

THE
FOVNDATION
OF CHRISTIAN RELI-
GION, GATHERED INTO
SIXE PRINCIPLES.

AND IT IS TO BE LEARNED OF
IGNORANT PEOPLE, THAT THEY
MAY BE FIT TO HEARE SERMONS WITH
PROFIT, AND TO RECEIVE THE LORDS
SVPPER WITH COMFORT.

PSAL. 119. vers. 130.

*The entrance into thy words sheweth light, and giueth
vnderstanding to the simple.*



LONDON,
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TO ALL IGNORANT PEOPLE that desire to be instructed.



MORE people, your manner is to sooth up your selues, as though ye were in a most happie estate: but if the matter come to a iust triall, it will fall out farre otherwise. For you leade your liues in great ignorance, as may appeare by these your common opinions which follow;

- 1 That faith is a mans good meaning, and his good seruing of God.
- 2 That God is serued by the rehearsing of the ten commandments, the Lords Prayer, and the Creede.
- 3 That ye haue beleueed in Christ euer since you could remember.
- 4 That it is pitie that he should liue which doth any whit doubt of his saluation.
- 5 That none can tell whether he shall be saued or no certainly: but that all men must be of a good beliefe.
- 6 That howsoeuer a man liue, yet if he call vpon God on his death-bed, and say, *Lord haue mercy vpon me*, and so goe away like a lambe, he is certainly saued.
- 7 That if any be strangely visited, he is either taken with a planet, or bewitched.
- 8 That a man may lawfully sweare, when he speakes nothing but the truth, and sweares by nothing but that which is good, as by his faith, or troth.
- 9 That a preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*
- 10 That a man may repent when he will, because the Scripture saith; *At what time soeuer a sinner doth repent him of his finnes, &c.*
- 11 That it is an easier thing to please God, then to please our neighbour.
- 12 That ye can keepe the commandments, as well as God will giue you leaue.
- 13 That it is the safest to doe in Religion as most doe.
- 14 That merry ballads and bookes, as *Scoggin, Benis of Southhampton, &c.* are good to driue away the time, and to remooue heart-qualmes.
- 15 That ye can serue God with all your hearts, and that ye would be forrie else.
- 16 That a man neede not heare so many Sermons, except he could follow them better.
- 17 That a man which commeth at no Sermons, may as well beleuee, as hee which heares all the Sermons in the world.
- 18 That ye know all the Preacher can tell you. For hee can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must bee saued by Christ: and all this ye can tell as well as he.
- 19 That it was a good world, when the old Religion was, because all things were cheape.
- 20 That drinking and bezing in the ale-house or tauerne, is good fellowship, and shewes a good kinde nature, and maintaines neighbourhood.
- 21 That a man may sweare by the Masse, because it is nothing now, and byr Lady, because shee is gone out of the Countrey.
- 22 That euery man must be for himselfe, and God for vs all.
- 23 That a man may make of his owne whatsoeuer he can.
- 24 That if a man remember to say his prayers euery morning (though hee neuer vnderstand them) he hath blessed himselfe for all the day following.
- 25 That a man prayeth when he faith the ten commandments.
- 26 That a man eates his Maker in the Sacrament.
- 27 That if a man be no adulterer, no thiefe, no murtherer, and doe no man harme, hee is a right honest man.
- 28 That a man neede not haue any knowledge of religion, because he is not booke-learned.
- 29 That one may haue a good meaning, when he faith and doth that which is euill.
- 30 That a man may goe to wizzards, called wise men, for counsell: because God hath prouided a false for euery fore.
- 31 That ye are to be excused in all your doings, because the best men are sinners.
- 32 That ye haue so strong a faith in Christ, that no euill company can hurt you.

The Epistle.

Those and such like saying, what argue they but your grosse ignorance? Now where ignorance reigneth, there raignes sinne: and where sinne raignes, there the diuell rules: and where he rules, men are in a damnable case.

Ye will reply vnto mee thus: that ye are not so bad as I would make you. If needbe you can say the Creede, the Lords prayer, and the ten Commandments: and therefore ye will be of Gods reliefe, say all men what they will, and you desite the diuell from your hearts.

I answer againe that it is not sufficient to say all these without booke, vntlesse ye can understand the meaning of the words, and be able to make a right vse of the Commandments, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and sound repentance: here I haue set downe the principall points of Christian religion in sixe plaine and easie rules: euen such as the simplest may easily learne: and hereunto is adioyned an exposition of them word by word. If ye doe want other good directions, then vse this my labour for your instruction. In reading of it, first learne the sixe Principles: and when you haue 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, where as now ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandments, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Iesus,

WILLIAM PERKINS.



