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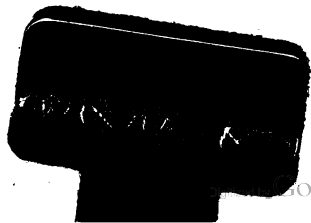
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Catech.

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THE FOUNDATION
Of Catech.
CHRISTIAN
RELIGION,

gathered into fixe 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 ſhe Weth light,
and giueth understanding to the ſimple.



Anno M. DC. LXXXIIX,

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To all ignorant people that desire
to be instructed,



*D*ore people, your manne
sooth up your selues, as th
ye were in a most happie
te: but if the matter co.

a iust triall, it will fall out farre other

For you le ade your lines in great igno
ce, as may appeare by these your con
opinions which follow;

1. That faith is a mans, good
ning, and his good seruing of God
2. That God is serued by the re
sing of the ten commandements
Lords Prayer, and the Creede.
3. That ye have beleeeved in C
ever since you could remember.

4. That it is pittie that he should liue, vvhich doth aney vvhit doubt of his faluation.

5. That none can tell, vvwhether he shal be saued or no, certenly: but that all men must be of a good beliefe.

6. That hovvfocuer a man liue, yet if he call upon God on his death-bedde, and say, *Lord haue mercie vpon me*, and so goe a vvay like a lambe, he is certaine ly saued.

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

8. That a man may lavvfully svveare, vvhen he speakes nothing, but the truth, and svveares by nothing, but that vvwhich 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 a man may repent vwhen he vvill, because the Scripture saith: *At what time soeuer a sinner doth repent him of sinnes, &c.*

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

12. That ye can keepe the commandements, as vvell as God vvill give you leane.

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 avway the time, and to remoove heart qualmes.

15. That ye can serue God vvith all your hearts, and that ye vvould beforrie else.

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

That a man vvhich commeth at
Sermons, may as vvell beleeeve, as
which heares all the Sermons in the
old.

That ye knowv all the preacher
tell you. For he can say nothing,
that euery man is a finner, that
must loue our neighbours as our
selves, that euery man must be saved
by Christ: and all this ye can tell as
well as he.

That it vvas a good vworld,
when the old Religion vvas, because
things vvere cheape.

That drinking and bezechling in
the house or taverne, is good fel-
lowship, and shewes a good kinde
of love, and maintaines neighbour-
hood.

That a man may swcare by the
honor of his Maf-

Masse, because it is nothing novv, and by Lady, because shee 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 ovyne vvhatsfoeuer he can.

24. That if a man remember to say his praiers euery morning, (though he neuer understand them) he hath blessed himselfe for all the day following.

25. That a man praieeth, vvhhen he saith 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

A 4

knowv

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 vvizards called vvife 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 finners.

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 sunne: and where sunne raignes, there the diuell

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

He will reply unto mee thus: that ye are not so bad as I would make you. If need be, you can say the Creede, the Lords prayer, and the tenne Commandements: and therefore ye will be of Gods beliefe, say all men what they will, and you defie the diuel from your hearts.

I answer againe, that it is not sufficient to say all these without booke, unlesse 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 praier, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conversations. It is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained

A s

faith

faith, and sound repentance: here I have set downe the principal points of Christian religion in fixe plaine and, easie rules: even such is the simplest may easily learne: and hereunto is adioyned an exposition of them, word by word. If ye do want other good directiones, then use this my labour for your instruction. In reading of it, first learne the fixe Principles: and when you have them withoutt booke, and the maening of them withal; then learne the exposition also: Which beeing well conceived, and in some measure felt in the heart; ye shal be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, te ten Commandements, the Creede, the Loords prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus,

WILLIAM PERKINS.

The



The Foundation of Christian Reli- gion, gathered into fixe Prin- ciples.

The first Principle,

Question.



What doest thou beleeve
concerning God?

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

Prooves out oke 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 with-
hout excuse. Nevertheless, he left not
himselfe without witnessse, in that he did Act. 14. 17.
good, and gaue us raine from heauen, and
fruitfull seasons, filling our hearts with food
and gladnes.

2. This

2. This God is one.

Concerning there 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 heauen*
and the earth.

Heb. 11. 3. *Throug faith wee understand, that the World*
was ardaigned 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 al things.

Prov. 15. 3. *The eyes of the Lord in euery place be-*
hold the euill and the good.

Matt. 10. 3. *Yea, and all the hairees of your heads are*
numbred.

