

and for the greater consolation of the godly in their adversity. So will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come Lord Jesus, come quickly. Amen g.

faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Acts iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 2 Thess. i. 7, 8, 9, 10, (See in the Bible.)

III. f 2 Pet. iii. 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? v. 14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blemish. 2 Cor. v. 10. (See letter d.) v. 11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences. 2 Thess. i. 5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. v. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. v. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels. Luke xxi. 27. And then shall they see the Son of man coming in a cloud with power and

great glory. v. 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Rom. viii. 23. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. v. 24. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? v. 25. But if we hope for that we see not, then do we with patience wait for it.

g Mat. xxiv. 36, 42, 43, 44. (See in the Bible.) Mark xiii. 35. Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning.) v. 36. Lest coming suddenly, he find you sleeping. v. 37. And what I say unto you, I say unto you all, Watch. Luke xii. 35. Let your loins be girded about, and your lights burning; v. 36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. xxii. 20. He who testifieth these things, faith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

F I N I S.

1204
1645 THE
LARGER CATECHISM,

Agreed upon by the

ASSEMBLY of DIVINES

WESTMINSTER,

With the Assistance of

COMMISSIONERS

FROM THE

CHURCH of SCOTLAND,

A S

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

AND

Approved Anno 1648, by the General Assembly of the CHURCH of SCOTLAND, to be a Directory for Catechising such as have made some Proficiency in the Knowledge of the Grounds of Religion.

With the PROOFS from the SCRIPTURE.

CHAP. III. Of God's Eternal Decrees.

GOD from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Seller & Co. 1700 III. Al-

ther) full of grace and truth. v. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

I. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Heb. vi. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Rom. ix. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. v. 18. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardneth.

James i. 13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: v. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning. 1 John i. 5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Mat. xvii. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Acts iv. 27. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together. v. 28. For to do whatsoever thy hand and thy counsel determined before to be done. John xix. 11. Jesus answered. Thou couldst have no power against me, except it were given

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Mat. iii. 16. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. v. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

John i. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. v. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

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tempting of God *q*; using unlawful means *r*, and trusting in lawful means *s*; carnal delights and joys *t*, corrupt, blind, and indiscreet zeal *v*; lukewarmness *w*, and deadness in the things of God *x*; estranging ourselves, and apostatizing from God *y*; praying, or giving any religious worship, to saints, angels, or any other creatures *z*; all compacts and consulting with the devil.

he do evil.

q Mat. iv. 7. Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God.

r Rom. iii. 8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

s Jer. xvii. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

t 2 Tim. iii. 4. Traitors, heady, high-minded, lovers of pleasure more than lovers of God.

v Gal. iv. 17. They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. John xvi. 2. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service. Rom. x. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. Luke ix. 54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? v. 55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

w Rev. iii. 16. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

x Rev. iii. 1. And unto the angel of the church in Sardis, write, These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

y Ezek. xiv. 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Isa. i. 4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward. v. 5. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

z Rom. x. 13. For whosoever shall call upon the name of the Lord, shall be saved. v. 14. How then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Hosea iv. 12. My people ask counsel at their flocks, and their flocks declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. Acts x. 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. v. 26. But Peter took him up, saying, Stand up; I myself also am a man. Rev. xix. 10. And I fell at his feet to worship him: and he said unto me,

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spirits of God, and the seven stars; I
know thy works, that thou hast a
name that thou livest, and art dead.

AD 1794
Elizabeth Caewood Daughter of Sarah
Caewood was born July 17th 1794

Matilda Caewood was born Jan^y-
14th AD. 1799

William Caewood was born June
the 9th day - 1805

Robert Clark the Son of
Olivia Bell Caewood was born
the 11th of Decem^r 1811
1815

~~Handwritten text, mostly illegible~~

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1813

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William Leonard the 8th
enormated da Cam Mos

Born the 19th 20th

lius a the son of Elis Ca
wood Mos born the 11th

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assurance, we say, Amen &c.

thee, and in thy name we go against this multitude: O Lord, thou art our God, let not man prevail against thee.

