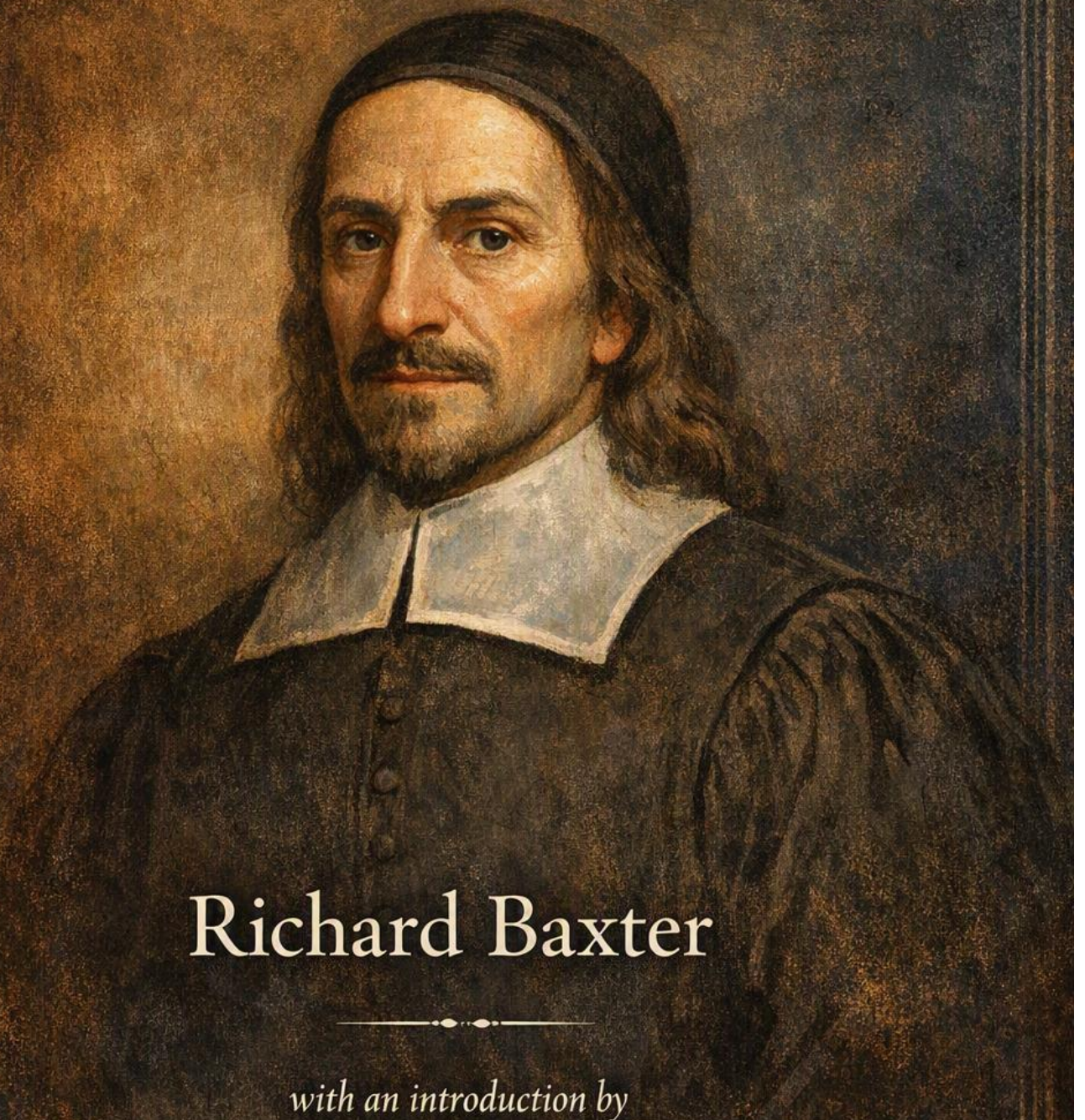


The Reformed Liturgy



Richard Baxter

with an introduction by
Greg Van Court

Richard Baxter's *The Reformed Liturgy*

A Dayspring Fellowship Publication

Austin, TX 78751

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THE REFORMED LITURGY

An Introduction

The Savoy Conference

In the spring of 1661, the Church of England faced an unsettled question: what form of worship would bind together a church newly restored after years of civil war, parliamentary rule, and liturgical disruption? King Charles II had returned from exile and claimed the throne the previous May, and with him returned the bishops, the cathedrals, and the Book of Common Prayer that the Long Parliament had abolished between 1645 and 1649. Charles had promised “liberty to tender consciences” in the 1660 Declaration of Breda, signaling the possibility of a united church in seventeenth-century England. In the Worcester House Declaration of October 1660, he promised that the liturgy would be reviewed by learned divines of both Anglican and Puritan persuasions, and in March 1661 he issued a warrant for the conference that met at the Savoy in the Strand. It consisted of twelve Anglican bishops on one side, twelve Presbyterian divines on the other, with nine assistants each.

Richard Baxter and Thomas Manton were among the most distinguished Presbyterian commissioners. Baxter was then forty-five, already the most widely read pastor in England, and recently the minister of Kidderminster, where his work had become the standard by which Puritan parish ministry was measured. He had been offered the bishopric of Hereford and had declined it. At the Savoy, rather than confine himself to listing exceptions against the Anglican Prayer Book, he composed and presented a complete alternative liturgy, extending from ordinary Lord’s-day worship through baptism, the Lord’s supper, matrimony, burial, and discipline. He wrote it, by his own account, in a fortnight.

The reformed liturgy he presented to the Conference is the book reproduced here. It was never intended to abolish the Book of Common Prayer. Rather, Baxter proposed that this form be allowed alongside it, so that ministers who could not in good conscience use the one might lawfully use the other. The bishops declined to accept it, and the conference broke up in July without agreement. Convocation revised the Book of Common Prayer on its own terms that winter. The Act of Uniformity, effective on St. Bartholomew’s Day, August 24, 1662, required every minister to give unfeigned consent to everything the new prayer book contained. Approximately two thousand nonconformist pastors refused and lost their positions in what came to be called the Great Ejection. Baxter himself never held a parish charge again.

The Reformed Liturgy therefore stands as the record of a road not taken. It shows, in more detail than any pamphlet of exceptions could, what a comprehensive English church might have prayed had the Savoy Conference succeeded. It is also a scripture-saturated prayer book and a classic work of Puritan spirituality.

What Baxter Kept

What first strikes a reader familiar with the Book of Common Prayer is not Baxter’s novelty, but his continuity. His book opens with ordinary public worship on the Lord’s-day and proceeds through confession of sin, sentences of absolution, the Creeds, the Decalogue, Psalms and lessons, recitation of the *Te Deum*, *Benedictus*, or *Magnificat*, sermon, a general prayer, and benediction. It provides offices for the

Lord's supper, baptism, catechizing and church discipline, matrimony, visitation of the sick, burial, and days of humiliation and thanksgiving. An appendix supplies a larger litany.

He keeps the Creeds (Apostles', Nicene, and "sometimes Athanasius'"), the Lord's Prayer, and the Ten Commandments, though he references them only by their opening words, assuming a congregation who knows them by heart. He keeps prayer for the King, the Royal Family, the Council, the judges, and the magistrates. He keeps a litany. He keeps the principle that a minister should have words given him rather than be left to his own invention Sunday by Sunday. Whatever else divided the parties at the Savoy, the dispute was not between liturgy and no liturgy.

Where Baxter Departed

The differences are nevertheless substantial. The prayers are longer and more didactic. Where the Book of Common Prayer's collects are compressed and allusive, Baxter's prayers explain themselves as they go. The confession of sin runs to three pages. The thanksgiving for Christ rehearses the whole gospel story, from the incarnation to the ascension. These are prayers that teach while they pray, and they assume a local congregation being formed in the faith.

Almost everything is offered with some liberty attached. The recurring formulas are "in these or the like words," "or to this sense," and "as the Minister shall judge meet." The visitation of the sick provides no set forms at all, on the ground that the case of the sick is so various that words must be left to the minister's prudence. Even the explication of the sacrament is marked as optional at his discretion.

Where the Anglican Prayer Book required conformity, Baxter forbids compulsion. No one is to be forced to sit, stand, or kneel at receiving communion against his conscience. No minister is to be forced against his judgment to baptize a particular child, use ceremonies to which he objects, or keep holy days as festivals. Those who abstain are required only to forbear giving offense. Kneeling at reception of the Supper had been the sharpest of the practical grievances. Baxter's answer was not an argument against kneeling, but liberty of conscience.

Baxter also restored redemptive church discipline. The Book of Common Prayer's commination service recites the curses of the law, and Baxter says plainly that it stands in place of the redemptive discipline of the primitive church, "till it can be restored again, which is much to be wished." Therefore, he supplies what he believes should replace it: the biblical procedure of private admonition, public admonition, public confession, ministerial absolution, and, if all fails, rejection from communion, with forms of words for each stage and cautions throughout that the entire process be done with compassion and without injuring the offender's reputation, estate, or liberty further than repentance requires.

Several Book of Common Prayer usages simply disappear, including the calendar of saints' days, the sign of the cross in baptism, the ring in marriage, and godparents. Parents present their own children, and private baptism is forbidden. In the supper, the elements are set apart to be "sacramentally, or representatively, the body and blood of Christ" — and, characteristically, Baxter puts that definition in brackets, marking it as text the minister may omit, while leaving the words spoken in the action itself unbracketed and fixed.

The Margin

The most visible difference is one for which the Book of Common Prayer has no equivalent. Down the outer edge of these pages run nearly seventeen hundred scriptural references, keyed to the text of the liturgy beside them. The pattern is consistent. Baxter annotates Scripture that he is using, whether quoted, prayed, or woven into a recital, and he leaves bare what he has composed himself. Therefore, the prayers carry multiple Scripture references, while the exhortations and doctrinal explications can run for pages with an empty margin. The effect is a liturgy that continually points past itself to God's word. A reader who wants to know the authority behind a petition is told, phrase by phrase, and can check for himself.

Reading It Today

This is a book worthy of devotional use today, not merely a historical curiosity. For private and family prayer, the general prayer and the larger litany are the obvious starting places. They are the same sequence in two forms, and both are built on the catechetical frame the book requires of ministers everywhere: the Creeds, the Ten Commandments, and the Lord's Prayer. Praying through the litany is therefore an exercise in praying the catechism — moving from the articles of faith, down the two tables of the law, and through the petitions of the Lord's Prayer in order. Few devotional aids give so much structure with so little artificiality.

The margin also makes an unusually rich guide to Scripture meditation. Take a petition, look up the references, and the prayer opens into the word of God from which it was drawn. Baxter intended the prayer book to teach, and it still does that most effectively when read slowly with an open Bible.

For pastors, the discipline forms are worthy of study. It is rare to find anyone setting out in plain words what a minister should declare to someone the church is about to exclude from the table, and rarer still to find it surrounded by such insistence on tenderness, private dealing before public, concealing what should remain concealed, and keeping the offender's redemption as the object throughout. The prayer for an impenitent sinner is a small masterpiece of pastoral affection.

Readers will differ from Baxter, sometimes sharply, on the sacraments. His account of the covenant as extended to the seed of the faithful, for example, has been contested since his own day, and this edition reproduces the liturgy of the sacraments exactly as Baxter wrote it. A liturgy proposed for the peace of a divided church is worth reading with all its differences intact. What survives the differences is the thing Baxter was best at: unhurried, scripturally saturated, pastorally intelligent prayer, written by a man who expected ordinary Christians to pray it and took trouble that they should understand what they were saying. He wrote it in a fortnight for a conference that rejected it, but it has long outlived the conference.

A Note on the Text

The text is transcribed from *The Practical Works of Richard Baxter*, Volume XV, pages 449 to 527. The marginal references are given in the form the compositor set them, including bare verse numbers that inherit their book and chapter from the entry above. Obvious printing errors have been silently corrected. Printed page numbers are omitted. Archaic spellings have not been modernized.

Greg Van Court
August, 2026

THE
REFORMED LITURGY.

THE ORDINARY PUBLIC WORSHIP

on the

LORD'S-DAY.

*The Congregation being reverently composed, let the Minister
first crave God's assistance and acceptance of the Worship,
to be performed in these or the like words.*

Eternal, incomprehensible, and invisible God, infinite in power, wisdom and goodness, dwelling in the light which no man can approach, where thousand thousands minister unto thee, and ten thousand times ten thousand stand before thee, yet dwelling with the humble and contrite, and taking pleasure in thy people: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest, by the blood of Jesus, and hast bid us seek thee while thou mayest be found: We come to thee at thy call, and worship at thy footstool. Behold us in thy tender mercies. Despise us not, though unworthy. Thou art greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about thee. Put thy fear into our hearts, that with reverence we may serve thee; sanctify us, that thou mayest be sanctified of us, when we draw nigh thee. Give us the spirit of

1 Tim. 1. 15.
Psal. 147. 5.
Matt. 19. 17.
1 Tim. 6. 16.
Dan. 7. 10.
Isa. 57. 15.
Psal. 149. 4.
Heb. 10. 19, 20.
Isa. 55. 6. Psal.
95. 6; 12. 2;
99. 5; 51. 1. 17;
89. 7; Jer. 32. 40.
Heb. 12. 28.
1 Thes. 5. 23.
Levit. 10. 3.
Zech. 12. 10.
Rom. 8. 26.
James 5. 16; 1. 6.
Isa. 26. 8.
Matt. 15. 18.
John 4. 23, 24.
1 Thes. 2. 13.
Acts 16. 14.
Mark 4. 12.

grace and supplication to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to thee: let us draw near thee with our hearts, and not only with our lips, and worship thee, who art a spirit, in spirit and truth. Let thy word be spoken and heard by us as the word of God: Give us attentive, hearing ears, and opened, believing, understanding hearts, that we may no more refuse thy calls, nor disregard thy merciful, outstretched hand, nor slight thy counsels and reproofs; but be more ready to hear, than to give the sacrifice of fools. Put thy laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy word be unto us quick and powerful; a discernor of the thoughts and intents of the heart; mighty to pull down strong holds, casting down imaginations and reasonings, and every high thing that advanceth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ: Let us magnify thee with thanksgiving, and triumph in thy praise. Let us rejoice in thy salvation, and glory in thy holy name. Open thou our lips, O Lord, and let our mouths shew forth thy praise. And let the words of our mouths, and the meditation of our hearts be acceptable in thy sight, through Jesus Christ our Lord and only Saviour. Amen.

Phil. 1. 29.
Prov. 1. 24, 25.
Eccles. 5. 1.
John 6. 45.
Heb. 4. 22. 13.
2 Cor. 10. 4. 6.
Psal. 69. 30;
106. 46;
9. 11;
105. 3;
51. 15;
19. 14.
Heb. 13. 21.

Or thus, when Brevity is necessary.

O Eternal, almighty, and most gracious God, heaven is thy throne, and earth is thy footstool, holy and reverend is thy name; thou art praised by the heavenly hosts, and in the congregation of thy saints on earth, and wilt be sanctified in all that come nigh unto thee. We are sinful and unworthy dust, but being invited by thee, are bold, through our blessed Mediator to present ourselves and our supplications before thee. Receive us graciously, help us by thy Spirit; let thy fear be upon us: let thy word come unto us in power, and be received in love, with attentive, reverent, and obedient minds. Make it to us the savour of life unto life. Cause us to be fervent in prayer, and joyful in thy praises, and to serve thee this day without distraction, that we may find that a day in thy courts is better than a thousand, and that it is good for us to draw near to God; through Jesus Christ our Lord and Saviour. Amen.

Isa. 66. 1.
Psal. 111. 9.
Luke 2. 13.
Psal. 103. 20.
Heb. 1. 6.
Psal. 149. 1.
Lev. 10. 3.
Gen. 18. 27.
2 Tim. 2. 5.
Dan. 9. 18.
Hos. 14. 2.
Rom. 8. 26.
Heb. 12. 28.
2 Thes. 2. 10.
Luke 19. 48.
Isa. 1. 19.
2 Cor. 2. 16.
James 5. 16.
Psal. 63. 5.
1 Cor. 7. 35.
Psal. 84. 10;
73. 28.

Next, let one of the Creeds be read by the Minister, saying,

In the profession of this Christian Faith we are here assembled.

I believe in God the Father, &c.

I believe in one God, &c.

And sometimes Athanasius' Creed.

The Ten Commandments.

God spake these words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent believing Confession, some of these Sentences may be read.

God created man in his image. Gen. 1. 27.

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Rom. 5. 12.

For all have sinned, and come short of the glory of God. Rom. 3. 23.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 3. 16.

He that believeth on him shall not be condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. 18.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 19.

For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 20.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3. 13.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3. 5.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 6.

Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18. 3.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel. Ezek. 33. 11.

I say unto you, there is joy in the presence of the angels of God, over a sinner that repenteth. Luke 15. 10.

I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. 18, 19.

The Confession of Sin, and Prayer for Pardon and Sanctification.

O most holy, righteous, and gracious God, who hatest all the workers of iniquity, and hast appointed death to be the wages of sin, but yet for the glory of thy mercy hast sent thy Son to be the Saviour of the world, and hast promised forgiveness of sin through his blood, to all that believe in him, and by true repentance turn unto thee, and that whosoever confesseth and forsaketh his sin, shall have mercy; we confess that we are vile

Psal. 5. 5. Rom. 6. 23. Ephes. 1. 6. 12. John 4. 42. Rom. 3. 25. Eph. 1. 5. Luke 24. 47. Acts 5. 37. Prov. 28. 13. Rev. 3. 17. Psal. 51. 5. Eph. 2. 3.

and miserable sinners, being conceived in sin; by nature children of wrath, and transgressors from the womb. All we like sheep have gone astray, and turned every one to his own way. Thou madest us, and not we ourselves. Thou boughtest us with a price and we are not our own, therefore we should have wholly given up ourselves unto thee, and have glorified thee with our souls and bodies as being thine. Whatever we did should have been done to thy glory, and to please thee, in the obeying of thy will. But we have displeased and dishonoured thee, and turned from thee, exalting, seeking, and pleasing ourselves. Thou art the King of all the world, and thy laws are holy, just, and good. But we have denied thee our due subjection and obedience, being unruly and self-willed, minding the things of the flesh, and making provision for its lusts: we have staggered at thy word through unbelief, and have not fully placed our trust and hope in thee. We have rather feared man that is dust, and can but kill the body, than thee, that canst destroy both soul and body in hell. Thou art infinitely good, and love itself, yet have we not fully taken thee for our portion, nor loved thee with all our heart, and soul, and might, nor made thee our full desire and delight. But we have inordinately loved ourselves, and the world, and the things of the world, and lived by sense when we should have lived by faith, and cared and laboured for the food that perisheth, when we should have laboured for the one thing needful, and that which endureth to everlasting life; we

Isa. 48. 8.
 Isa. 53. 6.
 Psalm 100. 3.
 1 Cor. 6. 20.
 2 Cor. 8. 5.
 1 Cor. 10. 31.;
 7. 32.
 1 Thes. 4. 1.
 1 John 3. 22.
 Rom. 2. 23.
 1 Chron. 21. 7.
 Phil. 2. 21.
 Luke 18. 14.
 Rom. 15. 1.
 Psal. 47. 7.
 Rom. 7. 12.
 Dan. 9. 9, 10.
 Tit. 1. 7. 10.
 Rom. 8. 5.;
 13, 14; 4. 20.
 Psal. 78. 7. 22.
 Isa. 51. 7, 8.
 Luke 12. 4, 5.
 Psal. 100. 5.
 1 John 4. 16.
 Psal. 16. 5.
 Matt. 22. 7. 3.
 Psal. 37. 4. 1 Joh.
 2. 15. 2 Cor. 5.
 7. John 6. 27.
 Luke 10. 21, 22.
 Matt. 25. 26.
 Rom. 12. 11.
 Eph. 6. 1., 13,
 14. Mar. 8. 38.
 2 Tim. 1. 8. Eph.
 5. 15. Rom. 12.
 1. 19. Acts 11. 23.
 2 Pet. 1. 10.

have been slothful servants, yielding to temptations, ashamed of our duty, losing our precious time when we should have been fervent in spirit, serving the Lord, cleaving to thee with full resolution, redeeming the time, and with diligence making sure our calling and election. We have not with due holiness and reverence drawn near thee, and used thy holy name, thy worship and thy day: we have dishonoured and disobeyed our superiors, and neglected our inferiors. We have been guilty of not loving our neighbours as ourselves, and not doing to others, as we would they should do to us; but have sought our own against their welfare, not forbearing, and forgiving, not loving our enemies, as we ought, not following peace, nor studying to do good to all according to our power. We have sinned secretly and openly, in thought, word, and deed, ignorantly and presumptuously, in passion, and upon deliberation, against thy precepts, promises, and threats; against thy mercies and thy judgments, under thy patience and in thy sight, against our consciences, our purposes, and our covenants; when we were hastening to death and judgment, for which, through all our lives we should have prepared; thou hast commended thy wonderful love towards us in giving thy Son to die for sinners, to reconcile us to thee while we were enemies; and all things being made ready, thou hast sent thy messengers to invite us to come in, preaching to us the glad tidings of salvation, and freely offering us pardon and life in Jesus Christ, but we have made light of it, and

