THOMAS P. DUDLEY

and the

THE GOLDEN AGE OF THE

PARTICULAR BAPTISTS IN AMERICA

1792 - 1886

Early Frontier Minister of The Particular Old School Baptists In Kentucky

and

A Leading Proponent For The "Old School" of divinity among Baptists as held to antecedently to the "New School of Divinity" introduced among Baptists by Andrew Fuller, of Kittering, England, in 1782, whose views initiated the rise of the "Modern Missionary and benevolent Movement" among Baptists in 1813-1814, in the United States.

Thomas P. Dudley was the moderator of the Licking Association of Particular Baptists in Kentucky, from 1825-1880. It is this Association's Circulars and Letters to Magazines which is the Source of these Historical Documents on the Particular Baptists.

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THE EDITOR'S INTRODUCTION

Today, too little respect to the Providential development of the *Church in the Wilderness* is held to by unconcerned religionists. Many, pointing out that the New Testament did not appear to have "associations," and imagining that the "Associations" of these Particular Baptists were the same as the constituted associations that now exist, and that the New Testament churches were not "called Baptists," or had any means of identifying the doctrine the church held to in opposition to all heresies of anti-Christian institutions, utterly fail to admit (1) that all things are predestinated to bring about the fulfillment of God's decrees; and (2) the immeasurable value the faith of the church has provided in her heritage to each succeeding generation of believers.

First, God was as active in the formation of this nation as in any other development; and He would so direct the development of His Church to preserve the oracles of Truth for future generations. If associations existed, they either existed according to His wise design, or against His Holy will. Few true believers will take the second proposition. They served their purpose. One aspect of that purpose was the preservation of the Truth of Free and Sovereign Grace and the Holy faith of His word and church.

Second, Had these association not existed, the faith once delivered to the saints must be re-developed each generation; and the Baptists as a people demonstrate today how ill-defined that "faith" would be.

Third, These churches were each independent; and when these "baptized believers" from many communities met by appointment at one of their meeting houses, private home, a public facility, or bush-arbor, they were, in fact, a local congregation of believers, and those baptized was a "Church" in the fullest sense of the noun. It is in this very structure that

these Particular and Old School Baptist "associations" differed from the constituted associations of other Baptist peoples.

There is a growing sentiment that even the nomenclature identifying the church today should be discarded, but what should distinguish the Zion of God from Mystery Babylon, is not articulated very well. Hence, the editor and publisher of these Volumes accept God's providential provision of these churches, and their Circular letters to each other, as valuable and edifying resources to strengthen the weakening faith of this apostate generation; criticism notwithstanding. We not only reproduce these valuable documents, but we also attempt to place them in their historical setting. We commend them to your careful and prayerful examination.

Shortly after Elder T. P. Dudley published his views on regeneration and the Christians' warfare, there rose up strong opposition among Baptists, which opposition spread very widely among those associated with the Clarke faction of Regular Baptists. This opposition was led by Elder William Conrad, minister of Dry Ridge Particular Baptist Church, near Williamstown, Kentucky. Elder Conrad reprinted the "Christian Warfare," and had it notarized. Elder Dudley, and other ministers present when the Christian Warfare Circular Letter was read and adopted by the Licking Association of Particular Baptists of Kentucky [including Elder Nay, Knight, J. F. Johnson, Elder Jones, Walker and Elder Leachman, renowned ministers of the Old School Baptists on the American frontier] denied the accusations made by Elder Conrad, mostly to no avail, because the controversy continued all his life. When this publisher printed the "Origin, Nature, and Effects of The Christian Warfare" in the 1980's, he omitted the controversial paragraph in that document, but always felt badly for doing such to a historical document. This past evening, (June 28, 2007) reading the Minutes of The Licking Association of Particular Baptists, he discovered that Circular Letter. He read the whole document in one setting, and found that the controversial paragraph was not in the original treatise! Elder Conrad had indeed apparently falsified the document he had notarized and published. Those who objected to Dudley's views, in general, believed that the "old man" or natural man is "born all over again," rather than "born again." We have never understood

why such strong objection to a truth so vividly taught in the Scriptures, and experimentally applied to God's people in divine quickening. As one writer pointed out, in divine quickening, the natural man continues physiologically exactly as he is by his nature, but something spiritual is **added on** to him, giving him two natures, one the old man, the other the new man. One is called the outward man, and the other the inward man, or "new creature." We cannot comprehend how any can deny that the physiological man did not inherit all that he is from his fathers back to Adam; or why such reluctance to believe that his spiritual life is inherited from his heavenly Father, and is, in fact, eternal life. We republish the original, and let the reader decide which view he believes is true.

Elder Thomas P. Dudley served Bryan's Station Particular Baptist Church about six miles northeast from Lexington, Kentucky, following the death of his father, Ambrose Dudley. The two Dudleys together served Bryan's ninety-nine years!

The history of Bryan's Church alone is worthy of notation for history buffs. The church was organized April 15, 1786, by Elder Lewis Craig, one of the most dynamic "hyper-calvinistic" ministers on the Frontier. Elder Craig uniquely served the so-called "Traveling Church," whose membership followed him into the dense forests of the Western Reserve. Elder Lewis Craig and J. Shackleford were early Baptist preachers locked up in the jail at Fredericksburg, Virginia, for preaching "the gospel of Jesus Christ without a license" by the Episcopal Church of Va. Whipped badly by the sheriff and deputies, Elders Craig and Shackleford, as they were being dragged through the streets to jail, lined, and sang the following hymn:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

'Deny thyself, and take thy cross,'
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain this heavenly land.

The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteem *almost* a saint,
And makes his own destruction sure.

Lord, let not all my hopes be vain;
Create my heart entirely new,
Which hypocrites could ne'er attain,
Which false apostates never knew."

As the poor and faithful servants of God were being incarcerated for the Gospel's sake, crowds gathered to ascertain why those singing a religious hymn were being put in jail. With such an eager congregation outside, the servants of God could not resist their holy calling, and they preached the Gospel of free and sovereign grace through the prison bars to attentive crowds, which daily grew in numbers.

In that crowd that assembled before the jailhouse window to listen to Elders Craig and Shackleford preach through the bars, was a Captain in the Revolutionary War's army – Captain Ambrose Dudley. Fredericksburg was the birthplace of Ambrose Dudley in 1750. He had received his commission in the army from Patrick Henry. On this fateful day, the lives of these two giants among the Old School and Particular Baptists were forever sealed. Ambrose Dudley was converted under those jailhouse sermons, and upon Elders Craig's and Shackleford's release, the captain was baptized in the presence of the company he commanded and with his fellow officers. No wonder the Judge told the sheriff to "release those men before they convert the whole town." Elder Ambrose Dudley continued there until 1786, and followed Elder Craig's "Traveling Church" (organized in December, 1781) with Elder Shackleford a few weeks later to Bryan's Station, Kentucky.

