibh
Ifrahel agas do hindarbadh leis an ladh
truaillidhe tugadar na sagaírt shanta-
cha aninadh reachta dé, do chomhmo-
radh agas do mhedughadh adtighearr-
ntuis tfsaoghalta séin le hainbfis andim-
haoinis ar comhairle tsatain. 1. an ainsbir
aid namha righachta críst, gan schein
do dhochar dhamhed da bsefdadh te-
cht indiaidh anadhbhuirfin. Nir schein
maoifi da chuntabhairt, anuair do
gabh fé do laimh ar furaileamh Dé
cland Ifrahel do thabhairt as aneigeist,
agас

E P I S T L E

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,

T H I O G H L A I C T H E.

agas ard mhonadh nach bsetfuidhe adul argach taobh dibh. Agas faró le neart a tfluaigh vile na ndiaidh. Nir fhech Geidion do Loidhed amhuintire anuair do indfuidh an fluagh geinntlidhe le tri chéd, agas nior bheidir ar-aibhe na adhaidh daireamh ar animad Nir fhech daibhiot righ agas e na oga nach ardteacht ó aodhuireacht a threda do loighead achuirp féin, no dhá oige, no dhá neamh fhoirbhtheacht agceardaibh gaisgidh no eangnamha, gan dul do chomhrac re goilias somhoir vathmhur ainmin an arrachta, romhor o chorp, soirfe anaois, agas é eolach intleachtach agcathaibh agas agcomhlandaibh, agas gidheadh do chind leo na hoibreacha agas na faothair fin do ghabhadar do laimh a hucht ansbirad naoimh, agas arraithne Dhé na nuile chumhacht Do chind leisn righ romhaith doraidhamar romhaind .i. Efa-chias sgris na ndealbh, agas na mbileadh, agas briseadh na naithreach prais. Do chind a obair, agas a eachtra le

D E D I C A T O R Y.

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 littleness 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

E B I S T I L

maoise ag tabhairt an pobail trefan bfa-
irrge, agas aga mbeathughadh fan dith-
reibh re da shithead bliadhan leis an
Manda .1. Leis an mbeathaidh tugadh
do doneimh, tareis an righ, agas na
neigisteachvile, do bhathadh. Do chind
le Gedion briseadh ar anaimhdibh agas
ar a eascairdibh, acht ger bhog amhuin-
tear ag sechain arainbhe na adhaidh do
chind le daibhith agas é na mhachamh
óg, an arrfaigh golias neartmhar neim-
hmeirbh domharbhadh denurchar clo-
iche as a chrandtabhail.

Do chind leatfa athighearna ar aith-
ris na righruithe ro vase fin do raid-
heamar romhaind, gach obair, agas
gach ard tfaothar dar thinnfgain tu, tré
rath an sbirad naomh, agas le heolas an
sgribhtuir dhiadha, gan sechain do
chundtabhairt no do ghábhadh, no do
ghuasacht da raibhe oraibh .1. Sgris
fuarchreidimh, agas fuarchradhbhaidh,
agas losgadh dealbh, agas drocheif-
imlara, agas leagadh agas lanbhrifeadh
altor agas inodh a ndentaoi iadhbarta
breige

E P I S T L E

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 Egyp-
tians 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

THIOGHLAIC THE.

breige do bhunadh : agas fgris meirleach agas mibhefach agas foghla agas foireigne. Agas na dhiadh sin medughadh agas mór chumhdach, agas onorughadh na heagluisi crisduidhe go comhlan. Oir is buaine dhuit an caithreimí abfiadhnusí dé, ina gach caithreim faogalta oilé marata creachadh, agas comhlomadh na gcomharsand agas na geoigcrich, agas marbhadh, agas mórmhughughadh a ndaoine, agas lofaghadh, agas lán mhilladh anaitreabh agas anaras. Agas gidheadh ní fhuil an ainbfis damhsa go mberaid moran dona heafbulaibh fallsa, agas dona daoinibh ata ar seachran creidimh fós breath-anadhaidh na mbriatharfa adubhramar romhaind. Agas aderaid gurab cogadh agas argain araneagluis : agas fós gurab fgris aran tuaith anobair do gabhais do laimh, agas fós gurab droch créideamh, agas gurab teagasc gan tarbha anfoisgel atamaoid donochtadh doibh. Agas gidheadh adeirimsí gan chuntabhairt da reir sin go bfuilte feán fein ag leanmhuin

DEDICATORY.

places where lying sacrifices were offered, and in uprooting thievcs 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

E B I S T I L

luirg asindfear, ag tabhairt tighearn-tuis, agas vñhlaðon reacht dhaonda inar beathuigheadh iad, agas ag tabhairt fhuatha don reacht dhiadha, dhligheas gach aondúine do ghradhughadh.

Agas go dtarraí an mheidisi do mhinaire do dhruing aca go dtugadar freiteachre foisgel Dé dheisteacht agas go nabruid an bibla naomhtha do bheith bregach, mar adubhradar na hiubhail lé Crísd ar dtighearna. Seductor populi dæmonium habens .i. Is cealgúire án pobail é agas ata deamhanand, agas maradubhradar cland Ifrahel go minic re maoife, agas ris na faidhbh eile go raibhe fiad ag buaidhreadh na bpoibleach, ar son a bhéith dhoibh ag nochtadh aithentadh agas thoile dé, agas arfon bheith dha iar raidh orra, á ndee fallfa, agas á ndealbha breige, do threigean. Afe antadhbhar cedna ata anois agan tfaoghal bhuaidh-earthá dhaobhse athighearna agas dúinne. Gidheadh is tuicthe dhuitse athighearna agas dúinne sós nach oircheas flighe mhaith no adhbhur maith do threigean

E P I S T L E

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

THIOGHLAICTHE.

threigean arson chothaighe, agas fhua-tha na ndrochdhaoine aderadhsin, Aranadhbhursin do báil linde an ní nach gcualamar do dhenamh romhaind do thindsgnaanois, mar atá foirm, & bridh na nurnaidheadh, agas na Sacramuinteadh naomhtha do chur ingaoidheilg, óir do ghabhamar an mhéidfin domheisnigh chugaind ardhitheall do dhenamh ambriathruibh Criod, do chomh-shurtacht na Heagluise crísdaidhe, acht gé nach romhaith ar ngaoidheal, gid-headh is gabhtha mo dheaghthoíl vaim se ar son mhuireafbhadha, & adbhuim scín fós vireafbhuidh mhór do bheith oram, agcanamháin ghaoidheilge agas absoirm mo dheachtaidh, & ar an adh-bhursin, geallaim vñhla do thabhairt don tí is eolcha iná mé. Achtcheana atá ashis agam, nach amilis bhriathruibh na bseallfamh do cuireadh an Sgriobhuiti diádha, & nach bñuil seidhm aige ar dhath breadhda bregach na bfileadh do chur air : óir is lór don fhírinde í féin mar fhiadhnuise, gan brat oile do chur im-pe, acht géta seidhm agan mbreig tao-

DEDICATORY.

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-

E B I S T I L

ghalta ar dhath égfamhail oilé dochur
impe da cumhdach don taobh amuigh,
ar anadhbhar go bfuil si lochtach don
taobh astoigh, & gebé da dtug Diá do
thidhlocadh, bheith eolach agceart cha
namhna fgríbhaíd, & deachtaíd, &
labhartha na gaoidheilge, is mó atá dfia
chaibh air an tiodhlucadh fin fuair sé
ó Dhiá, do chaitheamh ré cumhdach,
& ré comhmoradh na firinde atá a Soif-
gel Dé, iná a caitheamh ré cumhdach
breige, nó egora, nó feachráin anadha-
ídh an Tfoisgeilfin, An tadhbhar prind-
fibalta do bhrofnaíd mhé, do chum an
tsaothairse do dhénamh .i. grádh Dé ar
tús, & ar eagla go naigeoradh fé oram
antálenta .i. an tiodhlucadh tug sé dhamh
do chur ar dimbuil, agas grádh Eagluise
Dé, agas do dhénamh cuidighe lembra-
ithribh Criosdaidhe, atá abfeidhm thea
gaisg, agas chomhfhurtachta, agas ar ab-
fuil díth leabhar, & maille ris na hadh-
bharaibhfin, do bhrofnaíd gomór mhé
méd mo dhóchais as do dhaingnefi,
agas as do bhuaine, fa slighe dhiadha do
ghlacais as toige, agas as tanfhoirfeacht

E P I S T L E

quires some other remarkable colour to be given it as a cover from without, inasmuch as it is corrupt within ; and to whomsoever 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-

THIOGHLAIC THE.

athighearna ag breathnughadh agas ag tuigfin gurab pátrum dileas dingmhulta agas gurab oide carthanach don fhirinde thú, agas fós gurab cádhas agas co mairce dona daoinibh anbfanda egrua idhe bhios ingábhadh no inguafacht ar sgath nafirinde thú, agas tuigmaoid fós gurab athair dan chloind bhis ar athchur agas ar indarbadh arson na firinde thú : agas fós go bfedaid timpirdhe agas teachtuiridhe agas minisdrighe na firinde comhnuidhe & comhthoiriseamh do dhenamh fad sgiathanaibh. Agas atamaoid aga radha ribh athighearna gan simplidheacht antidhluice no shir antidhluice do mheas, acht feabhas na sligheadh agas anadhbhair, agas gradh agas gnathumhla neamhcealgach shir antidhluice dhuit do mheas. Oir da mbeindfe a gcomhthrom ghlicais agas eolais agas intleachtha ris na huda-raibh no ris na faoithibh is duidse athighearna do bhéraind tosach mhind-teachta agas mheagna oir do ghabh Crísd an da pingind do chuir anbhain-

B.

DEDICATORY.

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

E B I S T I L

treabhthach asdoc na hofrala & do tſla
naidh í ar dtuigſin adeaghchreidimh
agas adeaghcroidhe dó. Gabhfa marſín
athighearna mo dha pingindſe anois
chugad, oir da dtugadh an Rí ós gach
righ & antriath ós gach tighearna .1. Ios-
fa críſd tidhlucadh bhudh mó ináfo dh
amhſa do ghebhthasa é achtgo mbeith
gean agad féin ar afhaghail. Oir is doi-
lidh gach toſach is na neithibh neamh
ghnathacha, gidheadh anní do tindf-
gnadh ata fé leathullamh Diá na nuile
chumhacht ar grádh amhic charthana-
igh Iosa Críſd do choimhed agas do
chomhfhurtacht hindtinde agas do
chroidhe maille ris anſpiraid neartmh-
uir naomh do dhenamh athoile diadha
ata arna foillſiughadh duit na reacht
beandaighe, do dhortadh aghráſ agas
aghér mhirbuile maille ré rath imar-
cach ar do poibleachaibh, agas ar do
dhuthaidh, agas ar do dhaoinibh agas
ar do thuathaibh, agas go hairidhe ar
do mhinisdríbh ar feadh do thighearn
tuis go huilidhe. Bidh amhlaidh.

Don.

E P I S T L E

put in the treasure of the offering, and he saved her when he under-
stood 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 thoghaidhe thré pear-fandaigh i., donathair mhor mhirbh-aileach, & don mhac mhaiseach mhor chumachtach, agas don spirad naomh nós oirrdeirc, is cóir gach vile onoir & ghloir agas bhuidheachas do thabhairt tré bhioth fiór.



DOCHVM

G A C H V I L E C H R I S D V
idhe ar feadh an domhain go himlan &
go hairidhe dfearaibh Alban & Eire-
and, don mheid dibh ler bhail briathra-
díle Dé do ghabhail chuca na gcroí-
headhaibh & na nindtindibh, ata Éóin

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
leathrom agas anuireasbhuidh ata ri-
amh orainde gaoidhil alban & eireand,
tar an gcuid eile don domhan, gan ar
gcanamhna gaoidheilge dhochur agcló
riamh mar ataid agcanamhna & adtean
gtha séin agcló ag gach vile chinel dhas
ine oilé fa domhan, & ata vireasbhuidh
is mó iná gach vireasbuidh oraind, gan
an Biobla naomhtha do bheith agcló ga
oidheilge againd, marta fé agcló laidne
agas bherla agas ingach teangaidh eile
osin amach, agas fós gan feanchus arse-
an no ar sindfear do bheith mar an gc-
edna agcló againd riamh, acht ge tá
cuid eigin do tfeanchus ghaoidheal al-
ban agas eireand sgriobhtha aleabhrú-
ibh lámh, agas adtamhlorgaibh fileadh
& ollamhan, agas a sleachtaibh suadh.
Is mortfaothair sin re sgriobhadh do
laimh, ag sechain' an neithe buailtear fa
chló

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 history of the Gael of Alban and Eireand is written in manuscripts 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

T H I O G H L A I C T H E.

chló araibrisge agas ar aithghiorra bhi-os gach én ni dhá mhed da chriochnu-ghadh leis. Agas is mor an doille agas an dorchadas peacaidh agas aineolais agas indtleachta do lucht deachtaídh agas fgiobhtha agas chumhdaigh na gaoidheilge, gurab mó is mián léo agas gurab mo ghnathuidheas fiad eachtra-dha dimhaoineacha buairdhearthá bre-gacha faoghalta do cumadh ar thuath-aibh dédhanond agas ar mhacaibh mleadh agas arna curadhaibh agas fhind mhac cumhaill gona fhianaibh agas ar mhóran eile nach airbhim agas nach indisim andfo do chumhdach agas do choimhleasughadh, do chiond luadhu-idheachta dimhaoinigh an tfaoghail dfaghail doibhséin, ína briathra dile Dé agas flighthe foirse na firinde do fgiobhadh, agas do dheachtadh, agas do chumdhach. Oir is andfa leis antsao ghal anbhreg go mor iná anfhirinde, da dhearbhadh gurab fiór anabruim dobh eirid daóine foaghalta ceandach ar an mbreig agas ni hail léo an shirinde do

B. 3.

D E D I C A T O R Y.

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 Fionn 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

D O C H V M A N

chluifdfidh anaifgidh. Cuid mhor eile dar nainbfios agas dar naineolas an drongfa adubhramar romhaind, dith teagaisg shirindigh oraind, agas leabhar maith neoch da thuigfedis cach go coitcheand as ambriathruibh fein, agas as adteangaidh ghnathaidh ghaoidheilge.

Achtchena do fhosguil Dia na nuile chumhacht, agas Rí nandul & na nárchaingeal róid agas slighthe suaithenta & doirsi dhúineanois, da chur agceill dúinn go bfuil ceadaighthe againd an sgirobhuit diadha do léghadh agas do thuigfin agas do chur agceill dona poibleachaibh. Agas fós go bfuil foirm agas bridh na nurnraigheadh agas modhfreasdail na Sacramuinteadh & foir ceadal an chreidimh Críofaidhe arna chur aneagar dúinn ona braithreachaibh críofaidhe dobhí fa chathraidh dara comhainm Geneua. Acht ata nícheana dabsaicind duine éigin do thabhbh ghaoidheal Alban no Eireand, do ghebhadh do láimh anuireadfa do chuidiughadh do dhenamh re heagluis Dé

anleabhar

T O T H E

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

L E G H T H O I R.

anleabhar beagfa do chur agcanam-hain ghaoidhilge afatuigfedis each é, do badh maith lium é. Agas nirachaind féin aseilbh antfaothairse do dhenamh. Agas onach bfuaras fin, & mátá fé and nach aithnidh dhamhfa é fós do ghabhas féin do laimh ar gradh Dé agas na heaglaise meifneach is mó ina mhac faind, agas mo chumhacta do dhenamh. Indochas go gcuideochadh Dia lium imuireasbhuidh agas imaineolas.

Acht cheana Saoilim fós nach bfuil imarcайдh no easbhuidh andso acht mar tá fé agcló na laidne & anghaillber la. Acht mura bfuil vireabhuidh no ima rcaidh and do reir dheachtaidh no cheirt na bfileadh ar an ngaoidheilg. An ní at nach bfuil feidhm no foghnamh agan sgribhtuir dhiadha air, agas is tearc neach agabfuil ceart canamhna na gaoidheilge, agas ni 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 maithe Leighind agas arna-

B. 4.

R E A D E R.

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

E B I S T I L

adhbharsin da bsaghadh faói re healadhain locht sgríobhtha no deachtaidh fa leabhar bheagfa, gabhadh fe mo leith-fgelta, óir ni dhearrrna mé faothar ná foghluim fa ngaoideilg, acht amhain mar gach nduine don pobal choitcheand. Acht cheana do gheibhid na daoithe, agas na bromanaigh lochta imarcacha is na neithiibh bhios gan locht gan vireasbhuigh & leigidh fiad anégoir tharrfa gan an locht bhios go follas indte disaicfin. Agas nihád fa choir bhios anloch adeiridfean do bheith indte acht iondtafan féin ar nadhbharsin nighebha mé cumairce na buidhne fin, acht ge lionmhar iád, agas ni dhena mé cothughadh lé hainbfios do reir mothoile no mo mhiana féin, agas ni mó do bhéra mé tarcaifne no toibheim do neach oile no gheblas truth no formad mhé ris da ndenadh fé ni is fearr iná marta imchumhachtaibh féin do dhenamh: óir atáin agadmhail go bfuil fin fodhenta, acht cheana madhail lé dia fo do dhenamh maitheasa no tarbha

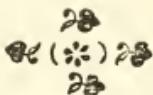
E P I S T L E

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

T H I O G H L A I C T H E.

tarbha doneagluis, agas mise do mhar-thain, do dhena mé tuilleadh faothair do chur nadhiaidh fo. Diá na nuile chumhachd do deonughadh asbiraidi naomhta féin dúnne agas daoibhse abhraithreacha agas atseathracha inmhúine, agas dar dteagasc do dhénamh a-thoile diadhasfun, agas dar feachna ar anemhthoil do dhenamh, tré impidhe, agas tre fhuraileamh Crisd ar dtighearna agas ar náon Tilanaighthoir agas ar naon aidh-ne agas ar naon teachtaire.

T B I O D H A M H L A I D H.



D E D I C A T O R Y.

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.

¶ ADHMAD BEAG AND-
fo do rinde. M. Séon Carsuel.

Do chum an leabhair
bhig fe féin.



GLVAIS romhad aleabhrain bhig,
go húa nduibhne rig ad réim.
Chomhluath is fhuicfeas tú an cló,
Na áras dó soirbhidh fén.
Na dhiaidh fin siubhail gach tír
Arshud Alban go mhn mall.
Acht ort onach bfuil abfeidhm,
Na tabhair céim ingort gall.
Da éis fin taifdil gach tond,
Go crich Eireand na bfondbfial.
Ge beag ar na bbraithribh thú,
Gluais aramharc afúl fiar.
Gach feancha gan feanchus faóbh,
Gach fear dáno nar aomh brég.
Cumand eadrad agas iad,
Aleabhrain bhig biadh go héig.
Gach neach do ghradhaigh an chóir,
Do tfiol adhaimh roimh ni guais.
Aca fin dena do nid
Romhad aleabhrain bhig gluais.

G L V A I S.

¶ A LITTLE HYMN HERE

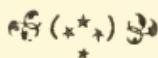
composed by Mr. John Carswell to this little book itself.

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 onward.
MOVE.

ADM HAIL

A R G C R E I D I M H C H R I-
fdaidhe andso an mheid atamaoid fa no
ilensa darab comhainm crích álaind shé
ruaine oirear għlan Alban, do tħlighidh
tfoisegħi naomħtha bhendaighthe ar na
irdri, agas ar nimpire. Neoch atá agas
dohbi agas bħias, agas atá na aondia &
na thri pearfandaibh .i. an Tathair
trén trocureach agas an Mac
maifeach mór chumhach-
tach mirbhuileach & an
Sbiorad neartnhar
nós oirrdheirc ni-
amh għlan
naomh.



CONFESSTION

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

CREIDIM

A G A S A D B H V I M G V R A B
é antaondia mor chumhachtach fin a-tá, agas do bhi agas bhias bithbheo do ghnath nach bsetar do mheas no do bhr eathnughadh, no dfaicín go corparrdha do chum agas do chruthaidh neamh gona naomhainglibh rena ghliocas agas rena chumhactailh diadha, agas talmh gona thorrthaibh agas gona thurc hurthuibh, & ifreand gona ilpianaibh, agas anfhairrge gona hingantaibh, agas anfhrimaint gona rellandaibh, agas gach ni oile da bfhuil eidir thalamh ag as aier. Agas do rinde gach ni dhibhsin agas moran oile nach eidir leam dhaireamh no dfaifeneis do neifni, agas do chruthaidh an duine do reir afhiodhrach féin dochum ghloire agas onora do thabhairt do Dhia. Agas ni he fin amhain acht ata ag didean agas ag near tughadh gach neithe dar chruthaidh refreathal

THE CONFESION OF OUR FAITH, WHICH ARE ASSEMBLED IN
THE ENGLISHE CONGREGATION AT GENEVA.

I believe and confesse my Lorde God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in persone, Father, Sonne, and Holy Ghoste, who, by his almighty power and wisdome, hath not onely of nothinge created heaven, and earthe, all thinges therein conteyned, and man after his owne image, that he might in hym be glorifiede ; but also by his fatherlye providence, governeth, manteyneth,

A N C H R E I D I M H.

refrestal agas re toil a Athar do reir athoile agas a thromaonta : Creidim fós agas adbhuim Iosa crisd antaontsla naighthoir & an Messias neoch do bhi agcothrom chumh achta re dia féin.

Níhe amhain gur lór leis bheith gan inmhé acht doghabh fioghair tsearbontaigh vime as go mbeith sé cosmhui rinde ingach enni abfegmhais peacaidh amhain : do dhaingniughadh athrocaire indaind, & do thabhairt mha ithseachais duind o Dhia anuair frith find in ar geloind mhallaidhe, do bhriodh tseachrain ar nathar Adhaimh, ni raibhe fligne oilé againd do bhéradh find ochuing peacaidh agas dhamhnaidh acht Iosá buidh nafarrdha dfulang páise agas péine arson ar ndimhainifne. 1. an ní roba leis onáduir do rinde cland dhileas do dhia dhinde, agas anuair fós bhudh choimhlionta anaimfear do geineadh é o chumhachtailbh anspioraid naoimh agas rugadh é lé Muire óigh do reir sheola agas do nocth fé fa faoghal foisgel antflanaidhe, no gur damnadh é

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

I believe also and confessie Jesus Christe the onely Saviour and Messias, who beinge equall with God, made him self of no reputation, but tooke on him the shape of a servant, and became man in all thinges 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 meanes 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, tyll

A D M H A I L

fadheoidh lé námhadas agas le droch-mhein na sagart, anuair do bhi Poindfius Pilatus na bhreitheamh agcrich na niodhbhal, agas anuair do crochadh é féin mar ghadaidhe eidir dhiás gadui-gheadh. Istruagh agas is tuatha dhúinne dar naire mar dho bhi Mac Righ ne imhe agas naomhthalmhan ag fulang dhochair agas dhíghaltais ar son ar peacaidhne: in mheid agas goraibhe fé na Dhia nirbheidir leis bás dfulang, agas da mbeith fé na dhuine denchuid nirbfeidir leis bheith anuachtar ar an mbás, agas ar anadhíbhar fin do cheangail fé adhaondacht agas adhiadhacht abfochair agas abfarradh acheile, do chum go bsúi leonadh fé pián agas páis do thaobh adhaondachta, agas bás truagh tribloideach dofhuilaing do choig sheimirge Dé agas athroimdhíghaltais do tsiol adhaimh agas ébha, amhail do bheith fé anifreand ag fulang peine agas peandайдe: Is vime fin do raidh do ghuth ard, a Dhé na nuile chumhacht cred tug domhthreigeantú marfo, da thoil féin agas

at lenght, by tyranny of the priestes, he was gilteles condemned under Pontius Pilate, then president of Jurie, and most slauderously hanged on the crosse betwixe two theves as a notorious trespasser, wheretakinge upon hym the punishmentement of our synnes, he delyvered us frome the curse of the Lawe.

And forasmuche as he, beinge onely God, could not feele deathe, nether, beinge onely man, could overcome deathe, he joined bothe together, and suffred his humanite to be punished with moste cruell death: 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,

A N C H R E I D I M H.

agas do mhian troaire do dhenamh, & gan eigeantus on Athair nó ón Spirad naomh air, do thiodhluic e féin daon iodhbairt ar son peacaidh antfaoghail vile do fgris. Agas is intuicthe duinne as fo gach iodhbuitr eile da ndenaid na daoine nó do bherid vathadh arfon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt sgandaile do páis Crísd, agas ag buain ahonora dhi, agas gur lór an bás sin ar flanaidhthoir do dhenamh ar fiothchana re dia, acht cheana labhraidh anfgriobhtuir go minic ar naithbhreith do bheith an eiseirghe Chriosd: oir rena eiseirghe on vaidh ar antreas tráth do ghabh sé neart agas cumhachta ar an mbás: marfin ata vachtaranacht agas inmhe arger eidimh go comhlan iná eiseirghe: agas vimesín abfegmhuis an da choda nach eidir lind brídh no tabhacht na coda eile do mhothughadh: Oir mar do hindarbadh an peacadh rena bhás, is mar fin fuaramairne firentacht go foirfe rena eiseirghe: agas do rinde na dhiайдh

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 sumciently reconcile us to God; yet the Scriptures commonly do attribute our regeneration to hys resurrection; for as by ry singe agayn frome the grave the third day, he conquered death: evenso the victorie of our faith standeth in his resurrection, and therfore without the one, we can not fele the benefite of the other: For as by deathe, synne was taken awaye, so our righteousness was restored by his resurrection.

A D M H A I L

fin gach en ní do choimhlinadh : agas fealbh do ghabhail duinne iná rioghacht roghlormhuir séin : Do chuaidh sé fuas ar neamh na naomh agas na narchaingeaíl iar fin : do mhéadughadh agas do mhór onorughadh na rioghachta robhaine fin re cumhachtaibh aibhruide : Agas is creite dúinne go deimhin go bfuil sé fa sofadh fiothlbhuan fin : ag denamh ghnathghuidhe re Dhia go duthrachtach ar ar foinne : agas geta sé ar neamh nosoirrdheirc go corparrdhá fanionadh fin ar chuir an tathair trocaireach ara dheas laimh é : ar dtabhait chumais dó ar gach ni da bfuil ar neamh agas ar talmhuin : ata sé maille ride ó chumhachtaibh agas biaidh go foirceand agas go firdeireadh an domhain : agar gcoimheda agas agar gceartughadh agas agar riaghadh agas agar roidhiorghudhadh re neart achum hacht agas achomhghras : Oir anuair bhus coimhlionta gach ni do labhair imbelaibh ashaidheadh othofach dhomhain : is and san fhoirm agas andsa fhírgné

And because he wolde accomplishe all things, and take possession for us in his kingdome, he ascended into heaven, to enlarge that same kingdome by the abundant power of his Spirite, by whome we are moste assured of his contynuall intercession towards God the Father for us. And althoghe he be in heaven, as towchinge his corporall presence, where the Father hathe nowe set him on his right hand, committinge unto him the administration 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 thinges are fulfilled which God hath spoken by the mouth of all hys prophets since the world began) wyll come in the same visible forme in

A N C H R E I D I M.

fhirgné agas andfa riocht tfofhaicseana
andeachaíd hé fuas thiucfas anuas do
ridhise : maille re neart nachbfetar do
mheas no do mhor bhreathnughadh no
dhaireamh no dhindisín : deidirdhealac-
hadh na nuan ris na gabhrúibh .i. dei-
dirdealachadh na bfíren re na gcontrá-
dha .i. re lucht anuile : agas ni theid
enneach da mbiá beó anuairfin no fu-
air bas roimhesin as ona bhrathbhrei-
theamhnas : Creidim fós go firinde-
ach an fbírad naomh do bheith agco-
throm chumacht ris an Athair agas ris
an Mac : Neoch do ni finde dhaithbh-
reith agas do naomhadh, agas do ni ar
riaghladh go roidhireach in gach vile
fhirinde : agas go bfuil fe ga dhearbh-
adh dhúinne inar gcoinsiasaibh gurab
cland dileas do dhia find & gurab com-
braithre carthanacha do Chrísd find :
agas gurab comhoidhreadha dó find do
chum na beathadh futhaine : gidheadh
ni lor dhúinne achreideamh go bfuil
Dia na nuile chumhacht trocaireach
no gur ioc Chrísd ar neraic no go bfuil

C.

the which he ascended, with an unspeable majestie, power, and
companye, to separate the lambes frome the goates, th electe from
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 equal
with the Father and the Sonne, whoe regenerateth and sanctifieth us,
ruleth and guideth us into all trueth, persuadinge moste assuredly
in our consciences that we be the childrene of God, bretherne to
Jesus Christe, and fellowe heires 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

A D M H A I L

achumhachta no achoimhneart féin agan sbiorad naomh : acht mur shuaidheam agas mur shircheanglum find sé in go firindeach rena thoil agas rena throm aitheantaibh diadhafan do chóghail : do reir mar do thogh sé find nar pobal dileas dingmhalta dhó féin.

Creidim agas adbhuim fós go firindeach eneagluis naomhta nós oirrdeirc do bheith and go huilidhe : Neoch ata na ballaibh díle dingmhalta Diofa crísd, ata na cheand agas na chodhnach virre go himlan : neoch ata anen chreideamh criofdaidhe go cumpanta comhaontadhach vile : an dochas agas an gra dh, ingerinnmhuiine agas angnath thioghluiictibh Dé go teámpuralta : agas fós go spíoralta : re tarbha agas re trom chumhdach na Heagluse fin : & ní s'fhe adaid stíle daoine an Eagluis fin dfaicfin, agas is aige atá aifís go firindeach ag Dia na nuile chumhacht : agas is amhlaidh ataid annhuintear dar chíúm & dar chruthaidh sé an Eagluis niamhghlan

Holy Ghoste hath this power and effect, except we do applie the same benefites to our selves which are God's elect.

I believe therfore and confesse one holye Churche, which (as members of Jesus Christe, th'onely heade thereof) consent in faithe, hope, and charitie, usinge the giftes of God, whether they be temporall or spirituall, to the profite and furtherance of the same. Whiche Churche is not sene to man's eye, but onely known to God, who of the loste

A N C H R E I D I M.

ghlan fin .1. cland tfaoghalta tfeachranach Adhaim, dréam dhiobh ar na ndamnad agas ar na ndaoradh féin da ngniomharthuibh agas da noibrighthibh neamhdhingmhalta féin, agas dream eile dhiobh ag creideamh na He agluife go himchubhaidh, do chum aflanaighthe da throcairé mhor ghra-dhaidhséan. Agas goirfidh fé an drosgin adubhramar go deigheanach, do chum . na beathadh biothbhuaine, & na gloiré futhaine do denamh Eaglui-fe gloine glormhuire dhó féin diobh.

Acht cheana an Eagluis is eidir dfaicfin and. Ataid trí comhtharraidh aice ar anaitheantar í, an ced chomhtharrdha dhiobh. Briathra dile Dé ata fa tfeintiumna, agas fa tiúmna nuaidh do chanamhain, agas do cheartlabhra indte do ghnath : Oir is iad na briathra sin fhoghns duíne dar dteagafg ingach en phonc bheanas re flanughadh arnamand go huilidhe, agas ar anadhbhurfin ara dfiachaibh ar gach áon fó leith na briathra sin, agas na teagaifg deif-

G. 2.

sonnes of Adam, hath ordeyned some, as vessels of wrath, 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 Wordes 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.

A D M H A I L

deacht, agas do chomhall & do bheith ar cuimhne na gcroidheadhaibh. Agas adubhairt an Tighearna fén nach eidir leis an Eagluis lé comhairle nó lé fda tuid én ponc bheanas re flanughadh ar nanmand do tsuidhiughadh no do chri ochnughadh. Acht na briathra sin Dé amhain. An dara comharrdha diobh, na Sacramuindte naomtha niamh gh-lana mar ata Sacramuint anbhaifdih, & suiper an Tighearna, neoch do fhagaibh Criod againd fa faoghal mar chomharrdha naomhtha, agas mar tseala bheandaighthe ar an gealladh tug fé dhúin, tareis bheith ar feachran, agas ar sógrá dhúin tré peacadh ar sindfear: Oir mar signidhfear sin agabhall ar mbaifdih chugaind eidir óg agas tsean agar ngabhall chuige na thionol agas na theaghlaigh go toileamhail anois. Agas geta fremh don peacadh abfolach indaind, atá fan ga dhearbhadh dhúin nach aigeoradh fé sin ar an mhéid bhus maith no bhus togtha no bhus dingmhalta againd: Marfin fós ata suiper

For without this Worde, 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 hath left unto us as holie signes and sealnes 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.

A N C H R E I D I M.

per an Tighearna aga fhoillsiughadh dh uinn nach iad ar gcuirp amhain tfasas no bheathaidheas Dia rena shreasdal aithreamhail. Acht go fasand, agas go mbeathuideand sé ar nanmanda go fbi-oratalta lé tiodhluicthibh, agas le trom ghrasaibh Iosa Criofd, agas is de fin ghoireas an Sgriobhtuir ithé afheola agas ól ashola. Agas ag freasdal na Sacraminte ni dhligmaoid feachran faoghalta do leanmhui, acht mar do ordaidh Criofd séin dùinn : agas is mar fin is cóir dona daoinibh is imchubhaidh do dhenamh na hoifige fin go ladhamhail á denamh, agas ni har chor eilé : Ar nadhbhur fin gebé do ní flechtain ris na Sacramaintibh do thabhairt do Dhiá dhoibh, no do bheir tarcaifne dhaibh doghniomh nó do bhreithir, ata gach neach da ndenand fin ag tuilleadh bhais, agas dhamnaidh dó séin : An treas comharr dha ar anai-theantar an Eagluis ceartughadh agas smacht agas reacht Eagluise do bheith

C. 3.

So the Supper declareth, that God, as a most provident Father, doth not onely fede our bodies, but also spiritually nourisheth our soules with the graces and benefites of Jesus Christ (which the Scripture calleth eatinge of his flesh and drinkinge of his bloude) ; nether must we, in the administration of these sacraments, 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, whosoever 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,

M A D M H A I L

ar bun inte : darabainm fa laidin.
Diciplina Ecclesiastica .i. Smacht agas
ceartughadh bheanas ré teagafg locht,
agas misbhes, agas ifé is crioch, agas dei
readh do fin cursadh ré toil na Eaglu-
isé, da rabh fear na locht dur dotheag-
aifg dlighidh an Eagluis Tighearna no
vachtaran faoghalta do bheith virré
darab comhainm fa laidin: Magistra-
tus ciuilis, agus dlighidh an tuachтарan
fin cothrum agas ceart do dhenamh
da gach aonduine, martá cadhas, agas
coimhdhídean do denamh dona daoí-
nibh maithé agas dioghaltas do dhe-
namh ar na drochdhaoinibh; agas dli-
ghidh an Eagluis umhla, & onoir do
thabhairt dona huachtaranaibh fin, in-
gach ní nach bí anadhaoi dh thoilé no
aithne Dé: Mar do rinde Maoise, agas
Ezechias, agas Iosias, agas Moran do
priondfadhaibh oilé maith don Eagluis
roimhe só: Mar ata aniamhadh & anna
ghlanadh ó tsfal, agas ó tsfalchar an fhu-
ar chreidimh, agas sgrios a dealb, & ad-
roch eisimlara, ar eagla go nder lhaois
da-jine

which standeth in admonition and correction of fautes. The finall
ende wherof is excommunication, by the consent of the Churche
determyned, if the offender be obstinate. And besides this
Ecclesiasticall censure, I acknowledg to belongeth to this church a
politicall Magistrate, who ministreth to every man justice, defending
the good and punishinge the evell; to whom we must rendre
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 liynnes of Antechrist, to roote owte all doctrine

A N C H R E I D I M.

daoine aineolcha ainbseafacha vmlha
dhoibh ag tarcaifne ar an tí do chum,
agas do cruthaidh iad : Is marfin bhe-
anas coimhed & ceartughadh, agas di-
dean na Heagluise Criofdaidhe ris na
huachtaranaibh Criofdaidhe bhios vir
re : anadhdhaidh lucht cumhdaigh agas
comhonoraidh na niodhbhal neamh-
chosmhail, agas na ndaoine ndroch
chreidmheach : Agas agcofmhileas
eilé do bhallaibh an Aindtecriosd, do
tharraing as abfremhaibh, gach reacht
& gach teagasc foirfé firindeach dur-
fhagaibh an Spiorad naomh againd :
Agas do cheangail agas do chomhshua
idh na naitibhsin againd, an taifreand
Papanach gan bhriodh inabhriathru-
ibh, & guidhe na naomh & na mbanna
omh, agas guidhe ar anmandaibh na
marbh, agas deifirens, & dealachadh
eidir bhiadhaibh alaithibh feach lait-
hibh eilé, agas neamh ionandtas edaigh
no earraidh, agas moid geannuidhe-
achtha gan acomhall, agas feirbhis iod
halta, agas dochas dimhaonieach do

C. 4.

of devils and men, as the Masse, Purgatorie, *Limbus Patrum*,
prayer to Sanctes, and for the Deade ; frewyll, distinction of
meates, apparell, and days ; vows of single life, presence at idoll
service, man's merites,

A D M H A I L

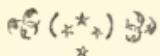
dhenamh acreatuiribh, agas as ar smua-intighibh neamhglana féin, & is minic do bheir Diá cairde, agas sineadh do lucht na nolcsa gan dioghalas rothrom do dhenamh orra fa faoghal : Gidheadh anuair thiucfas an Eirghe generalta i. anuair do níd arnanmanda, agas ar gcuirp eirghe do chum na beathadh suthaine, daingnithear and sin lucht na nolcsa adteintibh luathlafracha lainndearga nach bfetar do mhuchadl no do mhorbhathadh : Agas na Dhiaidh sin gach drong againde dar léan Diá na dheagh oibrighthibh, agas do tfeachain an gliocas daonda sin, cluinseam gan chundtahairt an bhriathar bhuan tarbhach tfubhach fhorphailidhfe da radha .i. tigidh alucht na mbeandacht dom laimh dheis, & gabhaidh an Riog hacht roghlormhar atá ar na hullmhug hadh othosach dhomhain o Mathair. Agas gluaiissém marfin maille ris go nga irdeachas nadhbhal ndo shaisneisé nach bfetar do riómh no do ro aireamh, & racham eidir chorp, & anmain do dhenamh

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 toayne confidence in creatures, and trust in our owne imaginations. The punishment wherof, althogh God often tymes differreth 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 wisdome to cleave unto Christ, shall heare that joyfull voice, ' Come, ye blessed of my Father, inherite ye the kingdome prepared for you frome the beginnyng of the world,' and so shall go triumphing with him in bodye and soule,

A N C H R E I D I M H.

namh chomhnaidhe iná fhochair inglo
ir tifuthain mar abfaicfeam Diá gnúis
frí gnúis, agas adhaidh frí hadhaidh, &
dreach fri dreich, agas nibia feidhm ar
theagasc againd osin suas, óir biaidh,
ar dteagasc ar an Athair thrén throc-
aireach maillé ris an mac miorbhuiile-
ach, agas ris anspiorad neartmhar na-
omh moltar le gach vile dhuil maillé
ré honoir, agas ré gloir tre bhioth fior.

