

Preaching Lab II

2PT524 – Summer 2008

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Office hours: Because of its short, there is no time for office hours during the course. However, I am available during regular spring office hours and easily by appointment prior to or following the course.

Class meeting: Thursday, June 26 and Friday, June 27, 8:00 a.m. to 5:00 p.m.

Course Description.

[There is no published course description. This course provides preaching experiences in a learning community.]

Course Objectives.

Knowing

- ◆ Understand the various components of a sermon and their purposes.
- ◆ Understand the concept of “purpose” in a sermon.
- ◆ Be introduced to the concept of redemptive preaching.
- ◆ Understand the distinctions among varieties of public prayer.

Being

- ◆ Increased confidence in preaching through shared classroom experiences.
- ◆ Deepened desire to pray and to lead others in prayer.

Doing

- ◆ Increased clarity and ease in speaking before others.
- ◆ Increased competence in developing and preaching redemptive, exegetically-faithful sermons.
- ◆ Increased competence in leading in prayer.

Course requirements

Please complete and submit the student survey on page 5 of this syllabus prior to the start of class.

Classroom sermon	25%
Course reflection paper	25
Classroom exercises	25
Class participation	10
Prayer project	15

Classroom sermon.

You are to bring a completed transcript/manuscript of a sermon to preach in class. Because the course is so brief and compact, we won't have the usual time between classes for you to integrate classroom learnings into your sermon. Nevertheless, do the best you can at preparing a sermon which reflects the following attributes.

- Expository – based upon a particular passage of scripture, developing that passage's original meaning for the sake of contemporary application, where all main points are drawn from the passage.
- Purposeful – having a unified and coherent message. (See Bryan Chapell's or Haddon Robinson's "big idea" or Jay Adams' "purpose.")
- Application-rich – not simply informing your listeners of facts and not simply describing the world of the text, but making legitimate application to the contemporary listener in a way called for by the original meaning of the passage.
- Redemptive – application which is a consequence of the reality of Christ's person and work which, by God's grace, motivates and empowers the response. One way to test this is to ask the question "If Christ had not brought the kingdom of God by dying and rising, would it affect my sermon?" If the answer is "no," then the sermon is probably not redemptive. However, this is not a call to read Christ into your passage in illegitimate ways. Neither is it simply preaching grace. We will discuss this more during class.

You will not be required to read your transcript/manuscript, although you may if you wish. My recommendation is that, after developing the transcript/manuscript, you reduce the sermon back down to abbreviated notes from which you can preach.

Your sermon should be 20-25 minutes, including the reading of your scripture text. Because of the cumulative effect of time issues, you will be stopped at 25 minutes if you are not finished. Therefore it is well worth "practice preaching" the sermon ahead of time to make sure it is within the time parameters.

Each preaching opportunity should include the public reading of scripture as a distinct element before the sermon with minimal introductory remarks (if any) followed by a prayer for illumination and prayer following the sermon. Do not wait to read your text until you are well into your sermon. Read it before you begin your sermon.

You must inform me of your scripture passage by Friday, June 13.

Course reflection paper.

By July 25, you are to submit a paper of 5-8 pages which does the following:

- ◆ Reflects upon your own strengths and weaknesses in preaching, including how you perceived them before and after the course.
- ◆ Describes lessons learned during the class that were particularly helpful to you.
- ◆ Outlines areas related to preaching where you feel you need additional growth more so than other areas.
- ◆ Articulates your own philosophy of preaching, including in relation to the assigned reading of Stott's *Preacher Portrait*.

Classroom exercises.

During class you will do a number of communication exercises, some of which will be provided for you and some of which you will need to prepare beforehand. You should bring with you 1) a sermon illustration (including a clear sense of your point to be made) and 2) a personally significant story to share about an experience or event which was humorous, life-changing, autobiographical, etc. Both the sermon and personal story should be typed out, but will be shared by you orally. Please bring one copy for me.

Class participation.

