

# History

## of the Church of God

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### Chapter 20

#### **KEHUKEE ASSOCIATION FROM 1765 TO 1802. HISTORY OF THE KEHUKEE PRIMITIVE BAPTIST ASSOCIATION, AND OF THE PRIMITIVE BAPTISTS OF AMERICA,**

**BY ELDER C. B. HASSELL. (With Occasional Matter by Elder S. Hassell, Indicated by the Initials "S. H.")**

We enter now upon the task of stating some things connected with the history of one of the most remarkable bodies of Christians in America. Remarkable, we say, not for numbers, wealth or learning, but for age, simplicity, adherence to the faith once delivered to the saints, and endurance under persecution, scoff and derision almost unrivaled in the nineteenth century within the limits of the United States. She has long since become the butt of displeasure among nearly all professed denominations called "Christian," and, particularly so, among those who have departed from apostolic faith and practice, calling themselves "Baptists."

As "Black-Rockism" in the Middle and Northern States has become a by-word of reproach in the mouths of religionists, so has Kehukeeism in the Southern States been regarded as a synonym of all that is heretical and immoral by many who **profess** to love God and His people, and especially by those who claim the ancient and honorable name of "Baptists," but who

are nevertheless endeavoring to substitute human inventions for the church of Christ, and the rudiments of the world for the principles of gospel truth.

The present and future generations of men must decide who is on the Lord's side; and whether the churches composing the Kehukee Association are churches of Christ, walking in gospel order, and governed by the discipline laid down in the New Testament by the blessed Savior and His Apostles, or whether they are heretical bodies of only a half-century's growth.

To the end that their good name may be vindicated, that a fungus growth may not be substituted for the tree itself, that another gospel (which is not another) may not be substituted for the gospel of Christ, and that the descendants and successors of the present Baptist family may have evidence at hand in all time to come to show conclusively that their fathers were Primitive Baptists in truth, continuing steadfastly in the Apostles' doctrine and fellowship, the present history has been undertaken, with the fear of God, as we humbly trust, before our eyes, and His love shed abroad in our hearts.

The Kehukee Association appears to have been the fourth Association of Baptist Churches in America; Philadelphia the first; Charleston the second; Sandy Creek the third; and Kehukee the fourth. The Philadelphia was formed in 1707; the Charleston in 1751; the Sandy Creek in 1758; and the Kehukee in 1765.

In the year 1765, at a meeting-house called "Kehukee," situated near Kehukee Creek, in Halifax County, N. C., this Association was first formed, consisting of the following named churches: 1. Toisnot, in Edgecombe County; 2. Kehukee, in Halifax County; 3. Falls of Tar River, in Edgecombe County; 4. Fishing Creek, in Halifax County; 5. Sandy Creek, in Warren County; 6. Sandy Run, in Bertie County; 7. A church in Camden County. It is said that the number seven is a perfect number. It is the leading symbolical number so often mentioned in the Scriptures, and was the identical number of churches in Asia addressed by John while in the Isle of Patmos.

If those seven churches of Asia represented or were typical of the whole number throughout the world, may it not be that these seven named above were typical of the number since belonging to the Kehukee Association and all true churches on the American Continent?

A majority of these churches, it is stated, were the descendants of the English General Baptists at first, but, before they united in an associated capacity, they were thoroughly established in the doctrine of grace, and adopted the London Articles of Faith of 1689; upon which the Philadelphia and Charleston Associations were also founded.

The churches of this order were first gathered in North Carolina by Elders Paul Palmer and Joseph Parker, who were succeeded by a number of ministers whom they had baptized. According to Morgan Edwards' account, there were some individual Baptists in North Carolina as early as 1695; but it appears that the first church which ever existed within its bounds was gathered by Paul Palmer about the year 1727, at a place called Perquimmons, on Chowan River, towards the Northeast corner of the State. Mr. Palmer is said to have been a native of Maryland, was baptized at Welsh Tract, in Delaware, by Thomas Owens, the pastor of the church in that place; was ordained in Connecticut, but was some time in New Jersey and then in Maryland; he at last moved to North Carolina, where he gathered the church above mentioned, with which he continued till his death.

Before these churches were organized into an associate body they held yearly meetings, wherein matters of consequence were discussed and determined.

Elders Van Horn and Miller, of New Jersey, belonging to the Philadelphia Association, were sent in 1755 into the Southern Colonies and visited these churches in North Carolina. Through their ministry the churches became better established in the doctrine of salvation by grace, and some were organized anew upon that principle, until the greater number of what few churches were gathered in North Carolina (both ministers and private members) came into the regular Baptist order.

The following is the original text of the London Articles or Confession of Faith, originally put forth by the Elders and brethren of more than one hundred congregations of Christians (baptized upon profession of their faith) in London in 1689. {1}

These articles of 1689 appear to have been a confirmation and enlargement of those adopted by seven churches of the same faith and order in London in the year 1643; so that those who now indorse the articles of 1689 may know that they stand where their brethren in London stood in 1643.

We, the Ministers and Messengers of, and concerned for, upwards of one hundred baptized congregations in England and Wales (denying Arminianism), being met together in London from the third of the seventh month till the eleventh of the same, 1689, to consider of some things that might be for the glory of God and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their perusal the Confession of our Faith, printed for and sold by John Marshall, at the Bible in Grace Church street. Which Confession we own as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

HANSERD KNOLLYS,  
THOMAS VAUX,  
RICHARD RING,  
WILLIAM KIFFIN,  
THOMAS WINNELL,  
JOHN TOMKINS,  
JOHN HARRIS,  
JAMES HITT,  
TOBY WILLIS,  
WILLIAM COLLINS,  
RICHARD TIDMARSH,  
JOHN CARTER,  
HERCULES COLLINS,  
WILLIAM FACY,

JAMES WEBB,  
ROBERT STEED,  
SAMUEL BUTTAL,  
RICHARD SUTTON,  
LEONARD HARRISON,  
CHRISTOPHER PRICE,  
ROBERT KNIGHT,  
GEORGE BARRET,  
DANIEL FINCH,  
EDWARD PRICE,  
ISAAC LAMB,  
JOHN BALL,  
WILLIAM PHIPS,  
RICHARD ADAMS,  
EDMOND WHITE,  
WILLIAM HANKINS,  
BENJAMIN KEACH,  
WILLIAM PRITCHARD,  
SAMUEL EWER,  
ANDREW GRIFFORD,  
PAUL FRUIN,  
EDWARD MAN,  
CHARLES ARCHER

**In the name and behalf of the whole Assembly.**

TO THE JUDICIOUS AND IMPARTIAL READER.

**Courteous Reader:**

It is now many years since divers of us (with other sober Christians then living and walking in the way of the Lord that we profess) did conceive ourselves to be under a necessity of publishing a Confession of our Faith for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession by reason of the strange representation of them by some men of note Who had taken very wrong measures, and accordingly others into misapprehension of us and them. And this was put forth about the year

1643, in the names of seven Congregations then gathered in London; since which time divers impressions thereof have been dispersed abroad, slid our end proposed, ill good measures answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us without ground or occasion given on our part. And forasmuch as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles, by the publication of this which is now in your hand.

And forasmuch as our method and manner of expressing our Sentiments in this doth vary from the former (although the substance of this matter is the same), we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise unto those that have any account of our labors, in their instruction and establishment in the great truths of the gospel, in the clear understanding and steady belief of which our comfortable walking with God and fruitfulness before Him in all our ways is most nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly, and also to fix on such a. method as might be most comprehensive of those things we designed to explain our sense and belief of; and finding no defect in this regard in that fixed on by the Assembly, and after them by those of the Congregational way, we did readily conclude it best to retain the same order in our present Confession; and also when we observed that those last-mentioned did in their confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both in these articles (which are very many), wherein our faith and doctrine is the same with theirs, and this we did the more abundantly to manifest our consent with both in all the

fundamental articles of the Christian religion, as also with many others whose orthodox confessions have been published to the world on behalf of the Protestants in divers nations and cities; and, also, to convince all that we have no itch to clog Religion with new words, but do readily acquiesce in that form of sound words which hath been in consent with the Holy Scriptures used by others before us; hereby declaring before God, angels and men our hearty agreement with them in that wholesome Protestant doctrine, which with so clear evidence of Scripture they have asserted. Some things indeed are in some places added, some terms omitted, and some few changed; but these alterations are of that nature as that we need not doubt any charge or suspicion of unsoundness in the faith from any of our brethren upon the account of them.

In those things wherein we differ from others, we have expressed ourselves with all candor and plainness, that none might entertain jealousy of aught secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture for the confirmation of each article in our **confession**, in which **work** we have studiously endeavored to select such as are most clear and pertinent for the proof of what is asserted by us. And our earnest desire is that all into whose hands this may come would follow that (never enough commended) example of the noble **Bereans**, who searched the **Scriptures** daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess and earnestly desire credence in, viz.: That contention is most remote from our design in all that we have done in this matter; and we hope the liberty of an ingenuous unfolding our principles and opening our hearts unto our brethren, with the Scripture grounds of our faith and practice, will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may obtain that justice, as to be measured in our principles and practice, and the judgment of both by others, according to what we have now

published; which the **Lord (whose eyes are a flame of fire)** knoweth to be the doctrine which with our hearts we most firmly believe and sincerely endeavor to conform our lives to. And oh! that other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called, might for the future be to walk humbly with their God in the exercise of all love and meekness towards each other; to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becometh the gospel, and also suitable to his place and capacity, vigorously to promote in others the practice of true religion, and undefiled in the sight of God our Father; and that, in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home to reform in the first place our own hearts and ways, and then to quicken all that we may have influence upon to the same work; that if the will of God were so, none might deceive themselves by resting in and trusting to a form of godliness without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day which we cannot but touch upon and earnestly urge a redress of, and that is the neglect of the worship of God in families by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the way wherein they ought to walk when they were young, but have neglected those frequent and solemn commands which the Lord hath laid upon them, so to catechize and instruct them that their tender years might be seasoned with the knowledge of the truth of God as revealed in the Scriptures, and also by their own omission of prayer and other duties of religion in their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt, of all piety and religion?. We know this will not excuse the blindness and wickedness of any; but certainly it will fall heavy upon those that have been thus the occasion thereof. They indeed die in their sins; but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning, yea, led them into the paths of destruction? And will not the diligence of Christians, with

respect to the discharge of these duties, in ages past, rise up in judgment against and condemn many of those who would be esteemed such now?

We shall conclude with our earnest prayer that the God of all grace will pour out those measures of His Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief and diligent practice of it by us, that His name may in all things be glorified, through Jesus Christ our Lord. Amen

## A CONFESSIOIN OF FAITH

### CHAPTER I.-OF THE HOLY SCRIPTURES.

1. The Holy Scripture is the only sufficient, certain and infallible [2Ti 3:15-17](#); [Isa 8:20](#); [Lu 16:29,31](#); [Eph 2:20](#) of all saving knowledge, faith and obedience; although the [Ro 1:19-21](#); [2:14-15](#); [Ps 19:1-3](#) light of nature and the works of creation and providence do so far manifest the goodness, wisdom and power of God as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation. [Heb 1:1](#) Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that His will unto His church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh and the malice of Satan and of the world, to commit the same wholly unto [Pr 22:19-21](#); [Ro 15:4](#); [2Pe 1:19-20](#) writing; which maketh the Holy Scriptures to be most necessary, those former ways of God revealing His will unto His people being now ceased.

2. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testaments, which are these:

### OF THE OLD TESTAMENT.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, Esther, Job, Psalms,

Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

#### OF THE NEW TESTAMENT.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the First and Second Epistles of Peter, the First, Second and Third Epistles of John, the Epistle of Jude, the Revelation. All of which are given by the [2Ti 3:16](#) inspiration of God, to be the rule of faith and life.

3. The books commonly called **Apocrypha**, not being of [Lu 24:27,44](#); [Ro 3:2](#) Divine inspiration, are not part of the canon (or rule) of Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon [2Pe 1:19,21](#); [2Ti 3:16](#); [2Th 2:13](#); [1Jo 5:9](#) God (who is truth itself), the author thereof; therefore it is to be received, because it is the word of God.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding our [Joh 16:13-14](#); [1Co 2:10-12](#); [1Jo 2:20,27](#) full persuasion and assurance of the infallible truth and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

6. The whole counsel of God concerning all things [2Ti 3:15-17](#); [Ga 1:8-9](#) necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless we acknowledge the [Joh 6:45](#); [1Co 2:9-12](#) inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word, and that there are some circumstances concerning the worship of God and government of the church common to human actions and societies which are to be [1Co 11:13-14](#); [14:26,40](#) ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

7. All things in Scriptures are not alike [2Pe 3:16](#) plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation are so [Ps 19:7](#); [119:130](#) clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in [Ro 3:2](#) Hebrew (which was the native language of the people of God of old) and the New Testament in Greek, which (at the time of writing it) was most generally known to the nations, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore [Isa 8:20](#) authentical; so as in all controversies of religion the church is finally to appeal unto them. [Ac 15:15](#) But because these original tongues are not known to all the people of God, who have a right unto and an interest in the Scriptures, and are commanded in the fear of God to read [Joh 5:39](#) and search them, therefore they are to be translated into the vulgar language of every nation unto which they [1Co 14:6,9,11-12,24,28](#) come, that the word of God dwelling [Col 3:16](#) plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may hope.

9. The infallible rule or interpretation of the Scripture [2Pe 1:20-21](#); [Ac 15:15-16](#) is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it may be searched by other places that speak more clearly.

10. The supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scriptures delivered by the Spirit, into which [Mt 22:29,33](#); [Eph 2:20](#); [Ac 28:23](#) Scriptures so delivered our faith is finally resolved.

## CHAPTER II.-OF GOD AND OF THE HOLY TRINITY.

1. The Lord our God is but [1Co 8:6](#); [De 6:4](#) one only living and true God, whose ([Jer 10:10](#); [Isa 48:12](#)) subsistence is in and of Himself, [Ex 3:14](#) infinite in being and perfection, whose essence cannot be comprehended by any but Himself; [Joh 4:24](#) a most pure Spirit, [1Ti 1:17](#); [De 4:15-16](#) invisible, without body, parts or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is [Mal 3:6](#) immutable, [1Ki 8:27](#); [Jer 23:23](#) immense, [Ps 90:2](#) eternal, incomprehensible, [Ge 17:1](#) almighty, every way infinite, [Isa 6:3](#) most holy, most wise, most free, most absolute, [Ps 115:3](#); [Isa 46:10](#) working all things according to the counsel of His own immutable and most righteous will, [Pr 16:4](#); [Ro 11:36](#) for His own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, [Ex 34:6-7](#); [Heb 11:6](#) the rewarder of them that diligently seek Him, and withal most just [Ne 9:32-33](#) and terrible in His judgments, [Ps 5:5-6](#) hating all sin, and will by no means clear the [Ex 36:7](#); [Na 1:2-3](#) guilty.

