

JOH. STORY

THE

Church Catechism.

EXPLAIN'D

By Way of

Question and Answer;

And Confirm'd b,

Scripture Proofs :

Collected by JOHN LEWIS, Minister
of Margate in Kent.

And Render'd into Irish by JOHN RICHARDSON,
Minister of Belturbet in Ireland, Chaplain to His
Grace James Duke of ORMOND, and St. George
Lord Bishop of Clogher. 1712.

Catechism na Beaglaife.

MINIGHTHE,

Ar Mhodh.

Cheiste agus Freagra, &c.

Do comhchruingheadh ré Séon Leomhais, &c.

Agus do cuireadh a Ngaoidheilg,

Ré Séon Ríochadson Mhínyteir Oheiltumbet
a Meirinn, 7 Seiplin dá Gráif Seumas Órce
Orionáin, 7 do St Seomra Caybac hIocá

London, Printed by E. Everingham, at the seven Stars in Ave-Ma-
ry-Lane. near Ludgate. 1712.

21 LUNNDAIN, 21 na éua a geló né O Che-
mangam, 65 na réif Reil a Spáid-Abbe
Máirid. 1712.

T O

Robert Nelson, Esq;

HONOURED SIR,

THE Design of Publishing this Explication of our Church Catechism in Irish is, That such as speak that Language, may thereby be Accommodated with proper Means of attaining to the necessary Knowledge of the Principles of Religion.

It is manifest, that such Books are much wanting; and it can hardly be denied, but that the fittest Method of Instructing that, as well as any other Nation, and Converting them from their Errors, is to propose the saving Truths of Religion to them, in their Native Language;

iv The Dedication.

That being the Language only understood by some, and most acceptable to all of them. I was apprehensive nevertheless, when this Work was begun, That it would meet with some Discouragement and Opposition: But, I resolved to proceed in it, hoping that God would raise up Friends to so well meant an Undertaking. And it is no small Comfort to me, that I have not failed of my Expectation; for ever since I applied to you, and you were fully apprized of the Design, you have Supported me in my greatest Difficulties, and have also Engaged many Worthy Persons to Espouse it, by whose Favour and Assistance, in conjunction with yours, it is hop'd, that it may be brought to a prosperous Issue.

All the Return that I can make,
is gratefully to acknowledge your Kind-
ness,

The Dedication. v

ness; and to beseech Almighty God (who hath given you Grace, to be so bright an Example of Primitive Piety and Charity, and so Zealous an Instrument of Propagating the Gospel in Foreign Parts, and of Promoting Christian Knowledge in these Kingdoms) to bless you with a Long and Happy Life here, and Eternal Felicity hereafter. I remain, with great Respect and Esteem,

Honoured SIR,

Your most Obedient,

and much Obliged Servant,

John RICHARDSON.

THE
Church Catechism.
EXPLAINED,

By Way of
Question and Answer, &c.

PART I.
The Christian Covenant.

SECT. I.

Of the Benefits of Baptism; Or, the Mercies afforded on God's Part.

Quest. **W**hat is your Name?

Ans. **N.** or **M.**

Q. What do you call this Name which you answer by?

A. I call it my Christian Name.

Q. Why do you call it your Christian Name?

A. Because it was given me when I was made a Christian.

Q. Why are you here ask'd this Name?

Catecism na Heaglaise.
MINIGHTHE,

Ar Mhedh

Cheiste 7 Fbreagra, 7c.

C U I D I.

An Conradh Criódaighe.

R O I N I.

*Do thairbheadha an Bhaistigh, no do na tro-
caircadha faghtar do thaobh De ann.*

Ceist. **C** Réad é hainm?

Fregra. N. nó 21.

C. God goim do hainm, dá bfregra.

F. Goim de mainm Criódaige.

C. God é an fá, fá ngoim hainm Crió-
daige de?

F. Fá mar do tugad sam é, an tan do fin-
ngó Criódaige bíom.

C. God me a bplannagóer an tainm
bíot an go?

A. To put me in mind of the Faith I profess'd, and the Vows that I made at my Baptism, when this Name was given me.

Q. Who gave you this Name?

A. My God-fathers and God-mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why did your God-fathers and God-mothers give you your Christian Name?

A. Because they presented me to my Baptism, and gave Security to the Church for my Christian Education.

Q. What are the Privileges you receive by being Baptiz'd?

A. I am thereby *Made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.*

Q. Why are you said to be *made* a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven?

A. Because I was not so born, but *made* so by Baptism.

Q. How do you prove this by Scripture?

Eph. 2. 3. And were by Nature the Children of Wrath.

John 1. 12, 13. As many as received him, to them gave he Power [Privilege] to become the Sons of God, who were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

John 3. 5, 6. Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh.

Q. What

F. Cham an Chreidim do adimh mē, 7 na 2hóide do tug mē a nam mo bairtigh, an tan do tugad an tainmfe dām, do cum am coimne.

C. Cé tug an tainmfe dhē?

F. 2ho Dhia-aicre 7 mo Dhia-máicre aī mo bairtē, aī a ndēamhāō mē mo ball do Chrióg, mo lēnāō dhē, 7 moighe níggē Neime.

C. 2od hme a dtugadān do Dhia-aicre 7 do Dhia-máicre hainm Criógdaige dhē?

F. Fá mān do tairdriodān cum mo bairtigh mē, 7 mān dtugadān baīhē do nēaglāy, mē mo tādāt yuāy mūr Chriógdaide.

C. 2od iād na Driimlēide do gēib tū lē beit bairtigh?

F. Lēy atāim dhēanta mo ball do Chrióg, mo lēnāō dhē, 7 moighe níggē Neime.

C. 2od hme a máitior go bhēil tū dhēanta do ball do Chrióg, do lēnāō dhē, 7 doighe níggē Neime?

F. Fá nāc ar gēineō mūr yīn mē, aī go ndēamhāō amlāō mē lē bairtē.

C. Cionāy éruācāigir go lē yemobēhē?

F. Lē Ep. 2. 3. 2lgay bāmar ó nāōhē ar gēloīh feirge.

Coim 1. 12, 13. 2ln mēib do gāb cūca ē, tug yē eumāya [pīmeilēib] dāib beit na gēloīh ag Dia, nāc bhēil ar na ngeineimān ó fhēil, nā ó toil na colna, nā ó toil fhēil, aī ó dia.

Coim 3. 5, 6. 2huna nāib nēc ar na gēineimān, ó hēige 7 óh yriomāid, nī hēidur lēy dūt a yteō a níggē dhē; an nī atā ar na gēineimān, ó nēoil, y feoil ē.

Q. What is it to be a *Member of Christ* ?

A. 'Tis to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. Why is a Member of Christ's Church, said to be a *Member of Christ* ?

A. Because the Church is call'd the *Body* of Christ ; and Christ is call'd the *Head* of that *Body*.

Q. Where 'is the Church call'd the *Body* of Christ ; and Christ the *Head* of the Church ?

A. In *Eph. 1. 22, 23. The Church, which is his Body.*

Eph. 5. 23. Christ is the Head of the Church.

Q. How do you prove, that by Baptism you are made a Member of Christ's Church ?

A. Because Christ appointed, and his Apostles always used Baptism as the way of Admittance into the Church.

Q. What is it to be the *Child of God* ?

A. 'Tis to be one whom God in an especial Manner loves, as a Father does his Child.

Q. Why are you first said to be a *Member of Christ*, and then a *Child of God* ?

A. Because 'tis thro' Christ that I am made a *Child of God*.

Q. How do you prove from Scripture, that by Baptism you are made a *Child of God* ?

A. From *Rom. 8. 15. Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

Gal. 3. 26, 27. Ye are all the Children of God by Faith in Christ Jesus: For as many of

C. God ē yin, beic̄ na ball do Chriógod?

F. Iy ē yin, beic̄ na ball dezlair Chriógod, 7 leir yin beic̄ engailte lé Criógod mur ar seē.

C. God hme a náictior ball dezlair Chriógod, beic̄ na ball do Chriógod fēin?

F. Fá mur goictior corp Chriógod do nezlair; agus go goictior eē an corp yin do Chriógod.

C. Calt a goictior corp Chriógod do nezlair; 7 eē na hezlair do Chriógod?

F. Eph. 1. 22, 23. Do nezlair, noc̄ ata na corp aige.

Eph. 5. 23. Ay ē Criógod eē na hezlair.

C. Cionar euctaigim, go noictior lé ball do ball dezlair Chriógod diot?

F. Fá mar dónduig Criógod, 7 go noictior a árdail uáid a gnát do baictes̄ mar eylige glacaid a yteac̄ ya nezlair.

C. God ē yin beic̄ na lenab dē?

F. Iy ē beic̄ nōn a gnáctior dia ar nob rreialta, mar gnáctior at̄ a lenab fēin.

C. God ē an tádbar fá goictior ball do Chriógod diot a gceadóir, 7 ian yin a r̄y lenab dē?

F. Fá mar iy trē Chriógod do nit̄ lenab dē diom.

C. Cionar euctaigim lé ygoictior go beir̄ dēanta do lenam dē lé baictes̄?

F. Lé Rom. 8. 15. Do ḡ b̄ad̄ euctaib at̄ na cloit̄, trē a goictior abba, at̄an.

Gal. 3. 26, 27. Tá r̄ib̄ r̄le mhur gclon̄ ag dia, trē epreoḡin a Nioya Criógod: Oir̄

you as have been baptized into Christ, have put on Christ.

Q. What is it to be an Inheritor of the Kingdom of Heaven?

A. 'Tis to be so by Promise, so that I may surely, by leading a Christian Life, have the Possession of an eternal Inheritance.

Q. How is this proved by Scripture?

A. From Luke 2 32 Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom. Rom 8 16, 17. We are the Children of God: and if Children, then Heirs; Heirs of God and Joint heirs with Christ. 1 Joh. 2. 25. And this is the Promise that he hath promised us, even eternal Life.

S E C T. II.

Of the Vow of Baptism: Or, the Conditions required on our Part.

Q. YOU have told me what Privileges you have by being baptiz'd; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me, when I was baptized.

Q. What did your God-fathers and God-mothers then say for you?

A. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the pomps and vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith.
AND

an mheid agais do bairteas a gheioib, do
easraibh Crioib amaib.

C. God e yin, beic na oighe an nigehe
Neime?

F. Al ye beic amlaib yin tne gellamain, an
nab go bhfeadh, go deibta tne beata
Chrioibdaige do caitem, yeib oighefa
yioirde do beic agam.

C. Cionas eimtaighin go le yghioirde?

F. Al yue. 12. 32. Na biob eglia ont a
tneib big, oin y i toil bur Macan, an nige
do thabht iobib Rom. 8. 16. 17. Y yine
elañ de: aguy may elañ y oighebe for yin:
oighe do Dia, 7 coimighe do Chrioib.
1 Cor. 2. 25. Algy yē go an gellam do
gell ye duiñ, cadon, an beca yioirde.

R O I N N. II.

*Do mboide an bhastigb: no, do na connarthaibh
ata riachdanach Dhar ttaoibhne.*

C. **D**in y tū dām god iad na pribileidēca
atā agad le beic bairte: eī nach
bfeadh a gedill?

F. Feadam, muna gcoimlionas me na gellam-
na do nige an mo yon an tan do bairteas
me.

C. Go do nigeas do dhia-aite 7 do dhia-
huite an tan yin an do yonra?

F. Do gelladair 7 do moioigidior tni nerte
an mainm: Al geadhair, go ndultsam don
Diabal, 7 da oibib hle, do poimpib agay do
diomoinyais an tyegeil inograyemalye, 7
do gab hle ammanab ppeaca na colra. An
dara hū, go geyoidim gab hle geyogal an
eiseidim

And thirdly, That I should keep God's holy will and Commandments, and walk in the same all the days of my Life.

Q. What is it that you here promise to renounce ?

A. I promise to renounce the three spiritual Enemies to my present and future Happiness ; which are the Devil, the World, and the Flesh.

Q. What is it to renounce them ?

A. 'Tis inwardly to hate, and actually to reject them, so as *not to follow, or to be led by them.*

Q. What mean you by the Word *Devil* ?

A. By that general Word the *Devil*, is meant all the fall'n Angels who are under their Prince, combin'd for our Ruine.

Q. What is meant by renouncing him ?

A. The refusing all Familiarity and Contracts with the Devil, whereof Witches, Conjurers, and such as resort to them, are guilty.

Q. What is meant by the *Works* of the Devil ?

A. All Sin ; particularly those Sins, which the Devil himself, is especially charg'd with ; such as Murder, Cruelty and Malice ; Pride, Envy, and Lying, and seducing others to sin.

Q. Why is Sin called the Work of the Devil ?

A. Be-

éireidim éiríofóirí. Alguí an tmeif uaim, go
geiméadofuim toil nómíca, 7 aicénta Dé, 7
go riubofaímh ionta hac nle lá dom beca.

C. God é yim gélláye an go do díultas?

F. Géllaim díultas do na tñi naime yrio-
madáilce, atá a nágais mo yonair a láca 7
me ótce; édon, an Diabal, an yáozal 7 an
éolañ.

C. God é yim díultas dáib yim?

F. Alá a bfuataí ó éróide, 7 a ndíbir
uaim, lé mo gñiomarctais, an mod nac ndena m
lehnainn, nó léigion dóib mo tñeomazas.

C. God é éiallghéir leir a bfoeal Dia-
bal?

F. Éiallghéir leir an bfoeal géngáilca
go Diabal, na haingle nle do tñe atá fól na
bpmionra féin a combnat yine do ygnioy.

C. God é éiallghéir lé díultas do?

F. Díultas do hac nle éaidheim, nó éoinas
an bit do déanam leir an Diabal; ní aza bñe
laí na bpiyóog 7 éróide, 7 an éyung bíoy
éá tcaicige yim, éiontaí an.

C. Go do éiallghéir lé oibpécaib an Dia-
bal?

F. Hac nle pécaide; go hainigema pé-
caide éhrtéir a leic an Diabail féin go ypeyial-
ta; miy a táib éuimarbás, boirbe, 7 miy
ghy; uabam, ionténút 7 bñeaza, 7 tarmainn
éóime eile éum pécaid.

C. God nme a ngnóiréion obí an Diabail do
pécaid?

A. Because he first sinned, then seduced Men to sin, and doth still tempt to it.

Q. What Proof have you from Scripture of your Obligation thus to renounce the Devil, and all his Works?

A. From 1 *Job.* 3. 8. *He that committeth Sin is of the Devil ; For the Devil sinneth from the Beginning. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil,* 1 *Joh.* 5. 18. *We know that whosoever is born of God, sinneth not ; but he that is begotten of God, keepeth himself, and that wicked One toucheth him not.* 2 *Tim.* 2. 19. *Let every one that nameth the Name of Christ, depart from Iniquity.*

Q. Why is the second Enemy you are to renounce?

A. *This wicked World, with its Poms and Vanities.*

Q. What do you call it, this *wicked World*?

A. Because of the Evil it tempts to, and the evil Use it's put to by bad Men.

Q. What do you mean by *Poms*?

A. Honour, and worldly Glory.

Q. What is it to renounce the *Poms* of this World?

A. 'Tis to refrain from all immoderate Desire of the Honour and Glory of the World, and from all Pride and Ostentation in what we enjoy of it.

Q. How do you prove from Scripture, that you

you are obliged thus to renounce the Poms of the World ?

A. From 1 *Job.* 2. 16. *The Pride of Life is not of the Father, but is of the World.*

Philip. 2. 3. *Let nothing be done thro' Vain-glory, but in Lowliness of Mind, let each esteem other better than themselves.*

Q. What do you understand by the *Vanity of the World* ?

A. I understand by it Covetousness, and all ungodly and vain Customs of the World.

Q. What is it to renounce the Vanities of the World ?

A. 'Tis to reject all unlawful Means of gaining Riches. to refuse to follow the sinful Ways, Customs, or Fashions of the World ; and to avoid all wicked Company which would lead us to them.

Q. What Proof have you of being obliged to avoid all covetous Desires of the World ?

A. From 1 *Job.* 2. 15. *Love not the World, neither the Thing that are in the World. If any Man love the World, the Love of the Father is not in him.*

Luke 12. 15. *Take heed and beware of Covetousness.*

Q. What Proof have you of your being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World ?

A. From *Rom.* 12. 2. *Be not conform'd to this World.*

Q. What Proof have you of your being obliged to avoid all wicked Company ?

bfri dfríacais oirt díultas mair go do pómprís an tcrógaíl?

F. 1 Coim. 2. 16. Ní ó Naic atá uadbar na beca, aif y ón tcrógal atá. Philip. 2. 3. Na déantar róní tne glóir díomóim, aif a num-laf mteine, meab hac rón gúm fearr dhne oile ná é fein.

C. God a díallrígir lé díomóiney an tcrógaíl?

F. Díallrógim leif raic, 7 hac gnáit neim-diaá, 7 díomóinec an tcrógaíl.

C. God é ym díultas do díomóineyais tcrógaíl?

F. Sic hle tfrige móllydionac cum raibhif dfrágaíl do ygeanam, díultas yligte, gnáit, 7 nois peeamla an tcrógaíl do lenamh; 7 teitad ó hac hle dhoc éhdeya do tarphh; fead eua ym.

C. God é an cruatagad atá agad, go bfri dfríacais oirt hac hle miana rahtaca an tcrógaíl do ygeanam?

F. 2y 1 Coim. 2. 15. Ná tugaib gnáid don tcrógal, nó do na neitib atá ran tcrógal: Dá tugaib nec an bit gnáid don tcrógal. ní bfri gnáid a Naic an. Luc. 12. 15. Feudais 7 ygeanais yib an tcráic.

C. God é an cruatadac atá agad, go bfri dfríacais oirt, díultas yligte, gnáit, 7 nois peeamla an tcrógaíl do lenamh.

F. 2y Rom. 12. 2. Na cumais yib fein yf an tcrógalra.

C. God é an cruatadac atá agad, go bfri dfríacais oirt hac hle dhoc éhdeya do ygeanam?

A. From 1 Cor. 5. 11. *Now I have written unto you not to keep Company; if any man that is called a brother (Christian) be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat.*

Eph. 5. 11. *Have no Fellowship [with the unfruitful Works of Darknes, but rather reprove them.*

Q. What do you understand by the *sinful of the Flesh?*

A. I understand by them, all unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleaness, Drunkenness, &c.

Q. What is it to renounce these?

A. 'Tis to resist all Desires of them, to tame and regulate my disorderly Inclinations to them, and my corrupt Nature inwardly delighting in them.

Q. What Proof have you of your being obliged to this?

A. From Gal. 5. 24. *They that are Christ's, have crucified the Flesh, with the Affections and Lusts.*

Rom. 8. 13. *If ye live after the Flesh, ye shall die: But if ye through the Spirit do mortify the Deeds of the Body, ye shall live.*

1 Pet. 2. 11. *I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.*

Q. What is the second Duty you were at your Baptism obliged to perform?

A.

F. 2ly I Cor. 5. 11. 2lnoy do ygnios mē eugaib, gan caidreim do dēanaim, mā bion cōinnec, dā ngoiſter denbrātā (Cristo daige) na rtrioraig, nō na bryne ſaſtāc, nō na fer tobaladnais, nō na ſeañlōim, nō nfer meirge, nō nfer fuadaig; na eaitō ſiū an bī na ſobā.

Eph. 5. 11. Mā biōs eumai egaib nē hoibrib nēmīarbaā an doſcōdair, aſ go māo luaitē ſiū dā loſuādo.

C. Go do ciallſgim nē hainmianais pēubāda na eolna?

F. Ciallaigim tēo yin, gāc nte dō dliydionācā, cum a ndēantān an mbriudēō te hainmiana an geolna: mur atāo mēirōreān, mirge, 7c.

C. God ē yin, diultāo dāib go?

F. 1y ē yin eum a naſāo gāc nte tōla dāib, mo mlana nēmōrdaige dāib 7 mo nābryr ēruar ligte ag a mbion taitnēm go hīnneōdōnācā oſrta do ſmaſādo 7 do maſlāo.

C. God ē an eſuāgāo atā egaō go bryl go dſiācāib oſt?

F. 2ly Gal. 5. 24. 2ln dnyng 1y lē Crioſo, do cēayadān an cōlān maille lē na toil, 7 lē a mianſayāib. Rom. 8. 13. 2lāy do nēin na ſēola caitſide bur mbēta, do gēdbtōi bāy: aſ mā mārbtōi gnōmāntā na eolna leir a rſioſaid, do gēdbtōi bēta. I Pēb. 2. 11. 1aryn dātēnſge oſaib mur dēoſrōib egaſ oilſcāib ſiū ſeīn do ſēōnāo 4 animianſb na eolna, nōc bloy ag eātuāo a naſāo a nanna.

C. God ē an dāna dūalſay eſrōō dſiācāib oſt ag do bāyſcō?

A. To believe all the Articles of the Christian Faith.

Q. What Proof have you of your being obliged to do so?

A. From *Job, 3. 36.* He that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.

Joh. 17. 3. This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent.

Mark 16. 16. He that believeth, and is baptiz'd, shall be sav'd; but he that believeth not, shall be damned.

Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What Proof have you of your being obliged to this?

A. From *Matt. 28. 20.* Teaching them to observe all Things whatsoever I have commanded you.

Eph. 2. 10. We are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them.

Luk. 1. 74, 75. That we being deliver'd out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.

Q. Dost thou not think, that thou art bound to Believe and to Do, as they have promised for thee?

A. Yes,

F. Na hyle átiogail an éireidim éiríodáige do éireidim.

C. God é an eiríodáige, atá agad go bfhil d'fíacáib ort sin a déanam?

F. 2y Eoin. 3. 36. An tē éireidíoy an ra áhae, atá an beáta maráanae aige : af an tē bíoy Bayumal don áhae, ní fáire ye an beáta, af eoinneáe fepá De á E. 17. 3 1y í yo an beáta maráanae, go nait eócaio ylad túya an tōn Noia fírináe, 7 íoye hníoyd do éhri tú uait. 2yay. 16 16. Cibé éireidíoy 7 baíoy tíoy, ylámeócaíe : af cibé nac geyreidíoye déimeóntay é.

C. God é an tneay dualgay do gell tú déanam ag do baíoye?

F. Toil nōmáta 7 aíteanta De do éonáimáil, 7 yíubal ionáta gac hile lá dom beáta.

C. God é an eiríodáige atá agad go bfhil sin d'fíacáib ort?

F. 2y áhae. 28. 20. Ágá tteáayá, gac hile ní dáy aiteim míye síb, do eoinéad. Eph. 2. 10. 1y yíne a obáyon, á an geyreidíoye a Níoyá Críoyd, cum deáoyreáe, noe a dullaíyá Oia noime láim, cum yíne do yíubal ionáta Luc. 1. 74. 75. Go ndéanam, an mbeít yóyá oíhí ó láim an náimáe, yeíyáíy do féim gon eglá, a nōmáay 7 a bfhéantay na fíadnáíeyíoy an fepá laete an mbeáta hile.

C. Nac méyáíy ye go bfhil d'fíacáib ort, a éireidim 7 a déanam mup do gelladán yan an do yon?

F.

A. Yes verily, and by God's help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

Q. Why do you think your self bound to believe and do, what your God-fathers and God-mothers promised for you ?

A. Because they acted in my stead, and what they promised, was in my Name.

Q. Are you resolved to do what they promised for you ?

A. Yes, by God's help; for otherwise I shall forfeit the Blessings of that State which I was, by my Baptism, admitted into.

Q. What is that State ?

A. It is a *State of Salvation*.

Q. Why do you call it a state of Salvation ?

A. Because I have thereby all the Means necessary to Salvation.

Q. How do you prove this from Scripture ?

A. From *Rom. 1. 16. The Gospel is the Power of God to Salvation to every one that believeth.*

2 Tim. 3. 15. From a Child thou hast known the Holy Scriptures, which are able to make the wise unto Salvation.

Q. How came you into this State of Salvation ?

A. Our Heavenly Father called me to it, thro' Jesus Christ our Saviour, and initiated me into it by Baptism.

Q. How

F. *Ἀγαπῶ* σο δεῖμν, 7 *lē eonghanā* Dē do *dēana* mē yin, 7 *beim* b^hōzēas ó *ē*roidē dār na^tā nēmbā fá mur do *gōir* oram cum na *γταιδε* an *γλάνη*g^{te}, *trē lōya* C^hriōyō ar *Slánhōtēoir*, 7 *g^hōim* Oia, a *grāya* do *ta-bairt* dām *lē eomhōde* γan *γταιδε* σο *epic* mo *beata*.

C. C^hreūd fá yilin zo *b^hri*l *ōriacāib* ort *fēin*, na *neite* *ēreidēm* 7 *dēanam*, do *gelladar* do *Dhia* aⁱtre, 7 *ōiamātre* ar do *yon*?

F. Fá mur do *niēdar* ē aⁿ *monadya*, 7 *g^honab* aⁿ *mainm* *ēugadar* a *ngellam*.

C. *Ala* m^hn *ōht* an *nī gelladar* ar do *yon* do *dēanam*?

F. *Ala* m^hn, *lē eonghanā* Dē; *ōim* *γēca* yin, *eallpiō* mē *beas* na *γταιδε* ūo, cum ar *glacōir* mē *trē* mo *bairtēs*.

C. Zo *ōi* an *γταιδ* yin?

F. *Staid* *γλάνη*g^{te}.

C. C^hreād fá *ngoirin* *γταιδ* *γλάνη*g^{te} *ōi*?

F. Fá mur *atā* *agam* *lēite* *gac* *hē* *nī* *γ* *ma^hanaē* cum *γλάνη*g^{te}.

C. *Cio^has* a *ēreai^hg^hin* γo *lē* *γgior^hh^h*?

lē Rom. 1. 16. 1γ ē an *γoirgeāl* *eūna^h* Dē, cum *γλάνη*g^{te} do *gac* *ōn* *ēreidēs*. 2 *Tim. 3. 15*: *O* *ōi* *tā* *ad* *lēnab*, do *b^hl* *eolay* na *γgior^hh^h* *nōm^hta* *agam*, *lēar* *fēid^hin* do *dēanam* *ēag^hhē* cum *γλάνη*g^{te}.

C. *Cio^has* *tānig* *tuya* cum na *γταιδε* an *γλάνη*g^{te}?

F. *Ala* *Na^tā* *nēmbā* do *ēug* *gām* dām *ēxē*, *trē lōya* C^hriōyō ar *Slánhōtēoir*, 7 do *āitig* *i^hte* mē *lē* *bairtēs*.

Q. How do you prove this from Scripture ?

A. From Titus 3. 4, 5. *The Kindness and Love of God our Saviour towards Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

2 Tim. 1. 9. God who hath saved us, according to his own Purpose and Grace which was given us in Christ Jesus before the World began.

Eph. 2. 8. For by Grace ye are saved thro' Faith, and that not of your selves ; it is the Gift of God.

Q. How do you think to be enabled to do and to continue in the performance of this which you are obliged to ?

A. I depend on God's Grace to Prevent, Assist, and Confirm me.

Q. What Reason have you for so doing ?

A. From John 15. 5. *Without me ye can do nothing.*

2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves ; but our Sufficiency is of God.

Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you will perform [finish] it until the Day of Jesus Christ.

Q. How do you think to obtain God's Grace ?

A. I will pray unto God for it.

have you to think, that by
ain it ?

*II. 13. If ye being evil,
good gifts unto your Children,
how*

C. Cioñay érucaidín go ó yerioprtín ?

F. O Tit. 3. 4 5. Do yóillyig feile 7 gráó Dē an Slánrēgēora do dōimib, ní do reir na noibneca bēineánda do ríngēne, ať do reir a tēoēge feir do yōr yē in, tēe ionlao na haitēeimeina, 7 tēe aēnuabao an yriopaid Mōim. 2 Tim. 1. 9. Dia do yōr yin, do reir a ēimō feir, 7 a grāy, noc do tugao dōn a Mōya Crióyō noim ērucaiga an domain. Eph. 2. 8. Oir iy tēe grāy atā yib an bua ylanudao tēe ēreidēim, 7 ní yuib feir go ; iy tiōlaoadh; Dē ē.

C. Cioñay yilixye eumay dpağail, go dea-
nam, 7 buanağao añ a coimlionaó go, atā
driacaib ept ?

F. Alca mēnigín agam ay grāya Dē dom
ēreomugao, ag erduğab lem, 7 dom coimlionağ;
neao

C. Gob ē an neayūn atā agao leiy yin ?

F. Ay Coim. 15. 5. San miyi ní feidín lib
ōimní deñam. 2 Cor. 3. 5. Ní hē go bēnleio
lōyā an ōimní ymuaingō uain feir, mun uain
feir ; ať iy ó dhia atā an geumay. Phil. 1.
6. Alx mbeic dām deñca ay a ní geaōna,
ēbon an tē do cionyğain obā maic ionaib, go
geyfe yē erioó uirte go lá lōya Crióyō.

C. Cioñay yilixye grāy Dē dpağail ?

F. Grōfēd oia dá hiağnağ.

C. Creáo ē an neayūn atā agao a mēy, go
bēnleiy i lē grōe ?

F. Luc. 11. 13. Alay eol dōibye, atōi
ole, tiōlaoeğā maicē do tēyē dā bua yeloin, a
neao

how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Heb. 4. 16. *Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

P A R T II.

The Christian Faith.

S E C T III.

Of the Creed; particularly what we are to believe concerning God the Father.

Q. **T**HE Second Thing you promis'd, was to believe all the Articles of the Christian Faith. What do you mean by Articles of the Christian Faith?

A. I thereby mean such Points of the Doctrine revealed by Christ, and contained in the holy Scripture, as are most necessary to be believed.

Q. Where are those Articles or Points briefly contain'd?

A. In the Apostles Creed.

Q. Rehearse the Articles of thy Belief.

V. **I** Believe in God, the Father Almighty, Maker of Heaven and earth. And in Jesus Christ

reasó nac mó ná yin, béarar bar Macá neimóa an-
 Spiorad Nóm don dhéag rannar á? Cab 4
 16. Déanam maille lé dócar go hárdcaitir na
 ngnár, cum tóeáe do gnoúgá, tgnár ófá-
 gáil dhé, cum fupcára a nam maíarais.

A N II C U I D.

An Creideamh Críofdaighe.

A N III R O I N N.

*Don Chreidh; go bairidhe do na neithe is coir-
 dhuinn do chreideamh bheanas re Dia an
 Tatbair.*

C. IS é an dara ní do gáil tú, go gceidfeá
 rle átiogail an creidim Chríofdaighe
 go do ciallúgim lé hátiogail an Chrei-
 dim Chríofdaighe?

F. Ciallúgim leis yin na pñe tégairg
 spoillyó Críofd; 7 atá rgníobta ran rgníop-
 tñr nómta, is mó is maíarac do creidim.

C. Cait a bñlid na hátiogail nó na dhé
 yin né fágail go háctñmñ?

F. Dhé a gceidna Marctol.

C. Dhéim átiogail do creidim?

F. Creidim a ndia, an Tatá rle éumafach,
 egnérbéoir neime 7 talmañ. Dhé

Christ his only Son, our Lord; who was Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead, and Buried: He descended into Hell; the third Day he rose again from the dead: He ascended into Heaven, and sitteth at the Right Hand of God the Father Almighty: From thence he shall come to Judge the Quick and the dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and the Life everlasting. Amen.

Q. What is the meaning of the Word *Creed*?

A. *Creed* is the same with *Belief*.

Q. Why is it called the Apostles Creed?

A. Partly, because of the Apostolical Doctrine contained in it; partly, because it was composed in, or near the Apostles Time.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the World. Secondly, in God the son, who hath Redeemed me, and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three Parts, into which the Creed or Belief is divided?

A. 1. I observe a Distinction of Persons, the Father, Son, and Holy Ghost.

2. A Sameness of Nature. The Father is God. The Son is God. The Holy Ghost is God.

3. A.

a Nioya Crioγt aon maeyan, an ttiγenna ; do
 gabad on Sbioγad nōm, do rugad leiy an oig
 2llne, oγrlainz paiz fōi ϑhoιnt ϑhoιlaid,
 do ceūγad, fuγ bāγ, 7 hablaieγō ; euaid ioy
 zo hifioγn ; deiyγiō a nīγ an tney lā o na
 maγbaib : euaid fūay an neio, 7 atā na iγē
 an lāim deiy dē a nātan tle cūmaγaiz : ay iγ
 tiuepa γē do breit breite an deodaib 7 an maγ
 baib. Creidim γan Sbioγad nōm ; a Nōimeγ
 lzγ catoilie ; eumōin na nāom ; maizem na
 bpeaizē ; eiyelzē na eolna, 7 a βēta maγ
 tanad. Amen.

C. God is ciall don focal exēib ?

F. Is ionan exēib 7 creidem.

C. Cread fā ngoiγter Creib na narytol di ?

F. Alōban fā ngoiγtior di iγm, mur atā
 tēγayz apoytoliee iñce. Alōban eile, fā
 mur niγō i ā naimyγn na Narytol, no a nγar
 dhi.

C. God nīγe oγōglaim zo hāimōe an γna
 haintiogailze do creidim ?

F. Al geādōim, do nīm foγlγn creideō a
 noia an Tatγ, do cγuāid mē fēim, 7 a γōγal
 tle. Aln dāna huγ, creideō a Noia an 2llae,
 oγuayγail mē, 7 an einzō dōnā tle. Aln
 tney uγ, creideō a Noia an Sbioγad nōm, do
 nōmaib mē, 7 Dōbal toγta dē tle.

C. God beiyγ dōd ze ay na tγi pañais,
 an a noiγter an creib nó an creidem ?

F. 1. Dheiyim dom ze eidinōzlagad ϑheiyuñ,
 an Tatγ, a 2llae, 7 an Sbioγad nōm.

2. Alōbay nādγne. Is Dia an Tatγ. Is
 Dia an 2llae. Is Dia an Sbioγad nōm.

3. A Diversity of Offices, or Operations. The Father creates. The Son redeems. The Holy Ghost sanctifies.

Q. What Proof have you of such a Distinction of Persons in the same Divine Nature?

A. From *Mat, 28. 19. Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

1 *John 5. 7. For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: And these Three are One.*

2 *Cor. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.*

Q. What doth the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in, and of himself.

Q. What Proof have you of Gods being a Spirit?

A. From *John 4: 24. God is a Spirit.*

1 *Tim. 6. 16. Whom no Man hath seen, nor can see.*

Q. What Proof have you of his being Infinite?

A. From *1 Kings 8. 27. Behold the Heaven of Heavens cannot contain Thee.*

Jerem. 23. 24. Do not I fill Heaven and Earth, saith the Lord?

Q. How

3. Δίφην οίφισεσ, νόοιβεσ. Σμυταίσις αν
τατς, παργλαίς αν 2η τε, βεηηοίς αν Σπιομαδ
Νόμ.

Q. C. 7od ē an σμυταίσις ατά αγαδ αν α
λείσις γιν δειδιβελαδ πρηγοη α ναον παδτη
δηιαδα?

F. Δγ 2ηατα 28·19. Τεγαρταίς να ηηλε
εινελαδα, δα μβαγτεσ α παηηα Ματαρ, 7 αν
2ηηε, 7 αν Σπιομαδ Νόμ. 1 Κοη 5·7. Οηκ
ατά τριηκ αν ηημ, δο ηί παζηαηη, αν τατς,
αν βριαταρ, 7 αν Σπιομαδ Νόμ : 7 ατάις αν
τρηαηα να ναόν. 2 Κοη. 13·14. 7ο παίς ηηάρ
αν τηζεηηα λόγα Σπιομαδ, 7 ηηαδ οε, 7 Συμαη
α Σπιομαδ Νόμ, μαίλε ηίς ηηε.

Q. C. 7od ε α τρηάρηη α εεαδ βεαηζάν δον
εηείς?

F. 2ηη δηια αν ταταη, αγυη αν α οβδ αν
εμυταίς.

Q. C. 7od ē δία?

F. Σπιομαδ ζαν εηίς, γιόμυδε, 7 ηημκοιμυηε
αγα βηηλ ζαδ υιλε ιομλαηε αν, 7 δε φειη.

Q. C. 7od ē an εμυταίσις ατά αγαδ ε δηια
βείς να γπιομαδ?

F. Δγ Κοη 4·24 1η γπιομαδ δία. 1 Τιμοτ.
6·16. 2η τε ηαδ βραβαίς δηηε, ηά ηαδ βρεαδαη
παηεηη.

Q. C. 7od ē an δεηβαδ ατά αγαδ 7ο βηηλ γε
ζαν εηίς.

F. Δγ 1 Ρηζ 8·27. Φευδ, ηί παζαν πλαττογ
να βπλαττογ ιομαδ δηηε. 1εηηεμ. 23·24. Μαηη
λιόηαηηε ηημ 7 ταλαμ, α δεηη αν τηζεηηα.

Q. How do you prove God to be Eternal ?

A. From *Psal.* 90. 2. *From everlasting to everlasting thou art God.*

1 Tim. 6. 16. *Who only hath Immortality ?*

Revel. 4. 8. *Lord God Almighty, which was, and is, and is to come.*

Q. How do you prove God to be Incomprehensible ?

A. From *Job.* 36. 26. *Behold, God is great, and we know him not.*

Job. 37. 23. *Touching the Almighty, we cannot find him out.*

Psal. 145. 3. *Great is the Lord, and his Greatness is unsearchable.*

Q. Are there more Gods than one ?

A. There is but one living and true God.

Q. How do you prove that there is but one God ?

A. From *1 Cor.* 8. 4. *There is none other God but one.*

Eph. 4. 6. *One God and Father of all, who is above all, and through all, and in you all.*

1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Christ Jesus.*

Q. How is God said to be a Father ?

A. As he created all Things, *1 Cor.* 8. 6. *God the Father, of whom are all things.*

2. As he is the Father of our Lord Jesus Christ.

3. As he is our Father by adopting us in him, *having predestinated us to the Adoption of Children by Christ Jesus, Eph.* 1. 5.

Q. Why

C. Cioñay έρυταιζην Δία βειτ ριόκ
δηςδε ?

F. Lē p̄rail. 90. 2. O ριόκ, δέξ̄ ζο ριόκ-
δέξ̄ τά τū do θηα. 1 Τιμ. 6. 16 Αζα
βρ̄ηλ ηζμαρβατ̄ να ωηαμ. Ταγβ. 4. 8. Αη
τιζερνα Δία ηλεcυματ̄αc, αν τē bi, 7 τά, αζαγ
βιαγ.

C. Cioñay δερβ̄ζ Δία do βειτ ηζμ̄cοιμ-
ρigh ?

F. Lē iob. 36. 26. Feuc, atā Δία μόκ, 7
ηι φ̄δοαμ̄ζηε ē. iob 37. 23. Α τταοδ̄ α
ηηλεcυματ̄αιδ̄, ηι η̄ειδιη ε̄η̄η̄ φ̄αζαηλ amāc.
p̄rail. 145. 3. Ιγ μόκ αν τιζερνα, 7 ηι βρ̄ηλ
εuarτυζαδ̄ αν ᾱμόρδατ̄,

C. Αν βρ̄ηλ Μιόγα μὸ νό αοηδια ᾱη ?

F. Νι βρ̄ηλ ᾱη αοηδια β̄εο 7 ριόκ.

C. Cioñay Dherb̄ζ ηαc βρ̄ηλ ᾱη αοηδια ?

F. Lē 1 Cor. 8. 4. Νι βρ̄ηλ Δία οηε ᾱη, ᾱη
αοηδια. Eph. 4. 6. Αοηδια, 7 ᾱτ̄ζ̄ να ηηλε,
ηοc atā όγ̄ ειο̄η̄ να ηηλε, 7 τ̄μ̄εγ̄ να ηηλιβ̄, 7
ιο̄η̄αιβ̄γε ηηλε. 1 Τιμ. 2. 5. Ατ̄α αοηδια, 7 αοη
ειδιημ̄εοδ̄αντο̄ιη̄ ειδιη Δηια 7 δ̄ῑο̄ιη̄; αν δ̄ηηε
ιόγα C ριόγδ̄.

C. Cioñay deant̄an Δία βειτ ηᾱτ̄ζ̄ ?

F. Αη̄αν do έρυτ̄η̄δ̄ ζαc ηηλε ηι. 1 Cor. 8.
6. Δία αν τᾱτ̄ζ̄, ό βρ̄η̄λιδ̄ να ηηλε ηειτε.
2. Αη̄η̄η̄ ηγ̄ ē ᾱτ̄ζ̄ αν δ̄τιζ̄ηεᾱη̄η̄α ιόγα
C ριόγδ̄ ē.

3. Αη̄η̄η̄η̄ α γ̄ē αν ηατ̄ζ̄ηε ē η̄εη̄ ηηλαcαδ̄ α
η̄αιτ̄ ε̄λο̄η̄ε ᾱη̄η̄αν. do η̄ε̄μ̄ε̄c̄ῑη̄ γ̄ē δ̄η̄ηε βειτ
αιζε̄ φ̄ε̄ιη̄ α η̄αιτ̄ ε̄λο̄η̄ε, τ̄η̄ē ιόγα C ριόγδ̄,
Eph. 1. 5.

C. C̄η̄ε̄αδ̄

Q. Why do you stile God, *Almighty*?

A. Because he has Power to dispose of, and govern all Things as he pleaseth.

Q. How do you prove God to be thus *Almighty*?

A. From *Psal. 62 11. Power belongeth unto God.*

Psal. 103. 19. The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.

Q. What is meant by *Heaven and Earth*?

A. The World, and all Things that are therein.

Q. What Proof have you of Gods being the *Maker of Heaven and Earth*?

A. From *Gen. 1. 1. In the Beginning God created the Heaven and the Earth.*

Acts 4. 24. Lord, thou art God, which hast made Heaven, and Earth, and the Sea, and all that in them is.

Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that the Things which are seen, were not made of Things which do appear.

Q. Of what did God make the World?

A. He made it out of nothing.

Q. How is the World preserved?

A. By the same Divine Power that made it.

Q. How do you prove this?

A. From *Nebem. 9. 6. Thou, even thou, art Lord alone, thou hast made Heaven, the Heavens*

C. Cṛēad fa nḡamir ḡle cūmaḡac̄ do Dhia?

F. Fá mar tá cūmaḡ aḡe, ḡac̄ ḡle ní dómduḡhab̄ aḡur ḡtiurab̄ do m̄oir a cho-la fēin:

C. Cioḡar̄ cṛuṡṡḡir̄ Dia beic̄ mar ḡo ḡle-cūmaḡac̄?

F. Lé psal: 92. 11. Né Dia beanar̄ cūmaḡac̄: psal. 103. 19. Do ḡḡḡib̄ an tḡḡer̄na a c̄at̄oir̄ m̄ioḡa ar̄ nḡim, 7 atá a m̄iḡeḡ ḡḡ m̄aḡlab̄ab̄ óy eḡḡ a nḡle:

C. ḡob̄ ē ciallaḡṡṡer̄ lé nḡmh 7 Talam̄?

F. An ḡaoḡal 7 na hḡle neic̄e atá aḡ.

C. ḡob̄ ē an deṛbab̄ atá aḡad, ḡurab̄ ē Dia do m̄iḡib̄ nḡmh 7 Talam̄h?

F: Lé Gen. 1. 1. An tṡúr do cṛuṡṡab̄ Dia nḡmh 7 Talam̄h. ḡiom. 4. 2. 4. A tḡḡer̄na iy tṡur̄a an Dia do m̄iḡe nḡmh 7 Talam̄h, nḡḡe, 7 ḡac̄ a bḡḡl ion̄ta. Eab. 11. 3. Cṛṡ cṛeib̄em̄h, tḡḡm̄ib̄ ḡur̄ cṛuṡṡaḡeḡ an dom̄han tṛé bṛeic̄ir̄ Dē; ion̄ar̄ ḡo ndēarn̄ab̄ neic̄e ḡó-faieḡib̄ do na neic̄ib̄ do faieḡiḡ.

C. Cṛēad bá ndēarn̄ab̄ Dia an Dom̄an?

F. Do m̄iḡe ē do neim̄hni.

C. Cioḡar̄ atá an dom̄han ar̄ na cūmhac̄?

F. Niy an ḡeam̄har̄ diaḡa c̄eḡna, do m̄iḡe ē.

C. Cioḡar̄ cṛuṡṡaḡir̄ ḡm̄.

An Nehem. 9. 6. Cṡur̄a, eḡon tṡur̄a aím̄m̄ iy tḡḡer̄na aḡ, iy tṡo do m̄iḡe nḡmh, flait̄er̄ na bḡflait̄er̄.

of Heavens, with all their Host, the Earth, and all Things that are therein, the Seas, and all that is therein, and thou preservest them all.

S E C T. IV.

Of God the Son; particularly his Names, Offices, and Relations.

Q. **W**HAT does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his Names, Offices, and Relations.

Q. By what Names is he called here?

A. *Jesus* and *Christ*.

Q. What doth the Name *Jesus* signify?

A. It signifies a Saviour:

Q. Why was he called *Jesus*?

A. Because he was to save his People from their Sins, *Mat. 1. 21.*

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah*, and signifies Anointed.

Q. Why is he called *Christ*, or the Anointed?

A. Because he was in a spiritual Manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices?

A. They

bflaitéir, maille lé na rluagá nle, an Talam
7 na hyle neite dá bfrl an, na fgrgeá, 7 a
nyle ní dá bfrl ionta, 7 cumhdaigió tuca
iáó nle.

21 N IV: ROINN.

*Do Dhia an Mac; go hairidhe, a anmaña, a
oficeadha agus a gbaolta.*

C. **G**OD é a tpráfañ an dara bengán don
créio?

F. Ar Dhia an 2as, 7 ar obé a nfuarg-
laio.

C. God é mur tugtar tuaragbáil ar
bfuarglreóteora?

F. Ré na anmaña, oiriceá, 7 a gáolta.

C. God iáó na harmaña tugtar do an ro?

F. Ióca agus Críóid.

C. God ar ciall do naim Ióca?

F. Ciallaio yé Slánreóteora.

C. Créad fáir goireó Ióca Dhe?

F. Fámar do bí ye cum a Jhobail féin do
yábail ó na bpeaioe, Maeta I. 21.

C. God is ciall do nfoal Críóid?

F. Is ionañ é agus 2Ieriah, 7 ciallaiois ye
urgta.

C. God é an fáo um a ttugtar Críóid é,
no an tungta?

F. Ar a náoban go raib ye cum na hoisre-
geá do deanamh bengar lé dhreng ungtaid nDe
ar mhod rprionabáilte.

C. God iáó na hoisregeá yim?

A. They are the Offices of King, Priest, and Prophet.

Q. How is Christ a King ?

A. As he governs and protects his Church.

Q. How is he a Priest ?

A. As he *did* make Atonement, and *now* intercedes for, and blesseth his Church.

Q. How is Christ a Prophet ?

A. As he teaches his Church, which he *did* in his Person, and continues to do by his Spirit, Word, and Ministry.

Q. How was Christ anointed ?

A. He was anointed, or set apart to these Offices by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is describ'd by here in the Creed ?

A. They are Two; the one relating to God the Father, as he is *his only Son*; the other to us, as he is *our Lord*.

Q. How is Christ the only Son of God ?

A. As he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of God.

Q. How do you prove that Christ is the only Son of God ?

A. From *Joh. 1. 18.* *No man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.*

1 Joh. 4. 9. *In this was manifested the Love of God towards us; because that God sent his only*

F. Oipiceeēā Riġ, 7 aġat, 7 f'hāio.

C. Cioñay atā Crioġo na Riġ?

F. Maħ do rciuray agur cumdaizeay a Eaglay.

C. Cioñay atā yē na yugant?

F. Maħ do minē yē peitgē, 7 zo b'ri a noiy ag Eidiogēgēbe an yon a Eaglaye, 7 dā beaħuēāo.

C. Cioñay atā Crioġo na f'āio?

F. Maħ do tēgāyay a Neglay, ni do minne aħ a f'heyrayān fēin, 7 tā ye do għāit-
dēanām lē na Spioyāo, lē na foal, 7 lē na 2ħhimyctēimibh.

C. Cioñay do hungab Crioġo?

F. Do hungab ē, nō do toġab ē cam na noifigēā yo leiy an Spioyāo Nōm, do ġab yē gan meay.

C. Ġod iad na ġōl: a lē ttugēay Tuay-
aygāil Chrioġo aħ yo yan epēio?

F. A dō a liōn; rōn diōb, lē dia an ta-
tā, mūy iē rōimae; an ġōl oite līne, mūy
iē an ttigēna ē.

C. Cioñay atā Crioġo na rōimae dē?

F. Maħ do ġab a nādēy on atā, agur gan
gabab 7 geimō ē lē glanōiġ, tpe eumay
neimhēymyio dē.

C. Cioñay dēmbay ġurab ē Crioġo rōi-
mac Dē?

F. 2y Coim i. 18. Ni f'acaiō neē an bith
dia a miām: a kōingem 2ħhic atā a nuŷ a
Mačay, iē d'foillyiġ [ē d'ħē]. 1 Coim 4. 9.
2ħ yo do foillyiōgō ġrāō dē d'ħē, gdon ġur

ly begotten Son into the World, that we might live through him.

Q. How is he said to be our Lord?

A. As he is in a particular Manner the Lord and Head of his Church, having all Power given unto Him in Heaven and in Earth, Mat. 28. 18.

S E C T. V.

Of Christ's Humiliation:

Q. **W**hat is the next Thing relating to Christ?

A. His Humiliation; and Exaltation.

Q. Wherein does his Humiliation consist?

A. In his becoming Man; and suffering Death.

Q. How was Christ made Man?

A. By the Union of the humane Nature to the Divine, in one Person.

Q. How do you prove that Christ did thus become Man?

A. From Job. 1. 14. *The Word was made Flesh.*

Gal. 4. 4. *God sent forth his Son, made of a Woman.*

Heb. 2. 16. *Verily he took not upon him the Nature of Angels, but he took on him the Seed of Abraham.*

Q. How did Christ take on him our Nature?

A. By being conceived by the Holy Ghost, and born of the Virgin Mary.

Q. What

éirí. yé uadā a einḡin 2ḡhīe ar a tḡḡāal, cum
ḡo māfḡḡō rīne tḡīd.

C. Cioḡar dḡrḡar ḡurab ē ar tḡḡḡḡ-
na ē?

F. 2ḡar atā yé ar moḡ āmīḡ na tḡḡḡḡna,
7 éḡḡ na ḡḡḡḡḡḡḡḡ, ar mbeīt do ḡāc ḡḡe éu-
maḡ ar Neam 7 ar talam tabḡḡe dō. 2ḡat.
28. 18.

2ln V. R O I M N.

Duimlḡab Chriḡḡḡ.

C. **G**OD ē a nī iy foieye bheanar lē
Chriḡḡḡ?

F. 2l uimlḡab, 7 a ārdḡḡab.

C. Cḡeād aḡ a bḡḡl uimlḡab Chriḡḡḡ?

F. 2l nḡḡḡe dēanam dē fēim, 7 bāy dḡḡ-
lang.

C. Cioḡar mīḡeadh Chriḡḡḡ na dḡḡe?

F. Le coimḡeanḡal na nādḡḡḡe dḡḡna mīy a
nādḡḡḡ dīadā a nḡḡḡḡḡḡḡḡ.

C. Cioḡar dḡḡḡḡḡ, ḡo nḡḡḡḡḡḡ dḡḡḡe do
Chriḡḡḡḡ mīy ḡo?

F. lē ḡeóim. 1. 14. Do mīḡḡḡ feoil dōn
bḡeītḡḡ. ḡal. 4. 4. Do éḡḡ Dia a 2ḡḡḡe fēim
uadā, do ḡeimḡḡ ó imḡōi. Cab. 2. 16. ḡo
deimim nī hē [nādḡḡḡ] na Māimḡiol do ḡāb yé
ḡḡḡ; aḡ iyē nādḡḡḡ 2lbrāhām.

C. Cioḡar do ḡāb Chriḡḡḡ ar nādḡḡḡḡ?

F. lē ē beīt ar na ḡābāil oḡ Spiorad Mḡōim,
7 ar na ḡeim ó Mḡḡḡ 2ḡḡḡḡ. C. ḡoḡ

Q What Proof have you of our Lord's Conception by the Holy Ghost?

A From *Mat. 1: 20.* *Fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghost.*

Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God.*

Q How do you prove that Christ was born of a Virgin?

A From *Mat. 1: 22, 23.* *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and bring forth a Son.*

Q Why was Christ conceived by the Holy Ghost?

A That he might take our Nature without the Corruption of it.

Q Why did Christ thus take our Nature, and become Man?

A That he might fully discharge his Office as a Mediator, so that he might die; and being one of the same Nature with those he died for, might redeem all Mankind.

Q How is this prov'd from Scripture?

A From *Heb. 2. 9.* *Jesus was made a little lower than the Angels for the suffering of Death, that He, by the Grace of God, should taste Death for every man.*

Heb. 2. 17. *It behoved him to be made like unto*

C. God ē an derybav atá agad á, hyn gabab av tigeerna ón Spionad Nóm?

F. 2ly 2hata 1. 20: Ná blód eglá ort do ben fēin 2hne do gabáil agad: óia a ní atá av na geineimain in̄te, iy ón Spionad nóm ē. Luc. 1. 35. Tηmlēongaid an Spionad Nóm ort, 7 foileócáid eumáfa an té iy áirde tú: Uime yn, an ní nōimta bēamaf tú, 7oirfidēr 2hac Dē de:

C. Cionnaf cnytaigyr, 7o mugas Críoyd ó mairgōin?

F. 1ē 2hac. 1. 22, 23. Do mneō yo hle, do cum 7o hcoimlionefhē a ní dubāt an tigeerna tpe yan bfaid, ag nād, tabā dot áe bláid mairgōion torpac, 7 bēamaid yí 2hac.