5. Distinguished in to the Father, Sonne, and the holy Ghost.

And Iesus, when he was baptised, came
straigt out of the water: and loe, the heauens
 Matt. 3. 16. *were opened unto him, and Iohn 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. Ioh. 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 belecue concer-
 ning

ning man, and concerning thine owne 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.

At it is written, There is none righteous, Rom. 3. 10. no not one.

2. They are wholly corrupted.

Now te very God of peace sanctifie you throughout, and I pray God, that your whole spirit, and soule, and body, may be kept blamelesse, unto the comming of our Lord Iesus Christ. L Th. 5, 23.

This I say therefore and testifie in the Lord, Eph. 4. 17. that ye hence forth walke, not, as other Gentiles walke, in vanitie of their minde.

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

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

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 haue sinned,

4. And so are become slaues of *Sathan*.

Whe-

Eph 2. 2. *Wherein in time past ye walked according to the course of the world, and after the Prince, that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience.*

Heb. 2. 14. *For as much then, as the children were partakers of flesh and bloud, he also himselfe likewise tooke part with them that hee might destroy, through death, him, that had the power of death; that is, the diuell.*

2. Cor 4. 4 *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.

Gal. 3. 10. *For as many as are of the workes of the law, are under de curse: for it is Written, Cursed is euery man, that continueth not in all things, which are written in the booke of the law, to doe them.*

Rom. 5. 18. *Likewise then, as, by the offence of one, the fault came on all men to condemnation: so by the iuste fying of one, the benefit abounded toward all men, to the iustification of liefe.*

The third Principle.

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

A. Iesus Christ, the eternall Sonne of God, being made man, by his daeth upō the
the

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 glorie thereof, Ioh. 1. 14. as the glorie of the onely begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

For he in no sort tooke the Angles, but he Hebr. 2. 16. tooke the seede of Abraham.

3. By his death upon the Crosse.

But he was Wounded for our transgressions, He was broken for our iniquities, the Esa. 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 Rom. 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 Cor. 5. 21. made the righteousness of God in him.

5. Hath perfectly.

Wherefore he is able also perfectly to saue them, that come unto God by him, seeing Heb. 9. 25. he ever liueth to make intercession for them.

6. Alo,

6. Alone by him selfe.

Act. 4. 12. *Neither is there salvation in any other: for among men there is given none other name, under heauen, where by we must be saved.*

7. Accomplished all rhings needfull for the salvation of mankinde.

And he is the reconciliation for our sinnes: 1 Ioh. 2. v. 2 and not for ours onely, but also for the sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be mede partaker of Christ and his benefits?

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

1. A man of a contrite and humble spirit.

Psa. 57. 15. *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 spirite; to reuine the spirite of the humble, and to giue life to them, that are of a contrite heart.*

Psal. 51. 17. *The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.*

2. By

2. By faith alone.

As soone as Iesus heard that word spoken, hee said unto the ruler of the Synagogue: Be not afraid, onely believe.

So Moses made a serpent off brasce, and set it up for a signe, and when a serpent had bitten a man, then he looked on the Serpent of brasce, and liued.

And as Moses lift up the Serpent in the wilderness, so must the Sonne of man be lifted up.

Who soeuer belieueth in him, should not perish, but haue eternal life.

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

But as many as receiued him, to them he gaue power, to be the sonnes of God, to them, that beleeue in his name.

And Iesus said unto them; I am the bread of life; hee that cometh to mee, shall not hunger; and hee that belieueth in me, shall neuer thirst.

4. Is justified before God.

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

Euen as Dauid declareth the blessednesse of the man, unto whome God imputeth righteousness without workes: saying.

Blessed are they whose iniquities are forgiven, and whose sinnes are couered.

B

5. And

5. And sanctified.

Act. 15. 19. And hee put no difference bet weene us and them, after that by faith hee had purified their hearts.

1. Cor. 1. 30. Butt yee are of him in Christ Iesus, who of God is made unto us wise dome, and righteousnessse, and sanctification, and redemption.

The fift Principle.

Q. What are the ordinarie or usuall meanes for obtaining of faith?

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

1. Faith commeth onely by the preaching of the vvord, and increaseth daily by it.

Rom. 10. 14. But how shall they call on him in whome they haue noth beleueed? how shall they beleue in him, of whom they haue not heard? And how shall they heare without a Preacher?

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

Hos. 4. 3. 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 mee: 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 receiued the signe of circumcision, as the

as the scale of the righteousness of faith, Rom. 4. 11. 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 1. Cor. 10. 1 ye should bee ignorant, that all our fathers were under the cloud, and all passed throug the sea, &c.

