

The Westminster Assembly Project

A directory for the publique worship of God, throughout the three kingdoms of England, Scotland, and Ireland. Together with an ordinance of Parliament for the taking away of the Book of common-prayer: and for establishing and observing of this present directory throughout the kingdom of England, and dominion of Wales. Die Jovis, 13. Martii, 1644. Ordered by the Lords and Commons assembled in Parliament, that this ordinance and directory bee forthwith printed and published: Joh: Brown, Cleric. Parliamentorum. H: Elsynge, Cler. Parl. D. Com.

London.

Printed for Evan Tyler, Alexander Fifield, Ralph Smith, and John Field.

1644 [1645].

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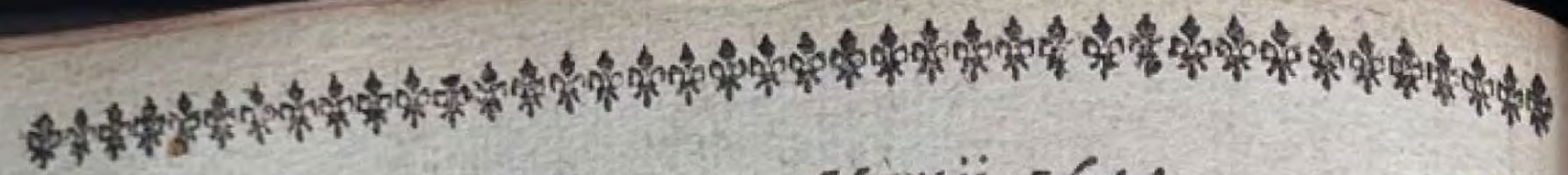
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Die Fovis, 13. Martii, 1644.

IT is this day Ordered by the Lords and Commons in Parliament Assembled, That this *Directory*, and Ordinance concerning it, be forthwith Printed and Published, wherein, Mr. *Henry Robrough*, and Mr. *Adoniram Byfield*, the Scribes of the Assembly of Divines, are required to use all possible care and dilligence, that it be from time to time faithfully and exactly done. And for preventing of all abuses therein, It is further Ordered, That no Person or Persons whatsoever, shall presume to Print or Reprint the same, in any Volumn, but only such as shall be appointed and Authorised thereunto by the said Scribes. And that no Person or Persons shall presume to sell Barter, or any way to spread or convey any Book, or Copies of the said *Directory*, Printed without the appointment abovesaid, upon pain and forfeiture of the whole Impression, if any such be so Printed, and of all such Books, or Copies thereof as shall be offered to sale, Bartering, or be any other wayes spread abroad. And all and every Person offending in any of the Premises, to be lyable to such further punishment, as the contempt of an Ordinance of Parliament shall deserve.

Io: Brown, Cleric.
Parliamentorum.

H: Elsyng, Cler.
Parl. D. Com.

WE do appoint and Authorize, *Evan Tyler*, *Alexander Fifield*, *Ralph Smith*, and *Fohn Field*, to Print this *Directory* and Ordinance concerning it.

Henry Robrough, Scribe.

Adoniram Byfield, Scribe.

A DIRECTOR Y FOR

The Publique VVorship of GOD,
Throughout the Three

K I N G D O M S
O F

England, Scotland, and Ireland.

Together with an Ordinance of Parlia-
ment for the taking away of the Book of

C O M M O N - P R A Y E R :

A N D

For establishing and observing of this present *DIRECTORY*
throughout the Kingdom of *England*, and Dominion of *Wales*.

Die Fovis, 13. Martii, 1644.

Ordered by the Lords and Commons assembled in Parliament, That this *Ordinance* and *Directory* bee forthwith Printed and Published:

Foh: Brown, Cleric.
Parliamentorum.

H: Elsyng, Cler.
Parl. D. Com.

L O N D O N :

Printed for *Evan Tyler*, *Alexander Fifield*, *Ralph Smith*, and *Fohn Field*; And are to be sold at the Sign of the Bible in *Cornhill*, neer the *ROYALL-EXCHANGE*. 1644.

Die Veneris, 3. Januarii, 1644.

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the establishing and putting in execution of the Directory for the publique Worship of God.

