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JOHN KNOX'S LITURGY.

Edinburgh : Printed by Thomas and Archibald Constable,

FOR

EDMONSTON AND DOUGLAS.

LONDON HAMILTON, ADAMS, AND CO.

CAMBRIDGE MACMILLAN AND CO.

GLASGOW JAMES MACLEHOSE.

RL
B
Book of Common Order

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'LAUCHLAN, LL.D.

Translator of "the Book of the Dean of Lismore."

EDINBURGH
EDMONSTON & DOUGLAS, 88 PRINCES STREET.
MDCCCLXXIII.

429289
6.11.44

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

March 1873.

TABLE OF CONTENTS.

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

	PAGE
THE CREED,	71
BENEDICTION,	72
PRAYERS,	73, 86, 88
FORM OF BAPTISM,	100
THE LORD'S SUPPER,	130
FORM OF MARRIAGE,	144
VISITATION OF THE SICK,	155
BURIAL OF THE DEAD,	160
THE DISCIPLINE OF THE CHURCH,	169
MORNING FAMILY PRAYER,	177
EVENING FAMILY PRAVER,	184
PRAYERS,	189, 193, 197, 200
CATECHISM,	205
GRACES BEFORE AND AFTER MEALS,	235-239
MANNER OF BLESSING A SHIP,	240
THE LORD'S PRAYER IN METRE,	242
LAWFUL APOLOGY,	244
VERSES,	246
CLOSE,	246

PREFACE.

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

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

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

'of the most interesting language in existence—
'combining all the charms of living excellence, and
'all the prestige of unfathomable antiquity, and
'this on the very verge of extinction—one life in
'a lease of incalculable value! Oh, do try and
'convert that terminable lease into one of lives
'renewable for ever.'

In the following Volume the Editor has 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'LAUCHILAN.

EDINBURGH, *March 19, 1873.*

NOTICES OF BISHOP CARSWELL.

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

¹ Wedrow Collections, p. 471.

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

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

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

¹ Wodrow, quoting the records of St. Andrews University, says that in 1540 Carswell was incorporated in St. Salvator's College; that in the following year he took his degree of B.A.; and in 1544 that of M.A., on which occasion he is entered as 'Jho^{is}. Carswell, *Panper.*' 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 pro-'fessor, and recommended the promotion thereof and the 'suppression of Popish superstitions to his son on his 'deathbed.' Carswell's testimony to his zeal for the Protestant faith, in his dedicatory epistle in this book, is very emphatic.

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

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

to visit certain prescribed districts, and to see to the proper organization of the Church and the administration of Christian ordinances.

Five such superintendents were appointed in 1560, and among these was John Carswell, who had Argyll and the Isles assigned to him as his district. Such an appointment would not have been made in the case of a man destitute of the necessary qualifications. The other superintendents chosen were men of distinction in the Reformed Church, and it is not to be supposed that an exception would be made in the case of Carswell. He must have been known as a man of character and attainments ere the leading men of the period would have fixed upon him for so important an office. No doubt the number of ministers eligible for the office was small, the field of labour was wide and difficult, extending as it did to the Outer Hebrides, and the state of the people was such as to render it essential that the man who presided over the interests of the Church there should be a man of prudence, acquirements, and enterprise. Carswell makes reference to his duties in a letter written to Mr. Campbell of Kinzeancleuch, and dated off Dunoon, the 29th May 1564.¹ In that letter he says:—‘As for the continewance, as is befoir writtin, it ‘ sall be vsit, bot becaus I pas presentlie to Kytire, and ‘ thaireftir to the Ilis, to veseit sum kirkis, I can nocht ‘ be at the Generall Assemblie, and thinkis that my ‘ travell now in the Ilis may do mair gude to the Kirk ‘ nor my presens at the Assemblie ; becaus the Ilis can

¹ Wodrow Miscellany, p. 286.

'nocht be travellit wele throwch in Wynter, quhilk ze
'sall also remember at the Assemblie gif ze be thair;
'and efter my returning, I vald be glaid to commun
'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:—² 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.

3

' reasonable I was in my answer to him, I wonder that
 ' he reportit nocht the samin to zow. Bot becaus I
 ' am vtherwayis occupyit, I vill nocht impesche zow
 ' with vrittingis to contene the haill mater thairin, bot
 ' vilbe weill content, oþher to continew, or ellis to
 ' forgif the haill mater. Howbeit, I can nocht forgif to
 ' do my sobir diligens in furderance of the Kirk : For
 ' this standis the mater in this cuntrie ; gif we craif our
 ' stipendis, and remitt tham nocht at thair plesouris,
 ' than our preaching 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 :—⁴ *Per presentes facimus, constituiimus, et*
' creamus dictum magistrum Joannem, episcopum dicti
' episcopatus insularum, et abbatem dictae abbatiæ de
' Ycolumkill,—simili modo, et adeo libere in omnibus re-
' spectibus, causis, et conditionibus, ac si dictus magister
' Joannes ad dictum episcopatum et abbaciam in curia
' Romana provideretur.¹ ⁴ 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 Commandators of the Abbey of Iona,—an office from which they derive some privileges to this day.

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

¹ According to the Register of the Privy Seal, M'Lane, as already noticed, was the immediate predecessor of Carswell, and this John Campbell was his successor; for it is recorded (B. xii. 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 wrold and induellaris ‘ thairof turnand to(o) fast; and indeid I feir the ‘ samin to be maist trew in generall: God forbid it be ‘ so in all speciallis. As for my awn part, concerning ‘ fast turning in Goddis causis or the faythfullis, I hoip in ‘ God, be assistance of his Spreit, to haue them dissauit ‘ that so vald report of me (gif zour mening be thus).’

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

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

That the memory of Carswell is unpopular in Argyll-

¹ *Acta Parl.* ii. 546-7.

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

It is clear that Carswell had an earnest desire for

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

The work which is now reprinted is one which is highly creditable to Carswell's scholarship, as well as to his zeal. That it was executed by himself he states decidedly, while he apologises for what he holds to be great and manifold defects in the execution. Besides defects in the translation, he tells us that there was no proper correcting of the press, from the ignorance of the printer of the Gaelic language, and yet the work is

executed with an accuracy and propriety altogether remarkable for the time. The language is the ancient dialect employed by literary men, in both Scotland and Ireland, which some writers designate Irish, but which was equally cultivated by the Scottish Celt. The book is the first existing specimen of the Gaelic language printed in either Scotland or Ireland.

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

LAOIDH.

LEIS AN EASPUIG CARSUEL (IN MS.)

LA do bhithearna gu mear, uaihbreach
A Mhacaidh ud is guirme suil ;
Aon fhocal air leas an anama,
Gur scirbhe bhlas no'm fearrn ur.

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

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

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

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

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

Tri slatan de dh'anart margaidh,
 Theid mu'd chorp, gur beag a phris ;
 'S bi' dh do chairdean, 's do luchd comuinn,
 'G a 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 ti bu chaoimh air uaire,
 Uir gu tiugh 'g a shluaisceadh ort.

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

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

HYMN.

BY BISHOP CARSWELL.

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

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

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

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

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

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

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

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

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

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

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

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

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

In English—

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

Other fragments of a similar kind exist, but it is not necessary to give them. They represent a feeling

which existed in a certain portion of the community, but they do not represent the real truth respecting Carswell.

Bishop Carswell died in July or August 1572.¹ He was alive on the 21st June 1572,² and was dead before the 4th September 1572, when a presentation was given to the Chancery 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.

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.

THE HIGHLANDS AND ISLES

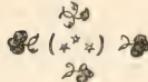
DON TRIATH

CH V M H A C H T A C H
C H E I R T B H R E A T H A C H
chiuinbhriathrach, do ghiollaesbuig
vanduibhne Iarrla Earragaoideal, ag-
as tíghearna Ladharna, agas Ardghúif-
dis na Halban darab Comhaimm Liue-
tenanda Agcriocaibh Oilen indfeadh
gall. Agas Airdcheand teaghlugh na
righruithe Albanuidhe ata M. Séon
Carsuel Ministir Tsoisgeil dé aguidhe
agas agératach dé go diochra duthra-
chtach fa spioraid an ghlicais agas na
tuigse agas na firinde doneartughadh,
agas domhedgeughadh and maillere
sonas futhain dhaghail dó. O

DHIA ATHAR

tre Iosa Criosd

AR TIGHE-
ARNA



FOR THE POWERFUL,

RIGHT-JUDGING, GENTLE-SPEAKING

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

GOD THE FATHER

through JESUS CHRIST

OUR LORD.

E B I S T I L

NOS oirrdheirc onorach ata fós agas dobhi riamh arbuil, ag na daoinibh ghnathuigheas faothur noobuir dodhenamh, dochum antfaothair fin dodhul adtarbha dona poibleachaibh agas donacineadhachaibh agas da sliocht agas dalorg ina ndiaigh, toradh antfaothairfin dothiodhlucadhbh dona tighearnaibh no dona cairdibh no dona cumpanachaibh rera cosmhula anfaotharfin fein. agas is fearr dairidhe air agas ifsmó arambi cumaoin ghraidih fir dhenta antfaothair. Ataimse a thriathairise agas a thighearna dingmhalta ag leanmuin anfá so go feadh mo chumhactha: agas agathuigfin cosamh-lacht anadhbhairse re tindtind dhiadhafa, agas hfeabhus dairidhe ar dheagh-thiodhlucadhbh agas méd do chomaoine graidih imarcaidh oram, agas ar anadhbhurfin do condcus damhsa gur bhindenta damh ansaothar beagfa neoch is cedtoradh dom intleacht do thoirlbheart agas do thiодhlucadhbh duitse a thighearna, oir do dhearbh do bheatha dhiadhafa

E P I S T L E

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

THIOLGLAICTHE.

adhafa o aois doleanbachta d'uinne go bhfuil antadhbhar diadhafa cosmhuiil rit. Agas fós dodhearbh truime aneire doghabhais ort ag cathughadh anadhaidh na druinge Lerbhail anfoisgel naomhtha dochur ar gcul hfeabhas dairidhe, air gan sin do dhul ar neifni choidhche. Agas gan tainm oirrdeircfe do dhul ar dearmad go deireadh an domhain. Agas getaid naimhde na firinde go minaireach aga ragha nach dlighfedis na prindsadha no na tighearnaidhe saoghalta curum do bheith ortha admimcheall hfoisgeil dé, no admimcheall dhoch chreidimh do sgris. Is fearr do thuig tusa an faidh naomhtha ina bhriathraibh, ina mursin .i. Daibhith neoch Iarus ar pri-ndfaghainb na talmhun beith eolach neamh ainbseasach fa ladh dhiadha.

Is mursin fuaradar na seanaithreacha diadha (ful do sgríbhadh an ladh) faoghal fada, agas tiodhluithe ma-ithe eile: do chum iad fein do bheith eolach adtoil de, agas do chum go

A. 3.

DEDICATORY.

proved to us from the time of your childhood that this religious work is agreeable to you. And further, the weight of the burden you have borne in contending against those who would seek to destroy the holy gospel has proved how worthy you are that this should not be forgotten; and that your excellent name should not be lost sight of to the end of the world. And although the enemies of the truth say without shame that princes and nobles of this world have no concern with the gospel of God, nor with the uprooting of a false faith; you have understood better than that the words of the holy prophet David, who instructs the princes of the earth to know and not to be ignorant of the divine law.

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

E B I S T I L

ndendaois an toilfin dé do theagascg da
gclandaibh, agas da fleachtaibh in a ndí
aidh. Agas ge do rindeadh meid eigin
do dhealughadh eidir òifig mhaoife a-
gas oifig aróin, anuair tugadh an ladh
do chländaibhifrahel sgríbhtha: gid-
headh dearbhthar dhuínn le ambraith-
reas, agas leis an gcurum do ghabh ma-
aois air, nach amhain tug fe aire dona
neithibh faoghalta, acht gurab mó ana-
ire do bhi aige aran Ladh dhiadha do
chongbail gan truailleadh ameasg an
phobail, ina arna neithibh faoghalta.

Agas foilsighthear fin dúinn go maith
leis an achmhufan tug sé darō, agas don
phobal vile, ag faigfin na honara tuga-
dar don laodh ordha do rindeadar an-
adhaidh thoile dé, anuair do bhris seise
an an da thabhaill ina rabhadar na deich
naitheáta sgríbhtha o mher de na nuile
chumhacht, agas do rinde maoise dio-
ghaltas ro throm orrtha as fin Do thui-
geadar na breitheamhain, agas na righ-
the deaghcheirdmheacha do bhi ar
chloind Ifrahel annise do labhramar
romhainn,

E P I S T L E

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

And this appears clearly in the rebuke which he gave to Aaron
and to the whole people, when he saw the honour they gave to the
golden calf which they made against the will of God, at the time
when he broke the two tables on which were written the ten com-
mandments by the finger of the Almighty God, and Moses inflicted
very sore punishment on them on that account. The judges
and believing kings of Israel understood that which we now say,

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

romhaind, mar do bhi Geidion, agas Samuel, agas Daibhith, agas Ifafat, agas Esafias, agas Iosias : agas cuid eile dona breitheamhnaibh, agas dona righaibh ara bfuil masla, agas toibheim adtimna dhé odheachtadh an sbrírad naoimh : A fe adhbhar fa dtarraí dhaibh bheith san athais, agas fan imdheargadh fin odhia, nar thuigearad go mbeanfadhbh daibh, aire do thabhairt don ladhbh dhiadha, no go raibh fe dfiachaibhorra, no ma dho thuigearad é, gur leigeadar fa lár an churum bhudh cóir dhoibh do dhenamh taireis athugfeana. Damadh ail lind eachtradha no sgfeluidheacht an phobaill gheindtlidhe dsechain, do geibthear indta, gurab é antadhbhar cedna tug orra anumhla, agas anónoir do dhlighfedis do thabhairt do dia atabhairt do deibh breige .i. Ainbfis agas neamhchurum an ladha diadha, agas thoile dé, do bheith ar aprindsfaghaibh; agas ge dhobhi seachran agas ainbfis ora fan ladhbh dhiadha, do bhi cadhas agas onoir mhor aca dha thabhairt dona dé-

A. 4.

D E D I C A T O R Y.

such as Gideon, and 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

E P I S T I L

ibh balbha bodhra sin da gereiddis, agas dona feallfamhnaibh, agas dona daoinibh glioca do bhi aca : indas go niardaois comhairle ar a ndeibh anam aneigeantuis : agas anan shocracht, agas go ndendaois caitheamh agas cosdus imar each re ndealbhaibh, agas re naltoraibh breige. Agas da dhearbhadh sin agcatthair na haithne do bhi na fgoil gliocais geinearalta go huilidhe ameasg an pho bail gheindtlighe dobheireadh gach aon dibh go coitcheand mar mhiondaibh na briathrafa fiós. Pugnabo pro templis & sacris solus & cum alijs. i. Catho-chaidh me amaonar agas maille re cach ar son na dteampall agas na naltor, agas na neitheand naomhtha. Ar anadhbhar fin is dearbhtha dúnne go raibhe curum, agas cadhus, agas creideamh agan phoball gheintlighe go huilidhe da ndeibh agas da dteampluibh. Da reir fin is follas go bfuillid an muinteoir iarras ar tighearnaibh agas arprind-faghaibh crisduidhe gan cúrum an reachtadiadha do bheith orra ina naimhdibh

E P I S T L E

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

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

125 dibh don naduir dhaona.

Is and fa timnasa Iosa ata gch vile ni
rigmaoid aleas dardteagafsg : Ata indte
an ladh neoch nocthus duind mar sbe-
clair ar nolc fcin, agas ar ndamnad, 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
enduine aithridheach, óir is andsa le

131 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.

140 Maseadh cindus do múchadh, agas
do baiteadh agas do trnaileadh an
timnasa Chrifd : cindus do sgriosadh
aladh le foirneart an Papa, agas na ne-
asbul bfallsa eile neoch do mheall an
faoghal go huilidhe ifnaimfirfe le nain-
bfios imarcach is follus duitfe athigher-
na, / Oir ni hair dhimhaoineas do chn-
aidh dhuit an saothar do rinde tu as
toige ag leghadh an sgriftuir dhiadha :

DEDICATORY.

enemies of the human race.

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

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

E B I S T I L

oir is mo do chuir tu asuim an ni do dh
carbh an foisgel diadha dhuit, ina meid
oирдhearcais haoisi, agas fad angh-
nathuighe do chualais do bheith agna
findsearaibh onoracha dochnaith rom-
had, agaithris aran righ dhiadha Eifisias
Neoch do bhi na óganach ar bfaghail
righeachta dó. Aseadh do rinde fé an
leabhar diadha do ghabhail na laimh
1. an timna ina bfuil toil Dé, agas afoill-
fiughadh dona poibleachaibh, agas tug
arna faidhbih agas arna sagartaibh tré
rath de a foilliughadh do chlandaibh
Israhel agas do hindarbadh leis an ladh
truaillidhe tugadar na sagairt shanta-
cha aninadh reachta dé, do chomhmo-
radh agas do mhedughadh adtighearr-
ntuis tfsaoghalta féin le hainbfis andim-
haoinis ar comhairle tfatain. 1. an ainfbir
aid namha righachta críst, gan fhechain
170 do dhochar dhamhed da bfedfadhl te-
cht indiaidh anadhbhuirfin. Nir fhech
máoisí da chuntabhairt, anuair do
gabh fé do laimh ar furaileann DÉ
cland Israhel do thabhairt as aneigeift,
agas

E P I S T L E

for you have preferred that which the Divine gospel has shown to
you to the greatness of the ancient fame, and the old customs which
you have heard were followed by your honourable ancestors who pre-
ceded 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 cor-
rupt law which the covetous priests gave in place of the law of
God, in order to establish and increase their own worldly
power, through vain ignorance by the counsel of Satan, viz.,
the evil spirit who is the enemy of the kingdom of Christ,
without looking to the evil that might follow on that account.
Moses did not consider the danger when he undertook at
God's command to lead the children of Israel out of Egypt,

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

- 175 agas ard mhonadh nach bsetfuidhe ad-hul argach taobh dibh. Agas faró le neart a tfluaigh vile na ndiaidh. Nir fhech Geidion do Loídhed amhuintire anuair do indsuidh an sluagh geinnt-lidhe le tri chéd, agas nior bheidir ar-aibhe na adhaidh daireamh ar animad, Nir fhech daibhiot righ agas e na oga nach ardteacht ó aodhuireacht a threda do: loighead achuirp féin, no dhá oige, 180 no dhá neamh fhoirbhtheacht agceardaibh gaifgidh no eangnamha, gan dul do chomhrac re goilias fomhoir vath-mhur ainmin an arrachta, romhor o chorpa, foirfe anaois, agas é eolach intleachtach agcathaibh agas agcomh-landaibh, agas gidheadh do chind leo na hoibreacha agas na faothair sin do ghabhadar do laimh a hucht anfbirad naoimh, agas araithne Dhé na nuile chumhacht. Do chind leisin righ romhaith doraidhamar romhaind .i. Efa-chias sgris na ndealbh, agas na mbile-adh, agas briseadh na naithreach prais. Do chind a obair, agas a eachtra le

D E D I C A T O R Y.

and the high mountains along both sides of which no man could go, and Pharaoh with the power of his people behind them. Gideon did not consider the fewness of his men when he attacked the heathen with his three hundred, and when the number of those against him could not be counted for greatness. David, and he a youth coming from herding his flocks, did not consider the littleness of his body, nor his youth, nor his want of skill in the exercises of war, and dexterity in arms, so as to refuse to fight Goliah, a great, cruel, and fierce giant, immense in body, mature in age, and knowing, skilful in fights and conflicts, nevertheless they succeeded in those enterprises and works which they undertook by direction of the Holy Spirit, and by the command of God Almighty. The King of whom we have spoken already, viz., Hezekiah, succeeded in destroying the images, and the groves, and in breaking the brazen serpents. His work and enterprise succeeded well with

E B I S T I L

211 maoise ag tabhairt an pobail trefan bfa-
irrge, agas aga mbeathughadh fan dith-
reibh re da fhithead bliadhan leis an
Manda .i. Leis an mbeathaidd tugadh
do doneimh, tareis an righ, agas na
neigisteachile, do bhathadh. Do chind
le Gedion brifeadh ar anaimhdibh agas
ar a eascairdibh, acht ger bheg amhuin-
tear ag fechain arairebhe na adhaidh, do
chind le daibhith agas é na mhachamh
6g, an arrsaigh golias neartmhar neim-
hmeirbh domharbhadh denurchar clo-
iche as a chrandtabhaill.

212 Do chind leatfa 'athighearna ar aith-
ris na righruidhe ro vase fin do raid-
heamar romhaind, gach obair, agas
gach ard tsaothar dar thinnsgain tu, tré
rath an sbirad naomh, agas le heolas an
sgríbhuiti dhiadha, gan fechain do
chundtabhairt no do ghábhadh, no do
ghuasacht da raibhe oraibh .i. Sgris
fuarchreidimh, agas fuarchradhbhaidh,
agas losgadh dealbh, agas drocheif-
imlara, agas leagadh agas lanbhriseadh
altor agas inodh a ndentaoi iadhbarta
breige

E P I S T L E

Moses in leading the people through the sea, and in feeding them in the desert for forty years with the manna, viz., with that food which was brought from heaven after the king and all the Egyptians were drowned. It prospered with Gideon when he broke in on his enemies and on his foes, and though his numbers were few when we see the numbers against him. It prospered with David, and he quite a young man, so as that he killed the old Goliath, strong and vigorous, with the shot of a stone from his sling.

It has prospered with you, my Lord, in telling of the noble kings spoken of above, in every work and great enterprise you have undertaken, through the grace of the Holy Spirit, and knowledge of the Holy Scripture, without looking to your danger or peril, or to any trouble you might endure, viz., in destroying the false faith and false worship, and in burning images, and putting down evil example, and in breaking down and levelling altars and

THIOGHLAICTHE.

225 breige do bhunadh : agas sgris meirleach agas mibhefach agas foghla agas foireigne. Agas na dhiadh sin medughadh agas mór chumhdach, agas onorughadh na heagluisi crisfduidhe
230 go comhlan. Oir is buaine dhuit an caithreimfi abfiadhnuisi dé, ina gach caithreim faogalta oilé marata creachadh, agas comhlomadh na geomharsand agas na gcoigeric, agas marbhadh, agas
235 mórmhughughadh a ndaoine, agas lofagh, agas lán mhilladh anaitreabh agas anaras. Agas gidheadh ní fhuil an ainbfis damhsa go mberaid Moran dona heabulabha fallsa, agas dona daoinibh
240 ata ar feachran creidimh fós breathanadhaidh na mbriatharfa adubhramar romhaind. Agas aderaid gurab cogadh agas argain araneagluis : agas fós gurab sgris aran tuaith anobair do gabhais do laimh, agas fós gurab droch créideamh, agas gurab teagasc gan tarbha anfoisgel atamaoid donochtadh doibh. Agas gi-dheadh adeirimfi gan chuntabhairt da
245 reir sin go bfuilte feán fein ag leanmuin

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 neighbours and strangers, and killing and deeply injuring their men, and burning and destroying their houses and their places. And notwithstanding that I am not ignorant that many of the false apostles and men that are astray concerning the faith will give their judgment against those words of mine which I have spoken. And they will say that fighting and ruining the church, and besides that destroying the people, is the work which you undertake ; and further, that the gospel which we proclaim to them is an impure faith, and profitless teaching. And notwithstanding, I say without danger as to that, that these themselves walk

E B I S T I L

250 luirg afindsear, ag tabhairt tighearnadtuis, agas vmladon reacht dhaonda inar beathuigheadh iad, agas ag tabhairt fhuatha don reacht dhiadha, dhligheas gach aondúine do ghradhughadh.

255 Agas go dtarraí an mheidsí do mhinaire dó dhruing aca go dtugadar freiteachre foisgel Dé dheisceart agas go nabruid an bibla naomhtha do bheith bregach, mar adubhradar na hiubhail lé Crísd ar dtighearna.

260 Seductor populi daemoniūm habens .i. Is cealguire án pobail é agas ata deamhanand, agas maradubhradar cland Ifrahel go minic re maoise, agas ris na faidhbh eile go raibhe siad ag buaidhreadh na bpoibleach, ar son a bhéith dhoibh ag nochtadh aithentadh agas thoile dé, agas arson bheith dha iar raidh orra, á ndee fallfa, agas á ndealbha breige, do threigean. Afe antadhbar

265 270 cedna ata anois agan tfaoghal bhuaidheartha dhaobhife athighearna agas dúinne. Gidheadh is tuicthe dhuitfe athighearna agas dúinne fós nach oircheas slighe mhaith no adhbhur maith do threigean

E P I S T L E

in the footsteps of their forefathers, giving authority and obedience to the human law in which they were brought up, and hating the divine law which it is the duty of every man to love.

And this want of shame has appeared in some of them that they have vowed against hearing the gospel of God, and say that the Holy Bible is untrue, as the Jews said of Christ our Lord, Seductor populi daemoniūm 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

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

- 275 threigean arfon chothaighe, agas shua-tha na ndrochdhaoine aderadhsin, Ara-nadhbhurfin do báil linde an ní nach gcualamar do dhenamh romhaind do thindsgnaanois, mar atá foirm, & bridh na nurrnaidheadh, agas na Sacramuinteadh naomhtha do chur ingaoidheilg, óir do ghabhamar an mhéidfin domhe-isnigh chugaind ardhitheall do dhenamh am briathruibh Criofd, do chomh-fhurtacht na Heaglaise crisfdaidhe, acht gé nach romhaith ar ngaoidheal, gid-headh is gabhtha mo dheaghthoil vaim fe. ar son mhuireasbhadha, & adbhuim fén fós vireafbhuidh mhòr do bheith oram, ag canamhán ghaoidheilge agas abfoirm mo dheachtaidh, & ar an adh-bhurfin, geallaim vñhla do thabhairt don tí is eolcha iná mé. Achtcheana atá a fhis agam, nach amilis bhriathruibh na bfeallsamh do cuireadh an Sgriobhtuir diádha, & nach bfuil feidhm aige ar dhath. breadhdha bregach na bfileadh do chur air : óir is lór don fhírinde fí fén mar fhiadhnuse, gan brat oilé do chur im-pe, acht géta feidhm agan mbreig tfao-
- 280
- 285
- 290
- 295
- 300

D E D I C A T O R Y.

because it is opposed, and because of the hatred of wicked men. For that cause we desire now to begin that which we never heard was done before, such as to translate into Gaelic the forms and summary of prayers, and the administration of the sacraments; for we have taken this much courage to ourselves to endeavour to do this, in the words of Christ, for the comforting of the Christian Church; but though our Gaelic is not very good, yet my good intentions may be taken in room of what I want, and I confess that I have a great want, in my knowledge of the Gaelic language and in my power of writing it, and for that reason I promise to submit to any man of more knowledge than myself. But, moreover, I know well that it is not in the sweet words of the learned the truth of the Holy Scriptures is clothed, and that there is no need of giving it the fine polished lying colour of the poets. For the truth is a sufficient witness for itself, not requiring any other covering; but although the lie of this world re-

E B I S T I L

ghalta ar dhath égfamhail oilé dochur
impe da cumhdach don taobh amuigh,
ar anadbhar go bfuil si lochtach don
taobh astoigh, & gebé da dtug Diá do
thidhlocadh, bheith eolach agceart cha
namhna sgríbhaidh, & deachtaidh, &
labhartha na gaoidheilge, is mó atá dfia
chaibh air an tiodhlucadh sin fuair sé
ó Dhiá, do chaitheamh ré cumhdach,
& ré comhmoradh na firinde atá a Sois-
gel Dé, iná a caitheamh ré cumhdach
breige, nó egora, nó feachráin anadha-
idh an Tsoifgeilfin, An tadhbhar prind-
fibalta do bhrósnaidh mhé, do chum an
tsaothairfe do dhénamh .i. grádh Dé ar
tús, & ar eagla go naigeoradh fé oram
antálenta .i. an tidhlucadh tug fé dhamh
do chur ar dimbul, agas grádh Eaglaise
Dé, agas do dhénamh cuidighe lembra-
ithribh Criosdайдhe, atá abfeidhm thea
gaifg, agas chomhfhurtachta, agas ar ab-
fuil díth leabhar, & maille ris na hadh-
bhabhaibhsin, do bhrósnaidh gomór mhé
méd mo dhóchais as do dhaingnesi,
agas as do bhuaine, fa slighe dhiadha do
ghlacais as toige, agas as tanfhoirseacht

E P I S T L E

quires some other remarkable colour to be given it as a cover from without, inasmuch as it is corrupt within ; and to whomsoever God gave knowledge to write the language and to compose well, and to speak in Gaelic, so much the greater is his obligation to use this gift given him of God to defend and to build up the truth which is in the gospel of God, rather than to use it for defending a lie, or wickedness, or departing from that gospel. The principal reason which moved me to undertake this work was, viz., the love of God first, and fear lest he might demand of me the talent, viz., to abuse the gift he had bestowed on me, and love to the Church of God, and to help the Christian brethren who have need of teaching and of comfort, and who have no books ; and along with these reasons I was much moved by my hope in your firmness and consistency in the divine way which you chose from your youth and from the days of your im-

THIOGHLAICTHIE.

athighearna ag breathnughadh agas ag
tuigfín gurab pátrún dileas dingmhulta
agas gurab oide carthanach don fhi-
J. S. rinde thú, agas fós gurab cádhas agas co
mairce dona daoinibh anbfanda egruela
idhe bhios ingábhadh no ingua facht ar
sgath na firinde thú, agas tuigmaoid fós
gurab athair dan chloind bhis ar ath-
chur agas ar indarbadh ar son na firinde
thú: agas fós go bfedaid timpiridhe agas
teachtuiridhe agas minisdríche na firinde
comhnuidhe & comhthoirifeamh
do dhenamh fad fgiathanaibh. Agas
atamaoid aga radha ribh athighearna
gan simplidheacht antidhluice no fhir
antidhluice do mheas, acht feabhas na
fligheadh agas anadhbhair, agas gradh
agas gnathumhla neamhcealgach fhir
M. antidhluice dhuit do mheas. Oir da
mbeindfe a gcomhthrom ghlicais ag-
as colais agas intleachtha ris na huda-
raibh no ris na faoithibh is duidfe a-
thighearna do bhéraind tosach mhind-
J. P. tleachta agas mheagna oir do ghabh
Crísd an da pingind do chuir anbhain-

B.

DEDICATORY.

perfection, my Lord, judging and understanding that you are a faithful, firm patron, and a kind support to the truth, and that you are a friend and protector to the weak, suffering, who are in danger and difficulty for the truth, and we understand that you are a father to those children who are persecuted and driven away for the truth's sake; and further, that servants, and messengers, and ministers of the truth can find rest and refuge under your wings. And we say to you, my Lord, not to consider the littleness of the gift or of him that gives it, but the excellency of the way and of the cause, and the love and sincere obedience to you of him who makes the gift. For if I were of equal wisdom, and knowledge, and understanding with authors and with wise men, it is to you, my Lord, that I would give the first-fruit of my understanding and mind, for Christ took the two mites which the widow

E B I S T I L

treabhthach afloc na hofrala & do tfla
naidh i ar dtuigfin adeaghchreidimh
agas adeaghcroidhe dó. Gabhsa marsin
athighearna mo dha pingindse anois
chugad, oir da dtugadh an Ri ós gach
righ & anriath ós gach tighearna .i. Iosa
Crisd tidhlucadh bhudh mó ináfo dh
amhsa do ghebhthasa é achtgo mbeith
gean agad féin ar afhaghail. Oir is doi-
lidh gach tosach is na neithibh neamh
ghnathacha, gidheadh anní do tind-
gnadh ata fé leathullamh. Diá na nuile
chumhacht ar grádh amhic charthaná-
igh Iosa Crisd do choimhed agas do
chomhfhurtacht hindtinde agas do
chroidhe maille ris anfpiraid nearthm-
uir naomh do dhenamh athoile diadha
ata arna foillsiughadh duit na reacht
beandaighe, do dhortadh aghráis agas
aghér mhirbhuiile 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 mhiniúdríbhe ar feadh do thighearn
tuis go huilidhe. Bidh amhlaidh.

Don.

E P I S T L E

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

THIOGHLAICTHE.

380
Don trinoid thoghaidhe thré pear-fandaigh .i. donathair mhor mhirbh-aileach, & don mhac mhaiseach mhor chumachtach, agas don spirad naomh nós oirrdeirc, is cóir gach vile onoir & ghloir agas bhuidheachas do thabhairt tré bhioth fiór.



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.

E B I S T I L

ACHT ATA

NI CHEANA IS MOR AN
leathtrom agas anuireafbhuidh ata ri-
amh orainde gaoidhil alban & eireand,
tar an gcuid eile don domhan, gan ar
gecanamhna 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 vireafbhuidh oraind, gan
an Biobla naomhtha do bheith agcló ga
oidheilge againd, marta fé agcló laidne
agas bherla agas ingach teangaidh eile
osín amach, agas fós gan feanchus arse-
an no ar findsear do bheith mar an ge-
edna agcló againd riamh, acht ge tá
cuid eigin do tseanchus ghaoidheal al-
ban agas eireand fíriobhtha aleabhrú-
ibh lámh, agas adtamhlorgaibh fileadh
& ollamhan, agas aseleachtaibh fuadh.
Is mortsaothair fin re fíriobhadh do
laimh, ag fechain an neithe buailtear fa
chló

E P I S T L E

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

dhaorne

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

chló araibrisge agas ar aithghiorra bhi-
os gach én ni dhá mhed da chriochnu-
ghadh leis. Agas is mor an doille agas
an dorchadas peacaidh agas aineolais
agas indteachta do lucht deacthaídh
agas fíriobhtha agas chumhdaigh na
gaoidheilge, gurab mó is mián léo agas
gurab mo ghnathuidheas fiad eachtra-
dha dimhaoineacha buairdhearthá bre-
gacha faoghalta do cumadh ar thuath-
aibh déghanond agas ar mhacaibh mi-
leadh agas arna curadhaibh agas fhind
mhac cumhaill gona fhianaibh agas ar
mhóran eile nach airbhim agas nach
indisim andfo do chumhdach agas do
choimhleasughadh, do chiond luadhu-
idheachta dimhaoinigh an tsaoghail
dfaghail doibhféin, fna briathra disle
Dé agas flighthe foirfe na firinde do
fíriobhadh, agas do dheachtadh, agas
do chumdhach. Oir is andfa leis antfao
ghal anbhreg go mor iná anfhirinde, da
dhearbhadh gurab fiór anabruim doibh
eirid daóine foaghalta ceandach ar an
mbraig agas ni hail léo an fhirinde do

B. 3.

D E D I C A T O R Y.

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

D O C H V M A N

chluifdfin anaifgidh. Cuid mhor eile dar nainbfios agas dar naineolas an drongfa adubhramar romhaind, dith teagaisg fhirindigh oraind, agas leabhar maith neoch da thuigfedis cách go coitcheand as ambriathruibh féin, agas as adteangaidh ghnathaidh ghaoidheilge.

Achtchena do fhosguil Dia na nuile chumhacht, agas Rí nandul & na nárchaingeal róid agas slíghthe suaitheanta & doirsi dhúine anois, da chur agceill dúinn go bfuil ceadaighthe againgd an sgiobhtuir diadha do léghadh agas do thuigsin agas do chur agceill dona poibleachaibh. Agas fós go bfuil foirm agas bridh na nurnraigheadh agas modhfreafsdail na Sacramuinteadh & foir ceadal an chreidimh Crisdaidhe arna chur aneagar dúinn ona braithreachaibh crisdaidhe dobhí fa chathraidh dara comhainm Geneua. Acht ata ní cheana dabfaicind duine éigin do thaoibh ghaoidhéal Alban no Eireand, do ghebhadh do láimh anuireadsa do chuidiughadh do dhenamh re heagluis Dé anleabhar

T O T H E

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

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

L E G H T H O I R.

anleabhar beagsa do chur agcamam-hain ghaoidhilge afatuigfedis cach é, do badh maith lium é. Agas nirachaind féin aseilbh antsaothairfe do dhenamh. Agas onach bfuaras fin, & mátá fé and nach aithnidh dhamhsa é fós do ghabhas féin do laimh ar gradh Dé agas na heaglufe meisneach is mó ina mhac faid, agas mo chumhacta do dhenamh. Indochas go gcuideochadh Dia lium imuireasbhuidh agas imaineolas.

Acht cheana Saoilim fós nach bfuil imarcaidh no easbhuidh andso acht mar tá sé agcló na laidne & anghaillber la. Acht mura bfuil yireabhuidh no ima rcaidh and do reir dheachtaidh no cheirt na bfileadh ar an ngaoidheilg. An ní ar nach bfuil feidhm no foghnamh agan sgríbhuit dhiadha air, agas is tearc neach agabfuil ceart canamhna na gaoidheilge, agas ni na Nalbain amhain acht Aneirind féin acht mara bfuil fé ag beagan daóis ealadhna mhaith re dán agas re feanchus agas ag meid eigin do mhacaibh maithe Leighind agas arna-

B. 4.

R E A D E R.

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

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

E B I S T I L

adhbharsin da bfaghadh faói re healadhain locht sgiobhtha no deachtaidh fa leabhar bheagfa, gabhadh fe mo leithsgelsa, óir ni dhearra mé faothar ná foghluim fa ngaoideilg, acht amhain mar gach nduine don pobal choitcheand. Acht cheana do gheibhid na daoithe, agas na bromanaigh lochta imarcacha is na 'neithibh bhios gan locht gan vireafbhuiugh & leigidh fiad anégoir tharrfa gan an locht bhios go follas indte dfaicfin. Agas nihăd fa cho i bhios anlocht adeiridsean do bheith indte acht iondtafan féin ar nadhbharsin nighedha mé cumairce na buidhne fin, acht ge lionmhar iád, agas ni dhena mé cothughadh lé hainbfios do reir mothoile no mo mhiana féin, agas ni mó do bhéra mé tarcaifne no toibheim do neach oíle no ghebhias trutn no formad mhé ris da ndenadh fé ni is fearr iná marta imchumhachtaibh féin do dhenamh: óir atáim agadmhail go bfuil sin fodhenta, acht cheana madhail lé dia fo do dhenamh maitheasa no tarbha

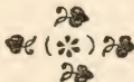
E P I S T L E

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

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

tarbha doneagluis, agas mise do mhar-thain, do dhena mé tuilleadh faothair do chur nadhiaidh fo. Diá na nuile chumhachd do deonughadh asbiraidi naomhta féin dúinne agas daoibhse abhraithreacha agas atfeathracha inmhúine, agas dar dteagafg do dhénamh a-thoile diadhasun, agas dar feachna ar anemhfhóil do dhenamh, tré impidhe, agas tre fhuraileamh Crísd ar dtighearna agas ar náon Tílanaighthoir agas ar naon aidh-ne agas ar naon teachtaire.

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



D E D I C A T O R Y.

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

S O B E I T.

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

Do chum an leabhair
bhig se féin.



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

G L V A I S.

¶ A LITTLE HYMN HERE

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

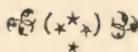
Move onwards, little book,
To O'Duibhne reach in order,
So soon as thou leavest the press,
Prosper then in his dwelling,
After that travel each land
Throughout Albán gently, slowly,
But, as there is no need for thee there,
Do not make one step into the land
of the Saxon.
After that, travel over each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

ADMHAIR

A R G C R E I D I M H C H R I-
fdaidhe andfo an mheid atamaoid fa no
ilensa darab comhainm crích álaind fhé
ruaine oirear għlan Alban, do tħligħidh
tfoiġeil naomhtha bhendaigħthe ar na
irdri, agas ar nimpire. Neoch atá agas
dohbi agas bhias, agas atá na aondia &
na thri pearsandaibh .i. an Tathair
tréni trocureach agas an Mac
maifeach mór chumhach-
tach mirbhuleach & an
Sbiorad neartmhar
nós oirrdejha ni-
amh għlan
naomh.



