THE FUNDATION
OF CHRISTIAN RELIGION,

Gathered into six Principles, of that
Famous and worthy Minister of Christ
in the Universitie of Cam-
bridge,

M. WILLIAM PERKINS.

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 the Weth light,
and giueth understanding to the simple.

Anne M. Dc. LXXXIIX.
To all ignorant people that de.

to be instructed,

Dear people, your mame.
sloth up yourselves, as th.
ye were in a most happie.
te: but if the matter co.
a in trial, it will fall out farre other.
For you leade your lines in great igno.
ce, as may appeare by these your con.

1. That faith is a mans good.
ning, and his good serving of God.

2. That God is served by the re.
fing of the ten commandements.
Lords Prayer, and the Creede.

3. That ye have beleieved in C.
ever since you could remember.

A 2,
4. That it is pittie that he should live, which doth aney whit doubt of his salvation.

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

6. That howsoever a man liue, yet if he call upon God on his death-bedde, and say, Lord have mercie upon me, and so goe a vway like a lambe, he is certaine ly saued.

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

8. That a man may lawfully swayne, when he speakes nothing, but the truth, and swayne 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 themselves.

10. That
10. That a man may repent when he will, because the Scripture saith, At what time soever a sinner doth repent him of sinnes, &c.

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

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

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

14. That merrie ballads and bookes, as Scoggin, Bevis of Southhampton, &c. are good to drive away the time, and to remoue heart qualmes.

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

16. That a man neede not heare so many Sermons, except he could follow them better.
That a man which commeth at Sermons, may as well beleeve, as which heares all the Sermons in the world.

That ye know all the preacher tell you. For he can say nothing, that every man is a sinner, that must love our neighbours as our selves, that every man must be saved of Christ: and all this ye can tell as well as he.

That it was a good world, when the old Religion was, because things were cheape.

That drinking and bezeiling in house or taverne, is good fel-lowship, and sheaves a good kinde, and maintaines neighbour-od, and is a sign that a man may liveare by the word.
Masse, because it is nothing novel, and by Lady, because she is gone out oft the Countrey.

22. That every man must be for himselfe, and God for us all.

23. That a man may make of his owne whatsoeuer he can.

24. That if a man remember to say his prayers every morning, (though he never understand them,) he hath blessed himselfe for all the day following.

25. That a man praieth, when he hath 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, he is a right honest man.

28. That a man neede not have any
knowledge of religion, because he is not bookelearned.

29. That one may haue a good meaning, vwhen he faith and doth that vvhich is euill.

30. That a man may goe to vvizzards called vvise men, for counsell: because God hath providid a salue for euery fore.

31. That ye are to be excused in all your donings, because the best men are sinners.

32. That ye haue so stroug a faith in Christ, that no euill company can burt you.

These and such like sayings, what argue they but your grosse ignorance? New where ignorance raigneth, there raignes sinne: and where sinne raignes, there the

...
dwell rules: and where he rules: men are in a damnable case.

Ye will reply unto me thus: that ye are not so bad as I would make you. If need be, you can say the Creede, the Lordsprayer, and the tenne Commandements: and therefore ye will be of Gods belief, say all men what they will, and you defie the duel from your hearts.

I answer againe, that it is not sufficient to say all these without booke, unless ye can understand the meaning of the words, and be able to make a right use of the Commandements; of the Creed, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. Tis is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained
faith, and sound repentance: here I have set downe the principal points of Christian religion in sixe plaine and easie rules: even such is the simplest may easily learne: and herewito is adioyned an exposition of them, word by word. If ye do want other good directions, then use this my labour for your instruction. In reading of it, first learne the sixe Principles: and when you have them without booke, and the meaning of them withall, then learne the exposition also: Which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, te ten Commandements, the Creede, the Lord's prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus,

William Perkins.
The Foundacion of Christian Religion, gathered into fixe Principles.

The first Principle.

Question.

What dost thou beleefe concerning God?

A. There is one God, Creator and Governor of all things, distinguishet into the Father, the Son, and the holy Ghost.

Proofes out the Word of God.

1. There is a God.

For the invisible things of him, that is, his eternall power and God-head are seene, by the Rom. 1:20. creation of the world, being considered in his workes, to the intent, that they should be without excuse. Neuerthelesse, he left not himselfe without witness, in that he did Act. 14:17. good, and gaine us raine from heauen, and fruitfull seasones, filling our hearts with food and gladnes.
Six Principles.