2. God having all [Joh 5:26](#) life, [Ps 148:13](#) glory, [Ps 119:68](#) goodness, blessedness, in and of Himself, is alone in and unto Himself all sufficient, not [Job 22:2-3](#) standing in any need of any creature which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto and upon them. He is the alone fountain of all being, [Ro 11:34-36](#) of

whom, through whom and to whom are all things; and He hath most sovereign [Da 4:25,34-35](#) dominion over all creatures, to do by them, for them or upon them whatsoever Himself pleaseth. In his sight [Heb 4:13](#) all things are open and manifest. His knowledge is [Eze 6:5](#); [Ac 15:18](#) infinite, infallible and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all His counsels, in [Ps 145:17](#) all His works and in all His commands. To Him is due [Re 5:12-14](#) from men and angels whatsoever worship, service or obedience as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3. In this Divine and infinite being there are three subsistences, [1Jo 5:7](#); [Mt 28:19](#); [2Co 13:14](#) the Father, the Word (or Son) and Holy Spirit, of one substance, power and eternity, each having the whole Divine essence, [Ex 3:14](#); [Joh 14:11](#); [1Co 8:6](#) yet the essence undivided. The Father is of none neither begotten nor proceeding; the Son is [Joh 1:14,18](#) eternally begotten of the Father; the Holy Spirit [Joh 15:26](#); [Ga 4:6](#) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence on Him.

#### CHAPTER III.-OF GOD'S DECREE.

1. God hath [Isa 46:10](#); [Eph 1:11](#); [Heb 6:7](#); [Ro 9:15,18](#) decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, [Jas 1:15,17](#); [1Jo 1:5](#) nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather [Ac 4:27-28](#); [Joh 19:11](#) established, in which appears His wisdom in disposing all things, and power and faithfulness [Nu 23:19](#); [Eph 1:3-5](#) in accomplishing His decree.

2. Although God knoweth whatsoever may or can come to pass upon all [Ac 15:18](#) supposed conditions, yet hath He not decreed anything, [Ro](#)

[9:11,13,16,18](#) because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory, [1Ti 5:21](#); [Mt 25:41](#) some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the [Eph 1:5-6](#) praise of His glorious grace; others being left to act in their sin to their [Ro 9:22-23](#); [Jude 1:4](#) just condemnation, to the praise of His glorious justice.

4. These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their [2Ti 2:19](#); [Joh 13:18](#) number so certain and definite that it cannot be either increased or diminished.

5. Those of mankind [Eph 1:4,9,11](#); [Ro 8:30](#); [2Ti 1:9](#); [1Th 5:9](#) that are predestinated to life, God, before the foundation of the world was laid, according to His eternal, immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, [Ro 9:13,16](#); [Eph 2:9,12](#) without any other thing in the creature as a condition or cause moving Him thereunto.

6. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will foreordained [1Pe 1:2](#); [2Th 2:13](#) all the means thereunto; wherefore they who are elected, being fallen in Adam, [1Th 5:9-10](#) are redeemed by Christ, are effectually [Ro 8:30](#); [2Th 2:13](#) called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith [2Pe 1:3](#) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect [Joh 10:26](#); [17:9](#); [6:44](#) only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men, attending the will of God revealed in His word, and yielding obedience thereunto, may from the certainty of their effectual vocation be assured of their [1Th 1:4-5](#); [2Pe 1:10](#) eternal election; so shall this doctrine afford matter [Eph 1:7](#); [Ro 11:33](#) of praise,

reverence and admiration of God, and [Ro 11:5-6](#) of humility, diligence and abundant [Lu 10:20](#) consolation to all that sincerely obey the gospel.

#### CHAPTER IV.-OF CREATION.

1. In the beginning it pleased God, the Father, [Joh 1:1,5](#); [Heb 1:2](#); [Job 26:13](#) Son and Holy Spirit, for the manifestation of the glory of [Ro 1:20](#) His eternal power, wisdom and goodness, to create or make the world and all things therein, [Col 1:16](#); [Ge 2:1-2](#) whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures He created [Ge 1:27](#) man, male and female, with [Ge 2:7](#) reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being [Ec 7:29](#); [Ge 1:26](#) made after the image of God, in knowledge, righteousness and true holiness; having the law of God [Ro 2:14-15](#) written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was [Ge 3:6](#) subject to change.

3. Besides the law written in their hearts they received [Ge 1:17](#); [3:8-10](#) a command not to eat of the tree of knowledge of good and evil; which whilst they kept they were happy in their communion with and had dominion [Ge 1:26,28](#) over the creatures.

#### CHAPTER V.-OF DIVINE PROVIDENCE.

1. God, the Creator of all things, in His infinite power and wisdom, doth [Heb 1:3](#); [Job 38:11](#); [Isa 46:10-11](#); [Ps 13:5-6](#) uphold, direct, dispose and govern all creatures and things, from the greatest even to the [Mt 10:26,30-31](#) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His [Eph 1:11](#) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass [Ac 2:23](#) immutably and infallibly, so that

there is not anything befalls any [Pr 16:33](#) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either [Ge 8:22](#) necessarily, freely or contingently.

3. God in His ordinary providence [Ac 27:31,44](#); [Isa 55:10-11](#) maketh use of means; yet is free [Ho 1:7](#) to work without, [Ro 4:19-21](#) above and [Da 3:27](#) against them at His pleasure.

4. The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel [Ro 11:32-34](#); [2Sa 24:1](#); [1Ch 21:1](#) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully [2Ki 19:28](#); [Ps 76:10](#) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy [Ge 1:20](#); [Isa 10:6-7,12](#) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or [Ps 50:21](#); [Joh 2:16](#) approver of sin.

5. The most wise, righteous and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, [2Ch 32:25-26,31](#); [2Sa 24:1](#); [2Co 12:7-9](#) that they may be humbled, and to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of His elect is by His appointment, for His glory [Ro 8:28](#) and their good.

6. As for those wicked and ungodly men whom God, as a righteous judge, for former sin doth ([Ro 1:24-25,28](#), and [Ro 11:7-8](#)) blind and harden; from them He not only withholdeth His [De 29:4](#) grace, whereby they might have been enlightened in their understanding and wrought upon in their

hearts, but sometimes also withdraweth [Mt 13:12](#) the gifts which they had, and exposeth them to such [De 2:30](#); [2Ki 8:12-13](#) objects as their corruptions make occasion of Sin; and withal [Ps 81:11-12](#); [2Th 2:10-11](#) gives them over to their own lusts and temptations of the world and the power of Satan, whereby it comes to pass that they [Ex 8:15,32](#); [Isa 6:9-10](#); [1Pe 2:7-8](#) harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of His [1Ti 4:10](#); [Am 9:8-9](#); [Isa 43:3-5](#) church, and disposeth all things to the good thereof.

#### CHAPTER VI.-OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, [Ge 2:16-17](#) and threatened death upon the breach thereof; yet he did not long abide in this honor, [Ge 3:12-13](#); [2Co 11:3](#) Satan using the subtilty of the serpent to seduce Eve, then by her seducing Adam, who without any compulsion did willfully transgress the law of their creation and the command given unto them in eating the forbidden fruit; which God was pleased according to His wise and holy counsel to permit, having purpose to order it to His own glory.

2. Our first parents by this sin fell from their [Ro 3:23](#) original righteousness and communion with God, and we in them, whereby death came upon all; [Ro 5:12](#), etc. all becoming dead in sin and wholly defiled [Tit 1:15](#); [Ge 6:5](#); [Jer 17:9](#); [Ro 3:10-19](#) in all the faculties and parts of soul and body.

3. They being the [Ro 5:12-19](#); [1Co 15:21-22,45,49](#) root, and by God's appointment standing in the room and stead of all mankind; the guilt of the sin was imputed and corrupted nature conveyed to all their posterity descending from them by ordinary generation, being now [Ps 51:5](#); [Job 14:4](#) conceived in sin, and by nature children [Eph 2:3](#) of wrath, the servants of sin, the subjects [Ro 6:20](#); [5:12](#) of death, and all other miseries,

spiritual, temporal and eternal, unless the Lord Jesus [Heb 2:14](#); [1Th 1:10](#) set them free.

4. From this original corruption, whereby we are [Ro 8:7](#); [Col 1:21](#) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do [Jas 1:14-15](#); [Mt 15:19](#) proceed all actual transgressions.

5. This corruption of nature, during this life, doth [Ro 7:18,23](#); [Ec 7:20](#); [1Jo 1:8](#) remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly [Ro 7:24-25](#); [Ga 5:17](#) sin.

#### CHAPTER VII.-OF GOD'S COVENANT.

1. The distance between God and the creature is so great that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have attained the reward of life but by some [Lu 17:10](#); [Job 35:7-8](#) voluntary condescension on God's part, which He hath been pleased to express by way of covenant.

2. Moreover, man having brought [Ge 3:17](#); [Ga 3:10](#); [Ro 3:20-21](#) himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein He freely offered unto sinners [Ro 8:3](#); [Mr 16:15-16](#); [Joh 3:16](#) life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and [Eze 36:26-27](#); [Joh 6:44-45](#); [Ps 110:3](#) promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing and able to believe.

3. This covenant is revealed in the gospel, and was first of all to Adam in the promise of salvation by the [Ge 3:15](#) seed of the woman, and afterwards by farther steps, until the full [Heb 1:1](#) discovery thereof was complete in the New Testament; and it is founded in that [2Ti 1:2](#) eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all of the posterity of fallen Adam, that ever were [Heb 11:6,13](#); [Ro 4:1-2](#), etc.; [Ac 4:12](#); [Joh 8:56](#) saved, did obtain life and a blessed immortality; man being

now utterly incapable of acceptance with God upon those terms on which Adam stood in a state of innocency.

#### CHAPTER VIII.-OF CHRIST THE MEDIATOR.

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both [Isa 43:1](#); [1Pe 1:9-10](#), to be the Mediator between God and man; the [Joh 6:14](#) Prophet [Heb 5:5-6](#), Priest and [Ps 2:6](#); [Lu 1:33](#) King [Eph 1:23](#), Head and Savior, of His church, the [Heb 1:2](#) Heir of all things, and [Ac 17:31](#) Judge of the world; unto whom He did from all eternity [Isa 53:10](#); [Joh 17:6](#); [Ro 8:30](#) give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified and glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him, who made the world, who upholdeth and governeth all things He hath made, did, when the fullness of time was come, take upon Him [Joh 1:14](#); [Ga 4:4](#) man's nature, with all the essential properties and common infirmities thereof, [Ro 8:3](#); [Heb 2:14,16](#); [4:15](#) yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her, [Lu 1:27,31,35](#) and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the Scriptures; so that two whole, perfect and distract natures were inseparably joined together in one person without conversion, composition or confusion; which person is very God and very man, yet one [Ro 9:5](#); [1Ti 2:2](#) Christ, the only Mediator between God and man.

3. The Lord Jesus in His human nature thus united to the Divine, in the person of the Son, was sanctified and anointed [Ps 45:7](#); [Ac 10:38](#); [Joh 3:34](#) with the Holy Spirit above measure, having in Him [Col 2:3](#) all the treasures of wisdom and knowledge, in whom it pleased the Father that [Col 1:19](#) all fullness should dwell; to the end that, being [Heb 7:26](#) holy, harmless, undefiled, and full [Joh 1:14](#) of grace and truth, He might be thoroughly furnished to execute the office of a mediator and [Heb 7:22](#)

surety; which office he took not upon Himself, but was thereunto [Heb 5:5](#) called by His Father, who also put [Joh 5:22,27](#); [Mt 28:18](#); [Ac 2:36](#) all power and judgment in His hand, and gave Him commandment to execute the same.

4. This office the Lord Jesus did most [Ps 40:7-8](#); [Heb 10:5-11](#); [Joh 10:18](#) willingly undertake, which that He might discharge He was made under the law, [Ga 4:4](#); [Mt 3:15](#) and did perfectly fulfill it, and underwent the ([Ga 3:13](#); [Isa 53:6](#); [1Pe 3:18](#)) punishment due to us, which we should have borne and suffered, being made [2Co 5:21](#) sin and a curse for us, enduring most grievous sorrows [Mt 26:37-38](#); [Lu 22:44](#); [Mt 27:46](#) in His soul and most painful sufferings in His body; was crucified, and died, and remained in the state of the dead, yet saw no [Ac 13:37](#) corruption. On the [1Co 15:3-4](#) third day He arose from the dead with the same body in which he suffered; [Joh 20:25,27](#) with which He also [Mr 16:19](#); [Ac 1:9-11](#) ascended into Heaven, and there sitteth on the right hand of His Father [Ro 8:34](#); [Heb 9:24](#) making intercession, and shall [Ac 10:42](#); [Ro 14:6,10](#); [Ac 1:11](#) return to judge men and angels at the end of the world.

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, [Heb 9:14](#); [10:14](#); [Ro 3:25-26](#) hath fully satisfied the justice of God, procured reconciliation and purchased an everlasting inheritance in the kingdom of Heaven [Joh 17:2](#); [Heb 9:15](#) for all those whom the Father hath given unto Him.

6. Although the price of redemption was not actually paid by Christ till after His incarnation, [1Co 10:4](#); [Heb 4:2](#); [1Pe 1:10-11](#) yet the virtue, efficacy and benefit thereof was communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types and sacrifices wherein He was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, [Re 13:8](#) and the Lamb slain from the foundation of the world, [Heb 13:8](#) being the same yesterday, and today, and forever.

7. Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself, yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person [Joh 3:13](#); [Ac 20:28](#) denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption He doth certainly and effectually [Joh 6:37](#); [10:15](#); [17:9](#); [Ro 5:10](#) apply and communicate the same, making intercession for them; uniting them to Himself by His Spirit; [Joh 17:6](#); [Eph 1:9](#); [1Jo 5:20](#) revealing unto them, in and by the word, the mystery of salvation; persuading them to believe and obey; [Ro 8:9,13](#); [Ps 110:1](#) governing their hearts by His word and Spirit, and [1Co 15:25-26](#), overcoming all their enemies by His almighty power and wisdom; in such manner and ways as are most consonant to His wonderful and [Joh 3:8](#); [Eph 1:8](#) unsearchable dispensation, and all of free and absolute grace, without any condition foreseen in them to procure it.

9. This office of Mediator between God and man is proper [1Ti 2:5](#) only to Christ., who is the Prophet, Priest and King of the church of God; and may not be either in whole or any part thereof transferred from Him to any other.

10. This number and order of offices are necessary; for in respect of our [Joh 1:18](#) ignorance, we stand in need of His prophetic office and in respect of our alienation from God, [Col 1:21](#); [Ga 5:17](#) and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly [Joh 16:8](#); [Ps 110:3](#) to convince, subdue, draw, uphold, deliver preserve us to His heavenly kingdom.

## CHAPTER IX.-OF FREE WILL

1. God hath indued the will of man with that natural liberty power of acting upon choice, that it is [Mt 17:2](#); [Jas 1:14](#); [De 30:19](#) neither forced, nor by any necessity of nature determined, to do good or evil.

2. Man in his state of innocency had freedom and power to will and to do that [Ec 7:29](#) which was good and well-pleasing to God; but yet [Ge 3:6](#) was mutable, so that he might fall from it.