1 Cor. xiv. 16. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving

of thanks, seeing he understandeth not what thou sayest? Rev. xiii. 20. He which testifieth these things, faith, Surely I come quickly. Amen. Even so, come, Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. Amen.

Pegg was born March 18-1798
 Her son Alfred was born
 July 6th 1801
 Her daughter Sarah was
 born 24 Day of July 1803

H. C.
 Hallis.

THE

SHORTER CATECHISM,

Agreed upon by the

ASSEMBLY of DIVINES

WESTMINSTER,

With the Assistance of

COMMISSIONERS

FROM THE

CHURCH of SCOTLAND,

A S

A Part of the Covenanted Uniformity in Religion betwixt the
 Churches of CHRIST in the Kingdoms of Scotland, England,
 and Ireland.

AND

Approved Anno 1643, by the General Assembly of the CHURCH of
 SCOTLAND, to be a DIRECTORY for Catechising such as are of
 weaker Capacity.

With the PROOFS from the SCRIPTURE.

Chas. Brown

Miss Chatty Caewode
Wrote By
Samuel & Brownlow

ASSEMBLY at Edinburgh, July 28, 1648: Scff. 19.

ACT approving the SHORTER CATECHISM.

THE General Assembly having seriously considered the Shorter Catechism agreed upon by the Assembly of Divines sitting at Westminster, with Assistance of Commissioners from this Kirk; do find, upon due Examination thereof, that the said Catechism is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk: And therefore approve the said Shorter Catechism, as a Part of the intended Uniformity, to be a Directory for Catechising of weaker Capacity.

A. KER.

THE

[381]

THE
SHORTER CATECHISM,

Question 1. **W**HAT is the chief end of man?
Answer. Man's chief end is, to glorify God *a*, and to enjoy Him for ever *b*.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?

A. The word of God, which is contained in the scriptures of the Old and New Testaments *c*, is the only rule to direct us how we may glorify and enjoy Him *d*.

Q. 3. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God and what duty God requires of man *e*.

Q. 4.

1. *a* 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Rom. xi. 36. For of him, and thro' him, and to him are all things: to whom be glory for ever. Amen. 2. *b* Psal. lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 3. *c* 26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. v. 27. For 13, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. v. 23. But it is good for me to draw near to God: I have put my trust in the Lord God; that I may declare

all thy works. 2. *d* 2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. 3. *e* 1 John i. 5. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. v. 4. And these things write we unto you, that your joy may be full. 3. *f* 2 Tim. i. 13. Hold fast the form

Assembly at Edinburgh, August 30, 1639, Sess. 23.

ACT ordaining, by Ecclesiastical Authority, the Subscription of the Confession of Faith and Covenant, with the Assembly's Declaration.

THE general assembly considering the great happiness which may flow from a full and perfect union of this kirk and kingdom, by joining of all in one and the same Covenant with God, with the king's majesty, and amongst ourselves; having by our great oath declared the uprightness and loyalty of our intentions in all our proceedings; and having withal supplicated his majesty's high commissioner, and the lords of his majesty's honourable privy council, to enjoin, by act of council, all the lieges in time coming to subscribe the Confession of Faith and Covenant; which, as a testimony of our fidelity to God, and loyalty to our king, we have subscribed: and seeing his majesty's high commissioner, and the lord's of his majesty's honourable privy council, have granted the desire of our supplication, ordaining by civil authority, all his majesty's lieges, in time coming, to subscribe the foresaid Covenant: that our union may be the more full and perfect, we, by our act and constitution ecclesiastical, do approve the foresaid covenant in all the heads and clauses thereof; and ordain of new, under all ecclesiastical censure, That all the masters of universities, colleges, and schools, all scholars at the passing of their degrees, all persons suspected of papistry or any other error, and finally, all the members of this kirk and kingdom, subscribe the same, with these words prefixed to their subscription, The article of this Covenant, which was at the first subscription referred to the determination of the general assembly, being determined; and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the acts of the general assembly, declared to be unlawful within this kirk: we subscribe according to the determination foresaid. And ordain the Covenant, with this declaration, to be insert in the registers of the assemblies of this kirk, general, provincial, and presbyterial, *ad perpetuam rei memoriam*. And in all humility supplicate his majesty's high commissioner, and the honourable estates of parliament, by their authority, to ratify and enjoin the same, under all civil pains; which will tend to the glory of God, preservation of religion, the king's majesty's honour, and perfect peace of this kirk and kingdom.