The Lords and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniences that have arisen by the Book of Common-Prayer in this Kingdom, and resolving, according to their Covenant, to reform Religion according to the word of God, and the Example of the best Reformed Churches, have Consulted with the Reverend, Pious and Learned Divines, called together to that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, & the Directory for the Publique Worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons Assembled in Parliament, That the Statute of the second and third years of King Edward the sixth, Intituled, The Penalty for not using Uniformity of Service, and Administration of Sacraments, &c. And the Statute

tute of the fifth and sixt yeares of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concerns the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever; And that the said book of Common-Prayer, shall not remain, or be from henceforth used in any Church, Chappell, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique Worship herein set forth

forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappell, and place of Publique Worship within this Kingdom of England, and Dominion of Wales; which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further Ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish, or Chappelry in this Realm of England, and Dominion of Wales, a fair Register Book of Velin, to be kept by the Minister and other Officers of the Church; And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be written and set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons Buried in that Parish, and the time of their Death and Buriall: And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein Registered, and to take a Copy, or procure a Certificate thereof.

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A
DIRECTOR Y
FOR
The Publique Worship
OF
G O D
In the three KINGDOMES.



THE
P R E F A C E.



IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and
B the

the rest of the Latine-Service being removed, the Publique VVorship was celebrated in our own Tongue; many of the common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Leiturgie used in the Church of *England*, (notwithstanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not only to many of the Godly at home; but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it; the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many godly Ministers and people who could not
yield

yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been by means thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministry (to the endangering of many Thousand Souls, in a time of such scarcity of faithfull Pastors) and spoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other VVorship, or way of VVorship of God amongst us, but onely the Service-Book; to the great hinderance of the Preaching of the VVord, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferior to the Reading of Common-Prayer, which

was made no better then an Idol by many Ignorant and Superstitious People, vvhho pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelesnesse of saving knowledge and true piety.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were dayly obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to passe) that the Leiturgie hath been a great means, as on the one

one hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his Servants whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have been persecuted and silenced upon that occasion, and to others of hopefull parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Error and Superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom we are perswaded that were they now alive, they would joyn with us in this work, and whom we acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulness and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfy our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publique Testimony of our endeavors for

for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant: VVe have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his holy VVord, resolved to lay aside the former Leiturgie, with the many Rites and Ceremonies formerly used in the VVorship of God: And have agreed upon this following Directory for all the parts of Publique VVorship, at ordinary and extraordinary times.

VVherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance; and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the VVord of God. Our meaning therein being onely that the generall heads, the sense and scope of the Prayers and other parts of Publique VVorship

ship being known to all, there may be a consent of all the Churches, in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.

A Directory



A DIRECTOR

F O R
Publique Prayer, Reading the Holy
Scriptures, Singing of Psalmes, Preaching
of the Word, Administration of the Sacra-
ments, and other parts of the Publique
Worship of God, Ordinary & Extraordinary.

*Of the Assembling of the Congregation, and
their Behaviour in the Publique Worship of
God.*



When the Congregation is
to meete for Publique
Worship, the people (ha-
ving before prepared their
hearts thereunto) ought all
to come, and joyne therein:
not absenting themselves from the Publique
Or.

Ordinances, through negligence, or upon pretence of Private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled; the Minister, after solemn calling on them to the worshiping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord, (in whose presence they doe then in a speciall manner appeare) and their own vilenesse and unworthinesse to approach so neare him; with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to bee performed; and for a Blessing

sing on that particular portion of his Word then to bee read: and all, in the Name and Mediation of the Lord Jesus Christ.

The Publique Worship being begun, the people are wholly to attend upon it; forbearing to Reade any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturbe the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.

Of Publique Reading of the holy Scriptures.

Reading of the Word in the Congregation, being part of the publique Worship of God, (wherin we acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his People, is to bee performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonick Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicly read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may heare and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister: But it is convenient that ordinarily, one Chapter of each Testament bee read at every meeting; and sometimes more, where the Chap-

Of Reading of the holy Scriptures.
 Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical books bee read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lords day, it is to begin the next.

Wee commend also the more frequent reading of such Scriptures, as hee that readeth shall thinke best for edification of his Hearers; as the Book of Psalmes, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not bee done untill the whole Chapter, or Psalme bee ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance bee straitned, or rendred tedious. Which Rule is to be observed in all other publique performances.