3. And Prayer.

For whosoener shall call upon the name Rom. 10. 13 of the Lord, shall be saved.

The sixth Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe vvith their owne bodis, tho the last judgement: vvhich beeing ended, the godly shall possesse the kingdome of heauen: but unbelieuers and reprobates shall bee in hell, tormented vvith the diuell and his angels for euer.

1. All men shall rise againe vvith their owne bodies.

Morne not at this, for the houre shall co- loh. 5. 28. me, in the which all, that are in the graues, shall heare his voice.

And they shall come forth: that haue done good, unto the resurrection of life: but ver. 29. they, that haue done euill, unto the resurrection of condemnation.

B 2

2. To

2. To the last judgement.
Ecc. 12. 14. For God will bring every worke unto judgement, with every secret thing; whether it bee good or euill.

Matt. 12. 36 But I say unto you, that every idle word that men shall speake, they shall giue an account thereof, at the day of judgement.

3. Which beeing ended the godly.
1 Pet. 2. 17. And de liuered just Lot, vexed with the uncleane conversation of the wicked.

Ezech. 9. And the Lord said unto him: goe through the midst of the Citie, euenthrough the midst of Ierusalem, and set amarks upon the foreheads of them, that mourne, and crie for all the abominations, that bee done in the midst thereof.

4. Shall possesse the kingdome
of Gods

Matt. 25. v. 34. Then shall the king say to them on his right hand; Come yee blessed of my Father, inherite yee the kingdome prepared for you, from the beginning of the world.

5. But unbelieuers and reprobates shall
bee in hell, tormented With the
diuell and his angels.

Then shall bee. say unto them on the left hand: Depart from mee, yee cursed, into everlasting fire, which is prepared for the diuell & his angels.
ver. 48.

The Scriptures for prooffe were onely quoted by the Author, to moue thee, to search them: the Words themselues I haue

I have expressed, at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt bee ignorant, they malice is evident: if thou gainest knowledg, give God the glorie, in doing of his will.

Thine To God

THE EXPOSITION OF THE PRINCIPLES.

The first Principle expounded.

Question.

What is God? Ioh. 4.24.

A. God is a Spirit
or a spirituall substance,
most wise, most holy,
sternall, infinite.

Q. How doe you per-
swade our selfe, that there is a God?

A. Beside the testimonie of the Scri-
ptures, plaine reason will shew it.

Q. What is one reason?

A. When I consider the wonderfull
frame of the World, me thinkes, the silly
creatures, that bee in it, could neuer
make it: neither could it make it selfe,
and therefore, besides all these, the ma-
ker of it must needs be God. Even as

B 2

Wen

even a man comes into a strange country, and sees faire & sumtuous buildings, and yet findes no liuing creatures there, besides birds and beasts, he vvil not imagine, that either birds or beastes reared those buildings, but hee presantly conceives, that some men either vvhere, or have beene there.

Rom. 2. 15. **Q.** What other reason haue you?

Gen. 3. 8. **A.** A man, that commits any sinne, as murther, fornication, adulterie, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it; yet oftentimes he hath a griping in his conscience, and feelles the very flashing of hell fire; vvhich is a strong reason to shew, that there is a God, before vvhose judgement seat, he must answer for his fact.

1 Cor. 2. 9. **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 vvorkes.

Iob. 12. 13. **Q.** What bee his chiefe properties?

A. First, hee is *most wise*, understanding all things aright, and knowing the reason of them. Secondly, He is *most holy*,
vvhich

vvhich 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*.

Esa. 6. 3
Exod 20. 9
Esa. 41. 4
Psal. 139. 12

Iob. 9. 4
Deut. 8. 6

17.
Eccl. 10. 22
Psal. 33. 6.

Q. What be the vworkes of God?

A. The creation of the vworld, and euerything therein, and the preservation of hem, being created by his *special* providence.

Q. How know you, that God gouerneth euery particular thing in the world by his *special* providence?

A. To omit the Scriptures. I see it by experience: Mente, Drinke and Clo-ting, being voide of head & life, could not preserue the life of man, unlesse there vvere a *special* providence of God to giue vertue unto them.

Matt. 10.
30
Proy. 14. 33
Lev 26. 26
Matt. 4. 4

Q. How is this one God distinguished?

A. Into the *Father*, vvhich begetteth the *Sonne*; into the *Sonne*, vvhich is begotten of the *Father*; into the *holy Ghost*, vvhich proceedeth from the *Father* and the *sonne*.

1. I. Ch. 1. 7
Matt. 3. 6
17.
Iob. 15. 26

The second Principle expounded.