3. Man by his fall into a state of sin hath wholly lost [Ro 5:6](#); [8:7](#) all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good [Eph 2:1,5](#) and dead in sin, is not able by his own strength [Tit 3:3-5](#); [Joh 6:44](#) to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, [Col 1:13](#); [Joh 8:36](#) He freeth him from his natural bondage under sin, and by His grace alone enables him [Php 2:13](#) freely to will and to do that which is spiritually good; yet so as that, by reason of his [Ro 7:15,18-19,21,23](#) remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made [Eph 4:13](#) perfect and immutably free to good alone in the estate of glory only.

#### CHAPTER X.-OF EFFECTUAL CALLING.

1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time [Ro 8:30](#); [11:7](#); [Eph 1:10-11](#); [2Th 2:13-14](#) effectually to call by His word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation [Eph 2:1-6](#) by Jesus Christ; enlightening their minds spiritually and savingly to [Ac 26:18](#); [Eph 1:17-18](#) understand the things of God; taking away their [Eze 36:26](#) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by His almighty power determining them [De 30:6](#); [Eze 36:27](#); [Eph 1:9](#) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come ([Ps 110:3](#); [Song 1:4](#)) most freely, being made willing by His grace.

2. This effectual call is of God's free and special grace alone, [2Ti 1:9](#); [Eph 2:8](#) not from anything at all foreseen in man, nor from any power or agency in the creature co-working with His special grace; [1Co 2:14](#); [Eph](#)

[2:5](#); [Joh 5:25](#) the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less [Eph 1:19-20](#) power than that which raised up Christ from the dead.

3. Elect infants dying in infancy are [Joh 3:3,5-6](#) regenerated and saved by Christ through the Spirit, who worketh when and where and how He pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

4. Others not elected, although they may be called by the ministry of the word, [Mt 22:14](#); [13:20-21](#); [Heb 6:4-5](#) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly [Joh 6:44-45,65](#); [1Jo 2:24-25](#) come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion [Ac 4:12](#); [Joh 4:22](#); [17:3](#) be saved, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.

#### CHAPTER XI.-OF JUSTIFICATION.

1. Those whom God effectually calleth He also freely [Ro 3:24](#); [8:30](#) justifieth, not by infusing righteousness into them, but by [Ro 4:5-8](#); [Eph 1:7](#) pardoning their sins, and by accounting and accepting their persons as [1Co 1:30-31](#); [Ro 5:17-19](#) righteous; not for anything wrought in them or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other [Php 3:8-9](#); [Eph 2:8-9,8-10](#) evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law and passive obedience in His death, for their whole and sole righteousness; they [Joh 1:12](#); [Ro 5:17](#) receiving and resting on Him and His righteousness by faith, which they have not of themselves; it is the gift of God.

2. Faith thus receiving and resting on Christ and His righteousness, is the [Ro 3:28](#) alone instrument of justification; yet it is not alone in the person

justified, but is ever accompanied with all other saving graces, and is no dead faith, [Ga 5:6](#); [Jas 2:17,22,26](#) but worketh by love.

3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did by the sacrifice of Himself, in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real and full satisfaction [Heb 10:14](#); [1Pe 1:18-19](#); [Isa 3:5-6](#) to God's justice in their behalf; yet, inasmuch as He given by the Father for them, and His obedience and satisfaction in their stead, and both [Ro 8:32](#); [2Co 5:21](#) freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be [Ro 3:26](#); [Eph 1:6-7](#); [2:7](#) glorified in the justification of sinners.

4. God did from till eternity decree to [Ga 3:8](#); [1Pe 1:2](#); [1Ti 2:6](#) justify all the elect, and Christ did in the fullness of time die for their sins, and [Ro 4:25](#) rise again for their justification; nevertheless they are not justified personally until the Holy Spirit doth in due time [Col 1:21-22](#); [Tit 3:4-7](#) actually apply Christ unto them.

5. God doth continue to [Mt 6:12](#); [1Jo 1:7,9](#) forgive the sins of those that are justified; and although they can never fall from the state of [Joh 10:28](#) justification, yet they may by their sins fall under God's [Ps 89:31-33](#) fatherly displeasure; and in that condition they have not usually the light of His countenance restored unto them until they [Ps 32:5](#); [51:7-12](#); [Mt 26:75](#) humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament was in all these respects [Ga 3:9](#); [Ro 3:22-24](#) one and the same with the justification of believers under the New Testament.

## CHAPTER XII.-OF ADOPTION.

All those that are justified God vouchsafed in and for the sake of His only Son, Jesus Christ, to make partakers of the grace [Eph 1:5](#); [Ga 4:4-5](#) of adoption; by which they are taken into the number, and enjoy the liberties

and [Joh 1:12](#); [Ro 8:17](#) privileges of children of God; have His [2Co 6:18](#); [Re 3:12](#) name put upon them, [Ro 8:15](#) receive the Spirit of adoption, [Ga 4:6](#); [Eph 2:18](#) have access to the throne of grace with boldness, are enabled to cry Abba, Father, are ([Ps 103:13](#)) pitied, [Pr 14:26](#) protected, [1Pe 5:7](#) provided for and [Heb 12:6](#) chastened by Him, as by a Father; yet never ([Isa 54:8-9](#); [La 3:31](#)) cast off, but sealed [Eph 4:30](#) to the day of redemption, and inherit the promises [Heb 1:14](#); [6:12](#) as heirs of everlasting salvation.

### CHAPTER XIII.-OF SANCTIFICATION.

1. They who are united to Christ, effectually called and regenerated, having a new heart [Ac 20:32](#); [Ro 6:5-6](#) and new spirit created in them through the virtue of Christ's death and resurrection, and also further sanctified, really and personally, through the same virtue, [Joh 17:17](#); [Eph 3:16-19](#); [1Th 5:21-23](#) by His word Spirit dwelling in them; [Ro 6:14](#) the dominion of the whole body of sin is destroyed, [Ga 5:14,24](#) and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and [Col 1:11](#) strengthened in all saving graces, to the [2Co 7:1](#); [Heb 13:14](#) practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is [1Th 5:23](#) throughout in the whole man, yet imperfect [Ro 7:18,23](#) in this life; there abideth still some remnants of corruption in every part, whence ariseth a [Ga 5:17](#); [1Pe 2:11](#) continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

3. In which war, although the remaining corruption for a time may much [Ro 7:23](#) prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, [Ro 6:14](#) the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, [Eph 4:15-16](#); [2Co 3:18](#); [7:1](#) pressing after a heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in His word hath prescribed to them.

#### CHAPTER XIV.-OF SAVING FAITH.

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ [2Co 4:13](#); [Eph 2:8](#) in their hearts, and is ordinarily wrought by the ministry of the [Ro 10:14,17](#) word; by which also, and by the administration of baptism and the Lord's Supper, prayer and other means appointed of God, it is increased [Lu 17:5](#); [1Pe 2:2](#); [Ac 20:32](#) and strengthened.

2. By this faith a Christian believeth to be true [Ac 24:14](#) whatsoever is revealed in the word on the authority of God Himself, and also apprehendeth an excellency therein [Ps 19:7-10](#); [119:72](#) above all other writings, and all things in the world, as it bears forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and the power and fullness of the Holy Spirit in His working and operations; and so is enabled to [2Ti 1:12](#) cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the [Joh 15:14](#) commands, trembling at the [Isa 66:2](#) threatenings, and embracing the [Heb 11:13](#) promises of God for this life and that which is to come; but the principal acts of saving faith have immediate relation to Christ, accepting, receiving and resting upon [Joh 1:12](#); [Ac 16:31](#); [Ga 2:20](#); [Ac 15:11](#) Him alone for justification, sanctification and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak [Heb 5:13-14](#); [Mt 6:30](#); [Ro 6:19-20](#) or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith [2Pe 1:1](#) and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets [Eph 6:16](#); [1Jo 5:4-5](#) the victory, growing up in many to the attainment of a full [Heb 6:11-12](#); [Col 2:2](#) assurance through Christ, who is both the author [Heb 12:2](#) and finisher of our faith.

#### CHAPTER XV.-OF REPENTANCE UNTO LIFE AND SALVATION.

1. Such of the elect as are converted at riper years, having [Tit 3:2-5](#) for some time lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

2. Whereas there is none that doeth good and sinneth [Ec 7:20](#) not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into greater sins and provocations, God hath in the covenant of grace mercifully provided that believers so sinning and falling [Lu 22:31-32](#) be renewed through repentance unto salvation.

3. This saving repentance is an [Zec 12:10](#); [Ac 11:18](#) evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth by faith in Christ humble himself for it, with godly sorrow, detestation of it, and self-abhorrency, [Eze 36:31](#); [2Co 7:11](#) praying for pardon and strength of grace, with a purpose and endeavor by supplies of the Spirit to [Ps 119:6,128](#) walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death and the motions thereof; so it is every man's duty to repent of his [Lu 19:8](#); [1Ti 1:13,15](#) particular known sins, particularly.

5. Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves [Ro 6:23](#) damnation, yet there is no sin so great that it shall bring damnation on them that [Isa 1:16-18](#); [55:7](#) repent; which makes the constant preaching of repentance necessary.

#### CHAPTER XVI.-OF GOOD WORKS.

1. Good works are only such as God hath [Mic 6:8](#); [Heb 13:21](#) commanded in His holy word, and not such as without the warrant thereof

are devised by men, out of blind zeal, [Mt 15:9](#); [Isa 19:13](#) or upon any pretense of good intentions.

2. These good works, done in obedience to God's commandments, are the fruits and evidences [Jas 2:18,22](#) of a true and lively faith; and by them believers manifest their [Ps 116:12-13](#) thankfulness, strengthen their [1Jo 2:3,5](#); [2Pe 1:5-11](#) assurance, edify their [Mt 5:16](#) brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, [1Ti 6:1](#); [1Pe 2:15](#); [Php 1:11](#) whose workmanship they are, created in Christ Jesus [Eph 2:10](#) thereunto, that having their fruit unto holiness, they may have the end [Ro 6:22](#) eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit [Joh 15:4-5](#) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an [2Co 3:5](#); [Php 2:13](#) actual influence of the same Holy Spirit to work in them to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in [Php 2:12](#); [Heb 6:11-12](#); [Isa 64:7](#) stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that [Job 9:2-3](#); [Ga 5:17](#); [Lu 17:10](#) they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our [Ro 3:20](#); [Eph 2:8-9](#); [Ro 4:6](#) former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from His [Ga 5:22-23](#) Spirit, and as they are wrought by us, they are defiled, [Isa 64:6](#); [Ps 143:2](#) and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment.

6. Yet notwithstanding, the persons of believers being accepted through Christ, their good works are also accepted in [Eph 1:6](#); [1Pe 2:5](#) Him; not as though they were in this life wholly unblamable and unprovable in God's sight; but that He, looking upon them in His Son, is pleased to accept and reward that which is [Mt 25:21,23](#); [Heb 6:10](#) sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use, both to themselves and [2Ki 10:30](#); [1Ki 21:27,29](#) others, yet because they proceed not from a heart purified by [Ge 4:5](#); [Heb 11:4,6](#) faith, nor are done in a right manner according to the [1Co 13:1](#) word, nor to a right end, the [Mt 6:2,5](#) glory of God, they are sinful and cannot please God, nor make a man meet to receive grace from [Am 5:21-22](#); [Ro 9:16](#); [Tit 3:5](#) God; and yet their neglect of them is more sinful and [Job 21:14-15](#); [Mt 25:41-43](#) displeasing to God.

#### CHAPTER XVII.-OF THE PERSEVERANCE OF THE SAINTS.

1. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, [Joh 10:28-29](#); [Php 1:6](#); [2Ti 2:19](#); [1Jo 2:19](#) but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance (whence He still begets and nourishes in them faith, repentance, love, joy hope, and all the graces of the Spirit unto immortality); and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding: through unbelief and the temptation of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from [Ps 89:31-32](#); [1Co 11:22](#) them, yet it is still the same, [Mal 3:6](#) and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of [Ro 8:30](#); [9:11,16](#) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ [Ro 5:9-10](#); [Joh 14:19](#) and ration with Him, the [Heb 6:17-18](#) oath of God, the abiding of His Spirit and the [1Jo 3:9](#) seed of God within them, and the nature of the [Jer 32:40](#) covenant of grace, from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous [Mt 26:70,72,74](#) sins, and for a time continue therein, whereby they incur [Isa 64:5,9](#); [Eph 4:30](#) God's displeasure, and grieve His Holy Spirit, come to have their graces and [Ps 51:10,12](#) comforts impaired, have their hearts hardened and their consciences wounded, [Ps 32:3-4](#) hurt and scandalize others, and bring temporal judgments [2Sa 12:14](#) upon themselves, yet they shall renew their [Lu 22:32,61-62](#) repentance, and be preserved, through faith in Jesus, to the end.

#### CHAPTER XVIII.-OF THE ASSURANCE OF GRACE AND SALVATION.

1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and state of salvation, [Job 8:13-14](#); [Mt 7:22-23](#) which hope of theirs shall perish, yet such as truly believe in the Lord Jesus and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured [1Jo 2:3](#); [3:14,18-19,21,24](#); [5:13](#) that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them [Ro 5:2,5](#) ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon [Heb 6:11,19](#) a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ [Heb 6:17-18](#) revealed in the gospel, and also upon the inward [2Pe 1:4-5,10-11](#) evidence of those graces of the Spirit unto which promises are made, and on the

testimony of the [Ro 8:15-16](#) Spirit of adoption witnessing with our spirits that we are the children of God, and as a fruit thereof, keeping the heart both [1Jo 3:1-3](#) humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be [Isa 1:10](#); [Ps 88:1-18](#); [77:1-12](#) partaker of it; yet being enabled by the Spirit to know things which are freely given him of God, he may, without extraordinary revelation, in the right use of means [1Jo 4:13](#); [Heb 6:11-12](#) attain thereunto; and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper [Ro 5:1-2](#); [14:17](#); [Ps 119:32](#) fruits of this assurance; so far is it [Ro 6:1-2](#); [Tit 2:11-12,14](#) from inclining men to licentiousness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as ([Song 5:2-3,6](#)) by negligence in preserving of it; by [Ps 51:8,12,14](#) falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or [Ps 116:11](#); [77:7](#); [31:22](#) vehement temptation; by God withdrawing the [Ps 30:7](#) light of His countenance, and suffering even such as fear Him to walk in darkness, and to have no light; yet are they never destitute of the [1Jo 3:9](#) seed of God and life [Lu 22:32](#) of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be [Ps 42:5,11](#) revived, and by which in the meantime they are [La 3:26-31](#) preserved from utter despair.

#### CHAPTER XIX.-OF THE LAW OF GOD.

1. God gave to Adam a law of universal obedience [Ge 1:27](#); [Ec 7:29](#) written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which He bound him and all his posterity to personal, entire, exact and perpetual [Ro 10:5](#) obedience;

promised life upon fulfilling, and [Ga 3:10,12](#) threatened death upon the breach of it, and endued him with power and ability to keep it.

