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Petition for Peace. by RICHARD BAXTER DRAWH UP FOR To the most Reverend Archbishop and Bishops, and the Reverend their Assistants commissioned by His Ma. jefty to treat about the Alteration of the Book of 1661. Common-Prayer.

The humble and earnest Petition of others in the same Commission.

Moft Reverend Fathers, and Reverend Brethren,

He special Providence of God, and His Majesties tender regard of the Peace and Confciences of His Subjects, and his defire of their concord in the things of God, hath put into our hands this opportunity of speaking to you as humble Petitioners, as well as Commissioners, on the behalf of these yet troubled and unhealed Churches, and of many thousand fouls that are dear to Christ; on whose behalf, wee are pressed in spirit in the fense of our duty, most earnestly to befeech you, as you tender the peace and prosperity of these Churches, the comfort of His Majefty in the union of his Subjects, and the peace of your fouls in the great day of your accounts, that laying by all former and prefent exalperating and alienating differences, you will not now deny us your confent and affiftance to those means that shall bee proved honest and cheap, and needful to those great, defirable ends, for which wee all profess to have our offices, and our lives.

The things which wee humbly beg of you are thefe. r. That you will grant what wee have here proposed and craved

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of you in our Preface; Even your charitable interpretation, acceptance of, and confent unto the alterations and additions to the Liturgy now rendered unto you, that being inferred, as wee have expreffed, it [may bee left to the Minifters choice to ufe one or other at his diference] upon His Majeflies approbation, according to his gracious declaration concerning Ecclefiaftical Affairs. And that (feeing wee cannot obtain the form of Epifcopal Government, deferibed by the late Reverend Primate of Ireland, and approved by many Epifcopal Divines) wee may at leaft enjoy those benefits of Reformation in Discipline, and that freedome from Subfeription, Oaths and Ceremonies, which are granted in the faid Declaration, by the means of your charitable Mediation and Requeft.

2. Seeing fome hundreds of able, holy, faithful Minifters are of late caft out, and not onely very many of their Families in great di-Arefs, but (which is of far greater moment) abundance of Congregations in England, Ireland and Wales, are overfpread with lamentable ignorance, and are deflitute of able, faithful Teachers: And feeing too many that are infufficient, negligent, or fcandalous, are over the Flocks (not meaning this as an acculation of any that are not guilty, nor a difhonourable Reflection on any party, much lefs on the whole Church) wee take this opportunity earnefly to befeech you, that you will contribute your indeavours to the Removal of those that are the shame and burdens of the Churches; and to the Reflauration of fuch as may bee an honour and bleffing to them. And to that end, that it bee not imputed to them as their unpardonable Crime, that they were born in an Age and Country which required Ordination by Parochial Paftors, without Diocefans : And thit Reordination (whether absolute or hypothetical) bee not made necesfary to the future exercise of their Ministry. Bat that an Universal Confirmation may bee granted of those ordained as aforefaid, they being fill responsible for any personal insufficiency or crime. Were these two granted (The Confirmation of the Grants in His Majefties Declaration, with the liberty of the Reformed Liturgy offered you. and the refloring of able, faithful Minifters to a capacity to bee ferviceable in the Church of God, without forcing them against their consciences to bee Re-ordained) how great would bee the benefits to this unworthy Nation? How glad would you make the peoples hearts? how thankful fould wee bee (for the caufe of Chrift, and the fouls of men) to those that grant them, and procure them; being conficious that wee feek not great things for our felves, or for our Brethren

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Brethren; that wee are ambitious of no greater wealth or honour ? than our daily bread, with fuch freedome and advantage for the labours of our Ministry, as may most conduce to the fuccess, the increase of holiness and peace; wee shall take the boldness to second these Requests, with many of our reasons, which wee think should prevail for your confent, chufing rather to incur whatfoever cenfures or offence may by any bee taken against our necessary freedome of expression, than to bee filent at such a time as this, when thousands of the fervants of the Lord, that are either deprived of their faithful Teachers, or in fears of lofing them, together with the freedo.ne of their confciences in Godsworthip, do cry day and night to Heaven for help, and would cry alfo in your ears with more importunate Requeits, if they had but the opportunity as now wee have.

And I. Wee befeech you bear with us while wee remember you, that you are Pattors of the flock of Chrift, who are bound to feed them, and to preach in feason, and out of feason, and to bee laborious in the Word and Dogrine; but are not bound to hinder all others from this bleffed work, that dare not use a Crofs or Surplice, or worthip God in a form which they judge diforderly, defe-Clive, or corrupt, when they have better to offer him (Mal. 1. 13, 14.) Is it not for matter and phrase at least as agreeable to the holy Scriptures ? If fo, wee befeech you fuffer us to use it, who feek nothing by it, but to worthip God as neer as wee can, according to his will, who is jealous in the matters of his worthip. If indeed yours have more of firength, and ours of weaknefs, yet let not Fathers caft the children from the House of God, because they are fick or weak, and need the more compassion; let not our Physicians refolve their Patients shall all bee famished, or cast off, whose temperature and apperites cannot agree to feed on the fame difh, with the fame preparation and fauce. Hee that thrice charged Peter as hee loved him, to feed his Lambs and Sheep, did never think of charging him to deny them food, or turn them out of his fold, or forbid all others to feed them, unlefs they could digeft fuch forms and ceremonies, and fuperscriptions as ours.

2. May wee prefume to minde you, that the Lord of the Harvest hath commanded us to pray that more Labourers may bee fent into the Harvest. (For still proportionably the Harvest is great, and the Labourers are few.) Mat. 9.37. And that the Lord hath not furnished them with his gifts in vain, nor lighted these Candles to put under a Bushel, but to bee set on a Candlestick, that they may

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may give light to all that are in the house, Mar. 5.15. And that there are few Nations under the Heavens of God; as far as wee can learn, that have more able, holy, faithful, laborious and truly peaceable Preachers of the Gospel (proprotionably) than those are that are now caft out in England, and are like in England, Scotland, and Ireland, to bee caft out, if the old Conformity bee urged. This witness is true, which in Judgement wee bear, and must record against all the reproaches of uncharitableness, which the Justifier of the Righteous at his day will effectually confure. We therefore befeech you, that when thousands of fouls are ready to famish for want of the bread of Life, and thousands more are grieved for the Ejection of their faithful Guides, the Labourers may not bee kept out, upon the account of such Forms or Ceremonies, or Re-ordination; at least till you have enow as fit as they to supply their places, and then wee shall never petition you for them more.

3. And wee befeech you confider when you fhould promote the joy and thankfulnels of His Majeffies Subjects for his happy Reftauration, whether it bee equal and feafonable to bring upon fo many of them fo great calamities as the change of able, faithful Ministers, for such as they cannot comfortably commit the conduct of their fouls to, and the depriving them of the Liberty of the Publick Worthip; calamities far greater than the meer lois of all their worldly substance can amount to: In a day of Common Joy tobring this caufelefly on fo many of His Majellies Subjects, and to force them to lye down in heart-breaking-forrows, as being almost as far undone, as Man can doe it ; this is not a due requiral of the Lord for fo great deliverances : Especially confidering, that if it were never fo certain, that it is the fin of the Ministers that dare not bee Re-ordained, or conform; its hard that fo many thousand innocent people fhould fuffer even in their fouls for the faults of others.

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4. And if wee thought it would not bee mif-interpreted, wee would here remember you, how great and confiderable a part of the three Nations they are, that muft either incur these fufferings, or condole them that undergo them; and how great a grief it will be to His Majefty, to fee his glieved subjects; and how great a joy it will bee to him, to have their hearty thanks and prayers, and see them live in prosperity, peace and comfort under his most happy Government.

