

Edinburgh 14th May
1873

My Dear Sir

I send you by this
Post a copy of 'Larswell'. Pray
accept it from me. I want
your name on my copy of 'Leab.
ar na Feinne' which I trust
you will favour me with when
in the north. Your book is be-
coming known & appreciated
abroad.

Yours most truly
J. W. Lauchlan

J. F. Campbell Esq

J. F. Campbell Esq^r
with M Lauchlan's very kind regards

Edinburgh 14th May 1873.

JOHN KNOX'S LITURGY.

Edinburgh : Printed by Thomas and Archibald Constable,

FOR

EDMONSTON AND DOUGLAS.

LONDON HAMILTON, ADAMS, AND CO.

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GLASGOW JAMES MACLEHOSE.

THE BOOK
OF
COMMON ORDER

Commonly called John Knox's Liturgy.

TRANSLATED INTO GAELIC ANNO DOMINI 1567

By MR. JOHN CARSWELL, Bishop of the Isles.

EDITED BY THOMAS M'LAUCHLAN, LL.D.

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

EDINBURGH

EDMONSTON & DOUGLAS, 88 PRINCES STREET.

MDCCCLXXIII.

TO HIS GRACE
GEORGE DOUGLAS DUKE OF ARGYLL,
Esq. Esq.
THE PRESENT
AND MUCH HONOURED REPRESENTATIVE OF
ARCHIBALD, FIFTH EARL OF ARGVLL,
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

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

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

THOS. M'LAUCHLAN.

EDINBURGH, *March* 19, 1873.

NOTICES OF BISHOP CARSWELL.

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

¹ Wodrow Collections, p. 471.

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

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

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

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

² Wodrow Collections, p. 472.

³ Keith's Bishops, p. 307.

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

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

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

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

Five such superintendents were appointed in 1560, and among these was John Carswell, who had Argyll and the Isles assigned to him as his district. Such an appointment would not have been made in the case of a man destitute of the necessary qualifications. The other superintendents chosen were men of distinction in the Reformed Church, and it is not to be supposed that an exception would be made in the case of Carswell. He must have been known as a man of character and attainments ere the leading men of the period would have fixed upon him for so important an office. No doubt the number of ministers eligible for the office was small, the field of labour was wide and difficult, extending as it did to the Outer Hebrides, and the state of the people was such as to render it essential that the man who presided over the interests of the Church there should be a man of prudence, acquirements, and enterprise. Carswell makes reference to his duties in a letter written to Mr. Campbell of Kinzeancleuch, 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; because 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 reportit nocht the samin to zow. Bot becaus I
 ‘am vtherwayis occupyit, I vill nocht impesche zow
 ‘with vrittings to contene the haill mater thairin, bot
 ‘vilbe weill content, owther to continew, or ellis to
 ‘forgif the haill mater. Howbeit, I can nocht forgif to
 ‘do my sobir diligens in furderance of the Kirk : For
 ‘this standis the mater in this cuntrie ; gif we craif our
 ‘stipendis, and remitt tham nocht at thair plesouris,
 ‘than our preching is 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 abbatiæ de
 ‘Ycolumkill,—simili modo, et adeo libere in omnibus re-
 ‘spectibus, causis, et conditionibus, ac si dictus magister
 ‘Joannes ad dictum episcopatum et abbaciam in curia
 ‘Romana provideretur.’¹ ‘By these presents we make,
 ‘constitute, and create the said Master John, Bishop of
 ‘the said diocese of the Isles, and Abbot of the said Abbey
 ‘of Icolmkill,—in the same manner, and as freely in
 ‘all respects, causes, and conditions, as if the said
 ‘Master John had been preferred to the said diocese

¹ Keith's Bishops.

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

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

¹ According to the Register of the Privy Seal, M’Lane, as already noticed, was the immediate predecessor of Carswell, and this John Campbell was his successor; for it is recorded (B. xli. pp. 75, 104) that John Campbell, Preacher of the word of God and Prior of Ardchattan, was elected Bishop of the Isles in Carswell’s room, and that he got, on the 12th January 1572-3, a precept approving his election and for installing him in the pastoral office. If Bishop Keith be right in saying that Campbell dilapidated the benefice to such an extent as he describes, it must have been done after the days of Carswell. The probability is, however, that the benefice came in a very dilapidated condition into Carswell’s hands.

remonstrated with him, for Carswell, in his letter quoted above, feels himself constrained to make a defence. He says,—‘In your letter directit vnto me
 ‘(Beluiffit Brother in the Lord,) it apperis to me that
 ‘ze are sinisterlie informit towardis me, or ellis in
 ‘jugement and credit sum part facill. Becaus ze writt
 ‘as ane mening that ze think the warld and induellaris
 ‘thairof turnand to(o) fast; and indeid I feir the
 ‘samin to be maist trew in generall: God forbid it be
 ‘so in all speciallis. As for my awn part, concerning
 ‘fast turning in Goddis causis or the faythfullis, I hoip in
 ‘God, be assistance of his Spreit, to haue them dissauit
 ‘that so vald report of me (gif zour mening be thus).’

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

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

That the memory of Carswell is unpopular in Argyll-

¹ Acta Parl. ii. 546-7.

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

It is clear that Carswell had an earnest desire for

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

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

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

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

LAOIDH.

LEIS AN EASPUIG CARSUEL (IN MS.)

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

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

Ge mòr leat do ghiùdhraim 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 ;
 Ionnas s' bhi 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 chlàith.

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

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

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

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

A dhuine thruaigh nach fhan thu d' eagal,
 'M faic thu'n t-eug thugad 'n a ruith ;
 Ionnas s' bhi 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 Chancellor 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

NVR RNVIDHEADH AGAS

freafdal na Sacramuinteadh, agus foirceadul
an chreidimh chrístíúidhe andfo fios. Mar
ghnathuighear an eagluifibh alban doghrad-
huigh agus doghlac foifgel dileas dé tareis
an fhuar chreidimh dochur ar gcul ar na
dtarraing as laidin, & as gaillbherla in gao-
idheilg le M. Seon Carsuel Minifir

Eagluife Dé agcriochaibh earra-
gaoidheal darab comhainm
easbug iníndfeadh gall :

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

I COR. 3.

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

LE ROIBEARD LEKPREVIK.

FORMS OF

PRAAYER AND

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

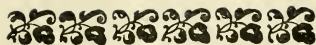
*No other foundation can any man
lay save that which is laid
even Jesus Christ.*

I COR. 3.

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

By ROBERT LEKPREVIK.





DONTRIATH CHVMHACHTACH

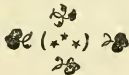
CHEIRTBHREATHACH
chiuibhriathrach, do ghiollaeafbuig
vanduibhne Iarrla Earragaidheal, ag-
as tíghearna Ladharna, agus Ardghíuif-
dis na Halban darab Comhainm Liue-
tenanda Agcriocaibh Oilen indfeadh
gall. Agus Airdcheand teaghluigh na
righruidhe Albanuidhe ata M. Séon
Carfuel Ministir Tfoisgeil dé aguidhe
agus agératach dé go diochra duthra-
chtach fa spioraid an ghlicais agus na
tuigse agus na firinde doneartughadh,
agus domhedughadh and maillere
fonas futhain dfhaghail dó. O

DHIA ATHAR

tre IOSA CRIOSD

AR TIGHE-

ARNA



FOR THE POWERFUL,

RIGHT-JUDGING, GENTLE-SPEAKING

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

GOD THE FATHER

through JESUS CHRIST

OUR LORD.

EBISTIL

NOS oirdheirc onorach ata fós
 agas dobhi riamh arbuil, ag na da-
 oinibh ghnathuigheas faothur noobuir
 dodhenamh, dochum antfaothair fin
 dodhul adtarbha dona poibleachaibh
 agas donacineadhachaibh agas da fli-
 ocht agas dalorg ina ndiaigh, toradh
 antfaothairfin dothiodhlucadh dona
 tighearnaibh no dona cairdibh no do-
 na cumpanachaibh rera cofmhula an-
 faothairfin fein. agas is fearr dairidhe air
 agas ísmó arambi cumaoin ghraidh fhir
 dhenta antfaothair. Ataimse a thriath
 tairise agas a thighearna dingmhalta
 ag leanmhuin anófa so go feadh mo
 chumhachta: agas agathuigfin cofamh-
 lucht anadhbhairse 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 intleacht do thoirbhe-
 art agas do thiodhlucadh duitse a thig-
 hearrna. oir do dhearbh do bheatha dhi
 adhafa

EPISTLE

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

THIOGHLAICTHE.

adhafa o aois doleanbachta dúinne go bhfuil antadhbhar diadhafa cofmhuil rit. Agas fós dodhearbh truime 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 choidhche. Agas gan tainm oirdheirc-fe do dhul ar dearmad go deireadh an domhain. Agas getaid naimhde na firinde go minaireach aga ragha nach dlighfedis na prindfadh na na tig-hearnaidhe saoghalta curum do bheith orrtha adtimcheall hfoifgeil dé, no adtimcheall dhroch chreidimh do sgris. Is fearr do thuig tufa an faidh naomhtha ina bhriathraibh, ina murfin .i. Daibhith neoch Iarus ar prindfaghaibh na talmhun beith eolach neamh ainbfeafach fa ladh dhiadha.

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

A. 3.

DEDICATORY.

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

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

EBISTIL

ndendaois an toilfin dé do theagasg da
gclandaibh, agus da fleachtaibh in a ndi
aidh. Agas ge do rinneadh meid eigin
do dhealughadh eidir òifig mhaoife a-
gas oifig aróin, anuair tugadh an ladh
do chlandaibhifrahel fgribhtha: gid-
headh dearbhthar dhuinn le ambraith-
reas, agus leis an gcurum do ghabh ma-
aofi air, nach amhain tug fe aire dona
neithibh faoghalta, acht gurab mó ana-
ire do bhi aige aran Ladh dhiadha do
chongbail gan truailleadh ameafig an
phobail, ina arna neithibh faoghalta.

Agas foillfighthear sin dúinn go maith
leis an achmhufan tug fé daró, agus don
phobal vile, ag faigfin na honara tuga-
dar don laodh ordha do rinneadar an-
adhaidh thoile dé, anuair do bhris feife
an an da thabhaill ina rabhadar na deich
naitheäta fgribhtha o mher de na nuile
chumhacht, agus do rinde maoife dio-
ghaltas ro throm orrtha as sin Do thui-
geadar na breitheamhain, agus na righ-
the deaghchreidmheacha do bhi ar
chloind Ifrahel 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 com-
mandments by the finger of the Almighty God, and Moses inflicted
very sore punishment on them on that account. The judges
and believing kings of Israel understood that which we now say,

THIOGHLAICTHE.

romhaind, mar do bhi Geidion, agus Samuel, agus Daibhith, agus Ifafat, agus Efafias, agus Iofias : agus cuid eile dona breitheamhnaibh, agus dona righaibh ara bfuil mafla, agus toibheim adtimna dhé odheachtadh an fbirad 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-namlh taireis athuigfeana. Damadh ail lind eachtradha no fgseluidheacht an phobaill gheindtlidhe dfechain, do geibthear indta, gurab é antadhbhar cedna tug orra anumhla, agus anonóir do dhlighfedis do thabhairt do dia atabhairt do deibh breige .1. Ainbfis agus neamhchurum an ladha diadha, agus thoile dé, do bheith ar aprindfaghaibh, agus ge dhobhi feachran agus ainbfis 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 gcreiddis, agas dona feallfamhnaibh, agas dona daoinibh glioca do bhi aca : indas go niarda-
ois comhairle ar a ndeibh anam anei-
geantuis : agas anan shocracht, agas go
ndendaois caitheamh agas cofdus imar
cach re ndealbhaibh, agas re naltoraibh
breige. Agas da dhearbhadh fin agca-
thair na haithne do bhi na fgoil gliocais
geinearalta go huilidhe amearg an pho
bail gheindtlighe dobheireadh gach adn
dibh go coitcheand mar mhiondaibh
na briathrafa síos. Pugnabo pro templis
& sacris solus & cum alijs. 1. Catho-
chaidh me amaonar agas maille re cách
ar fon na dteampall agas na naltor, agas
na neitheand naomhtha. Ar anadhb-
har fin is dearbhtha dúinne go raibhe
curum, agas cadhus, agas creideamh
agan phoball gheintlighe go huilidhe
da ndeibh agas da dteampuibh. Da
reir fin is follas go bfuillid an mhuinte-
ar iarras ar tighearnaibh agas arprind-
faghaibh crisduidhe gan cúrum an rea-
chtadiadha do bheith orra ina naimh-
dibh

EPISTLE

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

THIOGHLAICTHE.

dibh don naduir dhaona.

Is and fa timnafa Iofa ata gch vile ni rigmaoid aleas dardteagaig: 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 díá aithridhe an pheacaidh, ina abhas. Agas ata indte oidhreacht fhlaithreamhnus dé, arna gealladh da gach neach ghabhas críofd ar dtighearna chuige na chroidhe maille re deagh chreideamh.

Maseadh cindus do múchadh, agas do baitheadh agas do tmailleadh an timnafa Chríofd: cindus do fgríofadh aladh le foirrneart an Papa, agas na neasbul bfallfa eile neoch do mheall an faoghal go huilidhe ifinaimsirfe le nainbfios imarcach is follus duitse athigherna. Oir ni hair dhimhaoineas do chnaidh dhuit an faothar do rinde tu as toige ag leghadh an fgríbtuir 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 foisgel diadha dhuit, ina meid oirrdhearcais haoifi, agas fad angh-nathuighe do chualais do bheith agna findfearaibh onoracha dochnaith romhad, agaithris aran righ dhiadha Eifias Neoch do bhi na óganach ar bfighail righeachta dó. Afeadh do rinde fé an leabhar diadha do ghabhail na lainih 1. an timna ina bfuil toil Dé, agas afoillfiughadh dona poibleachaibh, agas tug arna faidhibh agas arna fagartaibh tré rath de a foillfiughadh do chlandaibh Ifrahel agas do hindarbadh leis an ladh truaillidhe tugadar na sagairt shantacha aninadh reachta dé, do chomhmoradh agas do mhedughadh adtighearrntuis tfsaoghalta féin le hainbfis andimhaoinis ar comhairle tfatain. 1. an ainfbir aid namha righachta crift, gan fhechain do dhochar dhamhed da bfeadfadh techt indiaidh anadhbhuirfin. Nir fhech maoifi da chuntabhairt, anuair do gabh fé do laimh ar furaileainh Dé cland Ifrahel do thabhairt as aneigeift, agas

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,

THIOGHLAICTHE.

agas ard mhonadh nach bfeidfuidhe ad-
hul argach taobh dibh. Agas faró le
neart a tfluaigh vile na ndiaidh. Nir
fhech Geidion do Loidhed amhuintire
anuair do indfuidh an fluagh geinnt-
lidhe le tri chéd, agas nior bheidir ar-
aibhe na adhaidh daireamh ar animad
Nir fhech daibhioth righ agas e na oga
nach ardteacht ó aodhuireacht a threda
do loighead achuirp féin, no dhá oige,
no dhá neamh fhoirbhteacht agcear-
daibh gaisgidh no eangnamha, gan dul
do chomhrac re goillias fomhoir vath-
mhur ainmin an arrachta, romhor o
chorp, foirfe anaois, agas é eolach
intleachtach agcathaibh agas agcomh-
landaibh, agas gidheadh do chind leo
na hoibreacha agas na faothair sin do
ghabhadar do laimh a hucht anfbirad
naoimh, agas araithne Dhé na nuile
chumhacht Do chind leifin righ rom-
haith doraidhamar romhaind .i. Efa-
chias fgris na ndealbh, agas na mbile-
adh, agas brifeadh na naithreach 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 littleness of his body, nor his youth, nor his want of skill in the exercises of war, and dexterity in arms, so as to refuse to fight Goliath, a great, cruel, and fierce giant, immense in body, mature in age, and knowing, skilful in fights and conflicts, nevertheless they succeeded in those enterprises and works which they undertook by direction of the Holy Spirit, and by the command of God Almighty. The King of whom we have spoken already, viz., Hezekiah, succeeded in destroying the images, and the groves, and in breaking the brazen serpents. His work and enterprise succeeded well with

EBISTIL

maoise ag tabhairt an pobail trefan bfa-
irрге, 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 briseadh ar anaimhdibh agus
ar a eafcairdibh, acht ger bheg amhuin-
tear ag fechain araibhe na adhaidh do
chind le daibhith agus é na mhachamh
óg, an arrfaigh goliath neartmhar neim-
hmeirbh domharbhadh denurchur clo-
iche as a chrandtabhaill.

Do chind leatfa athighearna ar aith-
ris na righruidhe ro vaise fin do raid-
heamar romhaind, gach obair, agus
gach ard tfaothar dar thinnsgain tu, tré
rath an fbirad naomh, agus le heolas an
fgribhtuir dhiadha, gan fechain do
chundtabhairt no do ghábbhadh, no do
ghuafacht da raibhe oraibh .i. Sgris
fuarchreidimh, agus fuarchradhbhaidh,
agus losgadh dealbh, agus drocheif-
imlara, agus leagadh agus lanbhriseadh
altor agus inodh a ndentaioi iadhbarta
breige

EPISTLE

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

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

THIOGHLAICHTHE.

breige do bhunadh : agas fgrís meirle-
ach agas mibhefach agas foghla agas
foireigne. Agas na dhiadh fin me-
dughadh agas mór chumhdach, agas
onorughadh na heagluísi crífduidhe
go comhlan. Oir is buaine dhuit an
caithreimí abfiadhnuí dé, ina gach
caithreim faogalta oile marata creach-
adh, agas comhlomadh na gcomharfand
agas na gcoigcrich, agas marbhadh, agas
mórmhughadh a ndaoine, agas lof-
gadh, agas lán mhilladh anaitreabh
agas anaras. Agas gidheadh ní fhuil an
ainbís damhsa go mberaid moran dona
heafbulaibh fallsa, agas dona daoineibh
ata ar feachran creidimh fós breath-
anadhaidh na mbriatharfa adubhramar
romhaind. Agas aderaid gurab cogadh
agas argain araneagluís : agas fós gurab
fgrís aran tuaith anobair do gabhais do
laimh, agas fós gurab droch creideamh,
agas gurab teagafg gan tarbha anfoisgel
atamaoid donochtadh doibh. Agas gi-
dheadh adeirimí gan chuntabhairt da
reir fin go bfuilit féan fein ag leanmhuin

DEDICATORY.

places where lying sacrifices were offered, and in uprooting
thieves and immoral persons, and robbers and oppressors. And
after that, fostering and protecting and honouring the Christian
Church fully. For this praise is more lasting to you in the sight
of God than the world's praise for harrying and destroying neigh-
bours and strangers, and killing and deeply injuring their men, and
burning and destroying their houses and their places. And not-
withstanding that I am not ignorant that many of the false
apostles and men that are astray concerning the faith will give
their judgment against those words of mine which I have spoken.
And they will say that fighting and ruining the church, and be-
sides that destroying the people, is the work which you under-
take ; and further, that the gospel which we proclaim to them is
an impure faith, and profitless teaching. And notwithstanding,
I say without danger as to that, that these themselves walk

EBISTIL

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

Agas go dtarra an mheidfi do mhinaire do dhruing aca go dtugadar freiteachre foisgel Dé dheisteacht agas go nabruid an bibla naomhtha do bheith bregach, mar adubhradar na hiubhail lé Crísd ar dtighearna. Seductor populi dæmonium habens .i. Is cealguire án pobail é agas ata deamhanand, agas maradubhradar cland Ifrahel go minic re maofe, agas ris na faidhibh eile go raibhe fiad ag buaidhreadh na bpoibleach, ar fon a bhéith dhoibh ag nóctadh aithentadh agas thoile dé, agas arfon bheith dha iar raidh orra, á ndec fallfa, agas á ndealbha breige, do threigean. Afe antadhbhar cedna ata anois agan tfaoghal bhuaidhearthra dhaoibhfe athighearna agas dúinne. Gidheadh is tuicthe dhuitfe athighearna agas dúinne fós nach oircheas flighe mhaith no adhbhur maith do threigean

EPISTLE

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

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

THIOGHLAICTHE.

threigean arfon chothaighe, agus fhua-
tha na ndrochdhaoine adradhfin, Ara-
nadhbbhurfin do báil linde an ní nach
gcualamar do dhenamh romhaind do
thindfsgna 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 Críofd, do chomh-
fhurtacht na Heagluife crísdaidhe, acht
gé nach romhaith ar ngaoidhealg, gid-
headh is gabhtha mo dheagthoil vaim
fe ar fon mhuireasbhadha, & adbhuidm
féin fós vireasbhuidh mhòr do bheith
oram, agcanamháin ghaoidheilge agus
abfoirm mo dheachtaidh, & ar an adh-
bhurfin, geallaim vmhla do thabhairt
don tí is colcha 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 fhírindé í féin mar
fhiadhnuife, gan brat oile do chur im-
pe, acht géta feidhm agan mbreig tfao-

DEDICATORY.

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

E BISTIL

ghalta ar dhath 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 sgribhaidh, & deachtaidh, &
 labhartha na gaoidheilge, is mó atá dfa
 chaibh air an tiodhlucadh fin fuair fé
 ó Dhiá, do chaitheamh ré cumhdach,
 & ré comhmoradh na firinde atá a Soif-
 gel Dé, iná a caitheamh ré cumhdach
 breige, nó egora, nó feachraín anadha-
 idh an Tfoifgeilín, An tadhbar prind-
 fibalta do bhrosnaidh mhé, do chum an
 tfaothairfe do dhénamh .i. grádh Dé ar
 tús, & ar eagla go naigeoradh fé oram
 antálenta .i. an tidhlucadh tug fé dhamh
 do chur ar dimbuil, agas grádh Eagluife
 Dé, agas do dhénamh cuidighe lembrat-
 ithribh Criofdaidhe, atá abfeidhm thea
 gaifg, agas chomhfhurtachta, agas ar ab-
 fuil dith leabhar, & maille ris na hadh-
 bharaibhín, do bhrosnaidh gomór mhé
 méd mo dhóchais as do dhaingnefí,
 agas as do bhuaine, fa flighe dhiadha do
 ghlacais as toige, agas as tanfhoirfeacht

E P I S T L E

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

THIOGH LAIC THE.

athighearna ag breathnughadh agas ag tuigfin gurab pátrun dileas dingmhalta agas gurab oide carthanach don fhirinde thú, agas fós gurab cádhas agas co mairce dona daoinibh anbfanda egrua idhe bhios ingábhadh no inguafacht ar fgath nafirinde thú, agas tuigmaoid fós gurab athair dan chloind bhis ar athchur agas ar indarbadh arfon na fírinde thú : agas fós go bfeadaid timpiridhe agas teachtuiridhe agas minisdrighe na firinde comhnuidhe & comhthoiriseamh do dhenamh fad fgiathanaibh. Agas atamaoid aga radha ribh athighearna gan simplidheacht antidhluice no fhir antidhluice do mheas, acht feabhas na fligheadh agas anadhbhair, agas gradh agas gnathumhla neamhcealgach fhir antidhluice dhuit do mheas. Oir da mbeindfe a gcomhthrom ghlicais agas eolais agas intleachtha ris na hudaraibh no ris na faoithibh is duidfe athighearna do bhéraind tofach mhindleachta agas mheagna oir do ghabh Críod an da pingind do chuir anbhain-

B.

DEDICATORY.

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

EBISTIL

treabhthach afdoc na hofrala & do tlla
naidh í ar dtuigfin adeaghchreidimh
agas adeaghcroidhe dó. Gabhfa marfin
athighearna mo dha pingindfe anois
chugad, oir da dtugadh an Rí ós gach
righ & antriath ós gach tighearna .i. Io-
fa crífd tidhlucadh bhudh mó ináfo dh
amhfa do ghebhthafa é achtgo mbeith
gean agad féin ar afhaghail. Oir is doi-
lidh gach tofach is na neithibh neamh
ghnathacha, gidheadh anní do tindf-
gnadh ata fé leathullamh Diá na nuile
chumhacht ar grádh amhic charthana-
igh Iofa Crífd do choimhed agas do
chomhfhurtacht hindtinde agas do
chroidhe maille ris anspiraíd neartmh-
uir naomh do dhenamh athoile diadha
ata arna foillfiughadh duit na reacht
beandaighe, do dhortadh aghrás agas
aghér mhirbhuile maille ré rath imar-
cach ar do poibleachaibh, agas ar do
dhuthaidh, agas ar do dhaoínibh agas
ar do thuathaibh, agas go hairidhe ar
do mhinífdribh ar feadh do thighearn
tuis go huilidhe. Bidh amhlaidh.

Don.

EPISTLE

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

To the]

THIOGHLAICTHE.

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

☩(✠✠)☩



DO CHVM

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

Carfuel acur abheandachta agas

aguidhe an spirad naomh dho

ibh odhia athar trid.

IOSA CRISD

ARDTIGH-

EARNA.

(✠✠)

B. 2.

DEDICATORY.

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

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

JESUS CHRIST

OUR LORD.

EBISTIL

ACHT ATA

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

EPISTLE

BUT THERE IS INDEED

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

THIOGHLAICTHE.

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

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

Achtchena do fhosguil Dia na nuile chumhacht, agus Rí nandul & na nárchaingeal róid agus flichthe suaithenta & doirfi dhúine anois, da chur agceill dúinn go bfuil ceadaighthe againd an fgriobhtuir diadha do léghadh agus do thuigfin agus do chur agceill dona poibleachaibh. Agus fós go bfuil foirm agus bridh na nurnaidheadh agus modhfreadail na Sacramuinteadh & foirceadal an chreidimh Crísdaidhe arna chur aneagar dúinn ona braithreachaibh crísdaidhe dobhí fa chathraidh dara comhainm Geneua. Acht ata nícheana dabfaicind duine éigin do thaobh ghaoidheal Alban no Eireand, do ghebhadh do láimh anuireadfa do chuidiughadh 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

LEGHTHOIR.

anleabhar beagfa do chur agcanamhain ghaidhilde afatuidedis cach é, do badh maith lium é. Agas nirachaind féin afeilbh antfaothairfe do dhenamh. Agas onach bfuaras fin, & mátá fé and nach aithnidh dhamhfa é fós do ghabhas féin do laimh ar gradh Dé agas na heagluife meisneach is mó ina mhac faind, agas mo chumhachta do dhenamh. Indochas go gcuideochadh Dia lium imuireafbhuidh agas imaineolas.

Acht cheana Saoilim fós nach bfuil imarcaidh no easbhuidh andfo acht mar tá fé agcló na laidne & anghaillber la. Acht mura bfuil vireabhuidh no imarcaidh and do reir dheachtaidh no cheirt na bfileadh ar an ngaidheilg. An ní ar nach bfuil feidhm no foghnamh agan fgribhtuir dhiadha air, agas is tearc neach agabfuil ceart canamhna na gaoidheilge, agas ní na Nalbain amhain acht Aneirind féin acht mara bfuil fé ag beagan daois ealadhna mhaith re dán agas re feanchus agas ag meid eigin do mhacaibh maithe leighind agas arna-

B. 4.

READER.

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

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

EBISTIL

adhbharfin da bfaghadh faói re healad-
hain locht fgriobhtha no deachtaidh fa
leabhar bheagfa, gabhadh fe mo leith-
fgelfa, óir ní dhearna mé faothar ná
foghlúim fa ngaidheilg, acht amhain
mar gach nduine don pobal choit-
cheand. Acht cheana do gheibhid na
daoithe, agas na bromanaigh lochta
imarcacha is na neithibh bhios gan
locht gan vireasbhuigh & leigidh siad
anégoir tharrafa gan an locht bhios go
follas indte dfaicfin. Agas nihād fa cho
ir bhios anlocht adeiridsean do bheith
indte acht iondtasan féin ar nadhbh-
arfin nighebha mé cumairce na buidh-
ne fin, acht ge lionmhar iád, agas ni
dhena mé cothughadh lé hainbfios do
reir mothoile no mo mhiana féin, agas
ni mó do bhéra mé tarcaifne no toib-
heim do neach oile no ghebhas tnuth
no formad mhé ris da ndenadh fé ni is
fearr iná marta imchumhachtaibh féin
do dhenamh: óir atáim agadmhail go
bful fin fodhenta, acht cheana madh-
ail lé dia fo do dhenamh maitheafa no
tarbha

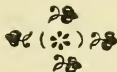
EPISTLE

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

THIOGHLAICTHE.

tarbha doneagluís, agus mise do mhar-
thain, do dhena mé tuilleadh faothair
do chur nadhiaidh fo. Diá na nuile
chumhachd do deonughadh asbiraidi
naomhta féin dúinne agus daoibhfe ab-
hraithreacha agus atfeathracha inmhu-
ine, agus dar dteagasc do dhénamh a-
thoile diadhafun, agus dar feachna
ar anemhthoil do dhenamh, tré
impidhe, agus tre fhuraileamh
Crisd ar dtighearna agus ar
náon Tflanaighthoir
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.

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

Do chum an leabhair
bhig fe féin.



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

GLVAIS.

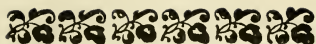
¶ A LITTLE HYMN HERE

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

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

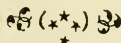
Though the brethren care little for
thee,
Move as the eye directs thee west.
Every teacher without wise teaching,
Every poet who hates not a lie,
A distance between thee and these,
Little book, let there be unto death.
To every one who loves the right
Of the race of Adam, let no danger
be,
With those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

MOVE.



ADMHAIL

AR GCREIDIMH CHRÍ-
 fdaidhe andso an mheid atamaoid fa no
 ilenfa darab comhainm crích álaind fhé
 ruaine oirear ghlan Alban, do tflighidh
 tfoisgeil 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 mirbhhuileach & an
 Sbiorad neartmhar
 nós oirdheirc ni-
 amh ghlan
 naomh.



CONFESSION

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

ADMHAIL

CREIDIM

AGAS ADBHVIM GVRAB

é antaondia mor chumhachtach fin a-
tá, agas do bhi agas bhias bithbheo do
ghnath nach bfetar do mheas no do bhr
eathnughadh, no dfaicfin go corparrd-
ha do chum agas do chruthaidh neamh
gona naomhainglibh rena ghliocas ag-
as rena chumhachtaibh diadha, agas ta-
lamh gona thorrthaibh agas gona thurc
hurthuibh, & ifreand gona ilpianaibh,
agas anfhairrge gona hingantaibh, agas
anfhirmaimint gona rellandaibh, agas
gach ni oile da bfhuil eidir thalamh ag
as aier. Agas do rinde gach ni dhibhfin
agas moran oile nach eidir leam dhai-
reamh no dfaifeneis do neifni, agas do
chruthaidh an duine do reir afhiodh-
rach féin dochum ghloire agas onora
do thabhairt do Dhia. Agas ni he fin
amhain acht ata ag didean agas ag near
tughadh gach neithe dar chruthaidh
refreastal

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

I beleve and confesse my Lorde God eternal, infinite, un-
measurable, incomprehensible, and invisible, one in substance,
and three in persone, Father, Sonne, and Holy Ghoste, who,
by his almightie power and wisdom, hathe not onely of nothinge
created heaven, and earthe, all thinges 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 adbhuidh Iofa crisd antaontsla naighthoir & an Meffias neoch do bhi agcothrom chumh achta re dia féin.