Luke 1. 71. Heb.
12. 28. Psal. 111.
9. 2 Tim. 2. 19.
Phil. 3. 3. Psal.
29. 2. Rev. 1. 10.
Rom. 13. 7.
Tit. 3. 1.
Eph. 6. Mat. 29.
39; 7. 12.
1 Cor. 10. 24.
Ephes. 4. 2. 32.
Mat. 5. 44. Heb.
12. 14. Gal. 6. 10.
Psal. 19. 12. 13.
Rom. 2. 4. Psal.
51. 4. Rom. 2.
15. Psal. 78. 32.
37. 42. Luke 12.
35, 36. 40.
Rom. 5, 6. 8. 10.
Luke 14. 17;
8. 1. Acts 13. 26.
Rev. 22. 17.
1 John 5. 11, 12.
Matt. 22. 5.
Heb. 2. 3. Psal.
119. 60. John
12. 40. Heb. 12.
25. Acts 7. 51.
2 Tim. 3. 8.
Luke 15. 18.
Numb. 16. 38.
Rom. 1. 18.
Eph. 5. 6. Dan.
9. 7, 8. Psal. 51.
1. Psalm 41. 1;
143. 2. Psal. 51.
9. 11. Lev. 26. 25.
Rev. 1. 5. John 1.

neglected this great salvation, and made excuses or too long delays; undervaluing our Redeemer, his blood and merits, his offered grace and endless glory, rejecting his holy doctrine and example, resisting his Spirit, ministers and word. We have sinned, O Lord, against thee, and against our own souls, and are not worthy to be called thy children: we have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness to thee. Have mercy upon us, O God, according to the multitude of thy mercies. Heal our souls that have sinned against thee, and enter not into judgment with thy servants. Hide thy face from our sins, and blot out all our iniquities. Cast us not away from thy presence, and avenge not upon us the quarrel of thy covenant. Wash us in the blood of the Lamb of God, who taketh away the sin of the world. Accept us in thy beloved Son, who was made a curse for us, and was wounded for our transgressions, that we might be healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us repentance unto life: cause us to loathe ourselves for all the evils that we have committed. Give us that broken contrite spirit which thou wilt not despise. Create in us a clean heart, O God, and renew a right spirit within us. Take out of us the old and stony heart, and give us a new and tender heart. Give us the Spirit of thy Son, and be our God, and let us be thy people. Enlighten our understandings to know the wonderful things of thy law, the dimensions of thy love in Christ,

29. Eph. 1. 6.
Matt. 12. 18.
Gal. 3. 13. Isa.
53. 5. Psal. 85. 4.
67. 1. Acts 11.
18. Ezek. 20. 43.
Psal. 51. 17.
Ezek. 36. 26.
Gal. 4. 6. 2.
2 Cor. 6. 16. Jer.
13. 13. Ezek. 11.
20. Psal. 119. 18.
Ephes. 3. 18.
Matt. 13. 11.
Eph. 1. 18.
Rom. 2. 18.
2 Tim. 2. 26.
Psal. 119. 104.
Rom. 5. 5.; 8.
35. 39. Jer. 32.
40. Matt. 6. 3.
Col. 3. 1. Matt.
6. 20, 21. Phil.
3. 20. Col. 3. 5.
Gal. 6. 14.
Rom. 1. 17.
Heb. 11. 1.
1 Cor. 4.
1 Pet. 3. 11.
Luke 13, 14.
1 Cor. 9. 24.
1 Pet. 4. 2.
Col. 1. 10.
2 Cor. 5. 9.
John 6. 38.
Psal. 40. 8.
Psal. 1. 2.
Tit. 2. 12.
1 Pet. 1. 14, 15.

the mysteries of thy kingdom, and the riches of the glory of thy inheritance in the saints, and that we may approve the things that are excellent, and may escape the snares of the devil, and may hate every false way. Shed abroad thy love in our hearts by thy Holy Spirit, and cause us so to love thee, that nothing may separate us from thy love. Put thy fear into our hearts, that we may never depart from thee. Cause us to seek first thy kingdom, and its righteousness, and (as those that are risen with Christ) to seek the things that are above, and to lay up a treasure in heaven, and let our hearts and conversations be there; mortify our earthly inclinations and desires. Crucify the world to us, and us unto the world by the cross of Christ. Cause us to live by faith, and look at the things that are unseen; and use the world, as not over-using it, seeing the fashion of it passeth away; striving to enter in at the straight gate, and running so as to obtain; let us no longer live the rest of our time to the lust of men, but the will of God, studying in all things to please thee, and to be accepted of thee: let us not seek our own wills, but the will of him that called us; yea, let us delight to do thy will, O God, let our delight be in thy law, and let us meditate therein day and night; cause us to deny ungodliness, and worldly lusts, and to live soberly, and righteously, and godly in this present world, as obedient children, not fashioning ourselves, to the former lusts of our ignorance; but as he that hath called us is holy, let us be holy in all manner of conversation. Cause us to love

1 Pet. 1. 22.
Ephes. 4. 2. 32.
James 5. 17.
Psal. 15. 4.
Ephes. 5. 15.
Phil. 1. 10.
Titus 2. 14.
Matt. 5. 44.
Rom. 12. 19.
Luke 21. 19.
Mark 8. 34.
Heb. 11. 26.
Rom. 8. 17.
Rev. 2. 10. 11.

one another with a pure heart, forbearing and forgiving one another, if any have a quarrel against another, even as Christ forgave us. Give us the wisdom which is first pure, and then peaceable. In our eyes let a vile person be contemned, but let us honour them that fear the Lord. Cause us to walk circumspectly without offence, and to be zealous of good works, to love our enemies, and not to give place to wrath; and in patience to possess our souls. Help us to deny ourselves, and take up our cross, and follow Christ; esteeming his reproach to be greater riches than the treasures of the world, that having suffered with him, we may also be glorified with him. Though we must be tempted, help us to overcome, and be faithful unto the death, and then let us receive that crown of life, through the merits and intercession of Christ Jesus our Lord and only Saviour, in whose comprehensive words we sum up our requests, saying as he hath taught us, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, &c.

Or thus, when Brevity is necessary.

O most great, most just and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and believe in him, we confess that we were conceived in sin, and are by nature children of wrath. And have all sinned and come short of the glory of God. In our baptism thou tookest us into the bond of the holy

Hab. 1. 13.
Jude 15.
Luke 13. 3.
Mark 16. 16.
Psal. 51. 5.
Eph. 2. 3.
Rom. 3. 22.
Ez. 20. 37.
Matt. 28. 19.
Ecc. 12. 1.
Deut. 11. 1.
Col. 1. 10.
1 Cor. 10. 31.

covenant, but we remembered not our Creator in the days of our youth, with the fear, and love, and obedience which we owed thee: not pleasing, and glorifying thee in all things, nor walking with thee, by faith in an heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the carnal mind. We have neglected and abused thy holy worship, thy holy name, and thy holy day. We have dishonoured our superiors, and neglected our inferiors: we have dealt unjustly and uncharitably, with our neighbours, not loving them as ourselves, nor doing to others as we would they should do to us; we have not sought first thy kingdom and righteousness and been contented with our daily bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but we made light of it, and neglected so great salvation, and resisted thy Spirit, word and ministers, and turned not at thy reproof: we have run into temptations; and the sin which we should have hated, we have committed in thy sight, both secretly and openly, ignorantly and carelessly, rashly and presumptuously, against thy precepts, thy promises, and threats, thy mercies and thy judgments; our transgressions are multiplied before thee, and our sins testify against us; if thou deal with us as we deserve, thou wilt cast us away from thy presence into hell, where the worm never dieth, and the

Gen. 5. 22.
 2 Cor. 5. 7.
 Phil. 3. 20.
 Rom. 12. 11.
 Deut. 6. 5.
 Eph. 2. 3.
 Rom. 8. 7.
 Exod. 20. 4. 7.
 8. 11, 12, &c.
 2 Pet. 2. 9.
 Rom. 13. 8, 9.
 Mat. 7. 12.
 Mark 6. 33.
 1 Tim. 6. 8.
 Luke 10. 41, 42.
 Rom. 5. 8.
 Luke 24. 47.
 Rom. 3. 25.
 Mat. 22. 4, 5.
 Heb. 2. 3.
 Acts 7. 51.
 Prov. 1. 23.
 Jam. 4. 7.
 1 Pet. 5. 9.
 Psal. 51. 4.
 Psal. 19. 12, 13.
 Isa. 59. 12.
 Psal. 103. 110.;
 50. 11.
 Mark 9. 44.
 Psal. 52. 8.
 Eph. 1. 12, 13.
 Psal. 71. 5.; 78. 7.
 119. 81.; 51. 1.
 2 Cor. 5. 18,
 1. 19. John 1. 7.
 Gal. 4. 6.
 1 Thes. 5. 23.
 Rom. 5. 5.
 Deut. 30. 6.
 Psalm 31. 16.
 Matt. 1. 21.
 1 Thes. 1. 10.
 Tit. 2. 14.

fire is not quenched. But in thy mercy, thy Son, and thy promises is our hope. Have mercy upon us most merciful Father. Be reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctify us wholly, shed abroad thy love in our hearts and cause us to love thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to thee, zealous of good works, that we may please thee, and show forth thy praise. Help us to redeem the time, and give all diligence to make our calling and election sure. Give us things necessary for thy service, and keep us from sinful discontent and cares. And seeing all these things must be dissolved, let us consider what manner of persons we ought to be, in all holy conversation and godliness. Help us to watch against temptations, and resist and overcome the flesh, the devil, and the world; and being delivered out of the hand of all our enemies, let us serve thee without fear, in holiness and righteousness before thee all the days of our life. Guide us by thy counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen.

Col. 1. 10.
 1 Pet. 2 9.
 Ephes. 5. 16.
 2 Pet. 1. 10.
 Matt. 6. 11.
 1 Tim. 6. 4.
 Heb. 13. 5.
 Matt. 6. 25.;
 2 Pet. 3. 11.
 Matt. 26. 41.
 James 4. 6.
 Gal. 5. 17.
 1 John 5. 4, 5.
 Rev. 2. 17.;
 2 Pet. 2. 19.
 Luke 1. 17.
 Psal. 73. 24.

[Here use the Lord's Prayer as before.]

For the strengthening of Faith, and raising the Penitent, some of these Sentences of the Gospel may be here read.

Hear what the Lord saith to the Absolution and
Comfort of Penitent Believers.

The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chron. 30. 9.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John 2. 2.

Be it known unto you, men and brethren, that though this man is preached to you the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses. Acts 13. 38, 39.

Where sin abounded, grace did much more abound, that as sin reigned unto death, even so might grace reign through righteousness, unto eternal life, through Jesus Christ our Lord. Rom. 5. 20, 21.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin. If we say, that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. 1 John 1. 7, 8, 9.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matt. 11. 28, 29, 30.

Whosoever will, let him take of the water of life freely.

Rev. 22. 17.

All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out.

John 6. 37.

I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.

Heb. 8. 12.

Hear also what you must be, and do for the time to come, if you would be saved.

Now if any man have not the Spirit of Christ, he is none of his.

Rom. 8. 9.

If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new!

2 Cor. 5. 17.

There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

Rom. 8. 1.

5.

For to be carnally minded is death, but to be spiritually minded is life and peace.

6.

For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. 7.

So then they that are in the flesh cannot please God. 8.

For if ye live after the flesh ye shall die, but if through the Spirit ye mortify the deeds of the body, ye shall live. 13.

Now the works of the flesh are manifest, which are Gal. 5. 19.

these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, Gal. 5. 20.

emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and 21.

such like, of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, 22.

longsuffering, gentleness, goodness, faith, 23.

meekness, temperance; against such there is no law.

And they that are Christ's, have crucified the flesh with the affections and lusts. 24.

Let us walk honestly as in the day, not in rioting and drunkenness: not in chambering and wantonness, not Rom. 13. 13.

in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. 14.

Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the 1 John 2. 15.

lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. 16.

Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate, and narrow is the path that leadeth unto life, and few there be that find it. 14. Matt. 7. 13.

For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world, looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. 12. Tit. 2. 11. 13. 14.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. 2. Psal. 1. 1.

The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. 5.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for, our God is a consuming fire. 29. Heb. 12. 28.

Seeing then that these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting to the coming of the day of God.

2 Pet. 3. 11.

12.

Therefore my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, for as much as ye know, that your labour is not in vain in the Lord.

1 Cor. 15. 58.

Then may be said the ninety-fifth or the hundredth Psalm, or the eighty-fourth.

And next the Psalms in order for the day; and next shall be read a chapter of the Old Testament, such as the Minister findeth most seasonable; or with the liberty expressed in the admonition before the second book of Homilies.

Luke 4. 16, 17, 18.

After which may be sung a Psalm, or the Te Deum said, then shall be read a chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that, the sixty-seventh, or ninety-eighth, or some other Psalm, may be sung or said, or the Benedictus, or Magnificat. And the same order to be observed at the Evening worship, if time allow it.

Acts 13. 27; 1. 2.

Next after the Psalm the Minister shall (in the pulpit) first reverently, prudently, and fervently pray, according to the state and necessities of the Church, and those especially that are present, and according to the subject that he is to preach on. And after

Neh. 8. 4, 6; 9.

2, 3, 4, 5, 6.

10. 33. Acts 12.

12. 1 Tim. 4. 5.

Acts 1. 14;

Prayer, he shall preach upon some text of Holy Scripture suiting his matter to the necessities of the hearers, and the manner of delivery to their quality and benefit. Always speaking from faith and holy experience in himself, with plainness and perspicuity, with reverence and gravity, with convincing evidence and authority, with prudence, caution, faithfulness, and impartiality, with tender love and melting compassion, with fervent zeal, and persuading importunity, and with frequency and unwearied patience, waiting on God for the success. After Sermon he shall pray for a blessing on the word of instruction and exhortation, which was delivered; and in his Prayers (before or after Sermon) ordinarily he shall pray for the conversion of Heathens, Jews, and other infidels; the subversion of idolatry, infidelity, Mahometanism, heresy, papal tyranny and superstition, schism and profaneness, and for the free progress of the Gospel, and the increase of faith and godliness, the honouring of God's name, the enlargement of the kingdom of Christ, and the obedience of his saints through the nations of the earth. And in special for these nations; for the King's Majesty, and the rest of the Royal Family, for the Lords of his Majesty's Council, the Judges and other Magistrates of the land, for the Pastors of the Church, and all Congregations committed to their care and government. Always taking heed that no mixtures of imprudent,

16. 13. 16.
1 Tim. 2. 8.
1 Cor. 14. 15, 16.
Luke 4. 16, 18.
Neh. 8. 8. Acts
20. 7, 9. 2 Tim.
4. 1, 2. Acts 4. 20.
2 Cor. 4. 13.
John 16. 29.
1 Cor. 2. 7, 13.
Matt. 7. 29. Tit.
2. 15. Matt. 21.
45. Mark 12. 12.
13, 17. Eph. 6.
19, 20. Jude 22,
23. Acts 18. 25.
2 Tim. 2. 24, 25.
1 Tim. 5. 17.
Acts 20. 36. Psal.
2. Rev. 11. 15.
1 Tim. 2. 1, 2, 3.
2 Thes. 2. 1, 2;
2. 8. 1 Thes.
2. 16. Rev. 18.
19. Matt. 6. 9;
9. 37, 38.
1 Tim. 2. 3. Eph.
6. 19. 1 Thes. 5.
2 John 17. 20.
1 Sam. 12. 23.
2 Cor. 4. 5.
Phil. 1. 15, 16.

disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious intimations, tending to corrupt, and not to edify the people's minds, do turn either prayer or preaching into sin. And ordinarily in Church-communion, especially on the Lord's-day (which is purposely separated for the joyful commemoration of the blessed work of man's redemption), a considerable proportion of the public worship must consist of thanksgiving and praises to God, especially for Jesus Christ, and his benefits; still leaving it to the Minister's discretion to abbreviate some parts of worship, when he seeth it needful to be longer on some other.

James 3. 1, 15, 16, 17.
 Luke 9. 55.
 1 Cor. 14. 26.
 2 Cor. 10. 8.
 Psal. 92. 1.
 Rev. 1. 10.
 Acts 20. 7.
 Col. 3. 16, 17.
 Psal. 118.
 1 Cor. 4. 1, 2.
 1 Tim. 3. 5;
 3. 15.
 2 Tim. 2. 2, 15.
 Acts 20. 7, 9.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a benediction, in these or the like words.

Blessed are they that hear the word of God, and keep it.

Luke 11. 28.

The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.

Numb. 6. 24, 25, 26.

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all. Amen.

2 Cor. 13. 14.

Except there be a Communion in the Sacrament of the Lord's-supper to be celebrated, or any further

Worship to be performed, and then the Minister may delay the Benediction till the End.

And because, when there is leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Litany and Collects.

Here are also adjoined a Thanksgiving for Christ and his benefits, and a Hymn to be used at the discretion of the Minister, either after Sermon, or at the Communion, or on other Days.

A Prayer for the King, the Royal Family, and Magistrates.

Almighty God, by whom Kings reign, and Princes decree justice, who rulest in all the kingdoms of men, and givest them to whomsoever thou wilt, who by thy special Providence hast set over us thy servant, Charles, our King; crown him with thy blessings, and satisfy him with thy goodness. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in peace and righteousness, grant him the spirit of wisdom and counsel, the spirit of holiness, and the fear of the Lord, that he may know how to go in and out before this great people over whom thou hast set him. Let not thy law depart out of his mind, or mouth, but let him meditate in it day and night. Make him as an angel of God to discern between good and evil, that in his eyes a vile person may be	Prov. 8. 15. Dan. 4. 32. Heb. 2. 9. Psal. 65. 11; 93. 14; 65. 4; 60. 5; 80. 13; 59. 1; 61. 6. Isa. 45. 13. Matt. 3. 3. Isa. 59. 8;
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contemned, but he may honour them that fear the Lord,
 that his eyes may be upon the faithful of the land, that
 they may dwell with him, and they that are perfect in
 the way serve him; remove the wicked from before
 him, that his throne may be established in
 righteousness, and grant that under him we may lead a
 quiet and peaceable life in all godliness and honesty.
 And when he hath finished his course on earth, let him
 inherit a crown of righteousness, and reign with Christ
 for ever. Bless the Queen Mother, the illustrious
 Prince, James, Duke of York, and the rest of the Royal
 Family, endue them with thy Holy Spirit, enrich them
 with thy heavenly Grace, and make them blessings in
 their generation. Endue the Lords of his Majesty's
 Council, and all the Nobility, the Judges, and all the
 Magistrates of the land with wisdom from above, that
 they may rule as in thy fear, and judge righteous
 judgment, and may take heed what they do, as judging
 not for man, but for the Lord, that justice may run
 down as water, and righteousness as a mighty stream;
 let all his Majesty's subjects duly submit to him and
 obey him, not only for wrath, but for conscience sake:
 let all his kingdoms be the kingdoms of the Lord, and
 of his Son Christ, that God may dwell amongst us, and
 that it may be said of them, The Lord bless thee, O
 habitation of Justice, and mountain of Holiness; for
 thine, O Father, with the Son and Holy Ghost, is the
 kingdom, and power, and glory for ever. Amen.

11. 2.
 1 Kings 1. 3. 7.
 9. Josh. 1. 8.
 Zech. 12. 8.
 2 Sam. 14. 17.
 Psal. 15. 4,
 101. 6.
 Prov. 25. 5.
 1 Tim. 2. 2.
 2 Tim. 4. 7,
 8.
 Rev. 21. 5.
 Zech. 8. 13.
 Isa. 60. 15.
 James 3. 17.
 2 Sam. 23. 3.
 John 7. 27.
 2 Chron. 19. 6.
 Amos. 5. 24.
 Rom. 13. 1, 2, 3.
 Rev. 11. 15.
 Psal. 68. 28.
 Jer. 31. 23.
 Matt. 6. 13.

The General Prayer.

O most holy, blessed and glorious Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, our Creator, Redeemer, and Sanctifier, our Lord, our Governor and Father, hear us, and have mercy upon us, miserable sinners.

O Lord our Saviour, God and man! who, having assumed our nature, by thy sufferings, and death, and burial, wast made a ransom to take away the sins of the world; who being raised from the dead, ascended and glorified, art made head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming thou wilt raise and judge to endless glory. We beseech thee to hear us, miserable sinners, make sure to us our calling and election, our unfeigned faith and repentance; that being justified, and made the sons of God, we may have peace with him, as our reconciled God and Father.

Let thy holy Spirit sanctify us, and dwell in us, and cause us to deny ourselves, and to give up ourselves entirely to thee, as being not our own, but thine.

As the world was created for thy glory, let thy name be glorified throughout the world; let self-love, and pride, and vain-glory be destroyed, cause us to love thee, fear thee, and trust in thee with all our hearts, and to live to thee.

Matt. 28. 19.
John 5. 7. 1 Cor.
8. 4. 6. 1 Tim.
1. 17. Mal. 2.
10. Heb. 1. 2,
3. 5. 8. 1 Pet.
2. 8. Psal. 22.
28. 1 Cor. 12.
4—6. Psal. 103.
19. Luke 11. 2.
Acts 7. 59. Heb.
2. 14. 9. 1 Cor.
15. 4. 1 Tim. 3.
6. John 1. 29.
Eph. 1. 20. 22.
Rom. 8. 30. 33,
24. Eph. 5. 1.
1 Thes. 4. 16. 17.
2 Pet. 1. 10.
2 Tim. 1. 5. Rom.
5. 1, 2. 10. 2 Cor.
6. 18. Gal. 4. 6.

1 Pet. 1. 2. Rom.
8. 11. Mat. 8. 34.
35. 2 Cor. 8. 5.
1 Cor. 6. 19. 20
Rev. 4. 11. John
12. 28. Matt. 5.
16. Psal. 22. 23.
27, 28. 2 Tim. 3.
2. Matt. 7. 22.
Gal. 5. 26; 2.
19.