Bryan's Station was the site of the Battle of Bryan's Station during the Revolutionary War in 1782. Four years later, the church was constituted, many of its first members were members of Elder Lewis Craig's "Traveling Church." Elder Ambrose Dudley arrived a few weeks thereafter, and Bryan's Church established him as their first pastor, where he served from 1786 to his death in 1825. Upon his removal to the fairer land, his son, Thomas P. Dudley was put in his charge, where he served until his death in 1886. In 1786, Elders Lewis Craig, John Taylor, Ambrose Dudley and Augustine Eastin constituted Town Fork Church, and the same year these churches constituted the Elkhorn United Baptist Association. Elder John Gano (another well known giant among Baptists!) was called as the first pastor of Town Fork Church.

On July 5, 1791, Elders Ambrose Dudley and John Taylor journeyed south along the Indian trails to Port Royal, Tennessee County, and constituted the first church in the present state of Tennessee, the Red

River Church; and on the second Saturday in August, 1806, Ambrose Dudley, the Elkhorn Association met in the midst of a storm over lax discipline, and the division that occurred produced a new association – the **Licking Association of Particular Baptists of Kentucky**. Elder Ambrose Dudley has served as moderator of both of these historic associations, the Elkhorn developing into a New School Baptist association, and the Licking remaining the Old School Baptist association. Elders Joseph Redding and John Price, the moderator and clerk of the Elkhorn stood with the old order of Baptists along side Elder Ambrose Dudley and J. Shackleford. This is the contribution of the LICKING ASS'N.

During "The Great Revival [1800-01]," hordes of unsound and unstable individuals flocked into the churches of the Elkhorn - by the thousands. On one Sunday, at David's Fork Church, Elder Ambrose Dudley baptized 58 converts, and the following Sunday at Bryan's he baptized 68. The chaos in the churches of the Elkhorn as a direct result of this massive influx of members was a lesson both Dudley's always remembered. Henceforth, it will be the policy of the Licking Association that no one became a member of any one of their churches without a valid confession of faith and experience of a hope in salvation, as well as *a unity of doctrinal sentiment* with the Licking, and strict Gospel order among all of their churches. They corresponded with no association *except* it demonstrated a united sentiment with the Particular Baptists of Kentucky. For this strict standard of Gospel order, the Licking willingly suffered reproach, rather than compromise with head-knowledge religionists.

The body of this book contain the writings of Elder Thomas P. Dudley, and hence commences in the year 1826. Earlier Circulars of the Licking Association, and those written by other writers of the Licking, are found in the Appendage of this book. We sincerely hope the reader will find much of spiritual edification, as well as the unique doctrine and order of this collection of Baptist Churches on the American Frontier. The Editor and Publisher.

1826 – Circular Licking Association of Particular Baptists of Kentucky

By
Thomas P. Dudley

[Ministers seated this session were elders: Thomas P. Dudley, Lewis Corbin, R. T. Dillard, Thomas Threlkeld, Joel Morehead, M. Gosset, A.B. Patterson, S. Jones, William Payne, J. Shackleford, William Rash, Richard Thomas and G. Hamrick.

Associations in correspondence were Long Run, North Bend, Union, and Franklin.

Elder Richard Thomas wrote the circular letter which was rejected. The Association called upon **Thomas P. Dudley** to prepared one, which was approved: Membership: 24 Churches with 1,050 members.

CIRCULAR LETTER ON FAITH

Dearly Beloved Brethren and Sisters:-

Custom has taught you to expect a Circular Letter to be attached to our Minutes; and we do not feel disposed to disappoint your expectations on the present occasion. Touching the business transacted by the association, we need only to call your attention to the Minutes.

We have had for the most part a pleasing interview; simplicity and Godly sincerity, seemed to characterize our councils during our session; for which we desire to be truly thankful to the God of peace, and that no material hindrance to the flow of Christian feelings has been manifested. Some of the churches complain of coldness and barrenness in the things of God and religion, whilst others communicate the pleasing intelligence of the ingathering of souls to the dear Redeemer's Kingdom militant: the letters breathe mostly a spirit of peace and unanimity.

We propose addressing you on the subject **Of Faith**, as forming a pleasing link in the great chain or scheme of salvation; we conceive it to be, not the least important point in the Divine economy, yet if we are permitted to judge from the *pulpit declamations* we hear, we should say there is no point in the gracious scheme less perfectly understood by the Divines of our day. We learn something of the great importance of this precious grace, when our attention is turned to the Apostolic language, *viz: "But without faith it is impossible to please Him"*- Hebrews xi, 6. The same Apostle has given us a definition of Faith. "*Faith is the substance of things* ***hoped for****, the evidence of things* ***not seen***" – Hebrews xi: 1. It is a firm persuasion of the power, faithfulness and love of God in Christ, and the interest the Saints have therein. A belief of the revealed truth of the Christian Religion. Faith is the chain which makes fast the vessel *Hope,* to the object upon which it is anchored; to *wit:* the Lord Jesus Christ; the Christian's only reliance for a blessed immortality beyond the Tomb. It is the medium through which spiritual communion is had with the Father and with His Son Jesus Christ. Faith is an involuntary principle of the mind, based upon evidence, and apprehends things present, past, and future, hence we learn that the children of God "*walk by faith and not by sight"*- 2 Cor. v. 7; and when this *grace* is in lively exercise, it tranquilizes the troubled spirit. The possession of this living principle is an evidence of everlasting life, "*He that believeth on the Son* ***hath*** *everlasting life"*- John iii: 26, from what has been said, it is obvious that it is an *effect* and not the *cause* of life; for example, suppose you were told that believing was the *cause* of life, would you not conclude that a proposition so preposterous had emanated from a disordered intellect? And yet as great an absurdity as this proposition presents to the mind, we find it has advocates, even amongst those who pretend to inculcate the doctrine of the Bible, and whose deep penetration has unfolded (*to their own minds at least*) the existence of many errors in the translation of the sacred

Volume, which has been the standard of our faith and practice for many years. If faith and repentance are *conditions of salvation,* it follows necessarily that faith and repentance are the *cause* of *Life*, when the Volume of Inspiration presents these as *graces of the Spirit,* to view as being *effects* flowing from regeneration. We are again told, that it is absurd to represent *regeneration* as preceding *faith.* If by regeneration, divine life communicated to the sinner is understood, we contend, that without it, there is neither true faith or repentance: here again we find *cause* and *effect* transposed. If these are not Heterodox opinions we acknowledge ourselves at a loss to understand what is, "*If the Lord be God follow Him, but if Baal, then follow him*"- 1 Kings xviii, 21.