5. And wee may plead the nature of their cause, to move you to

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compassionate your poor afflicted Brethren in their fufferings. It, is, in your own account, but for refufing Conformity to things indifferent, or at the moft, of no neceffity to falvation. It is in their account for the fake of Chrift, because they dare not confent to that which they judge to be an usurpation of his Kingly power, and an acculation of his Laws as infufficient, and because they dare not bee guilty of addition to, or diminution of his Worthip, or of worthipping him after any other Law, than that by which they must bee judged, or fuch as is meerly fubordinate to that. Suppose they bee millaken in thinking the things to bee fo displeafing to God; yet it is commendable in them to bee fearful of ditpleafing him, and careful to obey him; a disposition necessary to all that will bee faved, and therefore to bee loved and cherished in them by the Paffors of the Church ; who fhould bee very render of putting them to fuffering, or cafting them out of the Church, because they dare not do that which they judge to bee fo great a fin against the Lord, deferving damnation to themfelves. Should not the love of Chrift command us to bee tender of thole that are fo render of his honour, and to take heed what wee do to men for taking heed of fin, and being afraid to offend the Lord; and fhould not the special love of Christians, and the common love of men, command us, to bee loath to drive men by penalties, upon that which they judge doth tend to their everlafting damnation, and which indeed doth tend to it, because they judge it fo to do; For hee that will do that which hee this is to bee fo great a fin as is before described, to please men, or to escape their punishment, no doubt deferveth the wrath of God, and fhould wee not bee loath to drive men upon fin and condemnation, though wee were fure that their own infirmity is the occasion. If it bee faid, that by this Rule nothing thall bee commanded, if men will but fcruple it. Wee answer, Things in themselves necessary. or commanded by God, must bee commanded by man, because, scruples make them not unneceffary, and make not void the Laws of God, and it will bee a fin even to the scrupulous to disobey : But things dispensible, and of thzmfelves unneceffary, fhould not bee rigoroufly urged upon him, to whom they would bee a fin, and caufe of condemnation. It is in hafe of things indifferent in your own judgement, that wee now speak. If it beefaid, that, it is humour, pride, or fingularity, or peevillinefs, or faction, and not true tendernefs of confcience that caufeth the doubts, or non- onformity of these men. Wee answer, fuch crimes must bee fastened onely on the Individuals, that are titt

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first proved guilty of them; and not upon multitudes unnamed and unknown and without proef; and you know it is the prerogative of God to fearch the heart, and that hee hath faid, Judge not that yee be not judged, for with what judgement yee judge, yee shall bee judged. and with what measure yee mete, it shall bee measured to you again. Mat. 7. 1, 2. And who art thou that judgest another mans for vant, to his own Master , bee standeth or falleth ; Jea, hee shall bee holden up for God is able to make him fland. Rom. 14. 4. And who can pretend to bee better acquainted with their hearts, than they are chemfelves ! For what man knoweth the things of a man, fave the fpirit of a man , which is in him; I Cor. 2. II. And they are ready to appeal to the dreadful God, the fearcher of hearts, and the hater of Hypocrifie, that if it were not for fear of finning against him, and wounding their confciences, and hazarding, and hindering their falvation, they would readily obey you in all these things; That it is their fear of fin and damnation that is their Impediment, they are ready to give you all the affurance, that man can give by the folemnest professions, or by oath if justly called to it.

And one would think that a little Charity might fuffice to enable you to beleeve them, when their non-compliance brings them under fuffering, and their compliance, is the vifible way to favour; fafety, and profperity in the world. And if men that thus appeal to God concerning the intention of their own hearts, cannot bee beleeved, even when the State of their worldly intereft bears witnefs to their profeffions, but another fhall ftep into the Throne of the heart-fearching-God, and fay [It is not as they fay, or fwear, It is not confeience, but obflinacy or fingularity] all humane converfe upon thefe terms will bee ove thrown: And what remedy have they, but patiently to wait, till God that they have Appealed to, fhall decide the doubt, and thew who were the Affertours of truth or falfhood.

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6 And wee crave leave to reprefent to you the great difproportion, in neceffity and worth, between the things in queffion, and the falvation of fo many, as may bee obtained by the free and faithful exercise of the Ministery, of those that now are, and that are yet like to bee laid aside; Do you think the Lord that died for fouls, and hath sent us to learn what that meaneth [*I will have mer*cy and not facrifice, Mat. 9.13.] is better pleased with Re-ordination, Subscription and Ceremonies, than with the faving of fouls, by the means of his own appointment : If it tee faid that Publick or-

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der and peace and concord do promote the falvation of many , and therefore are to bee preferred before the falvation of fewer. Wee answer, Concord in holy obedience to God doth indeed promote the falvation of all that entertainit; but Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Diocefans, or in your queffioned particular forms of Prayer, do neither in their nature, or by vertue of any promife of God, fo much conduce to mens falvation; as the preaching of the Gospel doth, by able faithful and laborious Ministers. And how comes it to pass that unity, concord and order must bee placed in those things, which are no way neceffary thereto ! Will there not bee order and concord in Holy obedience and acceptable worshiping of God, on the terms which wee now propose and crave, without the forefaid matter of offence? Wee here flow you that wee are no Enemies to order, and our long importunity for the means of concord, doth fhew that wee are not enemies to concord.

If it bee faid, that other men that will conform to the things in queftion may convert and fave fouls better than those that are factious and difobedient: Wee first humbly crave that reproach may not bee added to affliction, and that none may bee called factious that are not proved fuch; and that Laws imposing things indifferent in your judgement, and finfull in theirs, may not bee made the rule to judge of faction : But that men who live inoffentively under civill Government, and in matters of Faith and Worship, fubscribe to all contained in the holy Scriptures ; and indeavour to promote Universal Peace and Charity on these termes, may not bee made offenders by the making of Laws and Canons, that must force them to bee such : Consequently Daniel was an offender that would not forbear praying openly by the space of thirty daies. But antecedently to that Law, hee was confelled juft, by them that faid [ Wee shall not finde any occasion against this Daniel, except wee finde it against him concerning the Law of his God ] Dan 6. 5, 7, 10. The Law which hee must break was made to make him a breaker of that Law; take away that law and take away his fault. Wee accuse none of the like intentions, but wee must fay, that it is easie to make any man an offender, by making laws which his confeience will not allow him to observe, and its as easie to make that same man cease to seem disobedient, obstinate, or factious, without any change at all in him, by taking down fuch needlefs Laws. Wee may again remember you what Clarift a fecond time doth prefs, Mat. 12. 7-[DHO

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But if yee had known what this meaneth, I will have mercy, and not farifice, yee would not have condemned the guiltlefs.]

And next, to the reft of the objection, wee answer; That fad experience tells the world, that if the Ministers that wee are pleading for, bee laid afide, there are not competent men enough to supplie their Rooms, and equally to promote the falvation of the flocks: This is acknowldged by them who ftill give it as the reason why Ministers are not to bee trufted with the expressing of their defires in their own words, nor fo much as to chuse which Chapter to read, as well as which Text to preach on, to their Auditours, because wee shall have Ministers to weak, as to bee unfit for such a truft: And men that are not wife enough for so easile a part of their duty, as to chuse fit portions of Scripture to read, are unlikely to afford an equal affitance to the falvation of the people inflead of the labours of fuch as wee are speaking for.

7 And it must bee remembred that in our Ordination, wee must profess that [ wee are periwaded that the Holy Scriptures contain iufficiently all Doctrine, required of necessity for eternal falvation, &c. ] and that wee will teach or maintain nothing as required of necessiry to eternal falvation, but that which wee are perfwaded may bee concluded and proved by the fame ] and that one of the articles of the Church containeth the same dostrine of the scriptures fufficiency : and to these wee are called to subscribe ; And the perfons that wee now speak for, are ready to subscribe to all contained in the Holy Scriptures, and willing to bee oblieged by the Laws of men to practile it : And hee that hath all things necessary to falvation is received of God, and fhould therefore bee received by the Church, if the Apoffles argument bee good, Rom. 14. 1. 3. [For God hath received him ] feeing then you do profets that none of your Impolitions that cannot bee concluded from the fcripture, are neceflary to falvation, let them not confequentially bee made neceffary to it, and more neceffary than that which is ordinarily neceflary.

If you fay, that fo many men shall bee forbidden to preach, unless they dare Subscribe and use these things; you will tempt them to infer, that Preaching being ordinatily necessary to falvation, *Rom.* 10. 14. And these things called indifferent being made necessary to preaching and preferred before it, therefore they are made necessarry to falvation, and preferred before that which God bath made necessary; the present of participation

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If it bee faid, that this will as much follow the making of any other indifferent thing to bee neceffary to preaching, and fo the Church shall make no orders; Wee answer. 09

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2. That though the Church may prefer a fober, peaceable Preacher before one that is Schifmatical and unpeaceable (which is not at all to exclude Preaching) yet the Church may not make any thing neceffary to Preaching it felf; that is of it felf unneceffary, and not antecedently neceffary, at leaft by accident.

8. And if our Religion be laid upon your particular Liturgy, wee thall teach the Papifts further to infult, by asking us, where was our Religion two hundred years ago? The Common-Prayer-Book as differing from the Mais-Book, being not foold, and that which might then bee the matter of a change, is not fo unchangeable it felf, but that those Alterations may bee accepted for ends fo defirable as are now before us.

