

# CATECHISM

With some Passages of Scripture, containing the Principal HEADS of the CHRISTIAN RELIGION.

To which is added  
 Some Pious Meditations on several Sentences of the Scripture, which will be of great Advantage to us, if we frequently and seriously consider them.  
 As was said by them of old time, That a serious and considerat Mind is the beginning of all Good.

---

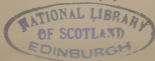
Matth. 16. 26. *What is a man profited, if he shall gain the whole world, and lose his own soul?*

Luke 9. 25. *What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

2 Timothy 3. 15. *And that from a child thou hast known holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.*

---

EDINBURGH,  
 Printed by the Heirs and Successors of Andrew Anderson,  
 Printer to the Queens most Excellent Majesty,  
 Anno DOM. 1705.



**J**ob 28. Behold the Fear of the LORD, that is Wisdom, and to depart from evil is understanding.

*Eccles.* 12. 13. Fear GOD and keep his Commandments: for this is the whole Duty of Man.

*Psal.* 112. 1. Blessed is the Man that feareth the LORD that delighteth greatly in his Commandments.

*Prov.* 28. 14. Happy is the Man that feareth alway.

22. 4. By humility and the fear of the LORD are Riches and Honour, and Life.

*Philip.* 2. 12. — Work out your Salvation with Fear and Trembling. 13. For it is GOD that worketh in you, both to will and to do of his good pleasure.

*Heb.* 12. 28. — Let us have Grace whereby we may Serve GOD acceptably, with Reverence and Godly Fear. 29. For our GOD is a consuming Fire.

*1 Pet.* 1. 17. — We are Commanded to pass the time of our Sojourning here in Fear.

*1 Cor.* 3. 18. Let no Man deceive himself: if any Man among you seemeth to be wise in this World let him become a Fool, that he may be Wise.

*Jam.* 3. 13. Who is a wise Man and endued with Knowledge amongst you; let him shew out of a good Conversation his Works with meekness of wisdom.

GOD makes Men wise by Reading and Hearing His Word, and Meditating on it, and Praying to him for the Assistance of his Spirit, that we may duely endeavour to frame the temper of our Minds, and the Course of our Life by it.

## CATECHISM

## QUESTION I.

**W** *Ho made Man?*

*Ans.* GOD.

*Q. 2. What is GOD?*

*A.* He is a Spirit, infinite in wisdom, power, and good-ness; the Maker, and Ruler of all things.

*Q. 3. Is there but one God?*

*A.* There is only one, the living and true God.

*Q. 4. How many Persons are there in the God-head?*

*A.* There are three Persons in the God-head; the Father, the Son, and the holy Ghost; and these three are one.

*Q. 5. How did God create man?*

*A.* He created him after his own Image, in righteousness and true holiness.

*Q. 6. Did man continue in that estate?*

*A.* No, for our first Parents brake the Commandment of God, in eating the forbidden fruit; and so brought themselves and their posterity into an estate of sin and misery.

*Q. 7. What is sin?*

*A.* Sin is the breaking any of the Commandments of God.

*Q. 8. What doth sin deserve?*

*A.* Every sin deserves the wrath and curse of God, both in this life, and that which is to come.

*Q. 9. Do you then deserve the wrath of God?*

*A.* Yes, I deserve it, and have great reason to fear it.

*Q. 10. Is there any way to be saved from that wrath and curse which is due to us?*

*A.* Yes, for Jesus Christ the eternal Son of God, having taken on him our nature, he humbled himself,

A 2

and

and became obedient even to the death of the Cross, that he might redeem us from it.

Q. 11. *Who shall be saved by Jesus Christ from the wrath and curse of God?*

A. These who have true faith in him, who unfeignedly repent of their sins, and do sincerely obey his Commandments.

Q. 12. *What is faith in Jesus Christ?*

A. It is a saving grace by which we both believe his whole doctrine, and trust in him as our only Saviour and Redeemer; and intirely give up our selves to him to be taught, saved, and ruled by him as our Prophet, Priest, and King.