2ndly. We propose saying something in regard to the *Author of Faith.* We are bound to conclude (from the evidence presented in the sacred Volume) that God is its Author, the language of inspiration is, "*as Thou hast given Him power over all flesh, that He should give* ***eternal Life to as many as Thou hast given Him.*** *And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent*"- John xvii, 2.3. Again, "*Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear* (His voice) *shall live*"- John v. 25, which declaration is explained by the Apostle thusly: "*And you hath He quickened, who were dead in trespasses and sins*"- Ephesians ii. 1, again we find divine life ascribed to each of the divine persons in the Godhead in their one undivided essence, "*For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will*"- John v. 21; again, "*It is the Spirit that quickeneth, the flesh profiteth nothing*"- John vi. 63. We presume none will deny that God is the **Author** of all natural life; and that life is necessary to believe anything; & we are very certain that no well-informed Christian will deny that the same God is the Author of *spiritual life* and that this life is indispensably necessary to Gospel Faith. The language of Jesus

is, "*Verily, verily, I say unto thee, except a man be born again, he cannot <u>see</u> the kingdom of God"*- John iii. 3; again, "*That which is born of the flesh IS FLESH; and that which is born of the Spirit IS SPIRIT"*- John 3. 6. Hence it is evident that it is an *effect* flowing from a new birth.

3rdly. We proceed to say something in regard to the **Subjects of this Faith.** The Word of God declares that "*all men hath not faith"*- 2nd. Thess. Iii. 2., because all men have not spiritual life; the Apostle reasons thus: "*For what man knoweth the things <u>of</u> <u>a</u> <u>man</u> save the spirit of man which is in him, even so the things of God <u>knoweth</u> <u>no</u> <u>man</u>, but the Spirit of God"*- 1st. Corinthians ii. 11. Again, "*But the natural man <u>receiveth</u> <u>not</u> the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"*- 1st. Corinthians ii. 14. It follows that <u>*natural*</u> men and women are not the subjects of this faith, because they are insusceptible of receiving the evidence upon which it is based. Who are they? We answer, they are <u>*living*</u> subjects, spiritual *children, living* stones, regenerated sons and daughters with the image of God enstamped on their hearts. Hence said Jesus unto His disciples, "*Unto you it is given to know the mysteries of the kingdom of God, but unto them that are <u>without</u> all these things are done in parables"*- Mark iv, 2. Again, "*This is the work of God, that ye believe on Him whom He hath sent"*- John vi, 29. God communicates divine life to His own elect, and hence faith is called. *"The faith of God's elect,"* Titus 1. 1, as being peculiar to the **spiritual seed.** The Apostle declares that "*We are bound to give thanks always to God for you, brethren beloved of the Lord. Because God hath from the beginning chosen you to salvation through sanctification of the <u>Spirit</u>* ***and*** *<u>belief</u> of <u>the truth</u>,"*- 2nd Thess. 2. 13. Again it is called "*The faith of the <u>operation</u> <u>of</u> <u>God</u>,"*- Col. Ii. 12. God is here recognized as the *Operator;* His children the subjects of that *operation, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him, who hath*

called you out of darkness and into His marvelous light,"- 1st Peter 2. 9; we conceive faith was embraced by the Apostle when he said, "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things,"*- Romans viii. 32. Faith is a part of the legacy bequeathed to the heirs of the heavenly kingdom, (not to make them heirs, but because they *are* sons and daughters) and can flow through no other channel than the mediation of the Man Christ Jesus; whom the Apostle declares to be "*the Author and Finisher of our faith,"*- Hebrews xii. 2. Jesus said to His disciples "*And no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him,"*- Matthew xii. 27. Again, "*But the Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring to your remembrance, whatsoever I have said unto you,"*- John xiv. 26.

4thly. We proceed to give some of the **experimental effects produced by faith;** where this faith is wrought in the heart. Although experimental religion (which is the life of the soul) seems to have been exploded by some (and is called "wild enthusiasm," and "saving" faith) who really do not, or affect not the understanding the meaning of the phrase, yet whilst we are permitted to read the precious Volume (the Bible) which we hold to be the standard of Faith and of practice, and find corresponding views of the divine Majesty and of human nature with its deformity, are substantially entertained, by the ancient saints, and those of modern times, and whilst we learn from the same source, that "*whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope,"*- Romans xv. 4, we are not disposed to deprive ourselves of the comforts drawn from this source; and embrace *"another Gospel, which is not another, but there be some that trouble you, and would pervert the Gospel of Christ,"*- Galatians 1. 7. God can alone be worshiped acceptably by *spiritual men,* hence the language of

Jesus, "*God is a Spirit: and they that worship Him, must worship Him in spirit and in truth,"*- John iv. 24. We have said that God is the Author of Life, or is the Creator, and the Apostle represents regeneration as a *creation, "For we are His workmanship, created **in** Christ Jesus unto good works, which God hath before ordained, that we should walk in them,"*- Ephesians 2:10. Again, "*If any man be **in Christ** he is a new creature, old things are passed away; behold all things are become new,"*- 2nd Cor. v. 17. Hence the language of the prophet, "*Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped,"*- Isaiah xxxv. 5. Again, "*And I will give them one heart, and I will put a new spirit within them; and I will take the stony heart out of their flesh, and will give them an heart of flesh"*- Ezekiel xi. 19; a heart being given susceptible of divine impression; the law of God is written therein; hear the Apostle's declaration, "*written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart"*- 2d. Cor. iii. 3; which produces strange sensations in the bosom of the babe, whose God has hitherto been mammon (self confidence), whose Heaven has been the smiles of mortals as depraved as himself, who has hitherto rolled sin under his tongue as a sweet morsel, "*ignorant of God and His righteousness, and going about to establish his own righteousness"*- Romans x.3. Divine light is communicated to the understanding at this juncture in experience, agreeably to the Apostle's remark. "*The eyes of your understanding being enlightened"*- Ephesians 1.18. The **Object** of faith is presented, an infinitely Holy, just and unchangeable God is apprehended which causes a trembling of heart, a want of conformity to the divine image is learned to exist, which produces the cry, "*God be merciful to me a sinner"*- Luke xviii. 13; a breathing for holiness of heart and life is begotten in the individual, and a perfect hatred to sin, which leads us to the experimental views entertained by Job when led to a discovery of the divine character, "*I have heard of Thee by the hearing of*

the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes"- Job xlii, 56; an epitome of the law is written in the heart, to which *touchstone,* the actions, words, and thoughts are brought, sin appears exceeding sinful which produces what the prophet has said, "*and there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight, for all your evils that ye have committed"*- Ezekiel xx. 13.