CONFESSİON

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

A D M H A I L



CREIDIM

A G A S A D B H V I M G V R A B
é antaondia mor chumhachtach fin a-tá,
agas do bhi agas bhias bithbheo do
ghnath nach bfetar do mheas no do bhr
eathnughadh, no dfaicfin go corparrdha
do chum agas do chruthaidh neamh
gona naomhainglibh rena ghliocas ag-
as rena chumhachaibh diadha, agas ta-
lamh gona thorrthaibh agas gona thurc
hurthuibh, & ifreand gona ilpianaibh,
agas anfhaирge gona hingantaibh, agas
anfhirmaint gona rellandaibh, agas
gach ni oilé da bfhuil eidir thalamh ag
as aier. Agas do rinde gach ni dhibhsin
agas moran oilé nach eidir leam dhair-
reamh no dfaiseneis do neifni, agas do
chruthaidh an duine do reir afhiodh-
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
refteastal

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

I beleve and confess my Lorde God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in persone, Father, Sonne, and Holy Ghoste, who, by his almighty power and wisdome, hathe not onely of nothinge created heaven, and earthe, 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,

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

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

Nihe amhain gur lóい leis bheith gan
inmhé acht doghabh fioghair tsearbh-
hontaigh vime as go mbeith fé cosmh-
uil rinde ingach enni absegmhais pea-
caidh amhain: do dhaingniughadh a-
throcaire indaind, & do thabhairt mha
ithfeachais duind o Dhia anuair frith
find in ar gloind mhallaaidhe, do bhrí-
dh feachrain ar nathar Adhaimh, ni
raibh flighe oilé againd do bhéradh
find ochuing peacaidh agas dhamhma-
idh acht Iosa buidh nafarrdha dfulang
páise agas péine arson ar ndimhainifne.
I. an ní roba leis onáduir do rinde cland
dhileas do dhia dhinde, agas anuair fós
bhudh choimhlionta anaimfear do gei-
neadh é o chumhachtaibh anfioraid
naoimh agas rugadh é lé Muire óigh do
reir fleola agas do nocth fé fa saoghal
foisgel antflanaidhe, no gur damnadh é

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

I believe 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 thinges like unto us (synne except) to assure us of mercie and
forgivenes. For when through our father Adam's transgression we
were become childrene of perdition, there was no meanes to bring
us from that yoke of synne and damnation, but onely Jesus Christe
our Lord: who givinge us that by grace, which was his by
nature, made us (through faith) the childrene of God: who when
the fulnes of tyme was come, was conceyved by the power of
the Holy Ghoste, borne of the Virgine Marie (accordinge to the
the fleshe), and preached in earthe the gospell of salvation, tyll

A D M H A I L

fadheoidh lé námhadas agas le drochmhein na sagart, anuair do bhi Poindfius Pilatus na bhreitheamh agrich na niodhbhal, agas anuair do crochadh é féin mar ghadaidhe eidir dhiás gadui gheadh. Istruagh agas is tuctha dhúinne dar naire mar dho bhi Mac Righ ne imhe agas naomhthalmhan ag fulang dhochair agas dhigaltais ar son ar peacaidhne: in mheid agas goraibbe fé na Dhia nirbheidir leis bás dfulang, agas da mbeith fé na dhuine denchuid nirbfeidir leis bheith anuachtar ar an mbás, agas ar anadhbar fin do cheangail sé adhaondacht agas adhiadhacht abfochair agas abfarradh acheile, do chum go bfui leonadh fé pián agas páis do thaobh adhaondachta, agas bás truagh tribloideach dofhuilaing do chois fheirge Dé agas athroimdhigaltais do tsiol adhaimh agas ébha, amhail do bheith fé anifreand ag fulang peine agas peandайд: Is vime fin do raidh do ghuth ard, a Dhé na nuile chumhacht cred tug domhthreigeantú marfo, da thoil féin agas

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

And forasmuche as he, beinge onely God, could not feele deathe, nether, beinge onely man, could overcome deathe, he joined bothe together, and suffred his humanite to be punished with moste cruell death: felinge in him selfe the anger and severe judgment of God, even as if he had bene in the extreme tormentes of hell, and therfore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,

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

agas do mhian troaire do dhenamh, & gan eigeantus on Athair nó ón Spirad naomh air, do thiodhluic e féin daon iodhbait ar fon peacaidh ántfaoghail vile do sgris. Agas is intuicthe duinne as fo gach iodhbuit eile da ndenaid na daoine nó do bherid yathadh arfon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt sgandaile do páis Crísd, agas ag buain ahonora dhi, agas gur lór an bás fin ar flanaidhthoir do dhenamh ar fiúchhana re dia, acht cheana labhraidi ansgriobhtuir go minic ar naithbhreith do bheith an eiseirghe Chriosd: oir rena eiseirghe on vaidh ar antreas tráth do ghábh sé neart agas cumhactha ar an mbás: marfin ata yachtaranacht agas immhe argreidimh go comhlan iná eiseirghe: agas vimefin abfegmhuis an da choda nach eidir lind bríd no tabhacht na coda eile do mhothughadh: Oir mar do hindarbadh an peacadh rena bhás, is mar fin fuaramairne firentacht go foirfe rena eiseirghe: agas do rinde na dhiaidh

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

A D M H A I L

fin gach en ní do choimhlinadh : agas fealbh do ghabhail duinne iná rioghacht roghlormuir féin : Do chuaidh sé fuas ar neamh na naomh agas na narchaingeal iar fin : do mhéadughadh agas do mhor onorughadh na rioghachta robhuaine fin re cumhactaibh afbriuide : Agas is creite dúnne go deimhin go bfuil sé sa fosadh fiothbhuan fin : ag denamh ghnathgħuidhe re Dhia go duthrachtach ar ar foinne : agas geta fé ar neamh nosoirrdeirc go corparrdh fanionadh fin ar chuir an tathair trocaireach ara dheas laimh é ~~X~~ar dtabhait chumais dó ar gach ni da bfuil ar neamh agas ar talmhuin : ata fé maille ride ó chumhactaibh agas biaidh go foirceand agas go firdheireadh an domhain : agar gcoimh agas agar gċeartugħadh agas agar riaghħadh agas agar roidhiorghudhadh re neart achum hacht agas achoimhghras : Oir anuair bhus coimhlionta gach ni do labhair imbeliibh afhaidheadh othofach dhomhain : is and fan fhoirm agas andfa fhírgné

And because he wolde accomplishe all things, and take possession for us in his kingdome, he ascended into heaven, to enlarge that same kingdome by the abundant power of his Spīrite, by whome we are moste assured of his contynuall intercession towrdes God the Father for us. And althoḡe he be in heaven, as towchinge his corporall presence, where the Father hathe nowe set him on his right hand, committinge unto him the administration of all things, aswel in heaven above as in the earthe benethe; yet is he present with us his membres, even to the ende of the world, in preseruinge and governyng us with his effectuall power and grace, who (when all thinges are fulfilled which God hath spoken by the mouth of all hys prophēts since the world began) wyll come in the same visible forme in

A N C H R E I D I M.

fhirgné agas andfa" rocht t'fófhaicseana
andeachaidh sé suas thiucfas anuas do
ridhise: maille re neart nachlbfetar do
mheas no do mhor bhreadhughadh no
dhaireamh no dhindisín: deidirdhealachad
hadh na nuan ris na gabhrúibh .i. dei
dirdealachadh na bfíren re na gcontra
dha .i. re lucht anuile: agas ni theid
enneach da mbiá beo' anuairsin no fu
air bas roimhefin as ona bhrathbhrei
theamhnas: Creidim fós go firindeach
an sbírad naomh do bheith agco
throm chumacht ris an Athair agas ris
an Mac: Neoch do ni finde dhaithbh
reith agas do naonhadh, agas do ni ar
riaghladh go roidhireach in gach vile
fhirinde: agas go bfuil fe ga dhearbh
adh dhúinne inar geoinisiaibh gurab
cland dileas do dhia find & gurab com
braithre carthanacha/ do Chrísd find:
agas gurab comhoidhreadha dó find do
chum na beafhadh suthaine: gidheadh
ni lor dhúinne achreideamh go bfuil
Dia na nuile chumhacht trocaireach
no gur ioc Crísd ar neraic no go bfuil

C.

the which he ascended, with an unspeable majestie, power, and
companye, to separate the lambes frome the goates, th'electe from
the reprobate, so that none, whether he be alyve then or deade
before, shall escape his judgement.

Moreover, I beleve and confesse the Holy Ghoste, God 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

A D M H A I L

achumhachta no achoimhneart féin a-gan fbiorad naomh: acht mur fhuaidheam agas mur fircheanglum find féin go firindeach rena thoil agas rena throm aitheantaibh diadhafan do chögbhaile: do reir mar do thogh sé find nar pobal dileas dingmhalta dhó féin.

Creidim agas adbhuim fós go firindeach eneagluis naomhta nós oirrdehcirc do bheith and go huilidhe: Neoch ata na ballaibh disle dingmhalta Diofa críof, ata na cheand agas na chodhnach virre go himlan: neoch ata anen chreideamh criosdaidhe go cumpanta comhaontadhach vile: an dochas agas an gra dh, ingerinmuine agas angnath thioghluiictibh Dé go teámpurlata: agas fós go spioralta: re tarbha agas re trom chumhdach na Heagluse fin: & ni fheadaid fúile daoine an Eagluis fin dfaicfin, agas is aige atá afiós go firindeach ag Dia na nuile chumhacht: agas is amhlaidh ataid annhuintear dar chum & dar chruthaideh sé an Eagluis niamhghlan

;

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

I beleve therfore and confess on hollye Churche, which (as members of Jesus Christe, th'onely heade therof) consent in faithe, hope, and charite, usinge the giftes of God, whether they be temporall or spirituall, to the profit and furtherance of the same. Whiche Churche is not sene to man's eye, but onely known to God, who of the loste

A N C H R E I D I M.

ghlan fin .i. cland tsaoghalta tfeachranach Adhaim, dréam dhiobh ar na ndamnadh agas ar na ndaoradh féin da ngniomharthuibh agas da noibrighthibh neamhdhingmhalta féin, agas dream eile dhiobh ag creideamh na He agluise go himchubhaidh, do chum aiflanaighthe da throcairé mhor ghradhaidhséan. Agas goirfidh sé an drosgín adubhramar go deigheanach, do chum na beatadh biothbhuaine, & na gloiré suthaine do denamh Eagluis gloine glormhuire dhó féin diobh.

Acht cheana an Eagluis is eidir dfaicfin and. Ataid trí comhtharraidh aice ar anaitheantar í, an ced chomhtharrdha dhiobh. Briathra disle Dé ata fa tfeintiumna, agas fa tiumna nuaidh do chanamhain, agas do cheartlabhra indte do ghnath: Oir is iad na briathra fin fhoghmas duine dar dteagastg ingach en phonc bheanas re flanughadh arnamand go huilidhe, agas ar anadhbhurfin ara dfiachaibh ar gach áon fó leith na briathra fin, agas na teagaistg deis-

G. 2.

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

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

A D M H A I L

deacht, agas do chomhall & do bheith ar cuimhne na gcroíheadhaibh. Agas adubhairt an Tighearna féin nach eidir leis an Eagluis lé comhairle nó lé fda tuid én ponc bheanas re flanughadh ar nanmand do tfuidhiughadh no do chri ochnughadh. Acht na briathra fin Dé amhain. An dara comharrdha diobh, na Sacramuindte naomtha niamh ghlaná mar ata Sacramuint anbhaifidh, & suiper an Tighearna, neoch do fhagaibh Criofd againd fa saoghal mar chomharrdha naomhtha, agas mar tfeala bheandaigthe aranngealladh tug sé dhúin, tareis bheith ar feachran, agas ar fógrá dhúin tré peacadh ar findfear: Oir mar signuidhfear fin agabhall ar mbaifidh chugaind eidir óg agas tfean agar ngabhall chuige na thionol agas na theaghlaigh go toileamhail anois. Agas geta fremh don peacadh abfolach indaind, atá fan ga dhearbhadh dhúin nach aigeoradh fé sin ar an mhéid bhus maith no bhus togtha no bhus dingmhalta againd: Marfin fós ata suisper

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

The second is the holy Sacrements, to witt, of Baptisme and the Lordes Supper; which Sacramentes Christ hath left unto us as holie signes and sealcs 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 congregatiōn, with full assurance, that althoghe this roote of synne lye hyd in us, yet to the electe it shal not be imputed.

A N C H R E I D I M.

per an Tighearna aga-fhoillsiughadh dh uinn nach iad ar gcuirp amhain tfasas no bheathaidheas Dia rena fhreasdal aithreamhail. Acht go safand, agas go mbeathuideand fé ar nammanda go fbi-oratalta lé tiodhluitibh, agas le trom ghrafaibh Iosa Criofd, agas is de fin gohoireas an Sgriobhtuir ithé afheola agas ól afhola. Agas ag freasdal na Sacraminte ni dhligmaoid feachran faoghalta do leanmuin, acht mar do ordaihd Criofd féin dùinn : agas is mar fin is cóir dona daoinibh is imchubhaidh do dhenamh na hoifige fin go ladhamail á denamh, agas ni 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, agas dhamnайдh dó féin : An treas comharr dha ar anaitheantar an Eagluis ceartughadh agas fmacht agas reacht Eagluise do bheith

C. 3.

So the Supper declareth, that God, as a most provident Father, doth not only 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 bloode) ; neither 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 therunter called. Therfor, whosoever reserveth and worshippeth these sacraments, or contrariwyse contemneth them in tyme and place, procureth to him self damnation.

The third marke of this Church is Ecclesiasticall discipline,

MADMHALL

ar bun inte: darabainm fa laidin. Diciplina Ecclesiastica .i. Smacht agas ceartughadh bheanas ré teagasc locht, agas mbhées, agas ifé is crioch, agas dei readh do fin cursadh ré toil na Eagluisé, da rabh fear na locht dur dotheagaisg dlichidh an Eagluis Tighearna no vachtaran faoghalta do bheith virré darab comhainm fa laidin: Magistratus ciúilis, agus dlichidh an tuachtaran fin cothrum agas ceart do dhenamh da gach aonduine, martá cadhas, agas coimhleidean do denamh dona daoineibh maithé agas dioghaltas do dhenamh ar na drochdhaoinibh; agas dlichidh an Eagluis umhla, & onoir do thabhairt dona huachtaranaibh fin, ingach ní nach bí anadhaidh thoilé no aithne Dé: Mar do rinde Maoise, agas Ezechias, agas Iosias, agas Moran do priondfadhaibh oilé maith don Eagluis roimhe fó: Mar ata aniamhadh & anua għlanadha ó tħal, agas ó tħalchar an fuar chreidimh, agas sgrios a dealb, & ad-roch eismi lura, ar eagla go ndendhaois daoine

which standeth in admonition and correction of fautes. The finalle
ende wherof is excommunication, by the consent of the Churche
determinyd, if the offender be obstinate. And besides this
Ecclesiasticall censure, I acknowledge to belonge to this church a
politcall Magistrate, who ministreth to every man justice, defend-
ing the good and punishing the evill; to whom we must rendre
honor and obedience in all thinges, which are not contrarie to the
Word of God.

And as Moses, Ezechias, Josias, and other godly rulers purged the Church of God frome superstition and idolatrie, so the defence of Christes Church apperteyneth 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 vmlila
dhoibh ag tarcaifne ar an tí do chum,
agas do cruthaidh iad : Is marsin bhe-
anas coimhed & ceartughadh, agas di-
dean na Heagluife Criofdaidhe ris na
huachtaraanaibh Criofdaidhe bhios vir-
re : anadhdaidh lucht cumhdaigh agas
comhonoraidh na niodhbhal neamh-
chosmhail, agas na ndaoine ndroch
chreidmheach : Agas agcormhuileas
eilé do bhallaibh an Aindtecriosd, do
tharraing as abfremhaibh, gach reacht
& gach teagafg foirfé firindeach dur-
fhagaibh an Spiorad naomh againd :
Agas do cheangail agas do chomhfhua-
idh na naitibhsin againd, an taifreand
Papanach gan bhriodh inabhriathru-
ibh, & guidhe na naomh & na mbanna
omh, agas guidhe ar anmandaibh na
marbh, agas deifirens, & dealachadh
eidir bhiadhaibh alaithibh feach lait-
hibh eilé, agas neamh ionandtas edaigh
no earraidh, agas moid geannuidhe-
achtha gan acomhall, agas feirbhis iod-
halta, agas dochas dimhaonieach do

C. 4.

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

A D M H A I L

dhenamh acreaturibh, agas as ar sinua-intighibh neamhglana féin, & is minic do bheir Diá cairde, agas sincadh do lucht na nolcsa gan dioghaltas rothrom do dhenamh orra fa saoghal: Gidheadh anuair thiuefas an Eirge generalta i. anuair do ní arnanmanda, agas ar gcuirp eirge do chum na beathadh suthaine, daingnithear and sin lucht na nolcsa adteintibh luathlafracha lainndearga nach bfetar do mhuchadh no do mhorbhathadh: Agas na Dhaidh sin gach drong againde dar léan Diá na dheagh oibrighthibh, agas do tfeachain an gliocas daonda sin, cluinfeam gan chundtahairt an bhriathar bhuan tarbhach tuibhach fhorphailidhse da radha .i. tigidh alucht na mbeandacht dom laimh dheis, & gabhaidh an Riog hacht roghlormhar atá ar na hullmhug hadh othosach dhomhain o Mathair. Agas gluaiissé marfin maille ris go nga irdeachas nadhbhal ndo fhaisneisé nach bfetar do riómh no do ro aireamh, & racham eidir chorp, & anmain do dhenamh

w^mn suchlike, which drawe us frome the societie of Christes Churche, wherein standeth onely remission of synnes, purchased by Christes blode 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 punishment wherof, althogh God often tymes differreth in this lyfe, yet after the generall resurrection, when our sowles and bodies shall ryse agayne to immortalitie, they shalbe damned to inquenchable fyer; and then we which have forsaken all man's wisdome to cleave unto Christ, shall heare that joyfull voice, 'Come, ye blessed of my Father, inherite ye the kingdome prepared for you frome the beginnyng of the world,' and so shall go triumphing with him in bodye and soule,

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

namh chomhnaidhe iná fhochair inglo
ir tsuthain mar abfaicseam Diá gnúis
frí gnúis, agas adhaidh frí hadhaidh, &
dreach frí dreich, agas nibia feidhm ar
theagasc againd ofin fuas, óir biaidh,
ar dteagasc ar an Athair thrén throc-
aireach maillé ris an mac miorbhuile-
ach, agas ris anfpiorad neartmhar na-
omh moltar le gach vile dhuil maillé
ré honoir, agas ré gloir tre bhoith fior.

¶ BIODH AMHLAIDH



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

OIR atá an méidse do churam, &
do chumhachaibh, agas doirrd-
hearcas am briathruibh diflé Dé, nach
edir lé henduine diosfnasaíd no mai-
theamh no fuasgladh do thabhairt or-
ra, & iarraidh Pól breitheamhnas do

to remayne everlasting in glorie, where we shall see God face to
face, and shall no more nedē one to instructe an other ; for we
shall all knowe him, from the hyghest to the loweste : To whome,
withe the Sonne and the Holy Ghost, be all praise, honor, and
glorie, nowe and ever. So be it.

OF THE MINISTERS AND THEIR ELECTION. *What things are chiefly required in the Pastours and Ministers.*

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

DO IFIG NA MINISTRÉADH

dhenamh ar an lucht freasdail no ar na Ministríbh: agas gurab i is oifige dhoibh diamhra Dé, agas tioldúice Dé, dfoillfuighadh: agas gan bheith agabail Tigheartuis no neirt no chumacht os ceand an treda no an pobail, amhail adeir Peadar easbul ar anadhbharsin: gurab í oifige, agas obair gach Ministir, agas gach buachaill Eagluise go prindfubalta, briathra Dé dfoillfiugadh dona poibleachaibh agcomhfhurtachtaibh, agas ambreitheamhna faibh: agas adtoga agas aneithibh faoghalta oilé: agas gurab mó do dhligheanadh fé comhairle do thabhairt ar an poball no a chumhactha do thairgfin do chur orra: agas da ndenadh aneagluis ré hentoil bheith aontadhach lé hadhbhar cneafda fa churfadh do dhenamh ar an té do thuillfeadh é, dlighidh an Ministir do reir tfeindens gheneralta na Heagluise an cursadh fin dfoillseachadh, do chum gach neithe do dhenamh maillé ré deagh riaghail, agas ré deaghordughadh gan bhuaidhreadh

gan

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

DO THOGHA NA MINISDREADH.

gan tfeachran.



¶ DO M H I N I S D R I B H

Eagluise Dé & da dtogha labhrus so feasda, agas dona coin-gheallaibh dhligheas fiad do bheith iondta.

DENADH an Eagluis togha mhaith ar Mhinisdir ar nach bí toirme asg, no bacail do reir aneasbuil Póil, & is amhlaidh so orduidheas Pól doibh : deaghchoinghill, agas deighbhesa maithe indracá imholtha do bheith indta, as go madh eidir leo curam anoifige do ghabhail chuca, agas tareis an churaimfin do ghabhail orra : anobair agas anoifige do dhenamh go maith neamhasbhadhach : In dara ní briathra Dé do theagascg, agas do chur agceill go firindeach dona poibleachaibh, & freasdal na Sacramuindte go glan dingmhalta : agas curam agas deithneas

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

Of their Office and Dutie.

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

And if so be the Congregation, uppon justa cawse, agreeeth 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.

D O T H O G H A

do dhenamh do ghnath fa theagaisg an treda, & an pobail: agas ni go follar amhain acht oífeal: 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 tseachna: Oir da ndeachadh en ní do dhith no dhuireasbhuidh atheagaisg no abuchailleachta aran tred no ar an pobal is ar Minifír aigeoras Diá fadheoidh é.

Ismurso is coir gach Ministir, agas gach buachaill Eaglaise do thogha artús an Eagluis Dé: anuair bhiás díth no vireasbhuidh Ministir ar Aneagluis féchadh na Ministrighe ré mbeanand cúram, commoradh na Heagluisé, agas na daoine foirfé fireagnaidhe ara nadhbhar Ministir bhus cuibhdhe, & bhus cosmhula bhiás and: agas rena cosmhala seirbhís Dé do dhenamh go neamheasbhadhach: agas orduidheadh an Eagluis dias no triur do dhaonibh maithé dearbtha deaghchoing-hiollacha

The Manner of Electinge the Pastors and Ministers.

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

First, as touchyng 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.

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

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

An dara ní gabhaid sgela abheatha & abhuan ámhaille nar caith fé andeacha idh thairis dá aimsir gan guth gan toib heim gan michlu dfaghail: & da rabh fé dearbhtha inmholta mar fin. Is na nethbh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimsiré dhó: no gomá dearbhthá deimhin lé cách abheith deighbhesach dhó: Agas na dhiaidh fin iarradh an Minifir ar an pobal íad féin do leigean aníse, agas anumhla do Dhiá ré trogfad, agas ré hurnuidhe, agas á iarraidh ar Dia an

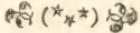
For the triall wherof, they propose hym a theme or text to be treated privatly, wherby his habilitie may the more manifestlie appeare unto them.

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 eyel, or bene slandered through his occasion. Which being severallie done, they signific 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 adtabhacht don Neagluis: agas da bfagh thar én locht ré chur na adhaidh oladh nó ó dhligheadh maith, leitchear fiubhal dó. Agas cuirtear neach oilé go himchubaidh na ionadh, agas mar faghtuar locht ar bioth ré chur na adhaidh beirthear do chum na Searmona maidne é abfiadhmaisé na Heaglufe, & beamadh cuid éigin don tfearmoin fin ré togha an mhiniúslír féin: Agas na dhiadha fin tareis an mhéadhóin láoi indeireadh na Searmona brosnuidheadh an Ministir íad do chum na togha: artús, ageadarghuidhe Dé na nuié chumhacht amhail do theagaifg an Sbi orad naomh, achroidhe do dhenamh vrrnuidhe: & mar an gcedna indiaidh na togha tugadh an Ministir buidheachas do Dhiá acuimhniughadh á oifige do reir mar toghthar é: agas in diaidh na togha marfin moladh an pobal Diá, Ré salm éigin ful sgaoilfeas siad ó cheile.



¶ DONA

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

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

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

DOIFIG NA BFOIRFIDHEACH.

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

¶ [o* *] 23

DLIGHID na fairfidhe bheith na ndaoininbh diadha deighbheatadh, agas gan adhbhur amharais do bheith orra, & curam an tréda ó ghlioicas do bheith orra, agas ageand gach uilé neithé eagla Dhé go mor do bheith orra, agas aíf fo anoifige bheith agriaghlaadh, agas ag fdiuradh, agas ag ceartughadh, agas ag ordughadh gach nei the bheanas ré sdáid mhaith na Heglu isé maillé ris na Minisdríbh. Agas aíf dealughadh atá eidir fiád, agas na Minisdríche nach denaid na fairfidhe Searmoin no freasdal na Sacraminte.

Ag cruindiughad dona poibleachaibh ni shedaid na fairfidhe én ní do dhenamh abfegmhuis na Minisdríadh. Agas darabhuireasbhuidh ar aireamh

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

The Elders must be men of good lyfe and godly conversation, without blame and all suspition ; carefull for the flocke, wise, and, above all thynges, fearing God. Whose office standeth in governing with the rest of the ministers, in consulting, admonisshing, correcting, and ordering all thynges appertayning to the state of the congregation. And they differ from the ministers, in that they preache not the Worde, nor minister the Sacramentes. In assembling the people, nether they withoute the ministers, nor the ministers withoute them, may attempt any thing. And if any of the juste nombre want,

D O I F I F N A

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



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

ibh, agas dá noifige, agas da dtoga and fo sios.

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

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

OF THE DEACONS, AND TIEIR 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 minisdreadh agus na bfoirfidh-
each, agas freafdal, agas fritheolamh
do dhenamh ar na daoinibh anbfanda
easlana vireasbhadhacha egrcraighe ar
eagla go gcaithfidhe daondacht na
ndaoine maithe ré daoinibh diomhaoi
neacha no ré ruagairibh : Agus is amh-
laidh is coir adtoga mar adubhramar
na Minisfridhe, & na foirfighe do thog
ha, iádsan do thogha ina gcáil, agas
iná gcumhactaibh, féin da reir fin.

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

D.

with the consent of the Ministers and Elders. Also to provyde for
the sickie and impotent personnes. Having ever a diligent care,
that the charite of godly men be not wasted upon loytrers and ylle
vagabondes. Their election is, as hath bene afore rehearsed in the
Ministers and Elders.

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

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

D O I F I G N A

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

Ataid lochta eile sofhulaing and, mas eidir an Minisdir do thabhairt tara ais vatha. Maille ré teagafg braithreamhail, agas ásiad fo na lochta fin, nós neamhchoimhail na Tfearmoin, ceasda vallcha dimhaoineacha dfiarfuidhe : ne amh churam fduideir, & teagafg etrom, eisimclair bhregach, ithimradh minic, briathra meara, neimhcindteacht angibluibh no na ngabail, no anámhaille eile : Oir martaid fo toirmisge da gach

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

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

N D E O C H A N

gach éduinne, is marfin nach dleagh-
ar abfuland isin duine dara cóir bheith
inafhear teagaifg dona poibleachaibh,
& ag tabhairh deagh eisimlara dhoibh
muna dhearna fé aithridhe, agas teag-
aifg caich do ghabhail ara lochtaibh do
threigean.



T 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-
dir gacha seachtmhuine dul agce-
and achéile deisceacht choda éigin don
Sgribhtuir aga mhiniughadh, & aga thu-
igfin, & atá ceadaighthe ag gach aon-
duine aca labhairt and fin do reir mar
bhrofnuidheas ‘acroidhe nó a indtind
fén é do réir an teagsa 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.

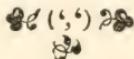
INTERPRETATION OF THE SCRIPTURES.

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 pertinaciee or disdayne,

49

THUIGSIN AN SGRIP TVIR

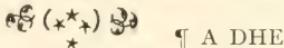
bheith ar tí na foghlama nífamó iná do bheidis ar tí throda no imreafna, agas da neirgheadh imreafain no eafaonta cidir thuatadhaibh nó ghaisgeadhach aibh reidhidheadh na daoine is gliúca, agas is gnatheolcha don choimhthionol etarra, maille ré briathruibh cnea sída ciuine le gcuirisithear agconfadhbh, agas agcoimhfhearg argcul: agas aisiad Minisdríche na Heaglufe is cóir do dhenamh an reitighfin eidir chach go coitcheand, do riaghlaibh, agas do róicheartugadh na Heaglufe.



¶ INVAIR TEID AN

coimhthionol agceand achéile, labhradh an Minisdir anfhaoisíde so síos, agas iarradh sé ar an pobal iád féin do radh na mbriatharsa síos maille ré croidheadhaibh vmhla iónndracá.

¶ ROI MH TSEARMOIN.



¶ A DHE

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

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

V R R N A I D H T H E

A DHE bhiothbhuan agas á A-thair is mó trocaire, atamaoid aga admhail, agas ga thuigfin and fo abfí-adhnuife do chumhachtadh diadhafa, go bfuilmaoid vilé, agas gach aon dínd leath ar leath inar peachachaibh tru-aghá anbfanda arar ngeineamhain, & ar ar mbreith, agas arar noileamhain, agas ar ar naltrum apeacadh, agas ana-inménin, & 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 duínd, bheith ag briseadh, agas ag buan rebadh haitheantadh naomhtha neamh fhallaifafa, & do thoile diadha in gach vair, agas ingach aimsir da dtig dhúind, & da reir fin ag tuille adh bháis & dhamnaidh dhuínd do reir do cheirt bhreitheamhnuisse da ma dh ceirt bhreitheamhnus bhudhail leat do dhenamh oraind. Gidheadh a A-thair neamhtha an mhéid, agas go bfu-

D. 3.

AN OTHER CONFESSION FOR ALL STATES AND TYMES.

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

Notwithstandinge, O heavenly Father, forasmuche as we

V R R N A I D H T H E

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

Atamaoid ag denamh aithreachais, &
aithridhe neimh chealgaidhe ionda
sin anois do reir do thoile fe Athighe-
arna, agas atamaoid go lánumhal agad
ghuidhese anainm, agas anonoir do
Mhic inmhuin Iosa Crísd do throcaire
agas do thromghrasa do dheonachadh
dhuind. Agas do Spirad naomhtha do
neartughadh, agas do mhédughadh in-
daint, agas ar nuile peacadh do mhai-
theamh dhuind. Iondas ar dtuigfin du
ind ar locht, agas ar lán-vrchoide, agas
ar ndroch ghniomhartha ó iochtar, &
ó inmheadhon ar gcroidheadh go bced
maoid ófo suas ar dtoile peachacha do
mharbhadh, agas do mhór mhuchadh,
agas ni he fin amhain acht deagh oibri-
ghthe do dhenamh ina nait, agas ina
nionadh go himchubhaidh, mar is fe-
arr tig red thoil mhoir beandaidhese
agas ni har son mhaithis ar noibrigh-
theagh féin sin an la bhudh fhearr iad
acht

are displeased 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 Sprite
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 fruities 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 son thuillteanais, agas thróm
vmhla, agas páise, agas peandaide do
Mhic mhorchumhachtaidhse Iosa Cri-
osd ar naon flanuightheoir neoch tu-
gabhairfe mar ofrail, agas mar iodhba
irt ar sgath' peacaidh na ndaoine : agas
atá adheirbhfhios againd nach diult-
and tú dhuind fa en ní da niarrmuid
ort anainm, agas anonoir an Mhic fin,
agas atá do Sbiorad naomhtha aga dhe
arbhadh dhuind inar gcoinsianfuibh
gurab tú ar Nathair trén trocuireach,
agas go bfuil an mheidsin do ghradh
agad oraind do chland ar son Iosa Cri-
osd nach eidir lé hénni do ghrasa na-
omhthasa, agas do chaibhneas aithre-
amhail do tharraing vaind. Duitsé vimé
fin a Athair neamhdha neart chumha-
chtaidh maille ris an Mac mormior
bhuileach, agas ris an Sbiorad neimh
meirbh naomh biodh gach vilé onoir,
agas ard ghloir anois, & tré bioth fior.

¶ B I O D H A M H L A I D H .



D. 4.

but for the merites of thy dearely beloved Sonne Jesus Christe, our
only Savyour, whom thou hast already given an oblation and offer-
inge for our synnes, and for whose sake we are certainly persuaded
that thou wylt denye us nothinge that we shall aske in his name,
accordinge to thy wyl. For thy Spirite doth assure our consciences
that thou arte our mercifull Father, and so louest us thy childeyne
through hym, that nothinge is able to remove thy heavenly grace
and favor from us. To thee, therfore, O Father, with the Sonne
and the Holy Ghoste, be all honor and glorye, worlde without
ende. So be it.

V R R N A I D H T E

V R R N V I D H I E O I L E
roimh Tfearmoin and fo atathar do ghnathughadh an Albain.



A DHE is mó dhadhbhur eagla,
agas vamhain, agas is mó cumhactha,
neoch do fhoilligh thú féin ó thosach mar theinidh thrén loisgidh,
anadhaidh lucht dhénta tarcaifne, agas
toibheme ar haitheantaibh ardnaomh
tha: Agas fos do nocth thí féin, mar
Athair comhghradhach do chách, agas
mar Dhiá lán do throcaire dona daoine
nibh peachacha do ni aithreachus, &
aithrighe: Atamaoidne do chreatuire
& oibrighte do lámh féin, ag admhail,
& agindisín find féin do bheith neamh
dhiongmhalta dfoghladh ar ful do chum
neimhe, nó dhar dtaisbeadh ati
fiadhuiseifi. Oir atáid ar gcoinsiasa
féin, agas ar naingidheacht fholas agar
nagra, agas ag denamh fiadhuise nar
nadhaidh,

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

O Dreadful and most mighty 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, confesse our selves most unworthye to open our eyes unto the heavens, but farre lesse to appear in thy presence. For our consciences accuse us, and our manifest iniquities have borne witnes against us,

V R R N A I D H T H E

nadhaidh, go ndeachamar ar feachran vaidse agas go rabhamar salach neamh ghlan aniodhulacht, agas go dtugamar an ghloir, agas anghnáth onóir bhudh cóir dhuín do thabhairt duidsfé, do chreatuiribh : Agas gur iarramar cobhair nó cuideachadh mar nach raibhe sé rena fhaghail dúinn, agas go ndearrnamar dímheas, agas tarcaifne ar do theagasgaibh troim dhiadhafa, atá fós truailleadh trénurchoideach ar mbeathadh in gach vile chéim aga dhearbhadh, nachar chuireamar a fuim do ladhfa nó do riaghail, no do reacht, rotheandaighthe : Agas ni na naimfir arnainbfeasa amhain, do rindeamar gach ní dha ndubhramar a Thighearna, acht anois féin. Taréis tusa dfosgladh dhorais dúinn, agas do reidhiughadh an ród romhaind, do bhrídh do throcaire do chum do Rioghachta roineamhdha, lé foillsiughadh do Tsoisgeil naomhtha féin dúinn : Ata an Rioghacht rothruaghfa go huilidhe ag leanmuin alanolc, agas anaingidhea-

that we have declined from thee. We have bene polluted with idolatrie ; we have given thy glorie to creatures ; we have sought support where it was not to be founde, and have lightlyed thy most holesome admonitions. The manifest corruption of our lives in all estates evidently prooveth that we have not lightly regarded thy statutes, lawes, and holy ordinances ; and this was not only done, O Lord in the time of our blindnes, but even now, when of thy mercie thou hast opened unto us an entrance to thine heavenly kingdome by the preaching of thine holy Evangel, the whole body of this miserable Realme stil continueth in their former impietie.

V R R N A I D H T H E

chta imarcайдhe. Mar do gnathuidheadar roimhe so. Oír fa riór atá an chuid is mó dhióbh, ag leanmhuin lúirg na Priondsfadh ndall ndotheagaifg, ag tarcaifne, agas ag dimheas ar tfoille fe do Tfoisgeilse: agas acur anuile aoiibhnis aniodhalacht. Cuid oile dhiobh ag caitheamh ambeathadh mar do bheidis gan Dia ós ageiond, agas gan eagla do bhrathbhreitheamhnuis bhuirbfe orra. Agas cuid oile dhiobh a Thighearna aga bfuil do Tfoisgelsa na mbelabhbh, agas iad ag tabhairt fgan daile dhó lene ndroch bheathaidh.

Agas fós ní fhuil anainbfiós duinne a Thighearna gurab breitheamh cothram ceirtbhreachach thusa, nach leigean anaingidheacht go fada gan dioghalt léis na drochdhaoinebh dúra dotheagaifg: Agas go sbeisialta ar bfaicfin duinn go bfuil tufa agar ngairm go caibhneasach dfaghail chuidighe, agas chomhthoile váid, tareis ar mbeith indoille, agas a ndorchadas, & ar fogra fhuathmhuir váid roimhe so,

For the most parte, alas ! following the footesteps of the blynde and obstinate Princess, utterly despise the light of thyne Evangel, and delyte in ignorance and idolatrie ; others lye as a people without God, and without all feare of thy terrible judgementes. And some, O Lord, that in mouth professeth thy blessed Evangel, by their slanderous lyfe blasphemeth the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer iniquitie long to be unpunished upon the obstinate transgressors ; especially, O Lord, when that after so long blindnes and horrible defection from thee,

V R R N A I D H T H E

agas gidheadh atamaoid fós go dúr drochmhéin dotheagaifg acur atadhaidh. Agas anuair fos do bhamar agcuntabhairt fheirge ar namhad dar sgrios, do rindeamar thusa do ghuidhe, & do ghér attach, go diochra duthrachtach, agas do eísd tufa go trocaireach find and fin, agas is tú fós do rinde troid, agas trén chogadh arar son, anuair nach raibh gliocas no neart indaind féin. Is tú amháin do bhris an chuing nó an ceangal do bhí arar mbraighdibh. Agas do leig a faoirse find: an tan tugamar find féin mardhaoinibh daora dallmhurchuibh: agas do chonghuis foillse do Tsoifgeil go trocaireach againd go nuige fo, agas maille ris fin ni fhuil comhnuidhe ort do ghnath, acht ag toirbheart thiodhluittheadh Sbioratalta, agas teampralta' dhuinn: Gidheadh fós a Thighearna do chímaoid féin go follas, go bfuil ar neamhmbuidheachas ar na tiodhluitthibh fin ag tuilleadh dhioghaltais dfaghail duinn od láimh laidirfe:

so lovingly thou callest us again to thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme miserie, called unto thee; yea, when we appeared utterly to have beene consumed in the furie of our enemies, and then didest thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, and set us at libertie, when we by our foolishnes had made our selves selaves 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,

V R R N A I D H T H E

agas ataid achomhtharraidh sin go folas abfiadhnuise ar ful: Oír an chomhdhail chogaidh, agas tarcaifne ar do ghrafaibhse. Taréis tú dhá bfurailéamh oraind, agas cumhdach iodhalachta nar meafg, is comhtharraidh choimhdhearbhtha íad, go bfuil dáiil, agas gealladh do dhioghaltais oraind, agas atá doineand, agas drochtfiona na haimfíre ag bagar na buánporta, ghnáthuideas teacht mar dhioghaltais andiaidh an chráois imarcaigh, agas dhímheas, agas neamh churam na mbocht: da bfuil an tálamh anois lom láin: Ni fhuil againde a Thighearna, en ni fhedmaoid do chur eadruind, & do bhreitheamhnussa: acht do mhor throcaire féin amháin, ata ar na furail go faor oraind, od Mhac caomh carthanachfa Iosa Criosd ar Dthighearna, an ni do chosain fe dhuinn lená bhás agas lena Páis. Oír da madhail leat breitheamhnus do dhenamh oraind do chreatuire, agas ar peachtuigh, agas ar nuilc imarcacha do chuimhriughadh

the signes whereof are evident before our eyes. For the whispering of sedition, the contempt of thy graces offered, and the maintenance of idolatrie, are assured signes of thy farther plagues to fall upon us in particular for our greivous offences. And this unmeasurable untemperatnes of the ayre doeth also threaten thine accustomed plague of famine, which commonly followeth riotous excesse and contempt of the pore, wherewith, alas, the whole earth is replenished. We have nothing, O Lord, that we may lay betwixt us and thy judgement but thyne only mercie, freely offred to us in thy deare Son, our Lord Jesus Christ, purchased to us by his death and passion. For if thou 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 dhuínn, is dearbh nach bfuil feóil ar bith téid as gan damnad, agas na dhiaidhfin a Athair na trocaire, atamaoid gudghuidhe, agas gud ghér atach, ar gradh do Mhic Iosa Criofd, na croidheadha chomhchruidhe clochfá do bhrefh vaind, do chualaidh né fada dhaimisir do throcairese, agas do ghér dhioghaltas ré cheile: agas gidheadh nar maothuidheadh fós go tabhachtach leó fin íad, agas croidheadha comhmboga comhmaotha led Sbiorad féin do thabhairt duinn. Lemadh eidir lind athuigfin, agas achoim héid anumhla agas anonóir, ata imchubhaidh rena thabhairt dod chumhach taibh diadhfa: fech féin fós a Thighearna ar do chlóind thoghta, ara bfuil vireafshuidh ar agcorpaibh, agas deonaidh dhuínn buaidh dtroda do bhrefh ar naimhdibh armanmand, mar do gheallais duinn a Niofa Criofd do mhab ar naon flanuighthoir arnaidhne & ar bfear ladha, dó fan maille riotfa, & rísan Sbiorad naomh biodh gach vile

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

V R R N A I D H T H E

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

¶ B I O D H A M H L U I D H.