Nihe amhain gur lór leis bheith gan inmhé acht doghabh fioghair tsearb-hontaigh vime as go mbeith fé cofmh-uil rinde ingach enni abfegmhais peacaidh amhain: do dhaingniughadh a-throcaire indaind, & do thabhairt mhaithfeachais duind o Dhia anuair frith find in ar gcloind mhallaidhe, do bhri-dh tseachrain ar nathar Adhaimh, ni raibhe slighe oile againd do bhéradh find ochuing peacaidh agas dhamhna-idh acht Iofa buidh nafarrdha dfulang páise agas péine arfon ar ndimhainisne. 1. an ní roba leis onáduir do rinde cland dhileas do dhia dhinde, agas anuair fós bhudh choimhlionta anaimfear do geineadh é o chumhachtaibh anspioraid naoimh agas rugadh é lé Muire óigh do reir fheola agas do nocht fé fa faoghal foifgel antflanaidhe, no gur damnadh é

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

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

A D M H A I L

fadheoidh lé námhadas agas le drochmhein na sagart, anuair do bhi Poindfius Pilatus na bhreitheamh agcrich na niodhbhal, agas anuair do crochadh é féin mar ghadaidhé eidir dhiás gaduigheadh. ISTRUAGH agas is tuctha dhúinne dar naire mar dho bhi Mac Righ ne imhe agas naomhthalmhan ag fulang dhochair agas dhighaltais ar fon ar peacaidhne: in mheid agas goraibhé fé na Dhia nirbheidir leis bás dfulang, agas da mbeith fé na dhuine denchuid nirbfeidir leis bheith anuachtar ar an mbás, agas ar anadhbhar fin do cheangail fé adhaondacht agas adhiadhacht abfochair agas abfarradh acheile, do chum go bfuil leonadh fé pián agas páis do thaobh adhaondachta, agas bás truagh tribloideach dofhuilainng do chosg fheirge Dé agas athroimdhighaltais do tsiol adhaimh agas ébha, amhail do bheith fé anifreand ag fulang peine agas peandaide: Is vime fin do raidh do ghuth ard, a Dhé na nuile chumhacht cred tug domhthreigeanntú marfo, da thoil féin

agas

at lenght, by tyrannye of the priestes, he was gilteles condemned under Pontius Pilate, then president of Jurie, and most slaunderously hanged on the crosse betwixte 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: feline in him selfe the anger and severe judgment of God, even as if he had bene in the extreme tormentes of hell, and therfore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,

AN CHREIDIMH.

agas do mhian trocaire do dhenamh, & gan eigeantus on Athair nó ón Spirad naomh air, do thiodhluic e féin daon iodhbairt ar fon peacaidh antfaoghail vile do fgris. Agas is intuicthe duinne as fo gach iodhbuirt eile da ndenaid na daoine nó do bherid vathadh arfon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt fgandaile do páis Crísd, agas ag buain ahonora dhi, agas gur lór an bás fin ar flanaidhthoir do dhenamh ar fíothchana re dia, acht cheana labhraidh ansgríobhtuir go minic ar naithbhreith do bheith an eifeirghe Chrísd: oir rena eifeirghe on vaidh ar antreas tráth do ghabh fé neart agas cumhachta ar an mbás: mar fin ata vachtaranacht agas inmhe arger-eidimh go comhlan iná eifeirghe: agas viméfin 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

without compulsion, he offered up him selfe as the onely sacrifice to purge the synnes of all the world, so that all other sacrifices for synne are blasphemous and derogate frome the sufficiencie herof. The which death, albeit it did sufficiently reconcile us to God; yet the Scriptures commonly do attribute our regeneration to hys resurrection; for as by rysinge agayn frome the grave the third day, he conquered death: evenso the victorie of our faith standeth in his resurrection, and therfore 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.

A D M H A I L.

fin gach en ní do choimhlinadh : agas
fealbh do ghabhail dúinne iná riogh-
acht roghlormhuir féin : Do chuaidh fé
fuas ar neamh na naomh agas na narch-
aingeal iar fin : do mhéadughadh agas
do mhor onorughadh na rioghachta
robhuaine fin re cumhachtaibh asbi-
ruide : Agas is creite dúinne go deim-
hin go bfuil fé fa fofadh fíothbhuan fin :
ag denamh ghnathghuidhe re Dhia go
duthrachtach ar ar foinne : agas geta fé
ar neamh nofoirrdheirc go corparrdha
fanionadh fin ar chuir an tathair troca-
ireach ara dheas laimh é : ar dtabhairt
chumais dó ar gach ní da bfuil ar ne-
amh agas ar talmhuin : ata fé maille ri-
nde ó chumhachtaibh agas biaidh go
foirceand agas go fírdheireadh an dom-
hain : agar gcoimhed agas agar gcear-
tughadh agas agar riaghladh agas ag-
ar roidhiorghudhadh re neart achum
hacht agas achomhghras : Oir anuair
bhus coimhlionta gach ní do labhair
imbelaibh afhaidheadh othofach dho-
mhain : is and fân 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 contynuall intercession towards God the Father for us. And althoghe he be in heaven, as towching his corporall presence, where the Father hathe now set him on his right hand, committing 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 andfa riocht tsofhaicseana
 andeachaidh fé suas 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 ní theid
 enneach da mbiá beó anuairfin no fu-
 air bas roimhefin as ona bhrathbhrei-
 theamhnas : Creidim fós go firinde-
 ach an fbirad naomh do bheith agco-
 throm chumacht ris an Athair agas ris
 an Mac : Necho do ní finde dhaithbh-
 reith agas do naomhadh, agas do ní ar
 riaghladh go roidhireach in gach vile
 fhirinde : agas go bfuil fe ga dhearbh-
 adh dhúinne inar gcoinfiasaibh gurab
 cland dileas do dhia find & gurab com-
 braithre carthanacha do Chrísd find :
 agas gurab comhoidhreadha dó find do
 chum na beathadh futhaine : gidheadh
 ní lor dhúinne achreideamh go bfuil
 Dia na nuile chumhacht trocaireach
 no gur ioc Crísd ar neraic no go bfuil

C.

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

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

ADMHAIL

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

Creidim agas adbhuidm fós go firindeach eneaghluis naomhta nós oirrdheirc do bheith and go huilidhe : Neoch ata na ballaibh difle dingmhalta Diofa crífd, ata na cheand agas na chodhnach virre go himlan : neoch ata anen chreideamh criofdaidhe go cumpanta comhaontadhach vile : an dochas agas an gra dh, ingerimhuine agas angnath thioghluicthibh Dé go teámpuralta : agas fós go fpioralta : re tarbha agas re tromchumhdach na Heagluise fin : & ni fheadaid fúile daoine an Eaghluis fin dfaicfin, agas is aige atá afíos go firindeach ag Dia na nuile chumhacht : agas is amhlaidh ataid anmhuintear dar chúim & dar chruthaidh fé an Eaghluis niamhghlan

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

I beleve therfore and confesse one holye Church, which (as members of Jesus 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 Church is not sene to man's eye, but onely known 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 neamhdhinghamhalta féin, agas dream eile dhiobh ag creideamh na He agluife go himchubhaidh, do chum aflanaighthe da throcaire mhor ghrahdhaidhféan. Agas goirfidh fé an droingfin adubhramar go deigheanach, do chum na beathadh biothbhuaeine, & na gloiré 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 díse Dé ata fa tfeintiumna, agas fa tiumna nuaidh do chanamhain, agas do cheartlabhra indte do ghnath: Oir is iad na briathra fin fhoghnas duíne dar dteagafg ingach en phonc bheanas re slanughadh arnamand go huilidhe, agas ar anadhbhurfin ara dfiachaibh ar gach áon fó leith na briathra fin, agas na teagaisg deif-

G. 2.

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

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

A D M H A I L

deacht, agas do chomhall & do bheith ar cuimhne na gcroidheadhaibh. Agas 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 anbhaifdidh, & suiper an Tighearna, neoch do fha-gaibh Criosd againd fa faoghal mar chomharrdha naomhtha, agas mar tfe-la bheandaighthe aranngalladh tug fé dhúin, tareis bheith ar feachran, agas ar fógrá dhúin tré peacadh ar síndfear: Oir mar signuidhfear fin agabhail ar mbaifdidh chugaind eidir óg agas tfe-an agar ngabhail chuige na thionol a-gas na theaghlach go toileamhail ano is. Agas geta 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 againd: 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 Sacraments, 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 uínn nach iad ar gcuirp amhain tfafas no bheathaidheas Dia rena fhreasdal aithreamhail. Acht go fafand, agas go mbeathuideand fé ar nanmanda go fbi-oralta lé tiodhluichthibh, agas le trom ghrafaibh Iosa Críofd, agas is de fin ghoireas an Sgriobhtuir ithé afhe-ola agas ól afhola. Agas ag freasdal na Sacramuinte ní dhligmaoid feachran faoghalta do leanmhuin, acht mar do ordaidh Críofd féin dúinn : agas is mar fin is cóir dona daoineibh is im-chubhaidh do dhenamh na hoifige fin go ladhamhail á denamh, agas ní har chor eilé : Ar nadhbhur fin gebé do ní flechtain ris na Sacramuintibh do thabhairt do Dhiá dhoibh, no do bheir tarcaifne dhaibh doghniomh nó do bhreithir, ata gach neach da ndenand fin ag tuilleadh bhais, agas dhamnaidh dó féin : An treas combarr dha ar anai-theantar an Eagluis ceartughadh agas fmacht agas reacht Eagluife do bheith

C. 3.

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

The third marke of this Church is Ecclesiasticall discipline,

M A D M H A I L

ar bun inte : darabainm fa laidin.
 Diciplina Ecclesiastica .i. Smacht agas
 ceartughadh bheanas ré teagasg locht,
 agas mibhes, agas ifè is críoch, agas dei
 readh do fin curfadh ré toil na Eaglu-
 ifé, da rabh fear na locht dur dotheag-
 aifg dlighidh an Eagluis Tighearna no
 vachtaran faoghalta do bheith virré
 darab comhainm fa laidin : Magistra-
 tus ciuilis, agus dlighidh an tuachtaran
 fin cothrum agas ceart do dhenamh
 da gach aonduine, martá cadhas, agas
 coimhdhídean do denamh dona dao-
 inibh maithé agas díoghaltas do dhe-
 namh ar na drochdhaoinibh ; agas dli-
 ghidh an Eagluis umhla, & onoir do
 thabhairt dona huachtaranaibh fin, in-
 gach ní nach bí anadhaidh thoilé no
 aithne Dé : Mar do rinde Maoisé, agas
 Ezechias, agas Iofias, agas Moran do
 príondfadháibh oilé maith don Eagluis
 roimhe só : Mar ata aniamhadh & anua
 ghlanadh ô tfaí, agas ó tfaíchar an fhu-
 ar chreidimh, agas fgríos a dealb, & ad-
 roch eifimlára, ar eagla go ndendhaois
 daoine

which standeth in admonition and correction of fautes. The finall
 ende wherof is excommunication, by the consent of the Church
 determynd, 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, defend-
 ing the good and punishinge the evell ; to whom we must rendre
 honor and obedience in all thinges, which are not contrarie to the
 Word of God.

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

AN CHREIDIM.

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

C. 4.

of deuels 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,

A D M H A I L

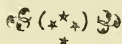
dhenamh acreatuiribh, agas as ar smua-
intighibh neamhgiana féin, & is minic
do bheir Diá cairde, agas síneadh do
lucht na n-olcfa gan dioghaltas rothrom
do dhenamh orra sa faoghal: Gidhéa-
dh anuair thiucas an Eirghe generalta
i. anuair do níd arnanmanda, agas ar
gcuirp eirghe do chum na beathadh
futhaine, daingnithear and sin lucht na
n-olcfa adteintibh luathlafracha lainn-
dearga nach bfetar do mhuchadh no
do mhorbhathadh: Agas na Dhiaidh
fin gach drong againde dar léan Diá na
dheagh oibrightibh, agas do tfeacha-
in an gliocas daonda sin, cluinfeam gan
chundtahairt an bhriathar bhuan tar-
bhach tfubhach fhorbhfhailidhfe da
radha .i. tigidh alucht na mbeandacht
dom laimh dheis, & gabhaidh an Ríog
hacht roghlormhar atá ar na hullmhug-
hadh othofach dhomhain o Mathair.
Agas gluaiffém marfin maille ris go nga-
irdeachas nadhbhal ndo fhaisneisé nach
bfetar do riómh no do ro aireamh, &
racham eidir chorp, & anmain do dhe-
namh

with suchlike, which drawe us frome the societie of Christes
Churche, wherein standeth onely remission of synnes, purchased by
Christes bloode to all them that beleve, whether they be Jewes or
Gentiles, and leade us to vayne confidence in creatures, and trust in
our owne imaginations. The punishment wherof, although God
often tymes differreth in this lyfe, yet after the generall resurrection,
when our sowles and bodies shall ryse agayne to immortalitie, they
shalbe damned to inquencheable fyre; and then we which have
forsaken all man's wisdom to cleave unto Christ, shall heare that
joyfull voice, 'Come, ye blessed of my Father, 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 dreich, agus nibla feidhm ar
theagafg againd ofin suas, óir biaidh,
ar dteagafg ar an Athair thrén throc-
aireach maillé ris an mac miorbhuile-
ach, agus ris anspiorad neartmhar na-
omh moltar le gach vile dhuil maillé
ré honoir, agus ré gloir tre bhioth fíor.

¶ BIODH AMHLAIDH



¶ DOIFIGE NA MINÍ- ftheadh and fo fiós.

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

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

OF THE MINISTERS AND THEIR ELECTION.

What things are chiefly required in the Pastours and Ministers.

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

DOIFIG NA MINISTREADH

dhenamh ar an lucht freasdail no ar na Ministribh: agas gurab í is oifige dhoibh diamhra Dé, agas tiodluice Dé, dfoillfuighadh: agas gan bheith agabhail Tighearntuis no neirt no chumacht os ceand an treda no an pobail, amhail adeir Peadar easbul ar anadhbharfin: gurab í oifige, agas obair gach Ministir, agas gach buachaill Eagluife go prindfubalta, briathra Dé dfoillfuighadh 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 aneag-luis ré hentoil bheith aontadhach lé hadhbhar cneafda fa churfadh do dhenamh ar an té do thuillfeadh é, dlighidh an Ministir do reir tfeindens gheneralta na Heagluife an curfadh sin dfoillfeachadh, do chum gach neithe do dhenamh maillé ré deagh riaghail, agas ré deaghordughadh gan bhuaidhreadh gan

in a man of that vocation, but contrarywise endowed with 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,

DO THOGHA NA MINISDREADH.

gan tfeachran.

(✠✠)

★

¶ DO MHINISDRIBH

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

DENADH an Eagluis togha mhaith ar Mhinifdir ar nach bí toirme asg, no bacail do reir aneasbail Póil, & is amhlaidh fo orduidheas Pól doibh : deaghchoinghill, agus deighbhefa maith the indraca inmholtá do bheith iondta, as go madh eidir leo curam anoifige do ghabhail chuca, agus tareis an churaimsin do ghabhail orra : anobair agus anoifige do dhenamh go maith neamheasbhadhach : In dara ní briathra Dé do theagafg, agus do chur agecill go firindeach dona poibleachaibh, & freasfdal na Sacramuindte go glan dingmhaltá : agus curam agus deithneas

but also privatly to admonisse them ; remembring alwais, that if any thinge perysshe throughé his defeaute, the Lorde will require it at his handes.

Of their Office and Deutie.

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

And if so be the Congregation, 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.

DO THOGHA

do dhenamh do ghnath fa theagaí g an treda, & an pobail : agas ní go follas anhain acht ofíseal : agas achur agceill doibh gach ní do bfearr, agas do bion mholta do dhenamh. Agas is mó do rachadh adtarbha da nanmandaibh : & mar an gcedna na neithe faobha do tfeachna : Oir da ndeachadh en ní do dhith no dhuireafbhuidh atheagaí g no abuchailleachta aran tred no ar an pobal is ar Ministír aigeoras Diá fadheoidh é.

Ismurfo is coir gach Ministír, agas gach buachaill Eagluise do thogha artús an Eaglais Dé : anuair bhiás díth no vireafbhuidh Ministír ar Aneaglais féchadh na Ministí ghe ré mbeanand cúram, commoradh na Heagluisé, agas na daoí ne foirfé fireagnaidhe ara nadhbhar Ministír bhus cuibhdhe, & bhus cofmhula bhiás and : agas rena cofmhala feirbhís Dé do dhenamh go neamheafbhadhach : agas orduidheadh an Eaglais dias no triur do dhaoibh maithé dearbtha deaghchoinghiollacha

The Manner of Electinge the Pastors and Ministers.

The Ministers and Elders at suche time as there wanteth a Minister, assemble the whole Congregation, exhortinge them to advise and consider who may best serve in that rowme and office. And if there be choyse, the Church 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 abfiadhnaifé adhbhair an Mhinistir: agas afhechain an bfuil fé eolach eagnaídhe cumhachtach ar an Sgriobhtuir dhiadha do thuigfin, agas dochur ageill do chach: & an abfuilid aige na tiodhlaice, & na coinghill nochtas an Sgriobhtuir don pobal, agas tabharthar Ansgriobhtuir féin chuige anionad vaigneach. Agas eistear abhriathra, agas atheagafg and fin agas dentar a bhreitheamhnas da reir fin.

An dara ní gabhaid fgeala abheatha & abhuan ámhaille nar caith fé andeacha idh thairis dá aimfir gan guth gan toib heim gan michlu dfaghail: & da rabh fé dearbhtha inmholta mar fin. Is na nethibh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimfiré dhó: no gomá dearbhthá deimhin lé cách abheith deighbhhefach dhó: Agas na dhiaidh fin iarradh an Ministir ar an pobal fad féin do leigean anílle, agas anumhla do Dhiá ré trofgadh, agas ré hurrnuidhe, agas á iarraidh ar Dia an

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

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

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

DO THOGHA NA MINISDREADH
 togha fin do dhul adtarbha, agas ad-
 tabhacht don Neagluis: agas da bfagh
 thar én locht ré chur na adhaidh oladh
 nó ó dhligheadh maith, leitehear fiub-
 hal dó. Agas cuirthear neach oilé go
 himchubaidh na ionadh, agas mar fa-
 ghthar locht ar bioth ré chur na adha-
 idh beirthear do chum na Searmona
 maidne é abfiadhnaifé na Heagluife, &
 beanadh cuid éigin don tfearmoin fin
 ré togha an mhiniflir féin: Agas na
 dhiaidh fin tareis an mhéadhóin láoi
 indeireadh na Searmona brofnuidhe-
 adh an Miniflir iad do chum na togha:
 artús, ageadarghuidhe Dé na nuilé
 chumhacht amhail do theagaifg an Sbi
 orad naomh, achroidhe do dhenamh
 vrrnuidhe: & mar an gcedna indiaidh
 na togha tugadh an Miniflir buidhea-
 chas do Dhiá acuimhniughadh á oifige
 do reir mar toghthar é: agas in diaidh
 na togha marfin moladh an pobal Diá,
 Ré salm éigin ful fgaoilfeas fiad ô che-
 ilé.



¶ DONA

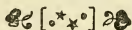
that bothe their election may be agreeable to his will, and also profitable to the Church. And if in the meane season any thyng be brought agaynst hym wherby he may be fownde unworthy by lawfull probations, then is he dismissed and some other presented. If nothing be alleaged uppon some certayne day,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

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

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

DOIFIG NA BFOIRFIDHEACH.

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



DLIGHID na foirfidhe bheith
na ndaoineibh diadha deighbheathadh,
agas gan adhbhur amharais do
bheith orra, & curam an tréda ô ghliocas
do bheith orra, agas agceand gach-uilé
neithé eagla Dhé go mor do bheith
orra, agas aff fo anoifige bheith ag-
riaghladh, agas ag fdiuradh, agas ag ce-
artughadh, agas ag ordughadh gach nei-
the bheanas ré sdaid mhaith na Heglu
isé maillé ris na Minifdribh. Agas afé
dealughadh atá eidir fiád, agas na Mi-
nifdrighe nach denaid na foirfidhe Se-
armoin no freasdal na Sacramuinte.

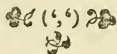
Ag cruindiughadh dona poibleachaibh
ní fhedaid na foirfidhe én ní do dhe-
namh abfegmhuis na Minifdreadh.
Agas darabhuireasbhuidh ar aireamh

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

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

DOIFIF NA

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



¶ DONA DEOCHANA-

ibh, agus dá noifige, agus da dtogha and so fios.

DLIGHID na Deocháin bheith iná ndaoibh maithé mor chraibhteacha dearbhtha deagh choinghe allacha grádhacha 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 bochtaibh

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

OF THE DEACONS, AND THEIR OFFICE AND ELECTION.

The Deacons must be men of good estimation and report, 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,

N D E O C H A N

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

Dlighid fós na Mínifdrighe, agus na
Deochain, agus an coimhthínol go hui-
lidhe dul agceand a céile anenionadh,
gacha dardaoín, do cheartughadh ga-
cha lochta, agus gacha hainmeine bhiás
eidir na poibleachaibh, agus ní hé fin
amháin. Acht do cheartughadh na
locht bhiás eatorra féin. Ar eagla am-
beith ciontach fa locht anaigeoradh
Criosd ar slanuighthóir na Pairifidh :
Neoch re bfaicthear andadamh afuil a
chumpanaigh, agus nach bfaiceand cra
obh mhor ina tfuilibh féin. Agus mar

D.

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

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

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

DOIFIG NA

dhligheas ant fuil abeith ní is gloine ina gach ball eile do bhallaibh an chuirp, ní heidir leis an Minifdir énbhall falach do bheith air, agas da rabh : is fgan-dail mhor Deagluís Dé fin do bheith air, Oir is teachtaire do Dhia é : Agas ar anadhbhar fin dá bfaighthar na loch tafa go hairidhe fa Minifdir dlighthear achur as a inmhe, agas as a oifige, agas áfiad na lochta fin fein : droch chreideamh faobh feachranach. Agas fíofma, agas fgandail, agas eitheach, agas fiurtuidheacht, agas goid, agas meifge, trodan agas imbeirt.

Ataid lochta eile fofhulaing and, mas eidir an Minifdir do thabhairt tara ais vatha. Maille ré teagafg braithreamhail, agas áfiad fo na lochta fin, nós neamhchofmhail na Tfearmoin, ceafda vallcha dimhaoineacha dfiarfuidhe : ne amh churam fduideir, & teagafg etrom, eifimlair bhregach, ithimradh minic, briathra meara, neimhcindteacht angibluibh no na ngabhail, no anámhaille eile : Oir martaíd 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 slaunder of Godes Woorde, whose message he beareth : Therefore it is to be understand that there be certayne fautes, which if they be deprehended in a minister, he ought to be deposed ; as heresie, papistrie, schisme, blasphemie, perjurie, fornication, thefte, dronkenness, usurie, fighting, unlawfull games, with suche like.

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

N D E O C H A N

gach énduinne, is marfin nach dleagh-
ar abfuland iñin duine dara cóir bheith
inafhear teagaisg dona poibleachaibh,
& ag tabhairh deagh eifimlara dhoibh
muna dhearna fé aithridhe, agas teag-
aisg 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.

DLIGHID an coimhthional va-
ir gacha feachtmhuine dul agce-
and achéile deifteacht choda éigin don
Sgribhtuir aga mhiniughadh, & aga thu
igfin, & atá ceadaignthe ag gach aon-
duine aca labhairt and fin do reir mar
bhrofnuidheas acroidhe nó a indtind
féin é do réir an teagfa bhiás aca and
fin. Agas is amhlaidh is cóir dhoibh

D. 2.

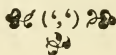
in all men, so in hym that ought to be as an example to others of
perfection, in no wise are to be suffred ; especially, if so be that,
according to Godes rule, being brotherlie advertised, he acknow-
ledge not his fault and amend.

INTERPRETATION OF THE SCRIPTURES.

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

THUIGSIN AN SGRIP TVIR

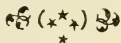
bheith ar tí na foghlama nífamá iná*do
bheidis ar tí throda no imreafna, agas
da neirgheadh imreafain no eafaonta
eidir thuatadhaibh nó ghaifgeadhach
aibh reidhidheadh na daoine is glióca,
agas is gnatheolcha don choimhthio-
nol eatarra, maille ré briathruibh cnea
fda ciuine le gcuirfithear agconfadh,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



¶ INVAIR TEID AN

coimhthionol agceand achéile,
labhradh an Minifdir anfhaoi-
fide so fiós, agas iarradh fé ar
an pobal iád féin do radh na
mbriatharfa fiós maille ré croi-
dheadhaibh vmhla iondraca.

¶ ROIMH TSEARMOIN.



¶ A DHE

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

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

V R R N A I D H T H E

A DHE bhiothbhuain agas á A-thair is mó trocaire, atamaoid aga admhail, agas ga thuigfin and so abfi-adhnuife do chumhachtadh diadhafa, go bfuilmaoid vilé, agas gach aon dind leath ar leath inar peacthachaibh trugha anbfanda arar ngeineamhain, & ar ar mbreith, agas arar noileamhain, agas ar ar naltrum apeacadh, agas anainméin, & anurchoid, agas anaingidheacht, agas anolc imharcach. Oir atá anfhéoil, agas na cuirp, agas toil na gcorp ré cheilé ag troid, agas ag teand chathughadh anadhaidh ar nanmand, agas ar Spiorad do ghnath, agas tig da bhrídh fin dúind, bheith ag brífeadh, agas ag buan rebadh haitheantadh namhtha neamh fhallafa, & do thoile diadha in gach vair, agas ingach aimfir da dtig dhúind, & da reir fin ag tuilleadh bháis & dhamnaidh dhuind do reir do cheirt bhreitheamhnúise da madh ceirt bhreitheamhnus bhudhail leat do dhenamh oraind. Gidheadh a A-thair neamhtha an mhéid, agas go bfu-

D. 3.

AN OTHER CONFESSION FOR ALL STATES AND Tymes.

O eternall God and moste mercifull Father, we confesse and acknowlage here, before thy divine majestie, that we are miserable synners, 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 just judgement, death and damnation.

Notwithstandinge, O heavenly Father, forasmoeche 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 lánnumhal agad
ghuidhese 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-
daird, agas ar nuile peacadh do mhai-
theamh dhuind. Iondas ar dtuigsfin du
ind ar locht, agas ar lán-vrchoide, agas
ar ndroch ghníomhartha ó iochtar, &
ó inmheadhon ar gcroidheadh go bfeid
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 beandaidhese
agas ní har fon mhaithis ar noibrigh-
theagh féin fin an la bhudh fhearr iád
acht

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

V R R N A I D H T H E

acht ar fon thuillteanais, agus thróm
vmhla, agus páise, agus peandaide do
Mhic mhorchumhachtaidhfe Iosa Cri-
ofd ar naon slanuightheoir neoch tu-
gabhairfe mar ofrail, agus mar iodhba
irt ar fgath peacaidh na ndaoine : agus
atá adheirbhfhios againd nach diult-
and tú dhuind fa en ní da niarmuid
ort anainm, agus anonoir an Mhic fin,
agus atá do Sbiorad naomhtha aga dhe
arbhadh dhuind inar gcoinfianfuibh
gurab tú ar Nathair trén trocuireach,
agus go bfuil an mheidfin do ghradh
agad oraind do chland ar fon Iofa 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-
chtaidh maille ris an Mac mormior
bhuileach, agus ris an Sbiorad neimh
meirbh naomh biodh gach vilé onoir,
agus ard ghloir anois, & tré bioth fíor.

¶ B I O D H A M H L A I D H.



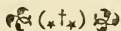
D. 4.

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

VRRNAIDH THE

¶ VRRNVIDHE OILE

roimh Tfearmoin and fo atathar do ghnathughadh an Albain.



A DHE is mó dhadhbhur eagla, agas vamhain, agas is mó cumhachta, neoch do fhoillfígh thú féin ó thofach mar theinidh thrén loifgidh, anadhaidh lucht dhénta tarcaifne, agas toibheime ar haitheantaibh ardnaomh tha : Agas fos do nocht thú féin, mar Athair comhghradhach do chách, agas mar Dhiá lán do throcaire dona daoineibh peacthacha do ní aithreachus, & aithrighe : Atamaoidne do chreatuire & oibrighthe do lámh féin, ag admhail, & agindifin find féin do bheith neamh dhiongmhalta dfofgladh ar fúl do chum neimhe, nó dhar dtaifbenadh atfiadhnuifefi. Oir atáid ar gcoinfiata féin, agas ar naingidheacht fhollas agar nagra, agas ag denamh fiadhnuifé nadhaidh,

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

O Dreadful and most mightie God, thou that from the beginning hast declared thy selfe a consuming fyre against the contemners of thy most holy precepts : and yet to the penitent sinners hast alwayes shewed thy selfe a favourable Father, and a God full of mercie ; We, thy creatures, and workmanship of thine owne handes, confesse our selves most unworthye to open our eyes unto the heavens, but farre lesse to appear in thy presence. For our consciences accuse us, and our manifest iniquities have borne witnes against us,

V R R N A I D H T H E

nadhaidh, go ndeachamar ar feachran
vaidfe agas go rabhamar falach neamh
ghlan aniodhulacht, agas go dtugamar
an ghloir, agas anghnáth onóir bhudh
cóir dhuín do thabhairt duidfé, do
chreatuiribh: Agas gur iarramar cob-
hair nó cuideachadh mar nach raibhe
fé rena fhaghail dúinn, agas go ndearr-
namar dímhias, 'agas tarcaifne ar do
theagafgaibh troim dhiadhafa, atá fós
truailleadh trénurchoideach 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
arnainbfeafa amhain, do rindeamar
gach ní dha ndubhramar a Thighear-
na, acht anois féin. Taréis tufa dfosg-
ladh dhórais dúinn, agas do reidhiug-
hadh an róid romhaind, do bhrídh do
throcaire do chum do Rioghachta ro-
ineamhdha, lé foillfiughadh do Tfoif-
geil naomhtha féin dúinn: Ata an Ri-
oghacht rothruaghfa go huilidhe ag
leanmhuín alanolc, agas anaingidhea-

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

V R R N A I D H T H E

chta imarcaidhe. Mar do gnathuidheadar roimhe fo. Oír fa riór atá an chuid is mó dhióbh, ag leanmhuin luirg na Priondfadh ndall ndotheagaífg, ag tarcaifne, agas ag dímhneas ar tfoillfe do Tfoisgeilfe: agas acur anuile aoibhnis aniodhalacht. Cuid oile dhiobh ag caitheamh ambeathadh mar do bheidis gan Dia ós agciond, agas gan eagla do bhrathbhreitheamhnuis bhuirbfe orra. Agas cuid oile dhiobh a Thighearna aga bfuil do Tfoisgelfa na mbelaibh, agas íad ag tabhairt fgan-daile dhó lene ndroch bheathaidh.

