

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 Coverſion, 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 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 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 certaine 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 ſpeciall weighty cauſe, if there be occation for baptizing the Adult, let the Minister accordingly ſuit his expreſſions.



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

**S**EEING none can bee ſaved at years of diſcretion, that do not actually beleeve, and personally give up themſelves in Covenant to God the Father, Son, and Holy Ghost; Therefore a; Parents

*of Catechizing.*

rents must do their parts, so Ministers must catechize the Ignorants and Diligently labour to cause them both to learn the Form of wholesome words (even the Lords 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 Lords Day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as hee can, examine publickly such as are not admitted to the Lords Supper, and take an account of their learning, and understanding the Creed, the ten Commandments, the Lords 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 bee thus Catechized. 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 hee may confer with those that are unmeet to bee catechized Publickly, or unwilling to submit to it, and there with humble, prudent, serious Instruction and Exhortation, let him indeavour 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 Judgement, and exhort them to love, and to good works, and warn them lest they bee hardened through the deceitfulness of sin. But let him not in publick 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 bee 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.

See the Rubrick  
for Catechism,  
and Confirmation  
in the

Common-  
Prayer, and also  
His Majesties  
Declaration  
concerning Ec-  
clesiastical Af-  
fairs.

*The Catechism.*

**L**et none be admitted by the Minister to the Sacrement of the Lords 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 ever-

evermore endeavour themselves faithfully to observe, and keep such things as by their own 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 bee 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 bee practice first, that must make words credible, when the person by perfidiousness hath forfeited his Credit. It is not private persons onely, but the Pastors of the Church that must approve of this Profession. Therefore before any are admitted to the Lords 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 Lords Supper in another Congregation, of which they were members, and that by an allowed Minister, upon such approved Profession as aforesaid.

If the person bee able and willing, let him before the Congregation give the foresaid account at large of his Knowledge, Faith and Obedience; But if through backwardnes or disability for pubick speech, hee 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 hee owns it; But unless it bee 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.

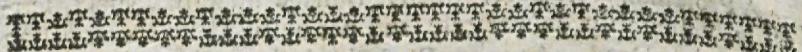
And if Confirmation bee continued, let His Majesties Declaration bee observed, requiring [That Confirmation bee rightly and solemnly performed by the Information, and with the consent of the Minister of the place.]

Let no Minister bee inforced to admit any himself to the Lords Supper,

of Matrimony.

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 Lords Table, until they have openly declared themselves to have truly repented, and amended their former naughty lives.



## Of the Celebration of Matrimony.

**B**efore the Solemnizing of Marriage between any Persons, their purpose of marriage shall bee published by the Minister, three several Lords daies in the Congregation, at the place or places of their most usual abode respectively. And of this Publication, the Minister who is to joyn them in marriage, shall have sufficient Testimony before hee 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 bee their desire and purp[ose] to bee joyned together in the Bond of the Marriage-Covenant, and if they answer affirmatively, hee shall say to them.

I require and charge you as you will answer at the dreadful day of Judgement (when the secrets of all hearts shall bee disclosed) that if either of you do know any Impediment by Precontract or otherwise, why you may not lawfully bee joyned together in marriage, you discover it and proceed not.

If no Impediment bee discovered by them or others, hee shall Proceed to Pray.

Gen. 2. 18. &c 1.  
28. Mal 2. 15.  
2 Cor. 7. 14. 9.  
Heb. 13. 4.  
Luk. 1. 6.

**M**ost 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

that entring this state of Marriage in thy fear, they may there entirely devote themselves unto thee, and bee faithful in all con-jugal Affections, and duties unto each other [ and if thou bless them with Children ] let them bee devoted unto thee, and accepted

Ephe.5.22 &c.

Mal.2.15,16.

Psal.127.3.

Mat.19.13,14.

Deut.29.11,12

Ezek.16.8.

Pro.10.7. Eph.

6.4. 1 Pet.3.1,

7. 1 Tim.3.11.

& 5.13,14.

1 Cor.7.5,29.

Gen.2.18.Pro.

5.18.Heb.10.

26 1 Cor.7.29.

Luk.12.40.

1 Pet.3.7.

Rev.19.7.

Joh.17.24.]

If they bee young, it may bee said, Blest them with Children, and let them bee devoted, &c.

as thine own, and blessed with thy grace, and educated in thy fear. Subdue those cor-ruptionis that would maketheir lives unholys or uncomfortable, and deliver them from temptations to impiety, worldlynesse, un-quietnesse, discontent or disaffection to each other, or to any Un-faithfulness to thee or to each other; make them met 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 gad to works, and foreshewing the day of their separation by death, let them spend their daies in a 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 shee bee under Parents or Governours, being by one of them, or some deputed by them given to bee married, the Man with his Right hand shall take the Woman by the Right hand, and shall say.

I A. do take thee B. to bee my Married Wife, and do promise and Covenant in the presence of God, and before this Congregation, to bee a loving and faithful Husband to the, till God shall se-parate 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 bee my Married Husband, and I do promise and Covenant in the presence of God, and before this Congregation to bee 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 accord-

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ing to Gods Ordinance, I do pronounce them, Husband and Wife. And those, whom God hath conjoined, let no man put asunder.

Next hee may read the duty of Husbands and Wives out of *Ephes. 5. 2. Coll. 4. 2. 1 Pet. 3. and Psalm. 128.* or some other Pertinent Psalm may bee said or sung; And let the Minister exhort them to their severall duties, and then Pray.

Gen. 28.3. Tit.  
1.15. 1 Tim. 4.  
5. 1 Cor. 10.31.  
1 Thes. 3.12.  
Eph. 5.25. Gal.  
5.22. Rom. 8.1.  
13. Gal. 6.8.

**M**ost merciful Father, let thy Blessings rest upon these persons, now joyned in lawfull 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 meeknes, patience, and contentednes. 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.

Then let him Conclude with a Benediction.

**G**od Almighty, the Creator, Redeemer, and Sanctifier, bless you in your Souls and Bodies, Family and Affairs, and preserve you to his Heavenly Kingdome. Amen.



*The Visitation of the Sick, and their Communion.*

**T**he Visitation of the Sick being a private duty, and no part of the Publick 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 bee able to suit the Exhortations and Prayers to the Condition of the Sick, let the words of such Exhortations and Prayers bee left to their Prudence.

Sourgent is the necessity of the Sick, and so seasonable and advantagious the opportunity, that Ministers may not negligently

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gently 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 bee 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 Kingdome 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 bee their appointed time, to depart and bee with Christ; and they must bee exhorted to forgive such as have wronged them, and to bee 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 for Solemnizing the Burial  
of the Dead.*

**I**T is agreeable to nature and Religion, that the Burial of Christians bee solemnly and decently performed, as to the cases; Whether the Corps shall bee carried first into the Church, that is to bee buried in the Churchedyard? And whether it shall bee buried before the Sermon, Reading, or Prayer, or after, or in the midst of the reading, or whether any Prayer shall bee 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 peoples ungrounded desires in such things

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things, bee forced to do it against his Conscience, and let Ministers that do use any of these Customes or Ceremonies, have liberty, when they suspect that the people desire them upon some Error, to protest against that Error, and teach the people better.

Whether the Minister come with the Company that brings the Corps from the house, or whether hee meet them, or receive them at the burial place, is to bee left to his own discretion. But while hee is with them, let him gravely discourse of mans Mortality, and the useful truths and duties thence to bee 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 bee 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 hee may read such Scriptures as may minde them of Death, Resurrection, and Eternal life, as 1 Cor. 15. or from vers. 10. to the end, And Job 1. 21. & 19. 25, 26, 27. John 11. 25, 26. & 5. 28, 29. And his Prayer shall bee suited to the occasion.