¶ BIODH AMHLAIDH



¶ D O I F I G E N A M I N I- streadh and so fiós.

ÓIR atá an méidse do churam, &
do chumhachaibh, agas doirr-
hearcas am briathruibh diflé Dé, nach
eidir lé henuine diosmasaid no mai-
theamh no fuagladh do thabhairt or-
ra, & iarraidh Pól breitheamhnas do

to remayne everlasting in glorie, where we shall see God face to
face, and shall no more nedē one to instructe an other ; for we
shall all knowe him, from the hyghest to the loweste : To whome,
withe 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

DO IFIG NA MINISTREADH

dhenanh ar an lucht freafdail no ar na
Ministribh : agas gurab í is oifge dho-
ibh diamhra Dé, agas tioldluice Dé,
dfoillfuighadh : agas gan bheith agab-
hail Tighearnuis no neirt no chuma-
cht os ceand an treda no an pobail,
amhail adeir Peadar easbul ar anadh-
bharfin : gurab í oifige, agas obair gach
Ministir, agas gach buachaill Eagluise
go prindfubalta, briathra Dé dfoillsiu-
ghadh dona poibleachaibh agcomh-
fhurtachtaibh, agas ambreitheamhna
faibh : agas adtoga agas aneithibh fa-
oghalta oilé : agas gurab mó do dhli-
ghfeadh fé comhairle do thabhairt ar
an poball no a chumhactha do thaingín
do chur orra : agas da ndenadh aneag-
luis ré hentoil bheith aontadhach lé
hadhbhar cneafda fa chursadh do dhe-
namh ar an té do thuillfeadh é, dligh-
idh an Ministir do reir tseindens ghen-
eralta na Heagluise an curfad fin dfo-
illfeachadh, do chum gach neithe do
dhenamh maillé ré deagh riaghail, agas
ré deaghordughadh gan bhuaidhreadh

gan

in a man of that vocation, but contrarywise endewed with such
vertues, 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 carefull not
only to teache his flock publikly,

DO THOGHA NA MINISDREADH.

gan tfeachran.



¶ DO M H I N I S D R I B H

Eagluise Dé & da dtogha labhrus fo seafda, agas dona coincheallaibh dhligheas siad do bheith iondtha.

DENADH an Eagluis togha mhaith ar Mhinidir ar nach bi toirmearg, no bacail do reir aneafbuil Póil, & is amhlaidh fo orduidheas Pól doibh: deaghchoinghill, agas deighbheda maithe indraca innholtha do bheith indta, as go madh eidir leo curam anoifige do ghabhail chuca, agas tareis an churaimfin do ghabhail orra: anobair agas anoifige do dhenamh go maith neamheafbadhach: In dara ni briathra Dé do theagastig, agas do chur agceill go firindeach dona poibleachaibh, & freasdal na Sacramuindte go glan dingmhalta: agas curam agas deithneas

but also privatly to admonisshē them ; remembring alwais, that if any thinge perysshe throughe his defaute, the Lorde will require it at his handes.

Of their Office and Dutie.

Beawse the charge of the Word of God is of greater importaunce then that any man is able to dispense therwith ; and Sancte Paule exhorteth to esteme them as ministers of Christe, and disposers of God's mysteries ; not lordes or rulers, as S. Peter saith, over the flocke, Therfore 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 politicall affairs, his counsel, rather then autorite, taketh place.

And if so be the Congregation, uppon juste cawse, agreeith to excommunicate, then it belongeth to the minister, according to their general determination, to pronounce the sentence, to the end that all things may be done orderly, and withoute confusion.

DO THOGHA

do dhenamh do ghnath fa theagaisg an treda, & an pobail: agas ni go follas amhain acht osfeal: agas achur agceill doibh gach ni do bfearr, agas do bion mholta do dhenamh. Agas is mó do rachadh adtarbha da nanmandaibh: & mar an gcedna na neithe faobha do tfeachna: Oir da ndeachadh en ní do dhith no dhuireasbhuidh atheagaifg no abuchailleachta aran tred no ar an pobal is ar Ministir aigeoras Diá fadheoidh é.

Ismurfo is coir gach Ministir, agas gach buachaill Eagluise do thogha arrúis an Eagluis Dé: anuair bhiás díth no vireasbhuidh Ministir ar Aneagluis féchadh na Ministrighe ré mbeanand cúram, commoradh na Heagluisé, agas na daoine foirfé fireagnaidhe ara nadhbhar Ministir bhus cuibhdhe, & bhus cofmhula bhiás and: agas rena cofmhala feirbhis Dé do dhenamh go neamheasbhadhach: agas orduidhethadh an Eagluis dias no triur do dhaonibh maithé dearbtha deaghchoinghiollacha

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 advise and consider who may best serve in that rowme and office. And if there be choyse, the Churche appoynte two or thre, upon sume certayne day, to be examined by the Ministers and Elders.

First, as towchynge their doctrine, whether he that should be minister have good and sownde knowlage in the Holy Scriptures, and fitte and apte gifte to communicate the same to the edification of the people.

N A M I N I S D R E A D H.

hiollacha do thabhairt abfiadhnaisé adhbhair an Mhiniſtir: agas afhechain an bfuil fé eolach eagnaidhe cumhachtach ar an Sgriobhtuir dhiadha do thuigfin, agas dochur ageill do chach: & an abfuilid aige na tiodhlaise, & na coinghill nochtas an Sgriobhtuir don pobal, agas tabharthar Anſgriobhtuir féin chuige anionad vaigneach. Agas eiftear abhriathra, agas atheagafg and fin agas dentar a bhreitheamhnas da reir fin.

An dara ní gabhaid sgela abheatha & abhuan ámhaille nar caith fé andeacha idh thairis dá aimsfir gan guth gan toib heim gan michlu dfaghail: & da rabh fé dearbhtha inmholta mar fin. Is na netthibh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimsfiré dhó: no gomá dearblhá deimhin lé cách abheith deighbhefach dhó: Agas na dhiaidh fin iarradh an Ministir ar an pobal íad féin do leigean anfíle, agas anumhla do Dhiá ré trofgadh, agas ré hurruuidhe, agas á iarraidh ar Dia an

For the triall wheroſ, they propose hym a theme or text to be treated privatly, wherby his habilitie may the more manifestlie appear unto them.

Secondly, they enquire of his life and conuerſation, if he have in times past lyed without slander, and governed hym ſelue in ſuche sorte, as the Worde of God hath not hearde evel, or bene slandered through his occation. Which being ſeverallie done, they ſignifie unto the Congregation, whose giftes they fynde moſte excellent and profitabile 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,

DO THOGHA NA MINISDREADH
toga fin do dhul adtarbha, agas adtabhacht don Neagluis: agas da bfagh thar én locht ré chur na adhaidh oladh nó ó dhligheadh maith, leitchear siubhal dó. Agas cuirtear neach oilé go himchubaидh na ionadh, agas mar faghthar locht ar bioth ré chur na adhaidh beirthear do chum na Searmona maidne é abfiadhnaisé na Heagluisse, & beanadh cuid éigin don tfearmoin fin ré togha an mhiniſtir féin: Agas na dhiaidh sin tareis an mhéadhóin láoi indeireadh na Searmona brofnuidheadh an Ministir fiad do chum na togha: artús, ageadarghuidhe Dé na nuilé chumhacht amhail do theagaifg an Sbi orad naomh, achroidhe do dhenamh vrrnuidhe: & mar an gcedna indiaidh na togha tugadh an Ministir buidheachas do Dhiá acuimhniughadh á oifige do reir mar toghthar é: agas in diaidh na togha marfin moladh an pobal Diá, Ré salm éigin ful fgaoilfeas fiad ó cheilé.



¶ DONA

that bothe their election may be agreeable to his will, and also profitable to the Churche. And if in the meane season any thyng be brought agaynst hym wherby he may be fownde unworthy by lawfull probations, then is he dismissed and some other presented. If nothing be alleaged upon some certayne day, one of the ministers, at the mornyng sermon, presenteth hym agayne to the Churche, framyng his sermon, or some parte therof, to the setting forthe 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 thankes to God, with request of suche things as shalbe necessarie for his office.

After that he is appointed Munister, the people syng a psalme and departe.

DOIFIG NA BFOIRFIDHEACH.

¶ DONA FOIRFIDHEA-
chaibh agas da noifige, agas da
dtogha, and fo fios.



DLIGHID na foirfidhe bheith na ndaoinibh diadha deighbhethadh, agas gan adhbhur amharais do bheith orra, & curam an tréda ó ghliocas do bheith orra, agas agceand gach uilé neithé eagla Dhé go mor do bheith orra, agas así fo anoilige bheith agriaghadh, agas ag fdiuradh, agas ag ceartughadh, agas ag ordughadh gach nei-the bheanas ré sdaid mhaith na Heglu ifé maillé ris na Minisdríbh. Agas asé dealughadh atá eidir siád, agas na Minisdrighe nach denaid na foirfidhe Searmoín no freasdal na Sacramuinte.

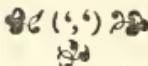
Ag cruindiughad dona poibleachaibh ní fhedaid na foirfidhe én ní do dhenamh abfegmhuis na Minisdreadh. Agas darabhuireasbhuidh ar aireamh

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 suspition ; carefull for the flocke, wise, and, above all thynges, fearing God. Whose office standeth in gouverning with the rest of the ministers, in consulting, admonisshing, 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, nether they withoute the ministers, nor the ministers withoute them, may attempt any thing. And if any of the juste nombre want,

D O I F I F N A

nó ar vibhir na bfoirfidheach dligidh an Minisdir maille ré refún agas ré toil chaich sin do nochtadh don pobal, & togha mhaith do dhenamh ar na daoineibh bhus imchubhaidh do chur iná nait mar ordughtear na Minisdrighe do thogha do reir á agcáile féin.



T D O N A D E O C H A N A-

ibh, agas dá noifige, agas da dtogha and fo fios.

DLIGHID na Deocháin bheith iná ndaoineibh maithé mor chraibhteacha dearbhtha deagh choinghe allacha grádhacha ghnathumhla, agas coinghill mhaithe iondraca do bheith iondtá mar orduidheas an teaspul namhtha Pól, agas ásí fo anoifige, agas anobair dhligheas fiad do dhenamh, deirc do thinol, agas do thiumfughadh go ditheallach, agas do roind arna bochtaibh

the minister, by the consent of the rest, warneth the people thereof, and finalye admonisheth 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, discreet, of good conscience ; charitable, wyse, and finallye adorned with suche vertues as S. Paul requireth in them. Their office is to gather the aulnes diligentlie, and faithfully to distribute it,

N D E O C H A N

chtaibh go humhal indruic maille ré
toil na minifdreadh agus na bfoirfidh-
each, agas freafdal, agas fritheolamh
do dhenamh ar na daoinibh anbfanda
eaflana vireafbhadhacha egrcraighe ar
eagla go gcaithfidhe daondacht na
ndaoine maithe ré daoinibh diomhaoi
neacha no ré ruagairibh : Agus is amh-
laidh is coir adtogha mar adubhramar
na Minifridhe, & na foirfighe do thog
ha, iádfan do thogha ina gcáil, agas
iná gcumhactaibh, féin da reir fin.

Dlighid fós na Minifdrighe, agas na
Deochain, agas an coimhthinol go hui-
lidhe dul agceand a céile anenionadh,
gacha dardaoin, do cheartughadh ga-
cha lochta, agas gacha hainmeine bhiás
eidir na poibleachaibh, agas ni hé fin
amháin. Acht do cheartughadh na
locht bhiás eatorra féin. Ar eagla am-
beith ciontach fa locht anaigeoradh
Criod ar flanuighthóir na Pairisidh :
Neoch re bfaictear andadamh asuil a
chumpaigh, agas nach bfaiceand cra
obh mhor ina tsuilibh féin. Agas mar

D.

with the consent of the Ministers and Elders. Also to provyde for
the sickle 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 Woerde may be had
in reverence, and not brought to contempt through the evill con-
versation of suche as are called therunto, and also that fautes and
vices may not by long sufferance grove at length to extreme incon-
veniences ; it is ordeyned that every Thursdays the ministers and
elders, in their assemblie or Consistorie, diligentlie examine all
suche fautes and suspicions as may be espied, not onclie amongst
others, but chielie amongst theym selves, lest they seme 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 could not see
a beame in their owne.

D O I F I G N A

dhligheas ant suil abeith ni is gloine ina gach ball eile do bhallaibh an chuirp, ni heidir leis an Minisdir énbhall falach do bheith air, agas da rabh : is fgandail mhor Deagluis Dé fin do bheith air, Oir is teachtaire do Dhia é : Agas ar anadh Bhar fin dá bfaghtar na loch tafa go hairidhe fa Minisdir dligtheair achur as a inmhe, agas as a oifige, agas ásiad na lochta fin fein : droch chreideamh faobh feachranach. Agas fiosma, agas fgandail, agas eitheach, agas fiurtuidheacht, agas goid, agas meifge, trodan agas imbeirt.

Ataid lochta eile sofhuilaing and, mas cidir an Minisdir do thabhairt tara ais vatha. Maille ré teagasc braithreamhail, agas ásiad fo na lochta fin, nós neamhchofmail na Tfearmoin, ceasda vallcha dimhaoineacha dfiarsuidhe : ne amh churam sduideir, & teagasc etrom, eisimclair bhregach, ithimradh minic, briathra meara, neimhcindteacht angibluibh no na ngabhail, no anámhaille eile : Oir martaid fo toirmisge da gach

And beawse 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 slander of Godes Woerde, whose message he beareth : Therfore it is to be understand that there be certayne fautes, which if they be deprehended in a minister, he ought to be deposid ; as heresie, papistrie, schisme, blasphemie, perjurie, fornication, thefte, dronkennes, 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 fashon in preaching the Scriptures ; curiosite in sekyng wayne 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, deceipt, covetousnes, tauntyng, dissolution in apparell, gesture, and other his doynges ; which vices, as they be odious

N D E O C H A N

gach énduinne, is marfin nach dleagh-
ar abfúland ifin duine dara cóir bheith
inashear teagaifg dona poibleachaibh,
& ag tabhairt deagh eisimlara dhoibh
muna dhearna fé aithridhe, agas teag-
aifg caich do ghabhail ara lochtaibh do
threigean.



¶ D O M H I N I V G H A D H

agas do thuigfin an Sgriobhtuir
and fo siós.

D LIGHID an coimhthional va-
dir gacha feachtmhuiine dul agce-
and achéile deisteacht choda éigin don
Sgríobhtuir aga mhiniughadh, & aga thu-
igfin, & atá ceadaighthe ag gach aon-
duine aca labhairt and fin do reir mar
bhrofnuidheas acroidhe nó a indtind
féin é do réir an teagfa bhiás aca and
fin. Agas is amhlaidh is cír dhoibh

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 suffred ; especially, if so be that, according to Godes rule, being brotherlie advertised, he acknowledge not his faut and amend.

INTERPRETATION OF THE SCRIPTURES.

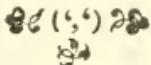
Everie weeke once, the Congregation assemble to heare some place of the Scriptures orderly expounded. At which tyme, it is lawfull for every man to speake or enquire, as God shall move his harte, and the text minister occasion ; so it be without pertinacitee or disdayne,

49

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THUIGSIN AN SGRIPTVIR

bheith ar tí na foghlama nífamó iná do bheidis ar tí throda no imreafna, agas da neirgheadh imreasain no easaonta eidir thuatadhaibh nó ghaisgeadhach aibh reidhidheadh na daoine is glióca, agas is gnátheolcha don choimhthionol eatarra, maille ré briathruibh cnea fda ciúine le gcuircithear agconfadh, agas agecoimhshearg argcul: agas aifid Minisdrighe na Heaglaise is cóir do dhenamh an reitighsin eidir chach go coitcheand, do riaghlaibh, agas do róicheartugadh na Heaglaise.



¶ INVAIR TEID AN

coimhthionol agceand achéile,
labhradh an Minisdir anfhaoi-
fide fo siós, agas iarradh fé ar
an pobal iád féin do radh na
mbríatharsa siós maille ré croi-
dheadhaibh vñhla iondraca.

¶ ROIMH TSEARMOIN.



¶ A DHE

as one that rather seeketh to profit then to contend. And if so be any contencion rise, then such 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 mencioned.

When the Congregation is assembled at the houre appointed, the Minister useth one of these two Confessions, or lyke in effect, exhorting the people diligently to examine them selves, following in their harteres the tenor of his words.

V R R N A I D H T H E

A DHE bhiothbhuan agas á A-thair is mó trocaire, atamaoid aga admhail, agas ga thuigfin and so abf-adhnuife do chumhachtadh diadhafa, go bfuilmaoid vilé, agas gach aon dínd leath ar leath inar peacthachaibh tru-
agha anbfanda arar ngeineamhain, & ar ar nibreith, agas arar noileamhain, agas ar ar naltrum apeacadh, agas ana-inméin, & anurchoid, agas anaingidh-eacht, agas anolc imharcach. Oir atá anfheoil, agas na cuirp, agas toil na gcorp ré cheilé ag troid, agas ag teand chathughadh anadhaidh ar nanmand, agas ar Spiorad do ghnath, agas tig da bhríd fin duínd, bheith ag briseadh, agas ag buan rebadh haitheantadh na-omhtha neamb fhallaifafa, & do thoile diadha in gach vair, agas ingach aimsfir da dtig dhúind, & da reir fin ag tuille adh bháis & dhamnaidh dhuind do re ir do cheirt bhreitheamhnuisse da ma dh ceirt bhreitheamhnus bhudhail leat do dhenamh oraind. Gidheadh a A-thair neamhtha an mhéid, agas go bfu-

D. 3.

AN OTHER CONFESSION FOR ALL STATES AND TYMES.

O eternall God and moste mercifull Father, we confesse and acknowlage here, before thy divine majestie, that we are miserable synners, conceyved and borne in synne and iniquitie, so that in us there is no goodnes. For the fleshe evermore rebelleth against the spirite, wherby we contynually transgresse thy holy preceptes and commaundementes, and so purchase to our selves, through thy juste judgement, death and damnation.

Notwithstandinge, O heavenly Father, forasmuche as we

V R R N A I D H T H E

ilmaoid diumdhach dhind féin anois
ar son na peacadh do rindeamar go
ro vathmhur anadhaidh do thoile fe.

Atamaoid ag denamh aithreachais, &
aithridhe neimh chealgaidhe ionda
sin anois do reir do thoile fe Athighe-
arna, agas atamaoid go lánumhal agad
ghuidhese anainm, agas anonoir do
Mhic inmhuiin Iosa Crísd do throcaire
agas do thromghrafa do dheonachadh
dhuind. Agas do Spirad naomhtha do
neartughadh, agas do mhédughadh in-
daind, agas ar nuile peacadh do mhai-
theamh dhuind. Iondas ar dtuigfin du
ind ar locht, agas ar lán-vrchoide, agas
ar ndroch ghniomhartha ó iochtar, &
ó innheadhon ar gróidheadh go bfed
maoid ósó fuas ar dtoile peacthacha do
mharbhadh, agas do mhór mhuchadh,
agas ni he sin amhain acht deagh oibri-
ghthe do dhenamh ina nait, agas ina
nionadh go himchubhaidh, mar is fe-
arr tig red thoil mhoir beandaidhese
agas ni har son mhaithis ar noibrigh-
theagh féin sin an la bhudh shearr iád
acht

are displeased with our selves for the synnes that we have committed
against thee, and do unfcynedly repent us of the same, we moste
humblly 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 acknowledinge from the bottome of our hertes our
owne unrightousnes, may from hensforth not onely mortifie our sin-
full lustes and affections, but also bringe forth suche fruities as may
be agreeable to thy moste blessed wyll; not for the worthynes therof

V R R N A I D H T H E

acht ar son thuillteanais, agas thróm
vmlia, agas páise, agas peandaide do
Mhic mhorchumhachtaidhfe Iosa Cri-
osd ar naon flanuightheoir neoch tu-
gabhairse mar ofrail, agas mar iodhba
irt ar sgath peacaidh na ndaoine : agas
atá adheirbhshios againd nach diult-
and tú dhuind fa en ní da niarmuid
ort anainm, agas anonoir an Mhic fin,
agas atá do Sbiorad naomhtha aga dhe
arbhadh dhuind inar gcoifiansuibh
gurab tú ar Nathair trén trocireach,
agas go bfuil an mheidfin do ghradh
agad oraind do chland ar son Iosa Cri-
osd nach eidir lé hénni do ghrasa na-
omhthasa, agas do chaibhneas aithre-
amhail do tharraing vaind. Duit sé vimé
fin a Athair neamhdha neart chumha-
chtaidh maille ris an Mac mormior
bhuileach, agas ris an Sbiorad neimh
meirbh naomh biodh gach vilé onoir,
agas ard ghloiranois, & tré bioth fior.

¶ B I O D H A M H L A I D H .



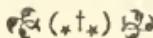
D. 4.

but for the merites of thy dearely beloved Sonne Jesus Christe, our
only Savyour, whom thou hast already given an oblation and offer-
inge for our synnes, 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 louest 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 without
ende. So be it.

V R R N A I D H T E

¶ V R R N V I D H E O I L E

roimh Tfearmoin and so atathar do ghnathughadh an Al-bain.



A DHE is mó dhadhbhur eagla,
agas vamhain, agas is mó cumha-
cta, neoch do fhoilligh thú féin ó
thosach mar theinidh thrén loisgidh,
anadhaidh lucht dhénta tarcaisne, agas
toibheime ar haitheantaibh ardnaomh
tha : Agas fos do nocth thí féin, mar
Athair comhghradhach do chách, agas
mar Dhiá lán do throcaire dona daoi-
nibh peachacha do ni aithreachus, &
aithrighe : Atamaoidne do chreatuire
& oibrighte do lámh féin, ag admhail,
& agindisín find féin do bheith neamh
dhiongmhalta dfosgladh ar ful do ch-
um neimhe, nó dhar dtaisbhendh at-
fiadhnusife. Oir atáid ar gcoinsiasa
féin, agas ar naingidheacht fhollas agar
nagra, agas ag denamh fiadhnusíe nar-
nadhaidh,

AN OTHER CONFSSION 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 contemners 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 unworthye 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,

V R R N A I D H T H E

nadhaidh, go ndeachamar ar feachran vaidfe agas go rabhamar falach neamh ghlan aniodhulacht, agas go dtugamar an ghloir, agas anghnáth onóir bhudh cóir dhuín do thabhairt duidfí, do chreatuiribh : Agas gur iarramar cobhair nó cuideachadh mar nach raibhe fé rena fhaghail dúinn, agas go ndearrnamar dímheas, 'agas tarcaisne ar do theagafgaibh troim dhiadhafa, atá fós truailleadh trénurchoideach ar mbeathadh in gach vile chéim aga dhearbhadh, nachar chuireamar asuim do ladhfa nó do riaghail, no do reacht, rotheandaighthe : Agas ni na naimsír arnainbfeasa amhain, do rindeamar gach ní dha ndubhramar a Thighearna, acht anois séin. Taréis tusa dfosgladh dhorais dúinn, agas do reidhiungadh an róid romhaind, do bhrídh do throcaire do chum do Rioghachta roineamhdha, lé foillsiughadh do Tfoigil naomhtha séin dúinn : Ata an Rioghacht rothruaghfa go huilidhe ag leanmhuin alanolc, agas anaingidhea-

that we have declined from thee. We have bene pollutt 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 provet that we have not lightly regarded thy statutes, lawes, and holy ordinances ; 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 kingdome by the preaching of thine holy Evangel, the whole body of this miserable Realme stil continueth in their former impietie.

V R R N A I D H T H E

chta imarcaidhe. Mar do gnathuidhe-adar roimhe fo. Óir fa riór atá an chuid is mó dhióbh, ag leanmhuin lúirg na Priondsfadh ndall ndotheagaifg, ag tarcaisne, agas ag dimheas ar tfoille fe do Tfoigfeilse: agas acur anuile aoibhnis aniodhalacht. Cuid oilé dhiobh ag caitheamh ambeathadh mar do bheidis gan Dia ós agcionsd, agas gan eagla do bhrathbhreitheamhnuis bhuirbse orra. Agas cuid oilé dhiobh a Thighearna aga bfuil do Tfoisgelsa na mbelaiibh, agas fad ag tabhairt fgandaille dhó lene ndroch bheathaидh.

Agas fós ní shuil anainbfiós duinne a Thighearna gurab breitheamh cothram ceirthbreathach thusa, nach leigheand anaingidheacht go fada gan dioghalt léis na drochdhaoinbh dúra dotheagaifg: Agas go fbéisialta ar bfaicfin duinn go bfuil tusa agar ngairm go caibhneafach dfaghail chuidighe, agas chomhthoile vaid, tareis ar mbeith indoille, agas a ndorchadas, & ar fogra s̄huathmhuir vaid roimhe fo,

For the most parte, alas ! following the footesteps of the blynde and obstinate Princesse, utterly despise the light of thyne Evangel, and delyte in ignorance and idolatrie ; others lyve as a people without God, and without all feare of thy terrible judgementes. And some, O Lord, that in mouth professe thy blessed Evangel, by their sclanderous 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,

V R R N A I D H T H E

agas gidheadh atamaoid fós go dúr drochmhéin dotheagaísg acur atadhaidh. Agas anuair fos do bhamar agcuntabhairt fheirge ar namhad dar fgri os, do rindeamar thusa do ghuidhe, & do ghér atach, go diochra duthrachtach, agas do eísdíl tufa go trocaireach find and fin, agas is tú fós do rinde troid, agas trén chogadh arar son, anuair nach raibh gliocas no neart indaing féin. Is tú amháin do bhris an chuing nó an ceangal do bhí arar mbraighdibh. Agas do leig a faoirse find: an tan tugamar find féin mardhaoinibh daora dallmhurrchuibh: agas do chongbhuis foillse do Tsoisgeil go trocaireach againd go nuige so, agas maille ris fin ni shuil comhnuidhe ort do ghnath, acht ag toirbheart thiodhluictheadh Sbioratalta, agas teampuralta dhuínn: Gidheadh fós a Thighearna do chímaoid féin go follas, go bfuil ar neamhmbuidheachas ar na tiodhluicthibh fin ag tuilleadh dhioghaltais dfaghail duínn od láimh laidirse:

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 beeene 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 sclaves unto straniers: 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,

V R R N A I D H T H E

agas ataid achomhtharraidh fin go fol-
las abfiadhnuife ar fúl : Oir an cho-
mhdhail chogaidh, agas tarcaisne ar
do ghrafaibhse. Taréis tú dhá bfura-
ileamh oraind, agas cumhdach iod-
halachta nar meafg, is comhtharraidh
choimhdhearbhtha iad, go bfuil dáiil,
agas gealladh do dhioghaltais oraind,
agas atá doineand, agas drochtfiona na
haimfire ag bagar na buáonghorta, gh-
nathuideas teacht mar dhioghaltais a-
ndiaidh an chráois imarcaigh, agas
dhimheas, agas neamh churam na
mbocht : da bfuil an tálamhanois lom
lán : Ni fhuil againde a Thighearna,
en ni shedmaoid do chur eadruind, &
do bhreitheamhnusfa : acht do mhór
throcaire féin amháin, ata ar na furail
go faor oraind, od Mhae caomh car-
thanachfa Iosa Criost ar Dthighearna,
an ni do chofain se dhuínn lená
bhás agas lena Páis. Oir da madhail
leat breitheamhnus do dhenamh ora-
ind do chreatuire, agas ar peacthuigh,
agas ar nuilc imarcacha do chuimhor-
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 untemperatnes of the ayre doeth also threaten thine accustomed plague of famine, which commonly followeth riotous excesse 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 wile enter in judgement with thy creatures, and keepe in minde our greivous synnes and offences,

V R R N A I D H T H E

ughadh dhuínn, is dearbh nach bfuil
feól ar bith téid as gan damnadh, agas
na dhiaidhsin a Athair na trocaire, a-
tamaoid gudghuidhe, agas gud ghér
atach, ar gradh do Mhic Iosa Criofd,
na croidheadha chomhchruidhe clo-
chfá do bhrefh vaind, do chualaidh
né fada dhaimfir do throcairese, agas
do ghér dhioghaltas ré cheile: agas
gidheadh nar maothuidheadh fós go
tabhachtach leó fin iad, agas croidhe-
adha comhmboga comhmaotha led
Sbiorad féin do thabhairt duinn. Le-
madh eidir lind athuigfin, agas achoim
héd anumhla agas anonóir, ata imchu-
bhaidh rena thabhairt dod chumhach
taibh diadhafa: fech féin fós a Thig-
hearna ar do chlóind thoghtha, ara
bfuil vireafbhuidh ar agcorpaibh, agas
deonaidh dhuínn buaidh dtroda do
bhrefh ar naimhdibh arnanmand, mar
do gheallais duínn a Niosfa Criofd do
mhac ar naon flanuighthoir arnaidhne
& ar bfear ladha, dó san maille riotfa, &
risan 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 Majestic. 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

V R R N A I D H T H E

onóir, agas mholadh agas ghloir, anois
agas asaoghal nasaoghal.

¶ B I O D H A M H L U I D H .

¶ [•★•] ¶

OA DHÉ bhithbheó agas a Dhé
bhithbhuaín, a Athair Iosa Cri-
ofd ar Dtghearna, neoch noctas do
throcaire, agas chonghus do gheall-
adh don druing aga bfuil do ghrádh,
& umhluidheas dotaitheantaibh Di-
adha, an tan dhoirteas tú teas tseirge,
agas crúas do cheirtbhreitheamhnuis
arna daoinibh olcmhora easumhla : A-
tamaoidne and fo ag denamh vñhla,
agas prófdala abfiadhnuise do chath-
rach cumhachtaighefe, agadmhail ler
gcroidheadhaibh gurab cónr do smach
taigh thú find lé fairneart fiorallmhurr
dha : agas gurab cónr do chuirfea an
chuining, agas an cuibhreach cedna, do
thogaibh tú roimhe dhind léid ghrasa-
ibh, oraind arís. Oir ataid ar Riogh-
ruidh

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 shovest mercy, and kepest covenant with them that love and in reverence kepe thy commandements, even when thou powrest foorth 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,

V R R N A I D H T H E

nuidh & ar Priōdsadha, & an pobal vile indoille ag diultadh do bhriathar bfí-rindeach suthainfe: & maille ris fin, atamoid agdiultadh cheangail do thro cairife neoch atá ar nasurail oraind an Iosa Criosd do Mhac morthrocaineach fa: Oir gé tá do Mhac ína bhriathruibh anois aga shurail féin oraind, saméidfin do chumhachtaibh: nach eidir lé en nduine ainbfios do bheithmar leithsgel aige, gidheadh do reir bhreitheamhnuis daonna. Atá aingidheacht, & ainmein ar lánlionadh na Rioghachta ro thruaighese go huilidhe: agas atá aoibhneas agas ardthoil an Pobail anainbfiós, agas aniodhalacht: agas fós fariór na daoine ghabhas orra grádh do bhriatharsa do bheith aca ni shuilid agtaisbenadh thorr-thadh na haithrighe, mar do dhlidhseadh Pobal dar fhoilligh thú féin ad Dhiá thromghradhach throcaireach, a fiad fo do cheirbhreith eamhnuis a Thighearna, mar atá a peachadh do dhioghait ar gach peachach, agas

princes, and people in blindnes have refused the word of thyne eternall 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 abondance, that none can be excused by reason of ignorance ; yet not the lesse to the judgement of men, impetie overfloweth the whole face of this realme. For the great multitude delyte them selves in ignorance and idolatrie : and sache, alas ! as appear to reverence and embrace thy word, do not expresse the fruits of repentance, as it becometh the people, to whome thou hast showed thy selfe, so merciful and favourable. These are thy juste judgements, O Lord, whereby thou punishmentst sinne by sinne,

V R R N A I D H T H E

dioghaltas do dhenamh ar gach ndui-ne do reir á aingidheachta no a vile féin, agas ni bfuil crióch no foirceand ar mhéd ar peacaidhne : acht mun saóra tusa find led ghrafaibh nar thuilleamar. Vime fin a Thighearna impoidhfe find, & impoidthear find, agas na leig dar neamhmbuidheachas a thuilleadh vaidse, agas odcheirtbhreitheamhnus : allmhurraidh do ghabhail neirt no chumhacht aris ósar gciond, nó fós foillse do Tsoisgeilse do bhrefth vaind. Acht gidhbé martá an pobal go huilidhe eafumhal duidse. Agas vireasbhadha do ghnath oraind, gidheadh ar son ghloire hanma féin, agas ar son ghloire haoin Mhic charthanáigh Iosa Criofd : (an té do nocth tusa afhírinde agas a Tfoisgel dod throcaire tfaoir féin eadruind,) goma toil leat finde do ghabhail ad dhidean, agas ad chaomhcho imhéd, iondas go bfeicidh an saoghal go huilidhe, & go dtwigidh gach áon, mar do thiondsgain tú oibrighthe ar flanaighthe eadraind, led throcaire tfaoir

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 onely 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 worlde may know, that, as of thy meere mercy

V R R N A I D H T H E

tfaóir féin, go ma hamhluidh fin bhus
toil leat, agcongħail againd do għn-
áth, leis an trocaire fin féin. Deonaidh
fo dhuuñ a Athair na trocaire argrádh
do Mhic charthanaigh Iosa Criod ar
Dtighearna.

¶ B I O D H A M H L V I D H

86 (***) 28

¶ V R R N V I D H E I N D I-
aidh Tfearmona ar fdaid na He-
agluiſe Criosdайдhe and fo fiós.

A DHE na nuile chumhacht, agas
a Athair is mó trocaire atamaoid
go humhal orramach, dar leigean fén
anifle, agas agar dtoirrnejm abfiadhu-
nuise do chumhactadh diadhafsa, ag
aflach, & ageadargħuidhe ort, ó ioch
tar ar gcroidheadh, an siolsa do bhria-
thar do cuireadh anois inar meaſg do
pfremhughadh go domhain inar għo
idheadhaib, iondas nach eidir lé teaf

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, beseech-
inge thee frome the botome of our hartes, that this ſeede of
thy worde, nowe ſownen amongst us, may take ſuche depe
roote, that neither the burninge heate of persecution

V R R N A I D H T H E

dioghaltais ar neascarad, toradh átfilse do chrionadh, agas nach eidir lé cúram buaidhearthá na beathadhfa an siolsa do mhuchadh. Acht mar tsiól ar na chur indeighshearond, nó in deigh it-hir, agas é do thabhairt thoraidh cheadaidh, mar do ordaigh do ghliocas diadhasa, agas ótá fleidhm orainde do gnath, bheith ag denamh iarratais, agas athchuindgheadh oraibhfe. Atamaoid go humhal gud ghuilde a Athair neamhdha do Sbiorad naomhtha do dhe onachadh dhúind, mar niarratafaibh do dhenamh ó indtindibh dúthrachtacha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhafa. Agas othuigmaoid nach bfuil do neart, no do chumhachtaibh agar nanbsainde féin én ní maith do dhenamh, abfegmhuis do chuidigh fe, agas nach bfuil anainbfiós nó a nanineolas duitse, animarcaidh, agas anainmhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agas ar gach taobh, agas find inar mbochtaibh truaghá

cause it to wither, nether the thorny cares of this lyfe do choke it, but that as seede sownen in good grownde, it may bringe forth thirtie, sixtie, and an hundredre folde, as thy heavenly wisdome hathe appointed. And becaswe we have nedē continuallie to crave many thinges at thy handes, we humbly beseche 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 mooste 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,

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

agha meirbhe denadh do neartfa a Thighearna ar nanbsainde dhiomchar iondas go mbiam maille ré didean cumhacta do ghráffa, ar ar gcoimhed, & arar nanacal, anadhaidh gach vile amais & indsuidhe dá dtibhrean Taibhirs eoir oraind, neoch atá ag dul nar dtimcheall, marleomhan bhorb bheiceadhach, ag iarraidh dóiche arar flugadhne : Medaiddh ar gcreidimhne a Athair throcairigh, iondas nach racham ar feachran fligheadh vair ar bioth, ad bhri athruibh neamhdha neamhfhallfafa.

Acht medaigh iondainte dochus agas grádh, maille ré coimhed curumach huile aitheantadh, iondas nach bséd cruas croidhe, no crabhadh cealgach, no toile na meanmun nó na fúl, no tarrraig an tfaoghaill, finde do bhrefth ó tumhlachtfa. Agas ódho chí tufa go dtarraí dhúind bheith beo is na laithibh ro chuntabhartachafa, denadh do fhreasdal, aithreamhailse ar ndion, & ar ndidean anadhaidh shoirrnearta, & an chumacta ar nuile namhad, atá in

E. 2.

let thy strenghe, O Lord, susteyne our weaknes, 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 comauandementes, that no hardnes of harte, no hypocrisie, no concupiscence of the eyes, nor intysementes 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,

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

gach vile bhall agar niondsuidhe, agas go hairidhe anadhaidh chuthaidh vr-choididh, agas ainmeine iomarcaidh na deilbhe fallsa romhanaighe atá na namhaid do Dhiá agas do chriosd.

Tuilleadh eile fós, an mhéid agas go bfuilmaoid arar dteagafg lé teasbul naomhtha, ar nitche, agas ar nurrnuidhe do dhenamh ar fon gach vile dhuine níshuilmaoid ag denamh ar niarratais no ar nguidhe, arar fon féin amhain, an mhéid atamáoid do lathair and fo, acht martamaoid aga denamh ar fon chaich go coitcheand. Acht mar angcedna atamaoid gutaflach, agas gutead-arghuidhe, fana daoinibh ata anainbfios, agas anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach thruagh tseachranach dhoille ina bfuilid : go nglantuigín tfirinde neamhdhafa dhoibh, iondas go bfedfam vile lé hán aigneadh, agas lé hán ind tind, onoir agas vmlacht do thabhairt duitse amhain, a aon Día, agas a aon flanuightheoir, agas go madh eidir leis

which do every where pursue us; but chiefly againste the wicked rage and furious uproares of that Romyshe idoll, enemie to thy Christe.

Fordermore, forasmuche 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 blindnes and error, to the pure understandinge and knowlage of thy heavenly truthe, that we all, with one consent and unite of myndes, may wourshippe thee our onely God and Saviour.

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

leis gach vile bhuachaill, agas Mhinisdir Eagluise dá dtug tú cúram, agas coimhed, agas toirbheartas do bhriathar naomhtha, agas vachtaranacht os ciond do pobail Criofaidhe, bheith firindeach deagh chreidmheach ina dte agaifg, agas ina ndeighbheathaidh, ag fechain ar do ghloirfe amhain, iondas go bsetar gach vile Chriofaidhe bocht da bsuil ar seachran do thabhairt ar a ais do chum na deightsligheadh.