Q. Let us now come to our selues: Ant first tell mee, vvhich is the naturall estate of man?

B 4

A. Eves

Eph. 2. 1. *A.* Every man is by nature dead in sin,
 Tim. 5. 6 as a soile some carrion, or as a dead
 corps, lieth rotting and stinking in the
 graue, hauing in him the seed of all sin-
 nes.

Q. What is sinne?

1. Ioh. 3. 4. *A.* Any breach of the of law of God,
 Rom. 7. 7 if it bee no more, but the least want of
 Gal. 3. 10. that, which the law requireth.

Q. How many sorts of sinne are there?

Col. 3. 4. *A.* Sinne is either the corruption of na-
 ture, or any euill actions, that proceed
 Psal. 51. 5. of it, as fruits therof.

Q. In whome is the corruption of na-
 ture?

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

Q. In what part of man is it?

Gen. 6. 5. *A.* In eueri part, both of body and sou-
 1. Th. 1. 25. le, like as a leprosie, that runneth from
 the crowne of the head to the soale of
 the foore.

Q. Schevy me, howv every part of
 man is corrupted with sinne?

Rom. 8. 7. *A.* First, in the minde there is no-
 Tit. 1. 15. thing but ignorance and blindnes, con-
 Eph. 4. 18. cerning heavenly matters. Secondly,

19. the conscience is defiled, being all waies
 Esa. 57. 29 either benumbed with sinne, or else tur-
 moyled with in ward accusations and
 Phil. 2. 13. terrors. Thirdly, the vvil of man, one-
 Ioh. 15. 16 ly vvilled and lusteth after euill. Fourth-
 Gal. 5. 24. ly, the affections of the heart, as love,

joy, hope, desire, &c. are mooued and stirred to that, which is euill, to embrace it; and they are neuer stirred unto that which is good, unlesse is bee to escheu it. Lastly, the members of the body are the instruments & tooles of the mind for the execution of sinne. Rom. 6. 9.

Q. What bee those euill actions, that are the fruits of this corruption?

A. Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the suggestion of the diuel: euill motions and iusts stirring in the heart: and from these arise euill words and deedes, when any occasion is giuen. Gen. 6. 5. Iob. 13. 2. Act. 1. 3. 1. Chr. 28. 1

Q. How commeth it to passe, that all men are thus defiled with sinne?

A. By Adams infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason do not onely hurt themselves, but also staine their blood, and disgrace their posterity. Rom. 5. 12. 18. 19. Gen. 3.

Q. What hurt comes to man by his sin?

A. He is continually subject to the curse of God in his life time, in the end of his life, and after this life. Gal. 3. 10.

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

A. In the bodie, diseases, aches, paines: in the soule, blindness, hardnesse of heart, Deut. 28. 21, 22, 27. Gen. 3. 17.

horror of conscience: in goods, hindrances, and losses: in name, ignominie and reproch: lastly, in the vvhole man, *bondage* under Sathan, the prince of darkness.

What manner of bondage is his?

Heb. 2.14. *A.* This *bondage* is, vvhhen a man is the slaue of the diuell, and hath him to raigne in his heart, as his God.

1 Cor. 7.4 *Q.* How may a man know, vvheter Sathan be his God or not.

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

Q. And how shal a man perceiue this obedience.

Ioh. 8.44. *A.* If he takedelight in the euil motions, that Sathan puts into his heart, and do fullfill the lusts of the diuell.

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

Rom. 8.12. *A.* Death, vvwhich is the separation of bodie and soule,

Q. What is the curse after this life?

Gal. 3.10. *A.* Eternall damnation in hell fiere, **Rom. 8.19.** vvherof euery man is guiltie, 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 beginning of his vvoe.

A. It vv ere so indeed, if there vv ere no means of deliuerance; but GOD bath shewed his mercy, in, giuing a *Sauour* to mankind.

Q. How is this Sauour called?

A. Jesus Christ.

Matt. 1. 22.

Q. What is Jesus Christ?

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

Heb. 2. 16

Ioh. 1. 14

Heb. 5. 7

Mar. 13. 32

Q. How vv as he made man voyd of sinne?

A. He vv as conceiued in the vvombe of a Virgin, and *sanctified* by the holy Ghost at his conception.

Matt. 1. 18.

Q. Why must our Sauour 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 vv rath: He must be God, to sustaine & upholde the manhood, to ouercome and vanquish death.

1. Tim. 2.

1. 5. 6.

Q. VV hat be the offices of Christ to make him an al-sufficient Sauour?

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

Psal. 45. 7.