Q. 13. *Rehearse the Articles of our Faith?*

A. I believe in God the Father Almighty, &c.

Q. 14. *What is Repentance?*

A. It is a godly sorrow for sin; and an hearty and real turning from it unto God.

Q. 15. *What is the rule of our obedience?*

A. The will of God, as it is contained in the Scriptures, and particularly in the Ten Commandments.

Q. 16. *Rehearse the Ten Commandments?*

A. I am the Lord thy God, &c.

Q. 17. *What is the sum which our Saviour hath given of the Commandments?*

A. Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy mind; and with all thy strength; and thy neighbour as thy self.

Q. 18. *Whose example should we follow in obeying the Laws of God?*

A. The example of our Lord Jesus Christ, who hath commanded us to deny our selves, and to take up our cross daily and follow him.

Q. 19. *Wherein are we to follow him?*

A. We must, as he did, often pray to God, and praise him; and must give up our selves wholly to the will of God in all things; even in the sharpest afflictions and sufferings; and we must not do our own will, nor de-

sign

sign our own praise or advantage, but in all things must do his will, and seek his glory.

Q. 20. *Are we not likewise to follow him in charity towards our Neighbour?*

A. Yes, we must according to his example unfeignedly love our Christian Brethren, and be kind and charitable to all men, even to our enemies, forgiving them, praying for them, and doing them good for evil. We must comfort the afflicted, and relieve the poor; and must carefully abstain from slandering, mocking, and despising our neighbour, and from doing or wishing him any kind of wrong.

Q. 21. *In what else must we follow him?*

A. We must follow him in meekness, and humility, holiness and purity, in contempt of the world, and patience under reproaches and all manner of injuries: and in all the other excellent virtues which shined forth in him.

Q. 22. *May we not then live as others commonly do?*

A. No, For the Gospel teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Q. 23. *But may we not hope to be saved through the mercy of God for Christs sake, though we neglect the performance of these things?*

A. Certainly the mercy of God is so great that he will, on the account of Christs merits, pardon all penitent sinners: but it is as certain that he will not spare, nor pity; but will punish with everlasting destruction all who do not repent and obey the Gospel.

Q. 24. *But may we not shift off and delay our repentance till another time, or even to the approach of death?*

A. No, by no means; for we have already mispent too much of our shoyt time; and we do not know how soon death shall come, nor if God will then give us grace to repent.

Q. 25. *Is it not enough that w<sup>e</sup> have respect only to some of the Commandments of God, though in other things we do our own wills, and fulfil our own desires?*

**A.** No, for we must endeavour to keep all Gods Commandments, and to be holy in all manner of conversation; otherwise we are not true Christians, but hypocrites.

**Q.** 26. *But having obtained some measure of holiness, may we not sit down, and content our selves with it?*

**A.** No, but we must continue in well-doing to the end, and must still grow in grace, and go on unto perfection.

**Q.** 27. *Are we of our selves able to perform all these things?*

**A.** No, but we must be enabled by the Spirit of God.

**Q.** 28. *Are we then to be idle, and do nothing?*

**A.** No, but we must be diligent in the use of the means, reading, hearing the Word of God & meditating on it, consideration of our ways, Prayers, and receiving the Sacraments.

**Q.** 29. *Reharse the form of Prayer which our Saviour hath taught us?*

**A.** Our Father which art in Heaven, &c.

**Q.** 30. *How many Sacraments are there?*

**A.** Two, Baptism and the Lords Supper.

**Q.** 31. *What doth Baptism signifie and seal?*

**A.** Our washing from sin, and our new birth in Christ Jesus.

**Q.** 32. *What are we obliged to by being baptized into Christ?*

**A.** To renounce the devil, the world, and the flesh; and to obey the Laws of Jesus Christ.

**Q.** 33. *What doth the Lords Supper signifie and seal?*

**A.** Our Spiritual nourishment and growth in him, and the transforming us more and more into his likeness; by remembering his death, and feeding on his body and blood, under the figures of Bread and Wine.

**Q.** 34. *Are all fit for receiving the Lords Supper?*

**A.** Only these who do truly believe in Christ, unfeignedly repent of their sins, have charity towards all men, and sincerely resolve to obey the Laws of God.