When ever 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, bee used within the Church.



*Of Extraordinary Daisies of Humiliation,  
and Thanksgiving, and Anniver-  
sary Festivals.*

**W**hen great afflictions lye 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 publick, by fasting and prayer, wee humble our selves before the Lord, for the averting of his displeasure.

displeasure; and on such occasions it is the Pastors duty to confess his own, and the peoples sins, with Penitence, and tendernesse 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 publick Thanksgiving unto God, and the Minister to stirre 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 in these daies to express our joy in Feasting and outward signes of Mirth, provided they bee used moderately, spiritually, and inoffensively, and not to gratifie our sensual desires, and that wee releave the poor in their necessities ( which also on daies of Humiliation and other seasons, wee must not forget.) The occasions of such daies of Humiliation and Thanksgiving being so various, as cannot bee well suited by any standing forms, the Minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it bee 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 bee transmitted to posterity; nor to give any persons their due honour who have been the Instruments thereof; yet because the Festivals of the Churches Institution now obserued, are much abused, and many sober Godly persons, Ministers, and others, are unsatisfied of the Lawfulness of celebrating them as Holy daies, let the abuse bee restrained, and let not the Religious observation of those daies by publick Worship, bee forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.



### *Of Prayer and Thanksgiving, for Particular Members of the Church*

**B**esides the Petitions that are put up for all in such distresses, in the General Prayer, it is meet that Persons in dangerous sickness,

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sickness, or other great affliction of Body or minde; and Wo-  
men that are neer the time of Childe-bearing, when they desire  
it, shall bee particularly recommended to God in the Publick  
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 ho-  
noured. And the effectual fervent prayer of the righteous, espe-  
cially of the whole Congregation, availeth much with God. But  
because diseases, distresses, and greif of minde, are so various  
that no forms that are Particular can suit them all; And because  
every Minister should bee able to suit his Prayers to such various  
Necessities of the people: Wee desire, that it may bee left to  
hi- discretion to pray for such according to their several Cases,  
before or after Sermon. But wee desire that except in case of sud-  
den necessity, they may send in their Bills of Request to him,  
the night before, that hee may consider of their cases, and may  
publish only such, & in such Expressions, as in prudence hee 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 bee used, or such like.

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

Num. 32. 23.

Luk. 23. 41.

Lam. 3. 22.

Ezra. 9. 13.

Lam. 3. 32.

33.

Isa. 57. 15, 16.

& Psal. 25. 18.

Eccl. 6. 1.

& 38. 9.

Eccl. 6. 2, 3, 5.

Eccl. 7. 8. 39.

**M**ost merciful Father, Though our Sin doth finde us out,  
And wee are justly afflicted for our Transgressions;  
yet are wee not consumed in thy wrath, but thou punishmentest us  
less than our Iniquities do deserve, though thou causest Grief, yet  
wilt thou have compassion according to the multitude of thy mer-  
cies, for thou dost not willingly afflict and grieve the children of  
men; Thou revivest the spirit of the humble, and the heart of  
the Contrite ones, for thou wilt not contend for ever, neither  
wilt thou bee alwaies 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 Servant; O Lord rebuke him not in thy  
wrath, neither chasten him in thy hot displeasure. All his de-  
sire is before thee, and his groaning is not hid from thee; Have  
mercy upon him O Lord for hee is weak. O Lord heal him, whose  
bones and soul is vexed. In death there is no remembrance of  
thee, In the grave who shall give thee thanks. Remember that  
wee

we are but flesh, a Wind that passeth away and cometh not again, wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble? Remember not the Iniquities of his youth, or his transgressions: lay upon his Affliction, and his pain, and forgive all his sins. Though the sorrows of death do compass him about, yet if it bee for thy glory and his god recover him, and let him live and praise thy name. Rebuke his sickness, direct unto such means as thou wilt bless. In the time of his trouble we call upon thee, do thou deliver him, and let him glorifie thee, however shew him the sin that doth offend thee, let him search and try his waies, and confess and turn from his Iniquity, and let it bee good for him that hee was afflicted. Let this bee the fruit of it to purge and take away his sin, That being chastened of the Lord, hee may not bee condemned with the world. And though chaffisement for the present seemeth not to bee joyous, but grievous, yet afterwards let it yeld the peaceable fruit of Righteousness to this thy Servant, that is exercised therein. In the mean time O Lord bee thou his Portion who art god 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 wham thou receivest; and that if hee endure Chastening thou dealest with him as a Son. If hee bee recovered, let him devote himself entirely to thy glory: That when thou hast put off his sackcloath and mourning, and girded him with gladness, hee may speak thy praise, and give thee thanks. If hee 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 inward man bee renewed from day to day: and let him live by faith and look at the things which are not seen, even at the exceeding eternal weight of glory; Let him bee 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 hee may finde that death hath lost his sting, and Triumph over it by Faith in him, through

Job. 13. 25.  
Psal. 22. 5. 7. 13.  
& 116. 3. 11a.  
38. 16. 19.  
Psal. 119. 175.  
Luke 4. 39.  
Isa. 38. 21. Psa.  
50. 15. Job. 10.  
2. Psal. 39. 23.  
Lam. 3. 40. Psa.  
119. 71.

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Isa. 27. 9.  
1 Cor. 11. 32.  
Heb. 12. 11.  
Lam. 3. 24. 25.  
26. 17. 31.  
Psa. 30. 5.  
Heb. 12. 6. 7.  
Isa. 38. 19. 20.

Psa. 116. 9. 12.  
&c. Psal. 30. 11.  
11. 2 Cor. 1. 9.

&amp; 4. 16.,

&amp; 5. 8.

Heb. 10. 38.

2 Cor. 4. 14. 18

17.

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

Heb. 2. 14.

1 Cor. 15. 55.

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Bom. 2.3.7.  
Col. 3.1.  
Joh. 29.17.  
Ac. 14.12.3.  
20.17.26.  
Ac. 17.24.  
Phil. 1.2.  
Phil. 16.11.

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 bee also; That they may behold the glory which thou hast given him. Magnifie thy self 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.

A Prayer for Women drawing neer the time of Childe-bearing.

1 Tim. 2.14.  
Gen. 3.16.  
1 Tim. 2.15.  
Psal. 46.7.  
Ma. 37.3. Joh.  
16.12. Deut.  
28.4.  
2 Cor. 1.10,11.  
1 Sam. 2.  
2.1.28.

**M**ost merciful Father, who hast justly sentenceid Woman, that was first in the Transgression, to great and multiplyed sorrows, and particularly in sorrow to bring forth Children; yet grantest preservation and relieve, for the propagation of Mankind. Be merciful to this thy servant, bee near her with thy present help, in the needful time of trouble, and thoughin Travell shee hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the Anguish, for joy that a Childe is boyn 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.