2. The same law that was first written in the heart of man [Ro 2:14-15](#) continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai in [De 10:4](#) ten commandments, and written in two tables, the first four containing our duty toward God, and the other six our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship [Heb 10:1](#); [Col 2:17](#) prefiguring Christ, His graces, actions, sufferings and benefits, and partly holding forth divers instructions [1Co 5:7](#) of moral duties; all which ceremonial laws, being appointed only to the time of reformation, are, by Jesus Christ, the true Messiah and only Lawgiver, who was furnished with power from the Father for that end, [Col 2:14,16-17](#); [Eph 2:14,16](#) abrogated and taken away.

4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by the virtue of that institution; their general [1Co 9:8-10](#) equity only being of moral use.

5. The moral law doth forever bind all, [Ro 13:8-10](#); [Jas 2:8,10-12](#) as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the [Jas 2:10-11](#) authority of God, the Creator, who gave it; neither doth Christ in the gospel any way dissolve, [Mt 5:17-19](#); [Ro 3:31](#) but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, [Ro 6:14](#); [Ga 2:16](#); [Ro 8:1](#); [10:4](#) to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; [Ro 3:20](#); [7:7](#), etc. discovering also the sinful pollutions of their natures, hearts and lives, so as examining themselves thereby they may come to further conviction of, humiliation for, and hatred against sin;

together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. These promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being [Ro 6:12-14](#); [1Pe 3:8-13](#) under the law, and not under grace.

7. Neither are the forementioned uses of the law [Ga 3:21](#) contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing [Eze 37:21](#) and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

#### CHAPTER XX.- OF THE GOSPEL, AND OF THE EXTENT OF THE GRACE THEREOF

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, [Ge 3:15](#) the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the [Re 13:8](#) gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by Him, is revealed only by [Ro 1:17](#) the word of God; neither do the works of creation or providence, with the light of nature, [Ro 10:14-15,17](#) make discovery of Christ, or of grace by Him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, [Pr 29:18](#); [Isa 25:7](#); [55:2-3](#) should be enabled thereby to attain saving faith or repentance.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts, for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the [Ps 147:20](#); [Ac 16:7](#) sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did [Ro 1:18](#), etc. make, or can so do; and therefore in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable [Ps 110:3](#); [1Co 2:14](#); [Eph 1:19-20](#) work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life, without which no other means will effect [Joh 6:44](#); [2Co 4:4,6](#) their conversion unto God.

#### CHAPTER XXI.-OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.

1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, and rigor and [Ga 3:13](#) curse of the law, and in their being delivered from this present evil [Ga 1:4](#) world, bondage to [Ac 26:18](#) Satan and dominion [Ro 8:3](#) of sin, from the [Ro 8:28](#) evil of affliction, the fear and sting [1Co 15:54-57](#) of death, the victory of the grave, and [2Th 1:10](#) everlasting damnation; as also in their [Ro 8:15](#) free access to God, and their yielding obedience unto Him, not out of a slavish fear, [Lu 1:75](#); [1Jo 4:18](#) but a childlike love and willing mind.

All which were common also to believers under the law [Ga 3:9,14](#) for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the [Joh 7:38-39](#); [Heb](#)

[10:19-21](#) free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is [Jas 4:12](#); [Ro 14:4](#) Lord of the conscience, and hath left it free from the doctrines and commandments of men [Ac 4:19](#); [5:29](#); [1Co 7:23](#); [Mt 15:9](#) which are in anything contrary to His word, or not contained in it. So that to believe such doctrines or obey such commands out of conscience [Col 2:20,22-23](#) is to betray true liberty of conscience; and the requiring of an [1Co 3:5](#); [2Co 1:24](#) implicit faith and absolute and blind obedience is to destroy liberty of conscience and reason also.

3. They who, upon pretense of Christian liberty, do practice any sin or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel, [Ro 6:1-2](#) to their own destruction, so they wholly destroy [Ga 5:13](#); [2Pe 2:18-21](#) the end of Christian liberty; which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.

## CHAPTER XXII.-OF RELIGIOUS WORSHIP AND THE SABBATH DAY.

1. The light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in and served, with all the heart and all the soul [Jer 10:7](#); [Mr 12:33](#) and with all the might. But the acceptable way of worshiping the true God is [De 12:32](#) instituted by Himself, and so limited by His own revealed will that He may not be worshiped according to the imaginations and devices of men or the suggestion of Satan, under any visible representations, or [Ex 20:4-6](#) any other way not prescribed in the Holy Scriptures.

2. Religious worship is to be given to God the Father, Son and Holy Spirit, and to Him [Mt 9:9-10](#); [Joh 6:23](#); [Mt 28:19](#) alone; not to angels, saints, or any other [Ro 1:25](#); [Col 2:18](#); [Re 19:10](#) creatures; and since the fall not without a [Joh 14:6](#) Mediator, nor in the mediation of any other but [1Ti 2:5](#) Christ alone.

3. Prayer with thankfulness, being one special part of natural worship, is by God required of [Ps 95:1,7](#); [65:2](#) all men. But that it may be accepted, it is to be made in the [Joh 14:13-14](#) name of the Son, by the help [Ro 8:26](#) of the Spirit, according to [1Jo 5:14](#) His will; with understanding, reverence, humility, fervency, faith, love and perseverance, and with others in a [1Co 14:16-17](#) known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, [1Ti 2:1-2](#); [2Sa 7:29](#) or that shall live hereafter; but not [2Sa 12:21-23](#) for the dead, nor for those of whom it may be known that they have sinned [1Ti 4:13](#) the sin unto death.

5. The [1Jo 5:16](#) reading of the Scriptures, preaching, and [2Ti 4:2](#); [Lu 8:18](#) hearing the word of God, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in our hearts to [Col 3:16](#); [Eph 5:19](#) the Lord, as also the administration [Mt 28:19-20](#) of Baptism and [1Co 11:26](#) the Lord's Supper, are all parts of religious worship of God, to be performed in obedience to Him, with understanding, faith, reverence and godly fear; moreover, solemn humiliation, [Es 4:16](#); [Joe 2:12](#) with fasting and thanksgiving upon ([Ex 15:1](#), etc.; [Ps 107:1-43](#)) special occasions, ought to be used in an holy and religious manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto or made more acceptable by any place in which it is [Joh 4:21](#); [Mal 1:11](#); [1Ti 2:8](#) performed, or toward which it is directed; but God is to be worshiped everywhere in spirit and in truth; as in [Ac 5:2](#) private families [Mt 6:11](#); [Ps 55:17](#) daily and [Mt 6:6](#) in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly nor willfully to be [Heb 10:25](#); [Ac 2:42](#) neglected or forsaken, when God by His word or providence calleth thereunto.

7. As it is of the law of nature that in general a proportion of time by God's appointment be set apart for the worship of God, so by His word in a positive, moral and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a [Ex 20:8](#) Sabbath, to be

kept holy unto Him, which from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, [1Co 16:1-2](#); [Ac 20:7](#); [Re 1:10](#) which is called the Lord's day; and is to be continued to the end of the world as the Christian Sabbath; the observation of the last day of the week being abolished.

8. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy [Isa 58:12](#); [Ne 13:15,22](#) rest all the day from their own works, words and thoughts about their worldly employment and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties [Mt 12:1-13](#) of necessity and mercy.

#### CHAPTER XXIII.-OF LAWFUL OATHS AND VOWS.

1. A lawful oath is a part of religious worship, [Ex 20:7](#); [De 10:20](#); [Jer 4:2](#) wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he sweareth, [2Ch 6:22-23](#) and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be [Mt 5:34-37](#); [Jas 5:12](#) abhorred; yet as in matter of weight and moment, for confirmation of truth [Heb 6:16](#); [2Co 1:23](#) and ending all strife, an oath is warranted by the word of God, so a lawful oath being imposed [Ne 13:25](#) by lawful authority in such matters ought to be taken.

3. Whosoever taketh an oath, warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false and vain oaths the [Le 19:12](#); [Jer 23:10](#) Lord is provoked, and for them this land mourns.

4. An oath is to be taken in the plain and [Ps 24:4](#) common sense of the words, without equivocation or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, [Ps 76:11](#); [Ge 28:20-22](#) is to be made and performed with all religious care and faithfulness; but popish monastical vows, [1Co 7:2,9](#) of perpetual single life, professed ([Eph 4:28](#)) poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious [Mt 19:11](#) and sinful snares, in which no Christian may entangle himself.

#### CHAPTER XXIV.-OF THE CIVIL MAGISTRATE.

1. God, the supreme Lord and King of all the world, hath ordained civil [Ro 12:1-4](#) magistrates to be under Him over the people, for His own glory and the public good; and to this end hath armed them with the power of the sword, for defense and encouragement of them that do good, and for the punishment of evil doers.

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof as they ought especially to maintain [2Sa 22:3](#); [Ps 82:3-4](#) justice and peace, according to the wholesome laws of each kingdom and commonwealth; so for that end they may lawfully now under the New Testament [Lu 13:4](#) wage war upon just and necessary occasions.

3. Civil magistrates being set up by God for the ends aforesaid, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, [Ro 13:5-7](#); [1Pe 2:17](#) but for conscience' sake; and we ought to make supplications and prayers for kings and all that are in authority, [1Ti 2:1-2](#) that under them we may live a quiet and peaceable life, in all godliness and honesty.

## CHAPTER XXV.-OF MARRIAGE.

1. Marriage is to be between one man and one woman; [Ge 2:24](#); [Mal 2:15](#); [Mt 19:5-6](#) neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

2. Marriage was ordained for the mutual help [Ge 2:18](#) of husband and wife, [Ge 1:28](#) for the increase of mankind with a legitimate issue, and for [1Co 7:2,9](#) preventing of uncleanness.

3. It is lawful for [Heb 13:4](#); [1Ti 4:2](#) all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians [1Co 7:39](#) to marry in the Lord; and therefore such as profess the true religion should not marry with infidels [Ne 13:25-27](#) or idolaters; neither should such as are godly be unequally yoked by marrying with such as are wicked in their life or maintain damnable heresy.

4. Marriage ought not to be within the degree of consanguinity [Le 18:1-30](#) or affinity, forbidden in the word; nor can such incestuous marriage ever be made lawful by any law of man or consent of parties, [Mr 6:18](#); [1Co 5:1](#) so as these persons may live together as man and wife.

## CHAPTER XXVI.-OF THE CHURCH.

1. The catholic or universal church, which with respect to the internal work of the Spirit and truth of grace may be called invisible, consists of the whole [Heb 12:23](#); [Col 1:18](#); [Eph 1:10,22](#); [5:23,27,32](#) number of the elect, that have been, are or shall be gathered into one under Christ, the Head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.

2. All persons throughout the world, professing the faith of the gospel and obedience unto God by Christ, according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, [1Co 1:2](#); [Ac 10:26](#) are and may be called visible saints; [Ro](#)

[1:7](#); [Eph 1:20-22](#) and of such ought all particular congregations to be constituted.

3. The purest churches under Heaven are subject [1Co 5:1-13](#); [Re 2:1-29](#); [3:1-22](#) to mixture and error, and some have so degenerated as to become [Re 18:2](#); [2Th 2:11-12](#) no churches of Christ, but synagogues of Satan; nevertheless Christ hath had and ever shall have a [Mt 16:18](#); [Ps 72:17](#); [102:28](#); [Re 12:17](#) kingdom in the world to the end thereof, of such as believe in Him and make profession of His name.

4. The Lord Jesus Christ is the Head of the church, in whom by the appointment of the Father [Col 1:18](#); [Mt 28:18-20](#); [Eph 4:11-12](#) all power for the calling, institution, order or government of the church is invested in a supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is [2Th 2:2-9](#) Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God; whom the Lord shall destroy with the brightness of His coming.

5. In the execution of His power wherewith He is so intrusted, the Lord Jesus calleth out of the world unto Himself, through the ministry of His word, by His Spirit, [Joh 10:16](#); [12:32](#) those that are given unto Him by His Father, that they may walk before Him in all the [Mt 28:20](#) ways of obedience which he proscribeth to them in His word. Those thus called He commanded to walk together in particular societies or [Mt 18:15-20](#) churches, for their mutual edification and the due performance of that public worship which He requireth of them in the world.

6. The members of these churches are [Ro 1:7](#); [1Co 1:2](#) saints by calling, visibly manifesting and evidencing in and by their profession and walking, their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and one to another, by the will of God, [Ac 2:41](#); [5:13-14](#); [2Co 9:13](#) in professed subjection to the ordinance of the gospel.

7. To each of these churches thus gathered according to His mind, declared in His word. He hath given all that [Mt 18:17-18](#); [1Co 5:4-5,13](#);

[2Co 2:6-8](#) power and authority which is any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power.

8. A particular church gathered and completely organized according to the mind of Christ consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church so called and gathered, for the peculiar administration of ordinances and execution of power or duty which He intrusts them with or calls them to, to be continued to the end of the world, are [Ac 20:17,28](#); [Php 1:1](#) Bishops, or Elders, and Deacons.

9. The way appointed by Christ for the calling of any person fitted and gifted by the Holy Spirit unto the office of Bishop or Elder in the church, is that he be chosen thereunto by the common ([Ac 14:23](#). See the original) suffrage of the church itself, and solemnly set apart by fasting and prayer, with imposition of hands of the [1Ti 4:14](#) Eldership of the church, if there be any before constituted therein; and of a Deacon, [Ac 6:3,5-6](#) that he be chosen by the like suffrage, and set apart by prayer and the like imposition of hands.

10. The work of pastors being constantly to attend the service of Christ in His churches, in the ministry of the word and prayer, [Ac 6:4](#); [Heb 13:17](#) with watching for their souls, as they that must give an account to Him, it is incumbent on the church to whom they minister not only to give them all due respect, [1Ti 5:17-18](#); [Ga 6:6-7](#) but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves [2Ti 2:4](#) entangled in secular affairs, and may also be capable of exercising [1Ti 3:2](#) hospitality towards others; and this is required by the [1Co 9:6,14](#) law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel.

11. Although it be incumbent on the Bishops or pastors of the churches to be instant in preaching the word by way of office, yet the work of preaching the word is not so peculiarly confined to them, but that others also [Ac](#)

[11:19-21](#); [1Pe 4:10-11](#) gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

12. As all believers are bound to join themselves to particular churches when and where they have opportunity so to do; so all that are admitted unto the privilege of a church are also [1Th 4:14](#); [2Th 3:6,14-15](#) under the censures and government thereof, according to the rule of Christ.

13. No church members, upon any offense taken by them, having performed their duty required of them toward the person they are offended at, ought to disturb church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offense at any of their fellow members, but to wait upon Christ, [Mt 18:15-17](#); [Eph 4:2-3](#) in further proceeding of the church.

14. As each church, and all the members of it, are bound to [Eph 6:18](#); [Ps 122:6](#) pray continually for the good and prosperity of all the churches of Christ in all places and upon all occasions, and to further every one within the bounds of their places and callings in the exercise of their gifts and graces; so the churches, when planted by the providence of God, as they enjoy opportunity and advantage for it, ought to hold [Ro 16:1-2](#); [Joh 3:8-10](#) communion among themselves for their peace, increase of love and mutual edification.