Tuilleadh eile sós os ad laimhfe atá croidhe gach Righ, agas gach ro Thighearna, agas gach yacht arain, atamaoid goteadarghuidhe, fa chroidhe gach vile Riogh, agas Prionda, agas vachtarain do riaghlaadh, agas do roidhiorghudhadh, agas do chonghbail ar flighe na firinde, oiris doibh tug tú neart, & cumhacta os ciond chaich, agas go hairidhe a Thighearna do reir na hum blachtha dhlighmaoid do dhenamh, atamaoid aguidhe dhidin, agas bharantuis dinmhe rioghamhail ar Mbanriogna, agas ar Prionda, agas na poible-

E. 3.

And that all pastors, shepherds, and ministers, to whome thou hast committed the dispensation of thy holy Woord, and charge of thy chosen people, may both in their lyfe and doctrine be fownde faithfull, settynge only 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 foulde.

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

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

ach atá futhadh fin go leir, Denadh do ghrádh aithreamhailse marfin a gcamhna, agas a gcoimhéd, agas denadh do Sbiorad naomhta agroidheadha do riaghadh, agas do roidhiorghudhadh, iondas go bseadaid an cúram atá ortha do fhreafdal, agas do shritheolamh, iondas go mbia do chreideamh firindeachfa aga mhedughadh. Agas béfa aga gceartughadh, agas dioghaltas agá dhenamh ar peachachaibh do reir do riaghla, agas do bhrithar naomhtha : Agas otamaoid vile nar mballaibh diamhra, do chorp Iosa Criofd, atamaoid ag denamh ar niarratais, & ar nitche, ortsa a Athair neamhdha, ar son gach vile dhuine, atá fa engne autsocrachta, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó easlainte oilé, no bochtaine, no chuibhreach, priofunctachta, no fogra, na dibirt, no doghaltas, no enghne oilé fgiurfaidh, no dochar cuirp, no buaidhreadh meanmannó intinde, go madhtoil leat fulang, agas foighidin do thabhairt doibh, ina nain deise

and all the estates, and the whole bodye of this common weale :
Let thy Fatherlye favor so preserve her, and thy Holy Spirite so governe her harte, that she may in suche sorte execute her office, that thy religion may be purely mainteyned, manners refourmed, and synne ponished accoordinge 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, sikenes, povertie, imprisonment, persecution, banishment, or any other kinde of thy roddes, whether it be calamite of bodie, or vexation of mynde, that it wold please thee to gyve them pacience and constancie,

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

deife, no go cuire tú séin suafgladh,
agas furtacht chuca sadheoidh, agas-
na dhiaidhsin a Dhé Athar vile chum
hachtaigh, agas a Thighearna is mó
trocaire, atamaoid go lán vmhal gud
ghuidhe, fad throcaire, & fad throm
ghrafaibh dfoillseachadh arar mbraith
ribh criofdaidhe, atá ar fogra no a bpri
ofunaibh, nó ag fulang bháis gach énla
ar fgath fhiadhnuise na firinde, otaid
vile absegmhuis chuidighthe daoine:
gidheadh na treigeadh do chomhfhur
tacht diadhafa íad: acht beathaigh, &
fadoigh do Sbiorad naomhtha ina gcro
idheadhaibh, & ina nindtindibh, iondas
go bfedfuid fa dheoidh, re deagh thoil
agas re deighghean, anuireabhuide, &
andochar dfulang mar do chithear dod
ghliocas diadhafa, rena mbeathaide, &
rena mbás fa dheoidh, go sfgaoile, agas
go neartuighe Rioghacht, agas ro fhla
itheamhnus do Mhic mhorchumach-
taighfe Iosa Criosd, trid an faoghal go
himplán, agas is anainm, agas anonoir
an Mhicsín do nimaoid 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, friendes, and contrye, so we moste humbly beseche 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 brought unto moste vile slavery and Babylonicall 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 deathe for the testimonie of thy trueth. And though they be utterly destitute of all man's ayde, yet let thy swete comfort never departe from them, but so inflame their hertes with thy Holy Spirite, that thei may boldly and chearefully abide suche tryall as thy godly wisdome shall appoint. So that at lenght, aswell by their deathe as by their life, the kingdome of thy deare Sonne Jesus Christ may increase and shyne through all the worlde. In whose name we make our humble

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

ar narrnuidhe mar do theagaifg féin
dúinn ag radha nambriatharsa.

Ar nathairne atá ar neamh go mo be
ádaighthe hainm, go dtí dod ríge
goma denta do thoil adtalmhuin mar a
tá ar neamh, tabhair dhúinn aniu ar nar
an laitheamhail, & maith dhúinn ar bfi-
acha amhail mhaithmaoidne dar bfeic
heamhnuibh, agas na leig a mbuaidh-
readh find, acht faór find ó olc: óir is
leatsa an ríge, aneart, agas a ngloir
tré bhióth fior.

¶ B I O D H A M H L V I D H.

¶(×*) 28

A DHE na nuile chumhacht at-
maoid goteadarghuidhe, go ma to
il leat foirfidheacht, agas buaine, agas
daingne do thabhairt dúinn ad chrei-
deamh bheodha, aga mhedughadh ion
daind gach hénla, no go bfafam go lán
tomhas ar nuile chearta, agas shoirfid-
heachta

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

Almighty and ever lyvinge God, vouchsave, we beseche 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

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

heachta an Iosa Criofd re ndenam ar
bfaoisidin ag radha na mbriatharfa.

CREIDIM in Día Athar vile chumhachtach, cruthaightheoir neimhe, agas talmhan, agas an Iosa Criofd a én Mhac foin ar Dtighearna : neoch do gabhadh on Sbiorad naomh, & rugadh lé Muire Oigh, dfulaing pais fa Poinc Piolaid, do cefadh, fuair bás, agas dohadhluiceadh, do chuaidh fiös anuireand, an tréas la do eiridh óbhás, & do chuaidh suas ar neam, do tfuidh ardeis Dé Athar vile chumhacthaigh, as sin tiucfas dobreith bhireithe, ar bheoabibh, agas ar mharbhaibh.

Creidim andsa Sbiorad naomh, agas an Eagluis naomhtha go huilidhe, co-maoineachadh na naomh, maitheamh na peacadh, eiseirghe cholla na marbh agas an bheatha hsuthain.

¶ B I O D H A M H L V I D H.

in Christ, wherof we make our confession, sayinge,
I beleve in God, etc.

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

N A D H I A I D H S O, A G A S
indiaidh chandtuireachta na Psalm,
abradh an minisdir an beandachadh
so fiós, & sgaoileadh an pobal ofin
amach an lá fin.



D IA an Thighearna dar mbeamdh-
achadh, agas dar gcoimhde: Diá
an Tighearna dfoillseachadh, agas do
thaifbeandh tfoillse agnuise féin duind
& do dhenamh throcaire oraind, Diá
an Tighearna diompodh a ghuise
gradhaighe chugaind, do dheonach-
adh atfithchainhe féin dúind.

GRADH Dé Athar vile chumh-
achteigh, agas grafa, agas trocaire
ar Dtighearna Iosa Criosd, comaoine-
achadh, agas comhfhurtacht on Sbio-
rad naomh, do bheith do gnáth maille
rind go himlán.

¶ B I O D H A M H L V I D H.

¶ VRRNVIDHE

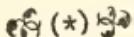
Then the people singe a Psalme, which ended, the Minister pronounceth one
of these blessings, and so the Congregation departeth.

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 towarde 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.

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

¶ V R R N V I D H E E I L E
in diaidh Tfearmona and fo.



A DHE vile chumhachtaigh, & a Athair neamhdha, ó dho gheallais ar niarratais do thabhairt duind, ana-inm & anonoir ar Dtighearna Iosa Criostd do Mhic inmhuiuse: agas fós ata-maoid arar dteagafg leis féin, agas lena easbulaibh find féin do thinol, agas do chruindiughadh, na ainmsion abfochair acheile, agá ghealladh dhúind go mbeith sé nar measg, & go ndenadhse guidhe arar son riotfa, dfaghail dhúind gach neithe ar ambeithmaois aontadach adtalmhuin, atámaoid vime sin ag tabhairt ar nuidh, agas ar naire do tainthise ar túis, mar do iarrais oraind guidhe do dhenamh ar son na ndaoine do orduidhis do dhenamh na córa, & riaghla ofar gciond, agas ar son gach vile neithe ar abfuil feidhm no fogh-

ANOTHER MANNER OF PRAYER AFTER THE SERMON.

Almighty God and heavenlie Father, since thou hast promised to graunte our requests, which we shal 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 wil be among us, and make intercession for us unto thee for the obtaining of all such things as we shal 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

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

namh an Pubaill, & seidhm gach vile dhuine an mhéid, agas atá ar gcreideamh ar na thoghbhail led bhriathruib di-adha dearbhthasa, agas led ghealladh neamhfhallfa : Atamaoid and fo ar gcrundiughadh, & ar gcoimhthionol agceand acheile atfiadhnuisise, agas a-nainm do Mhic innhuin ar Dtighearna Iosa, atamaoid ag denamh ar nguidhe ditheallaide riotfa, a Dhé is mó trocaire, agas a Athair is truime toirbheartus, go ma toil leat do throcaire neimhmeafarrdha do dheonachadh dhúin, ar grádh Iosa Criosd ar nén fla nughthoir, agas ar nén teachtaire, & ar nuile Peacaidh do mhaitheamh dhúind agas ar gcroidheadha, agas ar dtoile do tharraing, agas do thoghbhail chugad, iondas go bsagham ar niar-ratus ó indtindibh duthrachtacha, agas fós go mbeam do reir do thoile moir bheanduighthese. Oír aí fin na henar is inmheafda.

Vime fin atamaoid gud ghuidhe a Athair neamhdha adtimcheall gach Rí gh, agas

for thy people, and for al sortes of men, forasmuche as our faith is grounded on thine holie 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 merciful God and bountiful 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 such sorte to drawe and lift up our hearts and affections towrdes thee, that our requestes may both procede of a fervent minde, and also be agreable unto thy most blessed wil and pleasure, which is onely to be accepted.

We beseeche thee, therefore, O heavenlie Father, as touching all princes

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

gh, agas gach ro Thighearna, & gach
vachtarain da dtug tuſa freafdal, agas
cumas córa, agas cothruim os ciond an
pobail, agas go hairidhe adtimcheall
fdaide, agas inmhe onoraighe na Riog
hruidhe, agas na gcomhuirleach atá
orra, agas ris an gcuid eile duachtara-
naibh, agas do chumunta na Rioghach-
ta, go ma toil leat, do Sbiorad naomh-
tha do dheonachadh dhoibh, agas do
mhedughadh ionta, ó aimsir go haim-
fir, iondas go madh eidir léo maille ré
deagh chreideamh Iosa Criofd háon
Mhic se ar Dtighearna, a admhail, & a
thuigfin go bfuil fé na Righ ós ciond
gach vile Righ, agas na vachtaran os
ciond gach vile vachtarain, mar tug-
ais féin dó gach vile chumhachta ar
neamh, & ar talmhuin, agas da reir fin
fad féin do thoirbheart dó, do dhen-
amh atseirbhise, agas a thoile, do mhe-
dughadh Rioghachta Iosa Criofd in
gach Rioghacht, agas in gach Tighe-
arntus da bfuil futhaibhsin, agas do
cumhdach dheighriaghla do reir do

and rules unto whome thou hast committed the administration of thy justice, and namely, as touching the excellent estate of the Quenes 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 incrase 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 Governor 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 kingdome in her dominions (ruling by thy worde her subjectes,

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

thoilese, agas do bhrithar don pobal atá fana smacht: Oír asiadán caoirigh do mhaghasa, agas tred do chluana, ion das go mbeam arar ndidean, agas arar nanacul, agas arar gcoimhed, asfh agas angradh, agas anaomhthacht bheathadh, agas sadheoidh tareís ar saortha ó gach vile eagla, agas uamhan ar namhad, go bseidmaoid bheith ag tabhairt bhuidheachais, & bhuanaltuighe dhuítse, gach én lá ar feadh ar naimfire. Attamuid guteadarghuidhe fós, a Athair is mó trocaire, agas a Tílanuighthoir anchinidh dhaónda, ar son gach én duine do chuir tú mar Mhiniústir os ciond an Pobail Chriosduidhe, da dtug tú curam na nanmand, agas freasdal do Tfoisgeil naomhta, iondas go ma toil leat an curam fin do ghaibhadar orra: do bhereith leó dhoibh gan mhealladh ó dheimhan no ó dhomhan: agas ag coimhéd mar fin led Sbioraid naomhtha, iondas go mbeid firindeach deagh chreidmheach, ag fior mhedughadh do ghloirise, ag caitheamh afaothair vile do

which be thy creatures, and the shepe of thy pasture), that we being mainteined in peace and tranquilltie 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 dayes of our life.

We beseeche 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

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

do chum na haon chrichefe, agas anén adhbhair, do thabhairt na gcaorach mbocht do chuaidh ar seachran on tréid, aranais arís, do chum an Tighearna Iosa, atá na mhor bhuachaill, agas na cheand os ciond gach easbuig, iondas go bfedaid ó aimsír go haimsír, bheith ag medughadh abfirentachta, agas anaomhthachta, agas don taoibh oile, go mo toil leat, gach vile Eagluis do chaomhna, agas choimhed, ó chundtabhartaibh na mac dtire marbhthach fandtach, bhios ag iarraidh atarbha anadhaidh do reachta, agas nach iarrand medughadh do ghloirise amhain, nó dion no faoradh do thréda. Tuilleadh vile fós, atamaid ag denamh ar nguidhe riotfa a Thighearna, a Dhé, & a Athair is truime toirbheartas, ar son gach vile dhuine go geineralta, mar is ail leat athuigfin, agas a aithniughadh gurab tú féin is flanuightheoir don tsaoighal go huilidhe, do rear an cheand-aigh do rinde do Mhac ionmhuiin Iosa Criosd, mar do shoiris an drong do bhí

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 righteousnesse 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 secke their owne ambicion and profit, and not the setting forth of thy glorie onely, and the safeguarde 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 knownen to be the Saviour of all the worlde by the redempcion purchased by thine onely Sonne Jesus Christ ;

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

roimhe fo aláimh, agas andorchadas do bhrídh ainbfis, agas aineolais, agas vireasbhadha do Tfoisgeilfe: go ma ha mhluidh fin is toil leatanois bo bhrídh fhoillseachaidh do Tfoisgeil, agas tfoillse gloine do Sbioraide naomhtha, cás do thabhairt ar flighidh aslanguigh the: Oír aisi fin a aithne, agas a admhail gurab é Iosa Criofd do chuiris chugaind dar flanughadh. Mar an geed na go ma toil leat, na daoine dtugais do ghrafaibh, agcroidheadha do tfoillsiughadh, agas dfofogladh da thuigfin do bhríathar, fad fin do mhedughadh in gach vile Dhiádhacht, agas do tfaibhreas Sbioratalta do dhortadh orra. Iondas go bfédam vile ler gcroidheadaibh, agas ler mbelaibh vñhla, agas onoir do dhenamh dhuidse, agas onoir imchubhaidh, agas feirbhís do dhenamh dod Mhac Diofa Criofd ar Ri, & ar geruthuighthoir, agas ar naidhne. Mar an geedna a Dhé do bheir gach comhfhurtacht firinde, 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, whome thou hast sent, is Jesus Christ : likewise, that they whome 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
78

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

fhurail ort nar nguidhe ar son gach aonduine arar chuiris dochar no triobaloid, na buaidhreadh, nó amhgar, mar chiontughadh, agas mar smachtughadh a peacadh. Gach aonpobal fós arar chuiris plaidh, no gorta, no cogadh & gach vile dhuine atá fadhochar bochtaine, no chuibhrigh, no easlainte, no fogartha, no agcofsmhuileas oilé do thindeas no dhamhgar corparradha, no don thaobh oilé, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agas do ghradh aitheamhail da dtaobh, go bfui lid na dochair fin ag teacht orrthuibh ar maithe riu féin, & da gceartughadh, agas da thabhairt orthuibh go neimhchealgach, impodh chugadfa, agas da reir fin, gach comhfurtacht rigid aleas dfaghail da faoradh, agas da bfuaflagh ladh ogach vile olc. Acht go hairidhe a Thighearna, atamaoid aga fhurail ar do chumhacthaibh, agas ar do dhidean Diadhafa, ar mbraithreacha Criosd aidhe ata fa fhoirrneart na Nainteadh-

F.

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 towarde 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 tyraunie of Antichrist,

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

criosd, agas ara bfuil vireabhuaidh beatha ar agcorpaibh, agas gan ached aca haimm diadhafsa deadarghuidhe go follas, & go háiridhe ar mbraitheacha bochta atá a Priofunaibh no agceangal no a gcuibhrightibh, ag naimhdíbh do Tfoisgeilfe, go ma toil leatsa a Athuir, aneartughadh in gach vile tsúbachas le cumhacthaibh do Sbioraid naomhtha, iondas nach dtabhruit druim no cùl do tñirindese choidhche, acht fad danmhui go buan daingean anadmhail do bhríathar, agas do chuinge naomhtha, agas tusa do dhenamh cumhanta, agas chuidighe léo, mar do cithearr dod chumhacthaibh diadhafsa, mar is mó is imchubhaidh dhoibh furtacht dsaghail na namhgharaibh, agas agcoimhéd, agas andidean anadhaidh chuthaidh na mac dtire nó na madadh alta. Agas do Sbiorad naomhtha do mhedughadh ionta, iondas go dtiubh ruid gloir, agas gnathmholadh dhuidfe, a Athair naomhtha, agas a Thighearna throucurigh, na mbeathaidh, agas na mbás fadheoidh.

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 holie 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, mainteining 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 truime trocaire, atamuid do teadarghuidhe, adheonachadh dhuín an mhéid atamaoid and so ar dtionol agceand acheile anainm do Mhic mhor chumhachtaidh Iosa Criofáil, deisdeacht a bhiathar, & do chomaoineachadh a Chuirp, go bfedam a thuigfin go firindeach ne amh chealgach. méd thruaighe na fda ide damuinte abfuilmaoid ó nádúir, & mar atamuid ler ndroch ghniomhartuibh féin, ag tuilleadh dhamnuidh tsuthain duín, agas acur ar ndroch ghniomhartha fúas ar muin acheile gach énla, agas do dhioghaltas tromfa do bheith ofar gciond, do bhríd ar ndroch bheathadh lán fhuathmhuire Peacайдhe, iondas ar bfaicfin duín nach bfuil én bhraon maitheasa dar naduir féin indaind, agas nach maireand én ní domhaith ar séan noar siondfear do thuilbfeadh Rioghacht no flaitheas Dé dhuín, go bfedmaoid find féin, agas ar gcroidheadha go huilidhe do thiordhlucadh dhuidse maille ré lán ndochas ad Mhac ionnuit Iosa 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 perdition we are in by nature, and how worthely we procure unto our selves everlasting damnacion, heaping up from time to time, thy grievous punishmentes towarde 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,

V R R N A I D H T H E

ofd ar Dtighearna, agas ar naon Slanuightheoir, do chruthaidh, agas do cheandaidh find, do chum go ndenadh sé comhnuidhe nar gcroidheadhaibh, as go bfetsfamois ar dtoile peachtachacha do mharbhadh, agas do mhor mhuchadh, agas ar nathnuadhughadh ambeathaigidh Dhiadha, do mhedughadh onora a amna naomhthafan, oir is oighri ar gach én onoir é, in gach én ionad, agas ar feadh an domhain gn himlán.

Mar an geedna do bfuil didean, agas vachtaranacht agadfa a Athair ofor gciond. Iondas go bseofam gach én lá ni famhó, agas nifa mhó, barr vmláchtta, agas onora, do dhenamh dot chumhachtaibh naomhtha neamhfhallfasa, aga náirtheardhú ad Righ, & ad Ghuibhearnoir os gach vile ní, ag denamh riaghla roidhiorgha dot pobal, lé cloidheamh do bhriathar, agas lé cumhachtaibh do Sbioruide naomhtha, rer chlaoidhis do naimhde vile, tré chumhachtaibh tfirinde, & tfirentachta. Iondas go sgriofluithear, agas go gclaoifidhear,

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 hieght which withstandeth they glorie, may be continually thrownen downe and abolished,

V R R N A I D H T H E

fidhear, agas go gcuirfidhear ar geul, gach neart, agas gach cumhacta da bfuil acothughadh anadhaidh do ghloiri, no go bfoillfighthear tren, agas troimneart do Rioghachta ro onoraigne, anuair nochtfas tú thí féin, imbre itheamhnus appearfuind do Mhic. Iondas fós go bfedamne, maille ris an gcuaid eile dot chreatuiribh, vmlacht fhoirfe shirindeach do thabhairt duitse, mar do nid na haingil naomhtha neam hurchoideacha, haitheantfa do choimhlionadh, 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 féin, agas anuile iarratus, & ainmian ageolla do threigean.

Deonaigh dhuín fós a Thighearna mhaith, gluasacht ingrádh, agas aneagla hanma naomhthafa, agas gombeathughtear find vile, led mhaitheas, & led mhor grafaibh, agas go bfagham od lamhaibhse, gach én ní ar abfuil ar bfeidhm no ar bfoghnámh, agas fin 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 only 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. Graunt 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 se 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 feimh fiodhamhail, i-ondas anuair thuigféam, go bfuil cúram agadfa nar dtimcheall, gó bfédam maille ré ditheall duthrachtach, vñhla do dhenamh dhuitse, ar nathair, ag feitheamh ar gach én ndeagh thiodhlu-cadh dfaghail odláimh. Agas ar dtarraing arar nais gan ar ndóchas do bheith go dimhaoin ahaon chreatuir, acht ar ndochas vile do dhenamh asadfa, & ar muinighin, agas ar mor dhochas do dhenamh asad, agas as do mhor throcaire, ofsi is buaine dhuin. Agas áta anmheidfin do thruaighe, agas danbsa-inde orainde, agas do bhrifidh, agas dullmhacht iondaind do chum peacайдh do dhenamh, an feadh mhairféal fa mbeathaidh aithghiorra, bheith do ghnath ag claonadh, agas ag tuitim, ó tliigidh dhirigh haitheantadhfa, ata-muid gud ghuidhfe ar peacadh do mhaiteamh dhuin. Oír atámuid ag-cundtabhairt dhamhnaidh do reir do bħreitħeamhnuis brathasa, trid ar nol caibh imarcacha, iondas nach biaidh cumhachta

and by with-drawing and pulling backe all our vaine confidence from creatures, may set it wholy upon thee, and so rest only in thy moste bountiful 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

V R R N A I D H T H E

cumhachta no neart, ag bás, no ag pe-acadh, no ag damnadh, nar nadhaidh, agas nach aigeorthar oraind droch fhremha doimhne an peachtaidh, atá aganmuin, agas agaíteachadh ionda-ind do ghnáth. Deonaidh dhuin fós a Thighearna, do reir haithne, na hu-ilc, agas na hégora do rindeadar cach oraind do mhaitheamh dhoibh, agas agcuimhne do dhul ar dearmad váind, & anionadh an dioghaltais bhudh mi-an rer nádúir do dhenamh, fgáth agas dion & didin ar námhad do dhenamh. & óta an mhéidsín danbfaine, & do neamh chumhachtaibh iondaind, nach bfeedmuid cothughadh anadhaidh ar námhad ler neart féin, ar feadh én mhoimindte do ló nó dhoidhcé, agas go bfuil anoireadfin do thromdacht, & deire imarcach arnamhad oraind, nach denád an diabhal, nó an faoghal, nó ar ndroch thoile féin én chomhnuidhe, acht ag fior chothughadh mar nadhaidh do ghnáth, aranadhbhur fin goma toil leafsa dod dheighmhéin. Dhiadha, finde do threorughadh led Sbio-

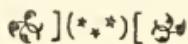
that death and sinne may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doeth ever more remaine in us, but grant that by thy commandment we may forget the wrongs which other do unto us, and in steade of seking vengeance, may procure the wealth of our enemies. And for as much as of our selves, we are so weake, that we are not able to stand upright one minute of an houre, 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 concupisces 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

raid naomhta, agas led tintind Dhi-adha, agas én 'bhraon amhain dod ghra faibh do dhortadh oraind. Iondas go bfeedam seafamh, agas cothughadh fe-arrdha fior laidir do dhenamh, anadhadh aidh gach vile bhuaidhearthá, agas bhorb throda, agas cothughadh daingean do dhenamh, fa chath Sbioratalta, no go geofnam féin vachtaranacht an chathafsin duín fa dheoidh: agas na dhiadh fin, subhachus fior bhuan do dhenamh, ad Rioghacht ro bhuanse, abfocair, agas á bfarradh, ar Riogh & ar ro Thighearna, agas ar gcind sheadh na shíor laidir, agas ar Ngiubhearnoir Iosa Criod ar Dtighearna: da dtiubh ram gloir, agas moladh, agas onóir a-nois, agas tré bhoith fior.

¶ BIODH AMHLUIDH

V R R N A I D H T H E B H E G tareis an Tsailm roimh Tfermoin.



DIA

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

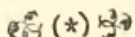
V R R N A I D H T H E

DIA Athair aird ri na nuile chumhacht, Athair Iosa Criofd ar dtighearna, dsosgladh, agas dfoillsiughadh ar gcroidheadh, agas ar nintindeadh deisceart agas do thuigfin, agas do chur angniomh, athoile naomhtha nimh gloine féin, atá ar na foillsiughadh go folas duín. areacht ro bheandaighthe, a Mhic mhóir mhoirbhuligh, Iosa Criofd ar dtighearna, do dheonughadh dhuinn fós, ar grádh a throcaire faoire, an mhéid do rindeamar féin, agas gach aondind, degoir agas durchoid, agas dainmein, othús ar mbeathadh go foithe fo, do leigeann lind gan dioghal-tus, agas an mhéid atá gan chaitheamh, agas gan chur tharaind dar naimfir, fin vile do chaitheamh ina vmlafan, agas ina eagla agas ina ghrádh. Iondas goma comholtá a ainm Diadhasan eadruind, & goma comhfuracht duinn gach aon againd féin daroise, gach ni da ndenam. Do dheonughadh dhuinn fós gach én neithe mhaith eile, aga bfuil feidhm agarnan-

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

V R R N A I D H T H E

mandaibh, agas agar gcorpaibh, mar is
fearr atá afhios aga chumhachaibh
Diadhafan gach ni dhá rigmaoid do
leas no mar is aithnidh dar nainbfeas
féin natiodhluicthe fin diarraidh air,
na tioghlaithe maithese agas gach tio-
ghlucadh eile imchubhaidh iniarrata,
iarrmaoid anaim a Mhic ionmhuin Io-
fa Criofd agradha na mbritharsa, Ar-
nathairne atá ar neamh.



V R R N V I D H T H E I N- ragha gach vair bhus ail leat.

ADHE vile chumhachtaigh, agas
a Athair neamhda, tuigmaoid inar
gecoinsiansaibh, agas atamuid aga adm-
hail, inar nindtindibh: martá fo fiós fi-
rindeach, nach fin sind féin, ar fúile do
thoghbail ré flaitheamhnus Dé: agas
nach fin sind teachth atfiadhnuifese,
nó an mhéidsin do dhánacht do dhe-
namh, abhreathnughadh nó asmuain-
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 prope 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 Almighty and heavenlie Father, we acknowledge in our consciences, and confesse, as the trueth 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 R N A I D H T H E

tiugadh, go neifdfeáfa ar nguidhe, nó ar ngairm da madh ail leat, fechain nó filleadh ar an ní, atá don taobh astoigh indaind. Oír ataid ar gcoinfiansfa agar nagra, agas ataid ar peacaidh iomarcacha ag denamh fiadnuse, agas tuigmáoid ní fa mhó gurab tusa, an breitheamh ceart cothrum, nach abrand na peacaidh do bheith na bfirenaibh, acht do ni dioghaltas, ar na dairnibh do ni lochtha, agas lán mhillte anadhaidh haiteantadhfa. Ar anadh Bharfin a Thighearna, anuair do bheirmuid dar naire, ar mbeatha féin go huilidhe, atamuid arar glaoi inar gcroidheadh-aibh, agas ni heidir lind a tséna, nó atfe achna nach bfuilmaoid ar dtuitim, agas ar dtromleagadh siós, aneamh dhóchas arar slugadh, ambás agas andamnad. Gidheadh a Thighearna is truime trocaire, agas toirbheartus, ó dho dheónuidhis, dod throcaire neimh meafarrdha, ashurail, agas a iarraidh orainde, hainm onorachfa do ghuidhe, dar bfurtacht, agas dar bfoiridhin, ó

that 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 witnes against us: yea, and we knowe that thou art a righteous Judge, which doest not counte sinners righteous, but punishmentest 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 deathe. Notwithstanding, moste merciful Lord, since it hath pleased thee of thine infinite mercie, to comande us to call upon thee for helpe,

V R R N A I D H T H E

iochtar iſrind, agas gach meid, mar
mhothuidhemuid duireafbhuidh ora-
ind féin, is moide dhligmuid, teacht
go luathghaireach, lánumhal, diarraidh
fhurtachta ar do mhor throcairefe fin:
Oír do gheall tú ar nitche, agas ar nur
rnuidhe, agas ar niarratus deisdeacht,
gan aire do thabhairt, don dioghaltus
do dhligfemaois do thaob ar peaca-
igh, acht amháin anainm, agas anonoir
agas ar grádh ar Dtighearna Iosa Cri-
old, do reir athuillteanais, & athroim-
cendaigh, neoch na aonar, tug tusa dhu
in mar aon teachtaire, agas mar én aidh
ne: atamuid agar leigean féin anifle,
agas anumhlacht, atfiadnuifese, ag di
ultadh gach vile dhóchais dimhaoin-
igh ó neart daonda, acht leanmhui
amhain red throcairefe, agas ar lán
ndochas do bheith angairm hanma na
omhthasa, dsaghail mhaithimh ar Pea-
caidh dhuín. Artus a Thighearna,
maille ré gach tiodhlucadh nach bfétar
daireamh no dhindisín, tugas dágach
vile dhuine ar talmhuin, tugais duíne
grafa

even from the depe botome of hel; and that the more lacke and
defaute 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, whome 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 sinnes.

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

grafa fbeisialta, nach bfeedmuid do rad ha ar aniumad, & nach bfeedmuid do smuaintiughadh nar nintindibh, agas go hairidhe mar do dheonuidhis ar ngairm, do chum thuigfeana do Tfoigil naomhta, agar dtarraing ó dhaoirfe thruaigh an diabhail, aga rabhamar a gceangal, agas agcuibhreach, agas agar faoradh ó fhuaarchreideamh, agas ó chrabhadh shallsa, agas on tfeachran imarcach, arabhamar báite gusanois, agas mar tugais find do chumtfoillse futhaine tfrinde. Gidheadh atá an mheidfin dolcmhuireacht iondaind, agas do dhearmad, agas do chruas croidhe, go bfuilmuid ag dearmad, agas ag dichuimhne, na dtiodhlucadhsin, furamar odlaimih thoirbheartaighse, agas go ndeachamar ar seachran vaid, agas gur thimpoidheamar, agus gur thilleamar otaitheantuibh, agas od reacht ro naomhtha, alenmhuin ar naimmeine, & ar ndroch thoile féin, gan onoir nó vvhla imchubhaidh, do thabhairt dot hainm naomhtha neart chumhachtach

given us such speciall graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our mindes: As namely, it hath pleased thee to call us to the knowledge of thine holie 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 truthe. 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 holie worde,

V R R N A I D H T H E

fa, no dot bhriathruibh blafta bith-bheodhafa, agas gan medughadh do mhor ghloire mar do dhlighfidhe dh-ind, agas ge nach dearrnuife comhnuidhe no faillidhe, acht bheith agar fior theagafsg, go lan fhirindeach led bhriathruibh, nir eisdeamairne na briathra fin nó an teagafsg. Da reir fin a Thig-hearna, do peacaidheamar go hurchoideach, agas go ro throm atadhaidhfe, iondas gurab masla & náire do dhligfemaois dsaghail da chiond fin, agas atamaoid aga thuigfin go bfuilmid vile lochtach atfiadhnuifese, da madh ail leafa ceirtbhreitheamhnus do dhenamh oraind, do reir mar do thuilleamar. Oír ní fhedmuid atfena gur thuilleamar bás, agas damnadh suthain si-orbhan, oír da madhail lind aradha go bfuilmuid glan, & ar leithsgel féin do ghabhail, do dhenadh ar gcoinsians féin ar nagra is na briathruibh fin, agas do fhoillseochadh ar nolc é féin atfiadhnuifese, neoch is adhbhur damnuidh dhuinn, agas gan amharas a Thig-hearna,

neither have advanced thy glorie as our duetie required. And although thou hast not ceased continually to admonish us most faithfullie by thy Worde, 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 aboue 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,

V R R N A I D H T H E

hearna, is leir lind ar an smacht, agas ar an dioghaltais do thuit oraind, gur thuilleamar go mor do tfaobhnoffa. Oír marta tufa adbhareitheamh cheart chothrum, ni gan adhbhar do ní tú dioghaltais ar do Pobal, aranadhbhurfin a Thighearna, ó dho mhothuidheamar do bhuilleadha, tuigmaoid gur thuilleamar tfearg gó himarcach, agas do chimuid do lamh ag bagar ofar gciond, & do chimuid an tflat ad laimh, le fmach taidheand, agas le mbuaileand tú find do ghnáth, agas do chimaoid an dioghaltais ullamh tig do bhríd tseirfese, ar son ar peacadh. Damadh ail leat a-nóis a thighearna, bárr dioghaltais do dhenamh oraind, nach dearrnus fós, agas mar fuamar enbhuelle gur bhail leat céd buille do thabhairt duinn, & da madh ail leat gnathughadh na feintiumna do chur oraind, mar do chuiris ar chlandaibh Ifrahél. Aithnidhemaoid nach denta and sin vile acht ceirtbhareitheamhnus cothram, & ni fhedmaoid atfena, nar thuilleamar séim an-

we see by the corrections which thou hast alreadie 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 punishment thy people. Wherefore, forasmuche 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 alreadie 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 hundred : yea, if thou wouldest make the curses of thine Oulde Testament which came then upon thy people Israel, to fall upon us, we confesse that thou shouldest do therein very righteously, and we can not denie but we have fully deserved the same.

V R R N A I D H T H E

dioghaltais do thuill fiadfan no nifa
mó iná do thuileadarfan é. Gidheadh a
Thighearna, os tú atá Dhathair again-
de, & nach bfuil indaind acht luaithre
adh, & cré neamhghlan, agas gurab tu-
fa do rinde find, agas gurab find oib-
righthe do lamh, & gurab tú ar naod-
haire, agas ar nard bhuachaill, agas gu-
rab finde do thréd, agas agfaigfin dnid
fós gurab tú ar flanuightheoir, agas
gurab finde an Pobal do cheandaigh
tu fadheoidh, agas os tufa ar Ndia, &
os finde thoighreacht thoghtha, na
fulaing do tfeirg fadodh do dhenamh
nar nadhaidh, do dhenamh dhioghalta
is go hullamh oraind, anam do tfaobh-
nois rind, agas na cuimhnidh dioghal-
tas do dhenamh oraind, do reir ar
nolc, acht fmachtaidh find go féimh
fo fhulaing, do reir do throcaire, & is
landeimhin lind a Thighearna, gur fha-
doidh ar ndroch ghniomhartha féin,
tfeargfa go hiomarcach nar nadhaidh.
Gidheadh atamaoid agairm agas agu-
idhe hanmasa, agas find agimchur do
comhtharraidh,

Yet, Lord, for somuche as thou art our Father, and we be but
earth and slyme ; seing thou art our Maker, and we the workman-
ship 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 shouldest punish us in thy wrath, neither remember our
wickednes, to the end to take vengeance thereof, but rather
chastise us gentle 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 tfuaitheantuis. Medaidh iondaind anfaothar do thiondgnamar ledghráfaibh, gé nach diongmhalta find mar tfearbhontuibh, dfoillfiughadh do bhriathar, iondas go ma leir aon tfaoghal vile gurab tú ar Ndia, agas ar Slanúightheoir.

Atá a fhios agad fós an mheid agas do fhulaind bás, agas do Mhill tú do bhrídí amíghniomhartha féin, nach denand fiad do mholadh feafda, acht na hanmanda tromdha gan chomhfhurtacht na gcroidheadhaibh vmlha, agas na gcoinfiafa abfuil eire an trom na peachadh nuathmhur, agas ar abfuil iota do ghrás, afiad fin fhoillfidheas do ghloirefe, & do mholadh. Is minic fós, do bhrofnaidh do Pobal féin tú, cland Iráel do chum fheirge, & dhioghaltais, lena nolc imarcach, & do riunde tufa dhioghaltas mar bhudh cóir orruibh. Acht comhluath, agas do thuigeadarsan alochta, agas do thilleadar chugadfa, do ghabh tú do chum

G.

mainteine rather the worke that thou hast begonne 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 forthe thy praises; but the heavie soules, and comfortles, the humble hearts, the consciences opprest and laden with the grievous burthen of their sinnes, and therefore thyrst 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 required, punish them; but so sone as they acknowledged their offences, and returned to thee, thou didst receave them

V R R N A I D H T H E

do throcaire fad, & ni raibhe do thruime no do mhed apeacadh nar chuimhnidh tusa go minic angealladh do rinde tú Dabraham, agas Diafag, agas do Iacob. Iondas gur impaidh tú vathadh, do tflat dhioghaltach, agus gur eifd tú anitche, agas anurrnuidhe. Fuaramairne anóis od mhaitheas, mor chumhachtachfa, gealladh agas tioghlucadh is fearr iná a dtugais do chloind Ifrahel, an gealladh ata againd an Iosa Criofd, ata ar na dhaingniughadh dhuinn, red shreafdal Aithreamhailse, ambás agas apáis do Mhic inmhuiuse Iosa. Vime fin a Thighearna, atamuid agar dtreigean féin, ágas ag treigean gach vile dhochais diomhaoinigh, ó chuidiughadh dáona fa domhan, agas atamuid agabhall chumairce, & chuimridhe do gheallaidh mhor naomhthasa, lé ndearna ar Dtighearna Iosa Criofd, achorp do thabhairt fa chrand da chesadh, do dhenamh ar fithíne riotfa. Féch ar anadh Bhar fin 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 obteined 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 renoucing 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 R N A I D H T H E

Chriofd, & narab orainde no ar ar mi-
ghniomharthuibh sreachas tú fa nam
fin. Iondas go dtraothfuithear tsearg
rend aſlachfan, agas go foillfithear,
gathain lán tfoillſe do throcaire ora-
inde, do dhearbhadh do chomhfhur-
tachta, agas do tſlanuighe dhuinn, agas
ófo mach gabh finde ad dhidean na-
omhtha, agas ad choimhed cumha-
chtach led Sbiorad naomhtha. Iondas
go bſetar ar naithbhreith do chum na
beathadh is fearr, iondas go ma bean-
daighthe hainm, go dtí do Righe, go
madenta do thoil, adtalmhuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheadhail, agas maith dhufnn
ar bfiacha, mar mhaithmaoidne dar
bfeicheamhnuibh, agas na leig ambu-
aidhreadh find, acht faor find ó olc
óir is leat fa an Righe, aneart agas an
gloir tre bhioth fior.