Psa. 20.2. &c. 3,  
4. &c. 66. 20.  
Ac. 30.3.  
Ac. 103. 3. 4.  
Ma. 38.10.12.  
Jer. 16.3.13.  
Psal. 103.7.  
Ma. 38.11. ps. 2.  
27.33. Psa. 31.  
4.5. &c. 106. 23.  
Ac. 32.6.7.  
Ac. 73.26.  
Ac. 73.30.  
Ac. 34.19.  
Ac. 73.19.23

**W**e thank thee O Most Gracious God, that thou hast heard us when we cryed unto thee, for thy servant in his weakness and distreſs, that thou hast not turned away our Prayer, nor thy mercy from him, we cryed to thee and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that hee 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 loving kindenes, and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the Ewl: 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 Goodnes of the Lord, in the land of the living, day and night

thy

thy hand was heavy upon him , but thou hast turned away thy wrath , and hast forgivēn the iniquity of his sin , for this every one that is godly shall pray unto thee in a time of trouble ; **I** Thou art a hiding place , thou preservest 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 god 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 the 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 bowes to the most high ; and take the Cup of Salvation , and call upon thee all his daies , let him be wholly devoted to thy praise , and glorifie thee in Soul and Body , as being Thine , and seasonably depart in peace unto thy glory : through Jesus Christ our life , and righteousness . Amen .

Psa. 60. 11.  
& 46. 1.  
Psa. 116. 1, 12.  
18, 13, 14.  
Isa. 32. 20.  
1 Cor. 6. 20.  
Luke 2. 29.  
1 Cor. 1. 30.

### A Thanksgiving, for the Deliverance of Women, in Childe-bearing.

**W**E return thee thanks , Most Gracious God , That thou hast heard our Prayers for this thy hand-maid ; and hast been her helpe in the time of her necessity , and delivered her from her fears and sorrows ; death and life are in thy power , thou killst and thou makest alive , thou bringest down to the grave , and thou bringest up ; Thou makest the barren to keep house , to be a joyful Mother of Children . Wee thank thee , that thou hast given 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 shee may enter into thy gates with thanksgiving , and into thy Court with praise , and wee may all be thankful to thee on her behalf , and speak god of thy Name ; Thou art god 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 ;

Psa. 34. 3, 4.  
Rev. 1. 18.  
1 Sam. 2. 6.  
Psa. 113. 9.  
& 127. 3.  
& 42. 4.  
& 100. 4.  
& 145. 9.  
20, 14.  
19.  
Deut. 28. 8.  
Psa. 133. 3.

Isa. 44.3.  
Deut. 8.11.14.  
Psal. 116. Isa.  
33.20. Mal. 2.  
15.1 Cor. 7.14.  
Eph. 6.4.  
Deut 6.6.  
Prov. 3.33.  
Joh. 24.15.  
Zech. 14.20, 21.  
Psa. 91.4.  
1 Joh. 2.15.  
Phil. 3.1.18.  
1 Cor. 7.31, 29.  
30. Psa. 23.3, 4.  
6. Jude 24.

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 off-spring ; 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 off-spring 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 bee 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 minde 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 daies of her life , and let her dwell for ever in thy Glorioures presence ; Through Jesus Christ our Lord and Saviour , Amen.

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



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

**T**He Recital of the Curses are said in the Book of Common Prayer , to bee instead of the godly discipline of the primitive Church , till it can bee restored again , which is much to bee wished , which is the putting of notorious sinners to open Penitence ; His Majesties Declaration concerning Ecclesiastical affairs , determineth that all publick diligence

diligence bee 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 bee place for due appeals to Superior Powers .

And the law of Christ commandeth , if thy Brother doth sin against thee , go and tell him his faults between him and thee alone ; if hee shall hear thee , thou hast gained thy Brother , but if hee will not hear thee , then take to thee one or two more , that in the mouth of two or three witnesses , every word may bee Established , and if hee shall neglect to hear them , tell it unto the Church , but if hee shall neglect to hear the Church , let him bee unto thee as a Heathen man , or as a publican . *Mat. 18. 15, 16, 17.* 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 publick Worship , but also to over-see them , and watch over each member of their flock particularly , to preserve them from Errors , Heresies , Divisions , and other sins , defending the truth , confuting gain-sayers , and seducers , instructing the Ignorant , exciting the Negligent , incouraging 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 bee a scandalous sinner , and the Crime bee either notorious or fully proved , let the Pastor admonish him , and set before him the particular command of God which hee transgresseth , the supream Authority of God which hee despiseth , the promises and mercies , which hee treadeth under foot , and the curse and dreadful condemnation , which hee draweth upon himself , let this bee done with great compassion and tender love to the offenders soul , and with gravity , reverence , and serious importunity , as beseecheth men employed on the behalf of God , for the saving of a soul , and yet with judgement , and cautious prudence , not taking that for sin which is no sin , nor that for a gross and scandalous sin , which is but

but an ordinary humane frailty , nor dealing as unmercifully with a Superior as with an inferior , nor making that publick , which should bee concealed , nor reproving before others , when it should bee done more secretly , nor speaking unseasonably , to those who through drink or passion are incapable of the benefit , nor yet offending by basifullnes or the fear of man , or lukewarmenes , negligence , or slighting over great offences , on the other extrem.

Prudence also requireth them to bee cautelous of over-medi-  
ing , where the Magistrates honour , or concernments , or the  
Churches unity , or peace , or the reputation of others , or the  
interest of their Ministry requireth them to forbear .

These Cautions observed , If the scandalous offenders conti-  
nue impenitent , or unreformed , after due admonitions and pati-  
ence , let the Pastor in the Congregation when hee is present re-  
buke him before all , that the Church may sufficiently disown  
the Crime , and others may see the odiousnes & danger of the sin .  
But let this also bee with the love , and seriousnes , and prudence ,  
before mentioned .

If the offender in obstinacy will not bee there , the Pastor  
may open the crime before the Congregation ; And present or ab-  
sent ( in case hee remain impenitent ) if the case will bear so long  
delay , it is convenient , that the Pastor publickly pray for his  
conviction , and repentance , that hee may bee Saved .

And this hee may do one , or two , or three , or more daies ,  
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 bee a Communion of the Church in the Lords Sup-  
per , Let the Pastor require him to forbear and not suffer him to  
partake of the Lords Table .

If yet the offender remain impenitent , let the Pastor openly  
declare him unmeet for the Communion of the Church , and re-  
quire him to abstain from it , and require the Church to avoid  
Communion with him . And let him binde him by the denoun-  
ciations of the threatings of God , against the impenitent .

But before this is done , let no necessary consultation , with o-  
ther Pastors , or concurrence , of the Church bee neglected ,  
And after let there bee place for due appeals , and let Ministers  
consent to give account when they are accused of Mal-administra-  
tion .

But if after private Admonition (while the offence is such, as requireth not publick confession) the Sinner bee penitent, let the Minister privately apply to his Consolation the promises of the Gospel, with such cautious prudence as is most suitable to his condition.

And if hee repent not till after publick admonition, or that the scandall bee so great and notorious, as that a publick 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 hee had stayned, and crave the prayers of the Church to God for pardon, and reconciliation through Christ, and also crave the Ministerial Absolution and restauration, to the Communion of the Church, and protest 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 bee accepted by the Church.

The foregoing Cautious must bee carefully observed in such confessions, that they bee 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 bee hath wronged, and the honour, and preservation of the Church.

When hee hath made a credible profession of repentance, It is the Pastors 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, & joyfully receive. But if any, by Notorious perfidious-  
ess, or frequent Covenant breaking have forfeited the Credit  
of

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 bee much left to the Prudence of Pastors , that are present , and acquainted with the persons , & Circumstances of the Case . In the transacting of all this , these following Forms , to bee varied as the variety of Cases do require , may bee made use of .



## *A Form of Publick Admonition to the Impenitent.*

The sin may be  
named and ag-  
gravated when  
it is Conveni-  
ent.