We presume it will not be contended that God has given any revelation of Himself, inconsistent with that which is contained in the Scriptures of truth; suppose then, the creature were told that, the nature of Jehovah did not stand opposed to sin? What would be the reply? "I cannot believe it, proof the most conclusive has been presented to the mind, and conviction is irresistibly wrought in the heart to the contrary." For example, suppose you were told, the Association did not meet at Town Fork to transact business relative to the cause of the dear Redeemer, what would be your answer? You would laugh such an one to scorn, your language would be, We have seen with our eyes, heard with our ears, and conviction is wrought in our hearts that the Association did so meet . . .nor could you be induced to believe to the contrary whilst you possessed the evidence upon which conviction was wrought.

Isaiah informs us that a sight of the Divine Majesty led him to a knowledge of his own undone situation; "*In the year that king Uzziah died (we trust dear brethren and sisters you have not forgotten the year in which you received this revelation of free and sovereign grace in sins forgiven), I saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple"*- Isaiah vi. 1, which we presume, produced the after declaration, "*Woe is me for I am undone; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes* <u>*have*</u> <u>seen</u> *the King, the Lord of Hosts"*- Isaiah vi.5. The children of the regeneration are allured with the perfections which surround the Lord of Glory, hence the language of God

by the prophet. "*therefore behold I will allure her, and bring her unto the wilderness, and speak comfortably unto her*"- Hosea ii. 4; the result of which is, the cry bursting from the heart of *"Lord help me! Lord be merciful to me a sinner*"- Luke xviii. 3. Lord conform me into Thine own image; Lord keep me from sin and make me holy. These breathings of soul are met with the precious promises of the Gospel. "*Ho every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat, yea buy wine and milk, without money and without price*"- Isaiah lv.4. Again, "*Come unto Me all ye that labor and are heavy laden, and I will give you rest*"- Matt. xi.26. The sin sick soul responds, "Lord I would, but have no power to come;" "*the whole head is sick and the whole heart faint.; from the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment*"- Isaiah l. 5. "I have violated the Divine Law and deserve its curses, I am incapable of repairing the breach," "*the Law is Holy, and the commandment Holy and just and good*"- Romans vii. 12. "*O that my head were waters, and, mine eyes a fountain of tears that I might weep over my follies; my ingratitude to God for all His benefits.*" Deep repentance possesses the soul, whilst the language of inspiration is still inviting, "*come now and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*"- Isaiah l. 13. It is the province of the same blessed Spirit, who has led the soul thus far, to reveal the medium through which acceptance with God is obtained, "*He shall glorify Me, for He shall receive of Mine and shall show it unto you*"- John xvi.11. Again, "*And that no man can say that Jesus is the Lord, but by the Holy Ghost*"- 1st Cor. xii.5. Jesus is revealed, the hope of glory, faith apprehends, and hope anchors upon Him; He is the chiefest among ten thousand and altogether lovely, "*whom having not seen* (with the natural eye) *though ye believe, in whom though now ye see Him not, yet*

believing, ye rejoice with joy unspeakable and full of glory"- 1st Peter 1:8. "*who of God is made unto us wisdom and righteousness, and sanctification and redemption"*- 1st Cor. 1:30. Praise and prayer now becomes a sweet employment, and a disposition inwrought to join David, "*come and hear all ye that fear God, and I will declare what He hath done for my soul"*- Psalm lxvi.6.

We are told by some men that the faith of miracles is, Gospel Faith, or "saving faith:" if this be true, is it not passing strange, that Nicodemus (who acknowledges he saw the miracles done by Jesus whilst upon earth) should have been so entirely ignorant of the doctrine of the new birth? – John iii.4. What shall we say of the Scribes, Pharisees, and hundreds of others, who saw miracles, and yet denied that He was the Messiah, unto whom He said, "*O generation of vipers, who have warned you to flee from the wrath to come"*- Matthew iii.7; again, "*Ye are of your Father the devil and the lusts of your father ye will do"*- John vi. 14. If these testimonies are not sufficient to prove that the faith of miracles is **not** "saving faith," neither would they be persuaded though one arose from the dead and told them.

5thly, and lastly, we propose showing a few of the **practical results of this faith.** Faith points to the church of God as the most desirable residence for the true believer in free and sovereign grace; to the society of those "who have obtained like precious faith" as the most suitable companions, to Jordan as the place where Jesus found a liquid *grave,* and whence the believer should follow Him as a dear child; Faith leads the soul to respect the Laws and Ordinances of King Immanuel, and begets the desire which possessed David's bosom: "*One thing have I desired of the Lord: and that will I seek after; that I may dwell in the House of the Lord, all the days of my life, to behold the beauty of the Lord and enquire in His Temple,"* and "*to do justly, love mercy, and walk humbly with God." "Ye are My friends, if ye do whatsoever I command you"- John xv. 14.* The

apostle admonishes a young minister thus, "*these things I will that thou affirm* ***constantly,*** *that they* ***which have believed in God, might be careful to maintain good works***; *these things are good and profitable unto men"*- Titus iii.8. The Lord spoke and said, "*but unto you that fear My name, shall the Sun of Righteousness arise with healings in His wings, and ye shall go forth and grow up as calves of the stall"*- Malachi iv, 2. If we fear the name of the Lord, we will endeavor to exhibit a life of holy obedience, to bridle our tongue, to love His saints, to let brotherly love continue, to "*keep the unity of the Spirit in the bonds of peace,"* in a word, to discharge our duty to God, our neighbor, and one another.

Faith apprehends the power of the Heavenly Bridegroom to defend His Bride, His faithfulness to bless the obedient and chastise the disobedient subjects of His kingdom militant. Faith apprehends (faintly) the joys which shall be realized when the immortal spirit shall be dislodged from these tenements of clay, when the saints shall no longer have it to say, "*O wretched man that I am, who shall deliver me from the body of this death"*- Romans vii.24; the resurrection of the body and reunion of soul and body and entering in through the gates into the city "*where the wicked cease from troubling, and the weary are at rest."*

Finally, may we all be enabled to "*fight the good fight of faith and lay hold on eternal life"*- 1st Timothy vi.12, and lean our heads upon His breast and breathe our lives out sweetly there." Even so come Lord Jesus, come quickly. Amen.