9. And wee humbly crave that wee may not in this bee more rigoroufly dealt with, than the Pattors and People of the Antient Churches were : If wee may not have the Liberty of the Primitive times, when for ought can bee proved, no Liturgical Forms were imposed upon any Church, yet at leaft let us have the liberty of the following Ages, when under the fame Prince there were diversity of Liturgies, and particular Paftors, had the power of making and altering them for their particular Churches.

10. And if you fhould reject (which God forbid) the moderate propofals which now and formerly wee have made, wee humbly crave leave to offer it to your confideration, what Judgement all the Protestant Churches are likely to pass on your proceedings, and how your cause and ours will fland represented to them, and to all fucceeding Ages. Though wee earnefly defire the tolleration of those that are tollerable, and the peaceable Liberties of all that agree on the Catholick terms of Primitive Simplicity, in Doctrine, Worship and Discipline, yet have wee our selves fo far drawn neer you, as that the world will fay, you reject those that are for Episco-Pacy it felf, and fet Forms of Liturgy, and are not fo much as charged by you at all, as difagreeing in any point of Faith, if you shall reject us. If after our submission to His Majesties Declaration, and after our own Propofals of the Primitive Episcopacy, and of fuch a Liturgy as here wee tender, wee may not bee permitted to exercife

exercife our Ministery, or enjoy the Publick Worship of God, the Pens of those learned, moderate Bishops will bear witness against you, that were once employed as the chief Defenders of that cause (wee mean such as Reverend Bishop Hall, and Usher) who have published to the world, that much less than this might have ferved to our fraternal Unity and Peace. If you would not grant this Liberty, and Communion to others, with whom Chriss will hold Communion in grace and glory; yet it will appear more strange to the world, that you scripture, and the Example of Primitive Simplicity.

And wee doubt not but you know, how new and firange a thing it is that you require in the point of Re-ordination: When a Canon amongs? those called the Aposses depose the those that Re-ordain, and that are re-ordained; And when it is a thing that both Papists and Protestants condemn, when not onely the former Bishops of England, that were more moderate were agains? it, but even the most fervent adversaries of the Presbyterian way; such as Bishop Bancroft himself, how strange must it needs seem to the Reformed Churches, to the whole Christian world, and to surre Generations, that formany able, faithful Ministers should be I aid by as broken Vessels, because they dare not bee re-ordained? and that fo many have been put upon so new and so generally dif-relished a thing?

11. And wee crave leave to remember you, that the Holy Ghoft hath commanded you to over-fee the flock, not by confiraint, but willingly, not as being Lords over Gods Heritage, but as Enfamples to the Flock: And that it is not onely more comfortable to your felves to bee loved as the Fathers, than to be effected the Afflicters of the Church, but that it is needful to the ends of your Miniftry for the people: When you are loved, your Doctrine will more eafily bee received :But when men think that their fouls or liberties are endangered by you, its eafie to judge how much they are like to profit by you.

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12. And you know if wee are not in point of Ceremonies or Forms in every thing of your mind; it is no more ftrange to have variery of intellectual Apprehensions in the same Kingdome and Church, chan variety of temperatures and degrees of age and strength. If His Majesty thould expet all those from his Dominions, that are not so wife, as folidly to judge, whether the Liturgy as before, or as thus reformed, bee the best, yea whether this bee intollerable in comparison

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comparison of yours, and whether God bee pleased or displeased with your Ceremonies, it would bee too great a diminution of his subjects, and if you should turn all such out of the Kingdome of Christ, it would bee liker a disspating, than a gathering, and a destroying, than an edifying of his Church: And you have not your power to destruction, but to edification, 2 Cor. 10. 8. & 13. 10. you mult do all things for the peoples edifying, 2 Cor. 12. 19. Ephel. 4. 12.

13. And how Chrift will take it of you, to calt out from the Miniftry or Communion of the Church, or to grieve and punish all those that dare not conform to you in these matters; for fear of difpleating the Law-giver of the Church, wee befeech you judge (when your fouls are most ferioufly thinking of the day of your Accounts) by fuch paffages of Holy Scripture as may fully acquaint you with his mind. Hee is himfelf a merciful High-Priett, a gracious Saviour, a tender Governour. Hee despiseth not the day of small things, Zech, 4. 10. Hee feedeth his flock like a Shepherd, hee gathereth his Lambs with his Arm, and carrieth them in his bosome, and gently leadeth those that are with young, Ifa. 40. 11. A bruifed reed will bee not break, and the smoaking flax will bee not quench, Isa. 42. 3. Matth. 12. 20. God doth inftruct the Plow-man to difcretion, and teacheth him not to thresh the Fetches with a Threshing-instrument, nor to turn the Cart-wheel upon the Cummin, but the Fetches are beaten out with a staff, and the Cummin with a rod, Ifs. 28.26, 27. Gods Servants are his Jewels, Mal. 3. 17. Hee will spare them as a man spareth his Son that ferves him, and hee that toucheth them, toucheth the apple of his eye, Zech. 2. 8. Remember the neer relation they fland in to God in Chrift, that they are the children of God, co-heirs with Chrift, Rom. S. 17. The members of his body, his flesh and bone, which hee cannot hate, who ever hate them, Ephef. 5. 29, 30. Remember how dear they cost him, and to what honour hee will advance them; and that these fame perfons that love him in fincerity, must be where hee is, to behold his glory, Job. 1 2.26. & 17.24. and thall be like the Angels of God, Luk. 20.36. and thall judge the world, I Cor. 6. 2, 3. and that Christ will come to bee glorified and admired in them, 2 Thef. I. IO, and they shall shine forth as the Sunin the Kingdome of their Father, Mat. 13. 43. Remember with what tender usage hee treated his weak imperfect members upon earth, and when hee was afcending to prepare a place for them, that they might bee with him where hee is, how affe-C a ctionately

stionately hee bespeaketh them, Job. 20. 17. Go to my Brethren, and fay unso them, I afcend up to my Father, and your Father, and to my God, and your God. And left you thould tay, that hee will not own those little ones, that (whether for Truths fake, or for their infirmities) do bear difgraceful titles in the world; Remember that at the day of judgement hee will fay, Inafmuch as you did it not, or did it, to one of the least of these my Brethren, you did it not, or did it unto mee. Mat. 25.40. 45. If his Elect cry to him day and night, though hee bear long, hee will avenge them, and that speedily, Luke 18. 7, 8. Bear with us while wee add this terrible paffage, which wee once before made mention of, Mat. 18. 5, 6. [Who fo fhall receive one Inch little childe in my name, receiveth mee; but whofe fhall offend one of these little ones that beleeve in mee, it were better for him that a Milfone were hanged about his neck, and that hee were drowned in the depth of the Sea.] Undoubtedly if you confider duly by fuch paffages, how Chrift will take it, to have his fervants not onely notvifited, not-relieved, but to bee afflicted, not onely in body, but in foul, with that great affliction to be call out of the Ministry, or Church, for an unavoidable diffent in things indifferent, you will never joyn with those that shall stretch forth a hand against them for fuch a cause as this. If yet the old pretence be made, that they fuffer as Schifmaticks, and disobedient; wee must fay again, if any shall make men disobedient by imposing things unnecessary, which they know are by learned, pious, peaceable men, effeemed fins againft the Lord, and then thall thus heavily affirst them for the difobedience which they may eafily cure by the forbearance of those impolitions; let not our fouls come into their fecret, nor our hor nour be united to their Affembly : If they thall finite or caft out a fupposed Schifmatick, and Chrift shall finde an able, holy, peaceable Minister, or other Christian, wounded, or mourning, out of doors, let us not be found among the Actors, nor fland among them in the day of their accounts, when tribulation shall be recompenced to the Troublers of beleevers, 2 Thef. 1. 6.

14. Wee befeech you also to confider, that men have not their understandings at their own command, much less can they be commanded by others, if they were never fo willing to beleeve all that is imposed on them to bee lawful, they cannot therefore beleeve it, because they would, the intellect being not free. And to diffemble, and fay, and swear, and do, the things which they beleeve not, is fuch an aggravated hypocrific (being in the matters of God, and joyned. 加加

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joyned with perfidiousness) as wee may suppose cannot render them acceptable to any, that have not renounced Religion and Humanity. much lefs flould they bee constrained to it. And when it is known that mens judgements are against the things imposed, and that penalties are no means adapted to the informing and changing of the judgement; but to force men to do the things they know, wee conceive they fhould not bee used, and fo used in the case of things indifferent, where they are not neceffary to the common good, and where the fufferers, have never had fufficient means to change their judgements.