Q. Why is he a Priest?

Lus. 4. 2.

Dent. 18. 15

A. To vv orke the means of salvation in the behalfe of man kinde.

18.

Luc. 1. 33.

Q. How

Psal. 110.

Q. How doth hee vvorke the meanes of salutation?

Matt. 20. 28
Heb. 7. 15.
16.

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?

Eph. 5. 2. 19

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

Q. What is the Altar?

1. Cor. 10. 18

Apoc. 8. 3. 22

Heb. 13. 19

1. Cor. 10. 18

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

Q. Who vvas the Priest?

Heb. 5. 5, 6.

1. Cor. 10. 18

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

Q. How oft did he sacrifice himselfe?

Heb. 9. 28.

A. Neuer but once.

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

Esa. 53. 5.

Ioh. 12. 27.

Rom. 9. 11.

Luc. 22. 44

A. A death upon the crosse, 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, vvas powred forth upon him.

Q. What profite commeth by his Sacrifice?

Heb. 9. 28.

1. Cor. 10. 18

A. Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which vvas

1. Cor. 10. 18

vvas but for a short time, counteruaille
euerlasting damnation, and so appease
Gods vvrath.

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

Q. Now tell mee the other meanes
of satisfaction.

A. It is the perfect fulfilling of the
law.

Q. How did he fulfill the law?

A. By his perfect righteousness: vvhich
consisteth of two parts; the first, the
integritie and purenes of his humane natu-
re: the other, his obedience in performing
all that the law required.

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

A. He alone doth continually appeare
before his father in heaven, making the
faith full, and all their prayers accepta-
ble unto him; by applying of the me-
rits of his owne perfect satisfaction to
them.

Q. Why is Christ a Prophet?

A. To reueale unto his Church the vway
and meanes of saluation, and this he doth
outwardly by the ministerie of his word,
and inwardly by the reaching of his
spirit.

Q. Why

15. 20. 23
1. Cor. 5. 15.

1. Cor. 1. 30
Rom. 3. 21
2. Cor. 5. 21

Rom. 1. 10
Rom. 4. 8.

Rom. 2. 23
1. Pet. 2. 2

Joh. 6. 45
Matt. 3. 17

Q. Why is he also a King?

Esa. 9. 7. **A.** That he might *bountifully bestow* upon us, & *convey* unto us al the fore-
said meanes of salvation.

Q. How doth he shew himselfe to be King?

Actos. 10. **A.** In that beeing *dead* and *buried*, hee
40. *rose* from the *grau*e, quickened his dead
Eph. 4. 8. bodie, *ascended* in to heauen, and now
Actos. 1. 9. *sitteth at the right hand* of his Father, With
full power and glorie in heauen.

Q. How else?

Esa. 9. 7. **A.** In that hee doth continually in-
and 30. 21. spire and direct his servants, by the di-
vine power of his holy Spirit, according
to his holy vvord.

Q. But to vvhome vvil this blessed
King communicate all these meanes of
salvation?

Matt. 20. **A.** He offereth them to many and they
16. are *sufficient* to saue all mankind; but
Ioh. 1. 1. all shall not bee saued there by, because
L. Ioh. 2. 2. by faith they vvil not receiue them.

The fourth Principle expounded.

Q. Vvhat is faith?

L. Ioh. 1. 12. **A.** Faith is a vvonderfull grace of
and 6. 35. God, by vvwhich a man doth apprehend
Gal 3 27, and applie Christ, and all his benefits un-
Col. 2. 12. to himselfe.

Q. How doth a man apply Christ un-
to himselfe, seing vvce are on earth, and
Christ in heauen?

A. This

A. This applying is done by *assurance*, ^{1. Cor. 13.}
 when a man is verily perswaded by the ^{1. 21.} holy spirit, of Gods favour towards ^{Rom. 8. 16.}
 himselfe *particularly*, & of the forgiveness
 of his owne sinners.

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

A. First, hee prepareth their hearts,
 that they might be capable of faith: and
 then he vvorketh faith in them.

Q. How doth God prepare mens he-
 arts?

A. By bruising them, as if one would ^{Esa. 11. 19.}
 breake an hard stone to powder: and ^{Hol. 6. 1. 24.}
 this is done by *humbling* them.

Q. How doth God humble a man?

A. By vvorking 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 whe- ^{Rom. 3. 20}
 re of is the ten commandments. ^{& 7. 7. 8.}

Q. What sinnes may I finde in my sel-
 fe by them?

A. Tenne.

Q. What is the first?

A. To make something thy God, ^{Com. 1.}
 vvhich is not God, by fearing it, lo-
 ving it, and so trusting in it more then
 in the true God.

