

Col. 1. 10.
1 Pet. 2. 9.
Ephes. 5. 16.
2 Pet. 1. 10.
Mat. 6. 11.
1 Tim. 6. 4.
Heb. 13. 5.
Mar. 6. 25, &c.
2 Pet. 3. 11.
Mar. 16. 41.
James 4. 8.
Gal. 5. 17.
1 John 5. 4, 5.
Revel. 1. 17.
&c.
2 Pet. 2. 19.
Luke 1. 17.
Psal. 73. 24.

threats, thy mercies and thy judgements; our transgressions are multiplied before Thee, and our sins testify against us; if Thou deal with us as wee deserve, Thou wilt cast us away from thy presence into Hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy Promises is our hope. Have mercy upon us most merciful Father. Bee 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. Sanctifie 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 wee may please Thee, and shew 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 bee dissolved, let us consider what manner of persons wee 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 daies of our life. Guide us by thy Counsel, and after receive us into thy glory, through Jesus Christ our onely Saviour. Amen.

[Here use the Lords Prayer as before.]

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

Hear what the Lord saith to the absolution and comfort of Penitent Beleevers.

2 Chron. 30. 9.

1 John 2. 2.

Acts 13. 38.

39.

THe Lord your God is gracious and merciful, and will not turn away his face from you, if yee return unto him.

If any man sin, wee have an advocate with the Father, Jesus Christ the righteous, and hee is the propitiation for our sins, and not for ours only, but also for the sins of the whole World.

Bee it known unto you, and Brethren, that through this man is preached to you the forgiveness of sins, and by him, all that beleeve are justified,

justified, from all things, from which they could not bee justified by the Law of Moses.

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 wee walk in the light as hee is in the Light, wee have fellowship one with another, And the blood of Jesus Christ his son, cleanseth us from all sin. If wee say, that wee have no sin; wee deceive our selves, and the truth is not in us. If wee confesse our sin, hee is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. 1 Joh. 1.7.8,9.

Come unto mee all yee that labour, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of mee, for I am meeke and lowly in heart, and ye shall finde rest unto your souls. For my yoke is easie, and my burden is light. Mat. 11.28,29, 30.

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

Rev. 2.2.17.

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

Joh. 6.27.

I will bee mercifull to their unrighteousness, and their sins, and Iniquities I will remember no more.

Heb. 8.12.

Hear also what you must Bee, and Do for the time to come, if you would bee Saved

Now if any man have not the Spirit of Christ, hee is none of his. Rom. 8.9.

If any man bee in Christ, hee 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 minde the things of the flesh, but they that are after the spirit, the things of the spirit. Rom. 8.1.

For to bee carnally minded is death, but to bee spiritually minded is life and peace. 5.

For the Carnal minde is enmity against God, for it is not subject to the Law of God, neither indeed can bee. 6.

So then they that are in the flesh cannot please God. 7.

For if yee live after the Flesh yee shall die, but if through the spirit yee mortifie the deeds of the body, you shall live. 8.

Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleannes, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Gal. 5.19.

20.

Envyings, Murders, Drunkenness, Revellings, and 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 Kingdome of God.

21.

But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no Law. And they that are Christs, have crucified the flesh with the affections, and lusts.

22.

23.

24.

Rom. 13. 13.

14.

Let us walk honestly as in the day, not in rioting and drunkenness; not in chambering and wantonness, not in strife and envying. But put yee on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.

1 Joh. 2. 15.

16.

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

Mat. 7. 13.

14.

Enter yee in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there bee that go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there bee that finde it.

Tit. 2. 11.

12.

13.

14.

For the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, wee 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 hee might redeeme us from all Iniquity, and purifie to himself a peculiar people zealous of good works.

Eia. 1. 1.

2.

5.

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 hee doth meditate day and night.

Heb. 12. 28.

29.

Wherefore wee, receiving a Kingdome which cannot bee moved, let us have grace, whereby wee may serve God acceptably, with reverence and godly fear, for our God is a consuming Fire.

2 Pet. 3. 11.

12.

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

1 Cor. 15. 58.

Therefore my beloved Brethren, bee yee stedfast, unmovable, alwaies abounding in the work of the Lord, for as much as yee know, that your labour is not in vain in the Lord.

Then

Then may bee said the 95. or the 100. Psalm, or the 84.

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.

After which may be sung a Psalm, or the *Te Deum* said, then shall bee read a Chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that the 67. or 98. or some other Psalm, may bee sung or said, or the *Benedictus*, or *Magnificat*. And the same order to bee observed at the Evening Worshipp, if time allow it.

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 hee is to preach on. And after prayer, hee 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. Alwaies 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 perswading importunity, and with frequency and unwearied Patience, waiting on God for the success. After Sermon hee shall pray for a blessing on the word of Instruction and Exhortation, which was delivered; And in his Prayers (before or after Sermon) ordinarily hee shall pray for the Conversion of Heathens, Jews, and other Infidels; the subversion of Idolatry, Infidelity, Mahometanisme, Heresie, Papal Tyranny and Superstition, Schisme and Prophaneness, and for the free progress of the Gospel, and the increase of Faith and godliness, the honouring of Gods name, the enlargement of the Kingdome of Christ, and the obedience of his Saints through the Nations of the Earth. And in special for these Nations, for the Kings Majestie, and the rest of the Royal Family, for the Lords of his Majesties Counsell, the Judges and other Magistrates of the Land, for the Pastors of the Church, and all Congregations committed

Neh. 8. 4. 6. & 9. 2.
3. 4. 5. 6. 10. 38.
Act. 12. 12. 1 Tim. 4.
5. Act. 1. 14. & 16.
13. 16. 1 Tim. 2. 8.
1 Cor. 14. 15. 16.
Luk. 4. 16. 18. Neh.
8. 8. Act. 20. 7. 9.
2 Tim. 4. 13. Act. 4.
20. 2 Cor. 4. 13.
Joh. 16. 29. 1 Cor. 2.
7. 13. Mat. 7. 29. Tit.
2. 15. Mat. 21. 45.
Mar. 12. 12. 13. 17.
Eph. 6. 19. 20. Jude.
22. 23. Act. 18. 25.
2 Tim. 2. 24. 25.
1 Tim. 5. 17. Act. 20.
36. Psa. 2. Rev. 11.
15. 1 Tim. 2. 1. 2. 3.
2 Thes. 3. 1. 2. & 2. 8.
1 Thes. 2. 16. Rev.
18. 19. Mat. 6. 9. & c
& 9. 37. 38. 1 Tim.
2. 2. Eph. 6. 19.
1 Thes. 5. 25. Joh.
17. 20. 1 Sam. 12. 23.
2 Cor. 4. 5. Phil. 1. 15.
16. 1 Sam. 3. 1. 15. 16.
17. Luk. 9. 55. Cor.
14. 26. 1 Cor. 10. 8.
Ph. 9. 1. Rev. 1. 10