**A** B. you are convicted of gross and scandalous sin , you have been admonished and intreated , to repent . The promises of mercies to the Penitent ; and the threatenings of God against the Impenitent , have not been concealed from you ; wee have waited in hope for your repentance , as having Compassion on your soul ; and desiring your Salvation ; But wee must say with grief , you have hitherto disappointed us ; Wee are certain from the Word of God , that you must bee penitent , if ever you will bee pardoned , and that except you repent , you shall everlastinglly perish . *Luke. 13. 3. &c. 5. 31. Luke 12. 47.* To acquaint you publickly 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 , wee thus perswade 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 bee required at our hands , as not having discharged our duty to prevent it .

Bee it known unto you therefore , that it is the God of Heaven and Earth , the great , the jealous , and the terrible God , whose Lawes you have broken , and whose Authority you despise ; you refuse his government , who is coming with ten thousands of his Saints , to execute judgement 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 ;

Hee

Hee hateth all workers of Iniquity ( *Jude 14, 15. Psalm. 5. 4, 5.* )  
*The ungodly shall not stand in judgement, nor sinners in the Congregation of the Righteous* ( *Psalm. 1. 5, 6.* ) God hath not made his Lawes in vain. Though the wicked contemn God, and say in their hearts, hee will not require it. ( *Psalm. 10. 13.* ) Yet their damnation flumbereth not, they are reserved to the day of judgement, to bee punished ( *2 Pet. 2. 3, 9.* ) And hee feeth that their day is coming; ( *Psalm. 37. 13.* ) If men cut off the lives of those that break their laws, will God bee out-faced by the pride, and stubborness of sinners? Hee will not; you shall know hee will not; Hee threateneth not in jest. Who hath hardened himself against him and hath prospered ( *Job. 9. 4.* ) Are you not as chaffe and stubble, and is not our God a consuming Fire ( *Psalm. 1. 4. Isa. 5. 24. Heb. 12. 19.* ) If Briers and Thorns bee set against him in Battel, will hee not go through them, and burn them up together ( *Isa. 27. 4.* ) Can your heart endure, or your hands bee strong in the day when God shall deal with you? It is the Lord that hath spoken it, and hee will do it. *Ezek. 22. 14.* What will you do, when you must bear with the pains of Hell from God, that now, can scarce endure to bee thus openly & plainly warned of it; If wee to please you should bee silent and betray you, do you think the God of Heaven, will fear, or flatter you, or bee unjust to please a worm. *Do you provoke the Lord to Jealousie, are you stronger than hee.* ( *1 Cor. 10. 22.* ) O man! for your souls sake, let not Satan abuse your understanding, and sin befool you, must you not die? And doth not Judgement follow, when all secretes shall bee opened, and God will no more intreat you to confess. ( *Heb. 9. 7. Matth. 10. 26.* ) Behold the Judge standeth at the door; ( *Jam. 5. 9.* ) will sin goe 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 bee angry with Ministers and Reprovers, as your Enemies. Or will you not murn 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 mee.* ( *Pro. 5. 11, 12, 13. Mat. 13. 42, 50.* ) O that you were wise, that you understood this, and that you would consider your latter End. ( *Deut. 32. 19.* ) believe Gods wrath before you feel it: bee 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

*Of Pastoral Discipline.*

will be none, if you now neglect it; yet if you confess and forsake your sins, you shall have mercy, but if you cover them, you shall not prosper. ( *Prov. 28. 13.* ) And if being oft reproved, you harden your Neck: you shall suddenly bee destroyed, and that without remedy. ( *Pro. 29. 1.* ) Bee not deceived, God is not mocked: whatsoever you sow, that shall you also reap. ( *Gal. 6. 7.* ) 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 mee yee workers of Iniquity; I never knew you, depart from mee yee wicked into everlasting fire ( *Math. 7. 23. and 25.41.* ) You know not what it is to bee 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: Wee 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 hee which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins. *Jam. 5. 20.* ] 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 blest 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 ( *1 John 1. 7, 9. and 2. 1, 2.* ) and that mercy may bee yet had on so easie terms. If you had any sense of yoursin and misery, or any sense of the dishonour done to God, or of the wrong 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 your self in the dust in shame and grief before the Lord, and before the Church: To day therefore, if you will hear his voyce, harden not your heart, least God forsake you, and give you over unto your own hearts lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest; ( *Psalm. 95. 8. 12. and 81. 11. 12.* ) And then God and this Congregation, will bee Witnesses that you were warned, and

your

your blood will bee upon your own head. But if in Penitent confession, you fly to Christ, and loath your self for your iniquities, and heartily forsake them, I have Authority to promise you free Forgiveness, and that your Iniquitie shall not bee your Ruine (Luke 24. 4. 7. Ezek. 18. 30, 31, 32.)



## *A Form of Confession, to bee 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 bee forsaken of the Lord, and cast out of his presence and the communion of Saints, into desperation, and remediless misery in Hell, I am no moxe worthy to bee called thy Son, or to have a name or place among thy Servants: I do here declare mine Iniquity,

\* Here the sin must bee Named and aggravated, when by the Pastor it is judged requisite.  
and am sorry for my sins; They are gone over my head as a heavy burden, they are too heavy for mee, they take hold upon mee, I am ashamed, as unworthy to look up towards heaven, but my hope is in the blood & 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 bee merciful to mee a sinner; I humbly beg of the Congregation, that they will earnestly pray, that God will wash mee thoroughly from mine Iniquity, and cleanse mee from my sin, that hee will forgive them, and blot them out, and hide his Face from them, and remember them no more, that hee will not cast mee away from his presence, nor forsake mee as I have forsaken him, nor deal with mee according to my deserts; But that hee will create in mee a Clean heart, and renew a right spirit in mee, and grant mee the joy of his Salvation; and I beg by the grace of God to do so no more; but to walk more watchfully as before the Lord, and I desire allthat are ungodly, that they think never the worse of the Laws, or waies, or servants of the Lord, for my misdoings; For if I had been ruled by God, and by

Jos. 7. 19. P.o.  
28.13. Psal. 32.  
5. Exo. 10. 16.  
Gal. 1. 13.  
2 Chro. 15. 2.  
Gen. 4. 16. Psa.  
51. 11. Mat. 27.  
5. Luk. 15. 21.  
Mat. 22. 8. psal.  
38 18. 4 & 40.  
12. Luk. 13. 13.  
1 Tim. 1. 1. Heb.  
9. 26. Luk. 19.  
10. Rom. 5. 10.  
Jana. 4. 16.  
P 2. 5. 1. 2. 1. 9.  
Heb. 3. 11. Psal.  
51. 11. 27. & 9.  
& 103. 10.  
Psal. 51. 10, 12.  
2 Cor. 1, 7, 10.  
John 8. 1.  
M. r. 13. 37.  
Psal. 73. 1. 15  
Eccle. 8. 12.  
2 Chron. 10. 10.  
Jana. 1. 13, 14.  
Psal. 1. 5. 5.  
17. 6. 3. 4.  
Gal. 6. 1.

1 Cor. 10.11. his servants, I had never done, as I have done? There is nothing  
 12.2 Sam. 11.2. in Religion that befriendeth sin, there is nothing so contrary to it,  
 Gen. 3.6. Mat. as God and his Holy Laws, which I shoulde have obeyed. Rather  
 26.41 75. Heb. let all take warning by mee, and avoid temptations, and live not  
 12.18.1 Cor. 9. carelessly, and hearken not to the Inclinations, or Reasonings of  
 25,26,27. the flesh, nor trust not their weak and sinful hearts, but live in  
 2 Chron. 25.16. godly fear, and watchfulness, and keep under the flesh, and keep  
 Eph. 3.16. close to God, and hearken to the faithful Counsel of his servants,  
 John 5.14. and I treat your Prayers to God, that I may bee strengthened by  
 his grace, that I may sin thus no more, least worse befall mee.