Beside Publique Reading of the Holy Scriptures, every person that can read, is to be exhorted to read the Scriptures privately

ly (and all others that cannot reade, if not disabled by age, or otherwise, are likewise to bee exhorted to learne to reade) and to have a Bible.



Of Publike Prayer before the Sermon.

After Reading of the Word (and singing of the Psalmes) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their sinnes, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Iesus Christ, by proceeding to a more full Confession of Sinne with shame and holy confusion of face; and to Call upon the Lord to this effect;

To acknowledge our great sinfulness;
First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other

other sinnes, bath depraved and poysoned all the faculties and powers of Soule and Body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would breake forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of Men. And, next, by reason of Actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which wee are many wayes accessory. Which sins of ours receive many fearefull aggravations, wee having broken all the Commandements of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance, and Infirmitie, but also more presumptuously against the light of our Minds,

Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavouring as wee ought to receive Christ into our hearts by Faith, or to walke worthy of him in our lives.

To bewaile our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others,

as wee ought: And to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemn Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as wee are convinced of our guilt, so, out of a deep sense thereof, wee judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law and heaviest Judgements inflicted upon the most rebellious Sinners; and that hee might most justly take his Kingdome and Gospel from us, plague us with all sorts of spirituall and temporall judgments in this life, and after cast us in-

to utter Darknesse, in the Lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, To draw neare to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which wee are not able to avoid, or beare; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter

ter sufferings and pretious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seale unto us by the same Spirit of Adoption, the full assurance of our Pardon and Reconciliation; comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and bind up the broken hearted: And as for secure and presumptuous sinners, that he would open their eyes, convince their Consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgivenesse of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, To pray for sanctification by his Spirit; the Mortification of sinne

Of Prayer before the Sermon.

sinne dwelling in, and many times tyrannizing over us, the quickening of our dead spirits with the life of God in Christ, grace to fit and inable us for all duties of conversation and callings towards God and Men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith, and obedience unto the end.

To pray for the Propagation of the Gospel and Kingdome of Christ to all Nations, for the conversion of the Jewes, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second comming of our Lord; For the deliverance of the distressed Churches abroad, from the tyranny of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turke: For the blessing of God upon all the Reformed Churches, especially

Of Prayer before the Sermon.

cially upon the Churches and Kingdomes of England, Scotland, and Ireland, now more strictly and religiously united in the solempne Nationall League and Covenant; and for our Plantations in the remote parts of the World: more particularly for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, prophane-nesse, superstition, security, and unfruitfulness under the meanes of Grace, heale all our rents and divisions, and preserve us from breach of our solempne Covenant.

To pray for all in Authority, especially for the Kings Majesty, that God would make him rich in blessings, both in his Person and Government;

establiſh his Throne in Religion and Righteouſneſſe, ſave him from evill Counſell, and make him a bleſſed and glorious Inſtrument for the conſervation and propagation of the Goſpell, for the encouragement and protection of them that doe well, the terrour of all that doe evill, and the great good of the whole Church, and of all his Kingdomes; for the conversion of the Queen, the religious education of the Prince, and the reſt of the Royall ſeed; For the comforting of the afflicted Queen of Bohemia, ſiſter to our Sovereign, and for the reſtitution and eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a bleſſing upon the High Court of Parliament, (when ſitting in any of theſe Kingdomes reſpectively) the Nobility, the ſubordinate Judges and Ma-

Magiſtrates, the Gentry and all the Commonalty; For all Paſtors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, ſober, juſt, peaceable, and gracious in their lives; ſound, faithfull, and powerfull in their Miniſtery and follow all their labours with abundance of ſucceſſe and bleſſing; and give unto all his people Paſtors according to his owne heart; For the Universities, and all Schooles and Religious ſeminaries of Church and Common-wealth, that they may flouriſh more and more in Learning and piety; For the particular City or Congregation, that God would powre out a bleſſing upon the Miniſtery of the Word, Sacraments and Discipline, upon the Civill Government, and all the ſeverall Families and perſons therein; For mercy to the afflicted under any inward or outward

ward distresse; For seasonable weather and fruitfull seasons as the time may require; For averting the Judgements, that wee either feele or feare, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our great High Priest the Lord Jesus, To professe that it is the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And