**Q.** 35. *What is the hazard of those who eat this bread, and drink this cup of the Lord unworthily?*

**A.** They are guilty of the body and blood of the Lord and eat and drink damnation to themselves.

**Q.** 36.

Q. 36. What shall be the final portion of those who truly believe, repent, and obey the Gospel?

A. Everlasting life, with God and his holy Angels.

Q. 37. What shall be the final portion of unbelieving and penitent sinners?

A. Everlasting torments, with the Devil and his Angels.

F I N I S.

The Ten COMMANDMENTS, EXOD. 20.

GOD 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 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 iniquity 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 cattel, 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

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 kill.

VII. Thou shalt not commit adultery;

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

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 LORDS Prayer Mat. 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; He descended into hell, (a) 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.*

(a) i. e. Continued in the state of the dead, and under the power of Death till the third day.

Some



Some Passages of Scripture, containing the Principal Heads of Christian Religion.

I. Of GOD.

- Ob. 4. 24. God is a Spirit. —————
- Rev. 4. 8. Holy, holy, holy Lord God Almighty, which was, and is, and is to come.
- Psalm 147. 5. Great is our Lord, and of great power; his understanding is infinite.
- Exod. 34. 6. ——— The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth:
- Verj. 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty ———
- Deut. 6. 4. ——— The Lord our God is one Lord.
- 1 John 5. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

II. Of the Creation, the Fall, the Sin, and Misery of Man.

- Genes. 1. 26. And God said, Let us make man in our image, after our likeness ———
- Vers 27. So God made man in his own image, in the image of God created he him ———
- Eccles. 7. 29. — God made man upright —!
- Rom. 5. 12. — By one man sin entred into the world, and death by sin, and so death passed upon all men, that all have sinned.
- Rom. 3. 23. All have sinned, and come short of the glory of God,
- Psalm 51. 5. Behold I was shapen in iniquity, and in did my mother conceive me.

III. Of the Redemption of Mankind by Jesus Christ.

- John 3. 16. God so loved the world, that he gave his only

only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.

1. *John* 4. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son to the world, that we might live through him.

*Verse* 10. Herein is love, not that we loved God, but that he loved us; and sent his Son to be the propitiation on for our sins.

1. *Pet.* 3. 18. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

1. *Pet.* 2. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, might live unto righteousness; by whose stripes ye are healed.

*Tit.* 2. 14. Who gave himself for us, that he might redeem us from all iniquity; and purifie unto himself a peculiar people, zealous of good works.

#### IV. *Of the Terms on which we may obtain Salvation by Christ.*

*Acts* 6. 30.—He said, Sirs, what must I do to be saved?  
*Verse* 31. And they said, Believe on the Lord Jesus, and thou shalt be saved.

*Acts* 3. 19. Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

*Isa.* 55. 6. Seek the Lord, while he may be found, call on him, while he is near.

*Verse* 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and our God, for he will abundantly pardon.

*Luke* 9. 23. If any man will come after me, let him deny himself, and take up his cross daily and follow me.

*Mat.* 11. 28. Come to me all ye that labour, and are heavy laden, and I will give you rest.

*Verse* 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.

Verse 30. For my yoke is easie, and my burden is light.

Heb. 5. 9. Being made perfect, he became the author of eternal salvation, to all them that obey him.

John 14. 15. If ye love me, keep my Commandments.

John 15. 14. Ye are my friends, if ye do whatsoever I command you.

Titus 2. 11. The grace of God which bringeth salvation hath appeared to all men;

Verse 12. Teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and justly in this present world.

Mich. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee; but to do justly, and to love mercy, and to walk humbly with thy God?

Eph. 3. 5. Mortifie therefore your members which are on the earth, fornication, uncleanness, inordinat affection, evil concupiscence, and covetousness which is idolatry.

Verse 6. For which things sake, the wrath of God cometh on the children of disobedience.

Verse 8. — Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Verse 9. Lie not, one to another —

Verse 12. Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering.

Verse 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.

Verse 14. And above all these things put on charity; which is the bond of perfectness.

1 Thess. 4. 11. And that ye studie to be quiet, and to do your own business; and to work with your own hands, as we commanded you.

