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Jan. 1933.

Angus Matheson,
35 Warrender Park Road,
Edinburgh.

Eclipsis = fáthacht

fa-íor p. 56, p. 61, p. 200.

? dallmhúrchuibh
ithur p. 64

? saobhnois p. 93, 94.

ní sa lia p. 163, p. 191.

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éirigh p. 175.

dailínreas p. 201

ní sa lia p. 203.

? dlaói p. 242.

? cíogha p. 246.

Miss. Edin.

JOHN KNOX'S LITURGY.

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FOR

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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 M'LAUHLAN, 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,
Esq. &c.
THE PRESENT
AND MUCH HONOURED REPRESENTATIVE OF
ARCHIBALD, FIFTH EARL OF ARGYLL,
TO WHOM THIS WORK WAS ORIGINALLY INSCRIBED
IN THE YEAR 1567,
THIS RE-ISSUE IS DEDICATED
WITH
EVERY SENTIMENT OF RESPECT AND ESTEEM
BY
THE EDITOR.

March 1873.

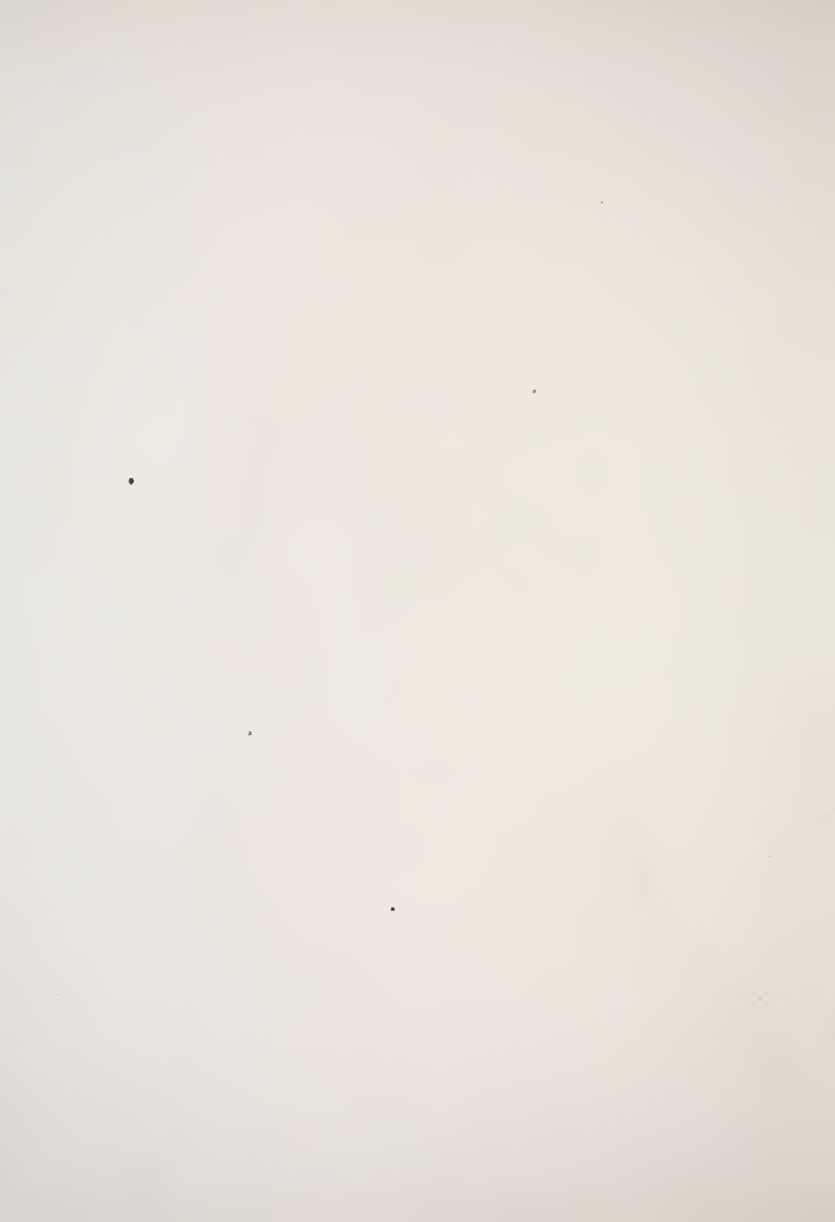


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Refer. to Mr. John Carswell & his spouse Margaret Campbell

. *Celtic Rev.* VIII, 97-99. (from an inventory of the hand
of Coll's writs among the papers in Inverary)

PREFACE.

THE old Scottish Prayer-book was originally published in Geneva. It was introduced into Scotland in the year 1562, and was circulated for general use in the vernacular. For the Highlands, however, such a work was of as little value as if it had been left in the original Latin; and it is specially creditable to KNOX and the Scottish Reformers, that they took measures to bring the Gaelic-speaking inhabitants of the Highlands under the same christianizing and civilising influences with the rest of the land. Soon after its appearance in English, it was accordingly resolved to have the Book of Common Order, as it was called, translated into Gaelic; and the work was undertaken by John Carswell, Superintendent of Argyll and the Isles in connexion with the early Scottish Presbyterian Church, and afterwards Bishop of the Isles. At whose instance the work was undertaken, it is not easy to say, whether at that of Carswell

himself, or at that of the Earl of Argyll, his patron, or in some measure at that of the leading ministers in the Church at the time. Let that be as it may, Carswell executed the work, and did so in a highly creditable manner. The book has become so scarce that there is only one perfect copy of it known to exist. That copy is in the possession of the Duke of Argyll.* There is one imperfect copy in the British Museum, which was originally found in the house of a farmer in Stratherrick, near Inverness, and another in the Library of the Edinburgh University. The value set upon the work by scholars may be seen from the following extract from a letter of the Rev. Dr. Reeves of Armagh to the Editor:—

‘Having lately learned that of the only three
 ‘ known copies of the work but one is perfect,
 ‘ and that that one is in private possession, namely,
 ‘ in the Library of his Grace the Duke of Argyll,
 ‘ and subject to all the contingencies in the many
 ‘ degrees which occupy the space between the
 ‘ four cardinal points of mischief—fire, damp,
 ‘ worms, and thieves—my anxiety has become
 ‘ more intense, and I have resolved on appealing
 ‘ to you to take active steps for the perpetuation
 ‘ of this literary treasure. Here is a chapter in
 ‘ the History of Scotland, and much more, a mine
 ‘ of philological treasure in one important branch

* Sold a few years ago in a London saleroom
 for £500 (Rev. D. Maclean, *The literature of the
 Scottish Gael* (1912), p. 12.

‘ 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'LAUHLAN.

EDINBURGH, *March* 19, 1873.

NOTICES OF BISHOP CARSWELL.

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

¹ Wodrow Collections, p. 471.

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

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

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

¹ Wodrow, quoting the records of St. Andrews University, says that in 1540 Carswell was incorporated in St. Salvator's College; that in the following year he took his degree of B.A.; and in 1544 that of M.A., on which occasion he is entered as 'Jho^{es}. 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 Kinzeanleuch, and dated off Dunoon, the 29th May 1564.¹ In that letter he says:—‘As for the continewance, as is befor 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 answere to him, I wonder that
 ‘he reportit nocht the samin to zow. Bot becaus I
 ‘am vtherways occupyit, I vill nocht impesche zow
 ‘with vritingis to contene the haill mater thairin, bot
 ‘vilbe weill content, owther to continew, or ellis to
 ‘forgif the haill mater. Howbeit, I can nocht forgif to
 ‘do my sobir diligens in furdurance of the Kirk: For
 ‘this standis the mater in this cuntrie; gif we craif our
 ‘stipendis, and remitt tham nocht at thair plesouris,
 ‘than our preching is onprofitable; and gif we remitt
 ‘tham, than the travell can nocht be sustenit, for falt
 ‘of sustentatioun of the travellaris; and of sum our
 ‘travell nocht the better allowit, altho we became
 ‘beggaris.’

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

¹ Keith's Bishops.

'and Abbey in the Roman Court.' Keith remarks upon the presentation, that 'all this provision was, no doubt, made with a view that he might dilapidate the temporality to the family of Argyll.' This statement, however, is not consistent with a statement previously made by the writer himself; for, in his notice of John Campbell, whom he makes the 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 Kinzeanleuch 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 writt as ane mening that ze think the warld 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

* If this refers to the *metrain* 82 *Complets* on p. 246
They are quotations from *Irish Legends*.
But see p. 24, 242

Notices of Bishop Carswell. xxiii

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 ud is guirme suil ;
Aon fhocal air leas an anama,
Gur seirbhe bhlas no'm fearrn ur.

Latha do bhithleamar (1836)

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 ghiùdhraim Mhuc,
'S do bhuaile bhuar bhallach breac ;
Uibhir an ubhail ge beag,
Cha teid do'n uaigh chumhainn leat.

4

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

'N uair bheircar uait an ceann-aghairt,
'S a theid air fradharc do shùil ;
Cuiridh iad thu sint' air mhaidean,
'S cha'n ann air leabaidh de'n chlàith.

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

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

Togaidh iad thu'n dara mhàireach,
Sluagh mu seach a' dol fuidh d' chorp ;
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 tì bu chaoimh air uaire,
Uir gu tiugh 'g a shluaistreadh ort.

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

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

HYMN.

BY BISHOP CARSWELL.

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

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

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

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

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

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

Three yards of linen from the market
Shall go round thy body, little is its value ;
And thy friends and companions shall be
Cutting it at the soles of thy feet.

They shall raise thee the next day,
Then alternately bearing thy body ;
Young man, though great is thy mirth,
The game of the grave shall be played with thee.

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

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

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

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

An Carsalach mòr tha'n Carnasāraidh,
Tha na cuig cāirt 'n a chasan ;
Tha 'dhròll mar dhruinnein na corra,
'S a sgròban lom, gionach, farsaing.

curra (1836)

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

Kennedy, *An
Laidheadan Gaelic* (1836),
p. 94.

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

NVRRNVIDHEADH AGAS

freadal na Sacramuinteadh, agus foirceadul

an chreidimh chrístuíde anÍso síos. Mar

ghnathuighear an eagluísbh alban doghrad-

huigh agus doghlac foisgel díleas dé tareis

an fhuar chreidimh dochur ar gcul ar na

dtarraing as laidin, & as gaillbherla in gao-

idheilg le M. Seon Carsuel Ministir

Eagluíse Dé agríochaibh earra-

gaidheal darab combainm

easbug inídfeach gall:

Ni héidir le henduine, fundamuint oile do
tfuidhiughadh acht anfhundamuint ata ar
na fuighiughadh .i. Iofa Críofd.

1 COR. 3.

*In Soch. G. do dai. no respicente
Past Passive*

¶ Dobuaileadh fo agcló indún E^din darab *to which is.*
combainm dún monaidh an .24. la don
mhís Aipril. 1567,

LE ROIBEARD 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

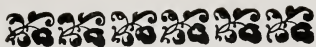
by Mr. John Carswell Minister
of the Church of God in the bounds
of Argyll, whose other name is
Bishop of the Isles.

*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.



DON TRIATH

CHVMHACHTACH

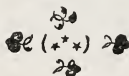
CHEIRTBHREATHACH

chiuinbhriathrach, do ghiollaeafbuig
vanduibhne Iarrla Earragaidheal, ag-
as tíghearna Ladharna, agus Ardghfuif-
dis na Halban darab Comhainm Liue-
tenanda Agcriocaibh Oilen indfeadh
gall. Agas Airdcheand teaghlugh na
righruidhe Albanuidhe ata M. Séon
Carfueal Ministir Tfoifgeil dé aguidhe
agus agératlach dé go diochra duthra-
chtach fa fpioraid an ghlicais agus na
tuigse agus na firinde doneartughadh,
agus domhedughadh and maillere
fonas futhain dfhaghail dó. O

DHIA ATHAR

tre IOSA CRIOSD

AR TIGHE-
ARNA



FOR THE POWERFUL,

RIGHT-JUDGING, GENTLE-SPEAKING

nobleman, for Archibald O'Duine, Earl of Argyll, and Lord of Lorne, and chief justiciar of Alban, whose other name is Lieutenant in the bounds of Insegall (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.

"

in him

EBISTIL

NOS oirdheirc onorach ata fós
 agas do**bbi** riamh arbuil, ag na da-
 oinibh ghnathuigheas faothur noobuir
 dodhenamh, dochum antfaothair fin
 dodhul adtarbha dona poibleachaibh
 agas donacineadhachaibh agas da fli-
 ocht agas dalorg ina ndiaigh, toradh
 antfaothairfin dothiodhlucadh dona
 tighearnaibh no dona cairdibh no do-
 na cumpanachaibh rera cofinhula an-
 faotharfin fein. agas is fearr dairidhe air
 agas ifmó arambi cumaoin ghraidh fhir
 dhenta antfaothair. Ataimse a thriath
 tairife agas a thighearna dingmhalta
 ag leanmhuin anófa so go feadh mo
 chumhachta: agas agathuigfin cofamb-
 lucht anadhbhairfe re tindtind dhiad-
 hafa, agas hfeabhus dairidhe ar dheagh-
 thiodhlucadh agas méid do chomaoine
 graidh imarcaidh oram, agas ar anadh-
 bhurfin do condcus damhfa gur bhin-
 denta damh anfaothar beagfa neoch is
 cedtoradh dom intleacht do thoirbhe-
 art agas do thiodhlucadh duitfe a thig-
 hearrna. oir do dhearbh do bheatha dhi
 adhafa

3rd 29. P. res. Suid.

substantive

P. 4. Refut.

most pleasing to one's liking

329. P. res. of Habit

159. P. res. Suid. Substantive

Let. P. res. was con. & was good, v. m. est.
 quod. (but Report. for gen. no. bh) that
 it was. (usually gen. 1st in case, test is)

that it was proper to be done.
 (faciendus)

Prot. 15. 3.

EPISTLE

It is an excellent, honourable custom which is now and ever was followed, by men who practised to labour or work, in order to make that labour to become profitable for the people and for the nations, and for the race and generation after them, to dedicate the fruit of their labour to the nobles or to the friends or to the companions who agreed with their work, and who were most worthy and who were most entitled to the love of him who did the work. I now, most worthy nobleman and excellent Lord, following this practice so far as in my power, and understanding how well this subject agrees with your heavenly mind, and how entirely you have deserved a testimony and an expression of love much merited from me, and on that account I saw that it would be proper for me to make over and to dedicate to you this little work of mine, which is the first fruit of my mind, my Lord, for your religious life has

THIOGHLAIC THE.

adhafa o aois doleanbachta dúnne go bhfuil antadhbhar diadhafa cofmhuil rit. Agas fós dodhearbh truime aneire doghabhais ort ag cathughadh anad-
haidh na druinge Lerbhail anfoisgel naomhtha dochur ar geul hfeabhas dai-
ridhe, air gan sin do dhul ar neifni choidhche. Agas gan tainm oirrdheirfe do dhul ar dearmad go deireadh an domhain. Agas getaid naimhde na frinde go minaireach aga ragha nach
dlighfedis na prindsadha no na tighearnaidhe saoghalta curum do bheith orrtha adtimcheall hfoisgeil dé, no adtimcheall dhroch chreidimh do sgris. Is fearr do thuig tufa an faidh
naomhtha ina bhriathraibh, ina murfin .i. Daibhith neoch Iarus ar prindfaghaibh na talmhun beith colach neamh ainbfeafach fa ladh dhiadha.

Is mursin fuaradar na seanaithreacha diadha (ful do sgribhadh an ladh) faoghal fada, agas tiodhluicthe maithic eile: do chum iad fein do bheith colach 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

3rd Pl. Scc. Fut.

ndendaais an toilín dé do theagasg da
gclandaibh, agus da fleachtaibh in a ndí
aidh. Agas ge do rindeadh meid eigin
do dhealughadh eidir dífig mhaoife a-
gas oifig aróin, anuair tugadh an ladh
do chlandaibhifrahel fgríbhtha: gid
headh dearbhthar dhúfnn le ambraith-
reas, agus leis an gcúrum do ghabh ma-
aofú air, nach amhain tug se aire dona
neithibh faoghalta, acht gurab mó an-
ire do bhi aige aran Ladh dhiadha do
chongbail gan truaileadh ameaif an
phobail, ina arna neithibh faoghalta.

Fact. Pass.

Pact. Pass.

"nevertheless; lit. though it is
Pact. Ind. Pass.

Pact. Ind. Pass.

Agas foillíghthear sin dúinn go maith
leis an achmhufan tug fé darö, agus don
phobal vile, ag faifín na honara tuga-
dar don laodh ordha do rindeadar an-
adhaidh thoile dé, anuair do bhris seife
an an da thabhaill ina rabhadar na deich
naiteäta fgríbhtha o mher de na nuile
chumhacht, agus do rinde maofie di-
oghaltas ro throm orrtha as sin Do thui-
geadar na breitheamhain, agus na righ-
the deaghchreidmheacha do bhi ar
chloind Ifrahel annife do labhramar
romhainn,

3rd Pl. Fact.

3rd Pl. Fact. Ind. found. 'wherein
they were!'

Pact. Pl. 3.

Pact. Pl. 1. 'that we mentioned
before!'

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,

THIOGHLAICTHE.

romhaind, mar do bhi Geidion, agas Samuel, agas Daibhith, agas Ifafat, agas Efasias, agas Iofias : agas cuid eile dona breitheamhnaibh, agas dona righaibh ara bfuil mafla, agas toibheim adimna dhé odheachtadh an sbrad naoimh : A fe adhbhar fa dtarra dhaibh bheith fan athais, agas fan imdheargadh sin odhia, nar thuigeadar go mbeanfadh daibh, aire do thabhairt don ladh dhiadha, no go raibhe fe dfaichaibhorrá, no ma dho thuigeadar é, gur leigeadar fa lár an churum bhúdh cóir dhoibh do dhe-namh taireis athuigfeana. [^]Damadh ail lind eachtradha no fgluidheacht an phobaill gheindtidhe dfechain, do geibthear indta, gurab é antadhóhar cedna tug orra anumhla, agas anonóir do dhlighfedis do thabhairt do dia atabhairt do deibh breige .i. Ainbfs agas neamhchurum an ladha diadha, agas thoile dé, do bheith ar aprindfaghaibh, agas ge dhobhi feachran agas ainbfs or ra fan ladh dhiadha, do bhi cadhas agas noir mhor aca dha thabhairt dona dé-

reproach, disgrace

reproach

reproach
3. 9. See. Fut.

Pact. Pl. 2.

Pact. Relat
Imparf. Ind. depend (for da mbadla) that
were, if we wished.

Pres. Ind. Pass

3. pl. See. Fut.

them

A. 4.

DEDICATORY.

such as Gideon, and Samuel, and David, and Jehoshaphat, and Hezekiah (Uzziah), and Josiah : and also some of the wicked judges and of the kings who obtained disgrace and condemnation in the testimony of God from the inspiration of the Holy Spirit. The cause of their being thus under censure and condemnation from God was that they did not understand that it was their duty to care for the Divine law, nor that they were bound so to do, or if they did understand it, that they neglected the care they ought to take on so understanding it. If we seek to know the history of the Gentile nations, we shall find there that the same cause led them to give the obedience and the honour due from them to God to false gods, viz., ignorance and carelessness concerning the Divine law, and the will of God, on the part of princes, and that although straying from and ignorant of the Divine law, they had respect and great honour to

EBISTIL

ibh balbha bodhra fin ^{3 pl. Imperf. Ind. * in whom they believed.} da greiddis, agus dona feallfamnaihb, agus don daoinibh glioca do bhi aca : indas go niarda- ^{3 pl. Imperf. Ind.} ois comhairle ar a ndeibh anam aneigeantuis : agus anan shocracht, agus go ndendaais caitheamh agus cofdus imar cach re ndealbhaibh, agus re naltoraibh breige. Agus da dbearbhadh fin agca- ^{no ina} thair na haithne do bhi na fgoil gliocais geinearalta go huilidhe ameasg an pho- ^{3 pl. Imperf. Ind.} bail gheindtlighe dobheireadh gach aon dihb go coitcheand mar mhiondaibh na briathrafa siós. Pugnabo pro templis & facris solus & cum alijs. 1. Catho- ^{3 pl. Imperf. Ind.} chaidh me amaonar agus maille re cách ar fon na dteampall agus na naltor, agus na neitheand naomhtha. Ar anadhbhar fin is dearbhtha dúinne go raibhe curum, agus cadhus, agus creideamh agan phoball gheintlighe go huilidhe da ndeibh agus da dteampuibh. Da reir fin is follas go bfuillid an mhuinte- ^{Pres. Part.} ar iarras ar tighearnaibh agus arprindfaghaibh crisduidhe gan cúrum an reachtadiadha do bheith orra ina naimhdibh

EPISTLE

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

THIOGHLAICTHE.

dibh don naduir dhaona.

1 Pl. Pres. Ind. x
 Is and fa timnafa Iofa ata gch vile ni
 rigmaoid aleas dardteagafg: Ata indte
 an ladh neoch nochtus dúind mar fbe-
 clair ar nolc féin, agas ar ndamnadh, da
 madh ail le dia ceirtbhreitheamhnus
 do ghenamh oraind do reir ar peacaidh
 Ata amhór throcaire agas amhorghrafa
 ag furail maitheamh a peacadh ar gach
pressing enduine aithridheach, óir is andsa le
 dia aithridhe an pheacaidh, ina abhas.
 Agas ata indte oidhreacht fhlaitheam-
 hnuis dé, arna gealladh da gach neach
 ghabhas criofd ar dtighearna chuige na
 chroidhe maille re deagh chreideamh.

Maseadh cindus do múchadh, agas *Pres. Pass.*
 do baitheadh agas do trnailleadh an
 timnafa Chrífd: cindus do fgríofadh
 aladh le foirrneart an Papa, agas na ne-
 afbul bfallfa eile neoch do mheall an
 faoghal go huilidhe ifnaimfirfe le nain-
 bfios imarcach is follus duitfe athigher-
 na. Oir ní hair dhimhaoineas do chn-
 aidh dhuit an faothar do rinde tu as
 toige ag leghadh an fgríbtuir dhiadha: *3. 2. 1. 1. 1.*

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,

EBISTIL

oir is mo do chuir tu afuim an ni do dh
 earbh an foigel diadha dhuit, ina meid
 oirrdhearcais haoifi, agus fad angh-
 nathuighe do chualais do bheith agna
 findfearaibh onoracha dochnaith rom-
 had, agaithris aran righ dhiadha Eifias
 Neoch do bhi na óganach ar bfaghail
 righeachta dó. Afeadh do rinde fé an
 leabhar diadha do ghabhail na laimh
 i. an timna ina bfuil toil Dé, agus afoiil-
 fiughadh dona poibleachaibh, agus tug
 arna faidhibh agus arna fagartaibh tré
 rath de a foillfiughadh do chlandaibh
 Ifrachel agus do hindarbadh leis an ladh
 truaillidhe tugaðar na sagairt shanta-
 cha ainradh reachta dé, do chomhmo-
 radh agus do mhedughadh adtighearr-
 nuis tsaoghalta féin le hainbfis andim-
 haoinis ar comhairle tfaíain. i. an ainbir
 aid namha righachta crif, gan fhechain
 do dhochar dhamhed da bfeadh te-
 cht indiaidh anadhbhuirfin. Nir fhech
 maofis da chuntabhairt, anuair do
 gabh fé do laimh ar furaileamh Dé
 cland Ifrachel do thabhairt as aneigeif,
 agus

than the greatness of fame of your age.

2 sp. Pract.

2 sp. Pract.

3 B. Pract.

Pract. Pass.

new ad: great.

3 sp. Sec. Prnt.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

EPISTLE

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,

following the example of

THIOGHLAICTHE.

agus ard mhonadh nach bfeituidhe ad- *the 7th Pass.*
 hul argach taobh d'ibh. Agus faró le
 neart a fluaigh vile na ndiaidh. Nir
 fhech Geidion do Loidhed amhuintire
 anuair do indfuidh an fluagh geinnt-
 lidhe le tri chéid, agus nior bheidir ar-
 aibhe na adhaidh daireamb ar animad *in respect of their numbers.*
 Nir fhech daibhióth righ agus e na oga
 nach ardteacht ó aodhuireacht a threda
 do loighead achuirp féin, no dhá oige,
 no dhá neamh fhoirbhteacht agcear-
 daibh gaifgidh no eangnamha, gan dul
 do chomhrac re goilias fomhoir vath-
 mhur ainmin an arrachta, romhor o *inarrachta, gigante (an intense)*
 chorp, foirfe anaóis, agus é eolach
 intleachtach agcathaibh agus agcomh-
 landaibh, agus gidheadh do chind leo
 na hoibreacha agus na faothair fin do
 ghabhadar do laimh a hucht an**birad** *inclined on by the direction of*
 naoimh, agus araithe Dhé na nuile
 chumhacht Do chind leifin righ rom-
 haith doraidhamar romhaind .i. Efa- *12. Sect.*
 chias fgris na ndealbh, agus na mbile-
 adh, agus brifeadh na naithreach prais.
 Do chind a obair, agus a eachtra le

DEDICATORY.

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 Goliath, 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

EBISTIL

maoife ag tabhairt an pobail trefan bfa-
 irrge, agus aga mbeathughadh fan dith-
 reibh re da fhithhead bliadhán leis an
 Manda .i. Leis an mbeathaidh tugadh
 do doneimh, tareis an righ, agus na
 neigíteachvile, do bhathadh. Do chind
 le Gedion brifeadh ar anaimhdibh agus
 ar a eascairdibh, acht ger bheg amhuin-
 tear ag fechain arabh na adhaidh do
 chind le daibhith agus é na mhachamh
 óg, an arfaigh golias neartmhar neim-
 hmeirbh domharbhadh denurchur clo-
 iche as a chrandtabhail.

Do chind leatfa athighearna ar aith-
 ris na righruidhe ro vaifle fin do raid-
 heamar romhaind, gach obair, agus
 gach ard tfaothar dar thinnfgain tu, tré
 rath an sbirad naomh, agus le heolas an
 fgríbhuir dhiadha, gan fechain do
 chundtabhairt no do ghábbadh, no do
 ghuafachta da raibhe oraibh .i. Sgris
 fuarchreidimh, agus fuarchradhbhaidh,
 agus lofgadh dealbh, agus drocheif-
 imlara, agus leagadh agus lanbhrifeadh
 altor agus inodh a ndentaí iadhbarta

breige

EPISTLE

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 Egypt-
 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

ger (not depend for gr - to be thought it was

Psalm 124

= as an or, is what
 you

* though few were his people

le an arthur

1 Pl. Prot.

you knowledge

2 Pl. (Prot)

(E) Dimpf. Sed. Pass.
 when in were want to
 be made.

in the

a single

THIOGHLAIC THE.

breige do bhunadh : 'agas fgrís meirle-
 ach agas mibhefach agas foghla agas
 foireigne. Agas na dhiadh sin me-
 dughadh agas mór chumhdach, agas
 onorghadh na heagluísi crísdúidhe
 go comhlan. Oir is buaine dhuit an
 caithreimí abfadhnuí d'é, ina gach
 caithreim faogalta oile marata creach-
 adh, agas comhlomadh na gcomharfand
 agas na gcoigriche, agas marbhadh, agas
 mórmhughhadh a ndaoine, agas lof-
 gadh, agas lán mhilladh anaitreabh
 agas anaras. Agas gidheadh ní fhuil an
 ainbhis damhfa go mberaid moran dona
 heafbulaibh falla, agas dona daoinebh
 ata ar feachran creidimh fós breath-
 anadhaidh na mbriatharfa adubhramar
 romhaind. Agas aderaid gurab cogadh
 agas argain araneagluis : agas fós gurab
 fgrís aran tuaith anobair do gabhais do
 laimh, agas fós gurab droch creideamh,
 agas gurab teagafg gan tarbha anfoifgel
 atamaoid donochtadh doibh. Agas gi-
 dheadh adeirimí gan chuntabhairt da
 reir sin go bfulit féan fein ag leanmhuin

*from the very foundation
 in fozhair 2-raid*

3 Pl. Fut. Snd. (E)

3 Pl. Fut. Snd. (E)

19 B. Snd.

DEDICATORY.

places where lying sacrifices were offered, and in uprooting
 thieves and immoral persons, and robbers and oppressors. And
 after that, fostering and protecting and honouring the Christian
 Church fully. For this praise is more lasting to you in the sight
 of God than the world's praise for harrying and destroying neigh-
 bours and strangers, and killing and deeply injuring their men, and
 burning and destroying their houses and their places. And not-
 withstanding 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 be-
 sides that destroying the people, is the work which you under-
 take; 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

look

E B I S T I L

luirg afindfear, ag tabhairt tighearnduis, agus vmlhadon reacht dhaonda in ar beathuigheadh iad, agus ag tabhairt fhuatha don reacht dhiadha, dhligheas gach aondúine do ghradhughadh.

Agas go dtarra an mheidí do mhinaire do dhruing aca go dtugadar freiteachre foifgel Dé dheifteacht agus go nabruid an bibla naomhtha do bheith bregach, mar adubhradar na hiubhail lé Crífd ar dtighearna. Seductor populi dæmonium habens .i. Is cealguire an pobail é agas ata deamhanand, agus maradubhradar cland Ifrabel go minic re maofse, agas ris na faidhíbh eile go raibhe siad ag buaidhreadh na bpoibleach, ar fon a bhéith dhoibh ag nóctadh aithentadh agas thoile dé, agas arfon bheith dha iar raidh orra, á ndee fallfa, agus á ndealbha breige, do threigean. Afe antadhbhar cedna ata anois agan tfaoghal bhuaidhearthra dhaoibhfe athighearna agas dúinne. Gidheadh is tuicthe dhuitfe athighearna agas dúinne sós nach oircheas flighe mhaith no adhbhur maith do threigean

in an ...

Part. 132

an oibh ... to do something. 3rd Pl. Pr. Sub. Depend.

Confusion with ...

(X)

3rd Pl. Pr. Sub. Depend.

2nd Pl. Sub.

2nd Pl. Pr.

Participle of Necessity (Latin formative) in this genitive est ... you must understand

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 dæmonium 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 arfon chothaighe, agus fhuatha na ndrochdhaoiné aderadhfin, Ar-nadhbhurfín do báil linde an ní nach gualamar do dhenamh romhaind do thindfígna anois, mar atá foirm, & bridh na nurrnaidheadh, agus na Sacramuinteachd naomhtha do chur ingaoidheilg, óir do ghabhamar an mhéidfin domheifnigh chugaind ardhitheall do dhenamh ambriathruibh Críofd, do chomhfhurtacht na Heagluife crífdaidhe, acht gé nach romhaith ar ngaoidhealg, gidheadh is gabhtha mo dheaghtoil vaim fe ar son mhuireasbhada, & adbhaim féin fós vireasbhuidh mhór do bheith oram, agcanambháin ghaoidheilge agus abfoirm mo dheachtaidh, & ar an adhbhurfin, geallaim vmhla do thabhairt don tí is eolcha iná mé. Achtcheana atá afhis agam, nach amillis bhriathruibh na bfeallfamh do cuireadh an Sgriobhtuir diádha, & nach bfuil feidhm aige ar dhath breadhdha bregach na bfileadh do chur air : óir is lór don fhirinde í féin mar fhiadhnuife, gan brat oile do chur impe, acht géta feidhm agan mbreig tfao-

St. Paul

St. Paul

+

159. Pr. Paul

159. Pr. Paul

Pr. Paul

*teiphe. Necessity, when
unitive) my good will
be accepted (accipienda
voluntas mea)*

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 BISTIL

ghalta ar dhath égfambail oile dochur
 impe da cumhdach don taobh amuigh,
 ar anadhbhar go bfuil fi lochtach don
 taobh astoigh, & gebé da dtug Diá do *329. Pict.*
 thidhlocadh, bheith eolach agceart cha
 namhna fgribhaidh, & deachtaidh, &
 labhartha na gaoidheilge, is mó atá dfa
 chaibh air an tiodhlucadh sin fuair fé
 ó Dhiá, do chaitheamh ré cumhdach,
 & ré comhmoradh na frindé atá a Soif-
 gel Dé, iná a caitheamh ré cumhdach
 breige, nó egora, nó feachráin anadha-
 idh an Tfoifgeilín, An tadbhar prind-
 sibalta do bhrofnaidh mhé, do chum an
 tfaothairfe do dhénamh .i. grádh Dé ar
 tús, & ar eagla go naigeoradh fé oram *329. Sec. Fut. call me to account*
 antálenta .i. an tiodhlucadh tug fé dhamh
 do chur ar dimbuil, agas grádh Eagluife
 Dé, agas do dhénamh cuidighe lembra-
 ithribh Criofdaidhe, atá abfeidhm thea
 gaisg, agas chomhfhurtachta, agas ar ab-
 fuil dith leabhar, & maille ris na hadh-
 bharaibhfin, do bhrofnaidh gomór mhé
 méd mo dhóchais as do dhaingnesi,
 agas as do bhuaine, sa flighe dhiadha do
 ghlacais as toige, agas as tanfhoirseacht

(X)

Pact. sq. 2.

EPISTLE

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-

THIOGHLAICTHE.

athighearna ag breathnughadh agus ag tuigfin gurab pátrun díleas dingmhalta agus gurab oide carthanach don fhirinde thú, agus fós gurab cádhás agus co mairce dona daoinibh anbfanda egrua idhe bhíos ingábhadh no inguafacht ar fgath nafirinde thú, agus tuigmaid fós gurab athair dan chloind bhís ar athchur agus ar indarbhadh arfon na firinde thú : agus fós go bfeadaid timpiridhe agus teachtuiridhe agus minifdrighe na firinde comhnuidhe & comhthoirifeamh do dhenamh fad fgiathanaibh. Agus atamaoid aga radha ribh athighearna gan simplidheacht antidhluice no fhir antidhluice do mheas, acht feabhas na fligheadh agus anadhbhair, agus gradh agus gnathumhla neamhcealgach fhir antidhluice dhuit do mheas. Oir da mbeindfe a gcomhthrom ghlicais agus eolais agus intleachtha ris na hudaraibh no ris na faoithibh is duidfe athighearna do bhéraind tofach mhind-tleachta agus mheagna oir do ghabh Crífd an da pingind do chuir anbhain-

sacred person and protection

Relative of Present of Habit

athchuiridhe, cause to shift.

servant

2 B. 1. 1. 1.

129. Imperf. Subj. of Subst. Vb. of Quere.

130. Imperf. Fut.

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

EBISTIL

treabhthach afdoc na hofrala & do tfla
 naidh í ar dtuigfin adeaghcroidimh
 agas adeaghcroidhe dó. Gabhfa marfin
 athighearna mo dha pingindfe anois
 chugad, oir da dtugadh an Rí ós gach
 righ & anriath ós gach tighearna .i. Iofa
 crisfd tidhlucadh bhudh mó ináfo dh
 amhfa do ghebhthafa é achtgo mbeith
 gean agad féin ar afhaghail. Oir is doilidh
 gach tofach is na neithibh neamh
 ghnathacha, gidheadh anní do tindf-
 gnadh ata fé leathullamh Diá na nuile
 chumhacht ar grádh amhic charthana-
 igh Iofa Crisfd do choimhed agas do
 chomhfhurtacht hindtinde agas do
 chroidhe maille ris anspiraid neartmh-
 uir naomh do dhenamh athoile diadha
 ata ama foillfughadh duit na reacht
 beandaighe, do dhorthadh aghrás agas
 aghér mhirbhuile 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 mhinifdribh ar feadh do thighearn
 tuis go huilidhe. Bidh amhlaidh.

329. Imperat. Subj.

289. Voc. Fut.

329. Imperat. Subj. Subst. Uo-
 provided they [rest of subj
 part.]

Fact. Pass.

Verb. expressed by Subj.

Imperat. 339. Subst. Uo-
 [? Read 'bidh'].

Don.

EPISTLE

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

To thej

THIOGHLAICTHE.

Don trinoid thoghaidhe thré pear-
fandaigh .i. donathair mhor mhirbh-
aileach, & don mhac mhaiseach mhor
chumachtach, agas don spirad naomh
nós oirdheirc, is cóir gach vile onoir
& ghloir agas bhuidheachas do thab-
hairt tré bhioth fiór.

☩(✠✠)☩



DO CHVM

GACH VILE CHRISDV-
idhe ar feadh an domhain go himlan &
go hairidhe dfearaibh Alban & Eire-
and, don mheid dibh ler bhail briathra-
dísle Dé do ghabhail chuca na geroid-
headhaibh & na nindtindibh, ata Eóin

Carfuel acur abheandachta agas
aguidhe an spirad naomh dho
ibh odhia athar trid.

IOSA CRISD

ARDTIGH-

EARNA.

(✠✠)

B. 2.

DEDICATORY.

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

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

JESUS CHRIST
OUR LORD.

*. Cf. Acad. de Senorac, l. 2589: Scribthan i Tam lorgaib filed 7 a
pleachtair suad 7 a mbriathraib ollaman sud (Cf. ll. 300, 3105)
Cf. Mackenzie's Catalogue p. 143

EBISTIL



ACHT ATA

disadvantage

NI CHEANA IS MOR AN
leathrom agas anuireabhuidh 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 féin agcló ag gach vile chinel dhas-
ine oile fa domhan, & ata vireafbhuidh
is mó iná gach vireafbuidh oraind, gan
an Bíobla naomhtha do bheith agcló ga
oidheilge againd, marta fé agcló laidne
agag bherla agas ingach teangaidh eile
ofin amach, agas fós gan feanchus arse-
an no ar findfear do bheith mar an gc
edna agcló againd riamh, acht ge tá
cuid eigin do tfeanchus ghaoidheal al-
ban agas eireand fgríobhtha aleabhru-
ibh lámh, agas adtamhlorgaibh fileadh
& ollamhan, agas aifeachtaibh fuadh.
Is mortfaothair fin re fgríobhadh do
laimh, ag fechain an neithe buailtear fa
chló

20/

*

*tabhar staves
copies*

Rev. Sud. Pres.

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

THIOGHLAICTHE.

chló araibriúge agas ar aithghiorra bhi-
 os gach én ní dhá mhed da chriochnu-
 ghadh leis. Agas is mor an doille agas
 an dorchadas peacaidh agas aineolais
 agas indleachta do lucht deachtaídh
 agas sgríobhtha agas chumhdaigh na
 gaoidheilge, gurab mó is mián léo agas
 gurab mo ghnathuidheas siad eachtra-
 dha dimhaoineacha buairdheartha bre-
 gacha faoghalta do cumadh ar thuath-
 aibh dédhanond agas ar mhacaibh mi-
 leadh agas arna curadhaibh agas fhind
 mhac cumhaill gona fhianaibh agas ar
 mhóran eile nach airbhím agas nach
 indifim andfo do chumhdach agas do
 choimhleafughadh, do chiond luadhu-
 idheachta dimhaoinigh an tfaoghail
 dfaghail doibhféin, ina briathra díse
 Dé agas flichte foirfe na firinde do
 sgríobhadh, agas do dheachtadh, agas
 do chumhdach. Oir is andfa leis antfao
 ghal anbhreg go mor iná anfhirinde, da
 dhearbhadh gurab síor anabruim dobh
 eirid daóine foaghalta ceandach ar an
 mbreig agas ní hail léo an fhirinde do

137. P. Per. and

reusard

137. P. Per. and. D. Per. and

137. P. Per. and.

B. 3.

DEDICATORY.

how short a time it can be done, however much there may be of it. And great is the blindness and darkness of sin and ignorance and of understanding among composers and writers and supporters of the Gaelic, in that they prefer and practise the framing of vain, hurtful, lying, earthly stories about the Tuath de Dhanond, and about the sons of Milesius, and about the heroes and 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

DOCHVM AN

chlúidín anaifgidh. Cuid mhór eile dar nainbíos agus dar naineolas an drongfa adubhramar romhaind, dith teagaisg fhirindigh oraind, agus leabhar maith neoch da thuigfédis cách go coitcheand as ambriathruibh féin, agus as adteangaidh ghnathaidh ghaidheilge.

Achtchena do fhosguil Dia na nuile chumhacht, agus Rí nandul & na nárchaingeal róid agus flichte fuaitenta & doirí dhúine anois, da chur agecill dúinn go bfuil ceadaidhthe againd an fgríobhtuir diadha do léghadh agus do thuigfin agus do chur agecill dona poibleachaibh. Agus fós go bfuil foirm agus bridh na nurnaidheadh agus modhfreasdail na Sacramuinteadh & foir ceadal an chreidimh Crísdaidhe arna chur aneagar dúinn ona braithreachaibh crísdaidhe dobhí fa chathraidh dara comhainm Geneua. Acht ata nícheana dabfaicind duine éigin do thobh ghaidheal Alban no Eireand, do ghebhadh do láimh anuireadfa do chu idiughadh do dhenamh re heaglais Dé anleabhar

TO THE

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

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

LEGHTHOIR.

anleabhar beagfa do chur agcanam-
hain ghaoidhilge afatuigfedis each é, 2 pl. Sec. Fut.
do badh maith lium é. Agas niraichind 1 1/2 pl. Sec. Fut.
féin afeilbh antfaothairfe do dhenamh.
Agas onach bfuaras fin, & máta fé and
nach aithnidh dhamhfa é fós do ghab-
has féin do laimh ar gradh Dé agas na
heagluife meifneach is mó ina mhac
faind, agas mo chumhachta do dhen-
amh. Indochas go guideochadh Dia
lium imuireafbhuidh agas imaineolas.

Acht cheana Saoilim fós nach bfuil
imarcaidh no easbhuidh andfó acht

mar tá fé agcló na laidne & anghaillber
la. *Acht mura bfuil vireabhuidh no ima-
raicidh and do reir dheachtaidh no che-
irt na bfíleadh ar an ngaoidheilg. An
ní ar nach bfuil feidhm no foghnamh
agan fgribhtuir dhiadha air, agas is te-
arc 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.

READER.

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

But indeed I believe that there is nothing wanting here more than as it is printed in Latin and in English, unless some want or defect appear in the Gaelic as it is written accurately by the poets. This is a matter which the Holy Scriptures do not require, and indeed they are very few who know the Gaelic correctly either in Alban or in Eireand, unless it be a few learned men skilled in poetry and history, and some good scholars; and

159. Prct.

I wd. not take upon me
to do this work!

Prct. 159.

my equipment was over.

3 1/2 pl. Sec. Fut.

159. Pr. Ind.

* Unless indeed there is excess or defect
shown according to the standard of Gaelic
diction or propriety laid down for Gaelic
by the poets.

use, service

excess or defect

students.

EBISTIL

adhbharín da b'faghadh faói re healad-
hain locht s'griobhtha no deachtaidh fa
leabhar bheagfa, gabhadh fe mo leith-
fgeifá, óir ní dhearna mé faothar ná
foghlum fa ngaidheilg, acht amhain
mar gach nduine don pobal choit-
cheand. Acht cheana do gheibhid na
daoithe, agas na bromanaigh lochta
imarcacha is na neithibh bhios gan
locht gan vireasbhuigh & leigidh siad
anégoir tharrafa gan an locht bhios go
follas indte d'faicín. Agas níhād fa cho
ir bhios anlocht adeiridfean do bheith
indte acht iondtafan féin ar nadhbh-
arín^x nighebha mé cumairce na buidh-
ne fin, acht ge lionmhar iád, agas ní
dhena mé cothughadh lé hainbfios do
reir mothoile no mo mhiana féin, agas
ní mó do bhéra mé tarcaifne no toib-
heim do neach oile no ghebhas tnuth
no formad mhé ris da ndenadh fé ní is
fearr iná marta imchumhachtaibh féin
do dhenamh: óir atáim agadmhail go
b'fuil fin fodhenta, acht cheana madh-
ail lé dia so do dhenamh maitheafa no
tarbha

389. *Sc. Sup. Sc. Sup.*

T

1878. 1878. 1878.

3 Pl. Pr. Sub. Gears. rude people

1878. 1878. 1878.

1878. 1878. 1878.

1878. 1878. 1878.

3 Pl. Pr. Sub.

x I will not cry thus for mercy.

*Fut; 3rd. Relat. [In older Gaelic it is invariably the passion that takes the man
Morse. Shall I fear, he took anger. Old Sc. G. I shall fear & anger seized him]*

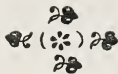
EPISTLE

hence if any learned men find any fault in the writing or composing of this little book, let them excuse me, for I never acquired any knowledge of the Gaelic except as any one of the people generally. But the ignorant and the rude will find faults in things that are not faulty, and they will allow error to pass without discerning the error that is in it. And it is not in what is right that the fault lies of which they speak, but in themselves, and on that account I shall not be troubled by these, though they be numerous, nor shall I contend with ignorance according to my own will or desire, neither shall I despise or speak ill of any man nor shall I cherish jealousy and envy if he does better than I have had it in my power to do; for I acknowledge that that is quite possible, but at the same time if it be the will of God

THIOGHLAICTHE.

tarbha doneaglais, agas mife do mhar-
thain, do dhena mé tuilleadh faothair
do chur nadhiaidh fo. Diá na nuile
chumhachd do deonughadh asbiraiddi
naomhta féin dúinne agas daoibhfe ab-
hraithreacha agas atfeathracha inmhu-
ine, agas dar dteagasc do dhéanamh a-
thoile diadhafun, agas dar feachna
ar anemhthoil do dhenamh, tré
impidhe, agas tre fhuraileamh
Crisd ar dtighearna agas ar
náon Tflanaighthoir
agás ar naon aigh-
ne agas ar naon
teachtaire.

¶ BIODH AMHLAIDH.



DEDICATORY.

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

¶ SO BE IT.

-walle.

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

Do chum an leabhair
bhig fe féin.



GLVAIS romhad aleabhain bhig,
go húa nduibhne rig ad réim.