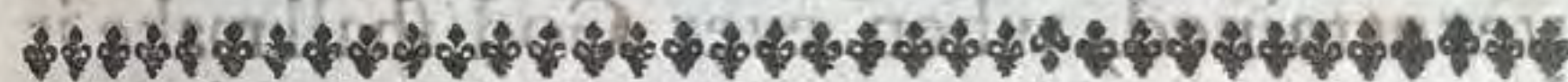
And, because wee have been unprofitable hearers in times past, and now cannot of our selves receive, as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him, of the things which belong to our peace, that wee may account all things but as drosse in comparison of him: And that wee, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his

right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeale, and utterance, that hee may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumsise the eares and hearts of the Hearers, to heare, love, and receive with meeknesse the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardnesse of their owne hearts, and whatsoever else may binder their profitable and saving bearing; that so Christ may be so formed in them, and live in them, that all
 their

their thoughts may bee brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publique Prayers; yet so, as the Minister may deferre (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.



Of the Preaching of the Word.

Preaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospell, should bee so performed, that the Workman need not bee ashamed, but may save himself, and those that heare him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is

in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) hee ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which hee is to make use of, and improve, in his private preparations, before hee deliver in publike what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text of Scripture, holding forth some principle or head of Religion; or suitable to some speciall occasion emergent; or hee may goe on in some Chapter, Psalm, or Booke of the holy Scripture, as hee shall see fit.

Let

Let the Introduction to his Text be brief and perspicuous, drawn from the Text itself, or context, or some parallel place, or generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brieve summe of it; if short, a Paraphrase thereof, if need be: In both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analysing and dividing his Text, hee is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Division, nor to trouble their minds with obscure termes of Art.

In raising Doctrines from the Text, his care ought to bee, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are

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prin-

principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plaine termes; or if any thing in it need explication, is to bee opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to bee plaine and pertinent, then many, and (if need bee) somewhat insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to bee solid; and, as much as may bee, convincing. The illustrations of what kind soever, ought to bee full of light, and such as may convey the truth into the Hearers heart with spirituall delight.

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vaine or wicked

wicked Cavils, which as they are endlesse, so the propounding and answering of them doth more hinder then promote edification.

Hee is not to rest in generall Doctrine, although never so much cleared and confirmed, but to bring it home to speciall Use, by application to his hearers: Which albeit it prove a worke of great difficulty to himselfe, requiring much prudence, zeale, and meditation, and to the naturall and corrupt man will bee very unpleasant; yet hee is to endeavour to perform it in such a manner that his Auditors may feelee the Word of God to bee quick and powerfull, and a discerner of the thoughts and intents of the heart; and that if any unbeleever or ignorant person bee present, hee may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other

ther places of Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: but if the people be in danger of an Errour, he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause, to teach also the meanes that helpe to the performance of them.

In Dehortation, Reprehension, and publique Admonition (which require speciall wisdom) let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprized by it, together with the Remedies and best way to avoyd it.

In applying Comfort, whether generall against all tentations, or particular against some speciall troubles or terrours, he is carefully

fully to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of tryall (which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the Signes cleerely grounded on the holy Scripture) whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those duties to which he Exhorteth, or be guilty of the sin, Reprehended, and in danger of the Judgements Threatned, or are such to whom the Consolations propounded doe belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon examination shall require.

And, as he needeth not alwayes to prosecute every Doctrine which lies in his Text, so is he wisely to make choice of such Vses, as, by his residence and conversing with his flock, he findeth most needfull and seasonable: and, amongst these,

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these,

these, such as may most draw their soules to Christ, the fountaine of light, holinesse and comfort.

This Method is not prescribed as necessary for every man, or upon every Text; but only recommended, as being found by experience to be very much blessed of God, and very helpfull for the peoples understandings and memories.

But the Servant of Christ, what ever his Method be, is to performe his whole Ministry;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and of power, least the Crosse of Christ should be made of none effect: abstaining also from an unprofitable use of unknowne Tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiasticall, or other humane Writers, ancient or moderne, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his own gaine or glory: keeping nothing

nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevaile, shewing all due respect to each mans person and place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the Word of God, shunning all such gesture, voice and expressions as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the people may see all coming from his godly zeale, and hearty desire to doe them good. And

7. As taught of God, and perswaded in his own heart, that all that he teacheth, is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and publique, recommending his labours to the blessing of God, and watchfully looking to himselfe and the flock whereof the Lord hath made

made him overseer, So shall the Doctrine of truth be preserved uncorrupt, many soules converted and built up, and himselfe receive manifold comforts of his labours, even in this life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different gifts, each may more especially apply himselfe to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.