Act. 20. 7.
Col. 3. 16, 17.
Psal. 118.
1 Cor. 4. 1, 2.
1 Tim. 3. 5.
& 3. 15. 2 Tim.
2. 2, 15. Act. 20.
7. 9.

to their Care, and Government. Alwaies taking heed that no mixtures of imprudent, disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious Intimations, tending to corrupt, and not to edifie the peoples minds, do turn either Prayer or Preaching into sin. And ordinarily in Church Communion, especially on the Lords Day (which is purposely separated for the joyfull Commemoration of the Blessed Work of mans Redemption) a considerable proportion of the Publick Worship must consist of Thanksgiving and Praises to God, especially for Jesus Christ, and his Benefits; still leaving it to the Ministers discretion to abbreviate some parts of Worship, when hee seeth it needfull to bee longer, or some other.

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

Luke 11. 28.
Levit. 6. 24,
25, 26.

Blessed are they that hear the Word of God, and keep it.
The Lord bless you, and keep you; the Lord make his face to shine on you, and bee gracious unto you; The Lord lift up his countenance upon you, and give you Peace.

2 Cor. 13. 14.

The Grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost, bee with you all. Amen.

Except there bee a Communion in the Sacrament of the Lords Supper to bee 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 bee as full as the Rule and our Necessities require; let the following General Prayer bee used, when the Ministers findeth it convenient instead of the Letany and Collects.

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

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

Prov. 8. 15.
Dan. 4. 32.
Heb. 2. 9. Psal.
65. 11. & 90.
14. & 65. 4. &

A Almighty God, by whom Kings reign, and Princes decree Justice, who rulest in all the Kingdomes 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

Blessings, and satisfie 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 contemned, but hee 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 wee may lead a quiet and peaceable life in all Godliness and Honesty. And when hee 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 Majesties Counsel, 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 Judgement, 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 Majesties Subjects duly submit to him and obey him, not only for wrath, but for conscience sake; Let all his Kingdomes be the Kingdomes of the Lord, and of his Son Christ, that God may dwell amongst us, and if it may be said of them, The Lord blest thee, O Habitation of Justice, and Fountain of Holiness. For Thine O Father, with the Son and Holy Ghost, is the Kingdom, and Power, and Glory for ever. Amen.

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 Governour and Father, hear us, and have mercy upon us, miserable sinners.

F 3

D

Mat. 28. 19. John
5. 7. 1 Co. 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, 5, 6. Psal. 103.
19. Luth. 11. 2.

Act. 7. 59. Heb. 2.
14. 9. 1 Cor. 15. 4.
1 Tim. 3. 6. John 1.
29. Ephes. 1. 20.
22. Rom. 8. 30. 33.
34. Eph. 5. 1 Thef.
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. 8. Rom. 8.
11. Mat. 8. 34. 35.
2 Cor. 8. 5. 1 Cor.
6. 19, 20.
Rev. 4. 11. Joh. 12.
28. Mat. 5. 16. Psal.
22. 23; 27. 28.
2 Tim. 3. 2. Mar. 7.
22. Gal. 5. 26. Gal.
3. 19.
Pl. 2. & 47. 7. Rev.
11. 15. 2 Tim. 2.
26. Act. 26. 18.
Rom. 11. 25. Mar.
9. 38. & 24. 14.
2 Thef. 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. Luk. 9.
55. Psal. 77. 10.
Phil. 2. 3.
Pla. 14. Eph. 2. 3.
12. 2 Tim. 3. 2, 3, 4.
1 Cor. 6. 9. 2. c. 2.
10. Rom. 8. 24.
Pla. 40. 8. & 1. 2.
Ha. 8. 20. Pla. 119.
87. 27.

O Lord our Saviour God and man! who having assumed our nature by thy sufferings, and death, and burial, wast made a Ransome 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 Glorv. Wee 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, wee may have Peace with him, as our Reconciled God and Father.

Let thy holy Spirit sanctifie us, and dwell in us, and cause us to deny our selves, and to give up our selves entirely to Thee, as being not our own, but Thine.

As the World was created for thy Glorv, let thy Name bee glorified throughout the World; Let Self-love, and Pride, and Vain-glorv bee destroyed, cause us to love Thee, fear Thee, and trust in Thee with all our hearts, and to live to Thee:

Let all the Earth subject themselves to Thee their King. Let the Kingdomes of the World become the Kingdomes of the Lord, and of his Christ. Let the Atheists, Idolaters, Mahometans, Jews, and other Infidels, and ungodly People bee converted. Send forth meet Labourers into the Harvest, and let the Gospel bee 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 onely universal Head, in the true Christian and Catholick 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 bee done in strife, or vain-glorv.

Keep us from Atheism, Idolatry, and Rebellion against Thee, from Infidelity, Ungodliness and Sensuality, from Secularity, Presumption and Despair. Let us delight to please Thee, and let thy Word bee the Rule of our Faith and Lives; let us love it, and understand it, and meditate in it day and night.

Let

Let us not corrupt or neglect thy Worship; nor take thy Holy Name in vain, keep us from Blasphemy, Perjury, prophane Swearing, Lying, contempt of thy Ordinances, and from false, unworthy, and unreverent thoughts and speeches of God, or holy things, and from the neglect and prophanation of thy Holy Day.

Mat. 15. 9. Exod. 20. 4, 7, 8. Mark 7. 21, 22. Jam. 5. 12. Eccl. 5. 1, 6. Ezek. 22. 26. Neh. 13. 17. Rev. 1. 10.

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, Maies, and Servants.

Pro. 21. 1. Psa. 2. 10, 11, 12. Isa. 49. 23. 2 Chro. 19. 6. Rom. 1. 11. 1 Tim. 6. 9. Mat. 21. 44. Joh. 11. 48. Psa. 2. 2, 3, 4.

Have mercy on thy Servant Charls our King, protect his Person, illuminate and sanctifie him by thy Spirit, that above all things hee may seek thine honour, the encrease of Faith, and holy Obedience to thy Laws; and may govern us, as thy Minister, appointed by Thee for the terrour of evil doers, and the praise of them that do well, that under him wee may live a quiet and peaceable life in all Godliness and Honesty.