Chombluath is fhuicfeas tú an cló, Part. Sud. P. Lat.
Na áras dó foirbhídh féin. good fortune

Na dhiaidh sin fiubhail gach tír
Arfhud Alban go mfn mall.

Imperat. 29. Acht ort onach bfuil abfeidhm,
Na tabhair céim ingort gall.

Da éis sin taifdil gach tond,
Go crích Eireand na bfondbfiál.

Ge beag ar na bbraithribh thú,
Gluais aramharc asúl fiar. *not to the light of the eyes.*

Gach feancha gan feachus faóbh,
Gach fear dáno nar aomh brég.

Cumand eadrad agas iad,
Aleabhain bhig bjadh go hég. *Imperat. 29. Subst. 116.*

Imperat. 29. Gach neach do ghradhaigh an chóir,
Do tfiol adhaimh roimh ní guais. *no danger is to be feared*

Aca sin deña do nid
Romhad aleabhain bhig gluais.

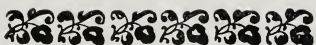
GLVAIS.

¶ 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 onwards.
MOVE.



ADMHAIL

AR GREIDIMH CHRÍ-

daidhe andfo an mheid atamaoid fa no
ilenfa darab comhainm crích álaind fhé
ruaine oirear ghlan Alban, do tflighidh
tfoifgeil naomhtha bhendaighthe ar na
irdri, agus ar nimpire. Neoch atá agus

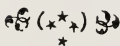
such was it then as to be found

Fat. Relat.

dobhi agus bhias, agus atá na aondia &
na thri pearfandaibh .i. an Tathair
trén trocuireach agus an Mac
maifeach mór chumbach-
tach mirbhuileach & an
Sbiomad neartmhar
nós oirdheirc ni-
amh ghlan
naomh.

excellent in fame

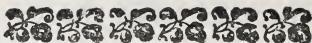
highly venerated



CONFESSION

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

ADMHAIL



CREIDIM

129. Pr. Ind.

A GAS ADBHVIM GVRAB

é antaondia mor chumhachtach fin atá,

agas do bhi agas bhias bithbheo do

Fr. Relat.

Pr. Ind. Ind.

ghnath nach bftar do mheas no do bhr

eathnughadh, no dfaicfin go corparrd-

ha do chum agas do chruthaidh neamh

gona naomhainglibh rena ghliocas ag-

as rena chumhachtaibh diadha, agas ta-

lamh gona thorrthaibh agas gona thurc

produce a good harvest &c.

hurthuibh, & ifreand gona ilpianaibh,

agas anfhairrge gona hingantaibh, agas

anfhirmaimint gona rellandaibh, agas

gach ni oile da bhfuil eidir thalamh ag

as aier. Agas do rinde gach ni dhibhfin

agas moran oile nach eidir leam dhai-

reamh no dfaifeneis do neifni, agas do

chruthaidh an duine do reir afhiodh-

*and (1/2) hair- likeness
L. figura*

rach 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

refreastal

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

I beleve and confesse my Lorde God eternal, infinite, un-
measurable, incomprehensible, and invisible, one in substance,
and three in persone, Father, Sonne, and Holy Ghoste, who,
by his almightie power and wisdom, hath not onely of nothing
created heaven, and earth, all things therein conteyned, and man
after his owne image, that he might in hym be glorified; but
also by his fatherlye providence, governeth, manteyneth,

AN CHREIDIMH.

refreastal agas re toil a Athar do reir
athoile agas a thromaonta: Creidim
fós agas adbhuim Iofa crisd antaontla
naighthoir & an Meffias neoch do bhi
agcothrom chumh achta re dia féin.

Nihe amhain gur lór leis bheith gan
inmhé acht doghabh fioghair tfeair-
hontaigh vime as go mbeith fé cofmh-
uil rinde ingach enni abfegmhais pea-
caidh amhain: do dhaingniughadh a-
throcaire indaind, & do thabhairt mha
ithfeachais duind o Dhia anuair frith
find in ar gcloind mhallaidhe, do bhri-
dh tfeachrain ar nathar Adhaimh, ni
raibhe flighe oile againd do bhéradh
find ochuing peacaidh agas dhamhna-
idh acht Iofa buidh nafarrdha dfulang
páife agas péine arfon ar ndimhainíne.

r. an ní roba leis onáduir do rinde cland
dhileas do dhia dhinde, agas^{an}uair fós
bhudh choimhlionta anaimfear do gei-
neadh é o chumhachtaibh anspioraid
naoimh agas rugadh é lé Muire óigh do
reir fheola agas do nocht fé fa faoghal
foifgel antflanaidhe, no gur damnadh é.

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

I beleve also and confesse Jesus Christe the onely Saviour and
Messias, who beinge equall with God, made him self of no reputa-
tion, but tooke on him the shape of a servant, and became man in
all things like unto us (synne except) to assure us of mercie and
forgiveness. 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 conceived 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

Pret. Depend. for gurCh (ga.
so-ll.) that it was.

3 sg. Superf. Subj. Subst. Vlt. int. v. c. and
that he might be sp. so that he might be.
so as to establish.

Pret. Pass. when we use so found.
and be what is in the

3 sg. Subj. Fut.

fully, worthlessness
* the thing which was true by nature.
" when the time was fulfilled.

Pret. Pass.

Pret. Pass.

Pret. Pass.

rem. to use

Pret. Relat. there is only because
usually chumh.

Pret. Relat.

for slavaigh the.

ADMHAIL

fadheoidh lé námhadas agas le droch-
 mhein na fagart, anuair do bhí Poindfís
 us Pilatus na bhreitheamh agrich na
 niodhbhal, agas anuair do crochadh é
 féin mar ghadaidhe eidir dhiás gadui-
 gheadh. 7 Itruagh agas is tuetha dhúine
 dar naire mar dho bhí Mac Righ ne
 imhe agas naomhthalmhan ag fulang
 dhochair agas dhíhaltais ar fon ar pea-
 caidhne: in mheid agas goraibhe fé na
 Dhia nírtheidir leis bás dfulang, agas da
 mbeith fé na dhuine denchuid nírthei-
 dir leis bheith anuachtar ar an mbás, a-
 gas ar anadhbar fin do cheangail fé ad-
 haondacht agas adhiadhacht abfochair
 agas abfarradh acheile, do chum go bfuí
 leonadh fé pián agas páis do thaobh
 adhaondachta, agas bás truagh tribloi-
 deach dofhúlaing do chofg fheirge
 Dé agas athroidhíhaltais do tfiol
 adhaimh agas ébha, amhail do bheith fé
 anifreand ag fulang peine agas peanda-
 ide: Is vime fin do raidh do ghuth ard,
 a Dhé na nuile chumhacht cred tug
 domhthreigeantú marfo, da thoil féin
 agas

evil disposition

Prot. Pass.

** would it is a must to be written as
 Dispositio animad. ut tendent
 animad. ut tendent est.*

** So could not suffer death.*

3. ag. Sec. Prot.

3. ag. Supra. July. Subst. Vb.

3. 29. Prot.

** what hath caused thee to
 forsake me etc.*

at length, by tyrannye of the priests, he was giletes condemned under Pontius Pilate, then president of Jurie, and most slaundersously hanged on the crosse betwixte two thieves as a notorious trespasser, where takinge upon hym the punishment of our synnes, he delyvered us frome the curse of the Lawe.

And forasmoeche as he, beinge onely God, could not feele death, nether, beinge onely man, could overcome death, he joined bothe together, and suffred his humanitie 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 therefore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,

AN CHREIDIMH.

agas do mhian trocaire do dhenamh, & gan eigeantus on Athair nó ón Spirad naomh air, do thiodhluic e féin daon iodhbairt ar son peacaidh antfaoghail vile do fgrís. Agas ^{is} intuicthe duinne

intellectualem est nobis
3 pl. Pr. Snd. Depend.
3 pl. Pr. Snd.

as fo gach iodbhuirt eile da ndenaid na daoine nó do bherid vathadh arfon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt sganadaile do páis

reproach

Crífd, agas ag buain ahonora dhi, agas ^{is} gur lór an bás fin ar slanaidhthoir do dhenamh ar fíothchana re dia, acht

that that death was enough.

cheana labhraidh anfgriobhtuir go minic ar naithbhreith do bheith an eifeirghe Chríofd: oir rena eifeirghe on vaidh ar antreas tráth do ghabh sé neart agas cumhachta ar an mbás: mar fin ata vachtaranacht agas inmhe argceidimh go comhlan iná eifeirghe: agas vimefin 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 suaramairne firentacht go foirfe rena eifeirghe: agas do rinde na dhiaidh

benefit.

1 Pl. Prct.

without compulsion, he offered up him selfe as the onely sacrifice to purge the synnes of all the world, so that all other sacrifices for synne are blasphemous and derogate frome the sufficiencie herof. The which death, albeit it did sufficiently reconcile us to God; yet the Scriptures commonly do attribute our regeneration to hys resurrection; for as by rysinge agayn frome the grave the third day, he conquered death: evenso the victorie of our faith standeth in his resurrection, and therefore without the one, we can not fele the benefite of the other: For as by death, 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 dúinne iná riogh-
 acht roghlormhuir féin: Do chuaidh fé 3. & 4. Part.
 fuas ar neamh na naomh agas na narch-
 aingeal iar fin: do mhéadughadh agas
 do mhor onorughadh na rioghachta
 robhuaine fin re cumhachtaibh asbi-
 ruide: Agas is creite dúinne go deim-
 hin go bfuil fé fa fofadh fíothbhuan fin:
 ag denamh ghnathghuidhe re Dhia go
 duthrachtach ar ar foinne: agas geta fé
 ar neamh nofoirdheire go corparrdha
 fanionadh fin ar chuir an tathair troc-
 aireach ara dheas laimh é: ar dtabhairt
 chumais dó ar gach ní da bfuil ar ne-
 amh agas ar talmhuin: ata fé maille ri-
 nde ó chumhachtaibh agas biaidh go
 foirceand agas go firdheireadh an dom-
 hain: agar gcoimhed agas agar gcear-
 tughadh agas agar riaghladh agas ag-
 ar roidhiorghudhadh re neart achum
 hacht agas achomhghras: Oir anuair
 bhús coimhlionta gach ní do labhair
 imbelaibh afhaidheadh othofach dho-
 mhain: is and fan fhoirm agas andfa
 fhirgné

Principle of Necessity (Latin
 Providence) we ought to
 believe. [Coscendum est
 nobis se vera cum statione
 perpetua esse].

in respect of

Part. 3.

gen. plur.

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 towching 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 governynge us with his effectuall power and grace, who (when all things 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

AN CHREIDIM.

fhirgné agas andfa riocht tfofhaicfeana
 andeachaidh fé fuas thiúcfas anuas do
 ridhife: maille re neart nachbfetar do
 mheas no do mhór bhreathnughadh no
 dhaireamh no dhindifin: deidirdhealac-
 hadh na nuan ris na gabhruibh .i. dei-
 dirdealachadh na bfíren re na gcontra-
 dha .i. re lucht anuile: agas ní theid
 enneach da mbiá beó anuairfin no fu-
 air bas roimhefin as ona bhrathbhrei-
 theamhnas: Creidim fós go firinde-
 ach an fbirad naomh do bbeith agco-
 throm chumacht ris an Athair agas ris
 an Mac: Neoch do ní finde dhaithbh-
 reith agas do naomhadh, agas do ní ar
 riaghladh go roidhreach in gach vile
 fhirinde: agas go bfuil fe ga dhearb-
 adh dhúinne inar gcoinfiafaibh gurab
 cland dileas do dhia find & gurab com-
 braithre carthanacha do Chrífd find:
 agas gurab comhoidhreadha dó find do
 chum na beathadh futhaine: gidheadh
 ní lor dhúinne achreideamh go bfuil
 Dia na nuile chumhacht trocaireach
 no gur ioc Chrífd ar neraic no go bfuil

Fut. Ind. Relat

Pr. Ind. (future in meaning)

judgment of doom.

for person

blond find

C.

the which he ascended, with an unspeakable majestic, power, and company, to separate the lambes from 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 equall 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

ADMHAIL

achumhachta no achoimhneart féin agan fborad naomh: acht mur fhuaidheam agas mur fhircheanglum find féin go firindeach rena thoil agas rena throm aitheantaibh diadhafan do chógbhail: do reir mar do thogh fé find nar pobal dileas dingmhalta dhó féin.

1 Pl. Pres. S. C. G.

Creidim agas adbhuidm fós go firindeach eneagluis naomhta nós oirdheire do bheith and go builidhe: Neoch ata na ballaibh dile dingmhalta Diofa crifid, ata na cheand agas na chodhnach virre go himlan: neoch ata anen chreideamh criofaidhe go cumpanta comhaontadhach vile: an dochas agas an gra dh, ingerinmhuine agas angnath thioghluicthibh Dé go teámpuralta: agas fós go spioralta: re tarbha agas re trom chumhdach na Heagluise fin: & ni fheadaid fúile daoine an Eagluis fin dfaicfin, agas is aige atá afíos go firindeach ag Dia na nuile chumhacht: agas is amhlaidh ataid anmhuintear dar chúm & dar chruthaidh fé an Eagluis niamhghlan

Misprint for uisimhtha
= de Eosa / ...
= de Eosa / ...
x good thing in the world Christian faith

in spirit
teampa
keim / ...
muel
f. cumpanta / ...

May be misprint for spioralta
[cf. sbioralta p. 18]

3 Pl. Pres. S. C. G.

this is the kind of people
bright & pure.

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

I beleve therefore and confesse one holye Churche, which (as members of Jesus Christe, th'onely heade therof) consent in faithe, hope, and charitie, usinge the giftes of God, whether they be temporall or spiritual, 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

AN CHREIDIM.

ghlan fín .i. cland tfaoghailta tfeach-
ranach Adhaim, dréam dhiobh ar na
ndamnadh agas ar na ndaoradh féin da
ngniomharthuibh agas da noibrigh-
thibh neamhdhinghamhalta féin, agas
dream eile dhiobh ag creideamh na He
agluife go himchubhaidh, do chum
afllanaighthe da throcaire mhór ghra-
dhaidhféan. Agas goirfidh fé an dro-
ngfin adubhramar go deigheanach, do
chum na beathadh biothbhuaine, &
na gloire futhaine do denamh Eaglui-
fe gloine glormhuire dhó féin diobh.

1 Pl. Pres.

Pres. Relat.
Fut. Pres. sg. 3.

long sen compary
j. d. h. i. n. g. l.
d. h. e. d. e. i. n. g.

Pres. Relat.

Acht cheana an Eagluis is cidir dfaic-
fin and. Aitaid trí comhtharraidh aice
ar anaitheantar í, an ced chomhtharrdha
dhiobh. Briathra difle Dé ata fa tfein-
tiumna, agas fa tiumna nuaidh do cha-
namhain, agas do cheartlabhra inde
do ghnath: Oir is iad na briathra fín
fhoghnaas duine dar dteagafg ingach
en phonc bheanas re slanughadh aran-
mand go huilidhe, agas ar anadhbhur-
fin ara dfiachuibh ar gach áon só leith
na briathra fín, agas na teagaisg deif-

Pres. Relat.

ata dhfachaibh - ata do phreabail
there is matter of obligation on him

G. 2.

Pres. Relat.
1st. be. pres. fut. 3rd. sg. fut.
special form for 3rd. sg. fut.

sonnes of Adam, hath ordeyned some, as vessels of wrathe, to
damnation, and hathe chosen others, as vessels of his mercie, to be
saved; the whiche also, in due tyme, he callethe to integritie of
lyfe and godly conversation, to make them a glorious church to him
selfe.

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

e

A D M H A I L

389, Part. deacht, agus do chomhall & do bheith ar cuimhne na geroidheadhaibh. Agus adubhairt an Tighearna féin nach eidir leis an Eaglais lé comhairle nó lé fda tuid én ponc bheanas re slanughadh ar nanmand do tfuidhiughadh no do chri ochnughadh. Acht na briathra sin Dé amhain. An dara combharrdha diobh, na Sacramuindte naomtha niamh gh-lana mar ata Sacramuint anbhaididh, & suiper an Tighearna, neoch do fha- 389, Part. gailh Criofd againd fa faoghal mar chomharrdha naomhtha, agus mar tfe-la bheandaighthe arangealladh tug fé dhúin, tareis bheith ar feachran, agus ar fógrá dhúin tré peacadh ar findfear: Oir mar signuidhfear sin agabhail ar mbaifdidh chugaind eidir óg agus tfe-an agar ngabhail chuige na thionol a-gas na theaghlach go toileamhail ano is. Agus geta fremh don peacadh ab-folach indaind, atá fan ga dhearbhadh dhúin nach aigeoradh fé sin ar an mhé-id bhus maith no bhus togtha no bhus dingmhalta againd: Marfin fós ata fui-per

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

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

AN CHREIDIM.

per an Tighearna aga fhoillsiughadh dh
 uinn nach iad ar gcuirp amhain tfafas
 no bheathaidheas Dia rena fhreasdal
 aithreamhail. Acht go fafand, agus go
 mbeathuideand fé ar nanmanda go fbi-
 oratalta lé tiadhluicthibh, agus le
 trom ghrafaibh Iosa Criofd, agus is de
 fin ghoireas an Sgriobhtuir ithé afhe-
 ola agus ól afhola. Agus ag freasdal na
 Sacramuinte ní dhligmaid feachran
 faoghalta do leanmhain, acht mar do
 ordaidh Criofd féin dúinn: agus is
 mar fin is cóir dona daoinibh is im-
 chubhaidh do dhenamh na hoifige fin
 go iadhamhail á denamh, agus ní har
 chor eilé: Ar nadhbhur fin gebé do
 ní flechtain ris na Sacramuintibh do
 thabhairt do Dhiá dhoibh, no do bheir
 tarcaifne dhaibh doghniomh nó do
 bhreithir, ata gach neach da ndenand
 fin ag tuilleadh bhais, agus dhamnaidh
 dó féin: An treas comharr dha ar anai-
 theantar an Eagluis ceartughadh agus
 fínacht agus reacht Eagluife do bheith

C. 3.

[leg. - uigheand] Pacs. of Habit.

Pres. of Habit.

Pl. Pr. Sud.

Pr. Sud.

fr. L. g. etc. For L. > ...
 magellum > socii ...
 hunc ...
 Pres. of Habit etc. ...
 want to do that.

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 blood); 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 contemmeth them in tyme and place, procureth to him self damnation.

The third marke of this Church is Ecclesiastical 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 míbhes, # agas ífé is críoch, agas dei
 readh do sin curfadh ré toil na Eaglu-
 ífé, da rahb fear na locht dur dotheag-
 aifg dlighidh an Eagluis Tighearna no
 vachtaran faoghalta do bheith virré
 darab comhainm fa laidin: Magiftra-
 tus ciuillis, agus dlighidh an tuachtaran
 fin cothrum agas ceart do dhenamh
 da gach aonduine, martá cadhas, agas
 coimhdhídean do denamh dona daoi-
 nibh maithé agas díoghaltas do dhe-
 namh ar na drochdhaoinibh; agas dli-
 ghidh an Eagluis umhla, & onoir do
 thabhairt dona huachtaranaibh fin, in-
 gach ní nach bí anadhaidh thoilé no
 aithne Dé: Mar do rinde Maoife, agas
 Ezechias, agas Iofias, agas Moran do
 príondfadhaibh oilé maith don Eagluis
 roimhe só: Mar ata aniamhadh & anua
 ghlanadh ô tfa, agas ó tfaichar an fh-
 ar chreidimh, agas fgríos a dealb, & ad-
 roch eifmlara, ar eagla go ndendhaois
 daoine

N.B.

349. Pres. Subj. & Subst.

cúrsadh; Excommunication

349. Pr. Ind.

349. Pres. Ind.

no-chairn / make bright

3 pl. Pres. Part.

which standeth in admonition and correction of fautes. The final end wherof is excommunication, by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiasticall censure, I acknowlage to belonge 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 things, which are not contrarie to the Word of God.

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

A N C H R E I D I M .

daoine aineolcha ainbfeafacha vmhla
 dhoibh ag tarcaifne ar an tí do chum,
 agas do cruthaidh iad : Is marfin bhe-
 anas coimhed & ceartughadh, agas di-
 dean na Heagluife Crioftaidhe ris na
 huachtaranaibh Crioftaidhe bhios vir
 re : anadhdaidh lucht cumhdaigh agas
 comhonoraidh na niodhbhal neamh-
 chofmhail, agas na ndaoine ndroch
 chreidmheach : Agas agcofmhuileas
 eilé do bhallaibh an Aindtecriofd, do
 tharraing as abfremhaibh, gach reacht
 & gach teagafg foirfé firindeach dur-
 fhagaibh an Spiorad naomh againd :
 Agas do cheangail agas do chomhfhua
 idh na naitibhfin againd, an taifreand
 Papanach gan bhriodh inabhriathru-
 ibh, & guidhe na naomh & na mbanna
 omh, agas guidhe ar anmndaibh na
 marbh, agas deifrens, & dealachadh
 eidir bhiadhaibh alaithibh feach lait-
 hibh eilé, agas neamh ionandtas edaigh
 no earraidh, agas moid geannmuidhe-
 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; freewyll, distinction of
 meates, apparell, and days; vows of single life, presence at idoll
 service, man's merites,

ADMHAIL

Pres. Ind. Pass.

3 pl. Pr. Ind.

Pres. Ind. Pass.

Simp. Pr. 2 pl.

7 pl. Ind. Pl. 1.

1 Pl. Fut. Ind.

dhenamh acreaturibh, agus as ar fmuaintighibh neamhglana féin, & is minic do bheir Diá cairde, agus fineadh do lucht na nolfca gan dioghaltas rothrom do dhenamh orra fa faoghal: Gidheadh anuair thiúcfas an Eirghe generalta
 1. anuair do níd arnanmanda, agus ar gcuirp eirghe do chum na beathadh futhaine, daingnithear and sin lucht na nolfca adteintibh luathlafracha lainndearga nach bfetar do mhuchadh no do mhorbhathadh: Agus na Dhiaidh fin gach drong againde dar léan Diá na dheagh oibrighthibh, agus do tfeachain an gliocas daonda sin, cluinfeam gan chundtahairt an bhriathar bhuan tarbhach t'fubhach shorbhfhailidhfe da radha .i. tigidh alucht na mbeandacht dom laimh dheis, & gabhaidh an Ríog hacht roghlormhar atá ar na hullmhughadh othofach dhomhain o Mathair. Agus gluaiffém marfin maille ris go nga irdeachas nadhbhal ndo fhaisneisfe nach bfetar do riómh no do ro aireamh, & racham eidir chorp, & anmain do dhe namh

Fut. Ind. Pl. Ind.

Pres. Ind. Pass. with future meaning.

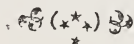
1 Pl. Fut. Ind.

with suchlike, which drawe us frome the societie of Christes Churche, wherein standeth onely remission of synnes, purchased by Christes bloode to all them that beleve, whether they be Jewes or Gentiles, and leade us to vayne confidence in creatures, and trust in our owne imaginations. The punishement wherof, although 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 inquecheable fyre; 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,

AN CHREIDIMH.

namh chomhnaidhe iná fhochair inglo
ir t^hfthain mar abfaicfeam Diá gnúis *1st. Fut. Ind. & Depend.*
frí gnúis, agus adhaidh frí hadhaidh, &
dreach frí dreich, agus nibfa feidhm ar
theagafg againt ofin suas, óir biaidh,
ar dteagafg ar an Athair thrén throc-
aireach maillé ris an mac miorbhuile-
ach, agus ris anspiorad neartmhar na-
omh moltar le gach vile dhuil maillé
ré honoir, agus ré gloir tre bhioth fíor.

† BIODH AMHLAIDH



† DOIFIGE NA MINI-

streadh and fo síós.

OIR atá an méidfe do churam, &
do chumhachtaibh, agus doirrd-
hearcas ambriathruibh díflé Dé, nach
eidir lé henduine díofmafaid no mai- *based on dismissal acquittance*
theamh no fuafgladh do thabhairt or- *349. Pr. Ind.*
ra, & iarraidh Pól breitheamhnas do

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

DOIFIG NA MINISTREADH

dhenamh ar an lucht freafdaíl no ar na
Ministreibh: agas gurab í is oifige dho-
ibh djamhra Dé, agas tiodluice Dé,
dfoill^{le}ighadh: agas gan bheith agab-
hail Tighearntuis no neirt no chuma-
cht os ceand an treda no an pobail,
amhail adeir Peadar easbul ar anadh-
bharfín: gurab í oifige, agas obair gach
Ministír, agas gach buachaill Eagluife
go prindfubalta, briathra Dé dfoillfiu-
ghadh dona poibleachaibh agcomh-
fhurtachtaibh, agas ambreitheamhna
faibh: agas adtogha agas aneithibh fa-
oghalta oilé: agas gurab mó do dhli-
ghfeadh fé comhairle do thabhairt ar
an poball no a chumhachta do thairgín
do chur orra: agas da ndenadh aneag-
luis ré hentoil bheith aontadhach lé
hadhbhar cneafda fa churfadh do dhe-
namh ar an té do thuillfeadh é, dligh-
idh an Ministír do reir tfeindens ghen-
eralta na Heagluife an curfadh sin dfoil-
lleachadh, do chum gach neithe do
dhenamh maillé ré deagh riaghail, agas
ré deaghordughadh gan bhuaidhreadh
gan



329. Sec. 1. d.

329. Sec. 1. d.

329. Sec. 1. d.

in a man of that vocation, but contrarywise endowed with suche
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
onely to teache his flock publikly,

DO THOGHA NA MINISDREADH.

gan tfeachran.

(✠✠)

¶ DO MHINISDRIBH

Eagluife Dé & da dtogha labhrus fo feaída, agus dona coin-gheallaibh dhligheas fiad do bheith ionda.

[feada & fecht - ra
at this time, haec vice]

new

qualities; coin-gheall = condition.

DENADH an Eagluis togha mhaith ar Mhinifdir ar nach bí toirmeafg, no bacail do reir aneasbuil Póil, & is amhlaidh fo orduidheas Pól doibh: deaghchoinghill, agus deighbhefa maithithe indraca inmholtha do bheith ionda, as go madh eidir leo curam anoifige do ghabhail chuca, agus tareis an churaimín do ghabhail orra: anobair agus anoifige do dhenamh go maith neamheafbhadhach: In dara ní briathra Dé do theagafg, agus do chur ageill go firindeach dona poibleachaibh, & freafdal na Sacramuindte go glan dingmhalta: agus curam agus deithneas

(✓)

but also privately to admonish them; remembering always, that if any thing perysshe through his default, the Lorde will require it at his handes.

= zeal; usually 'speed waste'; perhaps 'activity, haste'.

Of their Office and Dencie.

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

And if so be the Congregation, upon juste cawse, agreeth 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.

f

DO THOGHA

do dhenamh do ghnath fa theagafg an treda, & an pobail: agas ni go follas amhain acht offeal: 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 dhuireafbhuidh atheagaifg no abuchailleachta aran tred no ar an pobal is ar Minifitir aigeoras Diá

3. 25. Superz Suly.

Fut. Relat. cont. to account.

Imurfo is coir gach Minifitir, agas gach buachaill Eagluise do thogha artus an Eaglais Dé: anuair bhiás dith no vireafbhuidh Minifitir ar Aneaglais féchadh na Minifitrighe ré mbeanand cúram, commoradh na Heagluifé, agas na daoine foirfé fireagnaidhe ara nadhbhar Minifitir bhus cuibhdhe, & bhus cofmhula bhiás and: agas rena cofmhala feirbhis Dé do dhenamh go neamheafbhadhach: agas orduidheadh an Eaglais dias no triur do dhaoineibh maithé dearbtha deaghchoinghiollacha

Fut. Relat.

Fut. Relat.

The Manner of Electing the Pastors and Ministers.

The Ministers and Elders at suche time as there wanteth a Minister, assemble the whole Congregation, exhorting 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 some certayne day, to be examined by the Ministers and Elders.

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

áimhail : playing
x áimhail v. Reigin, Erin, ix, 173.

NA MINISDREADH.

hiollacha do thabhairt abfiadhnaifé
adhbhair an Mhínifitir: agas afhechain
an bfuil fé eolach eagnaíde cumhach-
tach ar an Sgriobhtuir dhiadha do thu-
igfin, agas dochur agecill do chach:
& an abfuilid aige na tiodhlaice, & 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.

Imperat. Pass.
Imperat. Pass.

An dara ní gabhaid fgeala abheatha &
abhuan ámhaille* nar caith fé andeacha
idh thairis dá aimfir gan guth gan toib
heim gan michlu dfaghail: & da rabh fé
dearbhbtha inmholta mar fin. Is na ne-
thibh adubhramar romhaind. Tugaid
lucht athogha cairrde go ceand aimfiré
dhó: no gomá dearbhthá deimhin lé
cách abheith deighbhefach dhó: Agas
na dhiaidh fin iarradh an Minifitir ar an
pobal iad féin do leigean aníle, agas
anumhla do Dhiá ré trofgadh, agas ré
hurruidhe, agas á iarraidh ar Dia an

3 pl. Imperat.
32. Pret. depend.

323. Pres. Subj. of Subst. V.B.
Imperat. 3 pl.

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

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

At the which tyme also, the minister exhorteth them to humble them selves to God by fasting and prayer,

DO THOGHA NA MINISDREADH

togha fin do dhul adtarbha, agas ad-
tabhacht don Neaglais: agas da bfhagh
thar én locht ré chur na adhaidh oladh
nó ó dhligheadh maith, leithchar fiub-
hal dó. Agas cuirthear neach oilé go
himchubaidh na ionadh, agas mar fa-
ghthar locht ar bioth ré chur na adha-
idh beirthear do chum na Searmona
maidne é abfiadhnaifé na Heagluife, &
beanadh cuid éigin don tfearmoin fin
ré togha an mhinistir féin: Agas na
dhiaidh fin tareis an mhéadhóin láoi
indeireadh na Searmona brofnuidhe-
adh an Ministir iad 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 buidhea-
chas 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 ô che-
ilé.

Bres. Saly. Pass.

Cuirthear Imperat. Pass.

Imperat. Pass.

Imperat. 289.

Bres. Saly. Pass.

Int. Relat.



¶ DONA

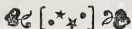
that bothe their election may be agreeable to his will, and also profitable to the Church. And if in the meane season any thynge be brought agaynst hym wherby he may be fownde unworthy by lawfull probations, then is he dismissed and some other presented. If nothing be alleaged uppon some certayne day, one of the ministers, at the mornyng sermon, presenteth hym agayne to the Church, framyng his sermon, or some parte therof, to the setting forthe of his dewtie.

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

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

DOIFIG NA BFOIRFIDHEACH.

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



3 Pl. Pr. Suid.

DLIGHID na foirfidhe bheith na ndaoinibh diadha deighbheathadh, agas gan adhbhur amharais do bheith orra, & curam an tréda ô ghliocas do bheith orra, agas agceand gach-uilé neithé eagla Dhé go mor do bheith orra, agas aff fo anoifige bheith agriaghladh, agas ag fdiuradh, agas ag ceartughadh, agas ag ordughadh gach neithe bheanas ré sdaid mhaith na Heglu ifé maillé ris na Minifdribh. Agas afé dealughadh atá eidir fiád, agas na Minifdrighe nach denaid na foirfidhe Se-armoin no freafdal na Sacramuinte.

3 pl. Pr. Suid. Depend.

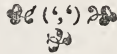
Ag cruindiughad dona poibleachaibh ní fhedaíd na foirfidhe én ní do dhenamh abfegmhuis na Minifdreadh. Agas darabhuireafbhuídh ar aireamh

OF THE ELDERS, AND AS TOUCHYNG THEIR OFFICE AND ELECTION.

The Elders must be men of good lyfe and godly conversation, withoute blame and all suspition ; careful for the flocke, wise, and, above all thynges, fearing God. Whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting, and ordering all thynges appertayning to the state of the congregation. And they differ from the ministers, in that they preache not the Worde, nor minister the Sacramentes. In assembling the people, nether they withoute the ministers, nor the ministers withoute them, may attempt any thing. And if any of the juste nombre want,

DOIFIF NA

nó ar vibhir na bfoirfidheach dlighidh an Minifdir maille ré refún agas ré toil chaich sin do nochtadh don pobal, & togha mhaith do dhenamh ar na daoinibh bhus imchubhaidh do chur iná nait mar orduighthear na Minifdrighe do thogha do reir á agcáile féin.



¶ DONA DEOCHANA-
ibh, agas dá noifige, agas da dtogha and fo fios.

3 pl. Pr. Ind.

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

Pres. Relati

*et communicating
gatherings.*

the minister, by the consent of the rest, warneth the people thereof, and finallye 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, discret, of good conscience; charitable, wyse, and finallye adorned with suche vertues as S. Paul requireth in them. Their office is to gather the aulmes 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, agus freafdal, agus fritheolamh
do dhenamh ar na daoinibh anbfanda
eaflana vireafbhadhacha egcruidhe 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, agus
iná gcumhachtaibh, féin da reir fin.

See Fut. Past.

112 Past.

*quarta, reputation (past) means
state / sort.*

Dlighid fós na Minifridhe, agus na
Deochain, agus an coimhthinol go hui-
lidhe dul agceand a céile anenionadh,
gacha dardaoin, do cheartughadh ga-
cha lochta, agus gacha hainmeine bhiás
eidir na poibleachaibh, agus ní hé fin
amháin. Acht do cheartughadh na
loch bhiás eatorra féin. Ar eagla am-
beith ciontach fa locht anaigeoradh
Criófd ar slanuighthóir na Pairifidh :
Neoch re bfaicthear andadámh a fuil a
chumpanaigh, agus nach bfaiceand cra
obh mhor ina tfulibh féin. Agas mar

Fut. Relat.

Fut. Relat.

u got, atom (Bismarck) ; 2nd Ed. (X)

D.

with the consent of the Ministers and Elders. Also to provyde for
the sicke and impotent personnes. Having ever a diligent care,
that the charitie of godlye men be not wasted upon loyters and ydle
vagabondes. Their election is, as hath bene afore rehearsed in the
Ministers and Elders.

THE WEEKLY ASSEMBLIE OF THE MINISTERS, [ELDERS AND DEACONS.]

To the intent that the ministerie of Godes Woorde may be had
in reverence, and not brought to contempt through the evill con-
versation of suche as are called therunto, and also that fautes and
vices may not by long sufferance growe at length to extreme incon-
veniences ; it is ordeyned that every Thursdaye the ministers and
elders, in their assemblee or Consistorie, diligentlie examine all
suche fautes and suspicions as may be espied, not onelie amongst
others, but chieflie amongst theym selves, lest they seme to be
culpable of that which our Saviour Christ reproved in the Pharisees,
who coulde espie a mote in an other man's eye, and could not see
a beame in their owne.

*magaine : 1. Sanders
out the or outcast; 2. hunter
or chaser.*

Pres. Suid. Pass. Depend.

DOIFIG NA

dhligeas ant fuil abeith ni is gloine ina gach ball eile do bhallaibh an chuirp, ni heidir leis an Minifdir énbhall fa-lach do bheith air, agus da rabh : is fgan-dail mhor Deagluis Dé fin do bheith air, Oir is teachtaire do Dhia é: Agas ar anadhbhar fin dá bfaighthar na loch tafa go hairidhe fa Minifdir dlichthear achur as a inmhe, agus as a oifige, agus afiad na lochta fin fein : droch chrei-deamh faobh feachranach. Agas fiof-ma, agus fgan-dail, agus eitheach, agus fiurtuidheacht, agus goid, agus meifge, trodan agus imbeirt.

Pres. Subj. Pass.

Pres. Subj. Pass

Pres. Subj. Pass

perjury

*the 2nd & 3rd known as or a struggle
2nd fighter*

*net of playing (games), game, with
impinging; play, exercise, game.*

Aitaid lochta eile fofhulaing and, mas eidir an Minifdir do thabhairt tara ais vatha. Maille ré teagafg braithream-hail, agus áfiad fo na lochta fin, nós ne-amhchofmhail na Tfearmoin, ceafda vallecha dimhaoineacha dfiarfuidhe : ne amh churam fduideir, & teagafg etrom, eifimlair bhregach, ithimradh minic, briathra meara, neimhcindteacht ang-ibluibh no na ngabhail, no anámhaille eile : Oir martaid fo toirmifge da gach

*ithimradh
faciúing, murmuring;
detraction; a grudge &c.*

Every global; a rag, a clout, a cast garment.

And because the eye ought to be more clere then the rest of the bodie, the minister may not be spotted with any vice, but to the great slaunder of Godes Woorde, whose message he beareth : Therefore it is to be understand that there be certayne fautes, which if they be deprehended in a minister, he oght to be deposed ; as heresie, papistrie, schisme, blasphemie, perjurie, fornication, theft, 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 ; curiositie in sekyng vayne questions ; negligence, aswell in his sermons, and in studying the Scriptures, as in all other thynges concerning his vocation ; scurrilitie, flattering, lying, backbyting, wanton woordes, de- ceipt, covetousnes, 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-^{Pres. and. Pass.}
 ar abfuland ifin duine dara cóir bheith
 inafhear teagaifg dona poibleachaibh,
 & ag tabhairh deagh eifmlara dhoibh
 muna dhearna fé aithridhe, agas teag-
 aifg caich do ghabhail ara lochtaibh do
 threigean.

3sq. Pet. Defend.

x



¶ D O M H I N I V G H A D H

agas do thuigfin an Sgriobhtuir
 and fo fiós.

DLIGHID an coimhthional va-
 ir gacha feachtmhuine dul agce-
 and achéile deifteacht choda éigin don
 Sgriobhtuir 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 cóir 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,

THUIGSIN AN SGRIPTVIR

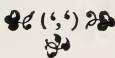
bheith ar tí na foghlama níamó iná do bheidis ar tí throda no imreafna, agus da neirgheadh imreafain no eafaonta eidir thuatadhaibh nó ghaifgeadhach aibh reidhidheadh na daoine is glióca, agus is gnatheolcha don choimhthionol eatarra, maille ré briathruibh cnea fda ciuine le gcuirfítear agconfadh, agus agcoimhfhearg argcul: agus afiad Minifdrighe na Heagluife is cóir do dhenamh an reitighfin eidir chach go coitcheand, do riaghladh, agus do rói-cheartugadh na Heagluife.

3 PL. Imper. 7. Subj. Subst. VL.

tuato: a rustic a layman, an unskilled workman, a "row dy."

4th Sub. Pass.

mediet, uicid, heman, p. the
x



¶ INVAIR TEID AN

coimhthionol agceand achéile, labhradh an Minifdir anfhaoifide fo fiós, agus iarradh fé ar an pobal iád féin do radh na mbriatharfa fiós maille ré croidheadhaibh vmhla iondraca.

Imperat. 249.

Imperat. 349.

¶ ROIMH TSEARMOIN.



¶ A DHE

*cf. Calvin's Catechism (1631)
(v. Reid, p. 124)*

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

When the Congregation is assembled at the 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 hartes the tenor of his words.

V R R N A I D H T H E

A DHE bhíothbhuaín agas á A-
 thair is mó trocaire, atamaoid aga
 admhail, agas ga thuigfin and fo abfi-
 adhnuife do chumhachtadh diadhafa,
 go bfuilmaoid vilé, agas gach aon dín-
 leath ar leath inar peachtachaibh tru-
 agha anbfanda arar ngeineamhain, &
 ar ar mbreith, 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
 bhrídh fin dúnd, bheith ag brifeadh,
 agas ag buan rebadh haitheantadh na-
 omhtha neamh fhallfafa, & do thoile
 diadha in gach vair, agas ingach aimfir
 da dtig dhúind, & da reir fin ag tuille
 adh bháis & dhamnaidh dhuind do re
 ir do cheirt bhreitheamhnuiffe da ma
 dh ceirt bhreitheamhnus bhudhail leat
 do dhenamh oraind. Gidheadh a A-
 thair neamhtha an mhéid, agas go bfu-
 D. 3.

iniquity

389. Pr. Ind.

389. Pr. Ind.

AN OTHER CONFESSION FOR ALL STATES AND Tymes.

O eternal God and moste mercifull Father, we confesse and
 acknowlage here, before thy divine majestic, that we are miserable
 synners, conceived and borne in synne and iniquity, 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, forasmoche as we

V R R N A I D H T H E

ilmaoid diumdhach dhind féin anois
ar fon na peacadh do rindeamar go *130. B. C. F.*
ro vathmhur anadhaidh do thoile fe.

Atamaoid ag denamh aithreachais, &
aithridhe neimh chealgaidhe iondta
fin anois do reir do thoile fe Athighe-
arna, agas atamaoid go lánumhal agad
ghuidhefe anainm, agas anonoir do
Mhic immhuin Iofa Crífd do throcaire
agas do thromghrafa do dheonachadh
dhuind. Agas do Spirad naombtha do
neartughadh, agas do mhédughadh in-
daird, agas ar nuile peacadh do mhai-
theamh dhuind. Ionndas ar dtuigfin du
ind ar locht, agas ar lán-vrchoide, agas
ar ndroch ghniomhartha ó iochtar, &
ó inmheadhon ar gcroidheadh go bfeid
maoid ófo fuás ar dtoile peacthacha do
mharbhadh, agas do mhór mhuchadh,
agas ni he fin amhain acht deagh oibrigh-
the do dhenamh ina nait, agas ina
nionadh go himchubhaidh, mar is fe-
arr tig red thoil mhoir beandaidhefe
agas ni har fon mhaithis ar noibrigh-
theagh féin fin an la bhudh fhearr íd
acht

are displeas'd with our selves for the synnes that we have committed
against thee, and do unfeynedly repent us of the same, we moste
humbly beseeche thee, for Jesus Christes sake, to shewe thy mercie
upon us, to forgive us all our synnes, and to increase thy Holy Spirit
in us. That we acknowlaginge from the bottome of our hartes our
owne unrightousnes, may from hensforth not onely mortifie our sin-
full lustes and affections, but also bringe forth suche fruites as may
be agreable to thy moste blessed wyll; not for the worthynes therof

V R R N A I D H T H E

acht ar fon thuillteanais, agas thróm
 vmhla, agas páise, agas peandaide do
 Mhic mhorchumhachtaidhfe Iosa Cri- *2 Pl. Pr. Sect.*
 ofd ar naon slanuightheoir neoch tu-
 gabhairfe mar ofrail, agas mar iodhba
 irt ar fgath peacaidh na ndaoine : agas
 atá adheirbhfhios againd nach diult- *1 Pl. Pr. Sect.*
 and tú dhuind fa en ní da niarmuid
 ort anainm, agas anoir an Mhic fin,
 agas atá do Sbiorad naomhtha aga dhe
 arbhadh dhuind inar gcoifianfuibh
 gurab tú ar Nathair trén trocuireach,
 agas go bfuil an mhéidfin do ghradh
 agad oraind do chland ar fon Iosa Cri-
 ofd nach eidir lé hénni do ghrafa na-
 omhthafa, agas do chaibhneas aithre-
 amhail do tharraing vaind. Duitfé vimé
 fin a Athair neamhdha neart chumha-
 chtaidh maille ris an Mac mormior
 bhuilleach, agas ris an Sbiorad neimh
 meirbh naomh biodh gach vilé onoir,
 agas ard ghloir anois, & tré bioth fíor.

¶ B I O D H A M H L A I D H .



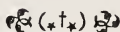
D. 4.

but for the merites of thy dearely beloved Sonne Jesus Christe, our
 onely 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 lovest us thy childrene
 through hym, that nothinge is able to remove thy heavenly grace
 and favor from us. To thee, therefore, 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 H E

¶ V R R N V I D H E O I L E

roimh Tíearmoin and fo ata- *Impersonal of Substantive*
 thar do ghnathughadh an Al- *Verb.*
 bain.



A DHE is mó dhadhbhur eagla,
 agus vamhain, agus is mó cumha-
 chta, neoch do fhoillfígh thú féin ó
 thofach mar theinidh thrén loifgidh,
 anadhaidh lucht dhénta tarcaifne, agus
 toibheime ar haitheantaibh ardnaomh
 tha : Agus fos do nocht thú féin, mar
 Athair comhghradhach do chách, agus
 mar Dhiá lán do throcaire dona daoi-
 nibh peachtacha do ní aithreachus, &
 aithrige : Atamaoidne do chreatuire
 & oibrighthe do lámh féin, ag admhail,
 & agindifin find féin do bheith neamh
 dhiongmhalta dfofgladh ar fúl do ch-
 um neimhe, nó dhar dtaifbenadh at-
 fiadhnuifeí. Oir atáid ar gcoinfiata *3 pl. Pres. Ind.*
 féin, agus ar naingidheacht fhollas agar
 nagra, agus ag denamh fiadhnuifé nar-
 nadhaidh,

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

O Dreadful and most mightie God, thou that from the beginning
 hast declared thy selfe a consuming fyre against the contemners of
 thy most holy precepts : and yet to the penitent sinners hast alwayes
 shewed thy selfe a favourable Father, and a God full of mercie ;
 We, thy creatures, and workmanship of thine owne handes, con-
 fesse 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 witness against us,

V R R N A I D H T H E

1 Pl. Pret. Depend.

nadhaidh, go ndeachamar ar feachran
 vaidfe agus go rabhamar falach neamh
 ghlan aniodhulacht, agus go dtugamar
 an ghloir, agus anghnáth, onóir bhudh
 cóir dhuín do thabhairt duidfé, do
 chreatuiribh: Agas gur iarramar cob-
 hair nó cuideachadh mar nach raibhe
 fé rena fhaghail dúinn, agus go ndearr-
 namar dímhéas, 'agas tarcaifne ar do
 theagafgaibh troim, dhiadhafa, atá fós
 truailleadh trénuirchoideach ar mbea-
 thadh in gach vile chéim aga dhearb-
 hadh, ^{na}char chuireamar afuim do la-
 dhfa nó do riaghail, no do reacht, rob-
 heandaighthe: Agas ní na naimfir
 arainbfeafa amhain, do rindeamar
 gach ní dha ndubhramar a Thighear-
 na, acht anois féin. Taréis tufa dfosg-
 ladh dhórais dúinn, agus do reidhiug-
 hadh an róid romhaind, do bhrídh do
 throcaire do chum do Rioghachta ro-
 ineamhdha, lé foillíughadh do Tfoif-
 geil naomhtha féin dúinn: Ata an Ri-
 oghacht rothruaghfa go huilidhe ag
 leanmhuin alanol, agus anaingidhea-

1 Pl. Pret. Depend. of verb. 2d.

Imperf. Subj. Relat.