Let all the earth subject themselves to thee, their King. Let the kingdoms of the world become the kingdoms of the Lord, and of his Christ. Let the atheists, idolaters, Mahometans, Jews, and other infidels, and ungodly people, be converted. Send forth meet labourers into the harvest, and let the Gospel be preached throughout all the world. Preserve and bless them in thy work. Sustain in patience, and seasonably deliver the Churches that are oppressed by idolaters, infidels, Mahometans, or other enemies, or by the Roman Papal usurpations.

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholic Faith and Love; cast out heresies and corruptions, heal divisions, let the strong receive the weak, and bear their infirmities; restrain the spirit of pride and cruelty, and let nothing be done in strife, or vain-glory.

Keep us from atheism, idolatry, and rebellion against thee; from infidelity, ungodliness and sensuality; from security, presumption and despair. Let us delight to please thee, and let thy Word be the rule of our faith and lives; let us love it, and understand it, and meditate in it day and night.

Let us not corrupt or neglect thy worship; nor take thy holy name in vain, keep us from blasphemy, perjury, profane swearing, lying, contempt of thy ordinances, and from false, unworthy, and unreverent

Psal. 2; 47. 7.
Rev. 11. 15.
2 Tim. 2. 26.
Acts 26. 18.
Rom. 11. 25.
Matt. 9. 38;
24. 14.
2 Thes. 3. 1, 2.
Rev. 2. 3. 19;
3. 10.
Luke 18. 7.
Rev. 18; 19.
Eph. 4. 3. 5. 13.
15, 16. Titus 3.
10. 2 Cor. 2. 17.
1 Cor. 1. 10.
Rom. 14. 1; 15.
1. 3 John 9.
Rom. 1. 31.
Luke 9. 55.
Psal. 77. 10.
Phil. 2. 3.
Psal. 14. Eph. 2.
3. 12. 2 Tim. 3.
2—4. 1 Cor. 6.
9. 2 Thes. 2. 10.
Rom. 8. 24.
Psal. 40. 8; 1. 2.
Isa. 8. 20.
Psal. 119. 97. 27.

Matt. 15. 9.
Exod. 20. 4. 7, 8.
Mark 7. 21, 22.
Jam. 5. 12.
Eccl. 5. 1. 6.

thoughts and speeches of God, or holy things; and from the neglect and profanation of thy holy day.

Put it into the hearts of the Kings and Rulers of the world to submit to Christ, and rule for him as nursing fathers to his church: and save them from the temptations that would drown them in sensuality; or would break them upon Christ as a rock of offence, by engaging them against his holy doctrine, ways, and servants.

Have mercy on thy servant Charles, our king, protect his person, illuminate and sanctify him by thy Spirit, that above all things he may seek thine honour, the increase of faith, and holy obedience to thy laws; and may govern us as thy minister, appointed by thee for the terror of evil doers, and the praise of them that do well, that under him we may live a quiet and peaceable life, in all godliness and honesty.

Have mercy upon all the Royal Family, upon the Lords of the Council, and all the Nobility, the Judges, and other Magistrates of these lands. Let them fear thee, and be ensamples of piety and temperance, haters of injustice, covetousness, and pride, and defenders of the innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord.

Let every soul be subject to the higher powers, and not resist; let them obey the king, and all in authority, not only for wrath, but for conscience sake.

Ezek. 2. 26.
Neh. 13. 17.
Rev. 1. 10.
Prov. 21. 1.
Psal. 2. 10—12.
Isa. 49. 23.
2 Chron. 19. 6.
Rom. 1. 11.
1 Tim. 6. 9.
Matt. 21. 44.
John 11. 48.
Psal. 2. 2—4.

1 Tim. 2. 2.
Psal. 59. 1.
2 Chron. 1. 10;
29. 3;
15. 12, 13.
Rom. 13. 3, 4.
1 Pet. 2. 14.
1 Tim. 2. 2.

Psal. 72. 1.
Prov. 8. 16.
Exod. 18. 21.
Job 29.
Isa. 1. 17. 23.
Psal. 15. 4.

Rom. 13, 1, 2. 5.
1 Tim. 2. 2.
1 Peter 2. 13.
2 Cor. 3. 6.

Give all the churches able, holy, faithful pastors, that may soundly and diligently preach thy word, and guide the flocks in ways of holiness and peace, overseeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind; not as being lords over thy heritage, but the servants of all, and ensamples to the flock; that when the chief Pastor shall appear, they may receive the crown of glory.

Jer. 3. 15.
2 Tim. 4. 2.
Eph. 4. 11, 13.
James 3. 17.
Ezek. 34.
1 Pet. 5. 1—4.
Matt. 20. 25,
26, 27.

Let the people know those that are over them in the Lord, and labour among them, preaching to them the word of God; let them highly esteem them in love for their works sake, account them worthy of double honour, and obey them in the Lord.

Heb. 13. 7, 17.
1 Thes. 5. 12, 13.
1 Tim. 5. 17.

Let parents bring up their children in holy nurture, that they may remember their Creator in the days of their youth, and let children, love, honour and obey them. Let husbands love their wives, and guide them in knowledge and holiness; and let wives love and obey their husbands. Let masters rule their servants in thy fear, and servants obey their masters in the Lord.

Eph. 6. 1.
Eccl. 12. 1.
Exod. 20. 12.
Eph. 6. 1. 2;
5. 25. 22.
1 Pet. 3. 7.
1 Col. 4. 1;
3. 22, 23, 24.

Keep us from murders and violence, and injurious passionate words and actions.

1 John 3. 15.
Luke 3. 14.

Keep us from fornication and all uncleanness, from chambering and wantonness, from lustful thoughts and filthy communications, and all unchaste behaviour.

2 Cor. 7. 2.
Prov. 29. 22.
Matt. 5. 22.

Keep us from stealing or wronging our neighbour in his property, from perverting justice, from false witnessing and deceit, from slandering backbiting,

Matt. 5. 27. 28.
1 Cor. 6. 9.
Rom. 15. 13.
Eph. 5. 3, 4. 12.

uncharitable censuring or other wrong to the reputation of our neighbours.

Keep us from coveting any thing that is our neighbours. Let us love our neighbours as ourselves, and do to others as we would they should do to us.

Cause us to love Christ in his members with a pure and fervent love, and to love our enemies, and do good to all, as we are able; but especially to the household of faith.

Give us our necessary sustentation and provision for thy service and contentedness therewith; bless our labours, and the fruits of the earth in their season, and give us such temperate weather as tendeth hereunto. Deliver us and all thy servants from such sickness, wants, and other distresses, as may unseasonably take us off thy service. Keep us from gluttony and drunkenness, slothfulness, unlawful gain, and from making provision for the flesh to satisfy its lusts.

When we sin, restore us by true repentance and faith in Christ: let us loathe ourselves for our transgressions; forgive them all and accept us in thy well beloved Son; save us from the curse and punishment which they deserve, and teach us heartily to forgive others; convert our enemies, persecutors and slanderers, and forgive them.

Cause us to watch against temptations, to resist and overcome the flesh, the devil and the world; and by no allurements of pleasure, profit or honour, to be drawn

Eph. 4. 28.
1 Thes. 4. 6.
Psal. 82. 2.
Prov. 19. 5; 10. 18.
Psal. 15. 3.
Matt. 5. 44.
Exod. 20. 17.
Matt. 22. 39.
Matt. 7. 12.
Matt. 25. 40.
Gal. 6. 10.
1 Pet. 1. 22.

Luke 11. 3.
1 Tim. 6. 8.
Deut. 28. 3, 4.
Psal. 112; 128.
Deut. 11. 14.
Phil. 2. 27.
Rom. 13. 13,
14; 12. 11.
Mark 8. 36.

1 John 2. 1, 2.
Gal. 6. 1.
Jam. 5. 19, 20.
Ezek. 6. 9.
Eph. 1. 6, 7.
Heb. 7. 25.
Matt. 6. 12. 14, 15;
5. 44.
Luke 23. 34.
Matt. 26. 41.

Jam. 4. 7. 1 John
2. 13; 5. 4.
Rom. 8. 13.
Gal. 5. 17.
1 John 2. 16, 17.

from thee to sin, let us patiently suffer with Christ that we may reign with him.

Deliver us and all thy people from the enmity and rage of Satan and all his wicked instruments; and preserve us to thy heavenly kingdom.

For thou only art the universal King; all power is thine in heaven and earth: of thee, and through thee, and to thee are all things, and the glory shall be thine for ever. Amen.

Concerning the Psalms for public use.

We desire that instead of the imperfect version of the Psalms in metre now in use, Mr. William Barton's Version, and that perused and approved by the Church of Scotland there in use (being the best that we have seen) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be printed together on several columns or pages, and publicly used; at least until a better than either of them shall be made.

A Thanksgiving for Christ, and his gracious Benefits.

Most glorious God, accept, through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy command, do bind us to offer up unto thee. Thou art the father of mercies, and the God of all consolation, full of compassion, gracious, long-suffering, plenteous in goodness and truth, keeping mercy for thousands,

2 Tim. 2. 18.
Rom. 8. 17.
1 Pet. 5. 8.
Psal. 140. 1, 2, 3.
1 Tim. 4. 18.
1 Tim. 2. 17.
Matt. 6. 13.
Rom. 11 36.

Psal. 119. 108.
Eph. 1. 6.
Psal. 116. 17.
2 Cor. 9. 15.
Psal. 107. 22.
2 Cor. 1. 3.
Ps. 86, 15.
Exod. 33. 6, 7.
Isa. 43. 7.
Rev. 4. 11. Gen. 1.
27. Psal. 8. 5, 6.
Deut. 31. 16;

forgiving iniquity, transgression and sin. For thy glory thou didst create us after thine image; thou madest us a little lower than the angels, and crownedst us with glory and honour, giving us dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy covenant, and rebelled against thee, and corrupted ourselves, and turned our glory into shame; thou didst not leave us in the hands of death, nor cast us out into utter desperation; but thou didst so love the sinful world, as to give thy Son to be our Saviour. He took not upon him the nature of angels, but of man. the Word was made flesh and dwelt among us, This is the unsearchable mystery of love which the angels desire to pry into, he was tempted, that he might succour them that are tempted, and conquered the tempter, that had conquered us; he became poor that was Lord of all; to make us rich. He did not sin, but fulfilled all righteousness, to save us from our unrighteousness. He made himself of no reputation, but was reviled, scorned and spit upon, enduring the cross, and despising the shame to cover our shame, and to bring us unto glory, thou laidst upon him the iniquity of us all. He was bruised and wounded for our transgressions, that we might be healed by his stripes. He gave himself a ransom for us, and died for our sins, and rose again for our justification. We thank thee for his death that saveth us from death, and that he bore the curse to redeem us from the curse, and for his life

32, 5. Hos. 4. 7.
Psal. 6. 10.
Hos. 13. 4.
Gen. 4. 4.
John 3. 16.
Heb. 2. 16.
John 1. 14.
Eph. 3. 8.
1 Tim. 3. 16.
1 Pet. 1. 12.
Heb. 2. 18.
Matt. 4. 10.
2 Cor. 8. 9.
1 Peter 2. 22.
Matt. 4. 10.
1 John 1. 9.
Phil. 2. 7.
Heb. 12. 2.
Rev. 3. 18.
Psa. 32, 1.
1 Peter 2. 23.
Heb. 2. 10. Isa.
53. 5, 6. 1 Tim.
1 6. 1 Cor. 15. 3.
Heb. 2. 14.
Gal. 3. 13.
Matt. 11. 28.
Rev. 22. 14.
Eph. 1. 22. Psa.
2. 8. Phil. 2. 9.
Matt. 28. 19.
John 5. 22. Heb.
8. 6. 2 Pet. 1. 4.
1 John 5. 11.
2 Pet. 1. 19. Psa.
119. 130. Eph.
2. 20. 2 Cor. 5.
19. 20. Acts 26.
17, 18. Tit. 3.
3—6. 2 Tim. 2.
25. Eph. 4.
18. John 12. 40.
1 Tim. 4. 2.

which opened to us the way to life. Thou hast given him to be head over all things to the Church, and hast given the heathen to be his inheritance, and given him a name above every name, and given all power and judgment unto him. We thank thee for the new and better covenant, for thy great and precious promises; that thou hast given us eternal life in Christ. That we have the clear and sure revelation of thy will in the holy Scriptures. That thou foundest thy Church upon apostles and prophets, Jesus Christ himself being the head corner-stone. And hast committed to thy Ministers the word of reconciliation, that as ambassadors speaking in the stead of Christ, they might beseech us to be reconciled unto thee. We thank thee that by them thou hast opened our eyes, and turned us from darkness unto light, and from the power of Satan unto God. We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, taken captive by Satan at his will: but thy mercy saved us by the washing of regeneration, and renewing of the Holy Ghost. Thou mightest justly have left us to the blindness of our minds, and to the hardness of our hearts, to seared consciences, to be past feeling, to our own hearts lusts to walk in our own counsels, and to work uncleanness with greediness, when we so oft refused to come to Christ that we might have life, and would not have him to reign over us. But thy patience waited on us in our sin; and all the day long didst thou stretch forth thy hand to a disobedient

Psal. 81. 11, 12.
 John 5. 4. Luke
 19. 27. 1 Pet.
 3. 20. Rom 10.
 21. Heb. 12. 25.
 Ezek. 33. 11.
 Prov. 1. 22, 23.
 John 6. 44. Acts
 16. 14.
 1 John 4. 19.
 Rom. 10 20.
 Amos 5. 12.
 Rom. 5. 1. Acts
 11. 18. Rom. 8.
 14—17.
 Eph. 5. 30. Gal.
 4. 6. Eph. 2.
 19. 1 Peter 1.
 3—6.
 Rom. 8. 28.
 Eph. 3. 12.
 Heb. 4. 16.
 Psal. 50. 15.
 1 Tim. 2. 8.
 Matt. 11. 13.
 Psal. 89. 7;
 28. 6; 31. 22;
 86. 13.

and gainsaying people. When we turned from thee, thou calledst after us, to turn and live: thou drewest us to thy Son, and openedst our hearts to attend to thy call: thou lovedst us first, and was found of them that sought thee not. Thou hast pardoned our great and manifold transgressions, and justified us by faith in Christ, and given us repentance unto life: thou hast adopted us to be thy sons, and joint heirs with Christ; and made us his members, and given us his Spirit; we are no more strangers but fellow citizens with the saints, and of thy household; Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us. Thou keepest us by thy mighty power through faith unto salvation: ready at last to be revealed, though (when they are needful) we must for a season be in heaviness under tribulations; thou hast promised, that all things shall work together for our good; in all our straits thou grantest us access to the throne of grace, bidding us call upon thee, in the time of trouble, and promising to deliver us, that we may glorify thee, every where we have leave to lift up unto thee holy hands, especially in the house of prayer, and the assembly of the saints. Thou hast heard the voice of our supplications when we have cried unto thee; great is thy mercy towards us. O Lord thou hast delivered our souls from the lowest hell; thou hast sent forth from

heaven thy mercy and truth; and saved us from the reproach of him that would swallow us up: thou art our hiding place: in the secrets of thy presence thou preservest us from trouble, from the pride of men, and from the strife of tongues. Thou dost compass us about with songs of deliverance. O love the Lord all ye his saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. He dealeth not with us after our sins, his anger is but for a moment, but in his favour is life. In his wrath he remembereth mercy: all thy paths, O Lord, are mercy and truth to such as keep thy covenant. We come into thy house in the multitude of thy mercies; O give thanks unto the Lord for he is good, for his mercy endureth for ever. Glory ye in his holy name, let the hearts of them rejoice that seek him. Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name they shall rejoice all the day, and in thy righteousness and favour shall they be exalted; blessed are they that dwell in thy house, they will be still praising thee. O satisfy us early with thy mercy, that we may rejoice and be glad in thee all our days. Guide us by thy counsel, and afterwards receive us unto thy glory; where with all the blessed host of heaven, we may behold, admire, and perfectly and joyfully praise thee, our most glorious Creator, Redeemer and Sanctifier, for ever and for ever. Amen.

Psal. 57. 3;
 31. 20; 32. 7;
 31. 33;
 103. 10; 30. 5.
 Hab. 3. 2.
 Psal. 32. 6;
 25. 10; 5. 7;
 107. 1; 105. 3;
 89. 15;

16.

Psal. 84. 4;
 90. 14; 73. 24;
 John 17. 24.
 Rev. 22. 4.

The Hymn.

The First Part.

Bless the Lord, O my soul! and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, and healeth all thy diseases; who redeemed thy life from destruction, and crowneth thee with lovingkindness and tender mercies. As far as the East is from the West, so far hath he removed our transgressions from us; behold what love the Father hath bestowed on us, that we should be called the sons of God; because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live, I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in heaven but thee, and there is none on earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. For, to all that are far from thee shall perish, but it is good for me to draw near to God. I am continually with thee. Thou hast holden me by my right hand, in the multitude of my thoughts within me, thy comforts delight my soul. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Psal. 103. 1, 2.
3, 4.
12.
1 John 3. 1.
Psal. 63. 3. 4;
73. 25.
26, 27.
23.
Psal. 94. 19.
Psal. 73. 24.

The Second Part.

How excellent is thy lovingkindness, O God, therefore do the sons of men put their trust under the shadow of thy wings. They shall be abundantly

Psal. 36. 7, 8.
9.

satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures, for with thee is the fountain of life. In thy light we shall see light; therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. Thou wilt shew me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever. O continue thy lovingkindness to them that know thee, and thy righteousness to the upright in heart. To the end that my glory may sing praise unto thee, and not be silent, O Lord my God, I give thanks to thee for ever.

Psal. 16. 9. 11.

Psal. 23. 6.

Psal. 36. 10.

Psal. 30. 12.

The Third Part.

Glory to God in the highest: on earth peace, good will towards men! Praise ye the Lord, sing to the Lord a new song; his praise is in the congregation of saints. For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the saints be joyful in glory. Let the high praises of God be in their mouths. All thy works praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion is through all generations. The elders and saints about thy throne, rest not day nor

Luke 2. 14.

Psal. 149. 1. 4,

5, 6.

Psal. 145. 10—13.

Rev. 4. 8. 11.

night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the song of Moses, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour and glory. For thou hast redeemed us to God by thy blood, and made us kings and priests to God.

Rev. 15. 3. 4.

Rev. 5. 12.
13.
9.
10.

The Fourth Part.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. Sing unto the Lord, bless his name, shew forth his salvation from day to day. Worship the Lord in the beauty of holiness, fear before him all the earth. Let the heavens rejoice, and the earth be glad before the Lord; for he cometh, for he cometh to judge the earth. With righteousness shall he judge the world, and the people with equity. Bless the Lord ye his angels that excel in strength, that do his commandments, hearkening to the voice of his word.

Psal. 107. 8. 21,
22.

Psal. 96. 2.

Psal. 29. 2.

Psal. 96. 9. 11.
13.

Psal. 103. 20.

Bless ye the Lord all ye his hosts, ye ministers of his
that do his pleasure; bless the Lord, all his works in all 22.
places of his dominions. Bless the Lord, O my soul;
my mouth shall speak the praises of the Lord, and let Psal. 145. 21.
all flesh bless his holy name for ever and ever. Let
every thing that hath breath praise the Lord. Praise ye Psal. 150. 6.
the Lord.

***The Order of Celebrating the Sacrament of the Body
and Blood of Christ.***

*This, or the like Explication of the Nature, Use, and
Benefits of this Sacrament, may be used at the
Discretion of the Minister, when he seeth it needful to
the Instruction of the Communicants.*

That you may discern the Lord's body, and
understand the nature, use, and benefits of this
sacrament: you must know that God created man in his
own image, to know, and love, and serve his Maker;
that man fell under the guilt of sin and condemnation,
and left his holy fitness for the work for which he was
created. That hereupon the wonderful love and wisdom
of God provided us a remedy in our Redeemer, to the
end he might not lose the glory of his creation, that he
might pardon and save us upon terms; securing the
honour of his justice, and attaining the ends of his law
and government, and recover us to his love and service,
by appearing to the world, in the greatest
demonstrations of goodness, love, and mercy. By the

greatest miracle of condescension, he first promised, and then gave his only Son, the Eternal Word, to take man's nature into personal union with his Godhead; that being God and man, he might be a fit Mediator between God and man, to restore us, and reconcile us to himself. Thus Jesus Christ, conceived by the Holy Ghost, and born of the Virgin Mary, became the second Adam, the Physician and Saviour of undone sinners, the Captain of our salvation, to be the glorious king and head of all that are sanctified and saved. He revealed the holiness, the goodness, and the love of God, by the perfect holiness, goodness, and love of his blessed person, doctrine, and conversation, and by suffering for us all the afflictions of this life, and at last the cursed death of the cross, as a sacrifice and ransom for us. That all this might be effectual to our recovery, he made for us a new and better covenant, and preached it himself, undertaking the pardon, justification, and sanctification of all that by unfeigned faith do take him for their Saviour, repenting of their sins, and consenting to be sanctified by his Word and Spirit (by which also he inviteth and draweth men to himself, and giveth them to believe): into this blessed, pardoning, saving covenant, we are first solemnly entered by baptism. And when Christ was ready to leave the world, and to give up himself a sacrifice for us, and intercede and exercise the fulness of his kingly power, and the Church's Head; and by his grace to draw men to himself, and prepare them for his glory;

he did himself institute this sacrament of his body and blood at his last supper, to be a continued representation and remembrance of his death, and therein of his own and his Father's love until his coming, appointing his Ministers, by the preaching of the Gospel, and administration of these sacraments, to be his agents without, and his Spirit within, effectually to communicate his grace.