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

Have mercy upon all the Royal Family, upon the Lords of the Counsel, and all the Nobility, the Judges, and other Magistrates of these Lands. Let them fear Thee, and bee Ensamplers of Piety and Temperance, haters of Injustice, Covetousness, and Pride, and Defenders of the Innocent: in their eyes let a vile person bee contemned, but let them honour them that fear the Lord.

Psa. 72. 1. Prov. 8. 16. Exod. 18. 21. Job 29. 11. 1. 17. 23. Psa. 15. 4.

Let every soul bee 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.

Rom. 13. 1, 2, 5. 1 Tim. 2. 2. 1 Pet. 2. 13.

Give all the Churches able, holy, faithful Pastors, that may soundly and diligently preach thy Word, and guide the flocks in waies of Holiness and Peace, over-seeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready minde; not as being Lords over thy Heritage, but the Servants of all, and Ensamplers to the flock, that when the chief Pastor shall appear, they may receive the Crown of Glory.

2 Cor. 3. 6. Jer. 3. 15. 2 Tim. 4. 2. Eph. 4. 11, 13. Jam. 3. 17. Ezek. 34. 1 Pet. 5. 1, 2, 3, 4. Mat. 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, at

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

count

count them worthy of double honour, and obey them in the Lord.

Let Parents bring up their Childzen in Holy Nurture, that they may remember their Creatour in the daies of their youth, and let Childzen, 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.

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

Keep us from Fornication and all uncleanness, from Chambering and wantonness, from Lustful thoughts, and filthy Communication, and all unchaste behaviour.

Keep us from stealing or wronging our Neighbour in his propriety, from perverting Justice, from false witnessing and deceit, from slandering, backbiting, 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 our selves, and do to others as wee 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 wee 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 herunto; 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 satisfie its lusts.

When wee sin, restore us by true Repentance and Faith in Christ: Let us loath our selves 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,

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

1 Joh. 3. 15. Luk. 3
14. 2. Cor. 7. 2. Pro.
29. 22. Mat. 5. 22.
Mar. 5. 27, 28. 1. Cor.
6. 9. Rom. 13. 13.
Eph. 5. 3, 4. 12.

Eph. 4. 28. 1. Thes. 4.
6. Psa. 82. 2. Plo. 19.
5. & 10. 18. Psa. 15.
3. Mat. 7. 12.

Exo. 20. 17. Mat. 22
39. Mat. 7. 12.

Mat. 25. 40. 1. Pet. 1.
22.
Mat. 5. 44. Gal. 6. 10
Luk. 11. 3. 1. Tim. 6.
8. Deut. 28. 3, 4. Psa.
112. & 128. Deut.
11. 14. Phi. 2. 27.
Rom. 13. 13, 14. &
12. 11. Mar. 8. 36.

1 Joh. 2. 1, 2. Gal.
6. 1. Jam. 5. 19, 20.
Eze. 6. 9. Eph. 1. 6, 7.
Heb. 7. 25. Mar. 6. 12
14. 15. & 5. 44.
Luk. 23. 34.

Mar. 26. 41. Jam. 4. 7.
1. Joh. 2. 13. & 5. 4

pleasure, profit or honour, to bee drawn from thee, to sin, let us patiently suffer with Christ that wee 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 Kingdome.

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 bee Thine for ever, Amen.

Rom. 8. 13. Gal. 5.
17. 1 Joh. 2. 16. 17.
2 Tim. 2. 18. Rom. 8.
17.
1 Pet. 5. 8. Psa. 140.
1, 2, 3, 1 Tim. 4. 18.
1 Tim. 1. 17. Mat. 6.
13. Rom. 11. 36.

Concerning the Psalms for Publick use.

Wee desire that instead of the imperfect version of the Psalms in Metter now in use, Mr. William Bartons Version, and that perused and approved by the Church of Scotland there in use (being the best that we have seen) may bee received and corrected by some skilful men, and both allowed (for grateful variety) to bee Printed together on several Columnes or Pages, and publickly used; At least until a better than either of them shall bee 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 binde 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, forgiving Iniquitie, 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 wee forsook thee, and broke thy Covenant, and rebelled against Thee, and corrupted our selves, 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 bee our Saviour. Hee 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, Hee was tempted that hee might succour them that

Psa. 119. 108. Eph.
1. 6. Psa. 116. 17.
2 Cor. 9. 15. Psa. 107
22. 2 Cor. 1. 3. Psa. 86.
15. Exo. 34. 6, 7. Isa.
43. 7. Rev. 4. 11.
Gen. 1. 27. Psa. 8. 5.
6. Deut. 31. 16. & 32
5. Hos. 4. 7. Psa. 6.
10. Hos. 13. 14. Gen.
4. 4. Joh. 3. 16.
Heb. 2. 16. Joh. 1. 14
Eph. 3. 8. 1 Tim. 3.
16. 1 Pet. 1. 12.
Heb. 2. 18. Mat. 4. 13
2 Cor. 8. 9. 1 Pet. 2.
22. Mat. 4. 10. 1 Joh.
1. 9. Phi. 2. 7. 1 Pet.
2. 23. Heb. 12. 2.
Rev. 3. 18. Psa. 32. 1
Heb. 2. 17. Psa. 53. 5.
6. 1 Tim. 2. 6. 1 Cor.
15. 3. Rom. 4. 25.

Heb. 2. 14. Gal.
 3. 13. Mat. 11.
 28. Rev. 22. 14.
 Eph. 1. 22. Psa.
 2. 8. Phil. 2. 9.
 Mat. 28. 19.
 Joh. 5. 22. Heb.
 8. 6. 2. Pet. 1. 4.
 1. Joh. 5. 11.
 2. Pet. 1. 19. Psa.
 119. 130. Eph. 2.
 20. 2. Cor. 5. 19.
 20. Act. 26. 17.
 18. Tit. 3. 4. 5.
 6. 2. Tim. 2. 25.
 Eph. 4. 18. Joh.
 12. 40. 1. Tim. 4.
 2. Psa. 81. 11. 12.
 Joh. 5. 4. Luk.
 19. 27. 1. Pet. 3.
 20. Rom. 10. 21.
 Heb. 1. 25.
 Ezek. 33. 11.
 Pro. 1. 22. 23.
 Joh. 6. 44. Act.
 16. 14. 1. Joh. 4.
 19. Rom. 10. 20.
 Amos 5. 12.
 Rom. 5. 1. Act.
 11. 13. Rom. 8.
 14. 15. 16. 17.
 Eph. 5. 30. Gal.
 4. 6. Eph. 2. 19.
 1. Pet. 1. 3. 4. 5. 6.
 Rom. 8. 28.
 Eph. 3. 12. Heb.
 4. 16. Psa. 50.
 15. 1. Tim. 2. 8.
 Mat. 21. 13. Psa.
 89. 7. & 28. 6.
 & 31. 22. Psa.
 26. 13.