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If it be faid, that it is their own fault, that their judgements are not changed, and that the means have been fufficient.

Wee answer, That it is their fault, is the point in question, which the Sword can eafilier take for granted, than the Tongue or Pen can prove: But if it be fo, it is their fault, as it is that they are the Sons of Adam, partakers of the common corruption of humane nature; and as it is their fault that they are not all of the higheft form in the School of Chrift, above the common ignorance and frailries of beleevers, and that they are not all the most judicious Divines of the most subrile wits, and had not the same education and fociety to advance your opinions, and represent things to their understandings, just as they are represented unto yours. And if men must be caft out of the Church, or Ministry, because they are not wifer than fuch learned men, as the Paffors of the moft of the Reformed Churches, and as Hilderskam, Bayne, Parker, Ames. Dod, Ball, Nichols, and many fuch others as have here taken this conformity to be a fin, how few, alas, how very few will there be left !

And if it be faid, that men do willingly keep out the light. We must Tay, that few men are obflinate against the opinions that tend to their eafe an 1 advancement in the world, and to fave them from being vilified as Schifmaticks, and undone; and when men profets before the Lord, that they do impartially fludy and pray for knowledge, and would gladly know the will of God at the dearest rate; wee muft again fay, that those men must prove that they know the diffentors hearts, better than they are known to themselves, that expect to be beleeved by charitable Christians, when they charge them with w Iful ignorance, or obfinare refifting of the truth.

15. And wee crave leave to ask whether you do not your felves in fome things miftake, or may not do fo for ought you know ? and whether your understandings are not still imperfect, and all men differ nor

not in fome opinions or other ? And if you may miftake in any thing, may it not be in as great things as these? can it be expected, that we should all be passed erring about the smallest Ceremonies and Circumstances of worship? And then should not the confciousness of your own infirmity, provoke you rather to compassionate humane frailty, than to cast out your Brethren, for as small failings as your own?

16. And wee further offer to your confideration, whether this be doing as you would be done by, would you be caft out for every fault that is as bad as this? and doth this flow that you love your neighbours as your felves? Put your felves in their cafe, and fuppofe that you had fludied, conferred and prayed, and done your beft to know whether God would have you to be Re-ordained, to use these Forms or Ceremonies, or Subferiptions, or not? and having done all, you think that God would be displeased if you fhould use them, would you then be used your felves, as your diffenting Brethren are now used, or are like to bee; love them as your felves, and wee will crave no further favour for them.

17. But nothing more affecteth us, than to think of the Lamentable divisions, that have been caused and are still like to bee, whileft things unneceffary are fo imposed: And on the contrary, how bleffed an unity and peace wee might injoy if these occasions of division were removed, and wee might but have leave to ferve God as his Apofiles did. As in Doctrinals, ten thousand will fooner agree in an Explicite belief of the Creed, than an hundred in an Explicite belief of all that Ockam or Scotus have determined; So in the matters of Government and worfhip; It is eafier to agree upon few things, than upon many, upon great and certain and neceifary things, than upon small uncertain and unnecessary things, and upon things that God himself hath revealed or appointed, than upon things that proceed from no furer an Original, than the wit or will of man. The ftrict prohibition of adding to or diminishing from the thing: commanded by the Law-giver of the Church, Dent. 12.32. doth put fuch a fear in the minds of multitudes of the loyal fubjeets of Chrift, left by fuch additions or diminutions in the matters of his worthip, they thould provoke him to difpleafure, as will bee a certain perpetual hindrance to any common unity or Concord, in fuch humane impositions, of which many of the fervants of the jealous God will have a continual jealoufie.

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With grieved hearts wee now renew the lamentable divisions, occasioned

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occasioned already by these Impositions, ever fince the Reformation in the daies of King Edward 6th. and the grievous fruits of those Divisions ! How they deftroyed Charity ( the character of Chrifts Disciples) and exasperated mens minds against each other : How they corrupted mens prayers and other exercises of devotions, and made them pray and preach against one another : How their tongues were emboldned to the centuring of each other, one party calling the other, Factious, Schifmatical, Singular, and Difobedient; and the other calling them Antichriftian, Proud, Tirannical, Super-Ritious, Perfecutors and Formalits: And fuch language fill increating the uncharitablenets and divitions ; till the increase of impoling rigour on the one fide, and of impatience under Sufferings on the other fide, was too great a preparation to those greater calamities which are yet bitter to the remembrance of all whose intereffs or passions have not Conquered their humanity. And the continuance of fo much of the caufes and effects, doth infallibly prove, that if the fame impositions bee setled upon us, the fame Heart-divisions will bee fill continued : Brethren will difdain the name and love of Brethren to each other ; which yet Chrift himself by condifcending and reproving love, volichfafeth to them all. Inflead of loving one another with a pure hearr, fervently, there will bee, if not hating, yet grudging at one another, cenfuring and despising one another; Which effects will still increase their cause, and make one fide think, that they are necessitated to bee more rigorous in their Coercions, and the other think that they are allowed to bee more cenforious against those by whom they fuffer.

And how many thousands on both fides by fuch a ftream of temptations, will undoubtedly bee carried on in a course of Sin from day to day, and by heart fin, and tongue fin, by Pulpit fins, or fins in other parts of Worship, will dishonour God and provoke : him to indignation against them and the Land, wee may not without aftonishment and grief of heart forefee or foretell.

And its eafie to forefee how the innocent will bee numbred with the faulty, and those that do but feel their fufferings, and the sufferings of the Church on these occasions, and do but groan and figh to God, and pray for fuccour and deliverance, will bee thought to bee guilty of discontent and faction; and bringing the Government of the Church, and confequently of the Kingdome into harred or diflike, and fo their fufferings will be increased : And hee that is commanded by the Laws of humanity to be compationnely fentible :

fenfible of the Calamicies of others, shall bee thought an offenderfor being fenfible of his own. Its ease to fore-see, how those expressions in mens Sermons, or Prayers, or familiar Conference, which ieem to any mif-understanding, or sufficiency, or malicious hearers, to intimate any fense of sufferings, will be carried to the ears of Rulers, and represented as a crime? And nature having planted in all men an unwillingness to suffer, and denied to all men a love of calamity, and necessitated men to feel when they are hurt, and made the tongue and countenance the Index of our fense; these Effects will be unavoidable, while such Impositions are continued, and while a fear of finning will not suffer men to swallow and digest them, and what wrong such divisions about Religion will be to the Kingdome; and to His Majesty, we shall not mention, because our Governours themselves may better understand it.

On the other fide, what univerfal eafe, and peace, and joy would be the fruits of that happy unity and concord, which the reafonable forbearances which wee humbly peririon for, would certainly produce; how comfortable would our Ministerial labours bee. when wee had no fuch temptations, burdens, or difquietments? When wee lay not under the Reproofs of Confcience, nor the fulpicions, or displeasure of our Superiours, but might ferve the Lord without diffraction, and bee among his fervants without fuch fears, (Phil. 1. 14. 1 Cor. 16. 10.) How much would the hands of the Builders be ftrengthened for the work of God, when they speak the fame things, and there are no divisions among them, but they are perfectly joyned together in the fame minde and judgement, I Cor. 1. 10. when they are like minded, having the fame love, being of one accord. of one minde, doing nothing through ftrife or vain glory, which will never be while the one calls the other factious and fchifmatical, and the other calleth him fuperflitious and tyrannical; but when Chrift hath taught us in lowliness of minde to effeem others better than our felves, and not to look every man on his own things (his own gifts, and virtues, and worth, and intereft) but every man also on the things of others; and till the fame mind bee in us, that was in Chrift Jesus, that humbled himself, and took upon him the form of a fervant, and made himfelf of no Reputation, Phil. 1. 2, to 9. How much fhould wee bonour the Body, the Spirit, the Hope, the Lord, the Faith, the Baptism, the God and Father of all Beleevers, which are one, it wee were one among our felves, which will never be, till with lowlinefs, and meeknefs, and long-fuffering, wee

