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THE BOOK
OF
COMMON ORDER

TRANSLATED INTO GAELIC ANNO DOMINI 1567

EDITED BY THOMAS M'LAUCHLAN, LL.D.

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

EDMONSTON & DOUGLAS, 88 PRINCES STREET.

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

March 1873.

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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

*

* they are fairly exact translations of graces in the Confessions of Faith II 256-60.

also peculiar to Carswell's work. In one part, pp. 39-42, the English and the Gaelic division of the chapters do not correspond.

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

THOS. M'LAUHLAN.

EDINBURGH, *March* 19, 1873.

NOTICES OF BISHOP CARSWELL.

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

¹ 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^{ns}. Carswell, *Pauper*.' This last term must, however, be understood as merely meaning that in the division of the students, usual at the time, into 'divites' and 'pauperes,' he was classed among the latter, or those who paid a less fee than the others, or were able to live less expensively, such being usually of the middle classes of society at the time.

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

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

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

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

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

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

¹ Wodrow Miscellany, p. 286.

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

In 1564, Carswell was appointed Titular Bishop of the Isles. It appears from the Register of the Privy Seal¹ that Mr. Patrick M‘Lane having by the Queen’s recommendation been elected Bishop of the Isles and Abbot of Icolmkill, but from the state of his health and other circumstances being unable to fulfil these offices, he resigned his right to Mr. John Carswell, in consideration of a yearly pension for his support ; and on the 12th January 1564-5, Mr. John Carswell got from the Queen a grant for life of the whole revenue, lands, and possessions of the Bishopric of the Isles and Abbey of Icolmkill, on condition of his paying a yearly pension to Mr. Patrick M‘Lane for his support, and also paying the stipends of the ministers planted within the Bishopric, and relieving the Queen thereof. This gave him a claim to the revenues of the ancient see. The amount of these was not great, for previous to his time they had been greatly dilapidated by his predecessors, and of the remnant that existed there was manifestly much difficulty in raising any part. In the letter to Mr. Campbell, already quoted, he says on this subject :—‘ Bot in
‘this mater of Teindis, it is nocht myne, bot the
‘factouris. And zit gif George vald remember how

¹ B. xxxii. p. 126.

‘ reasonable I was in my ansuer to him, I wonder that
 ‘ he repositit 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 weil content, owther to continew, or ellis to
 ‘ forgif the haill mater. Howbeit, I can nocht forgif to
 ‘ do my sobir diligens in furdurance of the Kirk : For
 ‘ this standis the mater in this cuntrie ; gif we craif our
 ‘ stipendis, and remitt tham nocht at thair plesouris,
 ‘ than our preching is onprofitable ; and gif we remitt
 ‘ tham, than the travell can nocht be sustenit, for falt
 ‘ of sustentatioun of the travellaris ; and of sum our
 ‘ travell nocht the better allowit, altho we became
 ‘ beggaris.’

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

¹ Keith's Bishops.

‘and Abbey in the Roman Court.’ Keith remarks upon the presentation, that ‘all this provision was, no doubt, made with a view that he might dilapidate the temporality to the family of Argyll.’ This statement, however, is not consistent with a statement previously made by the writer himself; for, in his notice of John Campbell, whom he makes the predecessor¹ of Carswell, he states that ‘He dilapidated most part of the benefice in favour of his relations; and some heritable jurisdictions he conveyed to his own family of Calder.’ It seems very probable that Carswell has been mistaken for Campbell, and that charges have been made against him of which he was in a large measure innocent. The low state of the diocesan revenue seems to have been more his misfortune than his fault. At the same time, there is reason to believe that it was through Carswell the Argyll family became Commendators of the Abbey of Iona,—an office from which they derive some privileges to this day.

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

¹ According to the Register of the Privy Seal, M’Lane, as already noticed, was the immediate predecessor of Carswell, and this John Campbell was his successor; for it is recorded (B. xi. pp. 75, 104) that John Campbell, Preacher of the word of God and Prior of Ardhattan, 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 ‘ iugement and credit sum part facill. Becaus ze writt ‘ as ane mening that ze think the world and induellaris ‘ thairof turnand to(o) fast; and indeid I feir the ‘ samin to be maist trew in generall: God forbid it be ‘ so in all speciallis. As for my awn part, concerning ‘ fast turning in Goddis causis or the faythfullis, I hoip in ‘ God, be assistance of his Spreit, to haue them dissaut ‘ that so vald report of me (gif zour mening be thus).’

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

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

That the memory of Carswell is unpopular in Argyll-

¹ Acta Parl. ii. 546-7.

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

It is clear that Carswell had an earnest desire for

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

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

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

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

LAOIDH.

LEIS AN EASPUIG CARSWEL (IN MS.)

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

Eoin a bhaile so shuas,
Gur truagh nach tuigeadh tu am bàs ;
Nach faic thu fear na h-uaille shìos,
'Us am feur uaine trid ro' 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' bhí air bhord na h-uaigne,
 Ged bu tu bu bhuain air bith.

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

Cuiridh iad thu'n ciste chumhainn,
 Aon bhrat lin do bhí 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 bí' dh do chairdean, 's do luchd comuinn,
 'G a ghearradh mu d' bhonnaibh shíos.

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 bí do shàth,
 Bheir iad leat gu beul an t-sluic ;
 Làmh an tí bu chaoimh air uaire,
 Uir gu tiugh 'g a shluaistreadh ort.

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

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

HYMN.

BY BISHOP CARSWELL.

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

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

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

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

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

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

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

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

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

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

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

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

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

In English—

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

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

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

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

“There is a tradition that he ordered his remains to be deposited in the Priory of Ardchattan, about forty miles distant from Carnassery. The day of his interment was marked by a violent storm, which occasioned much distress to the great concourse of people who attended the funeral, carrying the bier on their shoulders, according to the custom of the times; so that to this day, when there is a tempest of more than ordinary violence, there is a common saying among the people, ‘There has not been the like since Carswell’s funeral day.’”⁵

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

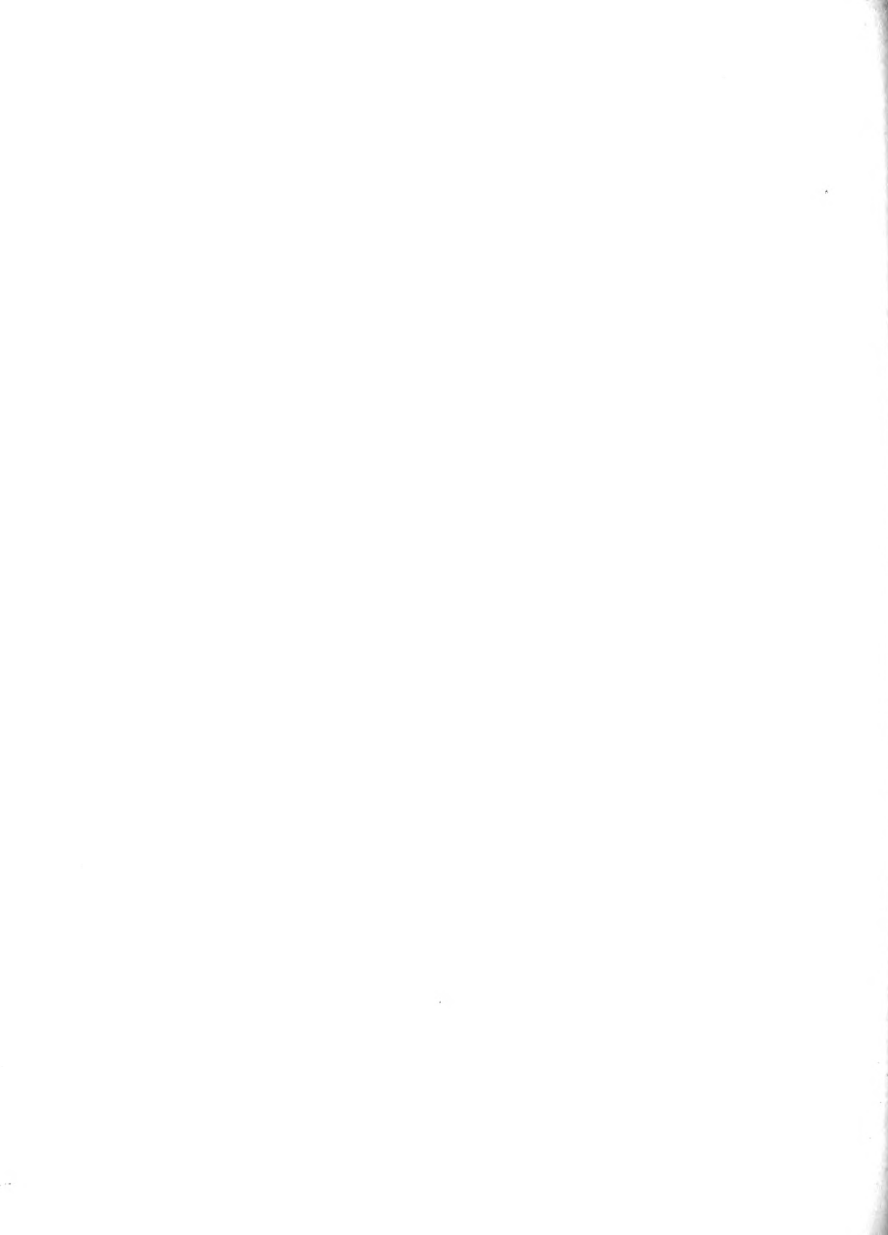
¹ Privy Seal Reg. B. xli. fo. 20.

² *Ibid.*

³ *Ibid.* fo. 30.

⁴ *Ibid.* fo. 19.

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





FOIRM NA

NVRRNVIDHEADH AGAS

freadal na Sacramuinteadh, agus foirceadul

an chreidimh chrìstuidhe andfo fios. Mar

ghnathuighear an eagluifibh alban doghrad-

huigh agus doghlac foifgel dileas dé tareis

an fhuar chreidimh dochur ar gcùl ar na

dtarraing as laidìn, & as gaillbherla in gao-

idheilg le M. Seon Carsuel Ministir

Eagluife Dé agcriochaibh earra-

gaidheal darab comhainm

caibug inndfeadh gall:

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

1 COR. 3.

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

LE ROIBEARD LEKPREVIK.

FORMS OF

PRAYER AND

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

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

1 COR. 3.

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

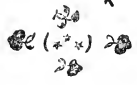
By ROBERT LEKPREVIK.





DON TRIATH
 CHVMHACHTACH
 CHEIRTBHREATHACH
 chiuinbhriathrach, do ghiollaeasbuig
 vanduibhne Iarla Earragaidheal, ag-
 as tighearna Ladharna, agus Ardghluif-
 dis na Halban darab Comhainm Liue-
 tenanda Agcriocaibh Oilen indfeadh
 gall. Agus Airdcheand teaghlugh na
 righruidhe Albanuidhe ata M. Scon
 Carfueal Minifir Tfoisgeil de aguidhe
 agus ageratach de go diochra duthra-
 chtach fa spioraid an ghlicais agus na
 tuigfe agus na firinde doneartughadh,
 agus domhedughadh and maillere
 fonas futhain dhaghail do. O

DHIA ATHAR
 tr/ Iosa Criosd
 AR TIGHE-
 ARNA



FOR THE POWERFUL,

RIGHT-JUDGING, GENTLE-SPEAKING

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

GOD THE FATHER
 through JESUS CHRIST
 OUR LORD.

Just
lord

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sgt - wondad ?

in him (Corrigenda)

E B I S T I L

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

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tall s

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

THIOGHLAICTHE.

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

Is murgin fuaradar na seanaitheacha diadha (ful do sgribhadh an ladh) faoghal fada, agas tiodhluicthe maithithe eile: do chum iad fein do bheith colach adtoil de, agas do chum go

A. 3.

DEDICATORY.

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

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

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EPISTIL.

ndendaois an toifin dé do theagasg da
 gclandaibh, agas da fleachtaibh in a ndí
 aidh. Agas ge do rindeadh meid eigin
 do dhealughadh eidir dífig mhaioife a-
 gas oifig aróin, anuair tugadh an ladh
 do chlandaibhifrahel, fgríbhtha: gid-
 headh dearbhthar dhúinn le ambraith-
 reas, agas leis an gcurum do ghabh ma-
 aofí air, nach amhain tug se aire dona
 neithibh faoghalta, acht gurab mó ana-
 ire do bhí aige aran Ladh dhiadha do
 chongbail gan truaileadh ameafg an
 phobail, in~~a~~ arna neithibh faoghalta.

Agas foillíghthear sin dúinn go maith
 leis an achmhufan tug fé daró, agas don
 phobal vile, ag faigín na hontra tuga-
 dar don laodh ~~ordha~~ do rincedar an-
 adhaidh thoile dé, anuair do bhris feife
 an an da thabhaill ina rabhadar na deich
 naitheáta fgríbhtha o mher de na nuile
 chumbacht, agas do rinde maioife dío-
 ghaltas ro throm orrtha as sin Do thui-
 gearad na breitheamhain, agas na righ-
 the deaghchreidmheacha do bhí ar
 chloind Ifrahe~~l~~ annife do labhramar
 romhainn,

EPISTLE

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

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

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THIOGHLAICTHE.

romhaind, mar do bhi Geidion, agus Samuel, agus Daibhith, agus Ifafat, agus Eafas, agus Iofias : agus cuid eile dona breitheamhnaibh, agus dona righaibh ara bfuil mafla, agus toibheim aduimna dhé odheachtadh an fhirad naoimh : A fe adhbhar fa dtarra dhaibh bheith fan athais, agus fan imdheargadh sin odhia, nar thuigeadar go mbeanfadh daibh, aire do thabhairt don ladh dhiadha, no go raibhe fe dfiachaibhorra, no ma dho thuigeadar é, gur leigeadar fa lár an churum bhudh cóir dhoibh do dhe-namb tairis athuigfeana. Damadh ail lind eachtradha no fgyeluidheacht an phobaill gheindtlidhe dfechain, do geibthear indta, gurab é antadhbar cedna tug orra anumhla, agus anonóir do dhlighfedis do thabhairt do dia atabhairt do deibh breige .i. Ainbfs agus neamhchurum an ladha diadha, agus thoile dé, do bheith ar aprindfaghaibh, agus ge dhobhi feachran agus ainbfs or ra fan ladh dhiadha, do bhi cadhas agus onoir mhor aca dha thabhairt dona dé-

A. 4.

DEDICATORY.

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

EBISTIL

ibh balbha bodhra fin da gceiddis, agus dona feallfahnaibh, agus dona daoineibh glioca do bhi aca : indas go niardaois comhairle ar a ndeibh anam aingeantuis : agus anan shocracht, agus go ndendaois caitheamh agus cofdus imar cach re ndealbhaibh, agus re naltoraibh breige. Agus da dhearbhadh fin agca-thair na haithne do bhi na fgoil gliocais geinearalta go huilidhe ameach an pho bail gheindtlighe dobheireadh gach adn di'bh go coitcheand mar mhiondaibh na briathrafa fiós. Pugnabo pro templis & sacris folus & cum alijs. i. Catho-chaidh me amaonar agus maille re cách ar fon na dteampall agus na naltor, agus na neitheand naombtha. Ar anadhbhar fin is dearbhtha dúinne go raibhe curum, agus cadhus, agus creideamh agan phoball gheintlighe go huilidhe da ndeibh agus da dteampuibh. Da reir fin is follas go bfuillid an mhuintear iarras ar tighearnaibh agus arprind-faghaibh crisduidhe gan curum an reachtadiadha do bheith orra ina naimhdibh

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but adn in original.

adn / (Corrigenda)

tall s

EPISTLE

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

THIOGHLAIC THE.

dibh don naduir dhaona.

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

Maseadh cindus do múchadh, agas do baitheadh agas do trmaileadh an timnafa Chrifd: cindus do fgrifadh aladh le foirneart an Papa, agas na nefbul bfallfa eile neoch do mheall an faoghal go huilidhe ifinaimfirfe le nainbfios imarcach is follus duitfe athigherna. Oir ni hair dhimhaoineas do chnaidh dhuit an faothar do rinde tu as toige ag leghadh an fgribtuir 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,

EBISTIL

oir is mo do chuir tu afuim an ni do dh earbh an foifgel diadhá dhuit, ina meid oirrdhearcais haoifi, agus fad angh-nathuighe do chualais do bheith agna findfearaibh onoracha dochnaifh romhad, agaithris aran righ dhiadhá Efiías Neoch do bhí na óganach ar bfhagail righeachta dó. Afeadh do rinde fé an leabhar diadhá do ghabhail na laimh .i. an timna ina bfuil toil Dé, agus afoillfiughadh doná poibleachaibh, agus tug arna faidhibh agus arna fagartaibh tré rath de a foillfiughadh do chlandaibh Ifráel agus do hindarbhadh leis an ladh truaillidhe tugadar na sagairt shanta-cha aninadh reachta dé, do chomhmoradh agus do mhedughadh adtighearrntuis tfaoghalta fcin le hainbhis andimhaoinis ar comhairle tftatáin. I. an ainfbir aid namhá righachta crift, gan fhechain do dhochar dhamhed d/ bfeadfadh techt indiaidh anadhbhuirín. Nir fhech maofí da chuntabhairt, anuair do gabh fé do laimh ar furaileamh Dé cland Ifráel do thabhairt as aneigeift, agus

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EPISTLE

for you have preferred that which the Divine gospel has shown to you to the greatness of the ancient fame, and the old customs which you have heard were followed by your honourable ancestors who preceded you, speaking of the holy king Hezekiah (Josiah ?), who was a youth when he obtained the kingdom. What he did was to take the holy book into his hand, viz., the testimony in which is the will of God, and to make it known to the people, and to make the prophets and the priests through the grace of God to make it known to the children of Israel, and to expel by its means the corrupt law which the covetous priests gave in place of the law of God, in order to establish and increase their own worldly power, through vain ignorance by the counsel of Satan, viz., the evil spirit who is the enemy of the kingdom of Christ, without looking to the evil that might follow on that account. Moses did not consider the danger when he undertook at God's command to lead the children of Israel out of Egypt,

A 5^h

THIOGHLAICTHE.

agas ard mhonadh nach bfeuidhe ad-
 hul argach taobh dibh. Agas faró le
 neart a tfluaigh vile na ndiaidh. Nir
 fhech Geidion do Loidhed ambuintire
 anuair do indfuidh an fluagh geinnt-
 lidhe le tri chéid, agas nior bheidir ar-
 aibhe na adhaidh daireamh ar animad
 Nir fhech daibbioth righ agas / na oga é/
 nach ardteacht ó aodhuireacht a threda
 do loighead achuirp féin, no dhá oige,
 no dhá neamh fhoirbhteacht agecar-
 daibh gaisgidh no eangnamha, gan dul
 do chomhrac re goilias fomhoir vath-
 mhur ainmin an arrachta, romhor o
 chorp, foirfe anaois, agas é eolach
 intleachtach agcathaibh agas agcomh-
 landaibh, agas gidheadh do chind leo ξ
 na hoibreacha agas na faothair sin do
 ghabhadar do laimh a hucht anfbirad
 naomh, agas araithne Dhé na nuile
 chumhacht Do chind leisín righ rom-
 haith doraidhamar romhaind .i. Efa-
 chias fgris na ndéalbh, agas na mbile-
 adh, agas brifeadh na naitheach prais.
 Do chind a obair, agas a eachtra le

DEDICATORY.

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

E BISTIL

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

Do chind leatfa athighearna ar aith-
 ris na righruidhe ro vaile sin do raid-
 heamar romhaind, gach obair, agus
 gach ard tfaothar dar thinnfgain tu, tré
 rath an sflirad naomh, agus le heolas an
 fgribhtuir dhiadha, gan fechain do
 chundtabhairt no do ghábhadh, no do
 ghuafacht da raibhe oraibh .i. Sgris
 fuarchreidimh, agus fuarchradhbhaidh,
 agus lofgadh dealbh, agus drocheif-
 imlara, agus leagadh agus lanbhrifeadh
 altor agus inodh a ndentaoi idhbarta
 breige

EPISTLE

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

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

THIOGHLAIC THE.

breige do bhunadh : agas fgris meirleach agas mibhefach agas foghla agas foireigne. Agas na dhiagh sin medughadh agas mór chumhdach, agas onorghadh na heagluifsi crifluidhe go comhlan. Oir is buaine dhuit an caithreimfi abfiadhnuifí dé, ina gach caithreim faogalta oile marata creachadh, agas comhlomadh na gcomharfand agas na gcoigcric, agas marbhadh, agas mórmhughughadh a ndaoine, agas lofgadh, agas lán mhilladh anaitreabh agas anaras. Agas gidheadh ní fhuil an ainbfs damhfa go mberaid moran dona heafslulaibh fallga, agas dona daoinibh ata ar feachran creidimh fós breathanadhaidh na mbriatharfa adubhramar romhaind. Agas aderaid gurab cogadh agas argain araneagluis : agas fós gurab fgris aran tuaith anobair do gabhais do laimh, agas fós gurab droch creideamh, agas gurab teagafg gan tarbha anfoifgel atamaoid donochtadh doibh. Agas gidheadh adeirimfi gan chuntabhairt da reir sin go bfuilit féan ffin ag leanmhuin

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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

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doubt

A. 7. a

E B I S T I L

luirg afindfear, ag tabhairt tighearnd-
tuis, agus vmhladon reacht dhaonda in-
ar beathuigheadh iad, agus ag tabhairt
fhuatha don reacht dhiadha, dhligeas
gach aondúine do ghradhughadh.

Agas go dtarra an mheidí do mhinaire
do dbruing aca go dtugadar freiteachre
foisgel Dé dheifteacht agus go nabruid
an bibla naombtha do bheith bregach,
mar adubhradar na hiubhail lé Crífd ar
dtighearna. Seductor populi dæmoni-
um habens .i. Is cealguire án pobail é
agus ata deamhanand, agus maradubh-
radar cland Ifrabel go minic re maoife,
agus ris na faidhibh eile go raibhe siad
ag buaidhreadh na bpoibleach, ar fon
a bhéith dhoibh ag noctadh aithentadh
agus thoile dé, agus arfon bheith dha iar
raidh orra, á ndee fallfa, agus á ndealbha
breige, do threigean. Afe antadhbhar
cedna ata anois agan tfaoghal bhuaidh-
eartha dhaoibhfe athighearna agus dú-
inne. Gidheadh is tuiethe dhuitfe athig-
hearna agus dúinne fós nach oircheas
flighe mhaith no adhbhur maith do
threigean

E P I S T L E

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

And this want of shame has appeared in some of them that they
have vowed against hearing the gospel of God, and say that the
Holy Bible is untrue, as the Jews said of Christ our Lord, Seductor
populi dæmonium habens, viz., A deceiver of the people having a
devil; and as the children of Israel often said to Moses and to the
other prophets that they were deceiving the people, because that
they were showing the commandments and will of God, and because
that they required of them to forsake their false gods and their lying
images. It is the same cause that the wicked world has against them
and against us, my Lord. Nevertheless, you and we, my Lord, know
that it is not creditable to forsake the right way and a good cause

THIOGH LAIC THE.

threigean arfon chothaighe, agus fhua-
tha na ndrochdhaoiné aderadhfin, / Ara-
nadhbhurfín do báil líné an ní nach
geualamar do dhenamh romhaind do
thindfígna anois, mar atá foirm, & bridh
na nurnaidheadh, agus na Sacramuin-
teadh naomhtha do chur ingaoidheilg,
óir do ghabhamar an mhéidfin domhe-
ifnigh chugaind ardhitheall do dhen-
amh ambriathruibh ^ACríofd, do chomh-
fhurtacht na Heagluife crísdaidhe, acht
gé nach romhath ar ngaoidhealg, gid-
headh is gabhtha mo dheaghtoil vaim
fe ar fon mhuireasbhadha, & adbhuidm
féin fós vireasbhuidh mhór do bheith
oram, agcanamháin ghaoidheilge agus
abfoirm mo dheachtaidh, & ar an adh-
bhurfín, geallaim vmhla do thabhairt
don tí is eolcha iná mé. Achtcheana atá
afhis agam, nach amilis bhriathruibh na
bfeallfamh do cuireadh an Sgriobhtuir
diádha, & nach bfuil feidhm aige ar dh
ath breadhdha bregach na bfileadh do
chur air / óir is lór don fhírinde í féin mar
fhiadhnuife, gan brat oile do chur im-
pe, acht géta feidhm agan mbreig ftao-

mkór (Carrigenda) [so orig: mhór]

DEDICATORY.

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

^JC
with colon; set very faint. } stat.

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however
philosophical
if he

EBISTIL

ghalta ar dhath égfamhail oile dochur impe da cumhdach don taobh amuigh, ar anadhbhar go bfuil fi lochtach don taobh astoigh, & gebé da dtug Diá do thidhlacadh, bheith eolach agceart cha namhna fgríbhaidh, & deachtaidh, & labhartha na gaoidheilge, is mó atá dña chaibh air an tiodhlucadh sin fuair fé ó Dhiá, do chaitheamh ré cumhdach, & ré comhmoradh na firinde atá a Soifgel Dé, iná a caitheamh ré cumhdach breige, nó egora, nó feachráin anadhaidh an Tsoifgeilín, An tadhbarh prindfíbalta do bhrofnaidh mhé, do chum an tfaothairfe do dhénamh .i. grádh Dé ar tús, & ar eagla go naigeoradh fé oram antáienta .i. an tidhlucadh tug fé dhamh do chur ar dimbuil, agus grádh Eagluife Dé, agus do dhénamh cuidighe lembraithribh Crioftaidhe, atá abfídhm thea gaisg, agus chomhshurtachta, agus ar abfuil díth leabhar, & maille ris na hadhbharaibhfin, do bhrofnaidh gomór mhé méd mo dhóchais as do dhaingneis, agus as do bhuaine, fa flighe dhiadha do ghlacais as toige, agus as tanfhoirfeacht

EPISTLE

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

THIOGHLAIC THE.

athighearna ag breathnughadh agas ag
tuigfin gurab pátrun dileas dingmhalta
ag as gurab oide carthanach don fhi-
rinde thú, agas fós gurab cádhas agas co
mairce dona daoibh anbfanda egrua
idhe bhios ingábhadh no inguafacht ar
fgath nafrinde thú, agas tuigmaoid fós
gurab athair d'an chloind bhis ar ath-
chur agas ar indarbadh arfon na firinde
thú: agas fós go bfeadaid timpiridhe agas
teachtuiridhe agas minifdrighe na fir-
nde comhnuidhe & comthoirifeamh
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
ag as gnathumhla neamhcealgach fhir
antidhluice dhuit do mheas. Oir da
mbeindé a gcomhthrom ghlicais ag-
as colais agas intleachtha ris na huda-
raibh no ris na faoithibh is duidfé a-
thighearna do bhéraind tofach mhind-
tleachta agas mheagna oir do ghabh
Crífd an da phingind do chuir anbhain-

B.

DEDICATORY.

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

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wisdom

THIOGHLAICTHE.

Don trinoid thoghaidhe thré pear-
fandaigh .i. donathair mhor mhirbh-
aileach, & don mhac mhaigeach mhor
chumachtach, agus don spirad naomh
nós Coirdheirc, is cóir gach vile onoir
& ghloir agus bhuidheachas do thab-
hairt tré bhíoth síor.

tall s

☩(✠✠)☩

☩ 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
Carfueil acur abheandachta agus
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.

c

17

B.2.^a

EBISTIL



ACHT ATA

NI CHEANA IS MOR AN leathrom agas anuireasbhuidh ata riamh orainde gaoidhil alban & eireand, tar an gcuid eile don domhan, gan ar gcanamhna gaoidheilge ~~dhochur~~ agcló riamh mar ataid agcanamhna & adtean gtha féin agcló ag gach vile chinel dhas ine oile fa domhan, & ata vireasbhuidh is mó iná gach vireasbhuidh oraind, gan an Biobla naomhtha do bheith agcló ga oidheilge againd, marta fé agcló laidne agas bherla agas ingach teangaidh eile ofin amach, agas fós gan feanchus arfean no ar findfear do bheith mar an gc^A edna agcló againd riamh, acht ge tá cuid eigin do tfeanchus ghaoidheal alban agas eireand fgrìobhtha aleabhruibh lámh, agas adtamhlorgaibh fileadh & ollamhan, agas asleachtaibh fuadh. Is mortfaothair fin re fgrìobhadh do laimh, ag fechain an neithe buailtear fa chló

do chur |

o/ (Corrigenda)
 & original

A-

EPISTLE

BUT THERE IS INDEED

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

THIOGHLAIC THE.

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

B. 3.

DEDICATORY.

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

DOCHVM AN

chluidin anaigidh. Cuid mhor eilf dar nainbhos agas dar naineolas an drongfa adubhramar romhaind, dijh teagaisg fhirindigh oraind, agas leabhar maith neoch d'f thuigfedis cách go coitcheand as ambríathruibh féin, agas as adteangaidh ghnathaidh ghaoidheilge.

Achtchena do fhogail Dia na nuile chumbacht, agas Rí nandul & na nárchaingéal róid agas sliithe fuathenta & doirí dhúine anois, da chur agceill dúinn go bfuil ceadaighthe againd an fgriobhtuir diadha do léghadh agas do thuigín agas do chur agceill dona poibleachaibh. Agas fós go bfuil foirm agas bridh na nurnaidheadh agas modhfreadail na Sacramuinteadh & foirceadal an chreidimh Crífdaidhe arna chur aneagar dúinn ona braithreachaibh crífdaidhe do bhí fa chathraidh dara combhainm Geneua. Acht ata nícheana dabfaicind duine éigin do thabobh ghaoidheal Alban no Eireand, do ghebbhadh do láimh anuireadfa do chu idiuighadh do dhenamh re heagluis Dé anleabhar

TO THE

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

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

EBISTIL

adhbharfin da b'fghadh faóí re healad-
hain locht f'griobhtha no deachtaidh fa
leabhar bheagfa, gabhadh fe mo leith-
f'gelfa, óir ní dhearna mé faothar ná
foghlúim fa ngaoidheilg, acht amhain
mar gach nduine don pobal choit-
cheand. Acht cheana do gheibhid na
daoithe, agus na bromanaigh lochta
imarcacha is na neithibh bhios gan
locht gan vireafsbhuigh & leigidh fiad
anégoir tharrfa gan an locht bhios go
follas indte d'faicfin. Agus nihād fa cho
ir bhios anlocht adeiridfean do bheith
indte acht iondtafan féin ar n'adhbh-
arfin nighebha mé cumairce na buidh-
ne fin, acht ge lionmhar iád, agus ní
dhena mé cothughadh lé hainbfios do
reir mothoile no mo mhiana féin, agus
ní mó do bhéra mé tarcaifne no toib-
heim do neach oile no ghebbas truth
no formad mhé ris da ndenadh fé ni is
fearr iná marta imchumbhachtaibh féin
do dhenamh: óir atáim agadmhail go
b'fuil sin fodhenta, acht cheana madh-
ail lé dia fo do dhenamh maitheafa no
tarbha

EPISTLE

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

THIOGHLAIC THE.

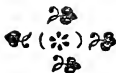
t/ tarbha doneaglais, agus mise do mhar-
thain, do dhena mé tuilleadh faothair
do chur nadhaidh fo. ^ Diá na nuile
chumhachy do deonughadh asbraidi
naomhta féin dúinne agus daoibhfe ab-
hraithreacha agus atfeathracha inmhu-
ine, agus dar dteagafg do dhénamh a-
thoile diadhafun, agus dar feachna
ar anemhthoil do dhenamh, tré

impidhe, agus tré fhuirileamh

é/ tall s

Crisd ar dtighearna agus ar
náo Tlanaighthoir
agus ar naon aidh-
ne agus ar naon
teachtaire.

¶ BIODH AMHLAIDH.



DEDICATORY.

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

¶ SO BE IT.

bassado
edento

2CP ii.568 stem translates: "Wenn du auch den Blöcken misfälltst, geh weiter aus dem Blicke ihrer Augen weg".

.M.

¶ ADHMAD BEAG AND-

fo do rinde. M. Séon Carsuel.

Do chum an leabhair

bhig fe féin.



GLVAIS romhad aleabhain bhig,

go húa nduibhne rig ad réim.

Chomhluath is fhuicfeas tú an cló,

Na áras dó foirbhídh féin.

Na dhiaidh sin fubhail gach tír.

Arfhud Alban go m'n mall.

Acht ort onach bfuil abfeidhm,

Na tabhair céim ingort gall.

Da éis sin taifdil gach tond,

Go crích Eireand na bfondbfiál.

Ge beag ar na bhraithribh thú,

Gluais aramharc afúl fiar.

Gach feancha gan feanchus faóbh,

Gach fear dáno nar aomh brég.

Cumand eadrad agas iad,

Aleabhain bhig biadh go héig.

Gach neach do ghradhaigh an chóir,

Do tfiol adhaimh roimh ni guais.

Aca fin dena do nid.

Romhad aleabhain bhig gluais.

GLVAIS.

(indent)



6/

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^ 2/

¶ A LITTLE HYMN HERE

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

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

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

trials

Completely misunderstood

Handwritten notes at the bottom of the page, including "B56"

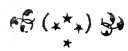


ADMHAIL

AR GCREIDIMH CHRÍ-
 fdaidhe andfo an mheid atamaoid fa no
 ilenfa darab comhainm crích álaind fhé
 ruaine oirear ghlan Alban, do tflighidh
 tfoifgeil naomhtha bhendaighthe ar na
 irdri, agas ar nimpire. Neoch atá agas
 dobhí agas bhias, agas atá na aondia &
 na thri pearfandaibh .i. an Tathair
 trén trocuireach agas an Mac
 maifeach mór chumhach-
 tach mirbhulleach & an
 Sbiorad neartmhar
 nós oirdheirc ní-
 amh ghlan
 naomh.

21

x ?



CONFESSION

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

A. L. ...

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B.6.^a

ADMHAIL



CREIDIM

AGAS ADBHVIM GVRAB

é antaondia mor chumhachtach fin atá, agas do bhi agas bhias bithbheo do ghnath nach bftar do mheas no do bhr eathnughadh, no dfaicfin go corparrdha do chum agas do chruthaidh neamh gona naomhainglíbh rena ghliocas agas rena chumhachtaibh diadha, agas talamh gona thorrthaibh agas gona thurc hurthuibh, & ifreand gona ilpianaibh, agas anfhairge gona hingantaibh, agas anfhirmaimint gona rellandaibh, agas gach ní oile da bhfuil eidir thalamh ag as aier. Agas do rinde gach ní dhibhfin agas moran oile nach eidir leam dhairreamh no dfaifeneis do neifni, agas do chruthaidh an duine do reir afhiodhrach féin dochum ghloire agas onora do thabhairt do Dhia. Agas ní he fin amhain acht ata ag didean agas ag near tughadh gach neithe dar chruthaidh
refreastal

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

I beleve and confesse my Lorde God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in persone, Father, Sonne, and Holy Ghoste, who, by his almightie power and wisdom, hath not onely of 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,

AN CHREIDIMH.