Pret. Pl. 1.

3rd Pl. Pret. Depend. of Verb. 2d.

1 Pl. Pret. Depend.

Pret. Pl. 1 that we have not placed

"that not" a negative conjunction with perfect tense.

1 Pl. Pret. Depend.

1 Pl. Pret.

x

that we have declined from thee. We have bene polluted with idolatric; we have given thy glorie to creatures; we have sought support where it was not to be founde, and have lightlyed thy most holesome admonitions. The manifest corruption of our lives in all estates evidently proveth that we have not lightly regarded thy statutes, lawes, and holy ordinances; and this was not only done, O Lord in the time of our blindness, 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 impietic.

V R R N A I D H T H E

chta imarcaidhe. Mar do gnathuidhe- *Pract. Pl. 3.*
 adar roimhe so. Oir fa rior atá an *altes!*
 chuid is mó dhióbbh, ag leanmhuin lu-
 irg na Priondfadh ndall ndotheagaifg,
 ag tarcaifne, agus ag dimheas ar tfoill-
 fe do Tfoifgeilfe: agus acur anuile
 aoihnis aniodhalacht. Cuid oile dhi-
 obh ag caitheamh ambeathadh mar do *3 Pl. Superf. Subj. Subst. Ut-*
bheidis gan Dia ós agciond, agus gan
 eagla do bhrathbhréitheamhnus bhur-
 irbfe orra. Agus cuid oile dhiobh a
 Thighearna aga bfuil do Tfoifgeilfe na *3sg. Pres. Dep.*
 mbelaibh, agus iad ag tabhairt sgan-
 daile dhó lené ndroch bheathaidh.

Agas fós ní fhuil anainbfiós duinne a *3sg. Pres. Dep.*
 Thighearna gurab breitheamh coth-
 ram ceirtbhreathach thufa, nach lei- *Pres. of Habit.*
 geand anaingidheacht go fada gan di-
 oghalt léis na drochdhaoinbh dúra
 dotheagaifg: Agus go fbeifalta ar
 bfaicín duinn go bfuil tufa agar nga-
 irm go caibhneafachí dfaghail chuid-
 ighe, agus chomhthoile váid, tareis ar
 mbeith indoille, agus a ndorchadas, &
 ar fogra fhuathmhuir váid roimhe so,

pl. 6

x

that it is

unanimity, mutual consent
[followed by]

58.

x

For the most parte, alas! following the footsteps 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 judgements. 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,

allmarach: transmarine, foreign; subst. foreigner

VRRNAIDH THE

agas gidheadh atamaoid fós go dúr
drochmhéin dotheagaifg acur atadh-
aidh. Agas anuir fos do bhamar ag-
cuntabhairt fheirge ar nambad dar fgri
os, do rindeamar thufa do ghuidhe, &
do ghéir atach, go diochra duthrach-
tach, agas do eifd tufa go trocaireach
find and fin, agas is tú fós do rinde
troid, agas trén chogadh arar fon, an-
uir nach raibhe gliocas no neart ind-
aínd féin. Is tú amháin do bhris an
chuing nó an ceangal do bhí arar
mbraighdibh. Agas do leig a faoirfe
find: an tan tugamar find féin mardha-
oinibh daora dallmhurrchuibh: agas
do chongbhuis foille do Tfoifgeil go
trocaireach agaid go nuige fo, agas
maille ris fin ni fhuil comhnuidhe ort
do ghnath, acht ag toirbheart thiodh-
luictheadh Sbioratalta, agas teampu-
ralta dhuinn: Gidheadh fós a Thig-
hearna do chímaoid féin go follas, go
bful ar neamhbuidheachas ar na tí-
odhluicthibh fin ag tuilleadh dhiogh-
altais dfaghail duinn od lámh lairdfe:

Pact: p. 9. d' allmarach.

7. P. 2.

1. P. 2.

d' allmarach.

2. P. 2.

1. P. 2. d.

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 been 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 wisdom nor force. Thou alone brakest the yoke from our neckes, and set us at libertie, when we by our foolishnes had made our selves slaves unto strangers: and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heape upon us benefites both spiritual and temporal. But yet, alas! O Lord, we clearly see that our great ingratitude craveth farther punishment at thy handes,

VRRAIDH THE

agas ataid achomhtharraidh fin go fol-
 las abfiadhnuife ar síl : Oir an cho-
 mhdhail chogaidh, agas tarcaifne ar
 do ghrafaibhfe. Taréis tú dhá bfu-
 raileamh oraind, agas cumhdach iod-
 halachta nar meafg, is comhtharraidh
 choimhdhearbhtha iad, go bfuil dáil,
 agas gealladh do dhioghaltais oraind,
 agas atá doineand, agas drochtifona na
 haimfire ag bagar na buánghorta, gh-
 nathuideas teacht mar dhioghaltas a-
 ndiaidh an chráois imarcaigh, agas
 dhimheas, agas neamh-churam na
 mbocht : da bfuil an tálamh anois lom
 lán : Ni fhuil againde a Thighearna,
 en ni fhedmaoid do chur eadruind, &
 do bhreitheamhnúsa : acht do mhor
 throcaire féin amháin, ata ar na furail
 go faor oraind, od Mhac caomh car-
 thanachfa Iofa Criofd ar Dthighear-
 na, an ni do chofain fe dhuinn lená
 bhás agas lena Páís. Oir da madhail
 leat breitheamhnus do dhenamh ora-
 ind do chreataire, agas ar peacthuigh,
 agas ar nuil imarcacha do chuimhgrí-
 ughadh

the signes whereof are evident before our eyes. For the whisper-
 ing of sedition, the contempt of thy graces offered, and the mainte-
 nance of idolatrie, are assured signes of thy farther plagues to fall
 upon us in particular for our greivous offences. And this unmeasur-
 able untemperates 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 re-
 plenished. We have nothing, O Lord, that we may lay betwixt
 us and thy judgement but thyne only mercie, freely offred to us in
 thy deare Son, our Lord Jesus Christ, purchased to us by his
 death and passion. For if thou wilt enter in judgement with thy
 creatures, and keepe in minde our greivous synnes and offences,

V R R N A I D H T H E

ughadh dhuinn, is dearbh nach bfuil
feóil ar bith téid as gan damnadh, agus
na dhiaidhfin a Athair na trocaire, a-
tamaoid gudghuidhe, agus gud ghér
atach, ar gradh do Mhic Iofa Criofd,
na croidheadha chomhchruaidhe clo-
chfá do bhreith vaind, do chualaidh
né fada dhaimfir do throcairefe, agus
do ghér dhioghaltas ré cheile: agus
gidheadh nar maothuidheadh fós go
tabhachtach leó fin iad, agus croidhe-
adha comhboga comhmaotha led
Sbiorad féin do thabhairt duinn. * Le-
madh eidir lind athuigfin, agus achoim
héd anumhla agus anonóir, ata imchu-
bhaidh rena thabhairt dod chumhach
taibh diadhafa: fech féin fós a Thig-
hearna ar do chlóind thoghtha, ara
bhuil vireafbhuidh ar agcorpaibh, agus
deonaidh dhuinn buaidh dtroda do
bhreith ar naimhdibh arnanmand, mar
do gheallais duinn a Niofa Criofd do
mhac ar naon flanuighthoir arnaidhne
& ar bfeair ladha, dó fan maille riotfa, &
rifan Sbiorad naomh biodh gach vile

3 sq. P. 2. End.

p. 16

* Le-Imperat. Subj. depend for le-an-badly, which it might be; that thereby we might be able to understand it

lecl. Imperat. 2 sq.

Prot. sq. 2.

Imperat. 3 sq. Subst.

then can there no flesh escape condemnation. And, therefore, we most humbly beseeche thee, O Father of mercies, for Christ Jesus thy Sonnes sake, to take from us these stony hearts, who so long have heard aswell thy mercies as severe judgements, and yet have not bene effectually moved with the same; and give unto us hearts mollified by thy Spirit, that may both conceive and kepe in mynde the reverence that is due unto thy Majestie. Looke, O Lord, unto thy chosen children labouring under the imperfections of the fleshe, and grant unto us that vortorie 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

VRRNAIDH THE

onóir, agus mholadh agas ghloir, anois
agas afaoghal nafaoghal.

† BIODH AMHLUIDH.



O A DHÉ bhithbheó agas a Dhé
bhithbhuaín, a Athair Iofa Cri-
ofid ar Dtighearna, neoch nochtas do
throcaire, agas chongbhus do gheall-
adh don druinge aga bfuil do ghrádh,
& umhluidheas dotaitheantaibh Di-
adha, an tan dhoirteas tú teas tfeirge,
agas crúas do cheirtbhréitheamhnúis
arna daoinibh olcmhora easumhla: A-
tamaoidne and so ag denamh vmhla,
agas pródala abfiadhnúise do chath-
rach cumhachtaighefe, agadmhail ler
gcroidheadhaibh *gurab cóir do smach
taigh thú fuid lé foirneart forallmhurr
dha: agas gurab cóir do chuirfean
chuing, agas an cuibhreach cedna, do
thogaibh tú roimhe dhind léd ghrafa-
ibh, oraind arís. Oir ataid ar Riogh-
ruidh

For ind. Relative.

**that it is justly thou didst
chastise us.
2sg. See. Fut.*

*(?) presentation case - Ann.]
origin, partial: 2. etc, outlandish
fear: 8. pl. of fear??
1-3) 29. Pict.*

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 showest 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 yোক which
of thy mercy for a season thou hast removed. Our kings,

VRRNAIDH THE

nuidh & ar Priōdfadha, & an pobal vile
 indoille ag diultadh do bhriathar bfi-
 rindeach futhainfe : & maille ris sin, a-
 tamoid agdiultadh cheangail do thro
 cairife neoch atá ar nafurail oraind
 an Iosa Criofd do Mhac morthrocaí-
 re/teach fa : Oir gé tá do Mhac ina bhri-
 athruibh anois aga fhurail féin oraind,
 faméidfin do chumhachtaibh : nach
 eidir lé en nduine ainbfios do bheith
 mar leithsgel aige, gidheadh do reir
 bhreitheamhnuis daonna. Atá aing-
 idheacht, & ainmein ar lánlionadh na
 Rioghachta ro thruaighefe go huil-
 idhe : agas atá aoibhneas agas ardhóil
 an Pobail anainbfíos, agas aniodhal-
 acht : agas fós fariór na daoine ghab-
 has orra grádh do bhriatharfa do bhe-
 ith aca ní fhuilid agtaifbenadh thorr-
 thadh na haithrige, mar do dhlidh-
 feadh Pobal dar fhoillfigh thú fé-
 in ad Dhiá thromghradhach throcaire
 ach, a fiad fo do cheirtbhreith eamhn-
 uis a Thighearna, mar atá a peacthadh
 do dhioghailt ar gach peacthach, agas

389, Ptes. Ind.

Pt. Relat.

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
 abundance, that none can be excused by reason of ignorance ;
 yet not the lesse to the judgement of men, impietie overfloweth
 the whole face of this realme. For the great multitude delyte
 them selves in ignorance and idolatrie : and suche, alas ! as
 appere 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 punishest sinne by sinne,

VRRAIDH THE

dioghaltas do dhenamh ar gach nduine do reir á aingidheachta no a vile féin, agus ni bfuil crióch no foirceand ar mhéd ar peacaidhne: acht mun saóra tufa find led ghrafaibh nar thuilleam-ar. Vime fin a Thighearna impoidhfe find, & impoidhear find, agus na leig dar neamhbuidheachas a thuilleadh vaidfe, agus odcheirtbhreitheamhnus: allmhurraidh do ghabhail neirt no chumhacht aris ófar gciond, nó fós foillfe do Tfoifgeilfe do bhreith vaind. Acht gidhbé martá an pobal go huilidhe eafumhal duidfe. Agus vireasbhadha do ghnath oraind, gidheadh ar fon ghloire hanma féin, agus ar fon ghloire haoin Mhic charthanaigh Iofa Criofd: (an té do nocht tufa afhírinde agus a Tfoifgel dod throcaire tfaoir féin eadruind,) goma toil leat finde do ghabhail ad dhidean, agus ad chaomhchoimhéd, iondas go bfeicidh an faoghal go huilidhe, & go dtuigidh gach áon, mar do thiondsgain tú oibrighthe ar flanaighthe eadraind, led throcaire tfaoir

1010

muna saora hosa ; 249 Pt. Suly;

Part. Ind. Pass. with future meaning.

*Imperat. 249.
Imperat. 249.*

Part. Sulp. depend. of relative (for the words: that it were).

389, Pt. Ind. depend. with future meaning; so that the world shall see and that all shall understand.

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

*Sunday, July, Second Oplative
(for go ubadh: that it were)*

VRRNAIDH THE

tfaóir féin, go ma hamhluidh sin bhús *Int. Relat.*
toil leat, agcongabhail againd do ghn-
áth, leis an trocaire sin féin. Deonaidh
fo dhuinn a Athair na trocaire argrádh
do Mhic charthanaigh Iofa Criofd ar
Dtighearna.

¶ BIODH AMHLVIDH



¶ VRRNVIDHE INDI-
aidh Tfearmaona ar fdaid na He-
agluife Criofdaidhe and fo fiós.

ADHE na nuile chumhacht, agas
a Athair is mó trocaire atamaoid
go humhal orramach, dar leigean féin
anifle, agas agar dtoirrneamh abfiadh-
nuife do chumhachtadh diadhafa, ag
aflach, & ageadarghuidhe ort, ó ioch
tar ar gcroidheadh, an síofa do bhria-
thar do cuireadh anois inar meafg do
pfremhughadh go domhain inar gro
idheadhaibh, iondas nach eidir lé teaf

*toiminn: I descend, lower, humble
repress.*

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.

Almightie God and moste mercifull Father, we humbly sub-
mit our selves, and fall downe before thy Majestic, beseech-
inge thee frome the botome of our hartes, that this seede of
thy worde, nowe sowen 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 átfille do chrionadh, agus nach eidir lé cúram buaidheartha na beathadhfa an fiolfa do mhuchadh. Acht mar tfiol ar na chur indeighfhearond, nó in deigh it-hir, agus é do thabhairt thoraidh cheadaidh, mar do ordaigh do ghliocas diadhasa, agus ótá fheidhm orainde do gnath, bheith ag denamh iarratais, agus athchuingheadh oraibhfe. Atamaoid go humhal gud ghuidhe a Athair neamhdha do Sbiorad naomhtha do dhe onachadh dhúind, mar niarratafaibh do dhenamh ó indtindibh dúthrachta-cha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhafa. Agus othuigmaoid nach bfuil do neart, no do chumhachtaibh agar nambfainde féin én ní maith do dhenamh, abfegmhuis do chuidigh fe, agus nach bfuil anainbfiós nó a naineolas duitfe, animarcaidh, agus anaimhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agus ar gach taobh, agus find inar mbochtaibh trua-
 agha

329 Pees 7. d.

+. a corn field, corn-producing land, available or surface soil, a field from which a potato, turnip etc. crop has been raised or on which corn is to be sown; tillage

cause it to wither, nether the thorny cares of this lyfe do choke it, but that as seede sown in good grownde, it may bringe forth thirtie, sixtie, and an hundreth folde, as thy heavenly wisdome hath appointed. And because we have nede continuallie to crave many thinges at thy handes, we humbly besече thee, O heavenly Father, to graunt us thy Holy Spirite to directe our petitions, that they may procede frome such a fervent minde as may be agreable to thy moste blessed wyll.

And seinge that our infirmitie is hable to do nothings 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,

VR RNAIDHTHE.

agha meirbhe denadh do neartfa a
 Thighearna ar nanbfainde dhíomchar
 iondas go mbiam maille ré didean cumhachta do ghráffa, ar ar gcoimhed, & arar nanacal, anadhaidh gach vile amais & indfuidhe dá dtibhreach Taibhirf eoir oraind, neoch atá ag dul nar dtimcheall, marleomhan bhorb bheiceadhach, ag iarraidh dóiche arar slugadhne: Medaidh ar greidimhne a Athair throcairigh, iondas nach racham ar se-achran slitheadh vair ar bioth, ad bhri athruibh neamhdha neamhfhallfafa.

1 Pl. Fut. Depend.

389. Fut. Ind. Depend.

(X)

X

1 Pl. Fut. Ind.

Acht medaigh iondained dóchus agas grádh, maille ré coimhed curumach huile aitheantadh, iondas nach bféd cruas croidhe, no crabhadh cealgach, no toile na meanmun nó na fúl, no tarraing an tfaoghail, sinde do bhreith ó tumhlachtfa. Agas ódho chí tufa go dtarraia dhúind bheith beó is na laithibh ro chuntabhartachafa, denadh do fhreafdal, aithreamhailfe ar ndion, & ar ndidean anadhaidh fhoirnearta, & an chumachta 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 roaring 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 commaundementes, 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,

VRRNAIDH THE.

gach vile bhall agar niondfuidhe, agus go hairidhe anadhaidh chuthaidh vrchoididh, agus aigneime iomarcaidhe na deilbhe fallfa romhanaighe atá na namhaid do Dhiá agus do chriofd.

*enthusi, g. enthaigh,
madness, rage.*

Tuilleadh eile fós, an mhéid agus go bfuilmaoid arar dteagafg lé teafbul namhtha, ar nitche, agus ar nurnuidhe do dhenamh ar fon gach vile dhuine nifhuilmaoid ag denamh ar niarratais no ar nguidhe, arar fon féin amhain, an mhéid atamaoid do lathair and fo, acht martamaoid aga denamh ar fon chaich go coitcheand. Acht mar angcedna atamaoid gutaflach, agus guteadarghuidhe, fana daoinibh ata anainbfios, agus anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach through tfeachranach dhoille ina bfuilid: go nglantuigfm tfinde neamhdhafa dhoibh, iondas go bfe^dfam vile lé háon aigneadh, agus lé háon ind tind, onoir agus vmlacht do thabhairt duitfe amhain, a aon Dia, agus a aon slanuightheoir, agus go madh eidir leis

itgho j. prayer, request

^ ?

Int. Ind. P.C. 1.

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

Fordermore, forasmoch 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 beseeche thee also, to reduce all such as be yet ignorant, from the miserable captivitie of blindness and error, to the pure understandinge and knowlage of thy heavenly trueth, that we all, with one consent and unities of myndes, may wourshippe thee our onely God and Saviour.

1/2 P. res. Dep.

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

leis gach vile bhuachaill, agas Mhinifdir Eagluife dá dtug tú cúram, agas comhed, agas toirbheartas do bhriathar naomhtha, agas vachtaranacht os ciond do pobail Críofdaidhe, bheith firindeach deagh chreidmheach ina dte agafg, agas ina ndeighbheathaidh, ag fechain ar do ghloirfe amhain, iondas go bfetar gach vile Chríofdaidhe bocht da bfuil ar feachran do thabhairt ar a ais do chum na deightfligheadh.

Tuilleadh eile fós os ad laimhfe átá croidhe gach Rígh, agas gach ro Thighearna, agas gach vacht arain, atamaoid goteadarghuidhe, fa chroidhe gach vile Ríogh, agas Priondfa, agas vachtarain do riaghladh, agas do roidhiorghudhadh, agas do chongbhail ar flighe na firinde, oirís doibh tug tú neart, & cumhachta os ciond chaich, agas go hairidhe a Thighearna do reir na hum hlachtha dhlighmaoid do dhenamh, atamaoid aguidhe dhidin, agas bharantuis dinmhe rioghamhail ar Mbanrioghna, agas ar Priondfa, 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, settinge onely before their eyes thy glorie; and that by them, all poore shepe which wander and go astray, may be gathered and broght home to thy foule.

Moreover, becawse the hartes of rulers are in thy hands, we besече 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 besече thee to mainteyne and increase the honorable estate of the Quenes maiestie, and our Prince,

VRRNAIDH THE.

ach atá futhadh sin go leir, Denadh do
ghrádh aithreamhailfe marfin a gca-
omhna, agas a gcoimhéd, agas denadh
do Sbiorad naomhta agroidheadha do
riaghladh, agas do roidhiorgbudh-
adh, iondas go bfeadaid an cúram atá
ortha do fhreafdal, agas do fhritheol-
amh, iondas go mbia do chreideamh
firindeachfa aga mhedughadh. Agas
béfa aga gceartughadh, agas dioghaltas
agá dhenamh ar peacthachaibh do reir
do riaghlafa, agas do bhriathar naomh-
tha: Agas otamaoid vile nar mballaibh
diamhra, do chorp Iofa Crioífd, atama
oid ag denamh ar niarratais, & ar nit-
che, ortfa a Athair neamhdha, ar fon
gach vile dhuine, atá fa engne aufocra
chta, no thriobloide, marta cogadh, nó
gorta, nó plaidh, nó easlainte oile, no
bochtaine, no chuibhreach, priofunta-
chta, no fogra, na dibirt, no doghal-
tas, no engne oile fgiurfaidh, no doch-
ar cuirp, no buaidhreachd meanmannó
intinde, go madhtoil leat fulang, agas
foighidin do thabhairt doibh, ina nain
deife

3 Pl. Praes. Dubly.

3 sq. Int. Depend.

1 pl. Praes. Ind., since we are,

it is to be prayer, request

W. n. x

? [? comm. worth
doc. Harris & W. O. O.,
on Gush, Gush.]

indisid? affliction
Calamity, inconvenient
awkward, Idleness, obesity

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

And for that we be all members of the mysticall body of
Christ Jesus, we make our requestes unto thee, O heavenly
Father, for all suche as are afflicted with any kinde of crosse or
tribulation, as warre, plague, famine, sikenes, povertie, imprisonement,
persecution, banishment, or any other kinde of thy
rodde, whether it be calamitic of bodie, or vexation of mynde,
that it would please thee to gyve them pacience and constancie,

independent, republicanism, dismissed;
pardonable.

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

deise, no go cuire tú féin suaigladh,
 agus furtacht chuca fadheidh, agus
 na dhiaidhín a Dhé Athar vile chum
 hachtaigh, agus a Thighearna is mó
 trocaire, atamaoid go lán ymhal gud
 ghuidhe, fad throcaire, & fad throm
 ghrafaibh dfoillfeachadh arar mbraith
 ribh críofdaidhe, atá ar fogra no a bpri
 ofunaibh, nó ag fulang bháis gach énla
 ar sgath fhiadhnuife na firinde, otaid
 vile abfegmhuis chuidighthe daoine:
 gidheadh na treigeadh do chomhfhur
 tacht diadhafa iad: acht beathaigh, &
 fadoigh do Sbiorad naomhtha ina gco
 idheadhaibh, & ina nindtindibh, iondas
 go bfeidhuid fa dheoidh, re deagh thoil
 agus re deighghean, anuireafbhuidh, &
 andochar dfulang mar do chithear dod
 ghliocas diadhafa, rena mbeathaidh, &
 rena mbás fa dheoidh, go sgaioile, agus
 go neartuighe Rioghacht, agus ro fhla
 itheamhnus do Mhic mhorchumach-
 taighfe Iosa Críofd, trid an faoghal go
 himlán, agus is anainm, agus anonoir
 an Mhicín do nimaoid ar nguidhe, &

Improv. 2. 2. 2.

Int. Snd. Pl. 3.

Pres. Snd. Pass.

3. 2. Pres. Subj.

E. 4.

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

Roote owte from thence, O Lord, all ravening 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 hartes 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

x A selection confined to translation literature, v. Bevin, Ermi, IX, 94

cf. p. 97

399 Proc. Euly. (Optative)



VRRNAIDH THE.

ar nurnnuidhe mar do theagaisg féin
dúinn ag radha nambriatharfa.

Ar^x nathairne atá ar neamh go mo be
adaighthe hainm, go dtí dod righe
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
heambnuibh, agas na leig a mbuaidh-
readh find, acht faór find ó olc: óir is
leatfa an righe, aneart, agas a ngloir
tré bhíóth síor.

Simplex. Euly. Depend. Optative
(go go mbeadh: that it were)

¶ BIODH AMHLVIDH.

86(**)28

A DHE na nuile chumhacht ata-
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 fhoirfid-
heachta

! pl. Pr. Euly.

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

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

n/

VRRNAIDH THE.

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

1722. Fut. Snd. Depend (ē)

CREIDIM in Día Athar vile
chumhachtach, cruthuightheoir
neimhe, agas talmhan, agas an Iofa Cri-
ofd a én Mhac foin ar Dtighearna : ne-
och do gabhadh on Sbiorad naomh, &
rugadh lé Muire Oigh, dfulaing pais fa
Poinc Piolaid, do cefadh, fuair bás, agas
dohadhluiceadh, do chuaidh fiòs anif-
reand, an tréas la do eiridh óbhás, & do
chuaidh suas ar neam, do tfuidh ardeis
Dé Athar vile chumhachtaigh, as fin
tiucfas dobhreith bhreithe, ar bheoa-
ibh, agas ar mharbhaibh.

Pret. Pass.

Fut. Snd. Relat.

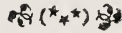
Creidim andfa Sbiorad naomh, agas
an Eagluis naomhtha go huilidhe, co-
maoineachadh na naomh, maitheamh
na peacadh, eifeirghe cholla na marbh
agas an bheatha hfuthain.

¶ BIODH AMHLVIDH.

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

VRRNAIDH THE.

NA DHIAIDH SO, AGAS
indiaidh chandtuireachta na Pfalm,
abradh an minifdir an beandachadh
fo síos, & fgaoilleadh an pobal ofin
amach an lí fin.



DIÁ an Tighearna dar mbeamd-
achadh, agus dar gcoimhed: Diá
an Tighearna dfoillfeachadh, agus do
thaisbeandh tfoille agnuife féin duind
& do dhenamh throcaire oraind, Diá
an Tighearna diompodh a ghnuiife
gradhaighe chugaind, do dheonach-
adh atáthchaimhe féin dúind.

GRADH Dé Athar vile chumh-
achtaigh, agus grafa, agus trocaire
ar Dtighearna Iofa Criofd, comaoine-
achadh, agus comfhurtacht on Sbio-
rad naomh, do bheith do gnáth maille
rind go himlán.

¶ BIODH AMHLVIDH.

¶ VRRNVIDHE

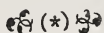
Then the people singe a Psalme, which ended, the Minister pronounceth one
of these blessings, and so the Congregation departeth.

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 towards you, and graunt you his peace.

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

VRRNAIDH THE.

† VRRNVIDHE EILE
in diaidh Tfearma na and fo.



A DHE vile chumbachtaigh, & a Athair neamhdha, ó dho gheallais ar niarratais do thabhairt duind, ananm & anonoir ar Dtighearna Iofa Criofd do Mhic inmhuinte: agas fós atamaoid arar dteagafg leis féin, agas lena easbulaibh find féin do thinol, agas do chruindiughadh, na ainmfion abfoch-air acheile, agá ghealladh dhúind go mbeith fé nar meafg, & go ndenadhfé guidhe arar fon riotfa, dfaghail dúind gach neithe ar ambeithmaois aontadhach adtalmhuin, atámaoid vime fin ag tabhairt ar nuidh, agas ar naire do taitnife ar tús, mar do iarrais oraind guidhe do dhenamh ar fon na ndaoine do orduidhis do dhenamh na córa, & riaghla ofar gciond, agas ar fon gach vile neithe ar abfuil feidhm no fogh-

3rd Imp. July. Subst. Vb.

1st Imp. July. Subst. Vb.

Pack. 2.

x

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 welbelovéd 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 needful both

℞

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

namh an Pubaill, & feidhm gach vile dhuine an mhéid, agas atá ar greideamh ar na thogbhail led bhriathruib, diadha dearbhthafa, agas led ghealladh neamhfhalla: Atamaoid and so ar gcruindiughadh, & ar gcoimhthionol agceand acheile atfiadhnuisife, agas ainim do Mhic inmhuin ar Dtighearna Iofa, atamaoid ag denamh ar nguidhe ditheallaidhe riotfa, a Dhé is mó trocaire, agas a Athair is truime toirbheartus, go ma toil leat do throcaire neimhmeafarrdha do dheonachadh dhúin, ar grádh Iofa Criosd ar nén fla nuighthoir, agas ar nén teachtaire, & ar nuile Peacaidh do mhaitheamh dhúind agas ar gcroidheadha, agas ar dtoile do tharraing, agas do thogbhail chugad, iondas go bfigham ar niaratus ó indtindibh duthrachtacha, agas fós go mbeam do reir do thoile moir, bheanduighthe. & Oír aff fin na henar is inmheafda.

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

for thy people, and for al sortes of men, forasmuche as our faith is grounded on thine holic 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 suche sorte to drawe and lift up our hearts and affections towards 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 besече thee, therefore, O heavenlie Father, as touching all princes

1 Pl. P. 108. Suly. Subst. V. l.
[M. 9. r. hem, hemm]

1 Pl. P. Suly.

VRRNAIDHTHE.

gh, agus gach ro Thighearna, & gach vachtarain da dtug tufa freasdal, agus cumas córa, agus cothruim os ciond an pobail, agus go hairidhe adtimcheall fdaide, agus inmhe onoraighe na Riog hruidhe, agus na gcomhairleach atá orra, agus ris an gcuid eile duachtarnaibh, agus do chumunta na Rioghachta, ^{Imp. of Savoy. Depend. (for go mbacke) that it may be they will} go ma toil leat, do Sbiorad naomhtha do dheonachadh dhoibh, agus do mhedughadh ionta, ó aimfir go haimfir, iondas go madh eidir léo maille ré deagh chreideamh Iosa Criofd háon Mhic fe ar Dtighearna, a admhail, & a thuigfin go bfuil fé na Righ ós ciond gach vile Righ, agus na vachtaran os ciond gach vile vachtarain, mar tugais féin dó gach vile chumbachta ar neamh, & ar talmhuin, agus da reir fin iad féin do thoirbheart dó, do dhenamh afeirbhife, agus a thoile, do mhedughadh Rioghachta Iosa Criofd in gach Rioghacht, agus in gach Tighearnus da bfuil futhaibhfin, agus do cumhdach dheighriaghla do reir do

act of constructing, covering, keeping, protecting, cherishing, securing

Imp. of Savoy. Depend. (for go mbacke) that it may be they will
 Imp. of Savoy. Depend. (for go mbacke) that it may be they will be able. (Imp. of Savoy)

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 increse the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine onlie Sonne, our Lord, to be King of all kings, and Governour of all governours, even as thou hast given all power unto him both in heaven and in earth; and so give herselfe wholly to serve him, and to advance his kingdom in her dominions (ruling by thy worde her subjectes,

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

thoilese, agus do bhriathar don pobal atá fana fínacht: Oír aífadfin caoirigh do mhaghafa, agus tred do chluana, ion das go mbeam arar ndidean, agus arar nanacul, agus arar gcoimbed, aífth agus angradh, agus anaomhthacht bheathadh, agus fadheoidh tareís ar faortha ó gach vile eagla, agus uamhan ar namhad, go bfeadmaoid bheith ag tabhairt bhuidheachais, & bhuanaltuighe dhuítfe, gach én lá ar feadh ar naimfire. A-tamuid guteadarghuidhe fós, a Athair is mó trocaire, agus a Tílanuighthoir anchinidh dhaónda, ar fón gach én duine do chuir tú mar Mhinifítr os ciond an Pobail Chriofíuidhe, da dtug tú curam na nanmand, agus freafdal do Tfoifgeil naomhta, iondas go ma toil leat an curam fín do ghabhadar orra: do bhreith leó dhoibh gan mhealladh ó dheamhan no ó dhomhan: agus ag-coimhéd mar fín led Sbíoraid naomhta, iondas go mbeid fírindeach deagh chreidmheach, ag fíor mhedughadh do ghloirife, ag caitheamh afaothair vile do

1 Pl. Pres. Subst. Subst. & V. G.
[H. G. hem, hem in]

2 Pl. Pres. Subst. Subst. & V. G.
pasture land.

3 Pl. Fut. Indic.

which be thy creatures, and the shepe of thy pasture), that we being maintained in peace and tranquillitie 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 besече 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, agus anén adhbhair, do thabhairt na gcaorach mbocht do chuaidh ar feachran on tréd, aranais arís, do chum an Tighear-na Iofa, atá na mhor bhuachaill, agus na cheand os ciond gach easbuig, iondas go bfeadaid ó aimsfir go haimsfir, bheith ag medughadh abfírentachta, agus anaomhthachta, agus don taoibh oile, go mo toil leat, gach vile Eaglais do chaomhna, agus choimhed, ó chundtabhartaibh na mac dtíre marbhthach fandtach, bhios ag iarraidh atarbha anadhaidh do reachta, agus nach iar-rand medughadh do ghloirife 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 fon gach vile dhuine go geineralta, mar is ail leat athuigfin, agus a aithniughadh gurab tú féin is slanaiughtheoir don tfaoghal go huilidhe, do rear an cheand-aigh do rinde do Mhac ionmhuin Iofa Crioif, mar do fhoiris an drong do bhí

mac tíre, a wif.

that it is

x

Part 2. (Phoiris)

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 seke their owne ambition and profit, and not the setting forth of thy glorie onely, and the safe-garde of thy flocke.

Moreover, we make our prayers unto thee, O Lord God, moste merciful Father, for all men in general, that as thou wilt be knowen 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.

X
 roimhe fo aláimh, agas andorchadas do bhrídh ainbhis, agas aineolais, agas vireasbhadha do Tfoifgeilfe: go ma ha mhluidh fin is toil leat anois bo bhrídh X
 fhoillfeachaidh do Tfoisgeil, agas tfoillfe gloine do Sbioraide naomhtha, cách do thabhairt ar slighidh aslanuigh the: Oír afi fin a aithne, agas a admhail gurab é Iofa Criofd do chuiris chugaind dar slanughadh. Mar an gced na go ma toil leat, na daoine ^{dtugais} do ghrafaibh, agcroidheadha do tfoillsiughadh, agas dfoifgladh da thuigfin do bhriathar, iad fin do mhedughadh in gach vile Dhiádacht, agas do tfaibhreas Sbioratalta do dhortadh orra. X
^
 Iondas go bfédam vile ler gcroidheadhaibh, agas ler mbelaibh vmhla, agas onoir do dhenamh dhuidfe, agas onoir imchubhaidh, agas feirbhis do dhenamh dod Mhac Diofa Criofd ar Ri, & ar gcruithuighthoir, agas ar naidhne. Mar an gcedna a Dhé do bheir gach comhfhurtacht firinde, atamuid aga
fhurail

1 pl. Poet. Subj.

2 pl. Poet.

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

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

fhurail órt nar nguidhe ar fon 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 chuibrigh, no eafainte, no fogartha, no agcofmhuileas oile do thindeas no dhamhgar corparradha, no don thaobh oile, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agas do ghradh aithéamhail da dtaobh, go bfuid lid na dochair fin ag teacht orrthuibh ar maithe riu féin, & da gceartughadh, agas da thábhairt orthuibh go neimhchealgach, impodh chugadfa, agas da reir fin, gach comhfhurtacht rigid aleas 3 pl. P. Súd. (relative) dfaghail da faóradh, agas da bfuafgladh ogach vile olc. Acht go hairidhe a Thighearna, atamaoid aga fhurail ar do chumhachtaibh, agas ar do dhídean Diadhafa, ar mbraithreacha Criofd 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 tyrannie of Antichrist,

VR RNA IDHTHE.

criofl, agus ara bfuil vireafbhuidh beatha ar agcorpaibh, agus gan athead aca hainm diadhafa deadarghuidhe go follas, & go háiridhe ar mbraithreacha bochta atá a Prioifunaibh no ageangal no a gcuibhrighthibh, ag naimhdibh do Tfoifgeilfe, go ma toil leatfa a Athuir, aneartughadh in gach vile tífubachas le cumhachtaibh do Sbioraid naomhtha, iondas nach dtabhruid druim no cúl do tfrindefe choidhche, acht íad danmhuin go buan daingean anadmhail do bhriathar, agus do chuinge naomhtha, agus tufa do dhenamh cumhanta, agus chuidighe léo, mar do cithear dod chumhachtaibh diadhafa, mar is mó is imchubhaidh dhoibh furtacht dfaghail na namgharaibh, agus agcoimhéd, agus andidean anadhaidh chuthaidh na mac dtire nó na madadh alta. Agus do Sbiorad naomhtha do mhedughadh ionta, iondas go dtiubh ruid gloir, agus gnathmholadh dhuidfe, a Athair naomhtha, agus a Thighearna throcuirigh, na mbeathaidh, agus na mbás fadheoidh.

3 Pl. Pres. Daily

Prohibited Pass

x/

3 Pl. Fut. Ind. Depend.

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, maintaining them in thy safegarde against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

V R R N A I D H T H E

A Dhé agas a Thighearna is truime trocaire, atamuid do teadarghuidhe, adheonachadh dhuín an mhéid atamaoid and fo ar dtionol ageceand acheile anainm do Mhic mhor chumhachtaidh Iofa Criofd, deifdeacht a bhriathar, & do chomaoineachadh a Chuirp, go bfeadam a thuigfin go firindeach ne amh chealgach. méd thruaighe na fda ide damuinte abfuilmaoid ó náduir, & mar atamuid ler ndroch ghníomhartuuibh féin, ag tuilleadh dhamnuidh futhain duín, agas acur ar ndroch ghníomhartha sías ar muin acheile gach énlá, agas do dhioghaltas tromfa do bheith ofar gciond, do bhrídh ar ndroch bheathadh lán fhuaithmhuire Peacaidhe, iondas ar bfaicfin duín nach bfuil én bhraon maitheafa dar naduir féin indaind, agas nach maireand én ní domhaith ar féan noar fiondfear do thuilbfeadh Rioghacht no flaitheas Dé dhuín, go bfeadmaoid find féin, agas ar gcroidheadha go huilidhe do thíodhlucadh dhuidfé maille ré lán ndochas ad Mhac ionmhuin Iofa Cri-

1 pl. Pres. Dep. where in we are

a drop

X

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 dearily beloved Sonne, Jesus our Lord,

V R R N A I D H T H E

ofd ar Dtighearna, agas ar naon Slanu-
 ightheoir, do chruthaidh, agas do che
 andaidh find, do chum go ndenadh fé
 comhnuidhe nar gcroidheadhaibh, as
 go bfeffamaois ar dtoile peacthacha
 do mharbhadh, agas do mhor mhuch-
 adh, agas ar nathnuadhughadh ambe-
 athaidh Dhiadha, do mhedughadh o-
 nora a anna naomhthafan, oir is oigh-
 ri ar gach én onoir é, in gach én ionad,
 agas ar feadh an domhain gn himlán.

1 Pl. Sec. Fut.

anna

x

x = aridh

Mar an gcedna do bfuil didean, agas
 vachtaranacht agadfa a Athair ofor
 gciond. Iondas go bfeffam gach én lá
 ni famhó, agas nifa mhó, barr vmlácht
 ta, agas onora, do dhenamh dot chum-
 hachtaibh naomhtha neamhfhallfafa,
 aga náirthear thú ad Righ, & ad Ghu-
 ibhear noir os gach vile ní, ag denamh
 riaghla roidhiorgha dot pobal, lé clo-
 idheamh do bhriathar, agas lé cumha-
 chtaibh do Sbioruide naomhtha, rer
 chlaoidhis do naimhde vile, tré chum-
 achtaibh tfirende, & tfirentachta. Ion-
 das go fgrioffuithear, agas go gclaoi-
 fidhear,

Fut. Snd. pl. 1.

Pres. Snd. Pass.

Fut. Snd. Pass.

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, guying thy people with the sceptre of
 thy worde, and by the vertue of thine holie Spirite, to the confusion
 of thine enemies, through the might of thy trueth and righteousnes;
 so that by this meanes all power and height which withstandeth
 thy glorie, may be continually thrown downe and abolished,

V R R N A I D H T H E

fidhear, agus go gcuirfidhear ar gcul, *Fut. Ind. Pass.*
 gach neart, agus gach cumhachta da
 bfuil acothughadh anadhaidh do ghloi
 rife, no go bfoillfightheart tren, agus
 troimneart do Ríoghachta ro onora-
 ighé, anuair nochtfas tú thú féin, imbre *Fut. Relat.*
 itheamhnus apearfuind do Mhic. Ion-
 das fós go bfeamne, maille ris an gc-
 uid eile dot chreatuiribh, vmlacht fho-
 irfe fhirindeach do thabhairt duitfe,
 mar do nid na haingil naomhtha neam
 hurchoideacha, haitheantfa do cho-
 imhionadh, iondas goma denta do *Imp. Pres. Ind. Depend. (for go mbadh) that it were.*
 thoil gan chur na hadhaidh, agus go *3rd S. Fut. Ind. Depend. with says 3rd S.*
 ndena gach én duine aditheall, fad *Pres. Subj.*
 tfeirbhis, agus fad thoilfe do dhenamh,
 agus adtoile féin, agus anuile iarratus, &
 ainmian agcolla do threigean.

Deonaigh dhuín fós a Thighearna
 mhaith, gluafacht ingrád, agus anea-
 gla hanma naomhthafa, agus gombea- *Pres. Emph. Pass.*
 thuightear find vile, led mhaitheas, &
 led mhor grafaihb, agus go bfangham *1st Pl. Pr. Subj.*
 od lamhaibhfe, gach én ní ar abfuil ar
 bfeidhm no ar bfoghnamh, agus 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 obedi-
 ence, even as thine heavenly Angels do apply themselves and
 onely to the performing of thy commandements, so that thine onlie
 wil may be fulfilled without any contradiction, and that every man
 may bend him self to serve and please thee, renouncing their owne
 wiles, with all the affections and desires of the flesh. 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 acknow-
 ledge thee to be our Father, loking for all good gifts at thine hand,

1st Pl. Pr. Subj.

VR RNAIDH THE

chaitheamh go feimh fiodhamhail, iondas anuair thuigféam, go bfuil cúram agadfa nar dtimcheall, gó bfédam maille ré ditheall duthrachtach, vmhla do dhenamh dhuitfe, ar nathair, ag feitheamh ar gach én ndeagh thiodhlucadh dfaghail odláimh. Agas ar dtarraing arar nais gan ar ndóchas do bheith go dimhaoin ahaon chreatuir, acht ar ndochas vile do dhenamh afadfa, & ar muinighin, agas ar mor dhochas do dhenamh afad, agas as do mhor throcaire, ofsf is buaine dhufn. Agas áta annheidfin do thruaighe, agas danbfa inde orainde, agas do bhrifdidhe, agas dullmhacht iondaind do chum peacaidh do dhenamh, an feadh mhairféam fa mbeathaidh aithghiorra, bheith do ghnath ag claonadh, agas ag tuitim, ó tflighidh dhirigh haitheantadhfa, atamuid gud ghuidhese ar peacadh do mhaitheamh dhufn. Ofr atámuid agcundtabhairt dhamhnaidh do reir do bhreitheamhnuis brathafa, trid ar nol caibh imarcacha, iondas nach biaidh cumhachta

Fut. Ind. pl. 1.
1 pl. Pr. Subj.

?

Fut. Ind. pl. 1.

3 s. g. Fut. Indic.

and by with-drawing and pulling backe all our vaine confidence from creatures, may set it wholly upon thee, and so rest onely in thy moste bountifull 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,
 agus nach aigeorthar oraind droch *Fut. Ind. Past.*
 fhremha doimhne an peachtaidh, atá
 aganmhuin, agus agaíteachadh ionda-
 ind do ghnáth. Deonaidh dhuín fós
 a Thighearna, do reir haithne, na hu-
 ilc, agus na hégora do rindeadar cach
 oraind do mhaitheamh dhoibh, agus
 agcuimhne do dhul ar dearmad váind,
 & anionadh an dioghaltais bhudh mi-
 an rer nádúir do dhenamh, fgáth agus
 díon & didin ar námhad do dhenamh.
 & óta an mhéidfin danbfaine, & do
 neamh chumhachtaibh iondaind, nach
 bfeadmuid cothughadh anadhaidh ar
 námhad ler neart féin, ar feadh én
 mhoimindte do ló nó dhoidhche, agus
 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 fíor chothughadh mar nadha-
 idh do ghnáth, aranadhbhur fin goma *P. nat*
 toil leatfa dod dheighmhéin. Dhiad-
 ha, finde do threorghadh 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 concupiscences do never leave of to fight against us; let it be thy good pleasure to strengthen us with thy holy Spirit,

VRRNAIDH THE

raid naomhta, agas led tintind Dhi-
adha, agas én bhraon amhain dod ghra
faibh do dhorthadh oraind. Iondas go
1 P. P. Subj. bfeadam seafamh, agas cothughadh fe-
arrdha fíor laidir do dhenamh, anadh-
aidh gach vile bhuidheartha, agas
bhorb throda, agas cothughadh dain-
gean do dhenamh, fa chath Sbioratal-
1 P. P. Subj. ta, no go gcofnam féin vachtaranacht
an chathasín duín fa dheoidh: agas na
dhiadh sin, fubhachus fíor bhuan do
dhenamh, ad Rioghacht ro bhuaife,
abfochair, agas á bfaradh, ar Riogh &
ar ro Thighearna, agas ar gcind fheadh
na fhíor laidir, agas ar Ngiubhearnoir
Iofa Críofd ar Dtighearna: da dtiubh
ram gloir, agas moladh, agas onóir a-
nois, agas tré bhiath fíor.

proximity, presence, company
i. of. with, along with, in presence
of, as compared with

nearness, company
i. of. along with, in addition
to, compared with, near by.
1 P. P. Subj. Depend.