T B I O D H A M H L V I D H

A GAS gé tamaoidne neamhglan
neamh imchubhaidh dhínn fé

G. 2.

and not in ns, 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 ns 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

V R R N A I D H T H E

in, do chum ar mbeol dfosgladh diar-
raidh gach neithe rigmaoid aleas.

Gidheadh o do dheonaidh tusa a aith-
ne do thabhairt duínn, gach aon aga-
ind do dhenamh guidhe ar acheile, a-
tamaoidne ag denamh ar narrnuidhe
go húmhal riotsa, ar sgáth ar mbrathar
mbocht Criofdaidhe, neoch atá fad
fmachtfa; ag eadarghuidhe ort fearg
dimpodh vathadh, cuimhnigh fós a
Thighearna gurab cland duid iad, mar
is cland duid finde, agas gé do chuadar
ar feachran no ar mearughadh 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 He-
agluisibh go huilidhe, agas ar do Poib
leachaibh, ata ag fulang do cheirtfe, &
do fmachtuighe, re plaidh, no re cog-
adh, nó le tindeas, nó le chuibreach,
nó le bochtaine, nó le henghne oilé
anfhocracht anma no cuirp, go ma toil
leat comhfurtacht 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 membres 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 beseche
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 towardes
thine elect. Vouchsafe, therefore, goode Lord, to extende thy
pitie upon all thy Churches, and towardes 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

V R R N A I D H T H E

is mó is imchubhaidh dhoibh afaghail,
Iondas go dtuigid gurab foillsiughadh
do ghraidh orthuibh, andochar inabfu
ilid, od smachtughadh da gceartugh-
adh, agas foidhile do thabhairt or-
thuibh, agas traothadh arna docruibh
fin sadheireadh, agas fa dheoidh, tareis
afaortha, ó gach triobloid dibhsin
adhbhar subhachais, agas sobroin do
thabhairt doibh, ad throcaire, do mho
ladh hanma naomhtha, agas go hair-
idhe go ma toil leat, do throcaire dfo-
illfeachadh, ar gach aon atá agadmhail
tfirinde, agas fad do neartughadh, ma-
ille re dochas daingean, agas re buaine,
gan iompodh aranais o tfhirinde. Di-
din agas cumhdaigh fad in gach aoin
inadh, agas claoi cealga do namhad,
& namhad tfirinde, cuir frein ina mbe-
olaibh da gceartughadh ar an slighidh
choir, & coisg an tflighe marbhtach
fhuileachtach, ata siad do dheilbh do
ghnáth atadhaife, agas anadhaidh
do Mhic mhór chumhachaigh, Iosa,
agas amhuintire, impoidh ar anais an-

G. 3.

to be most expedient for them, so that thy roddes may be instruc-
tions for them to assure them of thy favour, and for their amend-
ment, 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
rejoyce 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 main-
tenance of thy truthe; strengthen them, O Lord, with an invinc-
ible 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
membres of thy Sonne, turne to their owne confusion;

V R R N A I D H T H E

droch tìlighthe, do chum anuic fén
do dhenamh, agas na fulaing Riogh-
acht na gcriofduidheadh do sgrios lé
foirmeart an Aintecriosd no cuimhne
hanma naomhtha do sgrios as an tal-
mhuin, agas na fulaing na daoine ata
ag moladh, agas agadmhail hanma
naomhtha do chlaoi, lé Turcachuibh,
nó lé Paghanachuibh, nó lé muintir an
Papa, nó le druing droch chreidmh-
igh oilé, do bheradh sgandail no masla
dotainm naomhthasa.

¶ B I O D H A M H L V I D H



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FOIRM AN BHAISDIDH AND SO SIOS

CUIMHNIGH ar tus go bfuil toirmisge
Cambiathruib Dé do mhnaibh Searmoin do
dhenamh, nō freafdal na Sacramuinte, agas is
follas

and suffer not thy kingdome of Christians to be utterly desolate,
neither permit that the remembrance of thine Holy name be cleane
abolished in earth, nor that they among whome it hath pleased
thee to have thy praises celebrated, be destroyed and brought to
nought, and that the Turkes, Paganes, Papistes, and other infidels,
might boast themselves thereby, and blaspheme thy Name.

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,
160

FOIRM AN BHAISTIDH

follas nar ordaidh Diá na Sacraminte do ghnathughadh abfolach, nó anuaigneas, mar píseogaibh, no mar gliocas. Acht abfaghail aon choimhthiol, ar na gceangal ré briathruibh Dé, mar tíséla aithrighe. Ar anadhbbharún is intugha anlenamh bliás da bhainteadh, do chum na Heaglúise a lo na hurraidhe, agas na Sermona, agas a Athair agas anfhiadhuife mailleiris, agas tugthar abfiadhuife an Mhinifdir é, andiaigh na Scarmona, agus fiarfuilheadh an Minifdir an cheifidfe.



ANE adhbar fa dtugabhairfe an le anamhsa libh and fo, da bhaisdeadh, & diarraidh dhá riribh a cheangal agas a fhuaidhel ré corp diamhair Iosa Criost? freagradh an tathair nó anfhiadhuife é, agas abradh mar fo.

TATAMVID GAN AM-haras aga iarraidh fin séin, na dhi-aidh fin labhradh an Minifdir mur fo.



TVgmuid dar naire abhraithreache ha inmhuiine, ciondas do rinde Diá
G. 4.

that the Sacraments are not ordained of God to be used in privat corners as charmes or sorceries, but left to the Congregation, and necessarily annexed to God's Word as seals of the same: Therefore the infant which is to be baptised, shalbe brought to the churche, 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 demaudeth 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
101

F O I R M A N

na nuile chumhacht, claud ochta dho
fén dinn, agas ní he fin amhain, acht
tareis ar ngabhala agcumand a Eaglu-
ise, do gheallfe dhuín maille ris fin, go
mbeith sé fén in a Dha dhuínn, agas
dar gcloind go nuige an mile céim, &
mar do dhearbh fé fin, dá pobal fén fa
tfemtiomna, le sacramuint an gheat-
raidh thimchill. Is marfin, do athnu-
adhaidh fé an ni cedna dhuínnne fa thi
umna nuaidh, lé Sacramuint an bhaif-
diddh, da chur agceill duínn leis an tfa-
cramuintsin, gurab leis ar gcland bhe-
ag, agas vime fin nach coir agcur ar
gcul, ona comhtharraibh naomhtha, &
ona sélaibh flanaighthe, ré naithneoc-
har a chland fén, seach lucht droch
chreidimh, no paghanachaibh, agas ni
ricthear aleas tuigse, agas creideamh
do bheith ag gach aon duine ghabhas
an Tfacramuintfe, ach ambeith fa ainm
pobail Dé. Iondas goma leo mai-
theamh apeacthaid tré dhórtadh fhola Io-
fa Criofd, do reir gheallaidh Dhé vile
chumhactaidh, an ni atá follar 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 thinge, 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 infantes apperteyne to
him by covenant, and therfore ought not to be defrauded of those
holy signes and badges wherby his children are knownen from
Infidells and Pagans.

Neither is it requisite, that all those that receyve this Sacramente
have the use of understanding and faythe ; but chiefely that they
be conteyned under the name of God's people : So that remission of
synnes in the blode of Christ Jesus, doth appertaine to them by
God's promise. Which thing is most evident by Sainct Paul,

B H A I S 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 Criofd chui-ge na fhiadhnuife, agas na vcht an chland bheag, agas do bheandaigh íad, agas atá an Sbiorad naomhta aga dhearbhadh dhuínn, gurab do pobal Dé an chland bheag, agas gurab leo maitheamh apeacaidh ó Chriofd. Ar anadhbharsin ni 'fetar ag congmhail ó tséalaibh, agas ó chomhtharraibh pobail Dé, acht mun dentar anegoir orra, & fós ni fhuil anuireadfin fein dfeidhm ar an gcomhtharradh amuig, athuigín gomadh dith flanuighthe dhoibh, anuireafbhuidh, da tiucfadhb do dheifriughadh, no do thindeanas báis chuca, nach lamhthar go himchubhaidh adtabhairt do chum na Heaglufe, acht finde ag tabhairt dar naire anumhlacht dhligheas gach Criofdaidhe do thabhairt do bhriathruibh, agas dordughadh Iosa Criofd, neoch tug aithne da Easbulaidh, agas da Mhinisdríbh

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 apperteyne to theim in Christ. Therfore, wythout injurie, they cannot be debarred from the common signe of God's children. Neither yet is this owtward action of suche necessitie, that the lacke therof shuld be prejudicall to their salvation, yf that prevented by death, thei may not conveniently be presented to the church. But we (havinge respect to that obedience which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preache and baptise all wythout exception),

F O I R M A N

Searmoin, agas baifdeadh gach vile dhuine do dhenamh, gan eidir dhealughadh. Atamuid aga bhreadhnu-gadh gurab neamh imchubhaidh do chomand Eaglaise Dé, na daoine do ni go tarcaifneach, bheith ag diultadh na fligheadh riaghalta ro dhiorga, doordaigh aghliocas Diadhafan, do theagafg agas do chomhfhurtacht ar gcedfadh tromdhoine. Tuilleadh oile fós, is follas gur horduigheadh an baifdeadh do fhreasdal no do dhenamh anduil visge, da theagafg dhuínne agas mar eisimlair, mar do ni an tuisge nighe no glanadh tsalchuir an chuirp, leath amuigh, gurab amhluidhsin do ni fuil no bridh shola Criofd, arnamburga do ghlanadh leathaftoigh, on tsalchur, agas on puindsiun mharbh-hach, lé rabhamar truaillidhe neamh-ghlan, do reir naduire, agas géta deaf-gaidh neamhghlan na droch naduire sin do ghnáth nar bfeoil, nó nar gcor-paibh, ni haigeorther oraind í, do bhríd bháis Criofd, óir is linde fir-entacht

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 ordeneined 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 corruption and deadly poyson wherwith by nature we were infected. Whose venomous dreggs, althogh they contineewe in this our flesh, yet by the merits of his deathe are not imputed unto us,

B H A I S T I D H

entacht Chriofd inar mbaifdeadh, ni he gurab inbhreathnuidhe an bhridh sin nó na cumhachta do bheith leath astoigh don visge, no fa nobair amuigh scén, óir is imdha duine do baifdeadh, agas nar glanadh leath astoigh riamh, acht an tí do ordaidh an baifdeadh do dhenamh, ar flanuigtheoir Iosa Criofd, go noibrídheand sé bridh an bhaistidh, agcroidheadhaibh na bfírenach, fa naimsír imchubhaidh, lé neart an Sbirorad naomh, agas is de sin ghoireas an Sgriobhtuir ar nathbhreith, agas ata sin go háiridhe in da pone, amarbhadh dhroch thoile an chuirp nó na colla, & anuauidheatc no angloine bheathadh, mar ata cothughadh maith do dhenamh anadhaidh ar namhad ar feadh ar naimsire, do chaitheamh ar naimsire fa ngloine do ghabhamar vmaind, anam ar mbaifdidh, agas gé tá dochar agas cathughadh ar namhad ora-ind agcuairt nó adtuos aithghearr na beathadh fa, neoch atá agar fior ionfuidhe, le neart vmarcach, ni troid gan

by cause the justice of Jesus Christ is made ours by baptisme. 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 baptisme to be ministred, will, by the power of his Holy Sprite, 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 chieflie 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 wherwith we are cladd in Baptisme.

And althogh we in the journey of this lyffe be incumbred wyth many ennemis, which in the way assayle us, yet fyght we not wyth out fruite.

F O I R M A N

tarbha ar dtroid. Oír an cath gnathach atá againd, agas an sgiath daingean do leonta anadhaidh bháis agas Ifrind, is comhtharrdha lán daingean é, go bfuil Athair cuimhneach againd, ar an ngealladh tug sé dhuinn an Iofa Criosd, agas go bfuil agar mbrosnughadh, fa chathughadh cruaidh do dhenamh, anadhaidh na namhadfín, agas ní he sin anfhain, acht go bfuil ag tabhairt adheirbh fheasa dhuinn, vachtaranacht an chathuighefin do chosnamh. Vime sin abhraithreacha inmhúine is eigean én vair ar mbaifdeadh, agas ní hé sin amhain, acht teid adtarbha, go mor dhuinn, bheith abfiadhnúise an Bhaifidh agadhenamh, do chuimhneachadh an cheangail atá eadruind, agas Diá. Mar do gheall fé dhuinn, go mbiadh fé na Dhiá dhuinn, agas finde nar pobal dó, agas go mbiadh fé dtathair againd, agas finde nar gloind aigefan, agas gomadh eidir lind anaimfear do chuaidh tharaind do choimhneachadh, & afhechain an bfuilmaoid

For this continuall battaill which we fight against synne, deathe, 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 them, but also assurance to overcome and obteine victorie.

Wherfore, dearly beloved, it is not only of necessitie that we be once baptised, but also it moch profiteth oft to be present at the ministracion therof; that we beinge putt in minde of the league and covenant 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,

B H A I S T I D H

ilmaoid daingean andeagh chreideamh, fa naimfir ina bfuilmaoid, nó a ndeachamar ar seachran ó Dhiá do bhridh neimh chreidimh, agas dhroch bheathadh neamhghloine, & mátaid ar gcoinsianfa aga nagra sin oráind, is vrafa dhuíne ara tson sin, bheith go maith do reir ghealladh ghradaidh ar Nathar dhuínn, neoch atá agairm gach aonduine maille ré haithrighe, do chum athroaire, agas go bfedmaoid ó fo amach gluafacht agas ceimniughadh ni bhus furachra, do reir ar nimhe. Tuillead eile fós, is vrafa dha-oibhse a aithreacha, agas a mhaithreacha, solás móir agas subhachas do ghabhail chugaibh, ag faicín bhur gcloinde aga ngabhail anucht an choimhthinoil Chriosdaidhe, da chur agceill daoibhsé, go bfuiti féin gach enla agtoghail, & ag beathughadh na cloinde atá fa ghrásaibh, agas fa throcaire Dhé, neoch aga bfuil a vídh, agas a aire, do ghnáth lé freasdal Aithreamhail ar angcloind sin, & isbeite dhaobh

whether we stand fast in the faithe 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.

F O I R M A N

so fubhachas fiorbhuan oraibh fa nadh bharſin. Oír atá afhios agaibh nach dteagmhand én ní dhoibh, gan adheagħtho il-féan da dheonughadh dhoibh. Vime fin is beite dhaoibhfe fuireachair fior dħitheallach, da dtogħbail, agas da naltrum, agas da noileamhain, adtuigſin shirindigh, agas ane agla Dhé vile chumhactaigh, agas da ndentar fuarruidhe no dearmad riú, fa fhalach thoile an Athar neamhdha orra, ni don cloind amháin do nithear anurchoidſin. Acht bhudh damnadh dhaoibhfe féin fa dħeoidh, afhulang an chland do cheanduigh fé, re fuil a Mhic dimpodh vadha go graineamhail, do dhith thuigfena na firinde, do chur ageċċill doibh. Ar anadhbharſin, atá dfiachaibh oraibhfe lé bhar nuile dħitheall freafdal do dhenamh fa naimfir imchubhaidh. Mar atá bhur gceland do thogħbail, adteagafg fhoirfe fħior Chriofsdaidhe, & go háiridhe a lán ndóchas do dhenamh as firentacht Iosa Criofd amháin, agas fuath do tbabbhaint

Which thing, as it ought greatly to rejoysē you, (knowing that nothing can chaunce unto them wythout his good pleasure,) so ought it to make you diligent and carefull to nurture and instruct them in the true knowledge and feare of God. Wherin if you be negligent, ye do not only injurie to your own children, hydinge from them the good will and pleasure of Almyghtie God their Father, but also heape damnation upon your selves, in sufferringe his children, boght wylt the bloode of his deare Sonne, so trayterously (for lack of knowledge) to turne backe from him. Therfore 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

B H A I S T I D H

thabhairt do chrabhadh fallsa, agas dumhlacht dhealbh, agas do riagail an Papa, agas do chum ashios do bheith againd fa dheoidh, gurab é fo creideamh inar bhail libhse a Athair, agas afhiadhnuise an leanamhsa, do thoghbhail floindidh fein dhuínn and so, abfiadhnuise Dé ar tus, agas na Heaglaise agas an choimhthionoil Chriosdaidhe, suim an chreidimh inarbhail leibh an leanamhsa do thoghbhail, agas do theagafg.



* And sin abradh antathair, no munroibh fé do lathair abradh an tathair Spioratalta airteagail an chreidimh darab comhain an Chré, nadhisidh sin minigheadh an Ministrí mur fo síos fad.

A TA an creideamh Criosdaidhe, do chulabhair anois go haithghearr; ar na roind go gnathach, indá 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 hereof, 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 :

F O I R M A N

teagal dég. Acht do chum go madh feirde do thugfemaois fin roind é ageithre chuid priondsfubalta. Beanaidh an chéadchuid de ré Diá Athar, an dara cuid, ré Hiosa Criosd ar Dtighearna, Foillfeochaigh an treas cuid ar gcreideamh dhuinn sa Sbiorad naomh, agas foilleochaigh an ceathramhadh cuid dheigheanach. Créd é ar gcreideamh adtimcheall na Heagluise, agas gráfa Dé ar na fiorthoirbheart di. Ar tus adtimcheall Dé adbhamaoi id trí neithe .i. gurab é Día ar nathair ar túis, go bfuil se vile chumhachtach, andara ni, gurab é cruthuighthoir nei mhe agas talmhana é, antreas ní, goirmaoid ar nathair dhe, agas creidinaoid gurab é ar nathair, ni na mhain ar son ar gcruthaidhthe. Oir atá sin coitche and duinn vile, agas dona creatuiribh eile, ge nach bfuaradar animhéidín do noir, Día do bheith na Athair gradhach aca, acht is vime ghoirmaoid ar Nathair dhe, ar son gur thogh fé go faor find, mar chloind ochta dhó féin do chum

but that we may the better understand what is conteined in the same, we shal divide it into four principal partes. The first shall concerne God the Father, The second, Jesus Christ our Lord. The third shal expresse to us our faith in the Holy Ghost. And the fourth and last, shal 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 beleve 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 favourable 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.

B H A I S T I D H

do chum na beatadh biothbhuaine, ar ion Iosa Criofd, agas is mó mheaf-muid an trocaire ro oirrdheircse, iná gach vile ní talmhuidhe truaillidhe. Oír na fhegmhuis fo amhain, ni shuil aoibhneas nó ardtfonas, no comhfhu-urtacht criochnuighe agan gcineadh dhaonna, agas an tan bhiás fo againd, is lainndearbhtha dhuinn go dtreor-uidheand fé find, an vile ghluaufacht na beatadhfsa, leis an ngradhsin féin ler thogh fé, go faor find ó thíos. Iōdas gu rab í, ar gcrioch fadheoidh dhe an Rí-oghacht tfuthain, do vilmhuidh fé da chloind thoghtha do chofnamh. Oír ón tobarfa throcaire faoire Dé. Agas ona mhacacht ochta, atá fruth ar ngarma, agas ar nglanta, agas ar ngáth naomhta. Agas fa dheoidh fruth ar nglanta ag teacht chugaind, mar do ní an Teafbul Pól afhiadhnuise. Adbam-aidh fós an Día fin féin ar Nathair, do bheith vile chumhachtach, ni ra mhain ar fon, go bfedand sé gach én ní bhus ail leis do dhenamh, acht ar fon go

H.

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 finall joy ; and having this we are assred 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 shal posseesse that immortall kingdome that he hath prepared for his chosen children. For from this founteine of God's free mercie or adoption, springeth our vocation, our justification, our continual sanctification, and finally, our glorification : as witnesseth the Apostle,

The same God our Father we confesse Almighty, not only in respect of that he may do,

B H A I S T I D H

bſuil fé ag riaghladh, agas ag ro choimhéd gach vile creatuir ar Neamh, & ar talmhuin, agas fá thalmhuin, lena ghliocas Diadha, agas lena chumhacha-taibh, mar do ordaigh a thuigfe tſior-uighthe, agas a thoil throcaireach, ag-congbhail anordughadh ó thíos. Agas adbhamaoid fa treas cuid, gurab é cruthighthoir neimhe, agas talmhan é .i. go bſuil neamh, agas talamh mar fin na laimh, nach dentar én ni ionta anainbfios dó, nó fós anadhaidh athoile.

Acht go bſuil fé mar fin aga riaghladh. Iondas gurab í, is crioch dhó fin a ainm diadhafan do bheith glormhur ionta, & mar fin atamaoid agadmhail, & ag creideamh nach bſuil agna diabhluibh nó ag lucht dhenta vilc ar an tfaoghal, cumhactha ar bioth do dhenamh triobloide no dithe, nó dochair do chloind thoghta Dhé, acht an mhéid is toil leifean do dhenamh dhoibh, mar bhallaibh freasdail dó féin dfiondachtain, agas dſechain ar gcreidimh, & ar bſulaing, & ar bſoighide,

no

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 pleaseſt him to use them as instruments, ether to prove and trye our faith and patience,

B H A I S T I D H

dar mbrofnugadh fuas lé barr dithill deadarghuidhe a ammasan, nó do ghnáth fmaintiughadh anaoibhns, agas anard tfoláis neamhdha, atá ag feitheamh oraind tareis na ndochair ndimbuans. Gidheadh ni ba leíthf-gel dona daoinibh aingidhe fo, ar son nach bsechaid choidhche ar thoil Dé do choimlionadh lena naingidheacht, no vmhla fós do dhenamh dho. Tuig-maoid dá náduir chomhlana eidir dhe alaighthe an Iosa Criofl .i. diadhacht tfioraighthe, agas daonnacht chomh-lan ceangalte ré cheilé. Iondas go bfu ilmaoid agadmhail, & ag creideamh in focal futhain floraigthe fin, do bhí ró imh gach tú, agus gach tosach, ler cru thuigheadh na huile neithe, agas atá fós aga ndion, agas aga ndidean mar ataid, gur ghabh fé ar náduir dhaonna-inne ó Oígh, lé hoibriughadh an Sbiорad naomh, fa naimsír ar ordaigh comhairle chomhmbuan a Athar neamh-dha féin. Iondas go dtuigeam, agas go gcreideam nachraibhe én ní ina

H. 2.

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 confesse two distinct and perfect natures : to wit, the eternal Godhead and the perfect Manhood joyned together : so that we confesse and beleve, that the eternal Worde, which was from the begynning, 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

F O I R M A N

gheineamhain, acht niamhghloine, & naomhthacht, agas fós fa meid adtarra na bhrathair dhuínne é : Ofr do bei-gean, & do bimchubhaidh an tí dhar chóir cách do għlanadħ ó tfal, agas o tfalchur apeactħadh é féin, do bheith glan ó vile tfalchur peactħaidh iná għeineamħain, agas fós deis a għeineamħna. Agas mar adbħamaoid, agas mar chreidmaoid gur geineadħ é on Sbiorad naomh, is mar fin adbħamaoid, agas chreidmaoid go rugadh é lé Hoigh darab ainnm Muire do threibh Iuda, agas do theagħlach Dauid do choimħlionadh għeallaidħ Dé, agas na bħaidheadha .1. go mbrifseadħ, fli-oħt na mná, ceand na nathrach, agas go ngébhadh Oigh toircheas gan chi-on fir, agas go mbéradh fí Mac da bhudh ainni Emanuel, is inand fin ré radha angaoidheilg, agas Dia maille rinde, an tainmfe Iosa is iondand fin ré radha, agas flanuighthoir agaoidheilg, an tainm tugadh dhó ó naingeal, da dhearbhadh dhuínne gurab é féin am-hain

but purifie and sanctification ; yea, even in somuch as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and cleane 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 prophecie might be fulfilled, to wit, ‘That the seede 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 signifieth a Saviour, was given unto him by the Angel, to assure us that it is he alone

B H A I S T I D H

hain tſlaineochas apobal féin onape-
acthaibh. Adearar fós Criod ris is
ionand fín ré radha, agas neach ar ar
cuiread ola, ar fon na noifgeadh tug-
adh dhó ó Dhiá Athar .i. gurab é féin
na aonar do horduidheadh, na Righ,
& na Tſagart, agas na Fháidh, is Rí é,
ar fon go bſuair fé gach vile chumh-
achtha ar neamh, agas ar talmhuin,
iondas nach bſuil én neach oile, ar ne-
amh no ar talmuin aga bſuil cóir no
ceart, ar ladh nó ar aitheantaibh do
chuma, no do cheangal do reir choin-
fiasa daonna, agas fós nach bſuil éin
neach oile ler bſeidir ar nanmanda do
dhion ó dhaoirſe peacadh, no ar gcu-
irp do dhion, o fhoirneart aingidhe
daonna, acht eisean amhain, & oibrighe
fé fo, le cumhachtaibh abhriathar féin,
le dtairrngeand fé find, ó chuibhre-
ach, agas ó dhaoirſe Tſatain, ag tab-
hairt Thigheartuis duinn ós ciond
peacaidh anfad mhairfeam, agas do ní-
maoid feirbhis dar Ndiá féin, abfiren-
tacht, agas a naomhthacht ar mbeath

H. 3.

that saveth his people from their sinnes. He is called Christ, that is to say, Anoynted, 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 tiranny of man. And this he doeth by the power of his worde, by the which he draweth us out of the bondage and sclavery of Satan, and maketh us to reigne over sinne ; whils that we lyve and serve our God in righteousness and holynes of our life.

F O I R M A N

adh. Is Sagart é atá futhain flóraighthe, agas creidmaoidne, agas adbhamaoi fin, ar son gur dhiol fé ceirtbhreitheamhnus a Athar nar nainmne, agas ar ar son, le hiobhuit achuirp féin, neoch tug fé mar ofrail enuair suas, fa chroich rer céadh é, & mar fin gidhbe iarras flíge eile ar bioth, ar neamh nó ar talmhuin, feach a bhássan, agas a páis dá thabhairt do chum ghráidh Dé, ni sgandail amhain do bheirid dó, acht maille ris an sgandail, go fiú ag cumhachta, ataid ag diultadh thoraidh, agas thabhadh na hén iodhburtasín. Adbhamaoi gurab é is én Fháidh and, neoch do shóillseigh dhuinne, lan toil a Athar in gach én ni bheanas rer flanughadh. Adbhamaoi, agas creidmaoid ar Dtighearna Iosa, do bheith ná én Mhac Dé, ar son nach bfuil a én le theid eilé and do reir náduire, acht eisfean féin amhain. Adbhamaoi fós gurab é, ar Dtighearna é ní headh amhain ar son gurab find a chreatuire, acht go haithghearr ar son gur cheandaigh fé

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 perteining 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,

B H A I S T I D H

fé find lena shuil vasail oirrdeirc fé
in agas mar fin suair sé Tighearnus,
agas vachtaranacht ofar gciond, mar
Pobal do tfaor, agas do shuaigil sé, ó
dhaoirse peacaidh, agas bháis, agas I-
frind, agas an diabhail, agas do rinde
fé Righthe, agas Sagairt dínd do Dhiá
Athar. Adbhamaoid fós tuilleadh, &
creidmaoid gur hagradh ar Dtighearn
na Iosa abfiadhnuise bhreitheamhan
talmhuidhe, darbhainm, Pontius Pilat-
us, agas gur fhulaing fé bás agrand
na croiche céfsda, eidir dhias meirrle-
ach, fan mbreitheamhnus fin, acht
gé minic do nochtadh and fin abheith
neimhchiontach, agas mur do bhí an
bás fin ro shuathmhur ro ghranda ab-
fiadhnuise dáoine, is mar fin do bhí
an bás cedna, cursda abfiadhnuise Dé,
mur adubhairt, is cursda gach én neach
bhias crochaidhe ar crand, agas do shu-
laing seisean an ghné ghranda bhaisse
ar a pearfuind féin, ar son gurab é or-
duighthean lena Athair féin, mar bhra-
ighid orainde, agas mar fhear imchuir

H. 4.

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 whome 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 himself, saying, ‘Cursed is everie 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.

F O I R M A N

dioghaltais ar feachrainne, agas tuigmaoid da reir fin, agas creidmaoid gur thogaibh fé leis dínd an curfadhl, & an mallachadhl, do bhi crochaidhe oraind ar son peacaidh. Fuair fé bás gan amharas, ag tabhairt a Sbioraide fuas alamhaibh a Athar, tareis aradha dhó, a Athair ataim ag tairbheart mo Sbioraide ad lamhaibhse. Tareis abháis, adbhamaoid, gur hadhluiceadh a chorp, agas go ndeachaidh fé fiós an Ifreand, acht ar son gurab e féin amhain fundamaint na beatha, & gurab é féin bhudh beatha dá ríribh and, nir bfedir a chonghail fa dhochar, no fa dhoilgheas anbhais. Agas na dhiaidhsín do eirigh fé an treas lá aris ar ngabhall chumhactha, agas bhuadha dho ar an nibás, & ar Ifreand, agas tug fé beatha arís do chum an tfaoghail fós, leis aneseirg he fin, agas atá sé ag roind na beatha fin, le cumhachtaibh a Sbioraid féin, arabhallaibh beodha beandaighthe féin. Iondas nach bás doibh anois anbás corparradha. Acht dul is teach fa

And so we acknowledge and beleve that he hath taken away that curse and malediction that hanged on us by reason of sinne. He verely died, rendring up his spirit into the hands of his Father, after that he had said, 'Father, into thy hands I command my spirit.' After his death, we confesse his body was buryed, 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, communiteth unto his lively membres; so that now unto them corporal death is no death, but an entrance into that blessed life,

B H A I S T I D H

fa mbeathaidh mbeandaigthe mbu-
antsfuthain, Oír tareis na heifeirghe do
dhearbhadh dá dheiſgibluibh dhó, &
da gach aón dar an go buan maille ris
go foithe abhás. Do chuaidh fe fuas
go fo fhaicfena ar neamh abfiadhnuife
tsúl daoine, agas tugadh a ionadh dhó
ar deaſlaimh Dhé Athar vile chumha-
chtaigh, mar a bſuil féanois na ghloir
fén, na én cheand, agas na én teach-
taire, & na én Aidhne, ar fon gach boill
dá chorp, agas atá comhfurtacht mor
againd de fin. Ar túſ lena dhul fuas
ar neamh, do fosgladh teaghdhuis de
dhuínn, agas do rindeadh flighe dhu-
ínn, as abſedſam go dána dul abfiadh-
nuife Chathrach grás, agas trocaire ar
Nathar neamhdha fén, agas na dhia-
idh fin atá fhios againd, go dtugadh
a onoir agas a inmhe Dioſa Criofá ar
gecand, agas ar gcooldhach nar naimne
do chum thoraidh, agas tarbha do the-
acht duínd de fin, agas gé tá fé go cor-
parrda anois ar neamh, atá fé lé cum-
hachtaibh a Sbioraid and fo do ghn-

wherein our head, Jesus Christ, is now entred. For after that he
he had ſufficiently prooven his reſurrecſion to his diſcipliſes, 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 Medi-
ator, 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, ſecondarylye, that we know that this honor and authoritie
is given unto Jesus Christ, our head, in our name, and for our
proſite and utiltie. For albeit that in body he now be in the
heaven, yet by the power of his Spirit he is preſent here with us,

F O I R M A N

áth nar measgne, agas nar bsochair dar gcoimhéd, agas dar gcoimhdhídean inar nuile amhgharaibh, agas anshocruibh. Agas saorfuidh sé fa dheoidh a Eagluis go huilidhe, agas gach enbhalla firindeach dhí fa ló fin, an tan tha ifbenfas fé é féin, ina bhreftheamh ar bheoibh, agas ar mharbhaibh. Oir fa dheoidh ase fo an ní adbhamaoid ad-timcheall Iosa Criofd .i. mar do condus é, ag dul fuas go foilleir, & mar do shagaibh an saoghal do réir an chuirp fin séin do fhuilaing páis, agas do rinde aneiseirghe. Is mar fin chreidmaoid go daingean doghluaisde godtiucfa sé ó dhealaímh a Athar agas go bfaicfe gach vile tsúil é, agas fós go bfaicfid fúile na ndaoine ler tolladh athaobh é & cruindeochar and fin ar én láthair, an mhéid bhiás béo sanaimfirsín agas an mheid fuair bás roimhe fin, do níthear fós dealachadh an tanfín eidir na huanaibh, & na gabhruibh .i. eidir na daoinibh toghtha, agas na daoine damanta, agas cluinfidh an dara cuid diobh

aswel to instruct us, as to comfort and mainteine us in all our troubles and aduersiteis. 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 agayn, Judge of the quicke and the dead.

For this finally we confesse of our Lord Jesus Christ, that as he was seene visibly to ascend, and so left the world, as touching that body that suffered 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.

B H A I S T I D H.

diobh, an guth subhach firbhindse .1.
Teagaidhse adhaoine do bheandaidh
Mathairse, agas gabhaidh seilbh go sio
raidhe fa Rioghacht atá ar hullmhug
hadh dhaibh roimh tfosach an tfao
ghail, agas cluinfidh an chuid oile dhi
obh an bhreath fhuathmhur agarbhsa
nach gcuirfidhear aráhás choidhche .1
bhíthi agimtheacht vaimse alucht dhē
ta na haingidheachta, agas an vilc, do
chum na teineadh nach baithfidhhear
seasda. Agas ar anadhbhurfa goirthe
ar fa Sgriobhtuir lá an shindfhuardaidh
no lá anathnuadhaidh don lása, agas
fós goirthéar lá noctaidh na nuile
dhiamhra dhe. Oír is and saorfuid
hear na firenaigh ona nuile amhgar
aibh, agas cuirfidhear iad aseilbh an
ghloire féin, atá gan vireasbhuidh, agas
na adhaidh fin do gheibhid na daoine
damanta ceirt bhreitheamhnus do dhe
namh orra, agas cumaoin anuile olc fé
in, mas follas nó mas diamhair do rin
deadar fád, agas mar chreidmaoid go
daingean in Diá Athar, agas an Iosa

The one shal heare this joyful voice, ‘Come ye the blessed of my Father, possesse the kingdome that is prepared for you before the beginning of the worlde.’ The other shal heare that fearful and irrevocable sentence, ‘Depart from me, ye workers of iniquitie, to the fyre that never shalbe quenched.’ And for this cause, this day in the Scriptures is called ‘the day of refreshing,’ and ‘of the re
velation of all secrets,’ because that then the just shall be delivered from all miseries, and shalbe possessed in the fulnes of their glory. Contrarywise, the reprobate shal receave judgement, and recompence of all their impietie, be it openly and secretly wrought.

As we constantly believe in God the Father, and in Jesus Christ,

F O I R M A N

Criofd mar adubhramar romhaind.
Is mar fin chreidmaoid andfa Sbiorad
naomh, neoch adbhamaoid na Dhiá
agcudruma chumhacht ris an Athair, &
ris an Mac, is lena oibriughadh, &
lena bhrofnughadh buanlaidir, iondarb
thar ar nuile dhorchadas vaint, agas
ar nanmada, agas ar gcoinfiasa atá ar
na gcumailt dfuli Iosa Criofd, & con-
guibhtheair find a bfirinde Dhé go dei
readh ar mbeatha. Agas ar na hadhbha
raibhse tuigmaoid go bful illradh an-
mand fa Sgriobhtuir agan Sbiorad fu-
thain fioraidhese, atá agluasacht ó Na-
thair, agas on Mac. Adearar ar vairibh
vifge ris ar fon anghlanta do ni fé, &
ar fon an neirt do bheir fé dhar náduir
thruaillidhe, diomchur dheagh thorr-
thadh. Oír na shegmuis fin biaidh ar
náduirne go huilidhe gan toradh, agas
fós biaidh si go huilidhe lomlan dain-
gidheacht, agas dolc. Adearar teine
ar vairibh eilé ris an Sbioradfin, ar fon
na foillse, agas na dteinteadh shadoid
heas fé

as before is said ; so do we assuredly believe 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 trueth of God, even to our lyves end. And for these causes, we understand that this eternal Spirit proceeding 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 foorth 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.

B H A I S T I D H.

heas fé agcroidheadhaibh caich. Adear ar fós ola nó vindemint ris an Sbiorad fin féin, ar son go mbogand, and go mao thuidheand a oibriudhadh crúas ar gcroideadhbh, & go dtugand fé oraind cló na himhaidhe fin Iosa criofd, doghabh ail indaind, ré flaineochar amhain find. Creidmaoid fos, go comhdaingean go raibhe and, agas go bfuil and, agas go mbia and Eagluis atá naomhtha, agas atá vilidhe .i. comaoineachadh nó coimhcheangal na naomh, atá an Eagluiffo naomhta, ar son gur ghabh si maiteamh a huile peacthadh lé creideamh absuil Iosa Criofd amháin. An dara ní, ar son tareis a haithbhreithe, go bfuil Sbiorad anaomhtha aice, agas comas gluafachta anaomhtacht nua bheathadh, & in deagh oibrighthibh, mar doordaith Diá a pobal toghtha féin do għluafacht. Ní he go bfuilmaoid ag breathnughadh, anoiread fin dñirentacht no dfoirfidheacht, do bheith riamh roimhe no go bfuilanois, nó go mbiaidh feasda fa Neagluis fin nó a

The same Spirit also is called oyle, or unction, by reason that his working mollyfieþ 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 Sainctes. 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

nén bhall dí. Iondas nach beith feidhm aice aleigean anile fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireafbhadha ar na maitheamh dhí, & go bfuil firentacht Iosa criofd arna tabhairt dá gach aon ler bhail leanmuin ris maille ré deagh creideamh. Agas goirmaoid Eagluis vilidhe nó chatharrdha dhí, ar fon go bfuil fi dá gach vile chinelach, agas da gach vile labhra, agas da gach vile fáid, nó fdáta, nó inmhe shear agas bhan, an mhéid diobh do ghoir Diá ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirfe peacaíd do chum a tfeirbhi fe Sbioratalta féin, agas do chum għlan gniomharthath, agas is don Eagluisse do bheir fe comhroind a Sbioraide naomhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheatha, agas én Bhaididh, agas én Tighearna .i. Iosa Criofd, agas cōir għnathuidhe na Sacraminte, agas ceangluidh fé croidh-eadha na buidhnese ré cheile, in grádh agas agcoimhcheangal Criofdaidhe.

Adbhamaoid

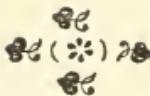
that it nedeth not to stoupe under mercie ; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we cal Universal, because it consisteth and standeth of all tongues and nations ; yea, of all estates and conditions of men and women, whome of his mercy God calleth from darknes to lyfe, and from the bondage and thralldome of synne to his spiritual service and purifie of life. Unto whome also he communicateth his Holy Spirit, giving unto them one faith, one head and soveraygne Lord, the Lord Jesus, one Baptisme and right use of Sacraments ; whose hearts also he knitteth together in love and Christian concorde.