1 Pet. 2. 17. — Fear GOD. Honour the King.

Rom. 13. 1. Let every soul be subject unto the higher power.

er powers. For there is no power but of God; powers that be, are ordained of God.

*Verse 2.* Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

*1 Theff. 5. 12.* And we beseech you, brethren, know them which labour among you, and are of you in the Lord, and admonish you;

*Verse 13.* And to esteem them very highly in the Lord for their works sake.

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

*Col. 3. 13.* Wives submit your selves to your own husbands, as it is fit in the Lord.

*Verse 19.* Husbands, love your wiyes, and be as the head, which is the church, the body of the church, which he himself doth save with his blood, that he might cleanse it with the word of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

*Ephes. 6. 1.* Children obey your parents in the Lord, for this is right:

*Verse 4.* And ye Fathers, provoke not your Children to wrath: but bring them up in the nurture and admonition of the Lord.

*Col. 3. 12.* Servants obey in all things your Masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God.

*Verse 23.* And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

*Col. 4. 1.* Masters give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

*Matth. 7. 12.* Therefore all things, whatsoever ye would that men should do to you, do ye even so to them.

*Matth. 24. 13.* He that shall endure to the end shall be saved.

7. 6. 9. Let us not be weary of well-doing, for the season we shall reap, if we faint not.

10. Be thou faithful unto death, and I will give thee a crown of life.

V. Of the necessity of performing these things.

John 3. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall see life; but the wrath of God abideth on him.

Matthew 13. 3. 5. Except ye repent ye shall all perish.

Luke 13. 11. As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die?

Luke 18. 30. — Repent and turn your selves from your transgressions, so iniquity shall not be your crown.

Isaiah 31. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye die?

Isaiah 32. For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn your backs, and live ye.

John 3. 3. — Except a man be born again, he cannot see the kingdom of God.

Matthew 18. 8. Except ye be converted, and become like children, ye shall not enter into the kingdom of heaven.

Luke 6. 46. Why call ye me Lord, and do not the things which I say?

Matthew 12. 14. Follow peace with all men; and holiness, without which no man shall see the Lord.

1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor those that hate, nor abusers of themselves with mankind:

1 Cor. 6. 10. Nor thieves, nor covetous, nor drunkards, nor

nor revilers, nor extortioners, shall inherit the kingdom of God.

*Heb. 10. 38.* If any man draw back, my soul shall have no pleasure in him.

VI. *Of the means of obtaining grace from God, and for enabling us to do these things.*

*Luke 11. 9.* Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.

*Verse 10.* For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh shall be opened.

*Verse 13.* If ye being evil, know how to give good things unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

*1 Pet. 3. 21.* The like figure whereunto, even Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.

*1 Cor. 11. 23.* — The Lord Jesus the same night in which he was betrayed, took bread:

*Verse 24.* 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.

*Verse 25.* After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

*Verse 26.* For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.

*1 Cor. 10. 6.* 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?

*Psal. 119. 9.* Wherewith shall a young man cleanse his way? by taking heed thereto according to thy Word.

*Verse*

Psalm 11. Thy Word have I hid in my heart, that I  
might not sin against thee.

Psalm 59. I thought on my ways, and turned my feet  
unto thy testimonies.

Psalm 60. I made haste, and delayed not to keep thy  
commandments.

Prov. 3. 5. Trust in the Lord with all thy heart, and  
lean not unto thine own understanding.

Psalm 6. In all thy ways acknowledge him, and he shall  
direct thy paths.

*I. Of the four last things, to wit, Death, and Judgement,  
Heaven, and Hell.*

Job. 9. 27. It is appointed unto men once to die, but  
twice this the Judgement.

John 5. The hour is coming, in the which all that  
are in the graves, shall hear his voice,

Psalm 29. And shall come forth, these that have done  
good, unto the resurrection of life, and they that have  
done evil, unto the resurrection of damnation.

1 Cor. 5. 10. We must all appear before the Judge-  
seat of Christ, that every one may receive the things  
which he hath done in his body, according to that he hath done whe-  
ther it be good or bad.