Agas fós ní fhuil anainbfíós duínne a Thighearna gurab breitheamh cothram ceirtbhreathach thusa, nach leigeand anaingidheacht go fada gan dioghalt léis na drochdhaoibh dúra dotheagaífg: Agas go fbeisialta ar bfaicfin duinn go bfuil tusa agar ngairm go caibhneafach dfaghail chuidighe, agas chomhthoile váid, tareis ar mbeith induille, agas a ndorchadas, & ar fogra fhuathmhuir váid roimhe fo,

For the most parte, alas! following the footesteps of the blynde and obstinate Princesse, utterly despise the light of thyne Evangel, and delyte in ignorance and idolatrie; others lyve as a people without God, and without all feare of thy terrible 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 dotheagaifg acur atadh-aidh. Agas anuair fos do bhamar agcuntabhairt fheirge ar namhad dar fgri os, do rindeamar thufa do ghuidhe, & do ghér atach, go diochra duthrach-tach, agas do eífd tufa go trocaireach find and fin, agas is tú fós do rinde troid, agas trén chogadh arar son, anuair nach raibhe gliocas no neart indaínd féin. Is tú amháin do bhris an chuing nó an ceangal do bhí arar mbraighdibh. Agas do leíg 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 combnuidhe 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 tiódhluicthibh fin ag tuilleadh dhiogh-altais dfaghail duinn od láimh laidirfe :

so lovingly thou callest us again to thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme miserie, called unto thee ; yea, when we appeared utterly to have beene consumed in the furie of our enemies, and then didest thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, and set us at libertie, when we by our foolishnes had made our selves slaves unto strangers : and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heape upon us benefites both spiritual and temporal. But yet, alas ! O Lord, we clearly see that our great ingratitude craveth farther punishment at thy handes,

V R R N A I D H T H E

agas ataid achomhtharraidh fin go fol-
 las abfiadhnuife ar fúl: Oír an cho-
 mhdhail chogaidh, agas tarcaifne ar
 do ghrafaibhfe. Taréis tú dhá bfura-
 ileamh oraind, agas cumhdach iod-
 halachta nar meafg, is comhtharraidh
 choimhdhearbhtha 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 ní fhedmaoid do chur eadruind, &
 do bhreitheamhnúffa: acht do mhor
 throcaire féin amháin, ata ar na furail
 go faor oraind, od Mhac caomh car-
 thanachfa Iofa Crioíd ar Dthighear-
 na, an ní do chofain fe dhuinn lená
 bhás agas lena Páis. Oír da madhail
 leat breitheamhnus do dhenamh ora-
 ind do chreatuire, agas ar peacthuigh,
 agas ar nuilc imarcacha do chuimhori-
 ughadh

the signes whereof are evident before our eyes. For the whisper-
 ing of sedition, the contempt of thy graces offered, and the mainte-
 nance of idolatrie, are assured signes of thy farther plagues to fall
 upon us in particular for our greivous offences. And this unmeasur-
 able 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 offered to us in
 thy deare Son, our Lord Jesus Christ, purchased to us by his
 death and passion. For if thou wilt enter in judgement with thy
 creatures, and keepe in minde our greivous synnes and offences,

V R R N A I D H T H E

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

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

VRRNAIDH THE

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

† BIODH AMHLUIDH.



O A DHÉ bhithbheó agas a Dhé
bhithbhuaín, a Athair Iofa Cri-
ofd ar Dtighearna, neoch nochtas do
throcaire, agas chongbhus do gheall-
adh don druing aga bfuil do ghrádh,
& umhluidheas dotaitheantaibh Di-
adha, an tan dhoirteas tú teas tfeirge,
agas crúas do cheirtbhreitheamhnúis
arna daoinibh olcmhora eafumhla: A-
tamaoidne and so ag denamh vmhla,
agas prófdala abfiadhnuife do chath-
rach cumhachtaighefe, agadmhail ler
gcroidheadhaibh gurab cóir do smach
taigh thú fínd lé foirneart fíorallmhurr
dha: agas gurab cóir do chuirfea an
chuing, agas an cuibhreach cedna, do
thogaibh tú roimhe dhind léd ghrafa-
ibh, oraind arís. Oír ataid ar Riogh-
ruidh

all honour and praise, now and ever.

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

Eternal and everlasting God, Father of our Lord Jesus Christ,
thou that showest mercy, and kepest covenant with them that love
and in reverence kepe thy commandements, 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 Majestic, from our hearts confessing, that justelie thou hast
punished us by the tyrannie of strangers, and that more justelie
thou mayest bring upon us againe the bondage and yoak which
of thy mercy for a season thou hast removed. Our kings,

V R R N A I D H T H E

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

princes, and people in blindnes have refused the word of thyne
 eternall veritie; and in so doing, we have refused the league of
 thy mercy offered to us, in Jesus Christ thy Sonne, which albeit
 thou now of thy meere mercy hast offered to us againe in such
 abundance, that none can be excused by reason of ignorance;
 yet not the lesse to the judgement of men, impietie overfloweth
 the whole face of this realme. For the great multitude delyte
 them selves in ignorance and idolatrie: and suche, alas! as
 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,

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 ní bfuil crióch no foirceand ar mhéd ar peacaidhne : acht mun saóra tufa find led ghrafaibh nar thuilleamar. Vime sin a Thighearna impoidhfe find, & impoidhtear find, agas na leig dar neamhbuidheachas a thuilleadh vaidfe, agas odcheirtbhreitheamhnus : allmhurraidh do ghabhail neirt no chumhacht arís ófar gciond, nó fós foillfe do Tfoifgeilfe do bhreith vaind. Acht gidhbé martá an pobal go huilidhe eafumhal duidfe. Agas vireasbhadha do ghnath oraind, gidheadh ar son ghloire hanma féin, agas ar son ghloire haoin Mhic charthanaigh Iosa Criosd : (an té do nocht tufa afhírinde agas a Tfoifgel dod throcaire tfaoir féin eadruind,) goma toil leat sinde do ghabhail ad dhidean, agas ad chaomhchoimhéd, iondas go bfeicidh an saoghal go huilidhe, & go dtuigidh gach áon, mar do thiondsgain tú oibrighthe ar flanaighthe eadraind, led throcaire tfaoir

and man by his owne iniquitie, so that there can be no end of sinne, except thou prevent us with thy undeserved grace. Convert us, therefore, O Lord, and we shall be converted ; suffer not our unthankfulnes to procure of thy most just judgements, that strangers againe impire over us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual imperfections, yet for the glory of thine owne Name, and for the glory of thine onely beloved Sonne Jesus Christ, whose 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 fin bhus
toil leat, agcongabhail againd do ghn-
áth, leis an trocaire fin féin. Deonaidh
fo dhuínn a Athair na trocaire argrádh
do Mhic charthanaigh Iofa Crioíod ar
Dtighearna.

¶BIODH AMHLVIDH



¶VRRNVIDHE INDI- aidh Tfearmona ar fdaid na He- agluife Crioídaidhe and fo fiós.

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

Almightie 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 sowed amongst us, may take suche depe
roote, that neither the burninge heate of persecution

V R R N A I D H T H E

dioghaltais ar neascarad, toradh átfilse do chrionadh, agus nach eidir lé cúram buaidheartha na beathadhfa an fiolfa do mhuchadh. Acht mar tfiól ar na chur indeighfhearond, nó in deigh it-hir, agus é do thabhairt thoraidh cheadaidh, mar do ordaigh do ghliocas diadhasa, agus ótá fheidhm orainde do gnath, bheith ag denamh iarratais, agus athchuindgheadh oraibhfe. Atamaoid go humhal gud ghuidhe a Athair neamhdha do Sbiorad naomhtha do dheonachadh dhúind, mar niarratafaibh do dhenamh ó indtindibh dúthrachta-cha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhafa. Agus othuigmaoid nach bfuil do neart, no do chumhachtaibh agar nanbfainde féin én ní maith do dhenamh, abfegmhuis do chuidighfe, agus nach bfuil anainbfiós nó a naineolas duitfe, animarcaidh, agus anainmhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agus ar gach taobh, agus fínd inar mbochtaibh trua-
agha

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

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

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

agha meirbhe denadh do neartsa a
Thighearna ar nanbfainde dhiomchar
iondas go mbiam maille ré didean cu-
mhachta do ghráffa, ar ar gcoimhed, &
arar nanacal, anadhaidh gach vile am-
ais & indfuidhe dá dtibhrean Taibhirf
eoir oraind, neoch atá ag dul nar dtim-
cheall, marleomhan bhorb bheiceadh-
ach, ag iarraidh dóiche arar flugadhne :
Medaidh ar gcreidimhne a Athair
throcairigh, iondas nach racham ar fe-
achran fligheadh vair ar bioth, ad bhri
athruibh neamhdha neamhfhallfafa.

Acht medaigh iondaind dóchus agas
grádh, maille ré coimhed curumach
huile aitheantadh, iondas nach bféd
cruas croidhe, no crabhadh cealgach,
no toile na meanmun nó na fúl, no tar-
raing an tfaoghail, finde do bhreith ó
tumhlachtfa. Agas ódho chí tufa go
dtarra dhúind bheith beó is na laith-
ibh ro chuntabhartachafa, denadh do
fhreafdal, aithreamhailfe ar ndion, &
ar ndidean anadhaidh fhoirnearta, &
an chumachta ar nuile namhad, atá in

E. 2.

let thy strenghe, O Lord, susteyne our weaknes, that we beinge de-
fended with the force of thy grace, may be savelly preserved against
all assaultes of Satan, who goeth abowte continually like a roaringe
lyon, sekinge to deuoure us. Encrease our faith, O mercifull
Father, that we do not swarve at any tyme from thy heavenly
worde, but augment in us hope and love, with a carefull kepinge
of all thy commaundementes, that no hardnes of harte, no
hypocrisie, no concupiscence of the eyes, nor intysementes of the
worlde, do drawe us away frome thy obedience. And seinge
we lyve now 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, agas go hairidhe anadhaidh chuthaidh vrchoididh, agas ainmeine iomarcaidhe na deilbhe fallfa romhanaighe atá na namhaid do Dhiá agas do chríofd.

Tuilleadh eile fós, an mhéid agas go bfuilmaoid arar dteagafg lé teafbul naomhtha, ar nitche, agas ar nurnuidhe do dhenamh ar fon gach vile dhuine nifhuilmaoid ag denamh ar niarratais no ar nguidhe, arar fon féin amhain, an mhéid atamáoid do lathair and fo, acht martamaoid aga denamh ar fon chaich go coitcheand. Acht mar anged-na atamaoid gutaflach, agas guteadarghuidhe, fana daoinibh ata anainbfios, agas anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach thruagh tfeachranach dhoille ina bfuilid: go nglantuigfin tfinde neamhdhafa dhoibh, iondas go bfeofam vile lé háon aigneadh, agas lé háon indtind, onoir agas vmlacht do thabhairt duitfe amhain, a aon Día, agas a aon flanuightheoir, agas go madh eidir leis

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

Forasmuche, forasmuche as by thy holy Apostle we be taught to make our prayers and supplications for all men, we praye not onely for our selves here present, but beseche thee also, to reduce all such as be yet ignorant, from the miserable captivite of blindnes and error, to the pure understandinge and knowlage of thy heavenly trueth, that we all, with one consent and unitie of myndes, may wourshippe thee our onely God and Saviour.

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

leis gach vile bhuachaill, agas Mhinif-
dir Eagluife dá dtug tú cúram, agas co-
imhed, agas toirbheartas do bhriathar
naomhtha, agas vachtaranacht os ci-
ond do pobail Críofdaidhe, bheith fi-
rindeach deagh chreidmheach ina dte
agafg, agas ina ndeighbheathaidh, ag
fechain ar do ghloirfe amhain, iondas
go bfetar gach vile Chríofdaidhe bo-
cht da bfuil ar feachran do thabhairt
ar a ais do chum na deightfligheadh.

Tuilleadh eile fós os ad laimhfe atá
croidhe gach Righ, agas gach ro Thig-
hearna, agas gach vacht arain, atamaoid
goteadarghuidhe, fa chroidhe gach vi-
le Riogh, agas Priondfa, agas vachta-
rain do riaghladh, agas do roidhiorgh-
udhadh, agas do chongbhail ar flighe
na firinde, oiris doibh tug tú neart, &
cumhachta os ciond chaich, agas go
hairidhe a Thighearna do reir na hum
hlachtha dhlighmaoid do dhenamh, a-
tamaoid aguidhe dhidin, agas bharan-
tuis diñmhe rioghamhail ar Mbanrio-
ghna, agas ar Priondfa, agas na poible-

E. 3.

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

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

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

ach atá futhadh fin 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 bfedaíd an cúram atá ortha do fhreafdal, 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 Iofa Criofd, atamaoid ag denamh ar niarratais, & ar nitche, ortfa a Athair neamhdha, ar son gach vile dhuine, atá fa engne autfocra chta, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó eallainte oile, no bochtaine, no chuibhreach, príosuntachta, no fogra, na dibirt, no doghaltas, no enghe oile fgiurfaidh, no dochar 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 Spirite so governe her harte, that she may in suche sorte execute her office, that thy religion may be purely mainteyned, manners reformed, and synne ponished accordinge to the precise rule of thy holy Woord.

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

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

deife, no go cuire tú féin fuafgladh,
 agas furtacht chuca fadheoidh, agas
 na dhiaidhfin a Dhé Athar vile chum
 hachtaigh, agas a Thighearna is mó
 trocaire, atamaoid go lán vmhal gud
 ghuidhe, fad throcaire, & fad throm
 ghrafaibh dfoillfeachadh arar mbraith
 ribh críofdaidhe, atá ar fogra no a bpri
 ofunaibh, nó ag fulang bháis gach énlá
 ar sgath fhiadhnuife na firinde, otaid
 vile abfegmhuis chuidighthe daoine:
 gidheadh na treigeadh do chomhfhur
 tacht diadhafa fad: acht beathaigh, &
 fadoigh do Sbiorad naomhtha ina gcro
 idheadhaibh, & ina nindtindibh, iondas
 go bfeidfuid fa dheoidh, re deagh thoil
 agas re deighghean, anuireasbhuidh, &
 andochar dfulang mar do chithear dod
 ghliocas diadhafa, rena mbeathaidh, &
 rena mbás fa dheoidh, go sgaoile, agas
 go neartuighe Rioghacht, agas ro fhla
 itheamhnus do Mhic mhorchumach-
 taighfe Iofa Críofd, tríd an faoghal go
 himlán, agas is anainm, agas anonoir
 an Mhicín 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, friends,
 and cuntrye, so we moste humbly beseche thee to shewe thy pitie
 upon our miserable cuntrye of England, which once, through thy
 mercie, was called to libertie, and now for their and our synnes, is
 brought unto moste vile slavery and Babylonically bondage.

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

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

ar nurnnuidhe mar do theagaigf féin
dúinn ag radha nambriatharfa.

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

¶ B I O D H A M H L V I D H.



A D H E na nuile chumhacht ata-
maoid goteadarghuidhe, go ma to
il leat foirfidheacht, agas buaine, agas
daingne do thabhairt dúinn ad chrei-
deamh bheodha, aga mhedughadh ion
dairid gach hénla, no go bfafam go lán
tomhas ar nuile chearta, agas fhoirfid-
heachta

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

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

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

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

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

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

¶ B I O D H A M H L V I D H.

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

VRRNAIDH THE.

NA DHIAIDH SO, AGAS
indiaidh chandtuireachta na Psalm,
abradh an minifdir an beandachadh
fo síos, & fgaoileadh an pobal óin
amach an lá fin.



DIA an Tighearna dar mbeamd-
achadh, agus dar gcoimhed: Diá
an Tighearna dfoillfeachadh, agus do
thaisbeandh tfoillfe agnuife féin duind
& do dhenamh throcaire oraind, Diá
an Tighearna diompodh a ghnúife
gradhaighe chugaind, do dheonach-
adh atfithchaimhe féin dúind.

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

¶ BIODH AMHLVIDH.

¶ VRRNVIDHE

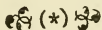
Then the people singe a Psalme, which ended, the Minister pronounceth one
of these blessings, and so the Congregation departeth.

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

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

VRRNAIDH THE.

¶ VRRNVIDHE EILE in diaidh Tfearma na and fo.



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

ANOTHER MANNER OF PRAYER AFTER THE SERMON.

Almightie 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, agas atá ar gcreidea-
 mh ar na thogbhail led bhriathruib di-
 adha dearbhthafa, agas led ghealladh
 neamhfhallfa: Atamaoid and fo ar
 gcruindiughadh, & ar gcoimhthionol
 agceand acheile atfiadhnuifise, agas a-
 nainm do Mhic inmhuin ar Dtighear-
 na Iofa, atamaoid ag denamh ar ngu-
 idhe ditheallaidhe riotfa, a Dhé is mó
 trocaire, agas a Athair is truime toirb-
 heartus, go ma toil leat do throcaire
 neimhmeafarrdha do dheonachadh
 dhúin, ar grádh Iofa Crioíd ar nén fla
 nuighthoir, agas ar nén teachtaire, &
 ar nuile Peacaidh do mhaitheamh
 dhúind agas ar gcroidheadha, agas ar
 dtoile do tharraing, agas do thogbh-
 ail chugad, iondas go bfagham ar niar-
 ratus ó indtindibh duthrachtacha, agas
 fós go mbeam do reir do thoile moir
 bheanduighthe. Oír aff fin na henar
 is inmheafda.

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

for thy people, and for al sortes of men, forasmuche as our faith
 is grounded on thine holie word and promises, and that we are here
 gathered together before thy face, and in the name of thy Sonne
 our Lord Jesus), we, I say, make our earnest supplication unto
 thee, our moste merciful God and bountiful Father, that for Jesus
 Christ's sake, our onelie Saviour and Mediator, it would please
 thee, of thine infinite mercie, freely to pardon our offences, and in
 suche sorte to drawe and lift up our hearts and affections towards
 thee, that our requestes may both procede of a fervent minde, and
 also be agreable unto thy most blessed wil and pleasure, which is
 onely to be accepted.

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

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

gh, agus gach ro Thighearna, & gach vachtarain da dtug tusa freasdal, agus cumas córa, agus cothruim os ciond an pobail, agus go hairidhe adtimcheall fdaide, agus inmhe onoraighe na Riog hruidhe, agus na gcomhuirleach atá orra, agus ris an gcuid eile duachtara-naibh, agus do chumunta na Rioghachta, go ma toil leat, do Sbiorad naomhta do dheonachadh dhoibh, agus do mhedughadh ionta, ó aimfir go haimfir, iondas go madh eidir léo maille ré deagh chreideamh Iofa Críofd 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 íad féin do thoirbheart dó, do dhenamh atfeirbhífe, agus a thoile, do mhedughadh Rioghachta Iofa Críofd in gach Rioghacht, agus in gach Tighearnus da bfuil futhaibhfin, agus do cumhdach dheighriaghla do reir do

and rules unto whome thou hast committed the administration of thy justice, and namely, as touching the excellent estate of the Quenes Majestie, and all her honorable Counsel, with the rest of the magistrates and commons of the realme, that it would please thee to graunte her thine holie Spirit, and increse the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine onlie Sonne, our Lord, to be King of all kings, and Governour of all governours, even as thou hast given all power unto him both in heaven and in earth; and so give herselfe wholly to serve him, and to advance his kingdom in her dominions (ruling by thy worde her subjectes,

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

thoilefe, agus do bhriathar don pobal atá fana fmacht: Oir ariadfin caoirigh do mhaghafa, agus tred do chluana, ion das go mbeam arar ndidean, agus arar nanacul, agus arar gcoimhed, afith agus angradh, agus anaomhthacht bheathadh, agus fadheoidh tareís ar faortha ó gach vile eagla, agus uamhan ar namhad, go bfeidmaoid bheith ag tabhairt bhuidheachais, & bhuanaltuighe dhuitse, gach én lá ar feadh ar naimfire. Atamuid guteadarghuidhe fós, a Athair is mó trocaire, agus a Tílanuighthoir anchinidh dhaónda, ar fon gach én duine do chuir tú mar Mhinistír os ciond an Pobail Chriofduidhe, da dtug tú curam na nanmand, agus freafdal do Tífoisgeil naomhta, iondas go ma toil leat an curam fin do ghabhadar orra: do bhreith leó dhoibh gan mhealladh ó dheamhan no ó dhomhan: agus agcoimhéid mar fin 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 chrichese, agas anén adhbhair, do thabhairt na gcaorach mbocht do chuaidh ar feachran on tréd, aranais arís, do chum an Tighearna Iofa, atá na mhor bhuachaill, agas na cheand os ciond gach easbuig, iondas go bfeadaid ó aimfir go haimfir, bheith ag medughadh abfírentachta, agas anaomhthachta, agas don taoibh oile, go mo toil leat, gach vile Eaghluis do chaomhna, agas choimhed, ó chundtabhartaihb na mac dtire marbhthach sandtach, bhios ag iarraidh atarbha anadhaidh do reachta, agas nach iar-rand medughadh do ghloiríse amhain, nó dion no faoradh do thréda. Tuilleadh vile fós, atamaid ag denamh ar nguidhe riotfa a Thighearna, a Dhé, & a Athair is truime toirbheartas, ar son gach vile dhuine go geineralta, mar is ail leat athuigfin, agas a aithniughadh gurab tú féin is slanuightheoir don tfaoghal go huilidhe, do rear an cheandagh do rinde do Mhac ionmhuin Iofa Criosd, 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 ravening wolves, and from hirelings, who seke their owne ambicion and profit, and not the setting forth of thy glorie onely, and the safeguarde of thy flocke.

Moreover, we make our prayers unto thee, O Lord God, moste merciful Father, for all men in general, that as thou wilt be knownen to be the Saviour of all the worlde by the redemption 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 ainbfs, agas aineolais, agas
vireafbhadha do Tfoisgeilfe: go ma ha
mhluidh fin is toil leat anois bo bhrídh
fhoillfeachaidh do Tfoisgeil, agas tfo-
illfe gloine do Sbioraide naomhtha,
cách do thabhairt ar slighidh afluigh
the: Oír afí fin a aithne, agas a admh-
ail gurab é Iofa Críofd do chuiris
chugaind dar flanuighadh. Mar an gced
na go ma toil leat, na daoine dtugais
do ghrafaibh, agcroidheadha do tfoill-
fiughadh, agas dfofgladh da thuigfin
do bhriathar, íad fin do mhedughadh
in gach vile Dhiádhacht, agas do tfa-
ibhreas Sbioratalta do dhortadh orra.
Iondas go bfédam vile ler gcroidhe-
adhaibh, agas ler mbelaibh vmhla, agas
onoir do dhenamh dhuidfe, agas onoir
imchubhaidh, agas feirbhis do dhen-
amh dod Mhac Diofa Críofd ar Ri, &
ar gcruthuighthoir, agas ar naidhne.
Mar an gcedna a Dhé do bheir gach
comhfhurtacht firinde, atamuid aga
fhurail

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

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

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

flurail ort nar nguidhe ar fon gach aonduine arar chuiris dochar no triobaloid, na buaidhreadh, nó amhgar, mar chiontughadh, agas mar smachtughadh a peacadh. Gach aonpobal fós arar chuiris plaidh, no gorta, no cogadh & gach vile dhuine atá fadhochar bochtaine, no chuibhrih, no easlainte, no fogartha, no agcosmhuileas oile do thindeas no dhamhgar corparradha, no don thaobh oile, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agas do ghradh aitheamhail da dtaobh, go bfui lid na dochair fin ag teacht orrthuibh ar maithe riu féin, & da gceartughadh, agas da thabhairt orthuibh go neimhchealgach, impodh chugadfa, agas da reir fin, gach comhfhurtacht rigid aleas dfaghail da faoradh, agas da bfuasgladh ogach vile olc. Acht go hairidhe a Thighearna, atamaoid aga flurail ar do chumhachtaibh, agas 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.

criofd, agas ara bfuil vireasbhuidh beatha ar agcorpaibh, agas gan aheadaca hainm diadhafa deadarghuidhe go follas, & go háiridhe ar mbraithreacha bochta atá a Prioifunaibh no agceangal no a gcuibhrichtibh, ag naimhdibh do Tfoifgeilfe, go ma toil leatfa a Athuir, aneartughadh in gach vile tsubachas le cumhachtaibh do Sbioraid naomhtha, iondas nach dtabhruid druim no cúl do tfrindese choidhche, acht fad danmhuin go buan daingean anadmhail do bhriathar, agas do chuinge naomhtha, agas tusa do dhenamh cumhanta, agas chuidighe léo, mar do cithear dod chumhachtaibh diadhafa, mar is mó is imchubhaidh dhoibh furtacht dfaghail na namhgharaibh, agas agoimhéd, agas andidean anadhaidh chuthaidh na mac dtire nó na madadh alta. Agas do Sbiomad naomhtha do mhedughadh ionta, iondas go dtiubhruid gloir, agas gnathmholadh dhuidse, a Athair naomhtha, agas a Thighearna throcuirigh, na mbeathaidh, agas na mbás fadheoidh.

and both lacke this foode of life, and have not libertie to call upon thy Name in open assemblie ; chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it would please thee, O Father of consolations, to strengthen them by the power of thine holie Spirit, in such sorte as they never 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.

V R R N A I D H T H E

A Dhé agas a Thighearna is truíme trocaire, atamuid do teadarghuidhe, adheonachadh dhuín an mhéid atamoid and so ar dtionol agceand acheile anainm do Mhic mhor chumhachtaidh Iofa Críofd, deisdeacht a bhriathar, & do chomaoineachadh a Chuirp, go bfeadam a thuigfin go firindeach ne amh chealgach. méid thruaighe na fda ide damuinte abfuilmaoid ó nádúir, & mar atamuid ler ndroch ghníomhartuibh féin, ag tuilleadh dhamnuidh fthu-thain duín, agas acur ar ndroch ghníomhartha fúas ar muin acheile gach éinla, agas do dhioghaltas tromfa do bheith ofar gciond, do bhrídh ar ndroch bheathadh lán fhuathmhúire Peacaidhe, iondas ar bfaicfin duín nach bfuil én bhraon maitheafa dar naduir féin indaind, agas nach maireand én ní domhaith ar féan noar fiondfear do thuilbfeadh Ríoghacht no flaitheas Dé dhuín, go bfeadmaoid fínd féin, agas ar gcroidheadha go huilidhe do thíodhlucadh dhuidfe maille ré lán ndochas ad Mhac ionmhuin Iofa Crí-

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

V R R N A I D H T H E

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

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

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

V R R N A I D H T H E

fidhear, agas go gcuirfidhear ar gcul,
 gach neart, agas gach cumhachta da
 bfuil acothughadh anadhaidh do ghloi
 rife, no go bfoillfighthear tren, agas
 troimneart do Rioghachta ro onora-
 ighe, anuair nochtfas tú thú féin, imbre
 itheamhnus apearfuind do Mhic. Ion-
 das fós go bfeedamne, maille ris an gcu-
 id eile dot chreatuiribh, vmhlacht fho-
 irfe fhirindeach do thabhairt duitfe,
 mar do nid na haingil naomhtha neam
 hurchoideacha, haitheantfa do cho-
 imhlionadh, iondas goma denta do
 thoil gan chur na hadhaidh, agas go
 ndena gach én duine adhitheall, fad
 tfeirbhis, agas fad thoilfe do dhenamh,
 agas adtoile féin, agas anuile iarratus, &
 ainmian agcolla do threigan.

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

F. 3.

unto suche time, as the ful and perfect face of thy kingdome
 shal appeare, when thou shalt shewe thy selfe in judgement
 in the persone of thy Sonne; whereby also we, with the rest
 of thy creatures, may rendre unto thee perfect and true 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 see
 that thou hast care of us, we may the more affectuously acknow-
 ledge thee to be our Father, loking for all good gifts at thine hand,

V R R N A I D H T H E

chaitheamh go feimh fiodhamhail, iondas anuair thuigféam, go bfuil cúram agadfa nar dtimcheall, gó bfédam maille ré ditheall duthrachtach, vmhla do dhenamh dhuitfe, ar nathair, ag feitheamh ar gach én ndeagh thiodhlucadh dfaghail odláimh. Agas ar dtarraing arar nais gan ar ndóchas do bheith go dimhaoin ahaon chreatuir, acht ar ndochas vile do dhenamh afadfa, & ar muinighin, agas ar mor dhochas do dhenamh afad, agas as do mhor throcaire, ofsí is buaine dhuín. Agas áta anmheidfin do thruaighe, agas danbfa inde orainde, agas do bhrifdidhe, agas dullmhacht iondaind 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 peacadh do mhaitheamh dhuín. Oír atámuid agcundtabhairt dhamhnaidh do reir do bhreitheamhnais brathafa, trid ar nol caibh imarcacha, iondas nach biaidh cumhachta

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

V R R N A I D H T H E

cumhachta no neart, ag bás, no ag pe-
 acadh, no ag damnadh, nar nadhaidh,
 agas nach aigeorthar oraind droch
 fhremha doimhne an peacthaidh, atá
 aganmhuin, agas agaíteachadh ionda-
 ind do ghnáth. Deonaidh dhuín fós
 a Thighearna, do reir haithne, na hu-
 ilc, agas na hégora do rindeadar cach
 oraind do mhaitheamh dhoibh, agas
 agcuimhne do dhul ar dearmad váind,
 & anionadh an dioghaltais bhudh mi-
 an rer náduir do dhenamh, fgáth agas
 díon & didin ar námhad do dhenamh.
 & óta an mhéidfin danbfaine, & do
 neamh chumhachtaibh iondaind, nach
 bfeadmuid cothughadh anadhaidh ar
 námhad ler neart féin, ar feadh én
 mhoimindte do ló nó dhoidhche, 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 mar nadha-
 idh do ghnáth, aranadhbhur fin goma
 toil leatfa dod dheighmhéin. Dhiad-
 ha, finde do threorughadh led Sbio-

that death and sinne may hereafter have no title against us, neither
 lay unto our charge the wicked root of sin which doeth ever more
 remaine in us, but grant that by thy commandment we may forget
 the wrongs which other do unto us, and in steade of seking venge-
 ance, 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,

VRRAIDH THE

raid naomhta, agas led tintind Dhiadha, agas én bhraon amhain dod ghra faibh do dhortadh oraind. Iondas go bfe dam feafamh, agas cothughadh fearrdha fíor laidir do dhenamh, anadhaidh gach vile bhuaidheartha, agas bhorb throda, agas cothughadh daingean do dhenamh, fa chath Sbioratalta, no go gcofnam féin vachtaranacht an chathafin duín fa dheoidh: agas na dhiadh fin, fubhachus fíor bhuan do dhenamh, ad Rioghacht ro bhuaife, abfochair, agas á bfarradh, ar Riogh & ar ro Thighearna, agas ar gcind fheadh na fhíor laidir, agas ar Ngiubhear noir Iofa Críofd ar Dtighearna: da dtiubh ram gloir, agas moladh, agas onóir a-nois, agas tré bhíoth fíor.