B H A I S T I D H.

Adbhamaoid fós go dtugadh, tri ti-
odhluicthe oirrdheirce onoracha don
Eagluis naomhthasa, go geinearalta
.i. maitheamh na peacadh, do geibh
tear lé creideamh firindeach fa mb-
ethaidhse, eiseirghe na feola nó cholla
na marbh, do gheibh gach én neach,
gé nach iondand cáil nó cosamhlacht
absfagaid fin. Ofr is do chum dham-
naidh, agas bhreithamhnuis shuath-
mhair, eirghid lucht anuic mar adubh
ramar romhaind, agas eirghid na firen-
aigh, do ghabhail tseilbhe ingloir, &
anaoibhneas, agas ní bá macnas me-
anman aneirghe, agas ní eireocha én
chorp and ar son chuirp eilé. Acht do
gheibh gach énnduine a chorp scén,
mar do thuill sé afhaghail, go maith nó
gó hole, do gheibhid na fireanaigh an
bheatha tsuthain, mar thiodhlucadh
faor ó Dhiá, ar na cofnamh, agas ar na
toirbheart dá chloind thoghta lé
Hiosá Criosd ar néan Aidhne, agas ar
néan cheand. Do fan maille ris an Athair,
agas ris an Sbiorad naomh, biaid

To this Church, holy and universal, we acknowledge and beleve
three notable gifts to be graunted; to wit, remission of sinnes,
which by true faith must be obteined in this lyfe. Resurrection
of the flesh, which all shal have, albeit not in equal condition: for
the reprobate (as before is sayd) shal rise but to feareful judgement
and condemnation; and the just shal rise to be possessed in
glory. And this resurrection shal not be an imagination, or that
one body shal ryse for another; but every man shal receave in his
owne bodie as he hath deserved, be it good or evel. The juste
shal receave 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 asaoghal
na faoghal.



LEANAIDH AN NUR-
rnaidhse na dhiaidh sin.

ADHE bhioth tfuthain, bhuan
tiodhluicigh na nuile chumhacht,
ódhó gheallais dod mhór throcaire, &
dod mhór mhaiteas féin, go mbeitheá
ad dhia dhuind, agas ní hé sin amhain,
acht go mbeitheá ad Dhiá, agas a Ta-
thair dar gloind, atamuid gud ghuil-
dhe, mar do dheonuidhis led ghráfa-
ibh, ar ngairm dsaghail chumaind, &
chuidighe dod chreideamh, go m-
hamhluidh sin bhus toil leat an lean-
amhsa do bheandachadh led Sbioraid
naomhtha, & aghabhall ameasg do chl-
oinde, neoch atamuid do bhaisdeadh
do réir do bhríatharsa. Iondas anuair
thiucesas fé, go haois shoirse, go naide-
omhadh

be all honor and glory, now and ever.

Then the Father, or in his absence the God-father, shal rehearse the Articles of
his faithe : which doone, the Minister exhorting the people to praye, sayeth
in this manner, or such 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 beseche thee, that
as thou hast vouchesaved to call us to be partakers of this thy
great mercie in the felowshipe of faithe, 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

B H A I S T I D H.

omhaidh sé thusa do bheith ataon Dia
f birindeach, agas an té do chuireis chu
gaind dar flanughadh Iosa Criofd, agas
feirbhis do dhenamb mar sin dó go di
ongmhalta, agas bheith tarbhach don
pobal, no don choimhthionol dó, ar
feadh abheathadh, agas abhuan tfaog-
hail go himlan, iondas tareis a chuid
don bheatha do chaitheamh dho, go
mbeadar é mar bhallbeodha don chorp
sin, dsaghail tsubhachais agas tsólaí,
abflaitheamhnus, mar abfuil do Mac-
fa Iosa Criofd, na Rioghacht, agas
na ró fhlaitheamhnus, agas mar a mbi-
aidh tré bhiotá fior, is na ainm atam-
uid gud ghuidhe mar do theagaifg
fé féin duind, mar adubhairt ar Na-
thairne atá ar neamh.

* Tareis na guidhe sin fiarfuilheadh an Minifdir ainm
an leinimh agas annair do ghebha sé fios a anma labh
radh mar fo siós



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 brought
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 hath taught us :

Our Father, &c.

When they have prayed in this sort, the Minister requireth the child's name,
which knownen, he saith :

F O I R M A N

A T A I M S E gud Bhaisdeadh
A . N. anainm an Athar, agas an
Mhic, agas an Sbioraid naomh, agas ag
labhairt na mbríathar fa dhó, gabhadh
víse na láimh, agas cuireadh ar édan
an leinmh é, agas ar gcriochnughadh
na hoifigefín dó, tugadh buidheachas
do Dhiá mar fo siós.



A N mhéid nach lor leat a Athair
Naomhtha neart chumhachtaigh
is mó trocaire, agas trom ghráfa finde
do bheathughadh, lé tiodhluitibh
coitcheanda, mar an gcuid oile don
chineadh dhaonna, agas na cheand fin
atá ag médughadh iondaind, & ag to
irbheart oroind, tiodhluithe inganta
cha égsamhla, lán tsaibhre mar dhli
gheadh, agas mar fhiachaibh, atamuid
ag tógbhail ar nindtindeadh chugadfa
agas ag tabhairt mhór bhuidheachais
duid, ar fon do mhaithis imarcaidh, &
ní he amhain gur lór leat ar naireamh
ameaifg

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 :

FORASMOCHE, most holy and mercifull Father, as thou doest
not only beatifie 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 sanctes,

B H A I S T I D H.

ameaſg do naomh dod throcaire tfaoir. Acht atá tú agabhai, agas aga írm ar gcloinde chugad, aga gcomh tha rrughadh leis an Tfacramuintfe, mar ch omhtharradh, no mar tfuaitheantus do ghráfda. Vine fin a Athair inmhuiñ gen go bſuilmaoid imchubhaidh do thuilleadh an mhór thiodhlucithe fin, agas da madh ail leat dioghaltais do dhenamh oraind, do reir ar ndroch għniomharthadh, is dianbhás, agas damnadħ futhain fiorbhuan do bhértha dhuínn. Gidheadh a Athair vile chumhachtaigh, atamuid gud ghuidhe go ma toil leat do għrāfa do mhédug hadh iondaint, nifamhó, agas nifa mhó, agas gabh anaoidheſo, ad Choi-mhéd, agas ad choimhdhidean, neoch atamuid do thabhairt mar ofral, agas mar thiodlucadh dhuid, maille ré hurr nuidhibh coidcheanda, & na fulaing dhó, tuitim fa meidfin do dhearmad do chreidimh, nó do thoileſe, as go dtiucfaḑ 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 them wyth thys Sacrement as a singuler token and badge of thy love. Wherfore 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 punishment of eternall deathe and damnation,) yet for Christes sake we beseche thee, that thou wilt confirme 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 baptismic,

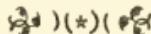
129

S V I P E R A N

eidir leis a thuigfín do ghnáth, thufa
dó bheith dhathair throcaireach aige,
do bhrídh oibrighthe do Sbiorad na-
omh, do bheith na chroidhe, maras da
chumhachaibh go madheidir leis bhe-
ith anuachtar ar an diabhal, agus bua-
idh do bhréith air fa dheoidh, agas go
ma toil leat fós athogbhail afaoirfe do
Rioghachta tré chumhachaibh Iosa
Criofd ar Dtighearna.

¶ B I O D H A M H L V I D H

¶ F I N I D D O R D V G H
adh an Bhaifdidh.



ᚠᚡᚦᚢᚩᚱᚢᚩ F O I R M ᚠᚡ

T S A C R A M V I N T E

Chuirp Chriosd, ré raitear
Suiper an Tighearna, and
fo fiós.

¶ Anlá

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

THE MANER OF THE LORDES SUPPER.

T I G H E A R N A.

Anlá bhiás Suiper an Tighearna, aga thoirbheart don pobal mar is indenta vair fa mí nò gach vair blusail leis an gcoimhthionol, labhradh an Minisdir mar fo fiúas.



TVgmaid dar naire abhraithreac-
ha ionmhuine, ciondas do ordaigh
Iosa Criofd, Sacramuint naomhtha a
chuirp féin, ré raitear Suiper an Tighearna,
do thoirbheart duinn. Mar aithrifeas Pól easbul, fa naonmhadh cai-
bidil dég, don chéd Eibidil do chuir
fé do chum na Gcórinteach. Fuair
mise on Tighearna ar fé, an ní tug mé
dhaoibhse. Anoidhche do braitheadh
Iosa ar Dtighearna, do ghabh fé arán
chuige, agas tug buidheachas don Athair,
agas do bhris an tarán, agas do
raidh na briathrafa, caithidhse fo, agas
afé fo mo Chorpfa brifidhear ar bhar
fonsa, agas deanaidhse fo, mar chuimh-
niughadh oramsa. Mar an gcedna. Ta-
reis an Tsuiper do ghabh fé an cupa
agas do raidh na briathrafa, ass fo an

I. 3.

The day when the Lordes Supper is ministered, which commonlye is used once
a monthe, or so oft as the Congregation shall thunke 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 II. 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 breade, and when he had geven thankes,
he brake it, sayinge, Take ye, eate 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

S V I P E R A N

timna núa nó an cumhnáta amfuilse, & denaidhfe mar fo, gach vair ólfas sibh ní dhe fo, mar chuimhniughadh oram fa, oír gach vair Iofas sibh an taransa, agas ólfas sibh ní don chupa fo, foillse ochaidh sibh mo bháis, no go dtí mé do bhrefh bhreithe, ar bheouibh, agas ar mharbhaibh. Aranadhbhurfin gidhbe Iofas an taránsa, agas ólfas ní don chupafo, go neamh imchubhaidh, biadh fé ciontach agcorp, agas absuil an Tighearna. Arandhbhurfin, féchadh, agas ceafnайдheadh gach aonduine é féin go maith, agas da ndenaid mur fin, ithid ni do naran, agas olaid ni dhon chupa. Ofidhbe Iofas no ólfas go neamh imchubhaidh fo, Iofaidh, agas ólfaidh fé adhamnadh féin do chiond nach dtugfí aire nō onoir do chorp an Tighearna.

¶ Nadhiaidh fo gluaifeadh an Minifdir, do chum na Seirmona nō an teagaifg, agas abradh mur fo fidís.

¶ 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 shal eate this bread and drinke of this cuppe, ye shall declare the Lordes deathe untill his comminge. Therfore, whosoever shall eate this bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltie of the bodye and blood 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 proceedeth to the exhortation.
132

T I G H E A R N A.

O Thangamar and fo, agceand ache
ile a pobal innhuin an Iosa Cri-
osd, do chaitheamh, agas donorugh-
adh chumaoinigh chuirp agas shola
ar Slanuighthoir Iosa Criosd, tugma-
oid go gér dar naire na briathrafa Poil.
Ciondas atá sé agiarraidh ar gach enduine,
é féin dsechain, & do cheafnu-
ghadh go ditheallach, ful do rachas fé
do chaitheamh chodach do naransa
no dól neithe don Chupasa. Oír is
mar mhorthiodhluacadh do gheibh-
maoid an Tfacramaintfe, maille ré
croidheadhaibh vmhla aithreacha, &
le creideamh beodha. Oír is mar fin
chaithmaoid, go Sbioratalta feoil Cri-
osd, agas olmaoid ashuil. Da ndenam
mar fin, atamaoid agcriosd, agas Cri-
osd iondaind, atamaoid maille ré Cri-
osd, agas Criosd maille rind, mar fin is
mor ar gcuntabhairt da gcaitheamh an
Tfacramaint go neamh imchubhaidh.
Oír antan chaithseam go neamh ghlan
no go neamh vmchubhaidh i, atama-
oid ciontach abséoil, agas abfuil ar

I. 4.

DEARELY beloved in the Lorde, forasmoch as we be nowe as-
sembled to celebrate the holy Communion of the body and blood
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 bloude, 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 giltie of the bodye and bloud

S V I P E R A N

Slanuighthoir, agas caithmaoid, agas ólmaoid ar ndamnadh féin, fa gan aire do thabhairt do chorp an Tighearna, agas atamaoid ag fadogh sfeirge Dé nar nadhaidh féin, agas ag brofnughadh dhioghaltais do dhenamh oraind, do ghneithibh imdha tindis agas báis. Agas fan adhbhar sin anainm, agas a-hudarras Dé bhithbheo, agas a Mhic Iosa Criod, ataimse ag fgaradh, agas diultadh, agas ag dealachadh ón Tabla fa, gach vile lucht labhra blaifbheime anadhaidh Dé, gach vile lucht iodhalachta, gach vile lucht moirta, gach vile adhaltrach gach vile lucht vilc, & tnutha, gach vile lucht easumhla do thabhairt da naithribh, no dá Maithribh, no dá Priondsadhaibh, no da Dtighearnaibh, nó da naodhairibh, nó dá Minisreibh, agas gach vile ghadaid he, & gach lucht cealgtha agcomharfand. Agas fa dheoidh, gach vile lucht caite ambeathadh go direach ré cathughadh, nó re troid anadhaidh Dé, & athoile Diadha, aga aithne, & aga fhográ

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 you be a blasphemer of God, an hinderer or slaunderer of his Worde, an adulterer, or be in malice or envie, or in any other grevous cryme, bewaylle your synnes, and come not to this holy Table, lest after the takyng 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.

T I G H E A R N A.

grá dhoibh mar shreigeoras fiad abfí-adhnuife, an tí atá na bhreitheamh co thrum cheirt bhreatach, gá a chroidhe do bheith ag énduine dá ndubhramar dibh fo, teacht do thruailleadh an bhuidh mhoir bheandaighefe, & gid headh, ní he fath fa nabrum fo, dochur én duine peachtuigh ar a ais, da mhéid fuathmhaireacht nó ole, nó vrchoid da ndearrna fé, má tá sé ag mothughadh aithrighe neimh chealgaighe na croidhe, ar son a peacaidh, acht amháin, an mhéid atá dhiobh ag anmhuin do ghnáth apeacadh gan aithrighe, & fós ni shuil fo aga labhairt anadhaidh na ndaoine aga bfuil súil ré barr foir-fidheachta dfaghail, tar an bforfidhreacht is eidir leó do rochtain fambeat-haidhse. Agas gé mhothuighemaoi morán anbfainde, agas seachrain indaind féin, nach bfuil ar gcreideamh co-imhthren no comhdhainghean, agas bhudh cóir dhuínn abheith. Acht find go minic ag denamh neamh dhochais, as maiteas Dé, do bhrídh thruaillidhe

Judge therfore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lyvely 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 dais 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 Godes goodness through our corrupt

S V I P E R A N

ar náduire, agas fós nach bfuilmaoid comhullamh, agus bhudh cóir dhuínn abheith, do dhenamh tfeirbhise Dé no do mhedughadh a onora, agas aghloire ag mothughadh do ghnáth an mhéid fin do chothughadh indaind, go bfuil feidhm againd gach enlá, troid do dhenamh anadhaidh thoile, agas ailghis ar gcorp. Gidheadh, fós ar dtuigfin duínn go ndearrna an Tighearna anuireadfin do throcaire oraind, gur bhuaileail fé a Tsoisgel agcló nar gcroideadh haibh. Iondas go bfuilmaoid ar ar faboradh, ó thuitim aneamh dhochas, & aneamh chreideamh, agas ar dtuigfin duínn na dhiaidh sin, go dtug fé bridi, agus toil duinn, cathughadh, agas cogadh do dhenamh anadhaidh ailghis ar gcorp, maille ré toil do bheith againd feitheamh ar a fhirinde, & ar choimhéd a aitheantadhfan. Is eidir lind adheirbhfhios do bheith againd nach gcuirid na huireafbhadha imdhá sin adubhramar, moille no bacadh fa nadhbhar, dar ndiultadh mar lucht cathuighe

nature, and also that we are not so throughlye geven 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 nedir dayly to fight against the lustes of our fleshe; yet, nevertheles, seing that our Lorde hath dealed thus mercifully with us, that he hath printed his Gospell in our harteres, 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 commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in us, shalbe no hinderance at all against us,

T I G H E A R N A.

ghe imchubhaidh no dhingmhalta do theacht do chum an tabla Sbioratalta fo. Oír ní hé adhbhar ar dteachta do chum an bhuidse, dar dtaisbhéadh féin mar dhaoinibh firenta fiorglananar beathuigheadh acht na adhaidh fin. Acht atamaoid and fo, agiarraidh ar flanuighe, & ar mbeathuighe an Iosa Criofd, ag tuigfin nach bfuilmaoid dind séin acht damanta. Tugmuid dar naire mafeadh, gurab leigheas ro oirrd heirc an Tfacramuint naomhthasa, da gach én duine bocht easlán, agas gurab sóiridhin shior chumhachtach í, dá gach anam anbánd, agas nach iarrand an Tighearna cuibhdheas no dingmhaltacht oilé oraind sanadhbhar fa, acht ar nuile agas ar lochta dad-mhail abfiadhnuise Dé, agas na Heagluise, agas ar mbeith inar lucht cuidighe da thuillteanas, agas da thiodhluicthibh fubhacha. Oír afé fin caitheamh firindeach ashola, agas ól firindeach ashola, na fulghemaoid fós dar nintindibh, bheith agluasacht timcheall na

to cause him not to accept and impute us as worthie to come to his spirituall 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 sickle creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte, but that we unfaynedly acknowledge our nochtines 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

S V I P E R A N

neitheand dtalmhuidhe neoch truaill-tear go hullamh, mar ataid na neithe do chid ar fúile inar bfiadhnuise, agas ghlacaid ar lamha, agiarraidh Chriosd ionta, mar do bheith fé druite anarán nó abfion no mar go nimpoidhseadh subfdaint na neilemintfa, nó ná neithe andfa, a subfdaint asheolasan nó a shola. Ofr is í is én slighidh dhileas duinn dar nullmhughadh féin, & dullmhughadh ar nanmand, do ghabhail no hoileamh na faoire, agas na beathadh subfdaintighse, find do thoghbhail ar gcroidheadh, agas ar nintindeadh, maille ré crei deamh maith, os ciond gach vile nei-the, talmhuidhe saoghalta, agas dul i-steach mar fin abflaitheamhus Dé, do ghabhail Chriosd nar nanmandaibh, mar absuil fe gan amharas na Dhiá firindeach, angloir neamh measarrdha a Athar, da dtiubhram gach vile mholaadh, agas onoir, agus ghloiranois, agas tré bhioth fior.

¶ B I O D H A M H L V I D H

¶ An

the consideration of these earthlie and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ bodily presente in them, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substauce of his fleshe and blood. For the only waye to dispose our soules to receive norishment, relieve, and quickening of his substance, is to lift up our mindes by fayth above all thinges worldlie and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoubtedlie 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 diaidh na Searmona tigeadh an Minisdir anuas afan mbuillpid, agas fuidheadhfe fan Mbord maille ré gach fear, agas té gach mnaoi da mbia and, agabail anionaidh vñchubhaidh féin, agas gabhadh fé an tarán, agas tabhradh buidheachas do Dhiá leis na briathruibhfe siós nô lé briathruibh oile fa snim chedna.

86 (*t*) 28

A ATHAIR na troaire, agas a Dhé na nuile tsubhaltaighe, agas na nuile tsubhachas, otaid na huile chreatuire gutaithne, agas gotadmhail mar vachtaráin, agas mar Thighearna, is coir dhuinne oíssind oibrighthe do lamh, vñhla, agas onoir do thabhairt do tainm Diadhasa gach vair, ar túis ar son gur chruthaigh tú find, do reir tñodhrach, agas do chofamhlachta féin. Agas go hairidhe ar son gur tfaór tú find on mbas tfuthain, & on damnadh anma, inar tharraing an Taibhirfeoir an cineadh daonna, lé peacadh daor doleighis, onar bseidir lé duine, nô lé hagingal, finde do tfaoradh, acht tufa a Thighearna tsaidhbhir ad throaire, agas gan crioch ar do mhaitheas, do

The Exhortation ended, the Minister commeth dounie from the pulpet, and sitteth at the Table, every man and woman in likewise takinge their place as occasion best serveth: then he taketh bread, and geveth thankes, either in these worddes followinge, or like in 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 workmanship 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 haste delivered us from that everlasting death and damnation, into the which Satan drewe mankind by the meane of synne, from the bondage wherof, neither man nor angell was able to make us free; but thou, O Lord, riche in mercie and infinite in goodness,

S V I P E R A N

rinde freafdal arar gceandachne, do chum go mbeith an taon Mhac cart-hanach neoch dod ghrádh firindeach tugasí duíne, na dhuine chomhchof-mhuiil rind fén in gach enghne, abfeg mhuis peacaidh amhain, do ghabhail dioghalas ar peacaidhne, agas ar feachrain ar a chorp, do chosg tfeirgesi, agas dioc do cheirbhretheamhnus le na bhás, do fgrios an fhir dobadhar don bhás lena eiseirghe, do thabhairt bheathadh arís do chum an tfaoghail .i. anbheatha ó rabhadar fiol adhaimh vile lé fir cheart ar na bfogra.

A Thighearna atá fhios againde, & atamaoid aga admhail, nach bfuil ag-cumhachtaibh én chreatuir, athuigfin no a ghabhail cuige, fad, no leithead, a irde no, doimhne, do mhor ghráidhfe dhoibh, neoch tug ort, do throcaire dfoillsiughadh mar nar tuilleadh í, do gheall fós, agas tug beatha mar araibhe bás anuachtar, agas doghabh ad ghrásaibh finde, anuair nar bhaithnidh dufnn do dhenamh, acht cur anadh-aidh

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 ponishementes 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 Adame moste justly was exiled.

O Lord, we acknowlege that no creature ys able to comprehend 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 tñirindeñ a Thighearna, & nach
leigeand tromdhacht no doille, ar ná-
duire truaillidhe dhuínn, do mhor thí
odhluicthese mar adubhramar, do mhe-
as, nó do bhreadnughadh mar is inm-
heafda íad, atamaoid ag teacht abfiadh
nuise an bhuidse and so, mar do fhag-
aibh fé dá ghnathughadh mar chui-
mhne abháis, nó go dtí fé arís dáfhoill
siughadh, & da dhearbhadh abfiadh-
nuise an tfaoghail, gurab vatha fin
amhain fuaramairne faoirse, agas bea-
tha, gurab ar a tson fin amhain do gha-
bh tufa a Athair neamhdha, find mar
chloind, agas mar oidhreadhaibh, gu-
rab ar a tson fin amhain atá dileas aga-
ind, dul iñeach agcathair do throcaire
fe, gurab ar a tson fin amhain ghabh-
maoid feilbh na Rioghachta Sbioratal
ta, ag ithe, agas agibile aga bhórd ma-
ille ré bfuil air go sdrafsa ar neamh, ne
och is da chumhachtaibh do nid ar
gcuirp eiseirghe onúir, agas chuirfithe
ar sad maille ris, fa naoibhneasfin atá
gan túis gan chrich gan fhoirceand, 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 commaundement 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 untyll hys comming agayne,)
to declare and witnes before the world that by him alone we
have receaved libertie and life ; that by hym alone thou doest
acknowlede us thy children 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 eate and drinke
at his Table ; with whome we have our conversation presently
in heaven ; and by whome our bodies shalbe reyed up agayne
frome the dust, and shalbe placed with him in that endles joye,

S V I P E R A N

och do vllmhuidh tusa a Athair na tro
caire do nmhuintir do togh tú féin ful
do cruthuigheadh an domhan. Agas
tuigmaoid, agas adbhamaoid gurab od
throcaire tsaoirse, fuaramar na tiodh-
luicthe mora neamhchuimfeachafa ar
fon hén Mhic ghrádhaidh Iosa Cri-
osd. Vime sin atámaoid and fo do
choimhthionolsa, lé brosnughadh do
Sbioraide naomhthasa, agtabhairt bu-
idheachais, agas mholaidh, agas ghlo-
ire, agas onora duitseanois, agas tre-
bhioth fior.

¶ B I O D H A M H L V I D H

¶ Na dhiaidh fo briseadh an Minisdir an tarán, agas
tugadh don pobal é, agas roinhdífean eatarra é,
do reir aithne Criofd ar slanighthoir, agas tabhradh
an cupa dhoibh mar an geedna, agas is inleghtha
don Mhiniſtir cui'd éigin don Sgriobhthuir bheanais
ris anadhbharfin, ag foillfughadh bháis Criofd, do
chonghail anamand agcuimhne Criofd, mar do
bhadar na céidídhéadhtimcheall na Sacraminte, na
dhiaidh sin abradh an Minisdir mar fo fiós.

A ATHAIR is mó trocaire at-
maoid ag tabhairt buidheachais
agas

which thow, 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 confess 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 glorie, for
ever and ever.

This done, the Minister breaketh the breadye, and delyvereth it to the people,
who distributte and divide the same amongst them selves, accoordinge to
our Saviour Christes commandement, and in likewise geveth the cuppe.
Duringe the which tyme, 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 woordre; but that our hartes and myndes also
may be fully fixed in the contemplation of the Lordes death, which is by
this holy Sacrement representede. And after the action is done, he geveth
thankes, saying:

MOSTE mercifull Father, we render to thee all prayse, thankes,
142

T I G H E A R N A.

agas ghloire dhuit, ar son gur dheon-aigh tú dhuinn an mhéidfin do thiod-luicthibh, agas do tsaidhbhreas, ar ngabhall agcumand, agas agcuideachadh do Mhic ghrádhaidh Iosa Criod ar Dtighearna, neoch tug tufa dfulang bhás tar ar gceand, agas tug tú dhuinn fós mar oileamhain, agas mar bheathaidh inmholta, do chum na beat-hadh futhaine, agas atamaoid aga ghui-dhe ort anois a Athair neamhdha gan aleigean duinn tuitim indearmad na dtiogluiceadh maithse tugais duinn acht andaingniughadh, agas ambua-ladh agcló nar gcroidheadhaibh, i ondas go bfeedsam gach enla sás ni fa mó, agas ni fa nhó, agcreideamh firindidh, ag fior ghlua-sacht an deagh oibrighthibh, agas in gach én ghné mhaith dibh fin, agas go ma móide a Thighearna dhaingneochas tú find is na laithibh cuntabhartachfa, buaidhreadh an aibhirfeoir oraind, as go bfeedam feasamh cródha buan do dhenamh agadmhail hanmasa, do mhed-

K.

and glorie, for that thou hast vouchsafed to graunt unto us miserable sinners so excellent a gifte and thresor, as to receave us into the fellowship and company of thy deare Sonne Jesus Christ our Lorde ; whoine thou deliveredst to death for us, and haste given hym unto us as a necessarie foode and norishment unto everlasting 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 excersised 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 neihe beandaigh-
the anois, agas tré bhoith fior.

¶ BIODH AMHLVIDH.

¶ Na dhaidh fo abradh an Ministir, agas an pobal an
treas falm ar ched, no Salm éigin eile agcantaireacht
ag tabhairt bhuidheachais do Dhiá mar is bés, agas
beandaighthear an pobal, agas leighthear suibhal
doibh an mbord naomhtha sin.

FOIRM

NA ORDVGHADH
an pfóaidh and fo fios

¶ Deanadh ar túis gairm do thabhairt tré M tfaoire indiaidh acheiné don pobal, go bfuil contract no gealladh pósaidh eidir. N. agas . N. agas ma ta duine aga bfuil adhbhar cneadá nó ladhamhail, chuireas bacadh no toirmeasg and fin, agas noctas nach cidir léo maille ré ladh an Pósadh do dhenamh, indifeadh anois é, an la deigheanach dona tri laithibh abradh an Ministir mar fo siúis.

¶ TEAG-

to the advancement of thy glorie, 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 mencionede is recitede, and so they ryse from the Table and departe.

THE FORME OF MARIAGE.

After the banes or contracte hath byn publissched thre severall dayes in the Congregation, (to the intent that if any person have interreste or title to either of the parties, they may have sufficient tyme to make theyr challenge,) the parties assemble at the begynning of the sermon, and the Minister, at tyme convenient, saythe as followeth :

D O N P O S A D H.

¶ T E A G A S G D O
chum an pósaidh.

Abhraithreacha innhuine atamaid and so ar gcuindiughadh agceand acheile abfiadhnuise Dé, agas a choimhthionoil, do cheangal, agas dfuaidheal an shirfe, agas na mná re cheile, aninmhe onoraigh an posaidh an ní do tindsgnadh ar túis, agas do ho noruigheadh lé Diá féin aparrthus, an vair do bhi an duine afdaid neamh lochtaigh. Oír anuair do rinde Diá neamh, agas talamh, agas gach ni da bful inta fin, agas fós do chruthaigh, agas do dhealb an duine do réir ashiodhrach féin, agas achosamhlacha, an tí da dtug fé riaghail, agas Tighearnatus os ciond gach ainmhidhe ar talmhuin, os ciond eisg na fairrge, agas enlaithe anaeir, adubhairt fé and fin, nar mhaith duine do bheith beó na vath adh nó na enar, denmaoid ar sé antí chuidigheas leis do réir a chosamh-

K. 2.

OF MARIAGE.

The Exhortation.

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 theym, and had created and fasshoned man also after his owne similitude and likenes, unto whome he gave rule and lordship over all the beastes of the earth, fışshes 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.

D O N P O S A D H.

lachta féin, agas do chuir Diá codladh
trom ar an duine, & do ghabh aína da
afnuibh as a thaobh, agas do rinde
Ebha de fin, da chur agceill duinn
gurab én chorp, agas ensheoil, agas én
fhuil fear, agas bean, agas do chur ag-
ceill duinn fós an coimhcheangal dia-
mhair atá eidir Chriosd, & a Eagluis,
agas arnadhbhurfin sgaraidh duine
rena Athair, agas rena mhathair, agas
leanaidh fé rena mhnaoi, do dhenamh
chumaind, agas chuidighe ria, agas
dlighidh fé grádh do thabbairt di mar
tug Criosd grádh da Eagluis .i. acho-
imhthional, agas a pobal beandaigh-
the. Oir tug sé a anam da gciond, &
mar an gcedna atá díiachaibh ar an
mnaoi toil afir do dhenamh, agas bhe-
ith vñhal dó, ag denamh atseirbhise
in gach vile ní onorach Diadha. Oír
atá si fa fmacht, agas fa riaghail afir an
fad mhairfeas fiad ré cheile na mbeath-
aidh, agas atá an mhéidfin do neart, &
do bhrídh fa Pófadhl naomhthasa, nach
agan bfear féin atá cumas a chuirp odo
nithear

And God brought a faste sleape uppon hym, and toke one of his
ribbes and shaped Eva therof; doyng 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 cawse 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, servyng hym in all thynges that be godly and
honeste; for she is in subjection, and under the governance of her hows-
band, so long as they contynew bothe alyve. And this holie mariage,
beyng a thyngre most honorable, is of suche vertue and force, that
therby the howsband hathe no more right or power over his own bodie,

D O N P O S A D H.

nithear an Pósadh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin ach agan bfear ódo cheangail Diá íad fa chumandfa abfocair acheile, do chum gheineamhna agcloonide da dtógbhail, agas da naltrum an eagla Dhé, do mhédughadh Rioghachta Criosd. Aranadh bhurfin gidhbhe hiad cheanglus Diá mar fo ré chéile, ni heidir andealughadh nó asgarthain ré chéile, acht mur thograidis do toil achéile, seal tamaill, dul ó chéile do dhenamh vrmuidhe, agas throisge, agas do dhenamh bharr dithill anoirchill na haimfire meadhouighe. Agas gan ambeatha do chaitheamh fada abfegmhuis achéile, ar eagla ceachtar dhiobh, do dhul alion no agcuntabhairt anaibhirfeoir do bhríd neamhghloine. Agas ar an-adhbhurfin do tseachna thruaillidh an chuirp nó adhaltrais, atá dfiachaibh ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi asear féin, do bheith aice. Iondas go bsuil

but the wyffe; and likewyse the wyfe hathe no power over her own body, but the howsband; forasmuche as God hathe so knytt theym together in this mutuall 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.

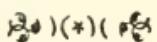
Wherfore, they that be thus coupled together by God, can not be severed or put a parte, onelies it be for a season, with th'assent of bothe parties, to th'end to gyve theym selves the more ferventlie to fastyng and prayer; gyvyng diligent hede, in the meane tyme, that their longe being aparte be not 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 howsband: so that

D O N P O S A D H.

dñachaibh ar gach einfhear, agas ar gach én mhnaoi, ag nach bfuil tiodhlucadh geannuidheachta ó Dhiá, a aontughadh Pósadh do dhenamh, ar aithne Dhé vile chumhachtaigh. Iondas go mbiaidh Teampul Dé, & soithe ach an Sbioraid naomh glan. Oír osiad fin ar gcuirpne arna gcoimhde glan neamhthruaillidhe. Oír atáid ar gcuirpneanois na mballaibh do Chorp Iosa Criod, agas nach gránda fuathmhur, na boillsin, do thruailleadh nó do tsfalchadh? ó tsurtuidheacht nó ó adhaltrandas, nó ó dhróch ghniomhar thuibh oilé? Ar anadhbharsín, atá dñachaibh ar gach éinneach, a tsoitheach do choimhéd glan naomhtha. Oír gidhbe ar bith thruailleas, no tsfalchuis Teampul Dé sgriosaidh, agas millidh Diá é.



¶ Na dhiadhsin labhradh an Ministir mar fo ris na daoinibh poídarand.



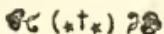
¶ A Taimse

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 sync eowr bodies are now become the very members of Jesus Christe, howe horrible and detestable a thyng is it to make themy the members of an harlot! Every one ought therfore to kepe his vessel in all purenes and holines; for whosoever polluteth and defleth the temple of God, hym will God destroye.

Here the Minister speakethe to the parties that shalbe mariede, in this wise:

D O N P O S A D H.

ATAIMSE AGA IARRAIDH ORTSA A .N. & A. N. MAR SHREIGORAS FIBH LÁ AN BHREITHTHEAMHNUIS, ANUAIT FHOILLSEOCHAR DIAMHAIR CHROIDHE GACH ÉNDUINE, MATÁ AFHIOS AG CEACHTAR AGAIBH FÉIN, ADHBHAR TOIRMISGE NÓ MOILLE DO BHEITH EADRUIBH, NACH BSETAR GO LADHAMHAIL BHUR GCEANGAL RÉ CHÉILE A PÓFADH, FIBH DA ADMHAIL SIN ANOIS ABFIADHNUISE AN CHOIMHTHONIOILSE. OÍR IS BEITE DHIBH ADHEIRBHSHIOS AGAIBH, NACH BFULI DA MHÉD CHUIRFITHEAR ABSOCHAIR ACHÉILE DO TSLIGHIDH AR BITH EILE, ACHT MAR DO ORDAIGH BRIATHRA Dé BHUR GCEANGAL RÉ CHÉILE, NACH BFULTÍ CEANGAILTE ABFIADH NUÍSE Dé, AGAS NACH LADHAMHAIL AN PÓFADH.



¶ MUNA FAGHTHAR LOCHT NÓ TOIRMEAGH BHACAS AN PÓFADH DO DHENAMH, ABRADH AN MINISTIR MAR FO FIÓS.

ATAIMSE AGA BHUR NGABHAILE DFÍ ADHNUÍSE, AN MHÉID ATÁ FIBH DO LATHAIR AND SO, NACH GCLUINIM TOIRME-

K. 4.

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 Woerde dothe allowe, are not joyned together by God ; neyther is theyr matrimony lawfull.

If no impediment be knownen, then the Minister sayeth :

I TAKE you to wittenes that be here present, besechyg you all to have good remembrance hereof ; and moreover, if there be any of you which knoweth

D O N P O S A D H.

asg aca fúd ar pósadh do dhenamh, & guidhim fibhfe fa fin do chuimhniughadh go maith, agas matá agaibhse féin in enneach aga bfuil ashios, ceachtar dhiobh fúd, do bheith ceangailte ré duine eile, nó bacadh ar bith nach bfétar go ladhamhail an Pósadh fo do dhenamh foillfigheadh anois é.

82 (**) 28

¶ Muna raibh adhbhur bacaidh and leanadh an Ministrí an tadhbhár mar fo siós ag radha na mbriatharfa.

ONACH bfuil enduine aglabh-airt anadhaidh anadhbhurse, gabhsa ort do laimh a .N. agas geall and fo abfiadhlúise Dé, & achoimhthionoil naomhtha, gur gabh tú, & go bfuil tú toileach argabhall .N. atá and fo do lathair in a mnaoi Pófda ladhamhail, agas go bfuil tu ag gealladh acoimhéd, agas acumhdach, agas agradhughadh in gach én ni, do reir mar dhligheas fear póna do dhenamh da mhnaoi

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

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

FORASMUCHE as no man speaketh agaynst 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,

D O N P O S A D H.

mhnaoi Póisda, ag treigean, & ag diultadh gadh vile mhná eile ar fad abeathadhfe, agas do ghearrughadh na mbriathar, do bheatha do chaitheamh maille riá, a ngloine, agas aniondracus pósda, agas in gach én ponc do réir thoile Dé, agas a Tsoisgeil naomhtha.

¶ Freagrá anfhír and so.

Is mur fin féin ghabhaimse f, agas ataim aga gabhail and so, abfiadhnuise Dé, agas achoimhthionoil i. na Heagluiuse naomhtha.

¶ Labhradh an Ministir mar so siós ris an mnaoi Posdar and

ATA tusa a .N. agadmhail abfiadhnuise Dé, agas na Heagluiuse naomhtha and so, gur ghabh tú, agas go bfuil tuanois agabhall .N. andso do lathair, iná fhear Póisda dhuid féin, ag gealladh vmlachta, agas fhreagra dhó, ag diultadh & ag treigean gach éinfhír oilé, ar fad abheathadhfan, &

forsakyng all other duryng her lyfe; and briefelie, to lyve in a holy conversation with her, kepyng faythe and trewthe in all poyntes, according as the Worde of God and his holie 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 sayeth:

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 howsband; promisiyne to hym subjection and obedience, forsakyng all other duryng hys lyfe;

D O N P O S A D H.

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

¶ Freagra na mna and fo siós.

Is mur fin séin ghabhaimse é, agas ataim aga ghabhail and fo abfiadhnui-fe Dé, agas an choimhthionoilse atá do lathair ag ceand a chéile.

¶ Na dhiaidh fin abradh an
Ministir mur fo siós.

Tvgaidh dá bhur naire an Soisgel. Iondas go dtuigseadh fibh, ciondas do báil ler Dtighearna Iosa Criod, an ceangal onorach naomhtha fa do choimhéd, agas créd é daingne an tfnadhmafa, nach bsetar ar enchor a fhosgladh no a sgaoileadh, amhail teagaifgthear dhúinn fa .9. mhadh Cai-bidil dég do Tsoisgel Matha mar fo.

¶ 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.

[The Minister then sayeth:]

GIVE diligent care to the [words of the] Gospell, that ye may understande how our Lorde wold haue this holy contracte 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:—

D O N P O S A D H.