THE

THE FOUNDATION OF CHRISTIAN Religion, gathered into fixe Principles.

The first Principle.

Question.

WHAT doest thou beleene 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 of the word of God.

1. There is a God.

Rom. 1. 20. For the invisible things of him, that is, his eternal power & Godhead, are scene by the creation of the world, being considered in his workes, so the intent, that they should be without excuse. **Act. 14. 17.** In that he did good, and gave vs raine from heauen, and fruitful seasons, filling our hearts with food & gladness.

2. This God is one.

1 Cor. 8. 4. Concerning therefore meate sacrificed to Idols, wee know that an Idol is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen. 1. 1. In the beginning God created the heauen and the earth.

Heb. 1. 1. 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 governour of all things.

Prov. 15. 3. The eyes of the Lord in every place beholdeth the euill and the good.

Matth. 10. 30. Tea, & all the haire of your heads are numbered.

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Matth. 3. 16. And Iesus when he was baptized came straight out of the water: and loe, the heauens were opened vnto him, & Iohn saw the spirit of God descending like a Dove and lighting vpon him.

Verie 17. And loe a voice came from heauen, saying, This is my beloued 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 Ghost: and these three are one.

The second Principle.

Q. What doest thou beleene concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sin through Adams fall, and so are become slaues of Satan, and guiltie of eternall damnation.

1. All men are corrupted with sinne. **As it is written, There is none righteous, no**

net one.

1. They are wholly corrupted.

Thell. 5. 13. Now the very God of peace sanctifie you through b.

om, & I pray God that your whole spirit, and soule,

A and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in

wanite of their minde. Having their cogitation darkened, & being strangers from the life of God, through ignorance that

is in them, because of the hardness 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 euil only continually.

3. Through Adams fall.

Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer

all men, for so much as all men haue sinned.

4. And so are become slaues of Satan.

Wherein in times 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, hee also himselfe likewise

tooke part with them, that hee might destroy through death, him that had the power of death; & thus is, the diuell.

In whom the God of this world hath blinded the minds, that is, of Infidels: that the light of the glorious

Gospel of Christ, which is the image of God, should not shine vnto them.

5. And guiltie of eternall damnation.

For as many as are of the workes of the law, are vnder 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 iustifying

of one, the benefit aboundeth toward all men, to the iustification of life.

The third Principle.

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

A. Iesus Christ, the eternal Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnes, hath perfectly alone by himselfe accomplished all things that are needfull for the saluation of mankind.

1. Christ Iesus the eternal Sonne of God.

And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham.

3. By his death vpon the Crosse.

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rotting and stinking in the graue, hauing in him the feed of all finnes.

Q. What is sinne?

A. Any (*b*) breach of the law of God, which bee no more but the least want of that which the law requireth.

Q. How many sorts of sinne are there?

A. Sinne is either the (*c*) corruption of nature, or any euill actions that proceed of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men (*d*) none excepted.

Q. In what part of man is it?

A. In euery (*e*) part both of body and soule, like as a leprose that runneth from the crowne of the head to the soale of the foote.

Q. Shew me how euery part of man is corrupted with sinne?

A. Firſt, in the (*f*) minde there is nothing but ignorance and blindness concerning heauy matters. Secondly, (*g*) the conscience is defiled, being alwaies either benumbed with sinne, or else turmoyled with inward accusations and terrors. Thirdly, (*h*) the will of man onely wiltheth and lusteth after euill. Fourthly, the (*i*) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill to embrace it, and they are neuer firſted vnto that which is good, vntill it bee to elchew it. Lastly, the (*k*) members of the body are the instruments & tooles of the minde for the execution of sinne.

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

A. (*l*) Euill thoughts in the minde, which come either by a mans owne conceiuing, or by the suggestion of the diuell: (*m*) euill motions and lusts stirring in the heart, and from these arise euill words and deeds, when any occasion is giuen.

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

A. By (*n*) *Adam* infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason do not onely hurt themselves, but also staineth their blood, and disgrace their posterity.

Q. What hurt comes to man by his sin?

A. (*o*) He is continually subiect 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. (*p*) In the bodie diseases, aches, paines in the soule, blindness, hardnes of heart, horror of conscience, in goods, hinderances, and losses: in name ignominie and reproch: lastly, in the whole man, *bondage* vnder Sathan the prince of darknes.

Q. What manner of *bondage* is this?

A. This *bondage* (*q*) is when a man is the slave of the diuell, 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 giue o-

bedience to him in his heart, and expresse it in his conseruation.