Matth. 25. 34. Then shall the king say unto them on  
his right hand, Come ye blessed of my Father, inherit  
the Kingdom prepared for you from the foundation of  
the World.

Psalm 41. Then shall he say also to them on the left  
hand, Depart from me, ye cursed, into everlasting  
fire, prepared for the Devil and his Angels.

Psalm 46. And these shall go away into everlasting  
punishment, but the righteous into life eternal.

*2 Thess.*

2 *Theff.* 1. 7. — The Lord Jesus shall be revealed from Heaven with his mighty Angels.

*Verse 8.* In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

*Verse 9.* Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall be glorified in his Saints, and to be admired in all them that believe.

1763

---

**W**E must often for some space of Time, withdraw our selves from all secular Affairs, and from the Company of others. that recollecting our Minds from all other Thoughts and Care, and retiring our selves from the noise of Business and Company, we may with greater freedom attend unto, and Meditate upon these things, which GOD hath revealed to us in his Word, we are to Consider and Meditate upon them for making us truly Wise, that we may throughly understand them, and may lay them up in our Hearts, and feel the Power and Efficacy thereof, and may relish them, and feed and nourish our selves thereby:

**F I N I S.**



Pious **MEDITATION**3 On several  
Instances of **SCRIPTURE**.

*Acquaint thy Self with* **GOD**.

That is to Acquaint our Selves with **GOD**, diligently to consider Him, as he Represents Himself to us in his **Word** and **Works**; and to direct our Minds upon these Glorious and infinite Perfections, which shine forth therein; and especially those which have a tendency to move, persuade, and attract our Souls to him, such as his infinite Power and Justice, by which we may be awakened to fear his due to us for our sins; his Patience, Goodness, and Love, by which we may be encouraged to his Favour, and moved to quite all things for him, and choose him for our only Portion. And to consider all that he proposes in his **Word** for moving us to walk in his ways; and all the Effects of his Providence in the conduct of humane Affairs, wherein may be seen his Care and Concernedness for good Men, and his Severity towards Impenitent and obstinate Sinners; and often to reflect upon what we know of **GOD**, and to mind him often, in so far as he is known to us.

*To Seek* **GOD**.

**GOD**, who is the only true Good of Man, offers himself to us in His Son **JESUS CHRIST**, and is to be enjoyed by us. To seek him then, is fixedly to desire the attainment of that infinite Good, and to direct our whole Course thitherward, and diligently to apply ourselves to walk in those ways, which are prescribed for leading Men to the Possession of it.

B T<sub>o</sub>

2 *Thess.* 1. 7. — The Lord Jesus shall be re-  
from Heaven with his mighty Angels.

*Verse 8.* In flaming fire, taking vengeance of  
that know not God, and that obey not the Go-  
our Lord Jesus Christ.

*Verse 9.* Who shall be punished with everlast-  
struction from the presence of the Lord, and fro  
glory of his power; when he shall be glorified  
Saints, and to be admired in all them that believ

---

**W**E must often for some space of Time,  
draw our selves from all secular Affairs  
from the Company of others, that re-  
ting our Minds from all other Thoughts and  
and retiring our selves from the noise of Bu-  
and Company. we may with greater freedom  
unto, and Meditate upon these things, which  
hath revealed to us in his Word, we are to Co-  
and Meditate upon them for making us truly  
that we may thoroughly understand them, and m-  
them up in our Hearts, and feel the Power and i-  
cy thereof, and may relish them, and feed and n-  
our selves thereby:

*F I N I S.*

3  
Some Pious, **MEDITATIONS** On several  
Sentences of **SCRIPTURE**.

*Acquaint thy Self with* **GOD**.

**T**Hat is to Acquaint our Selves with **GOD**, diligently to consider Him, as he Represents Himself to us in his **Word** and **Works**; and to lay and fix our Minds upon these Glorious and infinite Perfections, which shine forth therein; and especially those which have a tendencie to move, persuade and attract our Souls to him, such as his infinite Power and Justice, by which we may be awakened to fear his Wrath due to us for our sins; his Patience, Goodness, Mercy and Love, by which we may be encouraged to seek his Favour, and moved to quite all things for him, and to choose him for our only Portion. And to consider all that he proposes in his **Word** for moving us to walk in his ways; and all the Effects of his Providence in the conduct of humane Affairs, wherein we are to be seen his Care and Concernedness for good Men, and his Severity towards Impenitent and obstinate Sinners; and often to reflect upon what we come to know of **GOD**, and to mind him often, in so far as he is known to us.