¶ BIODH AMHLUIDH

VRRNAIDH THE BHEG
tareis an Tfailm roimh Tfermoín.

☞](•••)[☞

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 obtene the ful victorie, and so at length may triumphantly rejoyce in thy Kingdome, with our captaine and gouernour Jesus Christ our Lord.

A SHORT PRAYER*

after the Psalm before the sermon.

* There is no prayer to correspond with this in English.

Seems to be
Carswell's own work

V R R N A I D H T H E

D IA Athair aird_ri na nuile chum-
hacht, Athair Iofa Criofd ar dtig-
hearna, dfofgladh, agus dfoillsughadh
ar gcroidheadh, agus ar nintindeadh
deifteacht agus do thuigfin, agus do
chur angniombh, athoile naomhtha ni-
amhgloine féin, atá ar na foillsughadh
go follas duín. areacht ro bheandaight
he, a Mhic mhóir mhoirbhuiligh, Iofa
Criofd ar dtighearna, do dheonugh-
adh dhuinn fós, ar grádh a throcaire fa-
oire, an mhéid do rindeamar féin, agus
gach aondind, degoir agus durchoid,
agus dainmein, othús ar mbeathadh go
foithe fo, do leigean lind gan dioghal-
tus, agus an mhéid atá gan chaithe-
amh, agus gan chur tharaind dar naim-
fir, fin vile do chaitheamh ina vmhla-
fan, agus ina eagla agus ina ghrádh. I-
ondas goma comhmolta a ainm Diad-
hafan eadruind, & goma comhfhurta-
cht duinn gach aon againd féin daroi-
le, gach ni da ndenam. Do dheon-
ughadh dhuinn fós gach én neithe
mhaith eile, aga bfuil feidhm agarnan-

25. Pres. Ind. = hitherto int. till then
→ each Ind. it was 200. for int. 21.

ditto

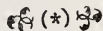
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186. Feb. Ind. depend.

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, agus agar gcorpaibh, mar is fearr atá afhios aga chumhachtaibh Diadhafan gach ní dhá rigmaoid do leas no mar is aithnidh dar nainbfeas féin natiódhluicthe sin diarraidh air, na tioghlaithe maithese agus gach tioghglucadh eile imchubhaidh iniarrata, iarraoid anaim a Mhic ionmhuin Iofa Criofd agradha na mbriatharfa, Ar-nathairne atá ar neamh.

1 Pl. Pt. Snd.



V R R N V I D H T H E I N -

ragha^y gach vair bh_us ail leat.

Prot. Relat. whenever it shall please thee.

A D H E vile chumhachtaigh, agus a Athair neamhda, tuigmaoid inar gcoifianfaibh, agus atamuid aga admhail, inar nindtindibh: martá fo fiós firindeach, nach fin find féin, ar fáile do thogbhail ré flaitheamhnus Dé: agus nach fin find teachth atfadhnuife, nó an mhéidín do dhánacht do dhe namh, abhreathnughadh nó afnuaintiughadh,

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 propre for our state and time, to move us to true repentance, and to turne backe God's sharpe rodde which yet threaten us.

ANOTHER PRAYER.

God Almightye and heavenie Father, we acknowledge in our consciences, and confesse, as the trueth is, that we are not worthe to lift up our eyes unto heaven, muche lese mete to come into thy presence, and to be bolde to thinke

Sinain Sinain, I denig, hite it that; refuse, decline

VRRNAIDH THE

tiugadh, go neidfeáfa ar nguidhe, nó *2sq. Sec. 7nt.*
 ar ngairm da madh ail leat, feachain nó
 filleadh ar an ní, atá don taobh astitigh
 indaind. Oír ataid ar gcoifianfa agar
 nagra, agus ataid ar peacaidh iomarca-
 cha ag denamh fiadnufe, agus tuigma-
 oid ní fa mhó gurab tufa, an breithe-
 amh ceart cothrum, nach abrand na *Pres. of Habit.*
 peacaidh do bheith na bfirenaibh,
 acht do ní dioghaltas, ar na daimibh *in 101 of p. 98 X*
 do ní lochtha, agus lán mhíllte anadh-
 aidh haitheantadhfa. Ar anadhbhar-
 fin a Thighearna, anuair do bheirmuid *Pl. Pr. Sud.*
 dar naire, ar mbeatha féin go huilidhe,
 atamuíd arar gclaoi inar gcroidheadh-
 aibh, agus ní heidir lind a tléna, nó atfe *†*
 achna nach bfuillmaoid ar dtuitim, agus *1 pl. Pres. Dep.*
 ar dtromleagadh fiós, aneamh dhóch-
 as arar slugadh, ambás agus andam-
 nadh. Gidheadh a Thighearna is tru
 ime trocaire, agus toirbheartus, ó dho
 dheónuidhis, dod throcaire neimh
 meafarrdha, afhurail, agus a iarraidh or-
 ainde, hainm onorachfa do ghuidhe,
 dar bfurtacht, agus 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 punishest the fautes of such as transgresse thy commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our owne hearts, and can not chuse but be beaten downe, and as it were despaire, even as though we were already swallowed up in the depe goulfe of deathe. Notwithstand- ing, moste merciful Lord, since it hath pleased thee of thine infinite mercie, to commande us to call upon thee for helpe,

V R R N A I D H T H E

iochtar ifrind, agas gach meid, mar
 mhothuidhemuid duireafbhuidh ora-
 ind féin, is moide dhlighmuid, teacht *1 Pl. Pr. Sud.*
 go luathghaireach, lánnumhal, diarraidh
 fhurtachta ar do mhor throcairefe fin:
 Oír do gheall tú ar nitche, agas ar nur
 rnuidhe, agas ar niarratus deifdeacht,
 gan aire do thabhairt, don dioghaltus
1st Sec. 9. 1. 1. do dhlighfemaois do thaob, ar peaca-
 igh, acht amháin anainm, agas anonoir
 agas ar grádh ar Dtighearna Iofa Cri-
 ofd, do reir athuillteanais, & athroim-
 cendaigh, neoch na aonar, tug tusa dhu
 ín mar aon teachtaire, agas mar én aidh
 ne: atamuid agar leigean féin anille,
 agas anumhlacht, atfiadnuifese, ag di
 ultadh gach vile dhóchais dimhaoin-
 igh ó neart daonda, acht leanmhuin
 amhain red throcairefe, agas ar lán
 ndochas do bheith angairm hanma na
 omhthafa, dfaghail mhaithimh ar Pea-
 caidh dhuin. Artus a Thighearna,
 maille ré gach tiodhlucadh nach bfétar
 daireamh no dhindifin, tugas dágach
 vile dhuine ar talmhuin, tugais duine *2. 59. B. 1.*
 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 fbeisalta, nach bfeadmuid do rad
 ha ar anuamad, & nach bfeadmuid do
 smuaintiughadh nar nintindibh, agus
 go hairidhe mar do dheonuidhis ar
 ngairm, do chum thuigfeana do Tfoif-
 geil naomhta, agar dtarraing ó dhaoir-
 fe thruaigh an diabhair, aga rabhamar
 a gceangal, agus agcuibhreach, agus a-
 gar faoradh ó fhuarchreideamh, agus
 ó chrabhadh fhalla, agus on tfeachran
 imarcach, arabhamar báite gus anois,
 agus mar tugais find do chumtfoillfe
 futhaine tfrinde. Gidheadh atá an
 mheidfin dolcmhuireacht iondand,
 agus do dhearmad, agus do chruas cro-
 idhe, go bfuilmuid ag dearmad, agus ag
 dichuimhne, na dtíodhlucadhfin, fura-
 mar odlaimih thoirbheartaighfe, agus
 go ndeachamar ar seachran vaid, agus
 gur thimpoidheamar, agus gur thillea-
 mar otaitheantuibh, agus od reacht ro
 naomhta, alenmhuin ar nainmeine, &
 ar ndroch thoile féin, gan onoir nó
 vmhla imchubhaidh, do thabhairt dot
 hainm naomhta neart chumhachtach

1 Pl. Pr. Def. of British 186

7 d. Pl. Pr. Def. of British 186

1 Pl. Pr. Def. of British 186

Pr. Pl. 1.

given us such speciall graces, that it is not possible for us to re-
 hearse them, no nor sufficiently to conceive them in our mindes: As
 namely, it hath pleased thee to call us to the knowledge of thine
 holie Gospel, drawing us out of the miserable bondage of thine
 Devill, whose slaves we were, and delivering us from moste cursed
 idolatrie, and wicked superstition, wherein we were plunged, to
 bring us into the light of thy trueth. Notwithstanding, such
 is our obstinacie and unkindnes, that not onely we forget those
 thy benefites which we have received at thy bountifull 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 blafda bith-
 bheodhafa, agus gan medughadh do
 mhor ghloire mar do dhlighfidhe dh-
 ind, agus ge nach dearrnuife comhnu-
 idhe no faillidhe, acht bheith agar fíor
 theagafg, go lan fhirindeach led bhri-
 athruibh, nír eifdeamairne na briathra
 fin nó an teagafg. Da reir fin a Thig-
 hearna, do peacaidheamar go hurcho-
 ideach, agus go ro throm atadhaidhfe,
 iondas gurab malla & náire do dhligh-
 femaois dfaghail da chiond fin, agus
 atamaoid aga thuigfin go bfuilmid
 vile lochtach atfadhnuife, da madh
 ail leatfa ceirtbhritheamhnus do dhe-
 namh oraind, do reir mar do thuillea-
 mar. Oír ní fhedmuid atfena gur thu-
 illeamar bás, agus damnadh futhain fi-
 orbhuan, oír da madhail lind aradha
 go bfuilmuid glan, & ar leithgel féin
 do ghabhail, do dhenadh ar gcoinfians
 féin ar nagra is na briathruibh fin, agus
 do fhoillfeochadh ar nolc é féin atf-
 adhnuife, neoch is adhbhur damnu-
 idh dhuinn, agus gan amharas a Thig-
 hearna,

Secondary Part. Pass. Note
 for death - see, 219
 Part. Depend.

Part. Pl. 1.

Standard

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 grievously offended against thee, so that shame and confusion apperteineth unto us, and we acknowledged that we are altogether guiltie before thy judgement, and that if thou wouldest intreat us according to our demerites, we could look for none other than death and everlasting damnation. For although we wolde go aboute to cleare and excuse our selves, yet our owne conscience wolde accuse us, and our wickednes wolde appeare before thee, to condemne us. And in very dede, O Lord,

faillidhe f. neglect, delay, a failing

V R R N A I D H T H E

hearna, is leir lind ar an fmacht, agas ar an dioghaltas do thuit oraind, gur thuilleamar go mor do tfaobhnoffa. Oir marta tufa adhbhreitheamh cheart chothrum, ni gan adhbhar do ní tú dioghaltas 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 tlat ad laimh, le fmach taidheand, agas le mbuaileand tú find do ghnáth, agas do chimaoid an dioghaltas vllamh tig do bhrídh tfeirgefe, ar fon ar peacadh. Damadh ail leat anois a thighearna, bárr dioghaltais do dhenamh oraind, nach dearnuis fós, agas mar fuáramar enbhuille 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 fin vile acht ceirtbhreitheamhnus cothram, & ni fhedmaoid atfena, nar thuilleamar féin an-

f. Sablth-más, purg, fally, information.

1 Pl. Pr. Snd.

Pres. of Habit & wherewith thou art accustomed to chastise & smite us.

Pr. Depend.

that it was thy pleasure.

gurbh. (Pr. Depend. for gu - ro - bh) that it was. Usually gur.

2 Ss. See. Fut

Wharham

we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeas'd with us : for seeing that thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirr'd up thy displeasure against us, yea, and yet we see thine hand lifted up to beate us afresh : for the rodde and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand ; and the threatnings of thy wrath, which thou usest against the wicked sinners, be in full readines.

Now though thou shouldst punish us much more grievously then thou hast hitherto done, and that, whereas we have received one stripe, thou wouldst give us an hundredth : yea, if thou wouldst make the curses of thine Oulde Testament which came then upon thy people Israel, to fall upon us, we confesse that thou shouldst do therein very righteously, and we can not deny but we have fully deserved the same.

V R R N A I D H T H E

dioghaltas do thuill fiadfan no nifa
 mó iná do thuileadarfan é. Gidheadh a
 Thighearna, os tú atá Dhathair again-
 de, & nach bfuil indaind acht luaithe
 adh, & cré neamhghlan, agas gurab tu-^{that it is}
 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 duid
 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 diogh-
 altas 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 hanmafa, 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 gentlie according to thy mercie.
 Trueth it is, O Lord, that our misdeeds have inflamed thy wrath
 against us, yet considering that we call upon thy Name, and beare
 thy mark and badge,

V R R N A I D H T H E

chomhtharraidh agas do tfaithean-
tuis. Medaidh iondaind anfaothar
do thiondignamar ledghráfaibh, gé
nach diongmhalta find mar tfearb-
h-ontuibh, dfoillfughadh do bhriath-
ar, iondas go ma leir aon tfaoghal
vile gurab tú ar Ndia, agas ar Slanu-
ightheoir.

Atá afhios agad fós an mheid agas
do fhulaind bás, agas do Mhill tú do
bhridh amíghniomhartha féin, nach
denand fiad do mholadh feafda, acht
na hanmanda tromdha gan chomhf-
urtacht na gcroidheadhaibh vmhla,
agas na gcoinfiata abfuil eire an trom
na peachadh nuathmhur, agas ar abfu-
il fota do ghrás, afiad fin fhoillfidheas
do ghloirese, & do mholadh. Is minic
fós, do bhroinaidh do Pobal féin tú,
cland Irahel do chum fheirge, & dhi-
oghaltais, lena nolc imarcach, & do ri-
nde tufa dhioghaltas mar bhudh cóir
orrthuibh. Acht comhluath, agas do
thuigeadarfan alochta, agas do thille-
adar 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 loden with the grievous burthen of their simes, 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 thru-
ime no do mhed apeacadh nar chu
imhnidh tusa go minic angealladh do
rinde tú Dabraham, agas Diafag, agas
do Iacob. Iondas gur impaidh tú va-
thadh, do tflat dhioghaltach, agus gur
eifd tú anitche, agas anurrnuidhe. Fua-
ramairne anóis od mhaitheas, mor
chumhachtachfa, gealladh agas tioghl-
ucadh is fearr iná a dtugais do chloind
Ifrahel, an gealladh ata againd an Ioa-
fa Criofd, ata ar na dhaingniughadh
dhuinn, red fhreafdal Aithreamhailfe,
ambás agas apáis do Mhic innhuinfe
Iofa. Vime sin a Thighearna, atamu-
id agar dtreigean féin, agas ag treigean
gach vile dhochais diomhaoinigh, ó
chuidiughadh dáona sa domhan, agas
atamuid agabhail chumairce, & chuim
ridhe do gheallaidh mhor naomhtha-
fa, lé ndearna ar Dtighearna Iofa Cri-
ofd, achorp do thabhairt sa chrand da
chefadh, do dhenamh ar fithíne riotfa.
Féch ar anadhbhar sin a Thighearna,
anadhaidh, agas anguis ghadhaigh do
Chriofd,

180. Post.

787. Post depend.

7 Cumberland, g.
Cumbria, g.
bond.

A?H

X

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 with-
drawne from them the roddes and curses which were prepared for
them, in suche sort that thou didst never refuse to heare their
prayers.

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

Therefore, O Lorde, we renouncing our selves, and all vaine
confidence in man's helpe, have our only refuge to this thy
most blessed covenant, whereby our Lord Jesus, through the
offering up of his bodie in sacrifice, hath reconciled us unto
thee. Beholde therefore, O Lord, in the face of thy Christ,

VRRNAIDH THE

Chriof, & ngrab orainde no ar ar mi-
ghniomharthuibh fhechfas tú fa nam
fin. Iondas go draothfuithear tfearg
rend aflachfan, agus go foillfuithear,
gathain lán tfoille do throcaire ora-
inde, do dhearbhadh do chomhfur-
tachta, agus do tlanuighe dhuinn, agus
ófo mach gabb finde ad dhidean na-
omhtha, agus ad choimhed cumha-
chtach led Sbiomad naomhtha. Iondas
go bftetar ar naithbhreith do chum na
beathadh is fearr, iondas go ma bean-
daighthe hainm, go dtí do Righe, go
madenta do thoil, adalmhuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheamhail, agus maith dhuinn
ar bfiacha, mar mhaithmaoidne dar
bfeicheamhnuibh, agus na leig ambu-
aidhreadh find, acht saor find ó olc
óir is leat fa an Righe, aneart agus an
glóir tre bhíoth síor.

*let it not be (Pres. subj. optative)
Fut. Relat.
Fut. ind. Pass.*

x a?

cf. p. 70



*Imp. subj. depend. (for go mbad) that is
3rd. Pres. subj.*

BIODH AMHLVIDH

AGAS gé tamaoidne neamhglan
neamh imchubhaidh dhínn fé
G. 2.

and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation : and from this time forwarde vouchsafe to receive us under thine holy tuicion, and governe us with thine holy Spirit, whereby we may be regenerat anew unto a farre better life :—

So that thy Name may be sanctified : Thy Kingdome come : Thy Will be done in earth as it is in heaven : Give us this day our daily bread : And forgive us our detts even as we forgive our detters : And lead us not into tentation, but deliver us from evil : for thine is the Kingdome, and the power, and the glorie for ever and ever. Amen.

And albeit we are most unworthie in our owne selves

V R R N A I D H T H E

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

Gidheadh o do dheonaidh tufa a aith-
ne do thabhairt dúinn, gach aon aga-
ind do dhenamh guidhe ar acheile, a-
tamaoidne ag denamh ar nurruidhe
go humhal riotfa, ar fágáth ar mbrathar
mbocht Criofdaidhe, neoch atá fad
fmachtfa, ag eadarghuidhe ort fearg
dimpodh vathadh, cuimhnigh fós a
Thighearna gurab cland duid íad, mar
is cland duid finde, agus gé do chuardar *3. 12. 1. 2. 3.*
ar feachran no ar mearughadh vaid, na
treig íad, acht foillfigh do throcaire
ghnathach orra, mar do gheallais do-
na daeinibh do thogh tú, Deonaidh
fós a Thighearna, do ghrafa agus do
ghnath throcaire do dhortadh, ar He-
agluifibh go huilidhe, agus ar do Poib
leachaibh, ata ag fulang do cheirtfe, &
do fmachtuighe, re plaidh, no re cog-
adh, nó le tindeas, nó le chuibhreach,
nó le bochtaine, nó le henghne oile
anthocracht anma no cuirp, go ma toil
leat comhfhurtacht do chur chuca, mar
is mó

to open our mouthes and to intreat thee in our necessities, yet for
as much as it hath pleased thee to commande us to pray one for
another, we make our humble prayers unto thee for our poore
brethren and membres whome thou doest visit and chastice with
thy roddes and correction, moste instantly desiring thee to turne
away thine anger from them. Remember, O Lord, we beseeche
thee, that they are thy children, as we are: and though they
have offended thy Majestie, yet that it would please thee not
to cease to procede in thine accustomed bountie and mercie,
which thou hast promised shulde evermore continue towards
thine elect. Vouchsafe, therefore, goodde Lord, to extende thy
pitie upon all thy Churches, and towards all thy people,
whome thou dost now chastise either with pestilence or warre,
or such like thine accustomed roddes, whether it be by sicknes,
prison, or povertie, or any other affliction of conscience and minde;
that it wolde please thee to comfort them as thou knowest

V R R N A I D H T H E

3 pl. Pres. Sing.

is mó is imchubhaidh dhoibh afaghaíl,
Iondas go dtuigiú gurab foillfúghadh
do ghraídh orthuibh, andochar inabfu
ilid, od fíachtughadh da gceartugh-
adh, agus foídhíde do thabhairt orr-
thuibh, agus traothadh arna docruibh
fin fadheireadh, agus fa dheoidh, tareis
afaortha, ó gach trioblóid díbhfin
adhbhar fubhachais, agus fobroin do
thabhairt doibh, ad throcaire, do mho
ladh hanma naomhtha, agus go hair-
idhe go ma toil leat, do throcaire dfo-
illfeachadh, ar gach aon atá agadmhaíl
tírinde, agus íad do neartughadh, ma-
ille re dochas daingean, agus re buaine,
gan íompoth aranais o ífhirinde. Dí-
din agus cumhdaigh íad in gach aoin
inadh, agus claí cealga do namhad, *Imperat. 2^a.*
& namhad tírinde, cuir frein ina mbe-
olaibh da gceartughadh ar an fíghídh
choir, & coifg an tflíge marbhtach *Imperat. 2^a.*
fhuileachtach, ata íad do dheilbh do
ghnáth atadhaife, agus anadhaidh
do Mhíe mhor chumhachtaigh, íofa,
agus amhuintire, ímpoídh ar anais an-

G. 3.

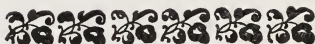
to be most expedient for them, so that thy roddes may be instruc-
tions for them to assure them of thy favour, and for their amende-
ment, when thou shalt give them constancie and patience, and
also aswage and stay thy corrections, and so at length by delivering
them from all their troubles, give them 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 truth; strengthen them, O Lord, with an invin-
cible 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;

VR RNAIDHTHE

droch tfligthe, do chum anuilc féin do dhenamh, agas na fulaing Rioghacht na gciofduidheadh do fgríos lé foirrneart an Ainteciofd no cuimhne hanma naomhtha do fgríos as an talmhuin, 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 chreidmigh oile, do bheradh fgandail no mafla dotainm naomhthafa.

309. See. Fut

ᵀBIODH AMHLVIDH



FOIRM AN BHAISDIDH AND SO SIOS

CUMHNIGH ar tus go bfuil toirmífge
Cambriathruibh, Dé do mhnaibh Searmoin do
dhenamh, nó freafdal na Sacramuinte, agas is
follass

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 Word, that Women should preache or minister the Sacraments: And it is evident,

FOIRM AN BHAISTIDH

follas nar ordaidh Díá na Sacramuinte do ghnathughadh abfolach, nó anuaigneas, mar pifeogaibh, nó mar gliocas. Acht abfaghail aon choimhthínol, ar na gceangal ré briathruibh Dé, mar tféla aithrige. Ar anadhbharfín is intughtha anlenamh bhíás da bhaifdeadh, do chum na Heagluife alo na hurrnaidhe, agus na Sermona, agus a Athair agus anfhadhnuife maille ris, agus tugthar abfadhnuife an Mhinifdir é, andiaigh na Searmona, agus fiarfuidheadh an Minifdir an cheifde.

pissoy witchcraft, sorcery, a charm, a spell.

don
x
Imperat. Pass.

a lo



ANÉ adhbhar fa dtugabhairfe an le anamhfa libh and fo, da bhaifdeadh, & diarraidh dhá riribh a cheangal agus a fhuaidhel ré corp diamhair Iofa Criofd? freagradh an tathair nó anfhadhnuife é, agus abradh mar fo.

Imperat. 229

ATAMVID GAN AM-
haras aga iarraidh fín féin, na dhiaidh fín labhradh an Minifdir mur fo.



Imperat. 1 Pl.

TVMUID dar naire abhraitheache ha inmhuine, ciondas do rinde Díá
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 seales of the same: Therefore the infant to which is to be baptised, shalbe broght to the churche, on the day appointed to comen prayer and preaching, accompanied with the father and godfather. So that after the Sermon, the chyld being presented to the Minister, he demaundeth this question:

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

The Answer.—Yes, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how Almyghtie God



FOIRMAN

na nuile chumbacht, clayd ochta dho
 féin dinn, agas ní he sin amhain, acht
 tareis ar ngabhala agcumand a Eaglu-
 ife, do gheallfe dhuín maille ris sin, go
 mbeith fé féin in a Dhia dhuinn, agas
 dar gcloind go nuige an míle céim, &
 mar do dhearbh fé sin, dá pobal féin fa
 tfeintionna, le sacramuint an ghear-
 raidh thimchill. Is marfin, do athnu-
 adhaidh fé an ní cedna dhuinne fa thi
 umna nuaidh, lé Sacramuint an bhaif-
 didh, da chur ageuill duinn leis an tfa-
 cramuintfin, gurab leis ar gland bhe-
 ag, agas vime sin nach coir agcur ar
 gcul, ona comhtharraibh naomhtha, &
 ona félaibh slanaighthe, ré naitheoc-
 har a chland féin, feach lucht droch
 chreidimh, no paghanachaibh, agas ní
 ricthear aleas tuigfe, agas creideamh
 do bheith ag gach aon duine ghabhas
 an Tfacramuintfe, ach ambeith fa ainm
 pobail Dé. Ionndas goma leo maithe-
 amh apeacthaid tré dhórtadh fhola Io-
 fa Criofd, do reir gheallaidh Dhé vile
 chumbachtaidh, an ní atá follas do reir
 Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Church; 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; doíng us thereby to wyt, that our infantes apperteyne to him by covenant, and therefore ought not to be defrauded of those holy signes and badges wherby his children are known from Infidells and Pagans.

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

209. Pres. Snd. as far as Lit. bet. the
 reach [Sist. into 209. Pres. Snd.]

209. Smp. p. 209. Snd. Subst. Vlt.
 [Fur?]

9. Sub. Snd. Pass.

Pres. Snd. Pass

BHAISTID H

Póil, mar adeir fé cland na ndaoine, aga mbí athair dheagh chreidmheach, do bheith glan naomhtha, agus fós do ghabh ar slanuightheoir Críofd chui-ge na fhiadhnuife, agus na vcht an chland bheag, agus do bheandaigh íad, agus atá an Sbiorad naomhta aga dhearbhadh dhúfn, gurab do pobal Dé an chland bheag, agus gurab leo maitheamh apeaceaidh ó Chríofd. Ar anadhbharfin ní 'fetar ag congmhail ó tfeálaibh, agus ó chomhtharraibh po-bail Dé, acht mun dentar anegoir orra, & fós ní fhuil anuireadfin fein dfeidhm ar an gcomhtharradh amuig, athuigfin gomadh dith slanuighthe dhoibh, anuireasbhuidh, da tiucfadh do dheif-riughadh, no do thindeanas báis chu-ca, nach lamhtar go himchubhaidh adtabhairt do chum na Heagluife, acht finde ag tabhairt dar naire anumlacht dhligheas gach Críofdaidhe do thabhairt do bhriathruibh, agus dord-ughadh Iofa Críofd, neoch tug aithne da Eafbulaidh, agus da Mhinifdríbh

Pres. Subj. Pass.

3 sg. Sec. Fut.

Pres. and Pass.

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 blessing 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 them in Christ. Therefore, wythout injurie, they cannot be debarred from the common signe of God's children. Neither yet is this owteward action of suche necessitie, that the lacke therof shuld be prejudiciall to their salvation, yf that prevented by death, thei may not conveniently be presented to the church. But we (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),

FOIRMAN

Searmoin, agus baifleadh gach vile
 dhuine do dhenamh, gan eidir dhea-
 lughadh. Atamuid aga bhreathnu-
 gadh gurab neamh imchubhaidh do
 chomand Eagluife Dé, na daoine do
 ni go tarcaifneach, bheith ag diultadh
 na fligheadh riaghalta ro dhiorgha, do
 ordaigh aghliocas Diadhafan, do
 theagafg agus do chomhfhurtacht ar
 gcedfadh tromdhoine. Tuilleadh o-
 ile fós, is follas gur horduigheadh an
 baifleadh do fhreasdal no do dhen-
 amh anduil visge, da theagafg dhuinne
 agus mar eifimlair, mar do ni an tuisge
 nighe no glanadh tfalchuir an chuirp,
 leath amuigh, gurab amhluidhfin do
 ni fuil no bridh fhola Criofd, aman-
 manda do ghlanadh leathafloigh, on
 tfalchur, agus on puindfün mharbht-
 hach, lé rabhamar truaillidhe neamh-
 ghlan, do reir naduire, agus géta deaf-
 gaidh neamhghlan na droch naduire
 fin do ghnáth nar bfeoil, nó nar gcor-
 paibh, ni haigeorthar oraind í, do
 bhrídh bháis Chriofd, óir is linde fir-
 entacht

do judge them onely unworthy of any felowship with him, who contemptuosly refuse suche ordinary meanes as his wisdom hath appointed to the instruction of our dull senses.

Furthermore, it is evident that Baptisme was ordeined 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, although they continewe in this our flesh, yet by the merits of his deathe are not imputed unto us,

See dreggs remnant; Barne yeast.

BHAISTIDH

entacht Chriofd inar mbaifdeadh, ni
 he gurab inbhreathnuicde an bhrith
 fin nó na cumhachta do bheith leath
 afoigh don visge, no fa nobair amuigh
 féin, óir is imdha duine do baifdeadh,
 agas nar glanadh leath afoigh riamh,
 acht an tí do ordaidh an baifdeadh do
 dhenamh, ar flanuighteoir Iofa Criofd,
 go noibridheand fé bridh an bhaistidh, *Pres of Habit.*
 agcroidheadhaibh na bfirenach, fa
 naimfir imchubhaidh, lé neart an Sbi-
 orad naomh, agas is de fin ghoireas an
 Sgriobhtuir ar nathbbreith, agas ata
 fin go háiridhe in da ponc, amarbhadh
 dhroch thoile an chuirp nó na colla,
 & anuaidheacht no angloine bheat-
 hadh, mar ata cothughadh maith do
 dhenamh anadhaidh ar namhad ar fe-
 adh ar naimfire, do chaitheamh ar na-
 imfire fa ngloine do ghabhamar vma-
 ind, anam ar mbaifdidh, agas gé tá do-
 char agas cathughadh ar namhad ora-
 ind agcuairt nó adtuos aithghearr na
 beathadh fa, neoch atá agar fíor iond-
 fuidhe, le neart ymarcach, 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 Spirit, effectually worke in the harts of his elect (in tyme convenient) all that is ment and signified by the same. And this the Scripture calleth our regeneration, which standeth chiefly in these two points, in mortification, that is to say, a resisting of the rebellious lustes of the fleshe, and in newnes of lyffe, wherby we continually stryve to walke in that purenes and perfection wherewith we are cladd in Baptisme.

And although we in the journey of this lyffe be incumbred wyth many enemies, which in the way assaile us, yet fyght we not wyth out fruite.

F O I R M A N

tarbha ar dtroid. Oir an cath gnath-
 ach atá againd, agus an fgiath dainge-
 an do Jeonta anadhaidh bháis agus If-
 rind, is comtharrdha lán daingean é,
 go bfuil Athair cuimhneach againd, ar
 an ngealladh tug fé dhuinn an Iofa
 Criofd, agus go bfuil agar mbrofnugh-
 adh, fa chathughadh cruaidh do dhe-
 namh, anadhaidh na namhadfin, agus
 ní he sin amhain, acht go bfuil ag tab-
 hairt adheirbh fheasa dhuinn, vachta-
 ranacht an chathuighefin do chofn-
 amh. Vime fin abhraithreacha inmhu-
 uine is eigean én vair ar mbaifdeadh,
 agus ní hé sin amhain, acht teid adtar-
 bha, go mor dhuinn, bheith abfiadh-
 nuife an Bhaifdidh agadhenamh, do
 chuimhneachadh an cheangail atá ead
 ruind, agus Diá. Mar do gheall fé
 dhuinn, go mbiadh fé na Dhiá dhuinn,
 agus finde nar pobal dó, agus go mbi-
 adh fé dtathair againd, agus finde nar
 gcloind aige fan, agus gomadh eidir
 lind anaimfear do chuaidh tharaind do
 choimhneachadh, & aflechian an bfu-
 ilmaoid

389. P. 1. 2. d. it prof. it. l. 1.

389. Simp. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

For this continuall battaill which we fight against synne, death, and hell, is a most infallible argument, that God the Father, mindfull of his promise made unto us in Christ Iesu, doth not only gyve us motions and courage to resist them, but also assurance to overcome and obtaine victorie.

Wherefore, dearly beloved, it is not only of necessitie that we be once baptised, but also it moch profiteth ofi to be present at the ministration thereof; that we beinge putt in minde of the league and covenant made betwixt 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,

BHAISTIDH

ilmaoid daingean andeagh chreide-
 amh, fa naimfir ina bfuilmaoid, nó a
 ndeachamar ar feachran ó Dhiá do
 bhridh neimh, chreidimh, agus dhroch
 bheathadh neamhghloine, & mátaid
 ar gcoinfianfa aga nagra fin oraind, is
 vrafa dhufinne ara tfon fin, bheith go
 maith do reir ghealladh ghradaidh ar
 Nathar dhufinn, neoch atá agairm gach
 aonduine maille ré haithrige, do
 chum athrocaire, agus go bfeDMAoid ó
 fo amach gluafacht agus ceimniugh-
 hadh ni bhus furachra, do reir ar nin-
 mhe. Tuillead eile fós, is vrafa dha-
 oibhfe a aithreacha, agus a mhaithea-
 cha, folás mór agus fubhachas do gha-
 bhail chugaibh, ag faicfin bhur glo-
 inde aga ngabhail anucht an choimht-
 hinoil Chriofdaidhe, da chur agceill
 daoibhfé, go bfuilí féin gach enla
 agtoghail, & ag beathughadh na clo
 inde atá fa ghráfaibh, agus fa throcaire
 Dhé, neoch aga bfuil a vídh, agus a
 aire, do ghnáth lé freafdal Aithreamh-
 ail ar angloind fin, & ifbeite dhaobh

188 Ect. K. E. p. 10

3 pl. Pres. Ind. if they are.

fur. Relat.

AM

? solas

2 pl. Pres. Dep. that ye are.

Participle of necessity: ye ought to rejoice

whether we stand fast in the faith of God's elect, or contrariwise have strayed from him through incredulitie and ungodly lyvinge; wherof if our consciences do accuse us, yet by hearing the loving promises of our heavenly Father, (who calleth all men to mercie by repentance,) we may from hensforthe walke more warely in our vocation.

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

F O I R M A N

fo subhachas fíorbhuan oraibh fa nadh bharfín. Oír atá afhios agaibh nadh dteagmháid éin ní dhoibh, gan adheagthoilféan da dheonughadh dhoibh. Vime sin is beite dhaoibhfe fuireachair fíor dhítheallach, da dtogbháil, agus da nártrú, agus da noileamháin, adtuigfín fhirindigh, agus ane agla Dhé vile chumhachtaigh, agus da ndentár fuarruidhe no dearmad riú, fa fhálach thóile an Athar neamhdha orra, ní don cloind amháin do níthean anurchoidfín. Acht bhúdh damnádh dhaoibhfe féin fa dheoidh, afhulag an chland do cheandúigh fé, re fuil a Mhic dimpodh vadha go graineamháil, do dhíth thúigfena na fírinde, do chur ageceill doibh. Ar anadhbharfín, atá dífachaibh oraibhfe lé bhar nuile dhítheall freafdal do dhenamh fa namítr imchubháidh. Mar atá bhur gcland do thogbháil, adteagafg fhoirfe fhíor-Chríofdaidhe, & go háiridhe a lán ndóchas do dhenamh as fírentacht Iofa Críofd amháin, agus fuath do tábhairt

Participle of necessity, ye ought to be watchful.

Part. Subj. Pass

h/

Iron-horn: Schaner, Raffin, salt, coars, concentrate, Pres. of Habit.

Imper. Subj. (epula): *it wd. be condemnation depend.

Which thing, as it oght greatly to rejoyse you, (knowing that nothing can chauce unto them wythout his good pleasure,) so oght it to make you diligent and careful 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, hyding from them the good will and pleasure of Almyghtie God their Father, but also heape damnation upon your selves, in sufferinge his children, boght wyth the bloode of his deare Sonne, so trayterously (for lack of knowledge) to turne backe from him. Therefore it is your duety, with all diligence, to provide that your children, in tyme convenient, be instructed in all doctrine necessarie for a true Christian, chiefly that they be taught to rest upon the justice of Christ Jesus alone, and to abhorre

BHAISTIDH

thabhairt do chrabhadh fallfa, agus
dumhlacht dhealbh, agus do riagail an
Papa, agus do chum afhios do bheith
againd fa dheoidh, gurab é fo creide-
amh inar bhail libhfe a Athair, agus
afhiadhnuife an leanamhfa, do thog-
bhail, floindidh fein dhunna and fo,
abfiadhnuife Dé ar tus, agus na
Heagluise agus an choimh-
thionoil Chriofdaidhe,
fuim an chreidimh
inarbhail leibh an
leanamhfa do
thogbhail,
agus do
theagafg.

^ X
Past. depend. negat. Kalat;
1 ?



* And sin abradh antathair, no munroibhe fé do lathair
abradh an tathair Spioratalta airteagail an chreidimh
darab chomhain an Chré, nadhiaidh sin minigheadh
an Ministair mur fo síos iad.

3sq. Pres. Subj. Subst. Vb

creididh

X na
ATA an creideamh Chriofdaidhe,
do chulabhair anois go haithghe-
arr, 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 con-
sent to the performance hereof, declare here before God and the
face of his congregation, the somme of that faith wherein you
belve, 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 :

FOIRM AN

teagal dég. Acht do chum go madh feirde do thuigfemaiois fin roind, é agceithre chuid priondfubalta. Beanaidh an chédchuid de ré Diaí Athar, an dara cuid, ré Hiofa Criofd ar Dtiogharna, Foillfeochaidh an treas cuid ar gcreideamh dhuínn fa Sbiorad namh, agus foilleochaidh an ceathramhadh cuid dhéigheanach. Créid é ar gcreideamh adtimcheall na Heagluife, agus gráfa Dé ar na fiorthoirbheart di. Ar tus adtimcheall Dé adbhamaoid trí neithe .i. gurab é Dia ar nathair ar tús, go bfuil fe vile chumhachtach, andara ní, gurab é cruthuighthoir neimhe agus talmhana é, antreas ní, goirmaoid ar nathair dhe, agus creidmaoid gurab é ar nathair, ní na mhain ar fon ar gcruthaidhthe. Oir atá fin coitche and duínn vile, agus dona creatuiribh eile, ge nach bfuadar anmhéidfin donoir, Dia do bheith na Athair gradhach aca, acht is vime ghoirmaoid ar Nathair dhe, ar fon gur thogh fé go faor find, mar chloind ochta dhó féin do chum

Pl. See. Fut.

Λ. ?

Λ 5

but that we may the better understand what is contained in the same, we shal divide it into foure 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 beathadh biothbhuaíne,
 ar ion Iofa Criofd, agus is mó mheaf-
 muid an trocaire ro oirdheircse, iná
 gach vile ní talmhuidhe truaillidhe.
 Oír na fhegmhuis fo amhain, ni fhuil
 aoibhneas nó ardfonas, no comhfh-
 urtacht críochnuighe agan gcineadh
 dhaonna, agus an tan bhiás fo againd, *Fut. Relat. (Subst.)*
 is lainndearbhtha dhuínn go dtreor- *Pres. of Habit*
 uidheand fé find, an vile ghluafacht na
 beathadhfa, leis an ngradhfin féin ler
 thogh fé, go faor find ó thús. Iódas gu
 rab í, ar gcricoch fadheoidh dhe an Ri-
 oghacht tífuthain, do vllmhuidh fé da
 chloind thoghta do chofnamh. Oír
 ón tobarfa throcaire faoire Dé. Agus
 ona mhacacht ochta, atá fruth ar
 ngarma, agus ar nglanta, agus ar ngáth ✓ *? snátha* X
 naombta. Agus fa dheoidh fruth ar
 nglanta ag teacht chugaind, mar do ní
 an Teafbul Pól afhiadhnuife. Adbam-
 aoid fós an Día sin féin ar Nathair, do *sh* X
 bheith vile chumhachtach, ni ra mhain
 ar fon, go bfeadand fé gach én ní bhus *Fut. Relat. (Cópula)*
 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 assured that by
 the same love by the which he once hath freely chosen us, he shall
 conduct the whole course of our life, that in the end we shal
 possesse that immortall kingdome that he hath prepared for his chosen
 children. For from this fountein of God's free mercie or adoption,
 springeth our vocation, our justification, our continual sanctifica-
 tion, 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,

BHAISTIDH

bfuil fé ag riaghladh, agas ag ro choimhéd gach vile creatuir ar Neamh, & ar talmhuin, agas fá thalmhuin, lena ghliocas Diadha, agas lena chumhachtaibh, mar do ordaigh a thuigfé tíor-uighthe, agas a thoil throcaireach, agcongabhail anordughadh ó thús. Agas adbhamaoid fa treas cuid, gurab é cru-thuighthoir neimhe, agas talmhan é .i. go bfuil neamh, agas talamh mar fin na laimh, nach dentar é n' ionta anainbfios dó, nó fós anadhaidh athoile.

Acht go bfuil 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 bfuil agna diabhluibh nó ag lucht dhenta vilc ar an tfaoghal, cumhachta ar bioth do dhenamh triobloide no dithe, nó dochair do chloind thoghtha Dhé, acht an mhéid is toil leifean do dhenamh dhoibh, mar bhallaibh freafdail dó féin d'fondachtain, agas dfechain ar greidimh, & ar bfulaing, & ar bfoighide,
no

but in consideration that by his power and godly wysedome are all creatures in heaven and earth, and under the earth, ruled, gayded, 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 shalbeglorified in them. And so we confesse and beleve, that nether the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, ether to prove and trye our faith and patience,

BHAISTIDH

dar mbrofnugadh fuas lé barr dithill
 deadarghuidhe a anmáfan, nó do
 ghnáth fmuaintiughadh anaobhbnis,
 agus anard tfoláis neamhdha, atá ag
 feitheamh oraind tareis na ndochair
 ndimbuanfa. Gidheadh ⁿⁱ ba leithf- [?]
 gel dona daoinibh aingidhe fo, ar fon
 nach bfechaid choidhche ar thoil Dé
 do choimlínadh lena náingidheacht,
 no vmhla fós do dhenamh dho. Tuig-
 maoid dá náduir chomhlana eidir dhe
 alaighthe an Iofa Criofl .i. diadhacht
 tforaighthe, agus daonnacht chomh-
 lan ceangailte ré cheilé. Iondas go bfu
 ilmaoid agadmhail, & ag creideamh in
 focal futhain fforaighthe sin, do bhí ró
 imh gach tús, agus gach tofach, ler cru
 thuigheadh na huile neithe, agus atá
 fós aga ndion, agus aga ndidean mar
 ataid, gur ghabh fé ar náduir dhaonna-
 ine ó Oígh, lé hoibriughadh an Sbio-
 rad naomb, fa naimfir ar ordaigh com-
 hairle chomhbuan a Athar neamh-
 dha féin. Iondas go dtuigeam, agus
 go gcreideam nachraibhe én ní ina

Fut. Defend. It will not be an excuse

1 El. Pr. Suly.

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 appointed 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

ρ

F O I R M A N

gheineamhain, acht niamhghloine, & naomhthacht, agus fós fa meid adtarra na bhrathair dhuinne é: Oir do beigan, & do bjmchubhaidh an tí dhar chóir cách do ghlanadh ó tfaI, agus o tfaIchur apeaceadh é féin, do bheith glan ó vile tfaIchur peacthaidh iná gheineamhain, agus fós deis a gheineamhna. Agus mar adbhamaoid, agus mar chreidmaoid gur geineadh é on Sbiorad naomb, is mar fin adbhamaoid, agus chreidmaoid go rugadh é lé Hoigh darab ainm Muire do threibh Iuda, agus do theaghlach Daid do choimhlonadh gheallaidh Dé, agus na bfaidheadh .i. go mbriffeadh, sliocht na mná, ceand na nathrach, agus go ngébhadh Oigh toircheas gan chion fir, agus go mbéradh sí Mac da bhudh ainm Emanuel, is inand fin ré radha angaidheilg, agus Dia maille rinde, an tainmse Iofa is iondand fin ré rádha, agus slanuighthoir agaidheilg, an tainm tugadh dhó ó naingeal, da dhearbhadh dhuinne gurab é féin amhain

dob. 1. Prot. Independ. it was necessary to getting!

(Y)

399. 200. Fut.

89

399. 200. Fut.

but puritie and sanctification; yea, even in somuche as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and cIene 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 prophcie 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

BHAISTIDH

Fut. Relat.

hain tflaineochas apobal féin onape-
acthaibh. Adearar fós Criofd ris is
ionand sin ré radha, agus neach ar ar
cuiread ola, ar fon na noifgeadh tug-
adh dhó ó Dhiá Athar .i. gurab é féin
na aonar do horduidheadh, na Rígh,
& na Tíagart, agus na Fháidh, is Rí é,
ar fon go bfuair fé gach vile chumh-
achttha ar neamh, agus ar talmhuin,
iondas nach bfuil én neach oile, ar ne-
amh no ar talmhuin aga bfuil cóir no
ceart, ar ladh nó ar aitheantaibh do
chuma, no do cheangal do reir choin-
fiafa daonna, agus fós nach bfuil én
neach oile ler bfeidir ar nanmanda do
dhíon ó dhaoirse peacadh, no ar gcuirp
do dhíon, o fhoirmeart aingidhe
daonna, acht eisean amhain, & oibrighe
fé fo, le cumhachtaibh abhriathar féin,
le dtairrgeand fé find, ó chuibhreach,
agus ó dhaoirse Tíatáin, ag tabhairt
Thigheartuis dúinn ós ciond
peacaidh anfad mhairfeam, agus do ní-
maoid feirbhís dar Ndiá féin, abfiren-
tacht, agus a naomhtacht 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 tyranny of man. And this he doeth by the power of his worde, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sinne; whils that we lyve and serve our God in righteousnesse and holynes of our life.

