THE

FOUNDATION

OF CHRISTIAN RELI-

GION, GATHERED INTO SIXE PRINCIPLES.

AND IT IS TO BE LEARNED OF

IGNORANT PEOPLE, THAT THEY MAY BE FIT TO HEARE SERMONS WITH

PROFIT, AND TO RECEIVE THE LORDS
SUPPER WITH COMFORT.

Psal. 119. vers. 130.

The entrance into thy words sheweth light, and giveth understanding to the simple.



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TO ALL IGNORANT PEOPLE that defire to be instructed.



O O R E people, your manner is to footh up your felues, as though yewere in a most happie estate: but if the matter come to a instrinct, it will fall out farre otherwise. For you leade your liues in great ignorance, as may appeare by these your common opinions which sollow:

1 That faith is a mans good meaning, and his good feruing of God.

2 That God is ferued by the rehearing of the ten commandements, the Lords Prayer, and the Creede.

That ye have beleeved in Christ ever fince you could remember.

4 That it is pitie that he should line which doth any whit doubt of his saluation.

5 That none can tell whether he shall be faued or no certenly: but that all men must be of a good beliefe.

6 Thathowsoeuera man liue, yet if he call voon God on his death-bed, and say, Lordhaue mercy vpon me, and so goe away like a lambe, he is certainely saued.

7 That if any be strangely visited, he is either taken with a planet, or bewitched.

8 That a man may lawfully sweare, when he speakes nothing but the truth, and sweares by nothing but that which is good, as by his faith, or troth.

9 That a preacher is a good man no longer then he is in the pulpit. They thinke all like themselues.

10 That a man may repent when he will, because the Scripture saith; At what time soener a sin-ner doth repent him of his sinnes, &c.

11 That it is an easier thing to please God, then to please our neighbour.

12 That ye can keepe the commandements, as well as God will give you leave.

13 That it is the fafeft to doe in Religion as most doe.

14 That merry ballads and bookes, as Scoggin, Benis of Southhampton, &c. are good to drive away the time, and to remoone heart-qualmes.

15 That ye can ferue God with all your hearts, and that ye would be forrie else.

16 That a manneede not heare so many Sermons, except he could follow them better.

17 That a man which commeth at no Sermons, may as well beleeue, as hee which heares

- all the Sermons in the world. 18 That ye know all the Preacher can tell you. For hee can fay nothing, but that euery man is a finner, that we mult loue our neighbours as our felnes, that euery man mult bee faued by
- Chrift: and all this ye can tell as well as he.

 19 That it was a good world, when the old Religion was because all things were cheape.
- 20 That drinking and bezeling in the ale-house or tauerne, is good fellowship, and shewes a
- good kinde nature, and maintaines neighbourhood.
 21 That a man may fiveare by the Masse, because it is nothing now, and byr Lady, because sie gone out of the Countrey.
 - 22 That cuery man must be for himselfe, and God for vs all.
 - 23 That a man may make of his owne what soeuer he can-
- 24 That if a man remember to fay his prayers enery morning (though hee neuer vnderstand them) he hath blessed himselfe for all the day following.
 - 25 That a man prayeth when he faith the ten commandements.
 - 26 That a man eates his Maker in the Sacrament.
- 27 That if a man be no adulterer, no thiefe, no murtherer, and doe no man harme, hee is a right honest man.
 - 28 That a man neede not have any knowledge of religion, because he is not booke-learned.
- 29 That one may have a good meaning, when he faith and doth that which is cuill.
 30 That a man may goe to wizzards, called wife men, for counfell: because God hath provided a falue for enery fore.
 - 31 That ye are to be excused in all your doings, because the best men are sinners.
 - 32 That ye have fo strong a faith in Christ, that no euill company can hurt you.

The Epistle.

These and such like saying s, what argue they but your grosse ignorance? Now where ignorance raigneth the reasons spine: and where sinne raignes, there the dinest rules; and where he rules, men are in a damnable case.

To will reply unionee thus that ye are not so bad as I wouldmake you. If need be you can say the Creede, the Lords prayer, and the ten Commandements: and therefore ye will be of Gods reliefe, say all men what

they will, and you defie the dinell from your hearts.

I answer againt, that it is not sufficient to say all these without books, unlessey on an understands he meaning of the words, und be able to on the a right use of the Commandements of the Greed, of the Lords prayer by applying them sinvardly to your hearts and consciences, and outwardly to your lines and conversations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, on fained faith, and found repentance: here I have fet downe the principall points of (hriftian religions in fixe plaime and cafferules: even fluch as the finpleft may caffely learne: and hereuno is advopted an exposition of them word by word. If ye doe want other good directions, then whe else his my labour for your instruction. In reading of it, first learne the fixe Principles: and when you have them without books, and the meaning of them without, then learne the exposition affect which being well conceived, and in fome measures felt in the heart, ye shall be also to prosite by Sermons, whereas now ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandements, the Creech, the Lords prayer, and the institution of the two Sacraments, shall more easily be understood.

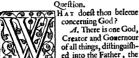
Thine in Christ Iesus,

WILLIAM PERKINS.



Religion, gathered into fixe Principles.

The first Principle.



ed into the Father, the Son, and the holy Ghost. Proofes out of the word of God.

1. There is a God

Rom. s.

Ads 14

1 Cor. 8

Matth

10 40,

16.

Verle 17.

1 Ioh. 5

Sons 3.

r Theft.

5.23.

20.

17.

