

# SHORT and EASIE CATECHISM :

Wherein the more Difficult Terms  
in the *Assemble's Shorter Cate-*  
*chism*, are Opened and Explained.

For the Benefit of Children, and  
such as are of a Weaker Capacity.

Together with a *Directory* anent the  
Right Manner of Partaking of the  
*Sacrament of the Lord's Supper.*

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By a Minister of the Gospel.

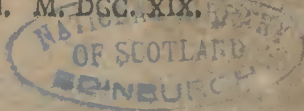
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TO THE  
READER.

**I**gnorance is so far from being the *Mother of True Devotion*: That it may be justly called the *Mother of Destruction*; Hosea 4. 6. *All People are Destroyed for lack of Knowledge.* And that People of riper Years, have so little Knowledge of *Religious Principles*, is owing in a great part, to their own, or their Parents Neglect when they were Young.

Solomon tells us, *Prov. 22. 6.* 'Train up a Child in the Way he should go: and when he is Old, he will not Depart from it. Intimating, That Early Instruction hath a Native Tendency to render us more perfect, both as to Knowledge and Practice. This little *Catechism*, (which is now Reprinted) hath the advantage of being not only *Plain*, but *Short*, and *Easie* for Childrens Memories. Oh that Parents and Masters were more diligent in giving Young ones an easy Task through the Week, and exacting an account of them each Sabbath Day! How pleasantly would they Spring up in Knowledge as the Grass, and as Willows by the Water-Courses.

[ ]  
The TEN COMMANDMENTS, *Exod. 20.*

**G**OD spake all these Words, saying, I am the LORD thy GOD, which have brought thee out of the Land of *Egypt*, out of the House of Bondage.

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee any Graven Image, or any Likeness of any Thing that is in the Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, thou shalt not bow down thy self to them, nor Serve them: For I the LORD thy GOD, am a Jealous GOD, Visiting the Iniquities of the Fathers upon the Children, unto the Third and Fourth Generation of them that Hate Me, and shewing Mercy unto Thousands of them that Love Me, and keep My Commandments.

III. 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.

IV. Remember the Sabbath Day to keep it Holy: Six Days shalt thou Labour and do all thy Work; But the Seventh Day, is the Sabbath of the LORD thy GOD, in it, thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in Six Days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord Blessed the Sabbath Day, and Hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the LORD thy GOD giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not Commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear False Witness against thy Neighbour.

A 2

X. Thou

X. Thou shalt not Covet thy Neighbours House, thou shalt not Covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbours.

### *The Lord's Prayer, Matth. 6.*

**O**UR Father which art in Heaven, Hallowed be Thy Name, Thy Kingdom come, Thy Will be done on Earth, as it is in Heaven; Give us this Day our daily Bread, and forgive us our Debts, as we forgive our Debtors, and lead us not into Temptation, but deliver us from Evil; For thine is the Kingdom, and the Power, and the Glory, for ever, *AMEN.*

### *The C R E E D.*

**I** Believe in GOD the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ His only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead and Buried. The Third Day He arose from the Dead; He ascended into Heaven, and sitteth on 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, That there is a Holy Universal Church, The Communion of Saints, the Forgiveness of Sins, The Resurrection of the Body, and the Life Everlasting. *Amen.*

A Short

# A SHORT and EASIE CATECHISM, &c.

## QUESTION.

**D**O you believe that there is a God?

*Ans.* Yes.

*Quest.* How do you know that there is a God?

*Ans.* By His Works, and His Word.

*Quest.* How do you know by his Works?

*Ans.* Because the Heavens and the Earth, and all Things were made by Him.

*Quest.* But could none make these but GOD?

*Ans.* No: For they could not make themselves, and none but GOD could make them.

*Quest.* What call you GOD's Word?

*Ans.* The BIBLE, or the Holy Scriptures.

*Quest.* What Use have we for the Bible?

*Ans.* It tells us what we should Believe, and what we should Do.

*Quest.* And do the Holy Scriptures make known GOD?

*Ans.* Yes; More clearly than His Works.

*Quest.* What is GOD?

*Ans.* He is a most Perfect Spirit.

*Quest.* How is he a Spirit?

*Ans.* Because He is not a Body.