that are tempted, and conquered the Tempter, that had con-
 quered us: Hee became poor that was Lord of all; to make us
 rich. Hee did not sin, but fulfilled all righteousness, to save
 us from our unrighteousness. Hee 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. Hee was
 bruised and wounded for our Transgressions, that wee might be
 healed by his stripes. Hee gave himself a Ransome for us, and
 died for our sins. And rose again for our justification. Wee thank
 thee for his death that saveth us from death, and that hee bore the
 curse, to redeem us from the curse, and for his life which opened
 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 judgement unto him. Wee thank thee for the New and bet-
 ter Covenant, for thy great and precious promises: That thou
 hast given us eternal life in Christ. That wee have the clear and
 sure Revelation of thy will in the Holy Scriptures. That thou
 foundedst 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 Embassadors
 speaking in the stead of Christ they might beseech us to be reconci-
 led unto thee. Wee 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. Wee were sometimes foolish, disobe-
 dient, deceived, serving divers lusts and pleasures, taken cap-
 tive by Satan at his will; but thy mercy saved us by the washing
 of Regeneration, and renewing of the Holy Ghost. Thou might-
 est justly have left us to the blindness of our mindes, and to the
 hardness of our hearts, to seared consciences, to bee 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 wee 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
 and gain-saying People. When wee turned from thee, thou
 calledst after us, to turn and live. Thou dyest us to thy Son,
 and openedst our hearts to attend unto thy calls: Thou lovedst us
 first, and was found of them that sought thee not. Thou hast
 pardoned

pardoned our great and manifold transgressions, and justified us by Faith in Christ, and given us Repentance unto life: Thou hast adopted us to bee thy sons, and joynt heirs with Christ; and made us his members, and given us his Spirit: Wee are no more strangers but fellow Citizens with the Saints, and of thy household; Blessed bee the God and Father of our Lord Iesu. Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Iesus 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 bee revealed, though (when they are needful) wee must for a season bee in heavyness under tribulations; thou hast promised, that all things shall worke 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 wee may glorifie thee, every where wee 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 wee 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 doest compasse us about with Songs of deliverance. O love the Lord all yee his Saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Hee dealeth not with us after our sins, his Anger is but for a moment, but in his favour is life. In his wrath hee remembereth mercy; All thy paths O Lord are mercy and truth to such as keep thy Covenant. Wee come into thy house in the multitude of thy mercies, O give thanks unto the Lord for hee is good, for his mercy Endureth for ever. Glorify yee in his Holy Name, let the hearts of them rejoyce 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 shall they rejoyce all the day, and in thy righteousness and favour shall they bee exalted; Blessed are they that dwell in thy house, they will be still praying thee, O satisfie us early with thy mercy, that wee may rejoyce and bee glad in thee

Psal. 57. 3. &
31. 20. & 32. 7.
& 31. 33. & 101
10. & 30. 5.
Hab. 3. 2.
Psal. 32. 6.
Psal. 25. 10.
Psal. 5. 7.
Psal. 107. 1.
Psal. 105. 3.
Psal. 89. 15.
16

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

The Ordinary Publick Worship

thee all our daies. Guide us by thy Counsel, and afterwards receive us unto thy glory; where with all the blessed host of Heaven, wee may behold, admire, and perfectly and joyfully praise thee. Our most glorious Creator, Redeemer and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Bless the Lord O my Soul! And all that is within mee bless
 Psal. 103. 1, 2. his holy Name, Bless the Lord O my Soul, and forget not all
 3, 4. his benefits: who forgiveth all thine Iniquities, and healeth
 12. all thy diseases! who redeemed thy life from destruction, and
 crowneth thee with loving kindenes and tender mercies. As far
 as the East is from the West, so far hath hee removed our trans-
 1 Joh. 3. 1. gressions from us; Behold what love the Father hath bestowed
 on us, that wee should bee called the Sons of God; because thy
 loving kindenes is better than life, my Lips shall praise thee.
 Psal. 63. 3, 4. Thus will I bless thee while I live, I will lift up my Hands in
 Psal. 73. 25. thy name. My Soul shall bee satisfied as with marrow and fat-
 26, 27. nes, and my mouth shall praise thee with joyful lips. Whom
 23. 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, lo,
 Psal. 94. 19. all that are far from thee shall perish, but it is good for mee to
 draw near to God. I am continually with thee. Thou hast hold-
 Psal. 73. 24. en mee by my right hand, in the multitude of my thoughts with-
 in mee, thy comforts delight my Soul. Thou shalt guide me
 with thy Counsel, and afterward receive mee to glory.

The Second Part.

How excellent is thy loving kindenes O God, therefore do
 Psal. 36. 7, 8. the Sons of Men put their trust under the shadow of thy
 9. wings. They shall bee abundantly satisfied with the fatnes of
 thy house, and thou shalt make them drunk 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 re-
 Psal. 16. 9. 11. joyceth. My flesh also shall rest in hope. Thou wilt shew mee
 the

the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for ever more. Surely Goodness and mercy shall follow mee all the daies of my life. And I shall dwell in the house of the Lord for ever. O continue thy loving kindness 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 will give thanks to thee for ever.

Psa. 23. 6.

Psal. 36. 10.

Psa. 30. 12.

The Third Part.

Glory to God in the Highest: On Earth Peace; God 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 Kingdome, and talk of thy Power; To make known to the sons of men thy mighty Acts, and the glorious Majestie of thy Kingdome. Thy Kingdome is an everlasting Kingdome, and thy Dominions is through all Generations. The Elders and Saints about thy Throne, rest not night nor day, 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 waies thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name! for thou only art Holy: For all Nations shall come and Worship before thee, for thy judgements are made manifest. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdome, and Strength, and Honour, and Glory. For thou hast redeemed us to God by thy blood, and made us Kings and Priests to God.

Luk. 2. 14.

Psal. 149. 1, 4.

5, 6.

Psa. 145. 10. 12.

12, 13.

Rev. 4. 8.

11.

& 15. 3, 4.

& 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.

Psa. 107. 8, 11.

22.

Psal. 96. 2.

Psal. 29. 2.

Psal. 96. 9, 11.

13.