¶ BIODH AMHLUIDH

VRRAIDH THE BHEG

tareis an Tfailm roimh Tfermoin.



DIA

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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.

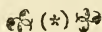
VRRNAIDH THE

DIA Athair aird ri na nuile. chumhacht, Athair Iofa Crioí d'ar dtighearna, d'fogladh, agus d'foillfughadh ar gcroidheadh, agus ar nintindeadh deisteacht agus do thuigfin, agus do chur angniomh, athoile naombtha ní amhgloine féin, atá ar na foillfughadh go follas duín. areacht ro bheandaight he, a Mhic mhóir mhoirbhuiligh, Iofa Crioí d'ar dtighearna, do dheonughadh dhuinn fós, ar grád 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 dioghaltus, agus an mhéid atá gan chaitheamh, agus gan chur tharaind dar naimfir, fin vile do chaitheamh ina vmhlaífan, agus ina eagla agus ina ghrád. Ionndas goma comhmolta a ainm Diadhafan eadruind, & goma comhfhurtaight duinn gach aon againd féin daroile, gach ní da ndenam. Do dheonughadh dhuinn fós gach én neithe mhaith eile, aga bfuil feidhm agarnan-

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

V R R N A I D H T H E

mandaibh, 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 fín diarraidh air, na tioghlaithé maithese agus gach tioghluicadh eile imchubhaidh iniarrata, iarmaoid anaim a Mhic ionmhuin Iofa Críofd agradha na mbriatharfa, An-nathairne atá ar neamh.



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

ADHE vile chumhachtaigh, agus a Athair neamhda, tuigmaoid inar gcoinfianfaibh, agus atamuid aga admhail, inar nindtindibh : martá so síos fírindeach, nach fín fínd féin, ar fíúile do thogbhail ré slaitheamhnus Dé : agus nach fín fínd teachth atfiadhnuifese, nó an mhéidín do dhánacht do dhe namh, abhreathnughadh nó afmuain-tiugadh,

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

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

ANOTHER PRAYER.

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

V R R N A I D H T H E

tiugadh, go neifdfeáfa ar nguidhe, nó ar ngairm da madh ail leat, feachain nó filleadh ar an ní, atá don taobh afoigh indaind. Oír ataid ar gcoinfianfa agar nagra, agus ataid ar peacaidh iomarcacha ag denamh fiadnuse, 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 dairnibh 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 atfe achna nach bfuilmaoid ar dtuitim, agus ar dtromleagadh síós, aneamh dhóchas arar slugadh, ambás agus andamadh. Gidheadh a Thighearna is tru ime trocaire, agus toirbheartus, ó dho dheónuidhis, dod throcaire neimh meafarrdha, afhurail, agus a iarraidh orainde, hainm onorachfa do ghuidhe, dar bfurtacht, agus dar bfoiridhin, ó

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

V R R N A I D H T H E

iochtar ifrind, agas gach meid, mar mhothuidhemuid duireafbhuidh ora-ind féin, is moide dhlighmuid, teacht go luathghaireach, lánumhal, diarraidh fhurtachta ar do mhor throcairefe sin: Oír do gheall tú ar nitche, agas ar nur rnuidhe, agas ar niarratus deifdeacht, gan aire do thabhairt, don dioghaltus do dhlighfemaois do thaob ar peacai-gh, acht amháin anainm, agas anonoir agas ar grádh ar Dtighearna Iofa Criofd, do reir athuillteanais, & athroim-cendaigh, neoch na aonar, tug tusa dhu in mar aon teachtaire, agas mar én aidh ne: atamuid agar leigean féin anisle, agas anumhlacht, atfiadnuifese, ag di ultadh gach vile dhóchais dimhaoin-igh ó neart daonda, acht leanmhuin amhain red throcairefe, agas ar lán ndochas do bheith angairm hanma na omhthafa, dfaghail mhaithimh ar Peacaidh dhuín. Artus a Thighearna, maille ré gach tiodhlucadh nach bfétar daireamh no dhindifin, tugas dágach vile dhuine ar talmhuin, tugais duíne grafa

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

First, O Lord, besides the innumerable benefites which thou doest universally bestowe upon all men in earth, thou hast

V R R N A I D H T H E

grafa fbeifialta, nach bfeadmuid do rad
 ha ar aniumad, & nach bfeadmuid do
 fmuaintiughadh nar nintindibh, agas
 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, agas agcuibhreach, agas a-
 gar faoradh ó fhuarchreideamh, agas
 ó chrabhadh fhallfa, agas on tfeachran
 imarcach, arabhamar báite gus anois,
 agas mar tugais find do chumtfoillfe
 futhaine tfrinde. Gidheadh atá an
 mheidfin dolcmhuireacht iondaind,
 agas do dhearmad, agas do chruas cro-
 idhe, go bfuilmuid ag dearmad, agas ag
 dichuimhne, na dtiodhlucadhfin, fura-
 mar odlaimih thoirbheartaighfe, agas
 go ndeachamar ar seachran vaid, agas
 gur thimpoidheamar, agus gur thillea-
 mar otaitheantuibh, agas od reacht ro
 naomhtha, alenmhuin ar nainmeine, &
 ar ndroch thoile féin, gan onoir nó
 vmhla imchubhaidh, do thabhairt dot
 hainm naomhtha neart chumhachtach

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,

V R R N A I D H T H E

fa, no dot bhriathruibh blafda bith-
bheodhafa, agas gan medughadh do
mhor ghloire mar do dhlighfidhe dh-
índ, agas ge nach dearrnuife comhnu-
idhe no faillidhe, acht bheith agar fíor
theagafg, go lan fhirindeach led bhri-
athruibh, nir eifdeamairne na briathra
fin nó an teagafg. Da reir fin a Thig-
hearna, do peacaidheamar go hurcho-
ideach, agas go ro throm atadhaidhfe,
iondas gurab maíla & náire do dhligh-
femaois dfaghail da chiond fin, agas
atamaoid aga thuigfin go bfuilmid
vile lochtach atfiadhnuifefe, da madh
ail leatfa ceirtbhreitheamhnus do dhe-
namh oraind, do reir mar do thuillea-
mar. Oír ní fhedmuid atfena gur thu-
illeamar bás, agas damnadh futhain fi-
orbhuan, oír da madhail lind aradha
go bfuilmuid glan, & ar leithfgel féin
do ghabhail, do dhenadh ar gcoinfiáns
féin ar nagra is na briathruibh fin, agas
do fhoillfeochadh ar nolc é féin atfi-
adhnuifefe, neoch is adhbhur damnu-
idh dhuinn, agas gan amharas a Thig-
hearna,

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

Wherefore, O Lord, we have sinned and have grievouslie offended against thee, so that shame and confusion apperteineth unto us, and we acknowledged that we are altogether giltie before thy judgement, and that if thou wouldest intreat us according to our demerites, we could looke 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,

V R R N A I D H T H E

hearna, is leir lind ar an fmacht, agas ar an dioghaltas do thuit oraind, gur thuilleamar go mor do tfaobhnoffa. Oir marta tufa adbhreitheamh cheart chothrum, ní gan adhbhar do ní tú dioghaltas ar do Pobal, aranadhbhurfin a Thighearna, ó dho mhothuidheamar do bhuilleadha, tuigmaoid gur thuilleamar tfearg gó himarcach, agas do chimuid do lamh ag bagar ofar gciond, & do chimuid an tflat ad laimh, le smach taidheand, agas le mbuaileand tú sínd do ghnáth, agas do chimaoide an dioghaltas vllamh tig do bhrídh tfeirgese, ar fon ar peacadh. Damadh ail leat a-nois a thighearna, bárr dioghaltais do dhenamh oraind, nach dearnuis fós, agas mar fuaramar enbhuille gur bhail leat céid buille do thabhairt dúinn, & da madh ail leat gnathughadh na feintiumna do chur oraind, mar do chuiris ar chlandaibh Ísrahél. Aithnidhemaoide nach denta and fin vile acht ceirtbhreitheamhnus cothram, & ní fhedmaoide atfena, nar thuilleamar féin an-

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

Now though thou shuldest punish us much more grievouslie then thou hast hitherto done, and that, whereas we have received one stripe, thou wouldest give us an hundreth : 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 fiadfan no nifa
 mó iná do thuileadarfan é. Gidheadh a
 Thighearna, os tú atá Dhathair again-
 de, & nach bfuil indaind acht luaithre
 adh, & cré neamhghlan, agas gurab tu-
 fa do rinde find, agas gurab find oib-
 righthe do lamh, & gurab tú ar naod-
 haire, agas ar nard bhuachaill, agas gu-
 rab finde do thréd, agas agfaigfin duid
 fós gurab tú ar flanuightheoir, agas
 gurab finde an Pobal do cheandaigh
 tu fadheoidh, agas os tufa ar Ndia, &
 os finde thoighreacht thoghtha, na
 fulaing do tfeirg fadodh do dhenamh
 nar nadhaidh, do dhenamh dhioghalta
 is go hullamh oraind, anam do tfaobh-
 nois rind, agas na cuimhnidh diogh-
 altas do dhenamh oraind, do reir ar
 nolc, acht fmachtaidh find go féimh
 fo fhulaing, do reir do throcaire, & is
 landeimhin lind a Thighearna, gur fha
 doidh ar ndroch ghníomhartha féin,
 tfeargfa go hiomarcach nar nadhaidh.
 Gidheadh atamaoid agairm agas agu-
 idhe hanmafa, agas find agimchur do
 comhtharraidh,

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

Trueth it is, O Lord, that our misdeeds have inflamed thy wrath
 against us, yet considering that we call upon thy Name, and beare
 thy mark and badge,

V R R N A I D H T H E

chomhtharraidh agas do tfuaithean-tuis. Medaidh iondaind anfaothar do thiondsgnamar ledghráfaibh, gé nach diongmhalta find mar tfearbh-ontuibh, dfoillfiughadh do bhriathar, iondas go ma leir aon tfaoghal vile gurab tú ar Ndia, agas ar Slanuightheoir.

Atá afhios agad fós an mheid agas do fhulaind bás, agas do Mhill tú do bhrídh amíghniomhartha féin, nach denand fiad do mholadh feafda, acht na hanmanda tromdha gan chomhfhurtacht na gcroidheadhaibh vmhla, agas na gcoinfiaba abfuil eire an trom na peachadh nuathmhur, agas ar abfuil íota do ghrás, afiad sin fhoillfidheas do ghloirese, & do mholadh. Is minic fós, do bhrosnaidh do Pobal féin tú, cland Irahel do chum fheirge, & dhioghaltais, lena nolc imarcach, & do rinde tufa dhioghaltas mar bhudh cóir orrthuibh. Acht comhluath, agas do thuigeadarfan alochta, agas do thilleadar chugadfa, do ghabh tú do chum G.

mainteine rather the worke that thou hast begonne in us by thy free grace, to the ende that all the world may know that thou art our God and Saviour. Thou knowest that suche as be dead in grave, and whom thou hast destroyed and brought to confusion, will not set forthe thy praises; but the heavie soules, and comfortles, the humble hearts, the consciences opprest and 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 required, punish them; but so sone as they acknowledged their offences, and returned to thee, thou didst receive them

V R R N A I D H T H E

do throcaire íad, & ní raibhe do thruime no do mhed apeacadh nar chuimhnidh tufa go minic angealladh do rinde tú Dabraham, agas Diafag, agas do Iacob. Iondas gur impaidh tú vathadh, do tflat dhioghaltach, agus gur eífd tú anitche, agas anurnnuidhe. Fuarairne anóis od mhaitheas, morchumhachtachfa, gealladh agas tioghlucadh is fearr iná a dtugais do chloind Ifrahel, an gealladh ata againd an Iofa Criofd, ata ar na dhaingniughadh dhuinn, red fhreafdal Aithreamhailfe, ambás agas apáis do Mhic inmhuinte Iofa. Vime sin a Thighearna, atamuíd agar dtreigean féin, agas ag treigean gach vile dhoichais diomhaoinigh, ó chuidiughadh dáona fa domhan, agas atamuíd agabhail chumairce, & chuimridhe do gheallaidh mhor naomhthafa, lé ndearna ar Dtighearna Iofa Criofd, achorp do thabhairt fa chrand da chesadh, do dhenamh ar fithíne riotfa. Féch ar anadhbhar sin a Thighearna, anadhaidh, agas anguis ghadhaigh do Chríofd,

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

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

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

V R R N A I D H T H E

Chriosd, & narab orainde no ar ar mi-
ghniomharthuibh fhechfas tú fa nam
fin. Iondas go dtraothfuithear tfearg
rend aflachfan, agas go foillfithear,
gathain lán tfoillfe do throcaire ora-
inde, do dhearbhadh do chomhfhur-
tachta, agas do tflanuighe dhuinn, agas
óso mach gabh finde ad dhidean na-
omhtha, agas 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 Righe, go
madenta do thoil, adtalmhuin mar
ata ar neamh, tabhair dhuinn aniu ar
naran laitheamhail, agas maith dhufnn
ar bfiacha, mar mhaithmaoidne dar
bfeicheamhnuibh, agas na leig ambu-
aidhreadh find, acht faor find ó olc
óir is leat fa an Righe, aneart agas an
gloir tre bhioth fíor.

† B I O D H A M H L V I D H

A GAS gé tamaoidne neamhglan
neamh imchubhaidh dhínn fé
G. 2.

and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation : and from this time 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 detters : And lead us not into tentation, but deliver us from evil : for thine is the Kingdome, and the power, and the glorie for ever and ever. Amen.

And albeit we are most unworthie in our owne selves

V R R N A I D H T H E

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

Gidheadh o do dheonaidh tufa a aithne do thabhairt duínn, gach aon aga-ind do dhenamh guidhe ar acheile, a-tamaoidne ag denamh ar nurrnuidhe go humhal riotfa, ar fgáth ar mbrathar mbocht Criosdaidhe, neoch atá fad fmaichtfa, 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 do-na daeinibh do thogh tú, Deonaidh fós a Thighearna, do ghrafa agas do ghnath throcaire do dhortadh, ar He-agluifíbh go huilidhe, agas ar do Poib leachaibh, ata ag fulang do cheirtfe, & do fmaichtuighe, re plaidh, no re cogadh, nó le tindeas, nó le chuibhreach, nó le bochtaine, nó le henghne oile anfhocracht anma no cuirp, go ma toil leat comhfhurtacht do chur chuca, mar
is mó

to open our monthes 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 beseche thee, that they are thy children, as we are: and though they have offended thy Majestie, yet that it would please thee not to cease to procede in thine accustomed bountie and mercie, which thou hast promised shulde evermore continue 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 sickness, 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,
londas go dtuigid gurab foilliughadh
do ghraidh orthuibh, andochar inabfu
ilid, od smachtughadh da gceartugh-
adh, agas foidhíde do thabhairt orr-
thuibh, agas traothadh arna docruibh
fin fadheireadh, agas fa dheoidh, tareis
afaortha, ó gach trioblóid dibhfin
adhbhar fubhachais, 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
tírinde, agas íad do neartughadh, ma-
ille re dochas daingean, agas re buaine,
gan iompodh aranais o tíhirinde. Di-
din agas cumhdaigh íad in gach aoin
inadh, agas claoi cealga do namhad,
& namhad tírinde, cuir frein ina mbe-
olaibh da gceartughadh ar an flighidh
choir, & coisg an tflighe marbhtach
fhuileachtach, ata siad do dheilbh do
ghnáth atadhaife, agas anadhaidh
do Mhic mhor chumhachtaigh, Iofa,
agas amhuintire, impoidh ar anais an-

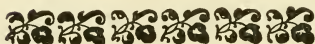
G. 3.

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;

VERNAIDH THE

droch tfligthe, do chum anuile féin
do dhenamh, agus na fulaing Riogh-
acht na geriofduidheadh do fgrios lé
foirneart an Aintecrifd no cuimhne
hanma naomhtha do fgrios as an tal-
mhuin, agus na fulaing na daoine ata
ag moladh, agus agadmhail hanma
naomhtha do chlaoi, lé Turcachuibh,
nó lé Paghanachuibh, nó lé muintir an
Papa, nó le druing droch chreidmh-
igh oile, do bheradh fgandail no malla
dotainm naomhthafa.

IBIODH AMHLVIDH



FOIRM AN BHAISDIDH AND SO SIOS

C UIMHNIGH ar tus go bfuil toirmisge
ambriathruib Dé do mhnaibh Searmoin do
dhenamh, nó freafdal 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.

THE ORDER OF BAPTISME.

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

FOIRM AN BHAISTIDH

follas nar ordaidh Diá na Sacramuinte do ghnathughadh abfolach, nó anuaigneas, mar pifeogaibh, uo mar gliocas. Acht abfaghail aon choimhthínol, ar na gceangal ré briathruibh Dé, mar t'fela aithrighe. Ar anadhbharfín is intughtha anlenamh bhíás da bhaifdeadh, do chum na Heagluife alo na hurrnaidhe, agas na Sermona, agas a Athair agas anfiadhnuife maille ris, agas tugthar abfiadhnuife an Mhinifdir é, andiaigh na Searmona, agus fiarfuidheadh an Minifdir an cheifde.



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

¶ ATAMVID GAN AMharas aga iarraidh fin féin, na dhiadha fin labhradh an Minifdir mur fo.



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

that the Sacraments are not ordeined 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 chylde beinge presented to the Minister, he demaundeth this question:

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

The Answer.—Yes, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how Almyghtie God

FOIRM AN

na nuile chumhacht, claud ochta dho féin dinn, agas ní he fin amhain, acht tareis ar ngabhala agcumand a Eagluise, do gheallfe dhuín maille ris fin, go mbeith fé féin in a Dhia dhuínn, agas dar gcloind go nuige an míle céim, & mar do dhearbha fé fin, dá pobal féin fa tsemtiomna, le sacramuint an ghearraidh thimchill. Is marfin, do athnuadhaidh fé an ní cedna dhuínn fa thi umna nuaidh, lé Sacramuint an bhaifdidh, da chur agceill duínn leis an tsacramuintfin, gurab leis ar gland bheag, agas vime fin nach coir agcur ar gcul, ona comhtharraibh naomhtha, & ona félaibh flanaighthe, ré naithneochar a chland féin, feach lucht droch chreidimh, no paghanachaibh, agas ní ricthear aleas tuigfe, agas creideamh do bheith ag gach aon duine ghabhas an Tsacramuintfe, ach ambeith fa ainm pobail Dé. Iondas goma leo maitheamh apeacthaid tré dhórtadh fhola Iofa Crioí, do reir gheallaidh Dhé vile chumhachtaidh, an ní atá follas do reir

Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Church ; but also hath promised that he wilbe our God, and the God of our children, unto the thousand generation. Whych thinge, as he confirmed to his people of the Olde Testament by the sacrament of Circumcision, so hath he also renewed the same to us in his New Testament by the sacrament of Baptisme ; 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 knownen from Infidells and Pagans.

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

BHAISTIDH

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

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, thei may not conveniently be presented to the church. But we (havige 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, agas baifdeadh gach vile dhuine do dhenamh, gan eidir dhealughadh. Atamuid aga bhreathnugadh gurab neamh imchubhaidh do chomand Eagluife Dé, na daoine do ní go tarcaifneach, bheith ag diultadh na sligheadh riaghalta ro dhiorgha, do ordaigh aghliocas Diadhafan, do theagafg agas do chomhfhurtacht ar gcedfadh tromdhoine. Tuilleadh oile fós, is follas gur horduigheadh an baifdeadh do fhreasdal no do dhenamh anduil visge, da theagafg dhuínne agas mar eifimlair, mar do ní an tuisge nighe no glanadh tfaichuir an chuirp, leath amuigh, gurab amhluidhsin do ní fuil no bridh fhola Críofd, arnamanda do ghlanadh leathastoigh, on tfaichur, agas on puindsiun mharbhtach, lé rabhamar truaillidhe neamhghlan, do reir naduire, agas géta deafgaidh neamhghlan na droch naduire fin do ghnáth nar bfeoil, nó nar gcorpaibh, ní haigeorthar oraind í, do bhrídh bháis Chríofd, óir is linde fir-entacht

do judge theym 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 ordeined to be ministred in the element of water, to teache us, that lyke as water outwardly dothe washe away the fylthe of the bodye, so inwardly dothe the vertue of Christ's blood purge our sowles from that corruption and deadly poyson wherewith by nature we were infected. Whose venomous dreggs, although they continewe in this our flesh, yet by the merits of his deathe are not imputed unto us,

BHAISTIDH

entacht Chríofd inar mbaifdeadh, ní he gurab inbhreathnuidhe an bhrídh fin nó na cumhachta do bheith leath astoigh don vífge, no fa nobair amuigh féin, óir is imdha duine do baifdeadh, agas nar glanadh leath astoigh riamh, acht an tí do ordaídh an baifdeadh do dhenamh, ar flanuighiteoir Iofa Críofd, go noibridheand fé bridh an bhaistídh, agcroidheadhaibh na bfirenach, fa naimfir imchubhaidh, lé neart an Sbíorad naomh, agas is de fin ghoireas an Sgríobhtuir ar nathbhreith, agas ata fín go háirídh in da ponc, amarbhadh dhroch thoile an chuirp nó na colla, & anuaidheacht no angloine bheat-hadh, mar ata cothughadh maith do dhenamh anadhaidh ar namhad ar feadh ar naimfire, do chaitheamh ar naimfire fa ngloine do ghabhamar vmaínd, anam ar mbaifdídh, agas gé tá dochar agas cathughadh ar namhad oraínd agcuairt nó adtueros aithghearr na beathadh fa, neoch atá agar fíor iondfuidhe, le neart vmarcach, ní troid gan

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

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

FOIRM AN

tarbha ar dtroid. Oír an cath gnathach atá againd, agus an fgiath daingean do leonta anadhaidh bháis agus Ifrind, is comhtharrdha lán daingean é, go bfuil Athair cuimhneach againd, ar an ngealladh tug fé dhuinn an Iofa Críofd, agus go bfuil agar mbrofnughadh, fa chathughadh cruaidh do dheanamh, anadhaidh na namhadfin, agus ní he fin amhain, acht go bfuil ag tabhairt adheirbh fheafa dhuinn, vachtaranacht an chathuighefin do chofnamh. Vime fin abhraithreacha inmhuine is eigeán éin vair ar mbaifleadh, agus ní hé fin amhain, acht teid adtarbha, go mor dhuinn, bheith abfiadhuife an Bhaifdidh agadhenamh, do chuimhneachadh an cheangail atá eadruind, agus Diá. Mar do gheall fé dhuinn, go mbiadh fé na Dhiá dhuinn, agus finde nar pobal dó, agus go mbiadh fé dtathair againd, agus finde nar gcloind aigesan, agus gomadh eidir lind anaimfear do chuaidh tharaind do choimhneachadh, & afhechain an bfuilmaoid

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

Wherefore, dearly beloved, it is not only of necessitie that we be once baptised, but also it moch profiteth oft 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
bhridh neimh chreidimh, agas dhroch
bheathadh neamhghloine, & mátaid
ar gcoinfianfa aga nagra fin oraind, is
vrafa dhuinne ara tfon fin, bheith go
maith do reir ghealladh ghradaidh ar
Nathar dhuinn, neoch atá agairm gach
aonduine maille ré haithrighe, do
chum athrocaire, agas go bfeedmaoid ó
fo amach gluafacht agas ceimniugh-
hadh ní bhus furachra, do reir ar nin-
mhe. Tuillead eile fós, is vrafa dha-
oibhfe a aithreacha, agas a mhaithrea-
cha, folás mór agas fubhachas do gha-
bhail chugaibh, ag faicfin bhur gclo-
inde aga ngabhail anucht an choimht-
hinoil Chriofdaidhe, da chur agceill
daoibhfe, go bfuiltí féin gach enla
agtogbhail, & ag beathughadh na clo
inde atá fa ghráfaibh, agas fa throcaire
Dhé, neoch aga bfuil a vídh, agas a
aire, do ghnáth lé freafdal Aithreamh-
ail ar angcloind fin, & ifbeite dhaoibh

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

fo fubhachas fíorbhuan oraibh fa nadh bharfín. Oír atá afhios agaibh nach dteagmhand é n dí dhoibh, gan adheaghtóilféan da dheonughadh dhoibh. Vime fin is beite dhaoibhfe fuireachair fíor dhitheallach, da dtogbhail, agas da naltrum, agas da noileamhain, 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 anurchoidfin. Acht bhudh damnadh dhaoibhfe féin fa dheoidh, afhulang an chland do cheanduigh fé, re fuil a Mhic dimpodh vadha go graineamhail, do dhith thuigfena na firinde, do chur agceill doibh. Ar anadhbharfín, atá dfiachaibh oraibhfe lé bhar nuile dhitheall freafdal do dhenamh fa namfir imchubhaidh. Mar atá bhurgcland do thogbhail, adteagafg fhoirfe fhíor Chríofdaidhe, & go háiridhe a lán ndóchas do dhenamh as firentacht Iofa Críofd amhain, agas fuath do ttabhairt

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

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



¶ And fin abradh antathair, no munroibhe fé do lathair
 abradh an tathair Spioratalta airteagail an chreidimh
 darab comhain an Chré, nadhaidh fin minigheadh
 an Miniftir mur fo síos fad.

ATA an creideamh Criofoaidhe,
 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 perfoormance 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 thuigfemaois sin roind é agceithre chuid priondfubalta. Beanaidh an chédchuid de ré Díá Athar, an dara cuid, ré Hiofa Crioisd ar Dtighearna, Foillfeochaidh an treas cuid ar gcreideamh dhuinn fa Sbiorad namh, agas foilleochaidh an ceathramhadh cuid dheigheanach. Créd é ar gcreideamh adtimcheall na Heagluife, agas gráfa Dé ar na fiorthoirbheart di. Ar tus adtimcheall Dé adbhamaoid trí neithe .i. gurab é Día ar nathair ar tús, go bfuil fe vile chumhachtach, andara ní, gurab é cruthuighthoir neimhe agas talmhana é, antreas ní, goirmaoid ar nathair dhe, agas creidmaoid gurab é ar nathair, ní na mhain ar fon ar gcruthaidhthe. Oir atá sin coitche and duinn vile, agas dona creatuiribh eile, ge nach bfuadarad anmhéidfin do-noir, Día do bheith na Athair gradhach aca, acht is vime ghoirmaoid ar Nathair dhe, ar fon gur thogh fé go saor 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.

BHAISTIDH

do chum na beathadh biothbhuaíne, ar ion Iosa Críofd, agus is mó mheafmuid an trocaire ro oirdheirce, iná gach vile ní talmhuidhe truaillidhe. Oír na fhegmhuis fo amhain, ní fhuil aoibhneas nó ardtfonas, no comhfhurtacht críochnuighe agan gcineadh dhaonna, agus an tan bhiás fo againd, is lainndearbhtha dhuinn go dtreoruidheand fé find, an vile ghluafacht na beathadhfa, leis an ngradhfin féin ler thogh fé, go faor find ó thúis. Iódas gu rab í, ar gcricoch fadheoidh dhe an Ríoghacht tfuthain, do vllmhuidh fé da chloind thoghtha do chofnamh. Oír ón tobarfa throcaire faoire Dé. Agas ona mhacacht ochta, atá fruth ar ngarma, agus ar nglanta, agus ar ngáth naomhta. Agas fa dheoidh fruth ar nglanta ag teacht chugaind, mar do ní an Teafbul Pól afhiadhnuife. Adbamaoid fós an Día fin féin ar Nathair, do bheith vile chumhachtach, ní ra mhain ar fon, go bfeidand fé gach én ní bhus ail leis do dhenamh, acht ar fon go

H.

And this his most singular mercie we preferre to all things, earthly and transitorie : for without this there is to mankind no felicitie, no comfort, nor finall joy ; and having this we are assured that by the same love by the which he once hath freely chosen us, he shall conduct the whole course of our life, that in the end we shal possesse that immortall kingdome that he hath prepared for his chosen children. For from this fountein of God's free mercie or adoption, springeth our vocation, our justification, our continual sanctification, and finally, our glorification : as witnesseth the Apostle.

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

BHAISTIDH

bfuil fé ag riaghladh, agus ag ro choimhéd gach vile creatuir ar Neamh, & ar talmhuin, agus fá thalmhuin, lena ghliocas Diadha, agus lena chumhachtaibh, mar do ordaigh a thuigfé tñor- uighthe, agus a thoil throcaireach, ag- congbhail anordughadh ó thús. Agus adbhamaoid fa treas cuid, gurab é cru- thuighthoir neimhe, agus talmhan é .i. go bfuil neamh, agus talamh mar fin na laimh, nach dentar éin ni ionta anainb- fios dó, nó fós anadhaidh athoile.