Of Prayer after the Sermon.

THe Sermon being ended, the Minister is;
 To give thanks for the great Love of God in sending his Sonne Jesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein; as namely,

ly, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darknesse and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many temporall blessings.

To pray for the continuance of the Gospel, and all Ordinances thereof, in their purity, power and liberty. To turne the chiefe and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart and bring forth fruit.

To pray for preparation for Death, and Judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spirituall

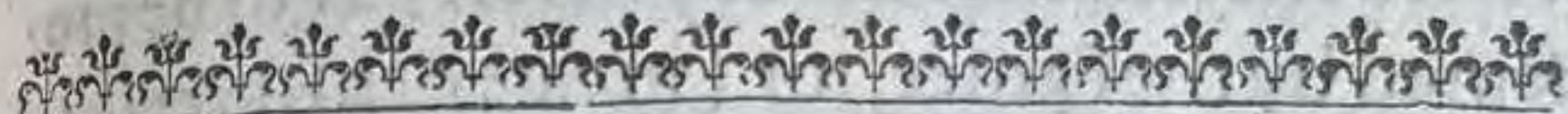
rituall sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples, is not only a Pattern of Prayer, but it selfe a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the Administration of the Sacraments, the holding Publique Fasts and dayes of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somewhat in our publike Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdome,) Every Minister is herein to apply himselfe in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung, if with convenien-

conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismiss the Congregation with a solemne Blessing.



THE ADMINISTRATION OF THE SACRAMENTS.

And first, Of BAPTISME.



BAPTISME, As it is not unnecessarily to be delayed, so, is it not to be administred in any case by any private person, but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administred in private places, or privately, but in the place of Publique Worship, and in the face of the Congregation, where the

the people may most conveniently see and heare; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be Baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the Child may be Baptised.

Before Baptisme, the Minister is to use some words of Instruction, touching the Institution, Nature, Use and ends of this Sacrament: shewing,

That it is Instituted by our Lord Jesus Christ: That it is a Seale of the Covenant of Grace, of our Ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternall: That the Water in Baptisme, representeth and signifieth, both the blood of Christ which taketh away all Guilt of Sinne, Originall and Actuell; and the

the sanctifying virtue of the Spirit of Christ against the Dominion of Sin, and the Corruption of our sinfull Nature: That Baptizing, or sprinckling & washing with water signifieth the cleansing from sin by the Blood, and for the Merit of Christ, together with the Mortification of sin, and rising from sin to Newnesse of life, by virtue of the Death and Resurrection of Christ: That the Promise is made to Beleevers and their seed, and that the seed and posterity of the faithfull, born within the Church, have by their birth, interest in the Covenant, and right to the Seale of it, and to the outward Priviledges of the Church, under the Gospell, no lesse then the Children of Abraham in the time of the Old Testament; the Covenant of Grace, for substance, being the same; and the Grace of God and the consolation

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of Beleevers, more plenti full then before:
 That the Sonne of God admitted litle
 children into his presence, imbracing and
 blessing them, saying, For of such is the
 Kingdome of God: That children by
 Baptisme are solemnly received into the
 bosome of the visible Church, distinguished
 from the world, and them that are with-
 out, and united with Beleevers; and that
 all who are baptized in the Name of
 Christ, doe renounce, and by their Bap-
 tisme are bound to fight against the Devill,
 the World and the Flesh: That they are
 Christians, and foederally holy before Bap-
 tisme, and therefore are they Baptized:
 That the inward Grace and virtue of
 Baptisme is not tyed to that very moment
 of time wherein it is administred, and that
 the fruit and power thereof reacheth to the
 whole course of our life; and that outward
 Baptisme

Baptisme is not so necessary, that through
 the want thereof the Infant is in danger of
 Damnation, or the Parents guilty, if they
 doe not contemne or neglect the Ordinance
 of Christ when and where it may be had.