*Quest.* Can God be seen with our Eyes, or handled with our Hands?

*Ans.* No: He cannot.

*Quest.* And hath he not Understanding, Will, and Power, and other Good Properties?

*Ans.* Yes; He hath.

*Quest.* How is GOD Infinite?

*Ans.* All His Perfections are without Bounds.

*Quest.* How is he Eternal?

*Ans.* He hath neither Beginning nor Ending.

Q. *What meaneth God's wisdom and understanding?*

A. He knoweth all things.

Q. *What means his Power?*

A. He can do all things.

Q. *What means his Holiness?*

A. He Loveth what is Right, and hateth what is Evil.

Q. *What means the Justice of God?*

A. He Punisheth the Wicked, and Rewards the Righteous.

Q. *What means the goodness of God?*

A. He delights to give what may please and profit us.

Q. *What means his Mercy?*

A. He delights to help us in Trouble and Misery.

Q. *What means his Truth?*

A. He always speaks Right, and cannot Lie.

Q. *Hath not God more properties than these?*

A. Yes; more than can be told.

Q. *Is not then our God a great God.*

A. Yes; None can be so great as our God.

Q. *Can there be more Gods than one?*

A. There can be but one True and Living God.

Q. *Why so?*

A. Because none but one can have all Pboundless Perfections.

Q. *May there be more Persons than one in the God head?*

A. Yes; there may.

Q. *How many Persons in the God-head are told us in God's word?*

A. Three Persons.

Q. *What are these?*

A. The Father, and the Son, & the Holy Ghost.

Q. *Can these three Persons be three Gods?*

A. No; they are all three one God.

Q. *And are they equal in Substance, Power, and Glory?*

A. Yes;

A. Yes; they are.

q. Did not this one G O D, Ordain, or Decree all things?

A. Yes; all things that come to pass in the World.

q. For what end did he design them?

A. For His own Glory.

q. And did he not make the World for the same end?

A. Yes; He did.

Q. In what time did he make the World?

A. In six days time.

Q. What was there before the World was made?

A. Nothing, but God himself.

q. Doth not God, who made the World, preserve and guide it?

A. Yes; By his All-powerful providence.

q. Did not God make the Angels?

A. Yes; He did.

q. Did not some of the Angels fall?

A. Yes; and became Devils.

q. Did not God make Man?

A. Yes: He did.

q. Whereof did He make his Body?

A. Of the Dust of the Earth.

q. And what is his Soul?

A. A Spirit that is Immortal, or dyeth not.

q. Hath Man a Spirit as well as God?

A. Yes, for he was made after God's Image.

q. How was Man made in the Image of God?

A. He was created in Knowledge, Righteousness, and Holiness.

q. But is Man a Spirit without bounds?

A. No: He is not.

q. For what end did God make Man?

A. To Glorifie and Enjoy Him.

q. What is it to glorifie God.

A. To shew forth the Perfections of his Nature, Word, and Works.

q. What

- q. What way do we shew forth these?  
A. When we delight in them our selves, tell them to others, and take care to be like them.
- q. What is it to enjoy God?  
A. It is to be delighted in His Company and Favours.
- q. When do we enjoy God?  
A. Now on Earth, and afterwards in Heaven.
- q. Who was the first Man and Woman?  
A. Adam and Eve.
- q. Where did he put them at first?  
A. Into Paradise, or the Garden of Eden.
- q. What was Mans first Estate?  
A. Holy and Happy.
- q. How did God govern Man in that Estate?  
A. By the Law, or Covenant of works.
- q. What did God Command Man, in that Law or Covenant?  
A. To love, honour, and obey his Creator.
- q. What did God promise to Man upon his obedience?  
A. Life, or Happiness here, and hereafter.
- q. What did God threaten, if he disobeyed?  
A. Death and Misery, here and hereafter.
- q. What sign did God give Man of Happiness?  
A. The Tree of Life.
- q. What was the sign of his Misery?  
A. The Tree of Knowledge of good and evil.
- q. Might innocent man eat of the Tree of Life?  
A. Yes; He might.
- q. Might he have Eaten of the Tree of Knowledge of good and evil?  
A. No: for God forbid him.
- q. Why did God forbid him?  
A. To take a Tryal of his Obedience.
- q. Did Man continue to obey that Law or Covenant?  
A. No: He brake it.
- q. How did he break it?