Acht go bfuil fé mar fin aga riaghladh. Iondas gurab í, is críoch dhó fin a - inm diadhafan do bheith glormhur i- onta, & mar fin atamaoid agadmhail, & ag creideamh nach bfuil agna diabh- luibh nó ag lucht dhenta vilc ar an tfaoghal, cumhachta ar bioth dó dhe- namh triobloide no dithe, nó dochair do chloind thoghtha Dhé, acht an mhéid is toil leifean do dhenamh dho ibh, mar bhallaibh freafdail dó féin dfiondachtain, agus dfechain ar gcrei- dimh, & 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 shalbegloryfied in them. And so we confesse and beleewe, that nether the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, ether to prove and trye our faith and patience,

B H A I S T I D H

dar mbrofnugadh fuas lé barr dithill
deadarghuidhe a anmafan, nó do
ghnáth smuaintiughadh anaoibhnis,
agas anard tfoláis neamhdha, atá ag
feitheamh oraind tareis na ndochair
ndimbuanfa. Gidheadh ní ba léifh-
gel dona daoineibh aingidhe fo, ar son
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 Críofd .i. diadhacht
tfioraighthe, agas daonnacht chomh-
lan ceangailte ré cheilé. Iondas go bfu
ilmaoid agadmhail, & ag creideamh in
focal futhain fíoraighthe sin, do bhí ró
imh gach túis, agus gach tofach, ler cru
thuigheadh na huile neithe, agas atá
fós aga ndion, agas aga ndidean mar
ataid, gur ghabh fé ar náduir dhaonna-
ine ó Oigh, lé hoibriughadh an Sbio-
rad naomh, fa naimfir ar ordaigh com-
hairle chomhmbuan a Athar neamh-
dha féin. Iondas go dtuigeam, agas
go gcreideam nachraibhe én ní ina

H. 2.

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

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

FOIRM AN

gheineamhain, acht niamhghloine, & naomhthacht, agas fós fa meid adtarra na bhrathair dhuínne é: Qír do beigean, & do bimchubhaidh an tí dhar chóir cách do ghlanadh ó tfal, agas o tfalchur apeachtadh é féin, do bheith glan ó vile tfalchur peachtaidh iná gheineamhain, agas fós deis a gheineamhna. Agas mar adbhamaoid, agas mar chreidmaoid gur geineadh é on Sbiorad naomh, is mar fin adbhamaoid, agas chreidmaoid go rugadh é lé Hoigh darab ainm Muire do threibh Iuda, agas do theaghlach Daid do choimhlionadh gheallaidh Dé, agas na bfáidheadh .i. go mbriffeadh, fliocht na mná, ceand na nathrach, agas go ngébbhadh Oigh toircheas gan chion fir, agas go mbéradh fí Mac da bhudh ainm Emanuel, is inand fin ré radha angaidheilg, agas Dia maille rinde, an tainmfe Iofa is iondand fin ré rádha, agas flanuighthoir agaidheilg, an tainm tugadh dhó ó naingeal, da dhearbhadh dhuínne 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

BHAISTIDH

hain tflaineochas apobal féin onapeacthaibh. Adearar fós Crioíð ris is ionand sin ré radha, agus neach ar ar cuiread ola, ar fon na noifigeadh tugadh dhó ó Dhiá Athar .i. gurab é féin na aonar do horduidheadh, na Rígh, & na Tíagart, agus na Fháidh, is Rí é, ar fon go bfuair fé gach vile chumhachtha ar neamh, agus ar talmhuin, iondas nach bfuil éin neach oile, ar neamh no ar talmhuin aga bfuil cóir no ceart, ar ladh nó ar aitheantaibh do chuma, no do cheangal do reir choinfíafa daonna, agus fós nach bfuil éin neach oile ler bfeidir ar nanmanda do dhíon ó dhaoirfe peacadh, no ar gcuirp do dhíon, o fhoirneart aingidhe daonna, acht eisean amhain, & oibrighe fé fo, le cumhachtaibh abhriathar féin, le dtairngeand fé find, ó chuibhreach, agus ó dhaoirfe Tíatain, ag tabhairt Thighearntuis dúinn ós ciond peacaidh anfad mhairfeam, agus do nímaoid feirbhis dar Ndiá féin, abfirentacht, agus a naomhthacht ar mbeath

H. 3.

that saveth his people from their sinnes. He is called Christ, that is to say, Anoynted, by reason of the offices given unto him by God his Father; to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in heaven and earth; so that there is none other but he in heaven nor earth, that hath just authority and power to make lawes to bynd the consciences of men; neither yet is there any other that may defend our soules from the bondage of sinne, nor yet our bodies from the 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.

FOIRM AN

adh. Is Sagart é atá futhain fíoraighthe, agas creidmaoidne, agas adbhamaoid fin, ar son gur dhiol fé ceirtbhreitheamhnus a Athar nar nainmne, agas ar ar son, le hiodhbuiirt 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, agas a páis dá thabhairt do chum ghráidh Dé, ní fgandail amhain do bheirid dó, acht maille ris an fgandail, go fiú agcumhachta, ataid ag diultadh thoraidh, agas thabhachta na hén iodhburtasín. Adbhamaoid gurab é is én Fháidh and, neoch do fhoillfigh dhuinne, lan toil a Athar in gach én ní bheanas rer fla nughadh. Adbhamaoid, agas creidmaoid ar Dtighearna Iosa, do bheith ná én Mhac Dé, ar son nach bfuil a én le theid eilé and do reir náduire, acht eifean féin amhain. Adbhamaoid fós gurab é, ar Dtighearna é ní headh amhain ar son gurab find a chreatuire, acht go haithghearr ar son gur cheandaigh fé

A Priest, and that perpetual and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the crosse, he hath fullie satisfied the justice of his Father in our behalf: so that whosoever seketh any meanes besides his death and passion, in heaven or in earth, to reconcile unto them God's favour, they do not onely blaspheme, but also, so farre as in them is, renounce the fruit and efficacie of that his onely one sacrifice. We confesse him to be the onely Prophet, who hath reveiled unto us, the whole will of his Father in all things pertaining 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 diabhail, agas do rinde
fé Righthe, agas Sagairt dínd do Dhiá
Athar. Adbhamaoid fós tuilleadh, &
creidmaoid gur hagraadh ar Dtighear
na Iosa abfiadhnuife bhreitheamhan
talmhuidhe, darbhainm, Pontius Pila-
tus, agas gur fhulaing fé bás agcrand
na croiche céfda, eidir dhias meirre-
ach, fan mbreitheamhnus fin, acht
gé minic do nochtheadh and fin abheith
neimhchiontach, agas mur do bhí an
bás fin ro fhuathmhur ro ghranda ab-
fiadhnuife dáoine, is mar fin do bhí
an bás cedna, curfda abfiadhnuife Dé,
mur adubhairt, is curfda gach én neach
bhias crochaidhe ar crand, agas do fhu-
laing feifean an ghné ghranda 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 theves. Which death, as it was most cruel and vile before
the eyes of men, so was it accursed by the mouth of God him-
selfe, saying, 'Cursed is everie one that hangeth on a tree.'
And this kynde of death susteined he in our person, because
he was appointed of God his Father to be our pledge, and
he that shuld beare the punishment of our transgressions.

FOIRM AN

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

And so we acknowledge and beleve that he hath taken away that curse and malediction that hanged on us by reason of sinne. He verely died, rendring up his spirit into the hands of his Father, after that he had said, 'Father, into thy hands I commend my spirit.' After his death, we confesse his body was buried, and that he descended to the hel. But because he was the Author of life, yea, the very lyfe itself, it was impossible that he shulde be retained under the dolors of death; and therefore the third day he rose agayn victor and conqueror of death and hel; by the which his resurrection, he hath brought life agayne into the world, which he, by the power of his Holie Spirit, communiceth unto his lyvely membres; so that now unto them corporal death is no death, but an entrance into that blessed life,

B H A I S T I D H

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

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

FOIRM AN

áth nar meafgne, agus nar bfochair dar gcoimhéd, agus dar gcoimhhidean inar nuile amhgharaibh, agus anfhocruibh. Agas saorfuidh fé fa dheoidh a Eaglais go huilidhe, agus gach enbhall firindeach dhí fa ló sin, an tan tha ísbenfas fé é féin, ina bhreitheamh ar bheoibh, agus ar mharbhaibh. Oir fa dheoidh afe so an ní adbhamaoid adtimcheall Iosa Críofd .i. mar do condocus é, ag dul suas go foilleir, & mar do fhagaibh an faoghal do réir an chuirp sin féin do fhuilaing páis, agus do rinde aneifeirghe. Is mar sin chreidmaoid go daingean doghluafde godtiucfa fé ó dheaslaimh a Athar agus go bfaicfe gach vile tífúil é, agus fós go bfaicfid fúile na ndaoine ler tolladh athaobh é & cruindeochar and sin ar én láthair, an mhéid bhiás béo fanaimsín agus an mheid fuair bás roimhe sin, do nithear fós dealachadh an tanfín eidir na huanaibh, & na gabhruibh .i. eidir na daoineibh toghtha, agus na daoine damanta, agus cluinfidh an dara cuid diobh

aswel to instruct us, as to comfort and maintene 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 fírbhindfe .i. Teagaidhfe adhaoine do bheandaidh Mathairfe, agus gabhaidh feilbh go fíoraidhe fa Ríoghacht atá ar hullmhughadh dhaoibh roimh tfofach an tfaoghail, agus cluinfidh an chuid oile dhiobh an bhreath fhuathmhur agarbhfa nach gcuirfidhear araháis choidhche .i. bhíthi agimtheacht vaimfe alucht dhēta na haingidheachta, agus an vilc, do chum na teineadh nach baithfidhhear feafda. Agus ar anadhbhurfa goirthe ar fa Sgriobhtuir lá an fhindfhuaraidh nó lá anathnuadhaidh don láfa, agus fós goirthéar lá nochtaidh na nuile dhiamhra dhe. Oír is and faorfuidhear na firenaigh ona nuile amhgharaibh, agus cuirfidhear iad afeilbh an ghloire féin, atá gan vireasbhuidh, 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 iad, agus mar chreidmaoid go daingean in Diá Athar, agus an Iofa

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

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

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 gcoinfiafa atá ar na gcumailt dful Iofa Criofd, & conguibhthear find a bfrinde Dhé go dei readh ar mbeatha. Agus ar na hadhbha raibhfe tuigmaoid go bful illradh anmand fa Sgriobhtuir agan Sbiorad futhain fioraidhefe, atá agluafacht ó Na-thair, agus on Mac. Adearar ar vairibh visge ris ar son anghlanta do ni fé, & ar son an neirt do bheir fé dhar nádair thruaillidhe, diomchur dheagh thorrtadh. Oír na fhegmhuis sin biaidh ar naduirne go huilidhe gan toradh, agus fós biaidh fi go huilidhe lomlan daingidheacht, agus dolc. Adearar teine ar vairibh eilé ris an Sbioradfin, ar son na foillfe, agus na dteinteadh fhadoid heas fé

as before is said; so do we assuredly beleve in the Holy Ghost, whome we confesse God equal with the Father and the Sonne; by whose working and mightie operation our darkenes is removed, our eyes spiritual are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retayned in the 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 forth good fruite; without whome this our nature shuld utterly be barren, yea, it shuld utterly abound in all wickednes. Sometimes the same Spirit is called fyre, by reason of the illumination and burning heate of fyre that he kiudleth 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 maothuidheand a oibriudhadh crúas ar gcroidheadh, & go dtugand fé oraind cló na himhaidhe fin Iosa críofd, doghabh ail indaind, ré flaineochar amhain find. Creidmaoid fos, go comhdhaingean go raibhe and, agus go bfuil and, agus go mbia and Eagluis atá naomhtha, agus atá vilidhe .i. comaoineachadh nó coimhcheangal na naomh, atá an Eagluiffo naomhta, ar fon gur ghabh si maitheamh a huile peacthadh lé creideamh abfuil Iosa Críofd amháin. An dara ní, ar fon tareis a haithbhreithe, go bfuil Sbiorad anaomhtha aice, agus comas gluafachta anaomhtacht nua bheathadh, & in deagh oibrighthibh, mar do ordaidh Diá a pobal toghtha féin do ghluafacht. Ní he go bfuilmaoid ag breathnughadh, anoiread sin dfirentacht no dfoirfidheacht, do bheith riamh roimhe no go bfuil anois, nó go mbiaidh feafda fa Neagluis fin nó a

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

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

FOIRM AN

nén bhall dí. Iondas nach beith feidhm aice aleigean anisle fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireafbhada 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 fí dá gach vile chinelach, agas da gach vile labhra, agas da gach vile fdaid, nó fdáta, nó inmhe fhear agas bhan, an mhéid diobh do ghoir Diá ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirse peacaidh do chum a tfeirbhi fe Sbioratalta féin, agas do chum ghlan gnimharthath, agas is don Eagluiffe do bheir fe comhroind a Sbioraide namhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheatha, agas én Bhaiddidh, 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 thraldome of synne to his spiritual service and puritie of life. Unto whome also he communicateth his Holy Spirit, giving unto them one faith, one head and soveraygne Lord, the Lord Jesus, one Baptisme and right use of Sacraments; whose hearts also he knitteth together in love and Christian concorde.

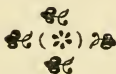
BHAISTIDH.

Adbhamaid fós go dtugadh, tri ti-
odhluicthe oirdheirce onoracha don
Eaglais naomhthafa, go geinearalta
.i. maitheamh na peacadh, do geibh
thear lé creideamh firindeach fa mbe-
athaidhfe, eiseirghe 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 bhreithamhnais 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 énnduine a chorp féin,
mar do thuill fé afhaghail, go maith nó
gó holc, do gheibhid na fireanaigh an
bheatha tfuthain, mar thiodhlucadh
faor ó Dhiá, ar na cofnamh, 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 graunted; to wit, remission of sinnes,
which by true faith must be obtained in this lyfe. Resurrection of
the flesh, which all shal have, albeit not in equal condition; for
the reprobate (as before is sayd) shal rise but to feareful judge-
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 receave in his
owne bodie as he hath deserved, be it good or evel. The juste
shal receave the life everlasting, which is the free gift of God given
and purchased to his chosen by Jesus Christ, our onely Head
and Mediator: to whome with the Father and the Holy Ghost,

FOIRM AN

gach vile ghloir anois agas afaoghal
na faoghal.



¶ LEANAIDH AN NUR- rnaidhfe na dhiaidh sin.

ADHE bhioth tfuthain, bhuain
tiodhluicigh na nuile chumhacht,
ódho gheallais dod mhór throcaire, &
dod mhór mhaitheas féin, go mbeithea
ad dhia dhuind, agas ní hé sin amhain,
acht go mbeithea ad Dhiá, agas a Ta-
thair dar gcloind, atamuid gud ghui-
dhe, mar do dheonuidhis led ghráfa-
ibh, ar ngairm dfaghail chumaind, &
chuidighe dod chreideamh, go m-
hamhluidh sin bhus toil leat an lean-
amhfa do bheandachadh led Sbioraid
naomhtha, & aghabhail ameafig do chl
oinde, neoch atamuid do bhaifdeadh
do réir do bhriatharfa. Iondas anuair
thiucfas fé, go haois fhoirfe, go naide-
omhadh

be all honor and glory, now and ever.

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

ALMIGHTIE and everlasting God, which of thy infinite mercie and
goodness hast promised unto us that thou wilt not only be our God,
but also the God and Father of our children : we beseche 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
Woord, to the end that he comming to perfite age, may confesse

BHAISTIDH.

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

*| Tareis na guidhe sin fiarfuidheadh an Minifdir ainm an leinimh agas anuair do gheibha fé fios a anma labhradha mar fo síos



I.

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

Our Father, &c.

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

FOIRM AN

ATAIMSE gud Bhaifdeadh
a . N. anainm an Athar, agas an
Mhic, agas an Sbioraid naomh, agas ag
labhairt na mbriathar fa dhó, gabhadh
vifge na láimh, agas cuireadh ar édan
an leinmh é, agas ar gcricheanughadh
na hoifigefin dó, tugadh buidheachas
do Dhiá mar fo fiós.



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

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

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

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

BHAISTIDH.

ameafg do naomh dod throcaire
tfaoir. Acht atá tú agabhail, agas aga
irm ar gcloinde chugad, aga gcomh tha
rughadh leis an Tfacramuintfe, mar ch
omtharradh, no mar tfuaitheantus do
ghrádha. Vime fin a Athair inmhuin
gen go bfuilmaoid imchubhaidh do
thuilleadh an mhór thiodhluicthe fin,
agas da madh ail leat dioghaltas do
dhenamh oraind, do reir ar ndroch
ghniomharthadh, is dianbhás, agas
damnadh futhain fiórbhuan do bhér-
tha dhuínn. Gidheadh a Athair vile
chumhachtaigh, atamuid gud ghuidhe
go ma toil leat do ghráfa do mhédug
hadh iondaind, nifamhó, agas nifa
mhó, agas gabh anaoidhefo, ad choi-
mhéd, agas ad choimhdhidean, neoch
atamuid do thabhairt mar ofrail, agas
mar thiodhlucadh 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 Bhaifdidhfe
do chur ar dimbuil. Acht go madh

I. 2

but also of thy free mercie doest call our children unto thee,
markinge them wyth thys 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 thou wouldest
handle us according to our merits, we shuld suffer the punishe-
ment of eternall deathe and damnation,) yet for Christes sake
we beseeche thee, that thou wilt confirme this thy favor more
and more towards us, and take this infant into thy tuition
and defence, whom we offer and present unto thee wyth
common supplications, and never suffer him to fall to such
unkindnes, wherby he shuld lose the force of this baptisme,

SVIPER AN

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

¶ BIODH AMHLVIDH

¶ FINID DORDVGH
adh an Bhaifdidh.

✠)(*) (✠

✠✠✠✠✠✠✠✠
✠ FOIRM ✠

TSACRAMVINTE

Chuirp Chríofd, ré raítear
Suiper an Tighearna, and
fo síos.

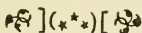
¶ Anlá

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

THE MANER OF THE LORDES SUPPER.

TIGHEARNA.

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



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

I. 3.

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

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

‘I have,’ saith he, ‘receyved of the Lorde that which I have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke breade, and when he had geven 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. Like- wise after supper, he toke the cuppe, sayinge, This cuppe is

S V I P E R A N

timna núa nó an cumhnāta amfuilse, & denaidhfe mar fo, gach vair olfas sibh ní dhe fo, mar chuimhniughadh oram fa, oír gach vair Iofas sibh an taránfa, agas ólfas sibh ní don chupa fo, foillse ochaidh sibh mo bhaffa, no go dti mé do bhreith bhreithe, ar bheouibh, agas ar mharbhaibh. Aranadhbhurfin gidhbe Iofas an taránfa, agas ólfas ní don chupafo, go neamh imchubhaidh, biadh fé ciontach agcorp, agas abfuil an Tighearna. Arandhbhurfin, féchadh, agas ceafnaidheadh gach aonduine é féin go maith, agas da ndenaid mur fin, ithid ní do naran, agas olaid ní dhon chupa. Oír gidhbe Iofas no ólfas go neamh imchubhaidh fo, Iofaidh, agas ólfaidh fé adhamnadh féin do chiond nach dtugfé aire nó onoir do chorp an Tighearna.

¶ Nadhíaidh fo gluaifeadh an Minifdir, do chum na Searmona nó an teagaisg, agas abradh mur fo fiós.

¶ O T H A N -

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

I. 4.

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

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 brofnugh-
 adh dhioghaltais do dhenamh oraind,
 do ghneithibh imdha tindis agas báis.
 Agas fan adhbhar fin anainm, agas a-
 hudarras Dé bhithbheo, agas a Mhic
 Iosa Crioisd, ataimfe ag fgaradh, agas
 diultadh, agas ag dealachadh ón Tabla
 fa, gach vile lucht labhra blaihbheime
 anadhaidh Dé, gach vile lucht iodha-
 lachta, gach vile lucht moirta, gach vi-
 le adhaltrach gach vile lucht vilc, &
 tnutha, gach vile lucht eafumhla do
 thabhairt da naithribh, no dá Maith-
 ribh, no dá Priondsádhaidh, no da
 Dtighearnaibh, nó da naodhairibh, nó
 dá Minisdribh, agas gach vile ghadaid
 he, & gach lucht cealgtha agcomhar-
 fand. Agas fa dheoidh, gach vile lucht
 caite ambeathadh go direach ré cath-
 ughadh, nó re troid anadhaidh Dé, &
 athoile Diadha, aga aithne, & aga fho-
 grá

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

Therefore if any of you be a blasphemer 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.

TIGHEARNA.

grá dhoibh mar fhreigeoras fiad abfadhnuife, an tí atá na bhreitheamh co thrum cheirt bhreatach, gá a chroidhe do bheith ag énduine dá ndubhramar dibh fo, teacht do thruailleadh an bhuird mhoir bheandaighefe, & gid headh, ní he fath fa nabrum fo, dochur én duine peacthuigh ar a ais, da mhéd fuathmhaireacht nó olc, nó vrchoid da ndearrna fé, má tá fé ag mothughadh aithrighe neimh chealgais na croidhe, ar fon a peacaidh, acht amha-in, an mhéid atá dhoibh ag anmhuin do ghnáth apeacadh gan aithrighe, & fós ní fhuil fo aga labhairt anadhaidh na ndaoine aga bfuil fúil ré barr foirfidheachta dfaghail, tar an bfoirfidheacht is eidir leó do rochtain sambeat-haidhfe. Agas gé mhothuighemaoid morán anbfainde, agas feachrain inda-ind féin, nach bfuil ar gcreideamh comhthren no comhdhainghean, agas bhudh cóir dhuinn abheith. Acht find go minic ag denamh neamh dhochais, as maitheas Dé, do bhridh 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 refusinge and forgettinge all malice and debate, with full purpose to live in brotherly amytie and godlye conversation all the dais of your lyfe.

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

SVIPER AN

ar náduire, agus fós nach bfuilmaoid comhullamh, agus bhudh cóir dhuinn abheith, do dhenamh tfeirbhife Dé no do mhedughadh a onora, agus aghloire ag mothughadh do ghnáth an mhéid fin do chothughadh indaind, go bfuil feidhm againd gach enlá, troid do dhe namh anadhaidh thoile, agus ailghis ar gcorp. Gidheadh, fós ar dtuigfin duinn go ndearrna an Tighearna anuireadfin 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 duinn na dhiaidh fin, go dtug fé bridh, agus toil duinn, cathughadh, agus cogadh do dhenamh anadhaidh ailghis ar gcorp, maille ré toil do bheith againd feitheamh ar a fhirinde, & ar choimhéd a aitheantadhsan. Is eidir lind adheirbhfhios do bheith againd nach gcuirid na huireasbhadha imdha fin adubhramar, moille no bacadh fa nadhbhar, dar ndiultadh mar lucht cathuighhe

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

TIGHEARNA.

ghe imchubhaidh no dthingmhalta do theacht do chum an tabla Sbioratalta fo. Oír ní hé adhbhar ar dteachta do chum an bhuirdfe, dar dtaifbenadh féin mar dhaoinibh firenta fiorghlananar beathuigheadh acht na adhaidh fin. Acht atamaoid and fo, agiarraidh ar flanuighe, & ar mbeathuighe an Iosa Crioí, ag tuigfin nach bfuilmaoid di nd féin acht damanta. Tugmuid dar naire maseadh, gurab leigheas ro oirrd heirc an Tfacramuint naomhthafa, da gach én duine bocht easlán, agus gurab fóiridhin fhior chumhachtach í, dá gach anam anbfand, agus nach iar rand an Tighearna cuibhdheas no dingmhaltacht oile oraind fanadhbhar fa, acht ar nuilc agus ar lochta dadmhail abfiadhnuife Dé, agus na Heagluife, agus ar mbeith inar lucht cuidighe da thuillteanas, agus da thiodhluicthibh fubhacha. Oír asé fin caitheamh firindeach afheola, agus ól firindeach afhola, na fuilghemaoid fós dar nintindibh, bheith agluafacht timcheall na

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

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

SVIPER AN

neitheand dtalmhuidhe neoch truaill-tear go hullamh, mar ataid na neithe do chid ar fúile inar bfiadhnuife, agus ghlacaid ar lamha, agiarraidh Chríod ionta, mar do bheith fé druite anarán nó abfion no mar go nimpoidhfeadh fubfdaint na neilemintfa, nó ná neithe andfa, a fubfdaint afheolafan nó a fhola. Oír is í is én flighidh dhíleas duinn dar nullmhughadh féin, & dullmhughadh ar nanmand, do ghabhail no hoileamh na faoire, agus na beathadh fubfdaintighfe, find do thogbhail ar gcroidheadh, agus ar nintindeadh, maille ré crei deamh maith, os ciond gach vile neithe, talmhuidhe saoghalta, agus dul isteach mar fin abflaitheamhnus Dé, do ghabhail Chríod nar nanmandaibh, mar abfuil fe gan amharas na Dhiá firindeach, angloir neamh meafarrdha a Athar, da dtiubhram gach vile mholadh, agus onoir, agus ghloir anois, agus tré bhíoth 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 elementes were tourned and chaunged 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 sayth above all thinges worldlye and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoutedlye verie God and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.

TIGHEARNA.

¶ An diaidh na Searmona tigeadh an Miniúdir anuas aísan mbuipid, agus fuidheadhfe fan Mbord maille ré gach fear, agus ré gach mnaoi da mbia and, agabhail anionaidh vmchubhaidh féin, agus gabhadh fé an tarán, agus tabhradh buidheachas do Dhiá leis na briathruibhfe síos nó lé briathruibh oile fa suim chedna.



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

The Exhortation ended, the Minister commeth doune from the pulpet, and sitteth at the Table, every man and woman in likewise takinge their place as occasion best serveth: then he taketh bread, and geveth thanks, either in these 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 mankinde by the meane of synne, from the bondage wherof, neither man nor angell was able to make us free; but thou, O Lord, riche in mercie and infinite in goodnes,

SVIPER AN

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

A Thighearna atá fhios againde, & atamaoid aga admhail, nach bfuil agcumhachtaibh 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, agas tug beatha mar araibhe bás anuachtar, agas doghabh ad ghráfaibh finde, anuair nar bhaithnidh dúinn do dhenamh, acht cur anadhaidh

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

T I G H E A R N A.

aidh tfrindeſi a Thighearna, & nach leigeand tromdhacht no doille, ar ná-duire truailidhe dhuínn, do mhor thí odhluictheſe mar adubhramar, do mheas, nó do bhreathnughadh mar is inmheafda fad, atamaoid ag teacht abfiadh nuife an bhuirdſe and ſo, mar do fhagaibh fé dá ghnathughadh mar chui-mhne abháis, nó go dtí fé arís dáfhoill fiughadh, & da dhearbhadh abfiadhnuiſe an tfaoghail, gurab vatha ſin amhain fuaramairne faoirſe, agas beatha, gurab ar a tſon ſin amhain do ghabh tufa a Athair neamhdha, ſind mar chloind, agas mar oidhreadhaibh, gurab ar a tſon ſin amhain atá dileas againd, dul iſteach agcathair do throcairſe, gurab ar a tſon ſin amhain ghabhmaoid feilbh na Ríoghachta Sbioratalta, ag ithe, agas agibhe aga bhórd maille ré bſuil air go fdráſda ar neamh, ne och is da chumhachtaibh do nid ar gcuirp eifeirghe onúir, agas chuirſithe ar fad maille ris, ſa naoibhneasſin atá gan tús gan chrich gan fhoirceand, ne-

thy juſtice. O Lord, the blynde dulnes of our corrupt nature will not ſuffer us ſufficiently to waye theſe thy moſte ample benefites ; yet, 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 conning agayne,) to declare and witneſe 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,

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 tfaoirfe, fuaramar na tiodh-
luicthe mora neamhchuimfeachafa ar
fon hén Mhic ghrádhaidd Iofa Cri-
ofd. Vime fin atámaoid and fo do
choimhthionolfa, lé brofnughadh do
Sbioraide naomhthafa, agtabhairt bu-
idheachais, agas mholaidd, agas ghlo-
ire, agas onora duitfe anois, agas tre
bhioth fíor.

¶ BIODH AMHLVIDH

¶ Na dhiaidh fo brifeadh an Minifdir an tarán, agas
tugadh don pobal é, agas roindhidfean eatarra é,
do reir aithne Críofd ar slannuighthoir, agas tabhradh
an cupa dhoibh mar an gcedna, agas is inleghtha
don Mhinifdir cuid éigin don Sgríobhtuir bheanas
ris anadhbharfin, ag foillfughadh bháis Chríofd, do
chongbhail anamand agcuimhne Chríofd, mar do
bhadar na cédfádha adtimcheall na Sacramuinte, na
dhiaidh fin abradh an Minifdir mar fo fíós.

ATHAIR is mó trocaire ata-
maoid ag tabhairt buidheachais
agas

which thou, O Father of mercye, hast prepared for thyne elect,
before the foundation of the world was layde. And these moste
inestimable benefites, we 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 thankes, prayse, and glorie, for
ever and ever.

This done, the Minister breaketh the breade, and delyvereth it to the people,
who distribute and divide the same amongst them selves, accordinge to
our Saviour Christes commandement, and in likewise geveth the cuppe.
During the which tyme, some place of the Scriptures is read, which doth
lyvely set forth the death of Christ, to the intente that our eyes and senses
may not onely be occupied in these outwarde signes of bread and wyne,
which are called the visible woordes; 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,

TIGH EARN A.

agas ghloire dhuit, ar son gur dheon-
aigh tú dhuinn an mhéidfin do thiod-
luichibh, agas do tfaidhbhreas, ar
ngabhail agcumand, agas agcuideach-
adh do Mhic ghrádhaidh Iofa Críofd
ar Dtighearna, neoch tug tufa dfulang
bháis tar ar gceand, agas tug tú dhu-
inn fós mar oileamhain, agas mar bhe-
athaidh inmholta, do chum na beath-
adh futhaine, agas atamaoid aga ghui-
dhe ort anois a Athair neamhdha gan
aleigean duinn tuitim indearmad na
dtioghluceadh maithfe tugais duinn
acht andaingniughadh, agas ambua-
ladh agcló nar gcroidheadhaibh, i
ondas go bfeidfam gach enla fás ní
fa mó, agas ní fa mhó, agcreideamh
firindidh, ag fíor ghluafacht an deagh
oibrighthibh, agas in gach én ghné
mhaith dibh fín, agas go ma móide a
Thighearna dhaingneochas tú fínd
is na laithibh cuntabhartachfa, buaid-
hreadh an aibhirfeoir oraind, as go
bfeidam 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 receave us into
the felowship and company of thy deare Sonne Jesus Christ our
Lorde; whome thou deliveredst to death for us, and haste given
hym unto us as a necessarie foode and norishment unto everlast-
ynge life.

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

DON POSADH.

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

¶ BIODH AMHLVIDH.

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

FOIRM

NA ORDVGHADH

an pfoaidh and fo fios

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

¶ TEAG-

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

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

THE FORME OF MARIAGE.

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

DON POSADH.

¶ TEAGASG DO

chum an pósaidh.