2. This God is one.

Concerning those fore meate sacrificed to
1 Cor. 8. 4. 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.

Gen. 1. 1. In the beginning God, created the heaven

and the earth.

Heb. 11. 3. Through faith wee understand, that the world

was ordained by the word of God: so that

the things which wee see, are not made of

things which did appeare.

4. He is Gouvernour of all things.

Prov. 15. 3. The eyes of the Lord in every place be-

hold the evil and the good.

Matt. 10. 3. Yea, and all the haires of your heads are

numbred.

5. Distinguished in to the Father, Son-

ne, and the holy Ghost.

And Jesus, when he was baptised, came

straight out of the water: and loe, the heauens

were opened unto him, and John saw the Spi-

rit of God descending like a Dove, and lig-

ting upon him.

vers. 17. And loe a voice came from he auen, sayng,

This is my beloved Sonne, In whom I am

well pleased.

1 John 5. 7. For there are three which beare record

in heauen, the Father, the Word, and the holy

Gost: and these three are one.

The Second Principle.

Q. What doest thou beleue concern-
ning man, and concerning thine own
selfe?

A. All men are wholly corrupted
with sin, through Adams fall, and so are
become slaves of Satan, and guilty of
eternal damnation.

1. All men are corrupted with
sinne.

As it is written, There is none righteous, Rom. 3.10.
so not one.

2. They are wholly corrupted.

Now se very God of peace sanctifie you
throughout, and I pray God, that your whole, 1 Th. 5. 23;
spirit, and soule, and body, may be kept blame-
lesse,unto the comming of our Lord Jesus Christ.

This I say therefore and testifie in the Lord, Eph. 4. 17.
that ye henceforth walke, not, as other Gen-
tiles walke, in vanitie of their minde.

Having their cogitation darkened, & being
strangers from the life of God, through the vers. 18,
ignorance that is in them, because of the bards
nesse of their heart.

When the Lord saw, that the wickednesse
of man was great, in the earth: and all the Gen 6. 5,
imaginations of the thoughts of his heart, were
euill onely continually.

3. Through Adams fall.

Wherefore, as by one man sinne entred in, Rom. 5. 12
to the world, and death by sinne, and so death
went over all men, for so much as all men
have sinned,

4. And so are become slaves of
Sathan.
Wherein in time past ye walked according to the course of the world, and after the Prince, that ruleth in the ayre, even the Spirit, that now worketh in the children of disobedience. For as much then, as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them that bee might destroy, through death, him, that had the power of death; that is, the diuell.

In whome the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine unto them.

5. Ant guiltie of eternal damnation.

For as many as are of the workes of the law, are under the curse: for it is Written,

Cursed is every 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 came on all men to condemnation; so by the justifying of one, the benefit abounded to ward all men, to the justification of life.

The third Principle.

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

A. Jesus Christ, the eternall Sonne of God, being made man, by his death upon the
of Christian Religion.

the Crosse, and by his righteousness, hath perfectly, alone by himselfe, accomplished all things, that are needfull for the salvation of man kinde.

1. Christ Jesus the eternal Sonne of God.

And the Word was made flesh, and dwelt among us, and we saw the glory thereof. [John 1:14]

as the glory of the only begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

For he in no sort took the Angels, but he [Hebrews 2:16]
took the seed of Abraham.

3. By his death upon the Crosse.

But he was wounded for our transgressions. He was broken for our iniquities, the [Ezekiel 53:5]
chastisement of our peace was upon him, and with his stripes we are healed.

4. And by his righteousness.

For as by one mans disobedience, many were made sinners; so by the obedience, of one [Romans 5:19]
shall many also be made righteous.

For he hath made him to be sinne for us, which knew no sinne, that we should be [2 Corinthians 5:21]
made the righteousness of God in him.

5. Hath perfectly.

Wherefore he is able also perfectly to save them, that come unto God by him, seeing [Hebrews 9:25]
he ever liveth to make intercession for them.
Sixe Principles

6. Alone by him selfe.

Neither is there salvation in any other: for among men there is given none other name, under heaven, where by we must be saved.

7. Accomplished all things needfull for the salvation of mankind.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be made par-taker of Christ and his benefits?

Answ. A man of a contrite and humble spirit, by faith a love apprehending and appleying Christ, with all his merits, unto him selfe, is justified before God, ant sanctified.