C. Crēad fān gabab Críoyd ón Spionad Nóm?

F. Chum 7o hglacab av hādēhne á, hān a tpuailleab beic dā eoindey.

C. Crēad fān gab Críoyd av hādēhne á mun yo, 7 a nēamnad dhne de?

F. Chum 7o nēanam yē a oipiece eidi-meodantōin do coimlionab 7o hiomlán, av mōd 7o bfhōdō yē bāy, 7 av mbeic dō dōn-nādēh mif an dhne, ag av eūg av a yon, 7o bfhaygeólad yē an einēd dōna hle.

C. Cionnaf derybtar yo av an Semobtēh?

F. 2ly Cab. 2. 9. Do mneō lōya av fēd yelaid big mōya iylo ná na haingil, tpe fulang an báy: ionaf 7o mblayfēd yē, tpe hāy Dē bāy av yon hāc tōin. Cab. 2. 17. Va

unto his Brethren, that he might be a merciful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.

Q. Why did our Saviour suffer Death?

A. To deliver Mankind, by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us, by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this prov'd from Scripture, to be the End of our Saviour's Suffering?

A. From Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us.

Rom. 5. 10. When we were Enemies, we were reconciled to God, by the Death of his Son.

Heb. 9. 26. He put away Sin by the Sacrifice of himself.

1 Joh. 2. 2. He is the Propitiation for our Sins.

Q. Why is Christ said to suffer under Pontius Pilate?

A. To signify the time of his Death; and the accomplishment of the Prophecies concerning it.

Q. Who was Pontius Pilate?

A. He was a Governour of Judæa, under Tiberius the Roman Emperour.

Q. What sort of Death did Christ suffer?

A. He was Crucified.

Q. How was that done?

A. By nailing him to a Cross of Wood set upright

upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death?

A. In order to shew the heinous nature of Sin.

Q. How does this shew the heinous Nature of Sin?

A. Because this Death was the worst sort, it was most infamous, painful, and accursed.

Q. Why is it said, that our Saviour died?

A. To shew that his Body, when alive, was vitally united to his Soul.

Q. Why is it said that he was buried?

A. To shew the certainty of his Death, and give Testimony to the Truth of his Resurrection.

Q. What is meant by his descending into Hell?

A. The Disposal of his Soul in its state of Separation from the Body.

Q. How do you prove that Christ descended into Hell?

A. From *Acts* 2. 25. 27. David speaketh concerning him; *Thou wilt not leave my Soul in Hell.*

muirín a éireas, no go ndéas a nambairne
7 go bfuair báy.

C. Cioḃar a táinte rē cum a nīga ro?

F. Chum doic nádh̄r an rēas do tair-
bēanad.

C. Cioḃar a tairbēanar ro nádh̄r mo-
gháramhl an rēas.

F. Fá muir doib an gñe báir ro bá meya,
ir i bá rghaialaie, rēhaidige, agur mal-
laigte.

C. Crēad fá nabanar, go bfuā an Slá-
nrdēoir báy?

F. Chum a tairblnad go maib a corp, an
tan bl na bēad, eghailte go beóda le
nanam.

C. Crēad fá náitior, gur hablaieis ē?

F. Chum deibtar a báir do tairblnad, 7
riagair do tabat nē firiñe a Ciyēirge.

C. God a ciailaigter le na dul rior go
hiferr?

F. Go maib anam, an a rcaid rgarcaid
ón georr

C. Cioḃar éuataigir go ndéas criórb
rior go hiferr?

F. Uir Dniom. 2. 25, 27. Deir Dáib na
timciollan, nī fhēge tū manam a riferr.

S E C T. VI.

Of Christ's Exaltation.

Q. **W**herein does our Saviour's Exaltation consist?

A. *1st*, In his Resurrection. *2^d*, His Ascension. *3^d*, His Glorification. *4th*, His Coming to Judgment.

Q. What is the Resurrection of Christ?

A. 'Tis the Restoring him to Life by the Union of the self-same Soul to the self same Body.

Q. When did our Lord rise?

A. On the third Day after he died, which was the first Day of the Week, which is thence called the Lord's-Day.

Q. Why did our Lord rise from the Dead?

A. To assure us that he had fully compleated the whole Work of our Redemption.

Q. How do you prove from Scripture, that this was the End of our Saviour's Resurrection?

A. From *Rom* 4. 25. *Who was raised again for our Justification.*

Rom 8. 34. *Who is he that condemneth? it is Christ that died, yea rather, that is risen again.*

Q. What do you mean by saying, that Christ ascended into Heaven?

A. I mean that he did actually go up thither, in a visible and triumphant Manner.

Q. How is this prov'd from Scripture?

A. From

A N VI. ROINN.

Dardughadh Chríofa.

C. God an abairt árdughad Chríofa?

F. 1. An Eiréinige. 2. An a deirgáil.
3. An a glórad. 4. An a tair cum bpeitcém-
nair.

C. God i eiréinige Chríofa?

F. U aicpilleo cum bza lé coimcengal a
nanma éóna nír an gcopp gcéadna.

C. Cé tnat an eiréinige an btiúerna?

F. Uin tney lá, déir é órágail báir, eóon,
an ceád lá don tceyínne, dá ngoirtén ó íom
lá an ttiúerna.

C. God páir éinige an ttiúerna ó na máb?

F. Cham a deirbád ón, gur coimlion gan
eibéob obá iomlán an bpeitcengal.

C. Cionar eibéob ón reipteora gur bí
nín eiréinige an Slánbóteora?

F. Lé Rom. 4. 25. Do haicéodas é, cum
nín do íónad. Rom. 8. 34. Cia dáiméonar?
Chríofa fuá báir, 7 foy do nín a neiréinige.

C. God éiallaidín ag máb, go ndéadís yuar
an Ném?

F. Ciallaidín go ndéadís go níné yuar
go ném, an mób íónaieiré 7 óriagáidé.

C. Cionar eiréinige go ré reipteora?

A. From *Acts* 1. 9. *While they beheld, he was taken up, and a Cloud received him out of their sight.*

Eph. 4. 8. *When he ascended up on high, he led Captivity captive.*

Q. What is meant by *his sitting at the Right Hand of God*?

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this prov'd from Scripture?

A. From *1 Pet.* 3. 22. *Who is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made subject unto him.*

Eph. 1. 20, 21. *He raised him from the dead, and set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion.*

Heb. 10. 12. *This Man, after he had offered one Sacrifice for Sins, for ever sat down on the Right Hand of God.*

Q. This Phrase then, of *the Right Hand of God*, does not imply that God has Hands, &c.

A. No, this way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body.

Q. What does Christ do at the Right Hand of God?

A. He appears in the Presence of God for us, as our Mediator, Intercessor, and Advocate.

Q. How is this prov'd from Scripture?

A. From *Heb.* 9. 24. *Christ is entred into Heaven*

F. Iē Hnōm. 1. 9. Do tógdab yuar é, 7 iadran dá fairin, 7 muz nēall ar a namanc ē. Eph. 4. 8. Al noul dó yuar a náirde, muz yē an bñtō a mbraizōionar nif.

C. God a ciallaibin Iē ē beit na ýtōe ar láim deif Dē?

F. Ciallaibōter lēif, gum hānōtēgēō Criógō cum a noirōreair, 7 a nūgōarriar if áirde fōi dhia an táctā.

C. Cioñar a deibōtar go Iē yemioptēr?

F. Iē 1 Ped. 3. 22. Noc atá ar deif Dē, tēif dul ar nēm, dá bñtō na Haingil, 7 na cumāfa, 7 na yubáileibe fá umlaif. Eph. 1. 20, 21. Do tóg yē yuar ó mhānōtō ē, 7 do ýtōgō yē ē ar a deif fēm ar nēm, go hānō óf cēñ gac nle uāfaranāfa, 7 cumāf, 7 neit 7 tīgēnnair. Eab. 10. 12. Al bñnāitēō cōmōbōarēta amāin ar yon na bñeada dān tife, do ýtōgō yē ar deif Dē go yiórrēde.

C. Alar yin, nī ciallaigion an náōra, ar láim deif nōē, go bñtō láma ag dia, 7e.

F. Nī ciallaigion, do nitēr ūfáid don gnē cāntēre.amāin, cum tēf līne; óin if Spionad dia, 7 nī bñtō cōn cōrp aige, ná baill do cōrp.

C. God nī Criógō ar láim deif nDē?

F. Sēyaid yē ā ar yoinne, a lāctā Dē, mar eidiymheōdāntōin, eidiyēgōtēōin 7 abaeōid.

C. Cioñar deibōtar go nē yemioptēr?

F. Al Eab. 9. 24. Do cūaid Criógō yteō

Heaven it self, now to appear in the Presence of God for us.

Rom. 8. 34. *Christ, who is at the Right Hand of God, who also maketh Intercession for us.*

1 Joh. 2. 1. *We have an Advocate with the Father, Jesus Christ the Righteous.*

Q. Is Christ the alone Mediator ?

A. Yes ; *There is one Mediator between God and Man, the Man Christ Jesus, 1 Tim. 2. 5.*

Q. Why are the Words, *Father Almighty*, added here ?

A. To shew us the Truth and Fulness of all that Authority and Dominion to which *Christ*, as our Mediator, is advanced.

Q. Whence shall Christ come to Judgment ?

A. From Heaven.

Q. How is this prov'd from Scripture ?

A. From 1 *Thess. 4. 6. The Lord himself shall descend from Heaven.*

Q. Whom shall Christ judge ?

A. All Men, the *Quick*, those who shall then be alive, and the *Dead*.

Q. How is this proved from Scripture ?

A. From *Acts 10. 42. It is he which was ordained of God to be the Judge of quick and dead.*

Q. For what shall he judge them ?

A. For all things, whether secret or open.

Q. How

zo flaitemhnay fēin, cum ē fēin do tairbēa-
 nāb a noiy a briağnnye Dē 3 an yoiñe. Rom.
 8. 34. Crióyd atá an deiy Dē, 7 foy a gnyōe
 3 an yoiñe. 1 Co. 2. 1. Altá abaeóid a-
 gailñ a bfoe3 a Naṭar lóya Crióyd an pirlñ.

C. Al nē Crióyd an teidiimeodantóir a-
 máin?

F. Iy ē atá nōmeidiimeodantóir eidiy
 dia 7 dnye, an dnye lóya Crióyd. 1 Tim.
 2. 5.

C. Cneud fá geyrtar na foecil, atá nle
 eumayac, na ceñ an yo?

F. Chum piriñe 7 iomláine a nūgdannráiy 7
 an Tigernny uo nle, cum an hāndnygēd
 Crióyd, an neidiimeodantóir do tairbēanāb
 dnyñ.

C. Cáit ay a ttiuefnyō Crióyd cum brei-
 teainnar?

F. Al Nēin.

C. Cionay eaytaidtye yo le Serioptny?

F. Iē 1 They. 4. 6 Ttiuefnyō an Tigern-
 na fēin a nuay ó Nēin.

C. Cia 3 a ttiubnyō Crióyd bryt?

F. Al na hnyie dnyine; na bēoib, e3on, an
 luy a biay an tan yin na mbeatay, 7 na
 m3b.

C. Cionay a dnyrtar yo le yerioptny?

F. Iē 3moim. 10. 42. Iy eiyon do hordayg-
 e3 ó dhia na brytym an bēoib aguy an
 marbāb.

C. God fá ttiubnyō bryt omra?

F. Fá gac nle neite, ma folaygtye no ma
 folay 1ab.

Q. How is this proved from Scripture ?

A. From 2 Cor. 5. 10. *We must all appear before the Judgment seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.*

Ecc. 12. 14. God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

S E C T. VII.

Of God the Holy Ghost, and the remaining Articles of the Creed.

Q. **W**H O is the Holy Ghost ?

A. He is the third Person in the Sacred Trinity.

Q. How is this proved ?

A. From *Mat. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. Why is he called the Holy Ghost ?

A. Because of his Office, which is in Christ's stead, to sanctifie, or make holy the Church.

Q. How do you prove that our Sanctification proceeds from the Holy Ghost ?

A. From *1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

Q. What

C. Cioñay a Cruzaigtear go lé Seiriochtar?

F. Lé 2 Cor. 5. 10. Caitfem rle dul a lá-
tá caithe bheiteamhair Chrióyó: Ionay go
nglbad gac óndrhe cngce na neite [do mihe
re] ran gcolain, do rēir an gñiomá do mihe
re, maic nó ole.

Seeley. 12. 14. Dhñaid Dia gac rle obá
cum bheiteamhair, maille re gac rle ní yeepei-
deó, may maic, nó may ole ē.

27 VII. R O I M M.

*Do Ibia an Spiorad Naomh, agus don chuid
oile dairtioglaibh an Chreidimh.*

C. **C**E hē an Spiorad Naomh?

F. Iyē an tneir pēnyá ran Tríonóid nōim-
ta.

C. Cioñay deirbtear go?

F. 2y 2hac. 28. 19. Agá mbairteó a
a naim a Maíar, 7 an 2hhe, agus a Spioraid
Nōim.

C. Creud fá ngoirtior an Spiorad Nōim
dhe?

F. Fá na oificee, eóon, a Neqlair do
nōimad, a monad Chrióyó.

C. Cioñay deirbá gurab ón Spiorad Nōim
tíg an nōimad?

F. 2y 1 Cor. 6. 11. Af atá ríó ar bur
moñlad, af atá ríó ar bur nōimad, af atá
ríó ar bur rōmad a naim an Tigerna Ióyá,
7 tne Spioraid ar Móeíne.

Q. What do you mean by the *Church*?

A. I mean a Society of Persons called by God to the Profession of true Religion.

Q. What does the Word *Catholick* signify?

A. It signifies Universal.

Q. Why is the Term *Catholick* applied to the Christian Church?

A. To distinguish it from the *Jewish Church*, which was confined to one Nation; whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy*?

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be *Holy*.

Q. What are the Privileges belonging to the *holy Catholick Church*?

A. They are Four. 1st. *The Communion of Saints*. 2^d, *The Forgiveness of Sins*. 3^d, *The Resurrection of the Body*. And 4th, *The Life everlasting*.

Q. What is the first Privilege?

A. *The Communion of Saints*.

Q. How is the Word *Saints* to be understood?

A. 'Tis most properly to be understood of those who are the true and living Members of Christ's Church, *i. e.* such as answer the End of their Calling, by a lively Faith, and a holy Conversation.

Q. In what does this Communion consist?

A. In

C. Zōd éiallaigim miy a Neglair?

F. Ciallaigim coimcionól phéirgān, dá ttau
Dia hām, cum adimāla an éreidimh píriūis.

C. Zōd éiallaigim an focal catolicé?

F. Ionan yin 7 eoitciōn.

C. Zōd é an cáoban fa zezganitar an
focalya catolice miy a Neglair Chrioy-
daige?

F. Chum a heidimhgluzaó ó Neglair iú-
daige, do eimicibéó dāimicibéó, an tēn atā
an éreidibéó Crióyōngē leēnāibéó an fēó hāc
hē éimibéó.

C. Cioñay égnitay go bñil a Neglair
nōimta?

F. Zham tā yī toirbēgta do Dia lē
eōhāó, 7 lē habimāil, 7 hme yin, go bñil
driāēhē hēte hēitē nōimta.

C. Zōd iad na pírimléitēgca bēnāy do
Neglair catolice?

F. 2l eētā a hōn, 1. eumān na Nōim; 2.
Zhaiēim phēcaibé. 3. Ciyēirgē na eolna. 4. An
bēta yióhngē.

C. Zōd í an éeab phrimléitē?

F. Eumān na Nōim.

C. Cioñay í eóim an focal Nōim do ēng-
yin?

F. Iyē móó 3 an kóóna ēngyin eon dñng
a tōi na mbail pírimléca, egnay eóóca éa-
glāyē Chrióyōd, eōon, an dñng do phēgnay
eioóca a ngāma lē éreidimh beóóca, egnay lē
eōnbēngyáio Nōimta.

C. Zōd an a bñil an eumānāy?

A. In a Fellowship in all Acts of Divine Worship, Piety, and Charity, and in a partaking of in common the Privileges and Benefits of the Gospel.

Q. What are those Privileges which Christians have thus in common amongst them ?

A They are; their making all but one Body or Church; their being all sanctified by one Spirit; their having all one hope of their Calling; One Lord, One Faith, One Baptism, One God and Father of all.

Q How do you prove this Communion of Saints to be the Privilege of the Church ?

A Acts 2. 42. *They continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers.*

1 Cor. 12. 26. *Whether one Member suffer, all the Members suffer with it.*

Eph. 3. 6. *That the Gentiles should be Fellow-Heirs, and of the same Body, and Partakers of his Promise in Christ by the Gospel.*

Q What is the second Privilege of the Church ?

A *Forgiveness of Sins.*

Q What is Sin ?

A Sin is the Transgression of the Law of God.

Q What is the Punishment due to sin ?

A Death, temporal and eternal.

Q What

F. 2lā a geumañ hāc hle ġniomaḡta ad-
maḡ, diaḡa, epāibteḡ, agur carḡaḡaiḡ, 7 a
maḡpāḡtiḡa pḡibilēidēc, 7 tairbēda an tḡoiḡ-
ḡēil o ḡcoitēiḡe.

C. Țod iād na pḡibilēidēcaḡa acā idir
Chriōḡtaibhibh maḡ ġm a ḡcoitēin-
ne.

F. 2lḡ iad ; naē dlnaid hle ḡuar aḡ ōn
cōrp no caḡlaiḡ ; ḡo nolntar a nōmad hle
mē hēnyriomad ; ḡo mbioñ acā hle cōndō-
chaḡ a ḡarḡmā ; ōn tiḡḡerna, ōn cḡeidēim,
ōn baḡḡtēd ōnDia 7 aḡaiḡ a nomlam.

C. Cioḡar epūcaḡiḡi ḡur pḡimlēid do
Nēglaiḡ an eumaḡa na nōm ?

Țnoim. 2. 42. Do cōmḡḡēdār a tteḡaḡḡ
na Nabytol, 7 aḡ a ḡeumañ, a mbriḡēd a-
rām, 7 a nokḡaiḡtib. 1 Cor. 12. 26. Dā
bḡḡlingiō eun baḡl, cōmḡḡlurḡid na baḡl
hle. Eph. 3. 6. Țo mbēitēdiḡ na einēdāca
na ḡcōmōiḡniōib, 7 na ḡcōmēcōrp, 7 maḡpāḡm-
tēc aḡ a ḡellamna ḡan a ḡChriōḡd epēḡ a
tḡoiḡḡēul.

C. Țod i dāna pḡimlēid na hēglaiḡe ?

F. Maḡḡim pēcaibē.

C. Țod ē pēcaō ?

F. Dmriḡēd dliḡiō Dē.

C. Țod ē an pḡonūḡ iḡ dual do pēcaō ?

F. Dāḡ tiompōrāilte 7 ḡiompḡḡē.

Q What Proof have you of this?

A. From *Rom. 6. 23. The wages of sin is Death.*

Matt. 25. 46. These [the Wicked] shall go away into everlasting Punishment.

Q. What is the *Forgiveness of Sin*?

A. 'Tis God's not exacting the Punishment due to sin, from those that have committed it.

Q. On what Terms is sin forgiven?

A. On condition of our Faith and Repentance.

Q. How is this prov'd from Scripture?

A. From *Acts 26. 18. That they may receive forgiveness of sins by Faith that is in me*

Luke 24. 47. That Repentance and Remission of Sins should be preached in his Name among all Nations.

Q. By what Means is God thus reconciled to sinful Man, as to forgive him his sins?

A. 'Tis thro' Jesus Christ, who has suffer'd in our stead, and thereby merited this Benefit of Pardon and Forgiveness.

Q. How do you prove this from Scripture?

A. From *Eph. 4. 32. God, for Christ's sake, hath forgiven you.*

2 Cor. 5. 19. God was in Christ, reconciling the World unto himself; not imputing their Trespases unto them.

Eph. 1. 7. In Christ we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

Q. What is the third Privilege of the Church?

A. Th

C. God ē an dehbaid atá agad mīr go?

F. 2y Rom. 6. 23. Sē iy tuaragdal don
pēcaid, báy. 2Maṭa 25. 46. Imeoid go [luy
na nole] a breañaid iorrihdei

C. God ē, maiteim pēcaid?

F. 2lta gan Dia beic ag tabac an pio-
nhy, iy dual don pēcaid ón dphhō do mīe ē.

C. God iad na coñarṭa, an a maiteim pē-
caid?

F. 2y coñaid an gheidim 7 an maiteim
ge.

C. Cioñar dehbṭar ym lē yeriophhṭ?

F. 2y gñiom. 26. 18. Chum maiteim
na brecaid draḡail dóib tpe cpeidim ionam-
ya. Luc. 24. 47. 2lithige 7 maiteimay na
brecaid do yemóir na aym do na hyle et-
neḡacaid.

C. God iad na yligte, lē ndēantar ait-
iit Dē mīr go leiy an brecaid, ay go maite-
im a pēcaide dó?

F. Tpe lōya Crioḡd dfulaing an an mo-
naona, 7 do tñil óhñ leiy ym an tḡbeye páir-
dñ 7 maiteimay.

C. Cioñar dehbṭ go ay yeriophhṭ?

F. 2y Eph. 4. 32. Thug Dia maiteimay
dibye a gcrioḡd. 2 Cor 5. 19. Do bí Dia
a gcrioḡd ag mēteḡ an tḡḡgail mīr fēim, gan
cunday do dēanam mīr fá na geiontaib. Eph.
1. 7. 2l gcrioḡd atá fuarḡlaḡ agaih tpe
na fhil (maiteimay na brecaid) do mēir yaid-
bhuy a gḡáran.

C. Go bí tpeay pñibileid na hḡglairē?

F. a

F. et

A. The Resurrection of the Body.

Q. What do you understand by the Resurrection of the Body?

A. I understand, that the Body shall be raised out of the Dust, and being again united to the Soul, shall be glorious and immortal.

Q. How do you prove this from Scripture?

A. From Job. 5. 28, 29. The Hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.

2 Cor. 4. 14. Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus.

Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious Body.

1 Cor. 15. 53. This mortal must put on Immortality.

Q. What is the fourth Privilege of the Church?

A. Life everlasting.

Q. What do you mean by the Life everlasting?

A. A State of most perfect Happiness, consisting in the Perfection of our Natures, and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture, that the Righteous shall be placed in such a state?

A. From Job. 6. 47. He that believeth on me, hath everlasting Life.

Mat. 22. 30. In the Resurrection they are as the Angels of God in Heaven.

F. Ειςείργε να εοίνα.

C. Ώο τήγιν λέ ηειείργε να εοίνα?

F. Τήγιν σο ττόγφαι αν εορρ αφ α λυαι-
ρεμ, 7 αν μβειτ δό αιτςενγαίτε λειγ α να-
nam, σο πβιαίδ γλόρμαν 7 ηεμβάγαίδ.

C. Οιοίναγ δερββ̄ γο λέ γεριορτηη?

F. Λέ Κοιη 5. 28, 29. Τιοεφαίδ α ηυβ̄ αν̄
α γεληηφιδ αν ηείδ ατά αν̄ γνα τυάμαίγιδ α
ζυτγαν; αζυγ ηεσάιδ αμας αν δρεμ δο ηίηε
δσίγηνομαρτα σο ηειείργε ηα βετα. αζυγ
αν δρεμ δο ηίηε δρος ζηνομαρτα σο ηειείρ-
γε να δαμαντα. 2 Κορ. 4. 14. Αη μβειτ α
φιογ αν τι δο εός γυαγ αν τήγγηνα τόγα, σο
ττοίγεοβαδ γε γίηε μιν αν γεζενα τρε τό-
γα. Phil. 3. 21. Ηος εηηφει αν ζεορρ τρυαί-
λιε α παταηαδ εροτα εum α δεαητα εογ-
μηλ λέ να εορρ γλόρμαν ηείη. 1 Κορ. 15. 53.
η̄ είγην δον ηι τρυαίλιε γε, ηεμ̄ ηυαίλλεδ δο
ζαβαίλ ημε.

C. Ώο ι εζταίμαδ ηρίμλεις να ηεγλαίγε?

F. Βετα γίομηηδε.

C. Ώο ειαλλήγιν λέ βετα γίομηηδε?

F. Σταιδ ηίομηηοηαιγ, βιαγ α ηιομλάνε αν
ηάοηκε, 7 α γελβαδ δε σο βράτ.

C. Οιοίναγ δερββ̄ λέ γεριορτηη σο ηαι-
τεοδαν να ηίηειη α γταίδ δον τγόρτγοιη?

C. Αη Κοιη. 6. 47. Αη τε εηειδιογ ιοηαμ-
γα, ατά αν βετα μαρταηαδ αιγε. 2ηατ. 22.
30. Αη γα ηειείργε ατάιδ μιν αιηλιδ δε.

1 Pet. 5: 4. *When the chief shall appear, ye shall receive a Crown. The Resurrection shall not away.*

Q. How are the Wicked to be disposed of hereafter?

A. They are to be banish'd from the Presence of God, and tormented eternally in Hell, with the Devil and his Angels.

Q. How is this proved from Scripture?

A. From *Mat. 25. 41.* *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

1 Cor. 6. 9. *Know ye not, that the unrighteous shall not inherit the Kingdom of God?*

2 Theff 1. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

Q. Why do you say *Amen* at your concluding the Creed?

A. To shew my stedfast Belief of it, and my Desire to live as one that heartily believes it.

P A R T III.

T H E

Christian's Obedience.

S E C T VIII.

Of the Ten Commandments, particularly, of our Duty towards God, contain'd in the four first Commandments.

Q. W H A T is the third Thing that was promised in your Name at your Baptism ?

A. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What are these Commandments ?

A. The same which God spake in the xx Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

Q. What Proof have you that Christ has confirm'd these Commandments ?

A. From Mat. 19: 17. *If thou wilt enter into Life, keep the Commandments.*

Rom. 7. 12. *The Law is holy, and the Commandment holy, and just, and good.*

Q. How is it that you are to keep these Commandments ?

 A N III C U I D.

 Amhlachd an Chríostaighe.

A N V I I R O I N N.

Do na deich naitheantaibh, go hairidhe, dar ndualgas do Dhia, ata congbaidhte an sna ceithre cead aitheantaibh.

C. **G**Os é an t-yei nI, do gellas an hainm-ye ag do bairteas?

F. So geiméadcan toil nōimta 7 aicēta dē, 7 go riubólain ionta gac rle lá dom bēta.

C. Sod tās na haitēnta yim?

F. An geasōna do labā Dia ya bpicidēg eairbiail Desyoduy ag nās. Is miyi an Tigēna do Dhia, noē do tneonaid tū amac ay talam na hēigirte, ay toig na dōrre.

C. Sod é an deubas atā agad, gur cōm-ōangnis Cniōyd na haitēntaya?

F. 2y Mat. 19. 17. 2yay miān Iet dul cum na bēta, eomēis na haitēnta. Rom. 7. 12. Altā an rēy nōimta, 7 a haitēne nōimta, 7 eomēnom, aguy maic.