For the innifible things of him, that is , his eternall power & Godhead, are seene by the creation of the world, being considered in his workes, to the intent, that they hould be without excuse. Nevertheleffe, he left not himfelfe without witnes, in that he didgood, and gane vs raine from heaven, and fruit-

full seasons, filling our hearts with food & gladnes. 2. This God is one. Concerning therefore meate facrificed to Idols, wee know that an Idol is nothing in the world: and

that there is none other God but one. 3. He is Creator of all things.

In the beginning God created the heaven and Gen. 1. 1. the earth Through faith wee understand, that the world

was ordained by the word of God: fo that the things C Heb. i s. which we fee, are not made of things which did ap-

4. He is governour of all things. The eyes of the Lord in euery place behold the Prou. 15. euill and the good.

Tea, & all the haires of your heads are numbred. 5. Diftinguished into the Father, the Sonne, and the holy Ghoft.

And lesus when he was baptized came straight out of the water: and loe, the heavens were opened Matth. 3 unto him, & John faw the first of God descending like a Done and lighting upon him And loe a voice came from heaven, saying, This

is my beloved Some, in whom I am well pleased.

For there are three which beare record in hea- D

uen, the Father, the Word, and the holy Ghoft: and these timee are one. The fecond Principle.

Q. What doest thou beleeve concerning man, and concerning thine owne felfe? A. All men are wholly corrupted with fin

through Adams fall, and so are become slaves of Satan, and guiltie of eternall damnation. 1. All men are corrupted with finne.

As it is written, There is none righteous, no 1. They are wholly corrupted. Now the very God of peace fant tifie you through.

the feede of Abraham. out, of I pray God that your whole fpirit, and foule,

and body, may be kept blameleffe unto the comming of our Lord lefus Christ. This I say therefore and tellifie in the Lord, that

Eph.4.17 ye henceforth walke not as other Gentiles walke, in vanitie of their minde. Haning their cogitation darkened, & being stran-Verfe 18.

gers from the life of God, through ignorance that is in them, because of the hardnesse of their heart. When the Lord saw that the wickednesse of man

Gen 6.g. was great in the earth, and all the imaginations of the thoughts of his heart, were enilonely cotinually. 3. Through Adams fall. Wherefore, as by one man sinne entredinto the

Rom.5. world, and death by finne, and fo death went over all men, for le much as all men have finned. 4. And fo are become flaues of Sathan. Wherein in times past ye walked according to Eph.2. 2

the course of the world, and after the Prince that ruleth in the ayre, enen the foirit that now worketh in the children of disobedience. For as much then, as the children were parta-

kers of flesh andblood, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death; that is, the dinell.

In whom the God of this world kathblinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God,

should not shine unto them.

the instification of life.

5. And guiltie of eternall damnation. For as many as are of the workes of the law, are Gal. 3.10. under the curse: for it is written, Cursed is energ man that continueth not in all things, which are

written in the booke of the law to doe them. Likewise then, as by the offence of one, the fault Rom.s. came on all men to condemnation: fo by the suftifying of one, the benefit abounded toward all men, to

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

being made man, by his death vpo the Crosse, and by his righteousnes, hath perfectly alone by himselfe accomplished all things that are needfull for the faluation of mankinde.

A. Iefus Christ, the eternall Sonne of God,

1. Christ Iesus the eternall Sonne of God. And the Word was made flesh, and dwelt among vs, and we faw the glory thereof, as the glory of the

onely begotten (Sonne) of the Father, full of grace and truth. 2. Being made man-For he inno fort tooke the Angels, but he tooke

3. By his death vponthe Crosse. A 3

But

Ioh. 1, 14

Heb. 2.

3 Cor. 4.

	2 Sixe	\overline{P}	Principles]
E(2.53.5	But here as mounded for our en an Come Come he	A	And lesus said who them; I am the bread of life, hee that commeth to mee, shall not hunger, and hee that beleeuth in mee, shall neuer	Ioh.6.35
Rom 5.	4. And by his righteous nesses. For as by one mans disobedience, many were made simmers so by the obedience of one, shall man also be made righteous.	,	thirst. 4. Is institled before God. For what faith the Scripture; Abrahambe- leened God, andit was counted to him for righte- ousnelle.	Rom.4.3
3.Cor.5	For he hath made him to be finne for us, which knew no finne, that we should be made the righted ou fresse of God in him.	-	Euen as Daniddeclareth the blessednesse of the man, unto whom God imputeth righteousnesse, without workes: saying,	Verl. 6.
Heb.7,2	5. Hathperfectly.	2	Blessed are they whose iniquities are forgiuen, and whose sinnes are courred. 5 · And sanctified.	Vers. 7.
A& 4.12	make intercession for them. 6. Alone by himselse. Neither is their saluation in any other: for a	В	And hee put no difference betweene vs and them, after that by faith hee had purified their hearts.	Acts 15.
,	mong men there is given none other name voude heaven, whereby we must be faved, 7. Accomplished all things needfull for the faluation of mankinde.		But yee are of him in Christ Iesus, who of God is made unto us wisedome, and right cousnesses, and sanctification, and redemption.	1.Cor. 1.
2. Joh. 2		-	The fifth Principle.	
	The fourth Principle.		Q. What are the ordinary or vitial meanes for obtaining of faith? A. Faith commeth onely by the prea-	
	Q. But how main thou be made partaker of Christ and his benefits. Answ. A man of a contrite and humble	1	ching of the word, and increaseth daily by it: as also by the administration of the Sacraments and prayer. 1. Faith commeth onely by the preaching of	
	fpirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is instified before God and sancti-	C	But how shall they call on him, in whom they have not beleeved; how shall they have not beleeved;	Rom 10.
1 3	fied. 1. A man of a contrite and humble fpirit.		of whom they have not heard? And how shall they heare without a Preacher? Where there is no vi- sion, the people decay: but he that keepeth the law	Prou.29.
Efa, 57.	For thus faith bee that is high and excellent; Hee that inhabiteth the etermitie, whole name is the Holy one. I dwell in the high and holy place, with him also that is of a contrice and humble first; to rective the spirit of the humble,		ledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten	Hof.4. 8,
Pfal.51.	and to give life to them that are of a contrite heart. The facrifices of God, are a contrite spirit, a		the law of thy God, I will also forget thy children. 2. As also by the administration of	Dr. Er.
17.	contrite and a broken heart, O God, thouwilt not despife. 2. By faith alone.	D		Rom.4.
Mark. 5. 36.	As foone as lefu heard that word spoken, hee faid unto the ruler of the Synagogue, Bee not afraid, onely beleeue.		hee had when hee was uncircumcifed, that hee houldbethe father of all them that beleeue, not be- ing circumcifed, that right eousnesse might be im-	11.
Num.21.	So Moses made a serpent of brasse, and set it up for a signe, and when a serpent had buten a man, then he looked to the Serpent of brasse, and lined.			1. Cor. 10.1.
Ioh,3 14.	And as Moses lift up the Serpent in the wildernesse, so must the Sonne of man bee lifted up.		Gr. 3. And Prayer.	
Veric 5.	That whosever beleeusth in him, should not perssh, but have eternall life. 3. Apprehending and applying Christ		Lord shall be saued.	Com.to.
loh.1,12	with all his merits voto himselfe. But as many as received him, to them he gave power to be the somes of God, to them that believe		The fixth Principle. Q. What is the eftate of all men after	
	in his name.	_10	death?	-