A preaching lab is a superior learning environment because it draws upon group insights. In order to maximize the benefit of this format, it is important for all students to participate with observations, questions and discussion. Full credit must be actively earned (without dominating discussion).

Prayer project.

There is a precipitous decline in prayer taking place in public worship. The decline takes the form of 1) less and less prayer in public worship and/or 2) prayer lacking clear purpose, sometimes serving more as transitional elements than as vital components of worship. In public prayer, the congregation – either collectively or led by one trained in handling the Word of God – engages in sacred labor.

In order to learn better the art of public prayer, each student will use Hughes Old's *Leading in Prayer* to learn the major forms of public prayer, the purpose of each and then will write his own prayer for each major form.

The finished assignment is to have a definition of each kind of prayer followed by your own written prayer for the following: invocation; confession; supplication; illumination and intercession. Finally, you are to include a prayer which you write based upon a psalm of your choosing. State which psalm when titling this prayer (e.g. "A Prayer Based upon Psalm 8").

Students will benefit from and find useful for this assignment the following works:

Henry, Matthew. *Method for Prayer*.

This well-known pastoral commentator has provided an exhaustive catalog of the prayers of scripture arranged according to his "method." There is a Christian Focus edition, though the superior edition is that published by Reformed Academic Press with foreword by Ligon Duncan.

Miller, Samuel. *Thoughts on Public Prayer*.

"The Directory for the Publick Worship of God" sections entitled "Preface" through "Of Prayer after the Sermon."

This work was prepared by the Westminster divines and is available in the Evangelical Press edition of the Westminster standards as well as readily available on the internet. It is also included in this syllabus.

This prayer project is due on July 25.

Required reading:

The following readings are required as part of the above course requirements.

Old, Hughes Oliphant. *Leading in Prayer: A Workbook for Ministers*. Grand Rapids: Eerdmans, 1995. 351pp.

[ISBN-10: 0802808212; ISBN-13: 978-0802808210.](#)

Stott, John R. W. *The Preacher's Portrait*. Grand Rapids: Eerdmans, 1964. 124pp.

[ISBN-10: 0802811914; ISBN-13: 978-0802811912.](#)

Preaching Lab II – Student Survey

To be completed and turned in on the first day of class.

Name

I have preached in an actual church worship service approximately ____ times.

Up to this point in time, I have taught or spoken publicly (counting all opportunities) (check one)

- checkbox quite a bit checkbox several times checkbox a limited number of times.

At this point in time, Lord willing,

- checkbox I have a strong sense of call to a preaching/teaching ministry. checkbox I expect to preach and teach as a supplemental aspect of what I expect I will be doing after I graduate. checkbox I will use my time in seminary to discern better what role public ministry may have in my future.

For me individually, the hardest part of preaching is.....

One subject I would like us to discuss some time in class is.....

The Directory for the Publick Worship of God

As agreed upon by the Westminster Assembly and adopted by Parliament in 1645

The Preface.

In the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain erroneous, superstitious, and idolatrous, in the publick worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer, at that time set forth; because the mass, and the rest of the Latin service being removed, the publick worship was celebrated in our own tongue: many of the common people also receive 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 Liturgy 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 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 Lord's table; and divers able and faithful ministers debarred from the exercise of their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors,) and spoiled of their livelihood, to the undoing of them and their families. Prelates, and their faction, have laboured to raise the estimation of it to such a height, as if there were no other worship, or way of worship of God, amongst us, but only the Service-book; to the great hinderance of the preaching of the word, 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 than an idol by many ignorant and superstitious people, who, 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 carelessness of saving knowledge and true piety.

In the meantime, 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 warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the Church.

Add hereunto, (which was not foreseen, but since have come to pass,) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry, which contented itself 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 endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been

persecuted and silenced upon that occasion, and to others of hopeful 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 general, 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 persuaded, that, were they now alive, they would join 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 ourselves, and withal give some publick testimony of our endeavours for uniformity in divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following Directory for all the parts of publick worship, at ordinary and extraordinary times

Wherein 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 general rules of the word of God; our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of publick worship, 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 soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful 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 ways of Divine Providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions.