Q. What is the second?

A. To vvorship false gods, or the ^{II.}
 true God in a false manner.

Q. What is the third?

A. To

III. A. To dishonour of God in abusing his titles, vvords, and vvorkes.

Q. What ys the fourth?

IV. A. To breake the Sabbath, indooing the vvorkes of their calling & of the flesh, and in leauing undone the vvorke of the spirit.

Q. What be the fixe latter?

V. A. To doe any thing, that may hinder thy neighbours dignity, life, chastity, vvealth, good name, though it be but in te secret thoughts and motions of the heart, unto vvhich thou giuest no liking not consent.

Q. What is sorrow for sinne?

A. It is vvhen a mans conscience is touched vvith a liuely feeling of Gods Displeasure for any of these sinne. In such vvise that hee utterly despaires of saluation, in regard of any thing in himselfe, acknow ledging that he hath deserued shame and confusion eternally.

Q. How doth God vvorke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

Gal. 3. 10. A. Hee vvhich breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subject to, & in danger of eternall damnation thereby.

Q. When

Q. When mens hearts are thus prepared, how doth God ingraft faith in ther?

A. By vvorking certaine inward motions in the heart, vvhich are the seedes of faith, out of vvhich it brended.

Q. What is the first of them?

A. When a man humbled undet the burden of his sinnes, doth acknowledge and feele that he stands in great neede of Christ.

Q. VVhat is the second?

A. An hungring desire & a longing to be made partaker of Christ & all his merits.

Q. VVhat is the third?

A. A flying to the throne of grace, from the sentence of te law pricking the conscience.

Q. How is it done?

A. By praying, vvith sending up loud cries for God favour in Christ, in the pardoning of sinne: and vvith feruent perseverance herein, till the desire of the heart be granted.

Q. VVhat followeth after this?

A. God then according to his mercifull promise, lets the poore sinner feele the assurance of his loue, vvherwith he loueth him in Christ, vvhich assurance is a liuely faith.

C

Q. Are

Q. Are there divers degrees and measures of true faith?

Rom. 1. 17. *A.* Yea.

Luc. 17. 5. *Q.* What is the least measure of true faith, that any man can haue?

A. When a man of an humble spirit, by reason of the littlenesse of his faith, doth not yet *feele* the assurance of the forgiuenesse of his finnes, and yet he is perswaded, that they are pardonable: and therefore desireth, that they should be pardoned, and vvith his heart praict 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, vvwhose propertie
Gal. 5. 6. it is to stirre up a longing and a lusting after heauenly things vvith sighes and groan-
Matt. 5. 5. nes for Gods favour and mercie in Christ.

Rom. 8. 9. Now vvhere the Spirit of Christ is, there
Eph. 3. 17. is Christ dwelling: and vvhere Christ dwelleth, there is true faith, how vveweake soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in
Rom. 8. 33. faith comes to be fully perswaded of Gods
39. love in Christ towards himselfe particu-
Can. 3. 6. 7 larly, and of the forgiuenesse of his owne finnes.

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

A. Not

A. Not at the first, but in some continuance of time, vwhen he hath beene vvell practised in *repentance*, and hath had diuers *experiences* of Gods loue unto him in Christ: Then after them vwill appeare in his heart the fulnes of persuasion: vvhich is the *ripenesse* and strength of faith.

2. Tim. 4.
7. 8.
Psal. 23. 6.
With. 1. 2.
3. 4. verses
Rom. 4. 20
21.

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

A. Hereby hee is *justified* before God, and sanctified.

2. Cor. 1. 30
Act. 5. 9.
Rom. 4. 3.

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

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

Rom. 8. 25.

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

A. By Christs sufferings and death vpon the crosse.

Col. 1. 22.
1 Pet. 2. 24
1. Ioh. 1. 7.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him.

2. Cor. 5. 21.

Q. What profit comes by being thus justified?

A. Hereby and by no other meanes in the vworld, the beleever shall bee accepted before Gods judgement seare, as worthy

Rom. 4. 17
Apoc. 21. 27

of eternall life by the *merits* of the same righteousnesse of Christ.

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

A. No: For God, vvho is perfect righteousnes it selfe, vvill finde in the best vvorkes **W**e 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.

Psal. 141. 2.
Esa. 64. 6.
Iob. 9. 3.

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 search vvwhether he be sanctified or not.

Rom. 8. 1.
2. Ioh. 3. 9.