1. A man of a contrite and humble spirit.

For thus saith hee that is hight and excellent; Hee that inhabiteth the eternitie, whose name is the Holy one, I dwell in the high and holy place, with him also, that is of a contrite and humble spirit; to revive the spirit of the humble, and to give life to them, that are of a contrite heart.

Ps. 51.17. The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.

2. By
Of Christian Religion.

By faith alone.

As soon as Jesus heard that word spoken, Mark 5:36, He said unto the ruler of the synagogue: Be not afraid, only believe. To Moses made a serpent of brass, and set it up for a sign, and when a serpent had bitten a man, then he looked to the Serpent of brass, and lived. And as Moses lifted up the Serpent in the wilderness, so must the Son of man be lifted up.

That whosoever believeth in him should not perish, but have eternal life.

3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he gave power to be the sons of God, to them, that believe in his name.

And Jesus said unto them: I am the bread of life; he that cometh to me shall live; John 6:51. He that believeth in me, shall never thirst.

4. Is justified before God.

For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.

Even as David declared the blessedness of the man, unto whom God imputeth righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered.
3. And sanctified.

A. 1319. And hee put no difference between us and them, after that by faith hee had purified their hearts.

1 Cor. 1:30. Both ye be of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

The Fifth Principle.

Q. What are the ordinary or usuall means for obtaining of faith?

A. Faith cometh onely by the preaching of the vword, and increaseth daily by it: as also by the administration of the Sacraments and prayer.

1. Faith cometh onely by the preaching of the vword, and increaseth daily by it.

Rom. 10:14. But how shall they call on him in whom they have not believed? how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?

Prov. 29:18. Where there is no vision, the people decay: but hee, that keepeth the law, is blessed.

Hos. 4:8. My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children.

2. As also by the administration of the Sacraments.

After hee received the signe of circumcision,
as the scale of the righteousness of faith, Rom. 4.4. which hee had, when hee was uncircumcised, that hee should be the father of all them that beleue, not being circumcised: that righteousness might be imputed to them also.

Moreover, brethren, I would not, that ye should bee ignorant, that all our fathers were under the cloud, and all passed through the sea, &c.

3. And Prayer.
For whosoever shall call upon the name Rom. 10:14 of the Lord, shall be saved.

The sixth Principle.

Q. What is the estate of all men after death?
A. All men shall rise again with their owne bodis, tho the last judgement: which being ended, the godly shall poffeffe the kingdom of heaven: but unbelieuers and reprobates shall bee in hell, tormented with the diuell and his angels for euer.

1. All men shall rise again with their owne bodies.

Marvel not at this, for the hour shall come Joh. 5. 28, in which all that are in the graves, shall heare his voice.

And they shall come forth: that have done good, unto the resurrection of life: but Rev. 20: 11, they, that have done evil, unto the resurrection of condemnation.

B 2 2. To
To the last judgement.

**Exod. 12.14.** For God will bring every work unto judgement, with every secret thing, whether it be good or evil.

**Matt. 12.36.** But I say unto you, that every idle word that men shall speak, they shall give an account thereof, as the day of judgement.

**Acts 2.17.** And he led out just Lot, vexed with the uncleane conversation of the wicked.

**Ezra 1.10.** And the Lord said unto him, go through the midst of the city, even the midst of Jerusalem, and set a mark upon the foreheads of them, that mourn, and cry for all the abominations that have been done in the midst thereof.

**Matt. 25.34.** Then shall he say also to them on his right hand, Comest thou blessed of my Father? inherit yee the kingdom prepared for you from the beginning of the world.

**5.** But unbelievers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, which is prepared for the diuell and his angels.

The Scriptures for profe were onely quoted by the Author, to move thee, to search them: the words themselves I have
of Christian Religion.

I have expressed, at the earnest request of many, that thou majest more easily learn them; if yet thou wilt be ignorant, they malice is evident: if thou gainest knowledge, give God the glory, in doing of his will.

Thine. I. S. 1 Cor. 13. 3.

THE EXPOSITION OF
THE PRINCIPLES.

The first Principle expounded.

Question,

What is God? (John 4:24)

A. God is a Spirit or a spiritual substance, most wise, most holy, eternal, infinite.

Q. How do you persuade your selfe, that there is a God?

A. Beside the testimony of the Scriptures, plain reason will shew it.

Q. What is one reason?

A. When I consider the wonderful frame of the world, my soul thinkes the silly creatures, that bee in it, could never make it; neither could it make itselfe, and therefore besides all these, the maker of it must needs be God. Even as...
vven a man comes into a strange coun-
try, and sees faire & sumptuous buildings,
and yet findes no liuing creatures there,
besides birds and beasts, he vvill not ima-
gine, that either birds or beasts reac-ed
those buildings, but hee presently con-
ceives, that some men either vvere, or
have beene there.