Psal. 103. 20.

22.

Psal. 145. 21.

Psal. 150. 6.

Sacrifice the Sacrifices of Thanksgiving, and declare his works with rejoycing. 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 rejoyce, and the Earth bee glad before the Lord: For hee cometh, For hee cometh to judge the Earth. With Righteouſneſs ſhall hee judge the World, and the People with Equity. Bleſs the Lord yee his Angels that excel in ſtrength, that do his Commandements, hearkening to the voice of his Word. Bleſs yee the Lord all yee his Hoſts, yee Miniſters of his that do his pleaſure; Bleſs the Lord all his Works in all places of his Dominions. Bleſs the Lord, O my ſoul, my mouth ſhall ſpeak the Praiſes of the Lord, And let all fleſh bleſs his holy Name for ever and ever. Let every thing that hath breath praife the Lord. Praise yee 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 bee uſed at the diſcretion of the Miniſter, when hee ſeeth it needful to the Inſtruction of the Communicants.

THat you may diſcern the Lords 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 loſt his holy Fitneſs for the work for which hee was created. That hereupon the wonderful love and wiſdome of God provided us a Remedy in our Redeemer, to the end hee might not loſe the glory of his Creation, that hee 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 Condiſcenſion, hee firſt promiſed, and then gave his onely Son

Son the Eternal Word, to take mans nature into personal union with his God-head; that being God and Man, hee might bee 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 bee the glorious King and Head of all that are sanctified and saved. Hee 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 Ransome for us. That all this might be effectual to our Recovery, hee 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 hee inviteth, and draweth men to himself, and giveth them to beleve) Into this blessed; pardoning, saving Covenant, wee are first solemnly entred 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, as the Churches Head; and by his grace to draw men to himself, and prepare them for his glory; hee did himself institute this Sacrament of his body and blood at his last Supper, to bee a continued Representation and Remembrance of his Death, and therein of his own and his Fathers Love until his coming; appointing his Ministers by the Preaching of the Gospel, and Administration of these Sacraments to bee his Agents without, and his Spirit within, effectually to communicate his Grace.

The Lords Supper then [is a 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 Christs 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 signifie & solemnize the renewal of his holy Covenant with them, and the giving of himself unto them, to expiate their sins by his Sacrifice, and sanctifie 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

The Order of Celebrating the Sacrament

Ends aforesaid (their Justification, Sanctification, and Glorification) and to signifie 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 wee commemorate Christs Sacrifice, and receive him and his saving benefits, so wee offer and deliver to him our selves, as his redeemed, sanctified people, to bee a living Acceptable Sacrifice, thankfully and obediently to live unto his Praise.

Before the receiving of this holy Sacrament, wee must examine our selves, and come preparedly: In the receiving of it, wee must exercise holy affections suited to the work; And after the receiving of it, wee must by consideration of it, indeavour to revive the same Affections, and perform our Covenant there renewed.

The holy Qualifications to bee before Provided, and in Receiving exercised, and after Receiving, are these. 1. A true beleeve of the Articles of the Christian Faith, concerning the Father, Son, and Holy Ghost; the Person, Offices, Works, and Sufferings, and Benefits of Christ. 2. The sense of our sinful and undone condition, as in our selves, and of our need of Christ: so as humbly to loath our selves for our transgressions: with the sense of our present weaknesses to bee strengthened, and sins to bee 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 bee not felt before wee 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 our selves in Covenant to God, with resolution of renewed Obedience. 8. A patient hope for the coming of Christ himself, and of the Everlasting Kingdome, where wee shall bee perfectly united in him, and glorified with him.

Those onely are to bee invited to the Lords Table, and to come, that truly repent and beleeve, and unfeignedly consent to the terms of the Covenant (though all are not to bee invited thus to beleeve 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

of the Church, and not justly for Heresie, or scandalous sin removed from its present Communion.

The benefit of the Sacrament is not to be judged of onely by present Experience and Feeling, but by Faith. God having appointed us to use it, and promised his Blessing, wee may and must beleieve, that hee will make good his Promise, and what ever wee feel at present, that wee sincerely wait not on him in vain.

The Exhortation.

YOU are invited hither, Dear Brethren, to bee Guests at this Holy Table, by the Lords Command, to receive the greatest Mercy, and to perform the greatest duty. On Christs part, All things are made ready. The Feast is prepared for you, even for you that by sin have deserved to bee 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 bee lost for ever, when by the greatest Miracle of Condescending-love, hee sought and saved you: You were dead in sin, condemned by the Law, the Slaves of Satan; There wanted nothing but the Executing-stroak 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. Hee suffered, that was offended that the offender might not suffer. Hee cried out on the Cross, *My God, My God, Why hast thou forsaken mee*, that wee who had deserved it, might not bee everlastingly forsaken. Hee died, that wee might live: O how would the mercy of Redemption have affected you, if you had first lyen 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 tendred 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 wee bee covered with shame, and loath our selves, that have both procured the death of Christ by sin, and sinned against it? And how should wee all bee 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 bee more Holy, nor with a purpose to go on in wilful sin; Bee not deceived,

H

God

The Order of Celebrating the Sacrament

God is not mocked, but if you heartily repent and consent to the Covenant, come and welcome; Wee have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to bee Christs upon his Covenant-terms, but beleve that Christ is much more willing to bee yours. Hee 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, beleve and wonder at the Riches of his Love and Grace. For hee hath himself invited you, to see and taste, that you may wonder. You are sinners, but hee 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 hee 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 your selves to Christ, and then doubt not, but your Scarlet, Crimson-sins shall bee made as white as Wooll, 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 bee wholly Thine*, and then beleevingly take Christ, and Pardon, and Life, as given you by his own appointment in the sealed Covenant. And remember that hee is a coming. Hee is coming with thousands of His Mighty Angels, to execute judgement on the ungodly, but to bee glorified in his Saints, and admired in all that do beleve. And then wee shall have greater things than these. Then shall you see all the Promises fulfilled, which now are sealed to you, on which hee 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 bee admitted into the Church Triumphant, where with perfect Saints you shall perfectly rejoyce and love, and praise the Lord for ever. Receive now a crucified Christ here represented, and bee contented to take up your Cross, and

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 bee 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 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 Rebels, 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 our selves 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 publick and private Prayer, and thanksgiving, and in our preparation to this Holy Sacrament, in the Examining of our selves, and repenting of our sins, and stirring up our hearts to a beleeving and thankfull receiving of thy grace, and to love and Joyfulness, in our Communion with thee and with one another. We have not duely discerned the Lords Body, but have prophaned 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 bee cast out of thy presence. And to bee for-