A. All men shall rife againe with their A plaine reason will shew it. owne bodies, to the last indgement, which beeing ended, the godly shall possesse the kingdome of heaven: but vnbeleeuers and rebrobates shall bee in hell, tormented with the dinell and his angels for ever.

1. All menshall rife againe with their owne bodies.

Maruell not at this , for the houre shall come, in the which all that are in the granes shall hearc his voice.

Ioh,5.

28.

14.

35.

2.Pet,2.7

Mat. 25.

Verle.41

4 oh 4.

34.

And they shall come forth that have done Verfe,29 good, unto the resurrection of life: but they that haue done enill, unto the resurrection of condem-

To the last judgement.

For Godwillbring enery worke unto indgement, Ecd. Fz. with enery secret thing, whether it bee good or

But I say unto you, that of enery idle word that Mat. 12. men shall speake, they shall give an account thereof, at the day of indgement.

3. Which beeing ended the godly.

And delinered inst Lot, vexed with the vncleane connersation of the wicked.

And the Lord said unto him: goe through Ezech. 9 the middest of the Citie, even through the middest of Ierusalem & set a marke vponthe for chead of them that mourne, and crie for all the abhominations that bee done in the middest there-

4. Shall possesse the kingdome of God.

Then shall the king fay to them on his right hand, Come yee bleffed of my Father, inherit yee the kingdome prepared for you from the beginning

> But vabeleeuers and rebrobates shall bee in hell, tormented with the dinell and his angels.

Then shall hee say unto them on the left hand, Depart from once yee curfed into everla. sting fire, which is prepared for the dinell & his

angels.

The Scriptures for proofe were onely quoted by the Author, to moone thee to fearch them: the words themselves I have expressed at the carnest request of many, that thou maiest more easily learne them: if yet thou wilt D bee ignorant, thy malice is evident; if thou gainest knowledg, give God the glorie in doing of his will. Thine T.S.

THE EXPOSITION OF THE Principles.

The first Principle expounded.

Question.

O OY Hat is God? A. God is (a) a spiput, or a spirituall substance, most wife, most holy, eternall, infi-

How doe you perfwade your felfe that there is a God?

A. Befide the testimonic of the Scriptures.

Q. What is one reason?
A. When I consider (b) the wonderfull frame of the world, me thinkes the filly creatures that bee in it could never make it : neither could it make it felfe, and therefore befides all thefe, the maker of it must needes be God. Euen as when a man comes into a strange country, & sees faire and sumptuous buildings, and yet findes no living creatures there, besides birds and beasts, he will not imagine, that either birds or beafts reared those buildings, but hee prefently conceines, that fome men either were or haue beene there. Q.What other reason have you?

A. (c) A man that commits any finne, as murther, fornication, adulterie, blafphemie, &c. albeit hee doth fo conceale the matter, 10,and that no man living know of it, yet oftentimes he hath a griping in his confcience, and feeles the very flashing of hell fire; which is a strong reason to shew, that there is a God, before whose judgement seat he must answer for his fact.

Q. How many Gods are there? A. No (d) more but one.

Q. How doe you conceine this one God in your minde?

A. Not (e) by framing an image of him in my mind (as ignorant folkes doe, that thinke him to beean old man fitting in heaven) but I

conceine him by his properties and workes. Q. What bee his cheife properties? A. First, hee is (fi) most wise, vnderstanding

all things aright, and knowing the reason of them. Secondly, he is (g) most holy, which appeareth, in that he is most inst and mercifull vnto his creatures. Thirdly, hee is (b) eternall, without either beginning, or end of daies. Lastly, he is (i) infinite, both because he is prefent in all places, and because hee is of power

sufficient to doe what somer he (k) will. Q. What be the workes of God? A. (1) The creation of the world, and caery

thing therein, and the preservation of them, being created by his special providence.