A. By



A. By Eating the Forbidden Fruit.

q. Who tempted Adam to eat thereof?

A. Eve his Wife.

q. Who tempted Eve?

A. The Devil in the Serpent.

q. What hurt got Adam by his sin?

A. He fell under the curse of God's Law.

q. What hurt doth Adam's sin to us?

A. It makes us sharers of the same curse.

q. Why so?

A. Because we are all Children of that Sinfull

Father.

q. What Estate then, are we born in?

A. In an Estate of Sin and Misery.

q. Is not sin either Original or Actual?

A. Yes; it is.

q. What call you Original sin?

A. It is the Sin of our Nature.

q. What is that to say?

A. We are forward to Evil, and backward to

Good.

q. What is Actual sin?

A. It's a breaking of God's Law.

q. What way do we break it?

A. By neglecting what he bids us do, and doing what he forbids us.

q. What is the misery which sin brings upon us?

A. Trouble in this World, Death, & Damnation.

q. How are we deliver'd from that Estate of sin and misery?

A. By a Saviour and Redeemer.

q. What mean you by a Redeemer?

A. One that buys us back again.

q. What doth he buy us back from?

A. The slavery of Sin and Satan, and Eternal

Death.

q. Who is our Redeemer?

A. Jesus Christ is our blessed Redeemer.

q. And what price did he give for us?

A. The

A. The Price of His own Blood?

Q. *Who is this Jesus Christ?*

A. He is the Eternal Son of God.

Q. *Is not he also Man?*

A. Yes; He is both God and Man in one Person.

Q. *Why was he Man?*

A. That he might shed his Blood and die for us.

Q. *Why was he God?*

A. That His Death might be of Value, and His Power great enough to Save us.

Q. *Why is he called Lord?*

A. Because, he is Lord of Heaven, and Earth.

Q. *Why is he called Jesus?*

A. Because, he saves his People from their Sins.

Q. *Why is he called Christ, or Messiah?*

A. Because, he is anointed with the Holy Ghost.

Q. *How many Offices hath our Redeemer?*

A. Three; Of a Prophet, Priest, and King.

Q. *Why hath he these three Offices?*

A. To answer the three parts of our necessity.

Q. *What are these?*

A. Ignorance, Guilt, and Enmity.

Q. *What doth Christ as a Prophet?*

A. He cures our Ignorance.

Q. *How doth he cure our Ignorance?*

A. By Teaching us the Will of God.

Q. *How doth Christ teach us?*

A. By his Word and Spirit.

Q. *What doth Christ as a Priest?*

A. He takes away the Guilt of our Sins.

Q. *What way doth he that?*

A. By Dying for our Sins, and Pleading for us with the Father.

Q. *What doth Christ as a King?*

A. He Cures our Enmity.

Q. *How doth Christ cure our Enmity?*

A. He makes us His willing People, and Defends us against our Enemies.

Q. *Who are our Spiritual Enemies?*

A. The

- A. The World, the Devil, and the Flesh.
- Q. *What doth Christs Offices require of us ?*
- A. They require a suitable Duty.
- Q. *What requires his Prophetical Office ?*
- A. That we take pains to Learn what he Teach-  
us.
- Q. *What requires his Priestly Office ?*
- A. That we seek the Pardon of our Sins; and  
good things, through His Blood, and Inter-  
tion.
- Q. *And what doth His Kingly Office require ?*
- A. That we take Care to keep his Law.
- Q. *And what more ?*
- A. To seek his help in all our Straits.
- Q. *Did Christ Exercise all these Offices, since the  
of Man ?*
- A. Yes, He did.
- Q. *Where did he Exercise them ?*
- A. In Heaven, and upon the Earth.
- Q. *When in Heaven ?*
- A. Before his Birth, and after his Resurrection.
- Q. *When on Earth ?*
- A. From his Birth to his Resurrection.
- Q. *How long did Christ live upon the Earth ?*
- A. Some more than Thirty Years.
- Q. *What did Christ when he was upon the Earth ?*
- A. He Preached the Gospel, and wrought  
works.
- Q. *What were his Miracles ?*
- A. By a Word, or Touch, he healed the Blind,  
and Dumb, and raised the Dead; and many  
works.
- Q. *For what end did he work these Miracles ?*
- A. To assure us that he was God, and that he  
sent from Heaven to save Sinners.
- Q. *What kind of Death did Christ die ?*
- A. The Painful, Shameful and Accursed Death  
the Cross.
- Q. *And what became of him after Death ?*
- A. He