Q. What other reason haue you?
A. A man, that commits any sinne,
as murther, fornication, adulterie, blas-
phemie, &c. albeit hee doth so conce-
ale the matter, that no man liuing know-
of it, yet oftentimes he hath a griping
in his conscience, and feeleth the very
flashing of hell fire; which is a strong
reason to know, that there is a God, be-
fore whose judgement seat, he must an
swer for his fact.

Q. How manie Gods are there?
A. No more but one.

Q. How doe you conceive this one
God in your mind?
Deut.4.16 - A. Not by framing an image of him
Amos.4.13; in my mind (as ignorant folkes doe,
that thinke him to bee an old man sitting
in heaven) but I conceive him by his
properties and wvorkes.

Job,12.13. - Q. VVhat bee his chiefe properties?
A. First, hee is most wise, understand-
ing all things aright, and knowing the
reason of them. Secondly, he is most holy,
which appeareth, in that he is most just and mercifull unto his creatures. Thirdly, hee is eternall, Without either beginning, or end of daies. Lastly, he is infinite, both because he is present in all places, and because hee is of power sufficient, to doe, whatsoever he will.

Q. What be the worke of God?
A. The creation of the world, and every thing therein, and the preservation of hem, being created by his special providence.

Q. How know you, that God governeth every particular thing in the world by his special providence?
A. To omit the Scriptures. I see it by experience: Mente, Drincke and Cloathing, being voide of head & life, could not preserve the life of man, unless there were a special providence of God to give vertue unto them.

Q. How is this one God distinguished?
A. Into the Father, which begeth the Sonne; into the Sonne, who is begotten of the Father; into the holy Ghost, that proceedeth from the Father and the Sonne.

The second Principle expounded.

Q. Let us now come to our selves: Ant first tell mee, what is the natural estate of man?
A. Every man is by nature dead in sin, as a loathsome carrion, or as a dead corpse, lieth rotting and stinking in the grave, having in him the seed of all sinnes.

Q. What is sinne?

A. Any breach of the of law of God, if it bee no more, but the lack want of that, which the law requireth.

Q. How many sorts of sinne are there?

A. Sinne is either the corruption of nature, or any evil actions, that proceed of it, as fruits thereof.

Q. In what home is the corruption of nature?

Rom. 3:10. A. In all men, none excepted.

Q. In what part of man is it?

Gen. 6:5. A. In every part, both of body and soule, like as a leprous, that runneth from the crowne of the head to the soale of the foore.

Q. Schew me, howe every part of man is corrupted with sinne?

I Cor. 2:14. A. First, in the minde there is nothing but ignorance and blindness, concerning heavenly matters. Secondly, the conscience is defiled, being allwaies either benummed with sinne, or else turmoyled with inward accusations and terrors. Thirdly, the vvil of man, one ly is filled and lueth after euill. Fourthly, the affections of the heart, as love,
of Christian Religion.

Rom. 6:9.

joy, hope, desire, &c. are quickened and stirred to that, which is evil, to embrace it; and they are never stirred unto that which is good, unless it be to eschew evil. Lastly, the members of the body are the instruments and tools of the mind for the execution of sin.

Q. What are those evil actions that are the fruits of this corruption?

A. Evil thoughts in the mind, which come either by a man's own conceiving, or by the suggestion of the devil: evil motions and fits stirring in the heart: and from these arise evil words and deeds, even when no occasion is given.

Q. How commeth it to pass that all men are thus defiled with sinnes.

A. By Adam's infidelity and disobedience in eating the forbidden fruit. Even as ye see great personages by treason do not only hurt themselves, but also stain their blood, and disgrace their posterity.

Q. What hurt comes to man by his sins?

A. He is continually subject to the curse of God in his life, time, in the end of his life, and after this life.

Q. What is the curse of God in this life?

A. In the body, diseases, acines, pains: Deut. 28:21, 22, 27.

in the soul, blindness, hardness of heart, 56, 66, 67.
horror of conscience: in goods, hindrances, and losses: in name, ignominie and reproch: lastly, in the whole man, bondage under Sathan, the prince of darkenesse.

What manner of bondage is his?