In these or the like Instructions, the Minister
 is to use his own liberty, and godly wisdom, as
 the Ignorance or Errours in the Doctrine of
 Baptisme, and the Edification of the people shall
 require.

He is also to admonish all that are present;

To looke back to their Baptisme; to re-
 pent of their sins against their Covenant
 with God; to stirre up their faith; to im-
 proove and make the right use of their
 Baptisme; and of the Covenant sealed
 thereby betwixt God and their soules.

He is to exhort the Parent;

To consider the great mercy of God to
 him and his child; To bring up the child in
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the knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord: and to let him know the danger of Gods wrath to himselfe and child, if he be negligent. Requiring his solemne promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect.

That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his owne Ordinance of Baptisme at this time: That he would joyne the inward Baptisme of his Spirit with the outward Baptisme of water; make this Baptisme to the Infant a Seale of Adoption,

Adoption, Remission of Sin, Regeneration, and Eternall Life, and of all other Promises of the Covenant of Grace: That the Child may be planted into the likenesse of the Death and Resurrection of Christ; and that the body of sin being destroyed in him, he may serve God in newnesse of life all his dayes.

Then the Minister is to demand the Name of the Child, which being told him, he is to say (calling the Child by his Name)

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

As he pronounceth these words, he is to Baptize the Child with water: which, for the manner of doing it, is not only lawfull, but sufficient and most expedient to be, by powring or sprinckling of the water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all thankfulness, that the Lord is true and faithfull in keeping Covenant and Mercy; That hee is good and gracious, not onely in that hee numbeth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and speciall providence, hee daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.

And praying, That the Lord would still continue, and daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entred into the household of Faith, into his Fatherly tuition
and

and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live, and attain the years of discretion, that the Lord would so teach him by his word and spirit, and make his Baptisme effectuell to him, and so uphold him by his Divine power and grace, that by faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and finall victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord.



Of the celebration of the Communion, or Sacrament of the LORDS Supper.

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof

thereof: and that either then, or on some day of that weeke, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all meanes sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation,

Expressing the inestimable benefit we have by this Sacrament; together with the ends and use thereof: setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare: How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting souls after Christ and his benefits: How great the danger, to eat and drink unworthily.

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Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himself: And on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the

the Communicants may orderly sit about it, or at it, The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups;) having first in a few words shewed, That those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians. Chap. 11. verse 23. *I have received of the Lord, &c.* to the 27. verse, which the Minister may, when he seeth requisite, explaine and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this effect;

With humble and hearty acknowledgement of the greatnesse of our misery, from which neither man nor An-

gel was able to deliver us, and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under Heaven, by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have accesse to the throne of Grace, are admitted

ted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectuall working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to performe with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by
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the Word and Prayer, The Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like, used by Christ, or his Apostle upon this occasion;)

According to the holy Institution, command, and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you (There the Minister, who is also himselfe to communicate, is to breake the Bread, and give it to the Communicants.) Take yee, eat yee; This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you
(Here

(Here he giveth it to the Communicants,) This Cup is the new Testament in the Blood of Christ, which is shed for the remission of the sins of many; Drink ye all of it.

After all have communicated, the Minister may, in a few words, put them in mind

Of the grace of God, in Jesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God,

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The Collection for the poore is so to be ordered,

ordered, that no part of the publique worship be thereby hindred.



Of the Sanctification of the Lords Day.

THe Lords day ought to be so remembered beforehand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other persons hindred from the sanctifying that Day.

That

That there be private preparation of every person and family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyned together in all parts of the publique Worship; and not depart till after the Blessing.

That what time is vacant, between, or after the solemn meetings of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons; (especially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a blessing upon the Publique Ordinances, singing of Psalms, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

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The Solemnization of Marriage.



Although Marriage be no sacrament, nor peculiar to the Church of God, but common to mankind, and of Publique interest in every Commonwealth; yet because such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and Exhortation, from the Word of God at their entring into such a new condition; and, of the blessing of God upon them therein; we judge it expedient, that marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsell them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman onely; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of years of discretion, fit to make their own choice, or upon good grounds, to give their mutuall consent.

Before

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyne them in marriage, shall have sufficient Testimony, before he proceed to solemnize the marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others, under whose power they are (in case the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first marriage. And in after marriages of either of those parties, they shall be exhorted not to contract marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtaine their consent.