Q. And how shall a man perceine this obedience?

A. If he (*r*) take delight in the euill motions that Sathan puts into his heart, and doe fulfill the lusts of the diuell.

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

A. (*s*) Death, which is the separation of bodie and soule.

Q. What is the curse after this life?

A. (*t*) Eternal damnation in hell fire, whereof euery man is guilty, 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 miserable: a dogge or a toade when they die, al their misery is ended; but when a man dyeth, there is the beginning of his woe.

A. There is so indeed, if there were no means of deliuerance, but *G O D* hath shewed his mercy in giuing a *Sauour* to mankind.

Q. How is this *Sauour* called?

A. (*u*) *Iesus* Christ.

Q. What is *Iesus* Christ?

A. (*x*) The eternall Sonne of God made man in all things, euen (*y*) in his *inferiour* like other men, save onely in sinne.

Q. How was he made man void of sinne?

A. He was (*z*) conceived in the wombe of a Virgin, and *sanctified* by the holy Ghost at his conception.

Q. Why must our *Sauour* bee both God and man?

A. He (*a*) must bee a man, because man had sinned, and therefore a man must bee for sinne, to appease Gods wrath: he must bee God, to sustaine & uphold the manhood, to overcome and vanquish death.

Q. What bee the offices of Christ to make him an al-sufficient *Sauour*?

A. (*b*) He is a Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To *work* the meanes of saluation in the behalfe of mankind.

Q. How doth hee worke the meanes of saluation?

A. (*c*) 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. (*d*) Christ himselfe, as hee is a man consisting of body and soule.

Q. What is the (*e*) Altar.

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

Q. Who was the Priest?

A. None but (*f*) Christ, and that as he is both God and man.

Q. How

Q. How oft did he sacrifice himselfe?

A. Neuer but (*g*) once.

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

A. A death vpon the crosse, peculiar to himselfe alone: for (*h*) besides the separation of body and soule, he felt also the *pangs* of hell, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

Q. What profit cometh by his Sacrifice?

A. (*i*) Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which was but for a short time, counteruaile euerlasting damnation, and so appeale Gods wrath?

A. Yea: for seeing Christ suffered, (*k*) God sufficed, though not in his Godhead: and that is more then if all men in the world had suffered for euery euill.

Q. Now tell me the other meanes of satisfaction.

A. It is the perfect fulfilling of the law.

Q. How did he fulfill the law?

A. By (*l*) his perfect *righteousnes*: which consisteth of two parts: the first, the *integritie* and *puresnes* of his humane nature: the other, (*m*) 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 (*n*) appeare before his father in heauen, making the faithful, and all their prayers acceptable vnto him, by applying of the merits of his owne perfect satisfaction to them.

Q. Why is Christ a Prophet?

A. To (*o*) *reueale* vnto his Church the way and meanes of saluation, and this he doth outwardly by the ministration of his word, and inwardly by the teaching of his spirit.

Q. Why is he also a King?

A. That (*p*) he might *bountifully* bestow vpon vs, & conuey vnto vs all the afore said meanes of saluation.

Q. How doth he shew himselfe to be King?

A. In (*q*) that being dead and buried, hee rose from the graue, quickened his dead bodie, ascended into heauen, and now sitteth at the right hand of his Father, with full power and glorie in heauen.

Q. How often?

A. In (*r*) that hee doth continually inspire and direct his seruants, by the diuine power of his holy spirit, according to his holy word.

Q. But to whom will this blessed King communicate all the meanes of saluation?

A. He (*s*) offereth them to many, and they are sufficient to save all mankind; but all shall not be saved thereby, because faith they will not receive them.

The fourth Principle expounded.

Q. What is faith?

A. Faith is a (*t*) wonderfull grace of God, by which a man doth apprehend and apply

Christ, and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in heauen?

A. This (*m*) applying is done by *assurance*, when a man is verily perswaded by the holy spirit, of Gods fauour towards himselfe *particularly*, & of the forgiveness of his owne finnes.

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

A. Firſt, hee prepareth their hearts, that they might bee capable of faith: and then hee worketh faith in them.

Q. How doth God prepare mens hearts?

A. (*n*) By bruising them, as if one would breake 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 (*o*) morall law: the summe whereof is the ten commandments.

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

A. Tennes.

Q. What is the first?

A. (*a*) To make something thy God, which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. (*b*) To worship false gods, or the true God in a false manner.

Q. What is the third?

A. (*c*) To dishonour God in abusing his titles, words, and workes.

Q. What is the fourth?

A. To (*d*) breake the Sabbath, in doing the workes of their calling, & of the flesh; and in leauing vndone the workes of the spirit.