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wee forbear one another in love, inflead of having, reviling and perfecuting one another; and till wee endeavour to keep the unity of the Spirit (though given invarious degrees) rather than an unity in unneceflary things) in the bond of peace, Ephef. 4. 2, 3, 4, 5,6, 7. and till the well-joynted and compacted body do edifie it felf in love, by a due contribution of mutual supply, and grow in Christ the proper head, instead of contending with it felf, and dif-joynting and rearing it self into peeces, because of our different measure of understanding, and our unavoidable differences about fome small unnecessary things, verf. 13, 14, 15, 16. How beautiful would our holy Affemblies be, and how delightful the worthip of God there celebrated, if wee had all laid by, the unchristian spirit of hatred, envy, emulation, murmuring, wrath, variance, strife, herefies, feditions, and all uncharicablenefs, and with one minde, and one mouth did glorifie God (Gal. 5. 19, 20, 21. Rom. 15. 16.) which will never be done, till those that are firong do bear the infirmities of the weak, and please not themselves, but every one of us please his neighbour, for his good to edification, instead of vilifying him, or undoing him; and till instead of casting each others out of the Church or Ministry, on the account of things indifferent, wee received one another, as Chrift received us to the glory of God, Rom. 15. 1,2, 6, 7. and till wee are thus like-minded one; towards another; according to Chrift Jelus, verf. 5. instead of being selfishiy minded as men, or mulicioufly as enemies (1 Cor. 3. 3. 1 Cor. 14. 20. Col 3. 8. Titus 3. 3.) If the very Babes were fed with the fincere Milk of the Word, and all malice, and guile, and hypocrifie, and envies, and evil-speaking were laid afide, it would prove the best way to their growth, and a furer way to your prefent and eternal peace, than caffing them out because they cannot bear your burdens, or digeft fome unnecessary things, I Pet. 2. I, 2, 3. How good and how happy a thing would it bee for Brethren to dwell together in unity ? (Pf.1. 133. 1.) And as those that by one spirit are baptized into one body, and know they have need of one another, to contribute honour to the parts that lack it; yea to bellow more abundant. bonour upon those members which wee think to be less honourable, and more abundant comlines, on the uncomely parts, as knowing those members are neceffary that seem to be more feeble. If indeed wee would have no Schifm in the body, the natural way is, for the members to have the fame care one for another, as fuffering all with one that fuffereth, and rejoycing all with one that's honouted, I Coma

1 Cor. 12, 12, 13, 21, 22, 23, 24, 25, 26. Take their fufferings as your own, and you will not be hafty to bring them unto fuffering. It must be the Primitive Simplicity of Faith, Worship, and Discipline, that must reftore the Primitive Charity, Unity, and Peace, and make the multitude of Beleevers to bee of one heart, and of one foul, and to converse with gladnets and fingleness of heart, as having all things common, All. 4. 32. O 2. 46. No such things as our controverted Impositions, were then made necessary to the unity and concord of the members of the Church.

18. And wee humbly offer to your confideration, which way will most gratifie Satan in his caufe and fervants, and which will most promote the work and interest of Jesus Christ. The ungodiy that have an inbred ennity to holiness, and to the holy feed, will bee glad to see for many of them suffer, and glad under the shelter of your displeasure and afflictings, to finde opportunity to reproach them, and add affliction to affliction. The common adversaries of our Religion, and of the King and Kingdome will rejoyce to see us weakned by our Divisions, and employed in afflicting or cenfuring one another, and to see so many able Ministers laid affice, that might do much displeasure to Satan, by the weakening of his Kingdome, and by promoting the Gospel and Kingdome of the Lord. And whether this will tend to the edification of the Saints, and the pleasing of Christ, wee have inquired before.

19. And if what you ftand for, bee indeed of God, this courfe of unmerciful imposition, is the greatest wrong to it, that you can eafily bee drawn to, unawars; while formany truly fearing God, are east out or trocken down, and tempted to think ill of that which themselves and the Church thus fuffer by, and when formany of the worst befriend this way because it gratifieth them, it tendeth to make your Cause judged of, according to the quality of its friends and adversaries. And how great a hand this very thing hath had already in the diflike of that is befallen Diocesans, Ceremonies, and the Liturgie, is a thing too generally known to need proof.

20. Laftly wee repeat what formerly wee have faid, that the Holy Ghoft hath already to plainly decided the point in controversie,' in the inftance of meats and daies, Rom 14. 15. that it feemeth ftrange to us that yet it should remain a Controversie. A weak Brother that maketh an unnecessary difference of meats and daies, is not to bee caft out, but to to bee received and not to bee troubled with such doubtful disputations: Despising and judging the servants of

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of the Lord , whom hee receiveth and can make to fland , and that upon fuch small occasion is unbeseeming true Beleevers, verf. 1, 2, 3, 4, 5. All should bee here left to the full perswalion of their own minde, verf. 5. Both parties here acknowledgeth the foveraignty of Chrift, and in observing, or not observing fuch things, they do it all to him, verf. 6, 7, 8, 9. his judgement fould affright us from despising of judging one another, verf. 10, 11, 12. instead of judging others wee fhould judge it our duty, that none of us put a flumbling block, or occasion to fall in his Brothers way; verf. 13. If wee grieve those that effeem that unclean which we do not, wee walk not charitably; deftroy not the work of God, nor him for whom Chrift died, by your indifferent things; verf. 14, 15, 20. It is ewil to him that judgeth it to be evil. verf. 14, 20. Do you beleeve these things to bee indifferent, have this belief to your felf before God, and condemn not your felves in that which you allow, verf. 22. your Brother is damned if hee practife doubtingly, for what foever is not of Faith is fin. verf. 23. and you drive him upon damnation ! Wee may well conclude then, that it is good, even your felves to avoid fuch things unneceffary, by which your Brother flumbleth, is offended, or made weak. verf. 21. Much more to forbear the forcing them upon him, which those that the Apostle reproveth did not attempt. It is the Kingdome of God that wee must all promote; and that Kingdome confifteth not in meat or drink, but in righteoufnels, and peace; and joy in the Holy Ghoft. And hee that in these things ferveth Chrift, is acceptable to God, and should bee approved of men verf. 17, 18. Let us therefore follow after the things, which make for peace, and things wherewith one may Edifie another. verse 19.

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If you fay, Rulers imposition maketh indifferent things cease to be indifferent? Wee answer,

I. They are not indifferent, in the judgement of differents, though they bee fo in yours.

2. Paul was a Ruler of the Church himself, and yet would deny his own Liberty, rather than offend the weak, fo far was hee from taking away the liberty of others: 1 Cor. 8. 13. And it is to the Church of Rome and Corinth, and fo to the Paftours as well as the reft, that Paul thus writeth: Wee befeech you therefore plead not Law againft us, when our requeft is that you will joyn with us in Peritioning, to his Majefty, and the Parliament, that there may bee no fuch Law.

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The Apoftles and Elders Aft. 15.28. declare unto the Churches, that it feemed good to the Holy Ghoft, and them, to lay upon them, no greater burden, than neceffary things; impofing them becaufe antecedently neceffary (for that is given as the reason, of their felection, and imposition) and not only making unneceffary things, neceffary, by imposition, for them the Imposition had been unneceffary, though it was not a simple, unchangeable neceffity, yet it was a necessity by accident, pro tempore & loco; antecedent to the imposition of that assembly. Seeing then such things commend us not to God; and if you use them, at least, you are not the better. Sin not against Christ, by finning against your brethren, 1 Cor.8.8, 9, 11, 12. much more take heed of forcing them to fin.

Wee have prefumed to bee thus plain and large, in fhewing you fome of our Reafons, for your confent, to the neceffary abatement, of things unneceffary to the Confciences of your Brethren,

In the conclusion, wee befeech you to compare with these the Reasons, that can move you to deny us these requests. If you will needs use such things your felves, will it gain you to much to force them upon others, as will answer all the forefaid Inconveniences? Will it cost you as dear to grant this Liberty, or abate these things, as the Imposition will cost your Brethren and you? O how easily, how fafely, how cheaply, yea, with what commodity and delight, may you now make this Nation happy, in granting your Brethren these requests?

If you fay that others will bee fill unfatisfied, and you fhall never know when you have done : Wee answer,

I. The cause of the Non-conformists hach been long ago stated, at the troubles at Frank-ford, and having continued still the same, you have no reason to suspect them of any confiderable change.

2. Grant us but the freedome that Chrift and his Apolles left unto the Churches; use necessary things, as necessary, and unnecessary, as unnecessary, and charitably bear with the infirmities of the weak, and tolerate the tolerable, while they live peaceably, and then you will know when you have done. And for the intolerable, wee beg not your Toleration: Wee intercede for those that have Chrift for their Intercessor in the Highest: Wee know when all's done, there will bee Heresses I Cor. II. O. There will bee felf-lovers, covetom, boasser, proud, blassemers, disbedient to Parents, unthankful, unboly, without natural affection, truce breakers, false accussers, incontinent, fierce, despisers of those that are good, traytors.