15. Cases of difficulty or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union and edification, or any member or members of any church are injured in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ that many churches holding communion together do by their messengers meet to consider [Ac 15:2,4,9,22-23,25](#) and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled are not intrusted with any church power properly so called, or with any jurisdiction over the churches themselves, to exercise any censure either over any churches or persons, or [2Co 1:24](#); [1Jo 4:1](#) to impose their determination on the churches or officers.

## CHAPTER XXVII.-OF THE COMMUNION OF SAINTS.

1. All saints that are united to Jesus Christ, their head, by his Spirit and faith, although they are not made thereby one person with Him, have [1Jo 1:3](#); [Joh 1:16](#); [Php 3:10](#); [Ro 6:5-6](#) fellowship in his graces, sufferings, death, resurrection and glory; and being united to one another in love, they [Eph 4:15-16](#); [1Co 12:7](#); [3:21-23](#) have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, [1Th 5:11,14](#); [Ro 1:12](#); [1Jo 3:17-18](#); [Ga 6:10](#) as to conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services [Heb 10:24](#); [3:12-13](#) as tend to their mutual edification; as also in relieving each other in [Ac 11:29-30](#) outward things, according to their several abilities and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them in the relations wherein they stand, whether in [Eph 6:4](#) families or [1Co 12:14,27](#) churches, yet as God offereth opportunity is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints doth not take away or [Ac 5:4](#); [Eph 4:28](#) infringe the title or property which each man hath in his goods and possessions.

## CHAPTER XXVIII.-OF BAPTISM AND THE LORD'S SUPPER.

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in His church [Mt 28:19-20](#); [1Co 11:26](#) to the end of the world.

2. These holy appointments are to be administered by those only who are qualified and thereunto called according [Mt 28:19](#); [1Co 4:1](#) to the commission of Christ.

## CHAPTER XXIX.-OF BAPTISM.

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with Him in His death [Ro 6:2,4-5](#); [Col 2:12](#); [Ga 3:27](#) and resurrection, of his being engrafted into Him, of [Mr 1:4](#); [Ac 26:16](#) remission of sins, and of his [Ro 6:4](#) giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

2. Those who do actually profess [Mr 16:16](#); [Ac 8:37-38](#) repentance toward God, faith in and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

3. The outward element to be used in this ordinance ([Mt 28:19-20](#); [Ac 8:38](#)) is water, wherein the party is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person [Mt 3:16](#); [Joh 3:23](#) in water, is necessary to the due administration of this ordinance.

## CHAPTER XXX.-OF THE LORD'S SUPPER.

1. The Supper of the Lord Jesus was instituted by Him the same night wherein he was betrayed, to be observed in His churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of Himself in His death, [1Co 11:23-26](#) confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him, [1Co 10:16-17,21](#) and to be a bond and pledge of their communion with Him and with each other.

2. In this ordinance Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that [Heb 9:25-26,28](#) one offering up of Himself by Himself upon the cross, once for all, and a spiritual oblation of all [1Co 11:24](#); [Mt 26:26-27](#) possible praise unto God for the same. So that the popish

sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own and only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath in this ordinance appointed His ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, ([1Co 11:23-26](#), etc.) and, they communicating also themselves, to give both to the communicants.

4. The denial of the cup to the people, worshiping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, [Mt 26:26-28](#); [15:9](#); [Ex 20:4-5](#) are all contrary to the nature of this ordinance and to the institution of Christ.

5. The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, although in terms used figuratively they are sometimes called by the name of the things they represent, to wit, the [1Co 11:27](#) body and blood of Christ, albeit in substance and nature they still remain truly and only [1Co 11:26,28](#) bread and wine as they were before.

6. The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture [Ac 3:21](#); [Lu 24:6,39](#) alone, but even to common sense and reason, overthroweth the [1Co 11:24-25](#) nature of the ordinance, and hath been and is the cause of manifold superstition, yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified [1Co 10:16](#); [11:23-26](#) and all the benefits of His death; the body and blood of Christ being then not corporally or carnally, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion [2Co 6:14-15](#) with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against Him, while they remain such, partake of these holy mysteries [1Co 11:29](#); [Mt 7:6](#) or be admitted thereunto; yea, whosoever shall receive unworthily are guilty of the body and blood of the Lord, eating and drinking damnation to themselves.

#### CHAPTER XXXI.-OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

1. The bodies of men after death return to dust [Ge 3:19](#); [Ac 13:36](#) and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately [Ec 12:7](#) return to God who gave them; the souls of the righteous then being made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and [Lu 23:43](#); [2Co 5:1,6,8](#); [Php 1:23](#); [Heb 12:23](#) glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to [Jude 1:7](#); [2Pe 2:6,9](#); [Lu 16:23-24](#) the judgment of the great day; besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive shall not sleep, but be [1Co 15:51-52](#); [1Th 4:17](#) changed; and all the dead shall be raised up with the self-same bodies and [Job 19:26-27](#) none other, although with different [1Co 15:42-43](#) qualities, which shall be united again to their souls forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by His Spirit, unto honor, [Ac 24:15](#); [Joh 5:28-29](#); [Php 3:21](#) and be made conformable to His own glorious body.

#### CHAPTER XXXII.-OF THE LAST JUDGMENT.

1. God hath appointed a day wherein He will judge the world in righteousness by [Ac 17:31](#); [Joh 5:22,27](#) Jesus Christ, to whom all power

and judgment is given of the Father; in which day not only the [1Co 6:3](#); [Jude 1:6](#) apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, ([2Co 5:10](#); [Ec 12:14](#); [Mt 12:36](#); [Ro 16:10,12](#); [Mt 25:32](#), etc.) to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, [Ro 9:22-23](#) and of His justice in the eternal damnation of the reprobate who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fullness of joy and glory, with everlasting reward, in the presence [Mt 25:21,34](#); [2Ti 4:8](#) of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and [Mt 25:46](#); [Mr 9:48](#); [2Th 1:7-10](#) punished with everlasting destruction from the presence of the Lord and from the glory of His power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both [2Co 5:10-11](#) to deter all men from sin, and for the greater [2Th 1:4,6-7](#) 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 [Mr 13:35-37](#); [Lu 12:35-36](#) Lord will come, and may ever be prepared to say, (#Re 22:20) **Come, Lord Jesus, come quickly.** Amen.

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he following is about the form of a Church Covenant and Rules of Decorum as adopted by the early churches that afterwards composed the Kehukee Association.

## CHURCH COVENANT

Forasmuch as Almighty God by His grace, has been pleased to call us (whose names are underneath subscribed) out of darkness into His marvelous light, and all of us have been regularly baptized upon a profession of our faith in Christ Jesus, and have given up ourselves to the Lord, and to one another, in a gospel church way, to be governed and guided by a proper

discipline, agreeable to the word of God: We do therefore in the name of our Lord Jesus, and by His assistance, covenant and agree to keep up the discipline of the church we are members of, in the most brotherly affection towards each other, while we endeavor particularly to observe the following rules, viz:

In brotherly love to pray for each other, to watch over one another, and, if need be, in the most tender and affectionate manner, to reprove one another. That is, if we discover anything amiss in a brother, to go and tell him his fault, according to the direction given by our Lord in the eighteenth chapter of Matthew, and not to be whispering and backbiting. We also agree, with God's assistance, to pray in our families, attend our church meetings, observe the Lord's day and keep it holy, and not absent ourselves from the communion of the Lord's Supper without a lawful excuse; to be ready to communicate to the defraying of the church's expenses, and for the support of the ministry; not irregularly depart from the fellowship of the church, nor to remove to distant churches without a regular dismissal.

These things we do covenant and agree to observe and keep sacred in the name of and by the assistance of God, the Father, Son, and Holy Ghost. Amen. Signed by the mutual consent of the members whose names are underneath subscribed.

#### RULES OF CHURCH DECORUM.

PREAMBLE. From a long series of experiences we (who hope we are) the Church of Christ at--, are convinced of the necessity of coming together as often as may be in order to hold Conference, and to discharge our duty in watching over each other as Christ hath commanded.

Ordered therefore that the following Decorum be a rule for the church to conduct herself by in her future Conferences. We will not forsake the house of God, or the assembling of ourselves together. [Ne 10:39](#); [Heb 10:25](#).

ARTICLE I. The Conference shall be composed of the members of this church, together with any members of sister churches, that are present in

fellowship, of the same faith and order, who have liberty to seats with us. [Ac 4:23](#); [15:6](#).

ARTICLE II. Conference shall be opened and closed with prayer to Almighty God. [1Ti 2:1](#); [1Th 5:17-18](#).

ARTICLE III. One shall be chosen to preside, who shall be addressed under the appellation of Brother Moderator; and to whom every speech shall be particularly directed. [1Co 14:26-40](#).

ARTICLE IV. The members' names, being regularly enrolled, shall by the Clerk be distinctly called over, and a significant mark put to the names of all absent members. [Ac 1:15](#); [Ne 2:18](#); [4:20](#); [5:16](#).

ARTICLE V. A door shall be opened (when thought necessary) for the admission of new members into this church; but none shall be admitted but by unanimous consent, and who shall first verbally relate their experience, or give an account of the work of God on their souls; and secondly, of their faith and principles (if the church shall require it); and thirdly, the church shall make diligent inquiry respecting their moral conduct, and when full satisfaction shall be obtained, the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship, thereby receiving them in form. [1Pe 3:15](#); [Ga 2:19](#).

ARTICLE VI. No complaint shall be brought into Conference against transgressing brethren respecting crimes of a private nature, until the aggrieved party has complied with the directions given by our Lord in [Mt 18:15-17](#).

ARTICLE VII. Every motion made and seconded shall come under the consideration of the Conference unless withdrawn by the member who made it. [1Co 14:40](#).

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ARTICLE VIII. Every query presented shall be thrice read; and, before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not. But the

querist may withdraw it at any time-provided also that no intricate query shall be imposed or asked.

ARTICLE IX. If the minority shall be grieved, at any time, at the determination of the majority, they are hereby directed to make the same known immediately to the church; and, if satisfaction cannot be obtained, it may be necessary in that case to call for helps from sister churches.

ARTICLE X. All the business of Conference shall be recorded by the Clerk, and, before Conference rises, the same shall be distinctly read and corrected, if need be.

SECTION 1. Any member refusing to attend Conference, the same is Disorder.

SECTION 2. Any member absenting him or herself from Conference, without leave, the same is Disorder.

SECTION 3. Any member whispering or laughing in time of a public speech, the same is Disorder.

SECTION 4. If two or more shall speak at one time, or any member speak without rising up and addressing the Moderator, the same is Disorder.

SECTION 5. Any member speaking more than three times to one subject, without leave obtained, the same is Disorder.

SECTION 6. Any member being grieved at anything done in Conference, and shall hold his or her peace, and shall not let the same be known until Conference rises, and shall afterward speak of the same, as it manifestly tends to confusion, it is hereby deemed Disorder.

SECTION 7. Any member speaking or acting in wrath or anger, or in a threatening, degrading manner, as it shames religion, wounds the cause of Christ, and grieves true Christians, it is hereby deemed Disorder.

SECTION 8. If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or in behaving in any manner irreverently in time of Conference, the same is Disorder in him, and himself is for the same liable to be reprov'd.

SECTION 9. The woman hath not a right by the laws of Christ to usurp authority over the man, and therefore ought not to speak in the church, only in cases of conscience, or in such particular circumstances that the nature of the thing may require it.

SECTION 10. Amendments to these rules may be made at any time when Conference shall deem it necessary.

Some of the ministers belonging to the Kehukee Association, at its first organization, were the following named, viz.: Elders Jonathan Thomas, John Thomas, John Moore, John Burgess, William Burgess, Charles Daniel, William Walker, John Meglamre, James Abbington, Thomas Pope and Henry Abbott.

Some years subsequent to the formation of the Kehukee in 1765, trouble arose between the churches of that Association and other churches of an independent order that sprung up in Virginia and North Carolina called **Separates**. These **Separates** first arose in New England, and made their way eventually into the States of Virginia, North Carolina, South Carolina and Georgia. Elders Shubal Stearns and Daniel Marshall were among those evangelical ministers whose labors were greatly blessed in the States above named.

These **Separates** objected to the **Regular** or Kehukee Baptists in the following particulars: 1. Because they did not require strictly from those who applied for baptism an experience of grace. 2. Because they held members in their churches who acknowledged they were baptized before conversion. 3. Because they indulged too much in superfluity of apparel. There were other objections of minor importance. The most forcible objection of all appeared to be the retention of members who had been baptized in unbelief; and this was admitted on the part of the **Regulars** to be a wrong; on which

account several of their churches sought to correct it, by requiring all such of their members to be baptized.

This course gave offense to some other churches, who opposed the reformation; and, as a consequence, the churches at an Association held at the Falls of Tar River, in October, 1775, divided; a part of them holding their session in the house, and the others in the woods, both claiming to be the Kehukee Association. This trouble continued until August, 1777, when harmony was restored and all the churches became united, at that time, at Elder James Bell's meeting-house, on Sapponey, in Sussex County, Va., and were thenceforth to be known as "**The United Baptists.**"

They adopted at that time Articles of Faith, seventeen in number, that have been retained without alteration or amendment, it appears, by the United Baptists or Kehukee Association up to the present time.

The churches thus united were ten in number, and stood as follows, viz.:

1. The church in Bertie County, N. C., under the care of Elder Lemuel Burkitt..... 317 members.

2. The church at Sussex, Va., under the care of Elder John Meglamre 309 members

3. The church in Brunswick, Va., under the care of Elder Zachary Thompson..... 330 members

4. The church in the Isle of Wight, under the care of Elder David Barrow..... 142 members

5. A newly constituted church in Chowan County, N.C..... 84 members

6. The church in Granville County, N. C., under the care of Elder Henry Ledbetter..... 70 members

7. The church in Bute, N. C., under the care of Elder Joshua Kelley 109 members

8. The church in Sussex, Va., under the care of Elder James Bell. 200 members

9. The church at Rocky Swamp, N. C., under the care of Elder Jesse Read..... 130 members

10. The church in Edgecombe County, N. C., under the care of Elder John Tanner..... 100 members

Total.....1,581 members

Of these churches the first six had been called **Regulars** and the last four had been called **Separates**.

Abstract of principles agreed to, in 1777, by this harmonized body of Baptists, termed then "The United Baptists," but ever afterwards called "The Kehukee Association." For some cause or other, the new name was lost sight of at once, it appears, and the old one prevailed onward and downward to the present time.

#### ARTICLES OF FAITH.

I. We believe in the being of a God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, and mercy, and truth; and that this God has revealed Himself, in His word, under the characters of Father, Son and Holy Ghost.

II. We believe that Almighty God has made known His mind and will to the children of men in His word; which word we believe to be of Divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testaments as are commonly received.

III. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part.

IV. We believe that, when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative, of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

V. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and, for that original transgression, we all are both filthy and guilty in the sight of an holy God.

VI. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

VII. We believe that in God's own appointed time and way (by means which He has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call, but shall be made willing, by Divine grace, to receive the offers of mercy.