C. Cionay is eōim dēt na haitēntaya do cōimēad?

A. I must observe all of them, make them my daily Practice, and that as long as I live.

Q. Which is the first Commandment?

A. Thou shalt have none other Gods but me?

Q. What is forbidden in this Commandment?

A. I am forbidden to have, or own, any more than one God, and to give the Honour due to God, to any other.

Q. How do you prove that you must worship none but God?

A. From *Mat. 4. 10.* *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required of us in the first Commandment?

A. I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Q. How do you prove it to be your Duty to believe in God?

A. From *Heb. 11 6.* *Without Faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him:*

Rom. 4. 20. *He staggered not at the Promise of God thro' unbelief, but was strong in Faith, giving glory to God.*

Q. How do you prove it your Duty to fear God?

F. 17 εὐρίσκει δὲ τοὺς ἀποστόλους ἑλθόντας, βεβαίως
ἀπεκρίθη ὅτι ἠελίου, 7 ἦν ἀπὸ τοῦ
βῆτα.

C. Creud i an ceadaithe?

F. Ní b'iaid dia an b'ic agad am lá t'áire.

C. God tá toirmirge ya naithere?

F. Altá toirmirgite oram gan nioya mó ná
rōndia do beic agam, nó dadimail, 7 gan a no-
nóir 17 dual do dia tabat dōnec oile.

C. Cionas cruitaighir, nac eoir d'ic rōne-
at dia do adras?

F. 27 Mat. 4. 10. Onómhō tū an t'ig-
erna do dhia fēim, 7 17 dō na rōnar dēanar tū
reirbir.

C. God ē tá aithigite d'ih gan ceadaithe?

F. Altá aithigite diom creidim a ndia, ead-
gla do beic oram noime, a g'rádas lé mo
croidē hle, lé mihtih hle, lé manam hle, 7
lé mo neht hle.

C. Cionas cruitaighir gurab ē do dual-
gar creidim a ndia?

F. 27 Gab. 11. 6. Al b'fēagimair creidim,
ní fēidim taitneim nuy: Oir an t'ic t'ig cum dē,
17 eigh dō a creidim, go b'bhil fē an, 7 go
tabat ye luac rōt'ā don d'rhng iannar ē.

Rom. 4. 20. Níor' ēir fē contabat a ngl-
lam dē lé micreidim; at do neht'gēd a
g'creidim ē, ar tabat glóire do dia.

C. Cionas cruitaighir gur eoir d'ic ead-
la beic ort noime Dhia?

A From Luke 12. 5, I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Hell; yea, say unto you, fear him.

1 Pet. 2. 17. Fear God.

Q. How do you prove it your Duty to love God?

A From Mar. 12. 30. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.

Eph. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity:

Q. What is the second Commandment?

A, Thou shalt not make to thy self any graven Image, nor the likenss of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them, for I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.

Q. What is forbidden in this Commandment?

A The making of any Image or Picture to worship the true God by.

Q. What difference is there betwixt this and the first Commandment?

A. The first Commandment forbids the worship of all false Gods; and this forbids the

F. 2ly Luc. 12. 5. Follfyeobad mē dib eia
 nē mbiaid bur negla: biōd eagla an tī ūd
 opaid, ega bfrl eumafā, tairēir [dōne] a
 marbad, a teilgion do hiferr: 1yēd a deim
 nīb, biōd a eglā yo opaid. I pēd, 2. 17.
 biōd eagla dē opaid.

C. Cionaf dērbā zhr eōir dōr. Dia do
 gnābas?

F. 2ly 2haē. 12. 30. Gnādeoda tū an tī:
 zhrna do dia fēin af do cōidē hle, 7 af ha-
 nam hle, 7 af hīctm hle, 7 af do bñig hle.

Eph 6. 24. Gnāra maille nīf na hle dōi-
 nō gnādeir an tīzhrna iōra Cōidō maille
 nē nēmtruaillēd.

C. God i an dāra haicne?

F. Nī dērbā dōr fēin [iōmāig] an bit gnāb-
 ālta, nō eoyamlaī an bit [ēwēite] dā bfrl an
 nēm fuaf, nō dā bfrl an an talam iōr, nō
 dā bfrl ya nēyge fōi an talam. Nī clōnā
 tū fēin iōr dōib, nī dēana tū yeirbīr dōib;
 oīr 1y mīe an tīzhrna do dhia, 1y dia lō-
 mān mē, tīg dōlōain pēsaide na naitnēd an an
 zclōm gur an tneaf agur an eētrānāb glūn
 don dōrēg fuatāigēf mē. 2lyur tairōnāf
 tōēge do miltib don lūf a gnāidigēf mē, 7
 cōimēdāf maicēnta.

C. God ē tā tōimōygeē ya naitnēyē?

F. Dōnām iōmāigē nō eoyamlaī an bit,
 cum an iōr dhia dōnāb lēo.

C. God ē an tēidōyēlūgāb atā eidiī i yo,
 7 an clō aicne?

F. Tōimōygeāb an clō aicne dōnāb na

worshipping the true God after a false Manner.

Q What Proof have you against idolatrous Worship?

A From 1 Cor. 10. 14. My dearly beloved, flee from Idlatry.

2 Cor 6. 16. What Agreement hath the Temple of God with Idols?

1 J. h 5. 21. Little Children, keep your selves from Idols.

Q. What is required in this Commandment?

A To worship him, to give him Thanks, to put my whole Trust in him, to call upon him.

Q. How do you prove it your Duty to worship God?

A. From Job. 4. 23: The Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him.

Mat. 4. 10. Thou shalt worship the Lord thy God.

Q. What Proof have you for bodily Worship?

A From Luk 22. 41. He [Christ] kneeled down and prayed.

Acts 20. 36. He [Paul] kneeled down and prayed with them all.

Q How do you prove it your Duty to give Thanks unto God?

A From Eph. 5. 20. Giving Thanks always for

ηηλε Dhēge bñēige, 7 τοιμιογθαῖδ γο ἀδμαδ α
 ηηηDhē αη μοδ βηλγαδ.

C. Ὁδ ε an epuchugad atá agab a nağaiδ
 iodaladnaiδ?

Al 1 Cor. 10. 14. Al deβkátizhne znáda-
 ca, γεcñaiδ iodaladnaiδ. 2 Cor. 6. 16. Cñδ
 ε an eengal [do biad] aη tempoll de, 7 aη
 iodalaiδ lé cēile. 1 Cor. 5. 21. Al élan βεε,
 eoinēadaiğ γib αη iodalaiδ.

C. Ὁδ ε haiτενταη γα ηαιτενε?

F. Al admaδ, bñēcay do tabat do, mo
 doig ηηλε do cup añ, 7 gām 4.

C. Cionay epuchaiğin, gup eoiñ deηt Dia
 do admaδ?

F. Al 1 Cor. 4. 23. Al 7 a ηαδ, 7 tá γi
 añ a noiγ, an tan adameηδ luγ an admaiδ
 pñniδ an tachē a γpionaiδ 7 a βpñniē : oia
 go deimin, iameηδ an tachē a leichis γo da
 admaδ pēin. 2ñat 4. 10. Oñopaiδ tu aη
 tigeηna do Ohia pēin.

C. Ὁδ ε an epuchugad tá agab lé hadmaδ
 eopōa?

F. Al 1 Luc 22. 41. Al gá léigion an á glē-
 niδ do niē γē [Cñóγt] opnaiğe. 2ñom. 20.
 36. Do léig γē [pól] ε pēin an á glēniδ, 7
 do niē γē opnaiğe maille niγsan ηηle.

C. Cionay epuchaiğin, gup eoiñ deηt
 bñēcay do tabat do Ohia?

F. Al Eph. 5. 20. Al g bñeic bñēcay do

for all Things unto God, and the Father, in the Name of our Lord Jesus Christ.

Heb. 13. 15. Let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name.

Q. How do you prove it your Duty to put your whole Trust in him?

A. From 1 Tim. 4. 10. We trust in the living God.

1 Pet. 5. 7. Casting all your Care upon him, for he careth for you.

Q. How do you prove it your Duty to call upon God?

A. From Mat. 7. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit; and watching thereunto with all Perseverance.

Col. 4. 2. Continue in Prayer; and watch in the same with Thanksgiving.

Q. What is the third commandment?

A. 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.

Q. What is meant here by the Name of God?

A. That by which he is made known to us; as his Titles, Attributes, Ordinances, Words, and Works.

Q. What is it then that is forbidden in this Commandment?

do ýíor̃ nē Dia 7 miy a nēl̃tar, a naimm an tciḡ-
kenna lóya Crióyō an yon na n̄le n̄tciōn̄:

F. Gab. 13. 15. Foráilem t̄n̄id̄yion do ḡnát,
ḡob̄ḡt molta do Dhia, ḡōon, torab̄ na mb̄eol
as tab̄ḡt b̄h̄ḡḡcaiy dá ainm.

C. Cioñay ḡḡb̄ḡḡ, ḡur eóir̄ ḡḡt do ḡócaiy
n̄le euy añ?

F. 2ly 1 Tim 4. 10. 2l̄tá an m̄n̄ḡin a
n̄Dia bi. 1 P̄ḡḡ. 5. 7. Teilḡiō euy n̄le eū-
nam aiyion, óir̄ iy eūrumac̄ ē b̄ar̄ tciōm̄cioll̄.

C. Cioñay euyt̄aib̄iy ḡur eóir̄ ḡḡt ḡám
ḡ Dhia?

F. Lē 2l̄at. 7. 7. 1ayn̄ḡō, 7 b̄eaȳtham̄ dib:
lorḡḡn̄e, ayur do ḡḡb̄thaiō; buailiō, ayur
oiyḡeoltam̄ dib. Eph. 6. 18. 2ly mb̄eith̄ dib
as or̄naiō do ýíor̃, nē ḡac̄ r̄on ḡnē or̄naiḡe,
ayur ath̄ḡn̄ḡe t̄n̄ey an yriōnaiō; ayur as
f̄ḡe ya ni ḡc̄eāḡna maille nē ḡac̄ n̄le buaine.
Col. 4. 2. 2iḡiō buan a n̄or̄naiḡe, as f̄ḡe iñt̄e
nē b̄reit̄ ḡḡḡcaiy.

C. ḡod i an t̄n̄ey ait̄ne.

F. Na tab̄ḡ ainm̄an t̄iḡenna do Dhia ḡo dió-
m̄ōin: óir̄ ni m̄ḡyḡḡō an ē n̄a n̄m̄ciōȳt̄ac̄,
an t̄e b̄eiy a ainm̄ ḡo diōim̄.

C. ḡod ē eiallaiḡth̄an an ḡo lē h̄ainm̄
dē?

F. 2l̄n̄ ni lē ḡḡn̄t̄iōr̄ a ḡc̄eil̄ ḡḡn̄ ē, miy a-
t̄aib̄ a t̄iobail, a ḡeāḡc̄om̄aȳthaiō, a or̄-
ḡaiḡthe, a b̄riat̄na, 7 a oib̄ḡc̄a.

C. 2l̄ayḡḡ, ḡod ē at̄á t̄oim̄iyḡthe ya
n̄aȳth̄n̄ey?

A All false Swearing, and all rash or common Swearing, all Blasphemy, or speaking reproachfully of God and Religion, and all irreverent use of the Name of God, or of things belonging to him.

Q How do you prove it unlawful to dishonour God's name by rash or common Swearing?

A From *Mat. 5. 34.* *I say unto you, swear not at all.*

Jam. 15. 12. *Above all things, my Brethren, swear not.*

Q. What is required in this Commandment?

A. *To ho our God's Holy Name, and his Word.*

Q. What is it to honour God's Name?

A It is to use it with Reverence in our Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your Duty thus to honour God's Name?

A From *Psalms 99. 3.* *Let them praise thy great and terrible Name, for it is holy.*

1 Tim. 6. 1. *That the Name of God be not blasphemed.*

1 Cor. 10. 31. *Whatsoever ye do, do all to the Glory of God.*

Q What is it to honour God's Word?

A. It is reverently to read, and hear the Holy Scriptures, and to use with respect whatever has a more immediate relation to God and his Service.

Q. How

F Ζαc ηle mion̄a br̄eazac̄a, 7 Ζαc ηle mion̄-
na διορηγζε no coitciōn̄a, na ηηle Dh̄la-
aitiγ, n̄o lab̄at zo μαρτηζεc̄ ar̄ Dh̄ia 7
ar̄ ερειδεim, 7 Ζαc ηle ūfaīo εγ̄on̄oρac̄ an̄ma
Noē, n̄o neitciōn̄ do βεανυγ ηιγ.

C. Ciōn̄ay ε̄μυταιγιη ζυη neim̄oιγιτεac̄ ε̄γ
γon̄oιη do θαδ̄at δαιν̄m Oē lē mion̄aib̄ διορ-
ηγζετε no coitciōn̄a?

2γ 2ηac̄. 5. 34. 2ι δειμιγε ηιβ̄ na ταβ-
ραιβ̄ mion̄a ar̄ mod̄ ar̄ bīth. Sl̄m. 15. 12. Roim̄
na ηηle neit̄ib̄, a δεαρ̄β̄ραῑthηe, na ταβ̄ραιβ̄
mion̄a.

C Ζοδ̄ ē haith̄εγταη γa ηait̄hηeγe?

F 2ηim̄ η̄om̄tha, αγυγ β̄ραῑth̄aη Oē don̄o-
γac̄.

C Ζοδ̄ ē γηη αιη̄m ηDē don̄oγac̄?

F Sē γηη ūfaīo do ōl̄n̄am̄ oē lē hon̄oιη ān̄ ar̄
mion̄aib̄, m̄oιoib̄, ηζελλ̄aim̄aib̄ γεom̄γac̄ αγυγ ad̄-
ηac̄.

C Ciōn̄ay ε̄μυταιγιη ζυη ε̄oιη ōηc̄ αιη̄m
ηDē don̄oγuzac̄ μαη γηη?

F lē 2γal. 99. 3. 2ηol̄aib̄iγ haim̄m̄ m̄oγ uāt-
b̄ayac̄, oιη ιγ η̄om̄tha ē. 1 Tim. 6. 1. Iōn̄ay
nac̄ β̄ηγζεō αιη̄m Oē γζān̄ail. 1 Cor. 10.
31. Ζ̄iob̄ē ar̄ bīc̄ n̄i do n̄i γīo, zo māō c̄um
ζ̄loιηe Oē oēana γīo na ηηlc̄ neit̄he.

C Ζοδ̄ ē γηη β̄ραῑth̄aη Oē don̄oγuc̄o?

F Sē γηη an̄ γεμ̄ioρtēηηη η̄om̄h̄tha do l̄c̄-
ac̄, αγυγ δεiγτε̄γ zo hom̄oιδεc̄, αγυγ ūfaīo
do ōl̄n̄am̄ zo ηυηηamāc̄ do Ζαc̄ ηle ηi βεηay lē
ōia αγυγ lē na γεῑn̄oιγ.

C. Ciōn̄ay

Q. How do you prove it your Duty thus to honour God's Word?

A. From Col. 3. 16. *Let the Word of Christ dwell in you richly in all Wisdoms.*

Jam. 1. 21. 22. *Receive with meekness the ingrafted Word, which is able to save your Souls: But be ye doers of the Word, and not hearers only, deceiving your own selves.*

Levit. 10. 3. *I will be sanctified in them that come nigh me.*

Q. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath-Day: Six Days shalt thou labour, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, thou, an thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the 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 seventh Day, and hallowed it.

Q. What doth the word Sabbath signify?

A. It signifies Rest.

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses for which the Sabbath was set apart?

A. It was set apart for the publick and private Worship of God.

C. Cionay cnuataidh gur eoin d'ete briaatar nde donordas mur go?

F. Col. 3. 16. Uios briaathar Chrioyd na comhnaiob ionais go raibidh ra n'le eagna. Seam. 1. 21. 22. Sabaid eugaib maille ne eeghacod an briaathar atá ar na planougas ionais, leán feidh bhur nanamaña ylanabas: 7 bigid bhur lucd na breithne do eum a ngniomh, 7 ni bhur lucd a theirtgeoda amháin, dá bhur mellad fein. Lebit. 10. 3. Uiaid me ncomhtha an ra d'et'ge cig a ngar damh.

C. God lan eeghamaid haitne?

F. Coimio lá na Sabóide, go ncomtóra tú e, Sé l'ete yrethosay tú 7 deanay tú hobá nle. Ar yé an yeghmas lá, yaboid an-tigerna do Dhia, ni deana tú obá ar bit an tú fein, nó do mac, nó hin'gen, hoglac, nó do banóglae, nó do coimigteac, atá a t'rob a ytig dot dhoiryib: Oin a yé laetib do mine an tigerna nem 7 talain, a n'faiyge, 7 a n'le ni atá ionoi, 7 do y'ghy yé an yeghmas lá: Uime yin do begho an tigerna lá na yabóide, 7 do ncomhó e.

C. God y eiall do n'focal Sabóid?

F. Ciall'ghio yé coim'ge.

C. God ciall'gh'ten lé Dia do ncomas an yeghmas lae?

F. Ciall'gh'ten e dá d'glugas lé hagas yeyb'ye ncomta.

C. God iáo na h'yráid'ge ncomta eum yin an d'glais'ge an y'gabóid?

F. Do d'glais'ge e lé hagas ab'rais nde óy i'iol 7 óy aipd.

Q. In what does the publick Worship of God consist ?

A. It consists in Prayer, hearing the Word of God read and preach'd, in setting forth his Praise, and in receiving the Sacrament.

Q. Wherein does the private Worship of God consist ?

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What is required farther in this Commandment ?

A. It requires that we rest from all servile and ordinary Employments.

Q. Why do Christians observe the first Day of the Week as a Sabbath, and not the seventh ?

A. Because on the first Day of the Week, Christ arose from the Dead.

Q. What Proof have you of this Practice of observing the first Day of the Week, as the Sabbath ?

A. From *Job. 20. 19.* *The same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.*

Acts 20. 7. *Upon the first Day of the Week when the Disciples came together to break Bread, Paul preach'd unto them.*

Q. What

(3)
C. God é an ní an a bfuil admas Dé óf áiré?

F. An a nornais, an a beic ag eiydeóó breithe Meé, dá léaghas 7 da yeanóir, an beic ag cur ádmolta óf áiré, 7 a nglacáó na Sáenaimente.

C. God an a bfuil admas Dé oiyoiyall?

F. An a ngné, leágtóimey, agus an a ymuaineó an breithe 7 an oibreóó Dé.

C. God oile haiceantair ya naichneye?

F. Nithne ye, in do déanam comh-
neó ó sac hle yeirbir agus gnóche gná-
taca.

C. Creáó fá georgmaid na Crioydaige an
ceáó lá don tyeimh mup yáboio, 7 nac é an
yeóomáó lá congmhaio?

F. Fá mup deingio Crioyóó ó maróiré an an
geáó lá don tyeóomh.

C. God é an denóó, atá agáó don gnát-
ya congmála an ceáólae don tyeimh mup
yáboio?

Ar Eoin. 20. 19. An tyeimh don tgnátnóna an
lá yir feir, an ceáó lá don tyeimh, 7 an
mbeic do na doirgib dunta, mup a nabadar
na dioyeobail eré, deagla na Niúdaigeó,
tháine lóya, agus do yhear ye na lán,
agus a dubairt ye niú, yiocheháin maille
rib. Gniomh. 20. 7. An an geáó lá don
tyeimh, an geimigeó do na dioyeoba-
laio a geé a céile do bryeóó anan, do nibe
Dól yeanóir dáib.

C. God

Q What is the Sum of what is required in these four first Commandments?

A. To serve God truly all the Days of our life.

S E C T. IX:

Of our Duty towards our Neighbour, contain'd in the six last Commandments.

Q. **W**HAT is the fifth Commandment?

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What is required in this Commandment?

A. I am required in it, To love, honour and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him; to submit my self to all my Governours, Teachers, spiritual Pastors and Masters; to order my self lowly and reverently to all my Betters.

Q How do you prove it your Duty to Love, Honour, and Succour your Father and Mother?

A From Mat. 15. 4. God commanded, saying, Honour thy Father and Mother

Eph.

C. Gob é rym na neitēn do haiteantair an
yna ceitne ceád aiteene?

F. Seibiy do deatam do Dhia go firiēēē
hle laete mo bēta.

ALM IX: ROIMN.

*Thracōdas air ar ndualgas dar gcomba sáinn atá
curtha síos ann sna se baitheantair b deigh o-
nacha.*

C. **G**Ob í an eirēēē haite?

F. Onóraig taitair 7 do máthá, ionay go
má fada do laete ar an tcalam, noē do beir
an tēerna do Dhia óit.

C. Gob haiteantair ya naiteene?

F. Aiteantair diom iute mačá 7 mo máthá
do gnádugab donóru gab 7 dnyrtacō: Onóir
7 umlacō do taitē don Uhamriogam, 7 dá
meib atá a gēnay fēōē. Ihe fein dunt-
laghad do mo hle Stiunairēheoirib, tē
gairēoirēib, dooirēib rrioradāilte, aguf
mhairēirēib, mē fein diomcār go hēriēiol
7 go harramāc do gac hle óine í fēer ná
mē.

C. Cionay crutairē, gur eoir óitē hatchá
7 do máthá do gnádugab, donóru gab, 7
dnyrtair?

Le Máthá. 15. 4. Thug Dia aite, eē rāb,
onóraig hatchá, 7 do mháthá.

Eph. 6. 1. Children, obey your Parents in the Lord, for this is right.

1 Tim. 5. 4 If any Widow have Children or Nephews, [Grand-Children] let them first learn to shew Piety [kindness] at home, and to requite their Parents; for that is good and acceptable before God.

Q How do you prove what the Parents Duty is towards their Children?

A From Eph. 6. 4. Ye Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.

Heb. 12. 7. What Son is he whom the Father chasteneth not.

Q How do you prove it your Duty to honour and obey the King, and all that are put in authority under him?

A From Rom. 13. 8. Let every Soul be subject unto the higher Powers.

Titus 3. 1. Put them in mind to be subject to principalities and powers; to obey Magistrates, to be ready to every good work.

1 Pet 2. 13, 14. Submit your selves to every ordinance of Man for the Lords sake; whether it be to the King as supreme, or unto Governours, or unto them that are sent by him for the Punishment of evil doers, and for the praise of them that do well.

Q How do you prove it your Duty to submit your self to your spiritual Governours, Teachers, and Pastors?

A From Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch

Ep. 6. 17. A élañ, bigis umal dá buir naithrib
 7 dá buir máithrib ya ttiğenna, óir íy eóir yo.
 1 Tim. 5. 4. Na tá baintrebaic an bith, a ga
 bfríl elañ, no elañ éloine, élnaidiy foglím
 an ttiğ an iad fein tairbínad go diağa an a
 ttiğtib, 7 an mal q̄t do tabq̄t dá ttiğmigtēor-
 aib: Oir íy ní maic gneimhríl yo abriadnairi Dē.

C. Cioñay épuithairi goð ē íy eóir do na
 haithreca deánamh dhá zeloiñ?

F. 2ly Eph. 6. 4. A aithreca na bpoirdaige
 buir zelaiñ cum feirge; aed tógbaib yuay iad
 a tteğayğ 7 a bfoiréodal an ttiğenna. Eab.
 12. 7. Cia an mac, nac ymacdaizhean a
 athair.

C. Cioñay épuithairi, gur eóir dēt oir-
 óir 7 umhlaif do theabq̄t don bhainriogain, 7 dá
 bfríl a ceumhay fr̄the?

R 2ly Rom. 13. 8. Biad gac rle anam
 umhal do na ceumhaduib atá óy a ceñ. Tit.
 3. 1. Cñr a geyōne doib a beith umhal
 duacdaránuib, 7 do cumaduib; Uirym do ta-
 bq̄t uachra, beic ullamh cum gac rle de gōibre.
 1 Pead. 2: 13. 14. Bigis umhal do gac rle
 cr̄túr dōna an yon an ttiğenna; ní hé amáin
 don Ri, mur an tí a g a bfríl q̄dōēñay, aed do
 na huafaránuib mur an gceáda, mur an luéd
 eurtar uad cum dioğaltair an luif na migrióin,
 7 cum molta luéd na neibgriómh.

C. Cioñay deirbq̄ gur eóir dēt thū fein
 dumhlaad do uacdaránhō, tteğayğteoirib,
 7 cōdairib yrioradailte?

F. 2ly Eab. 13. 17. Tabnaib umlaed do
 luif buir tteōraib, 7 iylis yib fein [dáib:]

watch for your Souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour; especially they who labour in the Word and Doctrine.

Q How do you prove it the Duty of Servants to submit to their Masters?

A From Eph 6 5. 6. Servants, be obedient to them that are your Masters according to the Lord, with Fear and Trembling in Singleness of Heart, as unto Christ: Not with Eye service, as Men pleasers but as the Servants of Christ, doing the Will of God from the Heart.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again; not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things.

1 Pet. 2. 18. Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward.

Q How do you prove the Duty of Masters towards their Servants?

A From Col. 4. 1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Oim bíð yíad ag fáine bun nanamán, mur an
 luí beánar eunðar uathó, cum fo do deánamh
 dáib maille né gáirdeáar, 7 ní hé né hoynáib,
 eoiriy nembthábeé díbyí fo. 1 Tim. 5. 17.
 Na yínyíy mágalaiáar go maith, bíó mey
 oimá gur fiú onóim dúbalta íad: Go moym-
 mhóm an lúed yóthnyáar fan bréithiy, 7 a
 tteáar.

C. Cionáar deábá, gur eóim do yheirbíyib
 beic umhal dá maigiytyib?

2ly Eph. 6: 5. 6. A yheirbóntaige bígib
 umhal dá bun maigiytyib, do méim na feóla,
 maille né fáitíóy, 7 lé eimótnyáá bíon-
 glaine bun geyoibéó, amhail do Chrioyó, ní
 hág ólnamh yeybíyie don tyíí, mur an luí
 do ní toil na nóime, acó mur yheirbóntaigib
 Chrioyó, ag deánamh toile Dé ó chriobei.
 Tit. 2. 9, 10. Tteáar na yheirbóntaige fá
 beic umhal dá maigiytyib, fá ná toil do
 ólnamh yna hyle neicib; gan eim a nágáib a
 mbriatár, gan tón ní dá geyó do théaltóá
 uatá, acó a nyle eoingioll maic do tairbéaná
 dóib: Ionáar, go ndéanaióly tteáar Dé ar
 ylánnyáthéora taichnemháé ar gac tónóim
 1 Ped. 2. 18. A yheirbóntaige bígib umhal
 dá bun maigiytyib maille mý a nyle aicéloy,
 ní héó a mháin do na maicib deáároibéá, achó
 fóy do na drocmháigiytyib.

C. Cionáar ényatáim dualgáar mhaigiytye
 néó dá yheirbóntaib:

F. Lé. Col. 4. 1. A maigiytyeib, deánáib
 eóim 7 eomhtiom né bun yheirbóntaib, ar
 mbeic féra agáib, go býil maigiytye agáib

Eph. 6. 9. *Ye Masters, do the same things unto them, forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of Persons with him.*

Q How do you prove it your Duty to order your self lowly and reverently to all your Betters?

A From 1 Pet. 5. 5. *Ye younger submit your selves unto the Elder.*

Eph. 5. 21. *Submitting your selves one to another in the fear of God.*

Q What is the Sixth Commandment?

A. *Thou shalt do no Murder?*

Q What is the Sin forbidden in this Commandment?

A The Sin of Murder, or the wilful killing of our Neighbour.