## A Form of Prayer for a Sinner Impenitent, after Publick Admonition.

2 Cor. 5.11.

Mat. 3.7.

Prov. 29.1.

1 Cor. 10.22.

Luke 23.24.

Act. 8.22.23.

Act. 11.18.

2 Tim. 2.25,26.

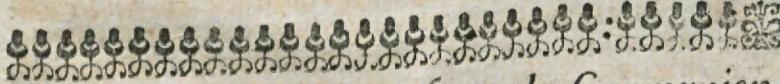
Joh. 12.40.

1 Tim. 4.2.

Eph. 4.19. Psal.  
81.12. Rom. 2.  
4-8&5,6.

**M**ost Gracious God, According to thy Command we  
 have warned this sinner, and told him of thy threaten-  
 ings, and foretold him of thy certain terrible Judge-  
 ments, that hee might fly from the wrath to come, but,  
 alas, wee perceive not that he repenteth, or relenteth, but  
 hardeneth his heart against reproof, as if hee were able to contend  
 with thee, and overcome thy power; O let us prevail with thee  
 for grace, that wee may prevail with him for penitent confession  
 and reformation, O pitte a miserable sinner! miserable, as that  
 he laieith not to heart his misery, nor pitteith himself. O save  
 him from the Gall of Bitternes, and from the Bonds of his  
 Iniquity, give him repentance unto life; that hee 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 blinde minde, to a seared con-  
 science, a heart that is past saving, nor to walk in his own coun-  
 cels, and after his own lusts; Let him no longer despite the rich-  
 es of thy 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 Judgement, who will  
 render to every man according to his Deeds, even to them that are  
 contentious and obey not the truth, but obey unrighteousnes, in-  
 dignation, and wrath, Tribulation and anguish, upon every  
 soul

soul of man that doeth evil. Let him bee sure that the judgement of God is according to truth against them that commit such things, and let him not think in his impenitency to escape thy judgement; O suffer him not, when hee heareth the threatenings of thy Word, to bless himselfe 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 Jealousie smocke against him, and thou wilst not spare him, bat blot out his name from under Heaven, and all thy curses lye upon him, and thou separate him to Evil, even to the worme that dyeth not, and to the fire that is not quenched. O save him from his sins, from his Impenitency, and the Pride and stubbornesse of his heart; O save him from the Everlasting Flames, and from thy wrath, which hee is the more in danger off; because hee 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 feete in sackcloath, and ashes in tears, and lamentation, crying out, Woe unto mee that I have sinned, and humbling his soul in true contrition, and loathing himself, and begging thy 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 uprightnes, and obedience all his daies; 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 hee that is lost may bee found, and hee that is dead may bee alive, and the Angels of Heaven, and wee thy unworthy servants here en Earth may rejoice at his repenting, let us see him restored by thy grace, that wee may joyfully receive him into our Communion, and thou mayest receive him at last into thy Heavenly Kingdome, and Satan may bee disappointed of his Prey; for thy mercys sake, through Jesus Christ our Lord and only Saviour, Amen.



## A Form of Rejection from the Communion, of the Church

Iesus Christ, the King and Law giver of the Church hath commanded that [ If a Brother trespass against us, wee go and tell him his

Luke 19.27.  
Mic 4.2.

Mat. 18.15,16. his fault between him and us alone, and if hee will not hear us, wee  
 shall then take with us, one or two more, that in the mouth of two or  
 three Witnesses, every word may bee Established; And if hee shall  
 neglect to hear them, that hee tell it to the Church, and if hee neglect to  
 hear the Church, that hee bee to us a Heathen Man, and a Publican.  
 Matth. 18.15, 16, 17. ] And that wee keep not company; if any that  
 is called a Brother, bee a Fornicator, or Covetous, or an Idolater, or  
 a Raylor, or a Drunkard, or an Extortioner, with such a one, no not  
 to eat. 1 Cor 5. 11. And that wee withdraw our selves from every  
 Brother, that walketh disorderly, and note him, and have no com-  
 pany with him, that hee may bee ashamed: 2 Thess. 3. 6. 14. Ac-  
 cording to these Laws of Christ, wee have admonished this offending  
 Brother, who hath greatly sinned against God; and grieved and in-  
 jured the Church, wee have earnestly prayed, and patiently waited  
 for his repentance, but wee have not prevailed. But after all,  
 hee continueth impenitent, and will not be perswaded to confess and  
 forsake his sin: Wee do therefore according to these Laws of Christ  
 Declare him unmeet, for the Communion of the Church, and reject him  
 from it; Requiring him to forbear it, and requiring you to avoid  
 him, and wee leave him bound to the Judgement of the Lord, un-  
 less his true Repentance shall prevent it.



### A Form of Absolution, and Recepti- on of the Penitent.

2 Sam. 12.13.

2 Chro.33.

22,13.

Rom.10.15.

2 Joh.2.1.2.

1 John 1.9.

Isa.55.6.7.

**T**hough you have greatly sinned against the Lord, and a-  
 gainst his Church, and your own Soul, yet seeing you  
 humble your self before him, and Penitently fly to Christ  
 for mercy, resolving to do so no more: hear now the  
 glad tidings of Salvation, which I am commanded to declare unto  
 you? 1 John 2. 1, 2. If any man Sin, wee have an advocate with the  
 Father, Jesus Christ the Righteous; And hee is the Propitiation for our  
 sins. 1 John 1.9. If wee confess our sins, hee is fai liful, to forgive us our  
 sin, and to cleanse us from all unrighteousness. Isa. 54. 6,7. Seek the  
 Lord while hee may bee found, Call upon him while hee is near: Let the  
 wicked forsake his way, and the unrighteous man his thoughts, and  
 let

Let him return unto the Lord , and hee will have mercy upon him ; and Pro. 28. 13. to our God , for hee will abundantly pardon . Prov. 28. 13. *Hee that covereth his sin shall not prosper , but who so confesseth and forsaketh them shall have mercy . Gal. 6. 1.* Brethren , if a man bee overtaken in a fault , restore such a one in the spirit of meekness , considering thy self least thou also bee tempted . According to this word of Grace [ \* I do loose the bonds here laid upon you , and receive you again into the

Gal. 6. 1.

Mat. 18. 8.

Luke 15.

2 Cor. 2. 7. 10.

Act. 13. 38.

\* This must bee omitted if the person was not first Rejected . Communion of the Church ] requiring them 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

Act. 8. 3.

Luke 15. 25. 27

Mat. 26. 41.

Psa. 85. 8.

1 Cor. 9. 25. 26.  
27.

Psal. 141. 5.

2 Pet. 2. 22.

In the Blood of Christ , if your Repentance bee sincere . And I exhort & 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 reproofes , 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 , and 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 re-

Rom. 3. 25.

1 John. 1. 9.

&amp; 2. 1. 2.

Psal. 23.

&amp; 103. 3.

Mal. 9. 2.

Rom. 5. 1. 2. 3.

Psa. 51. 12.

1 Pet. 5. 10.

\* Leave out this if hee was not Rejected . turning him to the 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 , establish , strengthen -

The Letany.

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A&.11.23.

Psa.85.8.

2 Tim.2.

19.

Rom.2.23.

Mat.6.13.

1 Cor.16.13.

John 5.14.