Lewis Corbin, *Moderator.*
Thomas P. Dudley, *Clerk.*-**1826**

1830 – CIRCULAR LETTER OF THE LICKING PARTICULAR BAPTIST ASSOCIATION OF KY.

[Ministers seated in this session were Elders Lewis Corbin, Thomas Wornall, R. T. Dillard, Joel Morehead, M. Gossett, S.

Jones, William Rash, G. Hamrick, R. Thomas, J. Jacobs, William Whitaker, J. W. Thomas, and William Conrad.

Associations in correspondence were Long Run, North Bend, Elkhorn, Concord, Ketockton, Tate's Creek, Baptist, Sulphur Fork, and Franklin.

Membership: 28 churches with combined membership of 1322 members.]

THE ADVENT OF CHRIST AND ITS EFFECTS

By

Thomas P. Dudley, 1830

[In this same year, the **Warwick Baptist Association in New-York**, with Elders Gabriel Conklin and Gilbert Beebe, first raised the issue in the Warwick whether the modern missionary and benevolent societies were Biblical. Most people do not realize how early Elder Dudley was a leader among the Predestinarian Old School Baptists. This was before these brethren knew one another! Elder Dudley became blind in 1882, and Elder J. F. Johnson wrote the Circular for that year, and J. F. Johnson died that same year. Elder Dudley died in 1886, and in his void, The Contest began that year, which divided the Licking and its sister Association, the Mount Pleasant off from the Eastern and the Progressive movement within those associations became very active.

To grasp the developing movement against the so-called "Reformers" between 1814 and 1830, a little consensus history of that period would be helpful to the readers of this, and the next article, as well as the early circulars of the Warwick Association of N.Y. Very few today realize the extraordinary explosive, and widespread flood the Dragon sent upon the Woman – the church in the wilderness. Socialism was hatched in those decades, - of this most are familiar; but the whole cornucopia of so-called "benevolent societies" invaded the religious institutions as sources of monetary support. We would have very little objection to benevolent works in society by concerned citizens in our Republic; but that was not the situation. These societies were interstitially united to, and became active and vocal, as well as opponents of, the doctrine, practice and order **within** the Church. Prior to 1830, the church of Christ had almost lost all identification with historic Christianity. Worse yet, as soon as they became subject to Christian scrutiny, they fought back with every device in their carnal weapons' arsenal. Persecution via ridicule, assault on families of Christians, kidnapping of young girls to supply "religious men," burning meeting houses of their opposition, taking churches of Christ to court to seize their property (those that had such), floods of vile false and misinformation in tracts and papers, both secular and religious; and, false doctrine of every color and hue. The name "Baptists" failed to identify a congregation of believers. Social salvation replaced Christ's salvation of sinners – and all this and much more within only three decades! It is hard to conceive the religious madness then rolling over the frontier, hills, valleys, and

plains. Satan fully intended to lay an anti-Christian foundation under the principles of the American experience.

In light of this massive wave of confusion – of which "God was not the Author," now read these two following articles with clearer understanding. –SCP]

Beloved in the Lord,

The revolving seasons, directed by an unerring Providence, has brought us together again, in our associate relation; and we are especially indebted to the Head of the Church, for the harmony we have enjoyed in our intercourse with each other. The character of the letters from the churches comprising our body, is highly gratifying to those who love our Lord Jesus Christ in sincerity and the peace of Zion, and cannot fail eliciting from such, grateful emotions to the Author of our Holy Religion. **[Note:** This session of the Licking Particular Baptist Association reports receiving 103 members and a total membership of 1322.**]**

It is matter of pleasing astonishment, that schism and division, prevailing so extensively in the Babtist Rank (sic), has been kept from us, and that we are permitted to enjoy uninterrupted harmony with regard to the principles upon which we are united as an Association. The Psalmist informs us, "*He fashioneth their hearts alike."* (Psa. 33:15). When we advert to the fact, that perfect unanimity seems to prevail throughout our body, upon the fundamental principles of Christianity as set forth in our articles of Faith, have we not good reason to believe that those articles are approved of God as being in *accordance with* the oracles of Truth, and that His special Providence has been over us, whilst His Spirit had guided us into Truth? [Note: In 1830, many churches and associations were abandoning Creeds and Confessions, and this was an issue of contention on the Frontier, created in great measure by Alexander Campbell's "Restoration Of Primitive Christianity Movement," known today as "Campbellites".-SCP] It is a mistaken idea entertained by some, that Creeds or Confessions of Faith engender strife amongst the Disciples of Jesus: It is a want of them, a want of the "*Unity of the Spirit,"* and of His Heavenly guidance which has produced so much strife and animosity in the professed

Church of Christ: a giving "*heed to seducing spirits and doctrine of devils."* Brethren, let us take the Apostolic admonition: "*Hold fast the <u>form</u> of sound words,"* hold fast the heart-cheering Doctrine of Salvation by unfrustrable Grace, through the Atoning Blood and Righteousness of our Lord Jesus Christ: and that Blood applied, and the soul cloathed (sic) with the Righteousness of the Son of God, through the immediate and irresistible operation of the Spirit of God: the sinner being as perfectly *<u>passive</u>* in his second, as he was in his first birth. Deviate from this Gospel system, and it is impossible that Jesus can consistently be crowned Lord of all. We have seen as yet, not a particle of evidence drawn from the oracles of God which opposes the views we entertain of the Bible plan of saving sinners, and until we *obtain that light,* we shall be pardoned for still believing – That God as a Sovereign created man upright, and that He gave Him a law as a test of obedience and a proof of His sovereignty, by which He is holden under obligation to yield his unqualified obedience to its precepts; and that the penalty annexed to a breach of that law, (being death,) was reasonable. That man freely and voluntarily transgressed that law; (by man we mean the whole posterity of Adam the first, who concentrated their natural existence in Adam the first and became *<u>justly</u>* exposed to the wrath of God, and that it is referable to that transgression with its effects that the Apostle has appropriately said unto him, that he is "*earthy, sensual, devilish."* That he, in a state of nature is unprepared to render that obedience to which he is called, and that for every failure he is culpable; and that irrespective of the mediation of the Lord Jesus Christ, the second or last Adam, it would have been just, had God poured out the vials of His wrath upon his devoted head. Here permit us to remark:

Dear brethren, that it has often been matter of surprise to us, that Christians, blessed as they are with the Spirit of truth in their hearts, and the word of truth in their hands, should disagree in regard to the objects to be secured by the **advent of**

the Lord Jesus Christ. When we reflect that His Humiliation, with His whole Mediatorial interference on behalf of sinners, was the direct result of Divine Arrangement or purpose, and suppose that any contingency can frustrate that eternal purpose, we must have very inadequate ideas of Him "*who worketh all things after the counsel of His own will,"* and who has said, "*My counsel shall stand and I will do all My pleasure."* Again: "*I will work and who shall let* (hinder) *it."* We propose giving only a few of the very many portions of Scripture directly referable to the **Personal Advent of Messiah,** and the **object to be attained** by His advent.