Abhraithreacha inmhuine atamaoid and so ar gcruindiughadh agceand acheile abfiadhnúife Dé, agus a choimhthionoil, do cheangal, agus dfuaidheal an fhirfe, agus na mná recheile, animmhe onoraigh an pósaidh an ní do tindígnadh ar tús, agus do ho noruigheadh lé Diá féin aparrthus, an vair do bhi an duine afdaid neamhlochtaigh. Oír anuair do rinde Diá neamh, agus talamh, agus gach ní da bfuil inta sin, agus fós do chruthaigh, agus do dhealb an duine do réir afhiodhrach féin, agus aghofamhlachta, an tí da dtug fé riaghail, agus Tighearn-tus os ciond gach ainmhidhe ar talmhuin, os ciond eifg na fairrge, agus enlaithe anaeir, adubhairt fé and sin, nar mhaith duine do bheith beó na vathadh nó na enar, denmaoid ar fé antí chuidigheas leis do réir a chofamh-

K. 2.

OF MARIAGE.

The Exhortation.

DEARLIE beloved Bretherne, we are here gathered together in the sight of God, and in the face of his Congregation, to knytt and joyne these parties together in the honorable estate of Matrimony, which was instituted and auctorised 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, fisses of the sea, and fowles of the ayre; he said, It is not good that man lyve alone; let us make hym an helper like unto hym self.

DON POSADH.

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

And God brought a faste sleape uppon hym, and toke one of his ribbes and shaped Eva therof; doying us therby 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 Churche; for the which cawse man leaveth his father and mother and taketh hym to his wife, to kepe company with her; the which also he ought to love, even as owr Saviour loveth his Churche, that is to say, his electe and faithfull congregation, for the which he gave his liffe.

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

DON POSADH.

nithear an Pósadh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin ach agan bfear ódo cheangail Diá iad fa chumandsa 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, ni heidir andealughadh nó asgarthain ré chéile, acht mur thograidis do toil achéile, feal tamail, dul ó chéile do dhenamh vrrnuidhe, agas throisge, agas do dhenamh bharr dithill anoirchill na haimfire meadhonuíghe. Agas gan ambeatha do chaitheamh fada abfegmhuis achéile, ar eagla ceachtar dhiobh, do dhul alíon no agcuntabhairt anaibhirfeoir do bhrídh neamhghloine. Agas ar anadhbhurfin do tfeachna thruaillidh an chuirp nó adhaltrais, atá dfiachaibh ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi afear féin, do bheith aice. Iondas go bfuil

but the wyffe; and likewyse the wyfe hathe no power over her own body, but the howsband; forasmoeche 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.

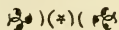
Wherefore, they that be thus couppled together by God, can not be severed or put a parte, oneles it be for a season, with th'assent of bothe parties, to th'end to gyve theym selves the more ferventlie to fastyng and prayer; gyvyng diligent hede, in the meane tyme, that their longe beyng aparte be not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

DON POSADH.

díachaibh ar gach einfhear, agus ar gach én mhnaoi, ag nach bfuil tiodhlucadh geannnuidheachta ó Dhiá, a aontughadh Pósfadh do dhenamh, ar aithne Dhé vile chumhachtaigh. Ion-das go mbiadh Teampul Dé, & soithe ach an Sbioraid naomh glan. Oír ofiad fin ar gcuirpne arna gcoimhed glan neamhthruaillidhe. Oír atáid ar gcuirpne anois na mballaibh do Chorp Iofa Criosd, agus nach gránda fuathmhur, na boillfin, do thruailleadh nó do tfalachadh? ó tsiurtuidheacht nó ó adhaltrandas, nó ó dhroch ghniomhar thuibh oile? Ar anadhbharfin, atá díachaibh ar gach éinneach, a tfoitheach do choimhéd glan naomhtha. Oír gidhbe ar bith thruailleas, no tfalchuis Teampul Dé fgriofaidh, agus millidh Diá é.



*j Na dhiaidhfin labhradh an Ministir mar fo ris na daoinibh pósfarand.



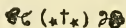
¶ A Taimfe

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 therfore to kepe his vessel in all purenes and holines; for whosoever polluteth and defileth the temple of God, hym will God destroye.

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

DON POSADH.

A Taimse aga iarraidh ortfa a .N. & agcur a eire, agas a chúruim ortfa a. N. mar fhreigoras sibh lá an bhreith-theamhnuis, 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 sin anois abfiadhnuife an choimhthionoilfe. Oír is beite dhibh adheirbhfhios agaibh, nach bfuil da mhéd chuirfithear abfochair achéile do tflighidh ar bith eile, acht mar do ordaigh briathra Dé bhur gceangal ré chéile, nach bfuilfí ceangailte abfiadhnuife Dé, agas nach ladhamhail an Pósfadh.



¶ Muna faghtar locht nó toirmeasg bhacas an pósfadh do dhenamh, abradh an Ministir mar fo síos.

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

If no impediment be knowen, then the Minister sayeth :

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

DON POSADH.

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



¶ Muna raibhe adhbhur bacadh and leanadh an Miniftir an tadhbhar mar fo síos ag radha na mbriatharfa.

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 tu ag gealladh acoimhdé, agus acumhdach, agus agradhughadh in gach én ní, do reir mar dhligheas fear pófda do dhenamh da mhnai

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

If no cause be alleaged, the Minister proceedith, sayinge :

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

DON POSADH.

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

¶ Freagraí anfhir and fo.

Is mur sin féin ghabhaimfe í, agas ataim aga gabhail and fo, abfiadhnuife Dé, agas achoimhthionoil .i. na He-agluise naomhthafo.

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

ATA tufa a .N. agadmhail abfiadhnuife Dé, agas na Heagluise naomhtha and fo, gur ghabh tú, agas go bfuil tu anois agabhail .N. andfo do lathair, iná fhear Pófdá dhuid féin, ag gealladh vmhlachta, agas fhreagra dhó, ag diultadh & ag treigean gach éinfhir oile, ar fad abheathadhsan, &

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

The Answer.

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

The Minister to the 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 ;

DON POSADH.

fa dheoidh do bheatha do chaithe-
amh maille ris, angloine, ag dhenamh
firinde dhó ingach vile ponc, mar iar
ras Soifgel Dé do dhenamh.

¶ Freagra na mna and fo fiós.

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

¶ Na dhiaidh fin 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 choimhéd, agas créd é daingne
an tfnadhmafa, nach bfetar ar enchor a
fhofgladh no a fgaoileadh, amhail te-
agaifgthear dhúinn fa .9. mhadh Cai-
bidil dég do Tfoifgel Matha mar fo.

¶ Tangadar

and fynallie, to lyve in a holy conversation with hym, 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 lowsed, accordyng as we be taughte in the 19. chapter
of S. Mathewes Gospell:—

DON POSADH.

TAngadar na Pairifidh do chum Chríofd, da fhiondachtain, & d'fós 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, & adubhairt fanaðhbhurín, fgaraidh duine rena Athair, & rena Mhathair, & leanaidh rena Mhnaoi Póída. Agus bhudh én fhéoil iad an días sin, iondas nach días iad o sin amach, acht én fhéoil, ar anadhbhurín na fgaradh duine ó chéile, an ní do cheangail Día abochair a chéile.

MAtá go gcreideand sibh gan am haras, na briathrasa do labhair Críofd ar Dtighearna, mar do chulabh air ambeth ga naithris isin Tfoisgel, is beite dhaoibh adheirbhfhios agaibh, gur cheangail Día abfarradh achéile sibhfe, afdaid nó aninmhe 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 therfore put asonder that which God hathe cowed 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 knytt you together in this holy state of wedlocke. Wherefore applie your selves to lyve a chaste and

DON POSADH.

nditheall, fa bhur nbeathaidh do chai
theamh, go glan aontadhach abfochair
achéile, an grádh Diadha, a fíth Chri-
ofdaidhe, an deagheifimlair, afaor chu-
ngbhail tfnadhma an chaibhneafa gan
bhrifeadh, agus a coimhéd fhirinde
gach aóin agaibh daroile, mar theagu-
isgeas briathra Dé dhaoibh.

¶ Nadhiaidh sin furaileadh an minístir ar Dhiá
iad ag radha ma mbriathar fo síos, 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 naimíre ab-
fochair achéile, i ngrádh naomhtha
godeireadh bhur mbeaahadh.

¶ B I O D H A M H L V I D H

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



¶ 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
holy love to youre lyves end. So be it.

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

COMHFHVRTACHT NA NEASLAN

† FIOSRVGHADH AGAS

comhfhurtacht na ndaoine dtind
and fo síos.

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

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-
taynyng therunto, wee refer it to the discretion of the godlie and
prudent Minister; who, accordinge as he seethe the pacient affected,
either may lift hym up with the swete promesses of Godes mercy
through Christe, if he perceiue hym moche afrayde of Godes
thretenynges; or contrarie wise, if he be not towched with the fel-
linge of his synnes, may beate hym downe with Godes iustice. Ever-
more like a skilfull phisition, framyng his medicine according as the
disease requireth; and if he perceyve hym to wante any necessities,

COMHFHVRTAUGHT

ar feadh anearta no a chumhachta, & a thabhairt ar chach adhenamh mar an gcedna. Iondas nach biadh vire-afbhuidh air. Agas dlighidh an teafslán fios do chur ar an Ministir gach vair dá rigfe fé do leas é, neoch do ní guidhe ar ígáth aneafslain and fin, agas amcafg an choimhthionoil, agas dá rabh afheidhm air denamh féin, guidhe mar an gcedna.

¶ VRRNVIDHTHE ION-

radha ag fíofrughadh na neafslán.

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

he not onelie releveth hym accordyng to his abilitie, but also provideth by others that he may be furnished sufficiently. Moreover, the partie that is visited, may, at all tymes, for his comforte, sende for the Minister; who dothe not onelie make prayers for hym there presentlie; but also, if it so requyre, commendeth hym in the publike 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 benigneitie, like as (among other thine infinite benefites which thou of thy great goodnes and grace doest distribute ordinarily unto all men) thou givest them health of bodie, to the end that they shulde the better knowe thy great liberalitie, so that they might be the more ready to serve and glorifie

NA NEASLAN.

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

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

COMHFHVRTACHT

flanuighe, & dod teadarghuidhfe inar ndóghruind, & mar ndócomhal, dfa ghail do chuidighfe a Athair ghrádh-aigh. Agas dá bhrídhfin 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 dofhu-laing, agas atá fa eire antróm doghruindeach lé cudrum do laimhfe, a Thi-ghearna na dena cuntus no comhaire-amh ris, do thabhairt luadhuidheachta dhó, do réir aghniomharrtha. Acht do réir do throcaire, agas do ghras neimh meafarrdha, maith a vile chionta dho. Oir is ar a tson sin do fmachtaigh tú go féimh é, agas féch ar vmhlacht do Mhic inmhuín Iofa Críofd duid .i. a-níodhbuiirt 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 flanuigh-thoir.

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

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

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

NA NEASLAN.

thoir. Goma toil leat a Dhé, aigne-
adh agas ard thoil fhirindeach do tha-
bhairt doneafflan, do thuigfin, & do
ghabhail Chriofd 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, ata ag luidhe ar achoinfias anb-
fand aimhneartmhur, agas na fulaingfe
a Thighearna, indfuidhe imarcacha an
aibhirféoir do bheith anuachtar air, nó
an dóchas daingean deagh tflanaight-
he, do bheir tú dod chloind chartha-
naigh do bhreith vaidhe. Agas anmh-
éid atamaoid vile don fdaid, & donin-
mhe chedna, ag feitheamh ar chofamh
lacht an chathasa anuair bhus toil leat
fa ar ngairm chuige. Atamaoid go lán
vmhal gud ghuidhe, maille ris an gcre
atuir mbochtfa, neoch ata tú anois do
fmachtughadh, gan tu dhimirr do bhu
irb bhreitheamhnais air nó na adha-
idh. Acht go madh toil leat do thro-
caire dfoillfeachadh air, ar grádh do

L.

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

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

COMHFHVRTACHT

Mhic charrthanaigh Iofa Criosd ar
 Dtighearna, neach do fhulaing bhás
 fiornair fuathmhur na croiche, & do
 imchuir da dheóin féin, cionta aneas-
 flain thruaighfe ar amhuin, do chum
 thufa dha athniughadh, mar gach aón
 dar cheandaigh feisean lena fhuil lu-
 achmhoir, agas dar ghabh fé chuige
 agcumaoineachadh a chuirp féin, dfa-
 ghail chuidighe don tfólas tfuthain
 agcomand Haingeal naomhthafa. Na-
 dhiaidhsin, a Thighearna, vllmhuidh
 agas gluais a chroidhe led ghrafaibh.
 Iondas go ngebhadh fé an smachtug-
 hadh aithreamhailfe do chuiris air lé
 foidhidin, agas lé fir fhulang Diadha,
 agas é da imchur fin maille ré humhla,
 & ré deighghean, agá ifliughadh, agas
 aga profdail féin lé croidhe, agas lé
 hintind dod thoil bheandaightheife,
 agas dod thrén trocaire, mar atá tú a-
 nois aga fhios ar an gcorfa, do chum
 mhaitheasa do dhenamh dhó, agas do
 chum atflanaighthe. Goma toil leat
 a Thighearna, cuideachadh leis ina
 vile

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

N A N E A S L A N.

vile thindeas, agas ghér ghuafach, & gé nach bfuil ateangaidh nó a ghuth aibeil anois, do dhenamh na hoifige do fhoillfeochadh do ghlóirfe, goma toil leatfa ar a tson fin, achroidhe do bhrofnughadh anairde, ag righe riotfa amhain, itá atén tobar gach vile mhaithaefa, agas frémhaidh, agas fuidhidh go daingean na chroidhe, an gealladh gradhach, do rinde tú dhúinn an Iosa Criofd do Mhac ar Slanuighthoir, as go nanfa fé go daingean dearbhtha dóghluaiſte, anadhaidh gach vile amais, agas iondfuidhe, agas bhuaidhridh, is eidir lé namhaid ar nanma dimirt oraind, do bhuaidhreadh ar gcoinſiafa. Agas ar bfaicin duitfe gurab í do thoil, an bheatha ſfuthain do chomhroind rinde, lé bás do Mhic ionmhuin Iofa, agas glanadh, agas nídhe ar peacadh, lé dortadh afholaſan, agas firentacht, agas beatha ſfuthain do thabhairt dúinn lena eifeirghe, go má toil leat an leigheas namhtha núa fhallanfa do bháis, agas

L. 2.

in all his anguiſhes and troubles : and although the tongue and voice be not able to execute their office in this behalf to ſet forth thy glorie, that yet at leaſt thou wilt ſtirre up his heart to aſpire unto thee onely, which art the onelic fountaine of goodnes ; and that thou ſaſt 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 enimie 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 hoſesome medicine

COMHFHVRTAUGHT

teifeirghe do chumailt ris an truagh
easflana, atá ingábhadh ghuafachta-
ch, agas a chrith, agas a eagla, do chur
dhe, agas meanma, agas meifneach do
tabhbhairt dó ina dhoghraing, agas ina
dhocomhal, agas mar atá gach én ní
a Athair neamhdha follas duitse, agas
gurab aithnidh dhuid féin gach én ní,
arabfuil afheidhm nó afhurtacht do
fhreasdal dó, do réir do dheagh thoile
Diadha féin. Goma toil leatfa a Thig-
hearna, achoimhlionadh, agas a chomh
fhurtacht léd ghafaibh, mar is fearr do
cifidhear dod chumhachtaibh Diadha
féin. Gabh chugad a Thighearna ad
dhidean é. Oír is chugadfa amhain
atá athriall, agas atflighe, agas daing-
nidh é, a taitheantuibh, agas ad ghe-
alladh, agas maith dhó a peacuidh dhi
amhra, agas fhollasa, ler bhrosnaidh fé
tfeargfa, agas do bhorb bhreitheamh
nus, go dur drochmhein na adhaidh
féin, & gé dhó thuilleamar vile bás, &
damnadh do réir chóra no cheirt bhre
itheamhnais, deonuigh 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 moste
grievously provoked thy wrath and severe judgements against him; so
as in place of death (the which both he and all we have justly merited),

tha bheandaighthe, ar abfuilmaoid fé-
in fós ag feitheamh, do bhrídh do
throcairefe, agus do ghrás. Acht che
ana a Athair neamhdha, mas í do dhe
agh thoilefe, édo mharthuín ní is sía fa
faoghalfa, médaigh do ghrása 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 Iofaínn 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 suas ar neamh, an gadoidhe do céfadh
na fhochair fa chrand, do bhrídh adhó
cháis as. Acht mata anaimfear ar dte-
acht ina toil leatfa adhul vainde chu-
gad féin, tabhair a Thighearna toradh
agus brídh 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 theefe which was crucified with him upon
the crosse.

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

COMHFHVRTACHT

thadh, ar grádh do Mhic innhuin Iofa
 Criofd ar Dtighearna, Tabhair gráfa
 dhó, iondas go madh eidir leis an
 comhfhurtacht, agas an faibhreas mor
 fa .i. maitheamh apeaceuigh an Iofa
 Criofd do ghabhail chuige, maille ré
 croidhe maith, agas lé lán ndóchas
 creidim. Oir atá an 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, agas 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 dióna dhó, an creide-
 amh firindeach do bheith anuachtar-
 aige, ar indfuidhibh an bháis, agas
 do thabhairt dó barr aire do bheith
 aige ar an mbeathaidh tfuthain, iondas
 ag glacadh na beathadhfin le dóchas
 dó,

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

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

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

NA NEASLAN.

dó, go madh eidir leis bheith maille riotfa, a dteaghuis neimhe afubhachas fióruíde. Goma toil leat fós a Athair neamhdha, é do bheith fad dhídean féin, agus fad dheagh choimhéd, agus gé tá fé easlan is aithnidh dhuitfe a tlanughadh, ge tá fé adríbloid, agus a ndoghruing, is aithnidh dhuitfe afhóiridhin, agus afhurtacht, gé tá fé anbfand, is aithnidh dhuitfe aneartughadh, atá fé agtuigfin atfalchair féin, agus aneamhghloine féin, & a olc féin, agus a aingidheachta féin. Gídeadh is aithnidh dhuitfe anídhe, agus aghlanadh, até fé lán do lotaibh, & dáladhaibh, gídeadh is aithnidh dhuitfe ioctflainte & luibhe, do chur rena chneadhaibh, & rena chrechtai-bh, atá críth eagla, & vamhain air Gídeadh is aithnidh dhuitfe meanmá, agus meisneach do thabhairt dó. Agus do chur na mbriathar anaithghiorra, atá fé mar chaoirighchailte ar feach ran, gídeadh is aithnidh dhuitfe aghairm, agus a thabhairt arís do chum

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may rejoyce 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.

COMHFHVRTAChT

do thighe. Dá bhrídhfin a Thighearna, mar atá an creatuir truaghfa, neoch is doibrighthibh do lámh féin aga tho irbheart féin fuas go huilidhe ad lamhaibhfe, gurab amhluidhfin is toil leatfa, agabhail ad dhidean trocaireach.

Mar an gcedna go ma toil leat, finde vile do chreatuire truagha, do dhaingniughadh ad Sbioraid naomhtha, agus do Sbiorad naomhtha do dhaingniughadh indaind, do chum find féin do chosnamh, agus do bhreith bhuaidhe atainmfe anadhaidh ar namhad neimhnidhe. Oír is eígean duínn cathughadh, agus comhland do dhenamhris, no go dtairngidh tufa vadha find, agus fós guidhmaoid go duthrachtach thú an dochar, agus an doilgheas, do fhulaingfe, atá ar neaflánfa, dar mbrofnughadh féin, do chum vmhlachta, agus íflé, lé honóir, agus lé heagla roimh do laimh chumhachtaighfe do bheith oraind. Oír atá afhios againd, gurab eígean duínn, teacht abfiadhuífe, chathrach do bhreitheamhnúisfe, antan bhus toil leat ar ngairm.

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

NA NEASLAN.

Acht cheana a Thighearna, atá trua-
illeadh ar náduire briffighe, fa fdaid,
& fa ninnhefe, g^b bfuil vireafbhuiddh
gach én tfligheadh oraind, do dhul
atfiadhnuisefe. Acht mur dhearna
tú féin diongmhalta dhinn do dhul
atfiadhnuise, agas fós mun tuga tú
dhuinn Sbiorad na feimhidheachta &
na humla, do dhenamh gach én neithe
iarras haitheanta Diadha oraind.

Acht an mhéid go bfuilmaoid vile
neamhimchubhaidh, do chaitheamh
na dtiodhlucadhfa. Atamaoid gud
ghér ghuidhe, far ngairm chugad an-
ainm do Mhic charthanaigh ar Dtig-
hearna, agas ar maighiflir. Oír is am-
bás agas andioluidheacht an Mhicfin
atá vile dhóchas ar flanuidhe. Goma
toil leat a Athair, gach vile chomh-
fhurtacht, agas chomhtfólas do ghrás
do dhortadh ar gach neach, da bfuil
acuidiughadh nó a congnamh leis an-
eafflánfa, agas gan íad do ghabhail
fgífe no toirrfé 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 requirdest 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 com-
mandest.

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 dili-
gence to the ayding of this sicke persone, that they faint not by over-
much and continual labour, but rather to go heartilie and cherefully

COMHFHURTACHT

facht maille ré deaghghean, agus ré deagh croidhe ar anadhaidh, do chomhfhurtacht an easflainfe. Agas dá mbeire tú vathadh é, tabhair comhfhurtacht oile dhoibh, iondas go madh eidir leo an fgaradhfin dfulang, agus tainmse do mholadh in gach én ní. Agas fós a Thighearna neamdha, dena trocaire ar gach vile dhuine atá easflán, do reir chuirp nó amhghar eile. Agas fós ar na daoineibh atá anainbfios nafirinde, an mhéid bheanas red Rioghachtfa dhiobh. Mar an gcedna dena trocaire arna daoineibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prifuntachta, ó naimhdib na firinde, ar fon iad do bheith ag denamh fiadhnúife leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireafbhadhaibh 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. Ionduas taréis ar dtreighthe féin duín, go ndaingnithear find fa dhóchas, & fa

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

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

NA NEASLAN.

fá muinidhin do dhenamh afadfa am hain. Deonaidh na hiarratuiffe dhúinn a Athair ghrádhaiddh, ar grádh do Mhic innhuin Iofa Criosd ar slanuighthoir, neoch atá ambeathaidh, agus arioghacht maille riotfa, anaon ndiadhacht, agus an Sbioradh naomh ad Dhía fhirindeach tré bhíoth fíor.

¶ BIODH AMHLVIDH.

¶ Foirm anadhluicthe and fo síós.

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

¶ Dordughadh an fímachtaighe
Eagluife and fo síós.

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

OF BURYALL.

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

THE ORDRE OF THE ECCLESIASTICAL DISCIPLINE.

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 Eagluis 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 Eagluis,
is mar fin atá an riaghail Dhiadhafa
agus an tordughadh Eagluifese, 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
frian é dfosdadh na ndroch dhaoine ó
mhighniomharthuibh do dhenamh,
agus is fbor é, do bhrosnughadh na
ndaoine ndimhaoineach ndotheaga-
isg ar anadhaidh, agus afé an smach-
tughadhfa flat a Nathar atá do ghnáth
vllamh éfgaidh aibeil, do chaoin chear
tughadh

As no Citie, Towne, howse, or familie can mayntaine 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 comelines. It is a brydle to staye the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and negligent ; yea, and for all men it is the Father's rodde ever in a readines to chastice

NA HEAGLVISE.

tughadh na noll do nithear, agas do thabhairt orra na dhiaidhfin, ambeatha do chaitheamh aneagla, agas an vmhla Dhiadha, agas fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eaglais lé ndenaid foghlaim, adtoile agas aughniomhartha do riaghladh do réir an ladha Diadha, mar atá gach aon aca do dhenamh theagaifg da cheile, agas dioghaltus, agas smachtughadh do dhenamh ar na daoineibh dúra droch mheine dotheagaifg, do ní tarcaifne ar anordughadhfin. Atáid trí hadhbhair fbeifialta do bheir ar Eaglais Dé an smachtughadhfa do chur angniomh. An céad adhbhar dhiobh, do chum nach áirfidhe lucht drochghniomharthadh ameaifg chloinde Dé do thabhairt náire nó fganadaile da Na thair, mar go mbeith Eaglais Dé, ina didean, agas ina tearmond do lucht vilc, agas aingidheachta. An dara hadhbhar, ar eagla go fáileochaidhe, na daoine maithe, lé cumand na ndr-och dhaoine, agas do tairngir Pól

gentelye the fautes committed, and to cawse theym afterward to lyve in more godlie feare and reverence. Finallye, it is an ordre left by God unto his Churche, wherby men 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 rebells, and cōtemners 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 compaignyinge the evell; which thinge S. Paule

DO SMACHTVGHADH

naomhthafin, anuair tug fé a aithne dona córuinteachaibh, an tadhultrach coirpthe colach dathchur, agas din-darbadh vathadh, aga radha mar fo 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 toirbheartas do Tfatan, do chum a anma no a Sbioraide do bheith faor aló an Tighearna, is inand fin, & an droch dhuine do smachtughadh, lé curfadh, ar eagla go rachadh a an-am indamnadh futhain. Mafeadh is inchomhthaarraidh ar tús, go bfuil an smachtughadh, nó an tordughadhfa nó an riaghailfe, vaigneach, nó follas vaigneach ar tús, mar atá da ndenadh duine locht chugad, do ghniomharthuibh, nó do bhriathruibh. Tú da chomhairleachadh go braithreamhuil eadrad

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

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

NA HEAGLVISE.

eadrád féin agas é, agas eisean do dhiultadh do chomhairle cairdeamhlafa, no fós dá dhearbhadh dhuit, lé ghnáthughadh amhibhes, nach bfuil rún ro leasaigthe aige and sin, na dhiaidh sin an dara huair, atheagafg abfiadhnúise deise nó trír, dfiadhnúise maith, agas fós eisean danmhuin go dúr daingean ina ainbfios féin, agas ina tfeachrán. Dlighthear and sin mar iarras ar Slanuighthoir Críof, afhoillfeachadh, agas anochtadh don Eaglais. Iondas do réir an smachtaighe follais, go dtucthar do chum na Heagluise lé haithrighe é, nó gó ndentar dioghaltus do réir alocht air. Agas atáid and fo trí neithe, is inchomhtharraigh adtimcheall an smachtaighe vaignigh. An céd ní dhiobh, ar gcomhairlé, agas ar dteagafg do theacht ó tllíghidh, agas ó thoil mhaith, agas ó dheagh choinfias, agiarraidh chofanta ar mbrathar, nifa mó iná do iarrfamaois sgandail do tha bhairt dó. An dara ní, adheírbhfhos do bheith againd, go dtuillid alochta

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

DO SMACHTVGHADH

achmhas-an do réir bhriathar Ndé. Agas fá dheoidh find do ghnathughadh na méidefin do ghliocas, agas do tfeimhidheacht. Iondas da rabh méid eigin damharas againd fa nadhbar i-na mbiam aga theagafg gomá heidir lind maille ré briathruibh Diadha, a tharraing do thuigfin alocht féin, nó da mbeanaidh anlocht ré móran, no abheith follas do mhóran, ar dteagafg ne do bheith abfadhnuife chóda éigin diobh, agas go haithghearr ma bheanand antadhbhar ris an Eagluis go huilidhe, as go madh cofmhuil vrchoid éigin do theacht do Neagluis do bhrídh anadhbhuir do cheilt, dlighthear and fin, an tadhbhur nó an lochtfin, dfoillfughadh dona Ministribh, agas dona foirfidheachaibh ré mbeanand riaghail na Heagluife do chumhdach. Adtimcheall smachtai-ghe follais na Heagluife, atá so síos ionchoimheda, mar atá gan aoineach da ndenadh coir nó cionta, dfagbhail gan chiontughadh, lé gné éigin chiontaighe

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

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

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

NA HEAGLVISE.

taighe, vair ar bith dá mothochuighe feachran fa choimhthionol, do dhrocheifimlair, nó do fgandail mhíbhés, nó neamh chofamhlachta, rena nadmhail Crioftaidhe. Mar atá da rabh duine fantach, nó adhaltrach, nó fiurtuidhe, nó fear éthigh, nó gadaidhe, nó fear ghabhala ceandaigh anadhaidh na córa, nó fear fiadhnuife breige do dhenamh, nó fear fgandaile, nó fear meisge, nó fear labhartha blaihbhéime, nó úfuruidhe, nó én pearfa eafumhal bhuaidheartha, nó lucht eiritice, nó faobh chreidimh, nó drochtfligheadh. Mar atáid Pápanaigh, Anabaptistidh, agas a gcofamhlach toile, agas fós go haithgearr gach vile ní do dhenamh falchur, nó cáidhe dfagbhail ar an Eaglais Chrioftuidhe, & gach ní nach gcuidigheand ris an Eaglais chedna, ní dhligheand fé dul as gan teagafg, no gan dioghaltas. Agas ar fon gurab minic theagbhus don Eaglais Chrioftaidhe gurab éigean doibh antan nach bfoghnand leigheas

M.

If they perceyve any thinge in the Congregation, either evyll in example, slaunderous in maners, or not besemyng their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witnes-bearer, blasphemers, dronkarde, slaunderer, usurer; any person disobedient, seditious, or dissolute; any heresie or sect, as Papisticall, Anabaptisticall, and such like: briefly, what so ever it be that might spott the Christian congregation, yea, rather what so ever is not to edification, 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 SMACHT VGHADH

oile and, an tflatfa na neasbul, ris arai tear, ceartughadh nó curfadh do ghabhail chuca. Oír aís fin flat is mó, & is truíme bheanas ris an Minísdreacht Sbioratalta. Vime fin atá arna ordughadh, 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 gcoimhthionol, nó dha ngabhail a rís agcomh aonta, agus agcumand na Heagluife, mar atáid na daoine ina mothochadaois vllmhacht aithrighe, agus fós gan agcur ó eisteacht na Searmona, gé dho bheiddis abfegmhuis chuidighe na Sacramuinteadh, agus ghnathuighe oile na Heagluife, do thabhairt tfaoirfe, agus tfligheadh do chum aithrighe dhoibh. Agus fá dheoidh gach smaichtughadh, gach ceartughadh, gach teagafg, gach achmhafan, gach diogh-altas, agus gach curfadh da ndentar fa Neagluis, gan andul ní is faide, no
gan

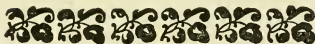
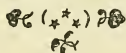
they must procede to the Apostolicall rodd and correction as unto Excommunication, (which is the greatest and last ponishment belonging to the spirituall Ministerie); it is ordeyned, that nothinge be attempted in that behalfe with out the determination of the whole Church: wherein also they must be ware and take good heede, that they seme not more readie to expell frome the Congregation then to receyve againe those in whome they perceyve worthie frutes of repentance to appeare. Neither yet to forbyd hym the hearinge of sermons, which is excluded frome the sacraments, and other duties of the Church, that he may have libertie and occasion to repent. Finally, that all ponishmentes, corrections, censures, and admonitions, stretche no farther

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



FOIRM

VRRNAIDHE

inghnathaidhe adtigh
gach Cristaidhe 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 forth of Babylon my people, that ye be not partakers of her
synnes, nor receyve of her plagues, for her synnes are gone up
to heaven, and God hath remembered her wickednes.