*To Seek* **GOD**.

**GOD**, who is the only true Good of Man, offers himself to us in His Son **JESUS CHRIST**, and is to be found by us. To seek him then, is fixedly to design the attainment of that infinite Good, and to direct our whole Course thitherward, and diligently to apply our selves to walk in those ways, which are prescribed for leading Men to the Possession of it.

B

To

## *To Trust in GOD.*

To Trust in GOD is, acknowledging our weakness, and being apprehensive of the innumerable Casualties, Hazards and Shares to which are exposed in this Life; and being sensible of insufficiency of all things to help and uphold us, quiet our Minds in the expectation of Help from GOD who is of infinite Power and Goodness, and whose Faithfulness never fails.

## *Wait on the LORD.*

We are apt to be hasty and impatient when Good we stand in need of, and Desire is delayed: but we should (trusting unto the Goodness, Power and Wisdom, and Faithfulness of GOD, which never fail) resign our selves to him, and hope still in him, relying the Grant of what we need and desire to his Good Will and Pleasure, and to impart it to us, when and in what manner it seems best to him.

## *To hear the Voice of GOD.*

GOD speaks to Man, and represents to him true Good, and the way to it, he calls on him and exhorts him; he commands him to take the Course prescribed to him. This Voice we then hear, when we advert to it, and retiring our minds from Thoughts of other things, we duely consider what the LORD saith, and judging his Counsel and Command good, and Obedience to it absolutely necessary for us, we comply with it and obey it.

## *To Magnifie GOD.*

To Magnifie GOD, is to acknowledge his Supreme glory and Excellency, and to ascribe to him these finite Perfections, which shine forth to us in his Word and Works; and to have a high Esteem of him, and to consider him as infinitely Exalted above the most perfect Beings, and by Word and Deed express this our Sense of him, that others may have due Esteem and Regard for him.

## *To set GOD before us.*

Most of Men never think on GOD.; GOD is not in all their Thoughts, He is not at any time before their Eyes: But such as are Pious have such a Sense of GOD sunk in their Minds, and find the remembrance of GOD so needful for the Comfort, Support, and conduct of their Lives, that they endeavour at all times, in all places, in all the different Conditions of their Lives, and in all their Affairs, and consider him as present.

## *To Draw near to GOD.*

A constant Course of humble Obedience to the Laws of GOD, disposes us for approaching to him, which we then do; when turning off our Souls from all inferior things, we apply the Powers thereof unto GOD.

*I am*

*I am continually with Thee.*

Most Men are so intangled with Thoughts and Care of this Life, that they never think on GOD. Such as are pious, tho' they must be sometimes with the World, thinking on it, and applying themselves to yet GOD is their Dwelling-place. They retire themselves from it, so much as their Condition and Station in the World will well allow, and withdrawing themselves from it come unto GOD. Such as are more perfect do converse with the World, and with present Things with a great deal of Reserve: Their Souls still bending towards GOD; so that while they are minding their worldly Affairs, GOD is not altogether shut out of their minds, but they are in a sort continually with him.

*To Fear GOD.*

Thou, even Thou art to be feared, and who may stand in Thy sight, if once Thou be angry? Beside that Reverence and awful Regard, which the most perfect Creatures, even the Angels and Spirits of just Men made perfect, being apprehensive of the glorious and infinite Perfections of GOD, have for the Divine Majesty, we poor Mortals being so frail, weak and corrupt, and so being in Hazard to be induced to sin against him, and provoke him to anger and displeasure against us, have reason to fear on the account of his infinite Purity and Holiness, his Power and Justice, and to be apprehensive of losing his Favour and Lovingkindness, which is valuable above all things.