TAngadar na Pairisidh do chum Chriosd, da fhiondachtain, & dís a intinde, & do fhiarfuidheadar nar ní ladhamhail do dhuine, abhean do chur vadha fa gach én adhbhar fuarra ch? do fhereagair sé iad, & adubhairt, ané nar leghabhair an tí do rinde duine ó thosach, fear & bean dorinde fad, & ad ubhairt fanadhbhurfin, fgaraidh duine rena Athair, & rena Mhathair, & leanaidh rena Mhnaoi Pósda. Agus bhudh én fhéoil fad an días fin, iondas nach días fad o fin amach, acht én fhéoil, ar anadhbhurfin na sgaradh duine ó chéile, an ní do cheangail Dfa abochair a chéile.

MAtá go gcreideand sibh gan am haras, na briathrafa do labhair Criosd ar Dtighearna, mar do chulabh air ambeth ga naithris iín Tsoisgel, is beite dhaobh adheirbhfhios agaibh, gur cheangail Día abfarradh achéile sibhse, asfaid nó animhne naomhtha an Pósaidh. Vime fin denaidhse bhur

'The Pharisies came unto Christ to tempte hym and to grope his mynde, sayinge, Is it lawfull for a man to put away his wife for every lighte cawse? He answered, sayinge, Have ye not read, that He which created man at the begynnyng, 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 flesche; so that they are no more two, but are one flesche. 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, (accordyng as ye have hard them now rehearsed owte of the holy Gospell,) then may you be certayne, that God hathe evyn so knytt you together in this holy state of wedlocke. Wherfore apply your selves to lyve a chaste and

D O N P O S A D H.

nditheall, fa bhur nibeathaidh do chaitheamh, go glan aontadhach abfochair achéile, an grádh Diadha, a fith Christosdaidhe, an deagheisimlair, asaoir chungbhail tfnadhma an chaibhneasa gan bhrifeadh, agas a coimhéd firinde gach aóin agaibh daroile, mar theaguiseas briathra Dé dhaoiibh.

¶ Nadhiaidh sin suraileadh an ministir ar Dhiá lad ag radha ma mbriathar fo fiú, nó agcof-mhulacht eile.

Diá an Tighearna da bhur mbean-dachadh, agas dá bhur naomhadh. Diá an Tighearna do dhórtadh tfaibhris aghras oraibh, do dhenamh a thoile, agas do chaitheamh bhur naimfire abfochair achéile, i ngrádh naomhtha godeireadh bhur mbeaahadh.

¶ B I O D H A M H L V I D H

¶ And sin abarthar an .128. psalm darabainm is beandáidhe an mhuintear ar a mbi engla an Tighearna, nó a choimílars eile do chantaireacht.

¶ (*) 28

¶ FIOS-

Holie lyfe together, in godlie love, in Christian peace, and good example; ever holdinge faste the band of charitie withowte any breache, kepinge faithe and trueth th'one to the other, even as Godes Woerde 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.

COMHFHVRTACHT NA NEASLAN

¶ FIOSRVGHADH AGAS

comhfhurtacht na ndaoine dtind
and fo siós.

OIR is ní ro inchubhaidh fios-
ruaghadh na ndaoine eaflána, gid-
headh is ro dhoilidh gach én riaghail
bheanas ris do fgriobhadh. Vime sin le
igmaoid do chum réfuin, & do chum
thuigse an Mhinistir Dhiadhá dheisg
ridigh, teagaisg do thabhairt do neaf-
lan, ag nochtadh dhó trocaire, & gráfa
agas gealladh firindeach Criofd, mas
duine anteaslan arambí eagla dhiogh-
altais Dé ar fon apeacadh. Agas mar
an gcedna, bagar do dhenamh ar ane-
aslan do dhioghaltas Dé, mas duine é,
nach mothuidheand apeacuigh, agas
nach faoileand, agas nach dtuigeand é
fén, do bheith ciontach, mar dó ní
an liaigh tuigfeach do bheir leigheas
do réir na heaslainte bhíos ar anothar
dhó, agas dá rabh vireafbhuidh riach-
tanais aleas ar aneaflan cungnamh leis

THE VISITATION OF THE SICKE.

BECAWSE the Visitation of the Sicke is a thyng verie necessarie, and yet notwithstandingyng, it is hard to prescribe all rules appertaynyng therunto, wee refer it to the discretion of the godlie and prudent Minister; who, accordinge as he seethe the pacient affected, either may lift hym up with the swete promesses of Godes mercy through Christe, if he perceive hym moche afraide of Godes thretenynges; or contrarie wise, if he be not towched with the fellinge of his synnes, may beate hym downe with Godes justice. Evermore like a skilfull phisition, framying his medicine according as the disease requireth; and if he perceyve hym to wante any necessaries,

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

ar feadh anearta no a chumhacta, & a thabhairt ar chach adhenamh mar an gcedna. Iondas nach biadh vireafbuidh air. Agas dlıghidh an teaf-flán fios do chur ar an Ministir gach vair dá rigfe sé do leas é, neoch doní guidhe ar sgáth aneasflain and fin, agas ameasg an choimhthionoil, agas dá rabh afsheidhm air denamh féin, guidhe mar an gcedna.

¶ V R R N V I D H T H E I O N- radha ag fiosrughadh na neasflán.

OA Dhé mhaith, a Thighearna, agas a Athair, achruthuighthoir, agas ashir choimhede gach én neithe, a thobar gach vile mhaitheasa, & mhor chaibhnis, mar do bheir tú slainte dona corpaibh daónna, & mar do bheir tú gach deagh thiodhlucadh eile léd ghrásaibh, dona huile dhaoinibh, as go madh feirrde do thuigfedis do bhuan tiodhluiicthe, agas do thrén toirbheartus fin, indóchas gurab móide, & gurab vilmhuide,

he not onelie releveth hym accordyng to his abilitie, but also prvideth by others that he may be furnissted 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 reuyre, 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 fountaine 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 liberallitie, so that they might be the more ready to serve and glorifie

N A N E A S L A N.

vilmhuide, do dhendhaois feirbhuis du itfe, agas do bherdaois gloir, & gnáth mholadh do taínm Diadha. Mar sin don taobheile, an tan do nimaoid dro ch imchar oraind féin, acur sheimse ar do chumhachtaibhfe, is gnath leat ar dteagafsg, agas ar ngairm chugad, le hil ghneithibh finachtaidhe, lé leagand tú go lár ar gcuirp chombrúite, agas ar bfeoil tsobhrisde, agas go speisialta lé trom pladhaibh tindis, & gallradh, agas eafslainteadh, ghnathuidheas tú do chur oraind, dar ndúsgadh, & dar mbrofnughadh on tromdhachre agas on dearmad atá iondaind vile, agas ag tabhairt tséla ar ndroch bheatha dhúinn, leis na heaflaintibhfin, agas leis na hanighgharaibh, a & go speisialta an tan bhagras tú an bás féin. Oír atáid na heaflainte fin, & na teachtairidhe an bháis, lán do dhochar, & do dhoilgheas don shéoil, acht gé leigheas lán fhallán íad, do Sbioradaibh na ndaoine toghtha. Oír is léo fin bhrofnuidheas tú find, dimpodh chugad dó chum ar

thee with the same : So contrariwise, when we have il 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 dulnes 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

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

flanuighe, & dod teadaraghuidhse inar ndóghruind, & mar ndócomhal, dfa ghaile do chuidighse a Athair ghrádh-aigh. Agas dá bhridhsin atamaoid gud ghératachfa. A Dhé ghrádhaidh, go ma toil léid mhaitheas neamhmeafarr-dha truaighe dodghabhall, agas trocaire do dhenamh, ar do chréatuir bocht féin, neoch do cheangail tusa ris leabaidhse, lé tindeas trom doshu-laing, agas atá fa eire antróm doghru-indeach lé cudrum do laimhese, a Thighearna na dena cuntas no comhaire-amh ris, do thabbhairt luadhuidheachta dhó, do réir aghniomharrtha. Acht do réir do throcaire, agas do ghras neimh meafarrdha, maith a vile chionta dho. Oir is ar a tson sin do smachtaigh tú go feimh é, agas séch ar vmlacht do Mhic inmhuin Iosa Criofd duid .1. a-niodhbuit bhudh toil leatsa do ghab-hail chugad, mar lán éraic vile aingid-heachta na ndaoine ler bhail eisean do ghabhall, mar a bfirentacht, agas mar anaomhadh, agas mar anaon flanuigh-thoir.

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, whome thou hast, as it were, bound and tyed to the bed by most grievous sickenes, and brought to great extremitie by the heaviness 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 rather 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.

N A N E A S L A N.

thoir. Goma toil leat a Dhé, aigne-adh agas ard thoil shirindeach do thabhairt doneasflan, do thuigfin, & do ghabhail Chriosd chuige mar tflanuighthoir, indóchas tú féin da ghabhail ad ghrafaibh, mínígh fós, agas maothaidh, na dochair atá air, mar atá eagla a peacuigh, agas gráin ghránda an bháis, ata ag luidhe ar achoinsias anbfand aimhneartmhur, agas na fulaingse a Thighearna, indsuidhe imarcacha an aibhirséoir do bheith anuachtar air, nó an dóchas daingean deagh tflanaichte, do bheir tú dod chloind charrthanaigh do bhrefh vaidhe. Agas annh-éid atamaoid vile don fdaid, & dominmhe chedna, ag feitheamh ar chosamh lacht an chathasa anuair bhus toil leat fa ar ngairm chuige. Atamaoid go lán vñhal gud ghuide, maille ris an gcre atuir mbochtfa, neoch ata tú anois do smachtughadh, gan tu dhimirr do bhu irb bhreftheamhnuis air nó na adhadh. Acht go madh toil leat do throcaire dfoillseachadh air, ar grádh do

L.

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 al 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 prevaile, or to take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

And forasmuche 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 wilst not extend thy rigorous judgment against him, but that thou wouldest vouchsafe to shewe him thy mercie, for the love of

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

Mhic charrthanaigh Iosa Criofd ar Dtaghearna, neach do shulaing bhás fiornair suathmhur na croiche, & do imchuir da dheóin féin, cionta aneafslain thruaighse ar amhuin, do chum thufa dha athniughadh, mar gach aón dar cheandaigh seifean lena fhuil luachmhoir, agas dar ghabh fé chuige accumaoineachadh a chuirp féin, dfa-ghail chuidighe don tfólas tfuthain agcomand Haingeal naomhthasa. Naddhiaidhsin, a Thighearna, vllmhuidh agas gluais a chroidhe led ghrafaibh. Iondas go ngebhadh fé an finachtughadh aithreamhailfe do chuiris air lé foidhidin, agas lé fir shulang Díadha, agas é da imchur sin maille ré humhla, & ré deighghean, agá isliughadh, agas aga profdail féin lé croidhe, agas lé hintind dod thoil bheandaighthe, agas dod thrén trocaire, mar atá tú a nois aga shios ar an gcorfa, do chum mhaitheafa do dhenamh dhó, 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 extreame 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 endure 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 ghér ghuasacht, & gé nach bfuil ateangaídh nō a ghuth aibeil anois, do dhenamh na hoifige do fhoillseochadh do ghlóirfe, goma toil leatfa ar a tson fin, achroidhe do bhrofughadh anairde, ag righe riotsá amhain, itá atén tobar gach vile mhaitheasa, agas frémhaidh, agas suidhídh go daingean na chroidhe, an ge alladh gradhach, do rinde tú dhúinn an Iosa Criosd do Mhac ar Slanuigh-thoir, as go nanfa fé go daingean dearbhtha dóghluaise, anadhaidh gach vile amais, agas iondfuidhe, agas bhuidhrídh, is eidir lé namhaid ar nanma dimirt oraind, do bhuidhreach ar gcoinfiafa. Agas ar bfaicin duitse gurab í do thoil, an bheatha tsuthain do chomhroind rinde, lé bás do Mhic ionmhuin Iosa, agas glanadh, agas ní-dhe ar peacadh, lé dortadh afholasan, agas firentacht, agas beatha tsuthain do thabhairt dúinn lena eiseirghe, go má toil leat an leigheas namhtha núa shallansa do bháis, 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 only, 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 communicated 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

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

teifeirghe do chumailt ris an truagh
easflansa, atá ingábhadh ghuasachta-
ch, agas a chrith, agas a eagla, do chur
dhe, agas meanma, agas meisneach do
tabhaint dó ina dhoghraing, agas ina
dhocomhal, agas mar atá gach én ní
a Athair neamhdha follas duitse, agas
gurab aithnidh dhuid féin gach én ní,
arabfuil afsheidhm nó afhurtacht do
fhereasdal dó, do réir do dheagh thoile
Diadha féin. Goma toil leatfa a Thig-
hearna, achoimhlionadh, agas a chomh
fhurtacht léid ghafaibh, mar is fearr do
cifidhear dod chumhachaibh Diadha
féin. Gabh chugad a Thighearna ad
dhidean é. Ofr is chugadfa amhain
atá athriall, agas atlíghe, agas daing-
nidh é, a taitheantuibh, agas ad ghe-
alladh, agas maith dhó a peacuidh dhi
amhra, agas fhollasa, ler bhrofnaidh sé
tfeargsa, agas do bhorb bhreitheamh
nus, go dur drochmhein na adhaidh
féin, & gé dhó thuilleamar vile bás, &
damnadh do réir chóra no cheirt bhre-
itheamhnuis, deonuigh dhó an bheá-
tha

to this thy poore creature in such extremitie, taking from him all
trembling and dreadful feare, and to give him a stoute courage in
the middes of all his present adversiteis.

And forasmuche as all things, O heavenly Father, be knownen
unto thee, and thou canst, according to thy good pleasure, minister
unto him all suche things as shal be necessarie and expedient ; let
it please thee, O Lord, so to satisfie 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 accesse to thee alone ; and make him constant and firme in thy
commandements and promises : and also pardon all his sinnes, 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 have justly merited),

N A N E A S L A N.

tha bheandaighthe, ar abfuilmaoid féin
in fós ag feitheamh, do bhridh do
throcairese, agas do ghrás. Acht che
ana a Athair neamhdha, mas í do dhe
agh thoilese, édo mharthuin ní is fia fa
saoghalfa, médaigh do ghráfa féin and
as go ndena fé seirbhis dod ghloirfe,
& go ndena fé barr dithill, agas freaf-
dail, ara bheith agcofanhlacht vmhla
dod Mhacfa Diofa Criofd, agas é dhá
threigean féin mar fin, agas leanmhuin
don Iosafin amhain, neoch atá ag tab-
hairt eisimlara comhfurtachta, agas
dóchais dó, ina vile peacthuibh, ion-
das go bfuighe fé maitheamh a vile pe
acadh, agas locht, do réir mar rug fé le-
is fuas ar neamh, an gadoidhe do céfadhl
na shocair fa chrand, do bhridh adhó
cháis as. Acht mata anaimfear ar dte-
acht ina toil leafsa adhul vainde chug-
ad séin, tabhair a Thighearna toradh
agas bridh do ghrás do mhothughadh
na chroidhe, agas na choinfias, iondas
go bfuighe fé fasdáil nua, agas fechain
do chúraim aithreamhailse na thim-
cheall ó thosach go deireadh abhea-

thou wilt graunt unto him that blessed life, which we also attend
and loke for by thy grace and mercie.

Nevertheles, O heavenly Father, if thy good pleasure be that he
shal yet live longer in this worlde, it may then please thee to
augment in him thy graces, so as the same may serve unto thy
glorie : yea, Lord, to the intent he may conforme himselfe the more
diligently, and with more carefulnes, to the example of thy Sonne
Christ Jesus ; and that in renouncing him selfe, he may cleave fully
unto him, who, to give consolacion and hope unto all sinners, to
obteine remission of all their sinnes and offences, hath caried with
him into the heavens the theefe which was crucified with him upon
the crosse.

But if the time by thee appoynted be come, that he shall
departe from us unto thee, make him to feele in his conscience,
O Lord, the frute and strength of thy grace ; that thereby
he may have a new taste of thy fatherlie care over him
from the beginning of his life unto the very end of the same,

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

thadh, ar grádh do Mhic inmhuin Iosa Criofd ar Dtighearna, Tabhair gráfa dhó, iondas go madh eidir leis an comhfurtacht, agas an faibhreas mor fa .i. maitheamh apeacuigh an Iosa Criofd do ghabhail chuige, maille ré croidhe maith, agas lé lán ndóchas creidim. Oír atá an Tiosáin anois aga thaifbenadh féin doneasflán amh gharfa, do bhrídh an gheallaidh, do foillfigheadh dhó ad bhiathruibhfe, do ghnáthuighsé ma ráon rinde a Teagluis, agas ad choimhthionol naomh thafa, agnáthughadh do Tfacramuinteadh, an ní do ordaigh tusa a Teagluis, do dhaingniughadh chreidmhe gach aóin, ler bhail dóchas neimhchealgach do dhenamh indadfa. Guidh maoid fós tú a Thighearna, goma sgiath dhaingean dióna dhó, an creideamh firindeach do bheith anuachtaraige, ar indsuidhibh an bháis, agas do thabhairt dó barr aire do bheith aige ar an mbeathaидh tfuthain, iondas ag glacadh na beatadhfsín le dóchas dó,

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 sinnes in Christ Jesus thy Sonne, who now presenteth him to this poore persone in distres, by the vertue of thy promises reveiled 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 avoyde the assautes of death, and more boldly walke for the advancement of eternal life ; to the end that he, having a most livelie apprehension thereof,

N A N E A S L A N.

dó, go madh eidir leis bheith maille riotta, a dteaghuis neimhe asubhach-as fióruidhe. Goma toil leat fós a Athair neamhdha, é do bheith sad dhidean féin, agas sad dheagh choimhéd, agas gé tá fé eafllan is aithnidh dhuitse a tſlanughadh, ge tá fé adtríblloid, agas a ndoghruing, is aithnidh dhuitse ashóiridhin, agas ashurtacht, gé tá fé anbfand, is aithnidh dhuitse aneartughadh, atá fé agtuigín atfachair féin, agas aneamhghloine féin, & a olc féin, agas a aingidheachta féin. Gidheadh is aitnidh dhuitse anidhe, agas aghlanadh, até fé lán do lotaibh, & dáladhaibh, gidheadh is aithnidh dhuitse ioctlainte & luibhe, do chur rena chneadhaibh, & rena chrechtaibh, atá crith eagla, & vamhain air Gid headh is aithnidh dhuitse meanmá, agas meisneach do thabhairt dó. Agas do chur na mbriathar anaithghiorra, atá fé mar chaoirighchailte ar feachran, gidheadh is aithnidh dhuitse aghairm, agas a thabhairt arís 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 sicke, yet thou canst heale him ; he is cast downe, but thou canst lift him up ; he is sore troubled, but thou canst send redresse ; he is weak, thou canst send strength ; he acknowledgeth his uncleannes, his spots, his filthines, and iniquities, but thou canst wash him and make him cleane : he is wounded, but thou canst minister most sovereigne 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.

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

do thighe. Dá bhridhfin a Thighearna, mar atá an creatuir truaghfa, neoch is doibrighthibh do lámh féin aga tho irbheart séin fuas go huilidhe ad lamh-aibhse, gurab amhluidhfin is toil leatfa, agabail ad dhídean trocaireach.

Mar an gcedna go ma toil leat, finde vite do chreatuire truagha, do dhaingniughadh ad Sbioraid naomhtha, agas do Sbiorad naomhtha do dhaingniughadh indaind, do chum find séin do chofnamh, agas do bheith bhuidhne atainmse anadhaidh ar namhad neimhnidhe. Óir is eigean duinn cathughadh, agas comhland do dhenamhris, no go dtairrngidh tufa vadha find, agas fós guidhmaoid go duthrachtach thí an dochar, agas an doilgheas, do fhulaingse, atá ar neaflánfa, dar mbro snughadh séin, do chum vohlachta, agas iflé, lé honóir, agas lé heagla roimh do laimh chumhachaighse do bheith oraind. Óir atá ashios againd, gurab eigean duinn, teacht abfiadhnuise, chathrach do bhreitheamhnuisfe, antan bhus toil leat ar ngairm.

Wherefore, O Lord, seeing that this poore creature (thine owne workmanship) resigneth himself wholly into thy hands receave 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, vonchesafe to strengthen us by thine Holie Spirit, that we may obtaine the victorie in thy name against our deadlie and mortal 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.

N A N E A S L A N .

Acht cheana a Thighearna, atá truaillleadh ar náduire brífighe, fa fdaid, & fa nimmhese, go bfuil vireafbhuidh gach én tfligheadh oraind, do dhul atfiadhnuise. Acht mur dhearma tú féin diongmhulta dhinn do dhul atfiadhnuise, agas fós mun tuga tú dhuinn Sbiorad na seimhidheachta & na humla, do dhenamh gach én neithe iarras haitheanta Diadha oraind.

Acht an mhéid go bfuilmaoid vile neamhimchubhaidh, do chaitheamh na dtiodhlucadhsa. Atamaoid gud ghér ghuidhe, far ngairm chugad anainm do Mhic charthanáigh ar Dtighearna, agas ar maighistir. Ófr is ambás agas andioluidheacht an Mhicsin atá vite dhóchas ar flanuidhe. Goma toil leat a Athair, gach vite chomhfhurtacht, agas chomhtsólas do ghrás do dhortadh ar gach neach, da bfuil acuidiughadh nó a congnamh leis an-easflánfa, agas gan íad do ghabhail sgífe no toirrfe da ngnath tsaothar do chaitheamh ris. Acht íad do ghlua-

But, O Lord, the corruption of our fraile 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 onely commandest.

But forasmuche as we be all together unworthy to enjoy such benefites, we beseeche 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 employ their travel and diligence to the ayding of this sickle persone, that they faint not by overmuch and continual labour, but rather to go heartilic and cherefully

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

sacht maille ré deaghghean, agas ré deagh croidhe ar anadhaidh, do chom hfhurtacht an easflainse. Agas dá mbeire tú vathadh é, tabhair comhfhurtacht oilé dhoibh, iondas go madh eidir léo an fgaradhsín dfulang, agas tainmse do mholadh in gach én ní. Agas fós a Thighearna neamdhá, dena trocaire ar gach vile dhuine atá easlán, do reir chuirp nó amhgar eile. Agas fós ar na daoinibh atá anainbfios nafirinde, an mhéid bheanas red Rioghachtfa dhiobh. Mar an gcedna dena trocaire arna daoinibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prifuntactha, ó naimhdib na firinde, ar fon iad do bheith ag denamh fiadhnuise leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireasbhadaibh na poibleach, agas ar gach vile dhith no sgríos, da dtug Sátan ar Heagluis féin, a Athair na trocaire, sgaoil do mhaithis ar gach duine is leat féin. Iondas taréis ar dtreighthe féin duín, go ndaingnithear find fa dhóchas, & fa

forwarde in doing their indevours towardes him : and if thou take him from them, then of thy goodnes to comfort them, so as they may paciently beare 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 trueth, and appertene nevertheless unto thy kingdome.

In like manner on those that suffer persecution, tormented in prisones, 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 decayes 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,

N A N E A S L A N.

fá muinidhin do dhenamh afadfa am hain. Deonaidh na biarratuisse dhúinn a Athair ghrádhaidh, ar grádh do Mhic inmhuin Iosa Criofd ar flanúighthoir, neoch atá ambeathaidh, agas arioghacht maille riotfa, anaon ndiadhacht, agas an Sbioradh naomh ad Dhía fhirindeach tré bhoith fior.

¶ B I O D H A M H L V I D H.

¶ Foirm anadhluicthe and fo fiós.

BEIRTHEAR an corp go honorach, do chum na huaidhe nó anfhearta, agas an pobal no an coimhthionol maille ris, gan ní ar bith eile do prófession nó dhordughadh, & an diaidh anadhluicthe, gluaiseadh an Minister do chum na Heaglufe, acht munna raibh sí abfad úadha, agas denamh Searmoin mhaith éigin don pobal, admintimeall bháis, agas eiseirghe.

¶ Dordughadh an fmachtaighe
Eaglufe 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 buried, 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.

D O S M A C H T V G H A D H

MA R nach bfétar, baile, no cather, nó teach, nó teaghlaigh do chongbhail asfáid, nó aninbhe tso na gan riaghail, agas gan smacht, is mur fin nach eidir Eagluis Dé do chongbhail suás, nó aneart dsás, gan riaghail Sbioratalta, agas gan smacht Eagluise do bheith int. Oír is gloine i, agas is córa riaghail do bheith virre iná ar bhaile eile nó ar theaghlaigh.

Agas mar atáid briathra De, mar bheathaiddh, agas mar anam agan Eagluis, is mar fin atá an riaghail Dhiadhafá agas an tordughadh Eagluise, mar do bheidis feithe ag fuaidhel, agas fir cheangal bhall an chuirpse na Heagluise ré chéile, lé hordughadh oirrdheirc, agas lé nós niamhghlan. Oir is frian é dfosdadh na ndroch dhaoine ó mhíghniomharthuibh do dhenamh, agas ís fbor é, do bhofnughadh na ndaoine ndimhaoineach ndotheagaifg ar anadhaiddh, agas afé an smachtughadhfa flat a Nathar atá do ghnáth vllamh ésgaiddh aibeil, do chaoin cheartughadh

As no Citie, Towne, howse, 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 floriske.

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 joyne the membres together with decent order and comelynes. It is a brydle to staye the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and negligent ; yea, and for all men it is the Father's rodde ever in a readines to chastice

N A H E A G L V I S E.

tughadh na nolc do nithear, agas do thabhairt orra na dhiadhsin, ambeatha do chaitheamh aneagla, agas an vṁhla Dhiadha, agas fós fá dheoidh is ordughadh é, do shagaibh Diá aga Eagluis lé ndenaid foghlaim, adtoile agas aughniomhartha do riaghlaadh do réir an ladha Diadha, mar atá gach aon aca do dhenamh theagaifg da cheile, agas dioghaltus, agas smachtughadh do dhenamh ar na daoinibh dúra droch mheine dotheagaifg, do ní tarcaisne ar anordughadhfin. Atáid trí hadhbhair fbeifialta do bheir ar Eagluis Dé an smachtughadhfa do chur angniomh. An céd adhbhar dhiobh, do chum nach áirfidhe lucht droch ghniomharthadh ameafg chloinde Dé do thabhairt náire nó sgandaile da Na thair, mar go mbeith 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 tairrngir 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 leарne to frame their wills, and doinges, accordinge to the lawe of God, by instructing and admonishinge one an other, yea, and by correctinge and poynishinge all obstinate rebels, and contemners of the same.

There are three cawses chiefly which move the Churche of God to the executinge of Discipline. First, that men of evell conversation be not nombrd 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 compagnyng the evell; which thinge S. Paule

D O S M A C H T V G H A D H

naomhthasín, anuair tug sé a aithne dona cáruinteachaibh, an tadhultrach coirpthe colach dathchur, agas dindarbadh vathadh, aga radha mar fo Cuiridh beagan do tháos tfearbh nó gboirt, an tarán vile aseirbhe nó angoirte. An treas adhbhar do chum go ngebhadh neach, do smachtughadh nó do churfadhl, náire fana lochtaibh, agas go tiucfadhl sé mar fin, lé Haithrighe do chum leighis, & leasaighthe, agas is don churfadhsa ghoireas an Teafbul toirbheartas do Tfatan, do chum a anma no a Sbioraide do bheith faor aló an Tighearna, is inand fin, & an droch dhuine do smachtughadh, lé curfadhl, ar eagla go rachadh a anam indamhnadh futhain. Mafeadh is inchomhthaarraidh ar túis, go bfuil an smachtughadh, nó an tordughadhfa nó an riaghailse, vaigneach, nó follas vaigneach ar túis, mar atá da ndenadh duine locht chugad, do ghniomharthuibh, nó do bhriathruibh. Tú da chomhairleachadh go braithreamhuit eadrad

forsawe when he commaunded the Corinthians to banishe frome amongst them the incestuous adulterer, sainge, ‘A litle leavyn maketh sowre the whole lump of dove.’ The third cawse is, that a man thus corrected, or excommunicated, might be ashamed of his faut, and so through repentance come to amendment ; 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 ponished with excommunication, to the intent his soule shuld not perish for ever.

First, therfore, 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.

N A H E A G L V I S E.

eadrad féin agas é, agas eisean do dhiultadh do chomhairle cairdeamhlafa, no fós dá dhearbhadh dhuit, lé ghnáthughadh amhíbhes, nach bfuil rún ro leasaigthe aige and fin, na dhaidh fin an dara huair, atheagafg abfiadhnuise deise nó trír, dfiadhnuise maith, agas fós eisean danmhuin go dúr dain gean ina ainbfios féin, agas ina tfeachrán. Dlighthear and fin mar iarras ar Slanuighthoir Criost, ashoillseachadh, agas anochtadh don Eagluis. Iondas do réir an smachtaighe follais, go dtuicthar do chum na Heagluife lé haithrighe é, nó gó ndentar dioghaltus do réir alocht air. Agas atáid and fo trí neithe, is inchomhtharraigh adtimcheall an smachtaighe vaignigh. An céad ní dhiobh, ar gcomhairlé, agas ar dtéagafg do theacht ó tflíghidh, agas ó thoil mhaith, agas ó dheagh choinfias, agiarraidh chofanta ar mbrathar, nifa mó iná do iarrfamaois fgandail do tha bhaint dó. An dara ní, adheírbhfhos do bheith againd, go dtuillid alochta

If perchaunce he stubburnely resist thy charitable advertisements, 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 punisched 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 slaughter him. Next, that we be assured that his faut

D O S M A C H T V G H A D H

achmhas-an do réir bhiathar Ndé.
Agas fá dheoidh sind do ghnathughadh na méidefin do ghliocas, agas do tseimhidheacht. Iondas da rabh méid eigin damharas againd fa nadhbar i-na mbiam aga theagafg gomá heidir lind maille ré briathruibh Diadha, a tharraing do thuigfin aloccht séin, nó da mbeanaidh anlochta ré móran, no abheith follas do mhóran, ar dteagafg ne do bheith abfiadhnuife chóda éigin diobh, agas go haithghearr ma bheanand antadhbhar ris an Eagluis go huilidhe, as go madh cosmhuiil vrchoid éigin do theacht do Neagluis do bhrídh anadhábhuir do cheilt, dlioghtheard fin, an tadhábhur nó an lochta, dsoillfiughadh dona Mini stribh, agas dona foirdidheachaibh ré mbeanand riaghail na Heagluise do chumhdach. Adtimcheall smachtai-ge follais na Heagluise, atá fo fiós ionchoimheda, mar atá gan aoineach da ndenadh coir nó cionta, dtaghail gan chiontughadh, lé gné éigin chiontaighe

be reprovable 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 brought to the knowlage of his faut. Or if the faut apperteyne to many, or be knownen of divers, that our admonition be done in presence of them.

Briefly, if it concerne the whole Churche, 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 apperteine.

Also in publike Discipline, it is to be observed that the Ministerie pretermit nothinge at any tyme unchastised with one kind of ponishment or other.

N A H E A G L V I S E.

taighe, vair ar bith dá mothochuighe feachran fa choimhthionol, do dhrocheisimlair, nó do sgandail mhibhés, nó neamh chosamhlachta, rena nadmhail Criofdaidhe. Mar atá da rabh duine fantach, nó adhaltrach, nó fiurtuidhe, nó fear éthigh, nó gadaidhe, nó fear ghabhala ceandaigh anadhaidh na córa, nó fear fiadhnuise breige do dhenamh, nó fear sgandaile, nó fear meisge, nó fear labhartha blaibhéime, nó úfuruidhe, nó én pearsa easumhal bhuaidhearthá, nó lucht eiritice, nó faobh chreidimh, nó droch tfligheadh. Mar atáid Pápanaigh, Anabaptistidh, agas a gcosamhlach toile, agas fós go haithgearn gach vile ní do dhenamh falchur, nó cайдhe dfagbhail ar an Eagluis Chriosduidhe, & gach ní nach gcuidigheand ris an Eagluis chedna, ni dhligheand fé dul as gan teagastg, no gan dioghaltas. Agas ar son gurab minic theaghus don Eagluis Chriosdaidhe gurab éigean doibh antan nach bfoghnand leigheas

M.

If they perceyve any thinge in the Congregation, either evyll in example, slanderous in maners, or not besemyng their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witnes-bearer, blasphemer, dronkarde, slanderer, 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, ought not to escape either admonition or punishment.

And because it happeneth sometyme in the Churche of Christ, that when other remedies assayed proffitt nothinge,

DO S M A C H T V G H A D H

oile and, an tflatfa na neasbul, ris arai tear, ceartughadh nó cursadh do ghabhail chuca. Oír aísí fin flat is mó, & is truime bheanas ris an Minisídreacht Sbioratalta. Vime fin atá arna ordughadh, gan én ní do dhenamh fanadh bhurfin. Acht maille ré comhairle, & ré toil na Heaglufe go huilidhe, agas fós dlighid oirchill mhaith, & aire do thabhairt, nach vilmha do bheidis do chum dhaoine do chur on gcoimhthionol, nó dha ngabhall a rís agcomh aonta, agas agcumand na Heaglufe, mar atáid na daoine ina mothochadáois vilmhacht aithrighe, agas fós gan agcur ó eisteacht na Searmona, gé dho bheiddis abfegmhuis chuidighe na Sacramuinteadh, agas ghnathuighe oile na Heaglufe, do thabhairt tfaoire, agas tfligheadh do chum aithrighe dhoibh. Agas fá dheoidh gach fmachtughadh, gach ceartughadh, gach teagastg, gach achmhafan, gach dioghaltas, agas gach cursadh da ndentar fa Neagluis, gan andul ní is faide, no
gan

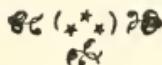
they must procede to the Apostolicall rodd and correction as unto Excommunication, (which is the greatest and last ponishment belonginge to the spirituall Ministerie); it is ordeyned, that nothinge be attempted in that behalfe with out the determination of the whole Churche: wherein also they must be ware and take good heede, that they seme not more readie to expell frome the Congregation then to recyve againe those in whome they perceyve worthie frutes of repentance to appeare. Neither yet to forbyd 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 ponishementes, corrections, censures, and admonitions, stretche no farther

N A H E A G L V I S E.

gan abheith ní is truime ina mar
iarras focal Dé go ladhamhail
maille ré trocaire anden-
amh, agas an gnath-
ughadh.

¶ Math. xvij.

¶ Da ndiuulta én neach an coimhthi-
nol deisceacht, biaidh fé dhuitfe mar
éticeach, nó mar puiplicanach.



ᚠᚩᚱ የᚠᚩᚱ የᚠᚩᚱ የᚠᚩᚱ

ᚠᚩᚱ F O I R M የᚠᚩᚱ

V R R N A I D H E
inghnathaidhe adtigh
gach Criftaidhe go moch
agas go hanmoch.

¶ Vrmaidhe mhaidne.

M. 2.

then God's Woorde, with mercie, may lawfully bear.

MATTH. XV.

They worshippe 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.

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

A DHE vile chumhachtaigh, & a Athair is mó trocaire, ní hé adhbhur ar dtaisbenta and so abfiadhnuise do chumhachtadh Diadhafa, do dhen amháin dhóchais as ar ngiomharrthaibh féin, nó as ar dtuillteanas, acht as do throcaire imarcoidhse, mar dogheall tú ar nguidhe désteacht, & ar niarra-tuis do thabhairt dúinn, donimaoid ort anainm do Mhic inmhuiin Iosa Criosd ar Dtighearn. Neoch tug aithne dhúinn, find féin do chruindíughadh, agas do thinol agceand a chéile, ina ainmfean, lé láin ghealladh dearbhtha, gombía fe féin nar meafg, & nar meadhon, agas ní hé sin amhain, acht gombía fé againd, mar Aidhne, agas mar theachtaire do thaoibh do chumhachtafa, dfaghail duinn gach vile neithe da bfaicfe do thoil bheandaidhthe, intugtha dar riachtanas aleas. Vime sin atámaoid gud ghuidhe agas gudghératach, a Athair is mó trocaire, do ghnus ghrádach dimpodh chugaind, agas gan ar peacaidh iomar-cacha

ALMIGHTIE God and most mercifull Father, we do not present our selves here before thy Majestie 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 wyll not onely be amongst us, but also be our mediator and advocate towards thy Majestie, that we may obteyne all thinges which shall seme expedient to thy blessed wyll for our necessities. Therfore we beseeche thee, most mercifull Father, to tourne thy lovyngre contenance towardes us, and impute not unto us our manyfold synnes

M H A I D N E.

cacha no ar feachrain shaóbha dagra
nó do leanmhuiin oruind, an ní ler
thuilleamar do réir córa, & cothruim
tseargfa, agas do ghér dhíghaltus do
theacht oruind. Acht gabh find ad
thrócaire ar son Iosa Criosd agabhair
a bháis, & a phaiséasan, mar lán Eraic
ar nuile olcne, ar son gurab andsan am
hain atá do thoil, agas nach édir leat
tsearg do bheith rinde thrídfín.