[The Lord's-supper then is an holy sacrament instituted by Christ, wherein bread and wine being first by consecration made sacramentally, or representatively, the body and blood of Christ, are used by breaking and pouring out to represent, and commemorate, the sacrifice of Christ's body and blood, upon the cross once offered up to God for sin; and are given in the name of Christ unto the Church, to signify and solemnize the renewal of his holy covenant with them, and giving of himself unto them, to expiate their sins by his sacrifice, and sanctify them further by his Spirit, and confirm their right to everlasting life: and they are received, eaten, and drunk by the Church, to profess that they willingly receive Christ himself to the ends aforesaid (their justification, sanctification, and glorification), and to signify and solemnize the renewal of their covenant with him, and their holy communion with him, and with one another.]

It being the renewing of a mutual covenant that is here solemnized as we commemorate Christ's sacrifice, and receive him and his saving benefits; so

we offer and deliver to him ourselves, as his redeemed, sanctified people, to be a living acceptable sacrifice, thankfully and obediently to live unto his praise.

Before the receiving of his holy Sacrament, we must examine ourselves, and come preparedly: in the receiving of it, we must exercise holy affections suited to the work; and after the receiving of it, we must, by consideration of it, endeavour to revive the same affections, and perform our covenant there renewed.

The holy qualifications to be before provided, and in receiving exercised, and after receiving, are these. 1. A true belief of the articles of the Christian faith concerning Father, Son, and Holy Ghost; the person, offices, works, sufferings, and benefits of Christ. 2. The sense of our sinful and undone condition, as in ourselves, and of our need of Christ: so as humbly to loathe ourselves for our transgressions, with the sense of our present weaknesses to be strengthened, and sins to be forgiven. 3. A true desire after Christ for pardon, and spiritual nourishment and salvation. 4. A thankful sense of the wonderful love of God, declared in our redemption, and in the present offers of Christ, and life. 5. The exercise of holy love and joy in the sense of this unspeakable love, (if these two be not felt before we come, yet in, and after the Sacrament) we must strive to exercise them. 6. A love to one another, and forgiving wrongs to one another, with a desire after the communion of saints. 7. The giving up ourselves in covenant to God, with resolution or renewed

obedience. 8. A patient hope for the coming of Christ himself, and of the everlasting kingdom, where we shall be perfectly united in him, and glorified with him.

Those only are to be invited to the Lord's table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the covenant (though all are not to be invited thus to believe and repent, and so to come). But those are to be admitted, by the pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a personal profession of faith, repentance, and obedience; and are members of the Church, and not justly for heresy or scandalous sin, removed from its present communion.

The benefit of the Sacrament is not to be judged of only by present experience and feeling, but by faith. God having appointed us to use it, and promised his blessing, we may and must believe, that he will make good his promise; and whatever we feel at present, that we sincerely wait not on him in vain.

The Exhortation.

You are invited hither, dear brethren, to be guests at this holy table, by the Lord's command, to receive the greatest mercy, and to perform the greatest duty. On Christ's part, all things are made ready. The feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for

you that have so oft neglected and abused mercy. A feast of the body and blood of Christ, free to you, but dear to him. You were lost, and in the way to be lost for ever, when by the greatest miracle of condescending love, he sought and saved you. You were dead in sin, condemned by the law, the slaves of Satan; there wanted nothing but the executing stroke of justice to have sent you into endless misery; when our dear Redeemer pitied you in your blood, and shed his own to wash and heal you. He suffered that was offended, that the offender might not suffer. He cried out on the cross, “My God, my God, why hast thou forsaken me,” that we who had deserved it, might not be everlastingly forsaken. He died, that we might live. O how would the mercy of redemption have affected you, if you had first lain one year, or month, or day in hell! Had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the salvation that is now revealed and tendered to you? See here Christ dying in this holy representation. Behold the sacrificed Lamb of God, that taketh away the sins of the world! It is his will to be thus frequently crucified before your eyes. O how should we be covered with shame, and loathe ourselves, that have both procured the death of Christ by sin, and sinned against it! And how should we all be filled with joy, that have such mysteries of mercy opened, and so great salvation freely offered to us! O hate sin, O love this Saviour: see that you come not

hither without a desire to be more holy, nor with a purpose to go on in wilful sin. Be not deceived, God is not mocked; but if you heartily repent, and consent to the covenant, come and welcome; we have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christ's upon his covenant-terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent, and stayed for you so long, and gave you your repentance, your willingness and desire. Question not then his willingness, if you are willing. It is Satan and unbelief that would have you question it, to the injury both of Christ and you. Come near, observe, believe, and wonder at the riches of his love and grace: for he hath himself invited you to see and taste, that you may wonder. You are sinners, but he inviteth you to receive a renewed, sealed pardon of your sins, and to give you more of his Spirit to overcome them. See here his broken body and his blood, the testimonies of his willingness. Thus hath he sealed the covenant, which pardoneth all your sins, and secureth you of your reconciliation with God, and your adoption, and your right to everlasting blessedness. Deny not your consent, but heartily give up yourselves to Christ, and then doubt not but your scarlet, crimson sins shall be made as white as wool or snow. Object not the number or greatness of them against his grace:

there is none too great for him to pardon to penitent believers. Great sins shall bring great glory to his blood and grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, I am willing Lord to be wholly thine, and then believingly take Christ, and pardon, and life, as given you by his own appointment in the sealed covenant. And remember that he is coming. He is coming with thousands of his mighty angels, to execute judgment on the ungodly, but to be glorified in his saints, and admired in all that do believe. And then we shall have greater things than these. Then shall you see all the promises fulfilled, which now are sealed to you, on which he causeth you to trust. Revive now your love to one another, and forgive those that have wronged you, and delight in the communion of the saints: and then you shall be admitted into the Church triumphant, where with perfect saints you shall perfectly rejoice, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be contented to take up your cross, and follow him. And then you shall reign with a glorified Christ, in the blessed vision and fruition of that God, to whom by Christ, you are now reconciled. Let faith and love be working upon these things, while you are at this holy table.

Then shall the Minister use this, or the like Prayer.

Most holy God, we are as stubble before thee, the consuming fire. How shall we stand before thy

Mal. 4. 1.

Heb. 12. 29.

holiness, for we are a sinful people, laden with iniquity, that have gone backward and provoked the Holy One of Israel, when we were lost, thy Son did seek and save us, when we were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us, Live. In that time of love thou coveredst our nakedness, and enteredst into a covenant with us, and we became thine own. Thou didst deliver us from the power of darkness, and translate us into the kingdom of thy dear Son; and gavest us remission of sin, through his blood. But we are grievous revolvers, we have forgotten the covenant of the Lord our God: we were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But we have departed from thee, and corrupted ourselves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the flesh, which we should have crucified. We have neglected our duty to thee, and to our neighbour, and the necessary care of our own salvation. We have been unprofitable servants, and have hid thy talents, and have dishonoured thee, whom in all things we should have pleased and glorified. We have been negligent in hearing and reading thy holy word, and in meditating and conferring of it, in public and private prayer, and thanksgiving, and in our preparation to this holy Sacrament, in the examining of ourselves, and repenting of our sins, and stirring up our hearts to a

1 Sam. 6. 20.
Mal. 3. 2.
Isa. 1. 4.
Luke 19. 10.
Eph. 2. 5.
Luke 15. 32.
Ez. 16. 6. 8, 9.
Col. 1. 13.
Jer. 6. 28.
Deut. 4. 23.
Deut. 6. 5,
6.;
11. 22.
Psal. 100. 3, 4.
Deut. 9. 12;
32. 5.
2 Tim. 3. 2.
1 John 2. 15.
Eph. 2. 2.
Gal. 5. 24.
Matt. 22.
37. 40.
Luke 10. 42.
Matt. 25. 30.
Rom. 2. 23.
1 Cor. 10. 31.
1 Thes. 4. 1.
Luke 8. 18.
Matt. 24. 15.
Psal. 1. 2.
Deut. 6. 6.
Phil. 4. 6.

believing and thankful receiving of thy grace, and to love and joyfulness, in our communion with thee and with one another. We have not duly discerned the Lord's body, but have profaned thy holy name and ordinance, as if the table of the Lord had been contemptible. And when thou hast spoken peace to us, we returned again to folly. We have deserved, O Lord, to be cast out of thy presence, and to be forsaken, as we have forsaken thee, and to hear our confusion, Depart from me, I know you not, ye workers of iniquity. Thou mayest justly tell us, thou hast no pleasure in us, nor wilt receive an offering at our hand. But with thee there is abundant mercy. And our advocate Jesus Christ the righteous, is the propitiation for our sins: who bare them in his body on the cross, and made himself an offering for them, that he might put them away by the sacrifice of himself: have mercy upon us, and wash us in his blood, clothe us with his righteousness, take away our iniquities, and let them not be our ruin, forgive them and remember them no more: O thou that delightest not in the death of sinners, heal our backslidings, love us freely, and say unto our souls, that thou art our salvation. Thou wilt in no wise cast out them that come unto thee, receive us graciously to the feast thou hast prepared for us, cause us to hunger and thirst after Christ and his righteousness, that we may be satisfied. Let his flesh and blood be to us meat and drink indeed: and his Spirit be in us, a well of living water, springing up to

1 Cor. 11. 27, 28.
Isa. 64. 7. Col. 2. 7.
Acts 2. 42. 45, 46,
47. 1 Cor. 11. 29.
Mal. 1. 7.
10. 12.; 2. 10, 11.
Psal. 85. 8.
Gen. 4. 16.
Psal. 51. 11.
2 Chron. 15. 2.
Matt. 22. 12.;
7. 23.
Mal. 1. 10.
1 Pet. 2. 24.
Isa. 53. 10.
Psal. 51. 1.
Rev. 1. 5.
Hos. 14. 2.
Ezek. 18. 38.
Heb. 8. 12.
Ezek. 33. 11.
Hos. 14. 4.
Psal. 35. 3.
John 6. 37.
Hos. 14. 2.
Matt. 22. 4.; 5. 6.
John 6. 55.; 4. 14.
Eph. 3. 18, 19.
1 Pet. 1. 8.
Matt. 15. 27.
John 6. 35. 51.
Psal. 85. 8.

everlasting life. Give us to know thy love in Christ, which passeth knowledge. Though we have not seen him, let us love him: and though now we see him not, yet believing let us rejoice with joy unspeakable, and full of glory; though we are unworthy of the crumbs that fall from thy table, yet feed us with the bread of life, and speak and seal up peace to our sinful, wounded souls. Soften our hearts that are hardened by the deceitfulness of sin: mortify the flesh, and strengthen us with might in the inner man; that we may live and glorify thy grace, through Jesus Christ our only Saviour. Amen.

Eph. 4. 30.
Heb. 3. 13.
Col. 3. 5.
Eph. 3. 16.
Psal. 119. 175.

Here let the Bread be brought to the Minister, and received by him, and set upon the Table, and then the Wine in like manner (or if they be set there before), however let him bless them, praying in these or the like words.

Almighty God, thou art the creator and the Lord of all things. Thou art the Sovereign Majesty whom we have offended; thou art our most loving and merciful Father, who hast given thy Son to reconcile us to thyself, who hath ratified the New Testament and Covenant of Grace with his most precious blood; and hath instituted this holy Sacrament to be celebrated in remembrance of him till his coming. Sanctify these thy creatures of bread and wine, which according to thy institution and command, we set apart to this holy use, that they may be sacramentally, the body and blood of thy Son Jesus Christ. Amen.

Psal. 100. 3.
Rev. 4. 11.
1 Tim. 1. 17.
Psal. 51. 4.
Deut. 32. 6.
1 John 3. 1.
John 3. 16.
Luke 22. 20.
Heb. 9. 17.
Luke 22. 19.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying,

Hear what the apostle Paul saith, “For I have received of the Lord, that which also I deliver unto you; that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”

1 Cor. 11. 23—26.

Then let the Minister say,

This bread and wine being set apart, and consecrated to this holy use by God’s appointment, are now no common bread and wine, but sacramentally the body and blood of Christ.

Then let him thus pray.

Most merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of thee till thy coming; we beseech thee, by thine intercession with the Father, through the sacrifice of thy body and blood, give us the pardon of our sins, and thy quickening Spirit, without which the

Acts 7. 59, 60.
Rev. 1. 5. 1 Pet. 3.
18. Luke 22. 19, 20.
1 Cor. 11. 26. Heb.
7. 25. 27; 9. 26.
John 4. 10; 6. 63.
Rom. 8. 9. 11.
Heb. 2. 17.
Col. 2. 19.
John 6. 27.

flesh will profit us nothing. Reconcile us to the Father; nourish us as thy members to everlasting life. Amen.

Matt. 26. 26.
Heb. 10. 12.
John 1. 29.

Then let the Minister take the Bread, and break it in the sight of the People, saying,

The body of Christ was broken for us, and offered once for all to sanctify us: Behold the sacrificed Lamb of God, that taketh away the sins of the world.

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying,

We were redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus pray:

Most Holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called, that dwellest and workest in all the members of Christ, whom thou sanctifiest to the image, and for the service of their Head, and comfortest them that they may shew forth his praise: illuminate us, that by faith we may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctify and quicken us, that we may relish the spiritual food, and feed on it to our nourishment and growth in grace. Shed abroad the love of God upon our hearts, and draw them out in love to him. Fill us with thankfulness and holy joy, and with love to one another; comfort us by witnessing that we

Matt. 28. 19.
John 15. 26.
Matt. 1. 20.
2 Pet. 1. 21.
Acts 20. 23.
Rom. 8. 9.
1 Cor. 12. 11.
1 Pet. 1. 2, 15; 2. 9.
John 14. 16.
Eph. 1. 17, 18.
Luke 24. 31.
Ezek. 36. 26.
Zech. 12. 10.
Rom. 8. 5.
John 6. 53—57.
Rom. 5. 5.
Cant. 1. 4.
Eph. 5. 18. 20.
Rom. 14. 17.
1 Thess. 4. 9.
Rom. 8. 16.

are the children of God. Confirm us for new obedience.
Be the earnest of our inheritance, and seal us up to
everlasting life. Amen.

1 Cor. 1. 8.
Eph. 1. 13, 14.

*Then let the Minister deliver the Bread thus
consecrated and broken to the Communicants, first
taking and eating it himself as one of them, when he
hath said,*

Take ye, eat ye, This is the body of Christ which is
broken for you, do this in remembrance of him.

1 Cor. 11. 24.

*In like manner he shall deliver them the Cup, first
drinking of it himself, when he hath said,*

This cup is the New Testament in Christ's blood, [or
Christ's blood of the New Testament,] which is shed
for you for the remission of sins, drink ye all of it in
remembrance of him.

Mat. 26. 27, 28.
1 Cor. 11. 25.

*Let it be left to the Minister's choice, whether he will
consecrate the bread and wine together, and break the
bread, and pour out the wine immediately; or whether
he will consecrate and pour out the wine, when the
Communicants have eaten the bread. If he do the
latter, he must use the foregoing Prayers and
expressions twice accordingly, and let it be left to his
discretion, whether he will use any words at the
breaking of the bread, and pouring out the wine, or
not; and if the Minister choose to pray but once, at the
consecration, commemoration and delivery; let him
pray as followeth, or to this sense:*

Almighty God, thou art the Creator and the Lord of
all. Thou art the Sovereign Majesty whom we have

offended. Thou art our Merciful Father, who hast given us thy Son to reconcile us to thyself; who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this holy Sacrament to be celebrated in memorial of him, till his coming. Sanctify these thy creatures of bread and wine, which according to thy will, we set apart to this holy use, that they may be sacramentally, the body and blood of thy Son Jesus Christ. And through his sacrifice and intercession, give us the pardon of all our sins, and be reconciled to us, and nourish us by the body and blood of Christ to everlasting life. And to that end, give us thy quickening Spirit to shew Christ to our believing souls, that is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by faith. Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with holy joy and thankfulness, and fervent love to one another, let him comfort us by witnessing that we are thy children, and confirm us for new obedience, and be the earnest of our inheritance, and seal us up to life everlasting, through Jesus Christ, our Lord and Saviour. Amen.

Let it be left to the Minister's discretion, whether to deliver the bread and wine to the people (at the table) only in general, each one taking it, and applying it to themselves; or to deliver it in general to so many as are in each particular form; or to put it into every person's hand: as also at what season to take the contribution

for the poor. And let none of the people be forced to sit, stand, or kneel, in the act of receiving, whose judgment is against it.

The Participation being ended, let the Minister pray thus, or to this sense.

Most glorious God, how wonderful is thy power, and wisdom, thy holiness and justice, thy love and mercy in this work of our redemption, by the incarnation, life, death, resurrection, intercession, and dominion of thy Son! No power, or wisdom in heaven or earth, could have delivered us but thine. The angels desire to pry into this mystery, the heavenly host do celebrate it with praises, saying, Glory be to God in the highest; on earth peace; goodwill towards men. The whole creation shall proclaim thy praises. Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain, to receive power, and honour, and glory, for he hath redeemed us to God by his blood, and made us kings and priests unto our God. Where sin abounded, grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a ransom? Wilt thou indeed give us to reign with Christ in glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord, thou hast forgiven us, and thou wilt glorify us, for thou art faithful that hast promised. With the blood of thy Son, with the Sacrament, and with thy Spirit, thou hast sealed up to us these precious promises. And shall we not love thee,

Rom. 1. 4.
1 Cor. 1. 24.
Eph. 3. 10.
Rom. 3. 22, 26.
Tit. 3. 4.
Rom. 5. 6.
Acts 4. 12.
1 Pet. 3. 12.
Luke 2. 13, 14.
Rev. 5. 12, 13;
9. 10.
Rom. 5. 20.
1 Pet. 1. 19.
Mat. 18. 32, 33.
Rev. 3. 21; 22.
4.
Rom. 8. 38.
39.
Heb. 10. 23.
2 Pet. 1. 4.
Heb. 9. 15.
Eph. 4. 30.
Luke 7. 47.
Matt. 18. 33.
1 John 4. 11.
Ezek. 9. 13, 14.
Psal. 44. 17.
Rom. 6. 1, 2.
Col. 3. 2.
Phil. 3. 18—21.
Psal. 143. 10.
Heb. 5. 9.
Psal. 119. 133.
2 Cor. 5. 15.
Eph. 1. 11.

that hast thus loved us? Shall we not love thy servants, and forgive our neighbours their little debt? After all this shall we again forsake thee, and deal falsely in thy covenant? God forbid! O set our affections on the things above, where Christ sitteth at thy right hand. Let us no more mind earthly things, but let our conversation be in heaven, from whence we expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will, O God, and to follow him, who is the author of eternal salvation, to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto ourselves, but unto him who died for us and rose again. Let us have no fellowship with the unfruitful works of darkness, but reprove them. And let our light so shine before men, that they may glorify thee. In simplicity, and godly sincerity, and not in fleshly wisdom, let us have our conversation in the world. O that our ways were so directed that we might keep thy statutes! Though Satan will be desirous again to sift us, and seek as a roaring lion to devour, strengthen us to stand against his wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign ourselves unto thee, as thine own; and with our thanks and praise, present ourselves a living sacrifice to be acceptable through Christ, useful for thine honour; being made free from sin, and become thy servants, let us have our fruit unto holiness, and the end

Matt. 5. 16.
2 Cor. 1. 12.
Psal. 119. 5.
Luke 22. 31.
1 Pet. 5. 8. 10.
Eph. 6. 11.
Rom. 16. 20.
1 Cor. 6. 20.

Rom. 12. 1.
2 Tim. 2. 21.
Rom. 6. 22.

everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Next add this, or some such Exhortation, if there be time.

Dear brethren, we have been here feasted with the Son of God at his table, upon his flesh and blood, in preparation for the feast of endless glory. You have seen here represented, what sin deserveth, what Christ suffered, what wonderful love the God of infinite goodness hath expressed to us. You have had communion with the saints, you have renewed your covenant of faith, and thankful obedience unto Christ; you have received his renewed covenant of pardon, grace and glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: you came not only to receive the mercy of an hour only, but that which may spring up to endless joy: you came not only to do the duty of an hour, but to promise that which you must perform while you live on earth. Remember daily, especially when temptations to unbelief, and sinful heaviness assault you, what pledges of love you here received; remember daily, especially when the flesh, the devil, or the world, would draw your hearts again from God, and temptations to sin are laid before you, what bonds God and your own consent have laid upon you. If you are penitent believers, you are now forgiven, and washed in the blood of Christ. O go your way, and sin no more. No more through wilfulness, and strive

against your sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding love of Christ constrain you, having such promises, to cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God: and as a chosen generation, a royal priesthood, an holy nation, a peculiar people, to be zealous of good works, and shew forth the praises of him that hath called you.

Next sing part of the Hymn in metre, or some other fit Psalm of praise, (as the Twenty-third, One Hundred and Sixteenth, One Hundred and Third, or One Hundredth, &c.) And conclude with this or the like Blessing:

Now the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

The Celebration of the Sacrament of Baptism.

Let no Minister, that is therein unsatisfied, be forced against his judgment, to baptize the child of open atheists, idolaters, or infidels, or that are unbaptized themselves, or of such as do not competently understand the essentials of Christianity, (what it is to

be a Christian,) and the essentials of Baptism, nor of such as never since they were baptized, did personally own their baptismal covenant, by a credible profession of faith and obedience, received and approved by some Pastor of the Church, as before Confirmation is required, and in his Majesty's Declaration. Nor yet the child of parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin, (as if the child be gotten in adultery or fornication,) and being justly convicted of it, refuseth penitently to confess it, and promise reformation. But if either of the parents be duly qualified, and present the child to be baptized, (or another for them in case they cannot be present), the child is to be received unto Baptism.