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

Níhe amhain gur lór leis bheith gan
inmhé acht doghabh fioghair tfearb-
hontaigh vime as go mbeith fé cofmh-
uil rinde ingach enni abfegmhais pea-
caidh amhain: do dhaingniughadh a-
throcaire indaind, & do thabhairt mha
ithfeachais duind o Dhia anuair frith
find in car gloind mhallaidhe, do bhri-
dh tfeachrain ar nathar Adhaimh, ni
raibhe flighe oile againd do bhéradh
find ochuing peacaidh agas dhamhna-
idh acht Iofa buidh nafarrdha dfulang
páife agas péine arfon ar ndimhainíne.
i. an ní roba leis onáduir do rinde cland
dhileas do dhia dhinde, agas anuair fós
bhudh choimhlinta anaimfear do gei-
neadh é o chumhachtaibh anspioraid
naoimh agas rugadh é lé Muire óigh do
reir rheola agas do nocht fé fa faoghal
foifgel antflanaidhe, no gur damnadh é

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

I beleve also and confesse Jesus Christe the onely Saviour and
Messias, who beinge equall with God, made him self of no reputa-
tion, but tooke on him the shape of a servant, and became man in
all things like unto us (synne except) to assure us of mercie and
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 conceived by the power of
the Holy Ghoste, borne of the Virgine Marie (accordinge to the
the fleshe), and preached in earthe the gospell of salvation, tyll

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B.7. a

ADMHAIL

fadheoidh lé námhadas agus ^{é/} droch-
mhein na fagart, anuair do bhí Poindí-
us Pilatus na bhreitheamh agrich na
níodhbhal, agus anuair do crochadh é
féin mar ghadaidhe eidir dhiás gadui-
gheadh. Istruagh agus is tuctha dhúin-
ne dar naire mar dho bhí Mac Rígh ne
imhe agus naomhthalmhan ag fulang
dhochair agus dhíhaltais ar fon ar pea-
caidhne: in mheid agus gorabhe fé na
Dhia nírbeidir leis bás dfulang, agus da
mbeith fé na dhuine denchuid nírbeid-
dir leis bheith anuachtar ar an mbás, a-
gas ar anadhbhar ^Cín do cheangail fé ad-
haondacht agus adhiadhacht abfochair
agus abfarradh acheile, do chum go bfuí
leonadh fé pián agus páis do thaobh
adhaondachta, agus bás truagh tribloi-
deach do huilaing do chofg fheirge
B3 agus athroindhighaltais do tfiol
adhaimh agus ébha, amhail do bheith fé
anifreand ag fulang peine agus peanda-
ide: Is vime sin do raidh do ghuth ard,
a Dhé na nuile chumhacht cred tug
dom ²threigeantú marfo, da thoil féin
agus

at length, by tyrannye of the priestes, he was giletes condemned under Pontius P'ilate, then president of Jurie, and most slaundersly 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 forasmoche as he, beinge onely God, could not feele deathe, nether, beinge onely man, could overcome deathe, he joined bothe together, and suffred his humanitie to be punished with moste cruell death: felling in him selfe the anger and severe judgment of God, even as if he had bene in the extreme tormentes of hell, and therefore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,

AN CHREIDIMH.

ag as do mhian trocaire do dhenamh, & gan eigeantus on Athair nó ón Spírad naomh air, do thiodhluic † féin daon iodhbairt ar fon peacaidh antfaoghail vile do fgrís. Agas is intuicthe duinne as fo gach iodhbhairt eile da ndenaid na daoine nó do bherid vathadh arfon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt fganadaile do páis Crífd, agas ag buain ahonora dhi, agas gur lór an bás fin ar flanaidhthoir do dhenamh ar fíothchana re dia, acht cheana labhraidh anfgriobhtuir gó[^] nínic ar naithbhreith do bheith an eifeirghe Chríofd: oir rena eifeirghe on vaidh ar antreas tráth do ghabh fé neart agas cumhachta ar an mbás: mar fin ata vachtaranacht agas inmhe argceidimh go comhlan iná eifeirghe: agas vimefin abfegmhuis an da choda nach eidir lind brídh no tabhacht na coda eile do mhothughadh: Oir mar do hindarbadh an peacadh rena bhás, is mar fin fuaramairne firentacht go foirfe rena eifeirghe: agas do rinde na dhiaidh

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

ADMHAIL.

fin gach en ní do choimhlinadh : agas fealbh do ghabhail dúinne iná rioghacht roghlormhuir féin : Do chuaidh fé fuas ar neamh na naomh agas na narchaingéal iar fin : do mhéadughadh agas do mhor onorughadh na rioghachta robhuaine fin re cumhachtaibh afbairuide : Agas is creite dúinne go deimhin go bfuil fé fa / ofadh fíothbhuan fin : ag denamh ghnathghuidhe re Dhia go duthrachtach ar ar foinne : agas geta fé ar neamh nofoirdheirc go corparrdha fanionadh fin ar chuir an tathair trocaireach ara dheas laimh é : ar dtabhairt chumais dó ar gach ní da bfuil ar neamh agas ar talmhuin : ata fé maille rinde ó chumhachtaibh agas biaidh go foirceand agas go firdheireadh an domhain : agar gcoimhed agas agar gceartughadh agas agar riaghladh agas agar roidhiorghudhadh re neart achumhacht agas achomhghras : Oir anuair bhús coimhionta gach ní do labhair imbelaibh afhaidheadh othofach dhomhain : is and fan fhoirm agas andfa fhírgné

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

AN CHREIDIM.

fhirgné agas anfa riocht tfohaicfeana
 andeachaidh fé fuas thiucfas anuas do
 ridhife : maille re neart nachbfetar do
 mheas no do mhor bhreathnughadh no
 dhaireamh no dhindifin : deidirdhealac-
 hadh na nuan ris na gabhruibh .i. dei-
 dirdealachadh na bfiren re na gcontra-
 dha .i. re lucht anuile : agas ni theid
 enneach da mbiá beó anuairfin no fu-
 air bas roimhefin as ona bhrathbhrei-
 theamhnas : [^]Creidim fós go firinde-
 ach an fbirad naomh do bheith agco-
 throm chumacht ris an Athair agas ris
 an Mac : Neoch do ni finde dhaitbh-
 reith agas do naomhadh, agas do ni ar
 riaghladh go roidhireach in gach vile
 fhirinde : agas go bfuil fe ga dhearb-
 hadh dhúinn^f inar gcoinfiarfaibh gurab
 cland díleas do dhia find & gurab com-
 braithre [^]carthanacha do Chrifd find :
 agas gurab comhoidhreadha dó find do
 chum na beathadh futhaine : [^]gidheadh
 ni lor dhúinne achreideamh go bfuil
 Dia na nuile chumhacht trocaireach
 no gur ioc Crifd ar neraic no go bfuil
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the which he ascended, with an unspekable majestie, power, and companie, to separate the lambes from the goates, th'electe from the reprobate, so that none, whether he be alyve then or deade before, shall escape his judgement.

Moreover, I beleve and confesse the Holy Ghoste, God equall with the Father and the Sonne, whoe regenerateth and sanctifieth us, ruleth and guideth us into all trueth, persuadinge moste assuredly in our consciences that we be the childrene of God, bretherne to Jesus Christe, and fellowe heires with him of lyfe everlastinge. Yet notwithstandinge it is not sufficient to beleve that God is omnipotent and mercifull; that Christ hath made satisfaction; or, that the

ADMHAIL

achumhachta no achoimhneart féin a-
gan fborad naomh: acht mur fhuaid-
heam agas mur fhircheanglum find fé-
in go firindeach rena thoil agas rena
throm aitheantaibh diadhafan do chō-
gbhail: do reir mar do thogh fé find
nar pobal dileas dingmhalta dhó féin.

Creidim agas adbhuintim fós go firin-
deach eneaghluis naomhta nós oirdh-
eirc do bheith and go huilidhe: Neoch
ata na ballaibh dilea dingmhalta Diofa
crífd, ata na cheand agas na chodhnach
virre go himlan: neoch at anen chrei-
deamh críofdaidhe go cumpanta com-
haontadhach vile: an dochas agas an gra
dh, ingerinmhuine agas angnath thiog-
hluicthibh Dé go teámpuralta: agas fós
go spioralta: re tarbha agas re trom
chumhdach na Heagluise fin: & ni fhe
adaid fúile daoine an Eaghluis fin dfaic-
fin, agas is aige atá aíos go firindeach
ag Dia na nuile chumhacht: agas is
amhlaidh ataid anmhuintear dar chúim
& dar chruthaidh fé an Eaghluis niamh-
ghlan

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

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

AN CHREIDIM. ✓

ghlan fin .i. cland tfaoghalta tfeachranach Adhaim, dréam dhiobh ar na ndamnadh agas ar na ndaoradh féin da ngniomharthuibh agas da noibrighthibh neamhdhíngmhalta féin, agas dream eile dhiobh ag creideamh na He agluife go himchubhaidh, do chum aflanaighthe da throcaire mhór ghra-dhaidhféan. Agas goirfidh fé an droingfin adubhramar go deigheanach, do chum na beathadh biothbhuaire, & na gloire futhaine do denamh Eagluife 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 difle Dé ata fa tfeintiumna, agas fa tiumna nuaidh do chanamhain, agas do cheartlabhra indte do ghnath: Oir is iad na briathra fin fhoghnas duine dar dteagafg ingach en p^onc bheanas re slanughadh arnamand go huilidhe, agas ar anadhbhurfin ara dfaichaibh ar gach áon Xó leith na briathra fin, agas na teagafg deif-

G. 2.

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

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

ADMHAIL

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

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

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

AN CHREIDIM.

per an Tighearna aga fhoillsiughadh dh
uinn nach iad ar geuirp amhain tffis
no bheathaidheas Dia rena fhreafdal
aithreamhail. Acht go fffand, agus go
mbeathuideand fé ar nanmanda go fbi-
oratalta lé tiodhluicthibh, agus 14
trom ghrafaibh Iosa Criofd, agus is de
fin ghoireas an Sgriobhtuir ithé afhe-
ola, agus ól afhola. Agas ag freafdal na
Sacramuinte ní dhligmaid feachran
faoghalta do leanmhuin, acht mar do
ordaidh Criofd féin dúinn: agus is
mar fin is cóir dona daoinibh is im-
chubhaidh do dhenamh na hoifige fin
go ladhamhail á denamh, agus ní har
chor eilé: Ar nadhbhur fin gebé do
ní flechtain ris na Sacramuintibh do
thabhairt do Dhiá dhoibh, no do bheir
tarcaifne dhaibh doghmiomh nó do
bhreithir, ata gach neach da ndenand
fin ag tuilleadh bhais, agus dhamnaidh
dó féin: An treas comhar dhia ar anai-
theantar an Eaglais, ceartughadh agus
fmacht agus reacht Eagluife do bheith

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thabhairt na honora do dhéighfidhe do

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

The third marke of this Church is Ecclesiasticall discipline.

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M A D M H A I L

ar bun inte: darabainm fa laidin. Diciphina Ecclesiastica .i. Smacht agas ceartughadh bheanas ré teagafg locht, agas míbhes, agas ife is críoch, agas dei readh do sin curfadh ré toil na Eaglu-ife, da rabh fear na locht dur dotheag-aifg dlighidh an Eaghuis Tighearna no vachtaran faoghalta do bheith virré darab combainm fa laidin: Magistratus ciuilis, agas dlighidh an tuachtaran sin cothrum agas ceart do dhenamh da gach aonduine, martá cadhas, agas coimhdhídean do denamh dona daoinibh maithé, agas díoghaltas do dhenamh ar na drochdhaoinibh, agas dlighidh an Eaghuis umhla, & onóir do thabhairt dona huachtaranaibh sin, in-gach ní nach bí anadhaidh thoilé no aithne Dé: Mar do rinde Maoife, agas Ezechias, agas Iofias, agas Moran do príondfadhaibh oilé maith don Eaghuis roimhe só: Mar ata aniamhadh & anua ghlanadh ó tfaí, agas ó tfaíchar an fhuar-chreidimh, agas fgríos a dealb, & ad-roch eifmlara, ar eagla go ndendhaois daoine

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which standeth in admonition and correction of fautes. The final end wherof is excommunication, by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiasticall censure, I acknowlage to belonge to this church a politicall Magistrate, who ministreth to every man justice, defending the good and punishing the evell; to whom we must rendre honor and obedience in all things, which are not contrarie to the Word of God.

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

AN CHREIDIM.

daoine aineolcha ainbfeafacha vmhla
 dhoibh, ag tarcaisne ar an tí do chum,
 agus do cruthaidh iad: Is marfin bhe-
 anas coimhed & ceartughadh, agus di-
 dean na Heagluife Crioftaidhe ris na
 huachtaranaibh Crioftaidhe bhios vir
 re: anadhaidh lucht cumhdaigh agus
 comhonoraidh na niodhbhal neamh-
 chofmhail, agus na ndaoine ndroch
 chreidmheach: Agus agcofmuileas
 eilé do bhallaibh an Aindtecriofd, do
 tharraing as abfremhaibh, gach reacht
 & gach teagafg foirfé firindeach d'f-
 fhagaibh an Spiorad naomh againd:
 Agus do cheangail agus do chomhfhua
 idh na naitibhfin againd, an taifreand
 Papanach gan bhriodh inabhriathru-
 ibh, & guidhe na naomh & na mbanna
 omh, agus guidhe ar anmandaibh na
 marbh, agus deifrens, & dealachadh
 eidir bhiadhaibh alaithibh feach lait-
 hibh eilé, agus neamh ionandtas edaigh
 no earraidh, agus moid geannuidhe-
 achtha gan acomhall, agus feirbhis iod
 halta, agus dochas dimhaonieach do

C. 4.

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

ADMHAIL

dhenamh acreatuiribh, agas as ar fmuaintighibh neamhglana féin, & is minic do bheir Diá cairde, agas fineadh do lucht na nolca gan dioghaltas rothrom do dhenamh orra fa faoghal: Gidheadh anuair thiucas an Eirghe generalta .i. anuair do níd arnanmanda, agas ar gcuirp eirghe do chum na beathadh futhaine, daingnithear and sin lucht na nolca adteintibh luathlafracha lainndearga nach bfetar do mhuchadh no do mhorbhathadh: Agas na Dhiaidh sin gach drong againde dar léan Diá na dheagh oibrighthibh, agas do tfeachain an gliocas daonda sin, cluinfeam gan chundtahair an bhriathar bhuan tarbhach tfubhach fhorbhfhailidhfe da radha .i. tigidh alucht na mbeandacht dom laimh dheis, & gabhaidh an Ríoghacht roghlormhar atá ar na hullmhughadh othofach dhomhain o Mathair. Agas gluaiffém marfin maille ris go nga irdeachas nadhbhal^ondo^oshafneifé nach bfetar do riómh no do ro aireamh, & racham e/dír chorp, & anmain do dhe namh

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

AN CHREIDIMH.

namh chomhnaidhe iná fhochair inglo
ir tfuthain mar abfaicfeam Diá gnúis
frí gnúis, agus adhaidh frí hadhaidh, &
dreach frí dreach, agus nibia feidhm ar
theagafg againd ofin fuas, óir biaidh,
ar dteagafg ar an Athair thrén throca-
aireach maillé ris an mac miorbhuile-
ach, agus ris anspiorad neartmhar na-
omh moltar l^e gach vile dhuil maillé
ré honoir, agus ré gloir tr^e bhíoth fíor.

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¶ BIODH AMHLAIDH [^]

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¶ DOIFIGE NA MINI-
freadh and fo síos.

OIR atá an méidfe do churam, &
do chumhachtaibh, agus doird-
hearcas ambriathruibh díflé Dé, nach
cidir lé henduine díosmafaid no mai-
theamh no fuafgladh do thabhairt or-
ra, & iarraidh Pól breitheamhnas do

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

Book of Common Order Chap I.

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

C. 5. a

DOIFIG NA MINISTREADH

dhenamh ar an lucht freasdail no ar na Ministribh: agas gurab i is oifige dhoibh diamhra Dé, agas tiodluice Dé, dfoillfúghadh: agas gan bheith agabhail Tighearntuis no neirt no chumacht os ceand an treda no an pobail, amhail adeir Peadar caibul ar anadhbharfin: gurab í oifige, agas obair gach Ministir, agas gach buachaill Eagluife go prindfubalta, briathra Dé dfoillfúghadh dona poibleachaibh agcomhfhurtachtaibh, agas ambreitheamhna faibh: agas adtogha agas aneithibh faoghalta oilé: agas gurab mó do dhligheadh fé comhairle do thabhairt ar an poball no a chumhachta do thairgfin do chur orra: agas da ndenadh aneaguis ré hentoil bheith aontadhach lé hadhbhar cneafda fa churfadh do dhenamh ar an té do thuillfeadh é, dlighidh an Ministir do reir tfeindens gheiralta na Heagluife an curfadh sin dfoillfeachadh, do chum gach neithe do dhenamh maillé ré deagh riaghail, agas ré deaghordughadh gan bhuaidhreadh gan

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

7 (Corrigenda)
of original.

DO THOGHA NA MINISDREADH.

gan tfeachran.

(✠†✠)
★

¶ DO M H I N I S D R I B H

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

λ 9

DENADH an Eaglais togha mhaith, ar Mhinifdir ar nach bí toirme afe, no bacail do réir ancafbuil Póil, & is amhlaidh fo orduidheas Pól doibh: deaghchoinghill, agus deighbhefa maithithe indraca inmholtha do bheith ionda, as go madh eidir leo curam anoifige do ghabhail chua, agus tareis an churaimfin do ghabhail orra: anobair agus anoifige do dhenamh go maith neamheafsbhadhach: In dara ní briathra Dé do theagafg, agus do chur agceill go firindeach dona poibleachaibh, & freafdal na Sacramuindte go glan dingmhalta: agus curam agus deithneas

but also privatly to admonisse them; remembering always, that if any thinge perysse throughe his defaute, the Lorde will require it at his handes.

¶ Of their Office and Dencie.

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

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

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DO THOGHA

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

λ an/

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λ agas/

Ifmurfó is c^oir gach Ministir, agas gach buachail Eaglaise do thogha ar ~~is~~ an Eaglais Dé : anuair bhiás díth no vireasbhuidh Ministir ar Aneaglais féchadh na Ministrige ré mbeanand cúram, λ commoradh na Heagluifé, agas na daoine foirfé fireagnaidhe ara nadhbhar Ministir bhus cuibhdhe, & bhus cofmhula bhiás and : agas rena cofmhala feirbhis Dé do dhenamh go neamheasbhadhach : agas orduidheadh an Eaglais dias no triur do dhaoibh maithé dearbtha deaghoinghiollacha

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iii *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 some certayne day, to be examined by the Ministers and Elders.

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

NA MINISDREADH.

hiollacha do thabhairt abfíadhnáifé adhbhair an Mhinistir: agus afhechain an bfuil fé eolach eagnaidhe cumhach-tach ar an Sgriobhtuir dhiadha do thu-igfin, agus dochur agceill do chach: & an abfuilid aige na tiodhlaice, & na coinghill nochtas an Sgriobhtuir don pobal, agus tabharthar Anfgriobhtuir féin chuige anionad vaigneach. Agus eiftear abhriathra, agus atheagafg and fin agus dentar ~~á~~ bhreitheamhnas da reir fin.

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An dara ní gabhaid fgela abheatha & abhuan ámhaille nar caith fé andeacha idh thairis dá aimfir gan guth gan toib heim gan nichlu dfaghail: & ~~á~~ rabh fé dearbhtha inmholta mar ~~fin~~. Is na ne-thiibh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimfiré dhó: no gomá dearbhthá deimhin lé cách abheith deighbhefach dhó: Agus na dhiaidh fin iarradh an Ministir ar an pobal fad féin do leigean aníle, agus anumhla do Dhiá ré trofgadh, agus ré hurrnuidhe, agus á iarraidh ar ~~Diá~~ an

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

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

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

C.7.^a

DO THOGHA NA MINISDREADH

togha fin do dhul adarbha, agus ad-
tabhacht don Neagluis: agus da b'fagh
thar é'n locht ré chur na adhaidh oladh
nó ó dhligheadh maith, leithéar fiub-
hal dó. Agus cuirthear neach oilé go
himchubaidh na ionadh, agus mar fa-
ghthar locht ar bioth ré chur na adha-
idh beirthear do chum na Searmona
maidne é abfiadhnaif na Heagluis, &
beanadh cuid éigin don tfearmoin fin
ré togha an mhiniúir féin: Agus na
dhiaidh fin tareis an mhéadhóin láoi
indeireadh na Searmona brofnuidhe-
adh an Ministír iad do chum na togha:
artús, ageadarghuidhe Dé na nuilé
chumbacht amhail do theagaifg an Sbi
orad naomh, achroidhe do dhenamh
vrrnuidhe: & mar an gcedna indiaidh
na togha tugadh an Ministír buidhea-
chas do Dhiá acuimhniughadh á oifige
do reir mar toghthar é: agus in diaidh
na togha marfin moladh an pobal Diá,
Ré salm éigin ful fgaoilfeas siad ó che-
ilé.

☩ (***) ☩

¶ DONA

that bothe their election may be agreable to his will, and also pro-
fitable to the Church. And if in the meane season any thing be
brought agaynst hym wherby he may be fownde unworthy by law-
full probations, then is he dismissed and some other presented. If
nothing be alleaged uppon some certayne day, one of the ministers,
at the mornyng sermon, presenteth hym agayne to the Church, framyng
his sermon, or some parte thereof, to the setting forth of his dewtie.

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

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

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M / (cap.)

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⊙ 11

DOIFIG NA BFOIRFIDHEACH.

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



DLIGHID na foirfidhe bheith
na ndaoibh diadha deighbhea-
thadh, agas gan adhbhur amharais do
bheith orra, & curam an tréda ó ghlioc-
cas do bheith orra, agas agceand gach-
uile neithé eagla Dhé go mor do bhe-
ith orra, agas aif fo anoifige, bheith ag-
riaghladh, agas ag fdiuradh, agas ag ce-
artughadh, agas ag ordughadh gach nei-
the bheanas ré sdaid mhaith na Heglu
ifé maillé ris na Minifdribh. Agas aif
dealughadh atá eidir fiád, agas na Mi-
nifdrighe nach denaid na foirfidhe Se-
armoin no freasdal na Sacramuinte.

Ag cruindiughadh, dona poibleachaibh
ní fhedaid na foirfidhe én ní do dhe-
namh abfegmhuis na Minifdreadh.
Agas darabhuireafbhuidh ar aireamh

Chap. II

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

The Elders must be men of good lyfe and godly conversation, with-
oute blame and all suspition ; carefull for the flocke, wise, and, above
all thynges, fearing God. Whose office standeth in gouerning with
the rest of the ministers, in consulting, admonishing, correcting, and
ordering all thynges appertayning to the state of the congrega-
tion. And they differ from the ministers, in that they preach 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,

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C. 8.^a

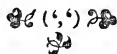
N.B. DOIFIG
in BM.

DOIFIF NA

nó ar vibhir na bfoirfidheach dlighidh an Minifdir maill ré refún, agus ré toil chaich fin do nochtadh don pobal, & togha mhaith do dhenamh ar na daoibh blus imchulbhaidh do chur iná nait mar orduighthear na Minifdrighe do thogha do reir á agcáile féin.

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¶ DONA DEOCHANA-
ibh, agus dá noifige, agus da dtogha and fo síos.

ó/

DLIGHID na Deocháin bheith iná ndaoibh maithé mor chraibhteacha dearbhtha deagh choinghe, allacha grádha ghnathumhla, agus coinghill mhaithe iondraca do bheith iondtá mar orduidheas an teaspul namhtha Pól, agus áfi fo anoifige, agus anobair dhligheas fiad do dhenamh, deirc do thinol, agus do thiumfughadh go ditheallach, agus do roind arna bochtaihb

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

Chap. 11

OF THE DEACONS, AND THEIR OFFICE AND ELECTION.

The Deacons must be men of good estimation and report, discret, of good conscience; charitable, wyse, and finalye adorned with suche vertues as S. Paul requireth in them. Their office is to gather the aulmes diligentlie, and faithfully to distribute it,

C 82

N D E O C H A N

M/(cap.)

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

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Dlighid fós na Minifridhe, agus na
Deochain, agus an coimhthínol go hui-
lidhe dul agceand a céile anenjonadh,
gacha dardaoin, do cheartughadh ga-
cha lochta, agus gacha hainmeine bhiás
eidir na poibleachaibh, agus ni hé fin
amháin. Acht do cheartughadh na
locht bhiás eatorra féin. Ar eagla am-
beith ciontach fa locht anaigeoradh
Criofd ar flanuighthóir na Pairifidh:
Neoch r^f bfaicthear andadamh a fuil a
chumpanaigh, agus nach bfaiceand cra
obh mhór ina tfuilibh féin. ^ Agas mar

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D.

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

f Chap V

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

To the intent that the ministerie of Godes Woorde may be had
in reverence, and not brought to contempt through the evill con-
versation of suche as are called therunto, and also that fautes and
vices may not by long sufferance growe at length to extreme incon-
veniences; it is ordeyned that every Thursdays 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 theym selves, lest they seme to be
culpable of that which our Saviour Christ reproved in the Pharises,
who coulede espie a mote in an other man's eye, and could not see
a beame in their owne.

D. 1. a

DOIFIG NA

dhligeas an t-suil abeith ni is gloine in/ gach ball eile do bhallaibh an chuirp, ni heidir leis an Minifdir énbhall fa- lach do bheith air, agus da rabh : is sgan- daíl mhor Deaglais Dé fin do bheith air, Oir is teachtaire do Dhia é : Agas ar anadhbhar fin dá bfaghthar na loch tafa go hairidhe fa Minifdir dlighthear achur as a inmhe, agus as a oifige, agus afiad na lochta fin ffin : droch chrei- deamh faobh feachranach. Agas siof- ma, agus sganadail, agus eitheach, agus furtuidheacht, agus goid, agus meifge, trodan agus imbeirt.

Ataíd lochta eile fofhulaing and, mas eidir an Minifdir do thabhairt tara ais vatha. Maille ré teagafg braithream- hail, agus afiad fo na lochta fin, nós ne- amhchofmail na Tfearmoin, ceafda valcha dimhaoineacha dfiarfuidhe : ne amh churam sfluideir, & teagafg etrom, eifimlair bhregach, ithimradh minic, briathra meara, neimhcindteacht ang- ibluibh no na ngabhail, no anámhaille eile : Oir martaid fo toirmifge 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 Woorde, whose message he beareth : Therefore it is to be understand that there be certayne fautes, which if they be deprehended in a minister, he oght to be deposed ; as heresie, papistrie, schisme, blasphemie, perjurie, fornication, theft, dronkennes, usurie, fighting, unlawfull games, with suche like.

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

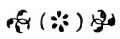
* [agus usuireacht, agus] ?

cf. usuireacht p. 175

N D E O C H A N

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gach énduine, is marfin nach dleaghar abfuland ifin duine dara cóir bheith inafhear teagaifg dona poibleachaibh, & ag tabhairt deagh eifimlara dhoibh muna dhearna fé aithridhe, agus teagafg caich do ghabhail ara lochtaibh do threigean.



¶ D O M H I N I V G H A D H
agas do thuigfin an Sgriobhtuir
and fo fiós.

D L I G H I D an coimhthiond va-
dir gacha feachtmhuine dul agce-
and achéile deifteacht choda éigin don
Sgriobhtuir aga mhiniughadh, & aga thu-
igfin, & atá ceadaighthe ag gach aon-
duine aca labhairt and fin do reir mar
bhrofnuidheas acroidhe nó a indtind
féin é do réir an teagfa bhiás aca and
fin. Agas is amlaidh is cóir dhoibh
D. 2.

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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 fault and amend.

Chap v I 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,
8 49

v/

THUIGSIN AN SCRIPTVIR
 bheith ar tí na foghlama nífamó iná do
 bheidis ar tí throda no imreafna, agus
 da neirgheadh imreafain no eafaonta
 eidir thuatadhaibh nó ghaifgeadhach
 aibh reidhidheadh na daoine is gliúca,
 agus is gnatheolcha don choimhthio-
 nol eatarra, maille ré briathruibh cnea
 fda ciuine l̄ gcuirfhear agconfadh,
 agus agcoimhfhearg argcul: agus afiad
 Minifdrighe na Heagluife is cóir do
 dhenamh an reitighsin eidir chach go
 coitcheand, do riaghladh, agus do rói-
 cheartugadh na Heagluife.

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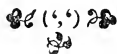
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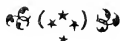
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o/?



¶ INVAIR TEID AN
 coimhthionol agceand achéile,
 labhradh an Minifdir anfhaoi-
 fide fo fiós, agus iarradh fé ar
 an pobal iád féin do radh na
 mbriatharfa fiós maille ré croi-
 dheadhaibh vmhla iondraca.

¶ ROIMH 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 determind in their assemblie or Consistorie before mencioned.

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

#

V R R N A I D H T H E

A DHE bhíothbhuaín agas á A-
thair- is mó trocaire, atamaoid aga
admhail, agas ga thuigfin and fo abfi-
adhnuife do chumhachtadh diadhafa,
go bfuilmaoid vilé, agas gach aon d'fnd
leath ar leath inar peacthachaibh tru-
agha anbfanda arar ngeineamhain, &
ar ar mbreith, agas arar noileamhain,
agas ar ar naltrum apeacadh, agas ana-
inméin, & anurchoid, agas anaingidh-
eacht, agas anolc imharcach. Oir atá
anfheoil, agas na cuirp, agas toil na
gcorp ré cheilé ag troid, agas ag teand
chathughadh anadhaidh ar nanmand,
agas ar Spiorad do ghnath, agas tig da
bhrídh fín duínd, bheith ag briseadh,
agas ag buan rebadh haitheantadh na-
omhtha neamh fhallfafa, & do thoile
diadha in gach vair, agas ingach aimfir
da dtig dhúind, & da reir fín ag tuille,
adh bháis, & dhamnaidh dhuínd do re
ir do cheirt bhreitheamhnúiffe da ma
dh ceir, bhreitheamhnus bhudhail leat
do dhenamh oraind. Gidheadh a A-
thair neamhtha an mhéid, agas go bfu-
D. 3.

J (tell s, not f)

AN OTHER CONFESSION FOR ALL STATES AND TYMES.

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

Notwithstandinge, O heavenly Father, forasmoche as we

V R R N A I D H T H E

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

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

á (arrigenda)
& original.

p 81

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

V R R N A I D H T H E

acht ar fon thuilteanais, agus thróm
 vmhla, agus páise, agus peandaide do
 Mhíic mhorchumhachtaidhfe Iosa Cri-
 ofd ar naon slauightheoir neoch tu-
 gabhairfe mar ofrail, agus mar iodhba[^]
 irt ar fgath peacaidh na ndaoine : agus
 atá adheirbhfhios againt nach diult-
 and tú dhuind fa en ní da niarmuid
 ort anainm, agus anonoir an Mhíic fin,
 agus atá do Sbiorad naomhtha aga dhe
 arbhadh dhuind inar gcoinfianfuibh
 gurab tú ar Nathair trén trocuireach,
 agus go bfuil an mhéidfin do ghradh
 agad oraind do chland ar fon Iosa Cri-
 ofd nach eidir lé hénni do ghrafa na-
 omhthafa, agus do chaibhneas aithre-
 amhail do tharraing vaind. Duitfé vimé
 fin a Athair neamhdha neart chumha-
 chtaídh maille ris an Mac mormíor
 bhuileach, agus ris an Sbiorad neimh
 meirbh naomh biodh gach vilé onoir,
 agus ard ghloir anois, & tré bíoth fíor.

^ -

q e (Corrigenda)
 original.

¶ B I O D H A M H L A I D H .



D. 4.

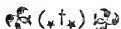
but for the merites of thy dearely beloved Sonne Jesus Christe, our
 onely Saviour, whom thou hast already given an oblation and offer-
 inge for our synnes, and for whose sake we are certainly persuaded
 that thou wylt denye us nothing that we shall aske in his name,
 accordinge to thy wyl. For thy Spirite doth assure our consciences
 that thou arte our mercifull Father, and so lovest us thy childrene
 through hym, that nothinge is able to remove thy heavenly grace
 and favor from us. To thee, therefore, O Father, with the Sonne
 and the Holy Ghoste, be all honor and glorye, worlde without
 ende. So be it.

D.4.^a

VRRNAIDH THE ^Λ [⊙]

¶ VRRNVIDHE OILE

roimh Tfearmoin and fo atathar do ghnathughadh an Albain.



A DHE is mó dhadhbbhur eagla, agas vamhain, agas is mó cumhachta, neoch do fhoillfigh thú féin ó thofach mar theinidh thrén loifgidh, anadhaidh lucht dhénta tarcaifne, agas toibheime ar haitheantaibh ardnaomhtha : Agas ^{6/} ~~fo~~ do nocht thú féin, mar Athair combhgradhach do chách, agas mar Dhiá lán do throcaire dona daoinibh peacthacha do ní aithreachus, & aithrige : Atamaoidne do chreataire & oibrighthe do lámh féin, ag ^C admhail, & agindifin find féin do bheith neamh dhiongmhalta dfofgladh ar fúl do chum neimhe, nó dhar dtaifbenadh atfiadhnuife. Oir atáid ar gcoinfiata féin, agas ar naingidheacht fhollas agar nagra, agas ag denamh fiadhnuifé narnadhaidh,

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

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

VRRNAIDHTHE[^]

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

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[slight mark over the a but
 hardly a proper accent].

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

D. 5. a

VRRNAIDHTHE

chta imarcaidhe. Mar do gnathuidhe-
 adar roimhe fo. Oir fa ríor atá an
 chuid is mó dhióbh, ag ~~lan~~muin lu-
 irg na Priondfadh ndall ndotheagaifg,
 ag tarcaifne, agus ag dimheas ar tfoill-
 fe do Tfoifgeilfe: agus acur anuile
 aobhnis aniodhalacht. Cuid oile dhi-
 obh ag caitheamh ambeathadh mar do
 bheidis gan ~~Dij~~ ós agciond, agus gan
 eagla do bhrathbheitheamhnuis bhui-
 rbfé orra. Agus cuid oile dhiobh a
 Thighearna ~~aga~~ bfuil do Tfoifgelfa na
 mbelaibh, agus íad ag tabhairt fgan-
 daile dhó lene ndroch bheathaidh.

Agas fós ní fhuil anainbfiós duinne a
 Thighearna gurab breitheamh coth-
 ram ceirtbhreathach thufa, nach lei-
 geand anaingidheacht go fada gan di-
 oghalt leis na drochdhainbh dúra
 dotheagaifg: Agus go fbeifialta ar
 bfaicfin duinn go bfuil tufa agar nga-
 irm go caibhneafach d'faghail chuid-
 ighe, agus chomhthoile váid, tareis ar
 mbeith indoille, agus a ndorchadas, &
 ar fogra fhuathmhuir váid roimhe fo,

agas

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Princes

For the most parte, alas! following the footsteps of the] blynde
 and obstinate Princesse, utterly despise the light of thyné Evangel,
 and delyte in ignorance and idolatrie; others lyve as a people with-
 out God, and without all feare of thy terrible judgements. And
 some, O Lord, that in mouth professe thy blessed Evangel, by their
 sclanderous lyfe blaspheme the same. We are not ignorant, O Lord,
 that thou art a righteous Judge, that cannot suffer iniquitie long to
 be unpunished upon the obstinate transgressors; especially, O Lord,
 when that after so long blindnes and horrible defection from thee,

V R R N A I D H T H E [^]

agas gidheadh atamaoid fós go dúr drochmhéin dotheagaióg acur atadhaidh. Agas anuair fós do bhamar agcuntabhairt fheirge ar namhad dar fgrios, do rindeamar thufa do ghuidhe, & do ghéir atach, go diochra duthrachtach, agas do eifid tufa go trocaireach find and fin, agas is tú fós do rinde troid, agas trén chogadh arar fon, anuair nach raibhe gliocas no neart indaínd féin. Is tú amháin do bhris an chuing nó an ceangal do bhí arar mbraighdibh. Agas do leig a faoirfe find: an tan tugamar find féin mardhaoinibh daora dallmhurrchuibh: agas do chongbhuis foillfe do Tfoifgeil go trocaireach againd go nuige fo, agas maille ris fin ní fhuil comhnuidhe ort do ghnath, acht ag toirbheart thiodhluictheadh Sbioratalta, agas teampuralta dhuinn: Gidheadh fós a Thighearna do chímaoid féin go follas, go bfuil ar neamhbuidheachas ar na tioidhluicthibh sin ag tuilleadh dhioghaltais dfaghail duinn od láimh laidirfe:

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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 bene consumed in the furie of our enemies, and then didest thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, and set us at libertie, when we by our foolishnes had made our selves sclaves unto strangers: and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceapest 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,

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D. 6. a

VRRNAIDHTHE

^ ©

agas ataid achomtharraidh sin go fol-
 las abfiadhnuife ar fúl: Oir an cho-
 mhdhail chogaidh, agas tarcaifne ar
 do ghrafaibhfe. Taréis tú dhá bfu-
 ileamh oraind, agas cumhdach iod-
 halachta nar meafg, is comtharraidh
 choimhdhearbhbtha iad, go bfuil dáil,
 agas gealladh do dhioghaltais oraind,
 agas atá doineand, agas drochtfiona na
 haimfire ag bagar na buánghorta, gh-
 nathuideas teacht mar dhioghaltas a-
 ndiaidh an chráois imarcaigh, agas
 dhímheas, agas neamh churam na
 mbocht: da bfuil an tálamh anois lom
 lán: Ni fhuil againde a Thighearna,
 en ni fhedmaoid do chur eadruind, &
 do bhreitheamhnuffa: acht do mhor
 throcaire féin amháin, atf ar na furail
 go faor oraind, od Mhac caomh car-
 thanachfa Iofa Criofd ar Dthighear-
 na, an n/ do chofain f/ dhuinn lená
 bhás, agas lenf Páis. Oir da madhail
 leat breitheamhnus do dhenamh ora-
 ind do chreaituire, agas ar peacthuigh,
 agas ar nuilc imarcacha do chuimhphfi-
 ughadh

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n/ (Corrigenda)
 original

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

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

A O

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

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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 vortice that thou hast promised unto us by Jesus Christ thy Sonne, our onely Saviour, Mediator, and Lawgiver: To whome, with thee and the Holy Ghost, be

VRRNAIDH THE [^]
 onóir, agas mholadh agas ghloir, anois
 agas afaoghal nafaoghal.