A. He was Buried, and lay three Days in the Grave.

Q. Did he still continue in that estate?

A. No; He arose on the third Day.

Q. How did that appear?

A. He conversed with his Disciples fourty day thereafter.

Q. And whither went he again?

A. He ascended up to Heaven, in the sight of many Witnesses.

Q. Where is he now?

A. At the Right Hand of His Father.

Q. What doth that mean?

A. He Governs the World, in the highest Power and Glory.

Q. And will Christ come again?

A. Yes; at the Last Day.

Q. How get we benefit of Christ and his Offices?

A. By obeying his Gospel.

Q. What is the Gospel?

Ans. It is the Good News of the Covenant of Grace.

Q. What doth the Covenant of Grace offer?

Ans. It offers us Grace and Glory through CHRIST.

Q. And what doth Christ require on our part?

A. Faith in Christ, and Repentance.

Q. What is Faith, or Believing?

A. To be perswaded of the Truth of Gods Word.

Q. And what do you mean by believing?

A. It's to receive and make use of Christ as offered in the Covenant of Grace.

Q. What are the benefits of the Covenant of Grace which we receive in this Life?

A. Justification, Adoption, and Sanctification.

Q. What is Justification?

A. It's the Pardon of our Sins through Christ Blood.

q. *How doth God Adopt us?*

A. By owning and dealing with us as His children through Christ.

q. *What is Sanctification?*

A. It's the renewing of our Natures, by the Grace God's Spirit.

q. *What doth God's Spirit work in us?*

A. He enables us to love Good, and hate Evil.

q. *What is Repentance?*

A. It's a turning from Sin with grief, and the study of Holiness.

q. *What is it to be Holy?*

A. It's to keep the Moral Law of God.

q. *What is the Moral Law?*

A. The Ten Commandments.

q. *What is the Sum of the Ten Commandments?*

A. Sincere Love to God and our Neighbour.

q. *How many of these teach us our love to God?*

A. The first four Commandments.

q. *How many teach us our love to Man?*

A. The last six Commandments.

q. *What are the outward means of the Covenant of grace?*

A. The Word, Sacrament, and Prayer.

q. *How must we use the word of God?*

A. We must take pains to Understand, Believe, and Obey it.

q. *What is a Sacrament?*

A. An outward Sign of inward Grace.

q. *Which are the two Sacraments?*

A. Baptism, and the Lord's Supper.

q. *What is the outward sign in Baptism?*

A. Washing with water.

q. *What doth that washing with water signifie?*

A. That God is willing to wash away our sins by Christ's Blood.

q. *What doth our receiving of Baptism signifie?*

A. Our promise to keep his Covenant.

q. *What are the outward signs in the Lord's Sup-*

*per?*  
A. Giving

- A. Giving and Receiving Bread and Wine.  
 Q. *And what is the inward thing signified?*  
 A. The vertue of Christ's Body and Blood, for  
 our growth in Grace.  
 Q. *To whom must we Pray?*  
 A. To God alone.  
 Q. *In whose Name must we Pray?*  
 A. In the Name of Christ.  
 Q. *What doth that mean?*  
 A. When we seek all things for His sake.  
 Q. *How long are we to make use of these mean?*  
 A. All the days of our Life, here on Earth.  
 Q. *What becomes of us at the end of this Life?*  
 A. We must meet with Death and Judgement.  
 Q. *What is Death to the Godly?*  
 A. A Passage into Heaven.  
 Q. *And what is Death to the wicked?*  
 A. A Passage into Hell.  
 Q. *Where is Heaven?*  
 A. Above the Clouds and Stars.  
 Q. *And where is Hell?*  
 A. Down below.  
 Q. *Will all the Dead rise out of their Graves?*  
 A. Yes; at the Resurrection.  
 Q. *What follows after that?*  
 A. The great and last Judgement.  
 Q. *Who will be the Judge?*  
 A. Christ will be the Judge of the Quick and  
 the Dead.  
 Q. *Where will he set his Throne?*  
 A. In the AIR.  
 Q. *What will his Sentence be to the Godly?*  
 A. Come ye Blessed of my Father, inherit the  
 Kingdom prepared for you, from the Foundation  
 of the World.  
 Q. *What will his Sentence be to the wicked?*  
 A. Depart from me ye cursed into everlasting  
 fire prepared for the Devil and his Angels.