Mal. 4. 1. Heb.
12. 29. 1 Sam. 6.
20. Mal. 3. 2.
Isa. 4. Luk.
19. 10. Eph. 2. 5
Luk. 15. 32.
Eze. 16. 6. 8. 9.
Col. 1. 13. Jer.
6. 28. Deut. 4.
23. Deut. 6. 5. 6.
8. 11. 22. Psa.
100. 3. 4. Heb.
12. 25. Deut. 9.
12. 8. 3. 5.
2 Tim. 3. 2.
1 Joh. 2. 15.
Eph. 2. 3. Gal.
5. 24. Mat. 22.
37. 40. Luk. 10.
42. Mat. 23. 30.
Rom. 2. 23.
1 Cor. 10. 31.
1 Thes. 4. 1. Luk.
8. 1. 2. Mat. 24.
15. Psa. 1. 2.
Deut. 6. 6. Phil.
4. 6. 1 Cor. 11. 27
28. Isa. 64. 7.
Col. 2. 7. Act. 2.
42. 45. 16. 47.
1 Cor. 11. 29.
Mal. 1. 7. 10.
12. 8. 2. 10. 11.
Psal. 85. 8.
Gen. 4. 16. Psa.
51. 11. 2 Chron.
15. 2. Mat. 22.
12. Mat. 7. 23.
Mal. 1. 10.
1 Pet. 2. 24. Isa.
53. 10. Psa. 51.
1.

The Order of Celebrating the Sacrament

Rev. 1. 5.
Hos. 14. 2. Eze.
18. 3. 8. Heb. 8.
12. Eze. 33. 11.
Hos. 14. 4. Psa.
35. 3. Ioh. 6. 37.
Hos. 14. 2. Mat.
22. 4. Mat. 5. 6.
Joh. 6. 55. & 4.
14. Eph. 3. 18.
19. 1. Pet. 1. 8.
Mat. 15. 27.
Ioh. 6. 35. 51.

Psal. 85. 8.
Ephes. 4. 30.
Heb. 3. 13.
Col. 3. 5.
Ephes. 3. 16.
Psal. 119. 175.

taken, as we have forsaken thee, and to hear to our confusion, Depart from mee, 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 hee might put them away by the sacrifice of himself; Have mercy upon us and wash us in his blood, Cloath us with his Righteousness, take away our iniquities, and let them not be our ruine, 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 Meate and Drink indeed, And his spirit be in us, a well of living water, Springing up to 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 beleeving let us rejoyce 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; Fortifie the flesh, and strengthen us with might in the inward man; that wee may live and glorifie thy Grace, through Jesus Christ our onely Saviour. Amen.

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.

Psa. 100. 3. Rev.
4. 11. 1. Tim. 1.
17. Psa. 51. 4.
Deut. 32. 6.
1. Ioh. 3. 1. Ioh.
3. 16. Luk. 22.
20. Heb. 9.
17. Luk. 22. 19.

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 thy self, who hath ratified the New Testament and Covenant of Grace with his most precious blood; and hath instituted this Holy Sacrament to be celebrated

brated in remembrance of him till his coming. Sanctifie these thy Creatures of Bread and Wine, which according to thy Institution and Command, wee set apart to this holy use, that they may bee Sacramentally, The Body and Blood of thy Son Jesus Christ. Amen.

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

Hear what the Apostle Paul saith, 1 Cor. 11. [*For I have received* 1 Cor. 11. 23.
of the Lord, that which also I deliver unto you; that the Lord
Jesus the same night, in which hee was betrayed, took Bread, and when 24.
hee had given thanks, hee brake it, and said, Take, Eat, This is my
Body which is broken for you: This do in remembrance of mee: After 25.
the same manner also, hee took the Cup, when hee had supped, saying,
This Cup is the New Testament in my Blood, This do yee, as oft as 26.
yee drink it in remembrance of mee; For as often as yee eat this Bread,
and drink this Cup, yee do shew the Lords death till hee come.]

Then let the Minister say.

This Bread and Wine, being set apart, and consecrated to this Holy use by Gods appointment, are now 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, Act. 7. 59, 60.
 and suffered for our sins, the just for the unjust, and hast
 Rev. 1. 5. 1 Pet. 3.
 instituted this holy Sacrament to bee used in remembrance of
 18. Luk. 22. 19, 20.
 Thee till thy coming; We beseech Thee, by thine interces-
 1 Cor. 11. 26. Heb.
 sion with the Father, through the Sacrifice of thy Body and
 7. 25, 27. & 9. 26.
 Blood, give us the pardon of our sins, and thy quickening Spi-
 John 4. 10. & 6. 63.
 rit, without which the flesh will profit us nothing. Recon-
 Rom. 8. 9, 11. Heb.
 cile us to the Father; Nourish us as thy Members to Ever-
 2. 17. Col. 2. 19.
 lasting Life, Amen. John 6. 27.

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
 Mat. 26. 26.
 to sanctifie us; Behold the sacrificed Lamb of God, that
 Heb. 10. 10.
 taketh away the sins of the World, John 1. 29.
 In

The Order of Celebrating the Sacrament

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. Sanctifie 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 are the Children of God. Confirm us for New Obedience. Be the Earnest of our Inheritance, and seal us up to Everlasting Life. Amen.

Mat. 28. 19. Joh.
15. 26. Marth. 1.
20. 2 Pet. 1. 21.
Act. 20. 23. Rom.
8. 9. 1 Cor. 12. 11.
1 Pet. 1. 2. 15.
& 2. 9. Joh. 14. 16.
Ephes. 1. 17, 18.
Luke 24. 31. Ezek.
36. 26. Zech. 11.
10. Rom. 8. 5. Joh.
6. 53, 54, 55, 56.
57. Rom. 5. 5. Cant.
1. 4. Ephes. 5. 18.
20. Rom. 14. 17.
1 Thes. 4. 9. Rom.
8. 16. 1 Cor. 1. 8.
Ephes. 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 hee hath said;

Take ye, Eat ye, This is the Body of Christ which is broken for you, Do this in remembrance of him.

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

This Cup is the New Testament in Christs Blood, or [Christs 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

Let it be left to the Ministers choice, whether hee will consecrate the Bread and Wine together, and break the Bread, and pour out the Wine immediately; or whether hee will consecrate and pour out the Wine, when the Communicants have eaten the Bread. If hee do the latter; hee must use the fore-going Prayers and Expressions twice accordingly, and let it be left to his discretion, whether hee will use any words at the breaking of the Bread, and pouring out the Wine, or not; And if the Minister chuse to pray but once, at the Consecration, Commemoration, and Delivery; Let him pray as followeth, or to this sence.