†BIODH AMHLUIDH. ^{v/}

☪ [.*.*] ☪

^{v/} O A DHÉ bhithbheó agas a Dhé
 bhithbhuaín, a Athair Iofa Cri-
 oí d'ar Dtighearna, neoch nochtas do
 throcaire, agas chonghbhus do gheall-
 adh don druing aga bfuil do ghrádh, ^{a (?)}
 & umhluidheas dotaitheantaibh Di-
 adha, an tan dhoirteas tú teas tfeirge,
 agas crúas do cheirtbheitheamhnuis
 arna daoinibh olcmhora easumhla: A-
 tamaoidne and fo ag denamh vmhla,
 agas prófdala abfiadhnuife do chath-
 rach cumhachtaighefe, agadmhail ler
 gcroidheadhaibh gurab cóir do smach
 taigh thú find lé foirneart fíorallmhurr
 dha: agas gurab cóir do chuirfea an
 chuing, agas an cuibhreach cedna, do
 thogaibh tú roimhe dhind lé dghrafai-
 ibh, oraind arís. Oir ataid ar Riogh-
 ruidh [^]

all honour and praise, now and ever. [^] ^{a 2}

A CONFESSION OF SINNES, AND PETITIONS, MADE UNTO GOD IN
 THE TYME OF OUR EXTREAME TROUBLES, AND YET COMMONLY
 USED IN THE CHURCHES OF SCOTLAND, BEFORE THE SERMON.

Eternal and everlasting God, Father of our Lord Jesus Christ,
 thou that showest mercy, and kepest covenant with them that love
 and in reverence kepe thy commandments, even when thou
 powrest fourth thy hote displeasure and just judgments upon the
 obstinat inobedient; we here prostrat our selves before the throne
 of thy Majestie, from our hearts confessing, that justelie thou hast
 punished us by the tyrannie of strangers, and that more justelie
 thou mayest bring upon us againe the bondage and yolk 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 Priōdfadha, & an pobal vile
 indoille ag diultadh do bhriathar bfi-
 rindeach futhainfe: & maille ris sin, a-
 tamoid agdiultadh cheangail do thro
 cairife neoch atá ar nafurail oraind
 an Iofa Criofd do Mhac morthrocaí-
 each fa: Oír gé tá do Mhac ina bhri-
 athruibh anois aga fhurail féin oraind,
 faméidfin do chumhachtaibh: nach
 eidir lé en nduine ainbfios do bheith-
 mar leithfgel aige, gidheadh do reir
 bhreitheamhnus daonna. Atá aing-
 idheacht, & ainmein ar lánlionadh na
 Rioghachta ro thruaighefe go huil-
 idhe: agus atá aoibhneas agus ardhóil
 an Pobail anainbfíos, agus aniodhal-
 acht: agus fós fariór na daoine ghab-
 has orra grádh do bhriatharfa do bhe-
 ith aca ní fhuilid agtaibbenadh thorr-
 thadh na haithrighe, mar do dhlidh-
 feadh Pobal dar fhoillfigh thú fé-
 in ad Dhiá thromghradhach throcaire
 ach, a fiad fo do cheirtbheith eamhn-
 uis a Thighearna, mar atá a peacthadh
 do dhioghailt ar gach peacthach, agus

princes, and people in blindness have refused the word of thye
 eternall veritie; and in so doing, we have refused the league of
 thy mercy offered to us, in Jesus Christ thy Sonne, which albeit
 thou now of thy meere mercy hast offered to us againe in such
 abundance, that none can be excused by reason of ignorance;
 yet not the lesse to the judgement of men, impietie overfloweth
 the whole face of this realme. For the great multitude delyte
 them selves in ignorance and idolatrie: and suche, alas! as
 appeare to reverence and embrace thy word, do not expresse the
 fruits of repentance, as it becometh the people, to whome thou hast
 showed thy selfe, so merciful and favourable. These are thy
 juste judgements, O Lord, whereby thou punishest sinne by sinne,

r. / (Corrigenda)

V R R N A I D H T H E

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

and man by his owne iniquitie, so that there can be no end of sinne, except thou prevent us with thy undeserved grace. Convert us, therefore, O Lord, and we shall be converted; suffer not our unthankfulness to procure of thy most just judgements, that strangers againe impire over us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual imperfections, yet for the glory of thine owne Name, and for the glory of thine onely beloved Sonne Jesus Christ, whose veritie and Evangel thou of thy meere mercy has manifested amongst us: it wil please thee to take us in to thy protection, and in thy defence, that all the worlde may know, that, as of thy meere mercy

VRRNAIDH THE

tfaóir féin, go ma hamhluidh sin bhus
toil leat, agcongghail againd do ghn-
áth, leis an trocaire sin féin. Deonaidh
fo dhuinn a Athair na trocaire argrádh
do Mhic charthanaigh Iofa Críofl ar
Dtighearna.

¶ BIODH AMHLVIDH

☩ (***)☩

¶ VRRNVIDHE INDI-
aidh Tsfearmona ar fdaid na He-
agluife Críofdaidhe and fo síos.

ADHE na nuile chumhacht, agas
a Athair is mó trocaire atamaoid
go humhal orramach, dar leigean féin
anifle, agas agar dtoirneamh abfiadh-
nuife do chumhachtadh diadhafa, ag
aflach, & ageadarghuidhe ort, ó ioch
tar ar gcroidheadh, an fiolfa do bhria-
thar do cuireadh anois inar meafg do
pfremhughadh go domhain inar gero
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 sub-
mit our selves, and fall downe before thy Majestie, beseech-
inge thee frome the botome of our hartes, that this seede of
thy worde, nowe sowen amongst us, may take suche depe
roote, that neither the burninge heate of persecution
63

V R R N A I D H T H E

dioghaltais ar neascarad, toradh átfilse do chionadh, agus nach eidir lé cúram buaidheartha na beathadhfa an fiolfa do mhuchadh. Acht mar tsiól ar na chur indeighfearond, nó in deigh it-hir, agus é do thabhairt thoraidh cheadaidh, mar do ordaigh do ghliocas diadhasa, agus ótá fheidhm orainde do gnath, bheith ag denamh iarratais, agus athchuingheadh oraibhfe. Atamaoid go humhal gud ghuidhe a Athair neamhdha do Sbiorad naomhtha do dhe onachadh dhúind, mar niarratafaibh do dhenamh ó indindibh dúthrachta-cha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhafa. [^]Agas othuigmaoid nach bfuil do neart, no do chumhachtaibh agar nanbfainde féin é'n ní maith do dhenamh, abfegmhuis do chuidigh fe, agus nach bfuil anainbfíos nó a naineolas duitfe, animarcaidh, agus anainmhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agus ar gach taobh, agus find inar mbochtaibh trua-gha

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

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

VR RNAIDHTHE.

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agha meirbhe denadh do neartfa a Thighearna ar nanbfainde dhíomchar iondas go mbiam maille ré didean cumhachta do ghráfa, ar ar gcoimhed, & arar nanacal, anadhaidh gach vile amais & indfuidhe dá dtibhnean Taibhirf eoir oraind, neoch atá ag dúl nar dtimcheall, marleomhan bhorb bheiceadhach, ag iarraidh dóiche arar flugadhne: Medaidh ar gcreidimhne a Athair throcairigh, iondas nach racham ar feachran fligheadh vair ar bioth, & bhri athruibh neamhdha neamhfhallfafa.

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Acht medaigh iondand dóchus agas grádh, maille ré coimhd curumach huile aitheantadh, iondas nach bféd cruas croidhe, no crabhadh cealgach, no toile na meanmun nó na fúl, no tarraing an tfaoghail, fínde do bhreith ó tumhlachtfa. Agas ódho chí tufa go dtarra dhúind bheith beó is na laithibh ro chuntabhartachafa, denadh do fhreadal, aithreamhailfe ar ndion, & ar ndidean anadhaidh fhoirnearta, & an chumachta ar nuile namhad, atá in

E. 2.

let thy strenghe, O Lord, susteyne our weaknes, that we beinge defended with the force of thy grace, may be savely preserved against all assaultes of Satan, who goeth abowte continually like a roaringe lyon, sekinge to devour us. Encrease our faith, O mercifull Father, that we do not swarve at any tyme from thy heavenly worde, but augment in us hope and love, with a carefull kepinge of all thy commaundementes, that no hardnes of harte, no hypocrisie, no concupiscence of the eyes, nor intysemences of the worlde, do drawe us away frome thy obediencie. 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 niondfuidhe, agus go hairidhe anadhaidh chuthaidh vrchoididh, agus ainmeine iomarcaidhe na deilbhe fallfa romhanaighe atá na namhaid do Dhiá agus do chriofd.

Tuilleadh eile fós, an mhéid agus go bfuilmaoid arar dteagafg lé teafbul namhtha, ar nitche, agus ar nurnuidhe do dhenamh ar fon gach vile dhuine nifhuilmaoid ag denamh ar niarratais n^o ar nguidhe, arar fon féin amhain, an mhéid atam^ooid do lathair and so, acht martamaoid aga denamh ar fon chaich go coitcheand. Acht mar angedna atamaoid gutaflach, agus guteadarghuidhe, fana daoinibh at^o anainbfios, agus anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach thruagh tfeachranach dhoille ina bfuilid : go nglantuigfin t^ofirinde neamhdhafa dhoibh, iondas go b^ofedfam vile lé háon aigneadh, agus lé háon ind tind, on^ofir agus vmlacht do thabhairt duitfe amhain, a aon Dia, agus a aon flanuightheoir, agus go madh eidir leis

which do every where pursue us; but chiefly againste the wicked rage and furious uproares of that Komyshe idoll, enemy 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 captivitee of blindnes and error, to the pure understandinge and knowlage of thy heavenly trueth, that we all, with one consent and unities of myndes, may wourshippe thee our onely God and Saviour.

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

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

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

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

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who is this? See
p. 69

Bloody Mary's
Punish of Spain? !!

E. 3. a

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

ach atá futhadh sin go leir, Denadh do ghrádh aithreamhailfe marfin a gcaomhna, agas a gcoimhéd, agas denadh do Sbiorad naomhta agroidheadha do riaghladh, agas do roidhiorghudhadh, iondas go bfeadaid an cúram atá ortha do fhreasdal, agas do fhritheolamh, iondas go mbia do chreideamh firindeachfa aga mhedughadh. Agas béfa aga gceartughadh, agas dioghaltas agá dhenamh ar peacthachaibh do reir do riaghlafa, agas do bhriathar naomhta: Agas otamaoid vile nar mballaibh diamhra, do chorp Iosa Criofd, atamaoid ag denamh ar niarratais, & ar nitche, ortfa a Athair neamhdha, ar fon gach vile dhuine, atá fa engne aultfocra chta, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó easlainte oile, no bochtaine, no chuibhreach, prifunta-chta, no fogra, n^o dibirt, no doghaltas, no engne oile sgiurfaidh, no dochy ar cuirp, no buaidhreadh meanmannó intinde, go madhtoil leat fulang, agas foighidin do thabhairt doibh, ina nain deife

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

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

VRRNAIDH THE.

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 deise, no go cuire tú féin tuafgáidh, u/ 81 18
 agus furtacht chuca fadheoidh, agus
 na dhiaidhfin a Dhé Athar vile chum
 hachtaigh, agus a Thighearna is mó
 trocaire, atamaoid go lán vmhal gud
 ghuidhe, fad throcaire, & fad throm
 gbrafaibh dfoillfeachadh arar mbraith
 ribh criofdaidhe, atá ar fogra no a bpri
 ofunaibh, nó ag fulang bháis gach énlá
 ar sgath fhiaidhnuife na firinde, otaid
 vile abfegmhuis chuidighthe daoine:
 gidheadh na treigeadh do chomhfhur
 tacht diadhafa íad: acht beathaigh, &
 fadoigh do Sbiorad naomhtha ina gco
 idheadhaibh, & ina nindtindibh, iondas
 go bfeiduid fa dheoidh, re deagh thoil
 agus re deighghean, anuireaffbhuidh, &
 andochar dfulang mar do Cítear dod
 ghliocas diadhafa, rena mbeathaidh, &
 rena mbás fa dheoidh, go fgaoile, agus
 go neartuighe Rioghacht, agus ro fhla
 itheamhnus do Mhic mhorchumach-
 taighfe Iosa Criofd, tríd an faoghal go
 himlán, agus is anainm, agus anonoir
 an Mhicfin do nimaoid ar nguidhe, &

E. 4.

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

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

VRRNAIDH THE.

ar nurruidhe mar do theagaisg féin
dúinn ag radha nambriatharfa.

Ar nathairne atá ar neamh go mo be
ádaighthe 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
heamhnuibh, agus na leig a mbuaidh-
readh find, acht faór find ó olc: óir is
leatfa an righe, aneart, agus a ngloir
tré bhídh fíor.

¶ BIODH AMHLVIDH.

☉(x*x)☉

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

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

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

m' (Corrigenda)

VRRNAIDH THE.

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

Dia/

C REIDIM in Dia Athar vile
chumhachtach, cruthuightheoir
neimhe, agus talmhan, agus an Iofa Cri-
ofd a én Mhac foin ar Dtighearna : ne-
och do gabhadh on Sbiorad naomh, &
rugadh lé Muire Oigh, dfulaing p^{is} fa
Poinc Piolaid, do cefadh, fuair bás, agus
dohadhluiceadh, do chuaidh s^{is} anif-
reand, an tréas la do eiridh óbhás, & do
chuaidh suas ar neam, do tfuidh ardeis
Dé Athar vile chumhachtaigh, as fin
tiucfas dohbheith bhreithe, ar bheoa-
ibh, agus ar mharbhaibh.

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

¶ BIODH AMHLVIDH.

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

VRRNAIDH THE.

NA DHIAIDH SO, AGAS
indiaidh chandtuireachta na Pſalm,
abradh an minifdir an beandachadh
fo fiós, & fgaoiladh an pobal ofin
amach an lá fin.



DIA an Thighearna dar mbeamd-
achadh, agas dar gcoimhed: Diá
an Tighearna dfoillfeachadh, agas do
thairbheadh tfoille agnuife féin duind
& do dhenamh throcaire oraind, Diá
an Tighearna diompodh a ghuife
gradhaighe chugaind, do dheonach-
adh atúthchaimhe féin dúind.

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

¶ BIODH AMHLVIDH.

¶ VRRNVIDHE

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

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

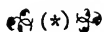
The grace of our Lord Jeſus Chriſt, the love of God, and com-
munion of the Holie Ghoſt, be with you all. So be it.

tr. v thairbheadh/

us |
us | us |
us |
us |

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

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



A D H E vile chumhachtaigh, & a
Athair neamhdha, ó dho gheallais
ar niarratais do thabhairt duind, ana-
inm & anoir ar Dtighearna Iofa Cri-
ofd do Mhic inhuinfe: agas fós ata-
maoid arar dteagafg leis féin, agas lena
eafbulaibh find féin do thinol, agas do
chruindiughadh, na ainmfion abfoch-
air acheile, agá ghealladh dhúind go
mbeith fé nar meafg, & go ndenadhfé
guidhe arar fon riotfa, dfaghail dúind
gach neithe ar ambeithmaois aontadh-
ach adtalmhuin, atámaoid vime fin ag
tabhairt ar nuidh, agas ar naire do tai-
thnife ar tús, mar do iarrais oraind gu-
idhe do dhenamh ar fon na ndaoine
do orduidhis do dhenamh na córa, &
riaghla ofar gciond, agas ar fon gach
vile neithe ar abfuil feidhm no fogh-

at

ANOTHER MANNER OF PRAYER AFTER THE SERMON.

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

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

namh an Pubaill, & feidhm gach vile
 dhuine an mhéid, agus atá ar greideamh
 ar na thogbhail led bhriathruib di-
 adha dearbhthafa, agus led ghealladh
 neamhfhalffa: Atamaoid and fo ar
 gcruindiughadh, & ar goimhthionol
 agceand acheile atfiadhnuifse, agus a-
 nainm do Mhic innhuin ar Dtighear-
 na Iofa, atamaoid ag denamh ar ngu-
 idhe dítheallaidhe riotfa, a Dhé is mó
 trocaire, agus a Athair is truime toirb-
 heartus, go ma toil leat do throcaire
 neimhmeafarrdha do dheonachadh
 dhúin, ar grádh Iofa Criofd ar nén fla
 nuighthoir, agus ar nén teachtaire, &
 ar nuile Peacaidh do mhaitheamh
 dhúind, agus ar gcroidheadha, agus ar
 dtoile do tharraing, agus do thogbh-
 ail chugad, iondas go b'fagham ar niar-
 ratus ó indtindibh duthrachtacha, agus
 fós go mbeam do reir do thoile moir
 bheanduighthese. Oír aifín na benar
 is innbeafda.

Vime fin atamaoid gud ghuidhe a
 Athair neamhdha adtimcheall gach Ri-
 gh, agus

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 agreable unto thy most blessed wil and pleasure, which is
 onely to be accepted.

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

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

gh, agus gach ro Thighearna, & gach vachtarain da dtug tufa freafdal, agus cumas córa, agus cothruim os ciond an pobail, agus go hairidhe adtimcheall fdaide, agus inmhe onoraighe na Riog hruidhe, agus na gcomhairleach atá orra, agus ris an gcuid eile duachtarainnaibh, agus do chumunta na Rioghachta, go ma toil leat, do Sbiorad naomhtha do dheonachadh dhoibh, agus do mhedughadh ionta, ó aimfir go haimfir, iondas go madh eidir léo maille ré deagh chreideamh Iofa Criofd háon Mhic fe ar Dtighearna, a admhail, & a thuigfin go bfuil fé na Righ ós ciond gach vile Righ, agus na vachtaran os ciond gach vile vachtarain, mar tugais féin dó gach vile chumhachta ar neamh, & ar talmhuin, agus da reir fin iad féin do thoirbheart dó, do dhenamh atfeirbhife, agus a thoile, do mhédughadh Rioghachta Iofa Criofd in gach Rioghacht, agus in gach Tigheamntus da bfuil futhaibhfin, agus do cumhdach dheighriaghla do reir do

é/

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

x

E.7. a

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

thoilefe, agus do bhriathar don pobal atá fana smacht: Oír a^uadfin caoirigh do mhaghafa, agus tred do chluana, ion das go mbeam arar ndidean, agus arar nanacul, agus arar gcoimhed, aith agus angradh, agus anaomhthacht bheathadh, agus fadheoidh tarefs ar faortha ó gach vile eagla, agus uamhan ar namhad, go bfeadmaoid bheith ag tabhairt bhuidheachais, & bhuanaltuighe dhuitfe, gach én lá ar feadh ar naimfire. [^]Atamuid guteadarghuidhe fós, a Athair is mó trocaire, agus a Tiflanuighthoir anchinidh dhaónda, ar son gach én duine do chuir tú mar Mhinistir os ciond an Pobail Chriofduidhe, da dtug tú curam na nanmand, agus freafdal do Tfoifgeil naomhta, iondas go ma toil leat an curam sin do ghabhadar orra: do bhreith ^{leá}/ dhoibh gan mhealladh ó dheamhan no ó dhomhan: agus ag-coimhéd mar sin led Sbioraid naomhta, iondas go mbeid firindeach deagh chreidmheach, ag fíor mhedughadh do ghloirife, ag caitheamh afaothair vile do

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

We beseeche thee also, moste deare Father and Saviour, for all suche as thou hast appoynted Ministers unto thy faithful people, and unto whome thou hast committed the charge of soules, and the ministerie of thine holie Gospel, that it would please thee so to guide them with thine holie Spirit, that they may be found faithful and zealous of thy glorie, directing alwaye their whole studies

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

do chum na haon chrichefe, agas anén
 adhbhair, do thabhairt na gcaorach
 mbocht do chuaidh ar feachran on
 tréd, aranais arís, do chum an Tighear-
 na Iofa, atá na mhor bhuachail, agas
 na cheand os ciond gach eafbuig, ion-
 das go bfeadaid ó aimfir go haimfir, bhe
 ith ag medughadh abfírentachta, agas
 anaomhthachta, agas don taoibh oile,
 go m~~o~~ toil leat, gach vile Eaglais do
 chaomhna, agas choimhed, ó chund-
 tabhartaibh na mac dtire marbhthach
 fandtach, bhios ag iarraidh atarbha
 anadhaidh do reachta, agas nach iar-
 rand medughadh do ghloirife amhain,
 nó dion no faoradh do thréda. ^ Tuill-
 eadh file fós, atam~~id~~ ag denamh ar
 nguidhe riotfa a Thighearna, a Dhé, &
 a Athair is truime toirbheartas, ar fon
 gach vile dhuine go geineralta, mar is
 ail leat athuigfin, agas a aithniughadh
 gurab tú féin is flanuightheoir don tfa-
 oghal go huilidhe, do re~~ar~~ an cheand-
 aigh do rinde do Mhac ionmhuin Iofa
 Criofd, mar do fhoiris an drong do bhí

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

Moreover, we make our prayers unto thee, O Lord God,
 moste merciful Father, for all men in general, that as thou
 wilt be 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 ainbhis, agas aineolais, agas vireafbhada do Tfoisgeilfe: go ma ha mhluídh sin is toil leat anois fo bhrídh fhoillfeachaidh do Tfoisgeil, agas tfoillfe gloine do Sbioraide naomhtha, cách do thabhairt ar fíghidh aflanuigh the: Oír afi sin a aithne, agas a admháil gurab é ~~Iosa Críofd do chuiris~~ chugaind dar slanughadh. Mar an gcead na go ma toil leat, na daoine dtugais do ghrafaibh, agcroidheadha do tfoillfíughadh, agas dfofígladh dtuigfin do bhriathar, fad sin do mhedughadh in gach vile Dhídhacht, agas do tfaibhreas Sbioratalta do dhordadh orra. IonDas go bfédam vile ler gcroidheadhaibh, agas ler mbelaibh vmhla, agas onoir do dhenamh dhuidfe, agas onoir imchubhadh, agas feirbhis do dhenamh dod Mhac Diofa Críofd ar Ri, & ar gcruthuighthoir, agas ar naidhne. Mar an gceadna a Dhé do bheir gach comhfhurtacht firinde, atamuid aga fhuirail

agás gurab é Iosa Críofd do chuiris



tusa amháin is aon Dúine

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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

E 8 d

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

6/ fhurail ort nar nguidhe ar fon gach aonduine arar chuiris dochar no triobaloid, n⁷ buaidhreadh, nó amhgar, mar chiontughadh, agus mar smachtughadh a peacadh. Gach aonpobal fós arar chuiris plaidh, no gorta, no cogadh, & gach vile dhuine atá fadhochar bochtaine, no chuibhrigh, n⁸ easlainte, no fogartha, no agcofmhuileas oile do thindeas no dhamhgar corparradha, no don thaobh oile, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agus do ghradh aitheamhail da dtaobh, go bfuil lid na dochair sin ag teacht orrthuibh ar maithe riu féin, & da gceartughadh, agus da thabhairt orthuibh go neimhchealgach, impodh chugadfa, agus da reir sin, gach comhfhurtacht rigid aleas dfaghail da faoradh, agus da bfuafgladh ogach vile olc. Acht go hairidhe a Thighearna, atamaoid aga fhurail ar do chumhachtaibh, agus ar do dhidean Diadhafa, ar mbraithreacha Criofd aidhe ata fa fhoirrneart na Nainteadh-

F.

in our prayers, all such persones as thou hast visited and chastised by thy crosse and tribulation; as such people as thou hast punished with pestilence, warre, or famine; and all other persons afflicted with povertie, imprisonment, sicknes, banishment, or any like bodilie adversitie, or hast otherwise troubled and afflicted in spirit; that it would please thee to make them perceive thy fatherlie affection towarde them; that is, that these crosses be chastisings for their amendment, to the intent that they shulde unfainedly turne unto thee, and so by cleaving unto thee might receive ful comfort, and be delivered from all maner of evil. But especially, we commend unto thy Divine protection, all such which are under the tyrannie of Antichrist,

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

criofid, agus ara bfuil vireasbhuidh beatha ar agcorpaibh, agus gan athead aca hainni diadhafa deadarghuidhe go follas, & go háiridhe ar mbraithreacha bochta atá a Príofunaibh no agceangal no a gcuibhrighthibh, ag naimhdibh do Tfoifgeilfe, go ma toil leatfa a Athuir, ancartughadh in gach vile tsubachas le cumhachtaibh do Sbioraid naomhtha, iondas nach dtabhruid druim no cúl do tfrindefe choidche, acht fad danmhuin go buan daingean anadmhail do bhriathar, agus do chuinge naomhtha, agus tufa do dhenamh cumhanta, agus chuidighe léo, mar do cithear dod chumhachtaibh diadhafa, mar is mó is imchubhaidh dhoibh furtacht dfaghail na namhgharaibh, agus agcoimhéd, agus andidean anadhaidh chuthaidh na mac dtíre nó na madadh alta. Agus do Sbiorad naomhtha do mhedughadh ionta, iondas go dtiubhruid gloir, agus gnathmholadh dhuidfe, a Athair naomhtha, agus a Thighearna throcuirigh, na mbeathaidh, agus 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 shrink backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be moste expedient, comforting them in their afflictions, mainteining them in thy safegarde against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

VRRNAIDH THE

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

Finally, O Lord God, most deare Father, we beseech thee to graunte unto us also, which are here gathered together in the name of thy Sonne Jesus, to heare his worde preached, that we may acknowledge truely, and without hypocrisie, in how miserable a state of 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 dearely beloved Sonne, Jesus our Lord,

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* If the word "supper" here called the same, and

VRRNAIDH THE [^]

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

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Mar an gcedna do bfuil didean, agus
 vachtaranacht agadfa a Athair ofor
 gciond. IonDas go bfeDfam gach én lá
 ní famhó, agus nifa mhó, barr vmhlách
 ta, agus onora, do dhenamh dot chum-
 hachtaibh naomhtha neamhfhallfafa,
 aga náirthear thú ad Righ, & ad Ghu-
 ibhearnoir os gach vile ní, ag denamh
 riaghla roidhiorgha dot pobal, lé clo-
 idheamh do bhriathar, agus lé cumha-
 chtaibh do Sbioruide naomhtha, rer
 chlaoidhis do naimhde vile, tré chum-
 achtaibh tfrinde, & tfréntachta. Ion-
 das go fgríoffuithear, agus go gclaoi-
 fidhear,

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Yes: cf. p. 88.

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our only 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 holic Name (as it is worthy of all honour) may be advanced and magnified throughout the worlde, and in all places: likewise, that thou mayest have the tuicion and governance over us, and that we may learne dayly more and more to humble and submit our selves unto thy Majestie, in such sorte, that thou mayest be counted King and governour over all, gwyding thy people with the sceptre of thy worde, and by the vertue of thine holic Spirite, to the confusion of thine enemies, through the might of thy trueth and righteousnes; so that by this meanes all power and height which withstandeth they glorie, may be continually thrown downe and abolished,

V R R N A I D H T H E [^]

fidhear, agus go gcuirfidhear ar gcul,
 gach neart, agus gach cumhachta da
 bfuil acothugadh anadhaidh do ghlo
 rise, no go bfoillfighthear tren, agus
 troimneart do Rioghachta ro onora-
 ighe, anuair nochtfas tú thú féin, imbre
 itheamhnus apearfuind do Mhic. Ion-
 das fós go bfe damne, maille ris an gcui-
 id eile dot chreatuiribh, vmhlacht fho-
 irfe fhirindeach do thabhairt duitfe,
 mar do nid na haingil naomhtha neam
 hurchoideacha, haitheantfa do cho-
 imhlonadh, iondas goma denta do
 thoil gan chur na hadhaidh, agus go
 ndena gach én duine adhi[^]theall, fad
 tfeirbhis, agus fad thoilfe do dhenamh,
 agus adtoile féin, agus anuile iarratus, &
 ainmian agcolla do threigean.

Deonaigh dhuín fós a Thighearna
 mhaith, gluafacht ingrádh, agus anea-
 gla hanma naomhthafa, agus gombea-
 thuightear find vile, led mhaitheas, &
 led mhor grafaibh, agus go bfangham
 od lamhaibhfe, gach én ní ar abfuil ar
 bfeidhm no ar bfoghnamh, agus fin do

F. 3.

unto suche time, as the ful and perfect face of thy kingdome
 shal appeare, when thou shalt shewe thy selfe in judgement
 in the persone of thy Sonne; whereby also we, with the rest
 of thy creatures, may rendre unto thee perfect and true obedi-
 ence, even as thine heavenly Angels do apply themselves and
 onely to the performing of thy commandements, so that thine onlie
 wil may be fulfilled without any contradiction, and that every man
 may bend him self to serve and please thee, renouncing their owne
 wiles, with all the affections and desires of the flesh. Graunt us also,
 good Lord, that we, thus walking in the love and dread of thine holie
 Name, may be nourished through thy goodness, and that we may
 receive at thine hands, all things expedient and necessarie for us, and
 so use thy gifte peaceably and quietly, to this end, that when we se
 that thou hast care of us, we may the more affectuously acknow-
 ledge thee to be our Father, loking for all good gifts at thine hand,

V R R N A I D H T H E [^]

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chaitheamh go feimh fiodhamhail, iondas anuair thuigféam, go bfuil cúram agadfa nar dtimcheall, gó bfédam maille ré ditheall duthrachtach, vmhla do dhenamh dhuitse, ar nathair, ag feitheamh ar gach én ndeagh thiodhlucadh d'faghail odláimh. Agas ar dtarraing arar nais gan ar ndóchas do bheith go dimhaoin ahaon chreatuir, acht ar ndochas vile do dhenamh afadfa, & ar muinighin, agas ar mor dhochas do dhenamh afad, agas as do mhor throcaire, ofsí is buaine dhufn. Agas áta anmheidfin do thruaighe, agas danbfainde orainde, agas do bhrifdidhe, agas dullmhacht iondand do chum peacaidh do dhenamh, an feadh mhairféam fa mbeathaidh aithghiorrfa, bheith do ghnath ag claonadh, agas ag tuitim, ó tflighidh dhirigh haitheantadhfa, atamuid gud ghuidhefe ar peacath do mhaitheamh dhufn. Oir atámuid agcundtabhairt dhamhnaidh do reir do bhreitheamhnuis brathafa, trid ar nol caibh imarcacha, [^]iondas nach biaidh cumhachta

N (cap.)

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

V R R N A I D H T H E [^]

cumhachta no neart, ag bás, no ag pe-
 acadh, no ag damnadh, nar nadhaidh,
 agas nach aigeorthar oraind droch
 fhremha doimhne an peachtaidh, atá
 aganmhuin, agas agaíteachadh ionda-
 ind do ghnáth. Deonaidh dhuin fós
 a Thighearna, do reir haithne, na hu-
 ilc, agas na hégora do rindeadar cach
 oraind do mhaitheamh dhoibh, agas
 agcuimhne do dhul ar dearmad váind,
 & anionadh an dioghaltais bhudh mi-
 an rer náduir do dhenamh, fgáth agas
 díon & didin ar námhad do dhenamh.
 & óta an mhéidfin danbfaine, & do
 neamh chumhachtaibh iondaínd, nach
 bfeadmuid cothughadh anadhaidh ar
 námhad ler neart féin, ar feadh én
 mhíiminde do ló nó dhoidhche, agas
 go bfuil anoireadfin do thromdacht, &
 deire imarcach arnamhad oraind, nach
 denád an diabhal, nó an faoghal, nó ar
 ndroch thoile féin én chomhnuidhe,
 acht ag fíor chothughadh ~~nar~~ nadha-
 idh do ghnáth, aranadhbhur fin goma
 toil leatfa dod dheighmhéin. Dhiad-
 ha, finde do threorughadh led Sbio-

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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 [^]

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raid n̄omhta, agus led tintind Dhi-
adha, agus én bhraon amhain dod ghra
faibh ^λ do dhortadh oraind. Iondas go
bfe dam seafamh, agus cothughadh fe-
arrdha fíor laidir do dhenamh, anadh-
aidh gach vile bhuidheartha, agus
bhorb throda, agus cothughadh dain-
gean do dhenamh, fa chath Sbioratal-
ta, no go gcofnam féin vachtaranacht
an chathafin duín fa dheoidh: agus na
dhiadh sín, subhachus fíor bhuan do
dhenamh, ad Rioghacht ro bhuaife,
abfochair, agus á bfarradh, ar Riogh &
ar ro Thighearna, agus ar gcind fheadh
na fhíor laidir, agus ar Ngiubhearnoir
Iofa Críofd ar Dtighearna: da dtiubh
ram gloir, agus moladh, agus onóir a-
nois, agus tré bhíoth fíor.

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¶ B I O D H A M H L U I D H [^]

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V R R N A I D H T H E B H E G
tareis an Tfaim roimh Tfermoín.

☩](*.*) [☩

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

A SHORT PRAYER *

after the Psalm before the sermon.

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

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

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

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Z (mhóirbhuiligh)

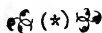
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May God the Father, Almighty King, Father of Jesus Christ
 our Lord, open and enlighten our hearts, and our minds to hear and
 to understand, and to obey, his holy, pure will, which is clearly
 revealed to us, in his most blessed law of his great and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

V R R N A I D H T H E [^]

mandaibh, agus agar gcorpaibh, mar is fearr atá afhios aga chumhachtaibh Diadhafan gach ní dhá rigmaoid do leas nó mar is aithnidh dar nainbfeas féin natiódhluicthe sin diarraidh air, na tioghlaithé maithese agus gach tioghluicadh eile imchubhaidh iniarrata, iarrmaoid anaim a Mhic ionmhuin Iofa Criofid agradha na mbriatharfay Ar-nathairne atá ar neamh.



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

ADHE vile chumhachtaigh, agus a Athair neamhda, tuigmaoid inar gcoinfianfaibh, agus atamuíd aga admhail, inar nindtindibh : martá so síos firindeach, nach sí sínd féin, ar síúile do thogbhail ré flaitheamhnus Dé : agus nach sí sínd teachth atfiadhnuifese, nó an mhéidfin do dhánacht do dhe namh, 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 prople for our state and time, to move us to true repentance, and to turne backe God's sharpe roddes which yet threaten us.

ANOTHER PRAYER.