VIII. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.

IX. We believe, in like manner, that God's elect shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual working of God's Holy Spirit.

X. We believe that such as are converted, justified and called by His grace, shall persevere in holiness, and never fall finally away.

XI. We believe it to be a duty incumbent on all God's people to walk religiously in good works; not in the Old Covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

XII. We believe Baptism and the Lord's Supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled or dipped while in unbelief were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

XIII. We believe that every church is independent in matters of discipline; and that Associations, Councils and Conferences, of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

XIV. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

XV. We believe the punishment of the wicked is everlasting, and the joys of the righteous are eternal.

XVI. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by the presbytery.

XVII. Lastly, we do believe that, for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an Association way, wherein each church ought to represent their case by their delegates, and attend as often as is necessary to advise with the several churches in conference; and that the decision of matters in such Associations are not to be imposed, or in any wise binding, on the churches without their consent, but only to sit and act as an advisory council.

It was agreed at this Association that hereafter two sessions should be held in each year, one in the Spring and one in the Fall-one in North Carolina

and one in Virginia; and accordingly in 1778 two were held. The first met at what was called Elder Burkitt's Meeting-House, on Pottecasey Creek, Northampton County, North Carolina, commencing on Saturday before the third Sunday in May, and continued three days. The other met at what was called Elder Meglamre's Meeting-House, in Sussex County, Virginia. At each of these sessions Elder John Meglamre was chosen Moderator, and Elder Lemuel Burkitt Clerk.

Some churches remained yet unreconciled, and refused to represent themselves in the Association; and the Association in 1781 adopted measures to bring about a reconciliation. Elders John Meglamre, Z. Thompson and L. Burkitt were appointed a committee to visit and confer with them as to such reconciliation, and report to the next Association, which was agreed to be held with the church at Fishing Creek, to commence on Saturday, in May, 1779.

The Association convened at the time and place appointed; but on account of the great distress in the country, occasioned by the Revolutionary War, but very few messengers of the churches met, and but little business was transacted. It was reported at this meeting that the British were at Suffolk, Virginia, and had burned the town, and their march into North Carolina was expected. Two churches were received into fellowship at this Association, viz., one in Camden County, North Carolina, and the other under the care of Elder Dargan.

For about three years there were no regular Associations held by reason of the great distress in the country, caused by the Revolutionary War; but on Saturday before the fourth Sunday in May, 1782, the churches convened in an Association capacity at Arthur Cotten's, in Hertford County, North Carolina, with Elder Meglamre Moderator, and Elder Burkitt Clerk. The following named churches were received at this session, viz.: One in Pitt County, under the care of Elder John Page; the church at the Falls of Tar River; one in Edgecombe, under the care of Elder Joshua Barnes; and one in the county of Currituck, North Carolina, under the care of Elder James Gamewell. At this Association Rules of Decorum for the present and future

government of the Association were prepared and adopted, which are as follows:

#### RULES OF DECORUM FOR THE ASSOCIATION.

I. The Association shall be opened and closed by prayer.

II. A Moderator and Clerk shall be chosen by the suffrage of the members.

III. Only one person shall speak at once, who shall rise from his seat and address the Moderator when he makes his speech.

IV. The person thus speaking shall not be interrupted in his speech by any, except the Moderator, till he be done speaking.

V. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

VI. No person shall abruptly break off, or absent himself from the business of the Association, without liberty obtained from it.

VII. No person shall rise and speak more than three times to one subject, without liberty from the Association.

VIII. No member of the Association shall have liberty to be whispering or laughing in time of a public speech.

IX. No member of this Association shall address another in any other terms or appellation but the title of **Brother**.

X. The Moderator shall not interrupt any member in, nor prohibit him from speaking, till he give his light on the subject, except he break the rules of this Decorum.

XI. The names of the several members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

XII. The Moderator shall be the last person who may speak to the subject; and may give his light on it, if he please, before he puts the matter to a vote.

XIII. Any member who shall willingly and knowingly break any of these rules shall be reprov'd by the Association as they shall see proper.

Upon the adoption of these Rules much discussion arose as to the power of Associations over churches, which resulted in an understanding to leave to the churches their entire independence, and permitting the Association (which is but a collection of churches) to act as an advisory council only. This appears to have been the rule of action, adopted by the Association in the beginning, and which has prevailed to the present time.

Should the churches ever allow the Association, or any body of men formed by their combination, to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants. A church of Christ has ever been considered, by genuine Baptists, the highest ecclesiastical power on earth.

Associations are not considered absolutely necessary for the existence of a church or churches, but only as a convenient method of correspondence and intercourse among the churches, so that acquaintance and personal contact might be promoted among a larger circle of brethren than could be done in a single church or neighborhood. Much satisfaction also is found in obtaining the views and advice of each other on questions of importance in the kingdom of Christ. "In the multitude of counsellors there is safety," has been long held as a wise adage among the people of God.

Confessions of Faith have not been held by Baptists as absolutely necessary, either. Their Confession of Faith is the Bible. Their Articles or Creed are in that blessed book. They need nothing better and nothing else

for their guidance. But for the better understanding of their views by others, amid the great variety of professedly Christian denominations and Creeds extant in the world, they have found it convenient from time to time, since the Apostolic Age, to draw up a few brief particulars, in the shape of Articles of Faith; that their faith and practice might be readily known to all men. Whatever censure may attach to them on account of their faith, they are willing to meet it; they are not ashamed of their principles, neither do they wish to appear under any disguise or false robes. The doctrine which they believe is the doctrine they also preach and publicly proclaim before the world. It is the doctrine of salvation by grace and not of works. They boldly teach it everywhere, 1st. Because it is the truth; 2d. Because they love it; 3d. Because they wish others to receive it in the love of it; 4th. Because it feeds, comforts, strengthens and encourages exercised souls; and 5th. Because it honors God, and nothing else does.

The Association agreed at this time that she would continue to receive and answer proper queries, submitted in a proper spirit by any member of her body; and this practice has been continued to the present time; though of late years fewer queries have been presented than formerly, and the practice appears to be growing into disuse. Some of those submitted and answered, during her long and eventful history, will hereafter appear in this work.

A motion was made at this session of the Association (1782) for a division of her body on account of its size and the distance intervening between the churches. The motion did not prevail. But it was agreed that four General Conferences be held during the year, and their proceedings be submitted to the annual Association. They were to be held as follows, viz.: The first at Elder Meglamre's meeting-house, on Saturday before the second Sunday in August; the second at Yoppim, Saturday before the fourth Sunday in August; the third at Camden, Saturday before the first Sunday in September; and the fourth at Elder Page's, Saturday before the second Sunday in September.

This arrangement lasted only one year; for at the next Association (1783, the year in which peace was declared between the United States and the

mother country), held at Davis's meeting-house, it was agreed to be discontinued; and four "Occasional Associations" were recommended to be held in its stead. These "Occasional Associations" were to be formed by churches conveniently situated, and their proceedings were to be submitted to the annual Association.

The annual Association for 1784 was held at Sandy Run, Bertie County, on Saturday before the third Sunday in May. Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk.

At this session a church in Pitt County, under the care of Elder Abraham Baker, petitioned for membership and was received. Ministers appointed to preach on Sunday were Elders Jesse Read, John Meglamre, Phillip Hughes and David Barrow. The Association at this time opened a correspondence with the Salisbury Association in Maryland by letter and messenger. Elder Edward Mentz was appointed messenger. Elder Burkitt was requested to write letters to the Salisbury Association and to the General Committee at Dover, in Virginia. Only one "Occasional Association" was appointed to be held this year, and that was to be held at Daniels' meeting-house on Fishing Creek, Saturday before the second Sunday in October. At this "Occasional Association" two churches were received, viz.: One in Camden County, N. C., under the care of Elder James Brinson, and the other in said county on Swift Creek.

The Association in 1785 was held with the church at Shoulder's Hill, Nansemond County, Va., on the 14th of May. Elder Meglamre presided as Moderator, and Elder Burkitt acted as Clerk. Letters from twenty-one churches were read. Five additional churches came in at this meeting, viz.: One at the Northwest River Bridge, in Norfolk County, Va.; another at Shoulder's Hill; another at Scuppernong, Tyrrell County, N. C.; another at Pungo, Princess Ann County, Va.; and another on Blackwater, Princess Ann County, Va. That eminent servant of God, Elder John Leland, of New England, was present at this sitting of the Association, and he and Elders Lemuel Burkitt, David Brown and Jonathan Barnes were appointed to preach on Sunday. Elder Leland was at all times very much interested for the general welfare of the people, and a bold defender of their civil and religious

rights. And it was owing to his influence, in a great degree, no doubt, that the subject matter of "The Engrossed Bill" in the Virginia Legislature, respecting a general assessment for religious purposes-compelling every person to pay a tax for the support of some teacher of the Christian religion-was taken up and considered. Whereupon, at his instance, a petition of the inhabitants of Charles City County against the bill was read; and the Association advised that this petition, or one similar thereto, be adopted by the members of this Association who reside in Virginia, and be presented to the inhabitants of their respective counties for their signatures, and, where a sufficient number are obtained, then to be presented to the General Assembly of Virginia. Elder Leland and other Baptists took measures to enter their solemn protest against this corrupt alliance of Church and State.

The Association, at this time, being oppressed with a sense of coldness and barrenness among the churches, appointed a day of fasting and prayer, wherein God was to be implored for a manifestation of His loving kindness to Zion, and a revival of His work of grace among the churches. Three churches were added to the number at this session, viz.: One at South Quay, Va.; one at Bear Creek, in Dobbs County, N. C.; and one on Morattock Creek, in the upper end of (then) Tyrrell County, N. C. Some of the churches called "**Regular**," yet standing aloof and separate from the Association, Elder John Meglamre and Jesse Read and brethren Charles Champion and Thomas Gardner were appointed a committee to meet the Regular Baptist Brethren in conference and endeavor to effect a reconciliation with them. Four ministers were appointed to preach on Sunday of this associational sitting, viz.: Elders David Barnes, Lemuel Burkitt, John Meglamre and Jonathan Barnes.

At this time a form was drawn up to regulate a minister's call and ordination, somewhat after the following order:

Education is not essential to the qualifications of a gospel minister. It is a good thing in its place, and forms no objection to the character or qualifications of a minister. God calls a man to a knowledge of Christ in the pardon of sin, without human learning or with it, as seemeth good in His sight, and in like manner He calls a Christian to the gospel ministry. God is

not dependent on human education in either case. If He has a use for a learned man He will call him. He never calls a man to preach and then sends him to man to be qualified. Human learning does not lead to Christ, or qualify a man to preach His gospel. "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned". [1Co 2:14](#) And "The wisdom of this world is foolishness with God" ([1Co 3:19](#)). A minister must be one who is "born again," and then called of God to preach the unsearchable riches of Christ. "No man taketh this honor to himself, but he that is called of God, as was Aaron". [Heb 5:4](#)

When the church has evidence that a member has spiritual gifts to exercise in public, she may license him to do so. And when he has been on trial a sufficient length of time to prove his usefulness, she may go further and set him apart for ordination to the administration of gospel ordinances. In such case it is necessary that a fast should be observed, [Ac 13:3](#) and that a presbytery of two ministers at least should be present. The day appointed for ordination having arrived, and the church being assembled, a sermon shall be delivered by one of the ministers, suitable to the occasion. The sermon concluded, the solemnity may begin with singing a suitable hymn, and offering a prayer to God. Then one of the ministers, standing up, ought to address the candidate and church somewhat after this manner: "When the church at Jerusalem, the mother of us all, had chosen men to office, it is recorded that they set them before the Apostles to be ordained by laying on of hands and prayers; we desire therefore that this church will set before us the man whom they have chosen to the ministry." Then let some member of the church conduct the candidate to the ministers, one of whom may address him in this manner: "The regard we pay to that sacred charge, '**lay hands suddenly on no man,**' obliges us to use caution. Sir, we would be certified of your call to preach." The candidate may relate his call, or present a copy of his call, and it may be read.

"We would also see your license, which may be a testimony of your good morals, and the approbation which your ministerial abilities have obtained." Let the license be read, or let the church testify. Then add, "Hitherto your advances towards the ministry appear to be regular and fair, but we are obliged to seek for further satisfaction, which you alone are capable of

giving: permit me therefore to ask you-Do you, sir, willingly, and not by constraint, out of a ready mind, and not for filthy lucre, devote yourself to the sacred office?"

The candidate shall answer, that the ministry to him is of free choice, and that his view is not lucrative.

"Do you believe that you are moved hereto by the Spirit of God, so that a necessity is laid on you to preach the gospel, and that a woe will be to you if you preach it not?" The candidate shall answer the question in the affirmative.

"Do you take the Bible to be the word of God, in such a sense as to hold yourself bound to believe all it declares; to abstain from all it forbids? Do you consider that book as the only rule of **faith** and **practice** in matters of religion; and a **sufficient** rule, so that there is no occasion for any other judge of controversies; or for creeds, confessions of faith, traditions, or acts of Councils, of any denominations, to supply its supposed defects? Do you hold that book as your **creed, or confession of faith**, and will you make it your directory, whether in preaching, administering ordinances, exercising government or discipline, or in performing any other branch of your function?"

The candidate shall confess that he owns it as the word of God, and that his resolution is to be directed by it as a Christian, and as a minister.

After this the candidate shall be desired to kneel, and then the ministers lay their hands on him and pray, each of them. Then the ministers are to withdraw their hands, and, when the ordained person rises, to salute him in the following manner:

"We honor you, dear brother, in the presence of all the people, and give to you the right hand of fellowship as a token of brotherhood and congratulation, and wish you success in your office, and an answer to these prayers which two or three have heartily agreed on earth to put up for you."

Then the solemnity is to be concluded by a charge given to the ordained minister, and a certificate of his ordination as follows:

STATE OF NORTH CAROLINA

\_\_\_\_\_COUNTY

This may certify that A. B. (a minister of the Baptist Society, and a member of the church in the county and State aforesaid, being before proved and recommended by said church) was set apart by fasting and prayers, on the-day of-,18-, by the imposition of hands of C. D., E. F. and G. H., ministers of the gospel, who were called as a Presbytery for that purpose; whereby the said A. B. is ordained a minister of the gospel, and entitled to the administration of all the ordinances thereof. Witness our hands, the day and date above written.

C. D.,

E. F.,

G. H.

On the 30th day of May, 1786, the Association met at brother Joshua Freeman's, in Bertie County, N. C. Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk. Letters from twenty-one churches were received. Most of them complained of coldness, but about seventy members had been added by baptism. Two churches were added also to the number, viz.: One from Knobscrook, in Pasquotank County, N. C.; and one from Brunswick County, Va. At this Association it was held to be **disorderly** to hold communion with a church member who frequented a **Free Mason Lodge**. Thus it appears, that at this early period of her history, before Fullerism, Missionism, and the numerous modern auxiliaries to the church were known among Baptists, the Kehukee Association put her veto against mixing up her members with the **secret societies** of the world. When she reaffirmed this principle in 1827, about which there was such a hue and cry among missionaries and free-willers all over the land, it was no new thing with the Kehukee, for she had placed herself on that foundation **forty-one years before!**

On Saturday before the first Sunday in October, 1786, the Association met at South Quay, Va. A church at Black Creek, Southampton County, Va., was received. At this session the Association, by request of the churches, recommended the ministers to visit all the churches as often as possible. Four were designated, each of whom were requested to visit each church within her bounds twice a year. For their support, the churches thus visited were recommended to contribute as they thought it to be their duty, and report the same to the succeeding Association.