Q. How know you that God gouerneth euery particular thing in the world by his feciall prouidence ?

A. To omit the (m) Scriptures, I fee it by experience: (n) Meate, Drinke and Clothing being voide of heat & life, could not preferue the life of man, vnleffe there were a special prouidence of God to give vertue vnto them.

How is this one God diffinguished? A. (a) Into the Father, which begetteth the Sonne; into the Sonne, who is begotten of the Father; into the holy Ghoft, (p) who proceedeth from the Father and the Sonne.

The fecond Principle expounded.

Q. Let vs now come to our felues, and first tell me what is the naturall estate of man?

A. Enery man is by nature (a) dead in fin as a loathfome carrio, or as a dead corps lieth b Rom.r.

A 9.14.

dr. Cor. 8.9. eDeu. q. Amos 4.

flob, 12. 13. g Efa,6.3 Exod.20,

h Bía at. i Pf. 139 k!ob 9.4

Den, 10. 174 lier, 10. 12. Pía.33.5.

m Mat; 10 30. Pro. 16.

33. n Leuit. 26, 26, Mat. 4. 4. oi,leh.s Mat, 3.6

p Iab. 15. 26.

q Eph.2.1 Tim. s.

rotien

Sixe Principles 4 bedience to him in his heart, and expresse it rotting and stinking in the grave, having in A him the feed of all finnes. in his converfation. Q. What is finne?

A. Any(b) breach of the of law of God, if it Q. And how shall a man perceine this obedience ? b 1. Ioh. bee no more but the least want of that which 3.4. Rom.7.7 A. If he(r)take delight in the euill motions rIch. 8. the law requireth. that Satan puts into his heart, and doe fulfill 44. 1 Ioh.3 8 Gal. 2.10. Q. How many forts of finne are there? the lufts of the dinell. cCol+3.9 A. Sinne is either the(c) corruption of na-Q. What is the curse due to man in the end Pf. 51. 5. ture, or any cuill actions that proceed of it, as of this life: A. (f) Death, which is the separation of Romes fruits thereof. Q. In whom is the corruption of nature? bodie and foule. In all men(d)none excepted. Q. What is the curfe after this life? dRom₁3. 2. In what part of man is it? A. (t) Eternall damnation in hell fire, wherr Gal.3. 10. A. In enery (e) part both of body and of cuery man is guilty, and is in as great dane Gen. 6. foule, like as a leprofie that runneth from the ger of it, as the traytor apprehended is in dan-Ro.3.14 s. Theff. crowne of the head to the foale of the foote. ger of hanging drawing and quartering. 5.23. Q. Shew me how enery part of manis The third principle expounded. corrupted with finne? Q. If damnation bee the reward of finne: A. First, in the (f) minde there is nothing then is a man of all creatures most miserable: fa, Cor. but ignorance and blindnes concerning heaa dogge or a toade when they die, al their mi-2.14, Rom.8.c uenly matters. Secondly,(g)the confcience is ferie is ended; but when a man dyeth, there is gTit. 1. defiled, being alwaies either benumbed with the beginning of his woe. A.It were fo indeed, if there were no means 15. Eph.4.18 finne, or elfe turmoyled with inward accufations and terrors. Thirdly, (h)the will of man of delinerance, but GOD hath shewed his onely willeth and lufteth after euill. Fourthmercy, in giving a Sautour to mankind. Ela. 57. Q. How is this Sautour called? ly the(i)affections of the heart, as loue, ioy, b Phil.2. hope, defire, &c. are mooued and stirred to A. (#)Iefus Chrift. # Mar. T. 13. 105,140 that which is euill to embrace it, and they are Q. What is Iefus Chrift? 21. x Heb. 2. neuer stirred vnto that which is good, vn-A. (x) The eternall Sonne of God made 16, i Gal, 5. 16. Ioh.1.14 man in all things, even(y) in his infirmities like lesse it bee to eschew it. Lastly, the(k) mem-ARom 6. bers of the body are the instruments & tooles other men, faue onely in finne. y Heb. 5. of the minde for the execution of finne. Q. How was he made man void of finne? 19. Mar, 13. Q. what bee those cuill actions that are A.He was(z)conceined in the wombe of a Virgin, and fantified by the holy Ghost at his the fruits of this corruption? 3 Mat. I. A. (1) Euill thoughts in the minde, which conception. 18. / Gen. 6. come either by a mans owne conceining, or Q. Why must our Saujour bee both God and man w loh 13 by the fuggestion of the diuell: (m) euill moti-4 1. Tim. ons and lufts stirring in the heart, and from A. He(s)must bee a man, because man had A&. 5.3. 2,5,6, these arise euill words and deeds, when any finned, and therefore a man must die for finne, I,Chr.at occafion is giuen. to appeale Gods wrath: he must be God, to su-Q. How commeth it to passe that all men staine & vphold the manhood, to ouercome and vanquish death. are thus defiled with finne A. By (n) Adam infidelity and disobedi-Q. What be the offices of Christ to make n Romac ence, in eating the forbidden fruit: euen as we him an al-fufficient Sauiour? 13.18.19 6 PG45.7 Gen 3. fee great personages by treason do not onely A. (b)He is a Priest, a Propher, a King. Luk.4.8. hurt themselves, but also staine their blood, Q. Why is he a Priest?
A. To worke the meanes of faluation in the Deut. 18. and difgrace their posterity. 15.18. Luk.1.33 Q. What hart comes to man by his fin? D behalfe of mankinde. Pf.110.al • Gal, 3. A. (0) He is continually subject to the curse Q. How doth hee worke the meanes of of God in his life time, in the end of his life, 10. faluation ? 6 Mat. 20. and after this life. A. (c) First, by making satisfastion to his 8. He**b.7**. 15 Q. What is the curse of God in this life? Father for the finne of man: fecondly by ma-A. (p) In the bodie diseases, aches, paines: king intercession Deut. 16. in the foule, blindnes, hardnes of heart, hor-Q. How doth he make fatisfaction? 28,21,22 27.65, 66,67. ror of conscience, in goods, hinderances, and A. By two meanes: and the first is by offelosses: in name ignominie and reproch: lastly, ring a facrifice. in the whole man, bondage under Sathan the Q. What is the facrifice? prince of darkenesse. A. (d)Christ himselse, as hee is a man cond EG. 53. 2. What manner of bondage is this? fifting of body and foule. IO. q Heb. 2, A. This bondage (q) is when a man is the eApo. 8. Q. What is the (e) Altar. flaue of the diuell, and hath him to raigne in 14-Eph. 2.2. 3∙ Heb.13∙ A. Christ as hee is God, is the Altar on his heart as his God. which he facrificed himfelfe. 2.Cor.4. Q. How may a man know whether Sathan Q. Who was the Prieft? Luk. II. be his God or not? A. None but (f) Christ, and that as he is fHeb.c.c 14. A. Hee may know it by this, if hee give oboth God and man. 2. How