¶ [•★•] 25

O A DHÉ bhithbheó agas a Dhé
bhithbhuin, a Athair Iosa Cri-
osd ar Dtighearna, neoch noctas do
throcaire, agas chongbhus do gheall-
adh don druing aga bfuil do ghrádh,
& umhluidheas dotaitheantaibh Di-
adha, an tan dhoirteas tú teas tfeirge,
agas crúas do cheirtbhreitheamhnuis
arna daoinibh olcmhora eafumhla: A-
tamaoidne and so ag denamh vvhla,
agas prósdala abfiadhnuise do chath-
rach cumhactaighese, agadmhail ler
geroidheadhaibh gurab cóir do smach
taigh thí sind lé foirneart fiorallmhurr
dha: agas gurab cóir do chuirfea an
chuing, agas an cuibhreach cedna, do
thogaibh tú roimhe dhind léd ghrasa-
ibh, oraind arís. Oír ataid ar Riogh-
ruidh

all honour and praise, now and ever.

A CONFESSIION 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 shwest 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 justelic
thou mayest bring upon us againe the bondage and yoak which
of thy mercy for a season thou hast removed. Our kings,

V R R N A I D H T H E

nuidh & ar Priōfsadha, & an pobal vile
indoille ag diultadh do bhrithar bfí-
rindeach futhainse: & maille ris fin, a-
tamoid agdiultadh cheangail do thro
cairise neoch atá ar nafurail oraind
an Iofa Criod do Mhac morthrocá-
neach fa: Oír gé tá do Mhac ína bhri-
athruibh anois aga fhurail féin oraind,
faméidín do chumhachaibh: nach
eidir lé en nduine ainbfios do bheith-
mar leithigel aige, gidheadh do reir
bhreitheamhnuis daonna. Atá aing-
idheacht, & ainmein ar lánlionadh na
Rioghachta ro thruaighefe go huil-
idhe: agas atá aoibhneas agas ardthoil
an Pobail anainbfiós, agas aniodhal-
acht: agas fós fariór na daoine ghab-
has orra grádh do bhritharsa do bhe-
ith aca ní fhuilid agtaisbenadh thorr-
thadh na haithrighe, mar do dhlidh-
seadh Pobal dar fhoillsigh thí fé-
in ad Dhiá thromghradhach throcaire-
ach, a siad fo do cheirtbhreith eamhn-
uis a Thighearna, mar atá a peacthadh
do dhioghait ar gach peacthach, agas

princes, and people in blindnes have refusid the word of thyne
eternall veritie; and in so doing, we have refusid 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
appeare to reverence and embrase thy word, do not expresse the
fruits of repentance, as it becometh the people, to whome thou hast
showed thy selfe, so merciful and favourable. These are thy
juste judgements, O Lord, whereby thou punishmentst sinne by sinne,

V R R N A I D H T H E

dioghaltais do dhenamh ar gach nduine do reir á aingidheachta no a vite féin, agas ni bfuil crióch no foirceand ar mhéd ar peacaidhne : acht mun saóra tusa find led ghrafaibh nar thuilleamar. Vime fin a Thighearna impoidhse find, & impoidhthear find, agas na leig dar neamhmbuidheachas a thuilleadh vaidfe, agas odcheirtbhreitheamhnuis : allmhurraidh do ghabhail neirt no chumhacht arís ófar gciond, nó fós foillse do Tsoifgeilse do bhreith vaind. Acht gidhbé martá an pobal go huilidhe eafumhal duidse. Agas vireasbhadha do ghnath oraind, gidheadh ar son ghloire hanma féin, agas ar son ghloire haoin Mhic charthanáigh Iosa Criofd : (an té do nocth tusa afhírinde agas a Tsoifgel dod throcaire tsaoir féin eadruind,) goma toil leat finde do ghabhail ad dhídean, agas ad chaomhcho imhéd, iondas go bfeicidh an faoghal go huilidhe, & go dtuigidh gach áon, mar do thiondsgain tú oibríghthe ar flanaighthe eadraind, led throcaire tsaoir

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 unthankfulnes 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 verite and Evangel thou of thy meere mercy has manifested amongst us: it wil please thee to take us in to thy protection, and in thy defence, that all the worlde may know, that, as of thy meere mercy

V R R N A I D H T H E

tfaóir féin, go ma hamhluidh sin bhus
toil leat, agconghail againd do ghn-
áth, leis an trocaire sin féin. Deonaidh
fo dhuínn a Athair na trocaire argrádh
do Mhic charthanáigh Iosa Criosd ar
Dtighearna.

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



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

ADHE na nuile chumhacht, agas
a Athair is mó trocaire atamaoid
go humhal orramach, dar leigean féin
aníse, agas agar dtoirrneamh abfiadh-
nuise do chumhachtadh diadhafa, ag
aflach, & ageadarghuidhe ort, ó ioch
tar ar gcroidheadh, an fiolsa do bhriathar
do cuireadh anois inar measg do
pfremhughadh go domhain inar gcro-
idheadhaibh, iondas nach eidir lé teaf

thou hast begone this worke of our salvation amongst us, so of this
same mercy thou wilt continue it. Graunt us this, mercifull Father,
for Christ Jesus thy Sonnes sake. So be it.

A PRAYER FOR THE WHOLE ESTATE OF CHRISTES CHURCHE.

Almighty God and moste mercifull Father, we humbly submit our selves, and fall downe before thy Majestie, beseechinge thee frome the botome of our hartes, that this seede of thy worde, nowe sownen amongst us, may take suche depe roote, that neither the burninge heate of persecution

V R R N A I D H T H E

dioghaltais ar neascarad, toradh átfilse do chrionadh, agas nach eidir lé cúram buaidhearthá na beathadhfa an siolsa do mhuchadh. Acht mar tsiól ar na chur indeighshearond, nó in deigh it-hir, agas é do thabhairt thoraidh cheadaidh, mar do ordairt do ghliocas di-adhasa, agas ótá fheidhm orainde do gnath, bheith ag denamh iarratais, agas athchuindgheadh oraibhse. Atamaoid go humhal gud ghuidhe a Athair ne-amhdha do Sbiorad naomhtha do dhe onachadh dhúind, mar niarrataisibh do dhenamh ó indtindibh dúthrachta-cha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhasa. Agas othuigmaoid nach bfuil do neart, no do chumhach-taibh agar nanbfainde féin én ní maith do dhenamh, abfegmhuis do chuidigh fe, agas nach bfuil anainbfiós nó a na-nineolas duitfe, animarcaidh, agas anain-mhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agas ar gach taobh, agas find inar mbochtaibh tru-agha

cause it to wither, nether the thorny cares of this lyfe do choke it, but that as seede sownen in good grownde, it may bringe forth thirtie, sixtie, and an hundredth folde, as thy heavenly wisdome hath appointed. And becaswe we have nedē continuallie to crave many things at thy handes, we humbly beseeche thee, O heavenly Father, to graunt us thy Holy Sprite to directe our peticions, that they may procede frome such a fervent minde as may be agreeable to thy moste blessed wyll.

And seinge that our infirmitic is hable to do nothinge without thy helpe, and that thou arte not ignorant with how many and great temptations, we poore wretches are on every side inclosed and compassed,

V R R N A I D H T H E

aghá meirbhe denadh do neartsa a Thighearna ar nanbfainde dhiomchar iondas go mbiam maille ré didean cumhacha do ghráffa, ar ar geoimhed, & arar nanacal, anadhaidh gach vile amais & indsuidhe dá dtibhrean Taibhirc eoir oraind, neoch atá ag dul nar dtimcheall, marleomhan bhorb bheiceadhach, ag iaraidh dóiche arar flugadhne: Medaiddh ar gcreidimhne a Athair throcarigh, iondas nach racham ar feachran fligheadh vair ar bioth, ad bhriathruibh neamhdha neamhfhallfasa.

Acht medaigh iondaind 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, finde do bheith ó tumhlachtfa. Agas ódho chí tufa go dtarraí dhúind bheith beó is na laithibh ro chuntabhartachasa, denadh do fhreadfdal, aithreamhailse ar ndion, & ar ndidean anadhaidh fhoirrnearta, & 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 roaringe lyon, sekinge to devoure us. Encrease our faith, O mercifull Father, that we do not swarve at any tyme from thy heavenly worde, but augment in us hope and love, with a carefull kepinge of all thy commaundementes, that no hardnes of harte, no hypocrisie, no concupisence of the eyes, nor intysemementes of the worlde, do drawe us away frome thy obedience. And seinge we lyve nowe in these moste perillous tymes, let thy Fatherly providence defende us against the violence of all our enemies,

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

gach vile bhall agar nionduidhe, agas go hairidhe anadhaidh chuthaidh vr-choididh, agas ainmeine iomarcaidhe na deilbhe fallsa romhanaighe atá na namhaid do Dhiá agas do chriofd.

Tuilleadh eile fós, an mhéid agas go bfuilmaoid arar dteagafg lé teafbul náomhtha, ar nitche, agas ar narrnuidhe do dhenamh ar son gach vile dhuine nífhuilmaoid ag denamh ar niarratais no ar nguidhe, arar son féin amhain, an mhéid atamáoid do lathair and fo, acht martamaoid aga denamh ar son chaitich go coitcheand. Acht mar angcedna atamaoid gutaflach, agas guteadharquidhe, fana daoinibh ata anainbfios, agas anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach thruagh tfeachranach dhoille ina bfuilid: go nglantuigfin tfirinde ne-amhdhafa dhoibh, iondas go bfedfam vile lé háon aigneadh, agas lé háon ind tind, onoir agas vmlacht do thabhairt duitsfe amhain, a aon Día, agas a aon flanuightheoir, agas go madh eidir leis

which do every where pursc us; but chieflye againste the wicked rage and furious uproares of that Romyshe idoll, enemic to thy Christe.

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

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

leis gach vile bhuaachaill, agas Mhinifdir Eagluise dá dtug tú cúram, agas coimhed, agas toirbheartas do bhriathar naomhtha, agas vachtaranacht os ciond do pobail Criofdaidhe, bheith firindeach deagh chreidmheach ina dte agasfg, agas ina ndeighbheathaidh, ag fechain ar do ghloirfe amhain, iondas go bfetar gach vile Chriofdaidhe bocht da bfuil ar feachran do thabhairt ar a ais do chum na deightfligheadh.

Tuilleadh eile sós os ad laimhse atá croidhe gach Righ, agas gach ro Thighearna, agas gach yacht arain, atamaoid goteadarghuidhe, fa chroidhe gach viile Riogh, agas Prionda, agas yachtarain do riaghlaidh, agas do roidhiorghudadh, agas do chongbhail ar flighe na firinde, oiris doibh tug tú neart, & cumhachta os ciond chaich, agas go hairidhe a Thighearna do reir na humhlachtha dhlighmaoid do dhenamh, atamaoid aguidhe dhidin, agas bharantuise dinmhe rioghamhail ar Mbanrioghna, agas ar Prionda, agas na poible-

E. 3.

And that all pastors, shepherds, and ministers, to whome thou hast committed the dispensation of thy holy Woord, and charge of thy chosen people, may both in their lyfe and doctrine be fownde faithfull, setting onely before their eyes thy glorie; and that by theim, all poore shepe which wander and go astray, may be gathered and brought home to thy foulde.

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

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

ach atá futhadh fin go leir, Denadh do ghrádh aithreamhailse marfin a gcamhna, agas a gcoimhéd, agas denadh do Sbiorad naomhta agroidheadha do riaghlaadh, agas do roidhiorghudhadh, iondas go bfedaid an cúram atá ortha do fhreafdal, agas do fhritheolamh, iondas go mbia do chreideamh firindeachfa aga mhedughadh. Agas bésa aga gceartughadh, agas dioghaltas agá dhenamh ar peacthachaibh do reir do riaghlaifa, agas do bhriathar naomhtha: Agas otamaoid vile nar mballaibh diamhra, do chorp Iosa Criofd, atamaoid ag denamh ar niarratais, & ar nitche, ortfa a Athair neamhdha, ar son gach vile dhuine, atá fa engne autfocra chta, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó easlainte oilé, no bochtaine, no chuibreac, priofuntachta, no fogra, na dibirt, no doghalatas, no enghne oilé sgiurfaidh, no dochár cuirp, no buaidhreadh meanmannó intinde, go madhtoil leat fulang, agas foighidin do thabhairt doibh, ina nain deise

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

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

deife, no go cuire tú féin suasgladh,
agas furtacht chuca fadheoidh, agas
na dhiaidhsin a Dhé Athar vile chum
hachtaigh, agas a Thighearna is mó
trocaire, atamaoid go lán vmhal gud
ghuidhe, fad throcaire, & fad throm
ghrafaibh dfoillfeachadh arar mbraith
ribh criofdaidhe, atá ar fogra no a bpri
osunaibh, nó ag fulang bháis gach énla
ar sgath fhiadhnuise na firinde, otaid
vile abfegmhuis chuidigithe daoine:
gidheadh na treigeadh do chomhfhur
tacht diadhafa fad: acht beathaigh, &
fadoigh do Sbiorad naomhtha ina gcro
idheadhaibh, & ina nindtindibh, iondas
go bfedfuid fa dheoidh, re deagh thoil
agas re deighghean, anuireasbhuidh, &
andochar dfulang mar do chithear dod
ghliocas diadhafa, rena mbeathaidh, &
rena mbás fa dheoidh, go sgaoile, agas
go neartuighe Rioghacht, agas ro fhla
itheamhnus do Mhic mhorchumach-
taighse Iosa Criosd, trid an saoghal go
himlán, agas is anainm, agas anonoir
an Mhicfin do nimaoid ar nguidhe, &

E. 4.

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

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

V R R N A I D H I T H E.
ar nurnnuidhe mar do theagaifg fén
dúinn ag radha nambriatharsa.

Ar nathairne atá ar neamh go mo be
ādaighthe 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
heimhnuibh, agas na leig a mbuaidh-
readh find, acht faór find ó olc: óir is
leatsa an rígh, aneart, agas a ngloir
tré blióth fior.

¶ B I O D H A M H L V I D H.

¶(★) 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

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

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

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

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

CREIDIM in Día Athar vile
chumhachtach, cruthuightheoir
neimhe, agas talmhan, agas an Iosa 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 cefadhl, fuair bás, agas
dohadhluiceadh, do chuaidh fiòs anif-
reand, an tréas la do eiridh óbhás, & do
chuaidh fuas ar neam, do tfuidh ardeis
Dé Athar vile chumhachtaigh, as fìn
tiucfas dobreith bhreithe, ar bheoai-
ibh, agas ar mharbhaibh.

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

¶ B I O D H A M H L V I D H.

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

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

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



D IA an Thighearna dar mbeamdachadh, agas dar gcoimhde: Diá an Tighearna dfoillseachadh, agas do thaifbeandh tsoillse agnuise féin duind & do dhenamh throcaire oraind, Diá an Tighearna diompodh a għnuise gradhaighe chugaind, do dheonachadh atfithchaimhe féin duind.

GRADH Dé Athar vile chumhachaigh, agas grafa, agas trocaire ar Dtighearna Iosa Criofd, comaoineachadh, agas comhfurtacht on Sbiored naomh, do bheith do gnáth maille rind go himlán.

¶ B I O D H A M H L V I D H.

¶ V R R N V I D H E

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

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

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

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

T V R R N V I D H E E I L E
in diaidh Tfearmona and so.

€ℓ (*) ፩

A DHE vile chumhacthaigh, & a Athair neamhdha, ó dho gheallais ar niarratais do thabhairt duind, anaim & anoir ar Dtighearna Iosa Cristofd do Mhic immhuinfe: agas fós ata-maoid arar dteagafg leis féin, agas lena easbulaibh find féin do thinol, agas do chruindiughadh, na ainmfiom abfoch-air acheile, agá ghealladh dhúind go mbeith sé nar meafg, & go ndenadh sé guidhe arar son riotsa, dfaghail dúind gach neithe ar ambeithmaois aontadharach adtalmhuin, atámaoid vime fin ag tabhairt ar nuidh, agas ar naire do tainthnise ar túis, mar do iarrais oraind guidhe do dhenamh ar son na ndaoine do orduidhis do dhenamh na córa, & riaghla ofar gciond, agas ar son gach vile neithe ar abfuil feidhm no fogh-

ANOTHER MANNER OF PRAYER AFTER THE SERMON.

Almighty God and heavenlie Father, since thou hast promised to graunte our requests, which we shal make unto thee in the name of our Lord JESUS CHRIST, thy welbeloved Sonne; and we are also taught by him and his Apostles to assemble our selves in his Name, promising that he wil be among us, and make intercession for us unto thee for the obteining of all such things as we shal agre upon here in earth; we, therefore (having first thy commandément to praye for such as thou hast appoynted rulers and governours over us, and also for all things nedeful both

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

namh an Pubaill, & feidhm gach vile
dhuine an mhéid, agas atá ar gcreideamh
ar na thoghbail led bhriathruib di-
adha dearbhthasa, agas led ghealladh
neamhfhallfa: Atamaoid and fo ar
gcuindiughadh, & ar gcoimhthionol
agceandacheile atfiadhnuifise, agas a-
naimh do Mhic inmhuin ar Dtighear-
na Iosa, atamaoid ag denamh ar nguidhe
ditheallaide riotfa, a Dhé is mó
trocaire, agas a Athair is truime toirb-
heartus, go ma toil leat do throcaire
neimhmeafarrdhá do dheonachadh
dhúin, ar grádh Iosa Criofd ar nén flá
nuighthoir, agas ar nén teachtaire, &
ar nuile Peacaidh do mhaithearm
dhúind agas ar gcroidheadha, agas ar
dtoile do tharraing, agas do thoghb-
ail chugad, iondas go bfagham ar niar-
ratus ó indtindibh duthrachtacha, agas
fós go mbeam do reir do thoile moir
bheanuighthese. Oír aí fin na henar
is inmheafda.

Vime fin atamaoid gud ghuidh a
Athair neamhdha adtimcheall gach Ri-
gh, agas

for thy people, and for al sortes of men, forasmuche as our faith
is grounded on thine holie word and promises, and that we are here
gathered together before thy face, and in the name of thy Sonne
our Lord Jesus), we, I say, make our earnest supplication unto
thee, our moste merciful God and bountiful Father, that for Jesus
Christ's sake, our onelie Saviour and Mediator, it would please
thee, of thine infinite mercie, freely to pardon our offences, and in
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 agreeable unto thy most blessed wil and pleasure, which is
only to be accepted.

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

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

gh, agas gach ro Thighearna, & gach vachtarain da dtug tusa freasdal, agas cumas córa, agas cothruim os ciond an pobail, agas go hairidhe adtimcheall fdaide, agas inmhe onoraighe na Riog hruidhe, agas na gcomhuirleach atá orra, agas ris an gcuid eile duachtara-naibh, agas do chumunta na Rioghach ta, go ma toil leat, do Sbiorad naomh-tha do dheonachadh dhoibh, agas do mhedughadh ionta, ó aimfir go haimfir, iondas go madh eidir léo maille ré deagh chreideamh Iosa Criofd háon Mhic fe ar Dtighearna, a admhail, & a thugfin go bfuil fé na Righ ós ciond gach vile Righ, agas na vachtaran os ciond gach vile vachtarain, mar tugais féin dó gach vile chumhachta ar neamh, & ar talnuin, agas da reir fin iad féin do thoirbheart dó, do dhenamh atseirbhise, agas a thoile, do mhedughadh Rioghachta Iosa Criofd in gach Rioghacht, agas in gach Tighearntus da bfuil futhaibhsin, agas do cumhdach dheighriaghla do reir do

and rules unto whome thou hast committed the administration of thy justice, and namely, as touching the excellent estate of the Quenes Majestie, and all her honorable Counsel, with the rest of the magistrates and commons of the realme, that it would please thee to graunte her thine holie Spirit, and 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 wholy to serve him, and to advance his kingdome in her dominions (ruling by thy worde her subjectes,

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

thoilese, agas do bhriathar don pobal
atá fana smacht: Óir asiadán caoirigh
do mhaghasa, agas tred do chluana, ion
das go mbeam arar ndidean, agas arar
nanacul, agas arar gcoimhde, asith agas
angradh, agas anaomhthacht bheath-
adh, agas fadheoidh tareis ar faortha ó
gach vile eagla, agas uamhan ar nam-
had, go bfeedmaoid bheith ag tabhairt
bhuidheachais, & bhuanaltuighe dhu-
itse, gach én lá ar feadh ar naimfire. A-
tamuid guteadarghuidhe fós, a Athair
is mó troaire, agas a Tílanúigthoir
anchinidh dhaóna, ar son gach én
duine do chuir tú mar Mhiniústir os
ciond an Pobail Chriosduidhe, da dtug
tú curam na nanmand, agas freasdal do
Tsoisgeil naomhta, iondas go ma toil
leat an curam sin do ghabhadar orra:
do bhrefh leó dhoibh gan mhealladh
ó dheimhan no ó dhomhan: agas ag-
coimhéd mar sin led Sbioraid naomh-
tha, iondas go mbeid firindeach deagh
chreidmheach, ag fior mhedughadh do
ghloirise, ag caitheann alaothair vile
do

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

We beseche 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 chricheſe, agas anén adhbhair, do thabhairt na gcaorach mbocht do chuaidh ar feachran on tréid, aranais arís, do chum an Tighearna Iofa, atá na mhór bhuachaill, agas na cheand os ciond gach eafbuig, iondas go bſedaid ó aimsir go haimſir, bheith ag medughadh abfirentachta, agas anaomhthachta, agas don taoibh oile, go mo toil leat, gach vile Eagluis do chaomhna, agas choimhed, ó chundtabhartaitbh na mac dtire marbhthach fandtach, bhos ag iarraidh atarbha anadhaidh do reachta, agas nach iarrand medughadh do ghloirise amhain, nó dion no faoradh do thréda. Tuilleadh vile fós, atamaid ag denamh ar nguidhe riotfa a Thighearna, a Dhé, & a Athair is truime toirbheartas, ar fón gach vile dhuine go geineralta, mar is ail leat athuigſin, agas a aithniughadh gurab tú féin is flanuightheoir don tsaoighal go huilidhe, do rear an cheand-aigh do rinde do Mhac ionmhuiin Iofa Criofd, mar do fhoiris an drong do bhi

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

Moreover, we make our prayers unto thee, O Lord God, moste merciful Father, for all men in general, that as thou wilst be knownen to be the Saviour of all the worlde by the redempcion purchased by thine onely Sonne Jesus Christ ;

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

roimhe fo aláimh, agas andorchadas do bhrídh ainbfis, agas aineolais, agas vireafbhadha do Tfoigfeilse: go ma ha mhluidh fin is toil leat anois bo bhrídh fhoillseachaidh do Tfoisgeil, agas tfoillse gloine do Sbioraide naomhtha, cach do thabhairt ar flighidh allanuigh the: Oír aí fin a aithne, agas a admhail gurab é Iofa Criod do chuiris chugaind dar flanughadh. Mar an geed na go ma toil leat, na daoine dtugais do ghrasaibh, ageroidheadha do tfoillfiughadh, agas dfoghladh da thuigfin do bhriathar, fad fin do mhedughadh in gach vile Dhiádhacht, agas do tfaibhreas Sbioratalta do dhortadh orra. Iondas go bfédam vile ler geroidheadhaibh, agas ler mbelaibh vmla, agas onoir do dhenamh dhuidse, agas onoir imchubhaidh, agas feirbhis do dhenamh dod Mhac Diofa Criod ar Ri, & ar gerthuighthoir, agas ar naidhne. Mar an geedna a Dhé do bheir gach comhfurtacht firinde, atamuid aga fhurail

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

In like maner, O Lord of all true comfort, we commend unto thee

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

fhorail ort nar nguidhe ar son gach aonduine arar chuiris dochar no triobaloid, na buaidhreadh, nó amhgar, mar chiontughadh, agas mar smachtughadh a peacadh. Gach aonpobal fós arar chuiris plaidh, no gorta, no cogadh & gach vile dhuine atá fadhochar bochtaine, no chuibhrigh, no easlainte, no fogartha, no agcofmuileas oilé do thindéas no dhamhgar corparradha, no don thaobh oilé, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agas do ghradh aitheamhail da dtaoibh, go bfui lid na dochair fin ag teacht orthuuibh ar matthe riu fén, & da gceartughadh, agas da thabhairt orthuuibh go neimhchealgach, impodh chugadfa, agas da reir fin, gach comhfhurtacht rigid aleas dfaghail da faoradh, agas da bfuasgadh ogach vile olc. Acht go hairidhе a Thighearna, atamaoid aga fhorail ar do chumhacthaibh, agas ar do dhídean Diadhafa, ar mbraithreacha Criodaidhe 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 tyrrannie of Antichrist,

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

criosd, agas ara bfuil vireafbhuidh beatha ar agecorpaibh, agas gan acead aca hainm diadhafa deadarghuidhe go follas, & go háiridhe ar mbraitheacha bochta atá a Priofunaibh no agceangal no a gcuibhrighthibh, ag naimhdibh do Tfoisgeilfe, go ma toil leafa a Athuir, aneartughadh in gach vile tfubachas le cumhactaibh do Sbioraid naomhtha, iondas nach dtabhruid druim no cùl do tpirindese choidhche, acht íad danmhuiin go buan daingean anadmhail do bhiathar, agas do chuinge naomhtha, agas tusa do dhenamh cumhanta, agas chuidighe léo, mar do cithearr dod chumhactaibh diadhafa, mar is mó is imchubhaidh dhoibh furtacht dsagħail na namhgharaibh, agas agcoimhéd, agas andidean anadhaidh chuthaiddh na mac dtire nó na madadh alta. Agas do Sbiorad naomhtha do mhedughadh ionta, iondas go dtiubh ruid gloir, agas gnathmholadh dhuidhfe, a Athair naomhtha, agas a Thigherna throcuririgh, na mbeathaidh, agas na mbás fadheoidh.

and both lacke this foode of life, and have not libertie to call upon thy Name in open assemblie ; chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it would please thee, O Father of consolations, to strengthen them by the power of thine holie Spirit, in such sorte as they never shrikke 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 theeir 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 teadaraghuidhe, adheonachadh dhuín an mhéid atamaoid and so ar dtonol agceand acheile anainm do Mhic mhor chumhachtaidh Iosa Criofd, deisdeacht a bhriathar, & do chomaoineachadh a Chuirp, go bfeedam a thugfin go firindeach ne amh chealgach. méid thruaighe na fda ide damuinte abfuilmaoid ó nádair, & mar atamuid ler ndroch ghniomhartuibh féin, ag tuilleadh dhamnuidh tsuthain duín, agas acur ar ndroch ghniomhartha súas ar muin acheile gach énla, agas do dhioghaltais tromsa do bheith ofar gciond, do bhríd ar ndroch bheathadh lán fhuathmhuire Peacaidhe, iondas ar bfaicfin duín nach bfuil én bhraon maitheasa dar nadair féin indaind, agas nach maireand én ní domhaith ar séan noar sionsear do thuilbfeadh Rioghacht no flaitheas Dé dhuín, go bfeedmaoid find féin, agas ar gcroidheadha go huilidhe do thiodhlucadh dhuidse maille ré lán ndochas ad Mhac ionmuin Iosa Cri-

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

V R R N A I D H T H E

osd ar Dtighearna, agas ar naon Slanúightheoir, do chruthaidh, agas do che andaith find, do chum go ndenadh fé comhnuidhe nar gcroidheadhaibh, as go bfetfamais ar dtoile peachthacha do mharbhadh, agas do mhor mhuchadh, agas ar nathnuadhughadh ambeathaith Dhiadha, do mhedughadh onora a amna naomhthafan, oir is oighiri ar gach én onoir é, in gach én ionad, agas ar feadh an domhain gn himlán.

Mar an gcedna do bfuil didean, agas vachtaranacht agadfa a Athair ofor gciond. Iondas go bfedfam gach én lá ni famhó, agas nifa mhó, barr ymhláchtta, agas onora, do dhenamh dot chumhachtaibh naomhtha neamhfhallaíosa, aga náirthear thú ad Righ, & ad Ghuibhearnóir os gach vile ní, ag denamh riaghla roidhiorgha dot pobal, lé cloidheamh do bhríathar, agas lé cumhachtaibh do Sbioruide naomhtha, rer chlaoidhis do naimhde vile, tré chumhachtaibh tñirinde, & tñirentachta. Iondas go sgríofhuithear, agas go gclaoifidhearr,

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 Majestic, in such sorte, that thou mayest be counted King and governour over all, guyding thy people with the sceptre of thy worde, and by the vertue of thine holie Spirite, to the confusion of thine enemies, through the might of thy trueth and righteousnes; so that by this meanes all power and height which withstandeth they glorie, may be continually thrown downe and abolished,
82

V R R N A I D H T H E

fidhear, agas go gcuirfidhear ar gcul,
gach neart, agas gach cumhactha da
bfaul acothughadh anadhaidh do ghlo
rise, no go bfoillfighthear tren, agas
troimneart do Rioghactha ro onora
ighe, anuair nochtais tú thí féin, imbre
itheamhnus apearfuind do Mhic. Ion
das fós go bfedamne, maille ris an gcu
id eile dot chreatuiribh, vmlacht fh
oirfe firindeach do thabhairt duitse,
mar do nid na haingil naomhtha neam
hurchoideacha, haitheantfa do cho
imhlionadh, iondas goma denta do
thoil gan chur na hadhaidh, agas go
ndena gach én duine adhitheall, fad
tseirbhis, agas fad thoilse do dhenamh,
agas adtoile féin, agas anuile iarratus, &
ainmian agcolla do threigean.

Deonaigh dhuín fós a Thighearna
mhaith, gluasacht ingrádh, agas anea
gla hanma naomhthasa, agas gombea
thuigtear find vile, led mhaiteas, &
led mhor grasaibh, agas go bfagham
od lamhaibhse, gach én ní ar abfuil ar
bféidhm no ar bfoghnámh, agas fin do

F. 3.

unto suche time, as the ful and perfect face of thy kingdom
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
only to the performing of thy commandements, so that thine onlie
wil may be fulfilled without any contradiction, and that every man
may bend him self to serve and please thee, renouncing their owne
wiles, with all the affections and desires of the flesh. Graunt us also,
good Lord, that we, thus walking in the love and dread of thine holie
Name, may be nourished through thy goodness, and that we may
receive at thine hands, all things expedient and necessarie for us, and
so use thy gifte peaceably and quietly, to this end, that when we se
that thou hast care of us, we may the more affectuously acknow
ledge thee to be our Father, loking for all good gifts at thine hand,

V R R N A I D H T H E

chaitheamh go feimh fiodhamhail, i-
ondas anuair thuigféam, go bfuil cí-
ram agadfa nar dtimcheall, gó bfédam
maille ré ditheall duthrachtach, vñhla
do dhenamh dhuitse, ar nathair, ag fe-
itheamh ar gach én ndeagh thiodhlu-
cadh dfaghail odláimh. Agas ar dtar-
raing arar nais gan ar ndóchas do bhe-
ith go dimhaoin ahaon chreatuir, acht
ar ndochas vile do dhenamh afadfa, &
ar muinighin, agas ar mor dhochas do
dhenamh afad, agas as do mhor thro-
caire, ofsi is buaine dhuín. Agas áta
anmheidsin do thruaighe, agas danbfa-
inde orainde, agas do bhrisidh, agas
dullmhacht iondaind do chum peaca-
idh do dhenamh, an feadh mhairféam
sa mbeathaidd aithghiorrsa, bheith do
ghnath ag claoindh, agas ag tuitim, ó
tflighidh dhirigh haitheantadhfa, ata-
muid gud ghuidhese ar peacadh do
mhaithearnaidh dhuín. Oír atámuid ag-
cundtabhairt dhamhnaidh do reir do
bhreitheamhnus brathasa, trid ar nol
caibh imarcacha, iondas nach biaidh
cumhachta

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

V R R N A I D H T H E

cumhachta no neart, ag bás, no ag pe-acadh, no ag damnadh, nar nadhaidh, agas nach aigeorthar oraind droch fhremha doimhne an peachtaidh, atá aganmhuin, agas agaíteachadh ionda-ind do ghnáth. Deonaidh dhuín fós a Thighearna, do reir haithne, na hu-ilc, agas na hégora do rindeadar cach oraind do mhaitheamh dhoibh, agas agcuimhne do dhul ar dearmad váind, & anionadh an dioghaltais bhudh mi-an rer náduir do dhenamh, sgáth agas dion & didin ar námadh do dhenamh. & óta an mhéidsin danbfaine, & do neamh chumhachaibh iondaind, nach bfedmuid cothughadh anadhaidh ar námadh ler neart féin, ar feadh én mhoimindte do ló nó dhoidhche, agas go bfuil anoireadsín do thromdacht, & deire imarcach arnamhad oraind, nach denád an diabhal, nó an saoghal, nó ar ndroch thoile féin én chomhnuidhe, acht ag fior chothughadh mar nadhaidh do ghnáth, aranadhbhur fin goma toil leatsa dod dheighmhéin. Dhiadha, finde do threorughadh led Sbio-

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

V R R N A I D H T H E

raid naomhta, agas led tintind Dhi-adha, agas én bhraon amhain dod ghra faibh do dhortadh oraind. Iondas go bisedam seafamh, agas cothughadh fe-arrdha fior laidir do dhenamh, anadhadh aidh gach vile bhuidhearthar, agas bhorb throda, agas cothughadh daingean do dhenamh, fa chath Sbioratalta, no go geofnam féin vachtaranacht an chathafin duín fa dheoidh: agas na dhiadh fin, subhachus fior bhuan do dhenamh, ad Rioghacht ro bhuaingse, abfsochair, agas á bfarradh, ar Riogh & ar ro Thighearna, agas ar gcind fheadh na fhior laidir, agas ar Ngiubhearnoir Iosa Criosd ar Dtighearna: da dtiubh ram gloir, agas moladh, agas onóir a-nois, agas tré bhioth fior.

¶ BIODH AMHLUIDH

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

¶](* *)[¶
DIA

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

A SHORT PRAYER*
after the Psalm before the sermon.

* There is no prayer to correspond with this in English.
86

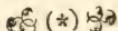
V R R N A I D H T H E

DIA Athair aird ri na nuile chumhacht, Athair Iosa Criod ar dtighearna, dfosgladh, agas dfoillsiughadh ar gcroidheadh, agas ar nintindeadh deisceart agas do thuigfin, agas do chur angiomh, athoile naomhtha ni-amhgioine féin, atá ar na foillsiughadh go follas duin. areacht ro bheandaighthe, a Mhic mhóir mhoirbhuiiligh, Iosa Criod ar dtighearna, do dheonughadh dhuinn fós, ar grádh a throcaire faoire, an mhéid do rindeamar féin, agas gach aondind, degoir agas durchoid, agas dainmein, othús ar mbeathadh go foithe fo, do leigean lind gan dioghal-tus, agas an mhéid atá gan chaitheamh, agas gan chur tharaind dar naimfir, fin vile do chaitheamh ina vmhlasan, agas ina eagla agas ina ghrádh. Iondas goma comholt a ainm Diadhasan eadruind, & goma comhfurtacht duinn gach aon againd féin daroilte, gach ni da ndenam. Do dheonughadh dhuinn fós gach én neithe mhaith eile, aga bfuil feidhm agarnan-

May God the Father, Almighty King, Father of Jesus Christ our Lord, open and enlighten our hearts, and our minds to hear and to understand, and to obey, his holy, pure will, which is clearly revealed to us, in his most blessed law of his great and marvellous Son Jesus Christ our Lord. May he grant us, for his free mercy's sake, that whatever transgression, or sin, or evil we, or any one of us, may have committed from the beginning of our lives until now, we may be suffered to escape vengeance, and that what is yet to be spent and passed through of our time, may be all spent in obedience, and fear, and love of him. So that his holy name may be praised of us, and that we ourselves may have comfort in all that we do. May he also grant us every other good thing according to our need both in soul

V R R N A I D H T H E

mandaibh, agas agar gcorpaibh, mar is fearr atá ashios aga chumhachaibh Diadhafan gach ni dhá rigmaoid do leas no mar is aithnidh dar nainbfeas féin natiodhluicthe fin diarraidh air, na tioghlaithe maithese agas gach tio- ghlucaidh eile imchubhaidh iniarrata, iarrmaoid anaim a Mhic ionmuin Iosa Criosd agradha na mbriatharsa, Ar-nathairne atá ar neamh.



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

A DHE vile chumhachtaigh, agas a Athair neamhda, tuigmaoid inar gcoinfiansaibh, agas atamuid aga admhail, inar nindtindibh: martá fo fiós firindeach, nach fin sind féin, ar fúile do thoghbhail ré flaitheamhnus Dé: agas nach fin sind teachth atfiadhnuise, nó an mhéidfin do dhánacht do dhenamh, abhreathnughadh nó asmuaintiugadh,

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 roddes which yet threaten us.

ANOTHER PRAYER.

God Almighty and heavenlie Father, we acknowledge in our consciences, and confesse, as the truthe is, that we are not worthie to lift up our eyes unto heaven, muche lesc mete to come into thy presence, and to be bolde to think

V R R N A I D H T H E

tiugadh, go neifidfeása ar nguidhe, nó ar ngairm da madh ail leat, feachain nó filleadh ar an ní, atá don taobh astoigh indaind. Ofrataid ar gcoinfiansa agar nagra, agas ataid ar peacaidh iomarcacha ag denamh fiadnuse, agas tuigmaidh ni fa mhó gurab tufa, an breitheamh ceart cothrum, nach abrand na peacaidh do bheith na bfirenaibh, acht do ni dioghaltas, ar na dairníbh do ní lochtha, agas lán mhillte anadhadhaidh haiteantadhfa. Ar anadhbharsin a Thighearna, anuair do bheirmuid dar naire, ar mbeatha féin go huilidhe, atamuid arar gelaoi inar gcroidheadh-aibh, agas ni heidir lind a tféna, nó atse achna nach bfuilmaoid ar dtuitim, agas ar dtromleagadh siós, aneamh dhóch-as arar slugadh, ambás agas andamnadh. Gidheadh a Thighearna is truime troaire, agas toirbheartus, ó dho dheónuidhis, dod throcaire neimh measarrda, ashurail, agas a iarraidh orainde, hainm onorachfa do ghuidhe, dar bfurtacht, agas dar bfoiridhin, ó

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

V R R N A I D H T H E

iochtar ifrind, agas gach meid, mar mhothuidhemuid duireafbhuidh oraind féin, is moide dhlighmaid, teacht go luathghaireach, lánumhal, diarraidh fhurtachta ar do mhór throcairefe fin: Oír do gheall tú ar nitche, agas ar nur rnuidhe, agas ar niarratus deisdeacht, gan aire do thabhairt, don dioghaltus do dhlighfemaois do thaobh ar peacáigh, acht amháin anainm, agas anonoir agas ar grádh ar Dtighearna Iofa Criofd, do reir athuillteanais, & athroimcendaigh, neoch na aonar, tug tusa dhuín mar aon teachtaire, agas mar én aidhne: atamuid agar leigeann féin anisle, agas anumhlacht, atfiadnuise, ag di ultadh gach vile dhóchais dimhaoinigh ó neart daonda, acht leanmuin amhain red throcairefe, agas ar lán ndochas do bheith angairm hanma na omhthasa, dfaghail mhaithimh ar Peacáidh dhuin. Artus a Thighearna, maille ré gach tiodhlucadh nach bfétar daireamh no dhindisín, tugas dágach vile dhuine ar talmhuin, tugais duíne gráfa

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 sbeisialta, nach bfeedmuid do rad ha ar aniumad, & nach bfeedmuid do fmuaintiughadh nar nintindibh, agas go hairidhe mar do dheonuidhis ar ngairm, do chum thugseana do Tsoifgeil naomhta, agar dtarraing ó dhaoirfe thruaigh an diabhail, aga rabhamar a gceangal, agas agcuibhreach, agas agar faoradh ó fhuarchreideamh, agas ó chrabhadh phallfa, agas on tseachran imarcach, arabhamar báite gus anois, agas mar tugais find do chumtsoillse futhaine tfirinde. Gidheadh atá an mheidfin dolcmhuireacht iondaind, agas do dhearmad, agas do chruas croidhe, go bfuilmuid ag dearmad, agas ag dichuimhne, na dtiodhlucadhfin, fúramar odlaimh thoirbheartaighse, agas go ndeachamar ar seachran vaid, agas gur thimpoidheamar, agus gur thilleamar otaitheantuibh, agas od reacht ro naomhtha, alenmhuin ar nainmeine, & ar ndroch thoile féin, gan onoir nó vvhla imchubhaidh, do thabbairt dot hainm naomhtha neart chumhachtach

given us such speciall graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our mindes: As namely, it hath pleased thee to call us to the knowledge of thine holie Gospel, drawing us out of the miserable bondage of the Devill, whose slaves we were, and delivering us from moste cursed idolatrie, and wicked superstition, wherein we were plunged, to bring us into the light of thy truthe. Notwithstanding, such is our obstinacie and unkindnes, that not onely we forget those thy benefits which we have received at thy bountiful hand ; but have gone astray from thee, and have turned our selves from thy law, to goe after our owne concupiscence and lustes, and neither have given worthy honor and due obedience to thine holie worde,

V R R N A I D H T H E

fa, no dot bhiathruibh blasda bith-bheodhasa, agas gan medughadh do mhor ghloire mar do dhlighfidhe dh-ind, agas ge nach dearrnuise comhnuidhe no faillidhe, acht bheith agar fior theagafg, go lan fhirindeach led bhiathruibh, nir eisdeamairne na briathra sin nó an teagafg. Da reir fin a Thig-hearna, do peacadheamar go hurchoideach, agas go ro throm atadhaidhse, iondas gurab mafla & náire do dhlighfemaois dfaghail da chiond sin, agas atamaoid aga thuigsin go bfuilmid vile lochtach atfiadhnuise, da madh ail leatfa ceirtbhreitheamhnus do dhenamh oraind, do reir mar do thuillearmar. Oír ní shedmuid atfena gur thuillearmar bás, agas damnadha futhain si-orbhan, oír da madhail lind aradha go bfuilmuid glan, & ar leithigel féin do ghabhail, do dhenadh ar gcoinsians féin ar nagra is na briathruibh sin, agas do fhoillseochadh ar nolc é féin atfi-adhnuise, neoch is adhbhur damnuidh dhuinn, agas gan amharas a Thig-hearna,

neither have advanced thy glorie as our duetie required. And although thou hast not ceased continually to admonish us most faithfullie by thy Worde, yet we have not given eare to thy Fatherlie admonition.