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

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

tiugadh, go neifdfeáfa ar nguaidhe, nó ar ngairm da madh ail leat, feachain nó filleadh ar an ní, atá don taobh afoigh indaínd. Óir ataid ar gcoifnfanfa agar nagra, agus ataid ar peacaidh iomarca-cha ag denamh fiadnufe, agus tuigmaoid ní fa mhó gurab tufa, an breitheamh ceart cothrum, nach abrand na peacaidh do bheith na bfirenaibh, acht do ní dioghaltas, ar na da#nibh do ní lochtha, agus lán mhillte anadhaidh haitheantadhfa. Ar anadhbharfin a Thighearna, anuair do bheirmuid dar naire, ar mbeatha féin go huilidhe, atamuid arar gclaoi inar gcroidheadhaibh, agus ní heidir lind a tféna, nó atfeachna nach bfuilmaoid ar dtuitim, agus ar dtromleagadh fiós, aneamh dhóchas arar slugadh, ambás agus andamnadh. Gidheadh a Thighearna is truime trocaire, agus toirbheartus, ó dho dheónuidhis, dod throcaire neimh meafardha, afhurail, agus a iarraidh orainde, hainm onorachfa do ghuidhe, dar bfurtacht, agus dar bfoirdhin, ó

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

V R R N A I D H T H E [^]

iochtar ifrind, agas gach meid, mar
 mhothuidhemuid duireafbhuidd ora-
 ind féin, is moide dhlighmuid, teacht
 go luathghaireach, lánumhal, diarraidh
 fhurtachta ar do mhor throcairefe fin:
 Oir do gheall tú ar nitche, agas ar nur
 rnuidhe, agas ar niarratus deifdeacht,
 gan aire do thabhairt, don dioghaltus
 do dhlighfemaais do thaob ar peaca-
 igh, acht amháin anainm, agas anoir
 agas ar grádh ar Dúighearna Iofa Cri-
 ofd, do reir athuillteanais, & athroim-
 cendaigh, neoch na aonar, tug tusa dhu
 ín mar aon teachtaire, agas mar én aidh
 ne: atamuid agar leigean féin anille,
 agas anumhlacht, atfiadnuifese, ag di
 ultadh gach vile dhóchais dimhaoin-
 igh ó neart daonda, acht leanmhuin
 amhain red throcairefe, agas ar lán
 ndóchas do bheith angairm hanma na
 omhthafa, dfaghail mhaitimh ar Pea-
 caidh dhuín. [^] Artus a Thighearna,
 maille ré gach [^] tiodhlucadh nach bféar
 daireamh no dhindifin, tugas dágach
 vile dhuine ar talmhuin, tugais duine
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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

F66

V R R N A I D H T H E [^]

grafa fbeifialta, nach bfeadmuid do rad
 ha ar animad, & nach bfeadmuid do
 fmuaintiughadh nar nintindibh, agus
 go hairidhe mar do dheonuidhis ar
 ngairm, do chum thuigfeana do Tfoif-
 geil naomhta, agar dtarraing ó dhaoir-
 fe thruaigh an diabhail, aga rabhamar
 a gceangal, agus agcuibhreach, agus a-
 gar faoradh ó fhuarhreideamh, agus
 ó chrabhadh fhallfa, agus on tfeachran
 imarcach, arabhamar báite gus anois,
 agus mar tugais find do chumfóillfe
 futhaine tfrinde. Gidheadh atá an
 mheidfin dolcmhuireacht iondaind,
 agus do dhearmad, agus do chruas cro-
 idhe, go bfuilmuid ag dearmad, agus ag
 dichuimhne, na dtiodhlucadhfin, fura-
 mar odlaimh thoirbheartaighfe, agus
 go ndeachamar ar seachran vaid, agus
 gur thimpoidheamar, agts gur thillea-
 mar otaitheantuibh, agus od reacht ro
 naomhta, alenmhuin ar nainmfine, &
 ar ndroch thoile féin, gan onoir nó
 vmhla imchubhaidh, do thabhairt dot
 hainm naomhta neart chumhachtach

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

VRRNAIDHTHE[^]

fa, no dot bhriathruibh blasda bith-
 bheodhafa, agas gan medughadh do
 mhor ghloire mar do dhlighidhe dh-
 ind, agas ge nach dearmuife comhu-
 idhe no faillidhe, acht bheith agar fior
 theagafg, go lan fhirindeach led bhri-
 athruibh, n^{ir} eisdeamairne na briathra
 fin nó an teagafg. [^]Da reir fin a Thig-
 hearna, do peacaidheamar go hurcho-
 ideach, agas go ro throm atadhaidhfe,
 iondas gurab masla & náire do dhligh-
 femaois dfaghail da chiond fin, agas
 atamaoid aga thuigfin go bfuilfid
 vile lochtach atfiadhnuifese, da madh
 ail leatfa ceirtbheitheamhnus do dhe-
 namh oraind, do reir mar do thuillea-
 mar. Oír n^y fhedmuid atfena gur thu-
 illeamar bás, agas damnadh futhain fi-
 orbhuan, oír da madhail lind aradha
 go bfuilmuid glan, & [^]ar leithfgeal féin
 do ghabhail, do dhenadh ar gcoisfians
 féin ar nagra is na briathruibh fin, agas
 do fhoillfeochadh ar nolc é féin atfi-
 adhnuifese, neoch is adhbhur damnu-
 idh dhuinn, agas gan amharas a Thig-
 hearna,

^ O
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 ^]C

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

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

F76

V R R N A I D H T H E [^]

10

hearna, is leir lind ar an fmacht, agas ar an dioghaltas do thuit oraind, gur thuilleamar go mor do tfaobhnoffa. Oír marta tufa adbhreitheimh cheart chothrum, ní gan adhbhar do ní tú dioghaltas ar do Pobal, aranadhbhurfin a Thighearna, ó dho mhothuidheamar do bhuilleadha, tuigmaoid gur thuilleamar tfearg ^g himarcach, agas do chimuid do lamh ag bagar ofar gciond, & do chimuid an tflad ad laimb, le fmach taidheand, agas le mbuaileand tú find do ghnáth, agas do chimaoid an dioghaltas vllamh tig do bhrídh tfeirgefe, ar fon ar peacadh. [^] Damadh ail leat anois a thighearna, bárr dioghaltais do dhenamh oraind, nach dearnuis fós, agas mar fuaramar enbhuille gur bhail leat céd buille do thabhairt duinn, & da madh ail leat gnathughadh na feintiumna do chur oraind, mar do chuiris ar chlandaibh Ifrahél. Aithnidhemaoid nach denta and fin vile acht ceirtbhreitheamhnus cothram, & ní fhedmaoid atfena, nar thuilleamar féin an-

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

Now though thou shouldest punish us much more grievously than 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 [^]

dioghaltas do thuill fíadfan no nifa
 mó iná do thuileadarfan é. [^] Gidheadh a
 Thighearna, os tú atá Dhathair again-
 de, & nach bfuil indaind acht luaithre
 adh, & cré neamhghlan, agas gurab tu-
 fa do rinde find, agas gurab find oib-
 righthe do lamh, & gurab tú ar naod-
 haire, agas ar nard bhuachaill, agas gu-
 rab finde do thréd, agas agfaigín duid
 fós gurab tú ar flanuightheoir, agas
 gurab finde an Pobal do cheandaigh
 t^y fadheoidh, agas os tufa ar Ndia, &
 os finde thoighrecht thoghtha, na
 fulaing do tfeirg fadodh do dhenamh
 nar nadhaidh, do dhenamh dhioghalta
 is go hullamh oraind, anam do tfaobh-
 nois rind, agas na cuimhnidh diogh-
 altas do dhenamh oraind, do reir ar
 nolc, acht smachtaidh find go féimh
 do fhulaing, do reir do throcaire, & is
 landeimhin lind a Thighearna, gur fha
 doidh ar ndroch ghníomhartha féin,
 tfeargfa go hiomarcach nar nadhaidh.
 Gidheadh atamaoid agairm [^] agas agu-
 idhe hanmafa, agas find agimchur do
 comhtharraidh,
[^]

Yet, Lord, for somuche as thou art our Father, and we be but
 earth and slyme; seing thou art our Maker, and we the workman-
 ship of thine hands; since thou art our pastor, and we thy flocke;
 seing also that thou art our Redemer, and we are the people whom
 thou hast bought; finally, because thou art our God, and we thy
 chosen heritage, suffer not thine anger so to kindle against us, that
 thou shouldest punish us in thy wrath, neither remember our
 wickednes, to the end to take vengeance thereof, but rather
 chastise us gentlie according to thy mercie.

Truth 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 tfuaithean-
tuis. Medaidh iondaind anfaothar
do thiondfgnamar ledghráfaibh, gé
nach diongmhalta find mar tfearb-
ontuibh, dfoillfiughadh do bhriath-
ar, iondas go ma leir gon tfaoghal
vile gurab tú ar Ndia, agas ar Slanu-
ightheoir.

Atá afhios agad fós an mheid agas
do fhulaind bás, agas do Mhill tú do
bhridh amíghniomhartha féin, nach
denand siad do mholadh feafda, acht
na hanmanda tromdha gan chomhf-
urtacht na gcroidheadhaibh vmhla,
agas na gcoinfiafa abfuil eire an trom
na peachadh nuathmhur, agas ar abfu-
il fóta do ghrás, ariad sin fhoillfidheas
do ghloirese, & do mholadh. [^] Is minic
fós, do bhrofnaidh do Pobal féin tú,
cland Irahel do chum fheirge, & dhio-
ghaltais, lena nolc imarcach, & do ri-
nde tufa dhioghaltas mar bhudh cóir
orrthuibh. Acht comhluath, agas do
thuigeadarfan alochta, agas do thille-
adar chugadfa, do ghabh tú do chum
G.

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

Thy people of Israel oftentimes provoked thee to anger
through their wickednes, whereupon thou didest, as right re-
quired, 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 throcaire fad, & ni raibhe do thru-
ime no do mhed apeacadh nar chu
imhnidh tufa go minic angealladh do
rinde tú Dabraham, agus Diafag, agus
do Iacob. Iondas gur impaidh tú va-
thadh, do tflat dhioghaltach, agus gur
eifid tú anitche, agus anurnuidhe. Fua-
ramairne anóis od mhaitheas, mor
chumhachtachfa, gealladh agus tioghl-
ucadh is fearr iná a dtugais do chloind
Ifrabel, an gealladh ata againd an Io-
fa Criofd, ata ar na dhaingniughadh
dhuinn, red fhreasdal Aithreamhailfe,
ambás agus apáis do Mhic innhuinfe
Iofa. Vime sin a Thighearna, atamu-
id agar dreigean féin, agus ag treigean
gach vile dhochais diomhaoinigh, ó
chuidiughadh dáona fa domhan, agus
atamuid agabhail chumairce, & chuim
ridhe do gheallaidh mhor naomhtha-
fa, lé ndearna ar Dtighearna Iofa Cri-
ofd, achorp do thabhairt fa chrand da
chefadh, do dhenamh ar síthíne riotfa.
Féich ar anadhbhar sin a Thighearna,
anadhaidh, agus 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 with-
drawne from them the roldes and curses which were prepared for
them, in suche sort that thou didst never refuse to heare their
prayers.

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

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

VRRNAIDHTHE ^

Chriofd, & narab orainde no ar ar mi-
ghniomharthuibh fhechfas tú fa nam
fin. Iondas go draothfuithear tfearg
rend aflachfan, agus go foillfitear,
gathain lán tfoillfe do throcaire ora-
inde, do dhearbhadh do chomhfur-
tacht, agus do tflanuighe dhuinn, agus
ófo mach gabh finde ad dhídean na-
omhtha, agus ad choimhed cumha-
chtach led Sbiorad naomhtha. Iondas
go bfetar ar naithbhreith do chum na
beathadh is fearr, iondas go ma bean-
daighthe hainm, go dtí do Rígh, go
madenta do thoil, adtalmhuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheamhail, agus maith dhuinn
ar bfiacha, mar mhaithmaoidne dar
bfeicheamhnuibh, agus na leig ambu-
aidhreadh find, acht faor find ó olc
óir is leat fa an Rígh, aneart agus an
gloir tré bhíoth fíor.

BIODH AMHLVIDH ^

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 forward 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 debtters : And lead us not into tentation, but deliver us from evil : for thine is the Kingdome, and the power, and the glorie for ever and ever. Amen.

And albet we are most unworthie in our owne selves

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97

V R R N A I D H T H E [^]

in, do chum ar mbeol dfofgladh diarraidh gach neithe rigmaoid aleas.

Gidheadh ^{o/} do dheonaidh tufa a aithne do thabhairt duinn, gach aon agaid do dhenamh guidhe ar acheile, a-tamaoidne ag denamh ar nurnuidhe go humhal riotfa, ar fgáth ar mbrathar mbocht Criofdaidhe, neoch atá fad fmachtfa, ag eadarghuidhe ort [^] fearg dimpodh vathadh, cuimhnigh fós a Thighearna gurab cland duid íad, mar is cland duid finde, agas gé do chuadar ar feachran no ar mearughadh vaid, na treig íad, acht foillfígh do throcaire ghnathach orra, mar do gheallais dona daoinibh do thogh tú, Deonaidh fós a Thighearna, do ghrafa agas do ghnath throcaire do dhortadh, ar Heagluifibh go huilidhe, agas ar do Poib leachaibh, ata ag fulang do cheirtfe, & do fmachtuighe, re plaidh, no re cogadh, nó le tindeas, nó le chuibhreach, nó le bochtaine, nó le henghne oile anthocracht anma no cuirp, go ma toil leat comhfhurtacht do chur chuca, mar is mó [^]

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

V R R N A I D H T H E [^]

is mó is imchubhaidh dhoibh afaghail,
 Iondas go dtuigid gurab foillfughadh
 do ghraidh orthuibh, andochar inabfu
 ilid, od fmachtughadh da gceartugh-
 adh, agas foidhide do thabhairt orr-
 thuibh, agas traothadh arna docruibh
 sin fadheireadh, agas fa dheoidh, tareis
 afaortha, ó gach trioblóid dibhfin
 adhbhar subhachais, agas [^]fobroin do
 thabhairt doibh, ad throcaire, do mho
 ladh hanma naomhtha, agas go hair-
 idhe go ma toil leat, do throcaire dfo-
 illfeachadh, ar gach aon atá agadmhail
 tfrinde, agas fiad do neartughadh, ma-
 ille ~~re~~ dochas daingean, agas re buaine,
 gan ~~impodh~~ aranais o tfrinde. Di-
din agas cumhd^high fiad in gach aoin
 inadh, agas claoi cealga do namhad,
 & namhad tfrinde, cuir frein ina mbe-
 olaibh da gceartughadh ar an slighidh
 choir, & coisg an tflighe marbhtach
 fhuileachtach, ata fiad do dheilbh [^]do
 ghnáth atadhaife, agas anadhaidh
 do Mhic mhor [^]chumhachtaigh, Iofa,
 agas amhuintire, impoidh ar anais an-

G. 3.

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

2?

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

^ ⊙

droch tflighthé, do chum anuile féin do dhenamh, agus na fulaing Rioghacht na gciofduidheadh do fgrios lé foirmeart an Aintcriosd no cuimhne hanma naomhtha do fgrios as an talmhuin, agus na fulaing na daoine ata ag moladh, agus agadmhail hanma naomhtha do chlaoi, lé Turcachuibh, nó lé Paghanaichuibh, nó lé muintir an Papa, nó lé druing droch chreidmigh oile, do bheradh fgandail no mafla dotainm naomhthafa.

BIODH AMHLVIDH ^

^ ⊙



FOIRM AN BHAISDIDH AND SO SIOS ^

u upside down an n?

v |

CUIMHNIGH ar tus ^ go bfuil toirmige ambriathruib Dé do mhnaibh Searmoín do dhenamh, nó freatdal na Sacramuinte, agus 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.

Small handwritten note or scribble.

Chap. IX THE ORDER OF BAPTISME.

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

G-3b

FOIRM AN BHAISTIDH [^]

follas nar ordaidh Diá na Sacramuinte do ghnathughadh abfolach, nó anuaigneas, mar pífeogaibh, nó mar gliccas. Acht abfaghail ~~an~~ choimhthimol, ar na gceangal ré briathruibh Dé, mar tfeila aithrige. Ar anadhbhrín is intugtha anlanamh bhías da bhaifdeadh, do chum na Heaghrife alo na hurrainde, agus na Sermona, agus a Athair agus anfhiaidnuife maille ris, agus tugthar abfadhnuife an Mhiniféir é, andiaigh na Searmona, agus farfuidheadh an Miniféir an cheifé.

u upside down → *d/ u/ n/*

^ 0

a/



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

¶ ATAMVID GAN AMharas aga iarraidh sin féin, na dhiuidh sin labhradh an Miniféir mur fo.

1 8



T Vgmuid dar naire abhrathreache ha imhuine, 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 : Therefore the infant which is to be baptised, shalbe broght to the church, on the day appointed to comen prayer and preaching, accompanied with the father and godfather. So that after the Sermon, the chyld beinge presented to the Minister, he demaundeth this question :

^ here

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 Almightye God

G. 4. a



FOIRM AN

na nuile chumhacht, claid ochta dho féin dinn, agus ni he sin amhain, acht tareis ar ngabhala agcumand a Eagluise, do gheallfé dhuin maille ris sin, go mbeith fé féin in a Dhia dhuinn, agus dar gcloind go nuige an mile céim, & mar do dhearbh fé sin, dá pobal féin fa tfemtiomna, le sacramuint an ghearraidh thimchill. Is marfin, do athnuadhaidh fé an ni cedna dhuinne fa thi umna nuaidh, le Sacramuint an bhaifdidh, da chur agceill duinn leis an tfacramuintsin, gurab leis ar gcland bheag, agus vime sin nach c^oir agcur ar gcul, ona comhtharraibh naomhtha, & ona félaibh flanaighthe, ré naithneochar a chland féin, feach lucht droch chreidimh, no paghanachaibh, agus ni ricthear aleas tuigfe, agus creideamh do bheith ag gach aon duine ghabhas an Tfacramuintfe, ach ambeith fa ainm pobail Dé. Iondas goma leo maitheamh apeacthaid tré dhórtadh fhola Io fa Criofd, do reir gheallaidh Dhé vile chumhachtaidh, an ni atá follas do reir Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Churche; but also hath promised that he wilbe our God, and the God of our children, unto the thousand generation. Whych 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 therefore oght not to be defrauded of those holy signes and badges wherby his children are known from Infidells and Pagans.

Neither is it requisite, that all those that receyve this Sacramente have the use of understanding and faythe; but chieffelye 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,

BHAISTID H[^]

10

Póil, mar adeir fé cland na ndaoine,
 aga mbí athair dheagh chreidmheach,
 do bheith glan naomhtha, agus fós do
 ghabh ar slanuightheoir Críofd chui-
 ge na fhiadhnuise, agus na vcht an
 chland bheag, agus do bheandaigh
 íad, agus atá an Sbiorad naomhta aga
 dhearbhadh dhuínn, gurab do pobal
 Dé an chland bheag, agus gurab leo
 maitheamh apeacaidh ó Chríofd. Ar
 anadhbharfin ní fetar ag Congmhail ó
 tfeilaibh, agus ó chomhtharraibh po-
 bail Dé, acht mun dentar aneoir orra,
 & fós ní fhuil anuireadfin fíin dfeidhm
 ar an gcomhtharradh amuig, athuigfin
 gomadh dith slanuighthe dhoibh, an-
 uireafbhuidh, da tiucfadh do dheif-
 riughadh, no do thindeanas báis chu-
 ca, nach lamhtar go himchubhaidh
 adtabhairt do chum na Heagluife, acht
 finde ag tabhairt dar naire anumh-
 lucht dhligeas gach Críofdaidhe do
 thabhairt do bhriathruibh, agus dord-
 ughadh Iofa Críofd, neoch tug aithne
 da Easbulaidh, agus da Mhinifdribh

ad/

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

FOIRM AN

Searmoin, agus baifleadh gach vile
 dhuine do dhenamh, gan eidir dheal-
 lughadh. Atamuid aga bbreathnu-
 gadh, gurab neamh imchubhaidh do
 chomand Eagluife Dé, na daoine do
 ni go tarcaifneach, bheith ag diultadh
 na slitheadh riaghalta ro dhiorgha, do
 ordaigh aghliocas Diadhafan, do
 theagafg agus do chomhfhurtacht ar
 gcedfadh tromdhoine. Tuilleadh o-
 ile fós, is follas gur horduigheadh an
 baifdeadh do fhreafdal no do dhen-
 amb anduil visge, da theagafg dhufne
 agus mar eifimlair, mar do ni an tuifge
 nighe no glanadh tfalchuir an chuirp,
 leath amuigh, gurab amhluidhsin do
 ni fuil no bridh fhola Criofd, arnan-
 manda do ghlanadh leathafoigh, on
 tfalchur, agus on puindsiun mharbht-
 hach, lé rabhamar truaillidhe neamh-
 ghlan, do reir naduire, agus géta deaf-
 gaidh neamhghlan na droch naduire
 sin do ghnáth nar bfeoil, nó nar gcor-
 paibh, ni haigeorthar oraind í, do
 bhridh bháis Chriofd, óir is linde fir-
 entacht

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

Furthermore, it is evident that Baptisme was ordained to be ministred in the element of water, to teache us, that lyke as water outwardly dothe washe away the fylthe of the bodye, so inwardly dothe the vertue of Christ's blood purge our sowles from that corruption and deadly poyson wherewith by nature we were infected. Whose venemous dreggs, although they continewe in this our flesh, yet by the meritis of his deathe are not imputed unto us,

BHAISTIDH^h

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entacht Chríofd inar mbaifdeadh, ní he gurab inbhreathnuidhe an bhrídh fin nó na cumhachta do bheith leath afoigh don visge, no sa nobair amuigh féin, óir is imdha duine do baifeadh, agus nar glanadh leath afoigh riamh, acht an tí do ordaidh an baifeadh do dhenamh, ar slanughteoir Iofa Chríofd, go noibridheand fé bridh an bhaifidh, agcroidheadhaibh na bfirenach, sa naimfir imchubhaidh, lé neart an Sbi-orad naomh, agus is de fin ghoireas an Sgriobhtuir ar nathbhreith, agus ata fin go háiridhe in da ponc, amarbhadh dhroch thoile an chuirp nó na colla, & anfaidheacht no angloine bheathadh, mar atá cothughadh maith do dhenamh anadhaidh ar namhad ar feadh ar naimfire, do chaitheamh ar naimfire sa ngloine do ghabhamar vma-ind, anam ar mbaifidh, agus gé tá do-char agus cathughadh ar namhad ora-ind agcuairt nó adtuos aithghearr na beathadh sa, neoch atá agar síor iondfuidhe, lé neart vmarcach, ní troid gan

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

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

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G. 6.^a

FOIRM AN

tarbha ar dtroid. Oir an cath gnath-
 ach atá againd, agus an fgiath dainge-
 an do leonta anadhaidh bháis agus If-
 rind, is comthardha lán daingean é,
 go bfuil Athair cuimhneach againd, ar
 an ngealladh tug fé dhuinn an Iofa
 Criofd, agus go bfuil agar mbrofnugh-
 adh, fa chathughadh cruaidh do dhe-
 namh, anadhaidh na namhadfín, agus
 ní he sin amhain, acht go bfuil ag tab-
 hairt adheirbh fheafa dhuinn, vachta-
 ranacht an chathuighefin do chofn-
 amh. [^]Vime sin abhraithreacha inmhu-
 uine is eigeán é'n vair ar mbaifdeadh,
 agus ní hé sin amhain, acht teid adtar-
 bha, go mor dhuinn, bheith abfadh-
 nuife an Bhaifdidh agadhenamh, do
 chuimhneachadh an cheangail atá ead
 ruind, agus Diá. Mar do gheall fé
 dhuinn, go mbiadh fé na Dhiá dhuinn,
 agus sinde nar pobal dó, agus go mbi-
 adh fé dtathair againd, agus sinde nar
 gloind aigeán, agus gomadh eidir
 lind anaimfeár do chuaidh tharaind do
 choimhneachadh, & afhechain an bfu-
 ilmaoid

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

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

BHAISTIDH[^]

ilmaoid daingean andeagh chreide-
amh, fa naimfir ina bfuilmaoid, nó a
ndeachamar ar feachran ó Dhiá do
bbrídh neimh chreidimh, agus dhroch
bheathadh neamhghloine, & mátaid
ar gcoisfanfa aga nagra fin oraind, is
vrafa dhuinne ara tson fin, bheith go
maith do reir ghealladh ghradaidh ar
Nathar dhuinn, neoch atá agairm gach
aonduine maille ré haithrige, do
chum athrocaire, agus go bfeidmaoid ó
fo amach gluafacht agus ceimniugh-
hadh ní bhús furachra, do reir ar nin-
mhe. [^] Tuillead eile fós, is vrafa dha-
oibhfé a aithreacha, agus a mhaithrea-
cha, folás mór agus fubhachas do gha-
bhail chugaibh, ag faicfin bhur glo-
inde aga ngabhail anucht an choimht-
hinoil Chríofdaidhe, da chur agecill
daoibhfé, go bfuilití féin gach enla
agtoghail, & ag beathughadh na clo
inde atá fa ghráfaibh, agus fa throcaire
Dhé, neoch aga bfuil a vídh, agus a
aire, do ghnáth lé freafdal Aithreamh-
ail ar angcloind fin, & ifbeite dhaoilh

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

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

FOIRM AN

f^h fubhachas fíorbhuan oraibh fa nadh
 bhart^{ín}. Oír atá afhios agaibh nach
 dteagmhand é ní dhoibh, gan adhe-
 aghthoilcéan da dheonughadh dho-
 ibh. Vime sin is beite dhaoibhfe fui-
 reachair fíor dhitheallach, da dtog-
 bhail, agas da naltrum, agas da noile-
 amhain, adtuigfin fhirindigh, agas ane
 agla Dhé vile chumhachtaigh, agas da
 ndentar fuarruidhe no dearmad riú, fa
 fhalach thoile an Athar neamhdha or
 ra, ní don cloind amháin do nithear
 anurchoidín. Acht bhudh damnadh
 dhaoibhfe féin fa dheoidh, afhulang
 an chland do cheanduigh fé, r^h fuil a
 Mhic dimpodh vadha go graineamh-
 ail, do dhith thuigfena na firinde, do
 chur agecill doibh. Ar anadhbharfin,
 atá dsiachaibh oraibhfe lé bhar nuile
 dhitheall, ^λ freaflal do dhenamh fa na-
 imfir imchubhaidh. Mar atá bhur
 gcland do thogbhail, adteagafg fhoir-
 fe fhíor Chríofdaidhe, & go háiridhe a
 lán ndóchas do dhenamh as firentacht
 Iofa Críofd anhain, agas fuath do
 t^habhairt

Which thing, as it oght greatly to rejoyse you, (knowing that
 nothing can chaunce unto them wythout his good pleasure,) so
 oght 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.
 Therefore it is your duety, with all diligence, to provide that your
 children, in tyme convenient, be instructed in all doctrine
 necessarie for a true Christian, chiefly that they be taught
 to rest upon the justice of Christ Jesus alone, and to abhorre

BHAISTIDH^Λ

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thabhairt do chrabhadh fallfa, agus
dumhlacht dhealbh, agus do riagail an
Papa, agus do chum afhios do bheith
againd fa dheoidh, gurab é fo creide-
amh inar bhail libhfe a Athair, agus
afhiadhnuife an leanamhfa, do thog-
bhail floindidh ~~fa~~ dhufnn and fo,
abfiadhnuife Dé ar tus, agus na

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Heagluise agus an choimh-
thionoil Crioftaidhe,

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fuum an chreidimh
inarbhail leibh an
leanamhfa do
thogbhail,
agus do
theagafg.



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¶ And sin abradh antathair, no munroibhe fé do lathair
abradh an tathair Spioratalta airteagail an chreidimh
darab comhain an Chré, nadbiaidh sin minigheadh
an Minitir mur fo fiós iad.

ATA an creideamh Crioftaidhe,
do chulabhair anois go haithghe-
arr, ar na roind go gnathach, indá air-

and flee all superstition, Papistrie, and idolatrie. Finally, to the
intent that we may be assured, that you the father and suretie con-
sent to the performance hereof, declare here before God and the
face of his congregation, the somme of that faith wherein you
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 :

FOIRM AN

teagal dég. Acht do chum go madh feirde do thuigfemaais sin [^] roind é agceithre chuid priondfubalta. Beanaidh an chéidchuid de ré Dia Athar, an dara cuid, ré Hiofa Criofd ar Dtighearna, Foillfeochaidh an treas cuid ar gcreideamh dhuinn fa Sbiorad namh, agus foilleochaidh an ceathramhadh cuid dheigheanach. Créd é ar gcreideamh adtimcheall na Heagluife, agus gráfa Dé ar na f^orthoirbheart di. [^] Ar tus adtimcheall Dé adbhamaoid tri neithe .i. gurab é Dia ar nathair [^] ar tús, go bfuil ^f vile chumhachtach, andara ní, gurab é cruthuighthoir neimhe agus talmhana é, antreas ⁿ, goirmaoid ar nathair dhe, agus creidmaoid gurab é ar nathair, ní na mhain ar fon ar gcruthaidhthe. Oir atá sin coitche and duinn vile, agus dona creatuiribh eile, ge ⁿ nach bfuaradar amhbéidfin donoir, Dia do bheith na Athair gradhach aca, acht is vime ghoirmaoid ar Nathair dhe, ar fon gur thogh fé go faor find, mar chloind ochta dhó féin do chum

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

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

B H A I S T I D H [^]

do chum na beathadh biothbhuaine,
 ar ion Iofa Criofd, agus is mó mbeaf-
 muid an trocaire ro oirdheircfe, iná
 gach vile ní talmhuidhe truaillidhe.
 Oír na fhegmhuis fo amhain, ní fhuil
 aoibhneas nó ardfonas, no comhfh-
 urtacht criochnuighe agan gcineadh
 dhaonna, agus an tan bhíás fo againd,
 is [^]finndearbhtha dhuínn go dreor-
 uidheand fé find, an vile ghluafacht na
 beathadhfa, leis an ngradhúin féin ler
 thogh fé, go faor find ó thús. Iódas gu
 rab í, ar gcrioch fadheoidh dhe an Ri-
 oghacht tfuthain, do vllmhuidh fé da
 chloind thoghtha do chofnamh. Oír
 ón tobarfa throcaire faoire Dé. Agus
 ona mhacacht ochta, atá fruth ar
 ngarma, agus ar nglanta, agas ar ngáth
 naomhta. Agus fa dheoidh fruth ar
 nglanta ag teacht chugaind, mar do ní
 an Teafbul Pól afhiadhnuife. [^]Adbam-
 aoid fós an Día sin féin ar Nathair, do
 bheith vile chumhachtach, ní [^]fa mhain
 ar fon, go bfedand fé gach én ní bhus
 ail leis do dhenamh, acht ar fon go
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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 posse-
 sse 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 cuntinall sanctifica-
 tion, and finally, our glorification : as witnesseth the Apostle.

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

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BHAISTIDH[^]

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

Acht go bfuil fé mar fin, aga riaghladh. Iondas gurab í, is críoch dhó fin a ainm diadhafan do bheith glormhur ionta, & mar fin atamaoid agadmhail, & ag creideamh nach bfuil agna diabhluibh nó ag lucht dhenta vile ar an tfaoghal, cumhachta ar bioth do dhenamh triobloide no dithe, nó dochair do chloind thoghtha Dhé, acht an mhéid is toil leifean do dhenamh dhoibh, mar bhallaibh freasdail dó féin d'fiondachtain, 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 hath appointed them.

And that is it which in the third part we do confesse, that he is Creator of heaven and earth: that is to saye, that the heaven and the earth, and the contents thereof, are so in his hand, that there is nothing done without his knowledge, neither yet against his wil, but that he ruleth them so, that in the end his godly Name shalbe glorified in them. And so we confesse and beleeeve, 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,

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BHAISTIDH[^]

dar mbrofnugadh fuas lé barr dithill
 deadarghuidhe a anmahan, nó do
 ghnáth fmuaintiughadh anaobhbnis,
 agus anard tfoláis neamhdha, atá ag
 feitheamh oraind tareis na ndochat[^]
 ndimbuana. Gidheadh ní ba léithf-
 gel dona daoinibh aingidhe fo, ar fon
 nach bfechaid choidhche ar thoil Dé
 do choimlionadh lena naingidheacht,
 no vmhla fós do dhenamh dho.[^] Tuig-
 maoid dá náduir chomhlana eidir dhe
 alaighthe an Iofa Criofd .i. diadhacht
 tfioraighthe, agus daonnacht chomh-
 lan ceangailte ré cheilé. Iondas go bu
 ilmaoid agadmhail, & ag creideamh in
 focal futhain fíoraighthe sin, do bhí rí
 imh gach tús, agus gach tofach, ler cru
 thuigheadh na huile neithe, agus atá
 fós aga ndion, agus aga ndidean mar
 ataid, gur ghabh fé ar náduir dhaonna-
 ine ó Oígh, lé hoibriughadh an Sbio-
 rad naomb, fa naimfir ar ordaigh com-
 hairle chomhbuan a Athar neamh-
 dha féin. Iondas go dtuigeam, agus
 go gcreideam nachraibhe é 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 transitory troubles. And yet shall not this excuse the wicked, because they never loke in their iniquitie to please God, nor yet to obey his wil.

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

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FOIRM AN

gheineamhain, acht niamhghloine, & naomhthacht, agus fós fa m^ífid adtarra na bhrathair dhuinne é: Oír do beigean, & do bímchubhaidh an tí dhar chóir cách do ghlanadh ó tsaí, agus q tfaichur apeacthaidh é féin, do bheith glan ó vile tfaichur peacthaidh iná gheineamhain, agus fós deis a gheineamhna. ^ Agas mar adbhamaoid, agas mar chreidmaoid gur geineadh é on Sbiorad naomh, is mar sin adbhamaoid, agus chreidmaoid go rugadh é lé Hoigh darab ainm Muire do threibh Iuda, agus do theaghlach Dauid do choimhlonadh gheallaidh Dé, agus na bfaidheadh .i. go mbrifeadh, sliocht na mná, ceand na nathrach, agus go ngébhadh Oigh toircheas gan chion fir, agus go mbéradh sí Mac da bhudh ainm Emanuel, /s inand sin ré radha angaidheilg, agus Dia maille rinde, an tainmse Iofa is iondand sin ré rádha, ^ agas slanighthoir agaidheilg, an tainm tugadh dhó ó naingéal, da dhearbhadh dhuinne gurab é féin amhain

but puritie and sanctification; yea, even in somuche as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and clene from all spot of sinne, even from his conception. And as we confesse and beleve him conceived by the holy Ghost, so do we confesse and beleve him to be borne of a Virgine named Mary, of the tribe of Juda, and of the familie of David; that the promise of God and the 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

BHAISTID H[^]

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hain tflaineochar apobal féin onape-
acth^hibh. Adearar fós Criofd ris is
ionand fin ré radha, agus neach ar ar
cuiread ola, ar fon na noifgeadh tug-
adh dhó ó Dhiá Athar .i. gurab é féin
na aonar do horduidheadh, na Righ,
& na Tíagart, agus na Fháidh, is Rí é,
ar fon go bfuair fé gach vile chumh-
achtha ar neamh, agus ar talmhuin,
iondas nach bfuil éin neach oile, ar ne-
amh no ar talmhuin aga bfuil cóir no
ceart, ar ladh nó ar aitheantaibh do
chuma, no do cheangal do reir choin-
fiafa daonna, agus fós nach bfuil éin
neach oile ler bfeidir ar nanmanda do
dhíon, ó dhaoirfe peacadh, n^o ar gcu-
irp do dhíon, o fhoirneart aingidhe
daonna, acht eifean amhain, & oibrighe
fé fo, le cumhachtaibh abhriathar féin,
le dtairngeand fé lnd, ó chuibhre-
ach, agus ó dhaoirfe Tí^htain, ag tab-
hairt Thighearntuis duinn ós ciond
peacaidh anfad mhairfeam, agus do n^o
maoid feirbhís dar Ndiá féin, abfren-
tacht, agus a naomhtacht ar mbeath

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H. 3.

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

H. 3.^a

FOIRM AN

adh. Is Sagart é atá futhain fíoraigh-
the, agus creidmaoidne, agus adbhama-
oid fin, ar fon gur dhiol fé ceirtbhrei-
theamhnus a Athar nar nainmne, agus
ar ar fon, le hiodhbuirr achuirp féin,
neoch tug fé mar ofrail enuair fuas, fa
chroich rer céfadh é, & mar fin gidhbe
iarras flighe eile ar bioth, ar neamh nó
ar talmhuin, feach a bháffan, agus a páis
dá thabhairt do chum ghráidh Dé, ni
fgandail amhain do bheirid dó, acht
maille ris an fgandail, go fiú agcumh-
achta, ataid ag diultadh thoraidh, agus
thabhachta na hén iodhburtafin. Ad-
bhamaoid gurab é is én Fháidh and,
neoch do fhoillfígh dhuinne, lan toil
a Athar in gach én ni bheanas rer fla-
nughadh. Adbhamaoid, agus creidma-
oid ar Dtighearna Iosa, do bheith na
én Mhac Dé, ar fon nach bfuil a én le
theid eilé and do reir náduire, acht ei-
fean féin amhain. Adbhamaoid fós
gurab é, ar Dtighearna é ní headh am-
hain ar fon gurab find a chreataire, acht
go haithghearr ar fon 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 efficacy of that his onely one sacrifice. We confesse him to be the onely Prophet, who hath reveiled unto us, the whole will of his Father in all things pertain- ing to our salvation.

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

BHAISTIDH [^]

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

H. 4.

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

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

FOIRM AN

dioghaltais ar feachrainne, agus tuigmaid da reir sin, agus creidmaid gur thogaibh fé leis d'fínd an curfadh, & an mallachadh, do bhí crochaidhe oraínd ar fon peacaidh. Fuair fé bás gan amharas, ag tabhairt a Sbioraide fuas alamhaibh a Athar, tareis aradha dhó, a Athair ataim ag tairbheart mo Sbioraide ad lamhaibhfe. Tareis abbáis, adbhamaoid, gur hadhluiceadh a chorp, agus go ndeachaidh fé fiós an Ifreand, acht ar fon gurab féin amhain fundamuint na beatha, & gurab é féin bhudh beatha dá ríribh and, nír bfeidir a chongbhail fa dhochar, no fa dhoilgheas anbhais. Agas na dhiaidhfin do eirigh fé an treas lá aris ar ngabhail chumhachta, agus bhuaidha dho ar an mbás, & ar Ifreand, agus tug fé beatha arís do chum an tfaoghail fós, leis anefeirg he sin, agus atá fé ag roind na beatha sin, 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, communiceth unto his lyvely membres; so that now unto them corporal death is no death, but an entrance into that blessed life,

BHAISTIDH[^]

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

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

H. S. a

FOIRM AN

áth nar meafgne, agus nar bfochair dar
 gcoimhéd, agus dar gcoimhdhídean
 inar nuile amgharaibh, agus ansho-
 cruibh. Agus saorfuidh fé fa dheoidh
 a Eagluis go huilidhe, agus gach enb-
 hall firindeach dhí fa ló sin, an tan tha
 isbenfas fé é féin, in[↓] bhreitheamh ar
 bheoibh, agus ar mharbhaibh. ¹ O[↑] fa
 dheoidh afe fo an ní adbhamaoid ad-
 timcheall Iofa Criofd .i. mar do cond[↓]
 cus é, ag dul fuas go foilleir, & mar do
 fhagaibh an faoghal do réir an chuirp
 fin féin do fhuilaing páis, agus do rinde
 aneifeirghe. Is mar fin chreidmaoid
 go daingean doghluafde godtiucfa
 fé ó dheaslaimh a Athar agus go[↑] bfaic[↓]
 fe gach vile t[↑]úil é, agus fós go bfaic[↓]
 fúile na ndaoine ler tolladh athaobh é
 & cruindeochar and fin ar én láthair,
 an mhéid bhías béo fanaimsrín agus
 an mhéid fuair bás roimhe sin, do ni-
 thear fós dealachadh an tanfin eidir
 na huanuibh, & na gabhruibh .i. eidir
 na daoineibh toghtha, agus na daoine
 damanta, agus chuinfidh 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 seene visibly to ascend, and so left the world, as touching that body that suffred and rose agayn; so do we constantly beleve that he shal come from the right hand of his Father, when all eyes shall see him; yea, even those that have pearced him; and then shall be gathered aswel those that then shal be found alive, as those that before have slept. Separation shalbe made betwixt the lambes and the goates; that is to say, betwixt the elect and the reprobate.