*Teach*

*My Heart is Fixed.*

The Soul is continually disquieted, tossed and agitated through the variety of Disturbing Thoughts and Passions till it come to settle on its true Centre; where it becomes fixed and immoveable; nothing being able to make such impressions on it, as to shake and unsettle it.

*Return unto thy Rest, O my Soul.*

A restless Soul is by any means taken off from Rest, it is in Trouble and Disquiet, and cannot be quiet, but in going thither again; when it is self clogged, and being sensible of its Inactivity, rouses and stirs up it self to

*God is our Dwelling Place.*

The Soul finds no Rest any where but in GOD: when he has access, and considers himself as never out when there; whensoever his mind is taken up to the things of this Life, and he is intranced

tangled with other Cares, he looks on himself as  
broad from the place of its Abode, where it is be-  
for him to be : There he considers himself as well  
and most at ease, he hastens to return hither, and wears  
Abroad.

### *The Secret Place of the Most High.*

There is a Place, whither pious Souls may as often  
as they will retire themselves, where they may find  
Peace, Ease and Rest, and unspeakable Solace amidst  
all their Troubles in the World : This Place is the  
Secret of his Presence ; a Secret Place, where they  
may be hid, where, when they are, no Hand can reach  
them, which Lurking-place, no other besides them-  
selves can find.

### *Come to Me.*

They come to JESUS, who ( being sensible of their  
Sin and Misery, and finding that they cannot by any  
Means save alive their own Souls, and knowing by the  
Report of the Gospel that He is able to save to the utter-  
most all, who come unto GOD by Him ) do ( re-  
linquishing the Party to which formerly they adhere  
and forsaking the corrupt courses of the World ) lay  
themselves under the Banner of JESUS, and so  
his Luke upon them, and follow him.

### *To keep His Commandments.*

To keep GOD's Commandments, is to lay them up  
our Minds, & to hide them in our Hearts, and to per-  
serve them still in our sight, & View. It is not only  
kn



w them ; but to love them, and to have them still  
sent with us: The Cares and Thoughts of this  
c, and other Studies and Labours steal them out of  
Sight and View, and our corrupt Inclinations and  
ions, prevail so much with us, that we often stray  
m them ; To keep them then is to know, remember,  
e and obey them.

*Open thy Mouth wide.*

Most of the Desires of Men have for their Objects  
le things : They seek for no more but Wealth,  
mour and Pleasure, which as they are small things in  
hemselves can be of little use to them. GOD would  
e us to affect, love and desire greater and better  
ings, and to dilate our Souls that they may be capable  
eceiving the greatest Good.

*To Walk Uprightly.*

nce the great End & Design of a Christian should be  
reach eternal Life and Blessedness in GOD, and to  
ase and Honour him ; that man ( that in the whole  
rse of his Life looks straight thitherward, and is not  
lssed by any means to turn off from the pursuit of  
e, and to grasp at other things, and to turn aside to  
oked Paths, and doth constantly and closely pursue  
e Ends ) is sincere and walks uprightly. He that  
siders GOD as his only Good, and loves him above  
and pursues that one Thing, to please, serve, and  
mour him, and enjoy him, walks uprightly.

*Isa.*

**I**sa. 48. 17. Thus saith the LORD thy Redeemer  
the Holy One of Israel, I am the LORD thy God  
which teacheth thee to profit, which leadeth  
by the Way that thou shouldest go, &c.

Deut. 6: 5. Thou shalt love the LORD thy God  
with all thy Heart, with all thy Soul, and with all  
Might. 6. These Words, which I command thee  
day, shall be in thy Heart. 7. And thou shalt teach  
them diligently unto thy Children, and shall talk  
them, when thou sittest in thy house, when thou  
walkest by the way, and when thou liest down,  
when thou risest up.

To Meditate on the Law of GOD, is to bestow  
care and thoughts in searching out its true sense  
meaning; and when we have found it, to stay our minds  
upon it, till we have sunk it deep there, and to have  
written it, as it were in our hearts, and not only  
but to think still upon it, till it have its due effect  
operation, and according to the nature of things  
revealed, till each part have contributed to the correct-  
ing of the temper of our minds, and to the reforming  
of our Lives, to the repairing of the Image of God  
in us.

**F I N I S**