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

V R R N A I D H T H E

hearna, is leir lind ar an smacht, agas ar an dioghalta do thuit oraind, gur thuilleamar go mor do tfaobhnoffa. Oír marta tusa adbhireitheamh cheart chothrum, ni gan adhbhar do ní tú dioghalta ar do Pobal, aranadhbhurfin a Thighearna, ó dho mhothuidheamar do bhuilleadha, tuigmaoid gur thuilleamar tfearg gó himarcach, agas do chimid do lamh ag bagar ofar gciond, & do chimuid an tflat ad laimh, le smach taidheand, agas le mbuaileand tú find do ghnáth, agas do chimaoid an dioghalta vllamh tig do bhridh tfeirgefe, ar son ar peacadh. Damadh ail leat anois a thighearna, bárr dioghaltais do dhenamh oraind, nach dearrnus fós, agas mar fuaramar enbhuelle gur bhail leat céd buille do thabhairt duinn, & da madh ail leat gnathughadh na feintiumna do chur oraind, mar do chuiris ar chlandaibh Israhél. Aithnidhemaois nach denta and fin vile acht ceirtbhreitheamhnus cothram, & ni fhedaoid atsena, nar thuilleamar féin an-

we see by the corrections which thou hast alreadie used towardeus us, that we have given thee great occasion to be displeased with us : for seeing that thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, forasmuche as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we so thine hand lifted up to beate us afresh : for the roddes and weapons wherewith thou art accustomed to execute thy vengeance, are alreadie in thine hand ; and the threatnings of thy wrath, which thou usesst against the wicked sinners, be in ful readines.

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

V R R N A I D H T H E

dioghaltais do thuill siadsan no nisa
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-
sa do rinde find, agas gurab find oib-
righthe do lamh, & gurab tú ar naod-
haire, agas ar nard bhuaachaill, agas gu-
rab finde do thréd, agas agfaigin duid
fós gurab tú ar flanuightheoir, agas
gurab finde an Pobal do cheandaigh
tu fadheoidh, agas os tusa ar Ndia, &
os finde thoighreacht thoghtha, na
fulaing do tseirg fadodh do dhenamh
nar nadhaidh, do dhenamh dhioghalta
is go hullamh oraind, anam do tfaobh-
nois rind, agas na cuimhnidh dioghal-
tas do dhenamh oraind, do reir ar
nolc, acht smachtaidh find go séimh
fo fhulaing, do reir do throcaire, & is
landeimhin lind a Thighearna, gur fha-
doidh ar ndroch ghniomhartha féin,
tfeargfa go hiomarcach nar nadhaidh.
Gidheadh atamaoid agairm agas agu-
idhe hanmasa, agas find agimchur do
comhtharraidh,

Yet, Lord, for somuche as thou art our Father, and we be but
earth and slyme ; seing thou art our Maker, and we the workman-
ship of thine hands ; since thou art our pastor, and we thy flocke ;
seing also that thou art our Redemer, and we are the people whom
thou hast bought ; finally, because thou art our God, and we thy
chosen heritage, suffer not thine anger so to kindle against us, that
thou shouldest punish us in thy wrath, neither remember our
wickednes, to the end to take vengeance thereof, but rather
chastise us 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 tsuaithean-tuis. Medaidh iondaint ansaothar do thiondsgnamar ledghrásaibh, gé nach dionghalta find mar tfearbh-ontuibh, dfoilliughadh do bhiathar, iondas go ma leir aon tfaoghal vile gurab tú ar Ndia, agas ar Slanúightheoir.

Atá ashios agad fós an mheid agas do fhulaind bás, agas do Mhill tú do bhríd amígniomhartha féin, nach denand fiad do mholadh feasda, acht na hanmanda tromdha gan chomhfhurtacht na gcroidheadhaibh vmla, agas na gcoinfisafa abfuil eire an trom na peachadh nuathmhur, agas ar abfuil íota do ghrás, asiad fin fhoillfidheas do ghloirese, & do mholadh. Is minic fós, do bhrónaigh do Pobal féin tú, cland Irahel do chum fheirge, & dhioghaltais, lena nolc imarcach, & do rinde tusa dhioghaltas mar bhudh cír orruibh. Acht comhlúath, agas do thilleadar chugadfa, do ghabh tú do chum

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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 forthy thy praises; but the heavie soules, and comfortles, the humble hearts, the consciences opprest and loden with the grievous burthen of their sinnes, and therefore thyrst after thy grace, they shal set forthy 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 receive them

V R R N A I D H T H E

do throaire fad, & ni raibhe do thrume no do mhed apeacadh nar chu imhnidh tusa go minic angealladh do rinde tú Dabraham, agas Diafag, agas do Iacob. Iondas gur impaidh tú vathadh, do tflat dhioghaltach, agus gur eisid tú anitche, agas anurrnuidhe. Fuaramairne anóis od mhaitheas, mor chumhachtachfa, gealladh agas tioghlucadhl is fearr iná a dtugais do chloind Ifrahel, an gealladh ata againd an Iosa Criofd, ata ar na dhaingniughadh dhuinn, red fhreasfdal Aithreamhailse, ambás agas apáis do Mhic immhuinse Iosa. Vime fin a Thighearna, atamuid agar dtreigean féin, agas ag treigean gach vile dhochais diomhaoingh, ó chuidiughadh dáona fa domhan, agas atamuid agabail chumairce, & chuimridhe do gheallaидh mhor naomhthacha, lé ndearna ar Dtighearna Iosa Criofd, achorp do thabhairt fa chrand da chefadhl, do dhenamh ar sithíne riotsa. Féch ar anadhíbhar fin a Thighearna, anadhaidh, agas anguis ghadhaigh do Chriofd,

alwaies to mercie ; and were their enormities and sinnes never so grievous, yet for thy covenant's sake, which thou hadst made with thy servants Abraham, Isaak, and Jacob, thou hast alwayes withdrawne from them the roddes and curses which were prepared for them, in suche sort that thou didst never refuse to heare their prayers.

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

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

V R R N A I D H T H E

Chriofsl, & narab orainde no ar ar mi-
ghniomharthuibh fhechfas tú fa nam
fin. Iondas go dtraothfuithear tfearg
rend aſlachfan, agas go foillſithear,
gathain lán tſoilſe do throcaire ora-
inde, do dhearbhadh do chomhfhur-
tachta, agas do tſlanuighe dhuinn, agas
óſo mach gabh finde ad dhidean na-
omhtha, agas ad choimhied cumha-
chtach led Sbiorad naomhtha. Iondas
go bfetar ar naithbhreith do chum na
beathadh is fearr, iondas go ma bean-
daigthe hainm, go dtí do Righe, go
madenta do thoil, adtalmhuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheamhail, agas maith dhuinn
ar bſiacha, mar mhaithmaoidne dar
bfeicheamhnuibh, agas na leig ambu-
aidhreadh find, acht faor find ó olc
óir is leat fa an Righe, aneart agas an
gloir tre bhioth fior.

¶ B I O D H A M H L V I D H

A GAS gé tamaoidne neamhglan
neamh imchubhaidh dhínn fé

G. 2.

and not in 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 temptation, but deliver us
from evil : for thine is the Kingdome, and the power, and the
glorie for ever and ever. Amen.

And albeit we are most unworthie in our owne selves

V R R N A I D H T H E

in, do chum ar mbeol dfosgladh diaraidh gach neithe rigmaoid aleas.

Gidheadh o do dheonaidh tufa a aithne do thabhairt duinn, gach aon againd do dhenamh guidhe ar acheile, atamaoidne ag denamh ar nurrnuidhe go humhal riotsa, ar lgáth ar mbrathar mbocht Criosdaidhe, neoch atá fad smachtsa, ag eadarghuidhe ort fearg dimpodh vathadh, cuimhnigh fós a Thighearna gurab cland duid iad, mar is cland duid finde, agas gé do chuadar ar feachran no ar mearughadh vaid, na treig iad, acht foillfigh do throcaire ghnathach orra, mar do gheallais donna daeinibh do thogh tú, Deonaidh fós a Thighearna, do ghrafa agas do ghnath throcaire do dhortadh, ar He-agluisibh go huilidhe, agas ar do Poib leachaibh, ata ag fulang do cheirtfe, & do smachtuighe, re plaidh, no re cogadh, nó le tindeas, nó le chuibreach, nó le bochtaine, nó le henghne oilé anfhocracht anma no cuirp, go ma toil leat comhfurtacht do chur chuca, mar is mó

to open our mouthes and to intreat thee in our necessities, yet for as much as it hath pleased thee to commande us to pray one for another, we make our humble prayers unto thee for our poore brethren and membres whome thou doest visit and chastise with thy roddes and correction, moste instantly desiring thee to turne away thine anger from them. Remember, O Lord, we 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 towardes thine elect. Vouchsafe, therefore, goode Lord, to extende thy pitie upon all thy Churches, and towardes all thy people, whome thou dost now chastise either with pestilence or warre, or such like thine accustomed roddes, whether it be by sicknes, prison, or povertie, or any other affliction of conscience and minde; that it wolde please thec to comfort them as thou knowest

V R R N A I D H T H E

is mó is imchubhaidh dhoibh asaghail, Iondas go dtuigid gurab foillsiughadh do ghraidh orthuibh, andochar inabfu ilid, od smachtughadh da gceartughadh, agas foidhile do thabhaitt orruibh, agas traothadh arna docruibh fin fadheireadh, agas fa dheoidh, tareis asaortha, ó gach triobloid dibhsin adhbhar subhachais, agas fobroin do thabhaitt doibh, ad throcaire, do mho ladh hanma naomhtha, agas go hairidhe go ma toil leat, do throcaire dsoillseachadh, ar gach aon atá agadmhail tfirinde, agas fad do neartughadh, maille re dochas daingean, agas re buaine, gan iompodh aranais o tfhirinde. Didin agas cumhdaigh fad in gach aoin inadh, agas cloai cealga do namhad, & namhad tfirinde, cuir frein ina mbeolaibh da gceartughadh ar an slighidh choir, & coisg an tflighe marbhatach fhuileachtach, ata siad do dheilbh do ghnáth atadhaise, agas anadhaidh do Mhic mhór chumhachaigh, Iosa, agas amhuintire, impoidh ar anais an-

G. 3.

to be most expedient for them, so that thy roddes may be instructions for them to assure them of thy favour, and for their amendment, when thou shalt give them constancie and patience, and also aswage and stay thy corrections, and so at length by delivering them from all their troubles, give them most ample occasion to rejoice in thy mercie, and to praise thyne holy Name : Chiefly that thou woldest, O Lord, have compassion aswel on all, as on everie one of them, that employ themselves for the maintenance of thy truthe ; strengthen them, O Lord, with an invincible constancie, defend them and assist them in all things and everie where ; overthrow the crafty practises and conspiracies of their enemies and thyne ; bridle their rage, and let their bold enterprises, which they undertake against thee and the membres of thy Sonne, turne to their owne confusion ;

V R R N A I D H T I E

droch tflighthe, do chum anuile fén
do dhenamh, agas na fulaing Riogh-
acht na gcriofuidheadh do sgrios lé
foirneart an Aintecriofd no cuimhne
hanma naomhtha do sgrios as an tal-
mhuin, agas na fulaing na daoine ata
ag moladh, agas agadmhail hanma
naomhtha do chlaoi, lé Turcachuibh,
nó lé Paghanachuibh, nó lé muintir an
Papa, nó le druing droch chreidmh-
igh oile, do bheradh sgandail no masla
dotainm naomhthasa.

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



FOIRM AN BHAISDIDH AND SO SIOS

CUIMHNIGH ar tus go bfuil toirmigé
Cambiathruib Dé do mhnaibh Searmoin do
dhenamh, nó freasdal na Sacramuinte, agas is
follas

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

THE ORDER OF BAPTISME.

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

FOIRM AN BHAISTIDH

follas nar ordaidh Diá na Sacraminte do ghnathughadh abfolach, nó anuaigneas, mar pífeogaibh, no mar gliocas. Acht abfaghlí aon choimhthínol, ar na gceangal ré briathruibh Dé, mar tfeáil aithrighe. Ar anadbhárfin is intugtha anlenamh bliás da bhaifeadh, do chum na Heagluife aло na hurrnáidhe, agas na Sermóna, agas a Athair agas anfhiadhuíse mailléris, agas tugthar abfiadhuíse an Mhiniúdir é, andiaigh na Searmóna, agus firfuideadh an Minisdir an chéisde.



ANE adhbhar fa dtugabhairfe an le anamhsa libh and fo, da bhaifeadh, & diarraidh dhá riribh a cheangal agas a fhuaidhel ré corp diamhair Iosa Criofd ? freagradh an tathair nó anfhiadhuíse é, agas abradh mar fo.

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



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

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

Do you present this childe to be baptised, earnestly desiring that he may be ingrafted in the mysticall body of Jesus Christ?
The Answer.—Yes, we require the same.

The Minister procedeth.

Then let us consider, dearly beloved, how Almyghtie God

FOIRMAN

22

na nuile chumhacht, cladd ochta dho
fén dinn, agas ní he sin amhain, acht
tareis ar ngabhala agecumand a Eaglu-
ise, do gheallse dhúin maille ris fin, go
mbeith fé féin in a Dha dhuinn, agas
dar geloind go nuige an mile céim, &
mar do dhearbh fé fin, dá pobal féin fa
tfemtiomna, le sacramuint an ghear-
raidh thimchill. Is marfin, do athnu-
adhaidh fé an ni cedna dhuinnne fa thi
umna nuaidh, lé Sacramuint an bhaif-
didh, da chur ageall duinn leis an tfa-
cramuintsin, gurab leis ar gcland bhe-
ag, agas vime fin nach coir ageur ar
gcul, ona comhtharraibh naomhtha, &
ona félaibh flanaighthe, ré naithneoc-
har a chland féin, feach lucht droch
chreidimh, no paghanachaibh, agas ní
ricthear aleas tuigse, agas creideamh
do bheith ag gach aon' duine ghabhas
an Tſacramuintfe, ach ambeith fa ainm
pobail Dé. Iondas goma leo maithe-
amh apeacthaid tré dhórtadh fhola Io-
fa Criod, do reir gheallaidh Dhé vile
chumhactaidh, an ni atá follas do reir
Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Churche ; but also hath promised that he wilbe our God, and the God of our children, unto the thousand generation. Whych thinge, as he confirmed to his people of the Olde Testament by the sacrament of Circumcision, so hath he also renewed the same to us in his New Testament by the sacrament of Baptisme ; doing us therby to wyt, that our infantes apperteyne to him by covenant, and therfore ought not to be defrauded of those holy signes and badges wherby his children are knownen from Infidells and Pagans.

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

B H A I S T I D H

Póil, mar adeir sé cland na ndaoine, aga mbí athair dheagh chreidmheach, do bheith glan naomhtha, agas fós do ghabh ar flanuigtheoir Criofd chui-ge na fhiadhnuise, agas na vcht an chland bheag, agas do bheandaigh íad, agas atá an Sbiorad naomhta aga dhearbhadh dhuínn, gurab do pobal Dé an chland bheag, agas gurab leo maitheamh apeacaidh ó Chríofd. Ar anadhbharsin ni 'fetar ag congmail ó tfélaibh, agas ó chomhtharraibh po-bail Dé, acht mun dentar anegoir orra, & fós ni fhuil anuireadfin fein dseidhm ar an gcomhtharradh amuig, athuigín gomadhl dith flanuigthe dhoibh, anuireafbhuidh, da tiucfadhl do dheifriughadh, no do thindéanas bás chucha, nach lamhthar go himchubhaidh adtabhairt do chum na Heaglufe, acht finde ag tabhairt dar naire anumh-lacht dhligheas gach Criosdaidhe do thabhairt do bhiathruibh, agas dordughadh Iosa Criofd, neoch tug aithne da Eafbulaidh, agas da Mhinisdríbh

who pronounceth the children begotten and borne, either of the parents being faythful, to be cleane and holy. Also our Saviour Christ admitteth children to his presence, imbrasing and blessinge them. Which testimonies of the Holy Ghoste assure us, that infants be of the number of God's people; and that remission of synnes doth also apperteyn to them in Christ. Therfore, wythout injurie, they cannot be debarred from the common signe of God's children. Neither yet is this owtward action of suche necessitie, that the lacke therof shuld be prejudicall to their salvation, yf that prevented by death, thei may not conveniently be presented to the church. But we (havinge respect to that obedience which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preache and baptise all wythout exception),
103

F O I R M A N

Searmoin, agas baísdeadh gach vile
dhuine do dhenamh, gan eidir dhea-
lughadh. Atamuid aga bhreadhnu-
gadh gurab neamh imchubhaidh do
chomand Eagluise Dé, na daoine do
ni go tarcaifneach, bheith ag diultadh
na sligheadh riaghalta ro dhiorgha, do
ordaigh aghliocas Diadhasan, do
theagafsg agas do chomhfhurtacht ar
gcéadadh tromdhoine. Tuilleadh o-
ile fós, is follas gur horduigheadh an
baísdeadh do fhreasdal no do dhen-
amh anduil visge, da theagafsg dhuíne
agas mar eisimlair, mar do ni an tuisge
nighe no glanadh tfalchuir an chuirp,
leath amuigh, gurab amhluidhsin do
ni fuil no bridh fhola Criofd, arman-
manda do ghlanadh leathaftloigh, on
tfalchur, agas on puindsiu mharbht-
hach, lé rabhamar truaillidhe neamh-
ghlan, do reir naduire, agas géta deaf-
gaidh neamhghan na droch naduire
fin do ghnáth nar bfeoil, nó nar gcor-
paibh, ni hageorhar oraind í, do
bhridh bháis Criofd, óir is linde fir-
entacht

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

Furthermore, it is evident that Baptisme wasordeined 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 cor-
ruption and deadly poysen wherwith by nature we were infected.
Whose venomous dreggs, althoough they continewe in this our
flesh, yet by the merits of his deathe are not imputed unto us,

B H A I S T I D H

entacht Chriosd inar mbaisdeadh, ni he gurab inbhreathnuidhe an bhridh fin nó na cumhacta do bheith leath astoigh don visge, no fa nobair amuigh féin, óir is imdha duine do baifdeadh, agas nar glanadh leath astoigh riamh, acht an tí do ordaidh an baifdeadh do dhenamh, ar flanuigheoir Iosa Criois, go noibridheand fé bridh an bhaistidh, agcroidheadhaibh na bfireach, fa naimsír imchubhaidh, lé neart an Sbirorad naomh, agas is de fin ghoireas an Sgriobhtuir ar nathbhreith, agas ata fin go háiridhe in da ponc, amarbadh dhroch thoile an chuirp nó na colla, & anuaidheacht no angloine bheatbadh, mar ata cothughadh maith do dhenamh anadhaidh ar namhad ar feadh ar naimsire, do chaitheamh ar naimfire fa ngloine do ghabhamar vmaind, anam ar mbaisidh, agas gé tá dochar agas cathughadh ar namhad oraind agcuairt nó adtuos aithghearr na beatbadh fa, neoch atá agar fior iond-suidhe, le neart vmarcach, ni troid gan

by cause the justice of Jesus Christ is made ours by baptisme. Not that we thinke any suche vertue or power to be included in the visible water or outward action, (for many have bene baptised, and yet never inwardly purged,) but that our Saviour Christ, who commanded baptisme to be ministred, will, by the power of his Holy Spirite, effectually worke in the harts of his elect (in tyme convenient) all that is ment and sygnified by the same. And this the Scripture calleth our regeneration, which standeth chieflie in these two points, in mortification, that is to say, a resisting of the rebellious lustes of the fleshe, and in newnes of lyffe, wherby we continually stryve to walke in that purenes and perfection wherwith we are cladd in Baptisme.

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

F O I R M A N

tarbha ar dtroid. Ófr an cath gnathach atá againd, agas an sgiath daingeann do leonta anadhaidh bháis agas Ifrind, is comhtharrdha lán daingeanaí, go bfuil Athair cuimhneach againd, ar an ngealladh tug sé dhuínn an Iosa Criofd, agas go bfuil agar mbroinughadh, fa chathughadh cruaidh do dhenamh, anadhaidh na namhadfin, agas ní he fin amhain, acht go bfuil ag tabhairt adheirbh fheasa dhuínn, vachtaranacht an chathuighefin do chofnamh. Vime fin abhraithreacha inmhúine is eigean én vair ar mbaisdeadh, agas ní hé fin amhain, acht teid adtarbha, go mor dhuínn, bheith abfiadhnúise an Bhaifidh agadhenamh, do chuimhneachadh an cheangail atá ead ruind, agas Diá. Mar do gheall fé dhuínn, go mbiadh fé na Dhiá dhuínn, agas finde nar pobal dó, agas go mbiadh fé dtathair againd, agas finde nar gcloind aigeasan, agas gomadh eidir lind anaimfear do chuaidh tharaind do choimhneachadh, & afshechain an bfuilmaoid

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

Wherfore, dearly beloved, it is not only of necessitie that we be once baptised, but also it moch profiteth oft to be present at the ministracion therof; that we beinge putt in minde of the league and covenant made betwxit God and us, that he wilbe our God, and we his people, he our Father, and we his children, may have occasion as wel to trye our lives past as our present conuersation, and to prove our selves,

B H A I S T I D H

ilmaoid daingean andeagh chreideamh, fa naimfir ina bfuilmaoid, nó a ndeachamar ar seachran ó Dhiá do bhridh neimh chreidimh, agas dhroch bheathadh neamhghloine, & mátaid ar gcoifnsianfa aga nagra fin oraind, is vrafa dhuínne ara tfon fin, bheith go maith do reir ghealladh ghradaidh ar Nathar dhuínn, neoch atá agairm gach aonduine maille ré haithrighe, do chum athrocaire, agas go bfedmaoid ó fo amach gluasacht agas ceimniughadh ni bhus furachra, do reir ar nimhe. Tuillead eile fós, is vrafa dhaoibhfe a aithreacha, agas a mhaithreacha, folás mór agas fubhachas do ghabhail chugaibh, ag faicfin bhur gcloinde aga ngabhall anucht an choimhthinoil Chriosdaidhe, da chur ageill daoibhsé, go bfuiltí féin gach enla agtoghail, & ag beathughadh na cloinde atá fa ghrásaibh, agas fa throcaire Dhé, neoch aga bfuil a vídh, agas a aire, do ghnáth lé freasdal Aithreamhail ar angcloind fin, & ifbeite dhaoibh

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

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

F O I R M A N

so subhachas fiorbhuan oraibh fa nadh bharsin. Oír atá afhios agaibh nach dteagmhád én ní dhoibh, gan adheaghtoileáin da dheonughadh dhoibh. Vime fin is beite dhaoibhse fuireachair fíor dhitheallach, da dtoghbail, agas da naltrum, agas da noileamhain, adtuigfin flirindigh, agas ane agla Dhé vile chumhachtaigh, agas da ndentar fuarruidhe no dearmad riú, fa fhalach thoile an Athar neamhdha orra, ni don cloind amháin do nithear anurchoidfin. Acht bhudh damnadh dhaoibhse féin fa dheoidh, aghulang an chland do cheanduigh sé, re ful a Mhic dimpodh vadha go graineamhail, do dhith thuigse na firinde, do chur agceall doibh. Ar anadhbharsin, atá dfiachaibh oraibhse lé bhar nuile dhitheall freafdal do dhenamh fa naimfir imchubhaidh. Mar atá bhur gcland do thoghbail, adteagafg fhoirse fhíor Chriosdaidhe, & go háiridhe a lán ndóchas do dhenamh as firentacht Iosa Criofd amháin, agas fuath do ttabhairt

Which thing, as it ought greatly to rejoice you, (knowing that nothing can chauen unto them wythout his good pleasure,) so ought it to make you diligent and carefull to nurture and instruct them in the true knowledge and feare of God. Wherin if you be negligent, ye do not only injurie to your own children, hydinge from them the good will and pleasure of Almyghtie God their Father, but also heape damnation upon your selves, in sufferinge his children, boght wyth the bloode of his deare Sonne, so trayterously (for lack of knowledge) to turne backe from him. Therfore it is your duety, with all diligence, to provide that your children, in tyme convenient, be instructed in all doctrine necessarie for a true Christian, chiefly that they be taught to rest upon the justice of Christ Jesus alone, and to abhorre

B H A I S T I D H

thabhairt do chrabhadh fallsa, agas dumhlacht dhealbh, agas do riagail an Papa, agas do chum afhios do bheith againd fa dheoidh, gurab é fo creideamh inar bhail libhse a Athair, agas afhiadhnuse an leanamhfa, do thogbhail floindidh fein dhuinn and fo, abfiadhnuse Dé ar tus, agas na Heaglaise agas an choimhthionoil Chriosdaidhe, suim an chreidimh inarbhail leibh an leanamhfa do thogbhail, agas do theagasc.



¶ And sin abradh antathair, no munroibhe fé do lathair abradh an tathair Spioratalta airtteagail an chreidimh darab comhain an Chré, nadhiaidh sin minigheadh an Miniftir mur fo siós fad.

A TA an creideamh Chriosdaidhe, do chulabhair anois go haithghearr, ar na roind go gnathach, indá air-

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

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

ANE EXPOSITION OF THE CREED.

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

F O I R M A N

teagal dég. Acht do chum go madh
feirde do thuigfemaois fin roind é
ageithre chuid priondubalta. Bean-
aidh an chéadchuid de ré Diá Athar,
an dara cuid, ré Hiofa Criofd ar Dtig-
hearna, Foillfeocheaidh an treas cuid
ar gcreideamh dhuínn fa Sbiorad na-
omh, agas foilleocheaidh an ceathram-
hadh cuid dheigheanach. Créd é ar
gcreideamh adtimcheall na Heaglufe,
agas gráfa Dé ar na fiorthoirbheart
di. Ar tus adtimcheall Dé adbhamao-
id trí neithe .i. gurab é Día ar nathair
ar túis, go bfuil se vile chumhachtach,
andara ní, gurab é cruthuighthoir nei-
mhe agas talmhana é, antreas ní, goir-
maoid ar nathair dhe, agas creidmaoid
gurab é ar nathair, ní na mhain ar fon
ar gcruthaidhthe. | Oir atá fin coitche
and duinn vile, agas dona creatuiribh
eile, ge nach bfuaradar annhéidfin do-
noir, Día do bheith na Athair gradh-
ach aca,| acht is vime ghoirmaoid ar
Nathair dhe, ar fon gur thogh fé go
faor find, mar chloind ochta dhó féin
do chum

but that we may the better understand what is conteined in the same, we shal divide it into 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 confess three things, to wit, that he is our Father, Almighty, maker of heaven and earth. Our Father we call him, and so by faith beleve him to be, not so muche, because he hath created us (for that we have common with the rest of creatures, who yet are not called to that honour to have God to them a favourable Father;) but we call him Father, by reason of his free adoption, by the which he hath chosen us to lyf everlasting in Jesus Christ.

B H A I S T I D H

do chum na beatadh biothbhuaine, ar ion Iosa Criofd, agas is mó mheaf-muid an troaire ro oirrdheircse, iná gach vile ní talmhuidhe truaillidhe. Oír na fhegmhuis fo amhain, ni shuil aoibhneas nó ardtsonas, no comhfhuurtacht criochnuighe agan gcineadh dhaonna, agas an tan bhiás fo againd, is lainndearbhtha dhuínn go dtreoruidheand sé find, an vile ghluaufacht na beatadhfsa, leis an ngradhsín féin ler thogh fé, go faor find ó thíos. Iðdas gu rab í, ar gerioch fadheoidh dhe an Ríoghacht tfuthain, do vllmhuidh sé da chloind thoughta do chofnamh. Oír ón tobarsa throcaire faoire Dé. Agas ona mhacacht octha, atá fruth ar ngarma, agas ar nglanta, agas ar ngáth naomhata. Agas fa dheoidh fruth ar nglanta ag teacht chugaind, mar do ní an Teafbul Pól afhiadhnuise. Adbam-aoid fós an Día sin féin ar Nathair, do bheith vile chumhachtach, ni ra mhain ar son, go bseand fé gach én ní bhus ail leis do dhenamh, acht ar son 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 sanctification, and finally, our glorification : as witnesseth the Apostle.

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

B H A I S T I D H

bful 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 thuigfe tñorúighthe, agas a thoil throcaireach, ag-congbhail anordughadh ó thíos. Agas adbhamaoid fa treas cuid, gurab é cruthuigheoir neimhe, agas talmhan é .i. go bful neamh, agas talamh mar fin na laimh, nach dentar én ni ionta anainblíos dó, nó fós anadhaidh athoile.

Acht go bful 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 bful agna diabhluibh nó ag lucht dhenta vile ar an tfaoghal, cumhacta ar bioth do dhenamh triobloide no dithe, nó dochair do chloind thoghta Dhé, acht an mhéid is toil leisean do dhenamh dhoibh, mar bhallaibh freasdail dó féin dñiondachtain, agas dfechain ar gcreidimh, & 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, guyded, and kept in that order that his eternal knowledge and wil hatu 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 shall be gloryfied in them. And so we confess and beleeve, that nether the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, ether to prove and trye our faith and patience,

B H A I S T I D H

dar mbrofnugadh fuas lé barr dithill deadarghuidhe a anmasan, nó do ghnáth smuaintiughadh anaoibhni, agas anard tsoláis neamhdha, atá ag feitheamh oraind tareis na ndochair ndimbuans. Gidheadh ni ba leíthgel dona daoinibh aingidhe fo, ar fón nach bfechaid choidhche ar thoil Dé do choimlionadh lena naingidheacht, no vmhla fós do dhenamh dho. Tuig-maoid dá nádúr chomhlana eidir dhealaighthe an Iofa Criofd .i. diadhacht tfioraighthe, agas daonnacht chomhlan ceangailte ré cheilé. Iondas go bfu ilmaoid agadmhail, & ag creideamh in focal futhain fiorraigthe sin, do bhí ró imh gach tú, agus gach tofach, ler cru thuigheadh na huile neithe, agas atá fós aga ndion, agas aga ndidean mar ataid, gur ghabh sé ar nádúir dhaonnaíne ó Oígh, lé hoibriughadh an Sbiорad naomh, fa naimsir ar ordaigh comhairle chomhmbuan a Athar neamhdha féin. Iondas go dtuigteam, agas go gcreideam nachraibhe én ní ina

H. 2.

or else to stirre us to more fervent invocation of his Name, and to continual meditation of that heavenly rest and joye that abideth us after these transitorye troubles. And yet shall not this excuse the wicked, because they never loke in their iniquitie to please God, nor yet to obey his wil.

In JESUS CHRIST we confess two distinct and perfect natures : to wit, the eternal Godhead and the perfect Manhood joyned together : so that we confess and beleve, that the eternal Worde, which was from the begynning, and by the which all things were created, and yet are conserved and kept in their being, did, in the time appoynted in the counsel of his heavenly Father, receive our nature of a Virgine, by operation of the holie Ghost. So that in his conception, we acknowledge and beleve that there is nothing

113

F O I R M A N

gheineamhain, acht niamhghloine, & naomhthacht, agas fós fa meid adtarrla na bhrathair dhuínne é: Oír do bei-gean, & do bimchubhaidh an tí dhar chóir cách do ghlanadh ó tfal, agas o tfalchur apeacthadh é féin, do bheith glan ó vile tfalchur peachtaidh iná gheineamhain, agas fós deis a gheine-amhna. Agas mar adbhamaois, agas mar chreidmaoid gur geineadh é on Sbiorad naomh, is mar fin adbhamaois, agas chreidmaoid go rugadh é lé Hoigh darab ainm Muire do threibh Juda, agas do theaghlagh Dauid do choimhlionadh gheallaidh Dé, agas na bfáidheadh .i. go mbriffeadh, sli-ocht na mná, ceand na nathrach, agas go ngébhadh Oigh toircheas gan chion fir, agas go mbéradh sí Mac da bhudh ainm Emanuel, is inand fin ré radha angaoidheilg, agas Dia maille rinde, an tainmse Iosa is iondand fin ré rádha, agas flanuighthoir agaoidheilg, an tainm tugadh dhó ó naingeal, da dhearbhadh dhuínne gurab é féin am-hain

but purifie and sanctification; yea, even in somuche as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and clene from all spot of sinne, even from his conception. And as we confesse and believe him conceived by the holy Ghost, so do we confesse and believe him to be borne of a Virgine named Mary, of the tribe of Juda, and of the familie of David; that the promise of God and the prophecie might be fulfilled, to wit, ‘That the seede of the woman shulde breake downe the Serpent’s head,’ and ‘that a Virgine shuld conceive and beare a childe, whose name shuld be Emmanuel, that is to say, God with us.’ The name Jesus, which signifieth a Saviour, was given unto him by the Angel, to assure us that it is he alone

B H A I S T I D H

hain tflaineochas apabal féin onapeacthaibh. Adearar fós Criofd ris is ionand fin ré radha, agas neach ar ar cuiread ola, ar son na noifigeadh tugadh dhó ó Dhiá Athar .i. gurab é féin na aonar do horduidheadh, na Righ, & na Tsagart, agas na Fháidh, is Rí é, ar son go bfuair fé gach vile chumhachtha ar neamh, agas ar talmhuin, iondas nach bfuil én neach oile, ar neamh no ar talmhuin aga bfuil cóir no ceart, ar ladh nó ar aitheantaibh do chuma, no do cheangal do reir choinsiasa daonna, agas fós nach bfuil éin neach oile ler bfeidir ar nanmanda do dhíon ó dhaoirfe peacadh, no ar geuirp do dhíon, o fhoirneart aingidhe daonna, acht eifean amhain, & oibrighe fé fo, le cumhachtaibh abhriathar féin, le dtairrngeand fé find, ó chuuibhreach, agas ó dhaoirfe Tíatain, ag tabhairt Thighearntuis duínn ós ciond peacaidh anfad mhairfeam, agas do nímaoid feirbhis dar Ndiá féin, abfirentacht, agas a naomhthacht ar mbeath

H. 3.

that saveth his people from their sinnes. He is called Christ, that is to say, Anoynted, by reason of the offices given unto him by God his Father ; to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in heaven and earth ; so that there is none other but he in heaven nor earth, that hath just authority and power to make lawes to bynd the consciences of men ; neither yet is there any other that may defend our soules from the bondage of sinne, nor yet our bodies from the tiranny of man. And this he doeth by the power of his worde, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sinne ; whils that we lyve and serve our God in righteousnesse and holynes of our lífe.

F O I R M A N

adh. Is Sagart é atá futhain sioraighthe, agas creidmaoidne, agas adbhamaoið fin, ar son gur dhiol fé ceirbhreitheamhnus a Athar nar nainmne, agas ar ar son, le hiodhbuirt achuirp féin, neoch tug fé mar ofrail enuair suas, fa chroich rer céfadh é, & mar fin gídhbe iarras flighe eile ar bioth, ar neamh nó ar talmhuin, feach a bhássan, agas a páis dá thabhairt do chum ghráidh Dé, ni sgandail amhain do bheirid dó, acht maille ris an sgandail, go fiú agcumhachta, ataid ag diultadh thoraidh, agas thabhabhta na hén iodhburtasín. Adbhamaoið gurab é is én Fháidh and, neoch do fhoilligh dhuinne, lan toil a Athar in gach én ni bheanas rer fla nughadh. Adbhamaoið, agas creidmaoid ar Dtighearna Iosa, do bheith ná én Mhac Dé, ar son nach bfuil a én le theid eilé and do reir náduire, acht eisean féin amhain. Adbhamaoið fós gurab é, ar Dtighearna é ní headh amhain ar son gurab find a chreatuire, acht go haithghearr ar son gur cheandaigh fé

A Priest, and that perpetual and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the crosse, he hath fullie satisfied the justice of his Father in our behalf: so that whosoever seketh any meanes besides his death and passion, in heaven or in earth, to reconcile unto them God's favour, they do not onely blaspheme, but also, so farre as in them is, renounce the fruit and efficacie of that his onely one sacrifice. We confesse him to be the onely Prophet, who hath reveiled unto us, the whole will of his Father in all things perteining to our salvation.

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

B H A I S T I D H

fé find lena fhuil vasail oirrdheirc fé-in agas mar fin fuair sé Tighearntus, agas vachtaranacht ofar gciond, mar Pobal do tfaor, agas do fhuasgail sé, ó dhaoirfe peacaidh, agas bháis, agas Ifrind, agas an diabhail, agas do rinde sé Righthe, agas Sagairt dínd do Dhiá Athar. Adbhamaoid fós tuilleadh, & creidmaoid gur hagrath ar Dtighearn na Iosa abfiadhnuise bhreftheamhan talmhuidhe, darbhainm, Pontius Pilatus, agas gur fhulaing sé bás agrand na croiche céada, eidir dhias meirrleach, fan mbreftheamhnus fin, acht gé minic do nochtadh and fin abheith neimhchiontach, agas mur do bhí an bás fin ro fhuathmhur ro ghranda abfiadhnuise dáoine, is mar fin do bhí an bás cedna, cursda abfiadhnuise Dé, mur adubhairt, is cursda gach én neach bhias crochaidhe ar crand, agas do fhulaing seisean an ghné ghranda bhaisse ar a pearfuind féin, ar son gurab é ordughtheir lena Athair féin, mar bhraigid orainde, agas mar fhear imchuir

H. 4.

and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sinne, death, hel, and the devil, and hath made us Kings and Priests to God his Father.

We farther confess and believe, that the same our Lord Jesus was accused before an earthly judge, Pontius Pilate, under whome albeit oft and divers times he was pronounced to be innocent, he suffered the death of the crosse, hanged upon a tree betwixt two theves. Which death, as it was most cruel and vyle before the eyes of men, so was it accursed by the mouth of God himself, saying, ‘Cursed is everie one that hangeth on a tree.’ And this kynde of death susteined he in our person, because he was appointed of God his Father to be our pledge, and he that shuld beare the punishment of our transgressions.