Heb. 2:14. A. This bondage is, when a man is the slave of the devil, and hath him to raigne in his heart, as his God.

Q. How may a man know, whether Sathan be his God or not.

A. Hee may know it by this, if hee give obedience to him in his heart, and express it in his conversation.

Q. And how that a man perceive this obedience.

1 Joh. 3:4. 1 Joh 3:8. A. If hee takedefit in the euil motions, that Sathan puts into his heart, and do fulfill the lusts of the devil.

Q. What is the curse, due to man in the end of this life?

Rom. 5:12. A. Death, which is the separation of body and soule.

Q. What is the curse after this life?

Gal. 3 17. Rom. 3 19. A. Eternall damnation in hell here, vvhether every man is guilti, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of sinne: then is a man of all creatures most mis-
miserable: a dogge or a toade vwhen they die, al their miserie is ended; but vwhen a man dyeth, there is the begin-
ing of his vvoe.

A. It vvere so indeed, if there vvere no means of deliuereance; but GOD bath shewed his mercy, in giuing a Sauiour to mankind.

Q. How is this Sauiour called?

A. Jesus Christ.

Q. What is Jesus Christ?

A. The eternall Sonne of God, made man in all things, euen in his infirmities like other men, save onely in sinne.

Q. How vvas he made man voyd of sinne?

A. He vvas conceiued in the vvomb of a Virgin, and sanctified by the holy Ghost at his conception.

Q. Why must our Sauiour bee both God and man?

A. He must bee a man, because man had sinned, and therefore a man must die for sin, to appease Gods vvrath: He must be God, to sustaine & upholde the manhood, to overcome and vanquish death.

Q. What be the offices of Christ to make him an al-sufficient Sauiour?

A. He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To vvork the meane of salvation in the behalfe of man kinde.

Q. How
Q. How doth hee vworke the meanes of salvation?

Matt. 29. 8 A. First, by making satisfaction to his Father for the sinne of man: secondly, by making intercession.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a sacrifice.

Q. What is the sacrifice?

A. Christ himselfe, as hee is a man consisting of body and soule.

Q. What is the Altar?

A. Christ, as hee is God, is the Altar, on vvhich he sacrificed himselfe.

Q. Who was the Priest?

A. None but Christ, and that, as he is both God and man.

Q. How oft did he sacrifice himself?

A. Neuer but once.

Q. What death did he suffer, when he sacrificed himselfe?

A. A death upon the cross, peculiar to himselfe alone: for besides the separation of body and soule, hee felt also the pangs of hell, in that the whole wrath of God, due to the sinne of man, was powred forth upon him.

Q. What profiteth commend by his sacrifice?

A. Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which
was but for a short time, counterfaile everlasting damnation, and to appease God’s wrath.

Q. Yea: for seeing Christ suffered; God suffered, though not in his God head; and that is more, then if all men in the world had suffered for ever and ever.

Q. Now tell me, the other means of satisfaction.

Q. It is the perfect fulfilling of the law.

Q. How did he fulfill the law?

A. By his perfect righteousness, which consisteth of two parts; the first, the integrity and pureness of his humane nature; the other, his obedience in performing all that the law required.

Q. You have showed how Christ doth make satisfaction; tell me likewise, how he doth make intercession?

A. He alone doth continually appear before his father in heaven, making the faith full, and all their prayers acceptable unto him, by applying of the merits of his owne perfect satisfaction to them.

Q. Why is Christ a Prophet?

A. To replenish unto his Church the way and means of salvation, and this he doth outwardly by the ministry of his word, and inwardly by the reaching of his spirit.
Sixe Principles

Q. Why is he also a King?
A. That he might bountifully bestow upon us, & convey unto us all the forelaid meanes of salvation.

Q. How doth he shew himselfe to be King?
A. In that being dead and buried, hee rose from the grave, quickened his dead bodie, ascended in to heauen, and now sitteth at the right hand of his Father, with full power and glorie in heauen.

Q. How else?
A. In that hee doth continually inspire and direct his servants, by the divine power of his holy Spirit, according to his holy vword.

Q. But to whome vvil this blessed King communicate all these meanes of salvation?
A. He offereth them to many and they are sufficient to save all mankind; but all shall not bee saued there by, because by faith they vvil not receive them.

The fourth Principle expounded.

Q. What is faith?
A. Faith is a vvonderfull grace of God, by vvvhich a man doth apprehend and applie Christ, and all his benefits unto himselfe.