B H A I S T I D H.

diobh, an guth fubhach firbhindfe .i. Teagaidhfe adhaoine do bheandaidh Mathairfe, agus gabhaidh feilbh go fío raidhe fa Rioghacht atá ar hullmhughadh dhaoibh, roimh tfofach an tfaoghail, agus cluinfidh an chuid oile dhiobh an bhreath fhuathmhu agarbha nach gcuirfidhear arháis choidhche .i bhíthi agimtheacht vaimfe alucht dhé ta na haingidheachta, agus an vilc, do chum na teineadh nach baithfidhhear feafda. Agus ar anadhbhurfa goirthe ar fa Sgriobhtuir lá an fhindfhuaraidh no lá anathnuadhaidh don láfa, agus fós goirthear lá nochtaidh na nuile dhiamhra dhe. Oír is and faorfuidhear na firenaigh ona nuile amhghar-aibh, agus cuirfidhear ad afeilbh an ghloire féin, atá gan vireafbhuidh, agus na adhaidh fin do gheibhid na daoine damanta ceirt bhreitheamhnus do dhe namh orra, agus cumaoin anuile olc féin, mas follas nó mas diamhair do rindeadar fad, agus mar chreidmaoid go daingean in Diá Athar, agus an Iofa

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

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

FOIRM AN

Criofd mar adubhramar romhaind.
 Is mar sin chreidmaoid andfa Sbiorad
 naomh, neoch adbhamaoid na Dhiá
 agcudruma chumhacht ris an Athair, &
 ris an Mac, is lena oibriughadh, &
 lena bhrofnughadh buanlaidir, iondarb
 thar ar nuile dhorchadas vaind, agus
 ar nanmanda, agus ar gcoinfiasa atá ar
 na gcumailt dfuil Iofa Criofd, & con-
 guibhthear find a bfinde Dhé go dei
 readh ar mbeatha. Agus ar na hadhbha
 raibhfe tuigmaoid go bfuil illradh an-
 mand fa Sgriobhtuir agan Sbiorad fu-
 thain fíoraidhefe, atá agluafacht ó Na-
 thair, agus on Mac. Adearar ar vairibh
 vífge ris ar fon anghlanta do ni fé, &
 ar fon an neirt do bheir fé dhar nádair
 thruaillidhe, diomchur dheagh thorr-
 thadh. Oír na fhéghmhuis sin biaidh ar
 naduirne go huilidhe gan toradh, agus
 fós biaidh si go huilidhe lomlan dain-
 gidheacht, agus dolc. Adearar teine
 ar vairibh eilé ris an Sbioradfin, ar fon
 na foillfe, agus na dteinteadh fhadoid
 heas fé

^ agus /

t foillfidhear ar suile Sbioradaltá, agus



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^] C

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 fourth good fruite; without whome this our nature shuld utterly be barren, yea, it shuld utterly abound in all wickednes. Sometimes the same Spirit is called fyre, by reason of the illumination and burning heate of fyre that he kindleth in our hearts.

BHAISTIDH.

heas fé agcroidheadhaibh caich. Adear
 ar fós ola nó vindemint ris an Sbiorad
 fin féin, ar fon go mbogand, ~~and~~ go mao
 thuidheand a oibriudhadh crúas ar ge
 roidheadh, & go dtugand fé oraind cló
 na himhaidhe sin Iofa 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
 Eagluísfo naomhta, ar fon gur ghabh fi
 maitheamh a huile peacthadh lé crei-
 deamh abfuil Iofa Criofd amháin. An
 dara ní, ar fon tareis a haithbhereithe,
 go bfuil Sbiorad anaomhtha aice, agas
 comas gluafachta anaomhtacht nua
 bheathadh, & in deagh oibrighthibh,
 mar do ordaidh Dia a pobal toghtha
 féin do ghluafacht. Ni he go bfuilma-
 oid ag breathnughadh, anoiread fin
 dfirentacht ^{nó} dfoirfidheacht, do bhe
 ith riamh roimhe no go bfuil anois, nó
 go mbiaidh feafda fa Neagluis fin nó a

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The same Spirit also is called oyle, or unction, by reason that his working mollyfieth the hardnes of our hearts, and maketh us receive the print of that image of Jesus Christ, by whome onely we are sanctified.

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

FOIRM AN

nén bhall dí. Iondas nach beith feidhm aice aleigean anifile fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireafbadha ar na maitheamh dhí, & go bfuil firentacht Iofa criofd arna tabhairt dá gach aon ler bhail leanmhuinris maille ré deagh creideamh. Agas goirmaoid Eagluis vilidhe nó chatharrdha dhí, ar fon go bfuil sí dá gach vile chinelach, agas da gach vile labhara, agas da gach vile fdaid, nó fdáta, nó inmhe fhear agas bhan, an mhéid diobh do ghoir Dia ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirse peacaidh do chum a tfeirbhi fe Sbioratalta féin, agas do chum ghlan gníomharthath, agas is don Eagluiffe do bheir fe cómhroind a Sbioraide namhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheatha, agas én Bhaiflidh, agas én Tighearna .i. Iofa Criofd, agas cóir ghnathuidhe na Sacramuinte, agas ceangluidh fé croidheadha na buidhnese ré cheile, in grádh agas agcoimhcheangal Criofdaidhe.

Adbhamaoid

that it nedeth not to stoupe under mercie; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we cal Universal, because it consisteth and standeth of all tongues and nations; yea, of all estates and conditions of men and women, whome of his mercy God calleth from darknes to lyfe, and from the bondage and thurdome 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.

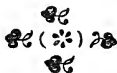
BHAISTIDH.

Adbhamaoid fós go dtugadh, tri ti-
odhluc^hthe oirdheirce onoracha don
Eaglais naomhthafa, go geinearalta
.i. maitheamh na peacadh, do geibh
thear lé creideamh firindeach fa mbe-
athaidhfe, eifeirghe na feola nó cholla
na marbh, do gheibh gach én neach,
gé nach iondand cáil nó cofamhlacht
abfagaid fin. Oír is do chum dham-
naidh, agas bhreithamhnus fhuath-
mhair, eirghid lucht anuile mar adubh
ramar romhaind, agas eirghid na firen-
aigh, do ghabhail tfeilbhe ingloir, &
anaoibhneas, agas ní bá macnas me-
anman aneirghe, agas ní eireocha én
chorp and ar fon chuirp eilé. Acht do
gheibh gach énnuine a chorp féin,
mar do thuill fé afhaghail, go maith nó
gó holc, do gheibhid na firennaigh an
bheatha tífuthain, mar thiodhlucadh
faor ó Dhiá, ar na cofnamh, agas ar na
toirbheart dá chloind thoghtha lé
Hiofa Criofd ar nén Aidhne, agas ar
nén cheand. Do fan maille ris an A-
thair, agas ris an Sbiorad naomh, biaid

To this Church, holy and universal, we acknowledge and beleve
three notable gifts to be granted; to wit, remission of sinnes,
which by true faith must be obtained in this life. Resurrection of
the flesh, which all shal have, albeit not in equal condition: for
the reprobate (as before is sayd) shal rise but to feareful judg-
ment and condemnation; and the just shal rise to be possessed in
glory. And this resurrection shal not be an imagination, or that
one body shal ryse for another; but every man shal receive in his
owne bodie as he hath deserved, be it good or evel. The juste
shal receive the life everlasting, which is the free gift of God given
and purchased to his chosen by Jesus Christ, our onely Head
and Mediator: to whome with the Father and the Holy Ghost,

FOIRM AN

gach vile ghloir anois agas afaoghal
na faoghal.



LEANAIDH AN NUR-
naidhfe na dhiaidh fin.

ADHE bhíoth tfuthain, bhuaín
tíodhluicigh na nuile chumhacht,
ódho gheallais dod mhór throcaire, &
dod mhór mhaitheas féin, go mbeithea
ad dhia dhuind, agas ní hé fin amhain,
acht go mbeithea ad Dhiá, agas a Ta-
thair dar gcloind, atamuid gud ghui-
dhe, mar do dheonuidhis led ghráfa-
ibh, ar ngairm d'faghail chumaind, &
chuidighe dod chreideamh, go m-
hamhluidh fin bhús toil leat an lean-
amhfa do bheandachadh led Sbioraid
naomhtha, & aghabhail ameafg do chl
oinde, neoch atamuid do bhaisfleadh
do réir do bhriatharfa. Iondas anuair
thiucfas fé, go haois fhoirfe, go naide-
omhadh

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somewhat amended.
Possibly no account.
No account in B.M.

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á / (?)

be all honor and glory, now and ever.

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

ALMIGHTIE and everlasting God, which of thy infinite mercie and
goodness hast promised unto us that thou wilt not only be our God,
but also the God and Father of our children: we beseeche thee, that
as thou hast vouchesaved to call us to be partakers of this thy
great mercie in the felowshipe of faith, so it may please thee to
sanctifie with thy Sprite, and to receive in to the number of thy
children this infant, whom we shall baptise according to thy
Word, to the end that he comming to perfitte age, may confesse

BHAISTIDH.

omhaidh fé thufa do bheith atáon Dia
fhirindeach, agas an t^u do chuireis chu
gaind dar slanughadh Iofa Criofd, agas
feirbhis do dhenamh mar fin dó go di
ongmhalta, agas bheith tarbhach don
pobal, no don choimhthionol dó, ar
feadh abheathadh, agas abhuan tfaog-
hail go himlan, iondas tareis a chuid
don bheathafa do chaitheamh dh^o, go
mbearar é mar bhallbeodha don chorp
fin, dfaghail tfubhachais agas tfólais,
abflaitheamhnus, mar abfuil do Mac-
fa Iofa Criofd, na Rioghacht, agas
na ró fhlaitheamhnus, agas mar a mbi-
aidh tré bhioth fíor, is na ainm ata-
muid gud ghuidhe mar do theagairg
fé féin duind, mar adubhairt ar Na-
thairne atá ar neamh.

¶ Tareis na guidhe fin fiarfuidheadh an Miniféir ainm
an leinimh agas anuir do ghebhá fé fios a anna labh
radh mar fo fíós.



I.

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

Our Father, &c.

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

FOIRM AN

(7) (C) **A**TAIMSE gud Bhaifdeadh
 a. N. anainm an Athar, agus an
 Mhic, agus an Sbiorad naomh, agus ag
 labhairt na mbriathar fa dhó, gabhadh
 víge na límh, agus cuireadh ar édan
 an leimh é, agus ar gcriochnughadh
 na hoifigefin dó, tugadh buidheachas
 do Dhiá mar fo fiós.

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

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

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

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

BHAISTIDH.

ameafg do naomh dod throcaire tfaoir. Acht atá tú agabhail, agus aga irm ar gcloinde chugad, aga gcomh tha rughadh leis an Tfacramuintfe, mar ch omhtharradh, no mar tsuaitheantus do ghrádha. Vime fin a Athair inmhuin gen go bfuilmaoid imchubhaidh do thuilleadh an mhór thiodhucithe fin, agus da madh ail leat dioghaltas do dhenamh oraind, do ríir ar ndroch ghniomharthadh, is dianbhás, agus damnadh futhain fiórbhuan do bhértha dhuinn. Gidheadh a Athair vile chumhachtaigh, atamuid gud ghuidhe go ma toil leat do ghráfa do mhédug hadh iondaind, nifamhó, agus nifamhó, agus gabh anaoidhefo, ad choimhéd, agus ad choimhdhídean, neoch atamuid do thabhairt mar ofrail, agus mar thiodlucadh dhuid, maille ré hurr nuidhibh coidcheanda, & na fulaing dhó, tuitim fa meidfin do dhearmad do chreidimh, nó do thoilefe, as go dtiucfadh dhe bridh an Bhaifdídhe do chur ar dimbuil. Acht go madh

I. 2

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

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I. 2. ^a

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SVIPER AN

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

¶ BIODH AMHLVIDH[^]

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¶ FINID DORDVGH[^]
adh an Bhaifdidh.

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FOIRM 

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

¶ Anlá

but that he may perceyve thee continually to be his mercifull
Father, through 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.

I26

TIGHEARNA.

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



10/ **T**Vgmaid dar naire abhraitheac-
ha ionmhuine, ciondas do ordaigh
Iofa Criofd, Sacramuint naomhtha a
chuirp féin, ré raítear Suiper an Tigh-
earna, do thoirbheart duinn. Mar aithriseas Pól easbul, fa naonmhadh caibidil dég, don chéid Eibifdil do chuir fé do chum na Gcórinteach. Fuair mise on Tighearna ar fé, an ní tug mé dbaoibhfe. Anoidhche do braitheadh Iofa ar Dtighearna, do ghabh sé arán chuige, agas tug buidheachas don Athair, agas do bhris an tarán, agas do raidh na briathrafa, caithidhfe fo, agas afé fo mo Chorpfa briffidhear ar bhar fonfa, agas deanaidhfe fo, mar chuimhniughadh oramsa. Mar an gcedna. Taireis an Tfuiper do ghabh sé an cupa agas do raidh na briathrafa, aff fo [an]

I. 3.

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

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

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

ye?

me/

I. 3.^a

S V I P E R A N

timna núa nó an cumhnáta amfuilfe, & denaidhfe mar fo, gach vair ólfas sibh ní dhe fo, mar chuimhniughadh oram fa, óir gach vair Iofas sibh an taránfa, agus ólfas sibh ní don chupa fo, foillfe ochaidh sibh mo bhaffa, no go dtí mé do bhreith bhreithe, ar bheouibh, agus ar mharbhaibh. Aranadhbhurfin gidhbe Iofas an taránfa, agus ólfas ní don chupafo, go neamh imchubhaidh, biadh fé ciontach agcorp, agus abfuil an Tighearna. Aranadhbhurfin, féchadh, agus ceafnuidheadh gach aonduine é féin go maith, agus da ndenaid mur sin, ithid ní do naran, agus olaid ní dhon chupa. Oír gidhbe Iofas no ólfas go neamh imchubhaidh fo, Iofaidh, agus ólfaidh fé adhamnadh féin do chiond nach dtugfé aire nó onoir do chorp an Tighearna.

¶ Nadhaidh fo gluaifeadh an Miniftr, do chum na Searmona nó an teagaióg, agus abradh mur fo féis.

¶ O THAN-

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

This done, the Minister proceedeth to the exhortation.

TIGHEARNA.

O Thangamar and fo, agceand ache
 ile a pobal inmhuin an Iosa Cri-
 ofd, do chaitheamh, agus donorugh-
 adh chumaoinigh chuirp ^λ agus fhola
 ar Slanuighthoir Iosa Criofd, tugma-
 oid go gér dar naire na briathrafa ^Poil.
 Ciondas atá fé agiarraidh ar gach en-
 duine, é féin dfechain, & do cheafnu-
 ghadh go ditheallach, ful do rachas fé
 do chaitheamh chodach do naranfa
 no dól neithe don Chupafa. Oír is
 mar mhorthiodhlucadh do gheibh-
 maoid an Tfacramuintfe, maille ré
 croidheadhaibh vmhla aithreacha, &
^l creideamh beodha. Oír is mar fin
 chaithmaoid, go Sbioratalta feoil Cri-
 ofd, agus olmaoid afhuil. Da ndenam
 mar fin, atamaoid agcriofd, agus Cri-
 ofd iondaind, atamaoid maille ré Cri-
 ofd, agus Criofd maille rind, mar fin is
 mor ar gcuntabhairt da gcaitheam an
 Tfacramuint go neamh imchubhaidh.
 Oír antan chaithfeam go neamh ghlan
 no go neamh ymchubhaidh í, atama-
 oid ciontach abféoil, agus abfuil ar

I. 4.

DEARELY beloved in the Lorde, forasmoch as we be nowe
 assembled 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 giltye of the bodye and bloud

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I. 4. ^a

SVIPER AN

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 brofnughadh dhioghaltais do dhenamh oraind, do gheithibh imdha tindis agas báis. Agas fan adhbhar sin anainm, agas a-hudarras Dé bhithbheo, agas a Mhic Iofa Criofd, ataimfe ag fgaradh, agas diultadh, agas ag dealachadh ón Tabla fa, gach vile lucht labhra blaiífbeime anadhaidh Dé, gach vile lucht iodhalachta, gach vile lucht moirt, gach vile adhaltrach gach vile lucht vilc, & tnutha, gach vile lucht eafumhla do thabhairt da naithribh, no dá Maithribh, no dá Priondfádhaibh, no da Dtighearnaibh, nó da naodhairibh, nó dá Minifdribh, agas gach vile ghadaid he, & gach lucht cealgtha agcomharfand. Agas fa dheoidh, gach vile lucht caite ambeathadh go direach ré cathughadh, nó re troid anadhaidh Dé, & athoile Diadha, aga aithne, & aga fho-grá

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of Christ our Saviour, we eate and drinke our own damnation, not considering the Lordes bodye ; we kindle Godes wrath against us, and provoke him to plague us with diverse diseases and sundry kindes of death.

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

Present text in Book of Confessions II, 447-8

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TIGHEARNA.

grá dhoibh mar fhreigeoras siad abfadhnuife, an tí atá na bhreitheamh co thrum cheirt bhreatach, gá a chroidhe do bheith ag énduine dá ndubhramar díbh fo, teacht do thruailleadh an bhuird mhoir bheandíghfe, & gid headh, ní he fath fa nabrum fo, dochur én duine peacthuigh ar a ais, da mhéd fuathmhaireacht nó olc, nó vrchoid da ndearna fé, má tá fé ag mothughadh aithrige neimh chealgaighe na croidhe, ar fon a peacaidh, acht amhain, an mhéid atá dhiobh ag anhuin do ghnáth apeacadh gan aithrige, & fós ní fhuil fo aga labhairt anadhaidh na ndaoine aga bfuil fúil ré barr foirfidheachta dfaghail, tar an bfoirfidheacht is eidir leó do rochtain fambeat-haidhfe. Agas gé mhothuighemaoid morán anbfainde, agas feachrain indaind féin, nach bfuil ar gcreideamh coimhthren no comhdhainghean, agas bhudh cóir dhuínn abheith. Acht find go minic ag denamh neamh dhochais, as maitheas Dé, do bhrídh thruailidhe

Judge therefore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lyvely and stedfast fayth in Christ our Saviour, sekinge onely your salvation in the merites of his death and passion, from hensforth refusing and forgettingte 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 perfitte and constant as we ought, being many tymes readye to distruste Godes goodness through our corrupt

SVIPER AN

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

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 ductye requireth, felinge still such rebellion in our selves, that
 we have nedé dayly to fight against the lustes of our fleshe; yet,
 nevertheles, seing that our Lorde hath dealed thus mercifully with
 us, that he hath printed his Gospell in our hartes, so that we
 are preserved from falling into desperation and misbelieve; and
 seing also he hath indued us with a will and desire to renounce
 and withstand our own affections, with a longing for his right-
 ousenes and the keeping of his commaundementes, we may be
 now right well assured, that those defaultes and manifolde
 imperfections in us, shalbe no hinderance at all against us,

TIGHEARNA.

(
 ghe imchubhaidh no d'hinghalta do
 theacht do chum an tabla Sbioratalta
 fo. Oir ní hé adhbhar ar dteachta do
 chum an bhuidse, dar dtáibbenadh fé-
 in mar dhaoinibh ~~tr~~enta fíorghlana-
 nar beathuigheadh acht na adhaidh
 fin. Acht atamaoid and fo, agiarraidh
 ar flanuighe, & ar mbeathuighe an Iofa
 Criofd, ag tuigfin nach bfuilmaoid di-
 nd féin acht damanta. [^]Tugmuid dar
 naire mafeadh, gurab leigheas ro oirrd
 heirc an Tfacramuint naomhthafa, da
 gach én duine bocht eaflán, agus gu-
 rab fóiridhin fhior chumhachtach í,
 dá gach anam anbfand, agus nach iar-
 rand an Tighearna cuibhdheas no
 dingmhaltacht oile oraind fanadhbhar
 fa, acht ar nuile agus ar lochta dad-
 mhail abfiadhnuife Dé, agus na Heag-
 luife, agus ar mbeith inar lucht cuidig-
 he da thuillteanas, agus da thiodhluic-
 thibh fubhacha. Oir afe fin caitheamh
 firindeach afheola, agus ól firindeach
 afhola, na fuilghemaoid fós dar nint-
 indibh, bheith agluafacht timcheall na

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

Let us consider, then, that this Sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte, but that we unfaymedly acknowledge our neghtines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which ys the true eatinge of his fleshe, and drinkinge of his bloud,) let us not suffer our mindes to wander aboute

I. 6. a

SVIPER AN

neitheand dtalmhuidbe neoch truaill-
 tear go hullamh, mar ataid na neithe
 do chid ar fúile inar bfiadhnuife, agas
 ghlacaid ar lamha, agiarraidh Chriod
 ionta, mar do bheith fé druite anarán
 nó abfion no mar go nimpoidhfeadh
 subfdaint na neilemintfa, nó ná neithe
 andfa, a subfdaint afheolafan nó a fhola.
 Oir is í is én slihidh dhileas duinn dar
 nullmhughadh féin, & dullmhughadh
 ar nanmand, do ghabhail no hoileamh
 na faoire, agas na beathadh subfdaint-
 ighfe, find do thogbhail ar gcroidhe-
 adh, agas ar nintindeadh, maille ré crei
 deamh maith, os ciond gach vile nei-
 the, talmhuidhe saoghalta, agas dul i-
 steach mar fin abflaitheamhnus Dé, do
 ghabhail Chriod nar nanmandaibh,
 mar abfuil fí gan amharas na Dhiá fi-
 rindeach, angloir neamh meafarrdha a
 Athar, da dtiubhram gach vile mhol-
 adh, agas onoir, ags ghloir anois,
 agas tré bhioth fíor.

¶ BIODH AMHLVIDH

¶ An

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

TIGHEARNA.

¶ An diaidh na Searmona tigeadh an Miniúir anuas afan mbuipid, agus fuideadh fá fan Mbord maille ré gach fear, agus ré gach maol da mbia and, agabhail anionaidh vmchubhaidh féin, agus gabhadh fé an tarán, agus tabhradh buidheachas do Dhá leis na briathruibhfe níós nó lé briathruibh oile fa suim chedna.

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AATHAIR na trocaire, agus a Dhé na nuile túbhailtaighe, agus na nuile túbhachas, otaid na huile chreatuire gutaithne, agus gotadmhail mar vachtarán, agus mar Thighearna, is éir dhuinne ofsind oibrighthe do lamh, vmhla, agus onoir do thabhairt do tainm Diadhafá gach vair, ar tús ar fon gur chruthaigh tú find, do reir tífodhrach, agus do chofamhlachta féin. Agas go hairidhe ar fon gur tfaór tú find on mbas tfuthain, & on damnadh anma, inar tharraing an Taibhirfeoir an cineadh daonna, lé peacadh daor do-leighis, onar bfeidir lé duine, nó lé haingeal, finde do tfaoradh, acht tufa a Thighearna tfaidhbhir ad throcaire, agus gan críoch ar do mhaitheas, do

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

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

SVIPER AN

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 rinde freafdal arar gceandachne, do
 chum go mbeith an taon Mhac cart-
 hanach ^Λneoch dod ghrádh firindeach
 tugais dúinne, na dhuine ^ϕomhchof-
 mhuil rind féin in gach engine, abfeg
 mhuis peacaidh ambain, do ghabhail
 dioghaltas ar peacaidhne, agus ar fea-
 chrain ar a chorp, do chofg tfeirgefi,
 agus dioc do cheirtbhretheamhnus le
 na bhás, do fgrios an fhir do badhar
 don bhás lena eifeirghe, do thabhairt
 bheathadh arís do chum an tfaoghail
 .r. anbheatha ó rabhadar siol adhaimh
 vile lé fir cheart ar na bfogra.

Λ a /
 A Thighearna atá fhios againde, &
 atamaoid aga admhail, nach bfuil ag-
 cumhachtaibh én chreatuir, athuigfin
 no a ghabhail cuige, fad, no leithead, a
 irde no, doimhne, do mhor ghráidhfe
 dhoibh, neoch tug ort, do throcaire
 dfoillfiughadh mar nar tuilleadh í, do
 gheall fós, agus tug beatha mar araib-
 he bás anuachtar, agus doghabh ad
 ghráfaibh sinde, anuair nar bhaitnidh
 dúinn do dhenamh, acht cur anadh-
 aidh

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

O Lord, we acknowlege that no creature ys able to com-
 prehende the length and breadthe, the depenes and height,
 of that thy most excellent love, which moved thee to
 shewe mercie where none was deserved; to promise and
 give life where death had gotten victorie; to receve us into
 thy grace when we could do nothing but rebell against

TIGHEARNA.

aidh tfrindei a Thighearna, & nach leigeand tromdhacht no doille, ar ná-duire truaillidhe dhuinn, do mhór thí odhluic^{hese} mar adubhramar, do mhe as, nó do bhreathnughadh mar is inn-heafda fad, atamaoid ag teacht abfiadh nuise an bhuidfe and so, mar do fhag-aibh fé dá ghnathughadh mar chui-mhne abháis, nó go dtí fé arís dáf hoill fuighadh, & da dhearbhadh abfiadh-nuise an tfaoghail, gurab va^hna fin amhain fuaramairne faoirfe, agus beatha, gurab ar a tson fin amhain do ghabh tufa a Athair neambdha, find mar chloind, agus mar oidhreadhaibh, gurab ar a tson fin amhain atá dileas againd, dul isteach agcathair do throcaire fe, gurab ar a tson fin amhain ghabhmaoid feilbh na Rioghachta Sbioratal ta, ag ithe, agus agibhe aga bhórd maille ré bfuil air go sdráda ar neamh, ne och is da chumhachtaibh do nid ar gcuirp eifeirghe ontúir, agus chuirfite ar fad maille ris, fa naoibhneasfin atá gan tús gan chrich gan fhoirceand, ne-

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thy justice. O Lord, the blynde dulnes of our corrupt nature will not suffer us sufficiently to waye these thy moste ample benefites; yet, nevertheles, 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 receved libertie and life; that by hym alone thou doest acknowledge 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 reysed up agayne frome the dust, and shalbe placed with him in that endles joye,

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9 x maille ré bfuil ar [yconbhúadar] go sdráda

ámhaille p. 189

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SVIPER AN

och do vllmhuidh tufa a Athair na tro
caire do nmhuintir do togh tú féin[^] ful[^]
do cruthuigheadh an domhan. Agas
tuigmaoid, agas adbhamaoid gurab od
throcaire ftaoirse, fuaramar na tiadh-
luic[^]the mora neamhchumfeachafa ar
fon hén Mhic ghrádhaidh Iofa[^] Cri-
ofd. Vime fin atámaoid and fo do
choimhthionolfa, lé brofnughadh do
Sbioraide naomhthafa, agtabhairt bu-
idheachais, agas mholaídh, agas ghlo-
ire, agas onora duitfe anois, agas tré[^]
bhioth fíor.

† BIODH AMHLVIDH[^]

¶ Na dhiaidh fo brifeadh an Mhinitir an tarán, agas
ngadh don pobal é, agas roindhídean eatarra é,
do reir aithne Críofd ar flauighthoir, agas tabradh
do cupa dhoibh mar an geedna, agas is inleghtha
don Mhinitir cuid éigin don Sgríobhtuir bheanas
ris anadhbharfín, ag foillfngadh bháis Chríofd, do
chongbhail anamand agcuimhne Chríofd, mar do
bhadar na céfádhá adtmícheall na Sacramuinte, na
dhiaidh fin abradh an Mhinitir mar fo fíos.

ATHAIR is mó trocaire ata-
maoid ag tabhairt buidheachais[^]
agás

which thow, O Father of mercye, hast prepared for thye elect, before the foundation of the world was layde. And these moste inestimable benefites, we acknowledge 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 thanks, prayse, and glorie, for ever and ever.

This done, the Minister breaketh the breade, and delyvereth it to the people, who distribute and divide the same amongst them selves, accordinge to our Saviour Christes commandement, and in likewise geveth the cuppe. Duringe the which tyme, some place of the Scriptures is read, which doth lyvely set forth the death of Christ, to the intente that our eyes and senses may not onely be occupied in these outward signs of bread and wyne, which are called the visiblie woorde: but that our hartes and myndes also may be fully fixed in the contemplation of the Lordes death, which is by this holy Sacrament representede. And after the action is done, he geveth thanckes, saying:

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

ligatured ct

T I G H E A R N A.

agás ghoire dhuit, ar fon gur dheon-
aigh tú dhuinn an mhéidín do thiod-
luicthibh, agás do tfaidhbhreas, ar
ngabhail agcumand, agás agcuideach-
adh do Mhic ghrádhaidh Iofa Criofl
ar Dtighearna, neoch tug tufa dfulang
bháis tar ar gceand, agás tug tú dhu-
inn fós mar oileamhain, agás mar bhe-
athaidh inmholta, do chum na beath-
adh futhaine, agás atamaoid aga ghui-
dhe ort anois a Athair neamhdha gan
aleigeán duinn tuitim indearmad na
dtioghluiceadh maithfe tugais duinn
acht andaingniughadh, agás ambua-
ladh agcló nar gcroidheadhaibh, i
ondas go bfeofam gach enla fás ní
fa mó, agás ní fa mhó, agcreideamh
firindidh, ag fíor ghluafacht an deagh
oibrighthibh, agás in gach én ghné
mhaith díbh fín, agás go ma móide a
Thighearna dhaingneochas tú fínd
is na laithibh cunta bhartachfa, buaid-
hreadh an aibhirfeoir oraind, as go
bfeofam feafamh cródha buan do dhe-
namh agadmhail hanmafa, do mhed-

K.

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

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

143

K.i.^a

Ligatured ct

DON POSADH.




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

† BIODH AMHLVIDH.

† Na dhiaidh fo abradh an Míneifir, agus an pobal an
treas Salm ar ched, no Salm éigin eile agcantaireacht
ag tabhairt bhuidheachais do Dhiá mar is bés, agus
beandaighthe ar pobal, agus leighthear fiubhal
doibh on mbord naomhtha sin.

S/ (cop.)

fi (?) [ie. fi]


 FOIRM 
 NA ORDUGHADH
 an póaidh and fo fiós.

† ~~Bianadh~~ ar tús gairm do thabhairt trí lá tfaoire india-
idh acheilé don pobal, go bfuil contracti no gcalladh
póaidh eidir. N. agus . N. agus ma ta duine aga bfuil
adhbhar cneafda nó ladhambhail, chuireas bacadh no
toirmeafg and sin, agus nochtas nach eidir léo maille
ré ladh an Póadh do dhenamh, indifeadh anois é, an
la deigheanach dona trí laithibh abradh an Míneifir
mar fo fiós.

of
Dantar/

6/

^0
[r??]

ligatured ct

† 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 thanks givynge : which ended, one of the blessings before
mentionede is recitede, and so they ryse from the Table and departe.

Chap. xj

THE FORME OF MARIAGE.

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

K^o

DON POSADH.

TEAGASG DO

chum an pósaidh.

P/ (cop.)

e/
i/
A bhraithreacha inmhuine atama-
oid and fo ar gcuindighadh ag-
ceand acheil^e abfiadhnuife Dé, agus
a choimhthionoil, do cheangal, agus
dfuaidheal an fhirfe, agus na mná re
cheile, aninmhe onoraigh an pósaidh
an ní do tindfígnadh ar tús, agus do ho
noruigheadh lé Diá féin aparthus, an
vair do bhí an duine afdaid neamh
lochtaigh. Oir anuair do rinde Diá
neamh, agus talamh, agus gach ní da
bfiuil inta sin, agus fós do chruthaigh,
agus do dhealb an duine do réir afhi-
odhrach féin, agus achofamhlachta, an
tí da dtug fé riaghail, agus Tighearn-
tus os ciond gach ainmhidhe ar talm-
huin, os ciond eifg na fairrge, agus en-
laithe anaer, adubhairt fé and sin, nar
mhaith duine do bheith beó na vath^A
adh nó na enar, denmaoid ar fé anti^A
chuidigheas leis do réir a chofamh-

S (?)

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 auctourised by God hym self in Paradise, man beyng then in the state of innocencie. For what tyme God made heaven and earth, and all that is in theym, and had created and fasshoned man also after his owne similitude and likenes, unto whome he gave rule and lordship over all the beastes of the earth, fishes of the sea, and fowles of the ayre; he said, It is not good that man lyeve alone; let us make hym an helper like unto hym self.

DON POSADH.

lachta féin, agus do chuir Diá codladh
 trom ar an duine, & do ghabh afa da
 afnuibh as a thaobh, agus do rinde
 Ebha de sin, da chur agceill duinn
 gurab én chorp, agus enfheoil, agus én
 fhuil fear, agus bean, agus do chur ag-
 ceill duinn fós an coimhcheangal dia-
 mhair atá eidir Chríofd, & a Eaglais,
 agus arpadhbhurfin fgaraidh duine
 rena Athair, agus rena mhathair, agus
 leanaidh fé rena mhnaóí, do dhenamh
 chumaind, agus chuidighe ria, agus
 dlighidh fé grádh do thabhairt di, mar
 tug Críofd grádh da Eaglais .i. acho-
 imhthionnd, agus a pobal beandaigh-
 the. Oír tug fé a anam da gciond, &
 mar an gcedna atá dñachaibh ar an
 mnaoi toil afir do dhenamh, agus bhe
 ith umhal dó, ag denamh atfeirbhíse
 in gach vile ní onorach Diadha. Oír
 atá sí fa smacht, agus fa riaghail afir an
 fad mhairfeas siad ré cheile na mbeath
 aidh, agus atá an mhéidfin do neart, &
 do bhridh fa Pófadh naomhthasa, nach
 agan bfeair 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; doying us thereby to understand,
 that man and wife are one body, one flesshe, and one blood.
 Signifyinge also unto us the mysticall union that is betwixt Christe
 and his Church; for the which cause man leaveth his father and
 mother and taketh hym to his wife, to kepe company with her;
 the which also he ought to love, even as our Saviour loveth his
 Church, that is to say, his electe and faithfull congregation, for
 the which he gave his life.

And semblably also, it is the wives dewtie to studie to please and
 obey her howsband, seryng hym in all thynges that be godly and
 honeste; for she is in subjection, and under the governance of her hows-
 band, so long as they contynew bothe alyve. And this holie marriage,
 beyng a thyng most honorable, is of suche vertue and force, that
 thereby the howsband hathe no more right or power over his own bodie,

DON POSADH.

nithear an Pósdh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin / ach / agan bfeair ódo cheangail Diá iad fa chumandfa abfochair acheile, do chum gheineamhna agcloinde da dtógbhail, agas da naltrum an eagla Dhé, do mhédughadh Rioghachta Criofd. Aranadh bhurfin gidhbe hiad cheanglus Diá mar fo ré chéile, ní heidir andealughadh nó agharthain ré chéile, acht mur thograisid do toil achéile, feal tamaill, dul ó chéile do dhenamh vrruidhe, 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 alíon no agcuntabhairt anaibhirfeoir do bhridh neamhghloine. Agas ar an adhbhurfin do tfeachna thruaillidh an chuirp nó adhaltrais, atá dfiachailb ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi afear féin, do bheith aice. Iondas go bfuil

tall s.

h3/

h t acht

h3

h3

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

Wherefore, they that be thus couppled together by God, can not be severed or put a parte, ones 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; gyvng 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 therefore to avoyde fornication, every man oughte to have his owne wyffe, and every woman her owne howsband: so that

DON POSADH.

dfiachaibh ar gach einfhear, agus ar gach én mhnaoi, ag nach bfuil tiodhlucadh geannuidheachta ó Dhiá, a aontughadh Pósfadh do dhenamh, ar aithne Dhé vile chumhachtaigh. Ion-das go mbiadh Teampul Dé, & spoithe ach an Sbioraid naomh glan. Oir ófiad sin ar gcuirpne arna gcoimhed glan neamhthruaillidhe. Oir atáid ar gcuirpne anois na mballaibh do Chorp Iofa Criofd, agus nach gránda fuathmhur, na boillfin, do thruaileadh nó do tfaichadh? ó tfiurtuidheacht nó ó adhaltrandas, nó ó dhroch ghniomhar thuibh oile? Ar anadhbharfin, atá dfiachaibh ar gach éinneach, a tfoitheach do choimhéd glan naomhtha. Oir gidhbé ar bith thruaileas, no tfaichuís Teampul Dé fgriofaidh, agus millidh Diá é.

tall s
a/

λ 9

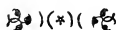
é |

(9)



¶ Na dhiaidhfin labhradh an Minitair mar fo ris na daoibh pósfarand.