*John Cameron Was Born
Novr the 27 - 1817*

CHARLES I. Parl. 2. Act 5.

ACT anent the Ratification of the Covenant, and of the Assembly's Supplication, Act of Council, and Act of Assembly concerning the Covenant.

At Edinburgh, June 11th, 1640.

THE estates of parliament, presently convened by his majesty's special authority; considering the supplication of the general assembly at Edinburgh, the 12th of August 1639, to his majesty's high commissioner, and the lords of his majesty's honourable privy council; and the act of council of the 30th August 1639, containing the answer of the said supplication; and the act of the said general assembly, ordaining, by their ecclesiastical constitution the subscription of the Confession of Faith and Covenant mentioned in their supplication: and withal, having supplicated his majesty to ratify and enjoin the same by his royal authority, under all civil pains, as tending to the glory of God, the preservation of religion, the king's majesty's honour, and the perfect peace of this kirk and kingdom; do ratify and approve the said supplication, act of council, and act of assembly; and, conform thereto, ordain and command the said Confession and Covenant to be subscribed by all his majesty's subjects, of what rank and quality soever, under all civil pains; and ordain the said supplication, act of council, and act of the assembly, with the whole Confession and Covenant itself, to be insert and registrate in the acts and books of parliament; And also ordain the same to be presented at the entry of every parliament, and, before they proceed to any other act, that the same be publicly read, and sworn by the whole members of parliament, claiming voice therein; otherwise the refusers to subscribe and swear the same, shall have no place nor voice in parliament: And such like ordain all judges, magistrates or other officers, of whatsoever place, rank or quality, and ministers at their entry, to swear and subscribe the same Covenant, whereof the tenor follows.

THE

cular families and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty; and to be good examples to others of all godliness, soberness, and righteousness, and of every duty we owe to God and man.

And, that this our union and conjunction may be observed without violation, We call the **LIVING GOD THE SEARCHER OF OUR HEARTS** to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to **JESUS CHRIST** in the great day, and under the pain of God's everlasting wrath, and of infamy and loss of all honour and respect in this world: most humbly beseeching the **LORD** to strengthen us by his **HOLY SPIRIT** for this end, and to bless our desires and proceedings with a happy success; that religion and righteousness may flourish in the land, to the glory of **GOD**, the honour of our king, and peace and comfort of us all. In witness whereof, we have subscribed with our hands all the premises.

THE article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being now determined; and thereby the five articles of Perth, the government of the kirk by bishops, and the civil places and power of kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this kirk; we subscribe according to the determination foresaid.

P I N I S.

T H E

S O L E M N L E A G U E

A N D

C O V E N A N T

F O R

REFORMATION and DEFENCE of RELIGION, the Honour and Happiness of the KING, and the Peace and Safety of the Three KINGDOMS of Scotland, England, and Ireland.

Taken and Subscribed several times by King CHARLES II. and by all Ranks in the said three Kingdoms.

W I T H

An Act of the General Assembly 1643, and an Act of Parliament 1644, Ratifying and Approving the said League and Covenant.

Jer. I. 5. Come let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten.

Prov. XXV. 5. Take away the wicked from before the king, and his throne shall be established in righteousness.