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traytors, heady, high-minded, lovers of pleasures more than of God, baving a forms of godlines, while they deny the power. 2 Tim. 3. 2, 3, 4. There will bee filthy dreamers, that defile the Fleih, despife Dominion, speak evil of dignities. Jud. 8. And many will follow their pernisions ways, by reason of whom the way of truth will be evil spoken of. 2 Pet. 2, 2. It is not these for whom wee are Petitioners : But for those that are faithful to God and the King, that fear offending, that agree with you in all things necessary to Salvation; and the common union of Beleevers, and that you are like to fee at Chrifts right hand, who will finally juffifie them, and take them to his glory. If you suppose us in all this to have Pleaded our own cause; Wee hope wee are not fuch as are intolerable in the Ministry or communion of the Church : if you suppose us to Plead the cause of others, wee hope you will accept our defires as impartial, when it is supposed the persons differ from us as well as from you. Wee have now faithfully, and not unneceffarily, or unreafonably, fpread before you the Case of thousands of the upright of the Land : Wee have proposed honest and safe remedies for our present distractions, and the preventing of the feared increase. Wee humbly beg your Favourable Interpretation of our plain and earnest language, which the urgency of the Caufe commands, and your confent to these our neceffary requests : which if you grant us, you will engage us to thankfulnefs to God and you, and to imploy our faculties and interefts with Alacrity to affift you for the common peace. But if you rejest our fuit ( which God forbid ) Wee shall commit all to him that judgeth Righteoufly, and wait in hope for the bleffed day of Univerfal Judgement, when the Lord of Hofts their Arong redeemer shall throughly plead his peoples cause, and execute Judgement for them, and bring them forth into the light, and they fhall behold his Righteousnels. In the mean time, wee will bear the indignation of the Lord, because wee have finned against him. Come Lord Jesus! Come quickly; Amen.

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THE REFORMATION OF THE

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Presented to the Right Reverend Bishops, by the Divines appointed by His Majesties Commission to treat with them about the Alternation of it.

Right Reverend,

AVING already given you our judgement of several things in the Book of Common-Prayer, and our defires for the altering of some parts of it, leaving the rest unaltered; wee here tender you some of the staid Alterations, which in our former Paper wee thewed to bee meedful, and some Additional Forms in Scripture Phrase (as neer as wee well could) suited to the nature of the several parts of Worship. The Texts are cited in the Margin, to justifie partly the Matter, and partly the Phrase. If any be mis-applied (which wee hope will not bee found) wee shall be wiking upon information, to retract such mis-application. If some of the Prayers here offered seem of too great a length, the fubstance of obem being allowed, wee shall upon conference and mutual consideration,

fideration, endeavour to contract them. And whereas His Majesties Commission doth impower and anthorize us: To take into our Confideration the feveral Directions, Rules and Forms of Prayer, and things contained in the Book of Common-Prayer; And further addeth, When wee shall have drawn our Confultations to any Refolution and Determination, which wee shall agree upon as needful or expedient to bee done for the altering, diminishing, or enlarging the Book of Common-Prayer, or any part thereof, &c. Wee have here accordingly added some Rules or Directions as requisite to give light to the whole, shewing when and how those several Prayers shall beeused. But if any of those Rules or Directions upon debate shall bee judged by the Commissioners unnecessary. or over long, wee shall bee very ready to submit either to the Alteration, or Omission of them. And fince wee for our parts do fo freely profess not to infift on any thing now or formerly proposed, which shall bee manifested to bee unmeet; so wee humbly srave, and hope for your confent to all the reft; And that these Alterations and Additions now offered, may finde your favourable interpretation and acceptance, and may by our joynt confent bee presented to His Majesty, to the end they may obtain his gracious Approbation; And the several particulars thereof may bee inferted into the feweral respective places of the Liturgy, to which they do belong, and left to the Ministers choice to use the one or the other, acccording to His Majetties gracions Declaration concerning ECCLESIASTICAL AFFAIRS.

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# **SPECIAL NOTE**

## ITEM SCANNED AS SUPPLIED PAGINATION IS AS SEEN

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## THE Ordinary Publick - Worship ON THE LORDS-DAY.

The Congregation being reverently composed, let the Minister first crave Gods affiftance and acceptance of the Worfhip, to bee performed in these or the like words.

TERRAL, Incomprehentible, and Invitible GDD, I Tim. 1. 170 infinite in Power, Wildome and Goodnels, dwel- Mat. 147. 1 ling in the Light which no man can approach, where thoufand thoulands minister unto The, and ten thousand times Dan. 7. 10. Ifa. ten thousand fand befoze Thee, yet dwelling with the humble and 57. 15. Pfal. contrite, and taking pleature in thy People : Thou hall confectated fozus a new and living way, that with bolonels we may 6. Pla. 95. 6. 19 enter into the holieft, by the blon of Jesus, and haft bin us fæk 2. & 99. 5. & The, while thou mayeft be found; Wie come to The at thy call, and worthip at thy Fortiful. Behold us in thy tenner Mercies. Heb. 12. 28. Despile us not, though unworthy. Thou art greatly to be feared in the Allembly of the Saints, and to be had in Reverence of all Levit. 10. 3. that are about thee. But thy fear into our hearts, that with Reverence we may ferbe The; fanctifie us, that thou mayeft be fandtified of us, when we draw nigh The. Give us the Spirit of Grace and Supplication, to help our infirmities, that our prayers may be Match. 15. 18. faithful, fervent, and effectual. Let the desire of our souls bie to Joh.4.23,24. The; Let us draw neer The with our hearts, and not only with our lips, and worthip Thie, who art a Spirit, in Spirit and Truth. Let thy Mozo be typken and heard by us as the Mozo of God; Dive us attentive, hearing Cars, and opened, beleeving, understand= Prov. 1.24,254 ing hearts, that wee may no more refuse thy calls, nor nif- Ecclef. s. 1. regard thy merciful, out-fretched-hand, noz fleight thy Counfels and Reparfs; but be more ready to hear, than to give the facrifice 2 Cor. 10. 4163

Pfal. 147.5. 1 Tim. 6. 16. 149.4. Heb.10. 51.1.17.8 89. I Thef. 5. 23. Zech. 12. 10. Rom. 8. 26-Jam. 5. 16. & 1 Thef. 2. 13. Act. 16.14. Mark 4. 12. Joh. 6. 45.

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### The Ordinary Publick Worship

Pfal. 69. 30. Pfal. 9. 14. Plal. 105 . 3. Pfal. 51. 15. Rfal. 19. 14. Heb. 12. 21.

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of fools. Put thy Laws into our hearts, and write them in our Pfal. 106. 46. minds, and let us bee all taught of God. Let thy Ward bee unto na muick and nomerful; a diference of the thoughts and intents of the hearts: mighty to pull down frong holds, caffing down imagi. nations and reafonings, and every high thing that advanceth it felf against the knowledge of God; and bringing into captivity every thought to the obevience of Thift ; Let us magnifie The with thanklaiving, and triumph in thy Paaile. Let us rejoyce in the Salvation, and glozy in thy holy Rame. Dpen thou our lips, D Loro, and let our mouths thew forth thy praile. And let the words of our mouths, and the meditation of our hearts, bee acceptable in thy light, through Ielus Chrift our Loza and onely Sabiour. Amen.

### Or thus, when Brevity is neceffary.

9. Luke 2. 13. Pfa.

Wa.66. 1. Pla. 111. O Eternal, Almighty, and moft gracious Bod, Beaben is )thy Throne, and Carth is thy Fottfol, holy and reverend Pla. 149. 1. Lev. is thy Mame; Thou art praifed by the heavenly boffs, and in Pla. 149. 1. Lev. the Congregation of thy Saints on Carth, and wilt bee fancis 10. 3. Gen. 18. 27. the in all that come nigh unto Thee. Whee are finful and un= 9. 18. Hol. 14. 2. worthy duft, but being invited by Thie, are bold, through our Rom. 8. 26. Heb. bleffed Dediator, to present our selbes and our supplications 12. 28. 2 Thes. 2. before Thée. Receive us graciously, help us by thy Spirit; to. Luke 19. 48. Iet thy Fear bee upon us: let thy Ward come unto us in pomer, 11a. 1. 19. 2 Control of the received in love, with attentive, reverent, and obedient Pfal. 63. 5. 1 Cor. minds. Bake it to us the faisur of life unto life. Caufe us 7.35. Pfal. 84. 10. to be fervent in Prayer, and ioyful in thy Praifes, and to ferve The this day without distraction, that wee may finde, that a day in thy Courts, is better than a thouland, and that it is good for us to draw neer to God; through Jelus Chrift our Lozd and Sa-

biour, Amen.