(p. 16)



¶ A Taimfe

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

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

that are
there present

DON POSADH.

ae/ **A** Taimse aga iarraidh ortfa a .N. & agcur a eire, agus a chúruim ortfa a. N. mar fhreigoras sibh lá an bhreith-theamhnus, anuair fhoillfeochar di-amhair chroidhe gach énduine, matá afhios ag ceachtar agaibh féin, adhbhar toirmisge nó moille do bheith eadruibh, nach bfetar go ladhamhail bhur gceangal ré chéile a Pósfadh, sibh da admhail fin anois abfiadhnuife an choimhthionoilfe. Oír is beite dhibh adheirbhfhios agaibh, nach bfuil da mhéd chuirfhear abfochair achéile do tflighidh ar bith eile, acht mar do ordaigh briathra Dé bhur gceangal ré chéile, nach bfuilfé ceangailte abfiadhnuife Dé, agus nach ladhamhail an Pósfadh.

①

λ 9

Ⓢ (*†*) Ⓢ

¶ Muna faghtar lecht nó toirmeafg bhacas an pósfadh do dhenamh, abradh an Mínistir mar fo síos.

A Taimse aga bhur ngabhailfe dñi adhnuife, an mhéid atá sibh do lathair and fo, nach geluinim toirme-
K. 4.

^

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

If no impediment be knowne, then the Minister sayeth:

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

DON POSADH.

afg aca fúd ar pófadh do dhenamh, & guidhim sibhfe fa fin do chuimhniughadh go maith, agus matá agaibhfe féin enneach aga bfuil afhios, ceachtar dhiobh fúd, do bheith ceangailte ré duine eile, nó bacadh ar bith nach bfétar go ladhamaíl an Pófadh fo do dhenamh foillígheadh anois é.

ec(x*) 28

¶ Muna raibhe adhbhur bacaidh and leanadh an Minitir an tadhbar mar fo síos ag radha na mbriathara.

nh/ nh/
O NACH bfuil enduine aglabh-
airt anadhaidh anadhbhurfe, gabhfa ort do laimh a .N. agus geall and fo abfiadhnuife Dé, & achoimhthionoil naomhtha, gur gabh tú, & go bfuil tú toileach argabhail .N. atá and fo do lathair in a mnaoi Pófda ladh amhail, agus go bfuil tú ag gealladh acoimhéd, agus acumbdach, agus agradhughadh in gach én ní, do reir mar dhligheas fear pófda do dhenamh da mhnaoi *u/ é/*

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

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

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

DON POSADH.

e/ mhaoi Pólda, ag treigean/ & ag diultadh gach vile mhná eile ar fad abeathadhfe, agus do ghearrughadh na mbriathar, do bheatha do chaitheamh maille riá, a ngloine, agus aniondracus pólda, agus in gach én ponc do réir thoile Dé, agus a Tfoifgeil naomhtha. *7*

¶ Freagrá anfhir and fo.

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

¶ Labhradh an Ministir mar fo fióris an mnaoi Póldar and *^*

u/ **A**TA tufa a .N. agadmhail abfiadhnuife Dé, agus na Heagluife naomhtha and fo, gur ghabh tú, agus go bfuil tú anois agabhail .N. andfo do lathair, iná fhear Pólda dhuid féin, ag gealladh vmhlachta, agus fhreagra dhó, ag diultadh & ag treigean gach éinfhir oile, ar fad abheathadhfan, & *6/* *^0 (?)*

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

The Answer.

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

The Minister to the Spowse 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 chaithe-
amh maille ris, angloine, ag dhenamh
firinde dhó ingach vile ponc, mar iar
ras Soifgel Dé do dhenamh.

^ - (?)

¶ Freagra na mna and fo fiós.

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

λ 9

¶ Na dhiaidh sin abradh an
Ministir mur fo fiós.

TVgaidh dá bhur naire an Soif-
gel. Iondas go dtuigfeadh sibh,
ciondas do báil ler Dtighearna Iofa
Criofd, an ceangal onorach naomhtha
fa do choimhd, agas créd é daingne
an tfinadhmasa, nach bfeitar ar fchor a
fhofgladh no a fgaioleadh, amhail te-
agaifgthear dhúinn fa .9. mhadh Cai-
bidil dég do Tfoifgel Matha mar fo.

é |

é |

¶ Tangadar

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

The Answer.

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

[The Minister then sayeth :]

GIVE diligent care to the [words of the] Gospell, that ye may
understande how our Lorde wolde have this holy contracte kept
and observed ; and how sure and faste a knott it is, which may in
no wyse be lousd, accordyng as we be taughte in the 19. chapter
of S. Mathewes Gospell :—

K 5 b

DON POSADH.

TAngadar na Pairíúdh do chum
 Chríofd, 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 fé iad, & adubhairt, ané
 nar leghabhair an tí do rinde duine ó
 thofach, fear & bean dorinde iad, & ad
 ubhairt fanadhbhurfin, fgaraidh duine
 rena Athair, & rena Mhathair, & lean-
 aidh rena Mhnaoi Póída. Agt's bhudh
 én fhéoil iad an días sin, iondas nach
 días iad **C**in amach, acht én fhéoil, ar
 anadhbhurfin na fgaradh duine ó ché
 ile, an ní do cheangail Día abochair a
 chéile.

a/

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

'The Pharises came unto Christe to tempte hym and to grope his mynde, sayinge, Is it lawfull for a man to put away his wife for every lighte cawse? He answered, sayinge, Have ye not read, that He which created man at the begynnyng, made theym male and female? sayeng, For this thyng shall man leave father and mother, and cleave unto his wife, and they twayne shalbe one flesshe; so that they are no more two, but are one flesshe. Lett no man therefore put asonder that which God hathe cowlpled together.'

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

DON POSADH.

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

¶ Nadhaidh sin furaileadh an minifir ar Dhíá
iad ag radha ma mbriathar fo fiós, nó agcof-
mhulacht eile.

Diá an Tighearna da bhur mbean-
dachadh, agus dá bhur naomhadh. Diá
an Tighearna do dhórtadh tfaibhris
aghras oraibh, do dhenamh a thoile,
agus do chaitheamh bhur naimfire ab-
fochair achéile, i ngrádh naomhtha
godeireadh bhur mbeadh.

¶ B I O D H A M H L V I D H

¶ And sin abarthar an .128. psalm darabainn is bean-
daidhe an mhinteair ar a mbi cagla an Tighearna,
nó a choimulas eile do chantaireacht.

¶ (†) 28

¶ FIOS-

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

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

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

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

COMHFHVRTACHT NA NEASLAN

† FIOSRVGHADH AGAS comhfhurtacht na ndaoine dtind and fo fiós.

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

Chap. XII THE VISITATION OF THE SICKE.

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

COMHFHVRTACHT

ar feadh anearta n^o a^o chumhachta, & a thabhairt ar chach adhenamh mar an gcedna. Iondas nach biadh vire-afbhuidh air. Agas dlighidh an teaf-
flán fios do chur ar an Ministír gach vair dá rigfe fé do leas é, neoch do ní guidhe ar fgáth aneafllain and fin, agas amea^og an choimhthionoil, agas dá rabh afheidhm air denamh féin, guidhe mar an gcedna.

¶ VRRNVIDHTE ION-
radha ag fíofrughadh na neaflán.

O A Dhé mhaith, a Thighearna, agas a Athair, achruthuighthoir, agas afhir choimhede gach én neithe, a thobar gach vile mhaitheafa, & mhór chaibhnis, mar do bheir tú flainte dona corpaibh daónna, & mar do bheir tú gach deagh thíodhlucadh eile léd ghráfaibh, dona huile dhaoineibh, as go madh feirde do thuigfedis do bhuan tíodhluc^othe, agas do thrén toirbhear-
tus fin, indóchas gurab móide, & gurab vllmhuide,

he not onelic releveth hym accordyng to his abilitie, but also provideth by others that he may be furnisshed sufficiently. Moreover, the partie that is visited, may, at all tymes, for his comforte, sende for the Minister; who dothe not onelic 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 SICKE.

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 liber-
alitie, so that they might be the more ready to serve and glorifie

Registered et

N A N E A S L A N.

vllmhuide, do dhendhaois feirbhis du
 itfe, agus do bherdaois gloir, & gnáth
 mholadh do tainm Diadha. Mar sin
 don taobheile, an tan do nimaoid dro
 ch imchar oraind féin, acur fheirge ar
 do chumhachtaibhfe, is gnáth leat ar
 dteagafg, agus ar ngairm chugad, le hil
 gheithibh smachtaidhe, lé leagand
 tú go lár ar gcuirp chombrúite, agus
 ar bfeoil tfohrifde, agus go speisialta
 lé trom pladhaibh tindis, & gallradh,
 agus eafflainteadh, ghnathuidheas tú
 do chur oraind, dar ndúfgadh, & dar
 mbrofnughadh on tromdhachra, agus
 on dearmad atá iondand vile, agus ag
 tabhairt tfeila ar ndroch bheatha dhú-
 inn, leis na heafflaintibhfin, agus leis
 na hanbhgharaibh, a & go speisialta an-
 tan bhagras tú an bás féin. Oír atáid
 na heafflainte fin, & na teachtairidhe
 an bháis, lán do dhochar, & do dhoil-
 gheas don fhóil, acht gé leigheas lán
 fhallán fad, do Sbioradaibh na ndaoine
 toghtha. Oír is léo sin bhrofnuidheas
 tú find, dimpodh chugad dó chum ar

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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 chastise-
 ments, 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

K.8.^a

[leg. tromdhacht ?]

COMHFHVRTAUGHT

fluaigne, & dod teadarghuidhfe inar ndóghruind, & rpar ndócomhal, dfa ghail do chuidighfe a Athair ghrádh-aigh. Agas dá bhrídhfín, atamaoid gud ghératachfa. A Dhé ghrádhaidh, go ma toil léd mhaitheas neamhmeafarrdha truaighe dodghabhail, agas trocaire do dhenamh, ar do chréatuir bocht féin, neoch do cheangail tufa ris leabaidhfe, lé tindeas trom dofhulaing, agas atá fa eire antróm d'oghruindeach lé cudrum do laimhfe, a Thighearna na dena cuntus no comhaire-amh ris, do thabhairt luadhuidheachta dhó, do réir aghniomharrtha. Acht do réir do throcaire, agas do ghráis neimh meafarrdha, maith a vile chionta dhó. Oir is ar a tfon fin do fmachtaigh tú go féimh é, agas féch ar vmhlacht do Mhic inmhúin Iofa Criofl duid .i. aniodhbuirb bhudh toil leatfa do ghabhail chugad, mar lán éraic vile aingidheachta na ndaoine ler bhail eifean do ghabhail, mar a bfirentacht, agas mar anaomhadh, agas mar anaon fluaigne-thoir.

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

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

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

N A N E A S L A N .

thoir. ¹ Goma toil leat a Dhé, aigne-
adh agas ard thoil fhirindeach do tha-
bhairt doneaslan, do thuigfin, & do
ghabhail Chríofd chuige mar tflanu-
ighthoir, indóchas tú féin da ghabhail
ad ghrafaibh, mínigh fós, agas maoth-
aidh, na dochair atá air, mar atá eagla
a peacuigh, agas gráin ghránda an
bháis, ^á ag luidhe ar achoinías an-
fand aimhneartmhur, agas na fulaingfe
a Thighearna, indfuidhe imarcacha an
aibhirféoir do bheith anuachtar air, nó
an dóchas daingean deagh tflanaight-
he, do bheir tú dod chloind charrtha-
naigh do bhreith vaidhe. ¹ Agas anmh-
éid atamaoid vile don fdaid, & donim-
mhe chedna, ag feitheamh ar chofamh
lacht an chathafa anuair bhús toil leat
fa ar ngairm chuige. Atamaoid go lán
vmhal gud ghuidhe, maille ris an gre
atuir mbochtfa, neoch ata tú anois do
smachtughadh, gan ^á tñ dhimirr do bhú
irb bhreitheamhnús air nó na adha-
idh. Acht go madh toil leat do thro-
caire dfoillfeachadh air, ar grádh do

L.

Let it please thee, O God! to give him a true zeale and affection to receive and acknowledge him for his onlie Redeemer; to the end also that thou mayest receive this sicke person to thy mercie, qualifying al the troubles which his sinnes, the horror of death and dreadful feare of the same, may bring to his weake conscience. Neither suffer thou, O Lord, the assautes of the mightie adversarie to prevaile, or to take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

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

COMHFHVRTACHT

0/ Mhic charrthanaigh Iofa Crióid ar Dtighearna, ~~neach~~ do fhulaing bhás fiornair fuathmhur na croiche, & do imchuir da dheóin féin, cionta aneaflain thruaighfe ar amhuin, do chum thufa dha athniughadh, mar gach aón dar cheandaigh feifean lena fhuil luachmhoir, agus dar ghabh sé chuige agcumaoineachadh a chuirp féin, dfaighail chuidighe don tólas tífuthain agcomand Haingéal naomhthafa. Na dhiaidhfin, a Thighearna, vllmhuidh agus gluais a chroidhe led ghrafaibh. Iondas go ngebhadh sé an smachtughadh aithreamhailfe do chuiris air, lé foildhidin, agus lé fir fhulang Diadha, agus é da imchur sin maille ré humhla, & ré deighchean, agá ifliughadh, agus aga profdail féin lé croidhe, agus lé hintind dod thoil bheandaighthe, agus dod thrén trocaire, mar atá tú a-nois aga fhios ar an gcorfa, do chum mhaitheafa do dhenamh dhó, agus do chum atflanaighthe. Goma toil leat a Thighearna, cuideachadh leis ina vile

thy deare Sonne, Jesus Christ our Lord : who, having suffered the moste shameful and extreame death of the crosse, bare willingly the faute of this poore patient, to the end that thou mightest acknowledge him as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternal felicitie in the companie of thy blessed Angels. Wherefore, O Lord, dispoise and move his heart to receive by thy grace, with all mekenes, this gentle and fatherlie correction which thou hast layed upon him; that he may indure it patiently, and with willing obedience, submitting himself with heart and minde to thy blessed wil and favourable mercie, wherein thou now visitest him after this sorte for his profit and salvation. It may please thy goodnes, O Lord ! to assist him

N A N E A S L A N .

vile thindeas, agus ghéir ghuafacht, & gé nach bfuil ateanaidh nó a ghuth aibeil anois, do dhenamh na hoifige do fhoillfeochadh do ghlóirse, goma toil leatfa ar a tson fin, achroidhe do bhrofnughadh anairde, ag righe riotfa amháin, itá atén tobar gach vile mhaithéafa, agus frémbaidh, agus fuidhidh go daingean na chroidhe, an gealladh gradhach, do rinde tú dhúinn an Iofa Críofd do Mhac ar Slanuighthoir, as go nanfa fé go daingean dearbhtha dóghluaisle, anadhaidh gach vile amais, agus iondfuidhe, agus bhuaidhidh, is cidir lé namhaid ar nanma dimirt oraind, do bhuaidhreadh ar gcoisfaifa. [^]Agas ar bfaicín duitfé gurab í do thoil, an bheatha tífuthain do chomhroind rinde, lé bás do Mhic ionmhuin Iofa, agus glanadh, agus nidhe ar peacadh, lé dortadh afhola-fan, agus firentacht, agus beatha tífuthain do thabhairt dúinn lena eifeirghe, go má toil leat an leigheas namohltha nua fhallanfa do bháis, agus

L. 2.

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

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

COMHFHVRTACHT

teifeirghe do chumailt ris an truagh
 eafllanfa, atá ingábhadh ghuafachta-
 ch, agus a chrith, agus a eagla, do chur
 dhe, agus meanma, agus meifneach do
 tabhairt dó ina dhoghraing, agus ina
 dhocomhal, agus mar atá gach én ní
 a Athair neamhdha follas duitfe, agus
 gurab aithnidh dhuid féin gach én ní,
 arabfuil afheidhm nó afhurtacht do
 fhreafdal dó, do réir do dheagh thoile
 Diadha féin. Goma toil leatfa a Thig-
 hearna, achoimhionadh, agus a chomh
 fhurtacht léd ghafaibh, mar is fearr do
 cífidhear dod chumhachtaibh Diadha
 féin. Gabh chugad a Thighearna ad
 dhidean é. Ofr is chugadfa amhain
 atá athriall, agus atflighe, agus daing-
 nidh é, a taitheantuibh, agus ad ghe-
 alladh, agus maith dhó a peacuidh dhi
 amhra, agus fhollafa, ler bhrofnidh fé
 tfeargfa, agus do bhorb bhreitheamh
 nus, go dur drochmhain na adhaidh
 féin, & gé dhó thuilleamar vile bás, &
 damnadh do réir chóra no cheirt bhre
 itheamhnuis, deonigh dhó an bhea-
 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 necessarie and expedient; let
 it please thee, O Lord, so to satisfie him by thy grace, as may seme
 most mete unto thy Divine Majestie.

Receive him, Lord, into thy protection, for he hath his recourse
 and accesse to thee alone; and make him constant and firme in thy
 commandements and promises: and also pardon all his sinnes, both
 secret and those which are manifest; by the which he hath most
 grievously provoked thy wrath and severe judgements against him; so
 as in place of death (the which both he and all we have justly merited),

NA NEASLAN.

tha bheandaighthe, ar abfuilmaoid fé-
 in fós ag feitheamb, do bhridh do
 throcairese, agus do ghrás. [^] Acht che[^]
 ana a Athair neamhdha, mas f do dhe[^]
 agh thoilese, édo mharthuin ní is sía fa
 faoghalfa, médaigh do ghráfa féin and
 as go ndena fé feirbhis dod ghloirfe.
 & go ndena fé barr dithill, agus freaf-
 dail, ara bheith agcofamhlacht vmhla
 dod Mhacfa Diofa Criofd, agus é dhá
 threigean féin mar sin, agus leanmhuin
 don Iofafin amhain, neoch atá ag tab-
 hairt eifimlara comhfhurtachta, agus
 dóchais dó, ina vile peacthuibh, ion-
 das go bfuighe fé maitheamh a vile pe
 acadh, agus locht, do réir mar rug fé le-
 is fuas ar neam, an gadoidhe do céfadh
 na fhochair fa chrand, do bhridh adhó
 cháis as. [^] Acht mata anaimfear ar dte-
 acht ina toil leatfa adhul vande chu-
 gad féin, tabhair a Thighearna toradh
 agus bridh do ghrás do mhothughadh
 na chroidhe, agus na choinfias, iondas
 go bfuighe fé fafdáil nua, agus fechain
 do chúraim aithreamhailfe na thim-
 cheall ó thofach go deireadh abhea-

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

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 himself the more
 diligently, and with more carefulnes, to the example of thy Sonne
 Christ Jesus; and that in renouncing him self, he may cleave fully
 unto him, who, to give consolacion and hope unto all sinners, to
 obtaine remission of all their sinnes and offences, hath caried with
 him into the heavens the theeife 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,

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L.3.^a

COMHFHVRTACHT

thadh, ar grádh do Mhic innhuin Iofa
 Criofd ar Dtighearna. [^]Tabhair gráfa
 dhó, iondas go madh eidir leis an
 comhfhurtacht, agus an faibhreas mor
 fa .i. maitheamb apeaceuigh an Iofa
 Criofd do ghabhail chuige, maille ré
 croidhe maith, agus lé lán ndóchas
 creidim. Oir atá an Tiofa sin anois
 aga thaifbenadh féin doneaflán amh
 gharfa, do bhrídh an gheallaidh, do
 foillfigheadh dhó ad bhriathruibhfe,
 do ghnáthuighfé ma ráon rinde a Te-
 agluis, agus ad choimhthionol naomh
 thafa, agnáthughadh do Tfacramuin-
 teadh, an ní do ordaigh tufa a Teag-
 luis, do dhaingniughadh chreidmhe
 gach aóin, ler bhail dóchas neimhche-
 algach do dhenamh indadfa. [^]Guidh
 maoid fós tú a Thighearna, goma fgi-
 ath dhaingean díona dhó, an creide-
 amh firindeach do bheith anuachtar-
 aige, ar indfuidhibh an bháis, agus
 do thabhairt dó barr aire do bheith
 aige ar an mbeathaidh tfuthain, iondas
 ag glacadh na beathadhfin ^ldóchas ^é
 dó.

for the love of thy deare Sonne Jesus Christ our Lord.

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

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

NA NEASLAN.

dó, go madh eidir leis bheith maille
 riotfa, a dteaghuis neimhe ^λafubbach-
 as síruidhe. ^λGomf^λ toil leat fós a
 Athair neamhdha, é do bheith fad
 dhidean féin, agus fad dheagh choim-
 héd, agus gé tá fé eafllan is aithnidh
 dhuitfe a tflanughadh, ^ggé tá fé adtrí^d
 bloid, agus a ndoghruing, is aithnidh
 dhuitfe afhóiridhin, agus afhurtacht,
 gé tá fé anbfand, is aithnidh dhuitfe
 ancartughadh, atá fé agtuigfin atfal-
 chair féin, agus aneamhghloine féin, &
 a olc féin, agus a aingidheachta féin.
 Gidheadh is aithnidh dhuitfe anidhe,
 agus aghlanadh, até fé lán do lotaibh,
 & dáladhaibh, gidheadh is aithnidh
 dhuitfe iocflainte & luibhe, do chur
 rena chneadhaibh, & rena chrechtai-
 bh, atá crith^u eagla, & vamhain air Gid
 headh is aithnidh dhuitfe meanmá,
 agus meifneach do thabhairt dó. Agus
 do chur na mbriathar anaitghiorra,
 atá fé mar chaoirighchailte ar feach-
 ran, gidheadh is aithnidh dhuitfe ag-
 hairm, agus a thabhairt arís do chum

L. 4.

may rejoice with thee in the heavens eternally.

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

COMHFHVRTAUGHT

do thighe. Dá bhrídhín a Thighear,
na, mar atá an creatuir truaghfa, neoch
is doibrighthibh do lámh féin, aga tho
irbheart féin fuas go huilidhe ad lamb-
aibhfe, gurab amhluidhín is toil leat-
fa, agabháil ad dhídean trocaireach.
Mar an gcedna go ma toil leat, finde
vile do chreaitire truagha, do dhaing-
niughadh ad Sbioraid naomhtha, agus
do Sbiorad naomhtha do dhaingni-
ughadh indaind, do chum find féin do
chofnamh, agus do bhreith bhuidhe
ataimfe anadhaidh ar namhad ne-
imhnidhe. Oír is eigeán duinn cath-
ughadh, agus comhlánd do dhenamh
ris, no go dtairngidh tufa vadha find,
agus fós guidhmaoid go duthrachtach
thú an dochar, agus an doilgheas, do
fhulaingfe, atá ar neaflánfa, dar mbro
fnughadh féin, do chum vnhlachta,
agus íslé, lé honóir, agus lé heagla roimh
do laimh chumhachtaighfe do
bheith oraind. Oír atá afhios againd,
gurab eígeán duinn, teacht abfiadh-
nuife, chathrach do bhreitheamhnúis
fe, antan bhus toil leat ar ngairm.

Wherefore, O Lord, seeing that this poore creature (thine owne workmanship) resigneth himself wholly into thy hands receive him into thy merciful protection. Also we poore miserable creatures, which are, as it were, in the field, ready to fight till thou withdraw us from the same, vouchesafe to strengthen us by thine Holie Spirit, that we may obtaine the victorie in thy name against our deadlie and mortal enemy; 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 britighe, fa fílaid,
& fa nímhefe, go bfuil vireafbhuiddh
gach én tfligheadh oraind, do dhul
atíadhnuife. Acht mur dhearna
tú féin díongmhalta dhínn do dhul
atíadhnuife, agas fós mun tuga tú
dhínn Sbíorad na feimhidheachta &
na humla, do dhenamh gach én neithe
iarras haitheanta Diadha oraind.

Acht an mhéid go bfuilmaoid vile
neamhimchubhaidh, do chaitheamh
na dtíodhlucadhfa. Atamaoid gud
ghér ghuidhe, far ngairm chugad an-
ainm do Mhic charthanaigh, ar Dtig-
hearna, agas ar maighistir. Oír is am-
bás agas andioluidheacht an Mhicfin
atá vile dhóchas ar slanuidhe. Goma
toil leat a Athair, gach vile chomh-
fhurtacht, agas chomhtólas do ghrás
do dhortadh ar gach neach, da bfuil
acuidíughadh nó a congnamh leis an-
easlána, agas gan íad do ghabhail
físe no toirre da ngnath tfaothar do
chaitheamh ris. Acht íad do ghlua-

But, O Lord, the corruption of our fraile nature is such, that we are utterly destitute of any meane to appeare before thee, except it please thee to make us suche as thou thy self requirest us to be; and further, that thou give us the spirit of meknes and humilitie, to rest and stay wholly on those things which thou onely commandest.

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

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

COMHFHVRTAUGHT

facht maille ré deaghghean, agus ré deagh croidhe ar anadhaidh, do chomhfhurtacht an easlainfe. Agas dá mbeire tú vathadh é, tabhair comhfhurtacht oile dhoibh, iondas go madh eidir léo an fgaradhfin dfulang, agus tainmfe do mholadh in gach én ní. Agas fós a Thighearna neamdha, dena trocaire ar gach vile dhuine atá easlán, do reir chuirp nó amhghar 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 prifuntachta, ó naimhdib na firinde, ar son iad do bheith ag denamh fiadhnuife leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireasbhadhaibh na poibleach, agus ar gach vile dhith no sgrios, da dtug Sátan ar Heaghluis féin, a Athair na trocaire, fgaoil do mhaithis ar gach duine is leat féin. IonDas taréis ar dtreighthe féin duin, go ndaingnithear find fa dhóchas, &

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

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

L5b

NA NEASLAN.

nh/
 fá muinidhin do dhenamh afaífa am hain. Deonaidh na hiarratuífe dhúinn a Athair ghrádhaidh, ar grádh do Mhic inmhuin Iofa Criofd ar flanuighthoir, neoch atá ambeathaidh, agus arioghacht maille riotfa, anaon ndiadhacht, agus an Sbioradh naomh ad Dhia fhirindeach tré bhioth fíor.

¶ BIODH AMHLVIDH.

¶ Foirm anadhluicthe and fo fiós.

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BEIRTHEAR an corp go honorach, do chum na huaidhe nó anfhhearta, agus an pobal no an coimhthionol maille ris, gan ní ar bith eile do prófession nó dhordughadh, & an diaidh anadhluicthe, gluaifeadh an Mínistir do chum na Heagluife, acht mu-na raibhe sí abfad uadha, agus denamh Searmoin mhaith éigin don pobal, adtimcheall bháis, agus eifeirghe.

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¶ Dordughadh an fmachtaighe Eagluife and fo fiós.

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

Chap. XII. OF BURYALL.

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

Chap. VII. THE ORDE OF THE ECCLESIASTICAL DISCIPLINE.

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L.6. a

DO SMACHTVGHADH

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

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

tall s

∫ (tall s)

e/ i/

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

And as the Word of God is the life and soule of this Church, so this godlie ordre and discipline is as it were synewes in the bodie, which knit and joyne the membres together with decent order and comelynes. It is a brylle to staye the wicked from their myschiefs. 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

NA HEAGLVISE.

tughadh na n-olc do nithear, agus do thabhairt orra na dhiaidhfin, ambeatha do chaitheamh aneagla, agus an vmhla Dhiadha, agus fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eaglais lé ndenaid foghlaim, adtoile agus aighniomhartha do riaghladh do réir an ladhá Diadha, mar atá gach aon aca do dhenamh theagaifg da cheile, agus dioghaltus, agus smachtughadh do dhenamh ar na daoibh dúra droch mheine dotheagaifg, do ní tarcaifne ar anordughadhfin. [^] Atáid trí hadhbhair fbeifialta do bheir ar Eaglais Dé an smachtughadhfa do chur angniomh. An céd adhbhar dhiobh, do chum nach áirfidhe lucht drochghniomharthadh ameaifg chloinde Dé do thabhairt náire nó fgandaile na thair, mar go mbeith Eaglais Dé, ina didean, agus ina tearmond do lucht vilc, agus aingidheachta. An dara hadhbhar, ar eagla go faileochaidhe, na daoine maíthe, lé cumand na ndr-och dhaoine, agus do tairngir Pól

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

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

DO SMACHTVGHADH

naomhthain, anuair tug fé a aithne
dona córuinteachaibh, an tadhultrach
coirpthe colach dathchur, agus din-
darbadh vathadh, aga radha mar so
Cuiridh beagan do tháos tfearbh nó
ghoirt, an tarán vile afeirbhe 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, & leafaighthe,
agas is don churfadhfa ghoireas an
Teafbul toirbheachtas do Tfatan, do
chum a anma no a Sbioraide do bheith
faor aló an Tighearna, is inand fin, &
an droch dhuine do smachtughadh,
lé curfadh, ar eagla go rachadh a an-
am indannadh futhain. Mafeadh is
inchomhtharraidh ar tús, go bfuil an
smachtughadh, nó an tordughadhfa,
nó an riaghailte, vaigneach, nó follas
vaigneach ar tús, mar atá da ndenadh
duine locht chugad, do ghníomharthe-
uibh, nó do bhriathruibh. Tú da
chomhairleachadh go braithreamhail
eadrad

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[There may be a
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forsawe when he commaunded the Corinthians to banishe from
amongst theym the incestuous adulterer, sainge, 'A litle leavyn
makeih 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 amendement; the which
thing the Apostle calleth, 'deliveringe to Satan, that his soule
may be saved in the day of the Lord;' meaning that he might be
punished with excommunication, to the intent his soule shuld not
perishe for ever.

First, therefore, it is to be noted, that this censure, cor-
rection, 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.

L7^b

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

eadrad féin agas é, agas eifean do dhi-
ultadh do chomhairle cairdeamhlafa,
no fós dá dhearbhadh dhuit, lé ghná-
thughadh amhíbhés, nach bfuil rún
ro leafigthe aige and sin, na dhiaidh
fin an dara huair, atheagafg abfiadh-
nuife deise nó trí, dfiadhnuife maith,
agas fós eifean danmhuin go dúr dain
gean ina ainbfios féin, agas ina tfeach-
rán. Dlighthear and sin mar iarras ar
Slanúighthoir Criof, afoillfeachadh,
agas anochtadh don Eaglais. Iondas
do réir an smachtaighe follais, go dtu-
cthar do chum na Heagluise lé haith-
righe é, nó gó ndentar dioghaltus do
réir alocht air. ^ Agas atáid and fo trí ne
ithe, is inchoimhtharraigh adtimche-
all an smachtaighe vaighnigh. An céd
ní dhiobh, ar gcomhairlé, agas ar dte-
agafg do theacht ó tflíghidh, agas ó
thoil mhaith, agas ó dheagh choimfias,
agiarraidh chofanta ar mbrathar, nifa
mó iná do iarrfamaois fgdail do tha
bhairt dó. An dara ní, adheirbhfhos
do bheith agand, go dtuillid alochta

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

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

DO SMACHTVGHADH

achmhásan do réir bhriathar Nde. Agas fá dheoidh find do ghnathughadh na méidefin do ghliocas, agus do tfeimhidheacht. Ionndas da rabh méid eigin damharas againt fa nadhbar i-na mbiam aga theagafg gomá heidir lind maille ré briathruibh Diadha, a tharraing do thuigfin alocht féin, nó da mbeanaidh anocht ré móran, no abheith follas do mhóran, ar dteagafg ne do bheith abfiadhnuife chóda éigin diobh, agus go haitghearr ma bheanand antadhbar ris an Eagluis go huilidhe, as go madh cofmhuil vrchoid éigin do theacht do Neagluis do bhrith anadhbhuir do cheilt, dli-ghtear and sin, an tadhbhur nó an lochtfin, dfoillfughadh dona Mini-
 stribh, agus dona foirfidheachaibh ré mbeanand riaghail na Heagluife do chumhdach. Adtimcheall smachtai-
 ghe follais na Heagluife, atá fo síos ionchoimheda, mar atá gan aoineach d'ndenadh coir nó cionta, dfagbhail gan chiontughadh, lé gné éigin chion-
 taighe

be reprobable by God's Word. 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 known of divers, that our admonition be done in presence of theym.

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

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

NA HEAGLVISE.

á/ taighe, vair ar bith dá mothochuighe
 feachrín fa choimhthionol, do dhro-
 cheifimlair, nó do fgandail mhíbhés,
 nó neamh chofamhlachta, rena nad-
 mhail Críofdaidhe. 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 fiadhnuife breige
 do dhenamh, nó fear fgandaile, nó
 fear meifge, nó fear labhartha blaisb-
 héime, nó úfuidhe, nó én pearfa
x eafumhal bhuaidheartha, nó lucht eir-
 ritice, nó faobh chreidimh, nó droch
 tfligheadh. Mar atáid Pápanaigh,
 Anabaptiftidh, agas a gcofamhlach to-
 ile, agas fós go haithegarr gach vile ní
 do dhenamh falchur, nó cáidhe dfgab-
 bhail ar an Eagluis Chríofluidhe, &
 gach ní nach gcuidigheand ris an Ea-
é/ó/ gluis chedna, ní dhligheand fé dul as
 gan teagaf, nó gan dioghaltas. [^] Agas
 ar son gurab minic theagbhus don Ea-
 gluis Chríoflaidhe gurab éigean do-
 ibh antan nach bfoghnand leigheas
 M.

If they perceyve any thinge in the Congregation, either evyll in
 example, sclaunderous in maners, or not besemyng their profes-
 sion, as if there be any covetous persone, any adulterer, or forni-
 cator, forsworne, thief, briber, false witnes-bearer, blasphemor,
 dronkarde, slaunderer, usurer; any person disobedient, seditious,
 or dissolute; any heresie or sect, as Papisticall, Anabaptisticall,
 and such like: briefly, what so ever it be that might spott the
 Christian congregation, yea, rather what so ever is not to edifica-
 tion, ought not to escape either admonition or ponishment.

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

DO SMACHTVGHADH

oile and, an tlatfa na neabul, ris arai[^]
 tear, ceartughadh nó curfadh do gha-[^]
 bhail chuca. Oír aís fin flat is mó, &
 is truíne bheanas ris an Minifdrecht
 Sbioratalta. Vine fin atá arna ordu-
 ghadh, gan én ní do dhenamh fanadh
 bhurfin. Acht maille ré comhairle, &
 ré toil na Heagluife go huilidhe, agus
 fós dlighid oirchill mhaith, & aire do
 thabhairt, nach vllmha do bheidis do
 chum dhaoine do chur on gcoimh-
 thionol, nó dha ngabhail a rís agcomh
 aonta, agus agcumand na Heagluife,
 mar atáid na daoine ina mothochada-
 ois vllmhacht aithrige, agus fós gan
 agcur ó eifteacht na Searmona, gé
 dno bheidis abfegmhuis chuidighe
 na Sacramuinteadh, agus ghnathuighe
 oile na Heagluife, do thabhairt tfaoir-
 fe, agus tfligheadh do chum aithrige
 dhoibh. Agus fá dheoidh gach fma-
 chtughadh, gach ceartughadh, gach
 teagafg, gach achmhafan, gach diogh-
 altas, agus gach curfadh da ndentar fa
 Neagluis, gan andul ní is faide, n^{6/}
 gan

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they must procede to the Apostolicall rodd and correction as unto Excommunication, (which is the greatest and last ponishment belonginge to the spirituall Ministerie); it is ordeyned, that nothinge be attempted in that behalf with out the determination of the whole Church: wherein also they must be ware and take good heede, that they seme not more readie to expell frome the Congregation then to receyve againe those in whome they perceyve worthe 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 Church, that he may have libertie and occasion to repent. Finally, that all ponishmentes, corrections, censures, and admonitions, stretche no farther

M, l

NA HEAGLVISE.

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

¶ Math. xvij.

¶ Da ndiulta é n each an coimhthi-
nol deifteacht, biaidh fé dhuitse mar
é ticeach, nó mar puiplicanach.



FOIRM

VRNAIDHE
inghnathaidhe adtigh
gach Criftaidhe go moch
agas go hanmoch.

¶ Vrrnaidhe mhaidne.

M. 2.

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

MATTH. XV.

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

REVELAT. XVIII.

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

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

Morninge Prayer.