A Almighty God, thou art the Creator, and the Lord of all. Thou art the Sovereign Majesty whom wee have offended. Thou art our merciful Father, who hast given us thy Son to reconcile us to thy self; 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. Sanctifie these thy Creatures of bread and wine, which according to thy will, wee 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 quickning 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 wee 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 Ministers discretion, whether to deliver the Bread and Wine to the People (at the Table) onely 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 persons hand: As also at what season to take the Contribution

The Order of Celebrating the Sacrament

Contribution for the Poor. And let none of the people be forced to sit, stand, or kneel in the Act of Receiving, whose Judgement is against it.

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

Rom. 1. 4. 1 Cor.
1. 24. Eph. 3. 10
Rom. 3. 22. 16.
Tit. 3. 4. Rom.
5. 6. Act. 4. 12.
1 Pet. 1. 12. Luk.
2. 13. 14. Rev.
5. 12. 13. 9. 10.
Rom. 5. 20.
1 Pet. 1. 19.
Mt. 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. Luk. 7. 47.
Mat. 18. 33.
1 Joh. 4. 11.
Ezt. 9. 13. 14.
Psa. 44. 17.
Rom. 6. 1. 2.
Col. 3. 7. Phil.
3. 18. 19. 20. 21.
Psa. 143. 10.
Heb. 5. 9. Psa.
119. 133. 2 Cor.
5. 15. Eph. 1. 11.
Mat. 5. 16.
2 Cor. 1. 12. Psa.
119. 5. Luk. 22.
31. 1. et. 5. 8. 10
Eph. 6. 11.
Rom. 16. 20.
1 Cor. 6. 20.

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; Good will towards men. The whole Creation shall proclaim thy Praises, Blessing, Honour, Glorie and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Most thy 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 Ransome? 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 glorifie 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, 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 let our affections on the things above, where Christ sitteth at thy right hand. Let us no more minde 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 our selves, but unto him who died for us
and

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 waies were so directed that wee 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 our selves unto thee, as thine own; and with our thanks and praise, present our selves, 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 Everlasting Life. Through Jesus Christ our Lord and Saviour. Amen.

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

Next add th s, or some such Exhortation, if the e bee time.

DEAR Brethren, wee 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 onely to receive the mercy of an hour onely, but that which may spring up to Endless Joy: You came not onely 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 unbeleef, 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 Beleevers, 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 you sins of weaknesse. Wallow no more in the mire, and return not to your vomit. Let the exceeding Love of Christ constrain

I

you

you, having such Promises, to cleanse your selves 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 bee Zealous of good works, and shew forth the Praises of him that hath called you.

Next sing some part of the Hymn in meeter, or some other fit Psalm of Praise (as the 23. 116. or 103. or 100, &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 bee Glory for ever and ever, Amen.



THE Celebration of the Sacrament of Baptism.

LET no Minister, that is therein unsatisfied, be forced against his Judgement, to baptize the Childe of open Atheists, Idolaters, or Infidels, or that are unbaptized themselves, or of such as do not comperently 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 Majesties Declaration. Nor yet the Childe of Parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin (as if the Childe 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 bee duly qualified, and present the Childe to bee baptized (or another for them in case they cannot bee present) the Childe is to bee received unto Baptism.

And

And if both the natural Parents are Infidels, Excommunicate, or otherwise unqualified, yet if any become the Pro-parents and owners of the Childe, and undertake to educate it in the Faith of Christ, and Fear of God, and so present it to bee baptized; let it bee done by a Minister, whose judgement doth approve it. but let no Minister be forced to it against his judgement. 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 Childe to Baptism, and give an account of their fore-said 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 bee placed to the greatest conveniency of the Minister and People. The Childe, or Children being there presented, the Minister may begin with this or the like speech directed to the Parent, or Parents (that presenteth 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 entred into the World, and death by sin, so death passed upon all, for that all have sinned, and come short of the Glory of God. Wee are conceived in sin, and are by nature children of wrath. For who can bring a clea thing out of an unclean. By the offence of one, Judgement came upon all men to condemnation. But the infinite Wisdome and Love of the Father hath sent his Son to bee 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 reighnerh 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 Beleevers; and power to bee 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 entring them into the Covenant, and so God in Christ will bee their God, and number them with his People.

This Covenant is to be solemnly entred into by Baptism (which

is a 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, the Son, and Holy Ghost, in signification and solemnization of the holy Covenant, in which as a Penitent Believer (or the seed of such) hee 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 beleeve 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 entred a Visible Member of Christ, and his Church; a Childe 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 Childe to bee 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 hee 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 Childe! The duty on your part, is, first to see that you are stedfast in the Faith and Covenant of Christ, that you perish not your self, and that your Childe is indeed the Childe of a Believer; And then you are beleevingly and thankfully to dedicate your Childe 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 bee 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 bee approved, and received into the Communion of the Adult Believers.

If the Persons bee 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 bee 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

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 Childe to that God that hee beleeveth not in himself; I therefore require you to make Profession of your own Faith.

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

Ans. All this I do unfeignedly beleieve.

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 your self to God the Father, Son, and Holy Ghost, as your Creator, and Reconciled Father, your Redeemer, and your Sanctifier?

Ans. I do.

[Or thus rather, if the Parent bee fit to utter his own Faith.]

Quest. Do you remain steadfast in the Covenant, which you made in Baptism your self?

Ans. Repenting of my sins, I do renounce the Flesh, the Devil, and the World, and I give up my self 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 Childe unto God, to bee baptized into this Faith, and solemnly ingaged in this Covenant unto God the Father, Son, and Holy Ghost, against the Flesh, the Devil, and the World?

Ans. 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 bee capable of Instructions, you will faithfully endeavour to acquaint this Childe with the Covenant in which hee was here by you ingaged and to instruct and exhort him to perform this Covenant, as ever hee looks for the blessings of it, or to escape the curses and wrath of God: that is, That hee renounce the Flesh, the World, and the Devil, and live not after them; And that hee beleieve in this One God, in Three Persons, the Father, Son, and Holy Ghost, his Creator, Redeemer, and Sanctifier, That hee resign himself to him as his absolute Owner, and obey him as his Supream Governour, and love him as his most gracious Father, hoping to enjoy him as his Felicity in Endless Glory.

Ans. I will faithfully endeavour it.

Of Baptisme.