At an early epoch Moses had a discovery of Zion's King; (we do not mean that he saw Him naturally as a man,) but a Divine communication was made to his understanding, whence he exclaimed; "*A Prophet shall the Lord your God raise up unto you from among your Brethren like unto me: Him shall ye hear* ***in all things****, and it shall come to pass that whosoever shall* ***not hear that Prophet,*** *shall be destroyed from among the people."* It will not be denied that Moses attended to the Messiah in this trial: this being granted; we ask, was not Moses confined in his prophetic office to national Israel? Again, was he not in his Mediatorial character confined to the same people? Those questions being answered affirmatively, as they must be by all who understand the chain of Divine truth, we proceed to say, that if Moses, in **his** Mediatorial character, was **confined** to national Israel, and national Israel was typical of *spiritual Israel,* as will be conceded by Divines; the conclusion is irresistible that the Lord Jesus Christ in His Mediatorial character **is confined** to Spiritual Israel: in other words, that "*Seed which shall serve Him and shall be counted of the Lord for a <u>generation</u>*." But this rational conclusion of ours is sustained by Divine testimony. In the 40th Psalm, 7th and 8th verses, we have the following remarkable language referable to the Lord Jesus: "*Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is*

within My heart." The Apostle in the 10th chapter of Hebrews, 7th and 9th verses, alludes to the same declaration. Should we not then as honest enquirers after Truth, endeavor to ascertain what that *will* which the Savior declares He delights to do, is? Having ascertained this, we at once arrive at a certain and irresistible conclusion touching the end of Messiah's Advent.

We therefore refer you to the following passages of Scripture, which we consider as conclusive; and in our judgment, should put this matter to rest. Matt. 1:21: "*And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins."* John vi. 38,39: "*For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again, at the last day."* John xvii. 2&3: "*As Thou hast given Him power over all flesh, that He should give Eternal Life to as many as Thou hast given Him. And this is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."* Acts xx.28: "*Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."*

It is objected to our exposition of this text, that we hold, that every individual composing the Church of God here, or those united to the Church Triumphant, were distinctly known to God, *eternally chosen* in, and redeemed by the Lord Jesus, before they became Christians: consequently, their *regeneration* is an *effect* of Redemption.- We maintain this to be the fact; and assert that their redemption by the blood of Christ secures their regeneration.

The atonement was made nearly eighteen hundred years since: it was made *for sinners*: the object was "*to redeem them from all iniquity and purify unto Himself a peculiar people zealous of good works."* We maintain that no other rational (not to say Scriptural) ground can be consistently occupied, and

refer you to Ephesians v. 25,26,27 verses, "*Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."* But why need we multiply proofs, when the whole tenor of Scripture upon the subject of Redemption runs in the same channel? And such portions as seem more general at the first view of them, are referable to the redeemed amongst the Gentiles. As an instance: Hebrew ii. 9: *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God, should taste death for every man."* This passage is explained in the 14 and 15 verses of the same chapter, which read thus, "*Forasmuch then as the Children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the Devil; and deliver them, who, through fear of death, were all their life-time subject to bondage."*

We are compelled, if disposed to reason fairly, to take one of the following positions: *first,* That every man will be *saved or delivered* by the Lord Jesus Christ; and that by *every man* is meant Adam's posterity universally; or *secondly,* That by *every man* is meant the Church or bride, or sheep, for whom the Savior says, "*I lay down My life for the sheep:"* and that they will experience Eternal deliverance or salvation: or, *thirdly,* That the Redeemer has *failed* to *accomplish* His undertaking.

Of the same nature is first Epistle, John ii. 2. "*And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."* If Jesus offered Himself a propitiatory sacrifice for the whole family of Adam, then the whole family of Adam are redeemed or Jesus is disappointed: and if they are redeemed, what is to prevent their Eternal Salvation? Were we compelled to make our election between those who hold with Universal Atonement and special

application, (we mean their plan) and Universalism: we believe for consistency's sake, we should embrace the latter; - For it will be at once perceived, according to the first, that the object is to avert that soul refreshing doctrine of Particular and Personal Election, and Particular and efficacious Redemption, in this: The Father appoints the Son to Redeem Adam's posterity in *extensor:* The Son redeemed Adam's posterity in *extensor:* And the Holy Ghost refuses to make application of the Blood of Christ to the hearts of the Redeemed in *extensor.* Thus creating a schism in the Godhead or Divine Essence.

We are aware however, that something is said about the acceptance of the Atonement, on the part of the sinner when *"offered"* to him. Paul's reproof to the Church at Galatia, we conceive, quite applicable to such professors: "*O foolish Galatians, who hath bewitched you?"* Can such persons be aware of the absurdity they are involved in? They make man the elector, who elects himself; (for such is the effect of that scheme: Salvation depending upon his acceptance of the Atonement;) to eternal happiness, Heaven the destined port; God, Angels and the "spirits of just men made perfect," his associates: all of which is a direct reversal of the Bible order of things, which runs thus: "*Ye have not chosen Me,"* (said the Lord,) *"but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you."*- John xv. 16. We would ask such persons, What have you gained? To avoid the Eternal purpose of God in Predestination, you contend for General provision; but in your special application, you necessarily involve Election! You may calculate your loss and gain, by the following rule: God, who declares He is a Spirit, did not Elect men to Salvation: but the Spirit, who is God, did Elect men to Salvation!