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MS. 2. 256

Mat. 5
chances, & a few
and a passage:

M. 2.^a

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

A DHE vile chumhachtaigh, & a Athair is mó trocaire, ní hé adhb hur ar dtaibbenta and fo abfadhnuife do chumhachtadh Diadhafa, do dhen amh dhóchais as ar ngiomharthaibh féin, nó as ar dtuillteanas, acht as do thrócaire imarcoidhfe, mar dogheall tú ar nguidhe désteacht, & ar niarratuis do thabhairt dúinn, donimaoid ort anainm do Mhic inmhuin Iofa Criofd ar Dtighearn. Neoch tug aithne dhúinn, find féin do chruindighadh, agus do thinol agceand a chéile, ina ainmfean, lé lán ghealladh dearbhltha, gombía sí féin nar meafg, & nar meadhon, agus ní hé sin amhain, acht gombía fé againd, mar Aidhne, agus mar theachtair do thaoibh do chumhachtafa, dfaghail dúinn gach vile neithe dá bfaicfe do thoil bheandaidhthefe, intugtha dar riachtanas aleas. Vime sin atámaoid gud ghuidhe agus gudghératach, a Athair is mó trocaire, do ghnylis ghrádach dimpodh chugaind, agus gan ar peacaidh iomarcacha

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. Therefore we beseeche thee, most mercifull Father, to tourne thy lovyng contenance towards us, and impute not unto us our manyfold symes

M H A I D N E.

catcha no ar feachrain shaoibha dagra
 nó do leanmhuin oruind, an ní ler
thuileamar do réir córa, & cothruim
 tfeargfa, agas do ghéir dhíghaltus do
 theacht oruind. Acht gabh fínd ad
 thrócaire ar fon Iofa Criofd, agabhail
 a bháis, & a phaifean, mar lán Eraic
 ar nuile olene, ar fon gurab andfan am
 hain atá do thoil, agas nach édir leat
 tfearg do bheith rinde thrídfín.

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

M. 3.

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

179

* cf. 187.10; 236.12; ~~219~~. 204.19; 226.9; 239.5; 189.17

[v. Celtica, 337-341]

M. 3.^a

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

dol ghrádh ar gcruthghadh do réir
 fhioghrach féin, agus do chofmhuluis
 amhain. Acht maille ris fin do thogh
 tú find, mar oidhreadhaibh maille red
 Mhac mórghrádhach Iofa Críofd ar
 an Rígeacht robhuainfin, doullmh-
 uigh tú féin duinn roimh thofach an-
 tfaoghail. Atamaoid gud ghuidhe ar
 gereideamh, & ar dtuigfe domhédu-
 ghadh, & ar gceoidheadha dfoillfud-
 hadh led Sbioraid naomhtha, ^{as} go
 bfédam anois ar naimfear dochaithe
 amh anámhaillibh Diadha, agus an
 glanghniomharthaibh beathadh. Oir
 atá a fhios againd nach bfaghaid daó-
 ine íodholacha, nó daóine adhaltra-
 cha, nó daoine fantacha, nó daoine
 conaifacha, nó daoine meifgeacha, nó
 lucht craois, nó a cofmhulus eile fin,
 oidhreach Rioghachta Dé. [^] Agas ar
 fon go dtug tú a aithne dhúinn, gach
 aón dinn do dhenamh guidhe daroi-
 le, ní harar fon féin amhain a Thighear-
 na & ar fon na méide do ghoir tú roim-
 hfeof godtuigfe fhirindigh do thoil-
 neamhdha, atamaoid ag denamh ar

JL

81

and love thou haste not onely created us to thynе owne similitude
 and lykenes, but also haste chosen us to be heyres with thy dere
 Sonne Jesus Christ of that immortal kingdome which thou pre-
 paredst for us before the begynnyng of world. We beseche thee
 to encrease our faith and knowlage, and to lighten our hartes with
 thy Holy Spirite, that we may in the meane tyme lye in godly
 conversation and integritie of lyfe; knowinge that idolaters,
 adulterers, covetous men, contentious persons, dronkardes, glotons,
 and suche lyke, shall not inherite the kingdome of God.

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

M H A I D N E.

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

M. 4.

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

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M. 4. a

[Mark over a which might
 be the part of an account.
 beautiful.]

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81

81

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

ibh damanta, impoidh agcroidheadha
 nó coifg agcumbachta. Iondas nach
 édir leó lena slighthibh, nó lena fíofin
 aibh, nó lena nainchreideamh, nó lena
 feachranaibh, buaidhreadh do dhe-
 namh ar do bheghtrédfa. [^] Agas ar
 bfaicín a Thighearna, go dtangamuir
 ne ífna laithibh deighionachafa, agas
 fa naimfir chuntabhartaighfe, inar
 ghabh ainbfios foirrneart, agas ina
 bfuil Satan gonamhuintir agiarraidh
 gach vile tlligeadh, domhuchadh
 thoillfe do tfoicelfe. Atamaoid gud
 ghuidhe, agas gud ghératach, tú do
 chothughadh, agas do sheafamh tha-
 dhbhuir féin, anadhaigh na macdtíre
 dtrenurchoideachfa, agas tabhair ne
 art, & comhfhurtacht dod tfearbhon-
 tuibh féin, atá andaoirfe, agas a prifun
 aibh, natugadh tfa[^]dfhoighide adbhur
 dhoibh, domhedughadh a dtire^znacht, ⁹
 & a bfoirrnearta fíoraingidhe, nó fós
 do chur mheatachta ar do mhaothch
 loindfe. Agas fós na bacadh ar pea-
 caine, nó ar naingidheacht do thro-
 cairefe

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

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

x = tsoillse?

M4⁶

M H A I D N E.

cairefe. Acht a Thighearna tabhair
aire[^] go luathgaireach ar amhgharaibh
agas ar ghuafachtaibh, Heaghlife edt-
reoraighe féin, atá aninadhaibh imdha
ag fulang dhóchar dhoairmhe, ó chu-
thach chruaigh chalma anámhad.

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

thy mercies, but with spede, O Lord, consider these great miseries, and chieflye the afflictions of our Contrie, which once florished through thy mercies, and nowe for contempt of thy Worde is plagued accordinge to thy judgement. Alas, Lord, mayst thou not be in- treated? Shall we thus be left in dispayre? Shall all the world laugh at our shame for ever? Trueth it is, Lord, that we were more then sufficiently warned of this thy vengeance to come, both by thy Worde and exmples of others. For thy people Israell many tymes by their synnes provoked thyne anger, and thow ponishedest theym by thy juste judgement; yet though theyr synnes were never so grevous, if they once returned from their iniquitie, thow receyvedst theym to mercie. We therefore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

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

aithridhe, agus aithreachas darribh do dhenamh, ar son ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighfe. Agus gé nach aithnidh dúinn, do phardunfa no do mhaitheamhnas dfaghail dfinn féin, no dargniomharrthaibh, gedheadh atamaoid go humhal ómanta, gudghuidhefe agus gudghératach, ar son Iofa Criofd, do throcaire dfoillfughadh oraind, & ar ngabhail arís atfabhor, agus at-forghráfaibh, Deonaidh a Athair ghrádaigh na hiarratuiffe dúinn, agus na huile ní ar a bfuil ar bféidhm, agus feidhm Heagluiffe féin go huilidhe, do réir do gheallaidh dhufnn an Iofa Criofd ar Dúighearna, óir is na ainmfean donfmaoid teadarghuidhe, mar do theagaisg sé féin dúinn, ag ríadha, Ar Nathairne atá ar neamh, &c.

¶ Vrrnuidhe fheafgair.

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

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

OUR Father, &c.

Evenyng Prayer.

O LORD GOD, Father everlastinge and full of pitie,

FHEASGAIR.

do thrócaire, atamaoid aga thuigfin, & agá admhail, nach síú find féin ar síúle do thogbhail damharc fuas do chum neimhe, agus gurab ludha iná fin, is síú find ar dtáif benadh abfiadhnuife do chumhachtadh Diarlhafa. lé dóchas go neifdfeafa ar niarratus, nó ar nurruidhe, dá dtugam ar naire don ní do thuilleamar féin. Oir atáid ar gcomfíafa agar nagra, agus atáid ar peacaidh ag denamh fiadhnuife nar nadhaidh, agus atá afhios againd fós, gurab breitheamh cothrum ceirtbhreathach thu fa, nach moland nadaoine peactacha aingidhe, acht fmachtuidheas lochta vile lucht luath bhrífde haitheantadh. A 19
Gidheadh a Athair is truime trócaire, ó do dheonuidhis a aithne do thabhairt duinn, find do teadarghuidhe inar nuile thrioblóidibh, agus inar nuile amhgharaibh, agealladh cungnamh agus cuideachadh do dhenamh lind fa nuairfin féin, amothuidhemaoid find féin, mar do bheithmaois ar ar slugadh don bhás, agus do neamhdhóchas.

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

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

Atamaoid go builidhe ag treigean ar ndóchais tfaoghalta, agas ag rith, & ag ro tñubhal, do chum do thrócaire tromghrádhuighefe, mar aón chadhas, agas mar aón tearmand duínn, & atamaoid gud ghuidhe, agas gud ghé atach, gan ar nuilc nó ar naingidhe acht imarcach do chuimhniughadh dhuínn, lé bfuilmaoid do ghnáth ag brofnudhadh tfeirgefe, agas do dhi-
 umdha nar nadhaidh féin. Agas na
 chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnis dúinn, ar fon nar thuigeamhar go di-
 ongmhalta, agas nar nochtamar ler mbeathaidh ghloin go himchubhaidh, comhfhurtacht coimhthrén do Tfoif-
 geilfé, atá ar na fhoillsiughadh dhu-
 ínn, acht gó mádh mó ghebhas tú chugad, maille ré deaghthoil, vmhla-
 cht & bás do Mhic Iofa Criofd, neo-
 ch do thoirbhir a chorp féin fuas, mar ofrail én vair amháin na iodhbuir, ar fon na nuile, dodhiól lán érca ar pea-
 caine go himlan. Dena trócaire ora-
 ind

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we utterly renounce all worldely confidence, and flee to thy
 soveraigne bountie as our onely stay and refuge; beseeching thee
 not to call to remembrance our manifold synnes and wickednes,
 wherby we contynually provoke thy wrath and indignation against
 us; neither our negligence and unkindnes, which have neither
 worthely estemed, nor in our 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 re-
 compence for all our synnes. Have mercie therfore upon us,

FHEASGAIR.

ind vime fin a Thighearna, agas maith ar negora dhúinn. Teagairf find fós led Sbioraid naomhtha féin, as go mbreathnochamaois ar peacaidh, do réir marbhudh cóir, agas go ndenmaois aithrige da ríribh ar afon, agas go madh móide a Thighearna, bhus toil leat fin dadmhail, afhaigfin dúid nach denaid na daoine damanta, nó na daoine atá ar diultadh vaid, hadhmoldh, nó hainm naomhtha deadarghuidhe. Acht afe an croidhe aithreach, agas aif an intind bhronach, agas an confias fa eire antrom, ar ambiá ocaras, agas iotá do ghráfa, fhoillfeochas do ghlóirfe, agas do mboladh choidhche, agas gé nach bfuilmaoid, acht nar bpiasdaibh, 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 thoighrecht.

ball s?

Vime

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

V R R N A I D H T H E

Vine sin na ceartaigh lé tfeirg find, & ná déna dioghaltas do réir ar mí ghníomharthadh oraind, acht smachtaigh go trócaireach find, lé grádh aithreamhail, iondas go bfaicfe an faoghal go himlan, gidhbé huair bhus aithreach leis an peachtach a peacuidh féin, ó iochtar agas ó immheadhon a chroidhe, go gcuirfe tufa amhighiomhartha as do chuimbne, mar do gheallais lé fíaidh naomhtha.

Fadheóidh mar do bhí do dheagh
 * thoil fa noidheche do chuma don duine, do dhenamh conhnuidhe dhó inte, mar do chum tú an lá dhó, do dhenamh faothair and, Deonaidh dhuinne a Athair ghrádbaidh fuán cuin corparrdha, iondas go madh eidir lernamandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iofa Criofd, dar faoradh, on mbeathaidh mbuaidheartha, & gan aiflinge nó taibhfídhe, nó Sbiorada buaidheartha, do bheith anuachtar oraind. Acht ar nintinde go huilidhe do

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

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

* thoil-s[e] an oidheche ?

M7b

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2. tentacions
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
 The tentacions

FHEASGAIR.

do thogbhail chugadfa, iteagla agas id dhidean. Tuilleadh eile fós gan ar gcodladh do bheith imarcach do réir antoile ar gcorp gcomhthruaillidhe, acht ar gcodladh do bheith foghainteach do comhfhurtacht anbfainde ar náduire, as gomadh vllmhuide do bheithmaois do chaitheamh ar mbeathadh anamhaillibh, agas adtreighibh Diadha fin, do mhédughadh ghlóire hanma naomhthafa, agas do comhfhurtacht ar chomharfand, agas ar mbrathar Criofduidhe do réir do tho ile Diadhafa. ¶ Biodh Amhluidh.

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¶ Orrtha dhiadha inradha gach vair dá dtoigeora tú aradha.

①

ONNOIR agas ádhmóladh, glóir agas gnathbhuidheachas duitfe a Thighearna, agas a Dhé na nuile chumbacht, agas a Athair neamhdha, neamhmeafarrdha, ar fon thuile thrócaire, agas do chaibhnis charrthan- aigh, do nochtais, agas dolboillfidhis

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upon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleape be not excessive or overmoche, after the insaciabie desires of our fleshe, but onely sufficient to content our weake nature, that we may be better disposed to lyve in all godly 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,

1. F. - 284

* [agas] ?

M.8.^a

VRRNAIDH THE

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

in that it hath pleased thy gracious goodnes, frely and of thyne
 owne accorde, to elect and chuse us to salvation before the begin-
 ning of the worlde: and even lyke continuall thanks be given to
 thee for creating us after thyne owne image; for redeming us with
 the precious blood of thy deare Sonne, when we were utterly lost;
 for sanctifying us with thyne Holy Spirit in the revelacion and know-
 ledge of thine holy worde; for helping and succouring us in all our
 nedes and necessities; for saving us from all dangers of bodie and soule;
 for comforting us so fatherly in all our tribulacions and persecutions;
 for sparing us so long, and giving us so large a tyme of repentance.
 These benefites, O moste mercyfull Father, lyke as we acknowledge

M8b

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

inn od mhaithaiffa amháin, mar an gcedna atámaoid gudghuidhe anaim do Mhic inmhuin Iofa Criofd, do Sbi orad naomhtha féin do dheonachadh dhúin, as go madh edir lind do ghnáth, bheith ag tabhairt bhuidheachais duitfe, ag fíor leanmhuin na firinde, & ag faghail comhfhurtachta vaife, nar nuile dhoghruindibh, agus dhocamhlaibh, a Thighearna daignidh ar gcreideamh, & fadoidh é nifa mó, adteas, agus angrádh mar dhlighmaoid duitfe, agus dar gcomharfandaibh, na fulúing dúinn a Athair ghrádaidh, do bhriathra do dhul ní asá dhuínn indi omhaoineas. Acht deonaidh dhuínn do ghnáth, comhfhurtacht do ghrás, agus do Sbiorad naomhtha. Iondas go bfeidmaoid adhragh dod hainm na omhthafa, ler gcroidheadhaibh, agus ler mbriathruibh, agus ler ngiomharthaibh. [^] Medaidh féin a Thighearna, agus cuir aleithead do Righacht, agus do chumhachta, iondas go bfeidaimne bheith lán nó diolta dod dheagh thonn.

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

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

VRRNAIDH THE.

ilfe, gidhbé ar bith ní do dheonuidhis
 dhuinn, a Athair ghrádhaidh na lé^g
 oraind vireafbhuidd na neitheand,
 nach bfeadmaoid theacht na bfe^gmu-
 is, do dhenamh do tfeirbhife. Acht
 beandaidhfe find, agas oibridhe ar
 lámh ré chéile, iondas go mbiadh ar
 riachtanas aleas againd, gan ar neire
 do bheith ar chách, acht go madh mó
 bhiam inchuidighe leó, dena tró^craire
 oraind a Thighearna, agas ar ar nuile
 lochtaibh. Agas ar bfaicfin gurab
 mór na fiacha, do mhaith tusa dhuinn
 ar fon Iofa Criofd, tabhair oraind an
 mhéidfin do bharr gráidh do thab-
 hairt duitfe, agas dar gcomharfanda-
 ibh, bhí féin againd ad tathair, agas ad
 ceand feadhna & adtfear dídin, con-
 gaibh agad find ad lámh throcairidh,
 anám ar nuile bhuaidheartha, dar fa-
 oradh óna huile vrchoidibh, agas do
 chrichnudhadh ar mbeathadh, a nu-
 mhlu, agas anonorudh hanma naomh-
 thafa, trid Iofa Criofd ar Dtighearna,
 & ar naón flanuighthoir. Biodh amhl^u
 idh.

leó/

NC

91

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

N^o 12

18

VRRNAIDH THE.

idh. ^ A Thighearna go madh gnáth dhídean duínn, do lámh chumhach-tachfa, & do fgiáth díóna ar ar fgiáth, agus gomadh slanughadh duínn do thrócaire, agus do chaibhneas an Iofa Críofd, do Mhac carrthanach, agus gomadh lán teagafg dhúinn do bhriathra naomhthafa, agus go madh comhtólas, agus comhfhurtacht dúinn, do ghráfafa, agus do Sbíorad naombtha, go deireadh agus andeireadh ar mbeathadh go himlán. Biodh Amhluidh.

¶ VRRNAIDHE IS COIR

do leanamh do radha, gach vair rachas fé agceand foghluma, ar na tarraing as an .119. Pfalm.

¶ Créd an ní anullmhuidheand antógán a tlighe? na riaghladh féin do réir do bhriatharfa, fogail mo tfúile, agus do gheibhim tuigfe iongantach do ladhafa, tabhair tuigfe dhamh, agus coimhédá mé do ladh, Coimhédá mé é lé mó chroidhe

ó/

N. 2.

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

O Lord, increase our faith.

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

Out of the 119. Psalme.—Wherein shal the Child address his way? in guiding himselfe according to thy worde. Open myne eyes, and I shal knowe the merveilles of thy Law. Give me understanding, and I shal kepe thy Law, yea I shal kepe it

2 b

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N. 2. a

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

go huilidhe.

A Thighearna neoch is tobar gach uile ghliocais agas tuigfe, ó dho dheonaidh tú amoigefe, flighe the-agaisg do thabhairt damh, dfoghluim chriche mo bheathadh do chaithe-amh, go honorach diadha: go madh toil leat maille rísin mo thuigfe do tfoilliughadh atá da náduir féin dall, iondas gomadh édir léam, an teólus agas an teagafg muinfidhear dhamh, do ghabhail chugam, lé deagh thuigfe, & gomadh toil leat mó chúimbne do threorughadh, agas do dhaingniughadh, do choimhéd mfohdluma, & fós mo chroidhe do cheartughadh, do ghabhail na nglan teagafg fin lé toil thindeafmaidh, mar is imchubhaidh, iondas nach rachadh mo tfaothar andolaidh oram, do bhrídh mó dhimhaoinis nó mo neamhbuidheachais ar do thioghluicibh tromdhíadhasa, gomadh toil leat fós do Sbio-rad naomhtha féin do dhortadh oraind, dá

with mine whole heart.

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

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

ind, dá choimhlinadh fo .i. Sbiorad
na tuigfe, agus na firinde, agus an
bhreitheamhnuis, agus an ghliocais, &
an ghlaimeoluis, lé bfétar mifí do dhe-
namh aibél, do ghabháil thoraidh an
tfothair, & andochair do gheibhthear
remo theagafg chugam. Iondas nach
racha fin andiomhaoineas damh. Agas
a Thighearna gebé haigneadh ar adti-
ubhra mé aire, tabhair oram fin do cai
theamh, do chum na criche Diadha
dlifteanaidhe .i. tufa do thuigfin, mar
Thighearna Iofa Criofd, & gomadh
édir leam lán ndóchas mo tflanuighe
do bheith agam ad ghráfaibhfe, agus
feirbhis dhíreach dhiongmhalta do
dhenamh dhuit, do réir do thoile fé-
in. Iondas gebé ní do nim dfoghlaime,
gomadh adhbhur cuidighe, agus
cumhanta do chum na ferbhife fin
damh é, agus ar bfaicfin gur gheall
tú gliocas dona daoinidh beaga vmh-
la, agus gur gheall tú claidh, & comh
thuargaint do dhenamh ar na daoi-
nibh diomhfacha, lé comhmbuaidhre

N. 3

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

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

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N. 3.^a

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

adh agcedfadh, agus gur gheall tú,
 thu féin do thailbenadh do lucht na
 gceartchroidheadh, & fós na daoine
 aingidhe neamh Dhiadha do dhal-
 ladh, ataimfe gud ghuidhe, agus gud
 ghératlach, mé féin do chórughadh,
 agus do chaitheamh, anumhla fhirin-
 digh, iondas gurab í tús mfohluma,
 mo bheith vnhal orramach ómanta
 dod chumhachtaibh Diadhafa, agus
 na dhiaidhfin dona huachtaranaibh,
 agus dona haird Thighearnaibh, do
 ordaigh tufa os mo chiond, agus go-
 madh toil leat mo croidhe dullmhud-
 hadh go neamhchealgach, dod hon-
 orughadhfa, agus do threigean uile
 olc, agus antoile na feola, & in chuirp,
 & mé dom vlmhugadh féin, mur sin
 do dhenamh do theirbhife, fa nimhe
 nófa fíaid, ina toil leatfa mo chur,
 antan thiucfas mé do chum aoife fo-
 irfi, na tiodhluicefe, agus gach tiodh
 lucadh maith eile iarraim ort a Athair
 na troaice anainm do Mhic Iofa cri-
 oíd mur do theagairf fé féin damh ag
 radha

ú

e/

a/

nt/

d/

the ungodly and wicked ; I beseech thee to facion me unto true
 humilitie, so that I may be taught first to be obedient unto thee,
 and next unto my superiors, that thou hast appointed over me :
 further, that it may please thee to dispose mine heart unfeinedly to
 seke thee, and to forsake all evil and 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.

N3²

VRRNAIDHTHE.

radha Arnathairne atá ar neamh, &c.

o (?)

¶ Pfalm. 25.

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

o/

¶ VRRNAIDHE IN RADHA fol thindfignas neach a obair.

A Tighearna, agus a Dhé, agus a Athair is mó trócaire, & a Tflan-uighthoir, ódo dheonaidh tú aithne do thabhairt dúinn, obair do dhenamh, dfurtacht ar nuireasbhada, & ar bfeadhma, atamaoid ageadarghuidhe do ghrás, ar nobair do bheandachadh as go foitheochadh an beandachadfin chugaind féin. Oir ní cofmhuil gura buan find na fhegmahais sin, iondas go ndenand, toirbhear-tus do bheandaidhe oraind, fiadhnuife dhúinn, ar an gcúrum, agus 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 besече thee of thy grace so to blesse our labour, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witness unto us of thy bountifulnes and assistance, so that thereby we may know the fatherlie care that thou hast over us.

N. 4.^a

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 fháirdeach, gan fhallacht gan cheilg do dhenamh fa fíaid, agus fa nimmhe inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhúin horduighe oirdheircfe, & do reachta ronaomhtha, nó do leanmhúin lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & mafa thoil leatfa a Thighearna, bifeach do bhridh do bheandaidhe féin dotheacht arar nobair, tabhair intinde dhuinn do chuidiughadh leis na daoinibh ar abfuil feidhm cuididhe, do réir na gcumhachta ina toil léd ghráfaibhfin do thabhairt dúinn, agus ar dtuigfin dúinn gurab vaitfe tig gach vile ní maith, deonáidh dhúinn find dar numhlughadh, agus dar nífliughadh, dar gcomharfandaibh, & gan find dar dtogbhail féin indiomus ófa gciond, gé nach bfuaradar viread comhranda neith rinde od thrócaire fé,

More over, O Lord, we besech thee that thou wouldest strengthen us with thine Holy Sprite, that we may faithfully travel in our state and vocation without fraude or deceit: and that we may indeavour our selves to followe thine holy ordinance, rather then to seke to satisfie our griedie affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a mynde also to help them that have nede, according to that abilitie that thou of thy mercy shalt give us, and knowing that all good things come of thee, graunt that we may humble our selves to our neighbours, and not by any meanes lyfte our selves up above them which have not received so liberal a portion, as of thy mercy thou hast given unto us.

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

fe, agus máfa thoil leat fínde féin dfe-
chain, agus do cheafnughadh, lé barr
bochtaine, agus vireafbhada, nífa
mó nó do bail lé toil ar gcorp, go-
madh toil leatfa and sin a Thighearna
gan ar dtreorughadh do thuitim ane-
amhdhóchas. Acht do ghráfa do
thabhairt duinn, do thuigfin, agus dad
mhail go mbeathaidheand, agus go
naltromand tú féin do ghnath, do
bhridh do thrócaire faoire find, & go
mbemaoid go foidhideach ag feithe
amh ort, nó go dtabhra tufa fáfadh
dhúinn, n^o a mháin do ghráfaibh nó
do thioghluicibh corporrda, acht go
speisialta do tfaibhreas neamhdha nua
Sbioratala, do chum sin dar mbrof-
nadh, do thabhairt mholaídh, &
mh^orbhuidheachais duitse a Thig-
hearna, agus mur sin do ghnáth gan
gluafacht do bheith ad thrócairefe
amháin. Eifd find a Thighearna na
trócaire ar grádh do Mhic inmhuin
Iofa Criofl ar Dtighearna. Amen.

Be(x*) 28

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

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

¶ Vrrmuidhe in radha gidhbé buair
bhus ail leat.

A Thighearna agus a Dhé vile chu-
mhachtaigh, agus a Athair is to-
irbheartaighe trócaire, ní fhuil aon-
neach combhchosmhuil riotfa ar ne-
amh nó ar talmhuin, do réir mar oi-
bridheas tú na huile neithe, do chum
ghlóire hanma féin do mhedughadh,
agus do chomhfhurtacht do dhaoine
toghtha, mar do rinde t^u fós an duine
énuair, na cheand agus na Thighear-
na, ós ciond gach vile chréatuir, agus
tug tú ionadh dhó, ingarrgha na nu-
ile aoibhneas, agus fariór ar mbeith fa
nimbhe tsona sin dó, nior bfada na
dhiaidh sin, gur dhearmuid fé do thi
odhluicthe, agus do mhaithis. Do-
badh gnáth fós léd pobal féin cland
Ifráhel, ameadhon amuirne & amór
chonaigh, dul ar feachran fligheadh
vaidfe, ag síór dhímheas ar do thró-
caire, mar atá gach vile fheoil agnath-
ughadh dul ar mire, agus ar mór dhe-
armad,

A PRAYER MADE AT THE FIRST ASSEMBLY OF THE CON-
GREGATION, WHEN THE CONFESSION OF OUR FAITH, AND
WHOLE ORDERS OF THE CHURCH, WAS THERE READ AND
APPROVED.

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

N 5th

VRRNAIDHTHE.

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

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

Vime fin atámaoidne na daoine peacthacha bioibhhoctafa ag tabhairt bhuidheachais duitfe, lé croidheadhaibh úmhla, ar fon gur dheonaigh tú ar ngairm do chum do théaghaife, agus do theaghluidh, lé smachtughadh aithreamhail, ar fon an dimheafa do rindeadar ar na gráfaibh do fhurail tú oraind, anam ar focracha, agus ar fólais. Oír do beidir leatfa lé

But suche is thy wisdome adjoynd to thy mercies, deare Father, that thou sekest all meanes possible to brynge thy chyldrene to the sure sense and lyvely feelinge of thy fatherly favor. And therfore when prosperitie wyll not serve, then sendest thou adversitie, graciously correctinge all thy chyldren whome thou receyvest into thy howsbold. Wherefore 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, agus do thiodhlucadh, dar
nintindibh dúra damantá féin, & dar
gcroidheadhaibh cruaidhe cealgacha
cloch, anéraic an dimheafáin adubh-
ramar, agus anéraic imad ar peacadh
fuathmhur fiór ghránda oile, atáma-
oid dagraí oraind féin and fo a tñadh-
nuifese, mar do rinde tú ar mhóran ^{á/}
oile romhaind. Acht cheana a Thig-
hearna atá an mhéidín do mhaitheas
iondada, go bfaicear dhúinne gur
dhearmuid tú ar nuile peacaidh, agus
gur ghoir tú find onuile iodhulacht,
agus vrchoid ina rabhamar báite, do
chum arl admhala hanmafa, & dium-
chur chroiche éigne ar fon fhirinde
do Tfoifgeilfe ameaifg do poibleach,
ag denamh fiadhhuife lé tñaidhibhfe,
agus lé teafbulaibh, agus ni fa mó léd
Mhac ionmhuin Iofa, ar gceand & ar
gcodhnach, neoch rér thindfgain tú
finde do dhenamh cofmhuil, do chum
ar mbeith cofmhuil ris an tan fhoillfi-
dheas fé é féin ina ghloir. ^{n/} A Thighe-
arna [^] [^] [^]

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

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

arna, & a Dhé créid fínde féin ar abfuil tufa agfoillíughadh na ngráífa. A Thighearna thairíse maith dhúinn ar neamh mbuideachas, & ar nuile peacaidh, ar grádh Iofa Críofd, a Athair ghrádhaidh médaigh do Sbiorad namhtha féin iondaind fós, do theagafg ar gcroidheadh do ghairm Abba, Athair imhuin, agus do dhaingníughadh dhuinn ar dtogha tforuighthe ag Críofd, agus dfoillíughadh a thoile dhúinn ní fa lia, agus nífa líá, & dar gceangal a tfrindefe. Iondas go bfédam ar mbeatha do chaitheamh, & bás dfulang fa bfrinde fín, & gomadh éidir lind do bhrídh oibríge an Sbi-oraid adubhramar, cúntus do thabhairt nar gceideamh, da gach nduine iarrfas oraind é, ~~l~~ caibhneas, agus lé ceart agus lé cóir, mar ataid móran agar nithimradh, agus ag tabhairt fgan-daile dhuinn, mar do bheithmaois nar lucht vilc imarcaidh, gomá hamhlaidh fín anois ar bfaicín ar ndeagh-bheathaine ag Críofd, bhus éidir leó

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

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

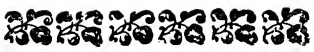
a/ u/ náire dá ngabhail fan sgandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhrud ó adhbhar na sgan daile sin. Atamaoid fós gud ghéra tach a Thighearna, an comhthionolfa do bheandachadh, agus do riaghladh do mholadh hanna naomhtha féin. Atamaoid fós gud ghuidhe, thú féin do bheith nar bfochair, agus a meafg do chloinde do ní tinol atainm Diad ha féin, agus atamuid gud ghuidhe bheith abfochair, agus abfarradh, ar nuile bhrathar Crioifduidhe ar feadh an domhain go himlín. Iondas go madh éidir leó, agus linde do bhrith bhrofnuidhe Sbioraid na firinde, gan féchain do chuntabhairt tfaoghalta, fá bheith agiarraidh honorafa amháin agus do ghloire, agus ag adhmholadh hanna naomhtha atá beanduighthe afaoghal na faoghal.

¶ B I O D H A M H L U I D H A

✠ (* * *) ✠

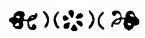
¶ M O D H

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



MODH CE

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



AN MAIGHISTIR.

CIA ina gcreideand tuffa, a óg-
anaigh ?

An Deiscibul.

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

- M. An Tathair, an Mhac, agas an Sbi-
orad naomh, ané go bfuilid acht ina
naóndia amháin ?
- D. Ní fhuilid gan amharus, acht ina na

87

21

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

N. 8. a

F O I R C E A D A L

ondia, gé tífd edir dhealaidhthe adtrí pearfandaibh.

M. Ané nach bfuilid Dee eile and, a-ga bfuil comas, agus cumhachta do peacaidh do mhaitheamh dhuitfe, acht antaóndia fin amháin?

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

M. Cia tug éolas thoile ~~Dé~~ dhuitfe, mar fin, dorágha nach bfuilid aing il no naoimh, ar peacaidh do mhaitheamh dhúinne, acht Diá féin na aonar?

D. Briathra Dé féin ina bfuil a thoil follus donuile ádhambhchloind, & damhfa gurab fiór an ní adubhramar, óir iarraidh fin oraind, gan mai theamhnas ar peacadh diarraidh, acht ar an Nathair neamhdha amháin anainm a Mhic Iosa Criofd.

M. Ciondas elé thuigeas tú na briathra

distinct in three persons.

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

AN CHREIDIMH.

thra do labhair Críofl rena Easpu-
luibh, antan do iarr fé orra, an Soif-
gél dfoillfiudhadh dona huile chre
atuiribh, & an Sbiorad naomh do
ghabhail chuca, agas gebé damai-
thfidis a peacaidh, go maithfeadh
fefeán a peacaidh doibhfin, & gebé
dá nach maithfidis a peacaidh,
nach maitfeadh fefeán a peacaidh
doibh?

D. Is mar fo thuigimfe fin .i. gur iarr
Críofl ar a Easpuiluibh, agas ar a
fíocht, a thrócaire féin, agas a ghrá-
fa dfurail ar gach énduine, agas an
mhéid dibh do dhénadh aithridhe,
iadfan na ainmfeán dfoillfiughadh
go rabhadar a peacaidh ar na maith
eamh dhóibh. Agas an chuid eile
do dhiultfadh aithrighe do dhen-
amh. Gombedis a peacaidh ceang-
aibte dhiobh, gan amaitheamh dhó
ibh, agas go ndénadh Diá dighaltus
orra.

M. Créd eile cuid an T'fagairt no an
Mhinifitir do maitheamh na pea-
O.

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

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

M. What place then has the priest or the minister in the forgive-
ness of sin,

FOIRCEADAL

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

D. Ata antainmsín féin miniflir ag sua feladh na ceifdefín, óir is inand é ré rágha, agas fear freafdail no frithoilte, murfín is sí a chuidfín donobairfín, freafdal bhriathar Tfoifgel Dé, agas fritholugh na Sacramuinteadh do dhenamh, do réir Thiomna naomhtha Dé, agas is ris féin amháin bheanas na peacaidh do maitheamh, lé oibriughadh a Sbioiraid naomh, agas nir dheónaidh fé na cumhachta sin dfaith nó Deafpol, nó d'nduine ele riamh, acht Diofa Criofd féin amháin.

M. Créd ífuim do chreidimh mafeadh?

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

Nadhaidh

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

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

M. What then is the sum of thy faith?

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

AN CHREIDIMH.

Nadhiaidh sin go dtainic a Mhae Iofa Criofd anuas fa faoghal, & gur choimhion fé gach vile ní rítheadhma dar slánughadhne, & gondeach aidh fé súas ar Neamh, mur a bfuil fé ar deaflaimh an Athar, & gurab aige atá gach vile chumbachta ar neamh, agas ar talmhuin, agas go dtiucfa fé arís afsin, do dhenamh bhreitheamhnais ar an tfaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, aifon gurabé brigh, agas neart, & cumhachta Dé é, agas gurabé chuireas agcló nar croidheadhaibh na geallaidh do rindeadh dhúinn an Iofa Criofd. Agas fa dheóigh go bfuil an Eaglais ar na naomhadh, & ar na faóradh ona peacaibh, tríd thrócaire Dhé. Agas go néreochaidh sí taréis na beathadhfa, do chum na beathadh futhaine.

M. Ané gurab lór dhúinn sin do thuigfin, agas do chreideamh gan éin ndeagghniomh do dhenamh ofin

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?

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O. 2.^a

FOIRCEADA I.

amach ?

D. Ní lór gan amharus.

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

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

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

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

M. Ané go nabrad tuffa nach bfuil dfiachaibh oruind an reacht dochumadar daóine romhaind, agas go háirighe vachtarain na Heaghuife, fin do chongbhail, agas feirbhis, do réir mar do ghnáthaidh siadfan do dhenamh do Dhi ?

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.

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D. Adeirim go frindeach, nach bfuil dfiachaibh oruind én ghnáthughadh atá anadhaidh bhriathar Ndé do leanmhuin, agus fós gur chumadar na Sagairt, moran do ghnáthughadh feirbhíse dhúinn, do ní maois do Dhiá dar leófan, agus gurab eafonoir do Dhiá a lán dibh.

2 (?)

M. Créd do bhéir ortfa fin do ragha, ane gurab glioca tuffa ina fad?

4/

D. Ní has moghliocas féin ata modhócas, acht ambriathraibh Dé, ina bfuil follus gurab eafonoir do Dhiá moran do tfeirbhis na Sagart feachranach, oir ní hacafan atá reacht do chuma dhúinn, & ní mó is againd féin. Acht ag Diá féin amháin, agus go speisialta, ni dhlighma oid vmhla don reacht do chumadarfan anadhaidh reachta Dé.

oir/

M. Créd eile an tflighe dobáil leatfa do ghabhail chugad do thabhairt onora do Dhiá, acht an tflighe do ghnáthuigheadar do tfindfir romhad, agus do theagaisg an Pápa, agus

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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,

FOIRCEADAILE

9(?)

an Eaglais ré fada dhaimfir?

D. Dobáil leamfa an tflighe atá adtiomna Dhé do leanmhuin, óir do bhí fí báite no abfolach, no ar na truaillleadh go rómhor, fa naimfir dochuaidh tharaind, do bhrigh fha inte, agus ainbfíofa na Sagart. óir madhail lind dul adtéaghais neimhe, agus fa mbeathaid futhain is fí ar slyghe dhfreach, briathra Dé deifteacht, agus a aitheanta do choimhéd.