Q What is required in this Commandment?

A. *To love my Neighbour as my self, and to do unto all Men as I would they should do unto me, to hurt no Body by Word or Deed, and to bear no malice nor hatred in my heart.*

Q How do you prove it your Duty to love your Neighbour as your self?

A From Jam. 2. 8. *If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.*

Joh. 13. 34. *A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

Q. How

fein mur an gceadna ar Neim. Eph. 6. 9. a maigirid, deanadire na heite ceadna doib-
rion, ag eun bagg ar zeul, ar mbeir feya
agaid, go bgril bur maigirid fein ar neim
mur an gceadna, 7 nac bgril feacain do pgr-
yoin yec a ceile aige.

C. Cionar cruaidir, gur eoir dnt thu
fein diomcar go humal 7 omoidec don dntne is
feain na tu fein ?

F le 1 pgr. 5. 5. a dntne oga, tugaid
umla do na yinirid.

Eph 5. 21. Ag deanam umlafa da ceile a
negia De.

C. God i an yelred harne ?

F. Ni deanf dunnarbad ar bith.

C. God e an pgead ta toyntrethe ya
harne ?

F. Pgead an dunnarbad, no marbad ar
geomaryan-dar etoil.

C. God harntar ya harne ?

F. No comara do graduad mur me fein,
7 deanam do sac rle dromid, mur bur mian lem
lad do deanam dam ; gan diozmail do deanam
dromec le breitir no le gnom, 7 gan moydair
no ruat diomear um choide.

C. Cionar cruaidir gur eoir dnt do
comara gradad mur tu fein.

le Seam. 2. 8. Da geomtiona yib an pgr
nloga do fein an yckortir, gradad do com-
ara mur tu fein, is maic do ni yib e. Coim
13. 34. Do beirim aigne nuad yib, gradad a
ceile; mur do gradad miy yibye, gradad fein
a ceile anlaid yin.

Q How do you prove it your Duty to do to all Men, as you would they should do unto you?

A From *Mat. 7. 12.* All Things whatsoever ye would that Men should do to you, do you even so to them.

Luke 6. 31. As ye would that men should do to you, do ye also to them likewise.

Q How do you prove it your Duty to hurt no body by word or deed?

A From *Rom. 12. 17, 18.* Recompence to no Man evil for evil. If it be possible as much as lieth in you, live peaceably with all men.

Ephes. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.

Q How do you prove it your Duty to bear no malice nor hatred in your Heart?

A. From *Col. 3. 8.* Put off all these, anger, wrath, malice.

1 Job. 3. 15. Whosoever hateth his Brother, is a Murderer; and ye know, that no Murderer hath eternal Life abiding in him.

Eph: 4. 26. Let not the Sun go down upon your Wrath.

Q What is the Seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A The acting any manner of Uncleanness, and the encouraging any Desire of, and inclination to it.

Q What

C Cioñay ðeurbá gur eóin ðr̄c ðl̄nam ðó
 zac r̄le ðr̄ne, mur bá mian l̄c̄t iad do ðeā-
 nam ðr̄c.

F 2y 2ñat, 7 12. Zac r̄le n̄i bus mian l̄b
 ðóine do ðeānam ðib. ðeānaðye a l̄c̄t̄ide
 ðáib̄yion mur an ḡeāðna

Luc. 6. 31. 2ñur 1y t̄oil n̄ib ðóine do ðeā-
 nam ðib, ðeānaðye mur an ḡeāðna ðáib̄yion.

C Cioñay ðeurbá gur eóin ðr̄c, zan ðic̄ do
 ðeānam ðónd̄r̄ne l̄e b̄r̄ēt̄in, nó l̄e ḡn̄iom?

F 2y Rom. 12. 17, 18. Ná ðeānað ole a
 naðaið r̄le ar̄ r̄ineð. 2ñay f̄ēid̄in ē, an m̄ēid̄
 t̄ig ðib̄ye ðhe, bioð r̄iðt̄ēam aðaið n̄y na
 h̄r̄le ðóim̄ib. Eph. 4. 31. Bioð zac r̄le r̄er̄-
 ðay, aður zac ainḡid̄ēf, aður zac f̄er̄ð,
 7 zac ḡár̄t̄a, aður zac ioc̄iom̄að ar̄ na
 t̄ógn̄āil uais.

C Cioñay ðeurbá gur eóin ðr̄c, zan mioyð
 ḡay ná fuat̄ ðiom̄ēar̄ an̄ do ðr̄oide.

F. Col 3. 8. C̄r̄k̄is̄ uais na n̄ēt̄ēye r̄le,
 f̄er̄ð, b̄r̄ibe, ðr̄ūt̄ēm̄. I eóin 3. 15. Cibe
 n̄ēc̄ fuat̄iðēy a ðeurb̄āt̄ēð, 1y f̄er̄ ðūn̄mar̄b̄-
 t̄a ē; aður at̄á f̄ioy aðaið, nað ðeānan
 an b̄ēt̄a m̄ar̄t̄an̄að eom̄n̄ē a b̄f̄er̄ ðūn̄mar̄b̄-
 t̄a ar̄ bīc̄. Eph. 4. 26. Na m̄ēē ður̄ b̄f̄er̄ð
 go ðul na ḡn̄ēme f̄ōi.

C Ñob í an r̄ēf̄m̄að āit̄ne?

F N̄i ðeān̄ēð āb̄alt̄r̄an̄ay.

C Ñob ē t̄oim̄yðt̄hēar̄ ra n̄aich̄-
 neye?

F Ñē ar̄ bīc̄ n̄ēm̄ḡloine do ðl̄namh, 7 eoi
 t̄ūḡað āim̄iam, aður é̄l̄oñaið é̄r̄ge.

Q. What is required in this Commandment?

A. To keep my Body in Temperance, Sobriety, and Chastity.

Q. How do you prove it your Duty to keep your Body in Temperance and Sobriety?

A. From Luke 21. 34. Take heed to yourselves, lest at any time your hearts be overcharg'd with surfeiting and drunkenness, and cares of this life.

Rom. 13. 13. Let us walk honestly as in the day, not in rioting and drunkenness.

Eph. 5. 18. Be not drunk with wine, wherein is excess.

Q. How do you prove it your Duty to keep your Body in Chastity?

A. From 1 Thess. 4. 7. God hath not called us to uncleanness, but unto holiness.

1 Cor. 6. 18. Flee Fornication: He that committeth Fornication, sinneth against his own Body.

Eph. 5. 5. This ye know, that no whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ, and of God.

Heb. 13. 14. Whoremongers and Adulterers God will judge.

Col. 3. 8. —put—filthy communication out of your Mouth.

Q. What is the Eighth Commandment?

A. Thou shalt not steal?

Q. What is forbidden in this Commandment?

C. Σοδ ηαιτεηταη γα ηαιτηεηε?

F. Άλλο εοηρ δο εοηγμαιλ α ηεγαηδαη, α γοεηαιδεη αζυη α ηεηηηηηδεη.

C. Σιοηαη ηεηηδεη ζυη εοηη δεητ δο εοηρ δο εοηγμαιλ α ηεγαηδαη, η α γοεηαιδεη.

F. Ήε Luc. 21. 34. Ταδηαιδ ευη ηεε ειβη ηειηδεηε ζο ηοηαδ γηδ ηηοηηοηοδεε υδ αη ηηε ο εηωη, η ο ηηγε η ο ηοεηηαηαιδ ηα ηεηαηα. Rom. 13. 13. Σηυβλαη ζο ευβαηδ αηαιη γα ιο, ηη α ηεηωη, ηο α ηηγε. Eph 5. 18. Ηα ηηγεηδ αη ηηγε ο ηηοη αη α ηεηηε ηηωη.

C. Σιοηαη εηηεαιζηη, ζυη εοηη δεητ δο εοηρ δο εοηγμαιλ α ηεηηηηηδεη?

F. Ήε 1 Ther. 4. 7. Ηη ευη ηεηηηοηηε δο ζοηη διαγηη, αη ευη ηοηηηαη. 1 Cor 6. 18. Σεε ηαιδ γηηηοηαεαη: αη ηη δο ηη γηηηοηαεαη, δο ηη ηε ηεεαδ α ηαζαιδ α εηηη ηειη. Eph. 5. 5. Δηα α ηηοη γο αζαιδ, ηαε ηεηη οηοηεη α ηηδεη Χηηοηδ, η Δε αζ γηηηοηηε αη ηηε, ηο αζ δεηηε ηαηηαε. Eab. 13. 4. Οηεαηαιδδ δια ηηεητ αη λυη ηα δεηηε, αζυη α ηαδαιηαηαη. Col. 3. 8. Εηηηδ εοηηαδ ηαλαε αη ευη ηοηηη.

C. Σοδ η εη τοηηαδ αηηηε?

F. Ηη εηηηε ζοηδ.

C. Σοδ τοηηηηεηοηη γα ηαιηηεηε?

A The taking away, or detaining from another by Force, or Deceit, that which is his Right.

Q What is required of you in this Commandment?

A. I am required To be true and just in all my Dealings, to keep my hands from picking and stealing, to learn and labour to get my own living, and to do my duty in that state of Life unto which it shall please God to call me.

Q How do you prove it your Duty to be true and just in all your Dealings?

A Fr m Rom. 3. 7, 8. Render to all their Dues, owe no Man any Thing.

Levi. 25. 14. If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbour's Hand, ye shall not oppress one another.

Jer. 22. 13. Wo to him who buildeth his House by Unrighteousness and his Chambers by Wrong: who useth his Neighbour's Service without Wages.

Q How do you prove it your Duty to keep your Hands, &c?

A From Eph. 4. 28. Let him that stole, steal no more.

1 Thess. 2. 6. That no Man go beyond, and defraud his Brother in any Matter.

Q How do you prove it your Duty to learn and labour to get your own Living honestly, in that state, &c?

F. Al éirt fēim do bhré, nó congmháil ó
 éirne oile tré fóirneirt, nó melltoirgē.

C. God haicēntar dhíot ra naicneye?

F. Aicēntar díom beith fínec agur
 éirt an mhe cuīrad: Mo lámha do cong-
 máil ó pioceēf agur ó gadorgēf: foglēm 7
 fōtār do dhēanamh cum mo beitha drafáil go
 eneyda, 7 dhēanamh mur 17 dual damh an ra
 rtaid beca, cum an man lé Dia mo gēm.

C. Cionar érucaigín, gur cóim éirt beith
 fíom agur éirt an do éirarthaib hle?

F. Al Rom. 13. 7, 8. Tabraib a ndualgar
 do na hyle dhóimib; na bíob píaca ag wíne
 oíab. Lebit. 25. 14. Ma rēcan tū wíni rēd
 éomharraib, nó ma énecañ tū wíni ar lámh do
 éomharraib, ni fáiréocthó a céile.

1er. 22. 13. Al mhāg don tí do ní foirgne
 a thige rē haicēnt, agur a fēomradhadh rē
 hēageóraib, glacar feirbif a éomharraib gan
 tuaradai.

C. Cionar érucaigín, gur cóim éirt do lámha
 congmháil ó pioceēf agur ó gadorgh-
 eaf?

F. Lé Ep. 4. 28. Aln tí do ríne goib na ga-
 dedh móra mhó. 1 Ther. 4. 6. Gan letrom
 nó mebal do dhēanamh ar a éarbráthā.

C. Cionar érucaigín gur cóim éirt foglām
 agur fōtār do dhēanamh cum do beitha
 fēim drafáil go eneyda an ra rtaidrin, 7c?

A From Eph. 4. 28. Rather let him labour, working with his Hands the Thing which is good.

1 Theff. 4. 11. That ye study to be quiet, and to do your own Business, and to work with your own Hands.

2 Theff. 3. 12. We command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own Bread.

Q How do you prove it your Dury to relieve the Poor, according to the State of Life in which you are placed?

A From Luke 11. 41. Give Alms of such Things as ye have.

Acts 20. 35. Ye ought to support the weak, and to remember the Words of the Lord Jesus how he said, It is more blessed to give, than to receive.

Eph. 4. 28. Let him labour, working with his Hands, that he may have to give to him that needeth.

Q What is the Ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q What is the Sin here forbidden?

A The unjust Accusation of any body, whether on Oath, or otherwise.

Q How do you prove that this is forbidden you?

A From Luke 3. 14. Neither accuse any falsely.

Q What

F 2ly Eph. 4. 28. So madh luaithe d'eaná
 yé yóthar ag oibneadh maicheara né na
 lámhb fém. 1 Thep. 4. 11. Dhur ndicéioll
 do d'eanam né beith eiré, agus né bur ngnó-
 thgib fém do d'eanam, agus lé yóthradhadh
 sib né bur lámhb fém. 2 Thep. 3. 12. Beir-
 mid fógna, agus iarrmrd oirca, tré ar tige-
 earra tóra Críóid, a naran fém d'ite dóib, ag
 yóthradhadh, maille né yuabneay.

C Cionay d'earbair, gur cóir dhét fur-
 taf do thabét do na bóraib, do néir na
 rcaide beatha an a bfril?

F Lé Luc. 11. 41. Tabraidh déine uair do
 na neithib atá láig agair. Smómh. 20. 35.
 Y cóir dhóib eongnam leir na hanbfaib; 7
 briathra an tigeanna tóra do éinnead, mur
 a dubét yé, 1y mó 1y beandige ní do thab-
 ét ná do glaeach. Eph. 4. 28. So mad luai-
 te dhéanay yé yóthar ag oibneadh ma-
 cheara né na lámhb fém, ionay go mbiadh
 ní aige, né thabét don tí ar a bfril maichea-
 nay.

C God í a noidheadh aithne?

F Ní dhéanfá fiazhnryi breige a nágaidh
 do éomaryan.

C God é an peacadh toirmigtheadh ann
 go?

F Agus neamceart ar dhne ar bit, mad
 fói mioná, nó ar modh oile.

C Cionay dhearbá, go bfril go toirmig-
 the ort?

F 2ly Luc. 3. 14. Ná haarbair dhne ar bit
 go h'adgearac.

Q What is required in this Commandment?

A. To keep my Tongue from evil-speaking, lying, and slandering, to Vindicate my Neighbour, when I know he is wrong'd; and to judge the most charitably of others.

Q How do you prove it your Duty, to keep your Tongue from evil speaking, and slandering?

A From *Jam. 1. 26.* If any Man among you seem to be religious, and bridleth not his Tongue, this Mans Religion is vain.

Titus 3. 2. Speak evil of no Man.

Jam. 4. 11. Speak not evil one of another.

Q How do you prove it your Duty to keep your Tongue from Lying?

A From *Eph. 4. 25.* Putting away Lying, speak every Man truth with his neighbour; for we are members one of another.

Col. 3. 9 Lie not one to another.

Rev. 21. 8. All Lyars shall have their part in the Lake which burneth with fire and brimstone.

Q How do you prove that you ought to judge charitably of others?

A From *Mat. 7. 1.* Judge not, that ye be not judged.

1 Cor. 13. 5, Charity thinketh no evil.

Q What is the Tenth Commandment?

A. Thou shalt not covet thy Neighbour's house, Thou shalt not covet thy Neighbour's

Wife,

C God hairtzentar ya naitheye ?

F 2ho tēnga do congbaíl ó dhóc éaint. ó bréagais, agus ó rghaílaib, mo comarua do éoyaint, a nuá iy fex dam go bfrl égcóir dá déanam á ; agus an mey iy carctánaíbe do beic agam an dcoimib eile.

C Cionar dērbá, gur cóir dhc do tēnga a congbaíl ó dhóc éaint agus ó rghaílaib ?

F lé Seám. 1. 26. Ma tá cōmēc dōraib lēp eoyimh a beic niágalta [agus] nac gerh-
mēh rrian mē na tēngais, iy diómōin niagal
an tíye.

Tic 3. 2. Gan nēc an bit dá mar'ugab.
Seám. 4. 11. Ná labraib go hōic an a céile.

C Cionar dērbá, gur cóir dhc do tēnga congmaíl ó bréagais ?

F 2ly Eph 4. 25 2ly ndglab mly an
mbrēig dib, labraib gac cōn agais a nfr-
mē mē na comarua : Oin iy baill dá céile ym. Col.
3. 9 Ná déanaib bhfrug mē céila. Taiy. 2 i.
8. Do gēbaib a nfrle bréagde a gerh ya
loc atá an dēnglayab do teire agus do
mhb.

C Cionar dērbá gur cóir dhc mey car-
ctánac do beic agad an dcoimib oile ?

F 2ly Maata. 7. 1. Ná beirib bregt, do cum
nac beartaoi bregt oiaib. 1 Cor. 13. 5. Ní
ymuainen an gnab an a nōic.

C God i an deicēō aithe ?

F Ní raihteōca tū tig do comarua, ní
raihteōca tū bēh do comarua, ná óglac do

Wife, nor his Servant, nor his Maid, nor his Or, nor his Als, nor any thing that is his.

Q What is the Sin forbidden in this Commandment?

A. I am forbidden to covet, or desire to get other Mens Goods, by any indirect Means: I am not to entertain so much as the Thoughts of doing any thing that can be supposed to be to the prejudice of my Neighbour.

Q How do you prove it your Duty not to covet nor desire other Mens Goods?

A From Luke 12. 15. *Take heed, and beware of Covetousness.*

Heb 13. 5. *Let your Conversation be without Covetousness.*

Acts 20. 33. *I have coveted no Man's Silver, or Gold, or Apparel*

Q What is required in this Commandment?

A I am required to be content in my present State and Condition.

Q How do you prove this to be your Duty?

A From Phil. 4. 11. *I have learned, in whatsoever state I am, therewith to be content.*

1 Tim 6. 8. *Having Food and Raiment, let us be therewith content.*

Heb. 13. 5. *Be content with such Things as ye have.*

Q The Commandments, as you have repeated them, are Ten; How then are they said by our Saviour, *Matthew 22. to be Two?*

A They

éomaryān, nā a banóglac, nā a dōm, nā a-
yal, nā einī iy lē do éomaryān.

C Ḥob ē an p̄ceab̄ toimiyḡter ya nait̄-
neye?

F Altá toimiyḡte onam mōin dōineō oile
do yañtuḡab̄, nó diānyō lē camylige an
bit, nī éōin dām nyioō iy ymuaineō an tōinī
dēanam do meyyrō dūl a nōle dom éomar-
yam.

C Cioñay d̄erib̄ā, ḡur éōin d̄yt ḡan mōin
dōineō oile yañtuḡab̄ nā diānyō?

F Al̄ Luc. 12. 15. Fēacaiō, 7 ḡc̄naiō yib̄
an an t̄yaint. Eab. 13. 4. S̄c̄naiō yib̄ p̄in
an yaint. Ḥiom̄ 20. 33, Nioy yañtaiḡ mē
āḡioō, nó ór, nó eudac̄ d̄yne an bit.

C Ḥob ē hait̄zentan ya nait̄neye?

F Hait̄zentan diom̄ beit̄ yányōte p̄ē mo
ytaiō, 7 p̄ēm ac̄m̄n̄ p̄in.

C Cioñay d̄erib̄ā, ḡurab̄ ē yo do d̄ual-
ḡur?

F Al̄ Phil. 4. 11. D̄poḡl̄m̄ m̄iyi beit̄ yá-
nyōte m̄iy a ytaiō a b̄p̄lim. 1 Tim 6. 8. O
atá biad̄ 7 eudac̄ aḡain̄ an p̄aḡail, ḡo maō
lōn̄ l̄in̄ ē. Eab. 13. 5. Ḥo maō lōn̄ lib̄ na
neite atá lāt̄ā aḡaiō.

C Altáyo beit̄ nait̄zentan ān, m̄iy dait̄m̄iy tū
iāō; ma ḡeō cioñay a d̄ein̄ an Slānyḡteoir,
ḡur d̄ā ait̄ne iāō, 2̄l̄at̄. 22?

A They are said to be Two, as they are divided into two Tables, containing my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God is, to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength, to Worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as my self, and to do unto all Men as I would they should do unto me, to love, honour, and succour my Father and Mother, to honour and obey the King, and all that are put in Authority under him, to submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters, to order my self lowly and reverently to all my Betters; to hurt no Body by Word or Deed; to be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart; to keep my Hands from Picking and Stealing; and my Tongue from Evil-speaking, Lying, and Slandering; to keep my Body in Temperance, Sobriety, and Chastity; not to co-

be

F. Dzentar gur dhá aicne iad, an mbeic nahta a ndá clár, an a bfuil mo búalgar do dhia, 7 mo búalgar dom comarcan.

C. God é do búalgar do dhia?

F. Iyé mo búalgar do dhia spreidém an, eglá beic oram moine, a ghráduas lé mo énoide rle, lé mhicín rle, lé manam rle, 7 lé mo nert rle; a admas, bhrécar do tabat dó, mo dóig rle do cur an, gairm do déanam á, a ainn nómca 7 a foéal donómas, agus feirbír go firiñéc do déanam bó an feó mo béta rle.

C. God é do búalgar do comarcan?

F. Iyé mo búalgar dom comarcan, a ghrádas mur mé fein, 7 déanam do hac rle órne mur buó mian lem iad do déanam daim. Naatá 7 mo máatá do ghrádas, donómas 7 dfaictar. Onóir 7 uimlachó do tabat don Uhairriogán, agus dá méid atá a gceñar fróte. Né fein duimlagas do mtle rclunaišteoirib, tégarrt-
 toraib, róbáib rriomadáilte, 7 maigirtirib; mé fein diomcar go hrioiotóil 7 go hupkamac do hac rle órne iy ferr ná mé; San diogbáil do déanamh dónéc lé bheirtir no lé gniomh; beic firiñéc agus ceic an mtle eumrad; San miorghair nó fuat diomcar um énoide; Néo lámha do congháil ó prócécó, 7 ó gadhécé; agus mo ténca ó bnoé labat, ó bneig 7 ó rgháil; Néo corp do congháil a megarbas, a rdeirécó agus a hégemhécó. San
 moin

bet or desire other Mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in that state of life, unto which it shall please God to call me.

P A R T IV.

The Christian Prayer.

S E C T. X.

Of the Lord's Prayer.

Cat. **M**^H good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligenc Prayer; let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from Evil.
For

móin bíneadh oile do yhanntughadh, nó
 διακκηδ; aý foglhm aguy yótar do béanamh
 cum mo beáta dfágail go onyda, 7 béanamh
 muy iy dual damh añ ya ytaid beáta, cum ay
 mian lé dia mo gám.

A N I V C U I D.

A Rómaig Chriofdaighe.

2h X. R O I M M.

Doraid an Tighearna.

C. **M**O leimb mhairt, bíod fíoy agad, naé
 bfehl ay do cumadó na neitefe do
 béanamh uait fein, na yubal a naitzentaid
 de, aguy yeibiy do béanamh do gan a gnáy
 ypeyaltafan, ní caitefik dfoglhm hac rle úg
 iarmaid lé ornaig dúbhacdaid, rme ym léig
 dámh a cloy, an bfeadh oráid an tigeerna do
 náid?

F An Naicg aca ay nymh, nómhtar hannm.
 Tiged do miógadó. Deántar do toil ay
 talamh, muy nitior ay nymh Tabá dhñ a
 nuob an naran lætymhrl. Aguy maic dhñ ay
 ceionta, muy mhairtmíone dáid do ciontaiger
 ay naáid. Aguy na tpeonaid in cum eataig-
 te; acó yóir in ó ole. Oim iy let a miógay,

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. Why do you call it the Lord's Prayer ?

A. Because our Lord Jesus Christ was the Author or Composer of it.

Q. How does it appear that we are directed to use this Prayer ?

A. From *Mat. 6. 9.* *After this manner pray ye.*

Luke 11. 2. *When ye pray, say, Our Father, &c*

Q. What desires thou of God in this Prayer ?

A. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do ; and I pray unto God that he may send us all things that be needful both for our Souls and Bodies ; and that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save and defend us in all Dangers, ghostly and bodily ; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death : And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

Q. What are the general Parts of this Prayer ?

A They

7 a éumhaóð, 7 a glóir, go brát 7 go brát,
Amén.

C. Creáð fá ngorinn óraib an tigeanna
dhi?

F. Fá mur doob é an tigeanna lóga Crióro
bá hūgðar no bá dēantóir dhi.

C. God é mur is follay go bfehl aithis óin
ūyáio a dēnamh do hóráidye?

F. Ar Mat. 6. 9. Dēanaidye buh norraige
mur go. Luc. 11. 2. A nuq do dēantoi urraige,
abraid, ar Mat. 7e.

C. God iarray tū ar dhia ya hóráidye?

F. Iarraym ar mo tigeanna Dia, ar Mačair
nōmba, atá na tībōlaicēoir a nhe mhaičy,
a gnáya eum eugam fēm, 7 eum gac nhe órhe,
eum go nōlnam aōnad, feiribiy 7 umlay dó, mur is
eóir dñh: 7 gñim Dia, gac nhe neice tabairt
dñh tōi mařanac darranmañais mařon 7 dār
georrah; 7 gombair ye tōcēge dñh, agur
go mařeó dñh ar bpeairē; 7 go mař tōil
leiy ar yáóal, 7 ar georaint an gac nhe
eōntaibge yrioraid 7 eolna; 7 go gēimbeo-
cāó in ó gac nhe pēas 7 mhiegnáymhhe, 7 ón
námhaid yrioradailte, 7 ó bāy yriorahēy, 7
atá doig agam go nōlnais go, dá tōcēge 7
dá mhaičey, eum ar tigeanna lóga Crióro,
agur nhe yin a deiyim. Amén. Go maib mur
yin.

C. God iad mañā gēgnáilte na hóráidye?

A. They are Three, *viz.* the Preface, the Petitions, and the Conclusion.

Q. What is the Preface ?

A. *Our Father which art in Heaven.*

Q. What does this teach us ?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto ?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit does it teach us to pray with ?

A. It teaches us to pray with Reverence, Charity, and Confidence.

Q. How does it direct us to pray with Reverence ?

A. Because as God is our *Heavenly Father*, he must be invested with Authority, Majesty and Power, to require Respect from us.

Q. How does it direct us to pray with Charity ?

A. Because it requires us to pray for others, as well as our selves ; and therefore we say, not *My Father*, but *Our Father*.

Q. How does it direct us to pray with Confidence ?

A. Because it represents God as *th* Giver of *all Goodness*, and one whom we may claim a particular Interest in, as being *Our Father*.

Q. How many Petitions are there in the Lord's Prayer ?

A. Six

F Tpi a lion, eoon, an byollac, na hat.
e'nggeoa, 7 an conelob.

C God e an byollac?

F An Matq a ta an nemh.

C God ni go teggarg o'ni?

F Teggargai eia dan coim o'ni an noxnais
deanam, 7 god e an tullmasas yrioiad
le an coim o'ni a deanam.

C. Ce do teggargan an noxnais deanam?

F Do dhia amain.

C God e an tullmasas yrioiadailte, le
teggargan ornais deanam?

F Teggargais ornais do deanam le uimla,
le cartanay, 7 le docay.

C. Cionay o'ni'gey in cum ornais deanam
le uimla?

F An a nobbar, mur y e dia an Matay
nemda, go gcaire ye u'banay, morbay 7 cum-
ay beic aize, ye h'ym dia'riaidh uam.