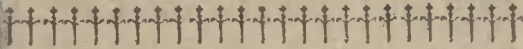
Q. What will follow after that?

A. He'll rake the Godly up to Heaven, and thrust the Wicked down to Hell.

Q. How long will they abide there?

A. For evermore.

F I N I S.



Some Directions anent the Lord's  
S U P P E R.

Q. 1. **W**hat is the Nature and End of this Ordinance?

Ans. By the outward Signs of Bread and Wine, we are brought to the Remembrance of Christ's broken Body, and his Blood shed for our Sins; for as Bread nourisheth, and Wine Refresheth our Bodies; so our Spiritual feeding on a slain Redeemer, Revives and restores our Souls.

Q. 2. Who may be admitted to this Supper-Ordinance?

A. All these who having competent Knowledge, and are not Scandalous in their Lives, and adhering to their Baptismal Covenant, Profess their Desire of Communion with Christ, and to increase Holiness unto Eternal Life, may be admitted unto this Holy Supper.

Q. 3.

Q. 3. But may not Ministers admit some, who ought not to admit themselves?

A. False and Rotten Hearted Hypocrites ought not to come, nor these who are Leavened with Malice, or have any Lust Reigning in their Heart; And Generally all such as have not been at some pains to prepare their Heart for the Lord, in this Ordinance, ought not to Partake of it.

Q. 4. How oft must we Partake of this Sacrament?

A. Very frequently, Because, we have frequent need of Spiritual Food, & if we often Feed our Bodies on our *daily Bread*, how much more should we often Feed our Souls on Jesus Christ, the *Bread of Life*.

And that you may manage this Work aright, Take care to follow these few Directions.

I. Before



## I. Before the Sacrament.

See that you set apart some time, or times, before hand, retire your selves from all worldly business, taking your Bible along with you; and some Godly Books treating of *ŷ Sacrament & Christ's sufferings*; And when thus alone, be as serious as you can; These hours w<sup>ch</sup> you spend in Communing w<sup>th</sup> the Lord, & your own Heart, will upon Reflection, be found the most sweet & soppie times of all your life.

2. After you have Prayed, enter upon your Solemn Work of Self-examination; State your selves as in the Presence of God, and make an impartial Soul-search, w<sup>ch</sup> respect to your Spiritual Estate, your Sins, your Graces, and your Habitual disposition, and Course of Life. Asto your *Souls Estate*, see what scripture evidence you can produce

B for

for your *Conversion*; And here you would neither be too easily satisfied, nor make your self uneasie by hearkning to unreasonable scruples.

As to your *Sins*, Consider what are the Iniquities that prevail most against you in Prosperity, and that stare you most in the Face in Adversity; and be as particular as possible: And give not over till your Heart be Wounded, Humbled and Melted down before the LORD.

As to your *Graces*, See if your *Knowledge* (tho' weak) be Experimental and Practical; if your *Repentance* make you Grieve for, and turn from all known Sin; If your *Faith* and *Hope* be of a purifying Nature; If your *Love* to God and your Neighbour make you Active in Well-doing; And if your *Obedience* be Universal, Uniform, and consequently Sincere.

And *Lastly*, As your *Habitual Disposition* of Mind, and Tenor of Life, see if there be any Sin which you do not endeavour to Mortifie, or any Commandment that you do not study to keep; and yet withall, flying to Jesus Christ for Righteousness and Strength.