2 Chron. xv. 15. And all Judah rejoiced at the oath; for they had sworn with all their heart.

Gal. iii. 15. Though it be but a man's covenant, yet if it be confirmed by an oath, no man disannulleth, or addeth thereto.

The Solemn League and Covenant. 3/

deliverance and safety to his people, and encouragement to other christian churches: groaning under, or in danger of the yoke of ~~an~~ christian tyranny, to join in the same, or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of christian kingdoms and commonwealths.

Rebecca Burwood the Parish
of Bristol Burwood was born
the 1st of May 17th Dec^r 1780.

At the place above the production
of Michael Bawood was done.
F I N I S.
The 30 day of January 1873

Adams purchased the parcel
situated west of the
line of the road 1895

Rachel saw on the way
Branaktes of Rachel's mind
and to be the 13 of 14th

by Edward the 3^d
Parliament has been

was born the 1st day of May 1895
 May Ann Caswood the daughter
 of happy Caswood was
 born the 1st day of May 1897

Charles Barton
 Master A. C. C. Co. Inc.
 8/19/97
 SOLEMN ACKNOWLEDGMENT

OF PUBLIC SINS

AND
BREACHES of the COVENANT:

AND A
SOLEMN ENGAGEMENT

To all the DUTIES contained therein.

N A M E L Y,

Those which do in a more special Way relate unto the DAN-
GERS of these Times.

Together with

The Act of the Commission of the General Assembly 1648, and Act of Parliament 1649, for Renewing the League and Covenant.

concess, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober; and that both their feeding and rejoicing may render them more cheerful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it, in the remaining part of that day.

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

At one or both of the publick meetings that day, a collection is to be made for the poor (and in the like manner upon the day of publick humiliation) that their loins may bless us, and rejoice the more with us. And the people are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of christian love and charity one towards another, and of rejoicing more and more in the Lord; as becometh those who make the joy of the Lord their strength.

Of Singing of Psalms.

IT is the duty of christians to praise God publickly, by singing of psalms together in the congregation, and also privately in the family. In singing of psalms, the voice is to be tunable and gravely ordered; but the chief care must be, to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole congregation may join herein, every one that can read is to have a psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof.

*Saint Brownlow was born
February the 14th 1774*

An

An Appendix touching Days and Places for publick Worship.

THERE is no day commanded in scripture to be kept holy under the gospel, but the Lord's day, which is the Christian Sabbath.

Festival-days, vulgarly called holy-days, having no warrant in the word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for publick fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness, under pretence of whatsoever dedication or consecration; so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick worship of God. And therefore we hold it requisite, that the places of publick assembling for worship among us, should be continued and employed to that use.

F I N I S.

John Canwood Was Born
7th of September 1760
The Son of Rachel Canwood

Elizabeth Canwood the Daughter
of Rachel Canwood Was Born
June 7th 1770

John Canwood the Daughter of
Rachel Canwood Was Born
Jan^y 29th 1772

Elizabeth Canwood the Daughter
of Rachel Canwood Was Born
September 29th 1774

John Canwood was Born the
20th of September 1776

THE
FORM
OF
OF
Presbyterial Church-Government,
AND OF
ORDINATION of MINISTERS;
Agreed upon by the
ASSEMBLY of DIVINES
AT
WESTMINSTER,
With the Assistance of
COMMISSIONERS
FROM THE
CHURCH of SCOTLAND,

AS
A Part of the Covenanted Uniformity in Religion betwixt the
Churches of CHRIST in the Kingdoms of Scotland, England,
and Ireland.

WITH
An Act of the General Assembly, Anno 1645, Approving the same.

And if they be ashamed of all that they have done, shew
them the form of the house, and the fashion thereof, and the goings out
thereof, and the comings in thereof, and all the forms thereof, and all
the laws thereof, and write in their sight, that they may keep the
commandments thereof, and all the ordinances thereof, and do them.