E/

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

D. Atáid a deith.

M. Sloind dúinn iád.

D. Is vrufa dhamfa sin, óir do' fhoghlaim mé fad, affan fhitheadmhadh ca ibidíl do leabhar Exoduis, antan do labhair Diá na briathrafa síos. Is mífe an Tighearna do Dhiá, neoch tug thuiffa a talamh na Hegbhite: agus a teághais na daoirse, na bíódh Dee oile agad amfhiadhnai-fefe. Na dena dhuit féin fomhaigh ghrafinte,

E/

and the church taught for a long time?

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

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

D. They are ten.

M. Repeat them for us.

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

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

AN CHREIDIMH.

ghrafinte, no én fhighuir na neithe atá
 tluas ar neamh, no ad talmhuin a bhos
 no anuifceadhaibh faoi thalmhuin, ná
 geillfe dhoibh, agus na dena feirbhis
 dóibh, óir is mise an Tighearna dó
 Dhiá, & is Diá edmhar mé, leanas ai-
 ngidheacht na naithreach ar an glo-
 ind, go nuige an tréas no an ceath-
 ramhadh céim no glún gheinealaidh
 ar an droing agambia mfuath. Agas
 fhoillfeochas trócaire do na mltibh
 don droing agambia mó ghrádh, agus
 choimhedas mhaitheanta. Na tabh-
 air ainm an Tighearna do Dhiá féin
 a ndímhaoineas, óir gébé bhéras a a-
 inm go dímhaoineach, ní budh ne-
 amhchiontach abfiadhnuife Dé é.

Cuimhnidh lá na Sabboide, do chon-
 ghbail a fáoire, dena hoibrighe a fé
 laithibh, agus huile tfaothar, acht a fé
 an feachtmhadh lá Sabboid no Sath-
 urn an Tighearna do Dhiá, na dena
 én obuir fa ló fin, na dena féin, agus na
 dénadh do Mhac, agus na dénadh
 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 genera-
 tion 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,

FOIRCEADAIL

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lach, no hainmhidhe, no an taitfeal-
lach bhias taoibh afoigh do dtárus,
Oír do rinde an Tighearna neamh, &
talamh a fé laithaibh, agas do rinde
fe an fhairge fós, & gach ní dha bfuil
inta sin, agas do ghabh fé comhna-
idhe an feachtmhadhla, vimefin do
bheandaigh an Tighearna an Sath-
urn, agas do naomh fé é. Tabhair
onóir do Tathair féin, agas dod Mha-
thair, iondas go fíndidhe do laithe ar
an bferand do bhéra an Tighearna do
Dhiá dhuit. Na dena marbhadh, na
dena adhaltrus, na dena goid, na de-
na fiadhnuife bhreige anadhaigh do
chomharfand, na smuain duit féin
árus do chomharfand, agas na smu-
ain dhuit féin bean do chomharfand
no a óglach, nó a bhanoglach, nó a
bhó, nó a assal, nó énní eile bheanas
réd chomharfaind féin. Ag sin aithean-
anta Dé dona daoinibh .i. lé freastal
Maoise do chloind Ibrahel, agas dá
fliocht beandaighthe na ndiaigh.

M. Ciondas roindeas tú na haithean-
tafa?

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

M. How do you divide these commandments?

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

tafa?

D. Roindfead ar tús indá thábhail, & na dhiaighfin andeith naitheantaibh, agas ataid na haitheanta bheanas ris anonoir dhlighid daóine do thabhairt do Dhiá fa ched tabhail, agas anonoir, agas an comhgrádh dhlighid daoine féin da chele fa dara tábhail.

M. Ca mhéd aithne dhibh atá fa chéd tábhail?

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

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

D. Ní fhuil cheana, acht atá nar gcu-

D. They are divided at first into two tables, and afterwards into ten commandments, and the commandments which concern the honour which men should give to God are in the first table, and the honour and love which men owe to one another are in the second table.

M. How many of these commandments are in the first table?

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

M. In the first Commandment when God asks you to have no other Gods, is it that we have power to make other Gods?

D. No indeed, but we have power

FOIRCEADA L.

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mhachtaibh a nonóir dhlighmaoid do naondia fhirindeach, dfurail ar chreatuiribh ele, agus antan donimaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid buidheachas na dtioghlucaidh fua-ramar ó Dhiá do chreatuir ar ne-amh no ar talmhuin, anégmhais Dé amhain, no fós antan iarmaoid fóirighin anma no maitheamh ar peacadh orra, madh aingil madh naoimh fad, atamaoid ag briffcaidh na haithnefe, agus ag denamh dheebreige dhúinn féin.

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

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

M. Créd do bheir ortfa fin do rádha, agus gur ghnáthach na dealbha, & na hionmhaighe 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

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AN CHREIDIMH.

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 comharradh cuimnidhe ar Dh
 iá féin, agus ar na naomhaibh do
 fhulaing dochar ar fon na firinde,
 gé nach í a nonóir dhiadha dobher
 maois dóibh ?

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

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

sh/
 D. A briathra féin, mar a bfuil fé aga
 thaifbenadh don tfaoghal, ó bheu-
 luibh a fháitheadh, agus a caípol, fa
 tfeintionma, agus fa tionma nuaidh
 atá ar na daingniughadh dhuinn lé
 páis a Mhic Iofa Críofd ar Dtighe-
 arna, agus na dhiaighfin, is deilbh
 fhirindeach dhó ar mbráthair no ar
 síúr Christaidhe, atá anamghar

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

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

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

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

FOIRCEADAID

7(?)

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

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

D. Doghoideadar na Sagairt fheach-
ranacha a naithnefe on pobul Chri-
ostaighe, do chum na ndealbh
bfallafa dochur mar fgáileadhaibh
breagacha abfiadhnuife an pobuil
na ninadh féin, do tfeachna na faó-
thar do dhlighdis do dhenamh do-
na poibleachaibh, & fós ar ghrádh
na tarbha tromghnáthuighe do bhí
an pobal ainbfiófach do thabhairt
doibh anonóir na ndealbh mal-
laighe sin.

M. Nach bfuil ceadaignthe dhuit v-
air ar bioth ainm Dé do thabhairt
a bfrinde no ambréig, n' créid is
modh miond dúinn muna bfuil?

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

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

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

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

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

D. It is lawful for us to take the name of God when a judge requires us

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

oraind fiadhuife na firinde do dhenamh aninadh no anait breitheamhnuis, do chur na hégfora ar geul, agus do chumdach na córa, & afé Diá féin amhain dlighthear do thabhairt andfin, agus ní creatuir eile, ar neamh ~~nó~~ ar talmhain.

M. Ané nach bfuil ceadaignthe dhúinn aingil no naoimh do thabhairt, ~~mar~~ mhiondaibh, agus gurab fuarraighe iad iná Diá?

D. Ní bfuil fin ceadaignthe ó Dhía dhúinn, acht é féin do bheith mar mhiond againd, agus dá réir fin is tarcaifne ar Dhía, aingil nó naoimh no creatuir eile do luighe mar mhiond, agus fós na daóine luigheas lámha, nó vaille, ~~nó~~ cumhachta Riogh nó Tighearna, atáid ag denamh bhachlugh mbrégach dibh, & ag fadogh fheirge Dé na nadhaigh féin.

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

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

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

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

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

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FOIRCEADA I.

no ar chomhradh a cheile?

Sim, no ni headh no ni fhuil sin mar D. Abramaoid ifeadh, no at fin mar fin, óir an mhéid bhias do bharr cainte agad ar fin, is ó vrchoid tig fé. á/ ó/

S/ (tall s)

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

D. Goiream fin don tfeachtmhadh lá, agus do bé an lá da ngoirmaoidne diafathuirn ag cloind Ifracél é, & a fé an la ris a ráitear Día domhnaidh againde na Crioilaidhe é.

M. Créid tug an claochloidhfin ar an lá.

D. Ar fon chlaochloidh na nidhbart, óir amhail tug Iofa Crioíol a fheoil féin, agus a fhuil na hidhbairt fhírinidh, aninadh na niodhbart scailighe nó fighuralta, is mar fin tu cadh an Tfabboid fhírindeach, na fuaine futhain dúinne, lé hoffrail na hidhbhairte fin, agus is da dhearbhadh fin dúinn do claochloidh cadh 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. E/

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

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

D. Atá sin lándearbhtha, óir is don duine do rindeadh an tfaóire da comhfhurtacht, gedheadh ní dli-ghtear fo do thuigfin, acht ag cáfuibh speisialta.

M. A N íad fo ceathra haitheanta na céd tábhaille bheanas ris an modh mar is intugetha a onóir féin do Dia lé gach aón dinn?

D. Iffad gan amharus.

M. Na fé haitheanta eile do aírímh tú, cía 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?

Registered at

FOIRCEADAÍ

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D. Rer gcomharrnaibh .i. ris anónóir, agus ris an orrain, agus ris an vmlacht dlhlighmaoid féin do tha bhairt dar naitribh, dar maithribh, dar nuachtaranaibh Spiratalta agus Teampuralta, agus gach aón againd féin daroile do réir aitheanta, agus thoile Dé.

M. Ané go bfohnand duinn do choimhlinadh, agus do choimbéd na naitheantaghfa, gan gníomh no obuir do dhenamh na nadhaigh?

D. Ní lór fín amhain, acht maille ré gan gníomh do dhénamh na nadhaigh, atá dfiachaibh oraind gan fmuí aintiughadh, no toiliughadh na nadhaigh/

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M. Agus an édir leatfa na haitheanta diadhafa do choimhlinadh fa modh mór naomhthafa .i. gan gníomh no toiliughadh do dhenamh na nadhaigh?

D. Ní hédir cheana liumfa, & nirbh-édir lé héneach dofhiol adhaimh na haitheanta do choimhlinadh mar

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

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

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

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

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

O 8^b

AN CHREIDIMH.

mar a dubhramar, acht lé Hiofa Criofd amháin. Ní hé gurab ifna haitheantaibh atá anuireafbhuidhfe (óir atáid féin naombtha) acht a dtuailleadh na náduire daónna, taréis peacaidh ar fíndfear atá anuireafbhuidh, agus anurchoid, ódtig nach bfeadmaoid na haitheanta ard bheandaighthe, úr naomhthafa do choimhliadh.

M. Ciá mafeadh choimhlinas íad indadfa no ar do tfon ?

D. An Sbiomad náomh.

M. Mafeadh antán bhéras Diá an Sbiomad naomh dhuitfe, an éidir leat andfín a gcoimhlinadh go hiomlán nó go huilighe ?

D. Ní héidir fós.

M. Ciondas fín ? & Diá ag mallachadh, agus ag curfadh gach énduine nach gcoimhliónand a lagh, & aitheanta go hiomlán na nuile poncaibh.

D. Is fíor fín.

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

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

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

D. The Holy Spirit.

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

D. No, verily.

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

D. That is true.

M. How then canst thou obtain salvation and

FOIRCEADAL

radh ó mhallachadh Dé, agus gan tú a coimhlinadh an lagha no na naitheantadh.

D. Bás & páis an Tighearna Iofa Críofól, is en tflighe tflanuighe dhamh.

M. Ciondas atá fin fírindeach?

D. Atá mar fo, nach raibhe éruic eile and do ghébbadh an Tathair vaind ar son ar peacadh, acht bás, & páis a Mhic, agus nir choimhilion énduine an lagh diadha, acht é amháin, agus ar bfulang bháis dó, tug fé beatha dhuinne lena bhás, agus ag coimhlinadh an lagha dhó is ar arfoinne do choimhilion fé é, agus da bhrigh fin do rinde fí ar síthne ré Dhiá Athair.

M. An bfuil dñiachaibh ortfa buideachas do thabhairt do Dhiá dachiond fin? no gach ní ar a mbia tfeidhm diarraidh air?

D. Atá go deimhin, agus donim fin amghnáth vrrnaidhibh.

M. Cif ré ndenand tú hurrnaidhe?

D. Ré Día Athair a hucht, & anainm a Mhic

deliverance from the curse of God without fulfilling the law and the commandments?

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

M. How is that true?

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

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

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

M. To whom dost thou pray?

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

AN CHREIDIMH.

a Mhic Iofa Criofd ar Dtighearna.

M. Nach dena tú vrrnaidhe ré Muire Oigh Mathair Iofa, agus ré hainglibh, agus ré heafpalaibh Dé, agus ré naomhaibh!

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

M. Atá tuffa marfín ag tarcaifne ar mhuire, & ar ainglibh, & ar naomhaibh, ar fon nach iarrand tú orra, guidhe do dhenamh ré Diá ar do tson.

D. Ní fhuilim, agus dobo leafg leam tarcaifne do dhenamh orra, óir atáid beandaighthe ó Dhiá, gedheadh ní bheanand doibh offic Criofd do ghabhail chucu, & ní bheanand rinde sin do thabhairt doibh.

M. Nach gabhand Criofd impidhe a Mhathar oruinne dar faóradh!

D. Ní fhuil impighe no aidhneas dfaichaibh uirrefe no ar chreatuir eile do thabhairt ar Dhiá darfaóra.

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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

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P.2.^{or}

FOIRCEADAL

dhne, acht ar Chríofd amhain, agus nír ghuidhthe Muire féin, no fáith no easpal no náomh ele, acht anta-ondia amháin anainm a Mhic Iofa Críofd.

M. Créd ele a nonóir bhéras tú dona naomhaibh, agus do Muire ?

D. Onoir ífmó fhedaimfe do thabhairt doibh. Diá dághmoladh ar fon a d'otgha, agus a faorrtha dá ghráfuibh, agus da throcaire féin, anuair nar thuilleadar, acht damnadh, & na dhiaigh sin a ndeaghbheatha do leanmhuin mar is áil lé Diá a ghrásta féin do dhórtadh orra.

M. Créd ele dhénas tú red pátrun no red naomh duthaidh, nach guidheand tú é mar do rindeadar do tfin-dfir romhad ?

D. Ní ghuidhim fós, & is feachrán do bhí ar mo tfindearaibh, dodhíth eoluis an Scriptuir dhiadha, óir mu na bheith ainbfios orra, nibhiadh pátrún ele aca acht Críofd, óir is va-idhefin atá ar nainm againd, Críofaighe

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

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

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

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

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

AN CHREIDIMH.

flaighe do rágha rind, agus iifé do chriochnaidh, agus do dhaingnigh ar flánughadhne, agus flánughadh agus fóiridhin na nuile naomh ó thofach an domhain.

M. Ciondas mafeadh do báil leat crábhugh do dhénamh no vrnaighe? nó aní do thoil an crábhudh do fgri os go huilighe?

D. Narlége Diá fin damhfa do fnuaintiughadh no do labhairt, fgrios crábhuidh, acht ifeadh do báil leam, mar iarras Diá oram féin, agus ar gach Criostaighe ele, crábhadh do chumhdach, agus vrmaidhe do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neifteacht, agus ar niarratuis do thabhairt dúinn.

M. Caidh é an cor mar bhudh ail leat fin do dhenamh, no an nós núa do báil leat do ghnáthughadh nar ghnáthaigheadar do tfindúr ag breathnughadh gurab gliocca thu féin ina íadfan vile?

P. 3.

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

- M. How then wouldst thou worship or pray? Or wouldst thou destroy worship altogether?
- D. God forbid, that I should think or speak of, the destroying of worship, but what I desire is, as God commands me, and every other Christian, to preserve worship, and to practise prayer, asking the heavenly Father in the name of the Son to hear us, and to grant us our desire.
- M. How wouldst thou wish to do this, or what is the new way which thou wouldst seek to practise which thy forefathers never practised, believing that thou art wiser than they all?

AN CHREIDIMH.

chaibh oraind?

D. Aitheanta Dé do choimhlinadh go feadh ar gcumhachta, agus na Sacramuinte naomhtha do ghnáthughadh an Eaglais Dé, mar félaibh agus mar tfuaitheantafaihb ar slánuighe.

?] 9

~~M.~~ Ca mhéd Sacramuint atáid an Eaglais Chriofd ar Dtighearna.

D. Atáid dá Tfacramuint, Baiftheadh agus Suiper an Tighearna.

9

M. Caidhé na cuig Sacramuinte ele do ghnáthuigheadh againd roimhe fo?

D. Ní cóir Sacramuint do rádh riúfín do réir an Scriptuir, *gd* do chumadar daóine, mar Tfacramuintibh iad, & ós féladha slánuighe na Sacramuinte, ní dhligheand éin neach agcuma acht Diá féin, neoch iflé cumhachtaibh a Sbicraid. oibrigh-eas slanughadh chloinde hádhaimh na gcroidheadhaibh, antan ghabhaid fad.

é/

M. Créd í ciall Tfacramuinte an Bha-

P. 4.

[m upside down on original]

D. To keep the commandments of God perfectly so far as in our power, and to observe the holy sacraments in the church of God, as seals and signs of our salvation.

M. How many sacraments are in the church of Christ our Lord.

D. There are two Sacraments, Baptism and the Lord's supper.

M. What are the other five Sacraments which were observed by us heretofore.

D. We should not call these Sacraments according to the Scriptures, although men observed them as Sacraments, and as the Sacraments are seals of salvation, no one has any right to appoint them but God, who by the power of his Spirit works salvation in the hearts of men when they are received by them.

M. What is the meaning of the Sacrament of Baptism?

FOIRCEADAL

iftidh?

D. Is inand ciall dó againde na Crioflaighe, agas an chiall do bhí ag teafcadh timchill ris a ráitear circuncifio fa tfeintiomna .i. glanadh ó pheacadh do béarar dúinn and.

M. An and fa nuifce atá an bhrighfin na daóine baiftear les do ghlanadh ó peacadh?

D. Ní hand, acht Sbiorad Dé oibrigheas, glanadh no maitheamhnas na peacadh agcroidheaghaibh na ndaóine, chuireas an suaitheantas naomhthafa impa, nó ghabhas chuca é, & ifé ciall nó fíim an Bhaiftidh fo fios .i. go nglantar iná Bhaifteadh gach Crioflaidhe lé fuil Iofa Criofl, nó lé bhrigh dhórtaigh a fhóla, agas nadhiaighfin go bfuil dfiachaibh oraind, ar naithbhreith do thuigfin, agas beatha bheandaighthe naomhtha nuaglan do gháthughadh ofin fuas.

M. An bfuil ceadaighthe do mhnáibh baifteadh do dhénamh deagla

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

AN CHREIDIMH.

bháis dfaghail go luath don chloind bhig?

19 D. Ní fhuil gan amharas, óir atá toirmice do mhnáibh ¹ briathra Dé do tfearmóin, agus ní dleaghar na Sacramuinte do fhreastal acht ¹ Searmoin bhriathar Ndé, agus mar fin ní cóir do mhnáibh baiftheadh do dhenamh. é/

M. Créd ele dá ndeachadh an leanamh dég gan Bhaiftheadh, nach baoghach dhó adhamnadh ar fon bheith gan Bhaiftheadh dhó?

D. Ní baoghach, óir dá ngearra Diá a Tfaoghal, & é ar dteacht do tliocht Chríostaighe dheagh chreidmigh, agus rún vmhla do ghabhail an Bhaifligh aca dhó, ní fhuil cuntabhairt dhamanta andfín, gidheadh ní cóir gan a Bhaiftheadh da fine Diá a tfaoghal nó gomadh intuctha do chum na Heaghuife é. legitimated et

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

20 D. ~~B~~riathra Dé, agus vífce 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

FOIRCEADAL

ag an Minitir, & gan na neithe ele do gnáthuigheadh roimheo fa Ne aglus papanaidh do bheith aige.

M. Créd do bhéir ortfa sin do rágha?

D. Do bhéir cheana, gln fundamuint nó bun ag na Papanachaibh na modh Baiftidh féin, óir ní fhédaid anós Baiftidh atá aca do chumbdach lé Scriobhtuir diadha, agus ní na gcanóin choimhidigh nach dtu igeand anpobul dlighhear a fhreastal, acht fa chanóin choitchind thu igteas an coimhthínol go huilliche.

M. Créd da ngoireand tú Suiper an Tighearna.

D. Goirm sin do Tfacramuint chuirp, agus fhola Iofa Criofl.

M. Ciondas is coir sin do fhreastal no do chaitheamh no créd an chiall atá ag an Tfacramuint sin.

D. An modh freastail is cóir dobheith ar an Tfacramuinte ata sin follus fa feseadh Caibidil fithead do Tfoifceul Matha fa gceathramhadh Ca ibidil dég do Tfoifceul Maire fa dara

God and water, and that none of the other things should be used by him which were used hitherto by the Popish church.

M. What makes you say so?

D. I say so, because that the Papists have no foundation or authority for their mode of Baptism, for they cannot support the form of baptism which they employ from Holy Scripture, nor is it in a strange language which the people do not understand that it should be administered, but in the common language which the whole congregation understands.

M. What is that which you call the Lord's Supper.

D. The Sacrament of the body and blood of Jesus Christ.

M. How should that Sacrament be administered or received, and what does it signify.

D. The mode of administering that Sacrament is clearly shewn in the twenty sixth chapter of the Gospel of Matthew, in the fourteenth chapter of the Gospel of Mark,

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Psl

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

dara Caibidil tar fhithid do Tfoifcel Lúcais, agus fa naon Chaibidil dég don chéid Eibhlil do fcriobh Pól do chum na Gcórintach.

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 Sacramuintefe do ríir Chríofd, agus na fuibhíseul, agus na neafpal, & nós anaifrind Papanaidh.

M. Ciondas ele is cóir an Tfacramuintefe do fhreastail?

D. Lé haran agus lé síon do réir mar atá orduighthe ífna Caibidilibh adubhramar romhaind.

M. An bfuil antaranfín, & an síon acht mar gach aran ele no gach síon ele?

D. Ní hinand doibhfín, óir is aran naomhtha, agus síon naomhtha taréis ambeandaighthe íad, agus ní claochloightheair fubflaint anarain no an fhóna, gedheadh goirthear corp Críofd, agus fuil Chríofd dibh go díngmhalta, 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

FOIRCEADAL

Sacramuinteadh ainm an neithe darab Sacramuinteada fad do bheith orra.

M. Ané nach bfuil fuil agus feoil Chriofd andfin mar rug anógh é, & mar do céfadh go corpórrdha é.

D. Ní fhuil fé mar fin and, óir atá sí go corpórrdha ar deaflaimh an Athar ar neamh, mar theagaisgeas air teagail an chreidimh dhúinn, acht gé tá fé go Spioratalta lena chumha chtaibh fa Sacramuint naomhthafin

M. Créd elé tábhacht na Sacramuinte dhúinne rena caitheamh?

D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramuint go diongmhalta, fa modh inar orduigh Iofa ar Dtighearna dhúinn, caithmaoid, agus ólmaoid feoil, agus fuil Chriofd go spioratalta, agus beathaighthear ar nanmanda lé corp, & lé fuil Iofa Criofd do chum na beathadh futhaine, & ní hand fanaran naomhthafa, is in iarrata dhúinn an flanughadh fin, acht ar neamh ag tógbhail

the names of the things of which they are Sacraments should be given to them.

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

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

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

D. There is much indeed, for when we use the Sacrament aright, in the manner which Jesus our Lord commands, we eat and drink the body and the blood of Christ spiritually, and our souls are nourished by the body and the blood of Jesus Christ unto everlasting life, and it is not in this holy bread that we should seek our salvation but in heaven by raising up our minds to

AN CHREIDIMH.

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

S/ (cap.)



¶ ALTACHADH RO-
imh bhíadh

A Táid na huile, ag feitheamh ar do
fhreastalfa, a Dhé & a Thighear-
na, dfaghail bheathadh odlaimhfe fa
naimfir imchubhaidh. Is tuffa thoir-
bhreas ambeatha dhóibh, agas ifadfan
chruindigheas í, agas lé fofcladh do
laimefe, líontar íad dá gach vile dhe-

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

GRACE BEFORE MEALS.

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

18

ALTACHADH.

aghbheathaidh. A Athair neamhdha neoch is lán[^] tobar na trócaire, atama[^] oid guteadarghuidhe, do grafa[^] do dhórtagh orainde do chland, & find féin agas na tíoghlaig[^]thefe dogheibhmaoid od laimh thrócairidhfe do bhe andachadh, anainm do Mhic Iofa Criofd ar Dtighearna.

¶ BIODH AMHLVIDH.

¶ Altachadh taréis bhídh.

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

Ar Nathairne atá ar néamh &c.

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

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

So be it.

GRACE AFTER MEALS.

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

Our Father which art in Heaven, &c.

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

So be it.

ALTACHADH.

faoghal. ¶ Biodh Amhluidh.

¶ Altachadh cle roimh proind.

of. p. 235

A Táid fuile gach én neith ag fech-
ain fuas, agas ag denamh muin-
idhne affadfa a Thighearna, is tú do
bheir doibh bíadh, agas beatha anam
iomchubhaidh, is tú fhoisceolas do
lámh thoirbheartach, agas linas led
bheandachadh gach vile bheó chrea-
tuir. A Thighearna mhaith beandaigh
finde, agas do thioghlaice andfo do
gebhmaoid od mhór thoirbeartas trid
Iofa Criofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachadh taréis proinde.

GLóir ag moladh, agas mór onóir
duitfe a Athair vile chumhach
taigh. Neoch dod mhaithreas neamh-
meafáirdha do chruthaidh duine do
rífir fhioghra féin, & do chosmhuluis,
neoch fós do bheathaigh é, agas atá
gach éna 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

* ag[as]

ALTACHADH.

bheó chreathuir lédláimh is truíme toir
bheartus, deonaigh dhúinne mar do
oílis ar gcuirp thruaillighe les an mbe-
athaigh chorporrdhafa, go ma hamh-
luidhsín is toil leat ar nanmáda dolin-
adh, do thuigfe fhoirí bhriathar [○]
do Mhic inmhuin Iofa Criofd, da dti-
ubhram glóir moladh, agus onóir an-
ois, agus tré bhíoth fiór.

Bíodh Amhluidh. Ar Natharne, &c. [○]

¶ Altachadh ele roimh pròind.

^{é/} **A** Dhé bhithbhuaín, agus a Athair [^]
Iofa Criofd ar Dtighearna, mar [^]
tugais toradh na talmhan, agus éin lai- [^]
the anaiér, agus eifg na fairrge, do [^]
bheathughadh na hadhamhchloinde [^]
agus fós tugais aithne dodchloind fé- [^]
in, le beul teaspal naomhtha, na tiogh [^]
laice sin do ghabhail, & buidheachas [^]
do thabhairt dá gciond, óir atá gach [^]
ní glan don ghlan, & ar na naomhadh [^]
lé bhriathraibhfe, agus lé hurrnaighe, [^]
deonaidh dhúinne na tioghlaicefe do

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

So be it. Our Father, &c.

ANOTHER GRACE BEFORE MEALS.

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

ALTACHADH.

ghnáthughadh fa modh meafarrdha, as gotiucfa doileamhain ar gcorp, ar nanmanda do bheith vmhal, do ghlua facht in gach vile dheaghghniomh, dághmoladh hanma naombhafa tríd Iofa Criofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachach cle taréis Bhidh.

DIá na glóire, agus na gnáth síth-chaine, an tí do chruthaidh, agus do tfáor, agus do bheathaigh anois find, goma beandaighthe é tré lhioth síor. ¶ Biodh Amhluidh.

DIá do choimhéd a Eagluife go huilighe : Día do chomhshurtacht na ndaoine atá gan chomhshurtacht aca : A Thighearna médaigh ar gereidimh : a Thighearna ar grádh Criofd do Mhic dena trócaire ar na cinelaibh, & ar na poibleachaibh, aga bfuil do Tfoifceul aga fhoillfughadh go frindeach, agus mar a bfuil daond

2.

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

ANOTHER GRACE AFTER MEALS.

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

May God preserve his whole church : may God comfort the men who are without comfort : Oh Lord, increase our faith : Oh Lord, for the sake of Christ thy Son shew mercy to the nations and the people among whom thy Gospel is faithfully declared, and

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cf. Martin Martin, Western Islands
(check with early edition)

BEANDVGHADH

acht bheathadh, agus faicadh ag bal-
laibh Criofd atá fa dhóchar, & foill-
figh do réir do dheagthoile gach
vite chinelach lé folas faór oirdheirc
do bhriathar naomhtha, tríd Iofa Cri-
ofd ar Dtighearna. Biodh Ambluidh.
Ar Nathairne atá ar, &c.

¶ MODH BEANDA-
ighthe lunge ag dul diondfa
idhe na fairrge.

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

¶ Fregra cháich.

Go mbeandaighe Díá Athair í.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe Iofa Criofd í.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe an Sbiorad naomh í.

¶ An Stiu.

Créd is eagain libh is Dia Athair libh?

¶ Freg.

Ní heagal éin ní.

¶ An Stiu.

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

Our Father which art in &c.

THE MANNER OF BLESSING A SHIP ON GOING TO SEA.

Let one of the crew say thus .i. The Steersman. Bless our ship.
The rest respond, may God the Father bless her. The Steersman.
Bless our ship. Response. May Jesus Christ bless her. The
Steersman. Bless our ship. Response. May the Holy Spirit
bless her. The Steersman. What do ye fear and that God the
Father is with you? Re-ponse. We fear nothing.

do not say anything

since

Q1b

Carswell himself ad fin.

i (MM)

LVI NG E.

¶ An Stiú.

Créd is eagain libh is Diá an Mac libh.

¶ Freg.

Ní heagain éin ní.

¶ An Stiú.

Créd is eagain libh is Dia an Sbioraid
naomh libh ?

¶ Freg.

Ní heagain éin ní.

¶ An Stiú.

¶ Diá Athair vile chumhachtach ar
grádli a Mhic Iofa Criofl, lé comh-
fhurtacht an Sbioraid naomh, antaon-
dia tug Cland Ibraél tríd an muir ru-
aigh go mírbhuileach, agas tug Iónás
adtir ambroind an mhíl mhóir & tug
Pól easpól, agas a long gona foirind
ó onfadh iomarcach, agas ó dheartan
doininde, dar faóradhne, agas dar fé
nadh, agas dar mbeandughadh, & dar
mbreith lé féin, agas lé foinind, agas lé
fólas do chum chuain, agas chaluidh
do réir a thoile diadhá féin. An ní la
rmaoid air ag rádhá. Ar Nathairne
atá ar neamb &c. Abradh cach vile.

¶ Biodh Amhluidh.

2 (111)
2 (111)

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.

lost

desire
divine

God the Holy Spirit

20

22

Q. 2. a

¶ AN PAIDEAR AME
adarthacht dhána.

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

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

3 Do thoil goma denta dhúinn
A dtalmhuin gach duil dar dhealbh
Mar do níd aingil gan chré
Thuas a bfaithes Dé gé dearbh.

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

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

THE PATER IN METRE.

Our Father which art in heaven
Since it is my delight to entreat thee
Such being my life and my health
Blessed O King be thy name,
In it is happiness and peace,
Without misery or want for ever,
Let thy kingdom and government come
Let thy right be extended over others.
Let thy will be done by us
On earth by every creature thou hast made
As is done by the angels who are spirits
Above in the heaven of God in truth.
Life for the soul and the body
Since so it is that thou are merciful to us,
Our daily bread each day
Give us without stint or delay
Those debts which we owe to thee
Forgive us, without exacting them always,
Forgive to us all our sins.

A N P A I D E A R.

Amhail mhaithmaoid féin do chách.

6 O thrén ar namhad a Rí,
Dén coimheud is dín dod tflíocht,
Bí anadhaigh ambuadhridh lín,
Is na léig find ar aníocht.

7 Eidir anam agus chorp,
Saorfa find ó olc gach lá
Ríge agus 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.

B.M.

gr. dénaid (London)

LEITHSGEL LAGH

ambail,

6/

A Tá a fhios agamfa, go ndénaí
 daíne cúirialta édtroma, fgeige
 agas fochuidmheadh, fana mhad
 fan tfaóthar mbeagfa, ar fon gan fmas
 fileadh do bheith ar na briathraibh,
 agas gan chruás do bheith ina focla-
 ibh, agas matá vireafbhuidh fhoclor-
 achta no chearta scribhtha, nó litre
 aninadh litre na leabharfa, níhing-
 nadh sin do bheith amhluidh, ar fon
 nach raibhe énfhocal gaoidhelce ag fe
 ar bhuaíte an chló, acht do thuairim
 no do bharamhail an cló do chur fiós.
 Agas atá fós a dheirbhfhios agam, go
 ndénaid na Papanaiigh, agas go spe-
 fialta na sean Tfaigairt scaiteacha, fgeth
 ascandaile amadhaigh féin, agas gu-
 rab míchlu, agas malla mó luaidhidh-
 eacht vathadh arfon mhoibre, ged-
 headh nimefde fin, agas adeirim do
 réir póil, da ndenaínd toil na nda-
 óine nachar shearbhonta díleas do
 Chriofd mé, agas fós ni meste an fhy-
 rinde

[A i ??]

agas #

S/ (tail s)

4/

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-

would not be
not
been a

4

Q3b

LEITHSGEL LAGHAMHAIL.

rinde na daóithe dá dimoladh, agus murtá arúin agam cuidiughadh les na Críofaidhibh simplidhe ghébhas mo dheaghtóil lé gean maith, agus nach gcuireand mhuireasbhadha an athais oram, mar fin don taoibh eile budh fadogh fúm, cáineadh na pápa-nach dombhrofnughadh, do tíór labhairt, agus do tíór scríobhadh na firinde, agus do tíór nochtadh a nurchoidefean ar fad mo bheathadh go himlan, óir ní dheachaidh fáith nó casbal no Mac Dé féin as, gan toibheim dfaghail óna fagartaibh, agus ó naimhdebh na firinde, gedheadh rugadar buaidh lé fóighide, tr^í chumhachtaibh Dé, do naondia fhírindeach fin adtrí pearfandaibh .i. An Tathair tréin trócaireach, agus an Mac maifeach mirbhuileach, agus an Sbio rad neartmhar náomh, biodh gach vile orraim onóir agus arghlóir anois & a faoghal na faoghal. 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

¶ Maing darab foirbh an faoghal,
A mhoirnd is maing do ghébhadh
Dambé ar frian ris an faoghal,
Baoghal riar Dé gan denamh.

¶ Do chuir don chiondfa an chíogha
fondá díona vm 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 Indfe-
adh gall, an .24. lá do Mh/ Aprile fa
feachtmhadh bliadhain tar thri fithid
agas ar chuig céd, agas ar Mhile bliad-
háin dandaladh ar Dtighearna Iofa
Criofd. Sa geuigeadh bliadháin tar
fhíthid do Ríge na Ríoghna ro chu-
mhachtaighe M A R I E Bannrighan
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.



DO BVAILE

ADH SO AGCLO AN
DVN EDIN LE RO-

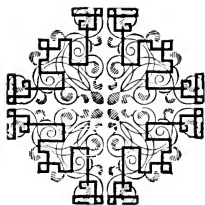
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24. APRILIS. 1567.

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

Q. 5. a

g. achta 102, 110, 111

CORRECTIONS.

- No. X Page 1, line 9, English, after 'increased' insert, 'in him.'
- Page 6, line 11, for 'aón,' read 'aón.'
- Page 13, line 15, for 'mhór,' read 'mhór.'
- Page 18, line 8, for 'dhas,' read 'dhao.'
- No. X Page 36, line 4, for 'isé,' read 'isé.'
- Page 40, line 4, for 'dfoillsuighadh,' read 'dfoillsiughadh.'
- Page 52, line 18, for 'suas,' read 'suás.'
- Page 53, line 13, for 'mheidsin,' read 'mhéidsin.'
- Page 58, last line, for 'chluimhori-' read 'chluimhni.'
- Page 61, line 7, for 'neach,' read 'reach.'
- Page 70, last line, for 'is,' read 'in.'
- Page 108, last line, for 'thabhairt,' read 'thabhairt.'

faillidhe 92
wchoideach 92
saobhnos 93

brilleadha 93
barr dioghalla 93
siadsan 94
sibrighthe 94

de fhuilaint 100
fearna 100
f. t. 91

anr bu pailte
cunnaird
druimide

g. cuimhne
gutha
scait 100

impe 100
meara
lithina

fairleithe
toisic 100
t. 100

Sobrois 11
tidin 100
chic 100

impeall
lithina
Aintre 100

aghannas 100
toirmige 100
toirmice 231

faillidhe 100
wchoideach 100
saobhnos 100

brilleadha 100
barr dioghalla 100
siadsan 100

sibrighthe 100
de fhuilaint 100
fearna 100

anr bu pailte
cunnaird
druimide

g. cuimhne
gutha
scait 100

impe 100
meara
lithina

fairleithe
toisic 100
t. 100

Sobrois 11
tidin 100
chic 100

impeall
lithina
Aintre 100

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I.1. ; I.8. ; K.1. ; K.8 ; Q.1. ; Q.2 ; Q.3. ; Q.4. ; Q.5.]

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D.1. ; D.2. ; D.7. ; E.8. ; G.8. ; I.1. ; I.8. ; K.1. ; K.8. ;
Q.3 ; Q.4 ; Q.5.]

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