FOIRMAN

adh. Is Sagart é atá futhain fíoraighthe, agus creidmaoidne, agus adbhamaoid fin, ar fon gur dhiol fé ceirtbhreitheamhnus a Athar nar nainmne, agus ar ar fon, le hiodhbhuirt achuirp féin, neoch tug fé mar ofrail enuair fuas, fa chroich rer céfadh é, & mar fin gidhbe iarras flighe eile ar bioth, ar neamh nó ar talmhuin, feach a bháifan, agus a páis dá thabhairt do chum ghráidh Dé, ni fgandail amhain do bheirid dó, acht maille ris an fgandail, go fiú agcumh-achta, ataid ag diultadh thoraidh, agus thabhachta na hén iodhburtafin. Adbhamaoid gurab é is én Fháidh and, neoch do fhoillfigh dhuinne, lan toil a Athar in gach én ni bheanas rer fla nughadh. Adbhamaoid, agus creidmaoid ar Dtighearna Iosa, do bheith ná én Mhac Dé, ar fon nach bfuil a én le theid eilé and do reir náduire, acht eifean féin amhain. Adbhamaoid fós gurab é, ar Dtighearna é, ní headh amhain ar fon gurab find a chreatuire, acht go haithghearr ar fon gur cheandaigh fé

so far as in them is.

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 eficacie 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 pertaining to our salvation.

This our Lord Jesus we confesse to be the onlie Some of God, because there is none such by nature but he alone. We confesse him also our Lord, not onely by reason we are his creatures, but chiefly because he hath redeemed us by his precious blood,

BHAISTIDH

fé find lena fhuil vafail oirdheirc fé-
 in agas mar sin fuair fé Tighearntus,
 agas vachtaranacht ofar gciond, mar
 Pobal do tfaor, agas do fhuafgail fé, ó
 dhaoirfe peacaidh, agas bháis, agas I-
 frind, agas an diabhail, agas do rinde
 fé Righthé, agas Sagairt dánd do Dhiá
 Athar. Adbhamaoid fós tuilleadh, &
 creidmaoid gur hagra dh ar Dtighear
 na Iofa abfiadhnuife bhreitheamhan
 talmhuidhe, darbhainm, Pontius Pila-
 tus, agas gur fhulaing fé bás agerand
 na croiche céfda, eidir dhias meirre-
 ach, fan mbreitheamhnus sin, acht
 gé minic do nochtadh and sin abheith
 neimhchiontach, agas mur do bhí an
 bás sin ro fhuathmhur ro ghranda ab-
 fiadhnuife dáoine, is mar sin do bhí
 an bás cedna, curfda abfiadhnuife Dé,
 mur adubhairt, is curfda gach én neach
 bhias crochaidhe ar crand, agas do fhu-
 laing feifean an ghné ghranda bhaisfe
 ar a pearfuind féin, ar fon gurab é or-
 duighthear lena Athair féin, mar bhra-
ighid orainde, agas mar fhear imchuir

Pract. 70. 1. Subst. 26.

*braighe, braighead n. a
 captive, prisoner, hostage,
 pledge.*

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 whom albeit oft and divers times he was pronounced to be innocent, he suffered the death of the crosse, hanged upon a tree betwixt two theves. Which death, as it was most cruel and vile before the eyes of men, so was it accursed by the mouth of God himselfe, saying, 'Cursed is everie one that hangeth on a tree.' And this kynde of death sustained 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, agus tuigma-
oid da reir fin, agus creidmaoid gur
thogaibh fé leis dind an curfadh, & an
mallachadh, do bhi crochaidhe ora-
ind ar fon peacaidh. Fuair fé bás gan
amharas, ag tabhairt a Sbioraide suas
alamhaibh a Athar, tareis aradha dhó,
a Athair ataim ag tairbheart mo Sbio-
raide ad lamhaibhfe. Tareis abháis, ad-
bhamaoid, gur hadhluiceadh a chorp,
agus go ndeachaidh fé fiós an Ifreand,
acht ar fon gurab e féin amhain funda-
muint na beatha, & gurab é féin bhudh *Pres. Retal.*
beatha dá ríribh and, nir bfeidir a cho-
ngbhail fa dhochar, no fa dhoilgheas
anbhais. Agus na dhiaidhfin do eirigh
fé an treas lá aris ar ngabhail chumha-
chta, agus bhuaidha dho ar an mbás, &
ar Ifreand, agus tug fé beatha arís do
chum an tfaoghail fós, leis anefeirg
he fin, agus atá fé 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 commend 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, communi-
cateth unto his lyvely membres; so that now unto them corporal
death is no death, but an entrance into that blessed life,

BHAISTIDH

fa mbeathaidh mbeandaighthe mbu-
antfuthain, Oír tareis na heifeirghe do
dhearbhadh dá dheifgibluibh dhó, &
da gach aón dar an go buan maille ris
go foithe abhás. Do chuaidh fe suas
go fo fhaicfena ar neamh abfiadhnuife
tíul daoine, agus tugadh a ionadh dhó
ar deaflaimh Dhé Athar vile chumha-
chtaigh, mar a bfuil sé anois na ghloir
féin, na én cheand, agus na én teach-
taire, & na én Aidhne, ar fon gach boill
dá chorp, agus atá comhfhurtacht mor
againd de fin. Ar tús lena dhul suas
ar neamh, do fofgladh teaghdhuis de
dhuinn, agus do rindeadh filighe dhu-
inn, as abfedfam go dána dul abfiadh-
nuife Chathrach grás, agus trocaire ar
Nathar neamhdha féin, agus na dhia-
idh fin atá fhios againd, go dtugadh
a onoir agus a inmhe Diofa Criofd ar
gceand, agus ar geodhnach nar naimne
do chum thoraidh, agus tarbha do the-
acht dúnd de fin, agus gé tá fé go cor-
parrdha anois ar neamh, atá fé lé cum-
hachtaibh a Sbioraid and fo do ghn-

Pact. Ag. 3

eg. Pres. and = upto his death
if kill them reach his death
[So it was 229 Pro. in by?]

Fut. Sub. Pl. 10

teaghdhuis, a dwelling, a
house, an apartment, chamber,
closet, a case, a drawer, a tabernacle

1 2

X

wherein our head, Jesus Christ, is now entred. For after that he
he had sufficiently prooven his resurrection to his disciples, and
unto suche as constantly did abide with him to the death, he
visible ascended to the heavens, and was taken from the eyes of
men, and placed at the right hand of God the Father Almighty,
where presently he remaneth in his glory, onely Head, onely Media-
tor, 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
profite and utilitie. For albeit that in body he now be in the
heaven, yet by the power of his Spirit he is present here with us,

FOIRM AN

áth nar meafgne, agus nar bfochair dar gcoimhdé, agus dar gcoimhdhídean inar nuile amhgharaibh, agus anfhocruibh. Agus saorfuidh fé fa dheoidh a Eagluis go huilidhe, agus gach enhall firindeach dhí fa ló sin, an tan tha ifbenfas fé é féin, ina bhreitheamh ar bheoibh, agus ar mharbhaibh. Oir fa dheoidh afe fo an ní adbhamaoid adtimecheall Iofa Criofid .i. mar do cond-cus é, ag dul fuas go foilleir, & mar do fhagaibh an faoghal do réir an chuirp fin féin do fhuilaing páis, agus do rinde aneifeirghe. Is mar fin chreidmaoid go daingean d'oghluaisde godtiucfa fé ó dheallaimh a Athar agus go bfaicfe gach vile tífúil é, agus fós go bfaicfid fúile na ndaoine ler tolladh athaobh é & cruindeochar and fin ar én láthair, an mhéid bhiás béo fanaimfírfín agus an mheid fuair bás roimhe fin, do nithear fós dealachadh an tanfin eidir na huanaibh, & na gabhruibh .i. eidir na daoinibh toghtha, agus na daoine damanta, agus cluinfidh an dara cuid diobh

7th Relat.

Pct. Pass. Was seen [unclear] good, vision est

389 Pct.

389 Fut. Ind. Depend

389 Fut. Ind. Depend.

389 Fut. Ind. Depend.

7th Ind. Pass

389 Fut. Ind.

aswel to instruct us, as to comfort and mainteine us in all our troubles and adversiteis. From the which he shal finally deliver his whole Church, and every true member of the same, in that day when he shal visibly appeare agayn, Judge of the quicke and the dead.

For this finally we confesse of our Lord Jesus Christ, that as he was scene visibly to ascend, and so left the world, as touching that body that suffred and rose agayn; so do we constantly beleve that he shal come from the right hand of his Father, when all eyes shall see him; yea, even those that have peared 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.

BHAISTIDH.

diobh, an guth fubhach fírbindfe .i. Teagaidhfe adhaoine do bheandaídh Mathairfe, agus gabhaidh feilbh go fío raidhe fa Ríoghacht atá ar hullmhughadh dhaoibh roimh tfofach an tfoaghail, agus cluinfidh an chuid oile dhiobh an bhreath fhuathmhur agarbhfa nach gcuirfidhear araháis choidhche .i. bhíthi agimtheacht vaimfe alucht dhē ta na haingidheachta, agus an vilc, do chum na teineadh nach baithfidhhear feafda. Agus ar anadhbhurfa goirthe ar fa Sgriobhtuir lá an fhindfhuaraidh no lá anathnuadhaidh don láfa, agus fós goirthéar lá nochtaidh na nuile dhiamhra dhe. Oír is and faorfuidhear na firenaigh ona nuile amhgharaibh, agus cuirfidhear iad afeilbh an ghloire féin, atá gan vireafbhuidh, agus na adhaidh sin do gheibhid na daoine damanta ceirt bhreitheamhnus do dhe namh orra, agus cumaoin anuile olc féin, mas follas nó mas diamhair do rindeadar iad, agus mar chreidmaoid go daingean in Diá Athar, agus an Iofa

Imperat. 2 Pl. come ye.

h/

(X)

^

X

3rd Fut. Ind.

X

Imperat. 2 pl. Subst. Vlt.

X

(X)

Part. Ind. Pass. [Gairfidhear]

(X)

Part. Ind. Pass

7

3rd of 1st pl. or 1st of 3rd

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 feareful 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 revelation 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 receive judgement, and recompence of all their impietie, be it openly and secretly wrought.

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

F O I R M A N

Criófd mar adubhramar romhaind. Is mar sin 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 vaind, agas ar nanmanda, agas ar gcoinfiasa atá ar na gcumailt dfuil Iofa Criófd, & conguibhthear find a bfirinde Dhé go dei readh ar mbeatha. Agas ar na hadhbha raibhfé tuigmaoid go bfuil illradh anmand fa Sgriobhtuir agan Sbiorad futhain síoraidhefe, atá agluafacht ó Nathair, agas on Mac. Adearar ar vairibh vífge ris ar fon anhlanta do ni fé, & ar fon an neirt do bheir fé dhar nádúir thruaillidhe, diomchur dheagh thorthadh. Oír na fhegmhuis sin biaidh ar naduirne go huilidhe gan toradh, agas fós biaidh fi go huilidhe lomlan daingidheacht, agas dolc. Adearar teine ar vairibh eilé ris an Sbioradún, ar fon na foillfé, agas na dteinteadh fhádoid heas fé

*cuimilt cumailt: act of combining
as in 97th; against for
wedding with; see
N.B. of playing a thistle.*

Fies. End. Pass.

*isradh, isradh; plural
multiplicity; plural no.*

3sg. Fut. Indic.

Pres. End. Pass.

Pres. Relat.

as before is said; so do we assuredly beleve in the Holy Ghost, whome we confesse God equal with the Father and the Sonne; by whose working and mightie operation our darkenes is removed, our eyes spiritual are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retayned in the truth of God, even to our lyves end. And for these causes, we understand that this eternal Spirit 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 forth good fruite; without whome this our nature shuld utterly be barren, yea, it shuld utterly abound in all wickednes. Sometimes the same Spirit is called fyre, by reason of the illumination and burning heate of fyre that he kindleth in our hearts.

BHAISTIDH.

heas fé acroidheadhaibh caich. Adear *Pres. and Pass.*
 ar fós ola nó vindemint ris an Sbiorad
 fin féin, ar fon go mbogand, and go mao *Pres. of Habit.*
 thuidheand a oibriudhadh crúas ar gc
 roidheadh, & go dtugand fé oraind cló *Pres. of Habit.*
 na himhaidhe fin Iofa criofd, doghabh *print*
 ail indaind, ré flaineochar amhain find.
 Creidmaoid fos, go comhdhaingean
 go raibhe and, agus go bfuil and, agus
 go mbia and Eagluis atá naomhtha,
 agus atá vilidhe .i. comaoineachadh
 nó coimhcheangal na naomh, atá an
 Eaghuiffo naomhta, ar fon gur ghabh fi
 maitheamh a huile peacthadh lé crei-
 deamh abfuil Iofa Criofd amháin. An
 dara ní, ar fon tareis a haithbhreithe,
 go bfuil Sbiorad anaomhtha aice, agus
 comas gluafachta anaomhtacht nua
 bheathadh, & in deagh oibrighthibh,
 mar do ordaidh Diá a pobal toghtha
 féin do ghluafacht. Ní he go bfuilma-
 oid ag breathnughadh, anoirad fin
 dfirentacht no dfoirfidheacht, do bhe
 ith riamh roimhe no go bfuil anois, nó
 go mbiaidh feafda fa Neagluis fin nó a

The same Spirit also is called oyle, or unction, by reason that his working mollyfieth 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 coming of the Lord Jesus, a Church, which is holy and universal; to wit, the Communion of Saintes. This Church is holy, because it receaveth free remission of sinnes, and that by faith only in the blood of Jesus Christ. Secondly, because it being regenerat, it receiveth the Spirit of sanctification and power to walke in newnes of lyfe, and in good workes, which God hath prepared for his chosen to walk in. Not that we think the justice of this Church, or of any member of the same, ever was, is, or yet shal be so ful and perfect,

FOIRM AN

nén bhall dí. Iondas nach beith feidhm aice aleigean anife fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireasbhada ar na maitheamh dhí, & go bfuil firentacht Iofa criofd arna tabhairt dá gach aon ler bhail leanmhuin ris maille ré deagh creideamh. Agas goirmaoid Eaglais vilidhe nó chatharrdha dhí, ar fon go bfuil fi dá gach vile chinelach, agas da gach vile labhra, agas da gach vile fdáid, nó fdáta, nó inmhe fhear agas bhan, an mhéid diobh do ghoir Diá ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirfe peacaidh do chum a tfeirbhi fe Sbioratala féin, agas do chum ghlan gniomharthath, agas is don Eagluiffe do bheir fe comhroind a Sbioraide namhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheatha, agas én Bhaifdidh, agas én Tighearna .I. Iofa Criofd, agas cóir ghnathuidhe na Sacramuinte, agas ceangluidh fé croidheadha na buidhnese ré cheile, in grádh agas agoimhcheangal 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 thraldome of synne to his spiritual service and puritie 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.

with (for le can no be), with whom it
was, in whose opinion it was.

Even one who desired to
cleave to him.

BHAISTIDH.

Adbhamaoid fós go dtugadh, tri ti-
odhluicthe oirdheirce onoracha don
Eaglais naomhthafa, go geinearalta

.i. maitheamh na peacadh, do geibh *Pres. Ind. Pass*
thear lé creideamh frindeach fa mbe-
athaidhfe, eifeirghe na feola nó cholla
na marbh, do gheibh gach én neach,

3rd. P. Ind. Inf. Pres.

gé nach iondand cáil nó cofamlacht
abfagaid sin. Oir is do chum dham-
naidh, agus bhreithamhnuis fhuath-

mhair, eirghid lucht anuile mar adubh
ramar romhaind, agus eirghid na fire-

aigh, do ghabhail tfeilbhe ingloir, &
anaoibhneas, agus ní bá macnas me-

7th Ind. sg 3.

anman aneirghe, agus ní eireocha én
chorp and ar fon chuirp eilé. Acht do

*Fut. Depend. their rising shall not be an
imagination.*

gheibh gach énnuine a chorp féin,
mar do thuill fé afhaghail, go maith nó

gó holc, do gheibhid na fireanaigh an
bheatha tfuthain, mar thiodhlucadh

faor ó Dhiá, ar na cofnamh, agus ar na
toirbheart dá chloind thoghtha lé

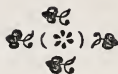
Hiofa Criofd ar nén Aidhne, agus ar
nén cheand. Do fan maille ris an A-
thair, agus ris an Sbiorad naomh, biaid.

?

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 obtained 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 receive in his owne bodie as he hath deserved, be it good or evel. The juste shal receive the life everlasting, which is the free gift of God given and purchased to his chosen by Jesus Christ, our onely Head and Mediator: to whome with the Father and the Holy Ghost,

FOIRM AN

gach vile ghloir anois agus afaoghal
na faoghal.



¶ LEANAIDH AN NUR-
naidhfe na dhiaidh sin.

ADHE bhíoth tífúthain, bhuaín
tíodhluicigh na nuile chumhacht,
ódho gheallais dod mhór throcaire, &
dod mhór mhaitheas féin, go mbeithea
ad dhia dhuind, agus ní hé sin amháin,
acht go mbeithea ad Dhiá, agus a Ta-
thair dar gcloind, atamuíd gud ghui-
dhe, mar do dheonuidhis led ghráfa-
ibh, ar ngairm dfaghail chumaind, &
chuidighe dod chreideamh, go m-
hamhluidh sin bhus toil leat an lean-
amhfa do bheandachadh led Sbioraid
naomhtha, & aghabhail ameaifg do chl
oinde, neoch atamuíd do bhaifdeadh
do réir do bhriatharfa. Ionndas anuair
thiucfas fé, go haois fhoirfe, go naide-
omhadh

*289. Superf. Suly, that thou
wouldst be!*

Fut. Relat. (copula)

Fut. Ind. Relat.

Fut. Ind. 29.3.

9

X

be all honor and glory, now and ever.

Then the Father, or in his absence the God-father, shal rehearse the Articles of his faith: which doone, the Minister exhorting the people to praye, sayeth in this manner, or suche like, kneeling:

ALMIGHTIE and everlasting God, which of thy infinite mercie and goodness hast promised unto us that thou wilt not only be our God, but also the God and Father of our children: we beseeche thee, that as thou hast vouchesaved to call us to be partakers of this thy great mercie in the felowshipe of faith, 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 Word, to the end that he comming to perfite age, may confesse

BHAISTIDH.

X omhaidh fé thufa do bheith ataon Dia fhirindeach, agus an té do chuireis chu gaind dar slanughadh Iofa Criofd, agus feirbhis do dhenamh mar sin dó go di ongmhalta, agus bheith tarbhach don pobal, no don choimhthionol dó, ar feadh abheathadh, agus abhuan tfaoghail go himlan, iondas tareis a chuid don bheathafa do chaitheamh dho, go mbearar é mar bhallbeodha don chorp sin, dfaghail tfubhachais agus tfólais, abflaitheamhnus, mar abfuil do Macfa Iofa Criofd, na Rioghacht, agus na ró fhlaitheamhnus, agus mar a mbi-aidh tré bhioth fíor, is na ainm atamuid gud ghuidhe mar do theagaifg fé féin duind, mar adubhairt ar Nathairne atá ar neamh.

Pass. Subj. Pass.

¶ Tareis na guidhe sin fiarfuidheadh an Minifdir ainm an leinimh agus anuair do ghebha fé fios a anma labh radh mar fo fiós

St. F. B. B. B.



I.

thee only true God, and whome thou hast sent Jesus Christ, and so serve him, and be profitable unto his church in the whole course of his life; that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy joyes in the heavens, where thy Sonne our Christ reigneth, world without 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:

FOIRM AN

A T A I M S E gud Bhaifdeadh
 A. N. anainm an Athar, agas an
 Mhic, agas an Sbioraid naomh, agas ag
 labhairt na mbriathar fa dhó, gabhadh
 vífge na láimh, agas cuireadh ar édan
 an leimh é, agas ar gcricnughadh
 na hoifgefin dó, tugadh buidheachas
 do Dhiá mar fo fiós.



A N mhéid nach lor leat a Athair
 naomhtha neart chumhachtaigh
 is mó trocaire, agas trom ghráfa finde
 do bheathughadh, lé tiodhluicthibh
 coitcheanda, mar an gcuid oile don
 chineadh dhaonna, agas na cheand sin
 atá ag médughadh iondaind, & ag to-
 irbheart oroid, tiodhluicthe inganta-
 cha égfamhla, lán tfaidhbhre mar dhli
 gheadh, agas mar fhiachaibh, atamuid
 ag tógbhail ar nindindeadh chugadfa
 agas ag tabhairt mhór bhuidheachais
 duid, ar fon do mhaithis imarcaidh, &
 ní he amhain gur lór leat ar naireamh
 ameafg

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 beawtifie and blesse us wyth common benefits, like unto
 the reste of mankinde, but also heapest upon us moste abundantly
 rare and wonderfull gyftes ; of dutye we lyft up our eyes and mindes
 unto thee, and gyve thee most humble thankes for thy infinite
 goodnes, which haste not only nombred us emongest thy saintes,

BHAISTIDH.

ameafg do naomh dod throcaire
 tfaoir. Acht atá tú agabhail, agus aga
 irm ar gcloinde chugad, agus gcomh tha
 rruighthad leis an Tfacramuinte, mar ch
 omhtharradh, no mar tfuaitheantus do
 ghrádhá. Vime sin a Athair inmhúin
 gen go bfuilmaoid imchubhaidh do
 thuilleadh an mhór thiodhluicthe sin,
 agus da madh ail leat dioghaltas do
 dhenamh oraind, do reir ar ndroch
 ghníomharthadh, is dianbhás, agus
 damnadh futhain síorbhuan do bhér-
 tha dhuinn. Gidheadh a Athair vile
 chumhachtaigh, atamuid gud ghuidhe
 go ma toil leat do ghráfa do mhédug
 hadh iondaind, nífamhó, agus nifa
 mhó, agus gabh anaoidhefo, ad choi-
 mhéd, agus ad choimhdhídean, neoch
 atamuid do thabhairt mar ofrail, agus
 mar thiodlucadh dhuid, maille ré hurr
 nuidhibh coidcheanda, & na fulaing
 dhó, tuitim fa meidfin do dhearmad
 do chreidimh, nó do thoilefe, as go
 dtiucfadh dhe bridh an Bhaifidhfe
 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 Sacrament as a singuler token and
 badge of thy love. Wherefore moste loving Father, thogh we be
 not able to deserve this so greate a benefite (yea, if thow wouldest
 handle us according to our merits, we shuld suffer the punishe-
 ment of eternall death and damnation,) yet for Christes sake
 we besече 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 baptisme,

SVIPER AN

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

X

¶ BIODH AMHLVIDH

¶ FINID DORDVGH
adh an Bhaifídh.

✠)(*)(✠


✠ FOIRM ✠

TSACRAMVINTE
Chuirp Chriofd, ré raitear
Suiper an Tighearna, and
fo fiós.

¶ Anlá

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

THE MANER OF THE LORDES SUPPER.

TIGHEARNA.

Anlá bhías Suiper an Tighearna, aga thoirbheart don pobal mar is indenta vair fa mí nó gach vair bhús ail leis an gcoimhthionól, labhradh an Minifdir mar fo fiós.



TVgmaid dar naire abhraithreac-
ha ionmhuine, ciondas do ordaigh
Iosa Criofd, Sacramuint naomhtha a
chuirp féin, ré raitear Suiper an Tigh-
earna, do thoirbheart duinn. Mar aith-
thriseas Pól easbul, fa naonmhadh cai-
bidil dég, don chéd Eibfidil do chuir
fé do chum na Gcórinteach. Fuair
míse on Tighearna ar fé, an ní tug mé
dhaoibhfe. Anoidhche do braitheadh
Iosa ar Dtighearna, do ghabh fé arán
chuige, agas tug buidheachas don A-
thair, agas do bhris an tarán, agas do
raidh na briathrafa, caithidhfe fo, agas
asé fo mo Chorpfa briffidhear ar bhar
fonfa, agas deanaidhfe fo, mar chuimh-
niughadh oramfa. Mar an gcedna. Ta-
reis an Tfuiper do ghabh fé an cupa
agas do raidh na briathrafa, aff fo an

(X)

359 Pect.

2 pl. Imperat.
Imperat 2 pl

I. 3.

The day when the Lodes Supper is ministered, which commonlye is used once a monthe, or so oft as the Congregation shall thinke expedient, the Minister useth to saye as followeth :

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

'I have,' saith he, 'receyved of the Lorde that which I have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke 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

SVIPER AN

timna núa nó an cumhnáta amfuilfe, & denaidhfe mar fo, gach vair oífas sibh *Fut. Relat.*
ní dhe fo, mar chuimhniughadh oram fa, oír gach vair Iofas sibh an taránfa, *Fut. Relat.*
agas ólfas sibh ní don chupa fo, foillfe ochaidh sibh mo bhaffa, no go dtí mé do bhreith bhreithe, ar bheuibh, agas ar mharbhaibh. Aranadhbhurfin gidhbe Iofas an taránfa, agas ólfas ní don chupafo, go neamh imchubhaidh, biadh fé ciontach agcorp, agas abfuil an Tighearna. Arandhbhurfin, féchadh, agas ceafnaidheadh gach aonduine é féin go maith, agas da ndenaid mur fin, ithid ní do naran, agas olaid ní dhon chupa. Oír gidhbe Iofas no ólfas go neamh imchubhaidh fo, Iofa *Fut. Relat.* *3 Pl. Pres Subj.* *3 Pl. Imperat.* *Fut. Relat.* *Fut. Ind. 393. he shall eat and drink.*
idh, agas ólfaidh fé adhamnadh féin do chiond nach dtugfé aire nó onoir do chorp an Tighearna.

¶ Nadhíaidh fo gluafeadh an Minifdir, do chum na Searmona nó an teagaífg, agas abradh mur fo síós.

¶ 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 eat this bread and drinke of this cuppe, ye shall declare the Lordes death until his comminge. Therefore, whosoever shall eat this bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltye of the bodye and bloud of the Lord. Then see that every man prove and trye hym selfe, and so let hym eat 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.

TIGHEARNA.

O Thangamar and fo, agceand ache
 ile a pobal inmhuin an Iofa Cri-
 ofd, do chaitheamh, agus donorugh-
 adh chumaoinigh chuirp agus fhola
 ar Slanughthoir Iofa Criofd, tugma-
 oid go gér dar naire na briathrafa Poil.
 Ciondas atá fé agiarraidh ar gach en-
 duine, é féin dfechain, & do cheafnu-
 ghadh go ditheallach, ful do rachas fé *Int. End. Relat.*
 do chaitheamh chodach do naranfa
 no dól neithe don Chupafa. Oír is
 mar mhorthiodhlucadh do gheibh *1 Pl. Pr. End.*
 maoid an Tfacramuintfe, maille ré
 croidheadhaibh vmhla aithreacha, &
 le creideamh beodha. Oír is mar fin
 chaithmaoid, go Sbioratalta feoil Cri-
 ofd, agus olmaoid afhuil. Da ndenam *1 Pl. Pr. S. S. S.*
 mar fin, atamaoid agcriofd, agus Cri-
 ofd iondain, atamaoid maille ré Cri-
 ofd, agus Criofd maille rind, mar fin is
 mor ar gcuntabhairt da gcaitheam an *1 Pl. Pr. S. S. S.*
 Tfacramuint go neamh imchubhaidh.
 Oír antan chaitheam go neamh ghlan *Int. End. Pl. 1.*
 no go neamh vmchubhaidh í, atama-
 oid ciontach abféoil, agus 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 bloud
 of our Saviour Christ, let us consider these woordes of S. Paule,
 how he exhortheth 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 benefete ys great, if with a truly penitent hart
 and lively faith we receive 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 receive the
 same unworthely, for then we be giltye of the bodye and bloud

SVIPER AN

Slanuighthoir, agus caithmaoid, agus ólmaoid ar ndamnadh féin, fa gan aire do thabhairt do chorp an Tighearna, agus atamaoid ag fadogh fheirge Dé nar nadhaidh féin, agus ag brofnughadh dhioghaltais do dhenamh oraind, do ghneithibh imdha tindis agus bás. Agas fan adhbhar sin anainm, agus a-hudarras Dé bhithbheo, agus a Mhic Iofa Criofd, ataimfe ag fgaradh, agus diultadh, agus ag dealachadh ón Tabla fa, gach vile lucht labhra blaißbeime anadhaidh Dé, gach vile lucht iodhalachta, gach vile lucht moirta, gach vile adhaltrach gach vile lucht vilc, & tnutha, gach vile lucht eafumhla do thabhairt da naithribh, no dá Maithribh, no dá Priondfadhaibh, no da Dtighearnaibh, nó da naodhairibh, nó dá Minifdribh, agus 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 fho-grá

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.

Therefore if any of you be a blasphemor 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 takynge of this holy sacrament, the Divell entre into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction bothe of bodye and soule.

TIGHEARNA.

grá dhoibh mar fhreigeoras fiad abfi- *Fut. Relati*
 adhnuife, an tí atá na bhreitheamh co
 thrum cheirt bhreatach, gá a chroidhe
 do bheith ag énduine dá ndubhramar
 díbh fo, teacht do thruaillleadh an
 bhuird mhoir, bheandaighefe, & gid *187. P. Ind. Depend.*
 headh, ní he fath fa nabrum fo, dochur
 én duine peacthuigh ar a ais, da mhéd
 fuathmhaireacht nó olc, nó vrchoid
 da ndearna fé, má tá fé ag mothugh-
 adh aithrige neimh, chealgaighe na
 croidhe, ar son a peacaidh, acht amha-
 ín, an mhéid atá dhíobh ag anmhuin
 do ghnáth apeacadh gan aithrige, &
 fós ní fhuil fo aga labhairt anadhaidh
 na ndaoine aga bfuil fúil ré barr foir-
 fidheachta dfaghail, tar an bfoirfidhe-
 acht is eidir léo do rochtain fambeat-
 haidhfe. Agas gé mhothuighemaoid
 morán anbfainde, agas feachrain inda-
 ind féin, nach bfuil ar gcreideamh co-
 imhthren no comhdhainghean, agas
 bhudh cóir dhuinn abheith, Acht find
 go mic ag denamh neamh dhochais,
 as maitheas Dé, do bhrídh thruaillidhe

Judge therefore 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 amytye 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

SVIPER AN

ar náduire, agus fós nach bfuilmaoid
 combhullamh, agus bhudh cóir dhuínn
 abheith, do dhenamh tfeirbhíe Dé no
 do mhedughadh a onora, agus aghloire
 ag mothughadh do ghnáth an mhéid
 fin do chothughadh indaind, go bfuil
 feidhm againd gach enlá, troid do dhe
 namh anadhaidh thoile, agus ailghis
 ar gcorp. Gidheadh, fós ar dtuigfin
 duínn go ndearna an Tighearna an-
 uireadfin do throcaire oraind, gur bhu
 ail fé a Tfoifgel agcló nar gcroidhead
 haibh. Iondas go bfuilmaoid ar ar fa-
 oradh, ó thuitim aneamh dhochas, &
 aneamh chreideamh, agus ar dtuigfin
 duínn na dhiaidh sin, go dtug fé bridh,
 agus toil duinn, cathughadh, agus co-
 gadh do dhenamh anadhaidh ailghis
 ar gcorp, maille ré toil do bheith aga-
 ind feitheamh ar a fhirinde, & ar choi-
 mbéd a aitheantadhfan. Is eidir lind
 adheirbhfhios do bheith againd nach
 gcuirid na huireafbhadha imdha fin
 adubhramar, moille no bacadh fa nadh
 bhar, dar ndiultadh mar lucht cathui-
 ghe

327. Faith & hope

*ailghis: great pleasure
 or desire, lasciviousness*

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 duety requireth, felinge still such rebellion in our selves, that
 we have nede 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 hartes, so that we
 are preserved from falling into desperation and misbelieve; and
 seing also he hath indued us with a will and desire to renounce
 and withstand our own affections, with a longing for his right-
 ousenes and the keeping of his commaundementes, we may be
 now right well assured, that those defautes and manifeolde
 imperfections in us, shalbe no hinderance at all against us,

TIGHEARNA.

ghe imchubhaidh no dhingmhailta do
theacht do chum an tabla Sbioratalta
fo. Oir ní hé adhbhar ar dteachta do
chum an bhuirdfe, dar dtairbenadh fé-
in mar dhaoibh firenta fíorghlana-
nar beathuigheadh acht na adhaidh
fin. Acht atamaoid and fo, agiarraidh
ar slanuíghe, & ar mbeathuighe an Iofa
Criofd, ag tuigín nach bfuilmaoid di-
nd féin acht damanta. Tugmuid dar
naire mafeadh, gurab leigheas ro oird
heirc an Tfacramuint naomhthafa, da
gach én duine bocht easlán, agus gu-
rab fóiridhin fhior, chumhachtach í,
dá gach anam anbfand, agus nach iar-
rand an Tighearna cuibhdheas no
dingmhaltacht oile oraind fanadhbhar
fa, acht ar nuile agus ar lochta dad-
mhail abfiadhnuife Dé, agus na Heag-
luife, agus ar mbeith inar lucht cuidig-
he da thuillteanas, agus da thiodhluic-
thibh subhacha. Oir afe fin caitheamh
firindeach afheola, agus ól firindeach
afhola, na fuilghemaoid fós dar nint-
indibh, bheith agluafacht timcheall na

theolon, lit. of it u. 10

1 p. separat.

to cause him not to accept and impute us as worthie to come to his spirituall Table. For the ende of our coming thither is not to make protestation that we are upright and juste in our lives, but contrariwise, we come to seke our life and perfection in Jesus Christ, acknowledging in the meane tyme, that we of our selves be the children of wrath and damnation.

Let us consider, then, that this Sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte, but that we unfaynedly acknowledge our noightines 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 blood,) let us not suffer our mindes to wander aboute

SVIPER AN

neitheand dtalmhuidhe neoch truailtear go hullamh, mar ataid na neithe do chid ar fúile inar bfiadhnuife, agus ghlacaid ar lamha, agiarraidh Chriosd ionta, mar do bheith fé druite anarán nó abfion no mar go nimpoidhfeadh fubfdaint na neilemintfa, nó ná neithe andfa, a fubfdaint afheolasan nó a fhola. Oír is í is én flighidh dhileas duinn dar nullmhughadh féin, & dullmhughadh ar nanmand, do ghabhail no hoileamh na faoire, agus na beathadh fubfdaintighfe, find do thogbhail ar gcroidheadh, agus ar nintindeadh, maille ré crei deamh maith, os ciond gach vile neithe, talmhuidhe saoghalta, agus dul i-steach mar fin abflaitheamhnus Dé, do ghabhail Chriofd nar nanmandaibh, mar abfuil fe gan amharas na Dhiá firindeach, angloir neamh meafardha a Athar, da dtiubhram gach vile mholadh, agus onoir, agus ghloir anois, agus tré bhioth fíor.

Pres End. Pass

3rd. H. Ind.

Pl. Fut. Ind. Enclosed

Pl. Fut. Ind. Depend.

¶ BIODH AMHLVIDH

¶ An

the consideration of these earthlie and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ bodely presente in them, as if he were inclosed in the breade or wyne, or as yf these elementes were touned and changed into the substance of his fleshe and blood. For the only waye to dispose our soules to receive norishment, reliefe, and quickening of his substance, is to lift up our mindes by fayth above all thynges worldlye and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoutedlye verie God and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.

TIGHEARNA.

X
 ¶ An diaidh na Searmona tigeadh an Minifdir anuas
 afan mbuipid, agus fuidheadhfe fan Mbord maille
 ré gach fear, agus ré gach mnaoi da mbia and, agab-
 hail anionaidh vmchubhaidh féin, agus gabhadh fé
 an tarán, agus tabhradh buidheachas do Dhá leis
 na briathruibhfe síos nó lé briathruibh oile fa suim
 chedna.

Deport. Reg.

82 (1*) 28

AATHAIR na trocaire, agus a
 Dhé na nuile tfubh^haltaighe, agus
 na nuile tfubhachas, otaid na huile
 chreatuire gutaithe, agus gotadmhail
 mar vachtarán, agus mar Thighearna,
 is coir dhuinne ofsind oibrighthe do
 lamh, vmhla, agus onoir do thabhairt
 do tainm Diadhafa gach vair, ar tús ar
 fon gur chruthaigh tú find, do reir tfi-
 odhrach, agus do chofamhlachta féin.
 Agus go hairidhe ar fon gur tfaór tú
 find on mbas tfuthain, & on damnadh
 anma, inar tharraing an Taibhirfeoir an
 cineadh daonna, lé peacadh daor do-
 leighis, onar bfeidir lé duine, nó lé ha-
 ingeal, finde do tfaoradh, acht tufa a
 Thighearna tfaidhbhir ad throcaire,
 agus gan críoch ar do mhaitheas, do

Incl. Depend. negat. Re lat.

The Exhortation ended, the Minister commeth doune 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 thanks, either in these wordes 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 workemanship of thyne own handes, at all tymes to reverence and magnifie thy Godly Majestie: first, for that thou haste created us to thyne own image and similitude; but chieflie that thou haste delivered us from that everlasting death and damnation, into the which Satan drewe mankinde 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 goodnes,

SVIPER AN

rinde freafdal arar gceandachne, do
chum go mbeith an taon Mhac cart-
hanach neoch dod ghrádh firindeach
tugais duinne, na dhuine chomhchof-
mhuil rind féin in gach enghne, abfg
mhuis peacaidh ambain, do ghabhail
dioghaltas ar peacaidhne, agas ar fea-
chrair ar a chorp, do chofg tfeirgefi,
agas dioc do cheirtbhréamhnuis le
na bhás, do fgrios an fhir dobadhar
don bhás lena eifeirge, do thabhairt
bheathadh arís do chum an tfaoghail
.i. anbheatha ó rabhadar fiol adhaimh
vile lé fir cheart ar na bfogra.

Foot: Independent.

that was
auctor.

3 P2, Foot: Depend.

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

when will know not:

na bhás (p. ná - ro. íb), who was not,
relat. ná being equivalent
to man. usually nar.

haste provided our redemption to stande in thy onely and welbe-
loved 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 pönishmentes of our transgression, by his death
to make satisfaction to thy justice, and by his resurrection to
destroie 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 acknowledge that no creature ys able to com-
prehende 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 vitorye; to receive us into
thy grace when we could do nothyng but rebell against

SVIPER AN

och do vllmhuidh tufa a Athair na tro caire do nmhuintir do togh tú féin ful do cruthuigheadh an domhan. Agas tuigmaid, agas adbhamaoid gurab od throcaire tfaoirfe, fuaramar na tiodhluicthe mora neamhchumfeachafa ar fon hén Mhic ghrádhaidh Iofa Criofd. Vime fin atámaid and fo do choimhthionolfa, lé brofnughadh do Sbioraide naombhthafa, agtabhairt buidheachais, agas mholaidh, agas ghloire, agas onora duitfe anois, agas tre bhioth fíor.

¶ BIODH AMHLVIDH

Im. parat. 189.

¶ Na dhiaidh fo brifeadh an Minifáir an tarán, agas tugadh don pobal é, agas roindhidfean catarra é, do reir aithne Criofd ar slanighthoir, agas tabhradh an cupa dhoibh mar an gcedna, agas is inleghtha don Mhinifáir cuid éigin don Sgriobhtuir bheanas ris anadhbarfin, ag foillfughadh bháis Chriofd, do chongbhail anamaand agcuimhne Chriofd, mar do bhadar na cédfáda adtimcheall na Sacramuinte, na dhiaidh fin abradh an Minifáir mar fo fíós.

foindid. 3 Pl. Imperat.

3 pl. Part. of Subst. Vb.

AATHAIR is mó trocaire atamaoid 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 acknowledge and confesse to have received 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 breade, and delyvereth it to the people, who distribute and divide the same amongst them selves, accordinge 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 outward signs of bread and wyne, which are called the visible woorde; but that our hartes and myndes also may be fully fixed in the contemplation of the Lordes death, which is by this holy Sacrament representede. And after the action is done, he geveth thankes, saying:

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

T I G H E A R N A.

agus ghloire dhuit, ar fon gur dheon-
 aigh tú dhuinn an mhéidfin do thiod-
 luicthibh, agus do tfaidhbhreas, ar
 ngabhail agcumand, agus agcuideach-
 adh do Mhic ghrádhaidh Iofa Criofl
 ar Dtighearna, neoch tug tufa dfulang
 bháis tar ar gceand, agus tug tú dhu-
 inn fós mar oilcamhain, agus mar bhe-
 athaidh inmholta, do chum na beath-
 adh futhaine, agus atamaoid aga ghui-
 dhe ort anois a Athair neamhdha gan
 aleigean duinn tuitim indearmad na
 dtioghluiceadh maithfe tugais duinn
 acht andaingniughadh, agus ambua-
 ladh agló nar gceoidheadhaibh, i
 ondas go bfeofam gach enla fás ni
 fa mó, agus ni fa mhó, agcreideamh
 firindidh, ag fíor ghluafacht an deagh
 oibrighthibh, agus in gach én ghné
 mhaith dibh fín, agus go ma móide a
 Thighearna dhaingneochas tú fínd *Int. Relat.*
 is na laithibh cuntabhartachfa, buaid-
 hreadh an aibhirfeoir oraind, as go
 bfeofam feafam cródha buan do dhe-
 namh agadmhail hanmafa, do mhed-

K.

and glorie, for that thou hast vouchsafed to graunt unto us miser-
 able sinners so excellent a gifte and threasor, as to receive us into
 the felowship and company of thy deare Sonne Jesus Christ our
 Lorde; whome thou deliveredst to death for us, and haste given
 hym unto us as a necessarie foode and norishment unto everlast-
 ynge life.

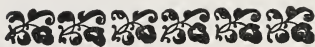
And now we besече thee also, O heavenly Father, to graunt us
 this request; that thou never suffer us to become so unkinde as to
 forget so worthy benefittes; but rather imprint and fasten them
 sure in our hartes, that we may growe and increase dayly more and
 more in true faith, which continually ys 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 continue in the confession of the same

DON POSADH.

ughadh do ghloire mar atá tú ad Dhiá
os ciond gach vile neithe beandaigh-
the anois, agas tré bhíoth fíor.

¶ BIODH AMHLVIDH.

¶ Na dhiaidh fo abradh an Minifíir, agas an pobal an
treas falm ar ched, no Salm éigin eile agcantaireacht
ag tabhairt bhuidheachais do Dhiá mar is bés, agas
beandaighthea an pobal, agas leighthea fíubhal
doibh on mbord naomhtha fín.



FOIRM

NA ORDVGHADH

an pfoaidh and fo fíos

¶ Deanadh ar tús gairm do thabhairt trí lá tfaoire india-
idh acheilé don pobal, go bfuil contract no gealladh
pfoaidh eidir . N. agas . N. agas ma ta duine aga bfuil
adhbhar cneafda nó ladhamaíl, chuireas bacadh no
toirmeafg and fín, agas nochtas nach eidir léo maille
ré ladh an Pofadh do dhenamh, indifeadh anois é, an
la deigheanach dona trí laithibh abradh an Minifíir
mar fo fíos.

¶ TEAG-

to the advancement of thy glorye, which art God over all things
blessed for ever. So be it.

The action thus, the people singe the 103 Psalm, 'My soule, give laude,' &c.,
or some other of thancks givynge : which ended, one of the blessings before
mencionede is recitede, and so they ryse from the Table and departe.

THE FORME OF MARIAGE.

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

DON POSADH.

† TEAGASG DO

chum an pófaidh.

Abhraithreacha innhuine atamaoid and fo ar gcúindiughadh agceand acheile abfiadhnuife Dé, agus a choimhthionoil, do cheangal, agus dfuaidheal an fhirfe, agus na mná recheile, animhe onoraigh an pófaidh an ní do tindfignadh ar tús, agus do ho noruigheadh lé Diá féin aparthus, an vair do bhi an duine asdaid neamhlochtaigh. Oír anuair do rinde Diá neamh, agus talamh, agus gach ní da bfuil inta sin, agus fós do chruthaigh, agus do dhealb an duine do réir afhiodhrach féin, agus achofamhlachta, an tí da dtug fé riaghail, agus Tighearn-tus os ciond gach ainmhidhe ar talmhuin, os ciond eifg na fairrge, agus enlaithe anaer, adubhairt fé and sin, nar mhaith duine do bheith beó na vathadh nó na enar, denmaoid ar fé antí chuidigheas leis do réir a chofamh-

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 auctoris'd by God hym self 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 fashoned man also after his owne similitude and likenes, unto whome he gave rule and lordship over all the beastes of the earth, fishes of the sea, and fowles of the ayre; he said, It is not good that man lyve alone; let us make hym an helper like unto hym self.

z

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X ^
singulants, singular
number, salentness,
a few, a small quantity.

Pres. Depend. negat. Post. He said
that it was not good that man should
live alone!

DON POSADH.

lachta féin, agus do chuir Diá codladh trom ar an duine, & do ghabh afna da afnuibh as a thaobh, agus do rinde Ebha de fin, da chur agceill duinn gurab éin chorp, agus enfheoil, agus én fhuil fear, agus bean, agus do chur agceill duinn fós an coimhcheangal di-mhair atá eidir Chríofd, & a Eagluis, agus arpadhbhurfin fgaraidh duine rena Athair, agus rena mhathair, agus leanaidh fé rena mhnaoi, do dhenamh chumaind, agus chuidighe ria, agus dlighidh fé grádh do thabhairt di mar tug Críofd grádh da Eagluis .i. achoimhthional, agus a pobal beandaighthe. Oir tug fé a anam da gciond, & mar an gcedna atá dfiachaibh ar an mnaoi toil afir do dhenamh, agus bheith vmhal dó, ag denamh atfeirbhife in gach vile ní onorach Diadha. Oir atá sí fa smacht, agus fa riaghail afir an fad mhairfeas fiad ré cheile na mbeathaidh, agus atá an mhéidfin do neart, & do bhrídh fa Pófadh naomhthafa, nach agan bfeair féin atá cumas a chuirp odo nithear

*Pres Ind Pass. (Interse
in marriage)*

And God brought a faste sleape uppon hym, and toke one of his ribbes and shaped Eva therof; doying us therby to understand, that man and wife are one body, one flesshe, and one blood. Signifynge 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 ovr Saviour loveth his Churche, that is to say, his electe and faithfull congregation, for the which he gave his life.