And if both the natural parents are infidels, excommunicate, or otherwise unqualified, yet if any become the pro-parents and owners of the child, and undertake to educate it in the faith of Christ, and fear of God, and so present it to be baptized, let it be done by a Minister whose judgment doth approve it, but let no Minister be forced to it against his judgment. Let the parents or owners come to the Minister at some convenient time the week before, and acquaint him when they intend to offer their child to Baptism, and give an account of their foresaid capacity, and receive his further ministerial assistance for the fuller understanding of the use and benefits of the sacrament, and their own duty. The font is to be placed to the

greatest conveniency of the Minister and people. The child or children being there presented, the Minister may begin with this or the like speech directed to the parent, or parents that present it.

That you may perform this service to God with understanding, you must know, that God having made man in his own image, to love and serve him, our first parents wilfully corrupted themselves by sin, and became the children of death, and the captives of Satan, who had overcome them by his temptation: and as by one man sin entered into the world, and death by sin, so death passed upon all, for that all have sinned, and came short of the glory of God. We are conceived in sin, and are by nature children of wrath; for who can bring a clean thing out of an unclean. By the offence of one, judgment came upon all men to condemnation. But the infinite wisdom and love of the Father hath sent his Son to be the Saviour of the world. The Word was made flesh, and dwelt on earth, and overcame the devil and the world; fulfilled all righteousness, and suffered for our sins upon the cross, and rose again, and reigneth in glory, and will come again, and judge the world in righteousness. In him God hath made and offered to the world a covenant of grace, and in it the pardon of sin to all true penitent believers, and power to be the sons of God and heirs of heaven. This covenant is extended to the seed also of the faithful, to give them the benefits suitable to their age, the parents dedicating them unto God, and entering them into the covenant,

and so God in Christ, will be their God, and number them with his people.

This covenant is to be solemnly entered into by baptism (which is an holy sacrament instituted by Christ, in which a person professing the Christian faith (or the infant of such) is baptized in water into the name of the Father, Son, and Holy Ghost, in signification and solemnization of the holy covenant, in which, as a penitent believer, (or the seed of such) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to believe in, love and fear this blessed Trinity, against the flesh, the devil and the world; and this especially on the account of redemption: and is solemnly entered a visible member of Christ and his Church, a child of God, and an heir of heaven. How great now is the mercy, and how great the duty that is before you? Is it a small mercy for this child to be accepted into the covenant of God, and washed from its original sin in the blood of Christ, which is signified and sealed by this sacramental washing in water, to be accepted as a member of Christ and of his Church, where he vouchsafeth his protection and provision, and the means and Spirit of grace, and the renewed pardon of sin upon repentance, and for you to see this happiness of your child? The duty on your part, is, first to see that you are stedfast in the faith and covenant of Christ, that you perish not yourself, and that your child is indeed the child of a believer; and

then you are believingly and thankfully to dedicate your child to God, and to enter it into the covenant in which you stand. And you must know, that your faith and consent, and dedication will suffice for your children no longer than till they come to age themselves; and then they must own their baptismal covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the doctrine of the Gospel as they grow up, and with the covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the Pastors of the Church, to be approved and received into the communion of the adult believers.

If the persons be before well instructed in the nature of Baptism, and time require brevity, the Minister may omit the first part of this Speech, and begin at the description of Baptism, or after it. If there be need of satisfying the people of the duty of baptizing infants, the Minister may here do it; otherwise let the questions here immediately follow.

The Minister shall here say to the Parent, and the Parent answer as followeth.

It being the faithful and their seed to whom the promises are made; and no man will sincerely dedicate his child to that God that he believeth not in himself; I

therefore require you to make profession of your own faith.

Quest. Do you believe in God the Father Almighty, &c.

Answ. All this I do unfeignedly believe.

Quest. Do you repent of your sins, and renounce the flesh, the devil, and the world, and consent to the covenant of grace, giving up yourself to God the Father, Son and Holy Ghost, as your Creator and reconciled Father, your Redeemer and your Sanctifier?

Answ. I do.

[Or thus rather, if the Parent be fit to utter his own faith.]

Quest. Do you remain stedfast in the covenant which you made in Baptism yourself?

Answ. Repenting of my sins, I do renounce the flesh, the devil, and the world, and I give up myself to God the Father, Son, and Holy Ghost, my Creator and reconciled Father, my Redeemer and my Sanctifier.]

Quest. Do you present and dedicate this child unto God, to be baptized into this faith, and solemnly engaged in this covenant unto God the Father, Son, and Holy Ghost, against the flesh, the devil, and the world?

Answ. It is my desire, (or) I do present, and dedicate him for this end.

Quest. Do you here solemnly promise, that if God continue it with you till it be capable of instructions, you will faithfully endeavour to acquaint this child with the covenant in which he was here by you engaged, and to instruct and exhort him to perform this covenant, as ever he looks for the blessings of it, or to escape the curses and wrath of God; that is, that he renounce the flesh, the world, and the devil: and live not after them: and that he believe in this one God, in three persons, the Father, Son, and Holy Ghost, his Creator, Redeemer and Sanctifier. That he resign himself to him as his absolute owner, and obey him as his Supreme Governor, and love him as his most gracious Father, hoping to enjoy him as his felicity in endless glory?

Answ. I will faithfully endeavour it.

Quest. Will you to this end faithfully endeavour to cause him to learn the articles of the Christian faith, the Lord's-prayer, and the ten Commandments, and to read or hear the holy Scriptures, and to attend on the public preaching of God's word? Will you endeavour by your own teaching and example, and restraint, to keep him from wickedness, and train him up in a holy life?

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister pray thus, or to this sense.

O most merciful Father, by the first Adam sin entered into the world, and death by sin, and we are all by nature children of wrath; but thou hast given thy only Son, to be the Seed of the woman, the Saviour of the world, the Captain of our salvation, to put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet: in him thou hast established the covenant of grace, and hast appointed this holy sacrament of Baptism for our solemn entrance into the bonds of the covenant, and stating us in the blessings of it, which thou extendest to the faithful and their seed. We dedicate and offer this child to thee, to be received into thy covenant and church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the flesh is washed by this water. Be reconciled to him, and take him for thy child, renew him to the image of thy Son, make him a fellow citizen with the saints, and one of thy household. Protect him and provide for him as thy own, and finally preserve him to thy heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen.

Rom. 5. 12.
 Eph. 2. 3.
 John 3. 16.
 Gen. 3. 15.
 John 4. 42.
 Heb. 2. 26.
 Rev. 1. 15.
 Rom. 5. 10.
 Tit. 3. 5.
 Rom. 16. 10.
 Heb. 8. 6.
 Matt. 28. 19, 20.
 Gen. 17. 10, 11.
 Ezek. 20, 37.
 Rom 6. 3, 4.
 Tit. 3. 5.
 1 Cor. 12. 12.
 Gen. 17. Rom. 9. 8.
 Acts 2. 39.
 Matt. 23 37.
 Deut. 30. 10, 11,
 12. Matt. 10. 13, 14.
 1 Cor. 12. 12, 13.
 Rev. 1. 5.
 Eph. 5. 26.
 Job 22, 21.
 Heb. 2. 13.
 Eph. 2. 19; 3. 15.
 Zech. 9. 11. 15, 16.
 1 Pet. 5. 7.
 2 Tim. 4. 18.

Then the Minister shall ask of the Parent the name of the Child to be baptized, and naming him, shall either dip him under the water, or else pour the water upon his face, if he cannot be safely or conveniently dipt, and shall use these words without alteration.

I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

And he shall thus declare.

This child is now received by Christ's appointment into his Church, and solemnly entered into the holy covenant, and engaged, if he lives to the use of reason, to rise with Christ to newness of life, as being buried with him by baptism, and to bear his cross, and confess Christ crucified, and faithfully to fight under his banner against the flesh, the devil, and the world, and to continue his faithful soldier and servant to the death, that he may receive the crown of life.

Then he shall give thanks and pray.

We thank thee, most merciful Father, that when we had broken the law, and were condemned by it, thou hadst given us a Saviour, and life in him, and hast extended thy covenant of grace to believers, and to their seed, and hast now received this child into thy covenant and church, as a member of Christ by this sacrament of regeneration. We beseech thee, let him grow up in holiness; and when he comes to years of discretion, let thy Spirit reveal unto him the mysteries of the Gospel, and the riches of thy love in Jesus Christ; and cause him to renew and perform the covenant that he hath now made, and to resign himself, and all that he hath, entirely unto thee his Lord, to be subject and obedient to thee his Governor and to love thee his Father with all his heart, and soul, and might, and

Rom. 5. 12. 18.
Gal. 3. 13.
1 John 5. 11.
Acts 2. 39.
1 Cor. 12. 12, 13.
Psal. 44. 3. 4.
2 Cor. 8. 5.
Psal. 119. 91.
Eph. 5. 24.
Matt. 22. 37.
Deut. 10. 20, 21;
11. 22—30.
Psal. 16. 5; 27. 4.
Tit. 1. 2; 2. 13; 3. 7.
1 John 2. 5, 6. 17.
Gal. 5. 14.
Matt. 6. 13.
Psal. 81. 12.
James 1. 14.
Luke 1. 71.
1 Cor. 10. 16.

adhere unto thee, and delight in thee as the portion of his soul, desiring and hoping to enjoy thee in everlasting glory. Save him from the lusts and allurements of the flesh, the temptations of the devil, and the baits of pleasure, profit and honour of the world, and from all the corruptions of his own heart, and all the hurtful violence of his enemies. Keep him in communion with the saints, in the love and use of thy word and worship. Let him deny himself, and take up his cross and follow Christ the Captain of his salvation, and be faithful unto the death, and then receive the crown of life, through Jesus Christ our Saviour.

1 John 1. 7.
2 Cor. 6. 14.
1 Pet. 1. 2.
John 9. 31.
Luke 9. 23.
Heb. 2. 10.
Rev. 2. 10.

Then use this Exhortation or the like to the Parents.

You that have devoted this child to God, and engaged it in covenant to him, must be thankful for so great a mercy to the child, and must be faithful in performing what you have promised on your parts, in instructing and educating this child in the faith and fear of God, that he may own and perform the covenant now made, and receive all the blessings which God hath promised. Hear what God hath made your duty, “Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” “Train up a child in the way he should go, and when he is old he will not depart from it.” “The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame.” “Thou shalt love the

Eph. 6. 4.
Prov. 22. 6.
Prov. 29. 15.

Lord thy God with all thy heart, and with all thy soul, and with all thy might; and these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Joshua saith, “As for me and my house we will serve the Lord.” And Paul saith of Timothy, “From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”

Deut. 6. 5, 6, 7.

Josh. 24. 15.

2 Tim. 3. 15.

Then say to the People thus, or to this sense.

You have heard beloved, how great a dignity we were advanced to in our baptism, to how great duty we are all engaged. O search and try, whether you have kept or broken the covenant which you made, and have lived according to the dignity of your calling. And if any of you be atheists, unbelievers, or ungodly, and love not God above all, and neglect Christ and his salvation, and are yet unsanctified, and live after the flesh, the devil, and the world; which you here renounced; as you love your souls, bewail your perfidious covenant-breaking with God. Trust not the water of baptism alone: if you are not “born again of the Spirit also, you cannot enter into the kingdom of God.” Baptism will not save you, if you have not the answer of a good conscience unto God. “If any man have not the Spirit of Christ, the same is none of his.”

John 3. 5, 6.

1 Pet. 3. 21.

Rom. 8. 9.

Much less those wretches that hate sanctification, and despise and scorn a holy life, when they were by baptism engaged to the Holy Ghost the Sanctifier; can you think to be saved by the covenant which you keep not? O no! Your perfidiousness aggravateth your sin and misery. “When thou vowest a vow to God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay.” O bless the Lord, that it is a covenant of such grace which is tendered to you. That upon true repentance and conversion, even your covenant-breaking shall be forgiven; and therefore penitently cast down yourselves before the Lord, and believingly cast yourselves on Christ, and yield to the teachings, and sanctifying operations of the Holy Ghost. Yet know the day of your visitation, and forsake the flesh, the devil, and the world, and turn to God with all your hearts, and give up yourselves entirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the flesh, you shall die: and if you continue to neglect this great salvation, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fire, which shall devour the adversaries.

Eccl. 5, 4, 5.

Let no children be privately baptized, nor any Minister forced to baptize them any where, besides in the public assembly, unless upon some special weighty

cause. If there be occasion for baptizing the adult, let the Minister accordingly suit his expressions.

Of Catechising, and the Approbation of those that are to be admitted to the Lord's Supper.

Seeing none can be saved at years of discretion, that do not actually believe, and personally give up themselves in covenant to God the Father, Son and Holy Ghost; therefore as parents must do their parts, so Ministers must catechise the ignorant, and diligently labour to cause them both to learn the form of wholesome words, (even the Lord's-prayer and the ten Commandments, and some brief, yet full and sound catechism,) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy obedience to his laws.

To this end, let the Minister, either every Lord's-day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publicly such as are not admitted to the Lord's-supper, and take an account of their learning, and understanding the Creed, the ten Commandments, the Lord's-prayer and the Catechism. And let him by questioning and explication, help them to understand them; and let such of the several families of the parish come in their turns, when they are called by the Minister to be thus catechised. Also let the Minister

either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place, (in the church or any other fit place,) to come to him for personal instructions, where he may confer with those that are unmeet to be catechised publicly, or unwilling to submit to it, and there with humble, prudent, serious instruction and exhortation, let him endeavour to acquaint them with the substance of Christian faith and duty, and to help them to make sure their calling and election, and to prepare for death and judgment, and exhort them to love, and to good works, and warn them lest they be hardened through the deceitfulness of sin. But let him not in public or private meddle with impertinencies, or spend the time about smaller matters, or singular opinions, nor sift people to know things unfit or unnecessary to be disclosed, nor meddle with matters that do not concern him as a Minister, to inquire after; but help them to learn, and understand, and practise the Christian religion expressed in the catechism.

The Catechism.

Let none be admitted by the Minister to the sacrament of the Lord's-supper, till they have at years of discretion understood the meaning of their Baptismal covenant, and with their own mouths, and their own consent openly before the Church, ratified and confirmed, and also promised, that by the grace of God, they will evermore endeavour themselves

See the Rubric for Catechism and Confirmation in the Common Prayer, and also his Majesty's Declaration concerning Ecclesiastical Affairs.

faithfully to observe and keep such things as by their mouth and confession they have assented to; and so being instructed in the Christian religion, do openly make a credible profession of their own faith, and promise to be obedient to the will of God.

A profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in word or deed. And that profession is incredible, that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must be practice first, that must make words credible, when the person by perfidiousness hath forfeited his credit. It is not private persons only, but the Pastors of the Church that must approve of this profession. Therefore, before any are admitted to the Lord's-supper, they shall give a good account of their knowledge, faith, and Christian conversation conformable thereunto, unto the Pastors of their respective congregations, or else shall produce a certificate, that they have been approved or admitted to the Lord's-supper in another congregation, of which they were members, and that by an allowed Minister, upon such approved profession as aforesaid.

If the person be able and willing, let him before the congregation give the aforesaid account at large, of his knowledge, faith and obedience: but if through backwardness, or disability for public speech, he shall refuse it, let him make the same profession privately to

the Minister, and own it in the assembly, when the Minister shall declare it, and ask him whether he owns it: but unless it be in case of some extraordinary natural imperfection, and disability of utterance, let him at least openly recite the Creed, and profess his consent to the covenant with God the Father, Son, and Holy Ghost.

Let the Minister of every parish keep a double register; one of the names of all that are there baptized; another of the names of all that are approved upon their foresaid credible profession, and so admitted into the number of communicants, or that have a certificate of such approbation, regularly elsewhere performed.

And if confirmation be continued, let his Majesty's Declaration be observed, requiring, 'That confirmation be rightly and solemnly performed, by the information, and with the consent of the Minister of the place.'

Let no Minister be enforced to admit any himself to the Lord's-supper, who hath been clancularly and irregularly approved.

Those that after this approbation, prove scandalous offenders, shall not by the Minister be suffered to partake of the Lord's-table, until they have openly declared themselves to have truly repented, and amended their former naughty lives.

Of the Celebration of Matrimony.

Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the Minister, three several Lord's-days in the congregation, at the place or places of their most usual abode respectively. And of this publication, the Minister who is to join them in marriage, shall have sufficient testimony, before he proceed to solemnize the marriage; the parents' consent being first sufficiently made known.

At the celebration, the Minister shall either by a sermon, or other exhortation, open to them the institution, ends, and use of marriage, with the conjugal duties which they are faithfully to perform to each other. And then shall demand of them whether it be their desire and purpose to be joined together in the bond of the marriage-covenant, and if they answer affirmatively, he shall say to them,

I require and charge you, as you will answer at the dreadful day of judgment (when the secrets of all hearts shall be disclosed) that if either of you do know any impediment by pre-contract or otherwise, why you may not lawfully be joined together in marriage, you discover it, and proceed not.

If no impediment be discovered by them or others, he shall proceed to pray.

Most merciful Father, who hast ordained marriage for mutual help, and for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for prevention of uncleanness; bless thy own ordinance to these persons, that entering this state of marriage in thy fear, they may there entirely devote themselves unto thee, and be faithful in all conjugal

If they be young, it may be said, Bless them with children, and let them be devoted, &c.

affections and duties unto each other, [and if thou bless them with children] let them be devoted unto thee, and

accepted as thine own, and blessed with thy grace, and educated in thy fear. Subdue those corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldliness, unquietness, discontent or disaffection to each other, or to any unfaithfulness, to thee or to each other; make them meet helps to each other in thy fear, and in the lawful management of the affairs of this world. Let them not hinder, but provoke one another to love and to good works; and foreseeing the day of their separation by death, let them spend their days in an holy preparation, and live here together as the heirs of life that must rejoice at the great marriage day of the Lamb, and live for ever with Christ and all the holy angels and saints in the presence of thy glory. Amen.

The woman if she be under Parents or Governors, being by one of them, or some deputed by them, given to be married, the man with his right hand

Gen. 2. 18; 1. 28.
Mal. 2. 15.
2 Cor. 7. 14. 9.
Heb. 13. 4.
Luke 1. 6.
Eph. 5. 22, &c.
Mal. 2. 15, 16.
Psal. 127. 3.
Mat. 19. 13, 14.
Deut. 29. 11, 12.
Ezek. 16. 8.
Prov. 20. 7.
Eph. 6. 4.
1 Pet. 3. 1. 7.
1 Tim. 3. 11; 5.
13, 14.
1 Cor. 7. 5. 29.
Gen. 2. 18.
Prov. 5. 18.
Heb. 10. 26.
1 Cor. 7. 29.
Luke 12. 40.
1 Pet. 3. 7.
Rev. 19. 7.
John 17. 24.

shall take the woman by the right hand and shall say,

I A. do take thee B. to be my married wife, and do promise and covenant in the presence of God, and before this congregation, to be a loving and faithful husband to thee, till God shall separate us by death.

Then the woman shall take the man by the right hand, with her right hand, and say,

I B. do take thee A. to be my married husband, and I do promise and covenant in the presence of God, and before this congregation, to be a loving, obedient, and faithful wife unto thee, till God shall separate us by death.

Then let the Minister say,

These two persons, A. and B. being lawfully married according to God's ordinance, I do pronounce them husband and wife. And those whom God hath conjoined, let no man put asunder.

Next he may read the duty of Husbands and Wives out of Eph. v. 2. Col. iv. 2. 1 Pet. 3. and Psalm cxxviii, or some other pertinent Psalm may be said or sung: and let the Minister exhort them to their several duties, and then pray:

Most merciful Father, let thy blessings rest upon these persons, now joined in lawful marriage; sanctify them and their conversations, their family, estates, and affairs, unto thy glory. Furnish them with love to thee and to each other, with meekness, patience, and

Gen. 28. 3.
Tit. 1. 15.
1 Tim. 4, 5.
1 Cor. 10. 31.
1 Thes. 3. 12.
Eph. 5. 25.
Gal. 5. 22.

contentedness. Let them not live unto the flesh, but unto the Spirit, that of the Spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Rom. 8. 1. 13.
Gal. 6. 8.

Then let him conclude with a Benediction.

God Almighty, the Creator, Redeemer, and Sanctifier, bless you in your souls and bodies, families, and affairs, and preserve you to his heavenly kingdom. Amen.

The Visitation of the Sick, and their Communion.

The Visitation of the Sick being a private duty, and no part of the public Liturgy of the Church, and the case of the sick being so exceeding various, as to soul and body; and it being requisite that ministers be able to suit their exhortations and prayers to the condition of the sick, but the words of such exhortations and prayers be left to their prudence.

So urgent is the necessity of the sick, and so seasonable and advantageous the opportunity, that ministers may not negligently over-pass them, but in love and tenderness instruct them according to their several conditions; endeavouring the conversion of the ungodly, the strengthening of the weak, and comforting such as need consolation, directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and

miscarriages of their lives, the vanity of the world, their necessity of a Saviour, the sufficiency of Christ, the certainty and excellency of the everlasting glory; exhorting them to repentance and to faith in Christ, and to set their affections on the things above; and (if they are penitent believers) comfortably to hope for the kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory. And being willing, if it be their appointed time, to depart and be with Christ: and they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance, and to make a pious, just, and charitable disposal of their worldly estates.