It was agreed at this time to hold two sessions a year—one in Virginia in the Spring, and the other in North Carolina in the Fall.

Accordingly, on the 19th day of May, 1787, the body met at Fountain's Creek, in Virginia. At this sitting a church at Otterdam was received into fellowship. The churches were recommended at this time to search among themselves for such members as have useful gifts, and pressingly urge such to exercise them without delay.

On Saturday before the second Sunday in October, 1787, the Carolina Association met at Daniels' meeting-house, on Fishing Creek. Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk. Skewarkey Church, in Martin County, North Carolina, under the care of Elder Martin Ross, was received into membership. The churches were again recommended to contribute voluntarily to their ministers' support. And if a member was known to be derelict in the discharge of this duty, the Deacons ought to report him to the church, and the church in such case should deal with him for covetousness.

Another session of the Association was held on Saturday before the third Sunday in May, 1788, at Elder Meglamre's meeting-house, in Sussex County, Va.; same Moderator and Clerk as at the previous session. Four additional churches were admitted, viz.; one at Seacock, in Sussex County, Va.; one near the Cut Banks, on Nottaway, in Dinwiddie County, Va.; one at Romanty, in same county; and one on Great Creek, in Brunswick County, Va.

The Carolina Association met at the Falls of Tar River, Edgecombe County, Saturday before the second Sunday in October, 1788; same Moderator and Clerk. A church on Newport River, in Carteret County, and one on New River, in Onslow County, under the care of Elder Robert Nixon, were received. The following extract is taken from the proceedings at this time:

It was the opinion of this Association that those **bars** which heretofore subsisted between the Baptists amongst us, formerly called **Regulars** and **Separates**, be taken down; and a general union and communion take place, according to the terms proposed, at brother Joshua Freeman's, in Bertie County, May, 1786; and that the names **Regular** and **Separate** be buried in oblivion; and that we should henceforth be known to the world by the name of the **United Baptists**.

In May, 1789, the Association met at the Isle of Wight meeting-house, in Virginia. A church on the Meherrin, Southampton County, Va., under the care of Elder Murrell, was received into the Association.

Elder Isaac Backus, author of "Church History of New England from 1620 to 1804," was present at this session, and invited to a seat in the Association. Also Elders John Pollard, Thomas Read and Thomas Armistead, being present, were invited to seats.

On the 10th of October, 1789, the Association convened at Whitfield's meeting-house, Pitt County, N. C. Brother Elisha Battle was chosen Moderator, and Elder Burkitt Clerk. A church at Lockwood's Folly, in Brunswick County, and a church in Robeson County, N. C., under the care of Elder Jacob Tarver, joined the Association. Elders Burkitt, Barrow and Read were appointed to preach on Sunday. A church in Bladen County, and one in New Hanover County, under the care of Elder William Cooper, were also received into membership. At this time the following named churches were received into membership, in order to complete the union between **Regulars** and **Separates**, viz.:

1. The church in Warren County, under the care of Elder Lewis Moore.

2. The church in Franklin County, under the care of Elder William Lancaster.
3. The church at Toisnot, under the care of Reuben Hayes.
4. The church in Johnson and Wake Counties, under the care of John Moore.
5. The church in Duplin, Wayne and Johnston Counties, under the care of Charles Hines.
6. The church in Sampson, Wake and Cumberland Counties, under the care of W. Taylor.
7. The church in Sampson County, under the care of Fleet Cooper.

Elder Burkitt, from the committee appointed to prepare a plan or constitution for the future government of the Association, reported that they had prepared a plan, which to them was thought the most advisable; which was read and debated, article by article; and amendments being made thereto, the Association resolved to adopt the following Plan or Constitution for the future government of the Association, viz.:

The Plan or Constitution of the United Baptist Association, formerly called the Kehukee Association:

#### PREAMBLE.

From a long series of experiences we, the churches of Jesus Christ, being regularly baptized upon a profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate an Union and Communion amongst us, and preserve a correspondence with each other in our Union; we therefore propose to maintain and keep the orders and rules of an Association according to the following plan or form of government.

ARTICLE I. The Association shall be composed of members chosen by the different churches in our Union, and duly sent to represent them in the Association; who shall be members whom they judge best qualified for that purpose, and, producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

II. In the letters from the different churches shall be expressed their number in full fellowship, those baptized, received by letter, dismissed, excommunicated and dead since the last Association.

III. The members thus chosen and convened shall be denominated the United Baptist Association, formerly called the Kehukee Association; being composed of sundry churches lying and being in North Carolina and the lower parts of Virginia; who shall have no power to lord it over God's heritage; nor shall they have any classical power over the churches; nor shall they infringe any of the internal rights of any church in the Union.

IV. The Association, when convened, shall be governed and ruled by a regular and proper Decorum.

V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

VI. New churches may be admitted into this Union who shall petition by letter and delegates, and upon examination (if found orthodox and orderly) shall be received by the Association, and this shall be manifested by the Moderator giving the delegates the right hand of fellowship.

VII. Every church in the Union shall be entitled to representation in the Association, but there shall be only two members from each church.

VIII. Every query presented by any member in the Association shall be once read; and, before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into

consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

IX. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

X. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of future Associations.

XI. We think it absolutely necessary that we should have an Association fund for defraying the expenses of the same; for the raising and supporting of which we think it the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those moneys thus contributed by the churches and received by the Association shall be deposited in the hands of a Treasurer, by the Association appointed, who shall be accountable to the Association for all moneys by him received and paid out according to the direction of the Association.

XII. There shall be an Association book kept, wherein the proceedings of every Association shall be regularly recorded by a Secretary appointed by the Association, who shall receive a compensation yearly for his trouble.

XIII. The Minutes of the Association shall be read (and corrected if need be), and signed by the Moderator and Clerk before the Association rises.

XIV. Amendments to this plan or form of government may be made at any time by a majority of the Union, when they may deem it necessary.

XV. The Association shall have power, -

1. To provide for the general union of the churches.

2. To preserve inviolably a chain of communion among the churches.

3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those moneys by the churches contributed for an Association fund to any purpose they may think proper.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in the Union which shall violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches; provided it be holden once in the year in the State of **Virginia**, and once in the year in **North Carolina**.

Up to this period, October, 1789 (the year in which the Federal Constitution of the United States was agreed on), no Minutes of the Association had been printed. But at this time it was agreed that 250 Minutes for the use of the churches be printed, and that the Constitution or form of government be inserted in the same. The Association embraced at this time 51 churches and 3,944 members, being an increase of 41 churches and 1,350 members in twelve years; and the members composing the Association expressed great thankfulness to God for the happy union that had taken place between **Regulars** and **Separates**.

In May, 1790, the Association was held at Reedy Creek meeting-house, Brunswick County, Va. Elder Meglamre was chosen Moderator, and Elder Burkitt Clerk.

A

church in Portsmouth and one in Mecklenberg, Va., under the care of Elder John King, were received to membership at this Association. At this Association it was agreed for the first time in her history that a Circular Letter should be written to the churches, and Elder Burkitt was requested to prepare the same. The subject to be written on was "Sanctification." The churches were requested to give their unordained ministers who traveled among the churches suitable letters of recommendation.

In October, 1790, the Association convened at Davis's meeting-house, Halifax County, N. C. Elder Barrow preached the introductory sermon. Brother Elisha Battle was chosen Moderator, and Elder Burkitt Clerk. Letters from fifty-four churches were read. Six churches were received into membership at this Association, making in all sixty. Those received at this time were: A church on Flatty Creek, Pasquotank County, N. C.; one near Wiccacon, in Bertie County; one on Sawyer's Creek, Camden County; one on Hadnott's Creek, Carteret County; one on Trent, Jones County; and one in Dobb's County, -all in North Carolina.

Something remarkable is to be noticed in the fact that this Association has been termed, since its origin, both by friends and foes, the "Kehukee Association." The union of Separates and Regulars, with all the solemnity of a compact, and a change in name from "Kehukee" to "United Baptists," made not the least difference in this respect. The name "Kehukee" obtained over all others, and from first to last "Kehukee" it has been called.

Itinerant preaching was seriously considered at this Association, and a strong desire prevailed that all the churches should be supplied, to some extent at least, with ministerial aid. We copy from the Minutes as follows: A committee of five, viz., Elders Barrow and Burkitt, and brethren Battle, Lemon and Colonel Bryan, were appointed to devise ways and means for the encouragement of itinerant preaching, who reported that, -

"WHEREAS, It does appear to us, from a variety of circumstances, that itinerant preaching is necessary, and we hope would be a blessing; we therefore advise the Association to recommend to the several churches in the Union to signify, in their letters to the next Association, whether they approve of the following plan, viz.: 1. That the Association be divided into certain districts. 2. That a certain number of ministers be appointed by the Association to travel, attend at, and preach to each church, once at least in six months or more often. 3. That such ministers as are nominated shall have no power or superiority over the churches by virtue of their delegation or otherwise, more than to advise. 4. We would advise every church, when visited, to call those ministers to their assistance in conference about any matter of difficulty, whether it be in principle or practice. 5. That the Association do recommend the respective churches of their connection to consider what the Apostle says concerning this matter, 'That they who preach the gospel should live of the gospel;' and accordingly advise the churches to consider the expenses of those ministers, and use proper means in each church (which they themselves may prescribe) to answer that purpose, and voluntarily contribute to them for the defraying of such expenses."

The boundaries had now become so large and the number of churches so great that a division seemed a matter of necessity. Accordingly, it was agreed that the churches divide and constitute two Associations. Those situated in Virginia were to be called the "Virginia Portsmouth Association," and those in North Carolina were to retain the name of the "Kehukee Association." There was no diversity of belief among them; they were all in perfect accord, and agreed to visit each other annually by messengers and letters of correspondence.

This arrangement left forty-two churches in North Carolina, and gave Virginia nineteen, the whole number at the time being sixty-one, and the membership 5,017. The Virginia Portsmouth took with her the same Articles of Faith which her churches had subscribed to all along as members of the Kehukee; and the Kehukee retained the same Articles that she held before the division, and adheres to them at the present time without the slightest change.

For a long time a brotherly correspondence was kept up between the two bodies, and they agreed in faith and practice. But the Virginia Portsmouth at length became wise above that which was written, joined herself to idols, became pharisaical in sentiment, changed her Articles of Faith, and consequently broke off the correspondence with her old Mother Kehukee.

In October, 1791, the Kehukee Association convened at Flat Swamp meeting-house, Pitt County, N. C. This was the first session after the division made in order to form the Virginia Portsmouth. Thirty-seven churches were represented by their messengers. The introductory sermon was preached by Elder Burkitt. Col. Nathan Mayo was chosen Moderator, and Elder Burkitt Clerk. Elders Barrow and Brown were received as messengers from the Virginia Portsmouth Association.

At this Association a church on Moratock Creek, Tyrrell Comity; a church at Matamuskeet; a church on Little Contentnea; and a church on Bear Creek, Duplin County, N. C., were received as members of the body.

The proposition submitted to the churches at the session in 1790, on the subject of **itinerant preaching**, was disapproved by a great majority of the churches, and was so signified in their letters to this Association. The Association, however, still thought itinerant preaching useful, and recommended the churches to adopt some method to encourage it.

Elders Ross and Baker were appointed messengers from this to the Virginia Portsmouth Association. Elder Read was appointed to write a Circular Letter for the next Association on the doctrine of **Original Sin**.

On Saturday before the second Sunday in October, 1792, the Association was held with the church at Bear Creek, Lenoir County, N. C. The introductory sermon was preached by Elder Ross. The Circular Letter prepared by Elder Read was received and ordered to be printed. Nothing of importance transpired at this meeting.

On Saturday before the second Sunday in 1793, the Association was held with the church at Skewarkey, Martin County, N. C. The introductory sermon

was preached by Elder Thomas Etheridge. Brother Nathan Mayo was chosen Moderator, and Elder Burkitt Clerk. Letters from forty-three churches were received and read. Elder Murrell was received as a messenger from the Virginia Portsmouth Association. A letter from the Georgia Association was received and read. Three churches were by petition added to the number this year, viz.: Poplar Spring and Maple Spring, both in Franklin County, and Durham's Creek-the last named being situated in Beaufort County, N. C. The churches now numbering 49, and the number of communicants 3,440, a second division was deemed advisable.

Accordingly a separation was made, and Tar River became the dividing line. All north of it retained the name Kehukee, and all south of it were to be called the **Neuse Association**. It was also agreed that a regular annual correspondence should be kept up between the two bodies, by at least two messengers. Those appointed at this time to visit the Neuse were Elders John Read and Lewis Moore. Elder Lancaster was appointed to write a Circular for the next Association, on the subject of the saints' final perseverance in grace.

On the 27th of September, 1794, the Kehukee met with the church at Sandy Run, Bertie County, N. C. The introductory sermon was delivered by Elder McCabe, according to appointment. Colonel Mayo was chosen Moderator, and Elder Burkitt Clerk. This was the first meeting after the **second** division, and the number of churches was reduced to twenty-six. Letters from twenty-two of them were received and read in the Association. Brethren Wall, Murrell and Barnes, messengers from sister Associations, were present, and invited to seats. Elders Ross, Lancaster and Murrell were appointed to preach on Sunday of this meeting. A church on the Meherrin, formerly under the care of Elder William Parker (a General Baptist), petitioned, by letter and messenger, for membership in this body. Upon diligent inquiry and examination, they were adjudged to be now sound in the faith and order of the gospel, and were received. Elder Burkitt was appointed to write a Circular Letter for the next Association on **effectual calling**. The following resolution appears in the proceedings of this meeting:

**"Resolved,** That the Saturday before the fourth Sunday in every month should be appointed a day for prayer-meetings throughout the churches; whereon all the members of the respective churches are requested to meet at their meeting-houses, or places of worship, and there for each of them, as far as time will admit, to make earnest prayer to God for a revival of religion amongst us."

On Saturday before the fourth Sunday in September, 1795, the Association met at Yoppin meeting-house, Chowan County, N. C. The introductory sermon was preached by Elder Read. Colonel Nathan Mayo was chosen Moderator, and Elder Burkitt Clerk. Elder Barrow was received a messenger from the Virginia Portsmouth Association. A letter of correspondence from the Neuse Association was received and read, but the messengers failed to attend. A letter of correspondence from the Georgia Association was received and read.

The "Itinerant System" was still on the minds of many brethren, and discussed again at this Association. A committee was appointed to inquire into and report the best method of promoting it. Elders Burkitt, Barrow and Spivey constituted the committee. They recommended that four ordained ministers be appointed to visit all the churches, each church in the connection to be visited by each minister. The first was to mark out his course, and, in fulfilling it, give notice of the coming of the second in order, who was to start three months thereafter. The third was to follow the second in three months, and so on till all four of them visited all the churches in the Association. This arrangement was by no means to form a bar to other ministers visiting the same churches, as their minds might be inclined thereto. Elders Burkitt, Etheridge, John McCabe and Spivey were chosen to carry out this arrangement.