Quest. Will you to this end faithfully endeavour to cause him to leave the Articles of the Christian Faith, the Lords Prayer, and the ten Commandments, and to read, or hear the holy Scriptures, and to attend on the Publick Preaching of Gods 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?

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

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

Rom. 5. 12.
Eph. 2. 3. Joh. 3.
16. Gen. 3. 15.
Joh. 4. 42. Heb.
9. 26. Rev. 1. 15.
Rom. 5. 10. Tit.
3. 5. Rom. 16.
10. Heb. 8. 6.
Mat. 28. 19. 10.
Gen. 17. 10. 11.
Ezek. 20. 37.
Rom. 6. 3. 4.
Tit. 3. 5. 1 Cor.
12. 12. Gen. 17.
Rom. 9. 8. Act.
2. 39. Mat. 23.
37. Deut. 30. 10.
11. 12. Mat. 19.
13. 14. 16. or.
12. 12. 13. Rev.
1. 5. Eph. 5. 26.
Joh. 1. 1. 52.
Heb. 2. 13. Eph.
2. 19. & 3. 15.
2 Cor. 9. 11. 15.
16. 1 Pet. 5. 7.
2 Tim. 4. 18.

O Most merciful Father, by the first Adam, sin entred into the world, and death by sin, and wee are all by nature Children of Wrath; But thou hast given thy only Son to bee 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 bruisse 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 Covenants, and stating us in the blessings of it, which thou extendest to the faithful and their seed. Wee dedicate and offer this Childe to thee, to bee received into thy Covenant and Church. Wee 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. Bee reconciled to him, and take him for thy Childe, 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 Kingdome, through Jesus Christ our Lord and Saviour. Amen.

Then the Minister shall ask of the Parent the name of the Childe to bee Biptized, and naming him, shall either dip him under the water, or else pour water upon his face, if hee cannot be safely or conveniently dipt, and shall use these words without Alteration.

I Baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost.

And

And hee shall thus Declare.

THis Childe is now received by Christs appointment into his Church, and solemnly entred into the holy Covenant, and engaged if hee 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 Souldier and Servant to the death, that hee may receive the Crown of Life.

Then hee shall give Thanks and Pray.

WE thank thee, most merciful Father, that when wee had broken thy Law, and were condemned by it, thou hast given us a Saviour and life in him, and hast extended thy Covenant of Grace to Beleevers, and to their seed, and hast now received this Childe 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 hee 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 hee hath now made, and to resign himself, and all that hee hath entirely unto thee his Lord, to be subject and obedient to thee his Governour, and to love thee his Father with all his heart, and soul, and might, and adhere unto thee and delight in thee as the Portion of his soul, desiring and hoping to enjoy thee in everlasting Glorv. Save him from the Lusts and Allurements of the flesh, the temptations of the Devil, and the Baits of the 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. Amen.

Rom. 6. 12, 8.
Gal. 3. 13.
1 Joh. 5. 11. Act.
2. 39. 1 Cor. 12.
12. 13. Psal. 44.
3. 4. 2 Cor. 8. 5.
Phi. 1. 19. 54.
Eph. 5. 24. Mar.
22. 37. Deut. 10.
20. 21. & 11. 22.
& 30. Psal. 16. 5.
& 37. 4. Tit. 1. 2.
& Tit. 2. 13. & 3.
7. 1 Joh. 2. 5. 6. 17.
Gal. 5. 24. Mar.
6. 13. Phi. 8. 1. 12.
Jam. 1. 14. Luk.
1. 7. 1. 1 Cor. 10.
16. 1 Joh. 1. 7.
2 Co. 6. 14. Psa.
1. 1. 2. Joh. 9. 31.
Luk. 9. 23. Heb.
2. 12. Rev. 2. 10.

Then

Then use this Exhortation, or the like, to the Parents.

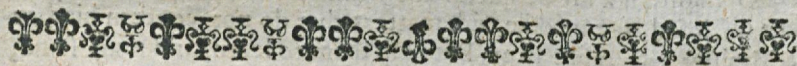
YOU that have devoted this Childe to God, and ingaged it in Covenant to him, must bee thankful for so great a mercy to the Childe, and must be faithful in performing what you have promised on your parts, in instructing and educating this Childe in the Faith and Fear of God, that hee may own and perform the Covenant now made, and receive all the Blessings which God hath promised. Hear what God hath made your duty, *Ephes. 6. 4.* Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. *Prov. 22. 6.* Train up a childe in the way hee should go, and when he is old he will not depart from it. *Prov. 29. 15.* The Rod and Reproof give Wisdome, but a Childe left to himselfe bringeth his Mother to shame. *Deut. 6. 5, 6, 7.* Thou shalt love thy 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 bee 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 lyeest down, and when thou risest up. *Joshuah* saith, *Josh. 24. 15.* As for mee and my house, wee will serve the Lord. And *Paul* saith of *Timothy*, *2 Tim. 3. 15.* From a Childe thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.

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 wee are all ingaged. 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 bee Atheists, Unbelievers, or Ungodly, and love not God above all, and neglect Christ and his Salvation, and are yet un sanctified, 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 Kingdome of God, *Joh. 3. 5, 6.* Baptism will not save you, if you have not the answer of a good conscience unto God,

God, 1 Pet. 3. 21. If any man have not the Spirit of Christ, the same is none of his; 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 bee saved by the Covenant, which you keep not? O no! your perfidiousness aggravateth your sin and misery, Eccles. 5. 4, 5. When thou vowest a vow to God, defer not to pay it, for hee 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 yet upon true Repentance and Conversion, even your Covenant-breaking shall bee forgiven; And therefore penitently cast down your selves before the Lord, and beleevingly cast your selves on Christ, and yeeld to the reachings, 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 your selves intirely to your Creator, Redeemer, and Sanctifier, and hee will have mercy upon you, and will abundantly pardon you. But if you still live after the Flesh, you shall dye: And if you continue to neglect this great Salvation, there remaineth no more Sacrifice for sin, but a certain fearful looking for of Judgement, and Fire, which shall devour the Adversaries.

Let no Children bee privately baptized, nor any Minister forced to baptize them any where, besides in the Publick Assembly, unless upon some special weighty cause, if there be occasion for baptizing the Adult, let the Minister accordingly sute his expressions.



*Of Catechizing, and the Approbation of
those that are to bee admitted to
the Lords Supper.*

SEEING none can bee saved at years of discretion, that do not actually beleeeve, and personally give up themselves in Covenant to God the Father, Son, and Holy Ghost; Therefore as Parents