Q. How doth a man apply Christ unto himselfe, seing vvpee are on earth, and Christ in heauen?
A. This
A. This applying is done by assurance, 2 Cor. 1.

Q. How doth God bring men truly to believe in Christ?

A. First, he prepareth their hearts, that they might be capable of faith; and then he worketh faith in them.

Q. How doth God prepare mens hearts?

A. By bruising them, as if one would break an hard stone to powder: and this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is this sight of sinne wrought?

A. By the morall law: the same whereof is the ten commandements.

Q. What sinnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. To make somethings thy God, Com. 1.

Q. What is the second?

A. To worship false gods, or the true God in a false manner.

Q. What is the third?
A. To dishonour of God in abusing his titles, words, and works.

Q. What is the fourth?

A. To break the Sabbath, doing the works of their calling & of the flesh; and in leaving undone the works of the spirit.

Q. What be the six latter?

A. To do any thing that may hinder thy neighbours' dignity, life, chastity, wealth, good name, though 'tis but in the secret thoughts and motions of the heart, unto which thou giuest no liking nor content.

Q. What is sorrow for sinne?

A. It is when a man's conscience is touched with a lively feeling of God's displeasure. For any of these sins, in such wise that he utterly despairs of salvation, in regard of any thing in himself, acknowledging that he hath deserved shame and confusion eternally.

Q. How doth God work this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. Hee which breakes but one of the commandments of God, though it be but once in all his life time, and that onely in one thought, is subject to, & in danger of eternal damnation there.
Q. When mens hearts are thus prepared, how doth God ingraft faith in them?
A. By working certain inward motions in the heart, which are the seedes of faith, out of which it bended.

Q. What is the first of them?
A. When a man humbled under the burden of his sinnes, doth acknowledge and feel that he stands in great neede of Christ.

Q. What is the second?
A. An hungering desire & a longing to be made partaker of Christ & all his merits.

Q. What is the third?
A. A flying to the throne of grace, from the sentence of the law pricking the conscience.

Q. How is it done?
A. By praying, with sending up loud cries for God favour in Christ, in the pardoning of sinnes; and with fervent perseverance herein, till the desire of the heart be granted.

Q. What followeth after this?
A. God then according to his mercifull promise, lets the poore sinner feel the assurance of his loue, with he loueth him in Christ, which assurance is a liuely faith.
Q. Are there divers degrees and measures of true faith?


Q. What is the least measure of true faith, that any man can have?

Luc. 17:9. A. When a man of an humble spirit, by reason of the littleness of his faith, doth not yet feel the assurance of the forgiueneesse of his finnes, and yet he is perswaded, that they are pardonable: and therefore desireth, that they should be pardoned, and with his heart praieth to God to pardon them.

Q. How doe you know that such a man hath faith?

Rom. 8:21. A. These desires and prayers are testimonies of the spirit, whose property it is to stirre up a longing and a lusting after heavenly things with sighes and groanes for Gods favour and mercie in Christ.

Matt. 5:5. Rom. 8:9. Now where the Spirit of Christ is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how vveake soever it be.

Q. What is the greatest measure of faith?

Rom. 8:33. A. When a man daily increasing in faith comes to be fully perswaded of Gods love in Christ towards himselfe particularly, and of the forgiueneesse of his owne finnes.

Q. When shall a Christian heart come to this full assurance?

A. Not
Of Christian Religion.

A. Not at the first, but in some continuance of time, when he hath beene well practised in repentance, and hath had divers experiences of God's love unto him in Christ: Then after them will appear in his heart the fulness of persuation, which is the ripeness and strength of faith.

Q. What benefits doth a man receive by faith in Christ?

A. Hereby he is justified before God, and sanctified.

Q. What is this, to be justified before God?

A. It comprehendeth two things: the first, to be cleared from the guiltiness and punishment of sinne; the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltiness and punishment of his sinnes?

A. By Christ's sufferings and death upon the cross.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him.

Q. What profit comes by being thus justified?

A. Hereby and by no other means in the world, the believer shall be accepted before God's judgement, as worthy.
of eternall life by the *merits* of the same righteousnesse of Christ.

**Q.** Doe not good *vvorke* them make us worthy of eternall life?

**A.** No: For God, *who* is perfect righteousnes it selfe, vwill finde in the best vvorke We doe, more matter of damnation then of salvation: and therefore we must rather condemne our selves for our good vvorkes then looke to be justified before God there by.