F O I R M A N

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

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

B H A I S T I D H

fa mbeathaidh mbeandaigthe mbuantfuthain, Oír tareis na heiseirghe do dhearbhadh dá dheisgibluibh dhó, & da gach aón dar an go buan maille ris go foithe abhás. Do chuaidh se fuas go fo fhaicseana ar neamh abfiadhuise tfúl daoine, agas tugadh a ionadh dhó ar deaflaimh Dhé Athar vile chumhacthaigh, mar a bfuil fé anois na ghloir féin, na én cheand, agas na én teachtaire, & na én Aithne, ar son gach boill dá chorp, agas atá comhfhurtacht mor againd de fin. Ar túis lena dhul fuas ar neamh, do foigladh teaghdhuis de dhufinn, agas do rindeadh flighe dhufinn, as abfedfam go dána dul abfiadhuise Chathrach grás, agas trocaire ar Nathar neamhdha féin, agas na dhiaidh sin atá fhios againd, go dtugadh a onoir agas a inmhe Diofa Criofd ar gceand, agas ar geodhnach nar naimme do chum thoraidh, agas tarbha do theacht duind de fin, agas gé tá sé go corrardha anois ar neamh, atá fé lé cumhacthaibh a Sbioraid and fo do ghn-

wherein our head, Jesus Christ, is now entred. For after that he had sufficiently prooven his resurrection to his disciples, and unto suche as constantly did abide with him to the death, he visiblie ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almighty, where presently he remaneth in his glory, onely Head, onely Mediator, and onely Advocate for all the members of his body: of which we have most especial comfort. First for that by his ascension the heavens are opened unto us, and an entrance made unto us, that boldly we may appeare before the throne of our Father's mercie. And, secondarilye, that we know that this honor and authoritie is given unto Jesus Christ, our head, in our name, and for our profite and utiltie. For albeit that in body he now be in the heaven, yet by the power of his Spirit he is present here with us,

F O I R M Á N

áth nar meafgne, agas nar bfocair dar gcoimhéd, agas dar gcoimhdhídean inar nuile amhgharaibh, agas anfho-cruibh. Agas saorfuidh sé fa dheoidh a Eagluis go huilidhe, agas gach enbhalla firindeach dhí fa ló fin, an tan tha isbenfas sé é féin, ina bheitheamh ar bheoibaibh, agas ar mharbhaibh. Oir fa dheoidh ase fo an ní adbhamaoid ad-timcheall Iosa Criost .i. mar do condicús é, ag dul suas go foilleir, & mar do fhagaibh an saoghal do réir an chuirp fin féin do fhuilaing páis, agas do rinde aneiseirghe. Is mar fin chreidmaoid go daingean doghluaisde godtiucfa sé ó dheaslaimh a Athar agas go bfaicfe gach vile tsúil é, agas fós go bfaicfid súile na ndaoine ler tolladh athaobh é & cruindeochar and fin ar én láthair, an mhéid bhiás béo fanaimfirfin agas an mheid fuair bás roimhe fin, do ni-thear fós dealachadh an tansin eidir na huanaibh, & na gabhruibh .i. eidir na daoiniibh toghtha, agas na daoine damanta, agas cluinfidh an dara cuid diobh

aswel to instruct us, as to comfort and mainteine us in all our troubles and 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 suffered and rose agayn ; so do we constantly beleve that he shal come from the right hand of his Father, when all eyes shall see him ; yea, even those that have pearced him ; and then shall be gathered aswel those that then shal be found alive, as those that before have slept. Separation shalbe made betwixt the lambes and the goates; that is to say, betwixt the elect and the reprobate.

B H I A I S T I D H.

diobh, an guth subhach firbhindse .1.
Teagaidhse adhaoine do bheandaidh
Mathairse, agas gabhaidh feilbh go sio
raidhe fa Rioghacht atá ar hullmhug-
hadh dhaoibh roimh tsofach an tsaog-
hail, agas cluinfidh an chuid oile dhi-
obh an bhreath fhuathmhur agarbhfa
nach gcuirfidhear araháis choidhche .1
bhíthi agimtheacht vaimse alucht dhē
ta na haingidheachta, agas an vilc, do
chum na teineadh nach baithfidhhear
seafda. Agas ar anadhbhurfa goirthé
ar fa Sgriobhtuir lá an fhindfhuaraidh
no lá an athnuadhaidh don lása, agas
fós goirthéar lá noctaидh na nuile
dhiamhra dhe. Ófr is and saorfuid-
hear na firenaigh ona nuile amhgar-
aibh, agas cuirfidhear iad aseilbh an
ghloire féin, atá gan vireafhuidh, agas
na adhaidh sin do gheibhid na daoine
damanta ceirt bhreftheamhnus do dhe
namh orra, agas cumaoin anuile olc fé-
in, mas follas nó mas diamhair do rin-
deadar íad, agas mar chreidmaoid go
daingean in Diá Athar, agas an Iosa

The one shal heare this joyful voice, ‘Come ye the blessed of my Father, possesse the kingdome that is prepared for you before the beginning of the worlde.’ The other shal heare that 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 receave 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

Criosd 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 bhrofughadh buanlaidir, iondarb thar ar nuile dhorchadas vairibh, agas ar nanmada, agas ar gcoinsiafa atá ar na gcumailt dfuil Iosa Criosd, & conguibhtheas find a bfirinde Dhé go dei readh ar mbeatha. Agas ar na hadhbha raibhfe tuigmaoid go bfuil illradh an-mand fa Sgriobhtuir agan Sbiorad su-thain fioraidhese, atá agluasacht ó Na-thair, agas on Mac. Adearar ar vairibh visge ris ar son anghlanta do ni fé, & ar son an neirt do bheir fé dhar náduir thruaillidhe, diomchur dheagh thorr-thadh. Oír na fhegmhuis sin biaidh ar naduirne go huilidhe gan toradh, agas fós biaidh si go huilidhe lomlan dain-gidheacht, agas dolc. Adearar teine ar vairibh eilé ris an Sbioradfin, ar son na foillse, agas na dtéinteadh fhadoid heas fé

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

B H A I S T I D H.

heas fé agcroidheadhaibh caich. Adear ar fós ola nó vindemint ris an Sbiorad fin féin, ar son go mbogand, and go mao thuidheand a oibriudhadh crúas ar gcroidheadh, & go dtugand sé oraind cló na himhaidhe fin Iosa criofd, doghabh ail indaind, ré flaineochar amhain find. Creidmaoid fos, go comhdhaingean go raibhe and, agas go bfuil and, agas go mbia and Eagluis atá naomhtha, agas atá vilidhe .i. comaoineachadh nó coimhcheangal na naomh, atá an Eagluisso naomhtha, ar son gur ghabh si maitheamh a huile peachadh lé creideamh abfuil Iosa Criofd amháin. An dara ní, ar son tareis a haithbhreithe, go bfuil Sbiorad anaomhtha aice, agas comas gluasfachta anaomhacht nua bheathadh, & in deagh oibrighthibh, mar do ordaidh Diá a pobal toghtha féin do ghluaufacht. Ní he go bfuilmaoid ag breathnughadh, anoiread fin d'sfirentacht no d'foirfidheacht, 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 mollyfeth the hardnes of our hearts, and maketh us receive the print of that image of Jesus Christ, by whome onely we are sanctified.

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

F O I R M A N

nén bhall dí. Iondas nach beith feidhm aice aleigean aníse fa ghrásaibh diarraidh. Acht ar son go bfuilid ahuireasfhadha ar na maitheamh dhí, & go bfuil firentacht Iosa criosd arna tabhairt dá gach aon ler bhail leanmuin ris maille ré deagh creideamh. Agas goirmaoid Eagluis vilidhe nó chatharrdha dhí, ar son go bfuil sí dá gach vile chinelach, agas da gach vile labhra, agas da gach vile fdaid, nó fdaíta, 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 tseirbhi fe Sbioratalta féin, agas do chum għlan gniomharthath, agas is don Eagluisse do bheir fe comhroind a Sbioraide na omhtha féin, ag tabhairt én chreidimh dħoibh, agas én bheatha, agas én Bħafididh, agas én Tigħearna .i. Iosa Criosd, agas cōir għnathuidhe na Sacramunte, agas ceangluidh sé croidheadha na buidhnese ré cheile, in grádh agas agcoimhcheangal Criosdaidhe.

Adbħamaoid

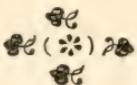
that it nedeth not to stoupe under mercie ; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we cal Universal, because it consisteth and standeth of all tongues and nations ; yea, of all estates and conditions 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.

B H A I S T I D H.

Adbhamaois fós go dtugadh, tri tíodhluicthe oirrdeirce onoracha don Eagluis naomhthasa, go geinearalta i. maitheamh na peacadh, do geibh thear lé creideamh firindeach fa mbéathaidhse, eiseirghe na feola nó cholla na marbh, do gheibh gach én neach, gé nach iondand cáil nó cosamhlacht abfagaid fin. Óir is do chum dhamnaidh, agas bhreithamhnuis fhuathmhair, eirghid lucht anuile mar adubh ramar romhaind, agas eirghid na frenaigh, do ghabhail tseilbhe ingloir, & anaoibhneas, agas ní bá macnas meanman aneirghe, agas ní eireocha én chorp and ar son chuirp eilé. Acht do gheibh gach énnduine a chorp féin, mar do thuill sé afhaghail, go maith nó gó hole, do gheibhid na fireanaigh an bheatha tfuthain, mar thiodhlucadh faor ó Dhiá, ar na cosnamh, agas ar na toirbheart dá chloind thoghtha lé Hiofa Criost ar nén Aidhne, agas ar nén cheand. Do fan maille ris an Athair, agas ris an Sbiorad naomh, biaid

To this Church, holy and universal, we acknowledge and believe 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 fearful 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 evill. 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,

F O I R M A N
gach vile ghloir anois agas asaoghal
na faoghal.



¶ LEANAIDH AN NUR-
rnaidhse na dhiaidh fin.

A DHE bhioth tsuthain, bhuan
tiodhlucigh na nuile chumhacht,
ódhó gheallais dod mhór throcaire, &
dod mhór mhaiteas féin, go mbeitheas
ad dia dhuind, agas ní hé fin amhain,
acht go mbeitheas ad Dhiá, agas a Ta-
thair dar gloind, atamuid gud ghui-
dhe, mar do dheonuidhis led ghráfa-
ibh, ar ngairm dsaghail chumaind, &
chuidighe dod chreideamh, go m-
hamhluidh fin bhus toil leat an lean-
amhfa do bheandachadh led Sbioraid
naomhtha, & aghabhall ameafg do chl-
oinde, neoch atamuid do bhaisdeadh
do réir do bhritharsa. Iondas anuair
thiucas fé, go haois fhoirfe, go naide-
omhadh

be all honor and glory, now and ever.

Then the Father, or in his absence the God-father, shal rehearse the Articles of
his faithe ; which doone, the Minister exhorting the people to praye, sayeth
in this manner, or 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 fellowshipe of faithe, so it may please thee to
sanctifie with thy Sprite, and to receive in to the number of thy
children this infant, whom we shall baptise according to thy
Woord, to the end that he comming to perfite age, may confesse

B H A I S T I D H.

omhaidh sé thusa do bheith ataon Día fhirindeach, agas an té do chuireis chu gaind dar flanughadh Iosa Criofd, agas feirbhís do dhenamh mar sin dó go di ongmhalta, agas bheith tarbhach don pobal, no don choimhthionol dó, ar feadh abheathadh, agas abhuan tsaoghail go himlan, iondas tareis a chuid don bheathafo do chaitheamh dho, go mbearai é mar bhallbeodha don chorpin, dfagħail tsubħachais agas tſolais, abflaitheamhnus, mar abfuil do Macfa Iosa Criofd, na Rioghacht, agas na ró fħlaiteamhnus, agas mar a mbiaidh tré bhioth fior, is na aimm atamuid gud ghuidhe mar do theagaistg sé fein duind, mar adubhairt ar Na-thairne atá ar neamh.

* Tareis na guidhe sin fiarfuidheadh an Minifdir ainm an leinimh agas anuair do għebha sé fios a nna labhradħ mar fo fiós



I.

thee only true God, and whome thou hast sent Jesus Christ, and so serve him, and be profitable unto his churche in the whole course of his life ; that after this life be ended, he may be brought as a lyvely member of his body unto the full fruition of thy joyes in the heavens, where thy Sonne our Christ reigneth, world wythout end. In whose name we pray as he hathe taught us :

Our Father, &c.

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

F O I R M A N

A T A I M S E gud Bhaisdeadh
A . N. anainm an Athar, agas an
Mhic, agas an Sbioraid naomh, agas ag
labhairt na mбриathar fa dhó, gabhadh
víse na láimh, agas cuireadh ar édan
an leimh é, agas ar gcriochnughadh
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 tiodhluitibh
coitcheanda, mar an gcuid oile don
chineadh dhaonna, agas na cheand fin
atá ag médughadh iondaind, & ag to
irbheart oroind, tiodhluithe inganta
cha égsamhla, lán tsaidhbhre mar dhli
gheadh, agas mar fhiachaibh, atamuid
ag tógbhail ar nindtindeadh chugadfa
agas ag tabhairt mhór bhuidheachais
duid, ar fon do mhaithis imarcaidh, &
ní he amhain gur lór leat ar naireamh
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 childe's forehead : which done, he giveth thanckes as followeth :

FORASMOCHE, most holy and mercifull Father, as thou doest
not only beatifie and blesse us wthy common benefits, like unto
the reste of mankinde, but also heapest upon us moste abundantly
rare and wonderfull gyftes ; of dutye we lyft up our eyes and mindes
unto thee, and gyve thee most humble thankes for thy infinite
goodnes, which haste not only nombred us emongest thy sanctes,

B H A I S T I D H.

ameasg do naomh dod throcaire
tfaoir. Acht atá tú agabhair, agas aga
irm ar gcloinde chugad, aga gcomh tha
rrughadh leis an Tsacramuintse, mar ch
omhtharradh, no mar tsuaitheantus do
ghrádha. Vime fin a Athair inmhui
gen go bfuilmaid imchubhaidh do
thuilleadh an mhór thiodhlucithe fin,
agas da madh ail leat dioghaltas do
dhenamh oraind, do reir ar ndroch
għniomharthadh, is dianbhás, agas
damnadh futhain fiórbhuan do bhér
tha dhuínn. Gidheadh a Athair vile
chumhachaigh, atamuid gud ghuidhe
go ma toil leat do għrafha do mhédug
hadh iondaind, nifamhó, agas nifa
mhó, agas għabha anaoidhef, ad choi
mhéd, agas ad choimhdhidean, neoch
atamuid do thabbairt mar ofrail, agas
mar thiodelcadh dhuid, maille ré hurr
nuidhibb coidcheanda, & na fulaing
dhó, tuitim fa meidsin do dheardad
do chreidimh, nó do thoilese, as go
dtiucfadh dhe bridh an Bhaifdidhfe
do chur ar dimbuil. Acht go madh

I. 2

but also of thy free mercie doest call our children unto thee,
markinge them wyth thy Sacrement as a singuler token and
badge of thy love. Wherfore moste loving Father, thogh we be
not able to deserve this so greate a benefite (yea, if thou wouldest
handle us according to our merits, we shuld suffer the punishment
of eternall deathe and damnation,) yet for Christes sake
we beseche thee, that thou wilt confirme this thy favor more
and more towards us, and take this infant into thy tuition
and defence, whom we offer and present unto thee wyth
common supplications, and never suffer him to fall to such
unkindnes, wherby he shuld lose the force of this baptisme,

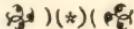
129

SVIPE R A N

eidir leis a thuigsin do ghnáth, thusa
dó bheith dhathair throcaireach aige,
do bhrídh oibrighthe do Sbíorad 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 athoghbaill afaoirse do
Rioghachta tré chumhachtaibh Iosa
Crioíd ar Dtighearna.

¶ BIODH AMHLVIDH

¶ FINID DORDVGH
ad̄h an Bhaisdidh.



ଫୋର୍ମ ପାଇସନ୍ୟ ଲିମଟେଡ୍

TSACRAMVINT

Chuirp Chriosd, ré raitear
Suiper an Tighearna, and
so síos.

¶ Anlás

but that he may perceyve thee continually to be his merciful Father, throug 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.

T I G H E A R N A.

Anlá bhiás Suiper an Tighearna, aga thoirbheart don pobal mar is indenta vair fa mí nó gach vair blus ail leis an goimhthionol, labhradh an Minifdir mar fo siúis.



TVgmaid dar naire abhraithreacha ionmhuine, ciondas do ordaigh Iosa Criofd, Sacramuint naomhtha a chuirp féin, ré raitear Suiper an Tighearna, do thoirbheart duínn. Mar aithriseas Pól easbul, fa naonmhadh cai-bidil dég, don chéd Eibidil do chuir sé do chum na Gcórinteach. Fuair mise on Tighearna ar sé, an ní tug mé dhaobhse. Anoidhche do braitheadh Iosa ar Dtighearna, do ghabh sé arán chuige, agas tug buidheachas don Athair, agas do bhris an tarán, agas do raidh na briathrafa, caithidhse fo, agas asé fo mo Chorpfa brissidhear ar bhar sonfa, agas deanaidhse fo, mar chuimhniughadh oramfa. Mar an gcedna. Tareis an Tsuiper do ghabh sé an cupa agas do raidh na briathrafa, ass fo an

15

I. 3.

19

The day when the Lordes Supper is ministered, which commonlye is used once a monthe, or so oft as the Congregation shall think 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

S V I P E R A N

timna núa nó an cumhnáta amfuilse, & denaidhse mar fo, gach vair olsas sibh ní dhe fo, mar chuimhniughadh oram fa, oír gach vair Iosas sibh an taransa, agas ólfas sibh ní don chupa fo, foillse ochaidh sibh mo bhaffa, no go dtí mé do bhreith bhreithe, ar bheouibh, agas ar mharbhaibh. Aranadhbhurfin gidhbe Iosas an taránsa, 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 sin, ithid ni do naran, agas olaid ni dhon chupa. Oír gidhbe Iosas no ólfas go neamh imchubhaidh fo, Iosaidh, agas ólfaidh fé adhamnadh féin do chiond nach dtuglé aire nó onoir do chorp an Tighearna.

29

21

2

35

39

¶ Nadhiaidh fo gluaiseadh an Minisdir, do chum na Searmona nō an teagaifg, agas abradh mur fo siúis.

¶ 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 deathe untill his comminge. Therfore, whosoever shall eat this bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltie of the bodye and bloud of the Lord. Then see that every man prove and trye hym selfe, and so let hym eate of this bread and drinke of this cuppe; for whosoever eateth or drinketh unworthelye, he eateth and drinketh his owne damnation, for not havinge due regarde and consideration of the Lordes bodye.'

This done, the Minister proceadeth to the exhortation.
132

T I G H E A R N A.

O Thangamar and so, agceand ache
 ile a pobal inmhuin an Iosa Cri-
 ofd, do chaitheamh, agas donorugh-
 adh chumaoinigh chuirp agas fhola
 ar Slanuighthoir Iosa Criofd, tugma-
 oid go gér dar naire na briathrasa Poil.
 Ciondas atá sé agiarraidh ar gach en-
 duine, é féin dfechain, & do cheafnu-
 ghadh go ditheallach, ful do rachas sé
 do chaitheamh chodach do naransa
 no dól neithe don Chupafa. ~ Oír is
 mar mhorthiodhluacadh do gheibh-
 maoid an Tfacramuintse, maille ré
 croidheadhaibh vmhla aithreacha, &
 le creideamh beodha. Oír is mar fin
 chaithmaoid, go Sbioratalta feoil Cri-
 ofd, agas olmaoid afhuil. Da ndenam
 mar fin, atamaoid agcriosd, agas Cri-
 ofd iondaind, atamaoid maille ré Cri-
 ofd, agas Criofd maille rind, mar fin is
 mor ar gcuntabhairt da gcaitheam an
 Tfacramuint go neamh imchubhaidh.
 Oír antan chaithfeam go neamh għlan
 no go neamh imchubhaidh í, atama-
 oid ciontach abfóil, agas abfuil ar

I. 4.

DEARELY beloved in the Lorde, forasmoch as we be nowe as-
 sembled to celebrate the holy Communion of the body and bloud
 of our Saviour Christ, let us consider these woordes of S. Paule,
 how he exhorteth all persons diligently to trye and examine them
 selves before they presume to eate of that bread and drinke of that
 cuppe. For as the benefite ys great, if with a truly penitent hart
 and lively faith we receyve that holy sacrament, (for then we
 spiritually eate the fleshe of Christ and drinke his bloude, then
 we dwell in Christ and Christ in us, we be one with Christ
 and Christ with us,) so is the daunger great if we receyve the
 same unworthely, for then we be giltie of the bodye and bloud

S V I P E R A N

Slanuighthoir, agas caithmaoid, agas
ólmaoid ar ndamnadh féin, fa gan aire
do thabhairt do chorp an Tighearna,
agas atamaoid ag fadogh fheirge Dé
nar nadhaidh féin, agas ag brosnugh-
adh dhioghaltais do dhenamh oraind,
do ghneithibh imdhá tindis agas báis.
Agas fan adhbhar fin anainm, agas a-
hudarras Dé bhithbheo, agas a Mhic
Iosa Criosd, ataimfe ag sgaradh, agas
diultadh, agas ag dealachadh ón Tabla
fa, gach vile lucht labhra blaibheime
anadhaidh Dé, gach vile lucht iodha-
lachta, gach vile lucht moirta, gach vi-
le adhaltrach gach vile lucht vilc, &
tnutha, gach vile lucht easumhla do
thabhairt da naithribh, no dá Maith-
ribh, no dá Priondsadhaibh, no da
Dtighearnaibh, nó da naodhairibh, nó
dá Minisdribh, agas gach vile ghadaid
he, & gach lucht cealgtha agcomhar-
fand. Agas fa dheoidh, gach vile lucht
caite ambeathadh go direach ré cath-
ughadh, 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.

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

T I G H E A R N A.

grá dhoibh mar fhreigeoras siad abfí-
adhnuise, an tí atá na bhreitheamh co
thrum cheirt bhreatach, gá a chroidhe
do bheith ag énduine dá ndubhramar
dibh fo, teacht do thruailleadh an
bhuidh mhoir bheandaighéife, & gid 90
headh, ní he fath fa nabrum fo, dochur
én duine peachuigh ar a ais, da mhéid
fuathmhaireacht nó olc, nó vrchoid
da ndearrna fé, má tá fé ag mothugh-
adh aithrighe neimh chealgaighe na
croidhe, ar son a peacaidh, acht amha-
in, an mhéid atá dhiobh ag anmhuin
do ghnáth apeacadh gan aithrighe, &
fós ní fhuil fo aga labhairt anadhaidh
na ndaoine aga bfuil fúil ré barr fair-
fidheachta dfaghail, tar an bfoirfidhe-
acht is eidir leo do rochtain fambeat-
haidhfe. Agas gé mhothuighemaoid
morán anbfainde, agas seachrain inda-
ind féin, nach bfuil ar gcreideamh co-
imhthren no comhdhainghean, agas
bhudh cóir dhuínn abheith. Acht find
go minic ag denamh neamh dhochais,
as maiteas Dé, do bhrídh thruaillidh
100-
110-
120-

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

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

S V I P E R A N

ar náduire, agas fós nach bfuilmaoid
 comhullamb, agus bhudh cóir dhuínn
 abheith, do dhenamh tfeirbhise Dé no
 do mhedughadh a onora, agas aghloire
 ag mothughadh do ghnáth an mhéid
 fin do chothughadh indaind, go bfuil
 feidhm againd gach enlá, troid do dhe
 namh anadhaidh thoile, agas ailgħis
 ar gcorp. Gidheadh, fós ar dtuigfin
 duínn go ndearrna an Tighearna an-
 uireadfsin do throcaire oraind, gur bhū
 ail fé a Tsoisgel agcló nar gcroidhead
 haibh. Iondas go bfuilmaoid ar ar fa-
 oradh, ó thuitim aneamh dhochas, &
 aneamh chreideamh, agas ar dtuigfin
 duínn na dhiaidh fin, go dtug fé bridh,
 agus toil duinn, cathughadh, agas co-
 gadh do dhenamh anadhaidh ailgħis
 ar gcorp, maille ré toil do bheith aga-
 ind feitheamh ar a flirinde, & ar Choi-
 mhéd a aitheantadhsan. Is eidir lind
 adheirbhfhios do bheith againd nach
 gcuirid na huireafbhadha imdha fin
 adublħramar, moille no bacadh fa nadh
 bhar, dar ndiultadh mar lucht cathui-
 ghe

115-

170

175-

180

185-

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

T I G H E A R N A.

ghe imchubhaidh no dhingmhalta do theacht do chum an tabla Sbioratalta fo. Oír ní hé adhbhar ar dteachta do chum an bhuidse, dar dtaiibenadh féin mar dhaoinibh firenta fiorghlananar beathuigheadh acht na adhaidh fin. Acht atamaoid and fo, agiarraidh ar flanuighe, & ar mbeathuighe an Iofa Criod, ag tuigfin nach bfuilmaoid diind féin acht damanta. Tugmuid dar naire mafeadh, gurab leigheas ro oirrd heirc an Tsacramuint naomhthasa, da gach én duine bocht eaflán, agas gurab sóiridhin fhior chumhachtach í, dá gach anam anbfand, agas nach iarrand an Tighearna cuibhdheas no dingmhaltacht oilé oraind fanadhbhar fa, acht ar nuilc agas ar lochta dadmhail abfiadhnuise Dé, agas na Heagluise, agas ar mbeith inar lucht cuidighe da thuillteanas, agas da thiodhluicthibh fubhacha. / Oír asé fin caitheamh firindeach afheola, agas ól firindeach afhola,) na fulighemaoid fós dar nintindibh, bheith agluafacht timcheall na

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

Let us consider then, that this Sacrement 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 noghtines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which ys the true eatinge of his fleshe, and drinkinges of his bloud,) let us not suffer our mindes to wander aboue

S V I P E R A N

165

neitheand dtalmhuidhe neoch truaill-tear go hullamh, mar ataid na neithe do chid ar fíile inar bfiadhnuise, agas ghlacaid ar lamha, agiarraidh Chriosd ionta, mar do bheith sé druite anarán nó abfion no mar go nimpoidhfeadh subfdaint na neilemintfa, nó ná neithe andsa, a subfdaint afheolasan nó a fhola. Ofr is í is én slíghidh dhileas duinn dar nullmhughadh féin, & dullmhughadh ar nanmand, do ghabhail no hoileamh na faoire, agas na beathadh subfdaint-ighse, find do thoghbaile ar gcroidheadh, agas ar nintindeadh, maille ré crei deamh maith, os ciond gach vile neithe, talmhuidhe saoghalta, agas dul i-steach mar sin abflaitheamhnus Dé, do ghabhail Chriosd nar nanmandaibh, mar abfuil fe gan amharas na Dhiá firindeach, angloir neamh meafarrdha a Athar, da dtiubhram gach vile mholladh, agas onoir, agus ghloiranois, agas tré bhioth fior.

¶ B I O D H A M H L V I D H

¶ An

the consideration of these earthlie and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ bodily presente in them, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substainte 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 thinges worldye and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoubtedlie verie God and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.

T I G H E A R N A.

¶ An diaidh na Searmona tigeadh an Minisdir anuas afan mbuilpid, agas fuidheadhfe fan Mbord maille ré gach fear, agas ré gach mnaoi da mbia and, agabail anionaidh vmchubhaidh féin, agas gabhadh fé an tarán, agas tabhradh buidheachas do Dhiá leis na briathruibhfe siós nō lé briathruibh oile fa suim chedna.

88 (*†*) 28

A ATHAIR na troaire, agas a Dhé na nuile tsubhaltaighe, agas na nuile tsubhachas, otaid na huile chreatuire gutaithne, agas gotadmhail mar vachtaráin, agas mar Thighearna, (5) is coir dhuinne ofsind oibrighthe do lamh, vmhla, agas onoir do thabhairt do taimh Diadhaisa gach vair, ar túis ar son gur chruthaigh tú find, do reir tiodhrach, agas do chosamhlachta féin. (10) Agas go hairidhe ar son gur tfaór tú find on mbas tsuthain, & on damnadh anma, inar tharraing an Taibhirfeoir an cineadh daonna, lé peacadh daor doleighis, onar bfeidir lé duine, nō lé haingeal, finde do tfaoradh, acht tufa a Thighearna tsaidhbhir ad throaire, agas gan crioch ar do mhaitheas, do (15)

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

O FATHER of mercye, and God of all consolation, seinge all creatures do knowlege and confess thee as Gouverner and Lorde, it becommeth us, the workmanship of thyne own handes, at all tymes to reverence and magnifie thy Godly Majestie: first, for that thou haste created us to thyne own image and similitude; but chieflye that thou haste delivered us from that everlasting death and damnation, into the which Satan drewe 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,

S V I P E R A N

rinde freasdal 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, abseg
mhuis peacaidh amhain, do ghabhail
dioghaltais ar peacaidhne, agas ar fea-
chrain ar a chorp, do choig tfeirgefi,
agas dioc do cheirbhretheamhnuis le
na bhás, do sgríos an fhir dobadhar
don bhás lena eiseirghe, do thabhairt
bheathadh arís do chum an tfaoghaill
.1. anbheatha ó rabhadar fiol adhaimh
vile lé fir cheart ar na bfogra.

A Thighearna atá fhios againde, &
atamaoid aga admhail, nach bfuil ag-
cumhactaibh én chreatuir, athuigfin 35-
no a ghabhail cuige, fad, no leithead, a
irde no, doimhne, do mhor ghráidhse
dhoibh, neoch tug ort, do throcaire
dsoillsiughadh mar nar tuilleadh í, do
gheall fós, agas tug beatha mar araib-
he bás anuachtar, agas doghabh ad
ghráfaibh finde, anuair nar bhaithnidh
duínn do dhenamh, acht cur anadh-
aidh

haste provided our redemption to stande in thy onely and welbeloved Sone, whom of verie love thou didest give to be made man, lyke unto us in all thynges, (synne except,) that in his bodye he myght receive the punishmentes of our transgression, by his death to make satisfaction to thy justice, and by his resurrection to destroye hym that was auctor of death; and so to reduce and bring agayne life to the world, frome which the whole offispring of Adame moste justly was exiled.

O Lord, we acknowledge that no creature ys able to comprehend the length and breadithe, the depenes and height, of that thy most excellent love, which moved thee to shewe mercie where none was deserved; to promise and give life where death had gotten victorie; to receve us into thy grace when we could do nothyng but rebell against

T I G H E A R N A.

aidh tñirindefi a Thighearna, & nach
leigeand tromdhacht no doille, ar ná-
duire truaillidhe dhuínn, do mhor thí
odhluiethese mar adubhramar, do mhe-
as, nó do bhreathnughadh mar is imm-
heafda fad, atamaoid ag teacht abfiadh
nuise an bhuidse and fo, mar do fhag-
aibh fé dá ghnathughadh mar chui-
mhne abháis, nó go dtí fé arís dáfhoill
siughadh, & da dhearbadh abfiadh-
nuise an tfaoghaile, gurab vatha fin
amhain fuaramairne faoirse, agas bea-
tha, gurab ar a tfon fin amhain do gha-
bh tufa a Athair neamhdha, find mar
chloind, agas mar oidhreadhaibh, gu-
rab ar a tfon fin amhain atá dileas aga-
ind, dul isteach agcathair do throcaire
fe, gurab ar a tfon fin amhain ghabh-
maoid feilbh na Rioghachta Sbioratal
ta, ag ithe, agas agibhe aga bhórd ma-
ille ré bfuil air go fdrafda ar neamh, ne
och is da chumhachtaibh do nid ar
gcuirp eifeirghe onúir, agas chuirfithe
ar fad maille ris, fa naoibhneasfin atá
gan túis gan chrich gan fhoirceand, ne-

45

67

65

thy justice. O Lord, the blynde dulnes of our corrupt nature will
not suffer us sufficiently to waye these thy moste ample benefites ;
yet, nevertheless, at the commaundement of Jesus Christ our Lorde,
we present our selves to this his Table, (which he hath left to be
used in remembrance of his death untill hys comming agayne,)
to declare and witnes before the world that by him alone we
have receaved libertie and life; that by hym alone thou doest
acknowlede us thy children and heires ; that by hym alone we
have entrance to the throne of thy grace ; that by hym alone
we are possessed in our spirituall kingedome, to eate and drinke
at his Table ; with whome we have our conversation presently
in heaven ; and by whome our bodies shalbe reyseyd up agayne
frome the dust, and shalbe placed with him in that endles joye,

S V I P E R A N

och do vllmhuidh tusa a Athair na tro
caire do nmhuintir do togh tú féin ful
do cruthuigheadh an domhan. Agas
tuigmaoid, agas adbhamaoid gurab od
throcaire tsaoirse, fuamar na tiodh-
luicte mora neamhchuimfeachasa ar
son hén Mhic ghrádhaidh Iosa Cri-
osd. Vime fin atámaoid and so do
choimhthionfola, lé brosnughadh do
Sbioraide naomhthasa, agtabhairt bu-
idheachais, agas mholaidh, agas ghlo-
ire, agas onora duitseanois, agas tre
bhioth fior.

¶ B I O D H A M H L V I D H

¶ Na dhiaidh fo briseadh an Miniflir an tarán, agas
tugadh don pobal é, agas roindhidfean catarrá é,
do reír aithne Criofd ar flanúigtheoir, agas tabhradh
an cupa dhoibh mar an geedna, agas is inleightha
don Mhiniúir cuij éigin don Sgriobhthair bheannas
ris anadhbharfin, ag foillighadh bháis Chriofd, do
chonghbail anamand agcuimhne Chriofd, mar do
bhadar na cédfádha adtímcheall na Sacramuinte, na
dhiaidh fin abradh an Miniflir mar fo siós.

A T H A I R is mó trocaire ata-
maoid ag tabhairt buidheachais
agas

which thow, O Father of mercye, hast prepared for thyne elect,
before the foundation of the world was layde. And these moste
inestimable benefites, we acknowlege and confesse to have receaved
of thy free mercie and grace, by thy onely beloved Sonne Jesus
Christ: for the which therefore, we thy Congregation, moved by
thy Holy Sprite, render thee all thankes, prayse, and 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, accordinges to
our Saviour Christes commandement, and in likewise gethew 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 outwards signes of bread and wyne,
which are called the visible woorde; but that our hartes and myndes also
may be fully fixed in the contemplation of the Lordes death, which is by
this holy Sacrement representede. And after the action is done, he gethew
thankes, saying:

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

T I G H E A R N A.

agas ghloire dhuit, ar son gur dheon-aigh tú dhuinn an mhéidfin do thiold-luicthibh, agas do tfaidhbhreas, ar 5
ngabhaile agcumand, agas agcuideachadh do Mhic ghrádhaidh Iosa Criofd ar Dtighearna, neoch tug tusa dfulang bháis tar ar gceand, agas tug tú dhuinn fós mar oileamhain, agas mar bhe-10
athaith inmholta, do chum na beath-adh futhaine, agas atamaoid aga ghui-dhe ort anois a Athair neamhdha gan aleigean duinn tuitim indearmad na dtiogluiceadh maithse tugais duinn 15
acht andaingniughadh, agas ambualladh agcló nar gcroidheadhaibh, i ondas go bfedfam gach enla fás ni fa mó, agas ni fa mhó, agcreideamh firindidh, ag fior ghluaufacht an deagh oibrightibh, agas in gach én ghné mhaith dibh fin, agas go ma móide a Thighearna dhaingneochas tú find is na laithibh cuntabhartachfa, buaidhreadh an aibhirfeoir oraind, as go bfedam seasamh cródha buan do dhenamh agadmhail hanmasa, do mhed-

K.

and glorie, for that thou hast vouchsafed to graunt unto us miserable sinners so excellent a gifte and threasor, as to receave us into the fellowship and company of thy deare Sonne Jesus Christ our Lorde; whome thou delieverest to death for us, and haste given hym unto us as a necessarie foode and norishment unto everlasting life.

And now we beseche thee also, O heavenly Father, to graunt us this request ; that thou never suffer us to become so unkinde as to forget so worthy benefites ; but rather imprint and fasten them sure in our hartes, that we may growe and increase dayly more and more in true faithe, which continually ys excersised in all maner of goode workes ; and so moche the rather, O Lord, confirme us in these perilous daies and rages of Satan, that we may constantly stande and continewe in the confession of the same

D O N P O S A D H.

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

30,

¶ B I O D H A M H L V I D H.

¶ Na dhiaidh fo abradh an Ministir, agas an pobal an
treas falm ar ched, no Salm éigin eile agcantaireacht
ag tabhairt bhuideachais do Dhiá mar is bés, agas
beandaighthear an pobal, agas leighthear siubhal
doibh on mbord naomhtha fin.



‡ F O I R M ‡

N A O R D V G H A D H
an psóaidh and fo fios

¶ Deanadh ar túis gairm do thabhairt trí lá taoire india-
idh acheiné don pobal, go bfuil contract no gealladh
pósfáidh eidir . N. agas . N. agas ma ta duine aga bfuil
adhíbhar cneadfa nó ladhamhail, chuireas bacadh no
toirmeasg and fin, agas nocthas nach eidir léo maillé
ré ladh an Pófadhl do dhénamh, indifeadh anois é, an
lá deigheanach dona tri laithibh abradh an Ministir
mar fo siós.

¶ 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 thankns givynge : which ended, one of the blessings before
encionede is recited, and so they ryse from the Table and departe.

THE FORME OF MARIAGE.

After the banes or contracte hatha byn publissched 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 :

D O N P O S A D H.

¶ T E A G A S G D O

chum an pósaidh.

A bhraithreacha innhuine atama-
oid and fo ar gcuindiughadh ag-
ceandacheile abfiadhnuiuse Dé, agas
a choimhthionoil, do cheangal, agas
dfuaidheal an fhirse, agas na mná re
cheile, aninmhe onoraigh an posaidh
an ní do tindsgnadh ar túis, agas do ho
noruigheadh lé Diá féin aparthus, an
vair do bhi an duine afdaid neamh
lochtaigh. Oír anuair do rinde Diá
neamh, agas talamh, agas gach ní da
bfsuil inta fin, agas fós do chruthaigh,
agas do dhealb an duine do réir afhi-
odhrach féin, agas achofamlachta, an
tí da dtug fé riaghail, agas Tighearn-
tus os ciond gach ainmhidhe ar talm-
huin, os ciond eisg na fairrge, agas en-
laithe anaer, adubhairt fé and fin, nar
mhaith duine do bheith beó na vath
adh nó na enar, denmaoid ar fé anti
chuidigheas leis do réir a chosamh-

K. 2.

OF MARIAGE.

The Exhortation.

DEARLIE beloved Bretherne, we are here gathered together in the sight of God, and in the face of his Congregation, to knytt and joyne these parties together in the honorable estate of Matrimony, which was instituted and auctorised by God hym selff in Paradise, man beyng then in the state of innocencie. For what tyme God made heaven and earth, and all that is in theym, and had created and fasshioned man also after his owne similitude and likenes, unto whome he gave rule and lordship over all the beastes of the earth, fisshes of the sea, and fowles of the ayre; he said, It is not good that man lyve alone; let us make hym an helper like unto hym selff.

DON POSADH.

lachta féin, agas do chuir Diá codladh trom ar an duine, & do ghabh asna da afniuibh as a thaobh, agas do rinde Ebha de fin, da chur agceill duinn gurab én chorp, agas enfheoil, agas én fhuil fear, agas bean, agas do chur agceill duinn fós an coimhcheangal dia-mhair atá eidir Chriofd, & a Eagluis, agas arnadhbhursin sgaraidh duine rena Athair, agas rena mhathair, agas leanaidh fé rena mhnaoi, do dhenamh chumaind, agas chuidighe ria, agas dlichidh fé grádh do thabhairt di mar tug Criofd grádh da Eagluis .i. achoimhthional, agas a pobal beandaighthe. Oír tug fé a anam da gciond, & mar an geedna atá dfiachaibh ar an mnaoi toil afir do dhenamh, agas bhe ith vñhal dó, ag denamh atseirbhise in gach vile ní onorach Diadha. Oír atá fi fa fmacht, agas fa riaghail afir an fad mhairfeas fiad ré cheile na mbeath aidh, agas atá an mhéidfin do neart, & do bhrith fa Pósadhl naomhthasa, nach agan bfear féin atá cumas a chuirp odo nithear

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

And semblably also, it is the wifes dertie 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 thegovernance of her howsband, so long as they contynew bothe alye. And this holie mariage, beyng a thyng most honorable, is of suche vertue and force, that therby the howsband hathe no more right or power over his own bodie,

D O N P O S A D H.

nithear an Pósadh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin ach agan bfear ódo cheangail Diá fad fa chumandfa abfochair acheile, do chum gheineamhna agcloinde da dtóghail, agas da naltrum an eagla Dhé, do mhédughadh Rioghachta Criodl. Aranadh bhurfin gidhbe hiad cheanglus Diá mar fo ré chéile, ni heidir andealughadh nó asgarthain ré chéile, acht mur thograidis do toil achéile, feal tamaill, dul ó chéile do dhenamh vrnuidhe, agas throifge, agas do dhenamh bharr dithill anoirchill na haimfire meadhonuighe. Agas gan ambeatha do chaitheamh fada abfegmhuis achéile, ar eagla ceachtar dhiobh, do dhul alion no agcuntabhairt anaibhirfeoir do bhrídh neamhghloine. Agas ar an adhbhurfin do tfeachna thruaillidh an chuirp nó adhaltrais, atá dfiachaibh ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi afear féin, do bheith aice. Iondas go bfuil

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

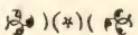
Wherfore, they that be thus couppled together by God, can not be severed or put a parte, oneles it be for a season, with th'assent of bothe parties, to th'end to gyve theym selves the more ferventlie to fastyng and prayer; gyvyng diligent hede, in the meane tyme, that their longe beyng aparte be not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

D O N P O S A D H.

dfiachaibh ar gach einshear, agas ar gach én mhnaoi, ag nach bfuil tioldh-lucadl geanmnuidheachta ó Dhiá, a aontughadh Pófadhl do dhenamh, ar aithne Dhé vile chumhacthaigh. Ion-das go mbiadh Teampul Dé, & soithe ach an Sbioraid naomh glan. Oír osiad fin ar geuirpne arna geoimhde glan neamhthruaillidhe. Oír atáid ar geuirpne anois na mballaibh do Chorp Iofa Criod, agas nach gránda fuath-mhur, na boillsin, do thruailleadh nó do tfalchadh? ó tsírtuidheacht nó ó adhaltrandas, nó ó dhroch ghniomhar thuibh oile? Ar anadhbbarsin, atá dfiachaibh ar gach éinneach, a tsoiteach do choimhéd glan naomhtha. Ofar gidhbe ar bith thruailleas, no tfalchuis Teampul Dé sgriofaiddh, agas millidh Diá é.