Agas ar bfaicin gur chuireamar an-
oidhchefe thoraind a suan, agas a su-
aimhneas, Deonaidh duinn a Athair
neamhdha, an lá aniudh, agas gach én
lá eile feadh ar mbeathadh, do chait-
heamh go huilidhe adsheirbhíffe, i-
ondas godtí dar nuile fmuaintighibh
dar nuile bhriathraigibh, agas dar nuile
oibrídhibh, glór hanma naomhthasa
dadhmoladh, agas deagh esimlair do
thabhait dághach énnduine, iondas
antan do chífid ar ndeagh oibrídhe
go dtiubhraid gloir duftfe ar Nathair
neamhdha. Agas fós an mhéid nár
lor leat dod thrócaire shaoir féin, agas

M. 3.

and offences, wherby we justly deserve thy wrath and sharpe
punishment, 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 thou art pleased, and through
whome thou 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
wholy in thy service, so that all our thoghtes, 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 forasmuche as of thy mere benevolence

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

dod ghrádh ar gcruthughadh do réir shioghrach féin, agas do chosmhuluis amhain. Acht maille ris fin do thogh tú find, mar oidhreadhaibh maille red Mhac mórgchrádhach Iosa Criofd ar an Righeacht robhuainsin, doulmhuiigh tú féin duínn roimh thosach antsaogail. Atamaoid gud ghuidhe ar gcreideamh, & ar dtuigfe domhédughadh, & ar gcroidheadha dioillhudhadh led Sbioraid naomhtha, as go bféadam anois ar naimfear dochaithe amb anámailliibh Diadha, agas an glanghniomharthaibh beatadh. Oír atá a shios againd nach bfaghaid daóine íodholacha, nó daóine adhaltracha, nó daoine fantacha, nó daoine conaffacha, nó daoine mesgeacha, nó lucht craois, nó a cosmhulus eile fin, oidhreacht Rioghachta Dé. Agas ar son go dtug tú a aithne dhúinn, gach aón dínn do dhenamh guidhe daroile, ní harar son féin amhain a Thighearna & ar son na méide do ghoir tú roi-mhefo godtuigfe fhirindigh do thoile neamhdha, atamaoid ag denamh ar

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

And becaswe thou hast commaunded us to pray one for another, we do not onely make request, O Lord, for our selves and theym that thou hast already called to the trew understandings of thy heavenly wyll,

M H A I D N E.

nguidhe. Acht ar son gach vile pobuil, agas chinel fa faoghal. Neoch mur thuigid, as toibrighibh inganta-cha, gurab tú féin Diá ós na huilibh, gurab amhluidhsin is toil leat adteaguisg led Sbiorad naomh, & a nuile dhó chas do dhenamh indadfa anaón Slanuighthoir, agas abfear faortha, acht onach edir leó fin do chreideamh, gan a chloisidin, & nach edir a chloisidin, acht lé Searmoin, agas nach edir le henuine Searmoin do dhenamh, acht munacuirthear do chum Searmoine fad. Vimesín a Thighearna brof- nuigh, agas tógaibhsuas anairde randadoruighe firindeacha firdhiadha ar do dhiamhraibh féin. Neoch chuirfeas ar gcul gach vile tharraing tfaoghalta, agas iarras do ghloirese amhain ina dteagusg, agas ina ndeaghbheathaidh. Agas go contrárrdha dhó fin, Claoí Satan, agas an Anticriofd maille ré na nuile lucht tuaraftail, agas lena Papanachaibh, atá agadthreigeann fa, agas ar na dtoirbhirt agcéadsadh-

M. 4.

but for all people and nations of the World, who as they knowe by thy wonderfull workes that thou arte God over all, so they may be instructed by thy Holy Spirite to beleve in thee their onely Saviour and Redemer. But forasmuche as they can not beleve except they heare, nor can not heare but by preaching, and none can preache except they be sent; therfore, O Lord, rayse up faithfull distributers of thy mysteries, who settinge a parte all worldly respects, may bothe in theyr lyfe and doctrine onely seke thy glorie. Contrarely confownd Satan, Antechrist, with all hyrelinges and Papistes, whome thou hast already cast off into a reprobate sense,

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

ibh damanta, impoidh agcroidheadha
nó coisg agcumhacta. Iondas nach
édir leó lena flighthibh, no lena siosin
aibh, no lena nainchreideamh, no lena
feachranaibh, buaidhreadh do dhe-
namh ar do bhiegthrédfa. Agas ar
bfaicfin a Thighearna, go dtangamuir
ne ifna laithibh deighionachasa, agas
fa naimsir chuntabhartaighse, inar
ghabh ainbfios foirrneart, agas ina
bfiul Satan gonamhuintir agiarraidh
gach vile tfligheadh, domhuchadh
thoillse do tfoiscelse. Atamaoid gud
ghuidhe, agas gud ghératach, tú do
chothughadh, agas do sheafamh tha-
dhbhuir séin, anadhaigh na macdtíre
dtrenurchoideachfa, agas tabhair ne
art, & comhshurtacht dod tfearbhon-
tuibh séin, atá andaoirfe agas a prisun
aibh, natugadh tfadfhóighide adbhuir
dhoibh, domhedughadh a dtirentacht,
& a bfoirnearta floraingidhe, nó fós
do chur mheatachta ar do mhaothch
loindse. Agas fós na bacadh ar pea-
caine, nó ar naingidheacht do thro-
cairefe

that they may not by sectes, schismes, heresies, and errors, disquiet
thy lytle flocke.

And becaswe, O Lord, we be fallen into the latter days and daung-
erous tymes, wherin ignorance hath gott the upper hand, and Satan
with his ministers seeke by all meanes to quenche the light of thy
Gospell, we beseche thee to mayntayne thy cawse against those
raveninge wolves, and strengthen all thy servantes, whome they kepe
in pryson and bondage. Let not thy longe sufferinge be an occa-
sion either to encrease theyr tyrannye or to discorage thy childrene;
nether yet let our synnes and wickednes be a hinderance to

M H A I D N E.

cairefe. Acht a Thighearna tabhair aire go luathgaireach ar amhgharaibh agas ar ghuafacthaibh, Heaglaise edtroraigne féin, atá aninadhaibh imdha ag fulang dhóchar dhoairmhe, ó chuthach chruaigh chalma anámhad.

Agas adbhamaoid a Thighearna, gurab orcheas tigid na dochairse oraind, ar son ar peacadh. (Oír gidh imdha do thioghluicthe, agas do thoirbhertúis duínn, le dtairrgeand tú find do thabhairt ghráidh dhuit, & gé minic do bhágár dioghultuis oraind, rer chóir dhufinn theagla do bheith oraind, & aithridhe escaidh ullamh do dhenamh) gidheadh atamaoid do ghnáth ag anmhuin nar naingidheacht, & nar nolc féin, & níshuilid ar gcroidheadha ag tuigfin trom vrchoide ar peacadh mar budh cónair dhoibh ad tuigfin. Vimesín a Thighearna cruthaidhse croidhedha nuaidhe indaind, iondas go madh éidir lind lé intindibh duthrachtacha, ar peacaidh féin do chaoineadh, lé turfse, agas lé dobron, agas lé dibeargoid. Agas

thy mercies, but with sped, O Lord, consider these great miseries, and chiefly the afflictions of our Contrie, which once florished through thy mercies, and nowe for contempt of thy Worde is plagued accordinge to thy judgement. Alas, Lord, mayst thou not be intreated? Shall we thus be left in dispayre? 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 exemplis of others. For thy people Israell many tymes by their synnes provoked thyne anger, and thow ponishedest them by thy juste judgement; yet thogh theyr synnes were never so grevous, if they once returned from their iniquitié, thow receyedst them to mercie. We therfore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

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

aithridhe, agus aithrechas daríribh do dhenamh, ar son ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighfe. Agas gé nach aithnidh duínn, do phardunfa no do mhaitheamhnas dfaghail dínn féin, no dargniomharrthaibh, gedheadh atamaoid go humhal ómanta, gudghuidhese agas gudghératach, ar son Iosa Criofd, do throcaire dfoillsiughadh oraind, & ar ngabhairl arís atfabhor, agas at-fiorghrásaibh, Deonaidh a Athair ghrádhaigh na hiarratuisse duínn, agas na huile ní ar a bfuil ar bféidhm, agas feidhm Heagluisse féin go huilidhe, do réir do gheallaidh dhufnn an Iosa Criofd ar Dtighearna, ofr is na ainmean donímaoid teadarhuidhe, mar do theagaifg fe féin duínn, ag radha, Ar Nathairne atá ar neamh, &c.

¶ Vrrnuidhe fheasgair.

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

for our former wickednes and ungodly behayor towards thee ;
and wheras we can not of our selves purchase thy pardon, yet we
humblly beseche 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 beseche thee as he hath taught us,
saying :

OUR Father, &c.

Evenynge Prayer.

O LORd GOD, Father everlastinge and full of pitie,

F H E A S G A I R.

do thrócaire, atamaoid aga thuigfin, & agá admhail, nach fiú find féin ar fuile do thogbhail damharc suas do chum neimhe, agus gurab ludha iná fin, is fiú find ar dtaisbhéadh abfiadhnuise do chumhachtadh Diadhafá, lé dóchas go neisdféasa ar niarratus, nó ar narruidhe, dá dtugam ar naire don ní do thuilleamar féin. Oir atáid ar gcomfiasa agar nagra, agas atáid ar peacaidh ag denamh fiadhnuise nar nadhaidh, agas atá afhios againd fós, gurab breitheamh cothrum ceirthbreathach thufa, nach moland nadaoine peactacha aingidhe, acht smachtuidheas lochta vile lucht luath bhrisde haitheantadh. Gidheadh a Athair is truime trócaire, ó do dheonuidhis a aithne do thabhairt dufnn, find do teadarughuidhe inar nuile thriobloidibh, agas inar nuile amhgharaibh, agealladh cungnamh agas cuideachadh do dhenamh lind fa nuairfin féin, amothuidhemaoid find féin, mar do bheithmaois ar ar flugadh don bhás, agas do neamhdhóchas.

we acknowledge and confesse that we be not worthie to lyft up our eies to heaven, mucle 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 deserwinges; 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,

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

Atamaoid go huilidhe ag treigean ar ndóchais tfaoghalta, agas ag rith, & ag ro tsiubhal, do chum do thrócaire tromghrádhuighese, mar aón chadhas, agas mar aón tearmand duínn, & atamaoid gud ghuilde, agas gud ghér attach, gan ar nuilc nó ar naingidhe acht imarcach do chuimhniughadh dhuínn, lé bfuilmaoid do ghnath ag brofnudhadh tfeirgefe, agas do dhi- umdha nar nadhaidh féin. Agas na chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnius dúinn, ar son nar thuigeamhar go diongmhalta, agas nar noctamar ler nibeathaidh ghloin go himchubhaidh, comhfhurtacht coimhthréan do Tfoig- geilsé, atá ar na shoillsiughadh dhuínn, acht gó mádh mó ghebhás tú chugad, maille ré deaghthoil, vñhla- cht & bás do Mhic Iosa Criod, neo- ch do thoirbhír a chorp féin suas, mar ofrail én vair amháin na iodhbuit, ar son na nuile, dodhiól lán érca ar pea- caine go himlan. Dena trócaire ora- ind

we utterly renounce all worldely confidence, and flee to thy soveraigne bountie as our onely stay and refuge ; besechinge thee not to call to remembrance our manifold synnes and wickednes, wherby we contynually provoke thy wrath and indignation against us ; neither our negligence and unkindnes, which have neither worthely esteemed, nor in our lyves sufficiently expressed the swete comfort of thy Gospell reveled unto us ; but rather to accept the obedience and death of thy Sonne Jesus Christ, who by offeringe up his bodie in sacrifice once for all, hath made a sufficient recompence for all our synnes. Have mercie therfore upon us,

F H E A S G A I R.

ind vime fin a Thighearna, agas maith ar negora dhúinn. Teagaifg find fós led Sbioraid naomhtha féin, as go mbreathnochamaois ar peacaidh, do réir marbhudh cóir, agas go ndenmaois aithrighe da ríribh ar afon, agas go madh móide a Thighearna, bhus toil leat fin dadmhail, ashaigfin duíd nach denaid na daoine damanta, nó na daoine atá ar diultadh vaid, hadhmailadh, nó hainm naomhtha deadarghuidhe. Acht asé an croidhe aithreach, agas así an intind bhronach, agas an confias fa eire antrom, ar ambiá ocaras, agas iotá do ghráffa, shoillseochas do ghlóirfe, agas do mholadh choidhche, agas gé nach bfuilmaoid, acht nar bpiafsdaibh, agas nar nuír neamhghloin, is tufa ar gcruthnighthoir, agas is finde oibridhe do lámh, is tú fós ar Nathair, agas is finde do chland, is tú ar naodhaire, agas is finde do thréd, is tú do cheandaigh find, & is finde an pobal do cheandaigh tú, is tú ar Ndiá, agas is finde thoighreacht.

Vime

O Lord, and forgive us our offences. Teache us by thy Holie Spirite that we may rightlye waye them, and earnestlye repent for the same. And so muche the rather, O Lord, becaswe that the reprobate, and such as thou hast forsaken, can not prayse thee, nor call upon thy name, but the repenteinge harte, the sorowfull 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 hast boght ; thou arte our God and we thy inheritance :

V R R N A I D H T H E

Vime sin na ceartaigh lé tseirg find, & ná déna dioghaltas do reír ar mí ghniomharthadh oraind, acht fmachtaigh go trúcaireach find, lé grádh aithreamhail, iondas go bfaicfe an saoghal go himlan, gidhbé huair bhus aithreach leis an peachtach a peacuidh féin, ó iochtar agas ó innheadhon a chroidhe, go gcuirfe túsa amhighiomhartha as do chuimhne, mar do gheallais lé tfaidh naomhtha.

Fadheóidh mar do bhí do dheagh thoil fa noidehche do chuma don duine, do dhenamh comhnuidhe dhóinte, mar do chum tú an lá dhó, do dhenamh faothair and, Deonaidh dhuinne a Athair ghrádhaidh fuán cuin corparrdha, iondas go madh eidiir lernanmandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iosa Criofd, dar faoradh, on mbeathaidh mbuaidhearthasa, & gan aiflinge nó taibhsidhe, nó Sbiorada buaidhearthas, do bheith anuachtar oraind. Acht ar nintinde go huilidhe
do

Correcte us not therfore in thyne anger, O Lord ; neither accordinge to our deseretes ponise us, but mercifully chastice 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 hast promesed by thy holy Prophete.

Finally, forasmuche as it hath pleased thee to make the night for man to rest in, as thow hast ordeyned hym the day to travell, graunt, O deare Father, that we may so take our bodily rest, that our soules may contynually watche for the tyme that our Lord Jesus Christe shall appeare for our deliverance owtie 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

F H E A S G A I R.

do thoghbail chugadfa, iteagla agas id dhidean. Tuilleadh eile fós gan ar gcodladh do bheith imarcach do réir antoile ar gcorp gcomhthruaillidhe, acht ar gcodladh do bheith foghainteach do comhfurtacht anbfainde ar náduire, as gomadh vilmhuide do bheithmaois do chaitheamh ar mbeathadh anamhaillibh, agas adtreighibh Diadha sin, do mhéadughadh ghlóire hanma naomhthafa, agas do comhfurtacht ar chomharsand, agas ar mbrathar Criofduidhe do réir do thoile Diadhafa. ¶ Biodh Amhluidh.

¶ Orrtha dhiadha inradha gach vair
dá dtoigeora tú aradha.

O NOIR agas ádhmholaadh, glór agas gnathbuidheachas duitse a Thighearna, agas a Dhé na nuile chumhacht, agas a Athair neamhdha, neamhmeasarrda, ar son thuile thrócaire, agas do chaibhnis charrthan- aigh, do nochtais, agas dolboillfidhis

upon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleape be not excessive or overmoche, after the insaciablie 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 kyndenes shewed unto us,

V R R N A I D H T H E

oraind, mar do dheonaidh do mhais
theas grafamhail, led thoil throcairigh
fén, finde do thogha do chum ar flá-
nuighe, roimh thosach an tfaoghaile, &
aleithed oilé fin do bhuidheachas du-
it, ar son ar gcruthaidhe, do réir cof-
mhulachta shioghchrach fén, & ar son
ar saortha lé fuil fhior naomhtha do
Mhic mhórghrádhaidh fén, fa nam
arabhamur damanta go huilidhe, agas
ar son gur bheandaidh tú find, led
Sbiorad naomhtha, abfoillsiughadh, &
a dtuigfin do bhriathar mbithbhuan-
fa, & ar son cuidighe, agas chumhanta
lind, nar nuile fheidhm, agas riachta-
nafaleas, agas ar son ar bfuaaglaidh ó
gach vile chuntabhairt chuirp & anma,
agas ar son ar gcomhshurtachta go ca-
irdeamhail, nar nuile amhgharaibh, &
ar son ar bfulaing absad daimsír gan
dioghaltus ar peacadh do dhenamb
oraind. Acht ag thabhairt aimsire fai-
de ré haithrighe dhuinn. Agas mar thu
igmaoid a Athair is mó trócaire, na ti-
oghluicese adubhramar, dsaghail du-
ínn od

in that it hath pleased thy gracious goodnes, freely and of thyne
owne accorde, to elect and chuse us to salvation before the begin-
ning of the worlde : and even lyke continuall thankes be given to
thee for creating us after thyne owne image ; for redeming 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 benefites, O moste mercyfull Father, lyke as we acknowledge

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

inn od mhaitheáss amháin, mar an
geedna atámaoid gudghuidhe anainn
do Mhic inmhuin Iosa Criosd, do Sbi
orad naomhtha féin do dheonachadh
dhúin, as go madh edir lind do ghn-
áth, bheith ag tabhairt bhuidheachais
duitse, ag fior leanmhuin na firinde, &
ag faghail comhfurtachta vaitse, nar
nuile dhoghruindibh, agas dhocamh-
laibh, a Thighearna daignidh ar gcre-
ideamh, & fadoidh é nifa mó, adteas,
agas angrádh mar dhlighmaoid duit-
se, agas dar gcomharsandaibh, na fu-
luing duínn a Athair ghrádaidh, do
briathra do dhul ní asiá dhúinn indi
omhaoineas. Acht deonaidh dhuínn
do ghnáth, comhfurtacht do ghrás,
agas do Sbiorad naomhtha. Iondas
go bfedmaoid adhragh dod hainim na
omhthasa, ler gcroidheadhaibh, agas
ler mbriathruibh, agas ler ngiomhar-
thaibh. Medaidh féin a Thighearna,
agas cuir aleithead do Righacht, agas
do churmhachta, iondas go bfedaimne
bheith lán nó diolta dod dheagh tho-
N.

to have received them of thyne onely goodnes, even so we beseeche
thee, for thy deare Sonne Jesus Christs sake, to graunt us alwayes
thyne Holie Sprit, whereby we may continually growe in thankfull-
nes towrdes 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 towrdes 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.

Helpē to amplifie and increase thy Kingdome, that whatsoeuer
thou sendest, we may be heartly wel content with thy good pleasure
and will.

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

ilse, gidhbé ar bith ní do dheonuidhis dhuínn, a Athair ghrádhaidh na léig oraind vireabhudh na neitheand, nach bfedmaoid theacht na bfegmhuis, do dhenamh do tseirbhise. Acht beandaidhse find, agas oibrídhe ar lámh ré chéile, iondas go mbiadh ar riachtnas aleas againd, gan ar neire do bheith ar chách, acht go madh mó bhiam inchuidighe leó, dena trócaire oraind a Thighearna, agas ar ar nuile lochtaibh. Agas ar bfaicfin gurab móir na fiacha, do mhaith tusa dhuínn ar son Iosa Criosd, tabhair oraind an mhéidsin do bharr gráidh do thabhairt duitse, agas dar gcomharfandáibh, bhí féin againd ad tathair, agas ad ceand feadhna & adtfear dídin, congaibh agad find ad láimh throcairidh, anám ar nuile bhuaidhearrtha, dar fáoradh óna huile vrchoidibh, agas do chrichnudhadh ar mbeathadh, a numenthlu, agas anonorudh hanma naomh-thasa, trid Iosa Criosd ar Dtighearna, & ar naón flanuighthoir. Biodh amhlu-
idh.

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 seeing 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.

idh. A Thighearna go madh gnáth
dhídean duínn, do lámh chumhach-
tachfa, & do sgiáth dióna ar ar sgáth,
agas gomadh flanughadh duínn do
thrócaire, agas do chaibhneas an Iosa
Criofd, do Mhac carthanach, agas
gomadh lán teagafg dhúinn do bhriathra
naomhthasa, agas go madh comhfólas,
agas comhfurtacht duínn, do
ghráfafa, agas do Sbiorad naomhtha,
go deireadh agas andeireadh ar mbe
athadh go himlán. Biodh Amhluidh.

¶ 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.

¶ Créd an ní anullmhuidheand anto-
gán a tflighe? na riaghladh séin do
réir do bhritharsa, fosgail mo tsú-
ile, agas do gheibhim tuigse iong-
antach do ladhfa, tabhair tuigse
dhamh, agas coimheda mé do ladh,
Coimhédha mé é lé mó chroidhe

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 instruc-
tion: 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 shal knowe the merveiles of thy Law. Give me
understanding, and I shal kepe thy Law, yea I shal kepe it

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

go huilidhe.

A Thighearna neoch is tobar gach uile ghliocais agas tuigse, ó dho dheonaidh tú amoigese, slighe the-agaisg do thabhairt damh, dsoghlum chriche mo bheathadh do chaitheamh, go honorach diadha: go madh toil leat maille ríssin mo thuigse do tfoilliúghadh atá da náduir féin dall, iondas gomadh édir léam, an teólus agas an teagasc muinfidhear dhamh, do ghabhail chugam, lé deagh thuigse, & gomadh toil leat mó chuímhne do threorughadh, agas do dhaingnighadh, do choimhéd msodhluma, & fós mo chroidhe do cheartughadh, do ghabhail na nglan teagasc fin lé toil thindeafnaidh, mar is imchubhaidh, iondas nach rachadh mo tsaothar andolaidh oram, do bhridh mó dhimhaoinis nó mo neamhbuidheachais ar do thioghluiicibh tromdhiadhafa, gomadh toil leat fós do Sbiорад naomhtha féin do dhortadh oraind, 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.

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

ind, dá choimhlinadh fo .i. Sbiorad na tuigse, agas na firinde, agas an bhreitheamhnuis, agas an għliocais, & an ghlaineoluis, lé bfétar miſi do dhenamh aibél, do għabbáil thoraidh an tiothair, & andochair do għeibhthear remo theagħsg chugam. Iondas nach racha fin andiomħaoineas damh. Agas a Thigħearna gebé haġniedd ar adt-ubhra mé aire, tabhair oram fin do cai theamh, do chum na criche Diadha dlisteanaidhe .i. tufa do thuigxin, mar Thigħearna Isfa Criod, & gomadh édir leam lán ndochas mo tflanuighe do bheith agam ad għrāsaibhse, agas feirbhis dhifreach dhiongħalta do dhenamh dhuit, do réir do thoile fé-in. Iondas gebé ní do nim dsogħlaim, gomadh adhbbur cuidighe, agas cumhanta do chum na serbħise fin damh ē, agas ar bfaċċin gur għeall tú gliocas dona daoinidh beaga vṁħala, agas gur għeall tú claoidh, & comħ thuargaint do dhenamh ar na daonibh diomhsacha, lé comħmbuaidhre

N. 3

the Sprit, I say, of all understanding, truthe, judgement, wisdom, and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me be not in vain. 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 knownen to them that be of an upright heart, and also to blynde

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

adh agcedfadhl, agas gur gheall tú,
thu féin do thaifbenadh do lucht na
gceartchroidheadh, & fós na daoine
aingidhe neamh Dhjadha do dhal-
ladh, ataimse gud ghuidhe, agas gud
ghératach, mé féin do chórughadh,
agus do chaitheamh, anumhla fhirin-
digh, iondas gurab í túis mfodhluma,
mo bheith vñhal orramach ómanta
dod chumhachaibh Diadhasa, agas
na dñhaidhfin dona huachtaranaibh,
agas dona haird Thighearnaibh, do
ordaigh tufa os mo chiond, agas go-
madh toil leat mo croidhe dullhud-
hadh go neamhchealgach, dod hon-
orughadhfa, agas do threigean uile
olc, agas antoile na feola, & in chuirp,
& mé dom vñmhugadh féin, mur fin
do dhenamh do theirbhise, fa ninnhe
nófa staid, ina toil leafsa mo chur,
antan thiucfas mé do chum aoife fo-
irfi, na tiodhluicese, agas gach tiodh
lucadh maith eile iarrain ort a Athair
na trocaice anainm do Mhic Iosa cri-
ofd mur do theagaifg sé féin damh ag
radha

the ungodly and wicked ; I beseeche 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 filthie 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.

V R R N A I D H T H E
radha Arnathairne atá ar neamh, &c.

¶ Psalm. 25.

¶ Foillfeochaidh an Tighearna a tseicred féin, dona daoinibh arambí a eagla, agas do bfera fé, eolas a chaibhneafa féin doibh.

¶ V R R N A I D H E I N R A-
dha sol thindsgnas neach a obair.

A Thighearna, agas a Dhé, agas a Athair is mó trúcaire, & a Tílanguighthoir, ódo dheonaidh tú aithne do thabhairt dúinn, obair do dhéamh, dsurtacht ar nuireafbhadha, & ar bfeadhma, atamaoid ageadarghuidhe do ghrás, ar nobair do bheanda-chadh as go foitheochadh an bean-dachadhsin chugaind féin. Oir ní cosmhúil gura buan find na shegmhaais fin, iondas go ndenand, toirbheat-tus do bheandaidhe oraind, fiadhnu-ife dhúinn, ar an gcúrum, agas ar an ngradh aithreamhail atá agat ós ar

N. 4.

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 beseche 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 witness unto us of thy bountifullnes and assistance, so that thereby we may know the fatherlie care that thou hast over us.

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

gciond. Tuilleadh eile a Thighearna, atamaoid gud ghér ghuidhe, ar near-tughadh led Sbiorad naomhtha, do thabhairt oraind, obair fhirindeach, gan shallsacht gan cheilg do dhenamh fa fdaid, agas fa ninnme inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhuijn horduighe oirrdheircse, & do reachta ronamhtha, nó do leanmhuijn lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & masa thoil leafsa a Thighearna, bifeach do bhrídh do bheandaidh féin dotheacht arar nobair, tabhair intinde dhufnn do chuidiughadh leis na daoinibh ar absuil feidhm cuididhe, do réir na gcumhacta ina toil léid ghrásaibhfin do thabhairt duinn, agas ar dtuigfinn dúinn gurab vaitse tig gach vile ní maith, deonáidh dhúinn find dar numhlughadh, agas dar nísluighadh, dar geomharsandaibh, & gan find dar dtogbhaill féin indiomus ófa gciond, gé nach bfuaradar viread comhranda neith rinde od thrócaire

fé,

More over, O Lord, we besech thee that thou wouldest strengthen us with thine Holy Sprite, that we may faithfully travel in our state and vocation without fraude or deceit: and that we may indeavour our selves to followe thine holy ordinance, rather them to seke to satisfie 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 nede, according to that abilitie that thou of thy mercy shalt give us, and knowing that all good things come of thee, graunt 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.

se, agas mása thoil leat finde féin dfé-chain, agas do cheasnughadh, lé barr bochtaine, agas vireafbhadha, nísa mó nó do bail lé toil ar georp, go-madh toil leafsa and fin a Thighearna gan ar dtreorughadh do thuitim ane-amhdhóchas. Acht do ghráfa do thabhairt duínn, do thuigún, agas dad mhail go mbeathaidheand, agas go naltromand tú féin do ghnath, do bhríd do thrócaire faoire find, & go mbemaoid go foidhídeach ag seithe amh ort, nó go dtabhra tusa fásadh dhúinn, ni a mháin do ghrásaibh nó do thioghluicibh corporrda, acht go speisialta do tsaibhreas neamhdha nua Sbioratalta, do chum fin dar mbrof-nudhadh, do thabhairt mholaidh, & mhòrbhuidheachais duitse a Thighearna, agas mur fin do ghnáth gan gluáfacht do bheith ad thrócairese amháin. Eisd find a Thighearna na trócaire ar grádh do Mhic inmhuin Iosa Criosd ar Dtighearna. Amen.

86 (***) 28

And if it please thee to trye and exercise us by greater povertie and nedē then our flesh wolde desire, that thou woldest yet, O Lord, graunt us grace to knowe that thou wilt nourish us continually through thy bountiful liberalitie, that we be not so tempted, that we fall into distrust : but that we may patiently 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 alwayes have more ample occasion to give thee thankes, and so wholy to rest upon thy mercies. Heare us, O Lord of mercie, through Jesus Christ thy Sonne our Lord. Amen.

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

¶ Vrrnuidhe in radha gidhbé huair
bhus ail leat.

A Thighearna agas a Dhié vile chumhachtaigh, agas a Athair is toirbheartaighe trócaire, ní fhuil aon-neach comhchofsmhuiil riotfa ar neamh nó ar talmhuin, do réir mar oi bridheas tú na huile neithe, do chum ghlóire hanma féin do mhedughadh, agas do chomhfhurtacht do dhaoine toghtha, mar do rinde tu fós an duine énuair, na cheand agas na Thighearna, ós ciond gach vile chréatuir, agas tug tú ionadh dhó, ingarrgha na nuaile aoibhneas, agas fariór ar mbeith fa ninbhe tsona fin dó, nior bfada na dhaiad fin, gur dhearmuid fé do thi odhluicthese, agas do mhaithis. Do-badh gnáth fós léd pobal féin cland Ifrahel, ameadhon amuirne & amór chonaigh, dul ar seachran fligheadh vaidse, ag siór dhímheas ar do thrócaire mar atá gach vile fheoil agnathughadh dul ar mire, agas ar mór dhearmad.

A PRAYER MADE AT THE FIRST ASSEMBLIE OF THE CONGREGATION, WHEN THE CONFESION OF OUR FAITH, AND WHOLE ORDERS OF THE CHURCH, WAS THERE READ AND APPROVED.

O LORD GOD ALMIGHTIE, and Father moste mercifull, there is none lyke thee in heaven nor in earthe, which workest all things 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 contynually rageth when it hath gotten libertie and external prosperitie.

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

armad, antan do gheibh sí faoirse, & fonas lé tiodhlucibh corparrda.

Gidheadh a Athair immhuin, atá do ghliocassa fuaithe red thrócaire, iondas go bfechand tú gach éntilige, do thabhairt do chloinde fén, do chum aithne, agas tuigse, do bhrídh do ghrá idh aithreamhail orra. Agas vimesin an tan nach bfoghnand fonas, & forcracht dhoibh, is bés duitse and fin, daibhreas, agas dochar do thabhairt doibh, agas huile chland féin do cheartughadh, agas do smachtughadh mar fin, an mhéid do ghabhais chugad ad theaghlach naomhtha dhiobh. Vime fin atámaoidne na daoine peacthacha biodhbhochtafa ag tabhairt bhuidheachais duitse, lé croid headhaibh úmhla, ar son gur dheonagh tú ar ngairm do chum do théaghaise, agas do theaghluidh, lé smachtughadh aithreamhail, ar son an dimheasa do rindeadar ar na gráfaibh do fhurail tú oraind, anam ar focrachta, agas ar sólais. Oír do beidir leafsa lé

But suche is thy wisdome adjoyned to thy mercies, deare Father, that thou sekest all meanes possible to bryngē thy chyldrene to the sure sense and lyvely feelinge of thy fatherly favor. And therfore when prosperitie wyl not serve, then sendest thou adversitie, graciously correctinge 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 folde 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 bhreitheamhnus, find do thoir-bheart, agas do thiodhlucadh, dar nintindibh dúra damanta scén, & dar gcroidheadhaibh cruidhe cealgacha cloch, anéraic an dimhesafin adubhramar, agas anéraic imad ar peacadh fuathmhur fiór ghránda oile, atámaoid dagrá oraind scén and fo a tfiadhuisefse, mar do rinde tú ar mhóran oile roinained. Acht cheana a Thighearna atá an mhéidfin do mhaiteas iondadfa, go bfaicear dhúinne gur dheimuid tú ar nuile peacaíd, agas gur ghoir tú find onuile iodhulacht, agas vrchoid ina rabhamar báite, do chum ard admhala hanmasa, & dium-chur chroiche éigne ar son fhirinde do Tfoifgeilse ameasg do poibleach, ag denamh fiadhmaise lé tfaidhíbhfe, agas lé teafbulaibh, agas ni fa mó léd Mhac ionmhuin Iosa, ar gceand & ar gcodhnach, neoch rér thindsgain tú finde do dhenamh cosimhui, do chum ar mbeith cosimhui ris an tan fhoillsi-dheas fé é scén ina ghloir. A Thighearna

and many other grevous synnes whercof we now accuse our selves before thee, thow mightest moste justly have gyven us up to reprobate myndis 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 Citié most Christianlye reformed, to profess thy name, and to suffer some crosse amongeste thy people for thy trewth and Gospell's sake; and so to be thy wytnesses with thy Prophets and Apostles, yea, with thy dearly beloved Sonne Jesus Christ our head, to whome thow dost beginne here to fashon us lyke, that in his glorie we may also be lyke hym when he shall appeare. O Lord God,

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

arna, & a Dhé créd finde féin ar abfuil tufa agfoillsiughadh na ngráffa. A Thighearna thairise maith dhuinn ar neamh mbuideachas, & ar nuile peacaidh, ar grádh Iosa Criofd, a Athair ghrádhaidh médaigh do Sbiorad naomhtha féin iondaind fós, do theagasc ar geroidheadh do ghairm Abba, Athair inmhui, agas do dhaingnighadh dhuinn ar dtogha tforuighthe ag Criofd, agas dfoillsiughadh a thoile dhuinn ni sa lia, agas nísa liá, & dar gceangal a tfirindefe. Iondas go bséadam ar mbeatha do chaitheamh, & bás dfulang fa bfirinde fin, & gomadh éidir lind do bhrídibh oibríge an Sbioraid adubhramar, cúnthus do thabhairt nar gcreideamh, da gach nduine iarrfas oraind é, le caibhneas, agas lé ceart agas lé cóir, mar ataid móran agar nithimradh, agas ag tabhairt sgandaile dhuinn, mar do bheithmaois nar lucht vilc imarcaidh, gomá hamhláidh finanois ar bfaicfin ar ndeagh-bheathaine ag Criofd, blus éidir leó

what are we upon whome thowe shuldest shewe this great mercye ?
O moste lovyng Lord, forgyve us our unthankefulnes, and all our synnes for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us ; to teache our harteres to cry Abba, deare Father ! to assure us of our eternal election in Christ ; to revele thy wyll more and more towards us ; to confirme 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 staunder us as evyll doers, they may be ashamed and once stopp their mowthes, seinge our good conversation in Christ Iesu,

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

náire dá ngabail fan fgandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhrud ó adhbhur na sga ndaile fin. Atamaoid fós gud ghéatach a Thighearna, an coimhthionolfa do bheandachadh, agas do riaghla dh do mholadh hanma naomhtha féin. Atamaoid fós gud ghuidhe, tú féin do bheith nar bfochair, agas a measg do chloinde do ní tinol ataimm Diadha féin, agas atamuid gud ghuidhe bheith abfocair, agas absarradh, ar nuile bhrathar Criofuidhe ar feadh an domhain go himlán. Iondas go madh céidir leó, agas linde do bhridh bhrofnuidhe Sbioraid na firinde, gan séchain do chuntabhairt tsaoghalta, fá bheith agiarraidh honorafa amháin agas do ghloire, agas ag adhmholadh hanma naomhtha atá beanduighthe afaoghal na faoghal.

¶ B I O D H A M H L U I D H



¶ MODH

for whose sake we beseche 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 promesee, 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 truthe, may (all worldly respects set a part) seke thy onely
honor and glorie in all our and their Assemblies. So be it.
204

MODH CÉ

A S N V I G H E N A N O G A -
nach sol chaithid Suiper an Tighe-
arna, agas foirceadul aithghearr
an chreidimh Chriostaidhe
and fo siós.



AN MAIGHISTIR.

CIA ina gcreideand tussa, a óg-
anaigh?

An Deiscibul.

Creidimse an Diá Athair, agas ina
Mhac Iosa Criod, agas andfa Sbio-
rad naomh. Agas ní fhuil mo tfúil
ré flánughadh dothaobh ele, acht
dontaobhsin amháin.

M. An Tathair, an Mhac, agas an Sbi-
orad naomh, ané go bfuilid acht ina
naón dia 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

F O I R C E A D A L

ondia, gé táid edir dhealaiddh the
adtrí pearfandaibh.

M. Ané nach bfuilid Dee eile and, aga bfuil comas, agas cumhactha do peacaidh do mhaitheadh dhuitse, acht antaóndia sin amháin?

D. Is dearbh nach bfuil sin and, agas gebé iarras maitheamh a phecadh, ar chreatuúr eile. Acht amháin ar an Gcruthuighthoir, atá fé ar feachran fligheadh, agas anairde aineoluis thoile Dé.

M. Cia tug éolas thoile De dhuitse, mar sin, dorágha nach bfedaíd aing il no naoimh, ar peacaidh do mhaitheadh dhúinne, acht Diá séin na aonar?

D. Briathra Dé séim ina bfuil a thoil follus donuile ádhamhchloind, & damhsa gurab fiór an ní adubhra mar, óir iarraidh sin oraind, gan mai theamhnas ar peacadh diarraidh, acht ar an Nathair neamhdha amháin 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

A N C H R E I D I M H.

thra do labhair Criodl rena Easpulibh, antan do iarr fé orra, an Soigéil dfoillfiudhadh dona huile chre atuiribh, & an Sbiorad naomh do ghabhail chuca, agas gebé damaitheidis a peacaidh, go maithfeadh fsean a peacaidh doibhsin, & gebé dá nach maithfidis a peacaidh, nach maitfeadh fsean a peacaidh doibh?

- D. Is mar fo thugimse fin .i. gur iarr Criodl ar a Easpuluibh, agas ar a fliocht, a thrócaire féin, agas a ghráfa ñsurail ar gach énduine, agas an mhéid dibh do dhénadh aithridhe, iadfan na ainmfean dfoillfiughadh go rabhadar a peacaidh ar na maith eamh dhóibh. Agas an chuid eile do dhiultfadhb aithrighe do dhenamh. Gombedis a peacaidh ceangalbte dhiobh, gan amaitheamh dhóibh, agas go ndénadh Diá dighaltus orra.

- M. Créd eile cuid an Tfagairt no an Mhiniústir do maitheamh na pe-

O.

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,

F O I R C E A D A L.

eadh, antan gheallas fé maitheamh a peacadh dona daoinibh do ní aithrighe ?

- D. Ata antainmfinn féin ministir ag sua sceladh na ceisdesin, óir is inand é ré rágha, agas fear freafdal no frithoilité, mursin is í fí a chuidfin donobairfin, freafdal bhriathar Tsoisgel Dé, agas fritholugh na Sacramuinteadh do dhenamh, do réir Thiomna naomhtha Dé, agas is ris féin amhain bheanas na peacaidh do maitheamh, lé oibriughadh a Sbio-raid naomh, agas nir dheónaidh féna cumhactha fin dfáith nó Deaspol, nó dénduine ele riamh, acht Diofa Criodáil féin amháin.
- M. Créd ifium do chreidimh maseadh ?
- D. Gurabé Diá Athair Iosa Criodáil ar Dtighearna (& ar Nathairne · vile) is tosfach, agas is adhbhur prindípalta dá gach vile ní, agas go bfuil fé aga riaghladh, as nach dentar én ní gan a ordughadh, agas a shresdal.

Nadhiайд

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.

A N C H R E I D I M H.

Nadhiaidh fin go dtainic a Mhae Iosa Criofd anuas fa saoghal, & gur choimhlion sé gach vile ní mfheadhma dar flánughadhne, & gondeach aidh sé súas ar Neamh, mur a bfuil fe ar deaflaimh an Athar, & gurab aige atá gach vile chumhacta ar neamh, agas ar talmhuin, agas go dtiucfa sé aris afsin, do dhenamh bhreitheamhnais ar an tfaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, arfon gurabé brigh, agas neart, & cumhacta Dé é, agas gurabé chuireas agcló nar croidheadhaibh na gealkaidh do rindeadh dhíunn an Iosa Criofd. Agas fa dheoigh go bfuil an Eagluis ar na naomhadh, & ar na faóradh ona peacaibh, tríd thrócaire Dhé. Agas go néreochaidh fi taréis na beatadhfa, do chum na beatadh futhaine.

- M. Ané gurab lór dhíunn fin do thugfin, agas do chreideamh gan én ndeaghghniomh do dhenamh osin

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

209

F O I R C E A D A L.

amach ?