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 howsband, so long as they contynew bothe alyve. And this holie marriage, beyng a thyng most honorable, is of suche vertue and force, that therby the howsband hathe no more right or power over his own bodie,

DON POSADH.

nithear an Pósadh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin ach agan bfeair ódo cheangail Diá fad fa chumandfa abfochair acheile, do chum gheineamhna agcloinde da dtógbhail, agas da naltrum an eagla Dhé, do mhédughadh Rioghachta Criofd. Aranadh bhurfín gidhbe hiad cheanglus Diá mar fo ré chéile, ni heidir andealughadh nó asgarthain ré chéile, acht mur thograidis do toil achéile, seal tamail, dul ó chéile do dhenamh vrrnuidhe, agas throifge, agas do dhenamh bharr dithill anoirchill na haimfire meadhonuihge. Agas gan ambeatha do chaitheamh fada abfegmhuis achéile, ar eagla ceachtar dhiobh, do dhul alíon no agcuntabhairt anaibhirfeoir do bhridh neamhghloine. Agas ar an adhbhurfín do tfeachna thruaillidh an chuirp nó adhaltrais, atá dñiachaibh ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi afear féin, do bheith aice. Iondas go bfuil

impert. subj. unless they assent. This tense is the same in form as the impert. indic. instead of it because regularly used in secondary future.

in preparation for

omit?

but the wyffe ; and likewise the wyfe hathe no power over her own body, but the howsband ; forasmoche as God hathe so knytt them together in this mutuall societie to the procreation of children, that they should bring them up in the feare of the Lorde, and to the increase of Christes kyngdome.

Wherefore, they that be thus couppled together by God, can not be severed or put a parte, oneles it be for a season, with th'assent of bothe parties, to th'end to gyve them selves the more ferventlie to fastyng and prayer ; gvyng diligent hede, in the meane tyme, that their longe beyng aparte be not a snare to bring them into the daunger of Satan through incontiniencie. And therefore to avoyde fornication, every man oughte to have his owne wyffe, and every woman her owne howsband : so that

DON POSADH.

dfiachaibh ar gach einfhear, agus ar gach én mhnaoi, ag nach bfuil tiodhlucadh geannuidheachta ó Dhiá, a aontughadh Pófadh do dhenamh, ar aithne Dhé vile chumhachtaigh. Ion-das go mbiadh Teampul Dé, & soithe ach an Sbioraid naomh glan. Oir ofiad fin ar gcuirpne^m arna gcoimhed glan neamhthruaillidhe. Oir atáid ar gcuirpne anois na mballaibh do Chorp Iofa Criofd, agus nach gránda fuathmhur, na boillfin, do thruaileadh nó do tfaichadh? ó t^mfurtuidheacht nó ó adhaltrandas, nó ó dhroch ghníomhar thuibh oile? Ar anadhbharfin, atá dfiachaibh ar gach éinneach, a ftoitheach do choimhéd glan naomhtha. Oir gidhbe ar bith thruaileas, no tfaichuis Teampul Dé fgriofaídh, agus millidh Diá é.

3 sq. Sainfead. i. Sainfead. i. Sainfead. i. 7 Nbr.

Ro. F. K

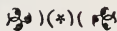
P. res. Relati



¶ Na dhiaidhín labhradh an Mínífir mar fo ris na daoínibh póifarand.

? x

John and



¶ A Taimfe

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

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

DON POSADH.

X
A Taimse aga iarraidh ortfa a .N. & agcur a eire, agas a chúruim ortfa a. N. mar fhreigoras fibh lá an bhreith-theamhnus, anuair fhoillfeochar di-amhair 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 fin anois abfiadhnuife an choimhthionoilfe. Oír is beite dhibh adheirbhfhios agaibh, nach bfuil da mhéd chuirfithear abfochair achéile do tflighidh ar bith eile, acht mar do ordaigh briathra Dé bhur gceangal ré chéile, nach bfuilte ceangailte abfiadh nuife Dé, agas nach ladhamhail an Pófadh.

Fut. and Pass

X

2 pl. Pres. Dep. that ye are not.

¶ (*t*) 28

Pres. Subj. Pass

¶ Muna faghthar locht nó toirmeasg bhacas an pófadh do dhenamh, abradh an Minitír mar fo fiós.

A Taimse aga bhur ngabhailfe dñi adhnuife, an mhéid atá fibh do lathair and fo, nach gcluimim 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 Woorde dothe allowe, are not joyned together by God ; neyther is theyr matrimony lawfull.

If no impediment be knowne, then the Minister sayeth :

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

DON POSADH.

afg aca fúid ar pófadh do dhenamh, & guidhim sibhse fa fin do chuimhniughadh go maith, agas matá agaibhse féin enneach aga bfuil afhios, ceachtar dhiobh fúid, do bheith ceangailte ré duine eile, nó bacadh ar bith nach bfétar go ladhamhail an Pófadh fo do dhenamh foillfigheadh anois é.

☉(x*)☉

259 Poes. Subj. Subst. 11. Muna raibhe adhbhur bacaidh and leasnadh an Minitir an tadhbar mar fo síos ag radha na mbriatharfa.

ONACH bfuil enduine aglabh-airt anadhaidh anadhbhurfe, gabhfa ort do laimh a .N. agas geall and fo abfiadhnuife Dé, & achoimhthionoil naomhtha, gur gabh tú, & go bfuil tú toileach argabhail .N. atá and fo do lathair in a mnaoi Pófda ladh amhail, agas go bfuil tu ag gealladh acoimhéd, agas acumhdach, agas agradhughadh in gach én ni, do reir mar dhligheas fear pófda do dhenamh da mhnaoi

259 Poes. Subj. (resolved form) now with as you liked this!

x / h

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

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

FORASMUCHE as no man speaketh agaynste this thyng, 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,

DON POSADH.

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

¶ Freagrá anfhir and fo.

Is mur sin féin ghabhaimfe í, agus ataim aga gabhail and fo, abfiadhnuife Dé, agus achoimhthionoil .i. na Heagluise naomhthafo.

¶ Labhradh an Minitfir mar fo síos ris an mnaoi Pófdar and

A TA tufa a .N. agadmhail abfiadhnuife Dé, agus na Heagluife naomhtha and fo, gur ghabh tú, agus go bfuil tu anois agabhail .N. andfo do lathair, iná fhear Pófdá dhuid féin, ag gealladh vmhlachta, agus fhreagra dhó, ag diultadh & ag treigean gach éinfhir oile, 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, accordyng 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 Spowse 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 ; promisyng 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 chaithe-
amh maille ris, angloine, ag dhenamh
firinde dhó ingach vile ponc, mar iar
ras Soifgel Dé do dhenamh.

¶ Freagra na mna and fo fiós.

Is mur fin féin ghabhaimfe é, agas
ataim aga ghabhail and fo abfiadhnuife
Dé, agas an choimhthionoilfe atá
do lathair ag ceand a chéile.

¶ Na dhiaidh fin abradh an
Ministir mur fo fiós.

Imperat. 2 pl.

TVgaidh dá bhur naire an Soif-
gel. Iondas go dtuigfeadh sibh, *[sg. Sec Fut.]*
ciondas do báil ler Dtighearna Iosa *Prot; Independ.*
Criófd, an ceangal onorach naomhtha
fa do choimhéd, agas créd é daingne
an tfnadhmafa, nach bftar ar enchor a
fhofgladh no a fgaoileadh, amhail te-
agaifgthear dhúinn fa .9. mhadh Cai-
bidil dég do Tfoifgel Matha mar fo.

¶ Tangadar

and fynallie, to lyve in a holy conversation with hym, keepinge
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 wolde have 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:—

DON POSADH.

(X)

T Angadar na Pairíúdh do chum Chríofd, da fhiondachtain, & d'fí ós a intinde, & do fhiarfuidheadar nar ní ladhmail do dhuine, abcan do chur vadha fa gach én adhbhar fuarra ch? do fhreagair sé iad, & adubhairt, ané nar leghabhair an tí do rinde duine ó thofach, fear & bean dorinde fad, & ad ubhairt fanadhbhurín, fgaraidh duine rena Athair, & rena Mhathair, & leanaidh rena Mhnaoi Pófa. Agus bhudh én fhéoil iad an días sin, iondas nach días fad o sin amach, acht én fhéoil, ar anadhbhurín na fgaradh duine ó ché ile, an ní do cheangail Día abochair a chéile.

fionnais, know, try, examine see, understand, recognise, invent, discover, find, compass.

depend. Interrog. Relat neg.

Pret. Pl. 2^d is it that ye have not read.

Pret = Fut

Fut. Independent. they twain shall be one flesh.

1 f

M Atá go greideand sibh gan am haras, na briathrafa do labhair Críofd ar Dtighearna, mar do chulabh air ambeth ga naithris ifin Tfoifgel, is beite dhaoibh adheirbhfhios agaibh, gur cheangail Día abfarradh achéile sibhfe, afdaid nó aninmhe naomhtha an Pófaidh. Vime sin denaidhfe bhur

do chulabh. 2^d Pl. Pret.

1 a

Participle of necessity: ye should be well assured.

X

'The Pharisies came unto Christe 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 theym male and female? sayeng. For this thyng shall man leave father and mother, and cleave unto his wife, and they twayne shalbe one flesshe; so that they are no more two, but are one flesshe. Lett no man therefore put asonder that which God hath copwled together.'

If ye beleve assuredlie these woordes which our 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 hath evyn so knytt you together in this holy state of wedlocke. Wherefore applie your selves to lyve a chaste and

DON POSADH.

nditheall, fa bhur mbeathaidh do chai
theamh, go glan aontadhach abfochair
achéile, an grádh Diadha, a fith Chri-
ofdaidhe, an deagheifimlair, afaor chu-
ngbhail tñadhma an chaibhneafa gan
bhrieadh, agas a coimhéd fhirinde
gach aóin agaibh daroile, mar theagu-
isgeas briathra Dé dhaoibh.

¶ Nadhiaidh fin furaileadh an minifir ar Dhiá
iad ag radha ma mbriathar fo fiés, 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 ab-
fochair achéile, i ngrádh naomhtha
godeireadh bhur mbeaghadh.

¶ B I O D H A M H L V I D H

Imperat. Pass.

¶ And fin abarthar an. 128. psalm darabainm is bean-
daidhe an mhuintear ar a mbi eagla an Tighearna,
nó a chofmulas eile do chantaireacht.

(X)

86 (+*) 28

¶ FIOS-

holie lyfe together, in godlie love, in Christian peace, and good
example; ever holdinge faste the band of charitie withoute any
breache, keepinge faithie and trueth th'one to the other, even as
Godes Woorde dothe appoynte.

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

THE Lorde sanctifie and blesse you; the Lorde powre the riches of
his grace uppon you, that ye may please hym, and lyve together in
holie 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 fiós.

OIR is ní ro imchubhaidh fíof-
rughadh na ndaoine easlána, gid-
headh is ro dhoilidh gach én riaghail
bheanas ris do fgríobhadh. Vime fin le
igmaoid do chum réfuin, & do chum
thuigfe an Mhinistir Dhiadhá dheif
ridigh, teagafg do thabhairt do neaf-
lan, ag nochtadh dhó trocaire, & gráfa
agas gealladh firindeach Criofl, mas
duine anteaflan arambí eagla dhiogh-
altais Dé ar fon apeaceadh. Agas mar
an gcedna, bagar do dhenamh ar ane-
aflan do dhioghaltas Dé, mas duine é,
nach mothuidheand apeaceuigh, agas
nach faoileand, agas nach dtuigeand é
féin, do bheith ciontach, mar dó ní
an liaigh tuigfeach do bheir leigheas
do réir na heasflainte bhíos aranothar
dhó, agas dá rabh vireafbhuidh riach-
tanais aleas ar ancaflan cungnamh leis

*discreet, prudent, retentive of
secrets, moderate, discreet.*

*a sick, delicate or wounded person
3sq. Pres. Surg. of S. I. & U.S.*

THE VISITATION OF THE SICKE.

BECAUSE the Visitation of the Sicke is a thynge verie necessarie, and yet notwithstanding, 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 perceiue hym moche afrayde of Godes thretenynges; or contrarie wise, if he be not towched with the felinge of his synnes, may beate hym downe with Godes justice. Evermore like a skilfull phisition, framyng his medicine according as the disease requireth; and if he perceiue hym to wante any necessaries,

COMHFHVRTAUGHT

ar feadh anearta no a chumhachta, & a thabhairt ar chach adhenamh mar ag gedna. Iondas nach biadh vire-
afbhuidh air. Agas dlighidh an teaf-
flán fios do chur ar an Ministir gach
vair dá rigfe fé do leas é, neoch do
ní guidhe ar fgáth aneafllain and sin,
agas ameaig an choimhthionoil, agas
dá rabh afheidhm air denamh féin,
guidhe mar an gcedna.

349. Suppl. Subst. Vb.

30. Feb. 1669.

349. Suppl. Subst. Vb. 1669. Feb. 30. 1669. Suppl. Subst. Vb.

1669

349. Suppl. Subst. Vb.

† VRRNVIDHTHE ION-
radha ag fiofrughadh na neaflán.

O A Dhé mhaith, a Thighearna,
agas a Athair, achruithuighthoir,
agas afhir choimhede gach én neithe,
a thobar gach vile mhaitheasa, & mhor
chaibhnis, mar do bheir tú slainte do-
na corpaibh daónna, & mar do bheir
tú gach deagh thiodhlucadh eile léd
ghráfaibh, dona huile dhaoinibh, as go
madh feirde do thuigfedis do bhuan
tiodhluicthe, agas do thrén toirbhear-
tus fin, indóchas gurab móide, & gurab
vllmhuide,

x

he not onelie releveth hym accordyng to his abilitie, but also pro-
videth by others that he may be furnished 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 require, commendeth hym in
the publike prayers to the Congregation.

A PRAYER TO BE SAID IN VISITING THE SICK.

O our good God, Lord and Father, the Creator and conservor 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 liber-
alitie, so that they might be the more ready to serve and glorifie

* who will make prayer for the sick man there and amid the
congregation, and if he have need of it, let himselfe make prayer
likewise: Reg. dean adl.

NA NEASLAN.

x
 vllmhuide, do dhendhaois feirbhis du itfe, agus do bherdaois gloir, & gnáth mholadh do tainm Diadha. Mar sin don taobheile, an tan do nimaoid dro ch imchar oraind féin, acur fheirge ar do chumhachtaibhfe, is gnath leat ar dteagaf, agus ar ngairm chugad, le hil gheithibh smachtaidhe, lé leagand tú go lár ar gcuirp chombrúite, agus ar bfeoil fobhrifde, agus go speisialta lé trom pladhaibh tindis, & gallradh, agus eafflainteadh, ghnathuidheas tú do chur oraind, dar ndúsgadh, & dar mbrofnughadh on tromdhachre agus on dearmad atá iondaind vile, agus ag tabhairt tfeila ar ndroch bheatha dhúinn, leis na heafflaintibhfin, agus leis na hamhgharaibh, a & go speisialta antan bhagras tú an bás féin. Oír atáid na heafflainte sin, & na teachtairidhe an bháis, lán do dhochar, & do dhoilgheas don fhéoil, acht gé leigheas lán fhallán íad, do Sbioradaibh na ndaoine toghtha. Oír is léo sin bhrofnuidheas tú find, dimpodh chugad dó chum ar

3 Pl. 200 Fut.
 3 Pl. 200 Fut.

tromdha-chré?

tan tan?

though it is though they be right whole
 medicine.

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 messengers 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

COMHFHVRTACHT

flanuighe, & dod teadarghuidhfe inar
 ndóghruind, & mar ndócomhal, dfa
 ghail do chuidighfe a Athair ghrádh-
 aigh. Agas dá bhridhín atamaoid gud
 ghératachfa. A Dhé ghrádhaidh, go
 ma toil léd mhaitheas neamhmeafar-
 dha truaighe dodghabhail, agas tro-
 caire do dhenamh, ar do chréatuir bo-
 cht féin, neoch do cheangail tufa ris
 leabaidhfe, lé tindeas trom dofhua-
 laing, agas atá fa eire antróm doghru-
 indeach lé cudrum do laimhfe, a Thi-
 ghearna na dena cuntus no comhaire-
 amh ris, do thabhairt luadhuidheachta
 dhó, do réir aghniomhartha. Acht do
 réir do throcaire, agas do ghras neimh
 meafardha, maith a vile chionta dho.
 Oír is ar a tson fin do smachtaigh tú
 go feimh é, agas féch ar vmhlacht do
 Mhic inmhuín Iofa Criofd duid .i. a-
 niodhbhuirt bhudh toil leatfa do ghab-
 hail chugad, mar lán éraic vile aingid-
 heachta na ndaoine ler bhail eifean do
 ghabhail, mar a bfirentacht, agas mar
 anaomhadh, agas mar anaon flanuigh-
 thoir.

p do comhal m.
 distress & discomfort,
 difficulty

Supernat. 289.

Preter. Relat.

p. 1. Depend. 2. 11. (so the an. 10. 11.) with
 what was, in whose opinion it was.

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 heavines of thine hand.

O Lord! enter not into a compt with him, to render the rewarde due unto his workes; but throw thine infinite mercy remitte all his faultes, for the which, thou hast chastised him so gently, and beholde 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 fhirindeach do tha-
bhairt doneafflan, do thuigfin, & do
ghabhail Chríofd chuige mar tflanu-
ighthoir, indóchas tú féin da ghabhail
ad ghrafaibh, minigh fós, agas maoth-
aidh, na dochair atá air, mar atá eagla
a peacuigh, agas gráin ghránda an
bháis, ata ag luidhe ar achoinfias an-
fand aimhneartmhur, agas na fulaingfe
a Thighearna, indfuidhe imarcacha an
aibhirféoir do bheith anuachtar air, nó
an dóchas daingean deagh tflanaight-
he, do bheir tú dod chloind chartha-
naigh do bhreith vaidhe. Agas annh-
éid atamaoid vile don fdaid, & donim-
mhe chedna, ag feitheamh ar chofamh
lacht an chathasa anuair bhus toil leat
fa ar ngairm chuige. Atamaoid go lán
vmhal gud ghuidhe, maille ris an gcre
atuir mbochtfa, neoch ata tú anois do
fmachtughadh, gan tu dhimirr do bhu
irb bhreitheamhnuis air, nó na adha-
idh. Acht go madh toil leat do thro-
caire dfoillfeachadh 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 condi-
tion, and to be visited with like battel when it shal please thee to
call us unto the same; we beseech thee most humbly, O Lord, with
this thy poore creature whome thou now presently chastisest, that
thou wilt not extend thy rigorous judgment against him, but that
thou wouldest vouchsafe to shewe him thy mercie, for the love of

COMHFHVRTA CH T

Mhic charthanaigh Iofa Criofd ar Dtighearna, neach do fhulaing bhás fionnair fuathmhur na croiche, & do imchuir da dheóin féin, cionta aneafslain thruaighfe ar amhuin, do chum thufa dha athniughadh, mar gach aón dar cheandaigh feifean lena fhuil luachmhoir, agas dar ghabh fé chuige agcumaoineachadh a chuirp féin, dfaghail chuidighe don t^olas tfuthain agcomand Haingeal naomhthafa. Nadhiaidhfin, a Thighearna, vllmhuidh agas gluais a chroidhe led ghrafaibh. Iondas go ngebhadh fé an fmachtughadh aithreamhailfe do chuiris air lé foirdhidin, agas lé fir fhulang Diádha, agas é da imchur fin maille ré humhla, & ré deighthean, agá ifliughadh, agas aga profdail féin lé croidhe, agas lé hintind^o dod thoil bheandaighthe, agas dod thrén trocaire, mar atá tú anois aga fhios ar an gcorfa, do chum mhaithaefa do dhenamh dhó, agas do chum atflanaighthe. Goma toil leat a Thighearna, cuideachadh leis ina vile

399. See. Ant.

X

X

259. Proc. Ind.
[a resolved form consisting of 3rd 99. with pers. pron.]

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 receive by thy grace, with all mekenes, this gentle and fatherlie correction which thou hast layed upon him; that he may indure it patiently, 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

ag ríghie riotta: 'to aspire unto thee?

NA NEASLAN.

vile thindeas, agus ghéir ghuafacht, & gé nach bfuil afeangaidh nó a ghuth aibeil anois, do dhenamh na hoifige do fhoillfeochadh do ghlóirfe, goma toil leatfa ar a tson sin, achroidhe do bhrofnughadh anairde, ag ríghie riotta amhain, itá atén tobar gach vile mhaitha, agus frémhaidh, agus fuidhidh go daingean na chroidhe, an ge alladh gradhach, do rinde tú dhúinn an Iofa Criofd do Mhac ar Slanuighthoir, as go nanfa fé go daingean dearbhtha dóghluaithe, anadhaidh gach vile amais, agus iondfuidhe, agus bhuaidhridh, is eidir lé namhaid ar nanma dimirt oraind, do bhuaidhreadh ar gcoimfiata. Agus ar bfaicin duitfe gurab í do thoil, an bheatha tfeuthain do chomhroind rinde, lé bás do Mhic ionmhuin Iofa, agus glanadh, agus nidhe ar peacadh, lé dortadh afhola-fan, agus firentacht, agus beatha tfeuthain do thabhairt dúinn lena eifeirghe, go má toil leat an leigheas namhtha nua fhallanfa do bháis, agus

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 forth the thy glorie, that yet at least thou wilt stirre up his heart to aspire unto thee onely, which art the onelic 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

? Aug. 1616, there is
w. aibeil, quick,
sudden

x

1 x

is it a thing, tightness,
washing, dis-tending

Foot. Ind. 89.3.

amas: an attack or attempt

x

COMHFHVRTAUGHT

teifeirghe do chumail ris an truagh
 eafllanfa, atá ingábhadh ghuafachta-
 ch, agas a chrith, agas a eagla, do chur
 dhe, agas meanma, agas meifneach do
 tabhhairt dó ina dhoghraing, agas ina
 dhocomhal, agas mar atá gach é nÍ
 a Athair neamhdha follas duitse, agas
 gurab aithnidh dhuid féin gach é nÍ,
 arabfuil afheidhm nó afhurtacht do
 fhreadal dó, do réir do dheagh thoile
 Diadha féin. Goma toil leatfa a Thighearna,
 achoimhlonadh, agas a chomh
 fhurtacht léd ghafaibh, mar is fearr do
 cífidhear dod chumhachtaibh Diadha
 féin. Gabh chugad a Thighearna ad
 dhídean é. Oír is chugadfa amhain
 atá athriall, agas atflighe, agas daing-
 nidh é, a taitheantuibh, agas ad ghe-
 alladh, agas maith dhó a peacuidh dhi
 amhra, agas fhollafa, ler bhrofnaidh fé
 tfeargfa, agas do bhorb bhreitheamh
 nus, go dur drochmheim na adhaidh
 féin, & gé dhó thuilleamar vile bás, &
 damnadh do réir chóra no cheirt bhre
 itheamhnuis, deonuigh dhó an bhea-
 tha

7. ut. Pass.

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 known 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 fé-
 in fós ag feitheamh, do bhrídh do
 throcairefe, agus do ghrás. Acht che
 ana a Athair neamhdha, mas í do dhe
 agh thoilefe, édo mharthuín ní is fá x 118
 fa faoghalsa, médaigh do ghráfa féin and
 as go ndena fé feirbhís dod ghloirfe,
 & go ndena fé barr dithill, agus freaf-
 dail, ara bheith agcofamlacht vmhla
 dod Mhacfa Diofa Criofd, agus é dhá
 threigean féin mar sin, agus leanmhuin
 don Iofafín amhain, neoch atá ag tab-
 hairt eifimlara comhfhurtachta, agus
 dóchais dó, ina vile peacthuibh, ion- 25, P. 15, 24.
 das go bfuighe fé maitheamh a vile pe
 acadh, agus locht, do réir mar rug fé le-
 is suas ar neamh, an gadoidhe do céfadh
 na fhochair fa chrand, do bhrídh adhó
 cháis as. Acht mata anaimfear ar dte-
 acht ina toil leatfa adhul vande chu-
 gad féin, tabhair a Thighearna toradh
 agus brídh do ghrás do mhothughadh
 na chroidhe, agus na choinfias, iondas 25, P. 15, 24.
 go bfuighe fé fasdail nua, agus fechain
 do chúraim aithreamhailfe na thim-
 cheall ó thofach 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 himself the more
 diligently, and with more carefulnes, to the example of thy Sonne
 Christ Jesus ; and that in renouncing him self, he may cleave fully
 unto him, who, to give consolacion and hope unto all sinners, to
 obtaine remission of all their sinnes and offences, hath caried with
 him into the heavens the theeefe 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 faterlie care over him
 from the beginning of his life unto the very end of the same,

tastail f. tasting,
 testing, trying

tastail ? x

COMHFHVRTAUGHT

thadh, ar grádh do Mhic inhuin Iofa
 Criofd ar Dúighearna, Tabhair gráfa
 dhó, iondas go madh eidir leis an
 comhfhurtacht, agas an faibhreas mor
 fa .i. maitheamh apeaceuigh an Iofa
 Criofd do ghabhail chuige, maille ré
 croidhe maith, agas lé lán ndóchas
 creidim. Oir atá an Tíofa fin anois
 aga thaisbenadh féin doneafflán amh
 gharfa, do bhrídh an gheallaidh, do
 foillfigheadh dhó ad bhriathruibhfe,
 do ghnáthuighfé ma ráon rinde a Te-
 agluis, agas ad choimhthionol naomh
 thafa, agnátughadh do Tfacramuin-
 teadh, an ní do ordaigh tufa a Teag-
 luis, do dhaingniughadh chreidmhe
 gach aóin, ler bhail dóchas neimhche-
 algach do dhenamh indadfa. Guidh
 maoid fós tú a Thighearna, goma sgi-
 ath dhaingean díona dhó, an creide-
 amh firindeach do bheith anuachtar-
 aige, ar indfuidhibh an bháis, agas
 do thabhairt dó barr aire do bheith
 aige ar an mbeathaidh tífuthain, iondas
 ag glacadh na beathadhfin 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 boldely 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 riotfa, a dteaghuis neimhe afubhachas síoruidhe. Goma toil leat fós a Athair neamhdha, é do bheith fad dhídean féin, agus fad dheagh choimhéd, agus gé tá sé easflán is aithnidh dhuitfe a tlanughadh, ge tá sé adtribloid, agus a ndoghruing, is aithnidh dhuitfe afhóiridhin, agus afhurtacht, gé tá sé anbsand, is aithnidh dhuitfe aneartughadh, atá sé agtuigfin atfalchair féin, agus aneamhghloine féin, & a olc féin, agus a aingidheachta féin. Gidheadh is aithnidh dhuitfe anidhe, agus aghlanadh, até sé lán do lotaibh, & dáladhaibh, gidheadh is aithnidh dhuitfe iocflainte & luibhe, do chur rena chneadhaibh, & rena chrechtaihbh, atá crith eagla, & vamhain air Gidheadh is aithnidh dhuitfe meanmá, agus meifneach do thabhairt dó. Agus do chur na mbriathar anaithghiorra, atá sé mar chaoirighchailte ar feachran, gidheadh is aithnidh dhuitfe aghairm, agus a thabhairt arís do chum

L. 4.

Gladh: a wound, spite, ill-feeling.

may joyce 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 soveraigne 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.

COMHFHVRTAUGHT

do thighe. Dá bhridhfin a Thighear-
na, mar atá an creatuir truaghfa, neoch
is doibrighthibh do lámh féin aga tho
irbheart féin fuas go huilidhe ad lamh-
aibhfe, gurab amhluidhfin is toil leat-
fa, agabhail ad dhídean trocaireach.
Mar an gcedna go ma toil leat, finde
vile do chreatuire truagha, do dhaing-
niughadh ad Sbioraid naomhtha, agas
do Sbiorad naomhtha do dhaingniu-
ghadh indaind, do chum find féin do
chofnamh, agas do bhreith bhuidhe
ataimfe anadhaidh ar namhad ne-
imhnidhe. Oír is eígean duínn cath-
ughadh, agas comhland do dhenamh
ris, no go dtairngidh tufa vadha find,
agas fós guidhmaoid go duthrachtach
thú an dochar, agas an doilgheas, do
fhulaingfe, atá ar neaflánfa, dar mbro
fnughadh féin, do chum vmhlachta,
agas ílé, lé honóir, agas lé heagla roi-
mh do laimh chumhachtaighfe do
bheith oraind. Oír atá afhios againd,
gurab eígean duínn, teacht abfiadh-
nuife, chathrach do bhreitheamhnus
fe, antan bhus toil leat ar ngairm.

Wherefore, O Lord, seeing that this poore creature (thine owne workmanship) resigneth himself wholly into thy hands receive him into thy merciful protection. Also we poore miserable creatures, which are, as it were, in the field, ready to fight till thou withdraw us from the same, vouchesafe to strengthen us by thine Holie Spirit, that we may obtaine the vitorie 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.

NA NEASLAN.

Acht cheana a Thighearna, atá trua-
illeadh ar náduire briflighe, fa fdaid,
& fa ninnhefe, go bfuil vireasbhuidh
gach én tfligheadh oraind, do dhul
atfiadhnuifefe. Acht mur dhearma
tú féin diongmhalta dhinn do dhul
atfiadhnuife, agas fós mun tuga tú
dhuinn Sbiorad na feimhidheachta &
na humla, do dhenamh gach én neithe
iarras háitheanta Diadha oraind.

Acht an mhéid go bfuilmaoid vile
neamhimchubhaidh, do chaitheamh
na dtiodhlucadhfa. Atamaoid gud
ghér ghuidhe, far ngairm chugad an-
ainm do Mhic charthanaigh ar Dtig-
hearna, agas ar maighistir. Oír is an-
bás agas andioluidheacht an Mhicfin
atá vile dhóchas ar slanuidhe. *Goma*
toil leat a Athair, gach vile chomh-
fhurtacht, agas chomhtólas do ghrás
do dhortadh ar gach neach, da bfuil
acuidiughadh nó a congnamh leis an-
eafflána, agas gan iad do ghabhail
fgífe no toirrfé da ngnath tfaothar do
chaitheamh ris. Acht iad 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 beseche 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 sicke persone, that they faint not by overmuch and continual labour, but rather to go heartilie and cherefully

COMHFHVRTAUGHT

facht maille ré deaghghan, agus ré deagh croidhe ar anadhaidh, do chomhfhurtacht an easlainfe. Agas dá mbeire tú vathadh é, tabhair comhfhurtacht oile dhoibh, iondas go madh eidir léo an sgaradhfin dfulang, agus tainmfe do mholadh in gach én ní. Agas fós a Thighearna neamdha, dena trocaire ar gach vile dhuine atá easllán, do reir chuirp nó amhghar eile. Agas fós ar na daoinibh atá anainbfios nafirinde, an mhéid bheanas red Rioghachta dhoibh. Mar an gcedna dena trocaire arna daoinibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prifuntachta, ó naimhdib, na firinde, ar fon iad do bheith ag denamh fiadhnuife leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireafbhadhaibh na poibleach, agus ar gach vile dhith no sgrios, da dtug Sátan ar Heagluis féin, a Athair na trocaire, sgaoil do mhaithis ar gach duine is leat féin. Ion^{da}s taréis ar dtreighthe féin duín, go ndaingnithear find fa dhóchas, & fa

249. Pres. Subj

Superat. 249.

Superat. 249.

vengeance; anger, indignation
rebellion; rapine; treachery
a temp. ang. of soldiers;
hex persecution.

Pres. Subj. Pass

of X

forwarde in doing their indevours towards him : and if thou take him from them, then of thy goodnes to comfort them, so as they may patiently 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 neverthesse 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,

NA NEASLAN.

fá muinidhin do dhenamh afadfa am hain. Deonaidh na hiarratuiffe dhúinn a Athair ghrádhaidh, ar grádh do Mhic innhuin Iofa Criofd ar slanighthoir, ueoch atá ambeathaidh, agus arioghacht maille riotfa, anaon ndiadhacht, agus an Sbioradh naomh ad Dhía fhirindeach tré bhioth fíor.

1 X

87

¶ BIODH AMHLVIDH.

¶ Foirm anadhluicthe and fo fiós.

Imperat. Pass.

BEIRTHEAR an corp go honorach, do chum na huaidhe nó anfhcarta, do pobal no an coimhthionol maille ris, gan ní ar bith eile do prófeffion nó dhordughadh, & an diaidh anadhluicthe, gluaiseadh an Ministir do chum na Heagluife, acht muna raibhe sí abfad úadha, agus denamh Searmoin mhaith éigin don pobal, adtimcheall bháis, agus eifeirghe.

7d

1/156

¶ Dordughadh an fmachtaighe Eagluife and fo fiós.

to rest onely upon thee alone. Graunt these our requestes, O our deare Father for the love of thy deare Sonne our Saviour Jesus Christ; who liveth and reigmeth 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.

THE ORDRÉ OF THE ECCLESIASTICAL DISCIPLINE.

y

DO SMACHTVGHADH

MAR nach bfétar, baile, no ca-
thair, nó teach, nó teaghlach
do chongbhail afdaid, nó aninbhe tfo
na gan riaghail, agas gan smacht, is
mur fin nach eidir Eaghluis Dé do cho-
ngbhail fuás, nó ancart dfás, gan riag-
hail Sbioratalta, agas gan smacht Eag-
luife do bheith inte. Oir is gloine í,
agas is córa riaghail do bheith virre
iná ar bhaile eile nó ar theaghlach.

Agas mar atáid briathra De, mar bhe-
athaidh, agas mar anam agan Eaghluis,
is mar fin atá an riaghail Dhiadhafa
agas an tordughadh Eagluifese, mar
do bheidis feithe ag fuaidhel, agas fir
cheangal bhall an chuirpfe na Heag-
luife ré chéile, lé hordughadh oirdhe-
irc, agas lé nós niambghlan. Oir is
frian é dfofdadh na ndroch dhaoine ó
mhighniomharthuibh do dhenamh,
agas is fbor é, do bhrofnughadh na
ndaoine ndimhaoineach ndotheaga-
ifg ar anadhaidh, agas afé an smach-
tughadhfa flat a Nathar atá do ghnáth
vllamh éfgaidh aibeil, do chaoin chear
tughadh

*3 P. Sampson's. Gales. 22
Subst. v. 2.*

Wraithif quick, sudden.

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

And as the Word of God is the life and soule of this Church, so this godlie ordre and discipline is as it were synewes in the bodie, which knit and joyn the membres together with decent order and comelynes. It is a brydle to staye the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and necligent; yea, and for all men it is the Father's rodde ever in a readines to chastice

NA HEAGLVISE.

tughadh na nolc do nithear, agus do thabhairt orra na dhiaidhfin, ambeatha do chaitheamh aneagla, agus an vmhla Dhiadha, agus fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eaghluis lé ndenaid foghlaim, adtoile agus aughniomhartha do riaghladh do réir an ladha Diadha, mar atá gach aon aca do dhenamh theagaifg da cheile, agus dioghaltus, agus smachtughadh do dhenamh ar na daoineibh dúra droch mheine dotheagaifg, do ní tarcaifne ar anordughadhfin. Atáid trí hadhbhair fbeifalta do bheir ar Eaghluis Dé an fmachughadhfa do chur angniomh. An céad adhbhar dhiobh, do chum nach áirfidhe lucht droch ghníomharthadh ameafg chloinde Dé do thabhairt náire nó fgandaile da Na thair, mar go mbeith Eaghluis Dé, ina didean, agus ina tearmond do lucht vilc, agus aingidheachta. An dara hadhbhar, ar eagla go failleochaidhe, na daoine maithe, lé cumand na ndr-och dhaoine, agus 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 Church, wherby men learne to frame their wills, and doinges, accordinge to the lawe of God, by instructing and admonishinge one an other, yea, and by correctinge and punishinge all obstinate rebells, and contemners of the same.

There are three causes chiefly which move the Church of God to the executinge of Discipline. First, that men of evell conversation be not nombred amongst God's childrene to their Father's reproche, as if the Church of God were a sanctuary for naughtie and vile persons. The second respect is, that the good be not infected with compaignye the evell; which thinge S. Paule

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

eadrad féin agas é, agas eifean do dhiultadh do chomhairle cairdeamhlafa, no fós dá dhearbhadh dhuit, lé ghnáthughadh amhibhes, nach bfuil rún ro leafaigthe aige and fin, na dhiaidh fin an dara huair, atheagafg abfiadhuife deife nó trír, dfiadhuife maith, agas fós eifean danmhuin go dúr daingean ina ainbfios féin, agas ina tfeachrán. Dlighthear and fin mar iarras ar Slanighthoir Criost, afhoillfeachadh, agas anochtadh don Eaglais. Iondas do réir an smachtaighe follais, go dtu- *Pes July. Pass.*
cthar 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 cé ní dhiobh, ar gcomhairlé, agas ar dteagafg do theacht ó tflíghidh, agas ó thoil mhaith, agas ó dheagh choinfias, agiarraidh chofanta ar mbrathar, nifa mó iná do iarrfamaois *1 Pl. Sec. Fut.* fgdail do tha bhairt dó. An dara ní, adheirbhfhos do bheith againd, go dtuillid alochta

If perchance he stubbornly resist thy charitable advertisementes, or els by contynuance in his faut declare that he amendeth not; then, after he hath bene the second tyme warned in presence of two or three witnesses, and continueth obstinately in his error, he ought, as our Savior Christ commaundeth, to be disclosed and uttered to the Church, so that accordinge to publike Discipline, he either may be receyved through repentance, or els be punished 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 wyne our brother then to slaunder him. Next, that we be assured that his faut

DO SMACHTVGHADH

achmhas-an do réir bhriathar Ndé. Agas fá dheoidh find do ghnathughadh na méidefin do ghliocas, agas do tfeimhidheacht. 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 alocht féin, nó da mbeanaidh anlocht ré móran, no abheith follas do mhóran, ar dteagafg ne do bheith abfiadhnuife chóda éigin diobh, agas go haithghearr ma bheanand antadhbhar ris an Eaglais go huilidhe, as go madh cofmhuil vrchoid éigin do theacht do Neaglais do bhrídh anadhbhair do cheilt, dli-ghthear and fin, an tadhbbhur nó an lochtfin, dfoillfiughadh dona Mini stríbh, agas dona foirfidheachaibh ré mbeanand riaghail na Heagluife do chumhdach. Adtimcheall smachtai-ge follais na Heagluife, atá fo síos ionchoimheda, mar atá gan aoineach da ndenadh coir nó cionta, dfagbhair gan chiontughadh, lé gné éigin chion-
taighe

349. Pres. Early Subst. Vb

1 Pl. 9. ut. h. p. and

accusation, trespass
offences, respecting
and continuing; not offending.

be reprobable by God's Word. And finally, that we use suche modestie and wisdom, that if we somewhat dout of the matter wherof we admonishe hym, yet with godly exhortations he may be broght to the knowlage of his faut. Or if the faut apperteyne to many, or be knowen of divers, that our admonition be done in presence of theym.

Briefly, if it concerne the whole Church, in such sorte that the concelinge therof might procure some daunger to the same, that then it be uttered to the Ministers and Seniors, to whome the policie of the church doth 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 dhrocheifmlair, nó do fgandail mhíbhés, nó neamh chofamhlachta, 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 fiadhnuife breige do dhenamh, nó fear fgandaile, nó fear meifge, nó fear labhartha blaihbhéime, nó úfuruidhe, nó én pearfa eafumhal bhuaidheartha, nó lucht eiritice, nó faobh chreidimh, nó droch tfligheadh. Mar atáid Pánaigh, Anabaptistidh, agas a gcofamhlach toile, agas fós go haithgearr gach vile ní do dhenamh falchur, nó cáidhe dfagbhail ar an Eagluis Chriofduidhe, & gach ní nach gcuidigheand ris an Eagluis chedna, ní dhligheand fé dul as gan teagafg, no gan dioghaltas. Agas ar fon gurab minic theagbhus don Eagluis Chriofdaidhe gurab éigean doibh antan nach bfoghnand leigheas

3 sq. Pres. Sing. Sunday Subst. V. l.

X

X

a. blonish, defilement, 4 p. 1.

M.

If they perceyve any thinge in the Congregation, either evyll in example, sclaunders in maners, or not besemyng their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witness-bearer, blasphemour, drunkarde, slaunderser, usurer; any person disobedient, seditious, or dissolute; any heresie or sect, as Papistically, Anabaptistically, 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 sometye in the Church of Christ, that when other remedies assayed proffitt nothinge,

DO SMACHTVGHADH

oile and, an tflata na neabul, ris arai
 tear, ceartughadh nó curfadh do gha-
 bhail chucu. Oir aff fin flat is mó, &
 is truíme bheanas ris an Minifdrecht
 Sbicratalta. Vime fin atá arna ordu-
 ghadh, gan én ní do dhenamh fanadh
 bhurín. Acht maille ré comhairle, &
 ré toil na Heagluife go huilidhe, agus
 fós dlighid oirchill mhaith, & aire do
 thabhairt, nach vllmha do bheidis do
 chum dhaoine do chur on gcoimh-
 thionol, nó dha ngabhail a ris agcomh
 aonta, agus agcumand na Heagluife,
 mar atáid na daoine ina mothochada-
 ois vllmhacht aithrighe, agus fós gan
 agcur ó eifteacht na Searmona, gé
 dho bheidis abfegmhuis chuidighe
 na Sacramuinteadh, agus ghnathuighe
 oile na Heagluife, do thabhairt tfaoir-
 fe, agus tfligheadh do chum aithrighe
 dhoibh. Agas fá dheoidh gach sma-
 chtughadh, gach ceartughadh, gach
 teagafg, gach achmhafan, gach diogh-
 altas, agus gach curfadh da ndentar fa
 Neagluis, gan andul ní is faide, no
 gan

*Ministry, government, management,
 ecclesiastical.*

3 Pl. Supp. of Suly; Subst. V. 6.

3 Pl. Sec. Int.

3 Pl. Supp. of Suly; Subst. V. 6.

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 behaf with out the determination of the whole Churche: wherin also they must be ware and take good heede, that they seme not more readie to expell frome the Congregation then to receyve 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 ponishmentes, corrections, censures, and admonitions, stretche no farther

* v. RIA Diet. ? éticech heathen, gentile; rendering ἑθνικός (Matt. xviii 17). See étric, a heathen (lat. ethnicus), Gloss. to Desiderius.

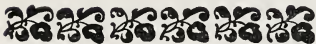
NA HEAGL VISE.

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

¶ Math. xviii.

349, Pr. Subj. ¶ Da ndiulta én neach an coimhthi-
nol deifsteacht, biaidh fé dhuitfe mar
? éticeach,* nó mar puiplicanach.

✠ (**) ✠



✠ FOIRM ✠

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

¶ Vrrnaidhe mhaidne.

M. 2.

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

MATTH. XV.

They worshipe me in wayne, 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 remembered 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 adhb hur ar dtaibenta and so abfiadhnuife do chumhachtadh Diadhafa, do dhen amh dhóchais as ar ngiomharrthaibh féin, nó as ar dtuillteanas, acht as do throcaire imarcoidhfe, mar dogheall tú ar nguidhe désteacht, & ar niarra-tuis do thabhairt dúinn, donimaoid ort anaim do Mhic inmhui Iosa Criofd ar Dtighearn. Neoch tug aithne dhúinn, find féin do chruindighadh, agus do thinol agceand a chéile, ina ainmfean, lé lán ghealladh de-
 arbhtha, gombía fe féin nar meafg, & nar meadhon, agus ní hé sin amhain, acht gombía fé againd, mar Aidhne, agus mar theachtaire do thaoibh do chumhachtafa, dfaghail dúinn gach vile neithe da bfaicfe do thoil bhe-
 andaidhthefe, intugtha dar riachtanas acaas. Vime sin atámaoid gud ghuidhe agus gudghératach, a Athair is mó tro-
 caire, do ghnuis ghrádach dimpodh chugaind, agus gan ar peacaidh iomar-
 cacha

349. Fut. Depend.

350. Fut. Subj. Depend.

1 pl. Pres. Ind.

1. 10. X

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 obtayne all things which shall seme expedient to thy blessed wyll for our necessities. Therefore we beseeche thee, most mercifull Father, to tourne thy lovyng contenance towards us, and impute not unto us our manyfold synnes

M H A I D N E.

cache no ar feachrain shaóbha dagra
 nó do leanmhuin oruind, an ní ler
 thuilleamar do réir córa, & cothruim
 tfeargfa, agas do ghé dhíghaltus do
 theacht oruind. Acht gabh find ad
 thrócaire ar fon Iofa Crioídl agabbail
 a bháis, & a phaifesean, mar lán Eraic
 ar nuile olcne, ar fon gurab andfan am
 hain atá do thoil, agas nach édir leat
 tfearg do bheith rinde thrídín.