Q. What be the fixe latter?

A. To doe any thing that may hinder thy neighbours (*e*) dignity, (*f*) life, (*g*) chastity, (*h*) wealth, (*i*) good name, (*k*) though it be but in the secret thoughts and motions of the heart vnto which thou giest no liking nor consent.

Q. What is sorrow for sinne?

A. It is (*l*) when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these finnes: (*m*) in such wise, that hee utterly despaires of saluation, in regard of any thing in himselfe, acknowledging that he hath deserved shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. Hee (*n*) 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 subiect to, and in danger of eternall damnation thereby.

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

A. By working certaine inward motions

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in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his finnes, doth (o) acknowledge and feele that he stands in great neede of Christ.

Q. What is the second?

A. An (p) 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 (r) praying, with sending vp loud cries for Gods fauour in Christ, in the pardoning of finnes, and with feruent perseverance herein, till the desire of the heart be granted.

Q. What followeth after this?

A. God then (s) according to his mercifull promise, lets the poore sinner feele the assurance of his loue wherewith he loueth him in Christ, which assurance is a liuely faith.

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

A. (t) Yea.

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 littleness of his faith, doth not yet feele the assurance of the forgiveness of his finnes, and yet hee is perswaded that they are pardonable; & therefore desireth that they should be pardoned, and with his heart praileth to God to pardon them.

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

A. These desires and prayers are testimonies of the spirit, whose proprietie it is to stirre vp a longing and a lasting after heavenly things with sighes and groanes for Gods fauour and mercie in Christ. y Now where the Spirit of Christ is, there is Christ dwelling and where Christ dwelleth, there is true faith, how weak soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith comes to be (a) fully perswaded of Gods loue in Christ towards himselfe particularly, and of the forgiveness of his owne finnes.

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

A. Not (b) at the first, but in some continuance of time, when he hath bene well practised inrepentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fullnes of perswasion: which is the ripeness and strength of faith.

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

A. Hereby a hee is iustificed before God, and sanctified.

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

A. It comprehendeth two things: the first,

A. to be cleared from the guiltinesse and punishment of sinne; the second, to be accepted as perfectly righteous before God.

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

A. By Christs (f) sufferings and death vpon the crosse.

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 iustificed?

A. Hereby and by no other means in the world, the beleuer shall be accepted before Gods iudgement seate, as worthy of eternal life by the merits of the same righteousness of Christ.

Q. Doe not good workes then make vs worthy of eternal life?

A. No: For God, who is perfect righteousness it selfe, will finde in the best workes we doe, more matter of damnation then of salvation: and therefore (t) we must rather condemne our felues for our good workes, then looke to be iustificed before God thereby.

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

A. Hee neede not ascend into heauen to search the secret councill of God: (k) but rather descend into his owne heart to search whether 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 with inward righteousness.

Q. How is the corruption of sinne purged?

A. By the (l) merits and power of Christs death, which being by faith applied is as a rasur to abate, consume, and weaken the power of all sinne.

Q. How is a man indued with inherent righteousness?

A. Through the (m) vertue of Christs resurrection: which being applied by faith, is as a restorative to reuine a man that is dead in sinne, to newnesse of life.

Q. In what part of man is sanctification wrought?

A. In (n) euery part of body and soule.

Q. In what time is it wrought?

A. It is (o) begun in this life, in which the faithfull receiue onely the first fruits of the spirit, and it is not finished before the end of this life.

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

A. The hatred (p) of sinne, and the loue of righteousness.

Q. What proceeds of them?

A. Repentance, which (q) a settled purpose in the heart, with a careful endeavour to leave all his finnes, and to liue a Christian life, according to all Gods commandments.

Q. What

Q. What goeth with repentance?

A. A continual fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, 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, and so increase of peace of conscience, and ioy in the holy Ghost.

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

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 onely, that by his sin he hath displeased God, who hath bene vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can be grieved for the very disobedience of God in his euill word or deede, though he should neuer be punished, and though there were neither heauen nor hell.

Q. What followeth after this sorrow?

A. Repentance, renewed affections.

Q. By what signes will this repentance appeare?

A. By seuen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter condemning of himselfe for it, with 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 euier after to please God. 6. A zeale of the same. 7. Renegence vpon himselfe for his former offence.

The fifth Principle expounded.

Q. What outward means must wee vse to obtaine faith, and all the blessings of God which come by faith?

A. The preaching of Gods word, and the administration of the Sacraments, and prayer.

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

A. The whole word of God, needfull to saluation, is set down in the holy Scriptures.

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

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 (c) Scriptures haue the power of God in them to humble a man, when they are preached, and to call him downe to hell, and afterward to restore and raise him vp againe.