C. Cionay o'ni'gey in cum ornais do d'nam
le cartanay?

F. Fa mur iarmay orain g'oe deanam an
d'oinb oile mur d'nam orain fein, 7 h'meyin
deymid an Matq, 7 ni mo atq.

C. Cionay o'ni'gey in cum ornais do d'nam
le docay?

F. Fa mur tairb'lnay dia buin mur
tioblaiteoir gac h'le maiteya, 7 mar on an
an feidh in e'nt yreialta d'agna, an mbeic
Matq again do.

C Cia meid at'e'ngge a no'raid an t'igerna?

A. Six.

Q. What desirest thou of God in these Petitions ?

A. In the three first, I desire that God may be glorified, by our Worshipping him, serving him, and obeying him as we ought to do; and in the other three, that our Wants may be supplied.

Q. What is the first Petition ?

A. *Hallowed be thy Name.*

Q. What is meant, by Hallowing of God's Name ?

A. By it is meant, the treating of God himself, and whatever relates to him, after an Holy manner.

Q. What do you pray for in this Petition ?

A. I pray that God may be Honoured by us, and all Men, in every thing; and that he would enable us to promote the Honour of his Name by an Holy, Useful and Exemplary Life and Conversation.

Q. What is the second Petition ?

A. *Thy Kingdom come.*

Q. What is meant by the Kingdom of God ?

A. His Sovereign Authority in the World, the power of his Grace in the Church, and the perfection of Glory in Heaven.

Q. What do you mean in praying for the coming of this Kingdom ?

A. I pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the power of Sin and Satan; and that he would hasten his Kingdom of Glory.

Q. What

F. Al rē!

C. God ianmay tū an Dhia an yna hatērhgeē
daya?

F. Aln yna tpi eēad atērhgeēa ianmay Dia
berē dā gloriūgā, lē in do berē dā adnab,
ag dēanam yeirbiye dō, 7 ag umlugā dō, may
y dual dōn a dēnam. 7 an yna tpi atērhgeēa
oile, ianmayōib fortaf dān mayanay.

C. God i an eēad atērhge?

F. Nōmān hamn.

C. God eiallētēn lē nōmhach anma Dē?

F. Ciallētēn leif tpiāf an Dhia fein, 7
an gac nī bēnāf leif an mhod nōmhā.

C. God ē gōdhir yā hatērhgeye?

F. Gōim yīne 7 gac nle dōne donōmubā
Dē an gac nle veitib, 7 go ttabnā yē ae-
mīn dhīn onōin anma do cur an a haḡaib
lē beata nōmhā, tairbīb aguy nē deigeyiomā
plāiribh.

C. God i an daya hatērhge?

F. Go ttagib do nīgēch.

C. God eiallētēn lē nīgēch Nōē?

F. Alndēanay an ya tōgāi, cumhach a
gpiāf ya neagīay, aguy iomlāne glōine an
neamh.

C. God eiallētēn lē gōde an nīgēchō do
tēch?

F. Gōim Dia berē ag yciunā an an
gēnoitib, 7 go lēnōcā a neḡlāy Chaior-
daige, nē fḡnoyā cūmācō an peccāib, 7 an
Diabail, 7 go luatōcā a nīgēch glōine.

Q. What is the third Petition?

A. *Thy Will be done, &c.*

Q. What do you mean by the Will of God?

A. Whatsoever he hath promised or commanded in his Word, or does inflict in the course of his Providence.

Q. What then do you pray for in this Petition?

A. I pray that God will accomplish, in his good time, whatever he has promised, and make me, and all the World, to submit to, and serve him with our utmost care and diligence, as the Angels and Saints do in Heaven.

Q. What is the fourth Petition?

A. *Give us this Day our daily Bread.*

Q. What is meant by *Daily Bread*?

A. That which is every Day necessary for our Subsistence, and convenient for our Comfort.

Q. Why do you every Day pray, *Give us this Day*?

A. Because we every Day depend upon God for the supply of what we want, and for the blessing of what we have.

Q. Is this all you pray for in this Petition, that which is necessary and convenient for the Bodies?

A. No, Bread is sometimes used in a spiritual Sense; accordingly I pray that God will send us all things that be necessary for our Souls.

Q. What

Q What is the fifth Petition ?

A. And forgive us our Trespases, &c?

Q What is meant by *Trespases* ?

A All Sins, of what sort or degree soever.

Q Why do you add, *as we forgive them that trespass against us* ?

A As an Argument for God to forgive us, and to shew the necessity of our forgiving our Brethren, since 'tis a Condition without which we shall not be forgiven our selves.

Q How do you prove that forgiving others is the Condition of our expecting Forgiveness from God ?

A From *Mat. 6. 14, 15.* *If ye forgive men their trespases, your heavenly Father will also forgive you: But if ye forgive not Men their trespases, neither will your Father forgive your trespases.*

Mar. 11. 25. *When ye stand, praying, forgive if ye have ought against any; that your Father also which is in Heaven, may forgive you your trespases.*

Luke 6. 37. *Forgive, and ye shall be forgiven.*

Q What is the sixth Petition ?

A. And lead us not into Temptation, but deliver us from evil.

Q What do you pray against in this Clause, *Lead us not into Temptation* ?

A I pray that God will either keep me from all Temptations to Sin, or would strengthen me under them.

Q Way

C God é an eḡḡedh aṭṭeḡe?

F ʒguy maic dḡḡ an ḡcionta, 7c.

C God éiallḡehin ié cionta?

F Na hḡle pḡeaidhe, do ḡac ḡle ḡḡé 7 éim.

C Cḡeab fá ḡehin leiy, mur maicmídhne dháib do ciontaḡḡey an naḡaidh?

F ʒhur pḡyūn do Dhia cum maicḡinnaiy do tábḡt dḡḡ, 7 cum maḡanaiy an maicḡinnaiy dár mbháicḡib do táyḡeanadh, ó tárla ḡur coḡad é, naé bḡḡḡem maicḡinnay dḡḡ fḡin dá eayḡḡoh.

C Cḡlo mar éruṭaḡin ḡur coḡad an a bḡḡ dḡḡ aḡam maicḡinnay dḡḡḡáil ó Dhia maicḡinnay a tábḡt do dḡmib oile.

ʒy ʒḡat. 6. 14, 15. ʒḡa maicṭl a ḡcionta do dḡmib, maicḡib buy naṭḡḡ nḡmda dḡbye mur an ḡcḡḡne; aḡ nana maicṭlye a ḡcionta do na dḡmib, nḡ maicḡib buy naṭḡḡ fḡin dḡibye buy ḡcionta. ʒḡay. 1. 25. ʒḡn tan beicṭl buy ḡḡam óḡ dḡam oḡnaḡḡe, maicḡib, ma tá nḡ an biṭ aḡuib a naḡuib cḡndḡne; ionay ḡo maicḡib buy naṭḡḡye naé an nḡm buy ḡcionta dḡibye mur an ḡcḡḡa. Luc. 6. 3. ʒḡa-ṭib, 7 maicḡibṭḡey dḡib.

C God I an ḡeiyḡḡ aṭṭeḡe?

F ʒguy ná tḡeḡaib in cum eataḡḡe, aḡ ḡḡm in ó oile.

C God é aḡa nḡḡim naḡuib an ya éḡye, 7 na tḡeḡaib in cum eataḡḡe?

F ʒḡim Día do mo cḡngimáil ó ḡac ḡle eataḡḡe cum pḡeaidh, nḡ é do mo nḡṭḡḡad fḡ-ṭha.

Q Why do you pray that God would not lead us into Temptation, since he never Tempteth any Man to sin ?

A Because all Temptations are by God's permission, and he can strengthen at any time, and keep us from falling.

Q What Proof have you of God's Power and Goodness in this matter ?

A From 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*

2 Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptation.*

Q What is the Evil you pray to be delivered from ?

A The evil of Sin, and of Punishment, the evil of Temptation, and the Devil, the Author of it.

Q What is the Sum of what you pray for in this Petition ?

A. I pray, *That it will please God to save and defend me in all dangers, whether of Soul or Body, and that he will keep me from all Sin and Wickedness, and from my spiritual Enemy, (the Devil) and from everlasting Death.*

Q What is the Doxology, or Conclusion of the Lord's Prayer ?

A. *For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Q What is meant by Doxology ?

A It's a solemn Form of Praise and Thanksgiving used in the Church of God.

Q What

C. Cread fá ngróihir gan Dia dáir tceó-
muíad cum eataíste, ó naé ar éirí eataíste
ar ionúine a máim cum pcead?

F. Fa mair lé ead. Dé tíg hac nle cá-
taíste, 7 go bpeabán ihe ngrtuíad uá ar
bit, 7 or geonúbáil ó tneim.

C. God é an oígead atá agas á cúmaí 7
maíteí Dé gan dáí go?

F. Ar 1 Cor. 10. 13. Alá Dia fíneá,
naé bneleongad cátuíad do éur orad ór
eion bur neit; ar do déana ré rlige bíb, an
ya geatúad, ionáí go naé pcead líó a
iombar. 2 pce. 2. 9. ír eólobh tígerna ná
dóime maíga ríobábh ó cátuíad.

C. God é an tole ó ngróihir do íobad?

F. Ole an pceadh, agus an pceáí, ole
an cátaíste 7 an Diabáil a úgdaí rí.

C. God í ríim ná neite gróihir ya náteíne-
geíe?

F. Gróihir, ga maó toil ré Dia, mo rábáil
7 mo cúmbáé an hac nle cántabáí anama, no
éoir, agus go geonúad mē ó hac nle
pceadh, 7 moígráíamlaí, agus ó mo náimú
rípíadáilte [an Diabáil] agus ó báí ríor-
míe.

C. God é Doeyoloig no conclíó óráide an
tígerna?

F. Oír í ríora an Rígeí, an cúmaí 7 an
glóir, gobáí agus go bráí, Amen.

C. God ealídhéir lé Doeyoloig?

F. Foyim rólumúta mólaí agus bneíeí
éair, dá neáncar úráid a neaglaí Dé.

C. God

Q. What is contain'd in this Doxology ?

A It contains an acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive ; and of the end to which they are to be applied, to his Glory.

Q Why do you say *Amen* at the Conclusion ?

A *Amen* signifies *so be it*, and I here say it to signify, that I trust God will of his Mercy and Goodness, thro' our Lord Jesus Christ, grant all that I have prayed for.

Q What reason have you for this your Trust, that God will hear and grant your request ?

A From *Mat. 7. 8.* Every one that asketh, receiveth.

Mat. 21. 22. All things whatsoever ye shall ask in Prayer, believing, ye shall receive.

Job. 16. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you.

1 Job. 5. 14. This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.

C. God é atá congháidhte gan maí mólta
yoiné

F. Altáid congháidhte aí, abhíáil óimé-
eaf náde, agus na honóire 7 an bhróghéaf ná
eóir é ná do tábúic do, an yon hac neite dá
brághamúic; agus na eíice cum an eóir a
geur cum a glóiríon.

C. God náe a nabhá ámen fá dhéóig?

F. Ciallaigis ámen bícú maí yin, 7 deimín é
aí yo cum a tárbéanadh, go bhrí dócaí a-
gam, go ndéanais Dia dá bhróige agus dá
móimaitéaf péin hac an ghrá ná dhéonadh,
táé léya Cúicé an tairígha.

C. God é an ylyún atá agad leif an dó-
caí yo deit agad, go néiydíoh Dia, agus go
ndéonócaíoh nádeíge.

F. Lé 2háit: 7. 8. Hac náe náe íannaf, gla-
caíoh yé. 2háit. 21. 22. Síohbe an bit neite
íannaf náe an bur nóimáige, má éreíóci, do
ghéóicó: [100.]

Coim. 16. 23. Go deimín, go deimín, deimín náe,
síohbé an bit neite íannaf náe an máicé an
máimíge, do bína yé bíb é. 1 Coim. 5. 14. 1-
yé an dócaí atá agam af, má íannaf náe éimí
é do péin a tóla, go néiydíoh yé yin.

 P A R T V.

 T H E
 Christian Sacraments.

S E C T. XI.

Of the Two Sacraments; particularly of Baptism.

Q. **H**ow many Sacraments hath Christ ordained in his Church?

A. Two only as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Why are they said to be generally necessary?

A. Because no Persons are excepted from the Obligation of observing them, but those that are incapable, and have not an Opportunity.

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How

A N V. CUID.

N A

Sacraimeinte Críostaíche.

XI. R O I N N.

Don da Shacraimeint; go hairidhe do bhaisteadh.

C. Cíad lión Sácráimeinte d'órbaid Críóid an a Eaglais?

F. Dhá sácráimeint ainm, maíanaid go gcehnáilte do ylánuagadh, eadhon, baisteadh, 7 Sreap an Tigheana.

C. God fá náicioin go bfeiliid maíanaid go gcehnáilte?

F. Fá naé bfeil tondraie yon ó fiaid Beit á a nglacadh, af an omará reabaidh, 7 ag naé bfeil faill.

C. God ciallghim léir a bfocaíra Sácráimeint?

F. Ciallghim eomairta foimelac 7 rófaieyi ghráí inmeodhanac agur yprioabáilte, do tagad ógh, dórdhó Críóid fein mur yligé lé a bfaíamhó an ghráí céadha, 7 mur óainghéac dá d'erbaid ógh.

Q How many Parts are there in a Sacrament?

A Two, the outward visible Sign, and the inward and spiritual Grace.

Q What is the outward visible sign or form in Baptism?

A Water, wherein the Person is Baptised in the Name of the Father, and of the Son, and of the Holy Ghost.

Q What is the Command for Baptizing?

A In Mat. 28. 19. Go ye and teach [make Disciples in] all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q What is the inward and spiritual Grace?

A Death unto Sin, and a new Birth unto Righteousness, for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q What is the State you, and all Mankind were in before Baptism?

A We were by Nature born in Sin, and the Children of wrath, Eph. 2. 3.

Q What is the State you are brought into by Baptism?

A We are hereby made the Children of Grace.

Q How are you made a Child of Grace by Baptism?

A As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant, which my Baptism is the Means and Pledge of.

Q Is

C Cá méid mañ añ a Sáeraimeint?

F Dhá mañ, an eomarta foirmealaic go-
faicir, 7 an gnáir inmeodónac yprioabáilte.

C God é an eomarta foirmealaic go-
faicir, nó foim an bairtíg?

F Uirge añ a mbairtír an phéirca a naim
a Mañar, 7 an 2^hic, agus an Spioraid M^oim.

C. God í a naithe atá leir an mbairtíg?

F 2^hac. 28. 19, Imgib teirgígib [dónaib
diyciobail] na hyle éinebaca, dá mbairtíg a
naim a Mañar, agus an 2^hic, agus an
ypioaid M^oim.

C God í an gnáir inmeodónac, 7 yprioa-
dáilte?

F Báir cum p^ocaib, 7 nuaidgeimeain cum
fimeantair, óir ar mbeir d^hí, ó ná d^hir gein-
te a b^ocaib, agus an g^oloin feirge, deán-
tar leir go clañ na hgnáir d^hí.

C God í añ ytaib añ a maib tuca, agus
an eined d^ona moim bairtíg?

F Do bí yñ ó ná d^hir geinte añ a b^ocaib 7
an g^oloin feirge, Ep^h. 2. 3,

C God í an ytaib cum a t^ougad yb lé
bairtíg?

F Do m^héib clañ gnáir d^hí leir.

C Cionair m^héib lehab gnáir bíde lé
bairtíg?

F 2^hur n^hir lehab do bí d^oim leir, 7
gonglacar mé a coñrad lé Dia, 7 go b^hil
tiobal agam cum gnáir agus beñairge an
coñrad yñ, cum a b^hil mo bairtíg na yligé
7 dáir g^oll é.

Q Is Baptism alone sufficient to Salvation?

A. No, not in grown Persons; such must die unto Sin, and live unto Righteousness.

Q What is it to die unto sin?

A 'Tis to be changed from the pollution of Sin, and to cease from it, as a dead Man does from the Actions of Life.

Q What is it to live unto Righteousness?

A 'Tis to have a Change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q How do you prove that in Baptism there is a Death unto Sin, and a new birth unto Righteousness?

A From Rom. 6. 4. *We are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life.*

Rom. 6. 11. *Reckon ye your selves to be dead indeed unto Sin, but alive unto God, thro' Jesus Christ our Lord.*

2 Cor. 5. 17. *If any man be in Christ, he is a new Creature.*

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

C 2In lón baíteo amáin cum gláirib?

F Mí lón, a ndóimib ian b'fár; eait'ib yin báy d'fáigil cum p'ceaid, 7 beic na mbéit'ib cum f'icéant'ar.

C God is eiall dó yin, báy d'fáigil cum p'ceaid?

F Is eiall dó iompóg ó t'ruaill'ib an p'ceaid, 7 eor'g de, mur ní eor'p gan anam eor'g ó g'niomair'ib béta.

C God is eiall dá beic na mbéit'ib cum f'icéant'ar?

F Is é is eiall dó, et'ócló do beic d'ic'ar an a nanam, lé gl'ac'ad ollm'ib n'óim'ia ó y'p'ri'ad n'óe, a'guy aeb'ne cum dul an a'g'aid yna h'le yubáil'ib, 7 dia'ar béta.

C Cion'ar d'eb'g' go b'f'ic' báy cum p'ceaid, 7 nuaid'g'eim'ne' cum f'icéant'ar' gan ma'it'ib?

F. Lé Rom. 6. 4. Táim'ib ad'laice mar'ón n'f'ne t're ba'it'ib cum báy, ion'ar do f'eir, mur do t'óg'ad yua' C'rióg' ó mar'ib'ib cum gl'óire a na'ar, gur mur yin, mur an g'c'ad-na do d'ean'coir yubal a nuaid'g' béta: Rom. 6. 11. Is me'g'ad d'óib'ye, go b'f'ic'ic' mar'ib don p'cead, 7 beó do Dhia, t're l'ó'ra C'rióg' an t'ic'g'erna. 2 Cor. 5. 17. 2)Ja tá eun'ne a g'c'rióg', is c'neat'ur nuad [é].

C. God h'ian'ic'ar an p'he'p'ho'ib' bí'ar cum a mb'ait'ic'g'ic'?

F A'ic'ib'ie, lé a t're'ig'ib p'cead: 7 C'neid'g'im, lé g'ceid'ib go dion'g'mál'ta g'ell'anna d'e do t'ug'ad dáib an' ya t'g'á'c'ame'ic'g'ic'.

C God

Q What is Repentance?

A A hearty sorrow for, and forsaking of Sin.

Q How do you prove that Repentance is required of Persons to be baptized?

A From Acts 2. 38. Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins.

Q How do you prove that Faith is required of Persons to be baptized?

A From Acts 2. 41. They that gladly received his Word, were baptized.

Acts 8. 37. If thou believest with all thine heart, thou mayst be Baptized.

Q Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

A Because they promise them both Faith and Repentance by their Sureties, which Promise, when they are come to Age, themselves are bound to perform.

Q If Repentance and Faith be required of Persons to be baptized, how then are Children capable of Baptism?

A They are capable of a Covenant-Title to the Blessings of Pardon, Grace, and Salvation, on God's part, and of being oblig'd by Vow and Promise on their part; but actual Faith and Repentance is then necessary, when they come of Age to take this Vow upon themselves.

Q What

C God i aitchige?

F Doulgex epoude pá pécadé, aguy á tchéi-
gion.

C Cioñay dèrbá, go naitéhtar aitchige do
na dōinib bíoy cum a mbairtib?

F 2y Gnoim. 2. 38. Déanais aitchige, 7
bairtex gac óh agais, a naimm íó, a Crioíob,
cum maí ginnair na bresad.

C Cioñay dèrbá, go naitéhtar creidém do
pérranais ionbairte?

F. 2y Gnoim. 2. 41. Na dōine do gáb
cusa a briaíra go coileimh, do bairteó íad.
Gnoim 8. 37. 2lla creidion tū go hiomlán ó
éroude, iy éidh let [do bairteó].

C 2lla yed, creó pá mbairtex leimib, ó nac
bréadair tpe ná nóige ná neite ym do com-
llonad?

F 2y a pábban go ngellais íad amón [crei-
dém 7 aitchige] lé na mbanairtib, 7 go bñh dñia-
caib onna péim, an tan tíoepaid cum tōye an
gellam ym do comllonad.

C 2lladh haitéhtar aitchige 7 creidém do
pérronais bíoy cum a mbairte, cioñay atáib
leimib oimeinnac cum bairtib do glaad.

F 2ltaio oimeinnac lé tiodal coñtais cum
bñnair pándōh, gnáy, aguy ylánairte do
tōb dē, aguy dá beite eengailte lé moib, 7
nē gellam dá dōb péim : at ay maíannac crei-
dém aguy aitchige a ngnoim, an tan tíoepaid
cum tōye leir a moibye do gabáil onna
péim.

Q What proof have you that Infants are capable of Grace and Salvation?

A From *Mat. 19. 14.* Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.

Q What Proof have you of Infants being obliged to do a thing they do not actually consent to?

A From *Gen. 17. 14.* The uncircumcised Man-Child, whose flesh of his Fore-skin is not circumcised, that Soul shall be cut off from his People, he hath broken my Covenant.

Deut. 29, 10, 11, 12. Ye stand this day all of you before the Lord; your Captains of your Tribes, your little ones, that thou shouldst enter into Covenant with the Lord thy God.

Q What Warrant is there for the Baptism of Infants born of Christian Parents?

A Because the Covenant, which Baptism is the admission into, belongs to them.

Q How do you prove that the Covenant belongs to the Children of Christian Parents?

A From *Acts 2. 39.* The Promise is unto you, and to your Children.

1 Cor. 17. 14. Now are your Children Holy, or Christians.

C God ē an dērbad atā agad go bꝛfðað
leimb gꝛāra 7 ʒlānuzad dꝛāgail.

F 2ʒ 2ʒat. 19. 14. Fʒlingið do na lēn-
bꝛð, aguz na bacaið ðiob tēf ēuzamꝛa; ði
ʒ lē na leiðið ʒin ʒiḡēf neime:

C God ē an dērbad atā agad, go bꝛfð
dꝛiðaið an leimb ni dēanam dā naē tꝛu-
zaid fēin a tꝛoil ó ḡniom?

F Gen. 17. 14. 2ʒ lēnab mie ʒan timēholl
ḡērbad ʒā mbia fēoil a neimēroieñ ʒan tim-
ēill ḡērbad; ḡērbꝛðē an tanam ʒin maē ó
na pꝛobal, do bꝛif fē mo cōñrad. Deut. 29.
10, 11, 12. Seayñ ðið ʒle a nuð a lātā buꝛ
tꝛiḡēna, buꝛ ecceitnið buꝛ tꝛēb, buꝛ
nōwne beḡa, an cōꝛ go maēfā a ʒeōñrad nē
do tꝛiḡēna do ðia.

C God ē an tꝛiḡðamꝛāy atā lē baiꝛtēð
ēloimē aiꝛnēc ḡēniotaiḡe?

F Fā muꝛ ʒ leð beḡay an cōñrad, cum an
ʒliḡe an baiꝛtēð.

F Cionnay dērbā ʒo mbainion an cōñrad do
ēloimē aiꝛnēc ḡēniotaiḡe?

F lē ḡniom. 2. 39. ʒ ðiðiḡe do miñēð an
ḡellad. 7 dā buꝛ ʒeloiñ. 1 Cor. 17. 14. 2ʒ
noiꝛ atā buꝛ ʒelan (an a mbeit ʒeiḡe ó aiꝛ-
nēca cꝛeiðmēcha) nōmēta.

(132)

S E C T. XII.

Of the Lord's Supper.

Q. *Why was the Sacrament of the Lord's Supper ordained?*

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. *Why is this Sacrament call'd the Lord's Supper?*

A. Because it was appointed by our Lord at Supper, immediately before his Death.

Q. *For what end did our Lord appoint it?*

A. As a means to keep up the remembrance of the Sacrifice of his Death, and to convey and assure to us the Benefits we receive thereby.

Q. *How does this appear to be the end of appointing this Sacrament?*

A. From *Luke 22. 19.* *This is my Body which is given for you; this do in remembrance of me.*
1 Cor. 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.*

Mat. 26. 28. *This is my blood of the New Testament, which is shed for many, for the remission of Sins.*

Q. *Why is Christ's Death called a Sacri-*

A. *Be-*

AN XII. R. O I N N.

Do *sbuipear an Tighearna.*

C. C'ró fá hórdaigeó Sácráimeint y^r p^éir an Tighearna?

F Chum gnáctóirne iobbarca báir Chríóyó, aguy na ttabéua do geibmís dá b^rís.

C. C'réad fá ngoirt^ér y^réir an Tighearna don tsácráimeint^é?

F M^hur iy ag y^réir, dórdai^g an Tighearna i tamal be^g noime a báir.

C. God í an érló^é, éum an órdai^g an Tighearna í?

F M^her y^rlige éum iobbarca a báir do éongbáil a geoinne, y éum na ttabéua do geibmís dá éob tabáit éugain, aguy óerbas ó^rí.

C. God m^her iy follar, g^urab í yo an érló^é, éum an hórdaigeóh an tsácráimeint^é?

F I^é Luc. 22. 19. S^é yo mo éorpa do be^gtar an bu^r yon^g, déanaidhe yo m^her éoinne óram^g. I Cor. 11. 26. Dá imonea íoyar y^rís an taráno, aguy iobtar y^rís an e^rpána, foillyigídh y^rís báir an Tighearna go t^éí dhó. M^hat. 26. 28. iy í yo m^herlye na tiomna nuaidhe doirt^ér an yon m^heráin éum maiteimair na b^réabh.

C. C'réad fá ngoirt^éor iobhbáit do báir Chríóyó?

A Because Christ was a Sacrifice for Sin.

Q How do you prove that Christ was a Sacrifice for Sin?

A From Heb. 9. 26 *He put away Sin by the sacrifice of himself.*

2 Cor. 5. 21. *He hath made him to be Sin [a Sin-offering] for us, who knew no Sin.*

Q How long is this Ordinance to continue

A It's for the continual remembrance of the Death of Christ, till he come to judge the World?

Q How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World?

A From 1 Cor. 11. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.*

Q What is the outward part or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q What Proof have you that the Lord hath commanded Bread and Wine to be received?

A From 1 Cor. 11. 23, 24, 25. *I have received of the Lord, that the Lord Jesus, the same Night in which he was betrayed, took Bread and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of me: After the same manner also he took the Cup.*

Q What

F. Fá mar bí Críórb na iobáit ar yon pzeaid,

C Cionnár bērbā go maib Críórb na iobáit ar yon pzeaid?

F. Lé Gab. 9. 26. Do yzkiog yē an pzeaid tñē na iobáit fēin. 2 Cor. 5. 21. Do miñe yeirionā ar yoiñe, pzeaid [or mál ar yon pzeaid] don tí ag nac maib fíoy pzeaid.

C Cia fada íf eóir don orduādyā beit ar bun?

F. Alá yē cum beit na gnátcoimne báif Chríórb, go tzigib yē do breit breite ar an doimān.

C Cionnár bērbā go mbēib yácmameint ír-rēir an Tizerna ar gnátcongimál go dáirā tēf Chríórb cum breite thabāt ar an doimān?