**Q.** How may a man know that he is justified before God?

**A.** He neede not ascend into heauen to searech the secret counsell of God: but rather descend into his owne heare, to searech vwhether he be sanctified or not.

**Q.** What is it to be sanctified?

**A.** It comprehendeth two things; the first, to be purged from the corruption of his owne nature, the second, to be indued vvith in vvard righteousnesse.

**Q.** How is the corruption of sinne purged?

**A.** By the *merits* and power of Christs death, *which* being by faith applied is as a coraesue to abate, consume, and vveaken the power of all sinne.

**Q.** How is a man indued vvith inherent righteousnesse?

**A.** Through the vertue of Christs re-Phel. 3.10 surrecation: *which* being applied by faith,
of Christian Religion.

is as a restorative, to revive a man that is dead in sinne, to newnesse of life.

Q. In what part of man is sanctification wrought?

A. In every part of body and soule. 1. Th. 5. 23.

Q. In what time is it wrought?

A. It is begun in this life, in which the faithful receive only the first fruits Rom. 8. 24, of the Spirit, and it is not finished before 2. Cor. 5.

2, 31.

Q. What graces of the Spirit doe usually shew themselves in the heart of a man sanctified?

A. The hatred of sinne, and the loue of righteousness.

Q. What proceeds of them?

A. Repentance, which is a setled purpose in the heart, with a careful endeavour to leave all his sinnes, and to live a Christian life, according to all Gods commandements.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the devill, and the incitements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods loue in Christ, Rom. 5. 34, and so increase of peace of conscience, 1. Cor. 1, and joy in the holy Ghost.

Q. What
Q. _What followeth if in any temptation he be overcome and through infirmity fall?_

2. Cor. 7. 8-9

A. After a while there will arise a godly sorrow, which is, when a man is grieved for no other cause in the world, but for this only, that by his sin he hath displeased God, who hath been unto him a most mercifull and loving Father.

Q. _What signe is there of this sorrow?_

1. Pet. 2. 19.

A. The true signe of it is this, when a man can bee grieved for the very disobedience of God in his euill word or deed, though he should never be punished and though there were neither heaven nor hell.

Q. _What followeth after this sorrow?_

2. Cor. 7. 11

A. Repentance renewed afresh.

Q. By what signes will this repentance appeare?

2. Cor. 7. 11

A. By seven. 1. A care to leave the sin, into which he is fallen. 2. An utter condemning of himselfe for it, which a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A feare lest he should fall into the same sinne againe. 5. A desire ever after to please God. 6. A zeale of the same. 7. Reuenge upon himselfe for his former offence.

The
The fifth Principle expounded.

Q. What outward means must ye use to obtaine faith, and all blessings of God which come by faith?

A. The preaching of God's Word, and the administration of the Sacraments, and prayer.

Q. Where is the Word of God to bee found?

A. The whole Word of God, needful to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policie?

A. I am assured of it: First because the holy Ghost persuadeth my conscience, that it is so. Secondly, I see it by experience: For the preaching of the 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 restore and raise him up againe.

Q. What is the use of the word of God preached?

A. First, it breedeth, and then it increaseth faith in them which are chosen to salvation: But unto them that perish, it is, by reason of their corruption, an occasion of their further damnation.

Q. How must ye heare God's Word, that it may be effectuall to our salvation?

C 4. A. Yve
Sixe Principles

A. We must come unto it with hunger-bitten hearts, having an appetite to the word; we must mark it with attention, receive it by faith, submit our selves, unto it with fear and trembling, even then when our faults are reproved: lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. What is a Sacrament?
A. A sign to represent, a seal to confirm, an instrument to convey Christ and all his benefits to them, that do believe in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?
A. Because we are dull to conceive and to remember them.

Q. Why do the Sacraments seal unto us the mercies of God?
A. Because we are full of unbelief, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts?
A. Because we are like Thomas, we will not believe till we feel them in some measure in our hearts.

Q. How many Sacraments are there?
A. Two and no more: Baptism, by which we have our admission into the true Church of God; and the Lord's Supper, by
of Christian Religion.

by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptism?

A. In the assembly of the Church the covenant of grace betwixt God and the party baptized, is solemnly confirmed and sealed.

Q. In this covenant, what doth God promise to the party baptized?

A. Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To receive Christ, & to repent his sin.

Q. What meaneth the sprinkling or dipping in water?

A. It seales unto us remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe, that many after their baptism 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 covenants, but the fault is in themselues, in that they doe not keepe the condition of the covenent, to receive Christ by faith, and to repent of all their sinnes.