2 Cor.6.1.

Jude 4.

then, settle him, that with full purpose of heart, he may cleave unto thee, and now thou hast spoken peace to him, hee may not return again to Folly, as hee 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, least Woxle beset him. Let him not receive this grace in vain, nor turn it into Wantonnes, nor continue in sin, that grace may abound. But let this old man bee crucified with Christ, and the Body of sin be destroyed; that henceforth hee may no more serve sin, remembryng what fruit hee had in those things, whereof hee is now ashamed, and that the End and waies of sin is death, and let us all take warning by the falls of others, and bee not high minded but fear; And let him that thinketh hee standeth, take heed least hee fall. Let us watch and pray that wee enter not into Temptation remembryng that the flesh is weak; And our Adversary the Devil, walketh about seeking whom hee 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 wee may bee blameless, in the Day of our Lord Jesus Christ, to whom with thee, O Father! and thy Holy Spirit, bee Kingdome, and power, and Glory for ever. Amen.



## APPENDIX

### A Larger Letany, or General Prayer, to bee used at Discretion.

Mat.28.19. 1 John  
5.7. 1 Cor.8.4.6.

1 Tim.1.17. Pſ.13.9.

7.8.9. & 14.7.4.1ſi.

46.17. Nehe.9.1.

Rev.4.8. & 15.1.

Eze.18.4. Pſ.47.7.

& 119.68. & 147.9.

Mal.1.10. Deut.32.

6. Luke 11.1. L

**O**nly Holy, Blessed, and Glorious Trinity, Father Son, and Holy Ghost, three persons, and one God, Infinite in Power, Wisdome, and Goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governeur, and Father; hear our Prayers, and have mercy upon us, Miserable sinners.

**O** Lord our Saviour, whose Incarnation, Nativity, Sub-  
jection,

section, Fasting, Temptation, Poverty, Reproaches, Glory, and Bloody sweat, Scourging, Deserion, 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 doest gather, teach, and guide by thy Spirit, Word, and Ministers, which thou dost justify and wilt gloriifie with thy self, who wilt come again, and raise the Dead, and judge the world in righteousness; Wee 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 re-pentance, that being justified, and made the Sons of God, wee may have peace with him as our Reconciled God and Father.

Let our hearts bee right with thee our God, and stedfast in thy Covenant, cause us to deny our selves, and give up our selves entirely unto thee, our Creatour, Redeemer, and Sanctifier, as being not our own but thine.

Let thy Holy spirit dwell in us, and sanctifie us throughout, that wee may bee new creatures, and holy as thou art Holy, let it bee in us the spirit of Adoption, and supplication, and the seal and earnest of our Glorious Inheritance, and let us know that wee 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 bee filled with thy praises: Let our souls ever Magnifie thee, O Lord! and our Tongues extoll thee. Let us speak of the glorious honor of thy Majesty, of thy Greatness, thy Power, thy glorious Kingdome, thy Wisdom, Holines, Truth and Righteousness, thy Goodnes, thy Mercy, and thy wonderous Works: Let all Flesh, bless thy Holy Name.

Let the desire of our Souls bee to thy Name: Cause us to love thee with all our hearts, to fear thee, trust in thee, and to delight in thee, and bee satisfied in thee as our Portion, and what ever wee do, to do it to thy glory.

Keep us from Inordinate self love, from Pride, and vain Glory, and self seeking, and from dishonouring thee, thy Word, or service in the World.

Act. 7.59, &c. Heb. 2.11. Phi. 2.7, 8, 9. Luk. 2.51. Mat. 4.1, 2.2 Cor. 8.9. Mat. 12. 14. Luk. 2.24. Mat. 27.26, 28.30. Mark. 14.50, & 15.34. 1 Cor. 15.3, 4. 1 Joh. 1. 29. Heb. 1.3. & 2.9. & 3.1. & 4.14. Act. 3.22, 23. Heb. 7.25. 1 Joh. 1.2, 32. Mat. 28. 19, 20. 1 Cor. 12. Eph. 4. & 5.26, 27. 10. 17. 4.1 The. 4.14, 15, 16. 1 Joh. 5.22. Act. 17. 31. 1 Joh. 6.37, 2 Pet. 1.10. 1 Tim. 1.5. Act. 5.31. 1 Joh. 1.13. Rom. 5.13. 2 Cor. 6.18. Psa. 78.37. Mar. 8. 34. 1 Cor. 8.5. 1 Cor. 6.19, 20. Rom. 8.9. 1 Thes. 5. 23. 1 Cor. 5.17. Pet. 1. 6. Rom. 8.15. Zech. 11.10. Eph. 1. 13, 14. 1 Joh. 3.24.

Luk. 1.49. Ha. 5.3. Luk. 1.46. Psa. 66. 17. & C. 145. 5, 6, 7, 8, 11, 12. & C. 21.

Isa. 1.6. Deut. 1.1. 22. & 10. 12, 20, 22. Psa. 4.5. & 37.4 & 16.5. & 63.5. 1 Cor. 10.31.

2 Tim. 3.2, 4. Phil. 2. 3.21. Rom. 2.23, 24. Mat. 5.16.

Ps. 2. 47. 2. 7. & 2. 8. Let the world acknowledge thee, the Universal King. Give thy Son the Heathen for his Inheritance, and the utmost parts of the Earth for his Possession: Let the Kingdomes of the world become his Kingdomes: Convert the Atheistical, Idolatrous, Infidel, Mahomitan, 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.

Matth. 24. 14. Let the Word of thy Kingdome and Salvation be preached to all the World, let it have free course and be 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.

Luk. 18. 7. Matth. 10. 16. Luke 21. Deliver the Churches that are oppressed by Idolaters, Mahomitans, 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 shamed, but may glorifie thee, and wait for thy Salvation, committing the keeping of their souls unto thee, in hope of a Reward in Heaven.

Psa. 119. 134. Mat. 13. 9, 13. Rev. 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 onely Universal Head: that by the true Christian Catholick 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 Christs Disciples, by our fervent love to one another.

Ephes. 5. 2, 4. Rom. 3. 16. Heb. 11. 6. Ephes. 2. 2, 3. 2 Thes. 2. 12. Rom. 8. 13. Ps. 19. 13. 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 Col. 1. 15. Heb. 8. written in our hearts, and let us delight to do thy Will; Let 10. Psal. 40. 8. 12. our Faith and Lives be ruled by thy Word, which is able to 8. 10. Act. 28. 32. make us wise unto Salvation; let us love it, search it, and understand it, and meditate in it day and night. 2 Tim. 3. 15. 2 Thes. 2. 10. Joh. 5. 39. Lu. 24. 25. Ps. 1. 2

Let us not please our selves or other men against thee, nor Rom. 13. 12. Gal. be led by the wisdom or desires of the World and Flesh, nor 1. 10. 1 Cor. 3. 19. regard lying vanities, nor through carelessness, rashness, or 2 Cor. 1. 12. Rom. presumption, offend thee. 8. 13. Joh. 2. 8. Pla.

As all Nations must be judged by thee; let them be ruled 19. 11, 12, 13. Rom. 2. 16. Micah by thy Laws, and not make them void by mens traditions 3. 4. 1. Matth. 15. 3. nor worship thee in vain, teaching for Doctrine the Commandments of men. But what ever thou commandest, let them take heed to do it! Let them add nothing thereto, nor take ought therefrom.