of Christia	n	Religion. 5	
did he facrifice himfelfe?	. A	Christ, and all his benefits vnto himselfe.	
(p)once.	l	Q. How doth a man apply Christ vnto	1
ath did he faffer when he fa-	l	himselfe, seeing wee are on earth, and Christ	1
	ĺ	in heaven?	
vpon the crosse, peculiar to	ı	A. This (m) applying is done by affurance,	m 2 Cot.
(q)besides the separation of		when a man is verily perswaded by the holy	1.21, 22,
he felt also the pangs of hell,		spirit, of Gods fanour towards himselfe parti-	
e wrath of God due to the		cularly, & of the forginenes of his owne finnes.	
powred forth vpon him.		Q. How doth God bring men truly to be-	1
ofite commeth by his Sacri-		leeue in Christ?	l
		A. First, hee prepareth their hearts, that	
wrath is appeafed by it.		they might be capable of faith; and then hee	
fufferings of Christ, which		worketh faith in them.	1
rt time, counternaile euerla-		Q. How doth God prepare mens hearts?	
and to appeate Gods wrath?		A. (n) By bruifing them, as if one would	n Eze, II
eing Christ suffered, (b) God	В	breake an hard stone to powder : and this is	19.
not in his Godhead: and that		done by bumbling them.	Hol.6.1,2
all men in the world had		Q. How doth God humble a man? A. By working in him a fight of his fins,	
and euer.		A. By working in him a fight of his fins,	
me the other meanes of fa-		and a forrow for them.	
		Q. How is this fight of finne wrought?	
rfcct fulfilling of the law.		A. By the (0) morall law: the fumme	0 Ro.3.20
he fulfill the law?		whereof is the ten commandements.	&,747,8.
rfeEt righteonfnes: which con-		Q. What finnes may I finde in my felfe	
ts; the first, the integritie and		by them?	
nane nature: the other, (d)his		A. Tenné. Q. What is the first?	•
orming all that the law re-		A. (a) To make fomethingthy God, which	
e shewed how Christ doth		is not God, by fearing it, louing it, and fo tru-	₄ Com.I.
tell me likewise how he doth		fting in it more then in the true God.	1
S		Q. What is the fecond?	
doth continually (e) appeare	C	Q. What is the second? A. (b) To worship false gods, or the true	JII.
in heaven, making the faith-	_	God in a talfe manner.	.11.
oraiers acceptable vnto him,		Q. What is the third?	
e merits of his owne perfect		A (c) To dishonour God in abusing his	e III.
m.		titles,words,and workes-	
hrift a Prophet?		Q. What is the fourth? A. To (d) breake the Sabbath, in doing	
eale voto his Church the way		A. To (d) breake the Sabbath, in doing	d IIII.
aluation, and this he doth	i	the works of their calling, & of the flesh; and	
ministerie of his word, and		in leaving vindone the workes of the spirit. Q. What be the fixe latter?	
eaching of his spirit.		What be the lixe latter?	
alfo a King?		A. To doe any thing that may hinder thy	eV.
e might bountifully bestow vp		neighbours(e)dignity,(f)life,(g)chastity,(h)	fVI.
to vs althe afore faid meanes		wealth, (i) good name, (k) though it be but in the fecret thoughts and motions of the heart	bvill.
he there him folder the Visco		vnto which thou givest no liking nor consent.	i'X, }
the shew himselfe to be King? t beeing dead and buried, hee		Q. What is forrow for finne?	kX.
	ъ	A. It is (1) when a mans confeience is tou-	27,18.
uen, and now sitteth at the	D	ched with a lively feeling of Gods displeasure	m I.Tim
Father, with full power and		for any of these sinnes: (m) in such wise, that	1.15.
actice , water and post of and		hee vtterly despaires of saluation, in regard	Luk.15.
a. 1 ee 555 1		of any thing in himfelfe, acknowledging	Ezragio,
hee doth continually inspire		that he hath deferued shame and confusion e-	7.
mants, by the divine power		ternally.	
according to his holy word		Q. How doth God worke this forrow?	
from will this bleffed King	.]	A. By the terrible curie of the law.	
these meanes of faluation?		Q. What is that?	
reti, them to many, and they		A. Hee (n) which breakes but one of the	n Gal. 3.
ie all mankinde, but all fhall		commandements of God, though it be but	10.
ercby, because by faith they	,	once in all his lifetime, and that onely in one	
hem.		thought, is subject to, and in danger of eternall	
rPrinciple expounded.		damnation thereby. Q. When mens hearts are thus prepa-	
with?		red how doth God ingraft faith in them?	- 1
b) wonderfull grace of God,		A. By working certaine inward motions	1
doth apprehend and applie	_	in	1
		•••	