Elder Lancaster was appointed to preach the introductory sermon at next Association; and Elder McCabe to write the Circular, without any subject being given him to write on.

The next Association (1796) was held at Parker's meeting-house on the Meherrin. Elder Lancaster preached the introductory sermon according to

appointment. Elder McCabe was chosen Moderator, and Elder Burkitt Clerk. Letters were received and read from twenty-two churches. Elders Brown and Morris were corresponding messengers from the Virginia Portsmouth Association. Elders Totewine and Tison were messengers from the Neuse. Elders Murrell, Barnes, Wall and McClenny, being present from sister Associations, were invited to seats.

A church at Great Swamp, in Pitt County, under the pastoral care of Elder Noah Tison, was received to membership in the body. This Association did not think proper to continue the mode adopted by the last Association for the encouragement of "itinerant preaching." Thus it appears that all the plans for "itinerant preaching" failed, and the matter was left as it was in the beginning, viz.: For ministers to go and preach wherever and whenever the Spirit of the Lord should direct them. This was the apostolic rule.

The next Association was held at Flatty Creek, Pasquotank County, N. C., on Thursday, Sept. 21st, 1797, and two succeeding days, as was usual. Elder Spivey preached the introductory sermon. Elder McCabe was chosen Moderator, and Elder Spivey Clerk. Letters from nineteen churches were read. Elder Morris, messenger from the Virginia Portsmouth Association, took his seat, and presented to the Association a letter of correspondence and twenty-seven copies of her Minutes.

Elders William Soary and James McClenny, of the Virginia Portsmouth Association, being present, were invited to seats in this. Elder McCabe was appointed a messenger to the next Neuse Association, and Elder Ross to the Virginia Portsmouth.

On the 20th of September, 1798, the Kehukee Association assembled with the church at Cashie, in Bertie County, N. C. Elder Davis Biggs preached the introductory sermon. Brother Nathan Mayo was chosen Moderator, and Elder Lemuel Burkitt Clerk. Letters from twenty-three churches were received and read. Messengers were received from the Virginia Portsmouth Association, Elder Browne and Jacob Gregg, with Corresponding Letter; brother Joshua Barnes with Minutes from the Neuse. Also Minutes were received from the following Associations, viz.: Philadelphia, New York,

Charleston, Danbury, Middle District, Stonington, Delaware, Woodstock, Ketockton, Warren, Roanoke, Goshen, Dover, Shaftsbury and Hephzibah.

A custom had prevailed to some extent of paying the expenses of visiting brethren from this to sister Associations; but at this meeting it was concluded to discontinue that practice.

The next Association was held at Fishing Creek, N. C., commencing on Saturday, the 5th of October, 1799. Brother Amariah Biggs preached the introductory sermon. Brother Mayo was chosen Moderator, and Elder Burkitt Clerk. Letters from twenty-two churches were read. Elder Jesse Mercer, from Georgia, Elder Barnes, from the Neuse, and Elder Browne, from Virginia, were present and invited to seats. A newly constituted church at Quankey, in Halifax County, was received into membership. Letters of correspondence from Virginia Portsmouth, Georgia and Hephzibah Associations were received and read. Another attempt was made at this meeting of the Association to supply destitute churches, who urged their claims before the Association for something of this nature to be done for them. And the Association again undertook the task, but moved in the behalf of only one of them, viz., the church at Parker's. Elder Harrell agreed to visit her at her quarterly meeting in November, Elder Burkitt in February, Elder Lancaster in May, and Elder Read in August.

Minutes from the following Associations were received at this time, viz.: Shaftsbury, New Hampshire, Leyden, Woodstock, Danbury, Warren, Delaware, Culpepper, Ketockton and New York.

The Association appointed Thursday, 21st day of November, as a day of general thanksgiving to Almighty God, throughout the churches, for His temporal blessings on their fields and farms, and that their country seemed happily delivered from the fearful apprehension of want and scarcity.

The Association for 1800 was held with the church at the Falls of Tar River, commencing on Saturday before the first Sunday in October. The introductory sermon was delivered by brother Joseph Biggs. Brother Mayo was chosen Moderator, and Elder Burkitt Clerk. Letters from twenty-one

churches were read. Elder Lewis Moore, from Tennessee, was present at this Association. Letters of correspondence from Virginia Portsmouth and Neuse Associations were read; and their messengers, Elders Murrell, Barnes and Oliver, took their seats. Seven copies of the Minutes of the Charleston Association were received and read in the Association. Elders McCabe and Gilbert were appointed messengers to the Neuse Association, and Elders Lancaster and Read to the Virginia Portsmouth. Elders Murrell, Moore and Burkitt were appointed to preach on Sunday.

The next session of the Kehukee Association was held with the church at Great Swamp, Pitt County, North Carolina, commencing on the third of October, 1801. The introductory sermon was preached by Elder Martin Ross. Brother Mayo, Moderator; Elder Burkitt, Clerk. Letters from twenty churches were read. A letter from the Virginia Portsmouth Association was received, by the hands of their messengers, Elders Browne and Grigg. A letter of correspondence from the Neuse Association was received, by the hands of their messenger, Elder Barnes. Elder Burkitt was appointed to write to the Portsmouth, Elder McCabe to the Neuse and Elder Ross to the Georgia Association. The Circular Letter, which was to have been written for this Association by Elder Etheridge, was presented in an imperfect and unfinished state; on which account it was decided that Elder Burkitt should write such an one as he thought proper, to be attached to the Minutes. In the discharge of this duty he was requested to give an account, as accurately as possible, of such revivals of religion in the different States as had come within his knowledge. "Revivals of Religion," so-called, had about this time began to become common in various States in the Union. Elders Burkitt, Browne and Grigg were appointed to preach on Sunday. The Circular Letter in the Minutes of the Dover Association was read in this Association, and the same gave an account of a happy revival among the churches of that body. Elders McCabe and Tison were appointed messengers to the Neuse Association; Elders Burkitt and Ross to the Portsmouth. Minutes from the following Associations were read, viz.: Flat River, Dover, Ketockton, Roanoke, Middle District and Goshen. Letters from the churches reported 138 baptized the previous year. And, from the signs all around, it was stated in the Minutes of this year that a growing interest was felt in religious concerns, and a glorious revival was believed to be not far distant.

On the 2d of October, 1802, the Association met at Elder Henry's meeting-house, Bertie County, N. C. Elder Davis Biggs preached the first discourse. Colonel Mayo was chosen Moderator, and Elder Spivey Clerk. Elder Jeremiah Ritter, from Virginia, was present, and on invitation took his seat. Letters from twenty churches were read. Letters from Portsmouth and Neuse Associations were received and read; and their messengers, Elders Browne, Biggs, Whitfield and Cooper, on invitation, took their seats. Elder Gilbert was appointed to write to the Portsmouth, and Elder Spivey to the Neuse Association. It was agreed at this Association to have reprinted a sermon, delivered by Elder John Leland, of Massachusetts, entitled "A Blow at the Root." Elders Browne, Whitfield and Ross were chosen to preach on Sunday. Elders James Ross and Hollaway Morris were appointed messengers to the Neuse; and Elders Martin Ross and Read to the Portsmouth Association. Elder Lemuel Burkitt, who had acted in the capacity of Clerk to this Association for many years, was present at this session, but was so much afflicted that he had to leave; whereupon a complimentary resolution was passed in his behalf. He had not only served the Association as Clerk from near the time of its origin, but he had been useful in various capacities, and an able and faithful minister of the gospel also.

According to expectation, there had been a wonderful outpouring of God's Spirit among the churches during the previous year, and a large ingathering was the result; 872 were added to the churches by baptism in one year.

The interest then felt in religion-the activity of ministers and members generally, the large numbers added to the churches by baptism, upon a profession of their faith in Christ-seemed to say that the day of prosperity had indeed dawned upon the churches of the Kehukee Association, after a long night of coldness and seeming indifference.

From 1789 to 1802, reports of additions by baptism had been about as follows, viz.: In 1789, 15 reported; in 1790, 446; in 1791, 99; in 1792, 192; in 1794, 57; in 1795, 19; in 1796, 33; in 1797, 13; in 1798, 43; in 1799, 72; in 1800, 129; in 1801, 138; in 1802, 872.

The Lord impressed the minds of His people to crave and earnestly beseech Him to revive His work of grace in the hearts of His children, to pour forth His Spirit abundantly on the people, and cause the ransomed of the Lord to return and come with singing unto Zion; and as a consequence those prayers were answered. The prayer indited by the Holy Spirit will assuredly be heard and answered by a covenant-keeping God, who regardeth the prayer of the destitute, and will not despise their prayer. It will be heard and answered, though apparently long delayed. For many years such petitions had gone forth from the hearts of God's people in the bounds of the Kehukee Association, and the set time to favor Zion at length appeared, when the Lord seemed to break forth on the right hand and on the left in her behalf, and draw many sons and daughters home to the great Shepherd and Bishop of their souls.

The work was progressing considerably in 1801, during which year 138 were added by baptism. But in 1802 there was a wonderful increase. At the Association in 1801, held at Great Swamp, Pitt County, Elder Burkitt, having just returned from Tennessee and Kentucky, brought the news from Kentucky and proclaimed it from the stage, that in that State about 6,000 persons had, within about eight months, given a rational account of a work of grace in their souls and had been baptized.

This declaration seemed to have a wonderful effect on the congregation then present, so that numbers were crying for mercy, and many praising and glorifying God. All throughout that Associational year the seasons were refreshing, and nearly all the churches received additions to their number. About 1,500 were added in two years.

During this exciting time it might reasonably be supposed that some errors in practice would creep in. Too much reliance was placed at times on human means for the conversion of sinners and bringing them under a profession of religion. A degree of zeal abounded which, upon calm reflection, it must be admitted was not "according to knowledge," not according to the New Testament, neither according to the practice in the churches composing the Kehukee Association from its origin up to this period. Of course reasonable allowance can be made for all this. While some

are brought into the visible church, under such circumstances, who are not "born again," but are deceived and deceive others, yet others are "new creatures," and remain through life steadfast and worthy members of the church.

**Union Meetings** had been adopted before this period, but then obtained additional favor. They consisted in a union of a few churches that met together at stated times to confer in love about matters relating to peace, brotherly union and general fellowship. Their sessions lasted about three days. Every fifth Sunday in the month was a favorite time for them to be held, including the previous Friday and Saturday. They were not fettered with any business arrangements. Preaching was the main thing attended to. At the period under consideration there were four Union Meetings within the bounds of the Association, viz.: 1. The **Eastern Union**, composed of the churches of Coinjock, Camden, Sawyer's Creek, Knobscrook, Flatty Creek, Yoppim and Ballard's Bridge. 2. The **Bertie Union**, composed of the churches Bertie, Cashie, Wiccacon, Meherrin and Connaritsey. 3. The **Flat Swamp Union**, composed of Flat Swamp, Great Swamp, Conoho, Skewarkey and Morattock Churches. 4. The **Swift Creek Union**, composed of the churches at the Falls of Tar River, Kehukee, Fishing Creek, Rocky Swamp and Quankey. Some churches did not belong to any Union.

These **Union Meetings** were not permanent organizations; they were subject to change, so as to suit the convenience of the churches. Sometimes they would be dispensed with a while, and then afterwards be revived. The most notable case now remembered is the one called "Skewarkey Union," which originated with the church at Skewarkey, in 1852. The old "Skewarkey Union," which was made up of that church, Beargrass, Smithwick's Creek and Picot, had quietly disappeared for several years, and Skewarkey took measures to revive it. She appointed a time for it to be held, and notified the other three churches to attend. They did so, and afterwards others offered to come in, and were received, until the number now is about twenty-two; extending over a very large area of territory. Large numbers of people usually attend these meetings, with more ministers than can be permitted, for the want of time, to preach. Great harmony prevails among the members; but there is no undue excitement of the passions apparent, and it

is customary for the whole number of members present, both male and female, to commune on Sunday, the last day of the meeting.

No particular form or constitution for these meetings is deemed necessary; but as a matter of information, we annex the constitution adopted by the Bertie Union Meeting many years ago.

ARTICLE I. This meeting shall in future consist of the members who may attend the same, Bertie, Cashie, Wiccacon, Meherrin, and Connaritsey Churches, and members who may attend the same at their respective appointments from all sister churches and Associations.

II. This meeting shall be known by the name of the "Bertie Union Meeting."

III. Each meeting shall have power to adjourn themselves to any time or place they may see proper, so that the different churches in the Union be equally benefited by their several appointments.

IV. When assembled they shall make choice of a Moderator and Clerk; and the Clerk of said meeting shall enter the Minutes of the Conference and transmit them to the next meeting.

V. A book shall be procured, in which all the Minutes of the different Conferences shall be inserted, from time to time, and a person appointed to record the same.

VI. In time of Conference, each member shall be entitled to liberty of speech, and shall first arise and address the Moderator.

VII. No person shall be admitted to speak more than three times to any one subject, without liberty from the Conference.

VIII. Any motion made and seconded shall come under consideration of the meeting, unless withdrawn by the person who made it.

IX. Every case or query presented in writing shall be twice read if required; and, before debated, shall be received by a majority of the meeting then present.

X. New churches, that may hereafter be constituted, or are now constituted, lying and being within the bounds of Roanoke and Meherrin Rivers, or convenient thereto, may be admitted into this Union.

XI. At the time of Conference, a door shall be opened for the admission of members by the ordinance of baptism.

XII. The ordinance of the Lord's Supper shall be administered at the time of each Union Meeting, on one of the days which Conference may appoint.

XIII. The meeting shall be opened and closed by prayer.

So far we have traced the progress of the Kehukee Association, under the lights afforded by Elders Lemuel Burkitt and Jesse Read, who published her history from the commencement down to the year 1803.

#### FOOTNOTES:

{1} All people, whether professors of religion or not, have some kind of religious belief-that is, some kind of creed either written or unwritten. A creed is a convenient summary of the religious, belief of a particular people at a particular time: and may be useful as a bond of union between those who profess to believe it, as an aid to the understanding of the Scriptures, and as a safeguard against false doctrine and practice. But let it never be forgotten that it is both the Baptist and the Protestant doctrine that **the Bible is the only authoritative and infallible rule of faith and practice, and that each individual has the inalienable right, necessitated by his inalienable personal responsibility, to interpret the Bible for himself.** Only the Greek and Roman Catholic so-called "Churches" and Romanizing Protestants put their creeds on a level with the Bible, and claim for them equal authority and infallibility. An increase of spiritual knowledge

of course improves a creed, and makes it approximate more closely to the Bible.

To the old London Baptist Confession of Faith the Philadelphia Baptist Association added two articles on the "Singing of Psalms" and "Laying on of Hands." The Kehukee Primitive Baptist Association, in 1777, adopted a much shorter and simpler Confession of Faith, which is given under that year in the present volume.-S. H.