The Author of the Bible declares: "*Thy people <u>shall</u> <u>be</u> <u>willing</u> in the day of Thy power."* – Psalm cx.3. "*The hour is coming, and now is, when the dead shall hear the voice of the*

Son of God: and they that hear shall live."- John v. 25. We cannot conceive by what sort of reasoning, a tree devoid of root, is to carry on the vegetating process, to the growing ripening and perfecting of fruit: and it is equally beyond our conception, how a man or woman can bear the fruit of the Spirit, who are not first possessed of the Spirit.- That Faith is essential to the rending acceptable service unto God, will not, we presume, be controverted; and that in the absence of that love, which is the fulfilling of the Law, there is an absence of vital religion, will be conceded by all, we think equally clear: what then is the testimony borne by the Inspired writer on this subject? Listen: "*But the fruit of the Spirit is <u>love</u>, joy, peace, long suffering, gentleness, goodness, <u>Faith</u>."* Hence we discover, that both love and faith are **fruits** of the Spirit. Can any man, in his senses, contend for the existence of either, in the absence of the Spirit: when they both grow upon a Spiritual Tree, whose root is Spiritual? If the natural inclination of the mind is to evil, as the Scriptures declare, and that, "*Because the carnal mind is enmity against God, it is not subject to the Law of God, neither in deed can be;"* does it not follow, that there must, of necessity, be a preponderating influence in man, in order to his subjection to the Law of God? If so: what is this preponderating influence?- "*To be carnally minded, is death; but to be Spiritually minded, is life and peace."*- Romans viii.6. Hence we discover the propriety of Paul's declaration: "*The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye cannot do the things that ye would."* Galatians v.17. How an individual, renewed in the spirit of his mind, can be brought to renounce Experimental Religion, and deny the agency of the Spirit of God in rendering the sinner subservient to the Law of God; we confess, is beyond our conception: hence we leave the matter to others to explain; believing that, were we to deny His energy in the work of Regenerating the heart, it would be tantamount to lying to the Holy Ghost.

We have said that man, in a state of unregeneracy, is in love with the world and its enjoyments, and that his affections being set upon them, he has no ear to hear, eye to see, or heart to understand *spiritual things*. All within is quietness and repose. "*When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."*- Luke xi. 21,22. Hence we discern, while under the influence of the Price of the power of the air, internal peace reigns; but when called by the Stronger than he, to wit: the Lord Jesus, to life from the dead, his eyes are opened, his ears unstopped, the stony heart taken aware, and an heart of flesh given:- whence he is brought to *feel* his wretchedness and misery. Sin becomes exceedingly sinful, and a beauty surpassing every thing hitherto seen, developed in Holiness of heart and life; deep conviction seizes the heart, and repentance, (being the gift of Jesus,) flows from the inmost soul: he reads, "*Wanting"* in every of his performances, and is led to see clearly that, "*by the deeds of the Law shall no flesh be justified in His sight:"* he learns his insolvency and is now prepared, when the same blessed spirit reveals Jesus to the astonished mind, to crown Him Lord of all. The desire of the soul is to glorify God in his body and spirit, through life and in death: and O, that God would make us all practically, "Particular Baptists:" that the Lord Jesus would enable us to prove our Discipleship by doing whatsoever He commands us: and may the Holy Spirit guide us into Truth, is our ardent desire, for Jesus' sake; Amen. **1830**

1830- CORRESPONDING LETTER:

"A Redeeming Spirit in Zion: A rejection of Sandimonianism"

By
Thomas P. Dudley

The Licking Association of Particular Baptists, now in session at Friendship Meeting House; To the associations with whom we correspond; wish Grace, Mercy and Peace.
Beloved in the Lord:

We have been permitted, again, to assemble as an Association, and rejoice to find, from the tenor of the letters from the Churches composing this body that much harmony, and perfect unanimity upon the principles of Truth, as developed in the Constitution of our Association, exists. The Psalmist says: "*He fashioneth their hearts alike*." Our astonishment at the unprecedented oneness of language spoken by our Churches is only explained in the fact that *"He, holds the heart of the king in His hand and turneth it whithersoever He please: as rivers of waters are turned."* Brethren, although there has been a flood of error, poured in upon the Baptists of our country; and though many seem disposed to follow the pernicious ways of those "ambassadors of Satan,"- yet Brethren, Zion has no cause to fear, but when she is thoroughly tried, she will come forth as gold: much of her dross may be taken away by our modern reformers, or more appropriately, deformers: and hence we should not consider it a severe dispensation of the Providence of God towards us, if it shall eventuate in purging of the Church of her anti-Christian lumber.-

Brethren, we rejoice to find there is yet a redeeming spirit in the Zion of our God; and that, although she has been dosing until antichrist made considerable encroachment; yet the trumpet has been sounded: she has awoke and risen in the

majesty of the strength of Israel's God, and proclaimed that Sandimonianism [the theory that salvation is attained by a "simple act of faith."-SCP], should not live amongst them. – We say, so far, so good.- But Brethren, there remains to be purged more dross. We have about as much fellowship for John Glass's system as for Mr. Fuller's, if Mr. Fuller believes (as his advocates say he does) in a general atonement and special application. What is the exposition of this nondescript? God, they say, has laid a foundation as large as the whole posterity of Adam the first in *extenso*, and His Spirit will only prepare materials (special application) enough to build a house of not even half the dimensions of the original foundation: consequently, a large portion of the foundation is entirely useless. Does this comport with your ideas of Him, who declares, "He is a Rock and His work is perfect." Brethren, Salvation is either of Grace or it is of works, and it is high time for Christians to take the one side or the other! The ridge-pole is a dangerous hobby to be ridden, and he must be a very skilful rider, who can keep his seat long upon it. We have nothing to loose in declaring our firm conviction, that Salvation is wholly of Grace; and the Salvation of every sinner, who has been, is, or ever will be saved, is the result of their being Chosen in the Lord Jesus, before the world began: they being so vitally connected with Him as to render Him responsible for their debts: the payment by the Surety, their Husband, and consequent release, by the Blessed Holy Spirit; and that all such will ultimately hear the welcome of, "enter thou into the joys of thy Lord." O Brethren: may we be watching and waiting the second coming of the Bridegroom; and hail His advent with, "*Come Lord Jesus, Come quickly*;" is our Prayer, for Jesus' sake.

Lewis Corbin, *Moderator*

Atteste, Thomas Wornall, *Clerk.* **-1830**

1833 – UNION OF CHRIST WITH THE CHURCH

BY
Samuel Trott

The first issue of The *Signs of the Times* paper was on November 28, 1832, and the first article by Samuel Trott was his autobiography, followed by an article on Eternal Vital Union, May 13, 1833 (*Signs: vol. 1*,) only six months after the institution of the *Signs*. Today, no one now credits the origin of this doctrine to us, nor claim it is novel – unique, maybe! Below is the first in-depth article on that subject published in the *Signs of the Times*. When Thomas P. Dudley wrote his "Origin of The Christian Warfare," he seemed to think he was all alone, or the first, to advocate that principle. We, therefore, insert this article by Elder Trott in 1833, to support Elder Dudley's views from a much earlier period in Baptist history. S.C.P.