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

WHEN the congregation is to meet for publick worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the publick 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 worshipping of the great name of God, is to begin with prayer.

"In all reverence and humility acknowledging the incomprehensible greatness and majesty of the Lord, (in whose presence they do then in a special manner appear,) and their own vileness and unworthiness to approach so near 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 be performed; and for a blessing on that particular portion of his word then to be read: And all in the name and mediation of the Lord Jesus Christ."

The publick worship being begun, the people are wholly to attend upon it, forbearing to read 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 person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

If any, through necessity, be hindered 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 join with the assembly in that ordinance of God which is then in hand.

Of Publick Reading of the Holy Scriptures.

READING of the word in the congregation, being part of the publick worship of God, (wherein we acknowledge our dependence upon him, and subjection to him,) and one mean sanctified by him for the edifying of his people, is to be 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 canonical books of the Old and New Testament (but none of those which are commonly called Apocrypha) shall be publickly read in the vulgar tongue, out of the best allowed translation, distinctly, that all may hear 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 be read at every meeting; and sometimes more, where the chapters be short, or the coherence of matter requireth it.

It is requisite that all the canonical books be 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 Lord's day, it is to begin the next.

We commend also the more frequent reading of such scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like.

When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended; and regard is always to be had unto the time, that neither preaching, nor other ordinances be straitened, or rendered tedious. Which rule is to be observed in all other publick performances.

Beside publick reading of the holy scriptures, every person that can read, is to be exhorted to read the scriptures privately, (and all others that cannot read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read,) and to have a Bible.

Of Publick Prayer before the Sermon.

AFTER reading of the word, (and singing of the psalm,) the minister who is to preach, is to endeavour to get his own and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full confession of sin, 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 original sin, which (beside the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath depraved and poisoned all the faculties and powers of soul and body, doth defile our best actions, and (were it not restrained, or our hearts renewed by grace) would break 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 actual sins, our own sins, the sins of magistrates, of ministers, and of the whole nation, unto which we are many ways accessory: which sins of ours receive many fearful aggravations, we having broken all the commandments of the holy, just, and good law of God, doing that which is forbidden, and leaving undone what is enjoined; and that not only out of ignorance and infirmity, but also more presumptuously, against the light of our 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 only despising the riches of God's goodness, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the gospel; not endeavouring, as we ought, to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

"To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness; or not endeavouring after mortification and newness of life, nor after the exercise of godliness 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 we 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 special obligations, to the contrary.

"To acknowledge and confess, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his kingdom and gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

"Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with hope of a gracious answer of our prayers, in the riches and all-sufficiency of that only 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 we are not able to avoid, or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

"That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal 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 darkness unto light, and from the power of Satan unto God, that they also may receive forgiveness 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 sin 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 enable 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 kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord; for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction, and from the cruel oppressions and blasphemies of the Turk; for the blessing of God upon the reformed churches, especially upon the churches and kingdoms of Scotland, England, and Ireland, now more strictly and religiously united in the Solemn National League and Covenant; and for our plantations in the remote parts of the world: more particularly for that church and kingdom whereof we are members, that therein God would establish peace and truth, the purity of all his ordinances, and the power of godliness; prevent and remove heresy, schism, profaneness, superstition, security, and unfruitfulness under the means of grace; heal all our rents and divisions, and preserve us from breach of our Solemn Covenant.

"To pray for all in authority, especially for the King's Majesty; that "God would make him rich in blessings, both in his person and government; establish his throne in religion and righteousness, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the gospel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole church, and of all his kingdoms; for the conversion of the Queen, the religious education of the Prince, and the rest of the royal 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 Rhine, to all his dominions and dignities; for a blessing upon the High Court of Parliament, (when sitting in any of these kingdoms respectively,) the nobility, the subordinate judges and magistrates, the gentry, and all the commonality; 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, faithful, and powerful in their ministry; and follow all their labours with abundance of success and blessing; and give unto all his people pastors according to his own heart; for the universities, and all schools and religious seminaries of church and commonwealth, that they may flourish more and more in learning and piety; for the particular city or congregation, that God would pour out a blessing upon the ministry of