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

Morninge Prayer.

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

ADHE vile chumhachtaigh, & a Athair is mó trocaire, ní hé adhbhur ar dtaibbenta and so abfiadhnuife do chumhachtadh Diadhafa, do dhen amh dhóchais as ar ngiomharrthaibh féin, nó as ar dtuillteanas, acht as do throcaire imarcoidhfe, mar dogheall tú ar nguidhe désteacht, & ar niarra-tuis do thabhairt dúinn, donimaoid ort anainm do Mhic inmhuin Iofa Críofd ar Dtighearn. Neoch tug aithne dhúinn, find féin do chruindighadh, agas do thinol agceand a chéile, ina ainmfean, lé lán ghealladh dearbhta, gombía fe féin nar meafg, & nar meadhon, agas ní hé sin amhain, acht gombía fé againd, mar Aidhne, agas mar theachtaire do thaoibh do chumhachtafa, dfaghail dúinn gach vile neithe da bfaicfe do thoil bheandaidhthefe, intugtha dar riachtanas aleas. Vime sin atámaoid gud ghuidhe agas gudghératach, a Athair is mó trocaire, do ghnuis ghrádach dimpodh chugaind, agas 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 thinges which shall seme expedient to thy blessed wyll for our necessities. Therefore we besече thee, most mercifull Father, to tourne thy lovyng contenance towards us, and impute not unto us our manyfold synnes

M H A I D N E.

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

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

M. 3.

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

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

dod ghrádh ar gcruthughadh do réir fhioghrach féin, agus do chofmhuluis amhain. Acht maille ris fin do thogh tú find, mar oidhreadhaibh maille red Mhac mórghrádhach Iofa Criosd ar an Rígeacht robhuainfin, doullmh- uigh tú féin duinn roimh thofach an- tfaoghail. Atamaoid gud ghuidhe ar gcreideamh, & ar dtuigfe domhédu- ghadh, & ar gcroidheadha dfoillfiud- hadh led Sbioraid naomhtha, as go bfédam anois ar naimfear dochaithe amh anámhaillibh Diadha, agus an glanghniomharthaibh beathadh. Oír atá a fhios againd nach bfaghaid daó- ine íodholacha, nó daóine adhaltra- cha, nó daoine fantacha, nó daoine conaíacha, nó daoine mefgeacha, nó lucht craois, nó a cofmhulus eile fin, oidhreacht 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 roimhefo godtuigfe fhirindigh do thoile neamhdha, atamaoid ag denamh ar

and love thow haste not onely created us to thyne owne similitude and lykenes, but also haste chosen us to be heyres with thy dere Sonne Jesus Christ of that immortall kingdome which thow preparedst for us before the beginnyng 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 lyve in godly conversation and integritie of lyfe; knowinge that idolaters, adulterers, covetous men, contentious persons, dronkardes, glotons, and suche lyke, shall not inherite the kingdome of God.

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

M H A I D N E.

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

M. 4.

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

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

ibh damanta, impoidh agcroidheadha
 nó coifg agcumbachta. Iondas nach
 édir leó lena fliighthibh, no lena síosm
 aibh, no lena nainchreideamh, no 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 foirneart, agas ina
 bfuil Satan gonamhuintir agiarraidh
 gach vile tfligheadh, domhuchadh
 thoillfe do tfoifcelfe. Atamaoid gud
 ghuidhe, agas gud ghératach, tú do
 chothughadh, agas do sheafámh tha-
 dhhbhuir féin, anadhaigh na macdtíre
 dtrenurchoideachfa, agas tabhair ne
 art, & comhfhurtacht dod tfearbhon-
 tuibh féin, atá andaoirse agas a prifun
 aibh, natugadh tfadfhoighide adbhur
 dhoibh, domhedughadh a dtirentacht,
 & a bfoirnearta fíoraingidhe, nó fós
 do chur mheatachta ar do mhaothch
 loindfe. Agas fós na bacadh ar pea-
 caine, nó ar naingidheacht do thro-
 cairefe

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

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

M H A I D N E.

cairefe. Acht a Thighearna tabhair aire go luathgaireach ar amhgharaibh agas ar ghuafachaibh, Heagluife edtreoraighe féin, atá aninadhaibh imdha ag fulang dhóchar dhoairmhe, ó chuthach chruaigh chalma anámhad. Agas adbhamaoid a Thighearna, gurab oircheas tigid na dochairfe oraínd, ar fon ar peacadh. (Ófr gidh imdha do thioghluicthe, agas do thoirbheartúis dúinn, le dtairrgeand tú find do thabhairt ghráidh dhuit, & gé minic do bhágar dioghultuis oraínd, rer chóir dhuínn theagla do bheith oraínd, & aithridhe escaidh vllamh do dhenamh) gidheadh atamaoid do ghn áth ag anmhuin nar naingidheacht, & nar nolc féin, & nifhuilid ar gcroidheadha ag tuigfin trom vrchoide ar peacadh mar budh cóir dhoíbh ad tuigfin. Vimesin a Thighearna cruthaidhfe croidhedha nuaidhe indaínd, iondas go madh éidir lind lé intindibh duthrachtacha, ar peacaidh féin do chaoineadh, lé tuirfe, agas lé dobron, agas 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 now 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? Truthe it is, Lord, that we were more then sufficiently warned of this thy vengeance to come, both by thy Worde and exemples of others. For thy people Israell many tymes by their synnes provoked thine anger, and thou ponishedest theym by thy juste judgement; yet though theyr synnes were never so grevous, if they once returned from their iniquitie, thou re-cyyedst theym to mercie. We therfore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

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

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

¶ Vrrnuidhe fheafgair.

O A Thighearna, agas a Dhé, agas a Athair bhíothbhuaín, 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 beseche thee, for Jesus Christ sake, to shewe thy mercies upon us, and restore us agayne to thy favour. Graunt us, deare Father, these our requests, and all other things necessarie for us, and thy whole Church, according to thy promes in Jesus Christe our Lorde: In whose name we beseche thee as he hath taught us, saying:

OUR Father, &c.

Evenynge Prayer.

O LORD GOD, Father everlastinge and full of pitie,

F H E A S G A I R.

do thrócaire, atamaoid aga thuigfin, & agá admhail, nach fiú find féin ar fuile do thogbhail damharc fuas do chum neimhe, agus gurab ludha iná sin, is fiú find ar dtaifbenadh abfiadhnuife do chumhachtadh Diadhafa, lé dóchas go neifdféafa ar niarratus, nó ar nurnuidhe, dá dtugam ar naire don ní do thuilleamar féin. Oír atáid ar gcomfíafa agar nagra, agus atáid ar peacaidh ag denamh fiadhnuife nar nadhaidh, agus atá afhios againd fós, gurab breitheamh cothrum ceirbhreathach thu fa, nach moland nadaoine peactacha aingidhe, acht smachtuidheas lochta vile lucht luath bhrifde haitheantadh. Gidheadh a Athair is truime trócaire. ó do dheonuidhis a aithne do thabhairt dúinn, find do teadarghuidhe inar nuile thriobloidibh, agus inar nuile amhgharaibh, agealladh cunnamh 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 our eyes to heaven, muche lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers and grawnt our requestes, if we consider our owne deservings; for our consciences do accuse us, and our synues witnes against us, and we knowe that thou arte an upright judge, which doest not justifie the sinners and wicked men, but ponishes the fautes of all suche as transgresse thy commaundementes. Yet moste mercifull Father, since it hath pleased thee to commaunde us to call on thee in all our troubles and adversities, promesinge even then to help us, when we fele our selves, as it were, swallowed up of death and desperation,

VRRAIDHTE.

Atamaoid go huilidhe ag treigean ar ndóchais tfaoghalta, agas ag rith, & ag ro tsiubhal, do chum do thrócaire tromghrádhuighefe, mar aón chadhas, agas mar aón tearmand duínn, & atamaoid gud ghuidhe, agas gud ghér atach, gan ar nuile nó ar naingidhe acht imarcach do chuimhniughadh dhuínn, lé bfuilmaoid do ghnath ag brofnudhadh tfeirgefe, agas do dhi-umdha nar nadhaidh féin. Agas na chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnis dúinn, ar fon nar thuigeamhar go di-ongmhalta, agas nar nochtamar ler mbeathaidh ghloin go himchubhaidh, comhfhurtacht coimhthréin do Tfoifgeilfé, atá ar na fhoillsiughadh dhuínn, acht gó mádh mó ghebhas tú chugad, maille ré deagthoil, vmhlacht & bás do Mhic Iofa Críofd, neo-ch do thoirbhir a chorp féin suas, mar ofrail én vair amháin na iodhbuir, ar fon na nuile, dodhiól lán érsa ar peacaine go himlan. Dena trócaire ora-
ind

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 esteemed, nor in our lyves sufficiently expressed the swete comfort of thy Gospell reveled unto us ; but rather to accept the obedience and death of thy Sonne Jesus Christ, who by offeringe up his bodie in sacrifice once for all, hath made a sufficient recompence for all our synnes. Have mercie therfore upon us,

FHEASGAIR.

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

Vime

O Lord, and forgive us our offences. Teache us by thy Holie Spirite that we may rightlye waye theym, and 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 Shepherde and we thy flocke; thow arte our Redemer and we the people whom thow haste boght; thow arte our God and we thyn inheritance:

V R R N A I D H T H E

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

Fadheóidh mar do bhí do dheagh thoil fa noidhche do chuma don duine, do dhenamh comhnuidhe dhó inte, mar do chum tú an lá dhó, do dhenamh faothair and, Deonaidh dhuinne a Athair ghrádhaidh fuán cuin corparrdha, iondas go madh eidir lernanmandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iosa Críofd, dar faoradh, on mbeathaidh mbuaidhearthafa, & 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 accordinge to our desertes ponishe us, but mercifully chastice us with a fatherly affection, that all the world may knowe that at what tyme so ever a synner doth repent hym of his synne from the bottome of his hart, thow wylt put away his wickednes owte of thy remembrance, as thow haste promesed by thy holy Prophete.

Finally, forasmoeche 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 Jesus Christe shall appeare for our deliverance owte of this mortall lyfe ; and in the meane season, that we, not overcome by any tentations, fantasies, dreames, or illusions, may fully set our mindes

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 foghain-
teach do comhfhurtacht anbfainde ar
náduire, as gomadh vllmhuide do
bheithmaois do chaitheamh ar mbea-
thadh anamhaillibh, agas adtreighibh
Diadha fin, do mhédughadh ghlóire
hanma naomhthafa, agas do comh-
fhurtacht ar chomharfand, agas ar
mbrathar Crioifuidhe do réir do tho
ile Diadhafa. ¶ Biodh Amhluidh.

¶ Orrtha dhiadha inradha gach vair
dá dtoigeora tú aradha.

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

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

A GODLIE PRAYER TO BE SAID AT ALL TIMES.

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

V R R N A I D H T H E

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

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

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

ínn od mhaitheaffa amháin, mar an gcedna atámaoid gudghuidhe anainm do Mhic inmhuin Iofa Criofd, do Sbi orad naomhtha féin do dheonachadh dhúin, as go madh edir lind do ghnáth, bheith ag tabhairt bhuidheachais duitfe, ag fíor leanmhuin na fírinde, & ag faghail comhfhurtachta vaitfe, nar nuile dhoghruindibh, agus dhocamhlaibh, a Thighearna daignidh ar gcreideamh, & fadoidh é nifa mó, adteas, agus angrádh mar dhlighmaoid duitfe, agus dar gcomharfandaibh, na fuilung dúinn a Athair ghrádaidd, do bhriathra do dhul ní aifá 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 díolta dod dheagh tho-

N.

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

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

VRRAIDH THE.

ilfe, gidhbé ar bith ní do dheonuidhis dhuinn, a Athair ghrádhaidh na lég oraind vireafbhuidh na neitheand, nach bfeidmaoid theacht na bfeigmhuis, 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 trócaire oraind a Thighearna, agas ar ar nuile lochtaibh. Agas ar bfaicfin gurab mór na fiacha, do mhaith tufa dhuinn ar son Iofa Críofd, tabhair oraind an mhéidfin do bharr gráidh do thabhairt duitfe, agas dar gcomharfandaibh, bhí féin againd ad tathair, agas ad ceand feadhna & adtfear dídin, congaibh agad find ad lámh throcairidh, anám ar nuile bhuaidheartha, dar faoradh óna huile vrchoidibh, agas do chríchnudhadh ar mbeathadh, a numhlu, agas anonorudh hanma naomhthafa, tríd Iofa Críofd ar Dtighearna, & ar naón flanuighthoir. Biodh amhluidh.

Let us not lacke the thing, O Father, without the which we can not serve thee : but blesse ; thou so all the workes of our handes that we may have sufficient, and not to be chargeable, but rather helpfull unto others : be mercifull, O Lord, to our offences. And seing our dette is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so muche the more. Be thou our Father, our Captaine and Defender in all tentations ; holde thou us by thy 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.

VRRNAIDH THE.

idh. A Thighearna go madh gnáth
dhídean dúinn, do lámh chumhach-
tachfa, & do fgiáth díona ar ar fgiáth,
agas gomadh slanughadh dúinn do
thrócaire, agas do chaibhneas an Iofa
Críofd, do Mhac carrthanach, agas
gomadh lán teagafg dhúinn do bhria-
thra naomhthafa, agas go madh comh-
tólas, agas comhfhurtacht dúinn, do
ghráfafa, agas do Sbiorad naomhtha,
go deireadh agas andeireadh ar mbe-
athadh go himlán. Biodh Amhluidh.

¶ VRRNAIDHE IS COIR

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

¶ Créd an ní anullmhuidheand anto-
gán a tflighe? na riaghladh féin do
réir do bhriatharfa, fofgail mo tfú-
ile, agas do gheibhim tuigfe iong-
antach do ladhafa, tabhair tuigfe
dhamh, agas coimbéda mé do ladh,
Coimbédfa mé é lé mó chroidhe

N. 2.

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

O Lord, increase our faith.

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

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

VRNAIDH THE.

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 chaitheamh, go honorach diadha: go madh toil leat maille risin mo thuigfe do tfoillighadh 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 chúimhne do threorughadh, agas do dhaingniughadh, do choimhéd mfodhluma, & fós mo chroidhe do cheartughadh, do ghabhail na nglan teagafg sin lé toil thindeafnaidh, mar is imchubhaidh, iondas nach rachadh mo tfaothar andolaidh oram, do bhrith mó dhimhaoinis nó mo neamhbuidheachais ar do thioghluicibh tromdhiadhafa, gomadh toil leat fós do Sbiorad naomhtha féin do dhortadh oraind, dá

with mine whole heart.

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

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

ind, dá choimhlinadh fo .i. Sbiorad na tuigfe, agas na firinde, agas an bhreitheamhnúis, agas an ghliocais, & an ghlaineoluis, lé bfiotar mifi do dhenamh aibél, do ghabháil thoraidh an tfothair, & andochair do gheibhthear remo theagafg chugam. Iondas nach racha fin andiomhaoineas damh. Agas a Thighearna gebé haigneadh ar adtiubhra mé aire, tabhair oram fin do cai theamh, do chum na criche Diadha dlifiteanaidhe .i. tufa do thuigfin, mar Thighearna Iofa Criofd, & gomadh édir leam lán ndochas mo tflanuighe do bheith agam ad ghráfaibhfe, agas feirbhis dhíreach dhiongmhalta do dhenamh dhuit, do réir do thoile féin. Iondas gebé ní do nim dfoghlaím, gomadh adhbhur cuidighe, agas cumhanta do chum na ferbhife fin damh é, agas ar bfaicfin gur gheall tú gliocas dona daoínidh beaga vmhla, agas gur gheall tú claidh, & comh thuargaint do dhenamh ar na daoínibh 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 adressede it unto the right end : that is, to knowe thee in our Lord Jesus Christ, that I may have ful trust of salvation in thy grace, and to serve thee uprightly according to thy pleasure, so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

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

VRRAIDH THE.

adh agcedfadh, agus gur gheall tú,
 thu féin do thaifbenadh do lucht na
 gceartchroidheadh, & fós na daoine
 aingidhe neamh Dhiadha do dhal-
 ladh, ataimfe gud ghuidhe, agus gud
 ghératach, mé féin do chórughadh,
 agus do chaitheamh, anumhla fhirin-
 digh, iondas gurab í tús mfodhluma,
 mo bheith vmhal orramach ómanta
 dod chumhachtaibh Diadhafa, agus
 na dhiaidhsin dona huachtaranaibh,
 agus dona haird Thighearnaibh, do
 ordaigh tufa os mo chiond, agus go-
 madh toil leat mo croidhe dullmhadh
 go neamhchealgach, dod hon-
 orughadhfa, agus do threigean uile
 olc, agus antoile na feola, & in chuirp,
 & mé dom vllmhugadh féin, mur sin
 do dhenamh do theirbhife, fa nimmhe
 nófa staid, 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 trocaice anainm do Mhic Iosa cri-
 ofd mur do theagaisg fé féin damh ag
 radha

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.

VRRNAIDH THE.

radha Arnathairne atá ar neamh, &c.

¶ Psalm. 25.

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

¶ VRRNAIDHE IN RADHA fol thindfhnas neach a obair.

A Thighearna, agus a Dhé, agus a Athair is mó trócaire, & a Tílan-uighthoir, ódo dheonaidh tú aithne do thabhairt dúinn, obair do dhenamh, dfurtacht ar nuireasbhadha, & 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 fin, iondas go ndenand, toirbheartus 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 beseeche thee of thy grace so to blesse our labour, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be a witnesse unto us of thy bountifulnes and assistance, so that thereby we may know the fatherlie care that thou hast over us.

VRRNAIDH THE.

gciond. Tuilleadh eile a Thighearna, atamaoid gud ghér ghuidhe, ar near-tughadh led Sbiorad naomhtha, do thabhairt oraind, obair fhirindeach, gan fhallfacht gan cheilg do dhenamh fa fdaid, agus fa nimmhe inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhuin horduighe oirdheircfe, & do reachta ronaomhtha, nó do leanmhuin lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & mafa thoil leatfa a Thighearna, bifeach do bhridh do bheandaidhe féin dotheacht arar nobair, tabhair intinde dhuínn do chuidiughadh leis na daoinibh ar abfuil feidhm cuididhe, do réir na gcumhachta ina toil léd ghráfaibhfin do thabhairt duínn, 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 bfuaraðar 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, agas máfa thoil leat fínde féin dfé-
chain, agas do cheafnughadh, lé barr
bochtaine, agas vireafbhadha, nífa
mó nó do bail lé toil ar gcorp, go-
madh toil leatfa and fin a Thighearna
gan ar dtreorughadh do thuitim ane-
amhdhóchas. Acht do ghráfa do
thabhairt duínn, do thuigfin, agas dad
mhail go mbeathaidheand, agas go
naltromand tú féin do ghnath, do
bhrídh do thrócaire faoire fínd, & go
mbemaoid go foidhídeach ag feithe
amh ort, nó go dtabhra tufa fáfadh
dhúinn, ní a mháin do ghráfaibh nó
do thioghluicibh corporrdha, acht go
speisialta do tfaibhreas neamhdha nua
Sbioratalta, do chum fin dar mbrof-
nudhadh, do thabhairt mholaidh, &
mhòrbhuidheachais duitfe a Thig-
hearna, agas mur fin do ghnáth gan
gluasacht do bheith ad thrócairefe
amháin. Eífd fínd a Thighearna na
trócaire ar grádh do Mhic inmhuin
Iofa Crioífd ar Dtighearna. Amen.

8c(☆☆)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.

¶ Vrrnuidhe in radha gidhbé huair
bhus ail leat.

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

A PRAYER MADE AT THE FIRST ASSEMBLIE 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 earth, which workest all thinges
for the glorie of thy name and the comfort of thyne elect. Thow
dydst once make man ruler over all thy creatures, and placed hym
in the garden of all pleasures ; but how soone, alas, dyd he in his
felicities forget thy goodnes ! Thy people Israel, also, in their
wealth dyd evermore runne astray, abusinge thy manifold mercies ;
lyke as all fleshe continually rageth when it hath gotten libertie
and externall prosperitie.

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

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

Gidheadh a Athair inmhuin, atá do ghliocassa fuaithre red thrócaire, iondas go bfechand tú gach éntslighe, do thabhairt do chloinde féin, do chum aithne, agus tuigfe, do bhrídh 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 biodhbhoctafa ag tabhairt bhuidheachais duitfe, lé croid headhaibh úmhla, ar son gur dheon-aigh tú ar ngairm do chum do théaghaife, agus do theaghluidh, lé smachtughadh aithreamhail, ar son an dimheafa do rindeadar ar na gráfaibh do fhurail tú oraind, anam ar focrachta, agus ar fólais. Oír do beidir leatfa lé

But suche is thy wisdom adjoyned 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 howshold. Wherefore we, wretched and miserable synners, render unto thee most humble and hartie thanks, that yt hath pleased thee to call us home to thy folde by thy Fatherly correction at this present, wheras in our prosperitie and libertie we dyd neglect thy graces offered unto us. For the which negligence,

VERNAIDH THE.

ceirt bhreitheamhnus, find do thoir-
bheart, agus do thiodhlucadh, dar
nintindibh dúra damanta féin, & dar
gcroidheadhaibh cruaidhe cealgacha
cloth, anéraic an dimhefafin adubh-
ramar, agus anéraic imad ar peacadh
fuathmhur fiór ghránda oile, atáma-
oid dagra oraind féin and so a tfiadh-
nuisefe, mar do rinde tú ar mhóran
oile roinhaind. Acht cheana a Thig-
hearna atá an mhéidfin do mhaitheas
iondada, go bfaicear dhúinne gur
dhearmuid tú ar nuile peacaidh, agus
gur ghoir tú find onuile iodhulacht,
agus vrchoid ina rabhamar báite, do
chum ard admhala hanmafa, & dium-
chur chroiche éigne ar son fhirinde
do Tfoisgeilse amearg do poibleach,
ag denamh fiadhmuife lé tfaidhibhse,
agus lé teafbulaibh, agus ní fa mó léd
Mhac ionmhuin Iofa, ar gceand & ar
gcodhnach, neoch réir thindsgain tú
finde do dhenamh cofmhuil, do chum
ar mbeith cofmhuil ris an tan fhoillfi-
dheas fé é féin ina ghloir. A Thighe-
arna

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

VRRNAIDH THE.

ama, & a Dhé créid fínde féin ar abfúil tufa agfoillfiughadh na ngráffa. A Thighearna thairise maith dhuínn 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 innhuin, agus do dhaingniughadh dhuínn ar dtogha tñoruighthe ag Críofd, agus dfoillfiughadh a thoile dhuínn ní fa lia, agus nifa liá, & dar gceangal a tñirindese. Iondas go bfédam ar mbeatha do chaitheamh, & bás dfulang fa bñirinde fin, & gomadh éidir lind do bhridh oibrighe an Sbi-oraid adubhramar, cúntus do thabhairt nar gcreideamh, da gach nduine iarrfas oraind é, le caibhneas, agus lé ceart agus lé cóir, mar ataid móran a-gar nithimradh, agus ag tabhairt fgan-daile dhuínn, mar do bheithmaois nar lucht vilc imarcaidh, gomá hamhlaidh fin anois ar bfaicfin ar ndeagh-bheathaine ag Críofd, bhus éidir leó

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

VERNAIDH THE.

náire dá ngabhail fan sgandail do bhe
 irid go neimhchiontach dhúinne, &
 ambeoil do dhruid ó adhbhur na sga-
 ndaile fin. Atamaoid fós gud ghéra-
 tach a Thighearna, an coimhthionolfa
 do bheandachadh, agus do riaghladh
 do mholadh hanma naomhtha féin.
 Atamaoid fós gud ghuidhe, thú féin do
 bheith nar bfochair, agus a meafg
 do chloinde do ní tinol atainm Diad-
 ha féin, agus atamuid gud ghuidhe
 bheith abfochair, agus abfarradh, ar
 nuile bhrathar Criosduidhe ar feadh
 an domhain go himlán. Iondas go-
 madh éidir leó, agus linde do bhrídh
 bhrosnuidhe Sbioraid na firinde, gan
 féchain do chuntabhairt tfaoghalta,
 fá bheith agiarraidh honorafa amháin
 agus do ghloire, agus ag adhmholadh
 hanma naomhtha atá beanduighthe
 afaoghal na faoghal.

¶ BIODH AMHLUIDH



¶ MODH

for whose sake we beseeche thee, O Lord God, to guyde, governe,
 and prosper this our enterprise in assemblinge our Bretherne to
 prayse thy holie name. And not onely to be here present with
 us thy children according to thy promesee, but also mercifullie to
 assist thy like persecuted people, our Bretherne, gathered in all
 other places, that they and we, 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

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



† AN MAIGHISTIR.

CIA ina gcreideand tuffa, a óg-
anaigh ?

An Deiscibul.

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

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

D. Ní fhuilid gan amharus, acht ina na

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

The Master.

In whom dost thou believe, child ?

The Disciple.

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

M. The Father the son, and the Holy Ghost, are they any more
than one God ?

D. No truly although they be

FOIRCEADAL

ondia, gé táid edir dhealaidhthe adtrí pearfandaibh.

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

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

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

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

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 Críofd rena Easpul-
luibh, antan do iarr fé orra, an Soif-
gél dfoillsiudhadh dona huile chre-
atuiribh, & an Sbiorad naomh do
ghabhail chuca, agas gebé damai-
thfidis a peacaidh, go maithfeadh
sefean a peacaidh doibhfin, & gebé
dá nach maithfidis a peacaidh,
nach maitfeadh sefean a peacaidh
doibh?

D. Is mar fo thuigimfe sin .i. gur iarr
Críofd ar a Easpuluibh, agas ar a
sliocht, a thrócaire féin, agas a ghrá-
fa d'fuiril ar gach énduine, agas an
mhéid dibh do dhénadh aithridhe,
iadfan na ainmfean dfoillsiughadh
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
Mhinist'ir 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 antainmsin féin ministir ag sua fcladh na ceifdein, óir is inand é ré rágha, agus fear freasdail no frithoilte, murfin is fí a chuidsin donobairfin, freasdal bhriathar Tfoisgel Dé, agus fritholugh na Sacramuinteadh do dhenamh, do réir Thiomna naomhtha Dé, agus is ris féin amhain bheanas na peacaidh do maitheamh, lé oibriughadh a Sbioraid naomh, agus nir dheónaidh fé na cumhachta fin dfáith nó Deafpol, nó dénduine ele riamh, acht Diofa Crioisd féin amháin.

M. Créd ífuim do chreidimh mafeadh?

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

Nadhiaidh

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

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

M. What then is the sum of thy faith?

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

AN CHREIDIMH.

Nadhiaidh sin go dtainic a Mhac Iofa Criofd anuas fa faoghal, & gur choimhlion fé gach vile ní mfheadhma dar slánughadhne, & gondeach aidh fé sías ar Neamh, mur a bfuil fe ar deaflaimh an Athar, & gurab aige atá gach vile chumhachta ar neamh, agus ar talmhuin, agus go dtiucfa fé aris afsin, do dhenamh bhreitheamhnais ar an tfaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, arfon gurabé brígh, agus neart, & cumhachta Dé é, agus gurabé chuireas agcló nar croidheadhaibh na geallaidh do rindeadh dhúinn an Iofa Criofd. Agus fa dheóigh go bfuil an Eagluis ar na naomhadh, & ar na faóradh ona peacaibh, tríd thrócaire Dhé. Agus go néreocha-idh sí taréis na beathadhfa, do chum na beathadh futhaine.

M. Ané gurab lór dhúinn sin do thu-igfin, agus do chreideamh gan én ndeaghghniomh 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?

FOIRCEADAL.

amach?

D. Ní lór gan amharus.

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

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

M. Ciondas is denta dhúinn an tfeirbhis fin 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 Heagluife, fin do chongbhail, agas feirbhis, do réir mar do ghnáthaidh fiadfán do dhenamh do Dhia?

D. Adeirim

D. No, indeed.

M. What more does God require of us besides faith?

D. He requires of us to serve him with our bodies and with our hearts altogether.

M. How are we to perform this service to him; is it according to the commandments of God, or is it according as men may require of us, or according to our own will and mind?

D. According to the commandments of God he is to be served, and not according to the requirements of men, or our own mind and will.

M. Dost thou say that we are not bound to obey the commandments of men, and especially of the rulers of the church, and to serve God according as they have served him?

AN CHREIDIMH.

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

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

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

M. Créd eile an tflighe dobáil leatfado ghabhail chugad do thabhairtonora do Dhiá, acht an tflighe do ghnáthuigheadar do tfindíir romhad, agas do theagaisg an Pápa, agas

O. 3.

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

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

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

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

FOIRCEADAL.

an Eagluis ré fada dhaimfir?

D. Dobáil leamfa an tlighe atá adtiomna Dhé do leanmhuin, óir do bhí sí báite no abfolach, no ar na truaillleadh go rómhor, fa naimfir dochuaidh tharaínd, do bhrigh sha inte, agas ainbfíofa na Sagart, óir madhail lind dul adtéaghais neimhe, agas fa mbeathaid futhain is sí ar llighe dhíreach, briathra Dé deisteacht, agas a aitheanta do choimhéd.

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

D. Atáid a deith.

M. Sloind dúinn iád.

D. Is vrufa dhamfa fin, óir do fhoghlaim mé iad, affan fhitheadmhadh ca ibidíl do leabhar Exodus, antan do labhair Diá na briathrafa fiós. Is mife an Tighearna do Dhiá, neoch tug thuífa a talanb na Hegbhite: agas a teághais na daoirfe, na biódh Dee oile agad amfhiadhnaifefe. Na dena dhuit féin iomhaigh ghrafinte,

and the church taught for a long time?

D. I would desire to follow the way contained in the revelation of God, for it was dimmed, or concealed, or corrupted very much, in the time past, through the covetousness and 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, agas na dena feirbhis dóibh, oir is mise an Tighearna dó Dhiá, & is Diá edmhar mé, leanas aingidheacht na naithreach ar an gcloind, go nuige an tréas no an ceathramhadh céim no glún gheinealaidh ar an droing agambia mfuath. Agas fhoillfeochas trócaire do na miltibh don droing agambia mó ghrádl, agas choimhedas mhaitheanta. Na tabhair ainm an Tighearna do Dhiá féin a ndímhaoineas, oir gébé bhéras a ainm go dímhaoineach, ní budh neamhchiontach abfiadhnuife Dé é.