- D. Ní lór gan amharus.
- M. Créd eile iarras Dia oraind maille
ris an gcreideamhsa do bheith aga
ind ?
- D. Iarraidh sé oruind feirbhís do
dhenamh dó ler gcorpaibh, & ler
gcroidheadhaibh go huilighé.
- M. Ciondas is denta dhúinn an tfeir-
bhís fin dó, an do réir aitheantadh
Dé féin, no an do réir mar do chumá-
dar daóine reacht dhúinn, nó an
do réir ar dtoile, agas ar meanman
féin ?
- D. Do réir aitheantadh Dé is denta
dhúinn feirbhís dó, agas ní do réir
reachta daónna, no do réir ar me-
anman féin no ar dtoile.
- M. Ané go nabrad tussa nach bfuil
dfiachaibh oruind an reacht doch-
umadar daóine romhaind, agas go
háirighe vachtarain na Heaglúise,
fin do chongbhaill, agas feirbhís, do
réir mar do ghnáthaidh fiadsan do
dhenamh do Dia ?

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 commandments of men, and especially of the rulers of the church, and to serve God according as they have served him ?

A N C H R E I D I M H.

D. Adeirim go firindeach, nach bfuil
dñiachaibh oruind én ghnáthughadh
atá anadhaidh bhriathar Ndé
do leanmhuin, agas fós gur chumadar
na Sagairt, moran do ghnathughadh
feirbhise dhúinn, do ní maois
do Dhiá dar leósan, agas gurab
eafonoir do Dhiá a lán dibh.

M. Créd do bhéir ortsa fin do ragha,
ane gurab glioca tussa ina íad ?

D. Ni has moghliocas féin ata modhócas,
acht am briathraibh Dé, ina
bfuil follus gurab eafonoir do Dhiá
moran do tseirbhis na Sagart feachranach,
oír ní hacasan atá reacht do chuma dhúinn, & ní mó is
againd féin. Acht ag Diá féin amháin,
agas go speisialta, ni dhlighmaoid
vmlha don reacht do chumadarfan
anadhaidh reachta Dé.

M. Créd eile an tflíge dobáil leatfa
do ghabhail chugad do thabhairt
onora do Dhiá, acht an tflíge do
ghnáthuigheadar do tsindís romhad,
agas do theagaifg an Pápa, agas

O. 3.

D. 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.

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

D. 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.

M. What other way wouldest thou desire to follow in order to honour
God except that followed by thy forefathers, and which the Pope,

F O I R C E A D A L.

an Eagluis ré fada dhaimfir ?

- D. Dobáil leamsa an tflighe atá adtíomna Dhé do leanmhuiin, óir do bhí sí báite no abfóbach, no ar na truailleadh go rómhor, fa naimsír dochuaidh tharaind, do bhrigh shainte, agas ainbfiosa na Sagart, óir madhail lind dul adtéaghais neimhe, agas fa mbeathaidh futhain is sí ar tflighe dhíreach, briathra Dé deisceart, agas a aitheanta do chomhéd.

M. Ciá hiad aitheanta Dé, no ca mhéd atáid and?

D. Atáid a deith.

M. Sloind dúinn iád.

D. Is vrufa dhamfsa sin, óir do fhoghlaím mé fad, affan shítheadmhadh ca ibidil do leabhar Exodus, antan do labhair Diá na briathrafa siós. Is mise an Tighearna do Dhiá, neoch tug thufts a talamh na Hegbhrite: agas a teághais na daoirfe, na biódh Dee oilé agad amfhiadhnai-fefe. 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 spake 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

A N C H R E I D I M H.

ghrafinte, no én fhíghuir na neithe atá tuias ar neamh, no ad talmhuin a bhos no anuiseadhaibh faoi thalmhuin, ná geillse dhoibh, agas na dena feirbhís dóibh, oír is mife an Tighearna dó Dhiá, & is Diá edmhar mé, leanas aingídheacht na naithreach ar an gcloind, go nuige an tréas no an ceathramhadh cém no glún gheinealaidh ar an droing agambia msuath. Agas shoillseochas trúcaire do na miltibh don droing agambia mó ghrádh, agas choimhendas mhaitheanta. Na tabhair ainm an Tighearna do Dhiá féin a ndímhaoineas, oír gébé bhéras a ainm go dimhaoineach, ní budh neamhchiontach abfiadhnuise Dé é.

Cuimhnidh lá na Sabboide, do chongbail a síoire, dena hoibrighe a fé laithibh, agas huile tfaothar, acht a fé an feachtadh lá Sabboid no Sathurn an Tighearna do Dhiá, na dena én obuir fa ló fin, na dena féin, agas na dénadhbh do Mhac, agas na dénadhbh 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,

F O I R C E A D A L.

lach, no hainmhidhe, no an taisteach-lach bhias taoibh astloigh do dtárus, Oír do rinde an Tighearna neamh, & talamh a fé laithaibh, agas do rinde fe an fhairrge fós, & gach ní dha bfuil inta fin, agas do ghabh fé comhnaidhe an feachtmadhlá, vimesín do bheandaigh an Tighearna an Sathurn, agas do naomh fé é. Tabhair onóir do Tathair féin, agas dod Mha thair, iondas go sindfidhe do laithe ar an bférand do bhéra an Tighearna do Dhiá dhuit. Na dena marbhadh, na dena adhaltrus, na dena goid, na dena fiadhuise bhreige anadhaigh do chomharsand, na fmuain duit féin árus do chomharsand, agas na fmuain dhuit féin bean do chomhurfand no a óglach, nó a bhanoglach, nó a bhó, nó a assal, no énní eile bheanas réd chomharfaind féin. Ag fin aitheanta Dé dona daoinibh .i. lé freastal Maoife do chloind Ifrahel, agas dá fiocht beandaigthe na ndiaigh.

M. Ciondas roindeas tú na haitheanta?

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?

A N C H R E I D I M H.

táfa ?

- D. Roindfead ar túis indá thábhaill, & na dhiaighfin andeith naitheantaibh, agas ataid na haitheanta bheanas ris anonoir dhlighid daóine do thabhairt do Dhiá fa ched tabhaill, agas anonóir, agas an comhgrádh dhlighid daoine féin da cheile fa dara tábhaill.
- M. Ca mhéid aithne dhíbh atá fa chéd tábhaill ?
- D. Ataid a ceathair .i. gan dee eile do bheith againd, acht antaondia amhain, na dhiaighfin gan deilbh do dhenamh no do chumdlach, & gan adhragh doibh, an tréas dibh gan ainm Dé do thabhairt nó do ghabhail andimhaoineas, agas fa dheoigh anseachtmhadh lá do chongmhail na lá faóire.
- M. Sa chéd aithne mar aníarrand Diá gan dee eile do bheith againd, ané go bfuil nar gcumhachtaibh dee eile do dhenamh ?
- D. Ní shuil cheana, acht atá nar cu-

- D. 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.
- M. How many of these commandments are in the first table ?
- D. 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.
- M. In the first Commandment when God asks you to have no other Gods, is it that we have power to make other Gods ?
- D. No indeed, but we have power

F O I R C E A D A L.

mhachtaibh a nonóir dhlighmaoid do naondia shirindeach, dfurail ar chreatuiribh ele, agas antan donmaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid buidheachas na dtioghlucadh fuaramar ó Dhiá do chreatuir ar neamh no ar talmhuin, anégmhais Dé amhain, no fós antan iarrmaoid fóirighin anma no maitheamh ar peacadh orra, madh aingil madh naoimh sad, atamaoid ag brisfeadh na haithnese, agas ag denamh dhee breige dhúinn féin.

- M. Anabrand tú nach cóir dhúinn deilbh no ionhaigh do chumdash, no feacadh no adhradh dhoibh ?
- D. Ataimfe aga rágha fin, agas ní mé is údhdar andfin, acht an dara haithne don chéd tábhail.
- M. Créd do bheir ortfa sin do rádha, agas gur ghnáthach na dealbha, & na hiomhaighe againd fna Teampluibh mar flighradhudh, & 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

A N C H R E I D I M H.

conlitharradh cuimhnidhe ar Dhá féin, agas ar ná naomhaibh do shulaing dochar ar son na firinde, gé nach í a nonoir dhiadha dobher maois dóibh ?

- D. Ní bfuil gnathughadh da shad ar bioth, nach dleaghan a chur as, an-uair is dearbhtha, a bheith anadh-aigh aithne Dé, daréir sin dligh-thear na hímhraighe, dofgrios arfon go bfuil diá agiarraidh gan a nden-amh, agas gan feacadh, agas gan adhradh dhóibh.
- M. Créd eile an cuimhneachadh bhí as ar Dhiá no ar a naomhaibh ag-aind.
- D. A briathra féin, mar a bfuil sé aga thaifbenadh don tfaoghal, ó bheuluibh a sháitheadh, agas a easpol, fa tfeintionma, agas fa tionma nuaidh atá ar na daingniughadh dhuiinn lé páis a Mbic Iosa Criofd ar Dtighearna, agas na dhiaighfin, is deilbh shirindeach dhó ar mbráthair no ar fiúr 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,

F O I R C E A D A L.

no an anfhocair, agas ísiad dhlig-maoid do chumdach, & ni deilbh chloch no mhaideagh no airgid no óir ar nach bfuil féidm cumhdaigh.

- M. Is ingnadh nach roibhe fin aga theagaig dar ndaoinibh romhaind, agas é a naitheantaibh Dé?

D. Doghoideadar na Sagairt sheach-ranacha a naitheneise on pobul Christstaighe, do chunnaq na ndealbh bfallfasa dochur mar sgáileadhbaibh breagacha abfiadhuise an pobuil na ninadh féin, do tseachna na saóthar do dhligdis do dhenamh donna poibleachaibh, & fós ar ghrádh na tarbha tromghnáthuighe do bhi an pobal ainbfioffach do thabhairt doibh anonóir na ndealbh malaighe fin.

- M. Nach bfuil ceadaigthe dhuit v-air ar bioth ainm Dé do thabhairt a bfirinde no ambréig, no créd is modh miond dúinn muna bfuil?

D. Atá cedaigthe 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

A N C H R E I D I M H.

oraind fiadhnuise na firinde do dhenamh aninadh no anait breitheamhnuis, do chur na hégiora ar gcul, agas do chumdash na córa, & asé Diá féin amhain dlichtear do thabhairt andfin, agas ní creatuir eile, ar neanbh no ar talmhain.

- M. Ané nach bfuil ceadaighthe dhúinn aingil no naoimh do thabhairt, mar mhiondaibh, agas gurab fuarraige iad iná Diá?
- D. Ní bfuil sin ceadaighthe ó Dhía dhúinn, acht é féin do bheith mar mhiond againd, agas dá réir sin is tarcaifne ar Dhiá, aingil nó naoimh no creatuir eile do luighe mar mhiond, agas fós na daóine luigheas lámha, nó vailse, no cumhacha Riogh nó Tighearna, atáid ag denamh bhachlagh mbréagach dibh, & ag fadogh sheirge Dé na nadhaigh féin.
- M. Ciondas eile is indearbhtha dhúinn ar comhradh féin da cheile antan bhias amharus againd arghlór

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

F O I R C E A D A L.

no ar chomhradh a cheile?

- D. Abramaoid ifeadh, no ata sin mar fin, óir an mhéid bhias do bharr cainte agad ar fin, is o vrchoid tig sé.
- M. Cia é an lá da ngoireand tú an Tfabboid no an fathurrn, no ciondas is cóir a chonghmail faór?
- D. Goiream sin don tfeachtmhadh lá, agas dobé an lá da ngoirmaoidne diafathuirn ag cloind Ifrahél é, & a fé an la ris a ráitear Día doniarnaigh agajinde na Criostaidhe é.
- M. Créd tug an claochlodhsin ar an lá.
- D. Ar son chlaochloindh na nidhbart, óir amhail tug Iosa Criofd a fheoil fén, agas a sбуil na hidhbairt fhirindidh aninadh na niodhbart feailighe no fighuralta, is mar sin tu cadh an Tfabboid fhírindeach, na fuaine futhain dúinne, lé hoffrail na hidhbhairte sin, agas is da dherbhagh sin 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.

A N C H R E I D I M H.

- M. Créd í an obair is indenta dhuinn fa lófin.
- D. Ainm Dé deadarghuiughe, & a tfoifgel déiseacht, agas comhnaidhe do dhenamh ó oibrighthibh corparrdha, acht mun tuga égiontas oraind andénamh.
- M. Maseadh atá cedaighthe dhuínn, oibre ghe corrddha do dhenamh fa domhnach, da rabh feidhm iomarcach no riachtanas a leas oraind maille ré hegiontas no ré huireafbhuidh.
- D. Atá fin lándearbhtha, óir is don duine do rindeadh an tsaóire da comhfhurstacht, gedheadh ni dligtheart fo do thuigfin, acht ag cásuibh speialta.
- M. A Níad fo ceathra haitheanta na céd tábhaille bheanas ris an modh mar is intueatha a onóir fein do Dia lé gach aón dínn?
- D. Iftiad gan amharus.
- M. Na fé haitheanta eile do aírimh tú, cia 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?

F O I R C E A D A L.

- D. Rer gcomharrfnaibh .i. ris anónoir, agas ris an orraim, agas ris an vohlacht dhlighmaoid féin do tha bhairt dar naithribh, dar maithribh, dar nuachtaranaibh Spiratalta agas Teampuralta, agas gach aón againd féin daroile do réir aitheanta, agas thoile Dé.
- M. Ané go bfoghnand duinn do choimhlinadh, agas do choimhéd na naitheantaghfa, gan gniomh no obuir do dhenamh na nadhaigh?
- D. Ni lór fin amhain, acht maille ré gan gniomh do dhénamh na nadhaigh, atá dfiachaibh oraind gan fmuaintiughadh, no toiliughadh na nadhaigh?
- M. Agas an édir leafa na haitheanta diadhafa do choimhlinadh fa modh mór naomhthasa .i. gan gniomh no toiliughadh do dhenamh na nadhaigh?
- D. Ní hédir cheana liumsa, & nirbhédir lé hénneach doshiol adhaimh na haitheanta do choimhlinadh mar
- 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,

A N C H R E I D I M H.

mar a dubhramar, acht lé Hiofa Criosd amháin. Ní hé gurab ifna haitheantaibh atá anuireafbhuidhfe (óir atáid féin naomhtha) acht a dtruailleadh na náduire daónna, taréis peacaidh ar findsear atá anuireafbhuidh, agas anurchoid, ódtig nach bfeedmaoid na haitheanta ard bheandaighthe, úr naomhthasa do choimhliuadh.

M. Ciá mafeadh choimhlinas fad in-dadfa no ar do tsfon?

D. An Sbiorad náomh.

M. Mafeadh antán bhéras Diá an Sbiorad naomh dhuitfe, an éidir leat andsín a gcoimhlinadh go hiomlán nó go huilighé?

D. Ní héidir sós.

M. Ciondas fin? & Dia ag mallachadh, agas ag cursadh gach énduine nach gcoimhlíonand a lagh, & aitheanta go hiomlán na nuile poncaibh.

D. Is fior fin.

M. Créd i mafeadh an tflighe lé bfa-ghand 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

F O I R C E A D A L

radh ó mhallachadh Dé, agas gan tú a coimhlínadh an lagha no na naitheantadh.

- D. Bás & páis an Tighearna Iosa Criofd, is en tflighe tflanuighe dhamh.

M. Ciondas atá sin firindeach?

- D. Atá mar fo, nach raibh éruic eile and do ghébhadh an Tathair vained ar son ar peacadh, acht bás, & pais a Mhic, agas nir choimhlion énduine an lagh diadha, acht é amháin, agas ar bfulang bháis dó, tug sé beatha dhuíne lena bhás, agas ag coimhlinadh an lagha dhó is ar arfóinne do choimhlion fé é, agas da bhrigh fin do rinde fe ar fithne ré Dhiá Athair.

- M. An bfuil dfiachaibh ortfa buide-achas do thabhairt do Dhiá dachioind sin? no gach ní ar a mbia tséidhm diarraidh air?

- D. Atá go deimhin, agas donim sin amghnáth 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

A N C H R E I D I M H.

- a Mhic Iosa Criofd ar Dtighearna.
M. Nach dena tú vrnaidhe ré Muire
Oigh Mathair Iosa, agas ré haing-
libh, agas ré heaspalaibh Dé, agas
ré naomhaibh ?
- D. Ní dhén seasta, óir ní fhuil Aidhne
againd edraind, agas Diá Athar do
chosg a fherge, acht Iosa Criofd
amhain.
- M. Atá tufts marfín ag tarcaisne ar
mhuiire, & ar ainglibh, & ar naomh-
aibh, ar son nach iarrand tú orra,
guidhe do dhenamh ré Diá ar do
tfon.
- D. Ní shuilim, agas dobo leafg leam
tarcaisne do dhenamh orra, óir a-
táid beandaighthe ó Dhiá, gedhe-
adh ní bheanand doibh offic Chri-
ofd do ghabhail chuca, & ní bhe-
nand rinde fin do thabhairt doibh.
- M. Nach gabhand Criofd impidhe a
Mhathar oruinne dar faóradh ?
- D. Ní fhuil impighe no aidhneas dí-
achaibhuirre no ar chreatuir e-
le do thabhairt ar Dhiá darsaóra

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

F O I R C E A D A L

dhne, acht ar Chriosd amhain, agas nir ghuidhthe Muire féin, no fáith no easpal no náomh ele, acht antaondia amháin anainm a Mhic Iosa Criosd.

- M. Créd ele a nonóir bhéras tú dona naomhaibh, agas do Muire ?
D. Onoir ifmó shedaimse do thabhairt doibh. Diá dághmoladh ar son a dtogha, agas a saorrrtha dá ghrá-fuibh, agas da throcaire féin, anuair nar thuilleadar, acht damnadh, & na dhiaigh sin a ndeaghbheatha do leanmhuin mar is áil lé Diá a ghrásta féin do dhórtadh orra.
M. Créd ele dhénas tú red pátrun no red naomh duthaidh, nach guidheand tú é mar do rindeadar do tím-dísir romhad ?
D. Ní ghuidhim fós, & is seachrán do bhi ar mo tfindsearaibh, dodhíth eoluis an Scriptuir dhiadha, óir mu na bheith ainbfios orra, nibhiadh pátrún ele aca acht Criosd, oir is validhesin atá ar nainm againd, Criost flaigne

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

A N C H R E I D I M H.

staighe do rágha rind, agas iſſé do chriochnaidh, agas do dhaingnigh ar flánughadhne, agas flánughadh agas fóiridhin na nuile naomh ó thosach an domhain.

- M. Ciondas maseadh do báil leat crábhugh do dhénamh no vrrnaighe? no aní do thoil an crábhudh do fgríos go huilighé?
- D. Narlége Diá fin damhsa do smuaintiughadh no do labhairt, fgríos crábhuidh, acht ifeadh do báil leam, mar iarras Diá oram féin, agas ar gach Crioſtaighe ele, crábhadh do chumhdach, agas vrrnaidhe do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neifteacht, agas ar niarratus do thabhairt dúinn.
- M. Caidh é an cor mar bhudh ail leat fin do dhenamh, no an nós núa do báil leat do ghnáthughadh nar ghnáthraigheadar do tfindfir 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?

F O I R C E A D A L

- D. Ní fhuil gliocas indamfa no an duine ele, acht mar is toil lé Día a thioghlaice féin do róind ar gach aón do nadhamchloind, agas ní ni nuá do báil leam do chuma, acht an riaghail agas an tordughadh vrrnaidhe do fhágamh ar Slánuighthoir Iosa againd, sin do leanmhuin, agas do ghnáthughadh fa cháno in a dtuigmaois féin é do réir riaghla an Sgriobtuir dhiadha.
- M. Cait a bfuil an riaghail vrrnaidhe sin cumtha fa Scriptur.
- D. Sa sefearn Caibidil do Tfoisgel Matha lé beul Iosa Criofd féin, ag tabhairt foirme vrrnaidhe da eas-polaibh, aga radhá riú a nguidhe do dhénamh marso, ar Nathairne atá ar neamh, &c.
- M. An lór dhúinn ar nurrnaidhe do ghnáthughadh marfin, gan feirbhis ele do dhenamh do Dhiá, acht ar nguidhe féin amhain?
- D. Ní lór.
- M. Cred ele do bharr ar sin ata dtí-chaibh
- 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?

A N C H R E I D I M H.

chaibh oraind?

- D. Aitheanta Dé do choimhlinadh go feadh ar gcumhachta, agas na Sacraminte naomhtha do ghnáthughadh an Eagluis Dé, mar tséalaibh agas mar tsuaitheantassaibh ar flánuighe.
- M. Ca mhéid Sacramaint atáid an Eagluis Chriosd ar Dtighearna.
- D. Atáid dá Tfacramaint, Baileadh agas Suiper an Tighearna.
- M. Caidhé na cuig Sacraminte ele do ghnáthuigheadh againd roimhe fo?
- D. Ní cár Sacramaint do rádh riúsin do réir an Scriptuir, ge do chumadar daóine, mar Tfacramaintibh í-ad, & ós féladha flánuighe na Sacraminte, ní dhligheand én neach agcuma acht Diá féin, neoch isle cumhachtaibh a Sboraid, oibrigh-eas flanughadh chloinde hádhaimh na gcroidheadhaibh, antan ghabhad fad.
- M. Créd í ciall Tfacraminte an Bha-

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

istidh ?

- D. Is inand ciall dó againde na Criostaire, agas an chiall do bhí ag teascadh timchill ris a ráitear circumcisio fa tseintiomna .i. glanadh ó pheacadh do béalair díúinn and.
- M. An and sa nuaicte atá an bhrighfín na daóine baistear les do ghlanadh ó peacadh ?
- D. Ní hand, acht Sbiorad Dé oibrigeas, glanadh no maitheamhnais na peacadh agcroidheaghaibh na ndaóine, chuireas an suaitheantas naomhthasa impa, nó ghabhas chuca é, & ifé ciall nó suim an Bhaistidh so sios .i. go nglantar iná Bhaisteadh gach Criostaidhe lé suil Iosa Criosd, nó lé bhrigh dhórtair a fhóla, agas nadhiaighfin go bfuil dñiachaibh oraind, ar naithbhreith do thuigfin, agas beatha bheanraigthe naomhtha nuaghlan do gháthughadh osin suas.
- M. An bfuil ceadaigthe do mhnáibh baisteadh do dhénamh 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 chlo-ind bhig ?

- D. Ní shuil gan amharas, óir atá toirmisce do mhnáibh briathra Dé do tsearmoín, agas ní dleaghan na Sacramuinte do fhreastal acht le Searmoín bhriathar Ndé, agas mar sin ní cóir do mhnáibh baisteadh do dhenamh.
- M. Créd ele dá ndeachadh an leanamh dég gan Bhaisteadh, nach baoighlach dhó adhamnadh ar son bheith gan Bhaisteadh dhó ?
- D. Ní baoghlaigh, óir dá ngearra Diá a Tfaoghal, & é ar dteacht do tseilocht Chriostraighe dheagh chreidmigh, agas rún vmbhlá do ghabhail an Bhaistigh aca dhó, ní shuil cuntabhairt dhamanta andfin, gidhedaigh ní cóir gan a Bhaisteadh da sine Diá a tfaoghal nó gomadh intuchta do chum na Heaglaise é.
- M. Créd í anacmhaind is cóir do bheith ag denamh an Bhaistigh.
- D. Briathra Dé, agas více 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

F O I R C E A D A L

ag an Ministir, & gan na neithe ele
do gnáthuigheadh roimhefo fa Ne
agluis papanaidh do bheith aige.

- M. Créd do bhéir ortfa sin do rágha ?
D. Do bheir cheana, gun fundamuint
nó bun aig na Papanachaibh na
modh Baistidh féin, óir ní shéadair
anós Baistidh atá aca do chumh-
dach lé Scriobhtuir diadha, agas ni
na gcanóin choimhidigh nach dtu
igeand anpobul dligtheair a fhre-
astal, acht fa chanóin choitchind thu
igfeas an coimhthinnol go huilighé.
- M. Créd da ngoireand tú Suiper an
Tighearna.
D. Goirem sin do Tfacramaint chuirp,
agas shola Iosa Criofd.
M. Ciondas is coir sin do fhreaddal no
do chaitheamh no créd an chiall a-
tá ag an Tfacramaint sin.
D. An modh freastail is cóir dobheith
ar an Tfacramaintse ata sin follus fa
fseadh Caibidil fithead do Tfo-
isfeul Matha fa gceathramhadh Ca-
ibidil dég do Tfoisfeul Maire 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,

A N C H R E I D I M H.

dara Caibidil tar fhithid do Tfoifcel Lácais, agas fa naon Chaibidil dég don chéd Ebistil do scriobh Pól do chum na Gcórintach.

- M. Nach é sin an modh bhudh gnáthach fa naifreand?
- D. Ní hé go dearbh, óir atáid go díreach anadhaidh a chéile, nós freastail na Sacramaintese do reir Chriofd, agas na suibhiseul, agas na neaspal, & nós anaifrind Papanaidh.
- M. Ciondas ele is cóir an Tfacramaintse do shreastal?
- D. Lé haran agas lé fión do réir mar atá ordughte isna Caibidilibh a-dubhramar romhaind.
- M. An bfuil antaranfin, & an fión acht mar gach aran ele no gach fión ele?
- D. Ní hinand doibhsin, óir is aran naomhtha, agas fión naomhtha taréis ambeandaighthe fad, agas ní claochloighthear substaint anarain no an fhíona, gedheadh goirthear corp Chriofd, agas ful Chriofd dibh go dingmhalta, 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 Corinthians.

- 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

F O I R C E A D A L

Sacramuinteadh ainm an neithe darab Sacramuinteadha fad do bheith orra.

- M. Ané nach bfuil ful agas feoil Christo fad andfin mar rug anógh é, & mar do céfadhbh go corporrdha é.
- D. Ni shuil sé mar fin and, óir atá fe go corporrdha ar deaslaimh an Athar ar neamh, mar theagaisgeas air teagail an chreidimh dhúinn, acht gé tá fé go Spioratalta lena chumha chtaibh fa Sacramuint naomhthasain
- M. Créd elé tábhacht na Sacraminte dhuinne rena caitheamh ?
- D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramaint go diongmhalta, sa modh inar ordluigh Iosa ar Dtighearna dhúinn, caithmaoid, agas ólmaoid feoil, agas ful Chriosd go spioratalta, agas beathaiseachtheár ar nanmanda lé corp, & lé ful Iosa Criosd do chum na beathadh suthaine, & ní hand fanaran naomhthasa, 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

A N C H R E I D I M H.

tógbhail ar nintindeadh do chum
nimhe mar a bfuil ar flanuighthoir
Iosa ar deaflaimh a Athar, angloir
tfuthain, dófan maille ris an
Athair neamhdha neamh-
meafarrdha, agas ris an
Sbiorad neartmhar
naomh, biodh gach
vile orraim, agas
onóir a faog-
hal na faoghal.
¶ Amen.



¶ A L T A C H A D H R O- imh bhíadhl

ATÁID na huile, ag feitheamh ar do
fbreastalfa, a Dhé & a Thighearna,
dfaghail bheathadh odlaimhse fa
naimfir imchubhaidh. Is tuffa thoir-
bhreas ambeatha dhóibh, agas ifiadfan
chruiindigheas í, agas lé sofcladh do
laimeise, lontar 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.

A L T A C H A D H.

aghbheathaidh. A Athair neamhdha neoch is lán tobar na trócaire, atama oid guteadarghuidhe, do grafta do dhórtagh orainde do chland, & find féin agas na tióghlaicthese dogheibh-maoid od laimh thrócairidhfe do bhe andachadh, anainm do Mhic Iosa Criofd ar Dtighearna.

¶ BIODH AMHLVIDH.

¶ Altachadhl taréis bhídh.

DEnadh gach vile chinelach ar Dtighearna Diá dadhmoladh, denadh fós gach vile phobul fólas, & fubhachas ag ardmheas, agas ardmholadh a thrócaire. Oir atá a chaibhneas agas a ghrádh aithreamhail ar na dhor tadh go faidhbhir oraind, & mairidh a fhírinde tré bhoth fior.

Ar Nathairne atá ar néamh &c.

¶ Antí do chruthaigh, agas do chean-daigh & do bheathaigh anois find, goma beandaighthe é a faoghal na faoghal.

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.

A L T A C H A D H.
faoghal. ¶ Biadh Amhluidh.

¶ Altachadh ele roimh proind.

A Táid suile gach én neith ag fech-
ain fuas, agas ag denamh muin-
idhne assadfa a Thighearna, is tú do
bheir doibh biadh, agas beatha anam
iomchubhaidh, is tú shoisceolas do
lámh thoirbheartach, agas linas led
bheandachadh gach vile bheó chre-
atur. A Thighearna mhaith beandaigh
 finde, agas do thioghlacie andso do
gebhmaoid od mhór thoirbeartas tríd
Iosa Cíofd ar Dtighearna.

¶ Biadh Amhluidh.

¶ Altachadh taréis proinde.

GLÓIR ag moladh, agas móir onóir
duitse a Athair vile chumhach
taigh. Neoch dod mhaitheas neamh-
meassarrtha do chruthaidh duine do
reir fhioghra féin, & do chofmhuluis,
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

A L T A C H A D H.

bheó chreatuir lédláimh is truime toir bheartus, deonaigh dhúinne mar do oilis ar geuirp thruaillighe les an mbeathaigh chorporrdhafa, go ma hamh-luidhsin is toil leat ar nanmāda dolinadh, do thuigse fhoirfi bhriathar mbéo do Mhic innmuin Iosa Criofd, da dtiubhram glór moladh, agas onóir anois, agas tré bhioth fiór.

Biodh Amhluidh. Ar Natharne, &c.

¶ Altachadh ele roimh proind.

A Dhé bhithbhuan, agas a Athair Iosa Criofd ar Dtighearna mar tugais toradh na talmhan, agas én laithe anaiér, agas eisg na fairrge, do bheatughadh na hadhamhcloinde agas fós tugais aithne dodchloind féin, le beul teaspal naomhtha, na tiogh laice fin do ghabhail, & buidheachas do thabhairt dá gciond, óir atá gach ní glan don ghlan, & ar na naomhadh léid bhriathraibhse, agas lé hurraighe, deonaidh dhúinne na tioghlaisefe do

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 wouldest 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

A L T A C H A D H.

għnáthughadlha fa' modh measfarrdh, as gotiucfa doileamhain ar gcorp, ar nanmanda do bheith vñhal, do għluu facht in għach vile dheagħgħniomh, dāgħmoladħ hanma naomħħħafa trid Isfa Criod ar Dtigħearna.

¶ Biodh Amħluidh.

¶ Altachach ele taréis Bhidh.

DIá na glóire, agas na gnáth fit-chaine, an tí do chruthaidh, agas do tfáor, agas do bheathaigh anois find, għoma beandajkthe ē tré bħioth fiór. ¶ Biodh Amħluidh.

DIá do choimhéd a Eagluise go huilighie : Día do chomħfhurstaq na ndaoine atá gan chomħfhurstaq aca : A Thigħearna mēdaigh ar gereidimh : a Thigħearna ar grádh Criod do Mhic dena trócaire ar na cinelaibh, & ar na poibleachaibh, aga bfuil do Tfoiſceul aga fħoilli siugħadha go firin-deach, agas mar a bfuil daond

2.

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

239

B E A N D V G H A D H

acht bheathadh, agas fascadh ag bal-laibh Criofd atá fa dhóchar, & foill-figh do réir do dheaghthoile gach vile chinelach lé folas faór oirrdheirc do bhrithar naomhtha, tríd Iosa Cri-ofd ar Dtighearna. Biodh Amhluidh. Ar Nathairne atá ar, &c.

¶ M O D H B E A N D A -

ighthe luinge ag dul diondfa
idhe na fairrge.

¶ Abradh aón do chách marfo .i. an Stluradóir.
Beandaighidh ar long.

¶ Fregra cháich.

Go mbeandaighe Diá Athair i.

¶ An Stiu.

Beandaidhidh ar long.

¶ Fregra.

Go mbeandaighe Iosa Criofd i.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe an Sbiorad naomh i.

¶ An Stiu.

Créd is eagail libh is Dia Athair libh ?

¶ Freg.

Ní heagal én ní.

¶ 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.

L V I N G E.

¶ An Stiu.

Créd is eagail libh is Diá an Mac libh.

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

Créd is eagail libh is Dia an Sbiorad naomh libh ?

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

¶ Diá Athair vile chumhachtach ar grádh a Mhic Iosa Criofáil, lé comhshurtacht an Sbioraid naomh, antaondia tug Cland Ifrahél tríd an muir ruaign go mírbhuileach, agas tug Iónás adtir ambroind an mhíl mhóir & tug Pól easpol, agas a long gona soirind ó onfadhb iomarcach, agas ó dheartan doininde, dar faóradhne, agas dar fé nadh, agas dar mbeandughadh, & dar mbreith lé fén, agas lé foinind, agas lé fólas do chum chuain, agas chaluidh do réir a thoile diadha féin. An ní la rrmaoid air ag rádha. Ar Nathairne atá ar neamh &c. Abradh each vile.

¶ Biadh Amhluidh.

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.

¶ A N P A I D E A R A M E
adarthacht dhána.

Ar Nathairne atá ar neamh
O fé moghean bheith gudghairm
Ag sin mo bheatha is mo bhrígh,
Go madh beandaighthe a Rí htainm,

Inte atá fonas is fíth,
Gan donas, gan díth go bráth,
Go dtí do Righe is do reacht,
Go sgoaile do cheart ar chách.

Do thoil goma denta dhúinn
Ardalmhuin gach duil dar dhealbh
Mar do níd aingil gan chré
Thuas a bflaithes Dé gé dearbh.

Beatha na hanma fa chuirp,
O tharrla dhuit bheith rer mbáidh,
Ar naran laoithuil gach laói,
Tabhair dhuinn gan dlaói gan dáil.

Na fiachasa dhlighir dhíun,
Maith dhúinn gan a ndil do ghnáth
Maith dhúinn ar peachaidh go léir
Amhail

THE PATER IN METRE.

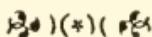
Our Father which art in heaven
Since it is my delight to entreat thee
Such being my life and my health
Blessed O King be thy name,
In it is happiness and peace,
Without misery or want for ever,
Let thy kingdom and government come
Let thy right be extended over others.
Let thy will be done by us
On earth 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.

A N P A I D E A R.

Amhail mhaithmaoid féin do chách.

O thrén ar namhad a Ri,
Dén coimheud is dín dod tfliocht,
Bí anadhaigh ambuadhridh línd,
Is na lég find ar aniocht.

Edir anam agas chorp,
Saorsa find ó olc gach lá
Ríge agas onóir is neart,
Ar gach líne ós leat atá.
¶ Ar Nathairne, &c.



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.

¶ L E I T H S G E L L A G H
amhail.

ATÁ a fhios agamfa, go ndénad daoine cùirialta édtroma, sgige agas fochuidmheadh, fanamhad fan tsaóthar mbeagfa, ar son gan fnas fileadh do bheith ar na briathraibh, agas gan chruás do bheith ifna focláibh, agas matá vireafbhuidh fhoclarchta no chearta scribhtha, nó litre aninadh litre na leabharfa, níhing-nadh fin do bheith amhluidh, ar son nach raibhe énfhocal gaoidhelce ag se ar bhualte an chló, acht do thuairim no do bharamhail an cló do chur síos. Agas atá fós a dheirbhfhios agam, go ndénaid na Papanaigh, agas go spezialta na fean Tsagairt scaiteacha, sgeth ascandaile amadhaigh féin, agas gu-rab míchlu, agas masla mó luaidhidh-eacht vathadh arfon mhoibre, ged-headh nimefde fin, agas adeirim do réir póil, da ndenaind toil na ndaóine nachar shearbhonta dileas do Chriofd mé, agas fós ni meste an fhi-rinde

A LAWFUL APOLOGY.

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-

LEITHSGEL LAGHAMHAIL.

rinde na daóithe dá dimoladh, agas murtá arún agam cuiдиughadh les na Criostaidhibh simplidhe ghéblas mo dheaghthoil lé gean maith, agas nach gcuireand mhuireafbhadha an athais oram, mar sin don taoibh eile budh fadogh fúim, cáineadh na pápanach dombhrofnughadh, do tsíor labhairt, agas do tsíor scriobhadh na firinde, agas do tsíor noctadtadh a nurchoiidefan ar fad mo bheathadh go himlan, oír ní dheachaidh fíth nó eafbal no Mac Dé féin as, gan toibheim dfaghail óna fagartaibh, agas ó naimhdibh na firinde, gedheadh ruadar buaidh lé fóighide, tre chumhachtaibh Dé, do naondia fhírindeach sin adtrí pearsandaibh .i. An Tathair trén trócaireach, agas an Mac mai-
feach mirbhuiileach, agas an Sbio-
rad neartmhar náomh, biodh
gach vile orraim onóir a-
gas ardghlóir anois &
a faoghal na fao-
ghal. Amen.

Q. 4.

for 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.

¶ R A N D.

¶ Mairg darab foirbh an faoghal,
A mhoirnd is mairg do ghébhadh
Dambé ar frían ris an faoghal,
Baoghal riár Dé gan denamh.

¶ Do chuir don chrondsa an chíogha
fondsa díona vñ fhuil ébha.

THE GRACE OF GOD

DO C R I O-

C H N V I G H E A D H A N
leabhrán beag fo, lé Heasbug Indseadh gall, an .24. lá do Mhi Aprile fa feachtadh bliadhain tar thrí fithid agas ar chuig céid, agas ar Mhile bliadháin dandaladh ar Dtighearna Iosa Criofd. Sa gcuigeadh bliadháin tar fhithid do Righe na Rioghna ro chumhachtaighe MARIE Banrighan na Halban.

¶ GRAS Dé is na thós atámuíd
NI ránúic fé fós finid.

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.

THE BOOK OF COMMON PRAYER

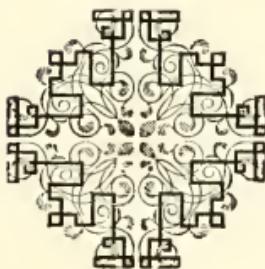
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24. APRILIS. 1567.

24
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Printed at Edinburgh by Robert Lekprevik
the 24th of April 1567.

247

CORRECTIONS.

- Page 1, line 9, English, after 'increased' insert, 'in him.'
- Page 6, line 11, for 'aòn,' read 'aón.'
- Page 13, line 15, for 'mhòr,' read 'mhór.'
- Page 18, line 8, for 'dhas,' read 'dhaò.'
- Page 36, line 4, for 'isè,' read 'isè.'
- Page 40, line 4, for 'dfoillsuighadh,' read 'dfoillsiughadh.'
- Page 52, line 18, for 'suas,' read 'suás.'
- Page 53, line 13, for 'mheidsin,' read 'mhéidsin.'
- Page 58, last line, for 'chuimhori-' read 'chuimhni-'
- Page 61, line 7, for 'neach,' read 'reach.'
- Page 70, last line, for 'is,' read 'in.'
- Page 108, last line, for 'thabhairt,' read 'thabhairt.'