The Order of Solemnizing the Burial of the Dead.

It is agreeable to nature and religion, that the burial of Christians be solemnly and decently performed. As to the cases, Whether the corpse shall be carried first into the church, that is to be buried in the church-yard; and whether it shall be buried before the sermon, reading, or prayer, or after, or in the midst of the reading, or whether any prayer shall be made at the grave, for the living; let no Christians uncharitably

judge one another about these things. Let no people keep up groundless usages, that being suspicious grieve their minister and offend their brethren. Let no minister that scrupleth the satisfying of people's ungrounded desires in such things, be forced to do it against his conscience; and let ministers that do use any of these customs or ceremonies, have liberty, when they suspect that the people desire them upon some error, to profess against that error, and teach the people better.

Whether the minister come with the company that brings the corpse from the house, or whether he meet them, or receive them at the burial place, is to be left to his own discretion. But while he is with them, let him gravely discourse of man's mortality, and the useful truths and duties thence to be inferred: and either at the grave, or in the reading place, or pulpit, by way of sermon, according to his discretion. Let him (at least if it be desired) instruct and exhort the people concerning death, and the life to come, and their necessary preparation; seeing the spectacle of mortality, and the season of mourning, do tend to prepare men for a sober, considerate entertainment of such instructions: and he may read such Scriptures as may mind them of death, resurrection, and eternal life, as 1 Cor. 15, or from verse 10, to the end, and Job i. 21. and xix. 25, 26, 27. John xi. 25, 26. and v. 28, 29. And his prayer shall be suited to the occasion.

Whenever the rain, snow, or coldness of the season, make it unhealthful to the minister or people to stand out of doors, at least then let the reading, exhortation, and prayers, be used within the church.

***Of Extraordinary Days of Humiliation and
Thanksgiving, and Anniversary Festivals.***

When great afflictions lie upon the Church, or any special part or members of it, or when any great sins have been committed among them, it is meet that in public, by fasting and prayer, we humble ourselves before the Lord, for the averting of his displeasure; and on such occasions it is the pastor's duty to confess his own, and the people's sins, with penitence, and tenderness of heart, and by his doctrine and exhortation, to endeavour effectually to bring the people to the sight and sense of their sin, and the deserts of it, and to a firm resolution of better obedience for the time to come, being importunate with God in prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the Church (having opportunity) is to assemble for public thanksgiving unto God, and the minister to stir up the people to a lively sense of the greatness of those mercies, and joyfully to celebrate the praises of God, the author of them. And it is not unmeet on these days to express our joy in feasting and outward signs of

mirth, provided they be used moderately, spiritually, and inoffensively, and not to gratify our sensual desires, and that we relieve the poor in their necessities (which also on days of humiliation and other seasons, we must not forget). The occasions of such days of humiliation and thanksgiving being so various, as cannot be well suited by any standing forms, the minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it be not unlawful or unmeet to keep anniversary commemoration by festivals, of some great and notable mercies to the Church or State, the memory whereof should be transmitted to posterity; nor to give any persons their due honour who have been the instruments thereof: yet because the festivals of the Church's institution now observed, are much abused, and many sober godly persons, ministers, and others, are unsatisfied of the lawfulness of the celebrating them as holidays, let the abuse be restrained; and let not the religious observation of those days by public worship, be forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.

*Of Prayer and Thanksgiving for particular
Members of the Church.*

Besides the petitions that are put up for all in such distresses, in the General prayer, it is meet that persons in dangerous sickness, or other great affliction of body or mind; and women that are near the time of child-bearing, when they desire it, shall be particularly recommended to God in the public prayers of the Church. Because all the members constitute one body, and must have the same care one for another, as suffering all with one that suffereth, and rejoicing all with one that is honoured, and the effectual fervent prayer of the righteous, especially of the whole congregation, availeth much with God. But because diseases, distresses, and grief of mind, are so various that no forms that are particular can suit them all; and because every minister should be able to suit his prayers to such various necessities of the people: we desire, that it may be left to his discretion to pray for such according to their several cases, before or after sermon. But we desire that except in case of sudden necessity, they may send in their bills of request to him, the night before, that he may consider of their cases, and may publish only such, and in such expressions, as in prudence he shall judge meet for the ears of the assembly.

In the more ordinary cases of persons in sickness, danger, and distress, and that are delivered from them; these following prayers may be used, or such like.

A Prayer for the Sick, that is in hopes of Recovery.

Most merciful Father, though our sin doth find us	Num. 32. 23.
out, and we are justly afflicted for our transgressions,	Luke 23. 41.
yet are we not consumed in thy wrath; but thou	Lam. 3. 22.
punishest us less than our iniquities do deserve; though	Ezra 9. 13.
thou causest grief, yet wilt thou have compassion	Lam. 3. 32, 33.
according to the multitude of thy mercies, for thou dost	
not willingly afflict and grieve the children of men:	Isa. 57. 15—17.
thou revivest the spirit of the humble, and the heart of	
the contrite ones, for thou wilt not contend for ever,	
neither wilt thou be always wroth, for the spirit would	
fail before thee, and the soul which thou hast made.	
Look down in tender mercy on the affliction of this thy	Psal. 25. 18.
servant; O Lord, rebuke him not in thy wrath; neither	Psal. 6. 1.
chasten him in thy hot displeasure. All his desire is	Psal. 38. 9.
before thee, and his groaning is not hid from thee; have	
mercy upon him, O Lord, for he is weak. O Lord heal	Psal. 6. 2, 3. 5.
him, whose bones and soul is vexed. In death there is	
no remembrance of thee. In the grave who shall give	Psal. 78. 39.
thee thanks? Remember that we are but flesh, a wind	
that passeth away and cometh not again: wilt thou	Job 13. 25.
break a leaf driven to and fro, and wilt thou pursue the	
dry stubble? Remember not the iniquities of his youth,	Psal. 25. 7. 18;
or his transgressions: look upon his affliction, and his	116. 3.
pain, and forgive all his sins. Though the sorrows of	Isa. 38. 16. 19.
death do compass him about, yet if it be for thy glory	Psal. 119. 175.
and his good, recover him, and let him live and praise	Luke 4. 39.
thy name. Rebuke his sickness, direct unto such means	Isa. 38. 21.
as thou wilt bless. In the time of his trouble we call	Psal. 50. 15.
upon thee, do thou deliver him, and let him glorify	Job 10. 2.
	Psal. 139. 13.
	Lam. 3. 40.
	Psal. 119. 71;
	67.

thee; however shew him the sin that doth offend thee, let him search and try his ways, and confess and turn from his iniquity, and let it be good for him that he was afflicted. Let this be the fruit of it to purge and take away his sin, that being chastened of the Lord, he may not be condemned with the world. And though chastisement for the present seemeth not to be joyous, but grievous, yet afterwards let it yield the peaceable fruit of righteousness to this thy servant, that is exercised therein. In the meantime, O Lord, be thou his portion, who art good to the soul that seeketh thee, and waiteth for thee. Let him patiently and silently bear thy yoke, let him hope and quietly wait for thy salvation: considering that thou wilt not cast off for ever: that thy anger is but for a moment, but in thy favour is life. Weeping may endure for a night, but joy cometh in the morning: and that whom thou lovest, thou chastenest, and scourgest every son whom thou receivest; and that if he endure chastening, thou dealest with him as a son. If he be recovered, let him devote himself entirely to thy glory: that when thou hast put off his sackcloth and mourning, and girded him with gladness, he may speak thy praise, and give thee thanks. If he receive the sentence of death in himself, let it cause him to trust in thee that raisest the dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: therefore suffer not his hope to faint: but though his outward man perish, yet let his inner man be renewed from day to day: and let him live by faith, and

Isa. 27. 9.
1 Cor. 11. 32.
Heb. 12. 11.
Lam. 3. 24—27.
31.
Psal. 30. 5.
Heb. 12. 6, 7.
Isa. 38. 19, 20.

Psal. 116. 9.
12, &c.
Psal. 30. 11, 12.
2 Cor. 1. 9;
4. 16.
5. 8.
Heb. 12. 6.

7

2 Cor. 4. 14—18.

Heb. 10. 38.

look at the things which are not seen, ever at the exceeding, eternal weight of glory. Let him be found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who, through death, destroyed the devil that had the power of death; that he may find that death hath lost his sting, and triumph over it by faith in him, through whom we are made more than conquerors. That, by faith and love, his soul may now ascend with Christ, that ascended unto his Father and our Father, and to his God and our God, and is gone to prepare a place for us, and hath promised, that where he is, there his servants shall be also: that they may behold the glory which thou hast given him. Magnify thyself in his body, whether by life or death, and safely bring him into thy glorious presence, where is fulness of joy, and everlasting pleasures, through Jesus Christ our Life and Righteousness. Amen.

17

Phil. 3. 9.
1 Cor. 10. 13.

Heb. 2. 14.

1 Cor. 15. 55.

Rom. 8. 37.

Col. 3. 1.

John 20. 17;
14. 23;

17. 26;

17. 24.

Phil. 1. 2.

Psal. 16. 11.

A Prayer for Women drawing near the time of Child-bearing.

Most merciful Father, who hast justly sentenced woman, that was first in the transgression, to great and multiplied sorrows, and particularly in sorrow to bring forth children; yet grantest preservation and relief, for the propagation of mankind. Be merciful to this thy servant, be near her with thy present help, in the needful time of trouble, and though in travail she hath

1 Tim. 2. 14.

Gen. 3. 16.

1 Tim. 2. 15.

Psal. 46. 1.

Isa. 37. 3.

John 16. 12.

Deut. 28. 4.

2 Cor. 1. 10, 11.

1 Sam. 2; 1. 28.

sorrow, give her strength to bring forth. Being delivered, let her remember no more the anguish, for joy that a child is born into the world. Bless her in the fruit of her body, and being safely delivered, let her return thee hearty thanks, and devote it and the rest of her life to thy service, through Jesus Christ our Saviour. Amen.

*A Thanksgiving for those that are restored, from
Dangerous Sickness.*

We thank thee, O most gracious God, that thou has heard us when we cried unto thee, for thy servant in his weakness and distress, that thou hast not turned away our prayer nor thy mercy from him: we cried to thee, and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that he should not go down into the pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with lovingkindness and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the evil: his age is not departed; thou hast renewed his youth, and given him to see man, with the inhabitants of the world; and to see the goodness of the Lord, in the land of the living. Day and night thy hand was heavy upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin; for this every one that is godly shall pray unto thee in a time of trouble; thou art a hiding-place, thou preservest

Psal. 30. 2; 3.
4; 66. 20;
30. 3; 103. 3, 4.
Isa. 38. 10. 12.
Jer. 26. 3. 13.
Psal. 103. 5.
Isa. 38. 11.
Psal. 27. 13;
32. 4, 5;
106. 23;
52. 6. 7
73. 26;
73. 1;
34. 19;
73. 19. 23.

Psal. 60. 11;
46. 1.
Psal. 116. 1. 12.
18. 13, 14.

us from trouble: when our flesh and our heart faileth us, thou art the strength of our heart, and our portion for ever; indeed, Lord, thou art good unto thine Israel; even to such as are clean of heart; many are the afflictions of the righteous, but thou deliverest them out of all; though all the day long they be afflicted, and chastened every morning, yet are they continually with thee; thou holdest them by thy right hand, thou art a present help in trouble, when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication, let him offer unto thee the sacrifice of thanksgiving; and pay his vows to the Most High; and take the cup of salvation, and call upon thee all his days: let him be wholly devoted to thy praise, and glorify thee in soul and body, as being thine, and seasonably depart in peace unto thy glory: through Jesus Christ, our Life and Righteousness. Amen.

Isa. 38. 20.
1 Cor. 6. 20.
Luke 2. 29.
1 Cor. 1. 30.

*A Thanksgiving for the Deliverance of Women, in
Child-bearing.*

We return thee thanks, most gracious God, that thou hast heard our prayers for this thy handmaid; and hast been her help in the time of her necessity, and delivered her from her fears and sorrows: death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; thou makest the barren to keep house, and to be a joyful mother of children. We thank thee, that thou hast given

Psal. 34. 3, 4.
Rev. 1. 18.
1 Sam. 2. 6.
Psal. 113. 9;
127. 3;
42. 4;
110. 4;
115. 9. 20.
14.

thy servant to see the fruit of her womb, and that thou hast brought her again to thy holy assembly, to go with the multitude to thy house, and worship thee with the voice of joy and praise, that she may enter into thy gates with thanksgiving, and into thy courts with praise, and we may all be thankful to thee on her behalf, and speak good of thy name. Thou art good, O Lord, to all, and thy tender mercies are over all thy works; thou preservest them that love thee; thou raisest up them that are bowed down; thou fulfillest the desire of them that fear thee, thou also dost hear their cry, and save them, command thy blessing yet upon thy servant and her offspring; let her not forget thee and thy mercies, but let her devote the life which thou hast given her to thy service, and educate her offspring, as a holy seed, in the nurture and admonition of the Lord, and as thou hast said, that thy curse is in the house of the wicked, but thou blessest the habitation of the just; let her and her house serve thee, and let holiness to the Lord be written upon all wherewith thou blessest her; let her make thee her refuge and habitation; give her the ornament of a meek and quiet spirit, which in thy sight is of great price, let her not love the world, nor mind earthly things, but use the world as not abusing of it: seeing the time is short, and the fashion of this world passeth away: restore her soul, and lead her in the paths of righteousness; though she must walk through the valley of the shadow of death, let her fear no evil; let thy goodness and mercy follow her all the days of her life, and let her dwell for ever in thy

Psal. 19.
Deut. 28. 8.
Psal. 13. 3.

Isa. 44. 3.
Deut. 8. 11. 14.
Psal. 116.
Isa. 33. 10.
Mal. 2. 15.
1 Cor. 7. 14.
Eph. 6. 4.
Deut. 6. 6.
Prov. 6. 33.
Josh. 24. 15.
Zech. 14. 20, 21.
Psal. 91. 4.
1 John 2. 15.
Phil. 3. 1. 18.
1 Cor. 7. 31. 29, 30.
Psal. 23. 3, 4. 6.
Jude 24.

glorious presence, through Jesus Christ, our Lord and Saviour. Amen.

If the Child be dead, those passages which imply its living must be omitted, and if the Woman be such as the Church hath cause to judge ungodly, the Thanksgiving must be in words more agreeable to her condition, if any be used.

***Of Pastoral Discipline, Public Confession,
Absolution, and Exclusion from the Holy
Communion of the Church.***

The recital of the curses are said in the Book of Common Prayer, to be instead of the godly Discipline of the primitive church, till it can be restored again, which is much to be wished, which is the putting of notorious sinners to open penitence: His Majesty's declaration concerning ecclesiastical affairs, determineth that all public diligence be used for the instruction and reformation of scandalous offenders, whom the Minister shall not suffer to partake of the Lord's-table, until they have openly declared themselves to have truly repented and amended their former naughty lives, provided there be place for due appeals to superior powers.

And the law of Christ commandeth, that if thy brother trespass against thee, go and tell him his faults between him and thee alone, if he shall hear thee, thou

Matt. 18. 15—
17.

hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established, and if he shall neglect to hear them, tell it unto the Church, but if he shall neglect to hear the Church, let him be unto thee as an heathen man, or as a publican. And it is the office of the Pastors, of the several congregations, not only to teach the people in general, and guide them in the celebration of the public worship, but also to oversee them, and watch over each member of their flock particularly, to preserve them from errors, heresies, divisions, and other sins, defending the Truth, confuting gainsayers and seducers, instructing the ignorant, exciting the negligent, encouraging the despondent, comforting the afflicted, confirming the weak, rebuking and admonishing the disorderly and scandalous, and directing all according to their needs in the matters of their salvation; and the people in such needs should have ordinary recourse to them, as the officers of Christ, for guidance, and resolution of their doubts, and for assistance in making their salvation sure; and in proving, maintaining, or restoring the peace of their consciences, and spiritual comfort.

If therefore any member of the Church be a scandalous sinner, and the crime be either notorious or fully proved, let the Pastor admonish him, and set before him the particular command of God which he transgresseth, the supreme authority of God which he

despiseth, the promises and mercies which he treadeth under foot, and the curse and dreadful condemnation, which he draweth upon himself, let this be done with great compassion and tender love to the offender's soul, and with gravity, reverent and serious importunity, as beseemeth men employed on the behalf of God, for the saving of a soul; and yet with judgment, and cautelous prudence, not taking that for sin which is no sin, nor that for a gross and scandalous sin, which is but an ordinary human frailty; not dealing as unreverently with a superior as with an inferior; not making that public which should be concealed; nor reproving before others when it should be done more secretly, nor unreasonably speaking to those who through drink or passion are incapable of the benefit; nor yet offending by bashfulness, or the fear of man, or lukewarmness, negligence, or slighting over great offences, on the other extreme.

Prudence also requireth them to be cautelous of overmeddling, where the Magistrate's honour, or concernment, or the Church's unity, or peace, or the reputation of others, or the interest of their ministry requireth them to forbear.

These cautions observed, if the scandalous offender continue impenitent, or unreformed, after due admonitions and patience, let the Pastor in the congregation when he is present rebuke him before all, that the Church may sufficiently disown the crime, and

others may see the odiousness and danger of the sin. But let this also be with the love and prudence, before mentioned.

If the offender in obstinacy will not be there, the Pastor may open the crime before the congregation: and present or absent (in case he remain impenitent), if the case will bear so long a delay, it is convenient, that the Pastor publicly pray for his conviction and repentance, that he may be saved.

And this he may do one, or two, or three, or more days, as the nature of the case, and prudence shall direct him.

If during these means for his recovery (after the proof of the crime) there be a Communion of the Church in the Lord's-supper, let the Pastor require him to forbear, and not suffer him to partake of the Lord's-table.

If yet the offender remain impenitent, let the Pastor openly declare him unmeet for the Communion of the Church, and require him to abstain from it, and require the Church to avoid communion with him. And let him bind him by the denunciations of the threatenings of God, against the impenitent.

But before this is done, let no necessary consultation, with other Pastors, or concurrence of the Church be neglected: and after let there be place for due appeals,

and let Ministers consent to give account when they are accused of mal-administration.

But if after private admonition (while the offence is such, as requireth not public confession) the sinner be penitent, let the Minister privately apply to his consolation the promises of the Gospel, with such cautelous prudence, as is most suitable to his condition.

And if he repent not till after public admonition, or that the scandal be so great and notorious, as that a public confession is necessary, let him, at a seasonable time appointed by the Pastor, with remorse of conscience, and true contrition, confess his sin before the congregation, and heartily lament it, and clear the honour of his Christian profession which he had stained, and crave the prayers of the Church to God for pardon, and reconciliation through Christ, and also crave the Ministerial absolution and restoration to the communion of the Church, and profess his resolution to do so no more; but to live in new obedience to God, desiring also their prayers for corroborating and preserving grace.

It is only a credible profession of repentance, that is to be accepted by the Church.

The foregoing cautions must be carefully observed in such confessions, that they be not made to the injuring of the Magistrate, or of the Church, or of the reputation of others, or of the life, estate, or liberty of

the offender, or to any other shame than is necessary to the manifesting of his repentance, and the clearing of his profession, and the righting of any that he hath wronged, and the honour and preservation of the Church.

When he hath made a credible profession of repentance, it is the Pastor's duty, ministerially to declare him pardoned by Christ, but in conditional terms. [If his repentance be sincere.] And to absolve him from the censure of non-communion with the Church, if he was under such a censure before his penitence, and to declare him meet for their communion, and to encourage him to come and require the Church to entertain him into their communion with gladness, and not upbraid him with his fall, but rejoice in his recovery, and endeavour his confirmation and preservation for the time to come: and it is his duty accordingly to admit him to communion, and theirs to have loving communion with him: all which the penitent person, must believingly, lovingly, and joyfully receive. But if any by notorious perfidiousness, or frequent covenant-breaking have forfeited the credit of their words, or have long continued in the sin which they do confess, so that their forsaking it hath no proof; the Church then must have testimony of the actual reformation of such as these, before they may take their professions and promises as credible; yet here the difference of persons and offences is so great; that this is to be much left to the

prudence of Pastors that are present, and acquainted with the persons and circumstances of the case. In the transacting of all this, these following forms, to be varied as the variety of cases do require, may be made use of.

A Form of Public Admonition to the Impenitent.

A. B. you are convict of a gross and scandalous sin, you have been admonished and entreated to repent. The promises of mercies to the penitent, and the threatenings of God against the impenitent, have not been concealed from you; we have waited in hope of your repentance, as having compassion on your soul, and desiring your salvation; but we must say with grief, you have hitherto disappointed us; we are certain from the word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish. To acquaint you publicly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O! blame us not if, knowing the terrors of the Lord, we thus persuade you, and are loath to leave you in the power of Satan, and loath to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

The sin may be named and aggravated when it is convenient.

Luke 13. 3, 5.
Acts 5. 31.
Luke 12. 47.