## Next, let one of the Creeds bee read by the Minister, faying,

In the Profession of this holy Christian Faith wee are here affembled.

The

I beleeve in God the Father, ec. I beleeve in one God, ac. And sometimes Athanasins Creed.

### On the Lords Day. The Ten Commandements. God fpake thefe Wlozds , and fair , ec.

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For the right informing and affecting the People, and moveing them to a penitent beleeving confession, some of these sentences may bee read.

Gen 1.27.
Rom1.5.12.
a stand from to Back
Rom. 3. 13.
Joh.3.16.
and the second
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-12
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a second and a
Gal.3.13.
Joh.3.52
6.
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Mat. 18.3.
Eze.33.114
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### The Ordinary Publick Worship

### The Confession of Sin, and Prayer for Pardon and San&ification.

Pfal. 5. 5. Rom. 6. 23. Ephel. 1. 6.12. \$1.5. Ephef. 2. 3. Ila. 48.8. Ift. 93. 6 Pf 1 100 Contath 6: 20. 10.32 & 7.32. Ephef. 5, 16 Rom. 12. 11. 9. Act. 11. 23. 2 Pet. 1. 10. Luke 1. 71. Heb. 9.2 Tim. 3. 19. Phil. 3. 3. Pfal.29. 2. Rev. 1. 10. Rom. 13. 7. Tit. 3. 1.

most holy, Righteous, and Gracious God, who hatest all the workers of iniquity, and halt appointed death to he John 4. 42. Rom. 3. the wages of fin, but yet for the glozy of thy mercy haft feut the 25. Ephel. 1. 5. Son to be the Saviour of the world, and half promifed forgive-Luk. 24. 47. htt 5. 37. Prov. 28. 13 nels of fin through his blod, to all that believe in him, and by Rev. 3. 17. Plal. true Repentance turn unto Thie, and that wholoever conferfeth and forfaketh bis fin, fall have mercy; 2016 confeis that we are vile and miferable finners, being conceived in fin: up nature childgen of weath, and tranfficeilors from the womb. Cor. S. Cor. All wie like thep have gone aftray, and turned every one to his own way. Thou madeft us, and not wie our felves. Thou Thele r. 1 Joh. boughteft us with a price, and we are not our own; and therefore 3. 22. Rom = 23. wie fould have wholly given up our felves unto Thie, and Ph.l. 2. 21. Luke have glozified The with our fouls and bodies, as being Thine. 18.14. Rom. 15.1. Talhat ever wie dia thoula have been done to thy glozy, and to Pfal. 47 7. Rom. please Thie, in the obeying of Thy Will. But wee have bil-7. 12. Dan. 9. 9. pleafed and Difhonoured Thie, and turned from Thie, eralt-10. Tir. 1. 7, 10. ing, fiching and pleafing our felves. Thou art the King of all Rom. 8. 5. & 13. ing, fiching of all ang are holy, luft and root of the King of all Rom. 8. 5. & 13. the world, and Thy Laws are holy, tuft and good. But we have 78. 7. 22. Ifa. 51. denied The our due subjection and obedience, being unruly 7. 8. Luke 12. 4.5. and felf-willed, minding the things of the fleft, and making Pfal. 100.5. 1 Joh. provision for its lufts; Wie have flaggered at Thy Manning 4. 16. Plal. 16. 5. Prough unbelæf, and have not fully placed our truft and hope in 37. 4. 1 John 2. The. Ellie have rather featen man that is bult, and can but 15 2 Tim. 5.7. Joh. kill the body, than The, that canft beftroy both foul and boon 6. 27. Luke 10.21, in Well, Thou art infinitely god, and love it felf, pet have wie Rom. 12. 11. Eph. not fully taken Thie for our portion, nor loved Thie with all 6 11, 13,14. Mark our heart, and foul, and might, nor made The our full beure 8. 38. 2 Tim. 1. S. and velight. But wie have inozdinately loved our felves, and the world, and the things of the world, and lived by fenfe when we thould have lived by Faith, and cared and laboured for the fanthat perifheth, when wie fould have laboured for the one 12. 28. Pfal. 111, thing needful , and that which indureth to everlatting life , wie have been flothful fervants, peelding to temptations, amamen of our duty, lofing our precious time; when wee thould have been fervent in fpirit, ferving the Lozo, cleaving to Thie with full refolution, redieming the time, and with diligence making

### on the Lords Day.

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making fure our Calling and Election. Which have not with Ephel. 6. Mar. 29. me holinels and reverence drawn neer Thie, and uled the holy 39. & 7. 12. Mame, thy Mogthip, and thy Day: Mie have bithonoured and Ephel. 4. 2. 32. difobeyed our Superiours, and neglected our Inferiours. Wat. 5. 44. Heb. have been guilty of not loving our Meighbours as our felbes, 12. 14. Gal. 6.10. and not doing to others, as war would they thould bo to us, but Pfal. 19. 12, 13. Rom. 2. 4. Plal. 51. have fought our own against their welfare, not forbearing, and 4. Rom. 2. 15. tozgiving, not loving our enemies, as wee ought, noz following Pfal. 78. 3237:42peace, noz fluoping to bo good to all according to our power. Tele Lake 12.35,36.47have finnea fecretly and openly, in thought, word and beed, ig= Rom. 5. 6, 8, 10. notantly and prefumptuoully, in pallion, and upon beliveration, Luke 14. 17. & 8. against the Decente against the Decente against the Becente against the Becente against the Becente against the second seco against thy Precepts, Promifes, and Threats; against thy mer= 22.17. 1. Joh. 5. 11, ties and thy sudgements, under thy patience, and in thy fight, a= 12. Match. 22. 5. gainst our consciences, our purpoles, and our covenants; when Heb.2.3. Pfal. 119we were hafting to neath and judgement, for which, through 62. John 12. 48. all our lives we thould have prepared; Thou haft commended 51. 2 Tim. 3.8. thy wonverful love towards us in giving thy Son to bye for fin= Luk.15.18. Numbners, to reconcile us to Thie while wie were enemies; and all 16.38. Rom. 1.18. things being made ready, thou haft fent thy Mellengers to in- Ephel. 5.6. Dan.9. Dite us to come in, preaching to us the glad tidings of falvation, 7, 8. Pfal. 51. 1and friely offering us pardon and life in Jefus Chailt, but wee 2. Pfal. 5 1.9,11. have made light of it, and neglected this great Salvation, and Lev. 26.25. Rev. I. made excutes of tw long velaies; undervaluing our Redeemer, 5. Joh. 1.29. Ephcf. his blod and meries, his offeren grace, and endlels glozy, re= Gal.3.13.1fa.53.5. feding his holy Doctrine and Grample, relifting his Spirit, Pla.85.4. & 67. 1. Ministers, and 201200. 201ee habe finned, D Loyd, against Act. 11.18. Ezck. Tha, and against our own fouls, and are not worthy to be cal= 20.42. Pla. 51.17led thy chilozen : Ette have delerved everlatting wath; tous Ezck. 36. 26. Galbelongeth confusion, but mercy and forgivenets unto The. 4. 6.2 Cor. 6. 16-Dane mercy upon us D Good according to the unto The. Jer. 13. 13. Ezck. have mercy upon us, D God, according to the multitude of thy 11.20. Plal. 119-Dercies. Heal our souls that have finned against Thie, and 18. Ephel. 3. 18enter not into mogement with thy fervants. Dive thy face Mat. 13. 11. Eph. 1. from our fins, and blot out all our iniquities. Caff us not a= 2 Tim. 2. 26. Pfal way from thy prefence, and avenge not upon us the quarrel of 119.104. Rom. 5.5thy Covenant. Whath us in the blod of the Lamb of God, who & 8. 35, 39. fertaketh away the fins of the world. Accept us in thy Beloved 32. 40. Mar. 6.33-Son, who was made a curfe for us, and was wounded for our Col. 3. 1. Match. tranfgreflions, that we might bee healed by his firipes. Turn 6. 20, 21. Phil. 3. us. D God of our falvation, and caufe thy face to thine upon us. Give us Repentance unto life; caule us to loache our lelves foz

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### The Ordinary Publick War (bip

Gd. 6.14. Rom. 1. 17. Heb. 11. 1. 1 Cor. 4. I fer. 3. II. Luke 13. 14. I Cor. 9. 24. I Pet. 1. 2. Col. 1. 10. - 2 Cor c. 9. - John 6. 38. Pfal. 40. 8. Pfal. 1. 2. . Tit. 3. 12. I Pet. 1. 14515. . I Pet. 1. 22. James 3. 17. . Plal. 15. 4. Ephef. 5. 15. Phil. 1. 10. Titus 2. 14. Mat. 5. 44. Rom. 12. 19. Luke 21. 19. Mark 8. 34. Heb. 11. 26. Rom. 8. 17.