Parents ought not to force their children to marry without their free consent, nor deny their

their own consent without just cause.

After the purpose or contract of marriage hath beene thus published, the marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publickely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of Publique humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them, to this effect:

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweeten's every Relation) to be their Portion,

Portion, and to owne and accept them in Christ, who are now to be joyned in the honourable Estate of Marriage, the Covenant of their God: and that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the cares, and resist the temptations which accompany that condition, as becommeth Christians.

The Prayer being ended, it is convenient that the Minister doe briefly declare unto them, out of the Scripture,

The Institution, Use, and ends of marriage, with the Conjugall duties which in all faithfulnessse they are to perform each to other, exhorting them to study the holy

Word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying Gods name in a thankfull, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.

After solemn charging of the persons to be married, before the Great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause, by præcontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words,

I N. doe take thee N. to be my married

ried wife, and doe, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithfull husband unto thee, untill God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words,

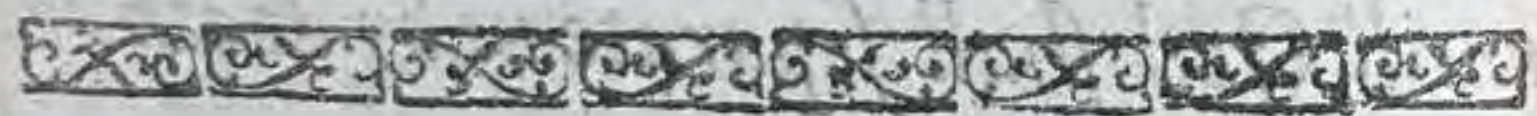
I N. doe take thee N. to be my married husband, and I doe, in the presence of God, and before this Congregation, promise and covenant to be a loving, faithfull, and obedient wife unto thee, untill God shall separate us by death.

Then, without any further Ceremony, the Minister shall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and so, conclude the action with Prayer to this effect,

That

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusal of all whom it may concern.



Concerning Visitation of the Sicke.

IT is the duty of the Minister not onely to teach the People committed to his charge, in publique, but privately & particularly to admonish, exhort, reprove & comfort them,

them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and, in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding faile them.

Times of Sicknesse and affliction are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tendernesse and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sicknesse, instruct him out of Scripture, that diseases come not by chance, or by distem-

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pers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Triall, and exercise of his graces, or for other speciall and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple,

scruple, doubt or temptation that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightness, although not without many failings and infirmities; or if his spirit be broken with the sence of sin, or cast down through want of the sence of Gods favour; then it will be fit to raise him up, by setting before him

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the freeness and fulness of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him.

It may be also usefull to shew him, that death hath in it no Spirituall evill to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for His people: So that neither life nor death shall be able to seperate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who

who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into dispaire by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a reasonable propounding of Christ and his merit for a door of hope to every penitent Believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

Confessing and bewailing of sin Original and Actual, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all Diseases, Sickneses, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the Blood of Christ,

Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctify his present visitation, to furnish him with patience and strength to beare it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctify all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by faith.

faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes by the present Visitation, he may finde such Evidence of the Pardon of all his sins, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the Salvation of his Soule, through the only merits and intercession of the Lord Jesus Christ,

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our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

Concerning

Concerning Buriall of the Dead.

When any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grossly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that
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the Christian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themselves to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Duty.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the ranke and condition of the party deceased whiles he was living.

THESE THINGS BEING CONSIDERED, THE MINISTER SHALL BE DUTY TO THE PLACE APPOINTED FOR

Concerning Publique Solemne Fasting.



When some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to bee sought and obtained

obtained, Publique solemne Fasting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

A Religious Fast requires totall abstinence, not only from all food (unlesse bodily weakness doe manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all worldly labour, discourses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and such like, during the Fast; and much more, from what ever is, in the nature, or use, scandalous and offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sexe, which we recommend to all Ministers in their places, diligently & zealously to reprove, as at other times, so especially at a Fast, without respect of persons as there shall be occasion.

Before the Publique meeting, each Family, and person apart, are privately to use all religious care to prepare their hearts to such a solemne work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be spent in Publique Reading, and Preaching of the Word, with singing of Psalmes fit to quicken affections suitable to such a Duty; but especially in Prayer, to this or the like effect.