¶ Na dhiaidhsin labhradh an Ministir mar fo ris na daonibh poíadarand.



¶ A Taimse

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

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

D O N P O S A D H.

A Taimfe aga iarraidh ortfa a .N. & agcur a eire, agas a chúruim ortfa a. N. mar fhreigoras sibh lá an bhreftheamhnuis, anuair fhoillseochar diamhair chroidhe gach énduine, matá aghios ag ceachtar agaibh féin, adhbhar toirmisge nó moille do bheith eadruibh, nach bfetar go ladhamhail bhur gceangal ré chéile a Pófadhl, sibh da admhail finanois abfiadlnuise an choimhthionoilse. Oír is beite dhibh adheirbhfhios agaibh, nach bfuil da mhéid chuirfitear abfochair achéile do tseighidh ar bith eile, acht mar do ordaigh briathra Dé bhur gceangal ré chéile, nach bfuiltí ceangailte abfiadh nuise Dé, agas nach ladhamhail an Pófadhl.

¶ (*) ¶

¶ Muna faghthar locht nó toirmearg bhacas an pódadh do dhenamh, abradh an Minifir mar so fíos.

A Taimfe aga bhur ngabhairle díi adhnuise, an mhéid atá sibh do lathair and so, nach gcluinim toirmec.
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 confess it ; for be ye well assured, that so many as be coupled otherwise then Godes Woerde dothe allowe, are not joyned together by God ; neyther is theyr matrimony lawfull.

If no impediment be knownen, then the Minister sayeth :

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

D O N P O S A D H.

asg aca súd ar pósadh do dhenamh, & guidhim sibhse fa sin do chuimhniughadh go maith, agas matá agaibhse féin enneach aga bfuil afhios, ceachtar dhiobh súd, do bheith ceangailte ré duine eile, nó bacadh ar bith nach bféart go ladhamhail an Pósadh fo do dhenamh foillfigheadhanois é.



¶ Muna raibbe adhbhur bacaidh and leanadh an Minítr an tadhbhár mar fo siós ag radha na mbríatharfa.

O NACH bfuil enduine aglabh-
airt anadhaidh anadhbhurfe, gabhfa ort do laimh a .N. agas geall and
fo abfiadhnuise Dé, & achoimhthio-
noil naomhtha, gur gabh tú, & go bfu-
il tú toileach argabhall .N. atá and
fo do lathair in a mnaoi Pósdla ladh
amhail, agas go bfuil tu ag gealladh
acoimhéd, agas acumhdach, agas ag-
radhughadh in gach én ni, do reir mar
dhligheas fear pósda do dhenamh da
mhnaoi

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

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

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

DON POSADH.

mhnaoi Póisda, ag treigean, & ag diultadh gadh vile mhná eile ar fad abeachadhse, agas do ghearrughadh na mbriathar, do bheatha do chaitheamh maille riá, a ngloine, agas aniondracus póisda, agas in gach én ponec do réir thóile Dé, agas a Tfoisgeil naomhtha.

¶ Freagrá anfhír and fo.

Is mur fin féin ghabhaimse í, agas ataim aga gabhail and fo, abfiadhnuise Dé, agas achoimhthionoil .i. na Heaglúise naomhthafo.

¶ Labhradh an Ministir mar fo fiós
ris an mnaoi Posdar and

ATA tusa a .N. agadmhail abfiadhnuise Dé, agas na Heaglúise naomhtha and fo, gur ghabh tú, agas go bfuil tu anois agabhall .N. andfo do lathair, iná fhéar Póisda dhuid féin, ag gealladh vmhachta, agas fhreagra dhó, ag diultadh & ag treigean gach éinfeadh oilé, ar fad abheathadhfan, &

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

The Answere.

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

The Minister to the Spouse also sayethe :

You, N., shall proteste here before the face of God, in the presence of this holy congregation, that ye have takyn, and are now contented to have, N., here present, for your lawfull 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 chaitheamh maille ris, angloine, ag dhenamh firinde dhó ingach vile pone, mar iar ras Soifgel Dé do dhenamh.

¶ Freagra na mna and fo fiós.

Is mur fin fén ghabhaimse é, agas ataim aga ghabhail and fo abfiadhnuife Dé, agas an choimhthionoilse atá do lathair ag ceand a chéile.

¶ Na dhiaidh fin abradh an Ministir mur fo fiós.

Tvgaidh dá bhur naire an Soifgel. Iondas go dtuigfeadh sibh, ciondas do báil ler Dtighearna Iosa Criofá, an ceangal onorach naomhtha fa do choimhéd, agas créd é daingne an tfnadhmasa, nach bfetar ar enchor a fhosgladh no a sgaoileadh, amhail teagaifghear dhúinn fa .9. mhadh Cайдil dég do Tsoifgel Matha mar so.

¶ Tangadar

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

The Answere.

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 :—

D O N P O S A D H.

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

MAtá go gcreideand sibh gan am haras, na briathrasa do labhair Criosd ar Dtighearna, mar do chulabh air ambeth ga naithris isin Tsoifgel, is beite dhauibh adheirbhfhios agaibh, gur cheangail Día absfarradh achéile sibhfe, asdaid nó aninmhe naomhtha an Pósaidh. Vime fin denaiddhfe bhur

'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 cause? 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 therfore put asonder that which God hathe coupled together.'

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

D O N P O S A D H.

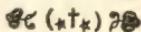
nditheall, fa bhur mbeathaidh do chaitheamh, go glan aontadadhach abfochair achéile, an grádh Diadha, a fith Christosdaidhe, an deagheisimlair, asaoir chungbhail tñadhma an chaibhneasa gan bhriseadh, agas a coimhéd fhirinde gach aóin agaibh daroile, mar theaguifgeas briathra Dé dhaobh.

¶ Nadhiaidh sin furaileadh an ministir ar Dhiá iad ag radhaíma mbriathar fo fiós, nó agcormhulacht 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 naimsire abfochair achéile, i ngrádh naomhtha godeireadh bhur mbeaahadh.

¶ B I O D H A M H L V I D H

¶ And sin abarthar an .128. psalm darabainm is bean-dáidhe an mhúintear ar a mbi engla an Tighearna, nó a choimhneas eile do chantaireacht.



¶ FIOS-

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

Then the Minister commendeth them to God, in this or suche like sorte: THE Lorde sanctifie and blesse you; the Lorde powre the riches of his grace upon you, that ye may please hym, and lyve together in holy love to youre lyves end. So be it.

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

COMHFHVRTACHT NA NEASLAN

¶ FIOSRVGHADH AGAS

comhfhurtacht na ndaoine dtind
and so fiós.

OIR is ní ro imchubhaidh fios-
ruaghadh na ndaoine eaflána, gid-
headh is ro dhoilidh gach én riaghail
bheanas ris do sgríobhadh. Vime fin le
igmaoid do chum résuin, & do chum
thuigfe an Mhinitir Dhiadhá dheisg
ridigh, teagasc do thabhairt do neaf-
lan, ag nochtadh dhó trocaire, & gráfa
agas gealladh firindeach Criofd, mas
duine anteaflan arambí eagla dhiogh-
altais Dé ar son apeacadh. Agas mar
an gcedna, bagar do dhenamh ar anea-
flan do dhioghaltais Dé, mas duine é,
nach mothuidheand apeacuigh, agas
nach faoileand, agas nach dtuigeand é
fén, do bheith ciontach, mar dó ní
an liaigh tuigseach do bheir leigheas
do réir na heaflainte bhíos ar anothar
dhó, agas dá rabh vireasbhuidh riach-
tanais aleas ar aneaflan cungnamh leis

THE VISITATION OF THE SICKE.

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

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

ar feadh anearta no a chumhachta, & a thabhairt ar chach adhenamh mar an gcedna. Iondas nach biadh vire-asbhuidh air. Agas dlichidh an teaf-flán fios do chur ar an Ministir gach vair dá rigse sé do leas é, neoch do ní guidhe ar fgáth aneasflain and fin, agas ameasg an choimhthionoil, agas dá rabh afheidhm air denamh féin, guidhe mar an gcedna.

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

OA Dhé mhaith, a Thighearna, agas a Athair, achruthuighthoir, agas afhir choimhede gach én neithe, a thobar gach vile mhaitheasa, & mhor chaibhnis, mar do bheir tú flainte dona corpaibh daónna, & mar do bheir tú gach deagh thiodhlucadh eile léid ghrásaibh, dona huile dhaonibh, as go madh feirrde do thugfedis do bhuan tiodhluithe, agas do thrén toirbheartus fin, indóchas gurab móide, & gurab vilmhuide,

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

A PRAYER TO BE SAID IN VISITING THE SICK.

O our good God, Lord and Father, the Creator and conserver of all things, the 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 liberalitie, so that they might be the more ready to serve and glorie

N A N E A S L A N.

vilmhuide, do dhendhaois seirbhis du itse, agas do bherdaois gloir, & gnáth mholadh do taínm Diadha. Mar fin don taobheile, an tan do nimaoid dro ch imchar oraind féin, acur fheirge ar do chumhachaibhfe, is gnath leat ar dteagafg, agas ar ngairm chugad, le hil ghneithibh fmachtaidhe, lé leagand tú go lár ar gcuirp chombrúite, agas ar bfeoil tfobhríde, agas go speisialta lé trom pladhaibh tindis, & gallradh, agas eafslainteadh, ghnathuidheas tú do chur oraind, dar ndúfgadh, & dar mbrofngughadh on tromdhachre agas on dearmad atá iondaind vile, agas ag tabhairt tséla ar ndroch bheatha dhúinn, leis na heafslaintibhsin, agas leis na hamhgharaibh, a & go speisialta antan bhagras tú an bás féin. Oír atáid na heafslainte fin, & na teachtairidhe an bháis, lán do dhochar, & do dhoilgheas don fhéoil, acht gé leigheas lán shallán íad, do Sbioradaibh na ndaoine toghtha. Oír is léo fin bhrofnguidheas tú find, dimpodh chugad dó chum ar

thee with the same : So contrariwise, when we have il behaved ourselves in offending thy Majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodnes to subdue and tame our fraile flesh : but especially by the grievous plagues of sicknes and diseases, using the same as a meane to awake and stirre up the great dulnes and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when as they threaten the very death ; which (as assured messingers of the same) are all to the flesh ful of extreme anguish and torments, although they be, notwithstanding, to the spirit of the elect as medicines bothe good and wholesome ; for by them thou doest move us to returne unto thee for our

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

flanuighe, & dod teadarghuidhfe inar ndóghruind, & mar ndócomhal, dfa għail do chuidigħfe a Athair għrādha. Agas dá bħridhsin atamaoid gud għerataċċa. A Dhé għrādha, go ma toil léd mħaitheas neamħmeafarr-dha traugħe dodgħabħail, agas trocaire do dhenamh, ar do chrēt u bocħt fén, neoch do cheangail tufa ris leabaidħse, lé tindes trom dofħulaing, agas atá fa eire antróm dogħru-indeach lé cudrum do laimħese, a Thigħearna na dena cuntus no comħaire-amħ ris, do thabha ħart luadħuidheacha dhó, do réir aghniomharrtha. Acht do réir do throcaire, agas do għras neimħ meaħħarrda, maith a vile chionta dho. Oir is ar a tfon fin do fmachtaigh tú go seimħ é, agas fēch ar vmlaġħ do Mhic inmhuu Iosa Criod duid .i. a-niodħbuirt bhudh toil leafsa do għab-hail chugad, mar lán ēraic vile aingħid-heachta na ndaoine ler bhail eisean do għab-hail, mar a bfrentacht, agas mar anaomħadh, agas mar anaon flanuigh-thoir.

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

In consideration whereof, we most earnestly praye unto thee our good God, that it wold 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 extremities by the heaviness of thine hand.

O Lord ! enter not into a compt with him, to render the rewarde due unto his workes ; but throw thine infinite mercy remitte all his faultes, for the which, thou hast chastised him so gently, and beholde rather the obedience which thy deare Sonne Jesus Christ our Lorde hath rendred unto thee ; to wit, the sacrifice which it pleased thee to accept as a full recompense for all the iniquities of them that receive him for their justice and sanctification, yea, for their onelie Saviour.

N A N E A S L A N.

thoir. Goma toil leat a Dhé, aigne-adh agas ard thoil fhirindeach do thabhairt doneastlan, do thugfin, & do ghabhail Chriosd chuige mar tflanuighthoir, indóchas tú féin da ghabhail ad ghrafaibh, míniugh fós, agas maothaidh, na dochair atá air, mar atá eagla a peacuigh, agas grán ghránda an bháis, ata ag luidhe ar achoinsías anbfand aimhneartmhur, agas na fulaingfe a Thighearna, indfuidhe imarcacha an aibhirschóir do bheith anuachtar air, nó an dóchas daingeant deagh tflanaighthe, do bheir tú dod chloind charrtha-naigh do bheith vaidhe. Agas annmhéid atamaoid vile don fdaid, & dominmhe chedna, ag feitheamh ar chosamh lacht an chathasa anuair bhus toil leat fa ar ngairm chuige. Atamaoid go lán vñhal gud ghuidhe, maille ris an gcre atuir mbochtfa, neoch ata tú anois do fmachtughadh, gan tu dhimirr do bhu irb bhreitheamhnuis air nó na adhaidh. Acht go madh toil leat do throcaire dfoillseachadh air, ar grádh do

L.

Let it please thee, O God ! to give him a true zeale and affection to receive and acknowledge him for his onlie Redeemer ; to the end also that thou mayest receive this sickle 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 prevale, or to take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

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

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

Mhic charrthanaigh Iosa Criosd ar Dtighearna, neach do fhulaing bhás fiornair fuathmhur na croiche, & do imchuir da dheóin féin, cionta aneafslain thruaighse ar amhuin, do chum thusa dha athniughadh, mar gach aón dar cheandaigh seisean lena fhuil luachmhoir, agas dar ghabh fé chuige agecumaoineachadh a chuirp féin, dfaaghail chuidighe don tsólas tsuthain agcomand Haingeal naomhthasa. Nadhaidhsin, a Thighearna, vllmhuidh agas gluais a chroidhe led ghrafaibh. Iondas go ngebhadh sé an fmachtughadh aithreamhailse do churis air lé foirdhidin, agas lé fir fbulang Diadha, agas é da imchur fin maille ré humhla, & ré deighghean, agá ifliughadh, agas aga prosdail féin lé croidhe, agas lé hintind dod thoil bheandaighthese, agas dod thrén trocaire, mar atá tú a-nois aga fhios ar an gcorfa, do chum mhaitheasa do dhenamh dhó, agas do chum atlanaighthe. Goma toil leat a Thighearna, cuideachadh leis ina vile

thy deare Sonne, Jesus Christ our Lord : who, having suffered the
moste shameful and extreame death of the crosse, bare willingly the
fauete 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, dis-
pose and move his heart to receave by thy grace, with all mekenes,
this gentle and fatherlie correction which thou hast layed upon him;
that he may indure it patiently, and with willing obedience, submit-
ting himself with heart and minde to thy blessed wil and favourable
mercie, wherein thou now visitest him after this sorte for his profit
and salvation. It may please thy goodnes, O Lord ! to assist him

N A N E A S L A N.

vile thindeas, agas ghér' ghuafacht, & gé nach bful ateangaídh nó a ghuth aibeil anois, do dhenamh na hoifige do fhoillseochadh do ghlórfe, goma toil leatsa ar a tson fin, achroidhe do bhrofnughadh anaírde, ag righe riotsa amhain, itá atén tobar gach vile mhaitheasa, agas frémhaidh, agas suidhidh go daingean na chroidhe, an ge alladh gradhach, do rinde tú dhúinn an Iosa Criofd do Mhac ar Slanúigh-thoir, as go nanfa fé go daingean dearbhtha dóghluaise, anadhaídhe gach vile amais, agas iondfuidhe, agas bhuaidhrídh, is eidir lé namhaid ar nanma dimirt oraind, do bhuaidhreadh ar gcoinsiasa. Agas ar bfaicin duitse gurab í do thoil, an bheatha tsuthain do chomhroind rinde, lé bás do Mhic ionmhuín Iosa, agas glanadh, agas nídhé ar peacadh, lé dortadh afholasan, agas firentacht, agas beatha tsuthain do thabhairt dúinn lena eiseirghe, go má toil leat an leigheas namhtha núa fhallansfa do bháis, agas

L. 2.

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

And seing it hath pleased thee, that, by the death of thydeare 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 medicinē

COMMEHVR TACHT

teifeirghe do chumaitt ris an truagh
easlaínsa, atá ingábhadh ghuasfachta-
ch, agas a chrith, agas a eagla, do chur
dhe, agas meanma, agas meisneach do
tahbhairt dó ina dhoghraing, agas ina
dhocomhal, agas mar atá gach én ní
a Athair neamhdha follas duitse, agas
gúrabs aithníndh dhuid féin gach én ní,
arabhsuil afsheirdhm nó ashurtacht do
fhreasdal dó, do réir do dheaghs thóile
Diadha féin. Goma toil leatsa a Thig-
hearna, achoimhlionadh, agas a chomh
fhurtacht léd ghafailbh, mar is fearr do
cifidhearr dod chumhachaibh Diadha
féin. Gabh chugad a Thighearna ad
dhidean é. Oír is chugadfa amhain
atá athriall, agas atfisigh, agas daing-
níndh é, a taitheantuibh, agas ad ghe-
alladh, agas maith dhó a peacuidh dhi
amhra, agas fhollasa, ler bhroisnайдh sé
tfeargsa, agas do bhorb bhreftheamh
nus, go dur drochmhein na adhaidh
féin, & gé dhó thuilleamar vile bás, &
damnadh do réir chóra no cheirt bhref-
theamhnuis, deonuigh dhó an bheath-
tha

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

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

Receive him, Lord, into thy protection, for he hath his recourse and access 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 whitch both he and all we have justly merited),

N A N E A S L A N.

tha bheandaighthe, ar abfuilmaoid féin fós ag feitheamh, do bhrídh do throcairefe, agas do ghrás. Acht cheana a Athair neamhdha, mas í do dheagh thoilese, édo mharthuin ní is sía fa faoghalsa, médaigh do ghrása féin andas go ndena fé seirbhís dod ghloirse, & go ndena fé barr dithill, agas freasdail, ara bheith agcrosfamlacht vvhla dod Mhacfa Diofa Criofd, agas é dhá threigean féin mar fin, agas leanmhuiandon Iosafín anhain, neoch atá ag tabhairt eisimlara comhfurtachta, agas dóchais dó, ina vile peachtuibh, iondas go bfuighe fé maitheamh a vile peacadh, agas locht, do réir mar rug fé leis fuas ar neamh, an gadoidhe do céadadh na fhochair fa chrand, do bhrídh adhócháis as. Acht mata anaimfear ar dtéacht ina toil leafaadhul vainde chugad féin, tabhair a Thighearna toradh agas bridh do ghrás do mhothughadh na chroidhe, agas na choinsias, iondas go bfuighe féasfáil nua, agas fechain do chúramh aithreamhailse na thimcheall ó thosach go deireadh abhean-

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

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

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

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

thadh, ar grádh do Mhic innhuin Iosa Criod ar Dtighearna, Tabhair gráfa dhó, iondas go madh eidir leis an comhfurtacht, agas an faibhreas mor fa .i. maitheamh apeacuigh an Iosa Criod do ghabhail chuige, maille ré croidhe maith, agas lé lán ndóchas creidim. Oír atá an Tiofa fin anois aga thaifbenadh séin doneaslán amh gharfa, do bhrídh an gheallaidh, do foillfigheadh dhó ad bhriathruibhfe, do ghnáthuighfí ma ráon rinde a Te-agluis, agas ad choimhthionol naomh thasa, agnáthughadh do Tsacramuinteadh, an ní do ordaigh tufa a Teagluis, do dhaingniughadh chreidmhe gach aón, ler bhail dóchas neimhchealgach do dhenamh indadfa. Guidh maoid fós tú a Thighearna, goma fgiath dhaingean dióna dhó, an creideamh firindeach do bheith anuachtar aige, ar indsuiddhbh an bháis, agas do thabhairt dó barr aire do bheith aige ar an mbeathaidh tsuthain, iondas ag glacadh na beatadhfin 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 unfaidely.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoyde the assautes of death, and more boldey walke for the advancement of eternal life ; to the end that he, having a most lively apprehension thereof,

N A N E A S L A N.

dó, go madh eidir leis bheith maille riotfa, a dteaghuis neimhe asubhachas síoruidhe. Goma toil leat fós a Athair neamhdha, é do bheith fad dhídean féin, agas fad dheagh choimhéd, agas gé tá fé eafslan is aithnidh dhuitse a tilanughadh, ge tá fé adtríblloid, agas a ndoghruing, is aithnidh dhuitse ashóiridhin, agas afhurtacht, gé tá fé anbfand, is aithnidh dhuitse aneartughadh, atá fé agtuigfin atsalchair féin, agas aneamhghloine féin, & a olc féin, agas a aingidheachta féin. Gidheadh is aitnidh dhuitse anidhe, agas aghlanadh, até fé lán do lotaibh, & dáladhaibh, gidheadh is aithnidh dhuitse iocflainte & luibhe, do chur rena chneadhaibh, & rena chrechtaibh, atá crith eagla, & vamhain air Gid headh is aithnidh dhuitse meanmá, agas meisneach do thabhairt dó. Agas do chur na mbriathar anaithghiorra, atá fé mar chaorighchaillte ar feachran, gidheadh is aithnidh dhuitse agairm, agas a thabhairt arís do chum

L. 4.

may rejoice with thee in the heavens eternally.

Let him be under thy protection and governance, O heavenly Father; and although he be sickle, yet thou canst heale him; he is cast downe, but thou canst lift him up; he is sore troubled, but thou canst send redresse; he is weak, thou canst send strength; he acknowledgeth his uncleannes, his spots, his filthines, and iniquities, but thou canst wash him and make him cleane: he is wounded, but thou canst minister most sovereigne salves; he is fearful and trembling, but thou canst give him good courage and boldnes: To be short, he is, as it were utterly lost, and as a strayed shepe; but thou canst cal him home to thee againe.

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

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

Mar an gcedna go ma toil leat, finde vile do chreatuire truaghfa, do dhaingniughadh ad Sbioraid naomhtha, agas do Sbiorad naomhtha do dhaingniughadh indaind, do chum find féin do chosnamh, agas do bhrefth bhuaidhe atainmse anadhaidh ar namhad neimhnidhe. Oír is eigean duinn cathughadh, agas comhland do dhenamhris, no go dtairrngidh tufa vadha find, agas fós guidhmaoid go duthrachtach thí an dochar, agas an doilgheas, do fhulaingfe, atá ar neaslánsa, dar mbro fnughadh féin, do chum vñhlachta, agas iflé, lé honoir, agas lé heagla roimh do laimh chumhachtaighfe do bheith oraind. Oír atá afhios againd, gurab éigean duinn, teacht abfiadhuise, chathrach do bhreftheamhnuisfe, 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 arc, 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 victory in thy name against our deadlie and mortal enemie; and furthermore, that the affliction and the combat of this thy poore creature in most grievous torments, may move us to humble ourselves with all reverent feare and trembling under thy mightie hand, knowing that we must appeare before thy judgement seat, when it shal please thee so to appoint.

N A N E A S L A N.

Acht cheana a Thighearna, atá trua-illeadh ar náduire bristighe, fa fdaid, & fa ninmhese, go bfuil vireasbhuidh gach én tfligheadh oraind, do dhul atfiadhnusefse. Acht mur dhearrrna tú féin dionghulta dhinn do dhul atfiadhnuse, agas fós mun tuga tú dhuinn Sbiorad na seimhidheachta & na humla, do dhenamh gach én neithe iarras haitheanta Diadha oraind.

Acht an mheíd go bfuilmaoid vile neamhimchubhaidh, do chaitheamh na dtiodhlucadhfa. Atamaoid gud ghér ghuilde, far ngairm chugad anaimm do Mhic charthanaigh ar Dtighearna, agas ar maighistir. Oír is am-bás agas andioluidheacht an Mhicsin atá vile dhóchas ar flanuidhe. Goma toil leat a Athair, gach vile chomhfhurtacht, agas chomhtfólas do ghrás do dhortadh ar gach neach, da bfuil acuidiughadh nó a congnamh leis an-eaflánfa, agas gan iad do ghabhail fgíse no toirrse da ngnath tsaothar do chaitheamh ris. Acht fad 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 only commandest.

But forasmuche as we be all together unworthy to enjoy such benefites, we beseeche thee to receive us in the name of thy deare Sonne our Lord and Master, in whose death and satisfaction standeth wholly the hope of our salvation.

It may also please thee, O Father of comfort and consolation, to strengthen with thy grace those which employ their travel and diligence to the ayding of this sicke persone, that they faint not by overmuch and continual labour, but rather to go heartilie and cherefully

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

sacht maille ré deaghghean, agas ré deagh croidhe ar anadhaidh, do chom hfhurtacht an eafllainfe. Agas dá mbeire tú vathadh é, tabhair comhfhurtacht oilé dhoibh, iondas go madh eidir léor an sgaradhsin dfulang, agas tainmse do inholadh in gach én ní. Agas fós a Thighearna neamhda, dena trocaire ar gach vile dhuine atá eafslán, do reir chuirp nó amhgar eile. Agas fós ar na daoinibh atá anainbfios nafirinde, an mhéid bheanas red Rioghachtfa dhiobh. Mar an gcedna dena trocaire arna daoinibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prisuntachta, ó naimhdib na firinde, ar son iad do bheith ag denamh fiadhnuise leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireafbhadhaibh na poibleach, agas 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. Iondas taréis ar dtreighthe féin duín, go ndaingnithear find fa dhóchas, & fa

forwarde in doing their indevours towardes him : and if thou take him from them, then of thy goodnes to comfort them, so as they may paciently beare suche departing, and prayse thy Name in all things. Also, O heavenly Father, vouchesafe to have pitie on all other sickle persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy truthe, and apperteine neverthelesse unto thy kingdome.

In like manner on those that suffer persecution, tormented in prisones, or otherwise troubled by the enemies of the veritie, for bearing testimonie to the same. Finally, on all the necessities of thy people, and upon all the ruins or decayes which Satan hath brought upon thy Church. O Father of mercy ! spread forth thy goodnes upon all those that be thine ; that we, forsaking our selves, may be the more inflamed and confirmed,

N A N E A S L A N.

fá muinidhin do dhenamh afadfa am hain. Deonaidh na hiarratuisse dhúinn a Athair ghrádhaidh, ar grádh do Mhic inmhuiin Iosa Criofd ar flanuighthoir, neoch atá ambeathaидh, agas arioghacht maille riotfa, anaon ndiadhacht, agas an Sbioradh naomh ad Dhía fhirindeach tré bhioth fior.

¶ B I O D H A M H L V I D H.

¶ Foirm anadhluicthe and fo fiós.

B E I R T H E A R an corp go ho-norach, do chum na huaidhe nō anfhearta, agas an pobal no an coimhthionol maille ris, gan ní ar bith eile do prófession nō dhordughadh, & an diaidh anadhluicthe, gluaifeadh an Minister do chum na Heaglufe, acht mu-na raibh sí abfad úadha, agas denamh Searmoin mhaith éigin don pobal, admintimeall bháis, agas eiseirghe.

¶ Dordughadh an fmachtaighe Eaglufe and fo fiós.

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

OF BURYALL.

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

THE ORDRE OF THE ECCLESIASTICAL DISCIPLINE.

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

MA R nach bfétar, baile, no ca-
thair, nó teach, nó teaghach
do chongbhail asdaid, nó aninbhe tfo-
na gan riaghail, agas gan smacht, is
mur fin nach eidir Eagluis Dé do cho-
ngbhail fuás, nó aneart dsás, gan riaghail
Sbioratalta, agas gan fmacht Eag-
luise do bheith int. Oír is gloine i,
agas is córa riaghail do bheith virre
iná ar bhaile eile nó ar theaghach. ^
Agas mar atáid briathra De, mar bhe-
athaidh, agas mar anam agan Eagluis,
is mar fin atá an riaghail Dhiadhafa
agas an tordughadh Eagluisfese, mar
do bheidis feithe ag fuaidhel, agas fir
cheangal bhall an chuirpse na Heag-
luise ré chéile, lé hordughadh oirrdhe-
irc, agas lé nós niamhghlan. Oír is
frian é dfosfadh na ndroch dhaoine ó
mhíghniomharthuibh do dhenamh,
agas ís fbor é, do bhrófhughadh na
ndaoine ndimhaoineach ndotheaga-
ifg ar anadhaidh, agas asé an fmach-
tughadhfa flat a Nathar atá do ghnáth
villamh ésgaídhe aibeil, do chaoin chear-
tughadh

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

And as the Word of God is the life and soule of this Churche, so
this godlie ordre and discipline is as it were synewes in the bodie,
which knit and joyns the members together with decent order and
comelynes. It is a bryde to staye the wicked frone their myschieves.
It is a spurre to pricke forward suche as be slowe and negligent ; yea,
and for all men it is the Father's rodde ever in a readines to chastice

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

tughadh na nolc do nithear, agas do thabhairt orra na dhiaidhsin, ambeatha do chaitheamh aneagla, agas an vñhla Dhiadha, agas fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eagluis lé ndenaid foghlaim, adtoile agas aughniomhartha do riaghlaadh do réir an ladha Diadha, mar atá gach aon aca do dhenamh theagaifg da cheile, agas dioghaltus, agas smachtughadh do dhenamh ar na daoinibh dúra droch mheine dotheagaifg, do ní tarcaifne ar anordughadhfin. Atáid trí hadhbhair fbeisialta do bheir ar Eagluis Dé an smachtughadhfa do chur angniomh. An céd adhbhar dhiobh, do chum nach áirfidhe lucht droch ghniomharthadh ameaifg chloinde Dé do thabhairt náire nó fgandaile da Na thair, mar go mbeith Eagluis Dé, ina didean, agas ina tearmond do lucht vilc, agas aingidheachta. An dara hadhbhar, ar eagla go faileochaidhe, na daoine maithe, lé cumand na ndroch dhaoine, agas do tairrngir Pól

gentelye the fautes committed, and to cause theym afterward to lyve in more godlie feare and reverence. Finallye, it is an ordre left by God unto his Churche, wherby men learme to frame their wills, and doinges, accordinge to the lawe of God, by instructing and admonisheinge one an other, yea, and by correctinge and poniishinge all obstinate rebels, and contemners of the same.

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

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

naomhthasín, anuair tug fé a aithne
dona córuinteachaibh, an tadhultrach
coirpthe colach datchur, agas dim-
darbadh vathadh, aga radha mar fo
Cuiridh beagan do tháos tfearbh nó
ghoirt, an tarán vile aseirbhe nó ang-
oirte. An treas adhbhar do chum go
ngebhadh neach, do smachtughadh
nó do churfadh, náire fana lochtaibh,
agas go tiucfadh fé mar fin, lé Haith-
righe do chum leighis, & leasaighthe,
agas is don churfadhsa ghoireas an
Teafbul toirbheartas do Tfatan, do
chum a anma no a Sbioraide do bheith
faor aló an Tighearna, is inand fin, &
an droch dhuine do smachtughadh,
lé curfad, ar eagla go rachadh a an-
am indamnadh futhain. Maseadh is
inchomhthaarraidh ar túis, go bfuil an
smachtughadh, nó an tordughadhfa
nó an riaghailse, vaigneach, nó follas
vaigneach ar túis, mar atá da ndenadh
duine locht chugad, do ghniomharth-
uibh, nó do bhriathruibh. Tú da
chomhairleachadh go braithreamhui
eadrad

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

First, therfore, it is to be noted, that this censure, correction, or Discipline, is either private or publike; private, as if a man committ either in maners or doctrine against thee, to admonishe hym brotherly betwixt him and thee.

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

eadrad féin agas é, agas eisean do dhiultadh do chomhairle cairdeamhlafa, no fós dá dhearbhadh dhuit, lé ghnáthughadh amhíbhes, nach bfuil rún ro leasaigthe aige and fin, na dhiaidh fin an dara huair, atheagafg abfiadhnuise deise nó trír, dñiadhnuise maith, agas fós eisean danmuin go dúr dain gean ina ainbfios féin, agas ina tfeach-rán. Dlighthean and fin mar iarras ar Slanuighthoir Criost, afhoillseachadh, agas anochtadh don Eagluis. Iondas do réir an smachtaighe follais, go dtu-
cthar do chum na Heaglaise lé haithrighe é, nó gó ndentar dioghaltus do réir alocht air. Agas atáid and so trí ne ithe, is inchomhtharraigh adtimcheall an smachtaighe vaignigh. An céid ní dhiobh, ar gcomhairlé, agas ar dte-agafg do theacht ó tflíghidh, agas ó thoil mhaith, agas ó dheagh choinsias, agiarraidh chosanta ar mbrathar, nifa mó iná do iarrfamaois sgandail do tha bhairt dó. An dara ní, adheírbhfhos do bheith againd, go dtuillid alochta

If perchaunce he stubburnely 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 accordeinge to publike Discipline, he either may be receyved through repentance, or els be ponished as his faut requireth.

And here, as towchinge private Discipline, thre thinges are to be noted. First, that our admonitions procede of a godly zeale and conscience, rather sekinge to wynne our brother then to slander him. Next, that we be assured that his faut

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

achmhas-an do réir bhriathar Ndé.

Agas fá dheoidh find do ghnathughadh na méideín do għliocas, agas do tseimħidheacht. Iondas da rabh méid

100 eigin damħaras againd fa nadħbar i-na mbiam aga theagafg gomá heidir lind maille ré briathruibh Diadha, a tharraing do thuigsin alocht féin, nó da mbeanaidh anlocht ré móran, no

110 abheith follas do mhóran, ar dteagafg ne do bheith abfiadħnuise chóda eigin diobh, agas go haithgħearr ma bheanand antadhbbar ris an Eagluis go huilidhe, as go madh cosmhui vr-

115 choid eigin do theacht do Neagluis do bhridd anadhbhuir do cheilt, dli-ghħear and sin, an tadhbhuir nó an lochtfi, dfoffiugħadha dona Mini fħrab, agas dona fairfidheachaibh ré

120 mbeanand riaghail na Heagħluise do chumħdach. Adtimcheall smachta ġie follais na Heagħluise, atá so fiós ionchoimħeda, mar atá gan aoineach da ndenadħ coir nó cionta, dfagħħail

125 gan chiontugħadha, lé gné eigin chionta ħażżeq

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

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

Also in publike Discipline, it is to be observed that the Ministerie pretermitt 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 dhro-
cheifimlair, nó do sgandail mhíbhés,
nó neamh chosamhlachta, rena nad-
130 mhaile Criofdaidhe. Mar atá da rabh
duine fantach, nó adhaltrach, nó fiur-
tuidhe, nó fear éthigh, nó gadaidhe,
nó fear ghabhala ceandaigh anadha-
idh na córa, nó fear fiadhnuise breige
135 do dhenamh, nó fear sgandaile, nó
fear meisge, nó fear labhartha blaibh-
héime, nó úfuridhe, nó én pearfa
easumhal bhuaidhearthá, nó lucht ei-
ritice, nó faobh chreidimh, nó droch
tfligheadh. Mar atáid Pápanaigh,
140 Anabaptistidh, agas a gcosamhlach to-
ile, agas fós go haithgearr gach vile ní
do dhenamh falchur, nó cайдhe dfag-
bhail ar an Eagluis Chriosduidhe, &
145 gach ní nach gcuidigheand ris an Ea-
gluis chedna, ni dhligheand sé dul as
gan teagastg, no gan dioghaltas. Agas
ar son gurab minic theaghus don Ea-
gluis Criofdaidhe gurab éigean do-
150 ibh antan nach bfoghnand leigheas
M.

If they perceyve any thinge in the Congregation, either eyll in example, sclaundorous in maners, or not besemyng their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witness-bearer, blasphemer, dronkarde, slanderer; usurer; any person disobedient, seditious, or dissolute; any heresie or sect, as Papisticall, Anabaptisticall, and such like: briefly, what so ever it be that might spott the Christian congregation, yea, rather what so ever is not to edification, ought not to escape either admonition or ponishment.

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

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

oile and, an tflatfa na neasbul, ris arai
tear, ceartughadh nó cursadh do gha-
bhail chuca. Oír aí fin flat is mó, &
is truime bheanas ris an Minisfdreacht

155-

Sbioratalta. Vime fin atá arna ordú-
ghadh, gan én í do dhenamh fanadh
bhurfin. Acht maille ré comhairle, &
ré toil na Heagluife go huilidhe, agas

160.

fós dligid oirchill mhaith, & aire do
thabhairt, nach vilmha do bheidis do
chum dhaoine do chur on geoimh-
thionol, nó dha ngabhall a rís agcomh

aonta, agas ageumann na Heagluife,
mar atáid na daoine ina mothochada-
ois vilmhacht aithrighe, agas fós gan
agcur ó eisteacht na Searmona, gé

165

dho bheiddis abfegmhuis chuidighe
na Sacramuinteadh, agas ghnathuighe
oile na Heagluife, do thabhairt tfaoir-
fe, agas tfligheadh do chum aithrighe

170.

dhoibh. Agas fá dheoidh gach fna-
chtughadh, gach ceartughadh, gach

teagafsg, gach achmhafan, gach diogh-
altas, agas gach cursadh da ndentar fa

175-Neagluis, gan andul ní is faide, no

gan

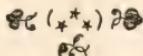
they must proceed to the Apostolicall rodd and correction as unto
Excommunication, (which is the greatest and last ponishment
belonging to the spirituall Ministerie); it is ordeyned, that
nothinge be attempted in that behalf with out the determination of
the whole Churche: wherein also they must be ware and take good
heed, that they seme not more readie to expell frome the Congre-
gation them 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 ponimentes,
corrections, censures, and admonitions, stretche no farther

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

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

¶ Math. xvijj.

¶ Da ndiulta én neach an coimhthi-
nol deisleacht, biaidh fé dhuifse mar
éiticeach, nó mar puiplicanach.



ᚠᚩᚱ M ᚠᚩᚱ

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

¶ Vrrnaidhe mhaidne.

M. 2.

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

MATTH. XV.

They worship 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 remembred her wickednes.

A FOURME OF PRAYERS TO BE USED IN PRIVAT HOUSES, EVERY
MORNINGE AND EVENYNGE.

Morninge Prayer.

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

A DHE vile chumhacthaigh, & a Athair is mó trocaire, ní hé adhbhur ar dtaibhenta and so abfiadhnuise do chumhachtadh Diadhafa, do dhen amháin 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, donimaoiort anainm do Mhic inmhuin Iosa Criosd ar Dtighearn. Neoch tug aithne dhúinn, find féin do chruindughadh, agas do thinol ageand a chéile, ina aimsean, lé láin ghealladh dearbhtha, gombia se féin nar meafg, & nar meadhon, agas ní hé sin amhain, acht gombia fé againd, mar Aidhne, agas mar theachtaire do thaoibh do chumhactha, dfaghail duínn gach vile neithe da bfaicfe do thoil bheandaidhthese, intugtha dar riachtanas aleas. Vime sin atámaoid gud ghuide agas gudghératach, a Athair is mó trocaire, do ghnusis ghrádach dimpodh chugaind, agas gan ar peacaídh iomar-cacha

ALMIGHTIE God and most mercifull Father, we do not present our selves here before thy Majestie trusting in our owne merites or worthynes, but in thy manifold mercies, which hast promised to heare our Prayers, and graunt our requestes which we shall make to thee in the name of thy beloved Sonne Jesus Christ our Lord: who hath also commaunded us to assemble our selves together in his name, with ful assurance that he wyll not onely be amongst us, but also be our mediator and advocate towards thy Majestie, that we may obteyne all things which shall seme expedient to thy blessed wyll for our necessities. Therfore we beseeche thee, most mercifull Father, to tourne thy lovyngre contenance towarde us, and impute not unto us our manyfold synnes
178

M H A I D N E.