Kk

12345678910

John Caswood Book by the
Schoolmaster

Thomas Jones

William Melon - Esq

Samuel Burton Esq

John Caswood's Confession of
Faith by a majority of
Ministers.

April 9th 1812

Rachel Caswood was born Feb^y
the 13 in the 1788

[515]

ASSEMBLY at Edinburgh, February 10, 1645. Sess. 16.

ACT of the General Assembly of the Kirk of Scotland, approving the
Propositions concerning Kirk-Government, and Ordination of Mi-
nisters.

THE General Assembly being most desirous and solicitous not only
of the establishment and preservation of the form of kirk-govern-
ment in this kingdom, according to the word of God, books of disci-
pline, acts of general assemblies, and national covenant, but also of an u-
niformity in kirk-government betwixt these kingdoms, now more strait-
ly and strongly united by the late solemn league and covenant: and con-
sidering, that as in former times there did, so hereafter there may arise,
through the nearness of contagion, manifold mischiefs to this kirk from
a corrupt form of government in the kirk of England: like as, the pre-
cious opportunity of bringing the kirks of Christ in all the three king-
doms to an uniformity in kirk-government, being the happiness of the
present times above the former; which may also, by the blessing of God,
prove an effectual mean, and a good foundation to prepare for a safe
and well-grounded pacification, by removing the cause from which the
present pressures and bloody wars did originally proceed: And now the
assembly having thrice read, and diligently examined the propositions
(hereunto annexed) concerning the officers, assemblies and government
of the kirk, and concerning the ordination of ministers, brought unto
us, as the results of the long and learned debates of the assembly of di-
vines sitting at Westminster, and of the treaty of uniformity with the
commissioners of this kirk there residing; after mature deliberation, and
after timeous calling upon and warning of all, who have any excepti-
ons against the same, to make them known, that they might receive sa-
tisfaction; doth agree to and approve the propositions aforementioned,
touching kirk-government, and ordination; and doth hereby authorize
the commissioners of this assembly, who are to meet at Edinburgh, to
agree to, and conclude in the name of this assembly, an uniformity be-
twixt the kirks in both kingdoms, in the aforementioned particulars, so
soon as the same shall be ratified, without any substantial alteration, by
an ordinance of the honourable houses of the parliament of England;
which ratification shall be timely intimate and made known by the com-
missioners of this kirk residing at London. Provided always that this
act be no ways prejudicial to the further discussion and examination of
that article which holds forth, that the doctor or teacher hath power of
the administration of the sacraments as well as the pastor: as also of the
distinct rights and interests of presbyteries and people, in the calling of
ministers: but that it shall be free to debate and discuss these points,
as God shall be pleased to give further light.

K k 2

THE

*Charity banishes the Devil
of Rotten Carnes*

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Directions

Family-Worship.

any as they shall be present.
them in their said address, it is expedient
persons of diverse families are brought together
providence, being abroad upon their particular vocations,
effect, necessary occasions; as they would have the Lord their
erect; not in them whithersoever they go, they ought to walk with
their; I not neglect the duties of prayer and thanksgiving, but
ly: are that the same be performed by such as the company
these;ly fitly. And that they likewise take heed that no cor-
follor; munication proceed out of their mouths, but that which is
in; to the use of edifying, that it may minister grace to the

he drift and scope of all these directions is no other, but that
on the one part, the power and practice of godliness amongst
the ministers, and members of this kirk, according to their se-
veral places and vocations, may be cherished and advanced, and all
impiety and mocking of religious exercises suppressed: And, upon
the other part, that under the name and pretext of religious ex-
ercises, no such meetings or practices be allowed, as are apt to
breed error, scandal, schism, contempt, or misregard of the pu-
blik ordinances and ministers, or neglect of the duties of particu-
lar callings, or such other evils as are the works not of the Spirit,
but of the flesh, and are contrary to truth and peace.

A. K. E. R.

1716
1713

W. W. W.

P. I. N. I. S.

1716