Q. How oft c

A. Neuer but

Q. What dea crificed himfelfe A. A death v

himfelf alone: for

body and foule, I in that the whole

finne of man, was

Q. What pro fice? 44: a Hcb, 9.

A. (a)Gods v

Q. Could the was but for a shor fting damnation,

A. Yea:for fe is more then if

fuffered, though r

fuffered for euer a Q. Now tell tisfaction. A. It is the per

> 2. How did t A. By(c)his per

fifteth of two par

purenes of his hum

obedience in perfo

make fatisfaction, make interceffion?

before his father i

full, and all their p by applying of the fatisfaction to the Q. Why is C. A. To (f) reme

and meanes of fa outwardly by the

inwardly by the te 2. Why is he

A. That (g) he on vs & conney va of faluation. Q. How doth

A. In (b) that

rose from the grave

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right hand of his I

glorie in heauen.

Q. How elfe A. In (i) that

and direct his fer

of his holy fpirit, Q. But to w communicate all t A. He (k) offer

are sufficient .o fan

not bee faned the will not receine

Thefourth 1. loh.1, TIEQ. What is fa

A. Faith is a (Gal 3. 7 by which a man o

Q. You have

A. He alone d

quired.

p Heb. 9.

q Esa.53.

5. Ioh. 2.

15. Luk.22.

6 Ad. 20.

c 1.Cor.1

Ro.3.25

s.Cor.s.

d Rc.5.19

Rom. 4.8

e Rom, 8.

1.Pet,2.5

f Ioh,6.

45. Math. 5.

g Elai, 9.

b A3,10

40. Eph 4.8.

Act. 19.

z.Efai 9.7 and jo.

kMat 20:

16. loh.1.11

Ich.2.2

12. and 6.35

Col 2.12

ΔI.

17.

38.

30.

27. Reu-19

26.

15.

28.

in the heart, which are the feedes of faith, our of which it breedeth. Q. What is the first of them? A. When a man humbled wader the burdent of his sinnes, ooth (e) acknowledge and feel et that he stands in great neede of Christ. June 19. Jun		6 Sixe Principles					
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A. An (p) hungring defire & a longing to parts of Chrift & all his merits. Q. What is the third?	loh.7.27		1	the croffe.	fCol.1		
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**Rom. 8. **Rom. 8. **Rom. 9. **Rom. 1. **Rom. 1. **Rom. 2. **When a man of an humble fipiric. Prairie to grander defection: which set meanly things with fights and grossus for Gods fauour and mercie in Chrift. y Now where the Sprint of the Sprite. Q. What is the greatest measure of faith. A. When a man of an lumble fipiric. Prairie for of the affurance of his faith, doth not spray things the first to practice of this faiths. A. When a man of an humble fipiric. Prairie for office of the first prairie for office of this faiths, doth not spray the sprint of the prairie for the sprint of the sprint of the sprint. A. These defires and prairies are rectimonies of the Sprite, whose propertie it is to first sprint. Substitute of the sprint of the sprint sprint. A. When a man daily in greater heamenly things with fights and grossus for Gods fauour and mercie in Chrift. y Now where the Sprint of Chrift dwelleth, there is true faith, h. When a man daily in creating in faith comest to be (a) full grant prairies and prairies are rectimonies of the Sprite, whose propertie it is to first sprint of the sprint of t	18,19.	cries for Gods fauour in Christ in the pardo	- IR	life by the merits of the fame righteen for G	Apoc. 21		
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A tree them will appeare in his heart the fulnes of perfwation: which is the ripensifie and frength of faith and it ment of a man fanctified?	6.	riences of Godolous rate him in Chair		timente.			
oes of perforation: which is the ripeneffee and frength of faith. Q. What benefits doth a man receive by faith in Christ? A. The battred(p) of finne, and the lone of righteouthers. A. The battred(p) of finne, and the lone of righteouthers. A. The battred(p) of finne, and the lone of righteouthers. A. The battred(p) of finne, and the lone of righteouthers. A. The partred(p) of finne, and the lone of righteouthers. A.				thew themselves in the beart of a man (1		
A. It rength of faith. Q. What benefits doth a man receive by faith in Christ? A. Hereby d hee is infifted before God, A3.5.9. and fancified. Rom 4-1 eRon 8. A. It comprehendeth two things:the fifth. A. It comprehendeth two things:the fifth.	,,,,			fied?	- 1		
130,314 d. Cor. d. Hereby d hee is inflifted before God, A3. Co., A3. Co., A3. Co., A3. Co., A3. Co., A4. Cor. A4. Hereby d hee is inflifted before God, A5. Co., A6. Co., A6	Rom.4.	ftrength of faith.			1		
d 1.Cor. faith in Christ? A. Hereby d hee is instituted before God, and fanctified. A. What is this, to be instituted before God? A. It comprehendeth two things:the fift. A. It comprehendeth two things:the fift.	20,21,			righteousnesse.	Pf.119.		
1.10. d. Hereby d hee is instiffed before God, and fanctified. A. Repentance, which is (q) a feeled purpose in the heart, with a careful endeauout to leane Rom. all his finnes, and to line a Christian life, according to all Gods commandements. A. It ecomprehendeth two things: the fifth.	d 1.Cor.	faith in Christ?		O What proceedes of them?	113.8.40		
Rom s. Q. What is this, to be infiffed before God? Rom A. It comprehendeth two things: the fifth.	1,10,			A. Repentance, which is (q) a fetled purpofe	3.		
A. It comprehendeth two things: the first cording to all Gods commandements				in the heart, with a careful endeauour to leane	Rom. 7.		
	e Rom 8.	vv nat istnis, to be injufted before God?			9Pf,119.		
[7, 1]	350	A. It comprehencement wo things: the first,	!	cording to the Gods commandements.	57, 113.		
2. What				2. What			