Q. VVhat is it to be sanctified?

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

Q. How is the corruption of sinne purged?

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

Rom. 6. 4.
1. Pct. 4. 1. 2

Q. How is a man indued vvith inherent righteousness?

A. Through the vertue of Christs resurrection: vvwhich being applied by faith, is

Rom. 6. 5.
Phil. 3. 10

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 vvrought?

A. In euery part of body and soule. *1.Th. 5.23.*

Q. In waht time is it vvrought?

A. It is begun in this life, in vvhich the faithfuli receive onely the *first fruits* *Rom. 8.21.* of the Spirit, and it is not finished before *2 Cor. 5. 2. 31.* the end of this life.

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

A. The *hadred* of sinne, and the loue *Psal. 119. 113.* of righteousness. *& 40. 9.*

Q. VVhat proceedes of them?

A. *Repentance*, vvhich is a setled purpose in the heart, vwith a careful endeavour to leaue all his sinnes, and to liue a Christian life, according to all Gods commandements. *Rom. 7 22*
Psal. 119. 57. 113.

Q. What goeth vwith repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, and the incitements of te vworld.

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

A. Experience of Gods loue in Christ, *Rom. 5 3 4* and so increase of peace of conscience, *1. Cor. 1.* and ioy in the holy Ghost.

C 3

Q. what

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

2. Cor. 7. *A.* After a while there will arise a
8.9
Mar 26.27 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 bene unto
 him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

1. Pet. 3.19. *A.* The true signe of it is this, when
 a man can bee grieved for the very *dis-*
obedience of God in his euill word or deed,
 though he should neuer be punished,
 and though there were neither heauen
 nor hell.

Q. What followes 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 leaue the
 sin, into which hee is fallen. 2. An utter
 condemning of himselfe for it, which
 a crauing 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 euer 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 meanes must vve use to obtaine faith, and all blessings of God vvhich come by faith?

A. The preaching of Gods Word, and the administation of the Sacraments, and prayer.

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

A. The vvhole Word of God, needfull 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 perswadeth my conscience, that it is so. Secondly, I see it by experience: For the preaching of the Scriptures haue the power of God in them to humble a man, vvhhen 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 vword of God preached?

A. First, it breedeth, and then it increaseth faith in them vvhich 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 vve heare Gods Word, that it may be effectuell to our salvation?

C 4

A. VVe

Prov. 29. 18

Rom. 10.

14.

Mat. 28. 19

20.

1. Tim. 3.

16.

Eph. 3. 12

Heb. 4. 21

1. Cor. 14.

25.

Rom. 1. 17

2. Cor. 2.

16.

Heb. 4. 2

Iam. 1. 19.

Act. 16. 4

Heb. 4. 2.

Esa. 66. 2.

Luc. 2. 5.

Psal. 119. 11.

A. We must come unto it vvith hunger-bitten hearts, haping an appetite to the vvord; we must marke it vvith attention, receive it by faith, submit our selues, unto it vvith feare and trembling, euen then vvhen our faults are reproouet: lastly, vve must hide id in the corners of our hearts, that vve may frame our liues and conuersations by it.

Rom. 4. 11.

Gen. 17. 12

Gal. 3. 10.

Q. VVhat ys a Sacrament?
A. A *signe* to represent, a *scale* to confirme, an *instrument* to conuey Christ and all his benefites to them, that do beleeeue in him.

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

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

Q. VVhy doe the Sacraments seale unto us the mercies of God?

A. Because vve are full of unbelese, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because wee are like *Thomas*, wee vvill not beleeeve till wee feele them in some measure in our hearts.

1. Cor. 10.

1. 2, 3.

Q. How many Sacraments are there?
A. Two and no more: *Baptisme*, by vvvhich wee haue our *admission* into the true Church of God, and the *Lord, Supper*, by

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

Q. What is done in Baptisme?

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

Act. 2. 38.

Tit. 3. 5.

Act. 22. 16.

Mat. 28. 19

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

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

Gal. 3. 27.

1 Pet. 3. 21.

Q. To vvhat condition is the party baptized bound?

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

Mat. 16. 16

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.

1. Pet. 1. 2.

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 covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant, to receiue Christ by faith, and to repent of all their sinnes.

Q. When shalla man then see the effect of his baptisme?

A. At what time soeuer hee doth receive

Heb. 10.

20.

C ;

1 Pet. 3. 21. ceive Christ by faith, though it bee many yeares after, he shall then fee the power of God to regenerate him, and to worke all things in him, which he offered in baptisme.

Q. How if a man neuer keepe the condition, to which he bound himselfe in baptisme?

Deut. 29.