the word, sacraments, and discipline, upon the civil government, and all the several families and persons therein; for mercy to the afflicted under any inward or outward distress; for seasonable weather, and fruitful seasons, as the time may require; for averting the judgments that we either feel or fear, 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 High Priest, the Lord Jesus, to profess that it is the desire of our souls to have fellowship with God in the reverend and conscionable use of his holy ordinances; and, to that purpose, to pray earnestly for his grace and effectual assistance to the sanctification of his holy sabbath, the Lord's day, in all the duties thereof, publick and private, both to ourselves, and to all other congregations of his people, according to the riches and excellency of the gospel, this day celebrated and enjoyed.

"And because we have been unprofitable hearers in times past, and now cannot of ourselves receive, as we should, the deep things of God, the mysteries of Jesus Christ, which require a spiritual discerning; to pray, that the Lord, who teacheth to profit, would graciously please to pour 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 we may account all things but as dross in comparison of him; and that we, 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 fulness of those joys and pleasures which are at his right hand for evermore.

"More particularly, that God would in a special manner furnish his servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeal, and utterance, that he 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 circumcise the ears and hearts of the hearers, to hear, love, and receive with meekness the ingrafted word, which is able to save their souls; 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 hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be 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 public prayer; yet so, as the minister may defer (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 gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear 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 original 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 believers; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of, and improve, in his private preparations, before he deliver in public 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 special occasion emergent; or he may go on in some chapter, psalm, or book of the holy scripture, as he shall see fit.

Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place, or general sentence of scripture.

If the text be long, (as in histories or parables it sometimes must be,) let him give a brief sum 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, he is to regard more the order of matter than 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 terms of art.

In raising doctrines from the text, his care ought to be, 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 principally intended, and make most for the edification of the hearers.

The doctrine is to be expressed in plain terms; or, if any thing in it need explication, it is to be opened, and the consequence also from the text cleared. The parallel places of scripture, confirming the doctrine, are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual 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 vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification.

He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his auditors may feel the word of God to be quick and powerful, and

a discerner of the thoughts and intents of the heart; and that, if any unbeliever or ignorant person be present, he 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 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 heresy from the grave, nor to mention a blasphemous opinion unnecessarily: but, if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In dehortation, reprehension, and publick admonition, (which require special wisdom,) let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully 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 trial, (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly 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 judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened 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 always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock, he findeth most needful and seasonable; and, amongst these, such as may most draw their souls to Christ, the fountain of light, holiness, 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 helpful for the people's understandings and memories.

But the servant of Christ, whatever his method be, is to perform 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 man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of

unknown tongues, strange phrases, and cadences of sounds and words; sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, 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 gain or glory; keeping 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 prevail; shewing all due respect to each man's 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 zeal, and hearty desire to do them good. And,

7. As taught of God, and persuaded 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 publick, recommending his labours to the blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer: So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself 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 himself to doctrine or exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after Sermon.

The sermon being ended, the minister is "To give thanks for the great love of God, in sending his Son 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, election, vocation, adoption, justification, sanctification, and hope of glory; for the admirable goodness of God in freeing the land from anti-christian darkness and tyranny, and for all other national deliverances; for the reformation of religion; for the covenant; and for many temporal blessings.

"To pray for the continuance of the gospel, and all ordinances thereof, in their purity, power, and liberty: to turn the chief and most useful 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 entreat of God the forgiveness of the iniquities of our holy things, and the acceptation of our spiritual 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 itself 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 publick fasts and days of thanksgiving, and other special occasions, which may afford matter of special petitions and thanksgivings, it is requisite to express somewhat in our publick 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 Kingdom,) every minister is herein to apply himself in his prayer, before or after 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 conveniency it may be done. After which (unless some other ordinance of Christ, that concerneth the congregation at that time, be to follow) let the minister dismiss the congregation with a solemn blessing