3. Upon the back of this Self-examination, and Confession of your sins unto the Lord, solemnly Renew your *Covenant* with him, before he give you his Seal; and tell the Lord, that you are so far from rueing the Bargain, y<sup>e</sup> you could find in your Heart to choose him for your Portion, a thousand times: Own it, y<sup>e</sup> he is your Beloved, and ye are his; Express your intire Confidence and Satisfaction in him as your Lord; and by a new Vow, sweetly bind and oblige your self to a more exact and punctual obedience for the time to come

4. I beseech you to remember, & you must keep a strict guard over your selves: For Satan will bring Temptations & Diversions in your way to indispose you for the Sacrament: But let your Intervening Hours be spent in Holy Meditations, Pious, and Edifying Discourses, and performing such Duties, with a Just Temperament of Wisdom & Devotion, as may best promote and maintain your Spiritual Frame.

II. *When set down at the LORD's Table.*

1. **B**E Reverent without slavish fear: Let your Posture & Gesture of Body be grave; be filled with awfull apprehensions of God: Think much upon your own Vileness and Unworthiness, and in stead of Judging your Fellow-communicants, wonder much that the like

you should be there. Yet be  
 not disordered with Confusion of  
 mind, seek for a composed and fixed  
 temper, entertain sweet Thoughts  
 of the Love of God, and your Sa-  
 vour: And be as distinct as possible  
 in your manner of your Participation.

2. Looking upon the Elements  
*Bread and Wine*, stir up the  
 forces of the Spirit in your Souls:  
 discern Christ in and by the Ele-  
 ments, with a kindly spiritual affec-  
 tion: Meditate on your Sins, and  
 God's deserved Wrath; on the love  
 of your Redeemer, and the Propi-  
 ation he hath made by his Blood.  
 Wrestle against Unbelief, and let  
 your hearts firmly rest on Christ:  
*Look upon him whom you have pierc-  
 ed and Mourn.* Let your Love a-  
 wake towards him, and your desires  
 follow hard after him. Rejoice in  
 your Beloved, and in the Hope of  
 Ever-

*Everlasting Communion* with him in Heaven.

3. If you have prepared any of the Promises of the Gospel, which you considered to be most agreeable to your Spiritual Condition; Or any *Petitions* which you would gladly have Answered for your self, your Relations, or the Church of God, Revolve them now in your Minds, Exercise your Faith upon them, and present them to Him at the *Banquet of Wine*.

4. It may very much assist you likewise, in your worthy and suitable Communicating, if you repeat in your Minds the Words of the Institution, w<sup>th</sup> a believing Application to your selves. *This is my Body.* Oh! y<sup>e</sup> Body of my Lord, *Broke for you,*] even for poor wretched me *Do this in remembrance of me.*] O Lord! I do now affectionately Remember  
 membe

member thy Incarnation, thy Passion, thy Redemption of Sinners; And y<sup>e</sup> thou remembred me amongst many others: And the following Words of Institution in like manner, viz. *This Cup is the New Testament in my Blood, &c.*

III. *After your Communicating.*

1. You must not forget to examine your self, how Matters have gone w<sup>th</sup> you: If your Frame hath been bad, and you have not meet w<sup>th</sup> God, Confess and beg Pardon for your sins; and by after pains & diligence, labour to make up your loss. But if you find that your Heart hath been enlarged, be thankfull for that favour; And study to entertain the sweet relish of what you have gotten upon your Spirit.

2. The great Work incumbent upon you, is, to *Mortifie Sin*, and make progress in *Holiness*; the joy  
of

of the Lord being your Strength: Be carefull to keep your *Covenant*, and to perform your *Vows*. Seek after *sensible comfort* in God, and yet *live by Faith*, when you want it. Be *Humble*, and yet not *sinfully dejected*; Be *Cheerfull*, without *Carnal Levitie*; Be *Spiritual and Heavenly* in your Conversation, and yet not *Sloathfull* in your Lawfull Calling; Beware of giving *Offence* to any. Be not *Turbulent, Factious*, or *Busie-bodies*; But be *Peaceable, Quiet* and *Loving* to all Men; Conquering the *Reproaches* of the World by *unaffected Piety*, *ill Nature* by *good Offices*; and *Injuries* by your *readiness to forgive*; So that you may *Adorn the Doctrine* of GOD your Saviour, by *Living Soberly, Righteously, and Godly* in *this present World*, Titus 2. 12.

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F I N I S.