Giving Glory to the Great Majesty of God, the Creator, Preserver, and Supreme Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravations: justifying Gods righteous Judgements, as being farre lesse then our sins doe deserve; yet humbly and earnestly imploring his mercy and grace for our selves,

selves, the Church, and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more speciall importunity and enlargement then at other times. Applying by faith, the Promises and Goodnesse of God, for Pardon, help, and deliverance from the Evils felt, feared, or deserved; and for obtaining the blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouthes of the people unto God, ought so to speak from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sins, that it may be indeed

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deed a Day of deepe humiliation and afflicting of the soul.

Speciall choice is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the hearts of the hearers to the speciall businesse of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tels him are most conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the close of the Publique Duties, the Minister is, in his own, and the peoples names, to engage his and their hearts to be the Lords, with professed purpose and resolution to reform what ever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and, to draw nearer unto God, and to walk more closely and faithfully with him in new obedience, then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not
end

end with the Publique duties of it, but that they are so to improove the remainder of the day, & of their whole life, in reinforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in Publique, as that they may be settled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin, in removing of Judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemne & generall Fasts injoynd by Authority, we judge, that at other times, Congregations may keepe dayes of Fasting, as Divine Providence shall administer unto them speciall occasions. And also that Families may doe the same, so it be not on dayes wherein the Congregation to which they doe belong, is to meet for fasting, or other publique Duties of Worship.

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Concerning the Obser- vation of Dayes of Publique *Thanksgiving.*

hen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the people to the Duty for which they are met, and with a short prayer for Gods assistance and blessing (as at other Conventions for Publique Worship) according to the particular occasion of their meeting.

Let him then make some pithy narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand

stand it, or be minded of it, and more affected with it.

And because singing of Psalmes is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalmes be sung for that purpose, before or after the reading of some portion of the Word suitable to the present businesse.

Then let the Minister who is to preach, proceed to further Exhortation and Prayer before his Sermon, with speciall reference to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himself in due and solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need shall bee, and for sanctifying grace

to make a right use thereof. And so, having sung another Psalme suitable to the mercy, let him dismisſe the Congregation with a bleſſing, that they may have ſome convenient time for their repaſt and refreshing.

But the Miniſter (before their diſmiſſion) is ſolemnly to admoniſh them, to beware of all exceſſe and riot, tending to gluttony or drunkenneſſe, and much more of theſe ſins themſelves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall, but ſpirituell, which may make Gods praife to be glorious, and themſelves humble and ſober; and that both their feeding and rejoycing may render them more cheerfull and enlarged further to celebrate his Praiſes in the miſt of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation ſhall be againe aſſembled, the like courſe in praying, reading, preaching, ſinging of Pſalmes, and offering up of more praife and thankſgiving, that is before directed for the morning, is to be renewed and continued ſo far as the time will give leave.

At one or both of the publique meetings
that

that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publique Humiliation) that their loynes may bleſſe us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to ſpend the reſidue of that Day in holy duties, and teſtifications of Chriſtian love and charity one towards another, and of rejoycing more and more in the Lord; as becommeth thoſe who make the joy of the Lord their ſtrength.

Of Singing of Pſalmes.



It is the duty of Chriſtians to praife God publickely by ſinging of Pſalmes together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalmes, the voice is to be tunably and gravely ordered: but the chief care

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must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can reade is to have a Psalm book, and all others not disabled by age, or otherwise, are to be exhorted to learn to reade. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, doe read the Psalm, line by line, before the singing thereof.

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An Appendix touching Dayes and Places for Publique worship.

Here is no Day commanded in Scripture to be kept holy under the Gospell, but the Lords day, which is the Christian Sabbath.

Festivall daies, vulgarly called Holy daies, having no warrant in the word of God, are not to be continued.

Neverthelesse it is lawfull and necessary upon speciall emergent occasions, to separate a day or daies for Publique Fasting or Thanksgiving, as the severall eminent and extraordinarie dispensations of Gods providence shall administer cause and opportunity to his people.

As no place is capable of any holiness under pretence of whatsoever De-

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dication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therein for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for worship among us, should be continued and imploied to that use.

FINIS.



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