Agas ar bfaicin gur chuireamar ano-
 idhcheife thoraind a fuan, agas a sua-
 imhneas, Deonaidh duinn a Athair
 neamhdha, an lá aniudh, agas gach én
 lá eile feadh ar mbeathadh, do chait-
 heamh go huilidhe adsheirbhíse, i-
 ondas godtí dar nuile smuaintighibh
 dar nuile bhriathraibh, agas dar nuile
 oibridhibh, glóir hanma naomhthafa
 dadhmoladh, agas deagh esmlair do
 thabhairt dágach énnuine, iondas
 antan do chífid ar ndeagh oibridhe
 go dtiubhraid gloir dúitse ar Nathair
 neamhdha. Agas fós an mhéid nár
 lor leat dod thrócaire shaoir féin, agas

3 sq. Pres. Subj'

3 Pl. Fut. Subj.

3 Pl. Fut. Subj. & Infinit

*Pres. Imperat. that the. did. & would do
 it enough.*

M. 3.

and offences, wherby we justely 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
 wholly in thy service, so that all our thoughtes, wordes, and deedes
 may redounde to the glorie of thy name, and good ensample
 to all men, who seinge our good workes may glorifie thee our
 heavenly Father. And forasmoch as of thy mere benevolence

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

do d ghrádh ar gcruthghadh do réir fhioghrach féin, agus do chosmhuluis amhain. Acht maille ris fin do thogh tú find, mar oidhreadhaibh maille red Mhac mórghrádhach Iofa Criofd ar an Ríghacht robhuainfin, doullmhuigh tú féin duínn roimh thofach antaoghail. Atamaoid gud ghuidhe ar greideamh, & ar dtuigfe domhédughadh, & ar gcroidheadha dfoillsiudhadh led Sbioraid naomhtha, as go bfédam anois ar naimfear dochaithe amh anámhaillibh Diadha, agus an glanghniombarthaibh beathadh. Oír atá a fhios againd nach bfhagaid daóine íodholacha, nó daóine adhaltracha, nó daoine fantacha, nó daoine conaffacha, nó daoine mefgeacha, nó lucht craois, nó a cofmhulus eile fin, oidhrecht Ríoghachta Dé. Agas ar fon go dtug tú a aithne dhúinn, gach aóu dínn do dhenamh guidhe daroile, ní harar fon féin amhain a Thighearna & ar fon na méide do ghoir tú roimhefo godtuigfe fhirindigh do thoile neamhdha, atamaoid ag denamh ar

3 P. P. 2nd Edition

and love thou haste not onely created us to thyne owne similitude and lyknes, but also haste 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 beseeche thee to encrease our faith and knowlage, and to lighten our hartes with thy Holy Spirit, that we may in the meane tyme lye in godly conversation and integritie of lyfe; knowinge that idolaters, adulterers, covetous men, contentious persons, drunkardes, glotons, and suche lyke, shall not inherite the kingdome of God.

And because thou haste 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 understandinge of thy heavenly wyll,

M H A I D N E.

nguidhe. Acht ar fon gach vile po-
 buil, agas chinel fa faoghal. Neoch
 mur thuigid, as toibrighibh inganta-
 cha, gurab tú féin Diá ós na huilibh,
 gurab amhluidhfin is toil leat adteag-
 ufg led Sbiorad naomh, & a nuile dhó
 chas do dhenamh indadfa anaón Sla-
 nuighthoir, agas abfear faortha, acht
 onach edir leó fin do chreideamb,
 gan a chloifdin, & nach edir a chloif-
 din, acht lé Searmoin, agas nach edir
 le henduine Searmoin do dhenamh,
 acht munacuirthear do chum Searmo
 ine fad. Vimefin a Thighearna brof-
 nuigh, agas tógaibhsuas anairde ran-
 dadoruighe firindeacha firdhiadha ar
 do dhiamhraibh féin. Neoch chuir-
 feas ar gcúl gach vile tharraing tfaog-
 halta, agas iarras do ghloirese amhain
 ina dteagúfg, agas ina ndeaghbheath-
 aidh. Agas go contrárrdha dhó fin,
 Claoi Satan, agas an Anticriofd mail-
 le ré na nuile lucht tuarastail, agas
 lena Papanachaibh, atá agadthreigean
 fa, agas ar na dtoirbhirt agcéfadha-

M. 4.

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

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

ibh damanta, impoidh agcroidheadha
 nó coifg agcumhachta. Iondas nach
 édir léo lena sliighthibh, nó lena fíofm
 aibh, nó lena nainchreideamh, nó lena
 feachranaibh, buaidhreadh do dhe-
 namh ar do bhegthrédfa. Agas ar
 bfaicín a Thighearna, go dtangamuir
 ne ifna laithibh deighionachafa, agas
 fa naimfir chuntabhartaighfe, inar
 ghabh ainbíos foirneart, agas ina
 bfuil Satan gonamhuintir agiarraidh
 gach vile tlligheadh, domhuchadh
 thoillfe do tfoicelfe. Atamaoid gud
 ghuidhe, agas gud ghératach, tú do
 chothughadh, agas do sheafamh tha-
 dhbhuir féin, anadhaigh na macdtíre
 dtrenurchoideachfa, agas tabhair ne
 art, & comhfhurtacht dod tfearbhon-
 tuibh féin, atá andaoirfe agas a prífun
 aibh, natugadh tfaidhoighide adbhur
 dhoibh, domhedughadh a dtirentacht,
 & a bfoirnearta fíoraingidhe, nó fós
 do chur mheatachta ar do mhaothch
 loindfe. Agas fós na bacadh ar pea-
 caine, nó ar naingidheacht do thro-
 cairefe

1 Pl. First

The upper hand

n. h. x

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

And because, O Lord, we be fallen into the latter days and daungerous 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 beseeche 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 occasion either to encrease theyr tyrannye or to discourage 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 ghuafachtaibh, Heagluife edt-
reoraighe féin, atá aninadhaibh imdha
ag fulang dhóchar dhoairmhe, ó chu-
thach chruaigh chalma anámhad.

Agas adbhamaoid a Thighearna, gur-
ab oircheas tigid na dochairfe oraind,
ar fon ar peacadh. (Óir gidh imdha
do thioghluicthe, agus do thoirbh-
ertúis duínn, le dtairngeand tú sínd
do thabhairt ghráidh dhuit, & gé mi-
nic do bhágar dioghultuis oraind, rer
chóir dhuínn theagla do bheith ora-
ind, & aithridhe escaidh vllamh do
dhenamh) gidheadh atamaoid do ghn
áth ag anmhuin nar naingidheacht,
& nar nolc féin, & nífhuid ar gcro-
idheadha ag tuigfin trom vrchoide
ar peacadh mar budh cóir dhoíbh ad
tuigfin. Vimefin a Thighearna cru-
thaidhfe croidhedha nuaidhe inda-
ind, iondas go madh éidir lind lé in-
tindibh duthrachtacha, ar peacaidh
féin do chaoineadh, lé tuirfe, agus lé
dobron, agus lé dibeargoid. Agas

madness, rage

*Ann. dibeargoid: almost
entreaty.*

thy mercies, but with speed, O Lord, consider these great miseries, and chieflye 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 exemples of others. For thy people Israell many tymes by their synnes provoked thyne anger, and thow punishedest theym by thy juste judgement; yet though theyr synnes were never so grevous, if they once returned from their iniquitie, thow receyvedst theym to mercie. We therefore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

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

aithridhe, agus aithreachas daríribh do dhenamh, ar fon ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighfe. Agas gé nach aithnidh duínn, do phardunfa no do mhaithe-amhnas dfaghail dfinn féin, no darngniomharthaibh, gedheadh atamaoid go humhal ómanta, gudghuidhefe agas gudghératach, ar fon Iofa Criofd, do throcaire dfoillfiughadh oraind, & ar ngabhail arís atfabhor, agas atfiorghráfaibh, Deonaidh a Athair ghrádhagh na hiarratuiffe duínn, agas na huile ní ar a bfuil ar bféidhm, agas feidhm Heagluiffe féin go huilidhe, do réir do gheallaidh dhufinn an Iofa Criofd ar Dtighearna, oír is na ainmfean donímaoid teadarghuidhe, mar do theagairf fe féin duínn, ag radha, Ar Nathairne atá ar neamh, &c.

¶ Vrrnuidhe fheafgair.

○ A Thighearna, agas a Dhé, agas a Athair bhíothbhuaín, atá lán do

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

OUR Father, &c.

Evenyng Prayer.

O LORD GOD, Father everlastinge and full of pitie,

FHEASGAIR.

do thrócaire, atamaoid aga thuigín, & agá admhail, nach síú find féin ar fuile do thogbhail damharc fuas do chum neimhe, agus gurab ludha iná fin, is síú find ar dtaifbenadh abfiadhnuife do chumhachtadh Diadhafa, lé dóchas go neifdféasa ar niarratus, nó ar nurnuidhe, dá dtugam ar naire don ní do thuilleamar féin. Oír atáid ar gcomfiása agar nagra, agus atáid ar peacaidh ag denamh fiadhnuife nar nadhaidh, agus atá afhios againd fós, gurab breitheamh cothrum ceirtbhreathach thu fa, nach moland nadaoine peactacha aingidhe, acht smachtuidheas lochta vile lucht luath bhrifde haitheantadh. Gidheadh a Athair is truime thrócaire, ó do dheonuidhis a aithne do thabhairt dúinn, find do teadarghuidhe inar nuile thriobloidibh, agus inar nuile amhgharaibh, agealladh cunghnamh agus cuideachadh do dhenamh lind fa nuairfin féin, amothuidhemaoid find féin, mar do bheithmaois ar ar flugadh don bhás, agus do neamhdhóchas.

2sq. Sec. Fut.

1 Pl. Superj. Subj. Subst. 2d.

we acknowledge and confesse that we be not worthie to lyft up our eyes to heaven, muche lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers and gravnt our requestes, if we consider our owne deservinges; for our consciences do accuse us, and our synnes witness against us, and we knowe that thou arte an upright judge, which doest not justifie the sinners and wicked men, but punishes 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, swallowd up of death and desperation,

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

Atamaoid go huilidhe ag treigean ar ndóchais tfaoghalta, agus ag rith, & ag ro tífubhal, do chum do thrócaire tromghrádhuighefe, mar aón chadhas, agus mar aón tearmand duinn, & atamaoid gud ghuidhe, agus gud ghér atach, gan ar nuilc nó ar naingidhe acht imarcach do chuimhniughadh dhuinn, lé bfuilmaoid do ghnath ag brofnudhadh tfeirgese, agus do dhi-umhdha nar nadhaidh féin. Agus na chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnis dúinn, ar fon nar thuigeamhar go di-ongmhalta, agus nar nochtamar ler ^{Pact: Pl. 1.} mbeathaidh ghloin go himchubhaidh, comhfhurtacht coimhthréin do Tfoifgeilfé, atá ar na fhoillfughadh dhuinn, acht gó mádh mó ghebbas tú chugad, maille ré deagthoil, vmhla-
 *
 cht & bás do Mhic Iofa Criofd, neoch do thoirbhir a chorp féin fuas, mar ofrail én vair amháin na iodhbuir, ar fon na nuile, dodhiól lán éca ar peacaine go himlan. Dena trócaire ora-
 ind

nar thuigeamar: Pact: Pl. 1.

we utterly renounce all worldly confidence, and flee to thy sovereign bountie as our onely stay and refuge; beseeching 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 estemed, nor in our lyses 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 offering up his bodie in sacrifice once for all, hath made a sufficient recompence for all our synnes. Have mercie therefore upon us,

FHEASGAIR.

ind vime fín a Thighearna, agus maith ar negora dhúinn. Teagairg fínd fós led Sbioraid naomhtha féin, as go mbreathnochamaois ar peacaidh, do réir marbhudh cóir, agus go ndenmaois aithrige da ríribh ar afon, agus go madh móide a Thighearna, bhus toil leat fín dadmhail, afhaigfín dúid nach denaid na daoine damanta, nó na daoine atá ar diultadh vaid, hadhmoldadh, nó hainm naomhtha deadarghuidhe. Acht afé an croidhe aithreach, agus afí an intind bhronach, agus an confias fa eire antrom, ar ambia ocaras, agus iotá do ghráffa, fhoillfeochas do ghlóirfe, agus do mholadh choidhche, agus gé nach bfuilmaoid, acht nar bpiafdaibh, agus nar nuir neamhghloin, is tufa ar gcruthighthoir, agus is fínde oibridhe do lámh, is tú fós ar Nathair, agus is fínde do chland, is tú ar naodhaire, agus is fínde do thréd, is tú do cheandaigh fínd, & is fínde an pobal do cheandaigh tú, is tú ar Ndiá, agus is fínde thoighreacht.

Vime

O Lord, and forgive us our offences. Teache us by thy Holie Spirite that we may rightye waye theym, and earnestly repent for the same. And so muche the rather, O Lord, becawse that the reprobate, and suche as thow hast forsaken, can not prayse thee, nor call upon thy name, but the repentinge 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 thow arte our Creator, and we be the worke of thy handes; yea, thow arte our Father and we thy children; thow arte our Shepherde and we thy flocke; thow arte our Redemer and we the people whom thow haste boght; thow arte our God and we thyn enheritance:

V R R N A I D H T H E

Vime sin na ceartaigh lé tfeirg find, & ná déna dioghaltas do réir ar mí ghníomharthadh oraind, acht smachtaigh go trócaireach find, lé grádh aithreamhail, iondas go bfaicfe an faoghal go himlan, gidhbé huair bhús aithreach leis an peacthach a peacuidh féin, ó iochtar agas ó inmheadhon a chroidhe, go gcuirfe tufa amhighiomhartha as do chuimhne, mar do gheallais lé tfaidh naomhtha.

259. Fut. Ind. Copul. Fut. Relat. (Cópula).

Fut. Ind. 99. 2.

* Fadhéoidh mar do bhí do dheagh tboil fa noidhche do chuma don duine, do dhenamh comhnuidhe dhó inte, mar do chum tú an lá dhó, do dhenamh faothair and, Deonaidh dhuinne a Athair ghrádhaidh fuán cuin corpardha, iondas go madh eidir lernamandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iofa Criofd, dar faoradh, on mbeathaidh mbuaidhearthafa, & gan aiflinge nó taibhfídh, nó Sbiorda buaidheartha, do bheith anuachtar oraind. Acht ar nintinde go huilidhe do

N. B.

X

Correcte us not therfore in thynce anger, O Lord ; neither accordinge to our desertes ponishe 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 owte of thy remembrance, as thow haste promesed by thy holy Prophete.

Finally, forasmoch as it hath pleased thee to make the night for man to rest in, as thow haste ordeyned hym the day to travell, graunt, O deare Father, that we may so take our bodely rest, that our soules may contynually watche for the tyme that our Lord Iesus Christe shall appeare for our deliverance owte of this mortall lyfe ; and in the meane season, that we, not overcome by any tentations, fantasies, dreames, or illusions, may fully set our mindes

FHEASGAIR.

do thogbhaíl chugadfa, iteagla agus id
dhídean. Tuilleadh eile fós gan ar
gcodladh do bheith imarcach do réir
antoile ar gcorp gcomhthruaillidhe,
acht ar gcodladh do bheith foghain-
teach do comhfhurtacht anbfáinde ar
náduire, as gomadh vllmhuide do
bheithmaois do chaitheamh ar mbea-
thadh anamhaillibh, agus adtreighibh
Diadha sin, do mhédughadh ghlóire
hanma naomhthafa, agus do comh-
fhurtacht ar chomharfand, agus ar
mbrathar Criofduidhe do réir do tho
ile Diadhafa. ¶ Bíodh Amhluidh.

1 Pl. Imper. Subj. Subst. Vb.
with trait or characteristic
an accomplishment or act

1. conversation

X

Ortho: a collect, prayer
or incantation, a cure, an
amulet or charm.

¶ *Orr*tha dhiadha inradha gach vair / *
dá dtoigeora tú aradha. / ** fut. 2d. sg. 2.*

* cf. Calvin's Catechism
(v. Reid, p. 124)

ONOIR agus ádhmholadh, glóir
agus gnathbhuidheachas duitfe
a Thighearna, agus a Dhé na nuile
chumhacht, agus a Athair neamhdha,
neamhmeafardha, ar fon thuile thró-
caire, agus do chaibhnis charrthan-
aigh, do nochtais, agus dolboillfidhis

with a part of praising
highly & laudation

Petrog. 2. [do fhoillseigh: Pet. 2. 29.]

X

upon thee, love thee, feare thee, and rest in thee. Furthermore,
that our sleape be not excessive or overmoche, after the insaciabie
desires of our fleshe, but onely sufficient to content our weake
nature, that we may be better disposed to lyve in all godly conver-
sation, 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 Almightye,
moste deare Father of heaven, for all thy mercies and loving
kyndenes shewed unto us,

VRRNAIDH THE

oraind, mar do dheonaidh do mhai-
 theas grafamhail, led thoil throcairigh
 féin, sinde do thogha do chum ar flá-
 nuighe, roimh thofach an tfaoghail, &
 aleithed oile fin do bhuidheachas du-
 it, ar fon ar gcruthaidhe, do réir cof-
 mhulachta fhioghrach féin, & ar fon
 ar faortha lé fuil fhior naomhtha do
 Mhic mhorghrádhaidh féin, fa nam
 arabhamur damanta go huilidhe, agas
 ar fon gur bheandaigh tú find, led
 Sbiorad naomhtha, abfoillfiughadh, &
 a dtuigfin do bhriathar mbithbhuan-
 fa, & ar fon cuidighe, agas chumhanta
 lind, nar nuile fheidhm, agas riachta-
 nafaleas, agas ar fon ar bfuafglaidh ó
 gach vile chuntabhairt chuirp & anma,
 agas ar fon ar gcomhfhurtachta go ca-
 irdeamhail, nar nuile amhgharaibh, &
 ar fon ar bfulaing abfad daimfir gan
 dioghaltus ar peacadh do dhenamh
 oraind. Acht ag thabhairt aimfire fai-
 de ré haithrighe dhuínn. Agas mar thu
 igmaoid a Athair is mó trócaire, na ti-
 oghluicefe adubhramar, dfaghail du-
 ínn od

in that it hath pleased thy gracious goodnes, frely and of thyne
 owne accorde, to elect and chuse us to salvation before the begin-
 ning of the worlde : and even lyke continuall thanks 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
 nedes 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 mhaithaífa amháin, mar an
 gcedna atámaoid gudghuidhe anainm
 do Mhic inmhuin Iofa Criofd, do Sbi
 orad naomhtha féin do dheonachadh
 dhúin, as go madh edir lind do ghn-
 áth, bheith ag tabhairt bhuidheachais
 duitfe, ag fíor leanmhuin na frinde, &
 ag faghail comhfhurtachta vaitfe, nar
 nuile dhoghruindibh, agas dhocamh-
 laibh, a Thighearna daignidh ar gce-
 ideamh, & fadoidh é nifa mó, adteas,
 agas angrádh mar dhlighmaoid duit-
 fe, agas dar gcomharfandaibh, na fu-
 luing duinn a Athair ghrádaidh, do
 bhriathra do dhul ní afa dhuinn indi
 omhaoineas. Acht deonaidh dhuinn
 do ghnáth, comhfhurtacht do ghrás,
 agas do Sbiorad naomhtha. Iondas
 go bfeadmaoid adhragh dod hainm na
 omhthafa, ler gcroidheadhaibh, agas
 ler mbriathruibh, agas ler ngiomhar-
 thaibh. Medaidh féin a Thighearna,
 agas cuir aleithead do Righacht, agas
 do chumhachta, iondas go bfeadaimne
 bheith lán nó diolta dod dheagh tho-
 N.

1. The same as in the original, but the words are different.

h

7

1 Pl. P. Saly.

to have received them of thyne onely goodnes, even so we besече thee, for thy deare Sonne Jesus Christs sake, to graunt us alwayes thyne Holie Sprit, whereby we may continually growe in thankfulness towards thee, to be led into all trueth, and comforted in all our aduersities. O Lord, strengthen our faith : kindle it more in ferventnes, and love towards thee, and our neighbours for thy sake. Suffer us not, moste deare Father, to receive thy worde any more in vaine, but grant us alwayes the assistance of thy grace and Holie Sprite, that in heart, worde, and dede, we may sanctifie and do worship to thy Name.

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

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

ilfe, gidhbé ar bith ní do dheonuidhis dhuinn, a Athair ghrádhaidh na lég oraind vireafbhuidh na neitheand, nach bfeadmaoid theacht na bfeagmhu- is, do dhenamh do tfeirblhife. Acht beandaidhfe find, agus oibridhe ar lámh ré chéile, iondas go mbiadh ar riachtanas aleas againd, gan ar neire do bheith ar chách, acht go madh mó bhiam inchuidighe leó, dena trócaire oraind a Thighearna, agus ar ar nuile lochtaibh. Agas ar bfaicfin gurab mór na fiacha, do mhaith tufa dhuinn ar son Iofa Críofd, tabhair oraind an mhéidfin do bharr gráidh do thabhairt duitfe, agus dar gcomharfandaibh, bhí féin againd ad tathair, agus ad ceand feadhna & adtfear dídín, congaibh agad find ad lámh throcairidh, anám ar nuile bhuidheartha, dar faoradh óna huile vrchoidibh, agus do chrichnudhadh ar mbeathadh, a numhlu, agus anonorudh hanma naomhthafa, tríd Iofa Críofd ar Dtighearna, & ar naón slanuiighthoir. Biodh amhluidh.

2. 29. Superf. Subj. Subst. Vls.

1 Pl. Fut. Depend.

Superf. 2. 29.

Let us not lacke the thing, O Father, without the which we can not serve thee : but bless;e thou so all the workes of our handes that we may have sufficient, and not to be chargeable, but rather helpfull unto others : be mercifull, O Lord, to our offences. And seing our dette is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so muche the more. Be thou our Father, our Captaine and Defender in all tentations ; holde thou us by thy mercifull 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 dúinn, do lámh chumhach-
tachfa, & do fgiáth díóna ar ar fgiáth,
agas gomadh slanughadh dúinn do
thrócaire, agas do chaibhneas an Iofa
Criófd, do Mhac carthanach, agas
gomadh lán teagafg dhúinn do bhria-
thra naomhthafa, agas go madh comh-
tfólas, agas comhfhurtacht dúinn, 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

Foot. 2nd. Relat. rachas fé agceand foghluma, ar na
tarrainn as an .119. Psalm.

¶ Créd an ní anullmhuidheand anto-
gán a tflighe? na riaghladh féin do
réir do bhriatharfa, fofgail mo tfú-
ile, agas do gheibhim tuigfe iong-
antach do ladhafa, tabhair tuigfe
dhamh, agas coimhédá mé do ladh,
Coimhédfa mé é lé mó chroidhe *Foot. 2nd. 2g. 1.*

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 agus tuigfe, ó dho dheonaidh tú amoigefe, flighe the-agaisg do thabhairt damh, dfoghluim chriche mo bheathadh do chaithe-amh, go honorach diadha: go madh toil leat maille rífsin mo thuigfe do tfoillfughadh atá da náduir féin dall, iondas gomadh édir léam, an teólus agus an teagafg muinfidhear dhamh, *but ind. Pass.* do ghabhail chugam, lé deagh thuigfe, & gomadh toil leat mó chúimhne do threorughadh, agus do dhaingniughadh, do choimhéd mfohluma, & fós mo chroidhe do cheartughadh, do ghabhail na nglan teagafg sin lé toil thindeafnaidh, mar is imchubhaidh, iondas nach rachadh mo tfaothar andolaidh oram, do bhrídh mó dhimhaoinis nó mo neamhbuidheachais ar do thioghluicibh tromdhiadhafa, gomadh toil leat fós do Sbiorad naomhtha féin do dhortadh oraind, dá

for timeworned; respect; paucipital; violent; quick; reliable

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 tuigfe, agas na firinde, agas an bhreitheamhnuis, agas an ghliocais, & an ghlaineoluis, lé bíetar mifi do dheanamh aibél, do ghabháil thoraidh an tfothair, & andochair do gheibhtear rémo theagagf chugam. Iondas nach racha fin andiomhaoineas damh. Agas a Thighearna gebé haigheadh ar adtiubhra mé aire, tabhair oram fin do çai theamh, do chum na criche Diadha dlifteanaidhe .i. tufa do thuigfin, mar Thighearna Iofa Criofd, & gomadh édir leam lán ndochas mo tflanuighe do bheith agam ad ghráfaibhfe, agas feirbhis dhfreach dhiongmhalta do dhenamh dhuit, do réir do thoile féin. Iondas gebé ní do nim dfoghlaím, gomadh adhbhur cuidighe, agas cumbhanta do chum na ferbhife fin damh é, agas ar bfaicfin gur gheall tú gliocas dona daoinidh beaga vmhla, agas gur gheall tú claidh, & comh thuargaint do dhenamh ar na daoinibh diomhfacha, lé comhbhuaidhre N. 3

the Sprit, I say, of all understanding, trueth, 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 vaine. And to what studie so ever I apply my selfe, make me, O Lord, to adresse 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 wisdom to the lytle and humble ones, and to confounde the proude in the vanitie of their wits, and lykewise to make thy selfe knowne to them that be of an upright heart, and also to blynde

all
[aibél: quick, sudden

329 Pr. Subj.

studie

Pr. Subj. Pass.

ra

329 Pr. Subj. depend.

329 Pr. Subj.

for cumbhanta = cumbanta,
as glu. of cumbhanta

domasach: proud, haughty;
spiteful, vindictive, vicious.

X lo?
act of hammering, battering,
thumping, setting,
battering down

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

adh agcedfadh, agas gur gheall tú,
 thu féin do thairbenadh do lucht na
 gceartchroidheadh, & fós na daoine
 aingidhe neamh. Dhiadha do dhal-
 ladh, ataimfe gud ghuidhe, agas gud
 ghératlach, mé féin do chórughadh,
 agus do chaitheamh. anumhla fhirin-
 digh, iondas gurab í tús mfodhluma,
 mo bheith vmhal orramach ómanta
 dod chumhachtaibh Diadhafa, agas
 na dhiaidhfin dona huachtaranaibh.
 agas dona haird Thighearnaibh, do
 ordaigh tufa os mo chiond, agas go-
 madh toil leat mo croidhe dullmhud-
 hadh go neamhchealgach, dod hon-
 orughadhfa, agas do threigean uile
 olc, agas antoile na feola, & in chuirp,
 & mé dom vllmhugadh féin, mur fin
 do dhenamh do theirbhife, fa nimhe
 nófa flaid, ina toil leatfa mo chur,
 antan thiucas mé do chum aoife fo-
 irin, na tiodhluicefe, agas gach tiodh
 lucadh maith eile iarraim ort a Athair
 na trocaice anaimm do Mhic Iofa cri-
 ofd mur do theagaifg fé féin damh ag
 radha

From old, obedance
 respect.

pe/

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 filthy lustes of the flesh:
 And that in this sorte, I may now prepare my selfe to serve thee
 once in that estate which it shal please thee to appoint for me, when
 I shal come to age.

VRRNAIDH THE.

radha Arnathairne atá ar neamh, &c.

¶ Pfalm. 25.

¶ Foillfeochaidh an Tighearna a tfeicred féin, dona daoinibh ar-ambí a eagla, agus do bferá fé, eólas a chaibhneafa féin doibh.

fearam: I pour out, rain, give forth, send grant, water.

¶ VRRNAIDHE IN RADHA fol thindfngas neach a obair.

A Thighearna, agus a Dhé, agus a Athair is mó trócaire, & a Tflan- uighthoir, ódo dheonaidh tú aithne do thabhairt dúinn, obair do dhen- amh, dfurtacht ar nuireafbhadha, & ar bfeadhma, atamaoid ageadarghui- dhe do ghrás, ar nobair do bheanda- chadh as go foitheochadh an bean- dachadfin chugaind féin. Oir ní cofmhuil gura buan find na fhegmah- aís fin, iondas go ndenand, toirbhear- tus do bheandaidhe oraind, fiadhnu- ife dhúinn, ar an gcúrum, agus ar an ngradh aithreamhail atá agat ós ar N. 4.

389. See. Fut

that it is equal.

Out of the 25 Psalme.—The Lord reveileth his secrets unto them that feare him, and maketh them to know his alliance.

A PRAYER TO BE SAID BEFORE A MAN BEGIN HIS WORKE.

O Lord God, moste merciful Father and Saviour, seing it hath pleased thee to command us to travel, that we may relieve our nede, we beseeche thee of thy grace so to blesse our labour, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witness unto us of thy bountifulnes 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 ghé ghuidhe, ar near-tughadh led Sbiorad naomhtha, do thabhairt oraínd, obair fhirindeach, gan fhallacht gan cheilg do dhenamh fa fdaid, agus fa ninnhe inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhuin horduighe oírdheircfe, & do reachta ronaomhtha, nó do leanmhuin lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & mafa thoil leatfa a Thighearna, bifeach do bhridh do bheandaidhe féin dotheacht arar nobair, tabhair intinde dhufnn do chuidiughadh leis na daoinibh ar abfuil feidhm cuididhe, do réir na gcumhachta ina toil léd ghráfaibhfin do thabhairt duinn, agus ar dtuigfin dúinn gurab vaitfe tig gach vile ní maith, deonáidh dhúinn find dar numblughadh, agus dar nífliughadh, dar gcomharfandaibh, & gan find dar dtogbhail féin indiomus ófa gciond, gé nach bfuadarar 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 endeavour our selves to followe thine holy ordinance, rather then 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.

fe, agus máfa thoil leat finde féin dfé-
chain, agus do cheafnughadh, lé barr
bochtaine, agus virealbhadha, nífa
mó nó do bail lé toil ar gcorp, go-
madh toil leatfa and fin a Thighearna
gan ar dtreorughadh do thuitim ane-
amhdhóchas. Acht do ghráfa do
thabhairt dúinn, do thuigfin, agus dad
mhail go mbeathaidheand, agus go
naltromand tú féin do ghnath, do
bhridh do thrócaire faoire find, & go
mbemaoid go foidhideach ag feithe
amh ort, nó go dtabhra tufa fáfadh
dhúinn, ní a mháin do ghráfaibh nó
do thioghluicibh corporrda, acht go
speisialta do tfaibhreas neamhdha nua
Sbioratalta, do chum fin dar mbrof-
nudhadh, do thabhairt mholaidh, &
mhòrbhuidheachais duitfe a Thig-
hearna, agus mur fin do ghnáth gan
gluasacht do bheith ad thrócairefe
amháin. Eifid find a Thighearna na
trócaire ar grádh do Mhic inmhain
Iofa Criofd ar Dúighearna. Amen.

1 Pl. Fut. Indic.

241. Pres. Subj.

☉(✱✱)☽

And if it please thee to trye and exercise us by greater povertie and nede then our flesh wolde desire, that thou woldest yet, O Lord, graunt us grace to knowe that thou wilt nourish us continually through thy 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 thanks, and so wholly 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 radhà gidhbé huair
bhus ail leat.

A Thighearna agas a Dhié vile chu-
mhachtaigh, agas a Athair is to-
irbheartaighe trócaire, ní fhuil aon-
neach combchofmhuil riotfa ar ne-
amh nó ar talmhuin, do réir mar oi-
bridheas tú na huile neithe, do chum
ghlóire hanma féin do mhédughadh,
agas do chomhfhurtacht do dhaoine
toghtha, mar do rinde tu fós an duine
énuair, na cheand agas na Thighear-
na, ós ciond gach vile chréatùir, agas
tug tú ionadh dhó, ingarrgha na nu-
ile aoibhneas, agas fariór ar mbeith fa
nimbhe tfoa fin dó, nior bfada na
dhiaidh fin, gur dhearmuid fé do thi
odhlucitese, agas do mhaithis. Do
badh gnáth fós léd pobal féin cland
Ifrabel, ameadhon amuirne & amór
chonaigh, dul ar feachran fligheadh
vaidse, ag fiór dhímheas ar do thró-
caire mar atá gach vile fheoil agnath-
ughadh dul ar mire, agas ar mór dhe-
armad,

*Protective Independent (but
regularly do before a vowel).*

A PRAYER MADE AT THE FIRST ASSEMBLIE OF THE CON-
GREGATION, WHEN THE CONFESSION OF OUR FAITHE, AND
WHOLE ORDERS OF THE CHURCH, WAS THERE RED 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 externall prosperitie.

VRRNAIDHTHE.

armad, antan do gheibh sí faoirfe, & fonas lé tiodhluicibh corparrdha.

Gidheadh a Athair innhuin, atá do ghliocaffa fuaithe red thrócaire, iondas go bfechand tú gach éntlighe, do thabhairt do chloinde féin, do chum aithne, agus tuigfe, do bhrídh do ghrá idh aithreamhail orra. Agas vimefin an tan nach bfohnand fonas, & focracht dhoibh, is bés duitfe and fin, daibhreas, agus dochar do thabhairt doibh, agus huile chland féin do cheartughadh, agus do fmachtughadh mar fin, an mhéid do ghabhais chugad ad theaghlach naomhtha dhiobh.

Vime fin atámaoidne na daoine peacthacha biodhbhoctafa ag tabhairt bhuidheachais duitfe, lé croidheadhaibh úmhla, ar son gur dheanaigh tú ar ngairm do chum do théaghaife, agus do theaghluidh, lé fmachtughadh aithreamhail, ar son an dimheafa do rindeadar ar na gráfaibh do fhurail tú oraind, anam ar focracht, agus ar fólais. Oir do beidir leatfa lé

teaghlachais: a dwelling, a house, an apartment, chamber or closet, a cell, a dormitory, a tabernacle.

Proct. Independent.

But suche is thy wisdom adjoyned to thy mercies, deare Father, that thou sekest all means possible to brynge thy chyldrene to the sure sense and lyvely feelinge of thy fatherly favor. And therefore when prosperitie wyll not serve, then sendest thou adversitie, graciously correctinge all thy chylidren whome thou receyvest into thy howshold. Wherefore we, wretched and miserable synners, render unto thee most humble and hartie thanks, 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 dyl 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, agus do thiodhlucadh, dar
nintindibh dúra damanta féin, & dar
geoidheadhaibh cruaidhe cealgacha
cloch, anéaic an dimheafin adubh-
ramar, agus anéaic imad ar peacadh
fuathmhur fiór ghránda oile,^A atáma-
oid dagra oraind féin and fo a tñadh-
nuifefe, mar do rinde tú ar mhóran
oile romhaind. Acht cheana a Thighe-
arna atá an mhéidín do mhaitheas
iondada, go bfaicear dhúinne gur
dhearmuid tú ar nuile peacaidh, agus
gur ghoir tú find 'onuile iodhulacht,
agus vrchoid ina rabhamar báite, do
chum ard admhala hanmafa, & dium-
chur chroiche éigne ar fon fhirinde
do Tfoifgeilfe ameaig do poibleach.
ag denamb fiadhnuife lé tfaidhibhfe,
agus lé teafbulaibh, agus ní fa mó léd
Mhac ionmhain Iofa, ar gceand & ar
gcodhnach, neoch réir thindfgain tú
finde do dhenamb cofmhuil, do chum
ar mbeith cofmhuil ris an tan fhoillfi-
dheas fé é féin ina ghloir. A Thighe-
arna

[4]

Pass. Súd. Pass. Depend.

and many other grevous synnes whereof we now accuse our selves
before thee, thow mightest moste justly have gyven us up to reprobate
mynd and induration of our hartes, as thow haste done others.
But suche is thy goodnes, O Lord, that thow semest to forget all
our offences, and haste called us of thy good pleasure frome all
idolatries into this Citie most Christianlye reformed, to pro-
fesse thy name, and to suffer some crosse amongstest thy
people for thy trewth and Gospell's sake; and so to be thy
wytnesses with thy Prophets and Apostles, yea, with thy
dearely beloved Sonne Iesus Christ our head, to whome thow
dost begynne here to fashion us lyke, that in his glorie we may
also be lyke hym when he shall appeare. O Lord God,

VRRNAIDHTHE.

ama, & a Dhé créd fínde féin ar abfuil tufa agfoillíughadh na ngráffa. A Thighearna thairife maith dhúinn ar neamh mbuideachas, & ar nuile peacaidh, ar grádh Iofa Criofd, a Athair ghrádhaidh médaigh do Sbiorad na-ombtha féin iondaind fós, do theag-afg ar gcroidheadh do ghairm Abba, Athair innhuin, agas do dhaingni-ughadh dhuinn ar dtogha tforuigh-the ag Criofd, agas dfoillíughadh a thoile dhúinn ní fa lia, agas nífa liá, & dar gceangal a tfrindefe. Ion-das go bfédam ar mbeatha do chaitheamh, & bás dfulang fa bfrinde fin, & gomadh éidir lind do bhrídh oibrighe an Sbi-oraid adubhramar, cúntus do thabh-airt nar greideamh, da gach nduine iarrfas oraind é, le caibhneas, agas lé ceart agas lé cóir, mar ataid mórán a-gar nithimradh, agas ag tabhairt gan-daile dhuinn, mar do bheithmaois nar lucht vile imarcaidh, gomá hamhla-idh fin anois ar bfaicfin ar ndeagh-bheathaine ag Criofd, bhus éidir leó

*ithimradh:
backbiting, murmuring,
detraction; la grande.*

*scandal: a scandal, countal reproach,
blasphemy, calumny, disgrace.
Pl. Super. July: Subst. Vt.*

what are we upon whome thowe shuldest shewe this great mercye ?
O moste lovyng Lord, forgyve us our unthankfulness, and all our synnes for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us ; to teache our hartes to cry Abba, deare Father ! to assure us of our eternal election in Christ ; to revele thy 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 slaunder 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.

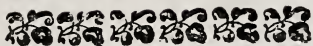
náire dá ngabhail fan fíandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhruad ó adhbhur na fíandaille fín. Atamaoid fós gud ghératach a Thighearna, an coimhthionolfa do bheandachadh, agus do riaghladh do mholadh hanma naomhtha féin. Atamaoid fós gud ghuidhe, thú féin do bheith nar bfochair, agus a meafg do chloinde do ní tinol atainm Diadha féin, agus atamuid gud ghuidhe bheith abfochair, agus abfarradh, ar nuile bhrathar Criosduidhe ar feadh an domhain go himlán. Iondas gomadh éidir leó, agus linde do bhrídh bhrosnuidhe Sbíoraíd na firinde, gan féchain do chuntabhairt tfaoghalta, fá bheith agiarraidh honorafa amháin agus do ghloire, agus ag adhmholadh hanma naomhtha atá beanduighthe afaoghal na faoghal.

¶ B I O D H A M H L U I D H



¶ M O D H

for whose sake we beseech thee, O Lord God, to guide, govern, and prosper this our enterprise in assembling our Bretherne to pray thy holic 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, consenting together in one spirite and truethe, may (all worldly respectes set a part) seeke thy onely honor and glorie in all our and their Assemblies. So be it.



MODH CE

before they partake

ASNVIGHE NA NOGA-
nach fol chaithid Suiper an Tighe-
arna, agas foirceadul aithghearr
an chreidimh Chriostaidhe
and fo fiós.



AN MAIGHISTIR.

CIA ina gereideand tuffa, a óg-
anaigh?

An Deifeibul.

Creidimfe an Diá Athair, agas ina
Mhac Iofa Criosd, agas andfa Sbio-
rad naomh. Agas ní fhuil mo tfúil
ré flánughadh dothaobh ele, acht
dontaobhfin amháin.

X

M. An Tathair, an Mhac, agas an Sbi-
orad naomh, ané go bfuilid acht ina
naóndia amhain?

3 pl Pres. Dep.

D. Ní fhuilid gan amharus, acht ina na

3 pl. Pres. Dep.

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

FOIRCEADAL

ondia, gé taid edir dhealaidhthe adri pearfandaibh.

M. Ané nach bfuilid Dee eile and, a- *3 pl. Pres. Dep.*
ga bfuil comas, agas cumhachta do peacaidh do mhaitheamb dhuitfe, acht antaóndia sin amháin?

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

M. Cia tug éolas thoile De dhuitfe, mar fin, dorágha nach bfeadaid aing il no naoimh, ar peacaidh do mhaitheamb dhúinne, acht Diá féin na aonar? *do ndia*

D. Briathra Dé féin ina bfuil a thoil follus donuile *children of Adam.* ádhambhcloind, & damhfa gurab fiór an ní adubhramar, óir iarraidh sin oraind, gan mai theamhnas ar peacadh diarraidh, acht ar an Nathair neamhdha amháin anainm a Mhic Iosa Criofid.

and otherwise

M. Ciondas elé 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

Nouns of more than one syllable are not uncommonly found prefixed eg. Albanborough, Scotland's territory; Lincannubagh, Ireland's plain; William Ross has Eucraigshaint, the Greek language. But adjectives of more than one syllable are very rarely prefixed, if ever.

AN CHREIDIMH.

thra do labhair Crioíol rena Easpu-
luibh, antan do iarr sé orra, an Soif-
gél dfoillíudhadh dona huile chre
atúiribh, & an Sbiorad naomh do
ghabhail chuca, ^(X) agus gebé damai ^{3 Pl. 2cc. Fut.}
thfidis a peacaidh, go maithfeadh
sefean a peacaidh doibhfin, & gebé
dá nach maithfidis a peacaidh,
nach maitfeadh sefean a peacaidh
doibh? ^

* to whomsoever they did,
forgive.

X a h

D. Is mar fo thuigimse sin .i. gur iarr
Crioíol ar a Easpuibh, agus ar a
flioct, a thrócaire féin, agus a ghrá-
fa d'urail ar gach énduine, agus an
mhéid dibh do dhénadh aithridhe,
iadfan na ainmféan dfoillíudhadh
go rabhadar a peacaidh ar na maith
eamh dhóibh. Agus an chuid eile
do dhiultfadh aithrighe do dhen-
amh. Gombedis a peacaidh ceang-
aibte dhiobh, gan amaitheamh dhó
ibh, agus go ndénadh Diá dighaltus
orra.

3 Pl. Past. Depend.

3 pl. Superf. July. Subst. Vb.

M. Créd eile cuid an T'fagairt no an
Mhinistír do maitheamh na pea-
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 con-
tinue without forgiveness, and that God would punish them.
- M. What place then has the priest or the minister in the forgive-
ness of sin,

FOIRCEADAL.

eadh, antan gheallas fé maitheamh a peacadh dona daoibh do ní aithrige?

- D. Ata antainmín féin minifir ag fua fcladh na ceifdeín, óir is inand é ré rágha, agus fear freafdail no frithoilte, murfín is fí a chuidfín donobairfín, freafdal bhriathar Tfoisgel Dé, agus fritholugh na Sacramuinteadh do dhenamh, do réir Thionna naomhtha Dé, agus is ris féin amhain bheanas na peacaidh do maitheamh, lé oibriughadh a Sbio-raíd naomh, agus nir dheónaidh fé na cumhachta fín dáíth nó Deafpol, nó dénduine cle riamh, acht Diofa Criofd féin amháin.

gen. of frithcaladh / frithcaladh from frithcaladh

- M. Créd ífuim do chreidimh mafeadh?

- D. Gurabé Diá Athair Iofa Criofd ar Dtighearna (& ar Nathairne vile) is toffach, agus is adhbhur prindipalta dá gach vile ní, agus go bfuil fé aga riaghladh, as nach dentar é ní gan a ordughadh, agus a fhrealdal.

wh. all nothing is done so that nothing is done

Nadhiaidh

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.

AN CHREIDIMH.

Nadhaidh fin go dtáinic a Mhac Iofa Criofd anuas fa faoghal, & gur choimhilion fé gach vile ní mfheadh-ma dar flánughadhne, & gondeach aidh fé súas ar Neamh, mur a bfuil fe ar deaslaimh an Athar, & gurab aige atá gach vile chumhachta ar neamh, agas ar talmhuin, agas go dtiucfa fé aris afsin, do dhenamh bhreitheamhnais ar an tfaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, arfon gurabé brigh, agas neart, & cumhachta Dé é, agas gurabé chuireas agcló nar croidheadhaibh na geallaidh do rindeadh dhúinn an Iofa Criofd. Agas fa dheóigh go bfuil an Eagluis ar na naomhadh, & ar na faóradh ona peacaibh, tríd thróaire Dhé. Agas go néreocha-idh fí taréis na beathadhfa, do chum na beathadh futhaine.

- M. Ané gurab lór dhúinn fin do thugfin, agas do chreideamh gan én ndcaghghniomh do dhenamh oín
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?

349. Fict.

leg. imphedhne gus seary.

349. Fict. depend.

what he is; another name
a. S. 100. 10

It another addition also

Fict. End. 159. 3

FOIRCEADAL.

apart from that

amach?

Pres. Defend.
neg.

D. Ní lór gan amharus.

* it is not enough

M. Créd eile iarras Dia oraind maille ris an gcreideamhfa do bheith aga ind?

D. Iarraidh fé oruind feirbhis do dhenamh dó ler gcorpaibh, & ler gcroidheadhaibh go huilighe.

Participle of Necessity

M. Ciondas is denta dhúinn an tfeirbhis sin dó, an do réir aitheantadh Dé féin, no an do réir mar do chumadair daóine reacht dúinn, nó an do réir ar dtoile, agus ar meanman féin?

Fact. Pl. 3

D. Do réir aitheantadh Dé is denta dhúinn feirbhis dó, agus ní do réir reachta daónna, no do réir ar meanman féin no ar dtoile.

Participle of Necessity.

M. Ané go nabad tuffa nach bfuil dfiachaibh oruind an reacht dochumadair daóine romhaind, agus go háirighe vachtarain na Heagluife, sin do chongbhail, agus feirbhis, do réir mar do ghnáthaidh siadfan do dhenamh do Dhia?

Fact. Pl. 3.

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?

* according as men have shaped / devised laws for us.

go nabad (S) of 'I suppose I shall'.
* Is it that you would say that we are not obliged to maintain the law that men have shaped / devised (romhaind), and in particular the rulers of the Church.

26 X

AN CHREIDIMH.

D. Adeirim go firindeach, nach bfuil dhíachaibh oruind én ghnáthughadh atá anadhaidh bhriathar Ndé do leanmhúin,^{*} agus fós gur chumadar na Sagairt, moran do ghnathughadh feirbhífe dhúinn, do ní maóis do Dhiá dar leófan, agus gurab eafonoir do Dhiá a lán dibh.