F. Lé 1 Cor. 11. 26. Dá imonaca íoyar yib an taránā, aguz iobcāy yib an eopán-ya, foillyigib yib báif an Tizerna go tēf dó.

C God ē an mañ foimiolac, nó eomānta ír-rēir an Tizerna?

F. Alán 7 fíón, daicñib an Tizerna glacab.

C God ē an deārbab atá agab gur aicñib an Tizerna arán 7 fíón do glacab?

F. Lé 1 Cor. 11. 23, 24, 25. Fuā miñi ón Tizerna, gur glac an Tizerna íoyā arán ya nolōce an an braitēō ē, 7 ar mbreit bērbcāy, do bñif ē, 7 a dubāt yē, glacab, icñib, ífē yo mo eopryā bñif tēir ar bun yonā : deānbib yo mañ eomñiābā orumya : 7 do glac yē an eupāf foy ar an mod gēābñā.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. How is the Body and Blood of Christ verily and indeed taken and received, &c.

A. All who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which Christ offer'd; and of all the Benefits which he thereby merited for Mankind, in order to the Sanctifying and saving of their Souls.

Q. How is this prov'd from Scripture?

A. From 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?*

Q. What are the Benefits which we receive thereby?

A. The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. How are our Souls strengthened and refreshed, &c?

A. By being meet partakers of the Sacramental Bread and Wine, we are assur'd of Christ's Favour and goodness towards us, That we are true and living members of his Body the Church, and also Heirs thro' hope of his everlasting Kingdom.

C Ʒod ē an mañ iñneobonac, nó a ni
comurtaiocten?

F Corp 7 fñl Chrióyo glactan 7 Ʒab-
tan Ʒo deibta 7 dáirib leif na epeidib a
yrréan an Cigeina.

C Cioñay glactan 7 Ʒabtan corp 7 fñl
Chrióyo Ʒo deimn 7 dá nrib, 7e?

F An méib do Ʒlaear a tƷáeraiméibye
mar ay bual, Ʒabaid noiñ tñite angnom do
niodbát moir uó do coirbir Chrióy; agur do
na hñle tƷábeá do tñll Ʒē léite don émeó
óona, cum a nanmañ do nómab agur do Ʒlá-
nuǵa.

C Cioñay eucraigior Ʒo lé Seuibotñm?

F Rē 1 Cor. 10. 16. A nē nac ē comkōm fōlá
Chrióyo eupán na mbéñay, do nímone do
béñuǵab? A nē nac ē eumkōm coirp Chrióyo
an tarán bñymib?

C Ʒod iáb na tƷábeabias do Ʒeibmib aaba
ym?

F Nertuǵab 7 beǵuǵab an nanmañ lé Corp
7 lé fñl lóya Chrióyo, mur nertaiǵten 7
beǵaiǵten an Ʒerpp leif a narán agur
fion.

C Cioñay nertaiǵten 7 beǵaiǵten an nan-
mañ, 7e.?

F Lé beic óññ an Ʒeomkancatá tomcubá a
narán 7 a bhñon na Sáeraimeinte, a támtóib
deibta dprobar agur do maítey Chrióyo óññ,
Ʒo bhñmib an mbail fion a agur béobá dá corp
a Nēglay, 7 mur an Ʒeábna an noigñibe
tñe óócay dá niǵet Ʒíóññóeñon.

Q. What is required of them that come to the Lords-Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death; and to be in Charity with all Men.

Q. How do you prove this Examination necessary?

A. From 1 Cor. 11. 27. 28. *Whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. Why is Repentance necessary to the Receiving of the Lords Supper?

A. Because without Repentance we can hope for no benefit from the Death of Christ, which we here remember.

Q. How is it proved that we ought to Repent?

A. From 1 Cor. 5. 8. *Let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened Bread of sincerity and truth.*

1 Cor. 11. 31. *If we would judge our selves, we should not be judged.*

Q. Why is Faith necessary to the receiving of the Lord's Supper?

A. Because

C. Crēad hiarritar an an dhrēg do tīg
cum yrēir an tīgerna?

F. Iad fēin do yrūdāg, an bhrēl aitrēcār
fīrūgēc orna fá na rēcāibē do rinnēdār, ag
cum rompa go diongmāltā bēta nuad do cāitēm,
agur eirēdēm beoda beit. aca a tēpōēē Dē
ēre Chriōgō, maille nē coimne bhrēg a báif.
7 beit a ceartanaf lē gac nle dhne.

C. Cionāy dērbā, go bhrēl an yrūdāg go
mařānāc?

lē I Cor. 11. 27. 28. Cibē iōgaf an tarā
ānra, nō iōbtar eunān an tīgerna go neim-
iomcūbād, biad ciontāc do corp 7 dhrl an
tīgerna, ař dērbād dhne ē fēin, 7 mur yin
itēbō yē don arānra, agur ibēb don churān-
ra.

C. Crēad fá bhrēl aitrēibē maehdanach
cum yrēir an tīgerna glacāb?

F. Mur nāc bhrēadmōid dōcār do beit agāin
lē tēbē an bit dfrāgail do tōb báif Chriōgō,
coimnōmōid ann go, gan aitrēgē.

C. Cionāy eritāigēter gur cōir dhē aitrēgē
dēanam?

F. lē I Cor. 5. 8. Dēanam an fēarā
coimēad, nī nē ren laibin, no nē laibin nle 7
dhoc mēine, ař lē harān fionglōine. 7 fīrinne
gan laibin. I Cor. 11. 31. Dā mbeit bhrēc-
nūgāb agāin orain fēin, nī bēartāib bhrēc
orain.

C. Crēad fá bhrēl eirēdēm mařānāc do
yrēir an tīgerna glacadh?

A. Because it is a Sacrament, appointed for such Believers as own their Baptism, and are ripe in Knowledge; and for that herein they have a near Communion with Christ, and feed on him by Faith.

Q. What Proof have you for this Duty?

A. From 2 Cor. 13. 5. *Examine your selves whether ye be in the Faith.*

Heb. 10. 22. *Let us draw near with a true Heart, in full assurance of Faith.*

Q. Why is our thankfulness necessary to the receiving the Lord's Supper?

A. Because the Lords Supper is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. From Rom. 5. 8. *God commendeth his Love towards us, in that whilst we were yet Sinners, Christ died for us.*

1 Cor. 6. 20. *Ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

Q. Why is the being in Charity necessary to the Lord's Supper.

A. Because 'tis a feast of Love, and a Communion of Christians one with another; and signifies their Conjunction in one spiritual Body.

Q. What Proof have you for this Duty?

A. From

F. Fa mar iſ S  mameint   h  m  i  s do  neidm  c  is, adim  g  r a mbairt  s, 7 blos foimpe a n  olay, 7 f   mar t   cumann fo  ay n   C  i  s dea ann fo, 7 go mbiait  g  r   Iad t    neid  m.

C.  ob   an deirb  s at   agad n   an duall-
g  r fo?

F. 2 Cor. 13. 5. F  c  is yib f  in an b  ul yib a  ra g  neid  m. Gal. 10. 22. O  n  m   an na  is maille ne  noib   f  m  s  a  n  m  s a g  neid  m.

C. C  ad ca b  rl an mh  g  ar niaf an    um y  p  r an t  g  rna g  c  s?

F.   ar iſ iob  t t  bairt   b  g  ar do D  la, f  r y  b  s t    h  i  s, y  p  r an t  g  rna.

C.  ob   an deirb  s at   agad l   eoinne b  i   bair C  i  s?

F. Rom 5. 8. Foilliy  t   Dia a g  s f  in d  n  , do b  g   an mbeir d  n   f  r an b  g  c  r  s, gur f  laim   C  i  s b  r   an fon. 1 Cor. 6. 20. Do  nn  s yib an lu  , t  me yin t  g  is gl  ir do D  la n   b  r g  oirp 7 l   b  r y  io-
maid, O   iſ l    ia i  .

C. C  ad f   b  rl a beir a g  rta  ar niachd  n   do y  p  r an t  g  rna?

F. Fa mar iſ f  arba g  s  , 7 cumann C  i  s d  g   n    eile, agur go g  allair  n a g  oim  ngal a n  n  orp y  ioad  ilte.

C.  ob   an deirb  s t   agad n   an duall-
g  r fo?

F.   c  

A. From Mat. 5. 23, 24. If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy gift.

I Cor. 10. 17. We being many, are one Bread, and one Body, for we are all Partakers of that one Bread.

Eph. 5. 2. Walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering, and Sacrifice to God.

I John 4. 11. If God ſo loved us, we ought alſo to love one another.

T H E E N D.

F. 2η αὐτῶν: 5. 23. 24. 2η αὐτῶν τῶν ἐ
ἐπαρταρ ἐὺμ νὰ ἡαλτόμα, 7 ὅσο ἡσοιμνεόσα
τῶ ἀνν γιν, ὅσο βρετλ νὶ ἀκ βιτ ἀδ ὅσο βρετβράτ
αὐ ἡαῖαῖ, ἡαῖαῖ ὅσο ἐπαρταρ ἀν γιν
βρετβρηγε νὰ ἡαλτόμα, ἀγαρ ἡμῶν; 7 ὅ
τταρ ἡεῖδῖδῖδ ἡεῖδ ὅσο βρετβράταιρ, 7 ταιρῖγ γ
ἀρ τταρ ὅσο τταρ τταρ ὅσο τταρ τταρ
I Κορ. 10. 17. ἡ γ τῶν ἀνῶν 7 τῶν ἐορρ γιν
μόσαν, ὅσο βρετ ὅσο ἡεῖδῖδῖδ ἡεῖδ ἀρ ἐετ
ὅσο ἀνῶν. Eph. 5. 2. Σιυβλαῖδῖδ ἀ ἡεῖδῖδ
ἀνῶν ὅσο ἡεῖδῖδῖδ ἡεῖδῖδ γιν, 7 τταρ γε
ἡεῖδῖδ ἀρ γον, νὰ ὅσο ἀνῶν 7 νὰ ἡεῖδῖδῖδ ὅσο ὅσο
I Κορ. 4. 11. 2η αὐτῶν ἡεῖδῖδῖδ ὅσο γιν ἡεῖδῖδ
ἀτῶ ὅσο ἀνῶν, ὅσο ἀνῶν ἡεῖδῖδῖδ, ἀ ἡεῖδ
ἡεῖδῖδῖδῖδ.

ΑΝ ΧΗΡΙΟΧ.

A PRAYER to be said by a Child Morning and Evening.

O Lord my God, who art Lord of Heaven and Earth, the Father of Mercies, and the God of all Consolation; I desire to adore and praise thy Goodness express towards me, who am less than the least of all thy Mercies; for my Creation, Preservation, and all the Blessings of this Life: But above all, I desire to praise thy Name, for thy wonderful Love in Christ Jesus my Lord; for the means of Grace, which thro' him, thou hast placed me in the possession of; and those Hopes of Glory, which by the Covenant which thou wast graciously pleased to seal with me at my Baptism, thou hast confirm'd to me. O make me, I beseech thee, duly sensible of the value of thy Favour! and accordingly to be desirous of it; and to this end, make me always mindful of that solemn Vow which I made at my Baptism: And give me grace to resist the several Temptations of the Devil, the World, and my own corrupt Nature. Possess me with a hatred of all my former breaches of this sacred Obligation, and to take care to walk more cautiously for the time to come. Purifie my Heart from all vain Thoughts and desires: Keep my Tongue from evil Speaking, Lying, and Slandering, and my Body in Temperance, Soberness and Chastity;

O R A I D ionráidh do leanabh una
mhaidin, agus um nóin.

O Al Tighearna mo Dhia, tá do thighearna
neime 7 talman, haicé éródeaba, 7 do
Dhia gac nle comyóláir; is mian lem
do maicéy tairbáin tū dham féin (acá
níora lúga, ná an érb is lúga do éróde-
dára) an mo éruadad, an mo éotugab 7 na
híle bennafáib na beáya, baónad agus do
molad: Al éy eioñ a mionlám, ré mo mian
hainm do molad, fá do gnáid ionganacé a
níora éróde mo thighearna; fá yhligte
na ngráir, do éra tū éróyon, an mo
yéilbye; agus na dócair úd glóire, do com-
dairgnad tū dáin leir a geónad é an bí do
toil gnáramail do yéala éur walle lem
ag mo báirce. O gnóim tū, tabá tgró
glan dáin an mórluac do éineil. agus mian dá
néir yin dó; agus cum na éricere, éra a
geomine dáin do gnáit an móid yolumanta
do tug mé an mo báirce; 7 tabá gnára dáin
eatagub a nágaib iolarécaige an élabail, an
traógail, 7 mo náéire truailligte palm.
Tabá gnáin dáin an gac bairce dá ndéanna
mé moime yo an geónad bgráigtere, 7
gnóngal né yúbal níoy airidhe fá naimyir
né tcey Glan mo éroide ó gac nle ymáicib
7 mianab díomóineca: eongabá mo tanga é
éroclabáicib, breágab 7 rgañalab; agus
mo éorp a meayaróaché, a geñear agus

Chastity; and in every respect, let my Conversation be as becometh the Gospel. Keep me by thy Power, thro' Faith unto Salvation.

Enlarge and Bless thy Holy Catholick Church, with more abundant Peace and Purity: Pardon the Sins of the Nation I live in, and make us a holy People, zealous of good Works: Bless the Queen, and all that are put in Authority under Her: Bless the Ministers of thy holy Word and Sacraments: bless all my Relations and Benefactors; and Forgive all my Enemies.

Take me into thy Protection this Day, or Night. 'Tis thou only, Lord, makest me to dwell in safety. But whether I sleep or wake, live or die, let me be found thine own, to thy eternal Glory and my Everlasting Salvation, thro' Jesus Christ; in whose Blessed Name and Words, I sum up my imperfect Prayers, saying, Our Father, &c.

A P R A Y E R to be said at the first coming into Church.

L O R D, I know not what to pray for as I ought: Let thy Spirit help my Infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee, by Jesus Christ. Amen.

Grace

a ngeanmhreacó ; Tabá dáim mióméar ann
 gac rle erdeábeic mur 17 cuáib don toirgí-
 cumdaig mé lé do mórcumaf, tré éiridém ehum
 ylánní.

Foirplectnaib, aguy beañhó hēglaiy nómca
 éatolice lé yit 7 lé gloine nióya líónmaire: maic
 pgeaibe na tírege añ a bfrim 7 óna bin Pobal
 nómcha, tērgnádaic an beágoibrib Noé. Uēñhó
 an bhainríogán, 7 a bfril a gēñay fróte: beñaid
 miny tēirib épocail 7 do yácraineintēó nómca
 beañhó mo gólta rle, 7 an ónung do ní maic
 dáim: aguy tabá maicēinnay dom naimbe rle.

Tabá an do éumdaic fēim a niub mé (nó noy.)
 17 tuya ainám a tēgerna do éómna y mé ; acó
 máó codlaó máó óuray dáim, máó beó máóh
 máó mé, go máó leatya mé, cum do glóine
 riómhrege, 7 mo ylánaib gan éiríge, tré
 léya Críóó, ag an añ a nim 7 briaicnaib nómca
 éiridémim mo rnaib neimicmláno, ag máóh,
 217 Natá, 7c.

OR A I D ionráidh ar gcéadtheachd
 a sheach san Teampull.

A Thiğerna, ní bfril a ríoy agam mur
 bá cóim god gē dhrih: erdigead do
 rriocaidye lé mo laige, 7 tabá aemhē dáim
 ióbbat rriocadáilte do toirbíre yuáy, diaf
 tantēgnac óhge, tré léya Críóó, Amén.

Grace before Meat.

Bless, O Lord, these thy Creatures to our use, and us in the use of them to thy Service, through Christ our Lord. *Amen.*

Grace after Meat.

WE give thee hearty Thanks, O God, for this present Refreshment which thou hast given us, by the use of these thy Creatures: Grant that as we live by thy Bounty, so we may be guided by thy Fear all our Days; thro' Christ our Lord. *Amen.*

F I N I S.

Altughadh roimhe bhíadh.

Beañhó, ó a tigeanna, iádo go do éreátarhíó
 dáir nūyáíóne, 7 iñe an a nūyáíóghē doz
 yēirbīy fēin, trē, lóya Críóyó ar tigeanna.
 Amēn.

Altughadh a ndiaidh bídh.

Bheirhíó bñeagay ó eñroíóhe óhē, ó a
 dhē, fá naitbñíóye do tug tū éññ ya
 namya lē na nūyáíó go do éreátarhíó. Deónaíó
 aímáil iy támkóíó bēo trē do éññl, go mbiam
 dáir ytiūmáó mar an gēzóna lēad gēla ar lēte
 hle, trē lóya Críóyó ar tigeanna. Amēn.

F I N I S.

PRAYERS

FOR THE

U S E

OF THE

Charity-Schools.

L O N D O N :

Printed by *Eleanor Everingham*, at the
Seven Stars in *Ave. Mary-Lade*, near
Ludgate. 1712.

ORNAIG

le haghaidh

USAIDE

M 21

Scol Charthanais.

21 L U N N O U I N :

21 na éir a zeló pé Eleanor Eberingtonam,
ag na reachó Realt a Spáid 21be.
21áirna. 1712.

P R A Y E R S

For the Use of the

CHARITY SCHOOLS.

*A Morning Prayer for the Use of the
Masters or Mistresses and Scholars.*

Praised be the Lord from the rising up
of the Sun, to the going down of
the same. Thou art our God, and we
will Praise thee; Thou art our God,
and we will Thank thee.

Thou hast made us after thine own Image; thou daily preservest and providest for us: thou hast Redeemed us by the precious Blood of thy dear Son: Thou hast given us thy holy Word for our Direction, and promis'd thy holy Spirit for our Assistance; thou hast raised up to us Friends and Benefactors, who have taken Care of our Education and Instruction; thou hast brought us together again this Morning, to Teach and to Learn that which may be profitable to us.

ORNAIGH

lé haghaidh úsáide na

SCOL CHARTHANAIS.

*Ornaigh Mhaidne lé haghaidh úsáide na
Máighistireadh, nó na Máighistreás agus
na Scoláireadh.*

Graídh an tigeirna molta ó eirge
ruar na gneine go a dul ríof.
Iy tuar ar nDia, 7 molpam thú :
Iy tú ar nDia, agus bhéanam
beithéar óst.

Do éruaid tú in, do réir do íomáighe
féin: dpuarúail tú in lé fhlí mórúaid do
Dhíe díli: do túg tú do bhíat ar nDíe óst
dár ndímuíad; agus do gáall tú do ríofad
nDíe óstú. In: do tóg tú ruar óst
cáirde 7 iuy maítey do béanam in, do
gab eúram ar nDíe agus ar tógáir
orra: túg tú a gceán a céile ym a ríof ríof
maidine, cum na neite do beic tábéic óst do
tégáir agus dfoíghm.

Uinpa

For these and all thy Favours Spiritual and Temporal, our Souls do Bless and Magnify thy holy Name, humbly beseeching thee, to accept this our Morning Sacrifice of Praise and Thanksgiving, thro' *Jesus Christ* our Lord.

And do thou, O Lord, who hast safely brought us to the Beginning of this Day, defend us in the same by thy mighty Power, and grant that this Day we fall into no Sin, neither run into any kind of Danger: but that all our Doings may be Ordered by the Governance, to do always that which is righteous in thy Sight, through *Jesus Christ* our Lord.

Particularly we beg thy Blessing upon our present Undertaking. Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual Help, that in these and all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through *Jesus Christ* our Lord.

Enlighten, we pray thee, our Understandings, strengthen our Memories, sanctify our Hearts, and guide us in our Lives. Help us to learn and to practise those things which are good, that we may become serious Christians, and useful in the World, to the Glory of thy great Name, the Satisfaction of those who have so kindly provided for our Souls, and Bodies, and our own present and future Well-being.

Let

Uinpa ro, 7 dhle tialaiois yriomadailte
 7 tiomporailte, do nio ar nanamaña hainm
 nómcafa do beñagab 7 do móragab, - dot
 uinalghe gabail leár nlobbct maíoneye mho-
 laio aguy bñeacair, tñe lóga Crioio ar
 tzigerna.

Aguy a tzigerna, do tug yábailte in
 tūy an laeye, dhla ar geoyant añ le do
 mórcuinafaib, aguy óntaio gon in do tñctem
 a nómpecaó nó a ceuñtabct ar bit a nuó,
 af go mbeic ar ngnlomarca nle órdaiçte le
 do ytiunadoga, cum go ndeanam do gñáth a
 nī bíay ceic añ do látçye, tñe lóga Crioio ar
 tzigerna.

Go hainmbe gñóimio do beñugab ar a nī
 tamóio do glacab aláim a noiy. Reimóimigh
 in, ó a tzigerna, añ ar nñle gñlomarcaib me do
 foçan móçkáyaimñi, 7 eññ in aiy ar naçab
 me do gñáctcegnamh, ionay go ndeanam hainm
 nómcafa do glómuçab ionca ro, 7 ar nñle
 oibmib toyaiçte, buanaicte aguy epioçnaiçte
 ionadoga, 7 beaca yioçmñe dñagáil fá deóigh
 meo thnoççeye, tñe lóga Crioio ar tzigerna.

Gñóimio tū, yolliyig ar tñçye, nertaiç
 ar meçair, nómhais ar geoyóte, aguy tñe-
 mais in añ ar mbeçta. Cñoiç in na nēite acá
 maic dnoçlñm 7 do fñeçnaó, ionay go mbeic-
 mñy ar geçioydaicçio flora 7 tairbeaca yan
 tçóçal, cum glóime do móranmafa, cum yá-
 faio na dññge do mñe yalár eo einlta ro
 dár nanamañaib 7 dár geoyraib, 7 cum ar
 yonay feñ a látç, 7 ar tççf.

Tioblaic

Let thy Blessings be abundantly bestow'd upon the Queen, and all the Royal Family, and all those in Authority under Her, in Church and State; as also upon all our Friends and Benefactors, particularly those of this School: Prosper thou the Work of their Hands, O Lord, prosper thou their handy-work.

These Prayers both for them and our selves, we humbly offer up, in the Name of thy Son *Jesus Christ*, our Redeemer, concluding in his most perfect Form of Words.

Our Father, &c.

An Evening Prayer for the Master or Mistress and Scholars.

A Ccept, we beseech thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving-kindness to us, particularly for the Blessings of this Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoy'd for the Instruction and Improvement of our Minds, for all the Comforts of this Life, and the hope of Life everlasting, through *Jesus Christ* our Redeemer.

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past, and help us to express our unfeigned Sorrow for
what

Tuolair do bhéirgach go lionmhar ar an mbairneogán, agus ar an tceib Ríoga hle, agus á a méid atá a gceannar fíorúe ra Neaglaif 7 ran tūair; 7 mur an gceabna, á ar gceairde hle, agus ar an dhregh do ní maich éhē, go háirde dhēne luí na rgoileye. Nachaig obá a lám, ó a Thigeanna, nachaigye a lámhoibreecha.

Toirbimid ruar tpe umlaí na hurnaidhye máron ar a ronyan, 7 á ar ron féin, a nainm do Mhēye lóya Críoyd, ar bfuayglaidhēoir, ag epiochnugab aī a bfoim rógiomlan a bria-tharyan:

Ala Nachá, 7c.

Ornaidh Noine le bhagaidh an Mbaighistir ro an Mbaighistreis 7 na sgoilareadh.

O a Thigeanna, ghdimid tū, gab ar mod-bat noine inlaib 7 bhdēcaif ar ron hle maich 7 éinēil gáobais dhēne, go háirde fá bhēayais a laye, ar ron do cūmbais agus do cōtaige gáayamhl, ar ron an cōmā á atá agair lé ar nūcūib tēgarg agus leayugab, ar ron gab hle cōmputaif na beayra, 7 dōcaif beā ríoyrde, tpe lóya Críoyd ar bfuayglaidhēoir.

Al ázā rōtrōgāis, ghdimid go humhal tū, maic na hle eapāidecaif éionta do cōhāe tū ionāne ran láya do cūaib tōraim, agus ehois lū ar bfiōrbōilgēy fá gab

what has been amiss, by our Care to amend it.

What we know not, do thou teach us; instruct us in all the Particulars of our Duty, both towards thee and towards Men; and give us Grace always to do those things which are good and well-pleasing in thy Sight, through *Jesus Christ* our Lord.

Whatsoever good Instructions have been here given this Day, grant that they may be carefully remembred, and fully followed: And whatsoever good Desires thou hast put into any of our Hearts, grant that by the assistance of thy Grace they may be brought to good Effect, that thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have Comfort at the Day of Account, through our Lord and Saviour *Jesus Christ*.

Lighten our Darkness, we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; continue to us the Blessings which we enjoy, and help us to testify our Thankfulness for them, by a due Use and Improvement of them.

Bless, O Lord, we beseech thee, the Queen, and all the Royal Family, and all those in Authority in Church and State; as also all our Friends and Benefactors, particularly those of this *Charity School*, for whom we are bound in especial manner to pray.

Bless

ní míneam tó a geórais, léir ndúthraí
do léyúgab.

2||ñ dñ a ní nac fcy dñ; tēgairē dñ
gac nle nañ dāp ndualgar dñt fēm marōn 7
don cinesō dōña; aguy tabā gāra dñ, neite
dēanamh do gnāt, bíar maic, aguy tait-
nemhac añ do láctēre, tñe lōra Cniórd ar
Ttígerna.

Alontais go gcoimneoám go hēac, 7 go
lefnam go díreē gac nle tēgairē maic do fua-
namur añ fo a niú: aguy gibe míana maite
do cñr tū a gcoibētib cēyā agaiñ, cōntais go
mbfēarthaoi ad cum epice maite lé eōngnam
do gnāra, cum go mbeic a nonōir ag hainmyi,
7 go mbiaō compurtar lá an cūndair agaiñe,
maile leó fo, a tōir ag eōngnam lñ ann ra
nobāye ar tēgairē, tñe lōra Cniórd ar
Ttígerna 7 ar ylánnēceoir.

O a Thigearna, gñmib tū, foilliyō ar
ndorcāday, 7 cūndair nñ nē do mórtroede ó
gac nle gāba aguy cōntabēt na hoibēye,
buanaid dñna na beannair atá agaiñ, aguy
euidē linn ar mbēdeacair ar a yon dfoilliyūg-
as, lé nñ do dēanamh ūráide mariy dual
dlob, aguy lé beic dā geur ar bíreē.

O a Thigearna, gñmib tū, beñair an bhain-
míogan 2||ññ aguy an tpeab Ríoga nle, 7
a méid atōi a gceannar Chille 7 tuaitē: aguy
mur an gceadna ar gēairde nle, aguy ar
mbēnēfacthñib, go háiride an luī benay nū
ar yhoil cārtannairē, aga bñl dñiacab o-
rain gñde oñra ar mhodh ypeyialta.

Bless this and all other Schools for Religious and truly Christian Education. And direct and prosper all pious Endeavours for the Propagation of the Gospel in the World.

These Praises and Prayers, we humbly offer up to thy divine Majesty, thro' the Mediation of thy Son *Jesus Christ* our Lord; in whose holy Name and Words, we sum up all our Desires.