21. 22.

Ecc. 3. 4.

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

Q. What is done in the Lords Supper?

1. Cor. 11.

23. 24.

& 2. 13.

A. The former couenant solemnly ratified in baptisme, is renewed in the Lords Supper, betweene the Lord himselfe, & the receiuer?

Q. Who is the receiuer?

1. Cor. 11.

28. 31.

Matt. 5. 23

24.

Asa, 66. 2. 3

A. Euery one that hath beene baptized, and after his baptisme hath truly beleevd 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?

1. Cor. 10.

17. 19.

A. These outward actions are a second seale set by the Lords own hand unto his couenant. And they doe giue euery receiuer to understand, that as God doth blesse the bread and wine, to preserve & streng then the body of the receiuer: so Christ apprehended and received by faith, shall nourish him, and pre-

preserve both body and soule unto eternall life.

Q. What shall a true receiuer feelee 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 newnesse of life

1. Cor. 12.
16. 17.
11. 24.

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

A. He may vuell suspect himselfe: vvwhether he did euer repent or not, and therupon is to use means to come to sound faith & repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is prayer?

A. A familiar speech vvith God in the name of Christ, in which either we craue things needfull, or giue thanks for things receiued.

1. Ioh. 5. 4
1. Tim. 2. 1.
Phil. 4. 6.

Q. In asking things needfull, vvhat is required?

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

Q. What things must a Christian mans heart desire?

Mar. 11. 24

A. Sixe things especially.

Q. What are they?

A. 1.

Petition I.

II.

III.

IV.

V.

VI.

A. 1. That he may glorifie God. 2. That God may reigne in his heart, and not sinne: 3. That he may do Gods vvill, and not the lusts of his flesh: 4. That he may relie himsele on Gods providence for all the meanes of this tempor all life: 5. That he may be justified, and be at peace vvith God: 6. That by the power of God hee may bee strengthened against all temptations.

Q. What is faith?

Amen.

A. A perswasion, that those things, vvhich vve truly desire, God will grant them for Christs sake.

The sixt Principle expounded.

Q. After that a man hath led a short life in this vvorld, vvath followeth then?

A. Death, vvhich is the parting a sunder of body and soule

Q. Why do vvicked men & unbelieuers dy?

Luc. 16, 22,
23.

A. That their bodies may goe to the earth, and their soules may be cast into hell fire.

Q. Why do the godly die, seeing Christ by death hath ouercome death?

Luc. 23, 42

Act. 7. 60.

1. Th. 4. 3.

Heb. 2. 14

1. Cor. 15,

51.

A. They die for this end, that their bodies may rest for a vvhile in the earth, & their soules may enter into heauen immediately,

Q. what

Q. What followeth after death?

A. The day of judgement.

Q. What signe is there to know this day from other daies?

A. Heauen and earth shall be consumed vwith fire immediately before the comming of the iudge. 1 Pet. 3. 10.
12.

Q. Who shall be iudge?

A. Iesus Christ the Sonne of God.

Q. What shal be the comming to judgement?

A. Hee shall come in the cloudes in great maiestie and glorie, vwith infinite company of Angels. 1.Th. 4. 16.
17.

Q. How shall a man be cited to judgement?

A. At the sound of a trumped, the liuing shall be changed in the twinckling of an eye, and the dead shall rise a gaine euerie one vwith his owne bodie: and all shall be gathered to gether 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. Matt. 25. 31
Iob. 19. 25.
Matth. 25.
32. 33.

Q. How vvil Christ trie and examine every 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 vvorkes, vvwhich he did in his life time, because they are open and manifest signes of faith or unbelife. Reu. 20. 12
Dan. 7. 10
Iob. 3. 12
and 5. 24.

Q. What

Matt. 25.
34. 41.

Q. What sentence vwill he giue?

A. Hee vwill giue sentence of saluation to the elect and godly, but he vwill pronounce sentence of damnation against unbeleeuers and reprobates.

Q. What state shall the godly be in after the day of judgement?

Matt. 25.
34.
Apoc. 21.
2, 3, 4, 5.

A. They shall continue for euer in the highest heauen in the presence of God, hauing fellowship vvith Christ Jesus, and reigning vvith him for euer.

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?

2 Thes. 1. 9
2 Sa. 66. 3. 4
Apoc. 21. 8

A. It stands in three things especially: First, a perpetuall separation from Gods comfortable presence. Secondly, fellowship vvith 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 vvicked for euer vvorld vvithout end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body & soule for euer.

F I N I S.