Let us not take thy holy Name in vain, but use it in truth Exod. 20. 7. psal. and reverence. Keep us from all Blasphemy, Perjury, Pro. 39. 7. Ier. 4. 2. profane swearing, from lying before the God of Truth, and Mat. 15. 19. Iames from contempt and forgetfulness of thy presence, from false, Ier. 5. 22. Act. 5. 3. unworthy, unreverent thoughts or speeches of God, and holy & 8. 20. Mal. 1. 6. things, and from neglecting, or abusing thy holy Word and 7. 22. & 2. 2, 7. 8, 9. Worship.

Help us to keep holy thy Day, in remembrance of the blessed work of our Redemption, and reverently to attend thee in Rev. 1. 10. Act. 20. Publick Worship; and obediently to receive thy Word, and 11a. 58. 13. Heb. fervently to call upon thy Name; and to delight our selves in 10. 25. 1 Cor. 14. Thanksgiving; and joyful Praises to thy Holiness in the Communion of thy Saints; and let us carefully see that our house 98. &c. 149. 1. holds, and all within our gates do serve thee, and not abuse 20. 10. thy holy Day.

Have mercy on the Kings and Rulers of the Earth, that they may escape the Temptations of Worldly Greatness, Pro. 1 Tim. 2. 2. Psa. 2. hours, and prosperity, which would captivate them to the flesh, 2. 42. 5. 1 Cor. 1. 26. and draw their hearts from thee, thy Laws and Waiers, and Luk. 21. 12. Joh. 7. would engage them against thee, and thy Servants; And as 48. Ezra 4. 12, &c. they are thy Ministers, and Magistracy is thine Ordinance, 49. 23. 2 Chron. 19. sanctifie 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, ill. Lam. 4. 20. illuminate and sanctifie him by thy holy Spirit, that above all 1 King. 3. 19. 11. things.

The Letany.

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Psa. 51. 10. 1 Sam. things hee may seek thy Glory, the increase of Faith and Obedience to thy Laws, and may rule us as being thy Minister for god, not to be a terror to god Works, but to Evil; that under him we may lead a quiet and peaceable life in all godliness and honesty.

Psal. 72. 1. Prov. 8. Have mercy upon all the Royal Family, the Lords of the 16. Exod. 18. 17. Counsel, and all the Nobility, the Judges and Magistrates Job 29. Isa. 1. 17. of these Lands. Cause them to fear thee, and to be Eminent 23. Luke 1. 51, 52. in Sobriety, Righteousness and Godliness, to protect the Innocent, and be a terror to the Wicked, hating Injustice, Covetousness and pride.

Rom. 13. 1. 6. Let every soul be subject to the Higher Powers, and not resist. 1 Pet. 2. 13. Let them obey the King, and all that are in Authority under him, not ouely for wrath, but for conscience sake, as knowing, 1 Tim. 2. 2. that they rule by thee, and for thee.

1 Cor. 3. 6. Give all the Churches able, holy, faithful Pastors, and cause 1 Tim. 5. 17. them laboriously to preach, and rightly to divide the Word of 2 Tim. 2. 15. 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 1 Cor. 3. 15. their souls as those that must give account; over-seeing and ruling 2 Tim. 4. 2. & 2. them, not by constraint, but willingly, not for filthy lucre, 22. and 1. 13. but of a ready mind, not as being Lords over thy Heritage, but Heb. 13. 17. 1 Pet. 5. 1, 2, 3, 4. as the Servants of all, and Examples to the Flock: That when the chief Pastor shall appear, they may receive a Crown of Glory.

1 Thes. 5. 12, 13. Let the Congregations know those that have the ruling of Heb. 13. 17. them, and are over them in the Lord, that labour among them, 1 Tim. 5. 17. 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.

Ephes. 6. 4. Let Parents bring up their Children in the Faith and Admonition of the Lord, diligently teaching them thy Word, Deut. 6. 6, 7. talking of it when they are in their house, and when they walk by the way, when they lye down, and when they rise up, that Eccles. 12. 1. they may know their Creator, Redeemer, and Sanctifier in the daies of their youth: And cause Children to hear, love, Ephes. 6. 1, 2, 3. honour, and obey their Parents, that they may have the blessing of thine especial Promise unto such.

Ephes. 5. 25. 22. Let Husbands love their Wives, and prudently guide them in

in knowledge and holiness; And let Wives love, honour, and obey their Husbands, as meet helpers to them. 1 Pet. 3. 1. 7. Gen. 2. 22.

Let Masters rule their Servants in Holiness, and mercy, remembryng they have a Master in Heaven, and let Servants reverently, singly, and willingly bee 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 neighbours 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 Joh. 3. 15. Luk. 3. 14. 2 Cor. 7. 2. M. t. 5. 22. 39. Rom. 12. 17. Eph. 4. 2. Rom. 12. 19.

Keep us from Adultery, Fornication and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they bee not immodestly named among us; and that no Corrupt Communication, proceed out of our Mouths, Keep us from Chambering and wantonness, from fullfull thoughts, and all immodest attire, behaviour, looks, and actions. Mat. 5. 27. 28. 1 Cor. 6. 9. Rom. 13. 13. Th. 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 Proprietary 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, Eph. 4. 28. Psa. 62. 10. & 73. 8. 1 Thes. 4. 6. Pro. 19. 5. & 12. 17. & 10. 10. Mat. 7. 1. 1. Psa. 15. 3. & 82. 2. Lev. 19. 17. Prov. 23.

Keep us from Envy, and from coveting any thing that is our Neighbours, to his wrong, and from seeking our own, or drawing to our selves, to the Injury of his welfare; but let us love our Neighbours, as our selves, and do to others as wee would they should do to us. Gal. 5. 21. 26. Exo. 20. 17. Phi. 2. 21. Mat. 22. 39. & 7. 12.

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 wee are able, but Especially to them of the Household of faith. Mat. 15. 40. 1 Pet. 1. 22. Mat. 5. 44. 45. 8. 46. Gal. 6. 10.

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 Murmuring, and discontent, and Arrogant reasoning against thy Will. Psa. 39. 9. Mat. 26. 30. Act. 21. 14. Jam. 5. 7, 8, 11. 2 King. 10. 19. Mal. 3. 13. 14.

Give

Luk. 11.13. Deut. 28.45. Rom. 13.14.  
Luk. 12.20. Eph. 5.16. Joh. 9.4.

Deut. 28.6.8. &c.  
Phi. 2.27. Psa. 102.24. Luk. 12.20. Eph. 5.16. Joh. 9.4.

Rom. 13.13. 1 Cor. 9.25. and 1. Tim. 5.6. 13. Eph. 4.28.  
Pro. 21.17. and 23.4. 1 Tim. 6.8.9.  
Psa. 51.1. 1 Joh. 1.2.  
Heb. 8.12. Dan. 9.6. 16. Jer. 14.7. Psa. 31.16. Psa. 51.11.  
12. 19. Rom. 18.1.

Mat. 6.12. 14.15.  
Rom. 12.19. Luk. 6.28. 29. Luk. 34. Act. 7.60.

Mat. 16.41. Jam. 4.7. P. o. 4.23. Job 31.1. Mat. 12.36. Heb. 2.10. 1 Tim. 2.3.  
1 Joh. 2.13. and 5.4. Rom. 8.13. 2 Tim. 2.8.

Pro. 30.8.9. 1 Joh. 2.15. 16. Rom. 8.17  
Mat. 13.21. 22.  
Mar. 9.24. Rom. 8.18.

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 means; And bless 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, grieves, and sicknesses, 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 Rayment let us bee 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 fore-Fathers, 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 bee forgiven by thee the greatest debt. Keep us from all revengfull desires and attempts. And do thou convert and pardon our Enemies, slanderers, oppressors, persecutors and others that have done us wrong.