M. Créd do bhéir ortá fin do ragha, ane gurab glioca tuffa ina fadh?

D. Ní has moghliocas féin ata modh ócas, acht ambriathraibh Dé, ina bfuil follus gurab eafonoir do Dhiá moran do tfeirbhis na Sagart feachranach,^{*} oír ní hacafan atá reacht do chuma dhúinn, & ní mó is againd féin. Acht ag Diá féin amháin, agus go speisialta,^{*} ní dhlighmaid vmhla don reacht do chumadarfan anadhaidh reachta Dé.

M. Créd eile an tflighe dobáil leatfado ghabhail chugad do thabhairt onora do Dhiá, acht an tflighe do ghnáthuigheadar do tfindír romhad, agus do theagaífg an Pápa, agus

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 wouldst thou desire to follow in order to honour God except that followed by thy forefathers, and which the Pope,

& also that the priests have imposed for us many customs & services which in their law (dar leófan) we do to God - and that most of them are not more a dishonour to God.

1 Pt. 4. 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

1 Pt. 4. 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

*Pres. Wepand
mcg.*

** it is not from my own wisdom*

** it does not lie with them to lay down the law for us.*

** we owe no obedience to the law which they have fashioned contrary to the law of God.*

h h

FOIRCEADAL.

an Eaglais ré fada dhaimfir?

D. Dobáil leamfa an tflighe atá adu-
omna Dhé do leanmhuin, óir do
bhi sí báite no abfolach, no ar na
truaileadh go rómbor, fa naimfir
dochuaidh tharaind, do bhrigh sha
inte, agus ainbfiola na Sagart, óir
madhail lind dul adtéaghais neimhe,
agus fa mbeathaid, futhain is
sí ar flighe dhíreach, briathra Dé
deifteacht, agus a aitheanta do cho-
imhéd.

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

D. Atáid a deith. *for deith. Similarly with in for teaching,*

M. Sloind dúinn iád.

D. Is vrufa dbamfa sin, óir do fhogh-
laim mé fad, affan fhitheadmhadh ca
ibidfl do leabhar Exoduis, antan do
labhair Diá na briathrafa síós.

(X)

✓ Is mise an Tighearna do Dhiá, ne-
och tug thusfa a talamh na Heg-
bhíte: agus a teághais na daoirfe, na
bíodh Dee oile agad amfhiadhnaif-
fefe. Na dena dhuit féin iomhaigh
ghrafinte,

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 ignor-
ance of the priests, for if we desire to go to the heavenly house,
and to enjoy eternal life, our direct way is to listen to the
word of God, and to keep his commandments.

M. Which are the commandments of God or how many are there
of them?

D. They are ten.

M. Repeat them for us.

D. It is easy for me to do so, for I have learned them in the
twentieth chapter of the book of Exodus when God spoke these
words.

I am the Lord thy God who brought thee out of the land of
Egypt and out of the house of bondage. Thou shalt have no
other Gods before me. Thou shalt not make unto thee any
graven image

AN CHREIDIMH.

ghraifinte, no én fhighuir na neithe atá
 tluas ar neamb, no ad talmhuin a bhos
 no anuifceadhaibh faoi thalmhuin, ná
 geillfe dhoibh, agas na dena feirbhis
 dóibh, oir is mífe an Tighearna dó
 Dhiá, & is Diá edmhar mé, leanas aingidheacht na naithreach ar an gcloind, go nuige an tréas no an ceathramhadh céim no glún gheinealaidh ar an droing agambia mfuath. Agas fhoillfeochas trócaire do na miltibh don droing agambia mó ghrádh, agas choimhedaas mhaithheanta. Na tabhair ainm an Tighearna do Dhiá féin a ndimhaoineas, oir gébé bhéras a ainm go dimhaoineach, ní budh neamhchiontach abfiadhnuife Dé é.

Gen. Relat.

Cuimhnidh lá na Sabboide, do chonghail a fáoire, dena hoibrighe a fé laithibh, agas huile tfaothar, acht a fé an feachtmhadh lá Sabboid no Sathurn an Tighearna do Dhiá, na dena én obuir fa ló sin, na dena féin, agas na dénadh do Mhac, agas na dénadh hinghean, no hóglach no do bhanóg

*length of Prot. Sunday. The heptad.
 form is in Gen.*

O. 4.

*ie. the 'inghean no th'oglach
 they etc.*

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

FOIRCEADAL.

lach, no hainmhidhe, no an tairleal-
 lach bhias taoibh astoigh do dtárus.
 Oír do rinde an Tighearna neamh, &
 talamh a fé laithaibh, agus do rinde
 fe an fhairrge fós, & gach ní dha bfuil
 inta sin, agus do ghabh fé comhna-
 idhe an feachtmhadhla, vimefin do
 bheandaigh an Tighearna an Sath-
 urn, agus do naomh fé é. Tabhair
 onóir do Tathair féin, agus dod Mha-
 thair, iondas go síndfidhe do laithe ar
 an bférand do bhéra an Tighearna do
 Dhiá dhuit. Na dena marbhadh, na
 dena adhaltrus, na dena goid, na de-
 na fiadhnuise bhreige anadhaigh do
 chomharfand, na smuain duit féin
 árus do chomharfand, agus na smu-
 ain dhuit féin bean do chomharfand
 no a óglach, nó a bhanoglach, nó a
 bhó, nó a affal, no énni eile bheanas
 réd chomharfaind féin. ✓ Ag sin aithe-
 anta Dé dona daoimibh .i. lé freastal
 Maoise do chloind Ifrahel, agus dá
 síocht beandaighthe na ndiaigh.

M. Ciondas roindeas tú na haithean-
 tafa?

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 neigh-
 bour'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?

See 2. Pass

*nor any thing else that
 belongs to thy neighbour
 now a bhuineas.*

AN CHREIDIMH.

tafa ?

7th. Snd. 1. D.

D. Roindfead ar tús indá thábhail, & na dhiaighfín andeith naitheantaibh, agus ataid na haitheanta beanas ris anonoir dhlighid daoine do thabhairt do Dhiá fa ched tabhail, agus anonóir, agus an comhghrádh dhlighid daoine féin da chele fa dara tábhail.

I shall divide them in the first place.

*3 Pl. Pr. Snd. (Relat. but not in form)
 "are sometimes used when the subject is plural"*

7 Pl. Pr. Snd. (Relat. but not in form)

M. Ca mhéd aithne dhibh atá fa chéd tábhail ?

D. Ataid a ceathair .i. gan dee eile do bheith agaid, acht antaondia amhain, na dhiaighfín gan deilbh do dhenamh no do chumdach, & gan adhragh doibh, an tréas dibh gan ainm Dé do thabhairt nó do ghabhail andimhaoineas, agus fa dheoigh anfeachtmhadh lá do cho ngmhail na lá faóire.

M. Sa chéd aithne mar aniarrand Diá gan dee eile do bheith agaid, ané go bfuil nar gcumhachtaibh dee eile do dhenamh ?

D. Ní fhuil cheana, acht atá nar gcu-

- 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 fhirindeach, d'fuiril ar chreatuiribh ele, agus antan do-nimaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid *Pl. Pr. Sud.* buidheachas na dtioghluadh fuaramar ó Dhiá do chreatuir ar neamh no ar talmhuin, anégmhais Dé amhain, no fós antan iarmaoid fóirighin anma no maitheamh ar peacadh orra, madh aingil madh naoimh íad, atamaoid ag bríftheadh na haithnefe, agus ag denamh dhece breige dhúinn féin.

M. Anbrand tú nach cóir dhúinn deilbh no iomhaigh do chumdach, no feacadh no adhradh dhoibh?

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

M. Créd do bheir ortfa fin do rádha, agus gur ghnáthach na dealbha, & na hiomhaighe againt fua Teampluibh mar fhighradhudh, & 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

not of bending, bowing, twisting, kneeling

Pres. Relat.

Pl. Pr. Sud.

AN CHREIDIMH.

comhtharradh cuimhnidhe ar Dh
 iá féin, agus ar na naomhaibh do
 fhulaing dochar ar fon na frinde,
 gé nach í a nonóir dhiadha dobher
 maois dóibh?

1 Pl. Cor. 10: 22.

? Cg. d. 1, 12 Pas.

D. Ní bfuil gnathughadh da fhad ar
 bioth, nach dleaghar a chur as, an-
 uair is dearbhta, a bheith anadh-
 aigh aithne Dé, daréir sin dligh-
 thear na hfmhaighe, dofgrios arfon
 go bfuil diá agiarraidh gan a nden-
 amh, agus gan feacadh, agus gan
 adhradh dhóibh.

1 Pl. Cor. 10: 22.

M. Créd eile an cuimhneachadh bhí-
 as ar Dhiá no ar a naomhaibh ag-
 aind.

D. A briaithra féin, ^xmar a bfuil fé aga ^x*where he is making known*
 tháibbenadh don tfaoghal, ó bheu-
 luibh a fháitheadh, agus a caspol, fa
 tfeintionma, agus fa tionma nuaidh
 atá ar na daingniughadh dhuinn lé
 páis a Mhic Iofa Criofd ar Dtighe-
 arna, agus na dhiaighfin, is deilbh
 fhirindeach dhó ar mbráthair no ar
 síur Christaidhe, atá anamghar

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 com-
 mandment 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,

FOIRCEADAL.

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

M. Is ingnadh nach roibhe fin aga
theagaisg dar ndaoibh romhaind,
agas é a naitheantaibh Dé?

D. Doghoideadar na Sagairt fheach-
ranacha a naithenefe on pobul Chr-
ioftaighe, do chum na ndealbh
bfallafa dochur mar sgaileadhaibh
breagacha abfiadhnuife an pobuil
na ninadh féin, do tfeachna na faó-
thar do dhlighdis do dhenamh do-
na poibleachaibh, & fós ar ghrádh
na tarbha tromghnáthuighe do bhí
an pobal ainbfiosfach do thabha-
irt doibh anonóir na ndealbh mal-
laighe fin.

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

D. Atá cedaighthe dhúinn Diá do
thabhairt antan iarras breitheamh
oraínd

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

It is concluded that this was
not taught to our people in
the past, seeing that it is etc.

349. Pract. Legend. Subst. W.

3 pl. Emphat. End.

* cf. Highland Songs of 45, p. 60; Martin Martin, Western Islands, 4th ed, p. 179; (Trans Gael Soc GWS, XL1, 246); Rayn, History of Greater Britain, p. 37; Highland Melody iii. 405
 For Welsh cf. J. W. Williams, Camu hlywarch Hen, p. 120.

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

oraínd fiadhnuife na firinde do dhenamh aninadh no anait breitheamhnuis, do chur na hégiora ar gcúl, agas do chumdach na córa, & afé Diá féin amhain dlichthear do thabhairt andsin, agas ní creatuir eile, ar neamh no ar talmhain.

Pres. and Pres

M. Ané nach bfuil ceadaighthe dhúinn aingil no naoimh do thabhairt, mar mhiondaibh, agas gurab fuarraige iad iná Diá?

** Nite dat. after mar. lit as relies it, as proper to be sworn upon.*

** saying that they are of less account than God?*

D. Ní bfuil sin ceadaighthe ó Dhia dhúinn, acht é féin do bheith mar mhiond againd, agas dá réir sin is tarcaifne ar Dhia, aingil nó naoimh no creatuir eile do luighe mar mhiond, agas fós na daóine luigheas lámha, nó vailfe, no cumhachta Riogh nó Tighearna, atáid ag denamh bhachlagh mbrégach dibh, & ag fadogh fheirge Dé na nadhaigh féin.

no coll. or infraction

bachlagh mbrégach dibh

= bachla: the arms, the spear between the arms; the arms & support.

** How otherwise ought we to attest our conversation with one another.*

* 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?

Simplex 1/130.

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

M. Cia é an lá da ngoireand tú an Tfaboid no an fathurrn, no ciondas is cóir a chonghmhail faór?

129. Re. 2nd.

D. Goiream sin don tfeachtmhadh lá, agas do bé an lá da ngoirmaoid-ne diafathuirn ag cloind Ifrahél é, & a fé an la ris a ráitear Día donhnaidh againde na Criostaide é.

M. Créd tug an claochlohdhfin ar an lá.

D. Ar fon chlaochloidh na nidhbart, óir amhail tug Iofa Criofl a fheoil féin, agas a fhuil na hidhbairt fhirindidh aninadh na niodhbart scaillighe no fighuralta, is mar sin tu cadh an Tfaboid fhírindeach, na fuaine futhain dúinne, lé hoffrail na hidhbhairte sin, agas is da dhearbhadh sin dúinn 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 lófn.

faciendus

D. Ainm Dé deadarghuighe, & a tfoifgel déifsteacht, agus comhnaidhe do dhenamh ó oibrighthibh corparrdha, acht mun tuga égiontas oraind andénamh.

his gospel (not the gospel)

3 sq. Pr. Suly.

M. Mafeadh atá cedaighthe dhuinn, oibrighe corporrdha do dhenamh fa domhnach, da rabh feidhm iomarcach no riachtanas a leas oraind maille ré hegiontas no ré huireasbhuidh.

3 sq. Pres. Suly. Subst. U.S.

*necessity; risen from
sigin a leas*

D. Atá fín lándearbhtha, óir is don duine do rindeadh an tfaóire da comhfhurtacht, gedheadh ní dlighthear fo do thuigfin, acht ag cáfuibh speialta.

M. A Níad fo ceathra haitheanta na céd tábhaile bheanas ris an modh mar is intuctha a onóir féin do Dia lé gach aón dinn?

four commandments.

** by each one of us (normal part)*

D. Iffad gan amharus.

M. Na fé haitheanta eite do airimh tú, cía ré mbeanaid?

** to whom do they apply?*

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

FOIRCEADAL.

D. Rer gcomharrfnaibh .i. ris anónóir, agus ris an orrainn, agus ris an vmhlacht dhlighmaoid féin do tha bhairt dar naithribh, dar maithribh, dar nuachtaranaibh Spiratala agus Teampuralta, agus gach aón againd féin daroile do réir aitheanta, agus thoile Dé.

M. Ané go bfoghnand duinn do choimhlinadh, agus do choimhéd na naitheantaghfa, gan gníomh no obuir do dhenamh na nadhaigh?

D. Ní lór fin amhain, acht maille ré gan gníomh do dhénamh na nadhaigh, atá dfiachaibh oraind gan fmuaintiughadh, no toiliughadh na nadhaigh?

M. Agas ^xan édir leatfa na baitheanta diadhafa do choimhlinadh fa modh mór naomhthafa .i. gan gníomh no toiliughadh do dhenamh na nadhaigh?

x an éidir leatfa? canst thou? art thou able?

D. Ní hédir cheana liumfa, & nirbhédir lé hénneach dofhiol 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,

AN CHREIDIMH.

mar a dubhramar, acht lé Híofa Crioífd amháin. Ní hé gurab ifna haitheantaibh atá anuireafbhuidhfe (óir atáid féin naomhtha) acht a dtuailleadh na náduire daónna, tar réis peacaidh ar findfear atá anuireafbhuidh, agus anurchoid, ódtig nach bfeDMAoid na haitheanta ard bheandaighthe, úr naomhthafa do choimhliadh. *from the command*

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

D. An Sbiomad náomh.

M. Mafeadh antán bhéras Dia an Sbi- *Foot. Sicut. Relat.*
orad naomh dhuitfe, an éidir leat andfín a gcoimhlinadh go hiomlán nó go huilliche?

D. Ní héidir fós.

M. Ciondas fin? & Dia ag mallachadh, *How is that, seeing that God*
agus ag curfadh gach énduine nach *curseth & chastiseth*
gcoimhliónand a lagh, & aitheanta go hiomlán na nuile poncaibh.

D. Is fíor fin.

M. Créd í mafeadh an tflighe lé bfa-
ghand tuffa flanughadh, agus faor-
P.

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

M. Who then is it that fulfils them in thee or for thee?

D. The Holy Spirit.

M. When God gives thee the Holy Spirit must thou then keep them perfectly?

D. No, verily.

M. How is that? and that God curseth every man who does not fulfil his law and his commandments in every point.

D. That is true.

M. How then canst thou obtain salvation and

FOIRCEADAL

radh ó mhallachadh Dé, agus gan tú a coimhlinadh an lagha no na naitheantadh.

D. Bás & páis an Tighearna Iofa Criofd, is en tflighe tlanuighe dhamh.

M. Ciondas atá fin fírindeach?

D. Atá mar fo, nach raibhe éruic eile and do ghébhadh an Tathair vaind ar fon ar peacadh, acht bás, & páis a Mhic, agus nir choimhlion énduine an lagh diadha, acht é amháin, agus ar bfulang bháis dó, tug fé beatha dhufne lena bhás, agus ag coimhlinadh an lagha dhó is ar arfoinne do choimhlion fé é, agus da bhrigh fin do rinde fe ar fithne ré Dhiá Athair.

M. An bfuil dfiachaibh ortfa buideachas do thabhairt do Dhiá dachiond fin? no gach ní ar a mbia tfeidhm diarraidh air?

D. Atá go deimhin, agus donim fin amghnáth vrnaidhibh.

M. Cia ré ndenand tú hurrnaidhe?

D. Ré Dia Athair a hucht, & anaim 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

AN CHREIDIMH.

a Mhic Iofa Criofd ar Dtighearna.

M. Nach dena tú vrrnaidhe ré Muire Oigh Mathair Iofa, agus ré hainglibh, agus ré heafpalaibh Dé, agus ré naomhaibh?

139. Fut. Sicut Depand. D. Ní dhén feasta, óir ní fhuil Aidhne againd edraind, agus Diá Athar do chofg a fherge, acht Iofa Criofd amhain.

M. Atá tuffa marín ag tarcaifne ar mhuire, & ar ainglibh, & ar naonh-aibh, ar son nach iarrand tú orra, guidhe do dhenamh ré Diá ar do tfon.

D. Ní fhuilim, agus dobo leaig leam tarcaifne do dhenamh orra, óir a-táid beandaighthe ó Dhiá, gedhe-adh ní bheanand doibh offic Chriofd do ghabhail chuca, & ní bhe-nand rinde sin do thabhairt doibh.

M. Nach gabhand Criofd impidhe a Mhathar oruinne dar faóradh?

D. Ní fhuil impighe no aidhneas dñi-achaibh uirrefe no ar chreatuir e-le do thabhairt ar Dhiá darfaóra.

P. 2.

of his son Jesus Christ our Lord.

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

139. Fut. Sicut Depand. 139. Present Dependant of Subst. Nl.

* does not Christ accept his mother's intercession on our behalf (omnium) to save us

FOIRCEADAL

supplicandus
dhne, acht ar Chríofd amháin, agus
nir ghuidhthe Muire féin, no fáith
no easpaí no náomh ele, acht anta-
ondia anháin anainm a Mhic Iosa
Críofd.

M. Créd ele a nonóir bhéras tú dona *Fut. End. Relat.*
naomhaibh, agus do Muire?

D. Onóir ímó fhedaimfe do thabha- **(to give them) the greatest*
irt doibh. Diá dághmoladh ar son *honour that I can give*
a dtogha, agus a faorrtha dá ghrá- *them, namely) to praise God*
fuihb, agus da throcaire féin, anuair *for their election.*
nar thuilleadar, acht damnadh, &
na dhiaigh sin a ndeaghbheatha do
leanmhuin mar is áil lé Diá a ghrá-
fla féin do dhórtadh orra.

M. Créd ele dhéras tú red pátrun no *Fut. End. Relat.*
red naomh duthaidh, nach guidhe-
and tú é mar do rindeadar do tfin- *= Pl. Pres.*
dúr romhad?

D. Ní ghuidhim fós, & is feachrán do
bhi ar mo tfindearaibh, dodhith
eoluis an Scriptuir dhiadha, óir mu *3. sg. Superf. Suly; Subst. V. 1.*
na bheith ainbhos orra, nibhiadh pá-
trún cle aca acht Críofd, oir is va-
idhefin atá ar nainm againd, Crio-
flaighe

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

- M. What honour then shalt thou give to the saints and to Mary?
D. I may give them the greatest praise. I may praise God for
their election, and their salvation by his grace and mercy,
when they merited nothing but damnation, and after that for
their holy lives, which they lived as God willed to pour his
grace upon them.
M. How then shalt thou deal with thy patron or thy national
saint if thou pray not to him, as thy forefathers did?
D. I do not pray to him, and it was error in my forefathers
and want of knowledge of the Divine Scriptures, for if they
were not ignorant, they would have no patron but Christ,
for it is from him we derive the name of Christians

AN CHREIDIMH.

flaighe do rágha rind, agus ífé do chriochnaidh, agus do dhaingnigh ar slánughadhne, agus slánughadh agus fóiridhin na nuile naomh ó thofach an dombain.

M. Ciondas mafeadh do báil leat crábhugh do dhénamh no vrnaighe? no aní do thoil an crábhudh do fgrí os go huilighe?

eg. p. 2. suby. D. Narlége Diá fin damhfa do fnu-aintiughadh no do labhairt, fgríos crábhuidh, acht ifeadh do báil le-am, mar iarras Diá oram féin, agus ar gach Crioftaighe ele, crábhadh do chumhdach, agus vrnaidhe do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neifteacht, agus ar niarratuis 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 ghnáthaigheadar do tfindfír ag bre athnughadh gurab gliocca thu féin ina iadfan vile?

nár lége Diá, 3^{es}. pr. suby. used as optative. So now: gunn beannaich Diá an t-igh! gu robh math agad! The imper. suby. is seen in na leigeallh Diá! etc.

x or is it a new fashion you would like to practise.

judging

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?

FOIRCEADAL

D. Ní fhuil gliocas indamfa no an duine ele, acht mar is toil lé Dúa a thioghlaice féin do róind ar gach aón do nadhanchloind, agas ní ní nuá do báil leam do chuma, acht an riaghail agas an tordughadh vrrn-aidhe do fhágamh ar Slánúight-hoir Iofa againd, fin do leanmhu-in, agas do ghnáthughadh fa cháno in a dtuigmaoid féin é do réir riagh-la an Sgriobtuir dhiadha.

M. Cait a bfuil an riaghail vrrn-aidhe fin cumtha fa Scriphtuir.

D. Sa feseadh Caibidil do Tfoifgel Matha lé beul Iofa Criofd féin, ag tabhairt foirme vrrn-aidhe da eaf-polaibh, aga radhá riú a nguidhe do dhénamh marfo, ar Nathairne atá ar neamh, &c.

M. An lór dhúinn ar nurrn-aidhe do ghnáthughadh marfin, gan feirbhis ele do dhenamh do Dhiá, acht ar nguidhe féin amhain?

D. Ní lór.

M. Cred ele do bharr ar fin ata dfa-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, agus na Sacramuinte naomhtha do ghnáthughadh an Eaglais Dé, mar tféilaibh agus mar fuaitheantaffaibh ar flánuighe.

M. Ca mhéd Sacramuint atáid an Eaglais Chríofd ar Dtighearna.

D. Atáid dá Tfacramuint, Baisteadh agus Suiper an Tighearna.

M. Caidhé na cuig Sacramuinte ele do ghnáthuigheadh againd roimhe fo?

D. Ní cóir Sacramuint do rádh riúfin do réir an Scriptuir, ge do chunadar daóine, mar Tfacramuintibh íad, & ós féladha flánuighe na Sacramuinte, ní dhligheand éin neach agcuma acht Diá féin, neoch íllé cumhachtaibh a Sbioid, oibrigh-eas slanughadh chloinde hádhaimh na gcroidheadhaibh, antan ghabhaid íad.

M. Créd í ciall Tfacramuinte 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?

FOIRCEADAL

iféidh?

D. Is inand ciall dó againde na Críof-
taighe, agus an chiall do bhí ag
teafcadh timchill ris a ráitear cir-
cumcifio fa tfeintiomna .i. glanadh
ó pheacadh do béarar dúinn and.

? nat (i r-a) C. wd.
be more usual.

M. An and fa nuífe atá an bhrighín
na daóine baistear les do ghlanadh
ó peacadh?

Fut. Pass.

D. Ní hand, acht Sbiorad Dé oibrig-
heas, glanadh nó maitheamhnas na
peacadh agcroidheaghaibh na nda-
óine, chuireas an fuaitheantas na-
omhthafa impa, nó ghabhas chuca
é, & ifé ciall nó fuim an Bhaiftidh
fo fios .i. go nglantar iná Bhaifte-
adh gach Críofaidhe lé fuil Iofa
Críofd, nó lé bhrigh dhórtaigh a
fhóla, agus nadhiaighfin go bfuil
dñachaibh oraind, ar naithbhreith
do thuigín, agus beatha bheand-
aighthe naomhtha nuaghlan do
gháthughadh ofin fuas.

M. An bfuil ceadaihte do mhná-
ibh 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?

act of cutting, lopping.

x

m

AN CHREIDIMH.

bháis dfaghail go luath don chloind bhig?

D. Ní fhuil gan amharas, óir atá toir-míce do mhnáibh briathra Dé do tfearmóin, agus ní dleaghar na Sa-^{Pres. End. Pass.} cramuinte do fhreastal acht le Se-armoin bhriathar Ndé, agus mar sin ní cóir do mhnáibh baisteadh do dhenamh.

M. Créd ele dá ndeachadh an lean-^{328 Imper. Subj.} amh dég gan Bhaisteadh, nach baogh-
lach dhó adhammadh ar fon bheith gan Bhaisteadh dhó?

D. Ní baoghach, óir dá ngearra Diá ^{329. Pres. Subj. Subj. is always used after da m., if.} a Tfaoghal, & é ar dteacht do tliocht Chríostaighe dheagh chreidmigh, agus rún vmhla do ghabhail an Bhaifligh aca dhó, ní fhuil cun-
tabhairt dhamanta andfín, gidhe-
adh ní cóir gan a Bhaisteadh da fine

Diá a tfaoghal nó gomadh intuctha do chun na Heagluife é.

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

D. Briathra Dé, agus 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

The gen. of damadh
wd be strictly damula;
the a between m & n
dhamanta is the
intercalary or
sporadic for
dhamanta is the
intercalary or
sporadic for
dhamanta is the
intercalary or
sporadic for

329. Pres. Subj. if God prolong his life,
better not go madh, until
he is fit to be taken to the
church. No gen - until;
nogo madh is for nogo
mbadh, lit. until he should
be - imperf. subj. So
gu ma sian duit!
for gu mbadh etc.

FOIRCEADAL

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

M. Créd do bhéir ortfa fin do rágha ?

D. Do bheir cheana, gun fundamuint nó bun aig na Papanachaibh na modh Baiftidh féin, óir ní fhédaid anós Baiftidh atá aca do chumhdach lé Scriobhtuir diadha, agus ni na gcanóin choimhidigh nach dtu igeand anpobul dlichthear a fhreastal, ach't fa chanóin choitchind thu igfeas an coimhthínol go huilghe.

M. Créd da ngoireand tú Suiper an Tighearna.

125 Pt. 2nd. D. Góirem fin do Tfacramuint chuirp, agus fhola Iofa Criofd.

M. Ciondas is coir fin do fhreastal no do chaitheamh no créd an chiall atá ag an Tfacramuint fin.

D. An modh freastail is cóir dobheith ar an Tfacramuintfe ata fin follus fa fefeadh Caibidil fithead do Tfoifceul Matha fa gceathramhadh Caibidil dég do Tfoifceul Mairc fa dara

God and water, and that none of the other things should be used by him which were used hitherto by the Popish church.

M. What makes you say so ?

D. I say so, because that the Papists have no foundation or authority for their mode of Baptism, for they cannot support the form of baptism which they employ from Holy Scripture, nor is it in a strange language which the people do not understand that it should be administered, but in the common language which the whole congregation understands.

M. What is that which you call the Lord's Supper.

D. The Sacrament of the body and blood of Jesus Christ.

M. How should that Sacrament be administered or received, and what does it signify.

D. The mode of administering that Sacrament is clearly shewn in the twenty sixth chapter of the Gospel of Matthew, in the fourteenth chapter of the Gospel of Mark,

x it is not in the dominical canon, which the people do not understand, that it (baptism) shd. be administered, but in the common canon etc. By the dominical canon or order he means the Latin ritual as given in the Roman Catholic Church. cf. Acall. 58. Do bhéir Patraic ae caitian na canóin coimhideta. Canon is given with Boswell as in Acall.

AN CHREIDIMH.

dara Caibidil tar fhithid do Tfoif-
cel Lúcais, agus fa naon Chaibidil
déig don chéid Ebifil do scriobh
Pól do chum na Gcórintach.

M. Nach é fin an modh bhudh gná- *Pres. Relat.*
thach fa naifreand?

D. Ní hé go dearbh, óir atáid go dí-
reach anadhaidh a chéile, nós frea-
stail na Sacramuintefe do reir Chri-
ofd, agus na fuibhifeul, agus na ne-
aspal, & nós anaiftrind Papanaidh.

M. Ciondas ele is cóir an Tfacamu-
intfe do fhreastal?

D. Lé haran agus lé fíón do réir mar
atá orduighthe ifna Caibidilbh a-
dubhramar romhaind.

M. An bfuil antaranfú, & an fíón acht
mar gach aran ele no gach fíón ele?

D. Ní hinand doibhfin, óir is aran
naomhtha, agus fíón naomhtha ta-
réis ambeandaighthe fad, agus ní
claochloightheair substaint anarain
no an fhóna, gedheadh goirtheair
corp Criofd, agus fuil Chriofd dibh
go dingmhalta, óir is í nádair na

*U. Sr. so sette (so-sette) "good
tidings": the variant "so-sette"
which is found later & in modern
Irish, seems to be from suim,
"joy; joy tidings"; suba is opp.
to duba, whence dubhisceal,
"evil tidings" also an anti-
evangelist (Aiméon)*

Pres. Bud. Pass

*worthily, fittingly.
(not "truly").*

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

FOIRCEADAL

Sacramuinteadh ainm an neithe darab Sacramuinteada fad do bheith orra.

M. Ané nach bfuil fuil agus feoil Chri ofd andfin mar rug anógh é, & mar do céfadh go corporrdha é.

D. Ní fhuil fé mar fin and, óir atá fe go corporrdha ar deaslainh an Athar ar neamh, mar theagaifgeas air teagail an chreidimh dhúinn, acht gé tá fé go Spioratalta lena chumha chtaibh fa Sacramuint naomhthasfin

M. Créd elé tábhacht na Sacramuinte dhuinne rena caitheamh?

D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramuint go diongmhalta, fa modh inar orduigh Iofa ar Dtighearna dhúinn, caithmaoid, agus ólmaoid feoil, agus fuil Chriofd go spioratalta, agus beathaighthe ar nanmanda lé corp, & lé fuil Iofa Criofd do chum na beathadh futhaine, & ní hand fanaran naomhthafa, ^xis in iarrata dhúinn an slanughadh fin, acht ar neamh ag tógbhaill

*1 Pl. Pr. Quid.
1 Pl. Pr. Quid.*

*x querenda est
nobis salus ista*

the names of the things of which they are Sacraments should be given to them.

- M. Are not the flesh and the blood of Christ present as the virgin bore him, and as he was crucified in the body.
- D. No, for his body is at the right hand of the Father in heaven, as the article of our faith teaches us, although he is spiritually with his power, present in that holy Sacrament.
- M. What farther efficacy is there in our use of the Sacraments?
- D. There is much indeed, for when we use the Sacrament aright, in the manner which Jesus our Lord commands, we eat and drink the body and the blood of Christ spiritually, and our souls are nourished by the body and the blood of Jesus Christ unto everlasting life, and it is not in this holy bread that we should seek our salvation but in heaven by raising up our minds to

AN CHREIDIMH.

tógbhail ar nintindeadh do chum
nimhe mar a bfuil ar slanuighthoir
Iofa ar deaflaimh a Athar, anglóir
tfúthain, dófan maille ris an
Athair neamhdha neamh-
meafarrdha, agus ris an
Sbiorad neartmhar
naomh, biodh gach
vile orrain, agus
onóir a faog-
hal na faoghal.
¶ Amen.



¶ ALTACHADH RO-
imh bhíadh

x sh
^
A Táid na huile, ag feitheamh ar do
shreastalsa, a Dhé & a Thighear-
na, dfaghail bheathadh odlaimhfe sa
naimfir imchubhaidh. Is tuffa thoir-
bhreas ambeatha dhóibh, agus ifadfan
chruindigheas í, agus lé fofcladh do
laimefe, líontar íad 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 thrócaire, atama oid guteadarghuidhe, do grafta do dhórtagh orainde do chland, & find féin agas na tíoghlaicthe dogheibhmaoid od laimh thrócairidhfe do bhe andachadh, anainm do Mhic Iofa Criofd ar Dtighearna.

1 Pl. Pr. Eulij.

¶ BIODH AMHLVIDH.

¶ Altachadh 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 fhírindé tré bhíoth fíor.

Ar Nathairne atá ar néamh &c.

¶ Antí do chruthaigh, agas do cheandagh & 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.

ALTA CHADH.

faoghal. ¶ Biodh Amhluidh.

¶ Altachadh cle roimh proind.

A Táid fuile gach én neith ag fech-
ain suas, agus ag denamh muin-
idhne asfada a Thighearna, is tú do
bheir doibh bíadh, agus beatha anam
iomchubhaidh, is tú fhoiceolas do *Int. Relat.*
lámh thoirbheartach, agus linas led
bheandachadh gach vile bheó chrea-
tuir. A Thighearna mhaith beandaigh
finde, agus do thioghlaice andfo do
gebhmaoid od mhór thoirbeartas trid
Iofa Ciofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachadh taréis proinde.

X *leg agus.*
GLóir ag moladh, agus mór onóir
duitse a Athair vile chumhach
taigh. Neoch dod mhaitheas neamh-
meaffarrdha do chruthaidh duine do
reir fhioghra féin, & do chofmhuluis,
neoch fós do bheathaigh é, agus atá
gach éinla 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

ALTACHADH.

bheó chreatuir lédkúmh is truíne toir
 bheartus, deonaigh dhúinne mar do
 oilis ar gcuirp thruaillighe les an mbe- *Prok. 13. 20.*
 athaigh chorpordhafa, go ma hamh- *Superf. 2. 1. depend. of the word*
 luidhfin is toil leat ar nanmāda dolin- *(for gom b'adh: that it were).*
 adh,* do thuigfe fhoirf bhriathar mbéó
 do Mhic inmhúin Iofa Criofd, da dti-
 ubhram glóir moladh, agus onóir an-
 ois, agus tré bhíoth síor.
 Biodh Amhluidh. Ar Natharne, &c.

¶ Altachadh ele roimh proind.

A Dhé bhithbhuaín, agus a Athair
 Iofa Criofd ar Dúighearna mar
 tugais toradh na talmhan, agus én lai-
 the anaiér, agus eifg na fairrge, do
 bheathughadh na hadhamhchloinde
 agus fós tugais aithne dodchloind fé-
 in, le beul teaspal naomhtha, na tiogh
 láice fin do ghabhail, & fuidheachas
 do thabhairt dá gciond, óir atá gach
 ní glan don ghlan, & ar na naomhadh
 léd bhriathraibhfe, agus lé hurnaighe,
 deonaidh dhúinne na tioghlaicefe 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 wouldst replenish our souls with the perfect knowledge of thy beloved Son Jesus, to whom be praise, honour, and glory for ever.

So be it. Our Father, &c.

ANOTHER GRACE BEFORE MEALS.

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

* with the perfect understanding
 of the living words.

ALTACHADH.

339 *Fut. Snd.*
ghnáthughadh fa modh meafarrdha,
as gotiucfa doileamhain ar gcorp, ar
nanmanda do bheith vmhal, do ghlua
facht in gach vile dheaghhniomh,
dágghmoladh hanma naomhthafa tríd
Iofa Criofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachach ele taréis Bhídh.

DIá na glóire, agas na gnáth síth-
chaine, an tí do chruthaidh, agas
do tfaór, agas do bheathaigh anois
find, goma beandaighthe é tré bhioth
fíór. ¶ Biodh Amhluidh.

DIá do choimhéd a Eagluife go
huilighe: Día do chomhfhur-
tacht na ndaóine atá gan chomhfhur-
tacht aca: A Thighearna médaigh ar
gereidimh: a Thighearna ar grádh
Criofd do Mhic dena trócaire ar na
cinelaibh, & ar na poibleachaibh, aga
bfuil do Tfoisceul aga fhoillfughadh
go firindeach, 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

X
① of. Carm. Gad. I, 328, 332
Martin Martin, Western Islands, 186

BEANDVGHADH

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

¶ MODH BEANDA-
ighthe luinge ag dul diondú
idhe na fairrge.

¶ Abradh aón do cháich marfo .i. an Sturadóir.
Beandaighidh ar long.

¶ Fregra cháich.

Go mbeandaighe Dia Athair í.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe Iofa Criofd í.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe an Sbiorad naomh í.

¶ An Stiu.

Créd is eagain libh is Dia Athair libh?

¶ Freg.

Ní heagal é níl.

¶ 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 Stiú.

Créd is eagail libh is Diá an Mac libh.

¶ Freg.

Ní heagail é n í.

¶ An Stiú.

Créd is eagail libh is Dia an Sbiorad naomh libh ?

¶ Freg.

Ní heagail é n í.

¶ An Stiú.

¶ Diá Athair vile chumhachtach ar grádh a Mhic Iosa Criofd, lé comhfhurtacht an Sbioraid naomh, antaondia tug Cland Ifrahél tríd an muir ru-aigh go mfrbhuileach, agus tug Iónás adtir ambroind an mhíl mhóir & tug Pól easpol, agus a long gona foirind ó onfadh iomarcach, agus ó dheartan doininde, dar faóradhne, agus dar fé na dh, agus dar mbeandughadh, & dar mbreith lé fé n, agus lé foinind, agus lé fólas do chum chuain, agus chaluidh do réir a thoile diadha féin. An ní la rraoid air ag rá dha. Ar Nathairne atá ar neamh &c. Abradh cach vile.

¶ Biodh Amhluidh.

*deardan, a tempest, storm
scannaim, I. bless, sanctify
ballow; I set a charm.
x to bay and from beach
harbour*

*Good luck, success,
prosperity,
happiness. X*

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.

* Also prefixed to Calvin's Catechism, 1631 : v. Reid's
Bibliotheca Sæto-Celtica, p. 176

* AN PAIDEAR AME
adarthacht dhána.

Ar Nathairne atá ar neamh
O fé moghean bheith gudghairm
Ag fín 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 Ríghes do reacht,
Go fgaoile do cheart ar chách.

Do thoil goma denta dhúinn
A dtalmhuin gach duil dar dhealbh
Mar do ní d aingil gan chré
Thuas a bfaithes Dé gé dearbh.

Beatha na hanma fa chuip,
O tharra dhuit bheith rer mbáidh,
Ar naran laoihuil gach laói,
Tabhair dhuinn gan dlaói gan dáil.

Na fiachasa dhlighir dhíun, *Rec. S. & F. C.*
Maith dhúinn gan a ndíl 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 art 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 PAIDEAR.

Amhail mhaithmaoid féin do chách. | Pl. Pr. End.

O thrén ar namhad a Ri,
Dén coimheud is dín dod tífiocht,

Imperat. 235

Imperat. 239. Subst.

Bí anadhaigh ambuadhridh línd,

Is na léig find ar aniocht.

** * Leave us not at their mercy.*

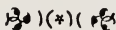
Eidir anam agas chorp,

Saorfa find ó olc gach lá

Ríghé 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.

¶ LEITHSGEL LAGH
amhail.

* ? Tá a fhios agamfa, go ndénad daoine cúrialta édtroma, fgeige agas fochuidmheadh, > fanamhad fan tfaóthar mbeagfa, ar fon gan fnas fileadh do bheith ar na briathraibh, agas gan chruás do bheith ifna foclaibh, agas matá vireasbhuidh fhocloraichta no chearta scribbtha, nó lire aninadh lire na leabharfa, nfhingnadh sin do bheith amhluidh, ar fon nach raibhe énfhocal gaoidhelce ag fe ar bhualte an chló, acht do thuairim no do bharamhail an cló do chur síos. Agas atá fós a dheirbhfhios agam, go ndénaid na Papanaign, agas go speisialta na sean Tfagairt scaiteacha, fgeth afcandaile amadhaigh féin, agas gurab míchlu, agas maíla mó luaidhidh-eacht vathadh arfon mhoibre, gedheadh nimeíde sin, agas* adeirim do réir póil, da ndenaind toil na ndaóine nachar shearbhonta díleas do Chríofid mé, agas fós ní meíle an fhirinde

189. 300. Ful.

189. 300. Ful.
that it

reward
* I say that; have not been a faithful servant.

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-

4 2/3

* f. fear - tighie d'ithreachtach 7 c. : Corpus Armoniac 58
(F.W. O'Connell & R.H. Healey's
A. Nutt 1915)

LEITHSGEL LAGHAMHAIL.

rinde na daóithe dá dimoladh, agus
 murtá arún agam cuidiughadh les
 na Críostaidhibh simplidhe ghébhas
 mo dheagthoil lé gean maith, agus
 nach gcuireand mhuireasbhadha an
 athais oram, ^xmar sin don taoibh eile
 budh fadogh súm, cáineadh na pápa-
 nach dombhrofnughadh, do tíor
 labhairt, agus do tíor scriobhadh na
 firinde, agus do tíor nochtadh a nur-
 choidefean ar fad mo bheathadh go
 himlan, oir ní dheachaidh fáith nó
 easbal no Mac Dé féin as, gan toibhe-
 im dfaghail óna fagartaibh, agus ó
 naimhdibh na firinde, gedheadh ru-
 gadar buaidh lé sóighide, tre chumh-
 achtaibh Dé, do naondia fhirindeach
 sin adtrí pearfandaibh .i. An Tathair
 tréan trócaireach, agus an Mac mai-
 feach mirbhuileach, agus an Sbio
 rad neartmhar náomh, biodh
 gach vile orrain onóir a-
 gas ardghlóir anois &
 a faoghal na fao-
 ghal. Amen.

Q. 4.

fer by the reproaches of the wicked, and as it is my purpose to aid plain Christians who receive my good will with pleasure, and who will not reproach me with my defects, so also on the other hand, it is far from my wish to provoke abuse from Papists in always speaking and always writing the truth and in always pointing out their errors so long as I live; for neither prophet, nor apostle, nor even the Son of God himself escaped abuse from the priests, and from the enemies of the truth, yet they overcame by patience, through the power of God. To the one God in three persons, viz., the powerful, merciful Father, and the fair, marvellous Son, and the powerful, Holy Spirit, be all praise, honour, and glory, now and for ever, Amen.

7th. Inst. p. 101

x

*it will be an incitement to me.
 (on the other hand the
 writing of the papists will
 be an incitement (had I had
 from lit. a kindness under
 me) to stir me up either to
 speak & write.*

x

3rd. Inst.

* From a poem by Fearghal Mac Domhnaill Ruaidh Mac an Rhaird, v. Droghdaim Déana, p. 148, 147. Quoted I & T p. 119 (Eric IX, Part 2)
 # From a poem by Tadhg Óg o hEiginn, v. M. Keena, Dán Dé, No. VII, p. 13. The second couplet there is incomplete owing to illegibility of YBL. Mentioned by Watson, T&S I, xxx, 291. See Doackinonis Catalogue, p. 104

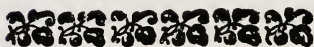
† R A N D.

† Maing darab foirbh an faoghal,
 A mhoirnd is maing do ghébhadh *with affection, love*
 349, Poes. Subj. Subst. V. Dambé ar frian ris an faoghal,
 Baoghal riar Dé gan denamh.

* † Do chuir don chroindfa an chíogha
 fondaí díona vm fhuiil ébha.

founsa: a hoop, a fillet, a band

† = crío = weeping, lament - Centre.



DO CRIO-

C H N V I G H E A D H A N
 leabhrán beag fo, lé Heasbug Indfeadh gall, an .24. lé do Mhi Aprile fa feachtmhadh bliadhain tar thri fithid agas ar chuig céd, agas ar Mhíle bliadhain dandaladh ar Dtighearna Iofa Criofd. Sa gcuigeadh bliadhain tar fhíthid do Ríge na Rioghna ro chumhachtaighe MARIE Banrighan na Halban.

* † GRAS Dé is na thós atámuid
 NI ránuic 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.

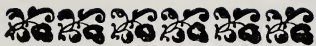
The sorrow of this tree has placed
 A protecting hoop round the blood of Eve.

He has put with this spear of the breast

This little book was finished by the Bishop of the Isles on the 24th day of the month of April 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.

But these poems are in the Book of the O'Conor Don. See *Ériu*
viii 90-93. This book also contains *Naig do-ni* used as *óige* by
Athair Neac Ceóglum ^{which is} prefixed to Calvin's Catechism 1631 & *Naig*
(*der compánach an éholann* (v. 817 *Catol. ii. 29*)
v. R. 17 *Cat. ii. 35*

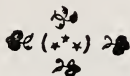


DO BVAILE

ADH SO AG CLO AN
DVN EDIN LE RO-

IBEART LEKPREVIK

24. APRILIS. 1567.



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

CORRECTIONS.

- Page 1, line 9, English, *after* 'increased' *insert*, 'in him.'
Page 6, line 11, *for* 'aón,' *read* 'aón.'
Page 13, line 15, *for* 'mhór,' *read* 'mhór.'
Page 18, line 8, *for* 'dhas,' *read* 'dhao.'
Page 36, line 4, *for* 'isé,' *read* 'isé.'
Page 40, line 4, *for* 'dfoillsuighadh,' *read* 'dfoillsuighadh.'
Page 52, line 18, *for* 'suas,' *read* 'suás.'
Page 53, line 13, *for* 'mheidsin,' *read* '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* 'tbaibhairt,' *read* 'thabhairt.'

p. 88.

p. 91

p. 141

p. 148

p. 156

p. 195-

p. 242.

p. 244

p. 246.

tasach tuncull 230

letras 131

com 7

567