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

Agas ar bfaicin gur chuireamar an-
oidhchefe thoraind a fuan, agas a suai-
mhneas, Deonaidh duinn a Athair
neamhdha, an lá aniudh, agas gach én
lá eile feedh ar mbeathadh, do chait-
heamh go huilidhe adsheirbhisse, i-
ondas godtí dar nuile smuaintighibh
dar nuile bhrithraibh, agas dar nuile
oibridhibh, glóir hanma naomhthasa
dadhmoladh, agas deagh esimclair do
thabhait dágach énnduine, iondas
antan do chífid ar ndeagh oibridhe
go dtiubhraid gloir duítse ar Nathair
neamhdha. Agas fós an mhéid nár
lór leat dod thrócaire shaoir féin, agas

M. 3.

and offences, wherby we justly deserve thy wrath and sharpe
punishment, but rather receyve us to thy mercye for Jesus Christes
sake, acceptinge his death and Passion as a juste recompence for
all our offences, in whome onely thou art pleased, and through
whome thou canst not be offended with us. And seinge that of
thy great mercies we have quietly passed this night, graunt,
O heavenly Father, that we may spend and bestowe this day
wholy in thy service, so that all our 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 forasmuche as of thy mere benevolence

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

dod ghrádh ar geruthughadh do réir fhioghach féin, agas do choimhuluis amhain. Acht maille ris sin do thogh tú find, mar oidhreadhaibh maille red Mhac mórghrádhach Iosa Criosd ar an Righeacht robhuainsin, doulmh- uigh tú féin duinn roimh thosach antfaoghaile. Atamaoid gud ghuidhe ar gcreideamh, & ar dtuigfe domhédu- ghadh, & ar gcroicheadha dfoillsiud- hadh led Sbioraid naomhtha, as go bféadam anois ar naimfear dochaithe amh anámailliibh Diadha, agas an glanghniomharthaibh beathadh. Oír atá a fhios againd nach bfaghaid daó- ine fodholacha, nó daóine adhaltra- cha, nó daoine fantacha, nó daoine conaffacha, nó daoine mesgeacha, nó lucht craois, nó a cosmhulus eile sin, oidhreacht Rioghachta Dé. Agas ar son go dtug tú a aithne dhúinn, gach aón dinn do dhenamh guidhe daroile, ní harar son féin amhain a Thighear- na & ar son na méide do ghoir tú roi- mheso godtuigfe fhirindigh do thoile neamhdha, atamaoid ag denamh ar

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

And beawse thou hast commaunded us to pray one for another, we do not onely make request, O Lord, for our selves and them that thou hast already called to the truw understandinge of thy heavenly wyl,

M H A I D N E.

nguidhe. Acht ar son gach vile pobuil, agas chinel fa saoghal. Neoch mur thuigid, as toibrighibh inganta-cha, gurab tú féin Diá ós na huilibh, gurab amhluidhsín is toil leat adteag-usg led Sbiorad naomh, & a nuile dhó chas do dhenamh indadsa anaón Sla-nuighthoir, agas abfear faortha, acht onach edir leó fin do chreideamh, gan a chloisdin, & nach edir a chlois-din, acht lé Searmoin, agas nach edir le henuine Searmoin do dhenamh, acht munacuirthear do chum Searmo ine fad. Vimesin a Thighearna brof-nuigh, agas tógaibhfuas anairde rann-doruighe firindeacha firdhiadha ar do dhiamhraibh féin. Neoch chuir-feas ar gcul gach vile tharraing tsaog-halta, agas iarras do ghloirese amhain ina dteagusg, agas ina ndeaghbheat-haidh. Agas go contrárrda dhó fin, Claoi Satan, agas an Anticriofd maille ré na nuile lucht tuarastail, agas lena Papanachaibh, atá agadthreigean fa, agas ar na dtoirbhirt agcédfadha-

M. 4.

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

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

ibh damanta, impoidh agcroidheadha
nó coisg agcumhactha. Iondas nach
édir leó lena flighthibh, no lena siofm
aibh, no lena nainchreideamh, no lena
feachranaibh, buaidhreadh do dhe-
namh ar do bhegthréðsa. Agas ar
bfaicfin a Thighearna, go dtangamuir
ne ifna laithibh deighionachasa, agas
fa naimfir chuntabhartaighse, inar
ghabh ainbfios foirneart, agas ina
bful Satan gonamhuintir agiarraidh
gach vile tfligheadh, domhuchadh
thoillse do tfoiscelse. Atamaoid gud
ghuidhe, agas gud ghératach, tú do
chothughadh, agas do sheasamh tha-
dhhuir féin, anadhaigh na macdtíre
dtrenurchoideachfa, agas tabhair ne
art, & comhfhurtacht dod tfearbhon-
tuibh féin, atá andaoirse agas a prifun
aibh, natugadh tfadfhoighide adbhar
dhoibh, domhedughadh a dtirentacht,
& a bfoirnearta floraingidhe, nó fós
do chur mheatacha ar do mhaothch
loindfe. Agas fós na bacadh ar pea-
caine, nó ar naingidheacht do thro-
cairefe

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

And beawse, O Lord, we be fallen into the latter days and daung-
erous tymes, wherin ignorance hath gott the upper hand, and Satan
with his ministers seeke by all meanes to quenche the light of thy
Gospell, we beseche thee to mayntayne thy cause against those
raveninge wolves, and strengthen all thy servantes, whome they kepe
in prysone and bondage. Let not thy longe sufferinge be an occa-
sion either to encrease theyr tyrannie or to discorage thy childrenee;
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 ghuasachtaibh, Heagluise edtrorraighe féin, atá aninadhaibh imdha ag fulang dhóchar dhoairmhe, ó chuthach chruaigh chalma anámhád. Agas adbhamaoid a Thighearna, gurab oircheas tigid na dochairse oraind, ar son ar peacadh. (Ofr gídh imdha do thioghluithe, agas do thoirbhertúis duinn, le dtairrngeand tú find do thabhairt ghráidh dhuit, & gé minic do bhágar dioghultuis oraind, rer chórí dhuínn theagla do bheith oraind, & aithridhe eascaidh vilamh do dhenamh) gidheadh atamaoid do ghnáth ag anmhuijn nar naingidheacht, & nar nolc féin, & níshuillid ar gcroidheadha ag tuigfinn trom vrchoide ar peacadh mar budh cóir dhoíbh ad tuigfinn. Vimesin a Thighearna cruthaídhsé croidhedha nuaidhe indaind, iondas go madh éidir lind lé intindibh duthrachtacha, ar peacaidh féin do chaoineadh, lé turfse, agas lé dobron, agas lé dibeargoid. Agas

thy mercies, but with sped, O Lord, consider these great miseries, and chieflye the afflictions of our Contrie, which once flbrished through thy mercies, and nowe for contempt of thy Worde is plagued accordeinge 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 exemplcs of others. For thy people Israell many tymes by their synnes provoked thyne anger, and thou ponishedest them by thy juste judgement; yet though theyr synnes were never so grevous, if they once returned from their iniquitie, thou reseyedst theym to mercie. We therfore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

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

aithridhe, agus aithrechas darfríb do dhenamh, ar son ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighse. Agas gé nach aithnidh duínn, do phardunfa no do mhaitheamhnas dfaghail dínn féin, no dargnionmharrthaibh, gedheadh atamaoid go humhal ómanta, gudghuidhese agas gudghératach, ar son Iosa Criosd, do throcaire dfoillsiughadh oraind, & ar ngabhall arís attabhor, agas at-fiorghrásaibh, Deonaidh a Athair ghrádhaigh na hiarratuisse duínn, agas na huile ní ar a bfuil ar bféidhm, agas feidhm Heagluisse féin go huilidhe, do réir do gheallaidh dhuínn an Iosa Criosd ar Dtighearna, oír is na aimsean donímaoid teadarhuidhe, mar do theagaifg se féin duínn, ag radha, Ar Nathairne atá ar neamh, &c.

¶ Vrrnuidhe fheafgair.

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

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

OUR Father, &c.

Evenyng Prayer.

O L O R D G O D, F a t h e r e v e r l a s t i n g e a n d f u l l o f p i t i e,

F H E A S G A I R.

do thrócaire, atamaoid aga thuigfin, & agá admhail, nach fiú find féin ar suile do thoghbail damharc fuas do chum neimhe, agus gurab ludha iná sin, is fiú find ar dtaisbeadh abfiadhnuise do chumhachtadh Diadhafa, lé dóchas go neisfdéasa ar niarratus, nó ar narruidhe, dá dtugam ar naire don ní do thuilleamar féin. Oír atáid ar gcomfiasa agar nagra, agas atáid ar peacaidh ag denamh fiadhnuise nar nadhaidh, agas atá afhios againd fós, gurab breitheamh cothrum ceirtbhreathach thu fa, nach moland nadaoine peactacha aingidhe, acht smachtuidheas lochta vile lucht luath bhríse haitheantadh. Gidheadh a Athair is truime trócaire, ó do dheonuidhis a aithne do thabhairt duinn, find do teadarghuidhe inar nuile thriobloidibh, agas inar nuile amhgharaibh, agealladh cungnamh agas cuideachadh do dhenamh lind fa nuairfin féin, amothuidhemaoid find féin, mar do bheithmaois ar ar flugadh don bhás, agas do neamhdhóchas.

we acknowledge and confesse that we be not worthie to lyft up our
eies to heaven, muche lesse to present our selves before thy Majes-
tie with confidence that thou wilt heare our prayers and grawnt
our requestes, if we consider our owne deserwinges; for our
consciences do accuse us, and our synnes witnes against us, and we
knowe that thou arte an upright judge, which doest not justifie
the sinners and wicked men, but ponishes the fautes of all suche as
transgresse thy commaundementes. Yet moste mercifull Father,
since it hath pleased thee to commaunde us to call on thee in all our
troubles and adversities, promesinge even then to help us, when we
fele our selves, as it were, swallowed up of death and desperation,

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

Atamaoid go huilidhe ag treigean ar ndóchais tfaoghalta, agas ag rith, & ag ro tsiubhal, do chum do thrócaire tromghrádhuiughefe, mar aón chadhas, agas mar aón tearmand duínn, & atamaoid gud ghuidhe, agas gud ghér attach, gan ar nuile nó ar naingidhe acht imareach do chuimhniughadh dhuínn, lé bfuilmoid do ghnath ag brosnudhadh tfeirgefe, agas do dhi-umdhá nar nadhaidh féin. Agas na chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnis dhuínn, ar son nar thuigeamhar go diongmhalta, agas nar noctamar ler mbeathaiddh ghloin go himchubhaidh, comhfurtacht coimhthréan do Tfoisgeilsé, atá ar na fhoillsiughadh dhuínn, acht gó mádh mó ghebbas tú chugad, maille ré deaghthoil, vñhlacht & bás do Mhic Iosa Criofd, neoch do thoirbhír a chorp féin fuas, mar ofrail én vain amháin na iodhbuit, ar son na nuile, dodhiól lán érca ar peacaine go himlan. Dena trócaire ora-

ind

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

F H E A S G A I R.

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

Vime

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

V R R N A I D H T H E

Vime fin na ceartaigh lé tfeirg find, & ná déna dioghaltas do réir ar mí ghniomharthadh oraind, acht fnachtaigh go trúcaireach find, lé grádh aithreamhail, iondas go bfaicfe an saoghal go himlan, gidhbé huair blus aithreach leis an peachtach a peacuidh feín, ó iochtar agas ó inmheadhon a chroidhe, go gcuirfe tusa amhighiomhartha as do chuimhne, mar do gheallais lé tfaidh naomhtha.

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

Correcte us not therfore in thyne anger, O Lord ; neither accordinge to our deserte 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 repente hym of his synne from the bottome of his hart, thow wylt put away his wickednes owt of thy remembrance, as thow hast promesed by thy holy Prophete.

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

F H E A S G A I R.

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

¶ Orrtha dhiadha inradha gach vair
dá dtoigeora tú aradha.

O NOIR agas ádhmholadh, glóir agas gnathbhuidheachas duitse a Thighearna, agas a Dhé na nuile chumhacht, agas a Athair neamhdha, neamhmeafarrdha, ar son thuile thrócaire, agas do chaibhnis charrthan-aigh, do nochtais, agas dolboillfidhis

upon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleape be not excessive or overmuche, after the insacieble desires of our fleshe, but onely sufficient to content our weake nature, that we may be better disposed to lye in all godly conversation, to the glory of thy holy name and profett of our brethren. So be it.

A GODLIE PRAYER TO BE SAID AT ALL TIMES.

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

V R R N A I D H T H E

oraind, mar do dheonaidh do mhai-theas grafamhail, led. thoil throcairigh féin, finde do thogha do chum ar flánuighe, roimh thosach an tfaoghail, & aleithed oilé fin do bhuidheachas duit, ar son ar gcruthaidhe, do réir cos-mhulachta fhioghrach féin, & ar son ar faortha lé fuil fhior naomhtha do Mhic mhórgrádhaidh féin, fa nam arabhamur damanta go huilidhe, agas ar son gur bheandaidh tú find, led Sbiorad naomhtha, abfoillsiughadh, & a dtuigfin do bhríathar mbithbhuan-fa, & ar son cuidighe, agas chumhanta lind, nar nuile fheidhm, agas riach-tanafaleas, agas ar son ar bfuaesglaidh ó gach vile chuntabhairt chuirp & anma, agas ar son ar gcomhfurtachta go ca-irdeamhail, nar nuile amhgharaibh, & ar son ar bfulaing abfad daimfir gan dioghaltus ar peacadh do dhenamh oraind. Acht ag thabhairt aimsire fai-de ré haithrighe dhuínn. Agas mar thu igmaoid a Athair is mó trócaire, na ti-oghluiceise adubhramar, dfaghail du-
inn od

in that it hath pleased thy gracious goodnes, freely and of thyne
owne accorde, to elect and chuse us to salvation before the begin-
ning of the worlde : and even lyke continuall thankes be given to
thee for creating us after thyne owne image; for redeeming us with
the precious blood of thy deare Sonne, when we were utterly lost;
for sanctifying us with thyne Holy Spirit in the revelacion and know-
ledge of thine holy worde; for helping and succouring us in all our
nedds 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.

ínn od mhaiteaſſa amháin, mar an gcedna atámaoid gudghuidhe anainm do Mhic inmhuin Iosa Criofd, do Sbi orad naomhtha féin do dheonachadh dhúin, as go madh edir lind do ghnáth, bheith ag tabhairt bhuidheachais duitse, ag fior leanmhuin na firinde, & ag faghail comhfurtachta vaitse, nar nuile dhoghruindibh, agas dhocamhlaibh, a Thighearna daignidh ar gcreideamh, & fadoidh é nifa mó, adteas, agas angrádh mar dhlighmaoid duitse, agas dar gcomharfandaibh, na fuling duínn a Athair ghrádaidh, do bhriathra do dhul ní aſá dhuínn indi omhaoineas. Acht deonaidh dhuínn do ghnáth, comhfurtacht do ghrás, agas do Sbiorad naomhtha. Iondas go bfedmaoid adhragh dod hainm na omhthasa, ler gcroidheadhaibh, agas ler mbriathruibh, agas ler ngiomhartaibh. Medaidh féin a Thighearna, agas cuir alethead do Righacht, agas do chumhachta, iondas go bfedaimne bheith lán nó diolta dod dheagh tho-

N.

to have received them of thyne onely goodnes, even so we beseche thee, for thy deare Sonne Jesus Christs sake, to graunt us alwayes thyne Holie Sprit, whereby we may continually grove in thankfulness towardes thee, to be led into all trueth, and comforted in all our adversities. O Lord, strengthen our faith: kindle it more in ferventnes, and love towardes 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.

ilse, gidhbé ar bith ní do dheonuidhis dhuínn, a Athair ghrádhaidh na léig oraind vireafbhuidh . na neitheand, nach bfedmaoid theacht na bfegmhuis, do dhenamh do tseirbhise. Acht beandaidhse find, agas oibridhe ar lámh ré chéile, iondas go mbiadh ar riactanas aleas againd, gan ar neire do bheith ar chách, acht go madh mó bhiam inchuidighe leó, dena trócaire oraind a Thighearna, agas ar ar nuile lochtaibh. Agas ar bfaicín gurab mór na fiacha, do mhaith tusa dhuínn ar son Iosa Criofd, tabhair oraind an mhéidfin do bharr gráidh do thabhairt duifse, agas dar gcomharsandaibh, bhí féin againd ad tathair, agas ad ceand feadhna & adtfear dídin, congaibh agad find ad láimh throcairidh, anám ar nuile bhuidhearrtha, dar fáoradh óna huile vrchoidibh, agas do chrichnudhadh ar mbeathadh, a numhlu, agas anonorudh hanma naomh-thasa, tríd Iosa Criofd ar Dtighearna, & ar naón flanughthoir. Biodh amhlu-
idh.

Let us not lacke the thing, O Father, without the which we can not serve thee : but blesse ; thou so all the workes of our handes that we may have sufficient, and not to be chargeable, but rather helpfull unto others : be mercifull, O Lord, to our offences. And seing our dette is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so muche the more. Be thou our Father, our Captaine and Defender in all tentations ; holde thou us by thy mercyfull hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thine holi Name, through Jesus Christ our Lord and only Saviour. So be it.

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

idh. A Thighearna go madh gnáth
dhidean duínn, do lámh chumhach-
tachfa, & do sgiáth dióna ar ar sgáth,
agas gomadh flanughadh duínn do
thrócaire, agas do chaibhneas an Iosa
Criost, do Mhac carrthanach, agas
gomadh lán teagasc dhúinn do bhria-
thra naomhthasa, agas go madh comh-
tfólas, agas comhfurtacht dúinn, do
ghráfsa, agas do Sbiorad naomhtha,
go deireadh agas andeireadh ar mbe
athadh go himlán. Biodh Amhluidh.

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

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

N. 2.

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

O Lord, increase our faith.

A PRAYER TO BE SAID OF THE CHILDE, BEFORE HE STUDIE HIS LESSON.

Out of the 119. Psalme.—Wherein shal the Child addresse his
way? in guiding himself 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 għiċċais agas tuigfe, ó dho dheonaidh tú amoigefe, flige the-agħiġ do thabhaidh damh, dfogħluim chriche mo bheathadh do chaitheamh, go honorach diadha: go madh toil leat maille rissin mo thuigfe do tfoillfuaghadħ atá da náduir féin dall, iondas gomadh édir léam, an teólus agas an teagħiġ muinfidhear dhamh, do għabbail chugam, lé deagh thuigfe, & gomadh toil leat mó chūimħne do threorughadħ, agas do dhaingnighadħ, do choimħed mfodħluma, & fós mo chroidhe do cheartughadħ, do għabbail na ngħan teagħiġ fin l'é toil thindəfnaidħ, mar is imchubħaidħ, iondas nach rachadħ mo tfa-oħθar andolaidħ oram, do bħridh mó dhimħaoxin nō mo neamħmbuidhe-achais ar do thiogħluicibh tromdhi-adħasa, gomadh toil leat fós do Sbiored naomħtha féin do dhortadħ ora-ind, dá

with mine whole heart.

Lord, which art the fountaine of all wisedome and knowledge, seing it hath pleased thee to give me the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life; it may also please thee to lighten myne understanding (the which of it selfe is blinde), that it may comprehend and receive that doctrine and learning which shalbe taught me: it may please thee to strengthen my memorie to kepe it well; it may please thee also to dispose myne hearte willinglie to receive it with suche desire as apperteineth, so that by myne ingratitudo, the occasion which thou givest me, be not lost. That I may thus do, it may please thee to powre upon me thyne Holie Sprit.

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

ind, dá choimhlinadh fo .i. Sbiorad na tuigse, agas na firinde, agas an bhreitheamhnuis, agas an ghliocais, & an ghlaineoluis, lé bfétar misi do dhenamh aibél, do ghabháil thoraidh an tsothair, & andochair do gheibhtheare remo theagasc chugam. Iondas nach racha fin andiomhaoineas damh. Agas a Thighearna gebé haigneadh ar adtubhra mé aire, tabhair oram fin do caitheamh, do chum na criche Diadha dlifteanaidhe .i. tufa do thuigfin, mar Thighearna Iosa Criofd, & gomadh édir leam lán ndochas mo tflanuighe do bheith agam ad ghrásaibhfe, agas feirbhis dhíreach dhiongmalta do dhenamh dhuit, do réir do thoile féin. Iondas gebé ní do nim dfoghlaim, gomadh adhbhur cuidighe, agas cumhanta do chum na serbhise fin damh é, agas ar bfaicfin gur gheall tú gliocas dona daoimidh beaga vmla, agas gur gheall tú claoi, & comh thuargaint do dhenamh ar na daonibh diomhsacha, lé comhmbuaidhre

N. 3

the Sprit, I say, of all understanding, trueth, judgement, wisdome, and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me be not in vaine. And to what studie so ever I apply my selfe, make me, O Lord, to addresse it unto the right end : that is, to knowe thee in our Lord Jesus Christ, that I may have ful trust of salvation in thy grace, and to serve thee uprightly according to thy pleasure, so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

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

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

adh agcedfadhbh, agas gur gheallt tú,
thu féin do thaifbenadh do lucht na
gceartchroidheadh, & fós na daoine
aingidhe neamh Dhiadha do dhal-
ladh, ataimse gud ghuidhe, agas gud
ghératach, mé féin do chórughadh,
agus do chaitheamh, anumhla fhirin-
digh, iondas gurab í túis infodluma,
mo bheith vmhal orramach ómanta
dod chumhachaibh Diadhasa, agas
na dbiaidhsin dona huachtaranaibh,
agas dona haird Thighearnaibh, do
ordaigh tusa 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 vilmhugadh féin, mur fin
do dhenamh do theirbhife, fa ninmhe
nófa staid, ina toil leatfa mo chur,
antan thiucfas mé do chum aoife fo-
irfí, na tiodhluicefe, agas gach tiodh
lucadh maith eile iarrain ort a Athair
na trocaice anainn do Mhic Iosa cri-
ofd mur do theagaifg sé féin damh ag
radha

the ungodly and wicked ; I beseeche thee to facion me unto true
humilitie, so that I may be taught first to be obedient unto thee,
and next unto my superiors, that thou hast appointed over me :
further, that it may please thee to dispose mine heart unfeinedly to
seke thee, and to forsake all evil and filthie lustes of the flesh :
And that in this sorte, I may now prepare my selfe to serve thee
once in that estate which it shal please thee to appoint for me, when
I shal come to age.

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

¶ Psalm. 25.

¶ Foillseochaidh an Tighearna a tfeicred féin, dona daoinibh ar ambí a eagla, agas do bfera fé, eólas a chaibhneasa féin doibh.

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

A Thighearna, agas a Dhé, agas a Athair is mó trócaire, & a Tflan-
uighthoir, ódo dheonaidh tú aithne
do thabhairt duínn, obair do dhen-
amh, dfurtacht ar nuireafbhadha, &
ar bfeadhma, atamaoid ageadarghui-
dhe do ghrás, ar nobair do bheanda-
chadh as go soitheochadh an bean-
dachadfin chugaind féin. Oir ní
cosfhuil gura buan find na fhegmah-
ais fin, iondas go ndenand, toirbheat-
lus do bheandaidhe oraind, fiadhnu-
ise dhúinn, ar an gcúrum, agas ar an
ngradh aithreamhail atá agat ós ar

N. 4.

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

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

O Lord God, moste merciful Father and Saviour, seing it hath
pleased thee to command us to travel, that we may relieve our
nede, we beseeche thee of thy grace so to blisse our labour, that
thy blessing may extend unto us, without the which we are not
able to continue, and that this great favour may be a witnesse
unto us of thy bountifullnes and assistance, so that thereby
we may know the fatherlie care that thou hast over us.

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

gciond. Tuilleadh eile a Thighearna, atamaoid gud ghér ghuidhe, ar near-tughadh led Sbiorad naomhtha, do thabhairt oraind, obair fhirindeach, gan fhallaíocht gan cheilg do dhenamh fa fdaid, agas fa nimmhe inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhuin hordui-ghe oirrdheircé, & do reachta rona-omhtha, nó do leanmhuin lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & masá thoil leafa a Thighearna, biseach do bhrídh do bheandaid-he féin dotheacht arar nobair, tabhair intinde dhuinn do chuidiughadh leis na daoinibh ar abfuil feidhm cuid-idhe, do réir na gcumhacta ina toil léid ghrásáibhsin do thabhairt duinn, agas ar dtuigsin dúinn gurab vaitse tig gach vile ní maith, deonáidh dhúinn find dar numhlughadh, agas dar nífliughadh, dar gcomharsandaibh, & gan find dar dtoghbail féin indiomus ófa gciond, gé nach bfuaradar viread comhranda neith rinde od thrócaire

fé,

More over, O Lord, we beseech thee that thou wouldest strengthen us with thine Holy Sprite, that we may faithfully travel in our state and vocation without fraude or deceit: and that we may indeavour 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 nedē, according to that abilitie that thou of thy mercy shalst 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 lyft 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, agas mása thoil leat finde féin dsé-chain, agas do cheasnughadh, lé barr bochtaine, agas vireasbhadha, nísa mó nó do bail lé toil ar gcorp, go-madh toil leafa and fin a Thighearna gan ar dtreorughadh do thuitim ane-amhdhóchas. Acht do ghráfa do thabhairt duínn, do thuigfin, agas dad mhal go mbeathaidheand, agas go naltromand tú féin do ghnath, do bhrídh do thrócaire faoire find, & go mbemaoid go foidhideach ag feithe amh ort, nó go dtabhra tufa sásadh dhúinn, ni a mháin do ghráfaibh nó do thioghluciibh corporrda, acht go speisialta do tfaibhreas neamhdha nua Sbioratalta, do chum fin dar mbrof-nudhadh, do thabhairt mholaidh, & mhòrbhuidheachais duitse a Thighearna, agas mur fin do ghnáth gan gluafacht do bheith ad thrócairese amháin. Eifsd find a Thighearna na trócaire ar grádh do Mhic inmhuin Iosa Criofd ar Dtighearna. Amen.



And if it please thee to trye and exercise us by greater povertie and nedē then our flesh wolde desire, that thou woldest yet, O Lord, graunt us grace to knowe that thou wilt nourish us continually through thy bountiful liberalitie, that we be not so tempted, that we fall into distrust : but that we may paciently waite til thou fill us, not onely with corporal graces and benefites, but chiefly with thine heavenlie and spiritual treasures, to the intent that we may alwayes have more ample occasion to give thee thankes, and so wholy to rest upon thy mercies. Heare us, O Lord of mercie, through Jesus Christ thy Sonne our Lord. Amen.

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

¶ Vrrnuidhe in radha gidhbé huair
bhus ail leat.

A Thighearna agas a Dhé vile chubhachtaigh, agas a Athair is toirbheartaighe trócaire, ní fhuil aon-neach comhchofsmhuiil riotsa ar neamh nó ar talmhuin, do réir mar oibridheas tú na huile neithe, do chum ghlóríre hanma féin do mhedughadh, agas do chomhfhurtacht do dhaoine toghtha, mar do rinde tu fós an duine énuair, na cheand agas na Thighearna, ós ciond gach vile chréatúlr, agas tug tú ionadhl dhó, ingarrgha na nuaile aoibhneas, agas fariór ar mbeith fa ninbhe tiona fin dó, nior bfada na dhiadhl fin, gur dhearmuid sé do thi odhluicthese, agas do mhaithis. Do-badh gnáth fós léd pobal féin cland Israhel, ameadhon amuirrne & amór chonaigh, dul ar seachran fligheadh vaidse, ag fiór dhímheas ar do thrócaire mar atá gach vile fheoil agnathughadh dul ar mire, agas ar mó r dhearmad,

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

O LORD GOD ALMIGHTIE, and Father moste mercifull, there is none lyke thee in heaven nor in earthe, which workest all thinges for the glorie of thy name and the comfort of thyne elect. Thow dydst once make man ruler over all thy creatures, and placed hym in the garden of all pleasures ; but how soone, alas, dyd he in his felicitie forget thy goodnes ! Thy people Israel, also, in their wealth dyd evermore runne astray, abusing thy manifold mercies ; lyke as all fleshe contynually rageth when it hath gotten libertie and externall prosperitie.

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

armad, antan do gheibh sí faoirse, & sonas lé tiodhlúicibh corparrdha. Gidheadh a Athair innhuin, atá do ghliocassa fuaithe red thrócaire, ion-das go bfeachand tú gach éntslighe, do thabhairt do chloinde féin, do chum aithne, agas tuigse, do bhrídil do ghrá idh aithreamhail orra. Agas vimesin an tan nach bfoghnaid sonas, & socracht dhoibh, is bés duitse and fin, daibhreas, agas dochar do thabhairt doibh, agas huile chland féin do cheartughadh, agas do smachtughadh mar fin, an mhéid do ghabhais chug-ad ad theaghlaich naomhtha dhiobh. Vime fin atámaoidne na daoine pe-acthacha biodhbhochtafa ag tabh-airt bhuidheachais duitse, lé croidheadhaibh úmhla, ar son gur dheon-aigh tú ar ngairm do chum do théag-haise, agas do theaghluidh, lé smachtughadh aithreamhail, ar son an dim-heasa do rindeadar ar na grásáibh do fhurail tú oraind, anam ar socrachta, agas ar sólais. Oír do beidir leatsa lé

But suche is thy wisdome adjoyned to thy mercies, deare Father,
that thou sekest all meanes possible to bryngē thy chyldrene to the
sure sense and lyvely feelinge of thy fatherly favor. And therfore
when prosperitie wyl not serve, then sendest thou adversitie,
graciously correctinge all thy chyldren whome thou receyvest into
thy howshold. Wherfore we, wretched and miserable synners,
render unto thee most humble and hartie thankes, that yt hath
pleased thee to call us home to thy folde by thy Fatherly correction
at this present, wheras in our prosperitie and libertie we dyd
neglect thy graces offered unto us. For the which negligence,

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

ceirt bhreitheamhnus, find do thoir-bheart, agas do thiodhlucadh, dar nintindibh dúra damanta féin, & dar gcroíeadhbaibh cruidhe cealgacha cloch, anéraic an dimheafain adubhramar, agas anéraic imad ar peacadh fuathmhur fiór ghránda oile, atámaid dagrá oraind féin and fo a tfiadh-nuifefe, mar do rinde tú ar mhóran oile romhaind. Acht cheana a Thighearna atá an mhéidfin do mhaithreas iondadfa, go bfaicear dhúinne gur dheimhuid tú ar nuile peacaíd, agas gur ghoir tú find onuile iodhulacht, agas vrchoid ina rabhamar báite, do chum ard admhala hanmasa, & dium-chur chroiche éigne ar son fhirinde do Tsoisgeilfe ameasg do poibleach, ag denamh fiadhmaise lé tfaidhibhse, agas lé teafbulaibh, agas ni fa mó léd Mhac ionmhuin Iosa, ar gceand & ar gcodhnach, neoch rér thindsgain tú finde do dhenamh cosinhuil, do chum ar mbeith cofmhuiil ris an tan fhoillsi-dheas fé é féin ina ghloir. A Thighearna

and many other grevous synnes whereof we now accuse our selves before thee, thow mightest moste justly have gyven us up to reprobate myndes and induration of our hertes, 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 Christianly reformed, to profess thy name, and to suffer some crosse amongette 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 Jesus Christ our head, to whome thow dost begynne here to fashon us lyke, that in his glorie we may also be lyke hym when he shall appear. O' Lord God,

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

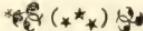
arna, & a Dhé créd finde féin ar abfuil tufa agfoilliughadh na ngráffa. A Thighearna thairife maith dhúinn ar neamh mbuideachas, & ar nuile peacaidh, ar grádh Isla Criofd, a Athair ghrádhaidh médaigh do Sbiorad namhtha féin iondaint fós, do theagasc ar gcroidheadh do ghairm Abba, Athair immhuin, agas do dhaingnighadh dhúfm ar dtogha trioruighthe ag Criofd, agas dfoillfughadh a thoile dhúinn ni fa lia, agas nífa liá, & dar geeangal a tfirindefe. Iondas go bfédam ar mbeatha do chaitheamh, & bás dsulang fa bfirinde fin, & gomadh éidir lind do bhríd oibríge an Sbiroraid adubhramar, cíntus do thabhairt nar gcreideamh, da gach nduine iarrfas oraind é, le caibhneas, agas lé ceart agas lé cóir, mar ataid móran agar nithimradh, agas ag tabhairt sgan daile dhuinn, mar do bheithmaois nar lucht vilc imarcaidh, gomá hamhla idh fin anois ar bfaicfín ar ndeagh bheathaine ag Criofd, bhus éidir leó

what are we upon whome thowe shuldest shewe this great mercye ?
O moste loyngre Lord, forgyve us our unthankefulnes, and all our synnes for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us ; to teache our harteres to cry Abba, deare Father ! to assure us of our eternal election in Christ ; to revele thy wyll more and more towards us ; to confirme us so in thy trewthe, that we may lyve and dye therein ; and that by the power of the same Spirit, we may boldely gyve an accompts of our faith to all men with humblenes and mekenes, that where as they backbyte and slander us as eyyll 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 ngabhaile fan sgandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhrud ó adhbhur na fga ndaile fin. Atamaoid fós gud ghéra tach a Thighearna, an coimhthionolfa do bheandachadh, agas do riaghla dh do mhola dh hanma naomhtha féin. Atamaoid fós gud ghuidhe, thí féin do bheith nar bfochair, agas a measg do chloinde do ní tinol ataimh Diadha féin, agas atamuid gud ghuidhe bheith abfochair, agas abfarradh, ar nuile bhrathar Criosduidhe ar feadh an domhain go himlán. Iondas go madh éidir leó, agas linde do bhríd h bhrofniudhe Sbioraid na firinde, gan féchain do chuntabhairt tfaoghalta, fá bheith agiarraidh honorafa amháin agas do ghloire, agas ag adhmholadh hanma naomhtha atá beanduighthe asaoghal na saoghal.

¶ B I O D H A M H L U I D H



¶ MODH

for whose sake we beseche thee, O Lord God, to guyde, governe,
and prosper this our enterprise in assemblinge our Bretherne to
praye thy holie name. And not onely to be here present with
us thy children according to thy promesee, but also mercifullie to
assist thy like persecuted people, our Bretherne, gathered in all
other places, that they and we, consentinge together in one spirite
and truthe, may (all worldly respects set a part) seke thy onely
honor and glorie in all our and their Assemblies. So be it.



MODH CÉ

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



¶ A N M A I G H I S T I R.
 CIA ina gcreideand tuffa, a óg-
 anaigh ?

An Deiscibul.

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

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

D. Ní fhuilid gan amharus, acht ina na

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

The Master.

In whom dost thou believe, child?

The Disciple.

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

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

F O I R C E A D A L

ondia, gé táid edir dhealaidhthe
adtrí pearsandaibh.

- M. Ané nach bfuilid Dee eile and, aga
ga bfuil comas, agas cumhachta do
peacaidh do mhaitheamh dhuitse,
acht antaondia sin amháin?
- D. Is dearbh nach bfuil sin and, agas
gébé iarras maitheamh a phecadh,
ar chreatuár eile. Acht amháin ar an
Gcruthuighthoir, atá fé ar feachran
fligheadh, agas anaírde aineoluis
thoile Dé.
- M. Cia tug éolas thoile De dhuitse,
mar sin, dorágha nach bfedaíd aing
il no naoimh, ar peacaidh do mhai
theamh dhúinne, acht Diá féin
na aonar?
- D. Briathra Dé féin ina bfuil a thoil
follus donuile ádhamhchloind, &
damhfa gurab fiór an ní adubhra
mar, óir iarraigdh sin oraind, gan mai
theamhnas ar peacadh diarraidh,
acht ar an Nathair neamhdha am
háin anainm a Mhic Iosa Criofd.
- M. Ciondas élé thuigeas tú na bri
athra

distinct in three persons.

- M. Are there no other Gods who are able to forgive thy sin, but
this one God alone?
- D. No truly, and whosoever seeks forgiveness from any other
creature save from the Creator alone, he is in error, and in
total ignorance of the will of God.
- M. Who gave thee thy knowledge of the will of God so as that
thou canst say that neither angels nor saints can forgive our
sins, but God alone.
- D. The word of God himself in which his will is revealed to the
children of Adam, and from which I learn that what we have
said is true, for it requires of us to seek forgiveness of sin
from none but from our Heavenly Father alone in the name
of his Son Jesus Christ.
- M. How then dost thou understand the words

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

thra do labhair Criodl rena Easpuluibh, antan do iarr sé orra, an Soisgél dfoillsiudhadh dona huile chre atuiribh, & an Sbiorad naomh do ghabhail chuca, agas gebé damaitheidis a peacaidh, go maithfeadh sefsean a peacaidh doibhfin, & gebé dá nach maithfidis a peacaidh, nach maitfeadh sefsean a peacaidh doibh?

- D. Is mar fo thuigimfe sin .i. gur iarr Criodl ar a Easpuluibh, agas ar a fliocht, a thrócaire féin, agas a ghráfa dsfurail ar gach énduine, agas an mhéid dibh do dhénadh aithridhe, iadsan na aimsean dfoillsiughadh go rabhadar a peacaidh ar na maith eamh dhóibh. Agas an chuid eile do dhultsfadh aithrighe do dhenamh. Gombedis a peacaidh ceangabite dhiobh, gan amaitheamh dhóibh, agas go ndénadh Diá dighaltus orra.
- M. Créd eile cuid an Tfagairt no an Mhiniústir do maithéamh na peao.

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

- D. It is in this way that I understand them, viz. that Christ commanded his disciples and their successors to urge his mercy and his love on every man, and to preach to them in his name that to as many as repented, their sins were forgiven. And that to such as refused to repent, their sins would continue without forgiveness, and that God would punish them.
- M. What place then has the priest or the minister in the forgiveness of sin,

F O I R C E A D A L.

cadh, antan gheallas fé maitheamh a peacadh dona daoinibh do ní ait-hrighe?

D. Ata antainmsín féin ministir ag fua-fcladh na ceisdefin, óir is inand é ré rágha, agas fear freasdail no fritho-ilte, murfin is sí a chuidín dono-bairfin, freasdal bhiathar Tfoisgel Dé, agas fritholugh na Sacramuinteach do dhenamh, do réir Thiomána naomhtha Dé, agas is ris féin amhain bheanas na peacadh do maitheamh, lé oibriughadh a Sbio-raid naomh, agas nír dheónaидh fé na cumhachta sin dfáith nó Deaf-pol, ní dénduine ele riamh, acht Diofa Criofd féin amháin.

M. Créd ísuim do chreidimh mase-adh?

D. Gurabé Diá Athair Iosa Criofd ar Dtighearna (& ar Nathairne vile) is tosfach, agas is adhbhur prindispalta dá gach vile ní, agas go bfuil fé aga riaghlaadh, as nach dentar én ní gan a ordughadh, agas a fhresdal.

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.

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

Nadhiaidh sin go dtainic a Mhac Iosa Criofd anuas fa saoghal, & gur choimhlion fé gach vile ní mfheadhma dar flánughadhne, & gondeach aidh fé fúas ar Neamh, mur a bfuil fe ar dealaimh an Athar, & gurab aige atá gach vile chumhachta ar neamh, agas ar talmhuin, agas go dtiucfa fé aris asin, do dhenamh bhreitheamhnais ar an tsaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, arfon gurabé brígh, agas neart, & cumhachta Dé é, agas gurabé chuireas agcló nar croidheadhaibh na geallaidh do rindeadh dhúinn an Iosa Criofd. Agas fa dheóigh go bfuil an Eagluis ar na naomhadh, & ar na saóradh ona peacaibh, tríd thrócaire Dhé. Agas go néreochaidh si taréis na beathadhfa, do chum na beathadh futhaine.

M. Ané gurab lór dhúinn sin do thugfin, agas do chreideamh gan én ndeaghghniomh do dhenamh osin

O. 2.

After that, that His Son Jesus Christ came down to the world, and that he performed all things necessary for our salvation, and that he ascended into Heaven, where he is at the right hand of the Father, and that all power is his in heaven, and on earth, and that he shall come again thence to judge the whole world. Farther, that the Holy Ghost is true God because that he is the substance, the strength, and the power of God, and that it is he that impresses on our hearts the promises made to us in Jesus Christ. And finally that the church is sanctified and delivered from her sins by the mercy of God, and that she shall rise after this life to life eternal.
M. Is it enough for us to understand this and to believe without doing one good deed from thence forward?

2 d

209

F O I R C E A D A I.

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

D. Adeirim

- D. No, indeed.
- M. What more does God require of us besides faith?
- D. He requires of us to serve him with our bodies and with our hearts altogether.
- M. How are we to perform this service to him; is it according to the commandments of God, or is it according as men may require of us, or according to our own will and mind?
- D. According to the commandments of God he is to be served, and not according to the requirements of men, or our own mind and will.
- M. Dost thou say that we are not bound to obey the commandments of men, and especially of the rulers of the church, and to serve God according as they have served him?

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

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

M. Créd do bhér ortfa sin do ragha,
ane gurab glioca tussa ina íad?

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

M. Créd eile an tflighe dobáil leafsado
ghabhair chugad do thabhairt
onora do Dhiá, acht an tflighe do
ghnáthuigheadar do tfindsir romhad,
agas do theagaistg an Pápa, agas

O. 3.

D. I say in truth, that we are not bound to follow any practice
which is contrary to the word of God and farther that the
priests imposed many observances on us, which we shall
perform to God to our reproach, and that most of them were
a dishonour to God.