Be it known unto you therefore, that it is the God of heaven and earth, the great, the jealous, and the terrible God, whose laws you have broken, and whose

authority you despise; you refuse his government, who
 is coming with ten thousands of his saints, to execute
 judgment upon all, and to convince all that are ungodly
 of their ungodly deeds and speeches, who hath told us
 that “evil shall not dwell with him.” “The foolish shall
 not stand in his sight.” “He hateth all workers of
 iniquity.” “The ungodly shall not stand in judgment,
 nor sinners in the congregation of the righteous.” “God
 hath not his laws in vain. Though the wicked contemn
 God, and say in their hearts, he will not require it.”
 “Yet their damnation slumbereth not, they are reserved
 to the day of judgment, to be punished.” “And he seeth
 that their day is coming.” If men cut off the lives of
 those that break their laws, will God be outfaced by the
 pride, and stubbornness of sinners? He will not; you
 shall know he will not; he threateneth not in jest. “Who
 hath hardened himself against him and hath
 prospered?” “Are you not as chaff and stubble, and is
 not our God a consuming fire?” “If briars and thorns
 be set against him in battle, will he not go through
 them, and burn them up together?” “Can your heart
 endure, or your hands be strong in the day when God
 shall deal with you? It is the Lord that hath spoken it,
 and he will do it.” What will you do, when you must
 bear with the pains of hell from God, that now, can
 scarce endure to be thus openly and plainly warned of
 it: if we to please you should be silent and betray you,
 do you think the God of heaven, will fear or flatter you
 to please a worm. “Do you provoke the Lord to

Jude 14, 15.
 Psal. 5. 4, 5.
 Psal. 1. 5, 6.
 Psal. 10. 13.
 2 Pet. 2. 3, 9.
 Psal. 37. 13.
 Job 9. 4.
 Psal. 1. 4.
 Isa. 5. 24.
 Heb. 12. 29.
 Isa. 27. 4.
 Ezek. 22. 14.
 1 Cor. 10. 22.

jealousy, are you stronger than he?" O man! for your soul's sake, let not Satan abuse your understanding, and sin befool you, must you not die? And doth not judgment follow, when all secrets shall be opened, and God will no more entreat you to confess. "Behold the Judge standeth at the door." Will sin go then with you for as light a matter as it doth now? Will you then deny it, or will you stand to all the reasonings, or excuses, by which you would now extenuate or cover it? Will you defend it as your friend? and be angry with Ministers and reprovers as your enemies. Or will you not mourn at last (with weeping and gnashing of teeth) and say; "How have I hated instruction, and my heart despised reproof? and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." "O that you were wise, that you understood this, and that you would consider your latter end." Believe God's wrath before you feel it: be convinced by the word and servants of the Lord, before you are confounded by the dreadfulness of his Majesty; yet there is hope, but shortly there will be none, if you neglect it; yet "if you confess and forsake your sins, you shall have mercy, but if you cover them, you shall not prosper. And if being oft reprov'd, you harden your neck, you shall suddenly be destroyed, and that without remedy." "Be not deceived, God is not mocked. Whatsoever you sow, that shall you also reap." O man! You know not what it is to deal with an offended and revenging God. Nor what it is to hear Christ say, "Depart from me ye workers of iniquity; I

Heb. 9. 7.

Matt. 10. 26.

James 5. 9.

Prov. 5. 11—13.

Matt. 13. 42, 50.

Deut. 32. 29.

Prov. 28. 13.

Prov. 29. 1.

Gal. 6. 7.

Matt. 7. 23;

never knew you, depart from me ye wicked into everlasting fire.” You know not what it is to be shut out of heaven, and concluded under utter desperation, and in hell to look back upon this obstinate impenitence; and rejecting of the mercy that would have saved you; and there to have conscience telling you for ever, what it is that you have done; did you not know what this is, could you think a penitent confessing and forsaking your sin to be a condition too hard for the preventing of such a doleful state? O no! You know not what a case you are casting your immortal soul into. The Lord give you repentance, that you may never know it by experience. To prevent this, is our business with you: we delight not to displease or shame you. But God hath told us, “That if any do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” I do therefore by the command, and in the name of Jesus Christ, require and beseech you, that you do without any more delay, confess your sins and heartily bewail them; and beg pardon of them, and resolve and promise by the help of God to do so no more. And bless God that you have an advocate with the Father, Jesus Christ the righteous, whose blood will cleanse you from your sins; if you penitently confess them, and that mercy may be yet had on so easy terms. If you had any sense of your sin and misery, or any sense of the dishonour done to God, or of the wrong

25. 41.

James 5. 20.

1 John 1. 7. 9;
2. 1, 2.

that you have done to others, and of the usefulness of your penitent confession, and amendment, to the reparation of all these, you would cast yourself in the dust, in shame and grief before the Lord, and before the Church: “To day therefore, if you will hear his voice, harden not your heart, lest God forsake you, and give you over unto your own heart’s lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest.” And then God and this congregation, will be witnesses that you were warned; and your blood will be upon your own head. But if in penitent confession, you fly to Christ, and loathe yourself for your iniquities, and heartily forsake them, I have authority to promise you free forgiveness, and that your iniquity shall not be your ruin.

Psal. 95. 8. 12;
81. 11, 12.

Luke 24. 4. 7.
Ezek. 18. 30, 31,
32.

A Form of Confession, to be made before the Congregation.

I do confess before God, and this congregation, that I have greatly sinned. * I have offended, and dishonoured God, wronged the Church, and the souls of others, I have deserved to be forsaken of the Lord, and cast out of his presence and communion of saints, into desperation, and remediless misery in hell: I am no more worthy to be called thy son, or to have a name or place among thy servants. I do here declare mine iniquity, and am

** Here the sin must be named and aggravated, when by the Pastor it is judged requisite.*

Josh. 7. 19.
Prov. 28. 13.
Psal. 32. 5.
Exod. 10. 16.
Gal. 1. 13.
2 Chron. 15. 2.
Gen. 4. 16.
Psal. 51. 11.
Matt. 27. 5.
Luke 15. 21.
Mark 12. 8.
Psal. 38. 18. 4;
40. 12.

sorry for my sins; they are gone over my head as a heavy burden, they are too heavy for me, they take hold upon me, I am ashamed, as unworthy to look up towards heaven, but my hope is in the blood and grace of Christ, who made his life a sacrifice for sin, and came to seek and save that which was lost; whose grace aboundeth, where sin hath abounded: the Lord be merciful to me a sinner: I humbly beg of the congregation that they will earnestly pray, that God will wash me thoroughly from mine iniquity, and cleanse me from my sins, that he will forgive them, and blot them out, and hide his face from them, and remember them no more, that he will not cast me away from his presence, nor forsake me as I have forsaken him, nor deal with me according to my deserts: but that he will create in me a clean heart, and renew a right spirit in me, and grant me the joy of his salvation; and I beg pardon of the Church, and all that I have wronged; and resolve by the grace of God to do so no more; but to walk more watchfully as before the Lord, and I desire all that are ungodly, that they think never the worse of the laws, or ways, or servants of the Lord for my misdoings; for if I had been ruled by God, and by his servants, I had never done as I have done! There is nothing in religion that befriendeth sin, there is nothing so contrary to it, as God and his holy laws, which I should have obeyed. Rather let all take warning by me, and avoid temptations, and live not carelessly, and hearken not to the inclinations, or

Luke 13. 13.
 1 Tim. 1. 1.
 Heb. 9. 26.
 Luke 19. 10.
 Rom. 5. 10.
 James 5. 16.
 Psal. 31. 2, 1, 9.
 Heb. 8. 12.
 Psal. 51. 11. 27;
 9; 103. 10;
 51. 10. 12.
 2 Cor. 2. 7, 10.
 John 8. 11.
 Mark 13. 37.
 Psal. 73. 1. 15.
 Eccles. 8. 12.
 2 Chron. 20. 20
 James 1. 13, 14.
 Psal. 5. 5.
 1 John 3. 4.
 Gal. 6. 1.

1 Cor. 10. 11, 12.
 2 Sam. 11. 2.
 Gen. 3. 6.
 Matt. 26. 41. 75.
 Heb. 12. 28.
 1 Cor. 9. 25.
 26, 27.
 2 Chron. 25. 16.
 Eph. 3. 16.
 John 5. 14.

reasonings of the flesh, nor trust their weak and sinful hearts, but live in godly fear and watchfulness, and keep under the flesh, and keep close to God, and hearken to the faithful counsel of his servants, and I entreat your prayers to God, that I may be strengthened by his grace, that I may sin thus no more, lest worse befall me.

*A Form of Prayer for a Sinner impenitent, after
Public Admonition.*

Most gracious God, according to thy command we have warned this sinner, and told him of thy threatenings, and foretold him of thy certain terrible judgments, that he might fly from the wrath to come, but alas, we perceive not that he repenteth or relenteth, but hardeneth his heart against reproof; as if he were able to contend with thee, and overcome thy power; O let us prevail with thee for grace, that we may prevail with him for penitent confession and reformation; O pity a miserable sinner! so miserable, as that he layeth not to heart his misery, nor pitieth himself. O save him from the gall of bitterness, and from the bonds of his iniquity: give him repentance unto life, that he may recover himself out of the snare of the devil, who is taken captive by him at his will. Give him not up to a blind mind, to a seared conscience, a heart that is past feeling, nor to walk in his own counsels, and after his own lusts; let him no longer despise the riches of thy

2 Cor. 5. 11.
Matt. 3. 7.

Prov. 29. 1.
1 Cor. 10. 22.

Luke 23. 24.

Acts 8. 22, 23;

11. 18.

2 Tim. 2. 25, 26.

John 11. 40.

goodness, and forbearance, and long-suffering, nor with a hardened, impenitent heart, treasure up wrath, against the day of wrath and revelation of thy righteous judgment, who wilt render to every man according to his deeds, even to them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Let him be sure that the judgment of God is according to truth against them that commit such things, and let him not think in his impenitency to escape thy judgment. O suffer him not, when he heareth the threatenings of thy word, to bless himself in his heart, and say, I shall have peace, though I walk in the imaginations of my heart, and add sin to sin, lest thy anger and jealousy smoke against him, and thou wilt not spare him, but blot out his name from under heaven, and all thy curses lie upon him, and thou separate him to evil, even to the worm that dieth not, and to the fire that is not quenched. O save him from his sins, from his impenitency, and the pride and stubbornness of his heart: O save him from the everlasting flames, and from thy wrath, which he is the more in danger of, because he feeleth not, and feareth not his danger; let him know how hard it is for him to kick against the pricks, and how woful to strive against his Maker; lay him at thy footstool in sackcloth and ashes, in tears and lamentation, crying out, Woe unto me that I have sinned, and humbling his soul in true contrition, and loathing himself, and begging thy

1 Tim. 4. 2.

Eph. 4. 19.

Psal. 81. 12.

Rom. 2. 4; 5. 6.

8,9.

2, 3.

Deut. 29. 19—

2 1.

Mark 9. 44.

Matt. 1. 21.

Deut. 9. 14.

2 Cor. 6. 2.

Luke 19. 41. 42.

Prov. 28. 14.

Acts 9. 5.

Isa. 45. 9.

Joel 2. 1—3.

Lam. 5. 16.

pardoning and healing grace, and begging the prayers and communion of thy Church, and resolving to sin wilfully no more, but to live before thee in uprightness and obedience all his days: O let us prevail with thee for the conversion of this impenitent sinner, and so for the saving of his soul from death, and the hiding, and pardoning of his sins: that he that is lost may be found, and he that is dead may be alive, and the angels of heaven, and we thy unworthy servants here on earth may rejoice at his repenting, let us see him restored by thy grace that we may joyfully receive him into our communion, and thou mayest receive him at last into thy heavenly kingdom, and Satan may be disappointed of his prey; for thy mercy sake, through Jesus Christ our Lord and only Saviour. Amen.

Psal. 51.
James 5. 20.
Luke 15. 10.

Gal. 6. 1.

Luke 15. 27.

Ezek. 33. 14. 16.

2 Tim. 2. 26.

A Form of Rejection from the Communion of the Church.

Jesus Christ, the King and Lawgiver of the Church, hath commanded, that, If a brother trespass against us, we go and tell him his fault between him and us alone, and if he will not hear us, we shall then take with us, one or two more, that in the mouth of two or three witnesses, every word may be established; and if he shall neglect to hear them, that he tell it to the Church, and if he neglect to hear the Church, that he be to us as a heathen man, and a publican. And that we keep no company; if any that is called a brother, be a fornicator,

Luke 19. 27.
Mic. 4. 2.
Matt. 18. 15, 16.

1 Cor. 5. 11.

Tit. 3. 10.
Matt. 18. 15—
17.

2 Thes. 3. 6.

or covetous, or an idolater, or a railer, or a drunkard, or	14, 15.
an extortioner, with such a one, no not to eat. And that	1 Cor. 11. 5.
we withdraw ourselves from every brother that	2 Sam. 12. 14.
walketh disorderly, and note him, and have no	
company with him, that he may be ashamed.	
According to these laws of Christ, we have	2 Thes. 3. 6. 14.
admonished this offending brother, who hath greatly	Acts 8. 24.
sinned against God, and grieved and injured the	2 Tim. 2. 25.
Church, we have earnestly prayed, and patiently	26.
waited for his repentance, but we have not prevailed.	
But after all, he continueth impenitent, and will not be	
persuaded to confess and forsake his sin: we do	
therefore according to these laws of Christ, declare him	1 Cor. 5. 13.
unmeet for the communion of the Church, and reject	
him from it; requiring him to forbear it, and requiring	Matt. 18. 18.
you to avoid him, and we leave him bound to the	
judgment of the Lord, unless his true repentance shall	
prevent it.	

A Form of Absolution, and Reception of the Penitent.

Though you have greatly sinned against the Lord,	2 Sam. 12. 13.
and against his Church, and your own soul, yet seeing	
you humble yourself before him, and penitently fly to	2 Chron. 33.
Christ for mercy, resolving to do so no more: hear now	
the glad tidings of salvation, which I am commanded	12, 13.
to declare unto you. If any man sin, we have an	Rom. 10. 15.
	1 John 2. 1, 2.

advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

If we confess our sins, he is faithful, to forgive us our sins, and to cleanse us from all unrighteousness. Seek the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy. Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. According to this word of grace, [* I do loose

1 John 1. 9.

Isa. 55. 6, 7.

Prov. 28. 13.

Gal. 6. 1.

Matt. 18. 8.

Luke 15.

2 Cor. 2. 7. 10.

Acts 13. 38;
8. 8.

Luke 15. 25. 27.

Matt. 26. 41.

Psal. 85. 8.

1 Cor. 9. 25—27.

Psal. 141. 5.

2 Pet. 2. 22.

** This must be omitted
if the person was not
first rejected.*

the bonds here laid upon you, and receive you again into the communion of the Church,]

requiring to receive you, and not upbraid you with your sin, but rejoice in your recovery. And I do declare to you the pardon of all your sins in the blood of Christ, if your repentance be sincere. And I exhort and charge you, that you believingly and thankfully accept this great, unspeakable mercy, and that you watch more carefully for the time to come, and avoid temptations, and subdue the flesh, and accept reproofs, and see that you return not to your vomit, or to wallow again in the mire, when you are washed; but obey the Spirit and keep close to God in the means of your preservation.

*A Form of Thanksgiving, or Prayer, for the
Restored Penitent.*

O most merciful Father, we thank thee, that thou hast brought us under so gracious a covenant, as not only to pardon the sins of our unregenerate state; but also upon our penitent confession, and return, to cleanse us, from all our unrighteousness, and pardon our falls by the blood of Christ, and to restore our souls, and lead us again in the paths of righteousness, and command thy servants to receive us. We thank thee that thou hast thus restored this thy servant, giving him repentance and remission of sin. [* And returning him to the

Rom. 3. 25.

1 John 1. 9; 2. 1, 2.

Psal. 23; 103. 3.

Matt. 9. 2.

* Leave out this if he was not rejected.

communion of thy Church.] We beseech thee comfort him, with the believing apprehensions of thy forgiveness and reconciliation through Jesus Christ. Restore unto him the joy of thy salvation, and uphold him by thy free Spirit; stablish, strengthen, settle him, that with full purpose of heart he may cleave unto thee, and now thou hast spoken peace to him he may not return again to folly; as he nameth the name of Christ, let him depart from iniquity, and never more dishonour thee, thy Church or truth, nor his holy profession, but save him from temptation. Let him watch and stand fast, and sin no more, lest worse befall him. Let him not receive this grace in vain, nor turn it into wantonness, nor continue in sin, that grace may abound. But let his old man be

Rom. 5. 1—3.

Psal. 51. 12.

1 Pet. 5. 10.

Acts 11. 23.

Psal. 85. 8.

2 Tim. 2.

19.

crucified with Christ, and the body of sin be destroyed; that henceforth he may no more serve sin, remembering what fruit he had in those things, whereof he is now ashamed, and that the end and wages of sin is death, and let us all take warning by the falls of others, and be not highminded but fear; and let him that thinketh he standeth take heed lest he fall. Let us watch and pray that we enter not into temptation, remembering that the flesh is weak. And our adversary the devil walketh about seeking whom he may devour. And let none of us hate our brother in our hearts, but in any wise rebuke our neighbour, and not suffer sin upon him, and confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ, to whom with thee, O Father! and thy Holy Spirit, be kingdom, and power, and glory for ever. Amen.

Rom. 2. 23.

Matt. 6. 13.

1 Cor. 16. 13.

John 5. 14.

2 Cor. 6. 1.

Jude 4.

APPENDIX.

A larger Litany, or General Prayer, to be used at Discretion.

O most holy, blessed, and glorious Trinity, Father, Son, and Holy Ghost, three persons and one God,

Matt. 28. 19.

1 John 5. 7.

1 Cor. 8. 4. 6.

1 Tim. 1. 17.

Psal. 139. 7—9;

14. 7. 4.

Isa. 40. 17.

Neh. 9.

Rev. 4. 8; 15.

infinite in power, wisdom and goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governor, and Father; hear our prayers, and have mercy upon us, miserable sinners.

O Lord our Saviour, whose incarnation, nativity, subjection, fasting, temptation, poverty, reproaches, agony, and bloody sweat, scourging, desertion, crucifying, death, and burial, were all undergone to take away the sins of the world: who being risen, ascended, and glorified, art the great Priest, and Prophet, and King of thy universal Church, for which thou makest intercession, which thou dost gather, teach, and guide by thy Spirit, Word, and Ministers, which thou dost justify and wilt glorify with thyself, who wilt come again, and raise the dead, and judge the world in righteousness; we beseech thee hear us, miserable sinners: cast us not out that come unto thee: make sure to us our calling and election, our unfeigned faith and repentance, that being justified, and made the sons of God, we may have peace with him as our reconciled God and Father.

Let our hearts be right with thee our God, and steadfast in thy covenant, cause us to deny ourselves, and give up ourselves entirely unto thee, our Creator, Redeemer, and Sanctifier, as being not our own, but thine.

Let thy holy Spirit dwell in us, and sanctify us throughout, that we may be new creatures, and holy as thou art holy; let it be in us the spirit of adoption, and

Ezek. 18. 4.
Psal. 47. 7;
119. 68; 147. 9.
Mal. 2. 10.
Deut 32. 6.
Luke 11. 2.
Acts 7. 59, 60.
Heb. 2. 11.
Phil. 2. 7—9.
Luke 2. 51.
Matt. 4. 1. 2.
2 Cor. 8. 9.
Matt. 12. 24.
Luke 22. 24.
Matt. 27. 26. 28.
30. Mark 14.
50; 15. 34.
1 Cor. 15. 3, 4.
John 1. 29.
Heb. 4. 3; 2. 9;
3. 1; 4. 14.
Acts 3. 22, 23.
Heb. 7. 25.
John 12. 32.
Matt. 28. 19,
20. 1 Cor. 12.
Eph. 4; 5. 26,
27. John 17. 4.
1 Thes. 4. 14—
16. John 5. 22.
Acts 17. 31.
John 6. 37.
2 Peter 1. 10.
1 Tim. 1. 5.
Acts 5. 31.
John 1. 12.
Rom. 5. 10.
2 Cor. 16. 18.
Psal. 78. 37.
Matt. 8. 34.
1 Cor. 8. 5.

supplication, and the seal and earnest of our glorious inheritance, and let us know that we are thine, and thou abidest in us by the Spirit which thou hast given us.

As thy name, O Lord, is holy, and thy glory covereth the heavens, so let the earth be filled with thy praises: Let our souls ever magnify thee, O Lord! and our tongues extol thee. Let us speak of the glorious honour of thy Majesty, of thy greatness, thy power, thy glorious kingdom, thy wisdom, holiness, truth and righteousness, thy goodness, thy mercy, and thy wondrous works! Let all flesh bless thy holy name.

Let the desire of our souls be to thy name: cause us to love thee, with all our hearts, to fear thee, trust in thee, and to delight in thee, and be satisfied in thee as our portion, and whatever we do to do it to thy glory.

Keep us from inordinate self-love, from pride, and vainglory, and self-seeking, and from dishonouring thee, thy word, or service in the world.

Let the world acknowledge thee, the Universal King. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession: Let the kingdoms of the world become his kingdoms: Convert the atheistical, idolatrous, infidel, Mahometan, and ungodly nations of the earth, that every knee may bow to Christ, and every tongue confess him the King of kings, and Lord of lords, to the glory of God the Father.

Let the word of thy kingdom and salvation be preached to all the world, let it have free course and be

1 Cor. 6. 19, 20.
Rom. 8. 9.

1 Thes. 5. 23.

1 Cor. 5. 17.

1 Pet. 1. 16.

Rom. 8. 15.

Zech. 12. 10.

Eph. 1. 13, 14.

1 John 3. 24.

Luke 1. 49.

Hab. 1. 3.

Luke 1. 46.

Psal. 66. 17;

145. 5—8. 11,

12, &c.; 21.

Isa. 26. 8.

Deut. 11. 22;

10. 12. 20, 21.

Psal. 4. 5; 63.

5.

1 Cor. 10. 31.

2 Tim. 3. 2. 4.

Phil. 2. 3. 21.