Q. When sall a man then see the effect of his baptism?

A. At what time soever hee doth receive C s
Sixe Principles

Believe Christ by faith, though it bee many years after, he shall then see the power of God to regenerate him, and to work all things in him, which he offered in baptism.

Q. How if a man never keep the condition, to which he bound himself in baptism?

A. His damnation shall be the greater, because he breaketh his now made to God.

Q. What is done in the Lords Supper?

A. The former covenant solemnly ratified in baptism, is renewed in the Lords Supper, betweene the Lord himselfe, & the receiver.

Q. Who is the receiver?

A. Every one that hath beene baptized, and after his baptism hath truly believed in Christ, repented of his sinnes from his heart.

Q. What meaneth the bread and wine, the eating of the bread and drinking of the wine?

A. These outward actions are a second seal set by the Lords own hand unto his covenant. And they do give every receiver to understand, that as God doth bless the bread and wine, to preserve & strengthen then the body of the receiver: so Christ apprehended and received by faith, shall nourish him, and

I. Cor. 11. 23-24.
& 2, 13.
Matt. 5. 23
24.
Asa, 66, 23
28. 31.
1. Cor. 10. 17, 19.
preserve both body and soule unto eternall life.

Q. What shall a true receiuer feele in himselfe after the receiuing of the Sacrament?

A. The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to liue in newness of life.

Q. What if a man after the receiuing of the Sacrament, neuer find any such thing in himselfe?

A. He may well suspect himselfe: whether he did euuer repent or not, and therupon is to use means to come to found faith & repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is prayer?

A. A familiar speech vwith God in the name of Christ, in which either we crave things needfull, or giue thankes for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

Q. What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?
Sixe Principles

Petition

I.
II.
III.
IV.
V.
VI.

A. That he may glorifie God.
2. That God may reigne in his heart, and not sinne:
3. That he may do Gods vwill, and not the lusts of his flese:
4. That he may rely himselfe on Gods providence for all the meanes of this tempor all life:
5. That he may be justified, and be at peace vwith God:
6. That by the power of God hee may bee strengthened against all temptations.

Q. What is faith?
A. A perswaision, that those things, vvhich vwe truly desire, God will grant them for Christes sake.

The sixt Principle expounded.

Q. After that a man hath led a short life in this world, vwhat followeth then?
A. Death, vvhich is the parting a funder of body and soule

Q. Why do vvvicked men & unbelieuers dy?
A. That their bodies may goo to the earth, and their soules may be cast into hell fire.

Q. Why do the godly die, seeing Christ by death hath overcome death?
A. They die for this end, that their bodies may rest for a vvhile in the earth, & their soules may enter into heavuen immediately.

Q. What
Q. What followeth after death?
A. The day of judgement.

Q. VVhat signe is there to know this day from other daies?
A. Heauen and earth shall be consumed with fire immediately before the comming of the judge.

Q. Who shall be judge?
A. Jesus Christ the Sonne of God.

Q. VVhat shall be the comming to judgemenet?
A. Hee shall come in the cloudes in great majestie and glorie, with infinite company of Angels.

Q. How shall a man be cited to judgemenet?
A. At the sound of a trumped, the living shall be changed in the twinkleling of an eye, and the dead shall rise a gaine euery one with his owne bodie: and all shall be gathered together before Christ; and after this, the good shall be severed from the bad, these standing on the left hand of Christ, the other on the right.

Q. How vvil Christ trie and examine euery mans cause?
A. The bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tried by the workes, which he did in his life time, because they are open and manifest signes of faith or unbelife.
Q. What sentence will he give?
A. He will give sentence of salvation to the elect and godly, but he will pronounce sentence of damnation against unbelievers and reprobates.

Q. What state shall the godly be in after the day of judgement?
A. They shall continue for ever in the highest heaven in the presence of God, having fellowship with Christ Jesus, and reigning with him for ever.

Q. What state shall the wicked be in after the day of judgement?
A. In eternall perdition and destruction in hell fire.

Q. What is that?
A. It stands in three things especially: First, a perpetuall separation from Gods comfortable presence. Secondly, fellowship with the diuell and his angels. Thirdly, an horrible pang and torment both of body & soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for ever world without end; and if the paine of one tooth for one day be so great, endlessse shall be the paine of the whole man, body & soule for ever.

FINIS.