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

A. First, it (d) breedeth, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, an occasion of their further damnation.

Q. How must we heare Gods word, that it may be effectuall to our saluation?

A. We (e) must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our felues vnto it with feare and trembling, euen then when our faults are reprooued: Lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Q. What is a Sacrament?

A. A (f) signe to represent, a scale to confirme, an instrument to conuey Christ and all his benefits to them that do beleue in him.

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

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

Q. Why do the Sacraments scale vnto vs the mercies of God?

A. Because we are full of vnbeleefe, and doubt, & 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 will not beleue till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

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

Q. What is done in Baptisme?

A. (h) In the assembly of the Church the covenant of grace betwene God and the party baptized, is solemnly confirmed and sealed.

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

A. (i) Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To (k) receiue Christ, & to repent his sinne. Q. What meaneth the sprinkling or dipping in water?

A. It scales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How cometh 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 keeps 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 finnes.

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

A. At what time soeuer hee doth receiue Christ by faith, though it be many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme.

Q. How

Q. How if a man neuer keepe the condition to which he bound himf. life in baptifme?

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

Q. What is done in the Lords Supper?

A. The former covenant ſolemnly ratified in baptifme, is renewed in the Lords Supper, betwene the Lord himſelfe, & the receiver?

Q. Who is the receiver?

A. Every one that hath bene baptiz- ed, and after his baptifme hath truly beleue- in Chriſt, and repented of his finnes 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 ſeale, ſet by the Lords own hand vnto his co- venant. And they doe giue euery receiver to vnderſtand, that as God doth bleſſe the bread and wine, to preferue & ſtrengthen the body of the receiver: ſo Chriſt apprehended and received by faith, ſhall nourifh him, and pre- ſerue both body and ſoule vnto eternall life.

Q. What ſhall a true receiver feele in him- ſelfe after the receiving 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 new- neſſe of life.

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

A. He may well ſuſpect himſelfe, whether he did euer repent or not: and thereupon iſto vie 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 with God in the name of Chriſt, (c) in which either we craue things needfull, or giue thanks 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?

A. 1. (a) That he may glorifie God. 2. That (b) God may reigne in his heart, and not ſinner. 3. That (c) he may doe Gods will, and not the luſts of his fleſh. 4. (d) That he may relie himſelfe on Gods prouidence for all the meanes of this temporall life. 5. (e) That he may be iuſtified, and be at peace with God: 6. That by the power of God hee may bee ſtrengthened againſt all temptations.

Q. What is faith?

A. A perſwaſion, that thoſe things which we 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 world, what followeth then?

A. Death, which is the parting aſunder of body and ſoule.

Q. Why doe wicked men & vnbeleueers dy?

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

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

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

Q. What followeth after death?

A. The day of iudgement.

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

A. Heaven and earth ſhall be conſumed with fire immediately before the coming of the iudge.

Q. Who ſhall be iudge?

A. Ieſus Chriſt the Sonne of God.

Q. What ſhall be the coming to iudgement?

A. Hee ſhall come in the cloudes in great maieltie and glorie, with infinite company of Angels.

Q. How ſhall a man be cited to iudgement?

A. At the ſound of a trumpet, the liuing ſhall be changed in the twinkling of an eye, and the dead ſhall riſe againe euery one with his owne bodie: and all ſhall be gathered to- gether before Chriſt; and after this, the good ſhall be ſeuered fro the bad, & theſe ſtanding on the left hand of Chriſt, the other on the right.

Q. How will 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 vnbeleefe.

Q. What ſentence will he giue?

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

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

A. They ſhall continue for euer in the hiſheſt heauen in the preſence of God, hauing fellowſhip with Chriſt Ieſus, and reigning with him for euer.

Q. What ſtate ſhall the wicked be in after the day of iudgement?

A. In eternall perdition and deſtruction in hell fire.

Q. What is that?

A. It ſtands in three things eſpecially: Firſt, a perperuall ſeparation from Gods com- fortable preſence. Secondly, fellowſhip with the diuell and his angels. Thirdly, an horri- ble pang and torment both of body and ſoule, ariſing of the feeling of the whole wrath of God, powred forth on the wicked for euer world without end; and if the paine of one tooth for one day be ſo great, endleſſe ſhall be the paine of the whole man, body and ſoule for euer.

GOLDEN CHAINE:

O R,

THE DESCRIPTION OF THEOLOGIE.

Containing the order of the cauſes of Saluation and Damnation, according to Gods word. A view whereof iſto be ſcene in the Table annexed.

Hereunto is adioyned the order which M. Theodore Beza viſed in comforting afflicted conſciences.



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