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

O. 4.

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

FOIRCEADAL.

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

AN CHREIDIMH.

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 anonóir, agas an comhghrádh dhlighid daoine féin da chele fa dara tábhail.

M. Ca mhéd aithne dhibh atá fa chéd tábhail?

D. Ataid a ceathair .i. gan dee eile do bheith againd, acht antaondia amhain, na dhiaighfin gan deilbh do dhenamh no do 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 aniarand Diá gan dee eile do bheith againd, ané go bfuil nar gcumhachtaibh dee eile do dhenamh?

D. Ní fhuil cheana, acht atá nar gcum-

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

FOIRCEADAL.

mhachtaibh a nonóir dhlighmaoid do naondia fhirindeach, dfurail ar chreatuiribh ele, agus antan do-nimaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid buidheachas na dtioghluacadh 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 íad, atamaoid ag brisfeadh na haithnefe, agus ag denamh dhee breige dhúinn féin.

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

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

M. Créd do bheir ortfa fin do rádha, agus gur ghnáthach na dealbha, & na hìomhaighe againd sna 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

AN CHREIDIMH.

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

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

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

D. A briathra féin, mar a bfuil fé aga
thaifbenadh don tfaoghal, ó bheu-
luibh a fháitheadh, agas a easpol, fa
tfeintionma, agas fa tionma nuaidh
atá ar na daingniughadh dhuinn lé
páis a Mhic Iosa Criofd ar Dtighe-
arna, agas na dhiaighfin, is deilbh
fhirindeach dhó ar mbráthair no ar
fiúr Chrístaíde, atá anamghar

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

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

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

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

FOIRCEADAL.

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

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

D. Doghoideadar na Sagairt fheach-
ranacha a naithenefe on pobul Chr-
ioistaighe, do chum na ndealbh
bfallfafa dochur mar sgáileadhaibh
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 ainbfioffach do thabha-
irt doibh anonóir na ndealbh mal-
laighe sin.

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

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

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

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

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

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

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

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

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

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

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

FOIRCEADAL.

no ar chomhradh a cheile ?

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

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

D. Goiream fin don tfeachtmhadh lá, agas dobé an lá da ngoirmaoidne diafathuirn ag cloind Ifrahél é, & a fé an la ris a ráitear Día domhnaidh againde na Crioftaidhe é.

M. Créd tug an claochlodhfin ar an lá.

D. Ar fon chlaochluidh na nidhbart, óir amhail tug Iofa Crioíd a fheoil féin, agas a fhuil na hidhbairt fhírinidh aninadh na niodhbart fcailighe no fighuralta, is mar fin tu cadh an Tfaboid fhírindeach, na fuaine futhain dúinne, lé hoffrail na hidhbhairte fin, agas is da dhearbhadh fin dúinn do claochluidh eadh an lá adubhramar romhaind.

M. Créd

what is said by one another ?

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

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

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

M. What made this change of the day ?

D. The change of the sacrifice, for as Jesus Christ gave his own flesh and blood as a true sacrifice in place of the sacrifices which were typical or figurative, so the true Sabbath is given us, as our everlasting rest, through the offering of that sacrifice, and it is in proof of that the day has been changed, as we have said.

AN CHREIDIMH.

- M. Créd í an obair is indenta dhuinn fa lóin.
- D. Ainm Dé deadarghuighe, & a tfoifgel déifteacht, agus comhnaidhe do dhenamh ó oibrightibh corparrdha, acht mun tuga égiontas oraind andénamh.
- M. Mafeadh atá cedaighthe dhuinn, oibrighe corporrdha do dhenamh fa domhnach, da rabh feidhm iomarcach no riachtanas a leas oraind maille ré hegiontas no ré huireasbhuidh.
- D. Atá sin lándearbhtha, óir is don duine do rindeadh an tfaóire da comhfhurtacht, gedheadh ní dlightear fo do thuigfin, acht ag cáfuibh speisialta.
- M. A Níad fo ceathra haitheanta na céd tábhaille bheanas ris an modh mar is intuctha a onóir féin do Día lé gach aón dlínn?
- D. Iffad gan amharus.
- M. Na fé haitheanta eile do aírimh tú, cá 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?

FOIRCEADAIL.

D. Rer gcomharrfnaibh .i. ris anóir, agas ris an orraim, agas ris an vmhlacht dhlighmaoid féin do tha bhairt dar naithribh, dar maithribh, dar nuachtaranaibh Spiratalta agas Teampuralta, agas gach aón againd féin daroile do réir aitheanta, agas thoile Dé.

M. Ané go bfoghnand duinn do choimhlínadh, agas do choimhéd na naitheantaghfa, gan gníomh no obuir do dhenamh na nadhaigh?

D. Ní lór fin amhain, acht maille ré gan gníomh do dhénamh na nadhaigh, atá dfiachaibh oraind gan smuaintiughadh, no toiliughadh na nadhaigh?

M. Agas 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 hénneach dofhiol adhaimh na haitheanta do choimhlinadh

mar

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

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

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

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

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

AN CHREIDIMH.

mar a dubhramar, acht lé Hiofa Crioí d amháin. Ní hé gurab ifna haitheantaibh atá anuireasbhuidhfe (óir atáid féin naomhtha) acht a dtruailleadh na náduire daónna, taréis peacaidh ar findfear atá anuireasbhuidh, agus anurchoid, ódtig nach bfeidmaoid na haitheanta ard bheandaighthe, úr naomhthafa do choimhliuadh.

M. Ciá maseadh choimhlinas fad in-dadfa no ar do tson?

D. An Sbiorad náomh.

M. Maseadh antán bhéras Diá an Sbiorad naomh dhuitfe, an éidir leat andfin a gcoimhlinadh go hiomlán nó go huilghe?

D. Ní héidir fós.

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

D. Is fíor fin.

M. Créd í maseadh an tflighe lé bfa-ghand tuffa flánughadh, 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 coimhlínadh an lagha no na naitheantadh.

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

M. Ciondas atá sin fírindeach?

D. Atá mar so, nach raibhe éruic eile and do ghébhadh an Tathair vaine ar son ar peacadh, acht bás, & pais a Mhic, agus nír choimhlíon énduine an lagh diadha, acht é amháin, agus ar bfulang bháis dó, tug fé beatha dhuinne lena bhás, agus ag coimhlínadh an lagha dhó is ar arfoinne do choimhlíon fé é, agus da bhrígh sin do rinde se ar fíthne ré Dhiá Athair.

M. An bfuil díachaibh ortfa buideachas do thabhairt do Dhiá dachiond sin? no gach ní ar a mbia téidhm diarraidh air?

D. Atá go deimhin, agus doním sin amghnáth vrnaidhibh.

M. Cia ré ndenand tú hurmaidhe?

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 Críofd ar Dtighearna.

M. Nach dena tú vrnaidhe ré Muire Oígh Mathair Iofa, agas ré hainglibh, agas ré heafpalaibh Dé, agas ré naomhaibh?

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

M. Atá tuffa marfin ag tarcaifne ar mhuire, & ar ainglibh, & ar naomhaibh, ar son nach iarrand tú orra, guidhe do dhenamh ré Diá ar do tson.

D. Ní fhuilim, agas dobo leasg leam tarcaifne do dhenamh orra, óir atáid beandaighthe ó Dhiá, gedheadh ní bheanand doibh offic Chríofd do ghabhail chuca, & ní bheanand rinde fin do thabhairt doibh.

M. Nach gabhand Críofd impidhe a Mhathar oruinne dar faóradh?

D. Ní fhuil impighe no aidhneas díachaibh uirrefe no ar chreatuir eile do thabhairt ar Dhiá darfaóra

P. 2.

of his son Jesus Christ our Lord.

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

FOIRCEADAL

dhne, acht ar Chríofd amhain, agas
nir 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, agas do Muire ?

D. Onoir ífmó fhedaimfe do thabha-
irt doibh. Diá dághmoladh ar fon
a dtogha, agas a faorrtha dá ghrá-
fuibh, agas da throcaire féin, anuair
nar thuilleadar, acht damnadh, &
na dhiaigh sin a ndeaghbheatha do
leanmhuin mar is áil lé Diá a ghrá-
sta féin do dhórtadh orra.

M. Créd ele dhénas tú red pátrun no
red naomh duthaidh, nach guidhe-
and tú é mar do rindeadar do tfin-
dsir romhad ?

D. Ní ghuidhim fós, & is feachrán do
bhí ar mo tfindearaibh, dodhíth
eoluis an Scriptuir dhiadha, óir mu
na bheith ainbfios orra, nibhiadh pá-
trún ele aca acht Críofd, oir is va-
idhefin atá ar nainm againd, Crío-
staighe

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? no aní do thoil an crábhudh do fgrios 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 Crioftaighe ele, crábhadh do chumhdach, agus vrmaidhe do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neisteacht, 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 tfindíir ag breathnughadh gurab gliocca thu féin ina iadfan 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?

FOIRCEADAL

D. Ní fhuil gliocas indamfa no an duine ele, acht mar is toil lé Dáa a thioghlaice féin do róind ar gach aón do nadhamchloind, agas ní ní nuá do báil leam do chuma, acht an riaghail agas an tordughadh vrrn-aidhe do fhágamh ar Slánuight-hoir Iofa againd, sin do leanmhuin, agas do ghnáthughadh fa cháno in a dtuigmaoid féin é do réir riaghla an Sgriobtuir dhiadha.

M. Cait a bfuil an riaghail vrrnaidhe sin cumtha fa Scriphtuir.

D. Sa feseadh Caibidil do Tfoisgel Matha lé beul Iofa Criofd féin, ag tabhairt foirme vrrnaidhe da eafpolaibh, aga radhá riú a nguidhe do dhénamh marfo, ar Nathairne atá ar neamh, &c.

M. An lór dhúinn ar nurrnaidhe do ghnáthughadh marfin, gan feirbhis ele do dhenamh do Dhiá, acht ar nguidhe féin amhain?

D. Ní lór.

M. Cred ele do bharr ar sin ata dfa-chuibh

D. There is no wisdom in me or in any other man, save as God wills to impart his gift to each one of Adam's race, and it is no new thing I would desire to follow, but the rule and method of prayer which our Saviour Jesus has left with us, that we might follow it, and practise it in that language in which we understand it according to the rule of the Holy Scripture.

M. Where is that rule of prayer set forth in Scripture?

D. In the sixth chapter of the Gospel of Matthew, by the mouth of Jesus Christ himself, giving a form of prayer to his apostles, saying to them to pray thus, Our Father which art in heaven, &c.

M. Is it enough for us to practise praying in this manner, without doing any other service to God, but our prayer alone?

D. No.

M. What else besides this are we bound to do?

AN CHREIDIMH.

chaibh oraind?

D. Aitheanta Dé do choimhlinadh go feadh ar gcumhachta, agus na Sacramuinte naomhtha do ghnáthughadh an Eaglais Dé, mar tfélaibh agus mar tfuaithentaifailbh ar flánuighe.

M. Ca mhéd Sacramuint atáid an Eaglais Chríofd ar Dtighearna.

D. Atáid dá Tfacramuint, Baiftheadh agus Suiper an Tighearna.

M. Caidhé na cuig Sacramuinte ele do ghnáthuigheadh againd roimhe fo?

D. Ní cóir Sacramuint do rádh riúfín do réir an Scriptuir, ge do chumadar daóine, mar Tfacramuintibh íad, & ós féladha flánuighe na Sacramuinte, ní dhligheand én neach agcuma acht Diá féin, neoch iflé cumhachtaibh a Sbicraid, oibrigh-eas flanughadh chloinde hádhaimh na gcroidheadhaibh, antan ghabhaid fad.

M. Créd í ciall Tfacramuinte an Bha-

P. 4.

D. To keep the commandments of God perfectly so far as in our power, and to observe the holy sacraments in the church of God, as seals and signs of our salvation.

M. How many sacraments are in the church of Christ our Lord.

D. There are two Sacraments, Baptism and the Lord's supper.

M. What are the other five Sacraments which were observed by us heretofore.

D. We should not call these Sacraments according to the Scriptures, although men observed them as Sacraments, and as the Sacraments are seals of salvation, no one has any right to appoint them but God, who by the power of his Spirit works salvation in the hearts of men when they are received by them.

M. What is the meaning of the Sacrament of Baptism?

FOIRCEADAL

istidh?

D. Is inand ciall dó againde na Críostaighe, agus an chiall do bhí ag teascadh timchill ris a ráitear circuncisio fa tfeintiomna .i. glanadh ó pheacadh do béarar dúinn and.

M. An and fa nuisce atá an bhrighfin na daóine baistear les do ghlanadh ó peacadh?

D. Ní hand, acht Sbiorad Dé oibrigheas, glanadh no maitheamhnas na peacadh agcroidheaghaibh na ndaóine, chuireas an fuaitheantas naomhthasa impa, nó ghabhas chuca é, & ifé ciall nó fuim an Bhaistidh fo fios .i. go nglantar iná Bhaisteadh gach Críoslaidhe lé fuil Iosa Críofd, nó lé bhrigh dhórtaigh a fhóla, agus nadhiaighfin go bfuil dñiachaibh oraind, ar naithbhreith do thuigfin, agus beatha bheandaighthe naomhtha nuaghlan do gháthughadh ofin fuas.

M. An bfuil ceadaignthe do mhnáibh baisteadh do dhénamh deagla

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

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

bháis dfaghail go luath don chloind bhig?

D. Ní fhuil gan amharas, óir atá toirmisce do mhnáibh briathra Dé do tfearmóin, agus ní dleaghar na Sacramuinte do fhreastal acht le Searmoin bhriathar Ndé, agus mar sin ní cóir do mhnáibh baisteadh do dhenamh.

M. Créd ele dá ndeachadh an leanamh dég gan Bhaisteadh, nach baoghlach dhó adhamnadh ar fon bheith gan Bhaisteadh dhó?

D. Ní baoghlach, óir dá ngearra Diá a Tfaoghal, & é ar dteacht do tliocht Chríostaighe dheagh chreidmigh, agus rún vmhla do ghabhail an Bhaistigh aca dhó, ní fhuil cuntabhairt dhamanta andsin, gidheadh ní cóir gan a Bhaisteadh da fine Diá a tfaoghal nó gomadh intuctha do chum na Heagluife é.

M. Créd í anacmhaind is cóir do bheith ag denamh an Bhaistigh.

D. Briathra 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 Ministir, & gan na neithe ele do gnáthuigheadh roimheo fa Ne agluis papanaidh do bheith aige.

M. Créd do bhéir ortfa sin do rágha?

D. Do bheir cheana, gun fundamuint nó bun aig na Papanachaibh na modh Baistidh féin, óir ní fhédaid anós Baistidh atá aca do chumhdach lé Scriobhtuir diadha, agas ní na gcanóin choimhidigh nach dtuigeand anpobul dlighthear a fhreastal, acht fa chanóin choitchind thuigfeas an coimhthínol go huilliche.

M. Créd da ngoireand tú Suiper an Tighearna.

D. Goirem sin do Tfacramuint chuirp, agas fhola Iofa Críofd.

M. Ciondas is coir sin do fhreasdal no do chaitheamh no créd an chiall atá ag an Tfacramuint sin.

D. An modh freastail is cóir dobheith ar an Tfacramuintfe ata sin follus fa sefeadh Caibidil fíthead do Tfoisceul Matha fa gceathramhadh Caibidil dég do Tfoisceul 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,

AN CHREIDIMH.

dara Caibidil tar fhithid do Tfoifcel Iúcais, agus fa naon Chaibidil dég don chéd Ebifil do fcriobh Pól do chum na Geórintach.

M. Nach é fin an modh bhudh gnáthach fa naifreand?

D. Ní hé go dearbh, óir atáid go díreach anadhaidh a chéile, nós freastaíl na Sacramuintese do reir Chríofd, agus na fuibhíseul, agus na neaspal, & nós anaifrind Papanaidh.

M. Ciondas ele is cóir an Tfacramuintse do fhreastal?

D. Lé haran agus lé fíon do réir mar atá orduighthe ína Caibidilibh adubhramar romhaind.

M. An bfuil antaranfín, & an fíon acht mar gach aran ele no gach fíon ele?

D. Ní hinand doibhfin, óir is aran naomhtha, agus fíon naomhtha taréis ambeandaighthe íad, agus ní claochloightheair substaint anarain no an fhíona, gedheadh goirtheair corp Críofd, agus fuil Chríofd dibh go dingmhalta, óir is í náduir na

in the twenty second chapter of the Gospel of Luke, and in the eleventh chapter of the first epistle of Paul to the Corinthians.

M. Is not that the mode that was usual in the mass?

D. No indeed, for they are directly opposed to each other, the mode of administering this Sacrament according to Christ, and the evangelists, and the apostles, and the mode followed in the Popish mass.

M. How then should this Sacrament be administered?

D. With bread and wine as ordered in the chapters we have mentioned already.

M. Are this bread and this wine just like any other bread and wine?

D. No, for after they are blessed they are holy bread and holy wine, but the substance of the bread and of the wine is not changed, yet they are called the body of Christ and the blood of Christ truly, for it is the nature of Sacraments that

FOIRCEADAL

Sacramuinteadh ainm an neithe darab Sacramuinteadh a fad do bheith orra.

M. Ané nach bfuil fuil agus feoil Chriofd andfin mar rug anógh é, & mar do césfadh go corporrdha é.

D. Ní fhuil fé mar fin and, óir atá fe go corporrdha 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 dhuinne rena caitheamh?

D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramuint go diongmhalta, fa modh inar orduigh Iofa ar Dtighearna dhúinn, caithmaoid, agus ólmaoid feoil, agus fuil Chriofd go spioratalta, agus beathaighthe ar nanmanda lé corp, & lé fuil Iofa Criofo do chum na beathadh futhaine, & ní hand fanaran naomhthafa, is in iarrata dhúinn an slanughadh 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 flanuighthoir
 -Iofa ar deaflaimh a Athar, anglóir
 tfuthain, dófan maille ris an
 Athair neamhdha neamh-
 meafarrdha, agus ris an
 Sbiorad neartmhar
 naomh, biodh gach
 vile orrain, agus
 onóir a saog-
 hal na saoghal.
 ¶ Amen.



¶ ALTACHADH RO- imh bhíadh

A Táid na huile, ag feitheamh ar do
 fhreastalsa, a Dhé & a Thighear-
 na, dfaghail bheathadh odlaimhfe fa
 naimfir imchubhaidh. Is tuffa thoir-
 bhreas ambeatha dhóibh, agus ifiadfan
 chruindigheas í, agus lé foscladh 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.

ALTACHADH.

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

¶ BIODH AMHLVIDH.

¶ Altachadh taréis bhídh.

DEnadh gach vile chinelach ar
Dtighearna Diá dadhmoladh,
denadh fós gach vile phobul sólas, &
fubhachas ag ardmheas, agas ardmho-
ladh a thrócaire. Oír atá a chaibhneas
agas a ghrádh aithreamhail ar na dhor-
tadh go faidhbhir oraind, & mairidh
a fhírinde tré bhíoth fíor.
Ar Nathairne atá ar néamh &c.

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

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

So be it.

GRACE AFTER MEALS.

Let all nations magnify the Lord : let all the people rejoice in
praising and extolling his great mercies. For his fatherly kind-
ness 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 ele roimh proind.

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 tríd
Iosa Críofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachadh taréis proinde.

G Lóir ag moladh, agas mór onóir
duitfe a Athair vile chumhach
taigh. Neoch dod mhaitheas neamh-
meaffarrdha do chruthaidh duine do
reir fhioghra féin, & do chosfmhuluis,
neoch fós do bheathaigh é, agas atá
gach énlá ag beathughadh gach vile

ANOTHER GRACE BEFORE MEALS.

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

GRACE AFTER MEALS.

Glory, praise, and honour, be unto thee, most merciful and
omnipotent Father, who of thine infinite goodness hast created
man in Thine own image and similitude, who also hast fed and
daily feedest

ALTACHADH.

bheó chreatuir lédláimh is truime toir
bheartus, deonaigh dhúinne mar do
oilis ar gcuirp thruaillighe les an mbe-
athaigh chorporrdhafa, go ma hamh-
luidhfin is toil leat ar nanmāda dolin-
adh, do thuigfe fhoirfi bhriathar mbéo
do Mhic inmhuin Iofa Criofd, da dti-
ubhram glóir moladh, agas onóir an-
ois, agas tré bhioth síor.

Biodh Amhluidh. Ar Natharne, &c.

¶ Altachadh ele roimh proind.

A Dhé bhithbhuaín, agas a Athair
Iofa Criofd ar Dtighearna mar
tugais toradh na talmhan, agas én lai-
the anaiér, agas eifg na fairrge, do
bheathughadh na hadhamhchloinde
agas fós tugais aithne dodchloind fé-
in, le beul teaspal naomhtha, na tiogh
laice fin do ghabhail, & buidheachas
do thabhairt dá gciond, óir atá gach
ní glan don ghlan, & ar na naomhadh
léd bhriathraibhfe, agas lé hurrnaghe,
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,
dágghmoladh hanna naomhthafa tríd
Iofa Críofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachach ele taréis Bhídh.

DIá na glóire, agus na gnáth síth-
chaine, an tí do chruthaidh, agus
do tfáor, agus do bheathaigh anois
find, goma beandaighthe é tré bhioth
fiór. ¶ Biodh Amhluidh.

DIá do choimbéd a Eagluife go
huilighe: Dá do chomhfhur-
tacht na ndaoíne atá gan chomhfhur-
tacht aca: A Thighearna médaigh ar
gcreidimh: a Thighearna ar grádh
Críofd do Mhic dena trócaire ar na
cinelaibh, & ar na poibleachaibh, aga
bfuil do Tfoisceul aga fhoillfiughadh
go firindeach, 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

BEANDVGHADH

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

¶ MODH BEANDA-

ighthe luinge ag dul diondfa
idhe na fairrge.

¶ Abradh aón do chách marfo .I. an Stlradóir.
Beandaighidh ar long.

¶ Fregra cháich.

Go mbeandaighe Diá Athair í.

¶ An Stiú.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe Iosa Críofd í.

¶ An Stiú.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe an Sbiorad naomh í.

¶ An Stiú.

Créd is eagail libh is Dia Athair libh ?

¶ Freg.

Ní heagal éin ní.

¶ An Stiú.

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

Our Father which art in &c.

THE MANNER OF BLESSING A SHIP ON GOING TO SEA.

Let one of the crew say thus .I. The Steersman. Bless our ship.
The rest respond, may God the Father bless her. The Steersman.
Bless our ship. Response. May Jesus Christ bless her. The
Steersman. Bless our ship. Response. May the Holy Spirit
bless her. The Steersman. What do ye fear and that God the
Father is with you ? Response. We fear nothing.

L V I N G E.

¶ An Stiù.

Créd is eagail libh is Diá an Mac libh.

¶ Freg.

Ní heagail é nì.

¶ An Stiù.

Créd is eagail libh is Dia an Sbiorad naomh libh ?

¶ Freg.

Ní heagail é nì.

¶ An Stiù.

¶ Diá Athair vile chumhachtach ar grádh a Mhic Iofa Críofd, lé comhfhurtacht an Sbioraid naomh, antaondia tug Cland Ifrahél tríd an muir ruaigh go mírbhuileach, agas tug Iónás adtír ambroind an mhíl mhóir & tug Pól easpol, agas a long gona foirind ó onfadh iomarcach, agas ó dheartan doininde, dar faóradhne, agas dar fé nadh, agas dar mbeandughadh, & dar mbreith lé fén, agas lé foinind, agas lé fólas do chum chuain, agas chaluidh do réir a thoile diadha féin. An nì la rrmoid air ag rádha. Ar Nathairne atá ar neamh &c. Abradh cach vile.

¶ Biodh Amhluidh.

Q. 2.

The Steersman. What do ye fear, and that God the Son is with you. Response. We fear nothing. The Steersman. What do ye fear and that God the Holy Spirit is with you? Reponse. We fear nothing. The Steersman. May the Almighty God for the sake of his Son Jesus Christ, through the comfort of the Holy Ghost, the one God who brought the children of Israel through the Red Sea miraculously, and brought Jonah to land out of the whale's belly, and brought the apostle Paul, and his ship, with the crew, out of the great tempest, and out of the fierce storm, save us, and sanctify us, and bless us, and carry us on with quiet, and favouring winds, and comfort, over the sea, and in to the harbour, according to his own good will. Which thing we desire from him saying, Our Father which art in heaven, &c. Let all the rest say, So be it.

¶ AN PAIDEAR AME
adarthacht dhána.

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

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

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

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

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

THE PATER IN METRE.

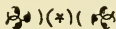
Our Father which art in heaven
Since it is my delight to entreat thee
Such being my life and my health
Blessed O King be thy name,
In it is happiness and peace,
Without misery or want for ever,
Let thy kingdom and government come
Let thy right be extended over others.
Let thy will be done by us
On earth by every creature thou hast made
As is done by the angels who are spirits
Above in the heaven of God in truth.
Life for the soul and the body
Since so it is that thou art merciful to us,
Our daily bread each day
Give us without stint or delay
Those debts which we owe to thee
Forgive us, without exacting them always,
Forgive to us all our sins.

AN PAIDEAR.

Amháil mhaithmaoid féin do chách.

O thrén ar namhad a Ri,
Dén coimheud is dín dod tllíocht,
Bí anadhaigh ambuadhridh lín,
Is na léig find ar aníocht.

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



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

¶ LEITHSGEL LAGH
amhail.

A Tá a fhios agamfa, go ndénad daoine cúirialta édtroma, fgeige agas fochuidmheadh, fanamhad fan tfaóthar mbeagfa, ar son gan fnas fileadh do bheith ar na briathraibh, agas gan chruás do bheith ifna foclaibh, agas matá vireafbhuidh fhoclorachta no chearta scribhtha, nó litre aninadh litre na leabharfa, nfhingnadh fin do bheith amhluidh, ar son nach raibhe énfhocal gaoidhelce ag fe ar bhuailte an chló, acht do thuairim no do bharamhail an cló do chur fiós. Agas atá fós a dheirbhfios agam, go ndénaid na Papanagh, agas go speisialta na sean Tfagairt scaiteacha, fgeth ascandaile amadhaigh féin, agas gurab míchlu, agas mafla mó luaidhidheacht vathadh arfon mhoibre, gedheadh nimefde fin, agas adeirim do réir póil, da ndenaind toil na ndaoine nachar shearbhonta dileas do Chríofd mé, agas fós ní mefte an fhirinde

A LAWFUL APOLOGY.

I know well that ingenious, careless men will ridicule and laugh at, and mock this little work because that the language wants the polish of the poets, and because the words want force; and if there be a defect in the words used, or in the mode of writing them, or if one letter be substituted for another in this book, this is not to be wondered at, as the printer had not one word of Gaelic, but printed by chance or by guess. And I know full well that the Papists, and especially the old abusive priests will vomit scandal against myself, and that my reward from them for my work will be defamation and reproach, but I am not the worse of that, and I say as Paul said, that if I do the will of men I am not a faithful servant to Christ, and farther the truth does not suf-

LEITHSGEL LAGHAMHAIL.

rinde na daóithe dá dimoladh, agus
 murtá arún agam cuidiughadh les
 na Críostaidhibh simplidhe ghébhas
 mo dheaghthoil 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 nur-
 choidefean ar fad mo bheathadh go
 himlan, oír ní dheachaidh fáith nó
 easbal no Mac Dé féin as, gan toibhe-
 im dfaghail óna fagartaibh, agus ó
 naimhdibh na firinde, gedheadh ru-
 gadar buaidh lé fóighide, tre chumh-
 achtaibh Dé, do naondia fhírindeach
 fin adtrí pearfandaibh .i. An Tathair
 trén trócaireach, agus an Mac mai-
 feach mírbhuileach, agus an Sbio
 rad neartmhar náomh, biodh
 gach vile orraim onóir a-
 gas ardghlóir anois &
 a faoghal na fao-
 ghal. Amen.

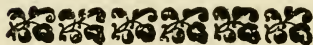
Q. 4.

fer by the reproaches of the wicked, and as it is my purpose to aid plain Christians who receive my good will with pleasure, and who will not reproach me with my defects, so also on the other hand, it is far from my wish to provoke abuse from Papists in always speaking and always writing the truth and in always pointing out their errors so long as I live; for neither prophet, nor apostle, nor even the Son of God himself escaped abuse from the priests, and from the enemies of the truth, yet they overcame by patience, through the power of God. To the one God in three persons, viz., the powerful, merciful Father, and the fair, marvellous Son, and the powerful, Holy Spirit, be all praise, honour, and glory, now and for ever, Amen.

¶ R A N D.

¶ Maírg darab foirbh an faoghal,
A mhoirnd is maírg do ghébhadh
Dambé ar frían ris an faoghal,
Baoghal riar Dé gan denamh.

¶ Do chuir don chroindfa an chíogha
fondfa díona vm fhuil ébha.



DO C R I O -

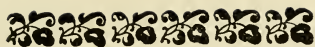
C H N V I G H E A D H A N
leabhrán beag so, lé Heafbug Indse-
adh gall, an .24. lá do Mhi Aprile fa
seachtmhadh bliadhain tar thri fithid
agas ar chuig céd, agas ar Mhíle bliad-
háin dandaladh ar Dtighearna Iosa
Crióf. Sa gcuigeadh bliadháin tar
fhithid do Ríge na Ríoghna ro chu-
mhachtaighe M A R I E Banríghan
na Halban.

¶ GRAS Dé is na thós atámuíd
N I 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.



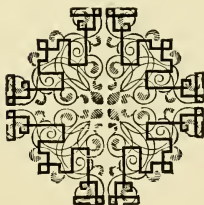
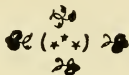
DO BVAILE

ADH SO AG CLO AN

DVN EDIN LE RO-

IBEART LEKPREVIK

24. APRILIS. 1567.



Printed at Edinburgh by Robert Lekprevik
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CORRECTIONS.

Page 1, line 9, English, *after* 'increased' *insert*, 'in him.'

Page 6, line 11, *for* 'aòn,' *read* 'aón.'

Page 13, line 15, *for* 'mhòr,' *read* 'mhór.'

Page 18, line 8, *for* 'dhas,' *read* 'dhao.'

Page 36, line 4, *for* 'isè,' *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* 'chuimhori-' *read* 'chuimhni.'

Page 61, line 7, *for* 'neach,' *read* 'reach.'

Page 70, last line, *for* 'is,' *read* 'in.'

Page 108, last line, *for* 't'habhairt,' *read* 'thabhairt.'