Q. What goeth with repentance? A. A continuall fighting and ftrugling ticements of the world.

Rom.5.

A. t Experience of Gods lone in Christ, and so increase of peace of conscience, and

Q. What followeth after a man hath gotten the victory in any temptation or af-

with feare and trembling, euen then when

our faults are reprooued: Lastly, we must hide it in the corners of our hearts, that we may frame our lines and connerfations by it.

Q. What is a Sacrament? A. A (f signe to represent, a seale to con-

firme, an instrument to conuey Christ and all his benefits to them that do beleeue in him-

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceine and to remember them.

Why do the Sacraments feale vnto

vs the mercies of God?

A. Because we are full of vnbeleese, and

doubting of them.

2. Why is the Sicrament the instru-

ment of the spirit to conuey the mercies of God into our hearts?

A. Because wee are like Thomas, wee will not beleeue till we feele them in some mea-

ture in our hearts. Q. How many Sacraments are there?

A. Two (g) and no more: Baptifine, by which wee have our admission into the true Church of God, and the Lords Supper, by which we are nourished and preserved in the

true Church after our admission. Q. What is done in Baptisine? A. (b) In the affembly of the Church the

conenant of grace betweene God and the party baptized, is folemnely confirmed and fealed.

Q. In this couenant, what doth God promife to the party baptized? A. (i) Christ, with all blessings that come

by him. Q. To what condition is the party bapti-

A. To(k)receive Christ, & to repent his sin.

Q. What meaneth the sprinkling or dip-

ping in water? A. It leales vnto vs remission of fins, and

Q. How know you that the Scriptures D fanctification by the obedience and fprin-

kling of the blood of Christ. Q. How commeth it to passe, that many after their baptisme for a long time feele not

the effect and fruite of it, and some neuer? A. The fault is not in God, who keepes his

couenants, but the fault is in themselues, in that they doe not keepe the condition of the couenant, to receive Christ by faith, and to

repent of all their finnes. Q. When shall a man then fee the effect

of his baptisme? A. At " what time focuer hee doth receiue Christ by faith, though it bee many

yeares after, he shall then feele the power of God to regenerate him, and to worke all | 210 things in him, which he offered in baptisme?

ioy in the holy Ghost. í.Cor.I.

uing Father.

appeare?

75.

x 1.Pet,2.

2.Cor.

3 2. Cor.

7.11:

7,11.

4 Prou

29,18,

Rom. 10.

Math. 28

t.Tim.3

6 Eph. r.

cHeb. 4

1.Cot.14

d Rom, 1

2 Cor. 2.

Heb 4.2,

13.

19.20,

found?

cies ?

vp againe.

preached?

further damnation.

19.

A. After a while "there will arise a godiy # 2,Cor 7.8,9

forrow, which is, when a man is grieued for no Mar. 26. other cause in the world, but for this onely, B

2. What followeth if in any temptation he be ouercome and through infirmity fall?

that by his fin he hath displeased God, who

hath beene vnto him a most mercifull and lo-

man can bee grieued for the very disobedience

of God in his euill word or deede, though he

fhould neuer be punished, and though there were neither heaven nor hell.

Q. What followes after this forrow?

2. By what fignes will this repentance

A. By 2 feuen. 1. A care to leave the finne

into which hee is fallen. 2. An veter condem-

ning of himselfe for it, with a crauing of par-

don. 3. A great anger against himselfe for his carelefnesse. 4. A feare lest he should fall into

the same sinne againe. 5. A desire euer after

to please God.6. A zeale of the same.7. Re-

The fifth Principle expounded,

to obtaine faith, and all the blessings of God

administration of the Sacraments, and prayer.

A. The preaching of Gods word, and the

Q Where is the word of God to bee

A. The whole word of God , needfull to

faluation, is fet down in the holy Scriptures.

are the word of God, and not mens poli-

holy Ghost perswadeth my conscience that

it is fo. Secondly, I fee it by experience : for

the preaching of the (c) Scriptures have the

power of God in them to humble a man, when they are preached, and to cast him downe

to hell, and afterward to reftore and raife him

Q. What is the vse of the word of God

A. First, it(d) breedetb, and then it increa-

feth faith in them which are chosen to falua-

tion: but vnto them that perish, it is by rea-

fon of their corruption, an occasion of their

A. I am affored of it: first because the

which come by faith?

What outward meanes must wee vse

nenge vpon himfelfe for his former offence.

A. Repentance y renewed afresb.

Q. What figne is there of this forrow?

A. The true figne x of it is this, when a

against the assaults of a mans owne flesh, against the motions of the dinell, and the in-

ger-bitten hearts, haning an appetite to the word; we must marke it with attention, receine it by faith, fubmit our felues vnto it Heb. 4.2

Luk 2.52 Pí2. 119.

f Rom,4

Gen. 174

Gal 3.10

gt. Cor.