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all the evils that wie have committee. Divers that bysten tonrite Spirie, which theit wite not velpife. Create in us a clean beart, D Goo, and venem a right fpirit within us. Take but of us the oldand frong heart, and give us a new and tender heart. Gibe us the Spirit of thy Son, and bee cur God, and let us bie ihr Beople. Enlighten cut understandings to know the wanter. ful hings of the Law, the dimensions of the love in Chrift, the mpfteries of thy Kingdome, and the riches of the glazy of thy Inheritance in the Gaints, and that wee may approve the things that are ercellene, and may escape the fnaves of the Devil, and may hate every falle way. Shev abroad thy love in our hearts by thy holy Spirit, and caufe us to to tove Thee, that nothing may leparate us from thy love. Put thy fear into our hearts, that wee may nes Ephel 4. 2,32. ber bepart from Thee. Caule us to feek firft thy Kingbome, and its Righteoulnels, and (as those that are rifen with Chaift) to feck the things that are above, and to lay up a creature in Beaben; and let our hearts and conversations bee there; mostific our earthly inclinations and defires. Crucifie the world to us, and us unto the world by the Crofs of Chrift. Caufe us to live by Faith, and lok at the things that are unleen; and use the world, as not over-using it, feeing the fathion of it palleth away; friving to enter in at the Arait gate, and running fo as to obtain; let us no longer live the reft of our time to the lufts of men, but to the will of Goa, fludying Row. 2. 10,11. in all things to please Thee, and to bee accepted of Thee; let us not feek our own wills, but the will of him that called us; pea let us delight to do thy will, D God, let our delight bee in thy Law, and let us meditate therein day and night; caule us to deny ungodlinels, and woyloly lufts, and to live foberly, and righteoufly, and godly in this prefent world, as obedient children, not fathioning our felves to the former lufts of our ignorance, but as hee that bach called us is holy, let us be holy in all manner of conversation. Caufe us to love one another with a pure heart, fervently, forbearing and forgiving one another, if any have a quarrel againft other, even as Chrift forgave us. Give us the wildome which is first pure, and then peaceable. In our eyes let a vile perfon bee contemned, but let us honour them that fear the Lozo. Caufe us to walk circum= spealy without offence, and to bee zealous of good Mozks, to love our enemies, and not to give place to weath; and in patience to possess our souls. Helpus to deny our felves, and take up our 120.23 100 Cross, and follow Christ; effeeming his reproach to bee greater riches

### On the Lords Day.

riches than the treakures of the world, that habing fuffered with him, wee may alto bee glogified with him. Though wee mult bee tempted, help us to overcome, and bee faithful ; nto the beath, and then let us receive that Crown of Life, through the merits and interceffion of Chaift Jefus our Lozd and onely Sabiour, in whole comprehensive words wee fumm up our Requests, faping as bee hath taught us, Our Father which art in Heaven, hallowed bee thy Name. Thy Kingdome come, &c.

### Or thus when Brevity is neceffary.

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Doft great, molt full and gracious God, thou art of Hab.1.13. Jud. 15. purer eyes than to behold iniquity, thou condemness the Luk. 13.3. Mar. 16 ungooly, impenitent, and unbeleevers; but haft promifed 16.Pfa. 5.t. 5. Ephmercy through Jefus That to all that repent and beleeve in 2.3. Rom. 3.23. him. Whee confels that wee were conceived in fin, and are by nature Childzen of wzath. And have all finned and come flozt 11.1. Col. 1. 10. of the glozy of God. In our Baptiline thou tookelt us into the 1 Cor. 10.31. Gen. 5 bond of the holy Covenant, but wee remembered not our Creas 22.2 Cor. 5.7. Phi. tor, in the daies of our youth, with the fear, and love, and obedience which wee owed thee : not plealing, and glozifping thee Rom. 8.7. Exod. 20. in all things, not walking with thee, by faith in an Deaven= 4,7,8,11,12,&c. ly convertation, nor ferving thee fervently with all our might: 2Per.2.9.Rom. 13.8 but fulfilled the defires of the fleft, and of the Carnal minde, 9. Mat. 7. 12. Mat. 6. Whee have neglected and abuled thy Yoly Woly Mouthip, thy Holy Mame, and thy holy Day. Mee have duchonoured our fuperiours, and neglected our inferiours : Whee have bealt unjuffly, and uncharitably, with our neighbours, not loveing them as our felves, not boing to others as wee would they thousa bo to us, wee have not lought first Thy Ringdome, and Righteoutinels, and been contented with our dayly bread, but have been careful and troubled about many things, neglecting the one thing necellary. Thou haft revealed thy wonverful love to us in Chrift, and offered us pardon and falvation in bim : but wee made light of it and neglected to great falvation, and relifted thy Spirit , Mozo, and Minifters, and turned not 1 John 7. Gal. 4.6. at thy reproof. Where have run into temptations; and the fin I Thef. 5.23. Rom. which wee thould have haved, wee have committed in thy fight, 31.16 Mat. 1.21. both fecretly and openly, ignogantly and carelefly, rathly, 1 Thefix. 10. Tit. 2.14. and prelumptuoully, against the precepts, the promiles, and threats

Eze. 20.37. Mar. 28 19.Ecc. 12. 1. Deut. 3.20. Rom. 12. 11. 33.I Tim. 6.8. Luk. 10.41,42. Rom. 5 8 Luk. 24.47. Rom . 3. 25. Mat. 22.4.5. Heb. 2. 3. Ad. 7. 51. Pro. 1.23. Tan.4 7. 1Pet. 5.9.Pfa. 51.4. Pla. 19.12, 13 Ifa. \$9.12. Pla 103 10. & 50.11. Mar. 9.44 Pfa. 52.8. Eph. 1.12, 13 . Pla. 71. 5. & 78. 7:8 119.81.80.51. 1.2 Cor. 5.18,19.

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### The Ordinary Publick Worfbip

Col. 1. 10. I Pet. 2. 9. Ephof. 5. 16. 2 Pct. I. 10. Mar. 6. 11. 1 Tim. 6. 4. Heb. 13. 5. 2 Pet. 3. 11. Mar. 26. 41. Tames 4. 8. Gal. 5. 17. 1 John 5. 4.5. Revel. 1. 17) Sec. 2 Per. 2. 19: Luke 1. 17. Pial. 73. 24.

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threats, thy mercies anothy suggements; our tranfgrellions are multiplied befoze Thee, and our fins tettifie against us; if Thou peal with us as wee veferbe, Thou wilt caft us away from thy prefence into bell, where the worm never vieth, and the fire is nor But in thy mercy, thy Son, and thy Promites is our quenched. babe mercy upon us moft merciful father. Bee recoucthope. led to us, and let the blod of Jelus Chrift cleanle us from all our Take us for thy chilozen, and give us the Spirit of the fins. Son. Sandifie us wholly, they abroad thy love in out hearts. and caule us to love Thee with all our hearts. D make thy face to thine upon thy fervants; fave us from our fins, and from the wrath to come; make us a peculiar people to Thee, zealous of awn works, that wee may pleafe Thee, and thew forth thy praife. bely us to redeem the time, and give all diligence to make our Calling and Cleation fure. Give us things necessary for thy fer-Heb. 13. 5. Mar. 6.25, &c. vice, and keep us from Anful viscontent and cares. And feeing all these things mult bee villolver, let us confider what manner of perfons wee ought to be, in all holy conversation and goolinels. Dely us to watch against temptations, and resist and overcome the fleth, the Devil, and the Moglo; and being delivered out of the hand of all our enemies; let us ferbe Thee without fear in holinels and righteousnels before Thee all the dates of our life. Guive us by thy Counfel, and after receive us into thy glozy, through Jefus Chaift our onely Saviour, Amen.

### [Here use the Lords Prayer as before.]

For the firengthening of Faith, and raifing the Penitent, fome of these sentences of the Gospel, may bee here read.

### Hear what the Lord faith to the abfolution and comfort of Penitent Beleevers.

### 2 Chton.30.9.

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

1 John 1. 1.

If any man fin , wee have an advocate with the Father , Jefus Chrift the rightcoms, and hecis the propitiation for our fins, and not for ours only, but alfo for the fins of the whole World.

Ads 13.38, 29.

preached to you the forgivenels of fins, and by him, all that beleeve are instified,

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