Keep us from running upon Temptations, suffer not the tempter by subtlety or importunity to corrupt our judgements, 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 Souldiers 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.

Save us from the Temptations of Prosperity, and adversity, let us not bee 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 tryal, help us to deny our selves,

selvers, and take up our Croſs and follow Christ, Accounting the ſufferings of this preſent time, unworthy to bee compared with the glory to bee revealed.

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 the ir Malicious Wills: but ſave us and preferve us to thy Heavenly Kingdome.

Wee ask all this of thee, O Lord! for thou art the Univerſal King, Holy and just, to whom it belongeth in righteousneſſe to judge the World, and ſave thy people; All power is thine to execute wrath upon thine Enemis, and to deliver and Glorifie thy flock; and none is able to reſift thee: Of Thee and through Thee, and to Thee, are all things, and the Glory shall bee Thine, For Ever. Amen.

Mat. 6.13. Rom. 16.  
20. Pſ. 140. 1.2.3.  
and 31.8. and 17.2,  
13. 2 Tim. 4.18.

1 Tim. 1.17. Pſ. 145.  
17. Act. 17.31. Pſal.  
72.4.13. Jude 1.4,  
15. 2 Thes. 1.10. Pſ. 1.  
62. 1. and 147.5.  
Job. 9.4. Rom.  
11.36.



## The Churches Praise, For our Redemption, to bee uſed at Discretion.

**O**ur Souls do magnifie thee O Lord! Our ſpirits re-joyce in God our Saviour, who remembred us in our Low, and lost Estates, for his mercy endureth for euer. By one man ſin entred into the World, and death by ſin: wee 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 Judgement came upon all men to Condemnation. But Blessed bee the Lord God of Israel, that hath viſited and re-diemed his people, and hath raised up a mighty Salvation for us in the Houſe of his Servant David: As hee ſpake by the Mouth of his Holy Prophets: which have been ſince the World began: A Virgin hath conceiued and brought forth: The Holy Ghost did come upon her; the power of the Highest did over-shadow her, therefore the Holy one that is born of her, is called; the Son of God:

Luke 1.46.  
Pſ. 136.23.  
Rom. 5.12.  
Pſ. 78.19.  
Rom. 3.23. and  
5.18.  
Luke 1.68.  
69.70.  
11.7 14.  
Luke 1.35.  
Mat. 1.21.  
Luke 2.11.

D

His

*A form of Thanksgiving.*

Col. 1.15.  
 16.17.  
 2 Cor. 1.24.  
  
 Joh. 1.9.14.  
 Col. 1.19.  
 Gal. 4.4.  
 Mat. 17.5.  
 Heb. 7.26.  
 1 Pet. 2.22,23,  
 24.  
 Is. 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.  
 Act. 2.24.  
 2 Tim. 1.10.  
  
 1 Cor. 15.55.  
 Mat. 28.18.

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 first born of every Creature, for by him All things are 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, 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 onely 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 own self bare our sins in his own body on the Tree. For God layed 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 manifested 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 life time subject to Bondage. Having spoiled Principalities and Powers, he made shew of them openly triumphing over them in his Cross. He was Buried and rose again the third day according to the Scriptures. For God raised him having looked 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

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scended up on high, hee led Captivity Captive, and gave gifts Ephes. 4.8.11.  
to men: And hee gave some Apostles, and some Prophets,  
and some Evangelists, and some Pastors, and some Teachers,  
for the perfecting of the Saints, for the work of the Ministry,  
for the Edifying of the Body of Christ, till wee all come in  
the unity of the Faith of the knowledge of the Son of God,  
to a perfect man; hee is set at Gods right hand in the Celesti- Ephes. 1.20,21.  
als, 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 bee head over all things, to  
the Church which is his Body, the fulnes of him that filleth  
all in all.

Without Controversie great is the Mystery of Godliness;  
God manifested in the Flesh, justified in the Spirit, seen of  
Angels, preached to the Gentiles, beleeved 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; Hee that  
hath the Son hath life, and hee that hath not the Son hath  
not life. Hee was in the World, and the World was made  
by him, and the world knew him not; Hee came to his own  
and his own received him not; This 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 hee Power to become  
the Sons of God, even to them that beleeeve 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. We  
forgiveth our Iniquities, and will remember our sins no more;  
who shall lay any thing to Charge of Gods elect? It is God that  
Juzzifieth, who is hee that Condemneth? It is Christ that  
died; Nea, 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 hee might redēm us from all Iniqui- Tit. 2.13,14.  
ty; & purifie to himself a peculiar people zealous of god works.  
If any man have not the spirit of Christ, the same is none of  
his. Hee that nameth the name of Christ must depart from  
Iniquity. If wee regard Iniquity in our hearts, God will  
not

O 2

psalm 66.18

Rom. 8. 9.

Rom. 8.33,34.

Psa. 103.3.

John. 1.10,11.

11,12,

Rom. 8. 1.

Hcb. 3.12.

1 John. 5.10.

1 Tim. 3.16.

Ephes. 1.2,3.

22 23.

*A form of Thanksgiving*

1 Cor. 6. 11.

Titus 3. 5.

Rom. 5. 1; 2. 5.

10.

Rom. 8. 32.

John 14. 2, 3.

John 17. 24.

John 14. 19.

Collos. 3. 3. 4.

1 Thes. 1. 10.

Mal. 3. 18.

Math. 13. 43.

Rev. 21. 7.

Math. 25. 21.

Rev. 3. 12.

21.

2 Cor. 3. 17.

Rev. 22. 2.

3.

4.

23.

not hear our Prayers. But wee are washed, wee are sanctified, wee are justified in the name of the Lord Jesus and by the spirit of our God. Not by works of Righteousness which wee have done, but according to his mercy hee saved us by the washing of Regeneration and renewing of the Holy Ghost. And being justified by faith, wee have peace with God through our Lord Jesus Christ; by whom also wee have Access by Faith into this Grace wherein wee 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, by the Holy Ghost which is given to us. For if when wee were Enemies wee were reconciled to God by the death of his Son, much more being Reconciled, wee shall bee saved by his life. Hee that spared not his own Son, but gave him up for us All, how shall hee not with him also freely give us all things? hee that is gone to prepare a place for us, will come again and receive us to himself, that where hee is, there wee may bee also. It is his will that they that the Father hath given him bee with him where hee is, that they may behold the Glory that is given him. Because hee liveth wee shall live also; For wee are dead, and our life is hid with Christ in God: When Christ who is our life, shall appear, then shall wee also appear with him in Glory; when hee shall come to bee glorified in his Saints, and to bee admired in all them that do beleeve. 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 Kingdome of their Father. Hee that overcometh shall inherit all things. Hee shall enter into the Joy of his Lord: Hee shall bee 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 hee overcame, and is set down with his Father in his Throne; hee will rejoice over us with joy, hee will rest in his love: Even in the Holy City, the new Jerusalem, prepared as a Bride adorned for her Husband, where the Tabernacle of God will bee with men, and hee will dwell with them, and they shall bee his people, and God himself shall bee with them, their God, and shall wipe away all

all tears from their Eyes, and there shall bee no more death, Rev. 22. 3.  
nor sorrow, nor crying, nor pain, for the former things are  
passed away. And the City needeth not the Sun, or the 4.  
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 1 Tim. 6. 15.  
the Lamb shall bee in it, and his Servants shall serve him, Rom. 11. 36.  
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 him bee Glory for e-  
ver. Amen.

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**FINIS.**

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