10,1,2.3

b A&, 2,

38. Tit. 3.5.

A&,22.

Mat. 28.

i Gal. 3.

17. 1 Pet. 3.

A Mar. 16

II.Per,T,

Q. How

16.

1	18	Sixe	Principles]
	0	·······	1 Timespies	[.
/Deut.23	Q. How if a man neuer keepe the co on to which he bound himfelfe in baptif A. His damnation shall bee the gre	ne?	A . Why do wicked men & vnbelecuers dy? A. That their bodies may goe to the earth, and their b foules may be cast into hell fire.	1
21,22. Ecclef 3.	because he breaketh his yow made to Go	d.	Q. Why do the godly die, feeing Christ by death hath ouercome death?	bLuke 16
1		ified	A. They die for this end, that i their bo-	i Luke.
m I Cor.			dies may rest for a while in the earth, & their soules may enter into heaven immediately.	13.42. Ad.7.60
& 12. 13. st. Cor.	Q. Who is the receiver?	1	Q. What followeth after death?	1. Thef.4.
II.28.31.	A. Enery one "that hath beene t		A. The day of indgement.	Heb. 2.14
Mat. 5.23	zed, and after his baptisme hath truly be ued in Christ, and repented of his sinnes		Q. What figne is there to know this day from other daies?	I. Coris
E(a,66.2	bis heart.	- :	A. & Heauen and earth shall be confumed	42.Pet,3
3.	Q. What meaneth the bread and wine eating of the bread and drinking of the v	ine?	with fire immediately before the comming of the indge.	11,12,
et. Cor.	A. These outward actions are a se feale, set by the Lords own hand vnto hi		B Q. Who shall be judge? A. Jesus Christ the Sonne of God.	
	uenant. And they doe give every receive		Q. What shal be the coming to indgement?	
	understand, that as God doth blesse the	read	A. Hee shall come in the cloudes in	I r.Theff
	and wine, to preferue & strengthen the		great materiale and grotte, with infinite com-	4,16,17.
	received by faith, shall nourish him, and		pany of Angels. Q-How shall a man be cited to indgement?	
	ferue both body and foule vnto eternali	life.	A. At the m found of a trumpet, the living	m Math.
	Q. What shall a true receiver feele in selfe after the receiving of the Sacramen		shall be changed in the twinckling of an eve.	25.31.
	A.p The increase of his faithin Christ.		and the dead shall rise againe enerie one with his owne bodie: and all shall be gathered to-	. 7-6
p 1. Cor 10. 16,17	increase of sanctification, a greater me	fure	gether before Christ; and after this the good	n lob 19 25.
& I L. 24	of dying to fin, a greater care to line in a	cw-	shall be seuered fro the bad, othere stading on	n Math. 25-32,33
	Q. What if a man after the receiving o	the	the left hand of Christ, the other on the right. Q. How will Christrie and examine ene-	-1.2-133
	lacramet, neuer find any luch thing in him	lelt?	ry mans caufe?	
	A.He may well suspect himselfe, whethe			P Reu. 20
	did euer repent or not: and therupon is to means to come to found faith & repenta	vie	either as a series above and an Cal	2I.
	Q. What is another meanes of increa			Dan.7.
	faith ?	_	he did in his life time, because they are open	
	A. Prayer. Q. What is prayer?	1	and manifest fignes 9 of faith or vnbeliefe. Q. What fentence will he give?	q loh. 3.
*1. loh.	A. A familiar speech with God in the n		A. Hee will give a fentence of Chartier	18,and 5
5,4. /4.Tim.	of Christ, (s) in which either we craue th	ngs	to the elect and godly, but he will pronounce	q Math
2.1.	needfull, or give thankes for things received. In asking things needful, what is requi	ed.		25.34.41
Phil.4 6.	A. Two things an earnest desire, and fa	ith.	Q. What state shall the godly be in after	
Mat. I :	Q t What things must a Christian n	anş	the day of indgement?	
24.	A. Sixethings especially.	J	A. They shall recontinue for ever in the	rMath.
.	Q What are they?		highest heauen in the presence of God, having fellowship with Christ Iesus, and reigning	25.;4. Apoc.21
Petiti ő	A. I. (a) That he may glorifle Goo	· 2· D	with him for euer.	2,3,4,5.
611.	That (b) God may reigne in his heart, and finne: 3. That (c) he may doe Gods will,	not	Q. What state shall the wicked be in af-	1
dIV.	not the lufts of his fieth: 4. (d) That he	nav	A. In eternall perdition and destruction	- 1
٧.	relie himselfe on Gods providence for all	the	in hell fire.	1
	meanes of this temporall life: 5. (e) Tha may be infified, and be at peace with God	he	Q. What is that?	- 1
fVI.	That by the power of God hee may	bee		2.Theff
	itrengthened against all temptations.		tortable prefence Secondly followship with F	Efa,66.
- eman	Q. What is faith?		the discell and his angels. Thirdly, an horri-	2,4. Apoc,21
Amen.	A. A s perswasion, that those the which we truly desire, God will grant the	em	arising of the feeling of the whole wrath of	3.
1	for Christake.		God, powred forth on the wicked for ever	1
	The fixt Principle expounded. 2. After that a man hath led a short	1:6	world without end; and if the paine of one	
٠. ا	inthis world, what followers then?	iiie	be the paine of the whole man, body and foule	
	A. Death, which is the parting afunde	rof	for ener.	1
j	body and foule.		FINIS.	1
!			्य	