Rom. 2. 23, 24.

Matt. 5. 16.

Psal. 47. 2. 7;

2. 8. 12.

Rev. 11. 15.

1 Tim. 2. 1. 4.

John 11. 52;

12. 32.

Phil. 2. 20. 11.

Matt. 24. 14.

2 Thes. 3. 1.

Dan. 12. 3.

glorified; and by the power of thy Spirit convert many unto Christ, and let him be thy salvation to the ends of the earth. Send forth more labourers into the harvest, which is great, and fit them for so great a work; and deliver them from unreasonable and wicked men, that (to fill up their sins) forbid them to speak to the people, that they might be saved.

Isa. 49. 6.
Matt. 9. 38.
Eph. 6. 19.
2 Thes. 3. 2.
1 Thes. 2. 16.

Deliver the Churches that are oppressed by idolaters, Mahometans, or other infidels and enemies. Give all thy servants prudence, patience, and innocency, that, suffering as Christians, and not as evil doers, they may not be ashamed, but may glorify thee, and wait for thy salvation, committing the keeping of their souls unto thee, in hope of a reward in heaven.

Luke 18. 7.
Matt. 10. 16.
Luke 21. 19.
1 Pet. 2. 15; 3.
14. 17; 4. 15,
16. 19.
Micah 7. 7.
Matt. 5. 11. 12.

Deliver the Church from the Roman papal usurpations and corruptions, dispel the deceits of heresies, and false worship, by the light of thy prevailing Truth; unite all Christians in Christ Jesus, the true and only Universal Head: that by the true Christian, catholic faith and love, they may grow up in him, and may keep the unity of the Spirit in the bond of peace; the strong receiving and bearing the infirmities of the weak; heal the divisions that are among believers; let nothing be done through strife or vainglory, but in lowliness of mind; let each esteem other better than himself, and let all men know that we are Christ's disciples, by our fervent love to one another.

Psal. 119. 134.
Matt. 15. 9. 13.
Rev. 12; 19. 3.
John 9. 10.
Luke 22. 25. 26.
2 Peter 2.
Jude
2 Tim. 3. 9.
Eph. 4. 15. 16;
3. 5. Rom. 14.
1; 15. 1.
Jer. 32. 39.
1 Cor. 1. 10.
Phil. 2. 3.
John 13. 35.
Eph. 5. 2. 4.
Rom. 3. 26.
Heb. 11. 6.
Eph. 2. 2, 3.
2 Thes. 2. 12.

Let us be heartily and entirely thy subjects, believing that thou art just, and the rewarder of them that diligently seek thee. Keep us from atheism, idolatry, and disobedience; from infidelity, ungodliness, and sensuality; from security, presumption, and despair.

Let us study to please thee in all things: Let thy law be written in our hearts, and let us delight to do thy will; let our faith and lives be ruled by thy word, which is able to make us wise unto salvation; let us love it, search it, and understand it, and meditate in it day and night.

Let us not please ourselves or other men against thee, nor be led by the wisdom or desires of the world and flesh, nor regard lying vanities, nor through carelessness, rashness, or presumption, offend thee.

As all nations must be judged by thee, let them be ruled by thy laws, and not make them void by men's traditions, nor worship thee in vain, teaching for doctrine the commandments of men. But whatever thou commandest, let them take heed to do; let them add nothing thereto, nor take ought therefrom.

Let us not take thy holy name in vain, but use it in truth and reverence. Keep us from all blasphemy, perjury, profane swearing, from lying before the God of Truth, and from contempt and forgetfulness of thy presence, from false, unworthy, unreverent thoughts or speeches of God, and holy things, and from neglecting or abusing thy holy word and worship.

Rom. 8. 13.
Psal. 19. 13.
Rom. 8. 24.
Col. 1. 10.
Heb. 8. 10.
Psal. 40. 8.
Isa. 8. 20.
Acts 28. 32.
2 Tim. 3. 15.
2 Thes. 2. 10.
John 5. 39.
Luke 24. 45.
Psal. 1. 2.
Rom. 15. 1, 2.
Gal. 1. 10.
1 Cor. 3. 19.
2 Cor. 1. 12.
Rom. 8. 13.
John 2. 8.
Psal. 19. 11—13.
Rom. 2. 16.
Micah 4. 2.
Matt. 15. 3. 6.
9. 11.
Deut. 31.

Exod. 20. 7.
Psal. 89. 7.
Jer. 4. 2.
Matt. 15. 19.
James 5. 12.
Rev. 22. 12.
Jer. 5. 22.
Acts 5. 3; 8. 20.
Mal. 1. 6, 7. 12;
2. 2. 7—9.

Help us to keep holy thy day, in remembrance of the blessed work of our redemption, and reverently to attend thee in public worship; and obediently to receive thy word, and fervently to call upon thy name; and to delight ourselves in thanksgiving and joyful praises to thy holiness in the communion of thy saints; and let us carefully see that our households, and all within our gates do serve thee, and not abuse thy holy day.

Have mercy on the Kings and Rulers of the earth, that they may escape the temptations of worldly greatness, honours and prosperity, which would captivate them to the flesh, and draw their hearts from thee, thy laws and ways, and would engage them against thee, and thy servants; and as they are thy ministers, and magistracy is thine ordinance, sanctify and dispose them to be nursing fathers to thy Church, to own thy interest, and rule for thee.

Especially have mercy on thy servant Charles, our king: illuminate and sanctify him by thy holy Spirit, that above all things he may seek thy glory, the increase of faith and obedience to thy laws, and may rule us as being thy minister for good, not to be a terror to good works, but to evil; that under him we may lead a quiet and peaceable life in all godliness and honesty.

Have mercy upon all the Royal Family, the Lords of the Council, and all the Nobility, the Judges, and Magistrates of these lands. Cause them to fear thee,

Rev. 1. 10.
Acts 20. 7.
1 Cor. 16. 2.
Isa. 58. 13.
Heb. 10. 25.
1 Cor. 14.
Acts 3. 42. 46.
Psal. 98, &c.;
149. 1. Josh. 24.
15. Exod. 20. 10.
1 Tim. 2. 2.
Psal. 2. Jer. 5.
5, 6. Luke 18.
24, 25.
1 Cor. 1. 26.
Luke 21. 12.
John 7. 48.
Ezra 4. 12, &c.
Rom. 13. 2. 4.
Isa. 49. 23.
2 Chron. 19. 6.

Lam. 4. 20.
1 Kings 3. 19. 11.
Psal. 51. 10.
1 Sam. 10. 9.
2 Kings 18. 3, 4. 6.
Rom. 13. 4, 5.
1 Tim. 2. 2.

Psal. 72. 1.
Prov. 8. 16.
Exod. 18. 17.
Job 29.

and to be eminent in sobriety, righteousness, and godliness, to protect the innocent, and be a terror to the wicked, hating injustice, covetousness and pride.

Isa. 17. 23.
Luke 1. 51—53.

Let every soul be subject to the higher powers, and not resist. Let them obey the King, and all that are in authority under him, not only for wrath, but for conscience sake, as knowing that they rule by thee, and for thee.

Rom. 13. 1. 6.
1 Pet. 2. 13.
1 Tim. 2. 2.

Give all the Churches able, holy, faithful Pastors, and cause them laboriously to preach, and rightly to divide the word of truth, to feed thy people with knowledge, and lead them in the way of faith and love, of holiness and peace, and to watch for their souls as those that must give account; overseeing and ruling them, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as being lords over thy heritage, but as the servants of all, and ensamples to the flock: that when the chief Pastor shall appear, they may receive a crown of glory.

2 Cor. 3. 6.
1 Tim. 5. 17.
2 Tim. 2. 15.
Jer. 3. 15.
2 Tim. 4. 2; 2.
22; 1. 13.
Heb. 13. 17.
1 Peter 5. 1—4.

Let the congregations know those that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the word of God. Let them submissively, and obediently hear, and esteem them very highly in love for their works' sake, and account them worthy of double honour.

1 Thess. 5. 11.
Heb. 13. 17.
1 Tim. 5. 17.

Let parents bring up their children in the nurture and admonition of the Lord, diligently teaching them thy word, talking of it when they are in their house, and

Eph. 6. 4.
Deut. 6. 6. 7.

when they walk by the way, when they lie down, and when they rise up, that they may know their Creator, Redeemer, and Sanctifier, in the days of their youth: and cause children to hear, love, honour, and obey their parents, that they may have the blessing of thine especial promise unto such.

Eccles. 12. 1.

Eph. 6. 1—3.

Let husbands love their wives, and prudently guide them in knowledge and holiness: and let wives love, honour, and obey their husbands, as meet helpers to them.

Eph. 5. 25. 22.

1 Pet. 3. 1. 7.

Gen. 2. 22.

Let masters rule their servants in holiness and mercy, remembering they have a Master in heaven, and let servants reverently, singly, and willingly, be obedient, and do service to their masters as to the Lord, from him expecting their reward.

Eph. 6. 9. 5.

Keep us from murder, violence, and all injury to our neighbour's life or health, from malice, cursing, reviling, and unadvised anger: let us not resist evil with evil, but forbear one another, and not give place to wrath.

1 John 3. 15.

Luke 3. 14.

2 Cor. 7. 2.

Matt. 5. 22. 39.

Rom. 12. 17.

Keep us from adultery, fornication, and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they be not immodestly named among us, and that no corrupt communication proceed out of our mouths. Keep us from chambering and wantonness, from lustful thoughts, and all immodest attire, behaviour, looks and actions.

Eph. 4. 2.

Rom. 12. 19.

Matt. 5. 27. 28.

1 Cor. 6. 9.

Rom. 13. 13.

1 Thess. 5. 22.

Eph. 5. 3; 4. 29.

1 Pet. 3. 2, 3.

Job 31. 1.

Keep us from theft and oppression, and any way wronging our neighbour in his property and estate.

Keep us from false witness-bearing, lying and deceiving; from slandering, backbiting, unjust, uncharitable censuring or reproaching, from all perverting of justice, and wronging the reputation of our neighbour, and from all consent or desire of such wrongs.

Keep us from envy, and from coveting any thing that is our neighbour's, to his wrong, and from seeking our own, or drawing to ourselves, to the injury of his welfare; but let us love our neighbours as ourselves, and do to others as we would they should do to us.

Teach us to love Christ and his holy image in his members, with a dear and special love, and to love our enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but especially to them of the household of faith.

Cause us with patience to submit to all the disposals of thy will, and wait thy end, and to love the demonstrations of thy holiness and justice, though grievous to the flesh, and keep us from impatient murmurings, and discontent, and arrogant reasoning against thy will.

Give us our daily bread, our necessary sustentation and provision for thy service, and let us use it for thee, and not to satisfy the flesh; let us depend on thee, and trust thee for it in the lawful use of the means; and bless

Eph. 4. 28.
Psal. 62. 10;
73. 8.
1 Thess. 4. 6.
Prov. 19. 5;
12. 17; 10. 10.
Matt. 7. 1, 2.
Psal. 15. 3;
82. 2.
Lev. 19. 17.
Prov. 23.
Gal. 5. 21. 26.
Exod. 20. 17.
Phil. 2. 21.
Matt. 22. 39;
7. 12.

Matt. 15. 40.
1 Pet. 1. 22.
Mat. 5. 44—46.
Gal. 6. 10.

Psal. 39. 9.
Matt. 26. 30.
Acts 21. 14.
Jam. 5. 7, 8. 11.
2 Kings 20. 19.
Mal. 3. 13, 14.

Luke 11. 13.
Deut. 28. 45.
Rom. 13. 14.
Luke 12. 20.
Eph. 5. 16.
John 9. 4.

thou our labours, and give us the fruits of the earth in season, and such temperate weather as tendeth thereunto.

Deliver us and all thy servants from such wants, distresses, griefs, and sickness, as will unseasonably take us off thy service, and from untimely death: and teach us to value and redeem our time, and work while it is day.

Keep us from gluttony, drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures or abundance, but having food and raiment, let us be therewith contented.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath and condemnation. Remember not, O Lord, our offences, nor the offences of our forefathers; but though our iniquities testify against us, spare us and save us for thy mercy sake! O let not our sin deprive us of thy Spirit, or of access unto thee, or communion with thee, or of thy favour or comfort, or the light of thy countenance, or of everlasting life.

Cause us to forgive from our hearts, the injuries done against us, as we expect to be forgiven by thee the greatest debt. Keep us from all revengeful desires and attempts. And do thou convert and pardon our enemies, slanderers, oppressors, persecutors, and others that have done us wrong.

Deut. 28. 6. 8, &c.
Phil. 2. 27.
Psal. 102. 24.
Luke 12. 20.
Eph. 5. 16.
John 9. 4.
Rom. 13. 13.
1 Cor. 9. 25.
1 Tim. 5. 6. 13.
Eph. 4. 28.
Prov. 21. 17;
23. 4.
1 Tim. 6. 8, 9.
Psal. 51. 1.
1 John 1. 2.
Heb. 8. 12.
Dan. 9. 6. 16.
Jer. 14. 7.
Psal. 31. 16;
51. 11, 12. 19.
Rom. 8. 1.
Matt. 6. 2. 14,
15.
Rom. 12. 19.
Luke 6. 28. 29;
24.
Acts 7. 60.

Keep us from running upon temptations, suffer not the tempter by subtlety or importunity to corrupt our judgments, wills, affections, or conversations. Cause us to maintain a diligent and constant watch over our thoughts and hearts, our senses and appetites, our words and actions; and as faithful soldiers by the conduct and strength of the Captain of our salvation, with the whole armour of God, to resist and overcome the world, the devil, and the flesh unto the end.

Matt. 26. 41.
James 4. 7.
Prov. 4. 23.
Job 31. 1.
Matt. 12. 36.
Heb. 2. 10.
2 Tim. 2. 3.
1 John 2. 13;
5. 4.
Rom. 8. 13.
2 Tim. 2. 8.

Save us from the temptations of prosperity and adversity, let us not be drawn from thee to sin by the pleasures, profits, or honours of the world; strengthen us for sufferings, let us not forsake thee, or fall in time of trial. Help us to deny ourselves, and take up our cross and follow Christ, accounting the sufferings of this present time, unworthy to be compared with the glory to be revealed.

Prov. 30. 8, 9.
1 John 2. 15, 16.
Rom. 8. 17.
Mat. 13. 21, 22;
8. 24.
Rom. 8. 18.

Deliver us from the enmity and rage of Satan and his instruments, and give not up thy servants, their souls or bodies, their peace or liberties, estates or names, to their malicious wills: but save us and preserve us to thy heavenly kingdom.

Matt. 6. 13.
Rom. 16. 20.
Psal. 140. 1—3;
31. 8; 17. 2. 12.
1 Tim. 4. 18.

We ask all this of thee, O Lord! for thou art the universal King, holy and just, to whom it belongeth in righteousness to judge the world, and save thy people: all power is thine to execute wrath upon thine enemies, and to deliver and glorify thy flock; and none is able to

1 Tim. 1. 17.
Psal. 145. 17.
Acts 17. 31.
Psal. 72. 4. 13.
Jude 14, 15.
2 Thess. 1. 10.
Psal. 62. 1;

resist thee: Of thee, and through thee, and to thee, are all things, and the glory shall be thine, for ever. Amen.

147. 5.
Job 9. 4.
Rom. 11. 36.

The Church's Praise for our Redemption, to be used at Discretion.

Our souls do magnify thee, O Lord! our spirits rejoice in God our Saviour, who remembered us in our low and lost estates, for his mercy endureth for ever. By one man sin entered into the world, and death by sin: we kept not the covenant of God, and refused to walk in his law: for all have sinned and come short of the glory of God, and judgment came upon all men to condemnation. But blessed be the Lord God of Israel, that hath visited and redeemed his people, and hath raised up a mighty salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began: A virgin hath conceived and brought forth: the Holy Ghost did come upon her; the power of the Highest did overshadow her, therefore the holy One that is born of her, is called, the Son of God: his name is called Jesus, for he saveth his people from their sins: To us is born a Saviour, which is Christ the Lord: he is the image of the invisible God, the firstborn of every creature; for by him all things were created that are in heaven and in earth, visible and invisible, whether thrones or dominions, or principalities or powers, all things were created by him and for him, and he is before all things,

Luke 1. 46.
Psal. 136. 23.
Rom. 5. 12.
Psal. 78. 10.
Rom. 3. 23;
5. 18.
Luke 1. 68—70.
Isa. 7. 14.

Luke 1. 35.
Matt. 1. 21.
Luke 2. 17.

Col. 1. 15.
16, 17.

and by him all things do consist. He is the power of God and the wisdom of God; the true light that lighteth every man that cometh into the world: The Word was made flesh and dwelt among us, and men beheld his glory as the glory of the only begotten of the Father, full of grace and truth; for it pleased the Father that in him should all fulness dwell. When the fulness of time was come, God sent his Son made of a woman, made under the law, to redeem them that are under the law. This is the beloved Son in whom the Father is well-pleased. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, he did no sin, neither was there any guile found in his mouth, when he was reviled, he reviled not again, leaving us an example: who his ownself bare our sins in his own body on the tree: for God laid on him the iniquity of us all, and by his stripes we are healed. When we were without strength, in due time Christ died for the ungodly, the just for the unjust: in this was manifest the love of God towards us, that God sent his only begotten Son into the world, that we might live by him, Forasmuch as the children were partakers of flesh and blood, he himself likewise took part with them that he might destroy through death, him that had the power of death, that is the devil; and might deliver them, who through fear of death, were all their lifetime subject to bondage. Having spoiled principalities and powers, he made a show of them openly, triumphing over them in his cross. He was buried, and rose again the third day

1 Cor. 1. 24.
John 1. 9. 14.

Col. 1. 19.

Gal. 4. 4.

Matt. 17. 5.

Heb. 7. 26.
1 Pet. 2. 22; 23.
24.

Isa. 53. 5. 6.

Rom. 5. 6.

1 Pet. 3. 18.
1 John 4. 4.

Heb. 2. 14, 15.

Col. 2. 15.

1 Cor. 15. 4.

according to the Scriptures, for God raised him, having loosed the pains of death, because it was not possible that he should be holden of it, he hath abolished death, and brought life and immortality to light by the Gospel. O death! where is thy sting? O grave! where is thy victory? All power is given him in heaven and earth; when he ascended up on high, he led captivity captive, and gave gifts to men: And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers, for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God to a perfect man; he is set at God's right hand in the celestials, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but in that to come. God hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. Without controversy great is the mystery of godliness: God manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. This is the record, that God hath given us eternal life, and this life is in his Son: he that hath the Son hath life, and he that hath not the Son hath not life. He was in the world, and the world was made by him, and the world knew him not; he came to his own and his own received him not. This

Acts 2. 24.

2 Tim. 1. 10.

1 Cor. 15. 55.

Matt. 28. 18.

Eph. 4. 8—13.

Eph. 1. 20—23.

1 Tim. 3. 16.

1 John 5. 11.

John 1. 10, 11.

is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. But as many as receive him, to them gives he power to become the sons of God, even to them that believe in his name. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. He forgiveth our iniquities, and will remember our sins no more. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who gave himself for us, that he might redeem us from all iniquity and purify to himself a peculiar people, zealous of good works. If any man have not the Spirit of Christ, the same is none of his. He that nameth the name of Christ must depart from iniquity. If we regard iniquity in our hearts, God will not hear our prayers. But we are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of our God. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. And being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and hope maketh not ashamed, because the love of God is shed abroad in our hearts,

John 3. 19.

John 1. 12.

Rom. 8. 1.

Psal. 103. 3.

Heb. 8. 12.

Rom. 8. 33, 34.

Tit. 2. 11. 14.

Rom. 8. 9

2 Tim. 2. 19.

Psal. 66. 18.

1 Cor. 6. 11.

Tit. 3. 5.

Rom. 5. 1. 2. 5.

by the Holy Ghost which is given us. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things? He that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his will that they that the Father hath given him be with him where he is, that they may behold the glory that is given him. Because he liveth we shall live also; For we are dead, and our life is hid with Christ in God: When Christ who is our life shall appear, then shall we also appear with him in glory; When he shall come to be glorified in his saints, and to be admired in all them that do believe. Then shall men discern between the righteous and the wicked, between those that serve God, and those that serve him not. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that overcometh shall inherit all things. He shall enter into the joy of his Lord. He shall be a pillar in the temple of God, and shall go out no more. Christ will grant him to sit with him in his throne, even as he overcame and is set down with his Father in his throne, he will rejoice over us with joy, he will rest in his love: Then in the holy city, the new Jerusalem, prepared as a bride adorned for her husband, where the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with

10.

Rom. 8. 32.

John 14. 2, 3.
John 17. 24.

John 14. 19.
Col. 3, 4.

2 Thes. 1. 10.

Mal. 3. 18.

Matt. 13. 34.
Rev. 21. 7.
Matt. 25. 21.
Rev. 3. 12.

21.

Zeph. 3. 17.

Rev. 21. 2.

3.

them, their God, and shall wipe away all tears from
their eyes and there shall be no more death, nor sorrow,
no crying, nor pain, for the former things are passed
away. And the city needeth not the sun, or the moon to
shine in it, for the glory of God doth lighten it, and the
Lamb is the light thereof. The throne of God and of the
Lamb shall be in it, and his servants shall serve him,
and shall see his face, who is the blessed and only
Potentate, the King of kings, and Lord of lords: Of him,
through him, and to him, are all things: To whom be
glory for ever. Amen.

Rev. 21. 4.

23.

Rev. 22. 3. 4.

1 Tim. 6. 15.

Rom. 11. 36.

END OF THE REFORMED LITURGY.