Our Father, &c.

A Morning Prayer to be used daily by every Child.

GLORY be to thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refreshed me with Sleep, and raised me up again to Praise thy holy Name.

I humbly worship thee, O God my heavenly Father, through *Jesus Christ* my Redeemer, and I do again devote my self to thee, desiring to serve thee faithfully this, and all the Days of my Life.

Help me to remember thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies, to which the frailty of my Age does most expose me, and keep me Innocent from every great Offence.

Deliver

Beannaídh í go, agus gac rgoil oile lé bhagair
 fogluma nlagalta agus fíneáiríodaiqe. éiníq
 7 nátaíq gac nle díctíoll ekaíbteq, lé bhagair
 an t-foirgeal do yioladh an fídh an doimain.

Toirbhirníd na molaídh agus na hurnaidhefe,
 maille nē mo-umhlaí ruar doo mórdaií dhiaa-
 ra, tne eidiorqíthe do 2hhe íófa Crioíod
 an t-foirgeanna, ag an an aim agus bria-
 tnaib nómta éhímídh an nle miana a gceann
 céile.

2h Naíq atá an Neamh. 7e.

*Ornaidh Mbaidhne re radh da gach leanabh go
 laetbeamkuil.*

Glóir dhí, a Thígeana, do cumhdaiq mē ó
 gábaib na hoíde nēir, do aítbriáid mē
 lé eodlae, 7 do tóg ruar a nif, mē cum han-
 ma nómhā fēin do molaó.

O a dhē maíq nēmha, áram go hamh-
 al tū, tne íófa Crioíod mfuarglaídh-
 teoir, agus mionnam mē fēin a nif dhí-
 re, lé mian heit eí dhnamh feirbíqe go dí-
 lē dhí a maíq, agus a nle laeíb mo bea-
 cha.

Cnóiq lem thuar mo Chruithaídteóir do eoin-
 nead a laeíb móige.

Cumhdaiq mē ó gac nle ekaíb 7 leimhe, cum
 a t-foirgeanna ídime móige mē, 7 conghaíb
 nēmheíonāc mē ó gach nle t-foirgeannaib.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors ; that I may fear and love thee above all ; that I may love my Neighbour as my self, and do to every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil ; let the Grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my Learning, and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

I humbly beg thy Blessing upon all my Relations and Friends, [particularly * *My Father and Mother, my Brothers and Sisters*] and every one in this House ; Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit my self to thee, O Lord, in the Name of *Jesus Christ* my Saviour, and in the Words which he himself hath taught me.

Our Father, &c.

* Here let every one mention his or her particular Relations.

Sōm mē ó gac̄ n̄le díomh̄cōn̄ey mo ércōide
fēin, 7 ó c̄athar̄id̄is̄ dírōc̄h̄d̄ēf̄a.

Cíon̄ mo ércōide cum gac̄ n̄le neit̄e maite, cum
go mb̄eīn̄ ad̄n̄aīr̄ēc̄ 7 umhal, f̄h̄iñ̄ēc̄ 7 iōñ̄kaie,
m̄eγar̄da 7 d̄úth̄maīf̄ac̄, uñ̄amāc̄ 7 ómōid̄ēc̄ do
muaf̄ar̄án̄aib̄; cum eγla beit̄ or̄am moīad̄ f̄em, 7
ḡn̄ad̄ beit̄ aγam or̄c̄ óγ eioñ̄ gac̄ n̄le neit̄he;
cum go n̄ḡn̄ad̄ócaīn̄ mo c̄omh̄ar̄ya muñ̄ mē fēin, 7
ḡo n̄ól̄naīn̄ do gac̄ n̄le d̄r̄ne, muñ̄ bá mián̄ lem
iad̄ da d̄l̄namh̄ d̄amh̄.

Go ḡcoγnaid̄ dírokād̄e maite mē a niub̄ ó
gac̄ n̄le ole; Go n̄ól̄na ḡn̄áya do Sp̄ioīaib̄
n̄cōimh̄ mo m̄eīm̄d̄iñ̄iaγad̄ aγuy eonḡnamh̄ c̄ab̄-
d̄ēt̄ d̄amh̄ do ḡn̄at̄.

Ḡr̄oim̄ t̄ú, b̄eñ̄naīḡ mē ann m̄foγlaīm, aγuy
eγd̄iḡ lem f̄ór a b̄f̄ioγ, aγuy a ḡeγiōñ̄aīf̄, 7
ann gac̄ n̄le γ̄ú̄b̄áileib̄ go laet̄h̄emh̄r̄l.

Ḡr̄oim̄ go humhal do b̄eñ̄n̄uγad̄ ar̄ mo ḡc̄l̄-
ta aγuy ar̄ mo eħáīr̄de n̄le [go h̄ḡide * ar̄
M̄at̄ḡ aγuy ar̄ mo M̄h̄at̄ḡ, mo d̄eγb̄r̄áit̄r̄ēca
aγuy mo d̄eγb̄r̄ēt̄r̄aca] aγuy ar̄ a b̄f̄r̄l
ya t̄iḡre; tab̄ḡ d̄áib̄ eib̄e ní b̄úγ maīth̄ d̄áib̄
γan b̄eγth̄aya, aγuy t̄r̄eōr̄aib̄ iad̄ cum b̄eγth̄a
γiōr̄m̄h̄d̄he.

C̄r̄im̄ mē fēin̄ t̄r̄e umh̄laīf̄ ar̄ do láimh̄, a
Th̄iḡeγna, a n̄ain̄m̄ l̄óγa C̄r̄iōγo mo Ēγl̄án̄r̄ḡ-
theoīm, 7 añ̄ γna b̄r̄iá̄t̄r̄aib̄ do t̄eγar̄eγ γe fēin̄
d̄amh̄.

2r̄ M̄at̄ḡ, 7e.

* Ann sa déanadh gach neach cuimhniughadh air a luchd
gaoil speisialta.

An Evening Prayer to be used daily by every Child at Home.

GLORY be to thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly expos'd in this uncertain Life, who hast continued my Health, who hast bestowed upon me all Things necessary for Life, and Godliness.

I humbly beseech thee, O heavenly Father, to pardon whatsoever thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions. [** particularly*]

Assist me, I pray thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and love of thee my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk, whilst I am young, and grant that I may never depart from it.

** Here let the Child be instructed by the Master or Mistress, to confess and bewail in particular, every Sin which may have been committed by him or her in the day past, whether [Lying, taking God's Name in vain, Stealing, Quarreling, Stubborness, or any other.]*

Bless

Ornaidh Noine dar coir do gach leanabh ufaid
do dbeanamb gach la san mbaile.

Go raib glóir éire, ó a Thighearna,
do cumbaig mé an lára éuaid cho-
rú, do éarain mé ó gac nle olcaib aga bfr-
lin do gnáth na mbógal san mbeá neimheir-
teye, do éuanabh mo yláinte, do éoblaic
damb gac nle ní piar anac do beáha, agus do
éabaf.

Unhalgátham tú, O áthá ag nhdá, gac a
braca tú do lofaib ionam a nué a ymuairibh-
chib, a mbuachraib, do a ngáloimhartaib, do
maichemh [go háguibe *]

Éiream dhá, éireig lem mo bithéiribh éi-
namh do gnáth lé héir ag tyoib a nagaib ére-
mhana ionam tób a rúig, agus mo do éiré,
agus fóy a nagaib gac nle éachairge ón tób
a mbe.

Éireig lem fáy go taécheimhri an do fíoy,
7 an do gnáth péir mo Dhé, 7 mo yláirécheo-
na lóya Cúoyd.

Tairbéan damb an tyl-ge an an coir dhamb
yubal an pláth móige. 7 ééonaidh nac tpeig-
fíod i go bráth.

* An so dbranaidh an maighistir na an maighistreas
an leanabh rbeagag faoifilin do dbeanamb, agus caoidh
fa gach uile pheacab fa leith do rinne se no i an la
cbu'ib thort [na bresga isd, no ainm De thabbairt go
diombaoineach, goid, bruidhneachas, neamburramaighe
no aon pheacab oile.]

Éireim

Bless to me, I pray, whatsoever good Instructions have been given me this Day, help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wisdom, and Goodness.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And all these Blessings which I ask for myself, I heartily desire for all my Relations and Friends, and all in this House; Let it please thee to guide us all in this Life present, and to conduct us to thy heavenly Kingdom, through *Jesus Christ* our only Lord and Saviour; in whose Words I conclude my Prayers.

Our Father, &c.

A short Prayer for every Child when they first come into their Seats at Church.

LORD, I am now in thy House; assist, I pray thee, and accept of my Services; let thy holy Spirit help my infirmities, disposing my Heart to Seriousness, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through *Jesus Christ* our Saviour. *Amen.*

Ḥḡḡim tū, beḡnaidh dhámh na tēgairḡ maí-
the tugadh dhámh a ntuḡ, eḡḡiḡ lēm a
nḡlḡrēmḡhḡḡḡḡḡḡḡ, aḡur a ḡeur cūm bīrīdh mur-
r dual, cūm ḡo mbēīn do ḡnāth aḡ fāy a
bḡīor, aḡur a ḡcīoḡāf, aḡur a maícheay.

Cḡḡim manam aḡur mo cōrp ḡo humhal ar
do láimh a nof, aḡ ḡḡḡe do cōmḡee, aḡur
do beḡnaidh ḡnāyámhḡl.

Ḥḡur na beḡnaíḡe ḡle tām ḡḡḡe dām
fēin, ḡḡḡim ó cḡoide iáb do mo ḡrōltaib ḡ
do mo cáimḡib ḡle, aḡur dá bḡḡl aḡ ḡa tīḡ-
ḡe; ḡo maḡ toil lēt ar tḡḡeḡḡḡḡ ḡle ḡan
mbḡḡḡḡḡ lātḡ, aḡur ar ḡeolad cūm do Rīoḡ-
āf nḡmhḡa fēin, tḡe lōḡa Cḡiḡḡḡ ar nōim-
tīḡḡḡna aḡur ḡlānḡḡḡeḡḡ, aḡar aḡ a
bḡiāḡḡḡḡ cḡiḡḡḡḡim mōrḡḡḡḡ.

Ar Natḡ, 7e.

*Oraid aithḡbearr do gach uile leanamb an tan-
tḡḡ chum a ionaid san Teampull.*

A Thīḡḡḡna tām a noif aḡ do tēḡḡḡ, eḡ-
ḡiḡ lēm ḡḡḡim tū, aḡḡḡ ḡad mo ḡeīr-
bīr; ḡo ḡeḡḡḡḡḡ do Spīoḡḡḡ Nōim lē mo lai-
ḡe, aḡ ullmāḡḡḡ mo cḡoide cūm ḡoḡḡḡḡḡḡ,
aīḡḡḡḡ, aḡur eḡḡḡḡḡ, cūm onḡḡḡ hanma
nōimḡḡḡḡ, aḡur tḡḡe manama ḡa, tḡe lō-
ḡa Cḡiḡḡḡ ar tḡḡḡḡna. *Amen.*

Before they leave their Seat, thus:

Blessed be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Make me, I pray thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator *Jesus Christ. Amen.*

A Morning, or Evening Prayer for a Family.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name.

And

G mbeññg̃t̃er haim, ó a t̃hig̃erna, f̃án
g̃eoph̃gar̃o at̃á ag̃aíñ ñe g̃e do
tab̃g̃t̃ d̃r̃t̃ añ do t̃g̃c̃, ag̃uy añ do f̃eip̃-
b̃ly.

g̃r̃om t̃u, d̃eān d̃iom d̃eant̃oir̃ t̃p̃oc̃ail, 7
ñl eip̃t̃oir̃ am̃ain. g̃ab̃ l̃iñ f̃eín mar̃oñ 7
l̃er̃ f̃eip̃b̃ly, t̃r̃e ar̃ ñoñ eidoip̃g̃r̃d̃t̃eoir̃,
l̃óga C̃r̃ióg̃d̃. Amen.

Oraid re baghaidh usaide bhunaidh t̃highe.

A dh̃e ñle c̃umaf̃aib̃, at̃á ar̃ t̃hig̃erna
l̃óga C̃r̃ióg̃d̃, a d̃eant̃oir̃ g̃ac̃ ñle ñeice,
a b̃reic̃im na ñd̃oiñg̃d̃ ñle, ad̃m̃r̃om̃id̃ 7 ẽoide-
m̃id̃ ar̃ ñilom̃ad̃ p̃g̃eab̃e 7 m̃ig̃ñom̃h, do m̃iñg̃-
mar̃ ó am̃ g̃o ham̃ g̃o ñod̃f̃uac̃m̃har̃ l̃e g̃m̃uad̃-
ñeō, l̃e b̃reic̃im, 7 l̃e g̃ñiom̃h a ñag̃aib̃ do
m̃h̃oñd̃aī d̃iaōaīg̃a, ag̃ g̃ñioīg̃aōa g̃o ño t̃g̃r̃t̃
t̃p̃eip̃r̃g̃e 7 do c̃orr̃ñd̃eīe ar̃ ñag̃aib̃ f̃eín. Do
ñim̃id̃ aic̃ñig̃e d̃ic̃eollac̃, 7 at̃á doilg̃ioīg̃ ó
c̃r̃oib̃e oñam̃ ump̃a g̃o ar̃ m̃ig̃ñiom̃ar̃ta. At̃á
a g̃eoiñte ag̃ eip̃d̃ol̃aīg̃ oñaīñ: at̃á a t̃r̃oim̃e
d̃ófulam̃g̃ d̃eāna t̃p̃oc̃g̃e oñaīñ, d̃eāna
t̃p̃oc̃g̃e oñaīñ, a at̃á ñot̃r̃oc̃g̃id̃; ar̃ g̃oñ do
d̃h̃ie ar̃ t̃hig̃erna l̃óga C̃r̃ióg̃d̃, d̃h̃aīc̃ d̃r̃ñ
a ñog̃eāib̃ t̃oīaīñ, ag̃uy tab̃g̃ d̃r̃ñ ó g̃o a-
m̃ac̃ g̃o b̃r̃ac̃ f̃eip̃b̃ly du d̃eānam̃ d̃r̃t̃ 7 do
m̃ar̃ a ñuad̃ōg̃r̃ d̃g̃t̃a, c̃um oñóga ag̃uy g̃l̃óipe
b̃añma f̃eín.

And to that End, we beseech thee to enable and assist us by thy holy Spirit, to think, speak, and do always such things as be rightful; and to withstand the Temptations of the World, the Flesh, and the Devil; that at last we may receive that Crown of Life and Glory, which thou hast laid up in Heaven for all those, who serve thee, and keep thy Commandments.

Accept of our sincere and hearty thanks and Praise for all thy Mercies, and Blessings most graciously conferred upon us; particularly for thy gracious Preservation of us and ours the Day [or the Night] past; and above all, for the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory: Continue thy Goodness to us, O Lord, and grant us Grace to be truly thankful for it.

And, blessed Lord, whose tender Mercies are over all thy Works, we beseech thee to have Mercy upon all Men; enlighten all that sit in Darkness, and convert all that are enslaved to Sin. Grant that all who have taken the Name of Christ upon them, may live as becometh the Gospel of Christ. Bless our Gracious Sovereign Lad, Queen *ANNE*, the Princess *Sophia* and all the Royal Family, the Clergy, the Nobility, Magistracy, Gentry, and Commonalty, and grant that every one in their several Stations, may be useful in promoting the Glory of God, and the Welfare of these Kingdoms.

Keep

Uguy cum na críche ym, ghrómio tú ar
 nertuá 7 conghnam tabáit dhm mé do ypio-
 náo-nómá, neite buy ceit do ymuameó, la-
 báit, 7 déanam do gnát; 7 tpioid a naáaio
 caíhge an tcrógaíl, na colna, 7 a diabhl:
 loñar fá deoió go nglacam an éoróim úo be-
 tá 7 glóire, do ullmaid tú ar naim mé haáaio
 gac hle dhíne, ní feirbíy dít, 7 cúmbaigíoy
 haíteanta.

Sab ar mbróhgeáiy 7 ar molao gan ceilg
 7 o énoide ar yon do tcróceáha 7 do beñ-
 aigíteoh hle do tiodhlait tú go neááya-
 míl dhíne; go háimio fá do cumhóac gná-
 ramhail orainne 7 á ar geáirde an láyo [no
 a noide] éuaioh éorainn; Uguy óy eioñ a
 niomláin fá fuaygladh an domhain mé ar
 ylánhgeóim lóya Críoyó, fá tirlige na
 ngráa, 7 fá dhóay glóire: Óuanáioh do
 maítey dhm a Tigheána, 7 tabá gnáya
 dhíne beit fíobhóhge á a yon

Uguy, a Tigheána beñaióte, agá beryl do
 maótróce óy eioñ hoibhge hle, ghrómio tú,
 tpióge élmáin ar gac hle dhíne: Soillíó a
 beryl a ndoráay, 7 iompóig an méio atá na
 yolaáaigéa do péoas: deónaio go geaitéó an
 méio do gab ainm Críoyó orna, a mbéta do
 méio tpiógeíl Críoyó. Ógnáio ar Nárbáñ-
 plait an Óhamiógan ULYNA, an báimóionya
 Sophia, 7 a tpeó Ríoga go hiomláin, an éliay,
 na haróirgeáio, na huayáam, na huayle, 7
 a pobal eoitóioñ, 7 deónaio gac íon asa an a
 ytaio fém pó leit beit tábhéó cum glóire Óe
 7 maítey na Ríogaááya cum ar a haáaio.

Keep us and ours this Day [or Night] both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all Evil thoughts which may assault and hurt the Soul: continue us in our respective Duties with diligence and sobriety, and give such success to our honest Labours and Endeavours as thou seest most expedient for us; and, Lord, make us always mindful of our latter End, that so it may not surprize us unawares, but having led holy lives, we may be happy in our deaths, and may then have comfort and well-grounded hope in thee: Finally, O Lord, we beseech thee to Sanctify us throughout in our Soul, Spirit and Body, that we may be preserved blameless, unto the coming of our Lord Jesus Christ, in whose Blessed Name and Words, we conclude these our Prayers, saying,

Our Father, &c.

A Grace before Meat.

Sanctify, O Lord, we beseech thee, these thy good Creatures for our Use, and us to thy Service, through Jesus Christ our Lord. Amen.

A Grace after Meat.

Blessed and Praised be thy Name, O Lord for these and all thy other Blessings bestowed upon us, through Jesus Christ our Lord, Amen.

THE

Cumdaib iñe 7 ar gcáirde a nuob [ró a roí] marcón go foirmeallac añ ar gcóirib, 7 go nimeodonaic ann ar nanmaib; ionnag go mbeidm eoranta ó gac rle toirmeag berrab don corp, agus ó gac rle dnoic gmuaintib bírab ionnraige ar a nanam nó goirteodac é: Cuidnaib ionn ann ar ndualgayaibh fó leith ré dúrtaí agus rcehaibéí, agus tabá an bityc dár ríotnaib agus díctiollaib eneyta merruy tú ar mó ír oiréinaib órñ. Agus a Thigerna, déan in do gnát coimnec 3 ar geric deigionaid, ionnag nac éticfab yí orain go nriméic, ar íar gcaiteim beita nómha, go mbeidm fona añ ar mbáyaib; 7 ann yin go mbeic again eomfortaí, 7 dócaí bunghaíc ionnag. Fá deoig, a Thigerna grómid tú, fíonhómhaib in a nanmaib 7 a gcóirib, ionnag go mbeidm eumhaigite gon éionta, go tef ar dTigerna lóga Críóid, agan añ ainm beñnaigite 7 briaíraib éricraicimib ar nohnaibíse, oí rás, ar Natá, 7c.

Altughadh roimhe bbiaibh.

Nómhaid a Thigerna, grómid tú, íad go do érléirid cum ar nuyárbene, 7 yin féin cum do íeibíyeye, tpe lóga Críóid ar dTigerna. Amen.

Altughadh a ndiaibh biaibh.

Go mbeñnaigiteí, 7 go naómholtar hainm nómha ó a Thigerna, ar a ron go, agus gac rle beñrige oile do tíoblaig tú orain, tpe lóga Críóid ar dTigerna. Amen.

T H E
ELEMENTS
 O F T H E
Irish Language.

§ 1. *Of the* L E T T E R S.

T H E

Letters are only these 18 following.

Name	Fi- gure.	Pronun- ciation.	Name.	Fi- gure.	Pronun- ciation.
Ailim	Ḃ	a Lat.or	Luis	Ḃ	l l
Beith	b	b (Fr.	Main	Ḃ	m m
Coll	c	c k.	Nuin	N	n n
Duir	d	d d	Onn	O	o o
Eadha	e	e Lat.or	Peithboc	p	p p
Fearn	f	f (Fr.	Ruis	r	r r
Gort	g	g Gr.	Suil	s	s s
Uath	h	h h	Tiane	t	t t
logha	i	i } * Fr. or ce Rog.	Uir	u	u u ooEn

§ 2. *Of Vowels, Diphthongs and Triphthongs.*

The Vowels are a, e, i, o, u. **A, O, U,**
 broad: **e, i,** small. Of the various
 compositions of the Vowels, arise 13
 Diphthongs,

The Elements of the Irish Language:

Diphthongs, and 5 Triphthongs, according to this old Rule, in which their several Classes are distinguished by Terms of Art, beginning with the leading Vowel of each Class, *Viz.*

Ceĩre hamaĩcĩll nioĩcaĩ an,
 Cĩĩ ħĩbaĩa fĩĩ ħo eoiĩcĩnn,
 Cĩĩ ifine muĩ an mĩĩ.
 Cĩĩ ħaĩlleanna; oĩĩ na ħaonĩ.

Of the first sort called amaĩcĩll, or Aphthongs, *i. e.* Diphthongs or Triphthongs beginning with the Vowel *a*, there are four, of which three are Diphthongs, and one a Triphthong, as followeth,

ae } *Le ħe laeteamul.*

ai } *Faĩĩ, maĩĩ, ħaĩĩ, long or short.*

ao	} <table border="0"> <tr> <td>cĩĩ</td> <td rowspan="3">} This Diphthong is always long, and hath a peculiar sound not used in any other Language that I know; which may be learned by the Ear.</td> </tr> <tr> <td>mĩĩ</td> </tr> <tr> <td>rĩĩ</td> </tr> </table>	cĩĩ	} This Diphthong is always long, and hath a peculiar sound not used in any other Language that I know; which may be learned by the Ear.	mĩĩ	rĩĩ
		cĩĩ		} This Diphthong is always long, and hath a peculiar sound not used in any other Language that I know; which may be learned by the Ear.	
		mĩĩ			
rĩĩ					

aei } *Caĩĩ, maĩĩ, ħaĩĩ, long.*

Of the second sort called ħaĩa, or Ephthongs, there are four Diphthongs, and one Triphthong.

ea | *Seal, ħel, ħeab, long, or short.*

ei | *Ceil, feĩĩ, meĩĩ, long or short.*

eo | *Ceol, ceo, ceolan, long.*

eu | *Ceub, ħeub, meub, meur, long.*

eoĩ | *Feoĩ, ħreoĩ, beoĩ, long.*

The Elements of the Irish Language.

Of the third sort called *ipine*, or *Iphthongs*, there are three *Diphthongs*, and two *Triphthongs*.

- ia | Srian, grian, mian, long.
- io | Fion, iolan, iolanoida, long or short.
- iu | Fluic, tuig, diul, long or short.
- iai | Diaig, a noiaig a goniaid, long.
- iai | Stiuir, an eiril, eirin, long.

There is but one *Ophthong* called *oir*, *o* being prefixed to no *Vowel* but *i*. as *eoir*, *ooir*, long or short.

There are three *Ullennas*, or *Upthongs*, whereof two are *Diphthongs*, and one a *Triphthong*. viz.

- ua | Fuat, yluag, tuad, long.
- ui | Fail, yfil, yin, long or short.
- uai | Buail, fuair, uair, long.

1. Note, That these *Diphthongs* *ae*, *ao*, *eo*, *eu*, *ia*, and all *Triphthongs* are long, and therefore need not be marked with an *Accent*.

2. That all *Vowels*, coming together without a *consonant* interposing, make but one *Syllable*.

3. That the *Irish* always put an *accent* over the *Vowel*, that is to be pronounced long, thus (').

§. 3 Of the Consonants.

The *Consonants* when they are single, have the same force in *Irish*, as in *English*:
only

The Elements of the Irish Language.

only **c** is always pronounced as **k**; and **r** before **e** or **i** is pronounced as **sh**; but before **a**, **o**, **u**, it hath the same power with an English **s**.

When two **c**'s are joined together, they are pronounced as **g**; thus, **ccuib**, is read **guib**. And two **t**'s have the force of **d**; as **ttedc** is read **dedc**. when **d** goes before **n**, it is pronounced as **n**; thus **cdna** is **cdanna**. Likewise, when **d** is placed before **l**, it hath the force of another **l**; and **ln** are read as two **ll**s, e. g. **collabh**, to Sleep, is read as **collabh**; and **colna**, of the Body, as **colla**.

ng, called **Niatul** in *Irish*, is for the most part pronounced as **γγ** in the *Greek*; so **dingeal**, is pronounced as **ayyeal**.

The *Irish* do not delight much in Consonants, and therefore **h** is frequently added to **b**, **e**, **d**, **f**, **g**, **m**, **p**, **r**, **t**, to soften the Language.

bh, and **mh** in the beginning and middle of words have the force of **v** Consonant; but in the latter end they, (and especially **mh**) are pronounced a little flatter, when they come after **a** or **e**.

ch is read as the *Greek* **χ**.

dh and **gh**, (which are often used indifferently for one another,) have sometimes in the beginning, and middle of a word, the force of **y**. and sometimes they have a pronunciation, which is better learned by the Ear, than any description that

ed J. C. G. D.

that can be given of it. But always in the End, and commonly in the middle of a word, they are pronounced only as h.

When h is added to p they both lose their sound, as phul, is pronounced uil. ph is pronounced as in English.

rh and th are pronounced as h alone, thus rhul, is hul; and thomay is homay.

The variation of a word in Number, Case, or Tense, is very often made by adding a different Consonant to the Initial one; and then the Initial Consonant (called *litir yelbuighe*, i. e. the possessive Letter, because it possesseth the first place in the Nominative Case, or present Tense indicative) is quiescent, and the additional only pronounced; thus pobul in the Nominative, is altered into bpobul in the Ablative, the p not being pronounced: but the Initial or Possessive Letter is always written, to shew the Primitive, or Radix of the word.

The greatest difficulty of Reading or speaking *Irish* consists in pronouncing dh, gh, and the Dipthongs and Triphthongs aright; but this is readily attained by a little instruction by the Ear, and Practice; whereby the Pronunciation of the Language is rendered easy and agreeable, there being much use made of Vowels, and little of Consonants in it.

F I N I S.



Irish Abbreviations used in this
B O O K.

T, 3, 0, f, s, l, n, r, r,
guy, air, ao, ehò, ea, éa, n, u, u,
b, é, ó, f, ó, m, p, y, é.
bh, eh, dh, fh, gb, mh, ph, rh, th.