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

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

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

F O I R C E A D A L.

an Eagluis ré fada dhaimfir?

- D. Dobál leamfa an tflighe atá adtiomna Dhé do leanmhuin, óir do bhí sí báite no abfolach, no ar na truailleadh go rómhor, fa naimfir dochuaidh tharaind, do bhrigh shainte, agas ainbfiosa na Sagart, óir madhail lind dul adtéaghais neimhe, agas fa mbeathaid futhain is sí ar flighe dhíreach, briathra Dé deisceacht, agas a aitheanta do choimhéd.

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

- D. Atáid a deith.

- M. Sloind dúinn iád.

- D. Is vrufa dhamfa sin, óir do fhoghlaím mé fad, affan fhitheadhadh caibidil do leabhar Exodus, antan do labhair Diá na briathrafa siós. Is mise an Tighearna do Dhiá, neach tug thuffa a talamh na Heghbrite: agas a teághais na daoirfe, na biódh Dee oilé agad amfhiadhnaisfe. Na dena dhuit fén iomhaigh gráfinnte,

and the church taught for a long time?

- D. I would desire to follow the way contained in the revelation of God, for it was dimmed, or concealed, or corrupted very much, in the time past, through the covetousness and ignorance of the priests, for if we desire to go to the heavenly house, and to enjoy eternal life, our direct way is to listen to the word of God, and to keep his commandments.
- M. Which are the commandments of God or how many are there of them?
- D. They are ten.
- M. Repeat them for us.
- D. It is easy for me to do so, for I have learned them in the twentieth chapter of the book of Exodus when God spoke these words.

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

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

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

Cuimhnidh lá na Sabboide, do chongbhail a sáoire, dena hoibrighe a fé laithibh, agas huile tfaothar, acht a fé an seachtmhadh lá Sabboid no Sathurn an Tighearna do Dhiá, na dena én obuir fa ló fin, na dena féin, agas na dénadhl do Mhac, agas na dénadhl hinghean, no hóglach no do bhanóg

O. 4.

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

F O I R C E A D A L.

lach, no haimmhidhe, no an taisteach-lach bhias taoibh astoigh do dtárus, Oír do rinde an Tighearna neamh, & talamh a sé laithaibh, agas do rinde fe an fhairrge fós, & gach ní dha bfuil inta fin, agas do ghabh fé comhnáidhe an feachtmadhlá, vimesin do bheandaigh an Tighearna an Sathurn, agas do naomh fé é. Tabhair onóir do Tathair féin, agas dod Mha thair, iondas go findfidh do laithear an bférand do bhéra an Tighearna Dhiá dhuit. Na dena marbhadh, na dena adhaltrus, na dena goid, na dena fiadhuise bhereige anadhaigh do chomharfand, na smuain duit féin árus do chomharfand, agas na smuain dhuibh féin bean do chomhursand no a óglach, nó a bhanoglach, nó a bhó, nó a affal, no énni eile bheanas réd chomharsaind féin. Ag fin aitheanta Dé dona daoinibh .i. lé freastal Maoife do chloind Israhel, agas dá fiocht beandaigthe 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 neighbour's. These are the commandments of God to men, that is, by the hand of Moses to the children of Israel and to their blessed race after them.

M. How do you divide these commandments?

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

tafa?

- D. Roindfead ar túis indá thábhaill, & na dhiaighfin andeith naitheantaibh, agas ataid na haitheanta bheanas ris anonoir dhlighid daóine do thabhairt do Dhiá fa ched tabhaill, agas anonóir, agas an comhgrádh dhlighid daoine fén da chele fa dara tábhail.
- M. Ca mhéid aithne dhibh atá fa chéd tábhail?
- D. Ataid a ceathair i. gan dee eile do bheith againd, acht antaondia amhain, na dhiaighfin gan deilbh do dhenamh no do chumdlach, & gan adhragh doibh, an tréas dibh gan ainm Dé do thabhairt nó do ghabhail andimhaoineas, agas fa dheoigh anseachtmhadh lá do cho ngmhail na lá faóire.
- M. Sa chéd aithne mar aniarraнд Diá gan dee eile do bheith againd, ané go bfuil 'nar gcumhachaibh 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 dhíghmaid do naondia fhírindeach, dfurail ar chreatuiribh ele, agas antan domnaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid buidheachas na dtioghlucadh fuaramar ó Dhiá do chreatuir ar neamh no ar talmhuin, anégmhais Dé amhain, no fós antan iarrmaoid fóirighin anma no maitheamh ar peacadh orra, madh aingil madh naoimh fad, atamaoid ag brisseadh na haithnese, agas ag denamh dhee breige dhúinn féin.

- M. Anabrand tú nach cóir dhúinn deilbh no iomhaigh do chumdach, no feacadh no adhradh dhoibh ?
- D. Ataimse aga rágha fin, agas ní mé is údhdar andsin, acht an dara haithne don chéd tábhalla.
- M. Créd do bheir ortsá fin do rádha, agas gur ghnáthach na dealbha, & na hiomhaighe againd fna 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

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

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

- D. Ní bfuil gnathughadh da fhad ar bioth, nach dleaghar a chur as, an-uair is dearbhtha, a bheith anadhaigh aithne Dé, daréir sin dligtheart na hímhaighe, dosgríos arfon go bfuil diá agiarraidh gan a ndenamh, agas gan seacadh, agas gan adhradh dhóibh.
- M. Créd eile an cuimhneachadh bhí as ar Dhiá no ar a naomhaibh againd.
- D. A briathra féin, mar a bfuil fé aga thaifbenadh don tsaoghal, ó bheuluibh a fháitheadh, agas a easpol, sa tfeintionma, agas sa tionma nuaidh atá ar na daingniughadh dhuinn lé páis a Mhic Iosa Criod ar Dtighearna, agas na dhiaighfin, is deilbh fhirinndeach dhó ar mbráthair no ar siúr Christaidhe, atá anamhghar

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

- D. There is no custom however long continued, which should not be given up, when it is proved to be opposed to the commandment of God, and accordingly the images should be destroyed because that God has commanded that they should not be made, nor bowed down to, nor worshipped.
- M. How else are we to be reminded of God and the saints ?
- D. By his own word, as it is made known to the world by the mouth of his prophets and his apostles, in the Old Testament and in the New Testament, and which is confirmed to us by the suffering of his Son Jesus Christ our Lord; and then our believing brother or sister who is in distress is a true representation to us,

F O I R C E A D A L.

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

- M. Is ingnadh nach roibhe fin aga theagafg dar ndaoininibh romhaind, agas é a naitheantaibh Dé?
- D. Doghoideadar na Sagairt sreachranacha a naitheneise on pobul Christoistighe, do chum na ndealbh bfallfafa dochur mar sgáileadhaibh breagacha abfiadhnuise an pobuil na ninadh féin, do tfeachna na saóthar do dhligdis do dhenamh donna poibleachaibh, & fós ar ghrádh na tarbha tromghnáthuighe do bhí an pobal ainbfiossfach do thabhairt doibh anonóir na ndealbh malraighe fin.
- M. Nach bfuil ceadaighthe dhuit v-air ar bioth ainm Dé do thabhairt a bfirinde no ambréig, no créd is modh miond díinn muna bfuil?
- D. Atá cedaighthe dhúinn Diá do thabhairt antan iarras breitheamh oraind

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

- M. It is wonderful that this was not taught to men before now and that it is in God's commandments?
- D. The erring priests stole away this commandment from the Christian people, that they might place these lying images before the people as deceiving shadows in their own place, and so escape the performance of their own duty to the people, and besides from love to the gain they might obtain from the ignorant people in honour of these accursed images.
- M. Is it not lawful for thee at any time to use the name of God either in truth or falsehood, or how otherwise art thou to swear if not?
- D. It is lawful for us to take the name of God when a judge requires us

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

oraind fiadhnuise na firinde do dhenamh aninadh no anait breitheamhnuis, do chur na hégiora ar gcul, agas do chumdach na córa, & afé Diá féin amhain dlichthear do thabhairt andfín, agas ní creatuir eile, ar neamh no ar talmhain.

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

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

M. Ciadas eile is indearbhtha dhúinn ar comhradh féin da cheile antan bhias amharus againd arghlór

to give evidence and to speak truth in the place of judgment, so as to put down evil, and to maintain right, and it is God alone that is to be taken, and no other creature in heaven or in earth.

- M. Are we not to swear in any case by angels or saints, and are they to be less esteemed than God?
- D. That is not allowed us of God, but we are to swear by himself and accordingly it is dishonour to God to swear by angels or saints, and the men who swear by the hand, or nobility, or power of King or Lord, are making them a false support, and are rousing the anger of God against themselves.
- M. How then can we ensure the truth of what we say to each other when we doubt

F O I R C E A D A L.

no ar chomhradh a cheile?

- D. Abramaoid ifeadh, no ata fin mar sin, óir an mhéid bhias do bharr cainte agad ar fin, is o vrchoid tig fú.
- M. Cia é an lá da ngoireand tú an Tsabboid no an sathurrn, no ciondas is cónra a chonghmail faór?
- D. Goiream fin don tfeachtmhadh lá, agas dobé an lá da ngoirmaoidne diafathuirrn ag cloind Ifrahél é, & a fé an la ris a ráitear Día domhnáidh againde na Criostaidhe é.
- M. Créid tug an claochlóidh sin ar an lá.
- D. Ar son chlaochloideadh na nidhbart, óir amhail tug Iosa Criofd a fheoil féin, agas a fhuil na hidhbairt fhírindeach, na fuaine suthain duinne, lé hoffrail na hidbhbaирte fin, agas is da dherbhadh fin duinn do claochlóidh eadh an lá adubhramar romhaind.

M. Créid

what is said by one another?

- D. Let us say yea, or it is so, for whatever thou sayest beyond that cometh of evil.
- M. Which day dost thou call the Sabbath or Saturday, or how is it to be kept holy?
- D. I call the seventh day, the day which was called Saturday by the children of Israel, and it is the day called the Lord's day among us Christians.
- M. What made this change of the day?
- D. The change of the sacrifice, for as Jesus Christ gave his own flesh and blood as a true sacrifice in place of the sacrifices which were typical or figurative, so the true Sabbath is given us, as our everlasting rest, through the offering of that sacrifice, and it is in proof of that the day has been changed, as we have said.

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

- M. Créd í an obair is indenta dhuinn fa lófin.
- D. Ainm Dé deadarghuijhe, & a tfo-isgel déisfeacht, agas comhnaidhe do dhenamh ó oibrighthibh corp-arrdha, acht mun tuga égiontas oraind andénamh.
- M. Maseadh atá cedaighthe dhuínn, oibrighe corporrda do dhenamh fa domhnach, da rabh feidhm iom-arcach no riachtanas a leas oraind maille ré hegiontas no ré huireasfb-huidh.
- D. Atá fin lándearbhtha, óir is don duine do rinneadh an tfaóire da comhfhurtacht, gedheadh ni dligtheart fo do thuigfin, acht ag cásuibh spesialta.
- M. A Níad fo ceathra haitheanta na céad tábhaille bheanas ris an modh mar is intuctha a onóir féin do Dia lé gach aón dínn?
- D. Ifiád gan amharus.
- M. Na fé haitheanta eile do aírimh tú, cíá ré mbeanaid?
- M. What is the duty incumbent on us on that day?
- D. To call upon the name of God, to hear the Gospel, and to rest from bodily labour, except in cases of necessity.
- M. Then it is lawful for us to perform bodily labour on the Lord's day, if there be a necessity for such work, or if there be want pressing us?
- D. That is clear, for the Sabbath was made for man's comfort, yet this is not to be understood, except in special cases.
- M. Are these the four commandments of the first table which regard the manner in which God is to be honoured in each of them?
- D. Yes, verily.
- M. What do the other six commandments which thou hast recited regard?

F O I R C E A D A L.

- D. Rer gcomharrsnaibh .i. ris anónoir, agas ris an orraim, agas ris an vmlacht dhlighmaoid féin do tha bhairt dar naithribh, dar maithribh, dar nuachtaranaibh Spiratalta agas Teampuralta, agas gach aón againd féin daroile do réir aitheanta, agas thoile Dé.
- M. Ané go bfoghnand duínn do choimhlinadh, agas do choimhéd na naitheantaghfa, gan gniomh no obuir do dhenamh na nadhaigh?
- D. Ní lór fin amhain, acht maille ré gan gniomh do dhénamh na nadhaigh, atá dfiachaibh oraind gan smuaintiughadh, no toiliughadh na nadhaigh?
- M. Agas an édir leatfa na haitheanta diadhafa do choimhlinadh fa modh mór naomhthafa .i. gan gniomh no toiliughadh do dhenamh na nadhaigh?
- D. Ní hédir cheana liumsa, & nirbhédir lé hénneach dothiol adhaimh na haitheanta do choimhlinadh mar
- D. They regard our neighbours, namely, the honour, the respect, and the duty which we owe to our fathers and mothers, our spiritual and temporal rulers, and to each other according to the command and will of God.
- M. Is it sufficient for the fulfilment of these commandments that we do nothing against them?
- D. No verily, but besides doing nothing against them, it is required that we neither think nor will any thing against them.
- M. And art thou bound to fulfil these commandments in this most holy manner, that thou must not will or do any thing against them?
- D. It is indeed impossible for me, nor was it possible for any of the race of Adam, to fulfil these commandments.

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

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

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

D. An Sbiorad náomh.

M. Mafeadh antán bhéras Diá an Sbiorad naomh dhuifse, an éidir leat andsin a gcoimhlinadh go hiom-lán nó go huilighé?

D. Ní héidir fós.

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

D. Is fior fin.

M. Créd í mafeadh an tflighe lé bfa-
ghand tuffa flanughadh, agas faor-
P.

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

M. Who then is it that fulfils them in thee or for thee?

D. The Holy Spirit.

M. When God gives thee the Holy Spirit must thou then keep them perfectly?

D. No, verily.

M. How is that? and that God curseth every man who does not fulfil his law and his commandments in every point.

D. That is true.

M. How then canst thou obtain salvation and

F O I R C E A D A L

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

- D. Bás & páis an Tighearna Iosa Criofd, is en tflighe tflanuighe dhamh.
M. Ciondas atá sin firintheadh ?
D. Atá mar fo, nach raibh éruic eile and do ghébhadh an Tathair vaind ar son ar peacadh, acht bás, & pais a Mhic, agas nir choimhlion énduine an lagh diadha, acht é amháin, agas ar bfulang bháis dó, tug sé beatha dhuíne lena bhás, agas ag coimhlinadh an lagha dhó is ar arfóinne do choimhlion fé é, agas da bhrigh sin do rinde se ar fithne ré Dhiá Athair.
M. An bfuil dfiachaibh ortfa buide-achas do thabhairt do Dhiá dachioind fin? no gach ní ar a mbia tféidhm diarraidh air?
D. Atá go deimhin, agas doním sin amghnáth vrrnaidhibh.
M. Cia ré ndenand tú hurraidhe?
D. Ré Día Athair a hucht, & anainm a Mhic
deliverance from the curse of God without fulfilling the law and the commandments?
D. The death and suffering of the Lord Jesus Christ is the only way of salvation for me.
M. How is that true?
D. Thus, that there was no other satisfaction which the Father could receive for sin from us but the death and suffering of his Son, and no man has fulfilled the Divine law but He alone, and upon his suffering death, he gave us life through his death, and on his fulfilling the law, it was for us that He fulfilled it, and accordingly he made our peace with God the Father.
M. Art thou bound to give thanks to God for this? and for every thing which thou must ask from him?
D. Yes verily, and I do so always in my prayers.
M. To whom dost thou pray?
D. To God the Father, from the bosom and in the name of

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

a Mhic Iosa Criofd ar Dtighearna.

M. Nach dena tú vrrnайдhé ré Muire
Oigh Mathair Iosa, agas ré haing-
libh, agas ré heaspalaibh Dé, agas
ré naomhaibh ?

D. Ní dhén feasta, óir ní fhuil Aidhne
againd edraind, agas Diá Athar do
chofg a fherge, acht Iosa Criofd
amhain.

M. Atá tuffa marsin ag tarcaisne ar
mhuire, & ar ainglibh, & ar naonih-
aibh, ar son nach iarrand tú orra,
guidhe do dhenamh ré Diá ar do
tson.

* D. Ní fhuilim, agas dobo leasg team
tarcaisne do dhenamh orra, óir a-
táid beandaighthe ó Dhiá, gedhe-
adh ní bheanand doibh offic Chri-
osd do ghabhail chuca, & ní bhe-
nand rinde fin do thabhairt doibh.

M. Nach gabhand Criofd impidhe a
Mhathar oruinne dar saóradh ?

D. Ní fhuil impighe no aidhneas dfi-
achaibh uirrefo 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

F O I R C E A D A L

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

- M. Créd ele a nonóir bhéras tú donaí naomhaibh, agas do Muire ?
D. Onoir ísmó fhedaimse do thabhairt doibh. Diá dághmoladh ar son a dtogha, agas a faorrtha dá ghrá-fuibh, agas da throcaire féin, anuair nar thuilleadar, acht damnadh, & na dhiagh fin a ndeaghbhetha do leanmhuin mar is áil lé Diá a ghrásta féin do dhórtadh orra.
M. Créd ele dhénas tú red pátrun no red naomh duthaidh, nach guidheand tú é mar do rindeadar do tfindfir romhad ?
D. Ní ghuidhim fós, & is seachrán do bhí ar mo tfindsearaibh, dodhíth eoluis an Scriptuir dhiadha, óir mu na bheith ainbfios orra, nibhiadh pátrún ele aca acht Criofd, oir is valdhesin atá ar naimm againd, Criofd flaigne

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

- M. What honour then shalt thou give to the saints and to Mary ?
D. I may give them the greatest praise. I may praise God for their election, and their salvation by his grace and mercy, when they merited nothing but damnation, and after that for their holy lives, which they lived as God willed to pour his grace upon them.
M. How then shalt thou deal with thy patron or thy national saint if thou pray not to him, as thy forefathers did ?
D. I do not pray to him, and it was error in my forefathers and want of Knowledge of the Divine Scriptures, for if they were not ignorant, they would have no patron but Christ, for it is from him we derive the name of Christians

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

ftaighe do rághá rind, agas issé dó
chriochnайдh, agas do dhaingnigh
ar flánughadhne, agas flánughadh
agas fóiridhin na nuile naomh ó
thofach an domhain.

- M. Ciondas maseadh do báil leat crábhugh do dhénamh no vrarnaighe?
no aní do thoil an crábhudh do sgríos go huilige?
- D. Narlége Diá sin damhsa do smuaingtughadh no do labhairt, sgríos crábhuidh, acht ifeadh do báil leam, mar iarras Diá oram féin, agas ar gach Crostaighe ele, crábhadh do chumhdach, agas vrarnaide do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neisteacht, agas ar niarratus do thabhairt dúinn.
- M. Caidh é an cor mar bhudh ail leat sin do dhenamh, no an nós núa do báil leat do ghnáthughadh nar ghnáthraigheadar do tsíndis ag bre athnughadh gurab gliocca thu féin ina íadsan vile?

P. 3.

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

- M. How then wouldest thou worship or pray? Or wouldest 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 wouldest thou wish to do this, or what is the new way which thou wouldest seek to practise which thy forefathers never practised, believing that thou art wiser than they all?

F O I R C E A D A L

- D. Ní fhuil gliocas indamfa no an duine ele, acht mar is toil lé Día a thioghlaice féin do róind ar gach aón do nadhamchloind, agas ní ni nuá do báil leam do chuma, acht an riaghail agas an tordughadh vrrnaidhe do fhágamh ar Slánuightoir Iosa againd, sin do leanmhuin, agas do ghnáthughadh fa cháno in a dtuigmaoid féin é do réir riagh la an Sgriobtuir dhiadha.
- M. Cait a bfuil an riaghail vrrnайдhe sin cumtha fa Scriptuir.
- D. Sa sefeadh Caibidil do Tsoisgel Matha lé beul Iosa Criofd féin, ag tabhairt foirme vrrnайдhe da eafpolaibh, aga radhá riú a nguidhe do dhénamh marfo, ar Nathairne atá ar neamh, &c.
- M. An lór dhúinn ar nurrnайдhe do ghnáthughadh marfin, gan feirbhís ele do dhenamh do Dhiá, acht ar nguidhe féin amhain?
- D. Ní lór.
- M. Cred ele do bharr ar sin ata dfia-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 choimhlínadh go feadh ar gcumhacta, agas na Sacramuinte naomhtha do ghnáthughadh an Eagluis Dé, mar tséalaibh agas mar tfuaiteantassaibh ar flánuighe.

- M. Ca mhéid Sacramaint atáid an Eagluis Chriosd ar Dtighearna.

- D. Atáid dá Tfacramaint, Baisteadh agas Suiper an Tighearna.

- M. Caidhé na cuig Sacraminte ele do ghnáthuigheadh againd roimhe fo?

- D. Ní cóir Sacramaint do rádh riúfin do réir an Scriptuir, ge do chuindar daóine, mar Tfacramaintibh í-ad, & ós féladha flánuighe na Sacraminte, ní dhilighéand én neach agcuma acht Diá féin, neoch iflé cumhactaibh a Sbioraid, oibrigh-eas flanughadh chloinde hádhaimh na gcroideadhaibh, antan ghabhaid fad.

- M. Créd í ciall Tfacraminte an Bha-

P. 4.

- D. To keep the commandments of God perfectly so far as in our power, and to observe the holy sacraments in the church of God, as seals and signs of our salvation.

- M. How many sacraments are in the church of Christ our Lord.

- D. There are two Sacraments, Baptism and the Lord's supper.

- M. What are the other five Sacraments which were observed by us heretofore.

- D. We should not call these Sacraments according to the Scriptures, although men observed them as Sacraments, and as the Sacraments are seals of salvation, no one has any right to appoint them but God, who by the power of his Spirit works salvation in the hearts of men when they are received by them.

- M. What is the meaning of the Sacrament of Baptism?

F O I R C E A D A L

ifidh?

- D. Is inand ciáll dó againde na Criostaithe, agas an chíall do bhí ag teascadh timchill ris a ráitear circumcisio fa tseintiomna .i. glanadh ó pheacadh do béarar dúinn and.
- M. An and fa nuaicte atá an bhrighfin na daóine baistear les do għlanadħ ó peacadh?
- D. Ni hand, acht Sbiorad Dé oibrigeas, glanadh no maitheamħnas na peacadħi agcroidheagħaibh na ndaóine, chuireas an fuaiteantas naomhthasa impa, nó għabbas chuca ē, & ifé ciáll nó suim an Bhaiftidh fo fios .i. go nglantar iná Bhaiftidh għad għażiex Criostaidhe lé fuil Iosa Criost, nó lé bhrigh dhórtajha a fhóla, agas nadhiaiġħfin go bfuil dfiachaiibh oraind, ar naithbħreith do thuigħin, agas beatha bheand-aigħthe naomhthha nuaghlan do gháthugħadha ofin fuas.
- M. An bfuil ceadaiġħthe do mhná-ibh baisteadħ do dhénamħ deagla
- D. The meaning of it is the same among us Christians, as that of the cutting around, called circumcision in the Old Testament, viz., cleansing from sin which is given to us in it.
- M. Is it in the water that there is efficacy to cleanse those who are baptised from sin?
- D. No, but the Spirit of God who works cleansing or the forgiveness of sin in the hearts of the men, who put this holy sign upon themselves, or who receive it unto them, and the meaning or purport of this Baptism is that in his Baptism every Christian is cleansed by the blood of Jesus Christ, or by the efficacy of the shedding of his blood, and after that we are bound to apprehend our regeneration, and to live from thenceforth a blessed, holy, and pure life.
- M. Is it allowed to women to baptise from fear lest infants should die early?

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

bháis dfaghail go luath don chloind bhig?

- D. Ní fhuil gan amharas, óir atá toirmisce do mhnáibh briathra Dé do tsearmoín, agas ní dleaghan na Sacraminte do fhreathal acht le Searmoín briathar Ndé, agas mar sin ní cóir do mhnáibh baisteadh do dhenamh.
- M. Créd ele dá ndeachadh an leanamh dég gan Bhaisteadh, nach baoghlach dhó adhamnadh ar son bheith gan Bhaisteadh dhó?
- D. Ní baoghlach, óir dá ngearra Diá a Tsaoghal, & é ar dteacht do tfliocht Chrioflaighe dheagh chreidmigh, agas rún vmlha do ghabhail an Bhaistigh aca dhó, ní fhuil cuntabhairt dhamanta andsin, gidheadh ní cóir gan a Bhaisteadh da fine Diá a tsaoghal nó gomadh intuchta do chum na Heaglufe é.
- M. Créd í anacmhaind is cóir do bheith ag denamh an Bhaistigh.
- D. Briathra Dé, agas vifce do bheith
- D. No it is not, for women are forbidden to preach the word of God, and it is not right to administer the Sacrament but with the preaching of the word of God, and on that account women should not baptise.
- M. What if the little child die without Baptism, is he not in danger of perishing through being unbaptised?
- D. There is no such danger, for if God shorten his days, and that he is born of Christian parents of pure faith, who proposed receiving baptism for him, there is no danger of damnation there, yet it is not right that he should not be baptised, if God spares him, or that he should not be admitted into the church.
- M. What should be the outward observance in Baptism?
- D. That the minister use the words of

F O I R C E A D A L

- ag an Ministir, & gan na neithe ele
do gnáthuigheadh roimhefo fa Ne
agluis papanaidh do bheith aige.
- M. Créd do bhéir ortfa sin do rágha ?
D. Do bheir cheana, gun fundamuint
nó bun aig na Papanachaibh na
modh Baistidh féin, óir ní fhéadaid
anós Baistidh atá aca do chumh-
dach lé Scriobhtuir diadha, agas ní
na gcanóin choimhidigh nach dtu
igeand anpobul dligtheair a fhre-
astal, acht fa chanóin choitchind thu
igfeas an coimhthinnol go huilliche.
- M. Créd da ngoireand tú Suiper an
Tighearna.
- D. Goirem sin do Tfacramuint chuirp,
agas fhola Iosa Criosd.
- M. Ciondas is coir sin do fhreafdal no
do chaitheamh no créd an chiall a-
tá ag an Tfacramuint sin.
- D. An modh freastail is cóir dobheith
ar an Tfacramuintse ata sin follus fa
sefeadh Caibidil fithead do Tfo-
isceul Matha fa gceathramhadh Ca-
ibidil dég do Tfoisceul 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 Sacrement of the body and blood of Jesus Christ.
M. How should that Sacrement be administered or received, and what does it signify.
D. The mode of administering that Sacrement is clearly shewn in the twenty sixth chapter of the Gospel of Matthew, in the fourteenth chapter of the Gospel of Mark,

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

dara Caibidil tar fhithid do Tsoifcel Lúcais, agas fa naon Chaibidil dég don chéd Ebistil do scriobh Pól do chum na Gcórntach.

- M. Nach é fin an modh bhudh gnáthach fa naifreand?
- D. Ní hé go dearbh, óir atáid go díreach anadhaidh a chéile, nós freastail na Sacramaintese do reir Chriofd, agas na suibhisceul, agas na neaspal, & nós anafrind Papanaidh.
- M. Ciondas ele is cóir an T sacramintse do fheastal?
- D. Lé haran agas lé fión do réir mar atá ordluigthe ifna Caibidilibh a-dubhramar romhaind.
- M. An bfuil antaransin, & an fión acht mar gach aran ele no gach fión ele?
- D. Ni hinand doibhfin, óir is aran naomhtha, agas fión naomhtha taréis ambeandaighthe íad, agas ní claochloighthear substaint anarain no an fhíona, gedheadh goirthear corp Criofd, agas ful Chriofd dibh go dingmhalta, óir is í náduir na

in the twenty second chapter of the Gospel of Luke, and in the eleventh chapter of the first epistle of Paul to the Corinthians.

- M. Is not that the mode that was usual in the mass?
- D. No indeed, for they are directly opposed to each other, the mode of administering this Sacrament according to Christ, and the evangelists, and the apostles, and the mode followed in the Popish mass.
- M. How then should this Sacrament be administered?
- D. With bread and wine as ordered in the chapters we have mentioned already.
- M. Are this bread and this wine just like any other bread and wine?
- D. No, for after they are blessed they are holy bread and holy wine, but the substance of the bread and of the wine is not changed, yet they are called the body of Christ and the blood of Christ truly, for it is the nature of Sacraments that

F O I R C E A D A L

Sacramuinteadh ainm an neithe darab Sacramuinteadha fad do bheith orra.

- M. Ané nach bfuil agas feoil Christoí andsin mar rug anógh é, & mar do céadadh go corporrda é.
- D. Ni fhuil sé mar fin and, óir atá fe go corporrda ar dealaimh an Athar ar neamh, mar theagaisgeas air teagail an chreidimh dhúinn, acht gé tá sé go Spioratalta lena chumha chtaibh fa Sacramuint naomhthasain
- M. Créd elé tábhacht na Sacraminte dhuinne rena caitheamh?
- D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramaint go diongmhulta, fa modh inar ordúigh Iosa ar Dtighearna dhúinn, caithmaoid, agas ólmaoid feoil, agas fuit Chriost go spioratalta, agas beathraighearth ar nanmada lé corp, & lé fuit Iosa Criost do chum na beatadh futhaine, & ní hand fanaran naomhthasa, is in iarrata dhúinn an flanughadh fin, acht ar neamh ag tóghail

the names of the things of which they are Sacraments should be given to them.

- M. Are not the flesh and the blood of Christ present as the virgin bore him, and as he was crucified in the body.
- D. No, for his body is at the right hand of the Father in heaven, as the article of our faith teaches us, although he is spiritually with his power, present in that holy Sacrament.
- M. What farther efficacy is there in our use of the Sacraments?
- D. There is much indeed, for when we use the Sacrament aright, in the manner which Jesus our Lord commands, we eat and drink the body and the blood of Christ spiritually, and our souls are nourished by the body and the blood of Jesus Christ unto everlasting life, and it is not in this holy bread that we should seek our salvation but in heaven by raising up our minds to

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

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



¶ A L T A C H A D H R O- imh bhiadh

ATÁID na huile, ag feitheamh ar do
fhreastalfa, a Dhé & a Thighear-
na, dfagħail bheathadh odlaimħse fa-
naimfir imchubhaidh. Is tuffa thoir-
bhreas ambeatha dhóibh, agas ifiadfan
chrūndigħeas i, agas lé foscladh do
laimefe, lontar iad dá gach vile dħe-

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 trúcaire, atama oid guteadarghuidhe, do grafta do dhórtagh orainde do chland, & find scín agas na tióghlaicthese dogheibh-maoid od laimh thrócairidhfe do bhe andachadh, anainm do Mhic Iosa Criofd ar Dtighearna.

¶ BIODH AMHLVIDH.

¶ Altachadh taréis bhídh.

DEnadh gach vile chinelach ar Dtighearna Diá dadhmoladh, denadh fós gach vile phobul sólas, & subhachas ag ardmheas, agas ardmholadh a throícaire. Oír atá a chaibhneas agas a ghrádh aithreamhail ar na dhor tadh go faidhbhir oraind, & mairidh a fhírinde tré bhioth fior.

Ar Nathairne atá ar néamh &c.

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

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

So be it.

GRACE AFTER MEALS.

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

Our Father which art in Heaven, &c.

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

So be it.

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

¶ Altachadh ele roimh proind.

ATÁID suile gach én neith ag fech-
ain suas, agas ag denamh muin-
idhne assadfa a Thighearna, is tú do
bheir doibh bíad, agas beatha anam
iomchubhaidh, is tú fhoisceolas do
lámh thoirbheartach, agas linas led
bheandachadh gach vile bheó chre-
atur. A Thighearna mhaith beandaigh
finde, agas do thioghlaice andfo do
gebhmaoid od mhór thoirbeartas tríd
Iosa Cíofid ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachadh taréis proinde.

GLÓIR ag moladh, agas mó ronóir
duitse a Athair vile chumhach
taigh. Neoch dod mhaitheas neamh-
meaftarrdha do chruthaidh duine do
reir fhioghra féin, & do chofmhuluis,
neoch fós do bheathaigh é, agas atá
gach énla ag beathughadh gach vile

ANOTHER GRACE BEFORE MEALS.

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

GRACE AFTER MEALS.

Glory, praise, and honour, be unto thee, most merciful and
omnipotent Father, who of thine infinite goodness hast created
man in Thine own image and similitude, who also hast fed and
daily feedest

A L T A C H A D H.

bheó chreatuir lédláimh is truime toir bheartus, deonaigh dhúinne mar do oilis ar gcuirp thruaillighe les an mbeathaigh chorporrdhafa, go ma hamh-luidhsin is toil leat ar nanmáda dolinadh, do thugse fhoirfi briathar mbéo do Mhic immhuin Iosa Criofd, da dtiubhram glór moladh, agas onóir anois, agastré bhioth fiór.

Biodh Amhluidh. Ar Natharne, &c.

¶ Altachadh ele roimh proind.

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

ALTACHADH.

ghnáthughadh fa modh measarrdhá,
as gotiúcsa doileamhain ar gcorp, ar
nanmada do bheith vñhal, do ghlua
facht in gach vile dheaghghniomh,
dághmoladh hanma naomhthasa tríd
Iosa Criosd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachach ele taréis Bhídh.

DIÁ na glóire, agas na gnáth síth-chaine, an tí do chruthaidh, agas do tsáor, agas do bheathaighanois find, goma beandaigthe é tré bhioth siór. ¶ Biodh Amhluidh.

DIÁ do choimhéd a Eagluse go huilighé : Dia do chomhfhur-tacht na ndaoine atá gan chomhfhur-tacht aca : A Thighearna médaigh ar gcreidimh : a Thighearna ar grádh Criosd do Mhic dena trúcaire ar na cinelaibh, & ar na poibleachaibh, aga bful do Tñoisceul aga fhoillsiughadh go firindeach, agas mar a bful 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

B E A N D V G H A D H

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

¶ M O D H B E A N D A-
ighthe luinge ag dul dionda
idhe na fairrge.

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

¶ Fregra chách.
Go mbeandaighe Diá Athair í.

¶ An Stiu.
Beandaidhidh ar long.

¶ Fregra.
Go mbeandaighe Iosa Criofd í.

¶ An Stiu.
Beandaighidh ar long.

¶ Fregra.
Go mbeandaighe an Sbiorad naomh í.

¶ An Stiu.
Créd is eagail libh is Dia Athair libh ?

¶ Freg.
Ní heagal én ní.

¶ An Stiu.

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

Our Father which art in &c.

T H E M A N N E R O F B L E C H I N G A S H I P O N G O I N G T O S E A.

Let one of the crew say thus .i. The Steersman. Bless our ship. The rest respond, may God the Father bless her. The Steersman. Bless our ship. Response. May Jesus Christ bless her. The Steersman. Bless our ship. Response. May the Holy Spirit bless her. The Steersman. What do ye fear and that God the Father is with you ? Response. We fear nothing.

L V I N G E.

¶ An Stiu.

Créd is eagail libh is Diaí an Mac libh.

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

Créd is eagail libh is Dia an Sbiorad naomh libh?

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

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

¶ Biadh Amhluidh.

Q. 2.

The Steersman. What do ye fear, and that God the Son is with you. Response. We fear nothing. The Steersman. What do ye fear and that God the Holy Spirit is with you? Reponse. We fear nothing. The Steersman. May the Almighty God for the sake of his Son Jesus Christ, through the comfort of the Holy Ghost, the one God who brought the children of Israel through the Red Sea miraculously, and brought Jonah to land out of the whale's belly, and brought the apostle Paul, and his ship, with the crew, out of the great tempest, and out of the fierce storm, save us, and sanctify us, and bless us, and carry us on with quiet, and favouring winds, and comfort, over the sea, and in to the harbour, according to his own good will. Which thing we desire from him saying, Our Father which art in heaven, &c. Let all the rest say, So be it.

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

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

Inte atá fonas is fíth,
Gan donas, gan dith go bráth,
Go dtí do Ríge is do reacht,
Go sgaoile do cheart ar chách.

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

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

Na fiachasa dhlighir dhíun,
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 are merciful to us,
Our daily bread each day
Give us without stint or delay
Those debts which we owe to thee
Forgive us, without exacting them always,
Forgive to us all our sins.

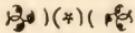
A N P A I D E A R.

Amhail mhaithmaoid féin do chách.

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

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

¶ Ar Nathairne, &c.



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

Our Father, &c.

T L E I T H S G E L L A G H
amhail.

ATÁ a fhios agamfa, go ndénad daoine cúirialta édtroma, sgeig agas fochuimheadh, fanaamhad fan tfaóthar mbeagfa, ar son gan snas fileadh do bheith ar na briathraibh, agas gan chruás do bheith ifna foclaribh, agas matá vireafbhuidh shoclocharta no chearta scribhtha, nó litre aninadh litre na leabharfa, ní hingnadh fin do bheith amhlúidh, ar son nach raibh énfhocal gaoidhelce ag fear bhuaile an chló, acht do thuairim no do bharamhail an cló do chur fiós. Agas atá fós a dheirbhfhios agam, go ndénaid na Papanaigh, agas go spezialta na seán Tsagairt scáiteacha, sgeith ascandaile amadhaigh féin, agas gúr-ab míchlu, agas masla mó luaidhidh-eacht vathadh ar son mhoibre, ged-headh nimesde fin, agas adeirim do réir pól, da ndenaind toil na ndóine nachar shearbhonta dileas do Chriostl mé, agas fós ni mesle an fhírinde

A LAWFUL APOLOGY.

I know well that ingenious, careless men will ridicule and laugh at, and mock this little work because that the language wants the polish of the poets, and because the words want force; and if there be a defect in the words used, or in the mode of writing them, or if one letter be substituted for another in this book, this is not to be wondered at, as the printer had not one word of Gaelic, but printed by chance or by guess. And I know full well that the Papists, and especially the old abusive priests will vomit scandal against myself, and that my reward from them for my work will be defamation and reproach, but I am not the worse of that, and I say as Paul said, that if I do the will of men I am not a faithful servant to Christ, and farther the truth does not suf-

LEITHSGEL LAGHAMHAIL.

rinde na daóithe dá dimoladh, agas
murtá arún agam cuidiughadh les
na Criostaidhibh simplidhe ghéblas
mo dheaghthoil lé gean maith, agas
nach gcuireand mhuireasfhadha an
athais oram, mar sin don taoibh eile
budh fadogh fúm, cáineadh na pápanach
dombhrofnughadh, do tsíor
labhairt, agas do tsíor scriobhadh na
firinde, agas do tsíor nocthadt a nurn-
choidefan ar fad mo bheathadh go
himlan, oír ní dheachaidh fáith nó
easbal no Mac Dé féin as, gan toibhe-
im dfaghail óna sagartaibh, agas ó
naimhdibh na firinde, gedheadh ru-
gadar buaidh lé fóighide, tre chumh-
achaibh Dé, do naondia fhírindeach
sin adrí pearfandaibh .i. An Tathair

trén trócaireach, agas an Mac mai-
feach mírbhuileach, agas an Sbio
rad neartmhar náomh, biodh
gach vile orraim onóir a-
gas ardghlór 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.

¶ R A N D.

- ¶ Maig darab foirbh an faoghal,
A mhoirnd is maig do ghébhadh
Dambé ar frían ris an faoghal,
Baoghal riár Dé gan denamh.
- ¶ Do chuir don chroindfa an chíogha
fondfa diona um fhuil ébha.



¶ DO C R I O-

C H N V I G H E A D H A N
leabhrán beag fo, lé Heafbug Indfeadh gall, an .24. lá do Mhi Aprile fa feachtmhadh bliadhain tar thri fithid agas ar chuig céd, agas ar Mhile bliadháin dandaladh ar Dtighearna Iofa Criofd. Sa gcuigeadh bliadháin 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.

This little book was finished by the Bishop of the Isles on the 24th day of the month of Aprile in the fifteen hundred and sixty seventh year of the annals of our Lord Jesus Christ. In the twenty fifth year of the reign of the most powerful Queen Marie, Queen of Alban.

The Grace of God in its beginning we are,
It has not yet reached an end.

ÆLDRIDGE

ÆLDO BVAILE

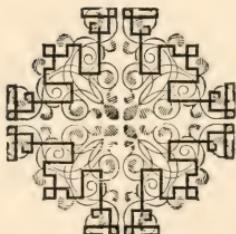
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24. APRILIS. 1567.

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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 'mhòr,' read 'mhór.'
- Page 18, line 8, for 'dhas,' read 'dhaó.'
- Page 36, line 4, for 'isè,' read 'isé.'
- Page 40, line 4, for 'dfoillsiughadh,' read 'dfoillsiughadh.'
- Page 52, line 18, for 'suas,' read 'suás.'
- Page 53, line 13, for 'mheidsín,' 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 'tbabhairt,' read 'thabhairt.'

Page 18, lines 8-9 for dhas.-ine read dhao.-ine.



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