Brother Beebe:- Our brother Raymond was not mistaken in supposing that his ideas would not all be received by the readers of the *Signs.* I think he labours under a mistake relative to that **union** which constitutes the *oneness of Christ and His people,* and probably relative to the idea intended to be conveyed when we speak of the *substitution of Christ.* I will propose for his consideration what appears to me to be the Scriptural doctrine of *the union of Christ and His church.*

Instead of that *nominal union* which many talk of, which is produced by the creature's believing – the Scriptures speak of a real *oneness. "Both He that sanctifieth and they who are sanctified are* ***all of one***," is the Scripture testimony (Hebrews 2:11) and so I believe. I cannot conceive how the spotless Lamb of God could be made to bleed, or bleeding, how His blood could sanctify or cleanse from their sins any of the family of Adam **unless** such a union *previously existed* between Him and them as made **their** sins, of right, chargeable **to Him**; and His suffering of death and enduring of the curse, accounted as done by them. Instead of this union being founded in Christ's assumption of human nature; the Scriptures speak of His taking flesh and blood as *a consequence of His relation to*

children who were partakers thereof: "*Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; &c."* What children? Those of whom Christ says, "*Behold I and the children which God hath given Me"*- Hebrews 2: 14, 13.

Instead of this oneness being a union *of feeling or views,* the Scriptures speak of it as *a oneness of life.* Hear the Apostles; "*Ye are dead, and your* ***life*** *is hid with Christ* ***in God,*** *when Christ, who is* ***your life*** *shall appear &c."*- Colossians 3: 3-4. This life which is one in the *Head* and in the *body,* was in the only begotten of the Father from the beginning; for **in Him** was that *life* which is the *light of men.* John 1:4, compared with verse 14. Hence as it was said of Adam- Genesis 5: 1,2. "*In the day that God created man, in the likeness of God made He him. Male and female created He them; and blessed them, and called* ***their*** *name Adam, in the day when they were created;"* so it must have been with Christ, when He was "*set up from everlasting, from the beginning,"* and *"brought forth when there were no depths"*- Proverbs 8: 23,24); He must have been brought forth a perfect Christ, Head and body, He and His bride in Him. Hence His people were *chosen in Him,* (not into Him) *before the foundation of the world;* and they were "*created in Christ Jesus unto good works"* and as Christ – not as the essential Word, He is the "*Beginning of the creation of God"* (Ephesians 1:4; 2:10 & Revelation 3:14.) Christ was thus another or *second Adam,* not of the *earth, earthy,* but *the Lord from heaven;* not *a living soul* merely, *but a quickening spirit."* 1 Cor. 15: 45, 48. Again as Eve when produced from the original creation **in** Adam, was "*bone of his bone and flesh of his flesh;"* so the church in her quickened members, being born again, born of the Spirit, they are *manifested* as members of Christ's body; and are said to be "*members of His flesh and of His bones,"* spiritually. See Genesis 2:23 & Ephesians 5:30. Thus Adam both as a *husband* and *a head was* ***a figure*** *of Him that was to come"*- Romans 5:14.

As is the distinction between the two *Heads* – the *first man* and the *last, or second Adam,* so is the distinction between the *two lives* brought forth severally in the distinct heads; consequently, so is the distinction between the *bonds of union* by which each Head is united with its body and members. The one bond is earthy; the other is spiritual; the one commenced in time and is dissolved in time, the other commenced in eternity, and therefore unchanged by time, will be eternal.

The one head, Adam, being created under the law, and his posterity in him, they as *servants* are driven by the terrors of the Law. The other Head, Christ, as the Son of the Father, was set up and His posterity ***in*** Him, under the everlasting covenant, that is ordered in all things and sure, they are therefore as sons loved with an *everlasting love,* and with *loving kindness are they drawn* to Him. Again, as the members of Adam's family, or of the creation in him, are made manifest as such by being born after the flesh; so the members of Christ's body can be manifested only by *being born again* of the Spirit. They are by this brought into personal existence as *new creatures* and are now personified by their new life. Hence says Christ speaking of His disciples, "*They are not of the world even as I am not of the world"*- John 17:16; and says Paul, "*Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me"*- Romans 7:20. "*Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God"*- 1 John 3:9 & "*We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepth himself, and that wicked one toucheth him not*" 1 John 5: 18.

As the posterity of Adam came into existence under the curse of the law as having been in him when he fell; so the posterity of Christ in their new birth, are born into the blessings of the new covenant, as well as the exceeding great and precious promises given to them in Christ as that full provision for their deliverance from under the law; therefore the

receive not the spirit of bondage again to fear, but they receive the spirit of adoption whereby they cry, Abba, Father." Thus much in relation to the union of Christ's people with Him; I now briefly notice this *union with Adam, &c.*

Whilst they were thus set up in Christ, and as such loved with an everlasting love, it was the pleasure of the Father that they should be partakers of *flesh and blood,* and therefore as rational creatures they were created in a natural head, Adam, and under the law; were in common with all his posterity, left to fall in him, and became subject to the curse of the law. While they were thus a part thus a part of the same fallen family of Adam involved in the same condemnation, they by the eternal purpose of God were distinguished from the rest of the human family – and were *"**from the beginning** chosen unto salvation; and predestinated unto the **adoption of children**, by Jesus Christ,"* and were given to Christ as His portion, as it is written: "*the Lord's portion is His people, Jacob is the lot of His inheritance."* It was also necessary in order to their being brought into liberty as sons and receive the spirit of adoption, that they should be redeemed from under the law and also to be slain by it, that their union to it might be dissolved. For all this provision was made in the everlasting Covenant and the accomplishment thereof assigned to the Son and to the Holy Spirit in their respective offices. Their redemption could alone be accomplished by One who could fulfill the demands of the law and make it honorable in their behalf, and consequently alone by One who could be acknowledged by Divine Justice as standing in their law-place. Christ being their Brother, their Head, their Husband in the everlasting Covenant, and in relation to the life therein set up, the right of redemption belonged to Him, and being not Himself (in His divinity) under the law, He could take their law-place and obey it in their behalf, and be so accepted by Divine Justice.

One leading idea more relative to this subject I wish distinctly noticed, namely: **that it was not as children of**

Christ, but as the children of Adam that the elect were subject to the law, had sinned against it, &c. It was then as the *children of Adam alone that they needed deliverance from the curse of the law,* justification from its demands and a dissolution of their relation to it.

If Brother Raymond would duly reflect on the different ***relations the elect sustain to the distinct Heads,*** he would, think, abandon the stand he took in his letter published in the 9th number of the *Signs.* He speaks of *substitution* as involving a separation between Christ and His people. Do not the Scriptures teach a manifest separation in this respect? Was Christ created with His people in Adam? If so, He is but a *creature* and a branch of the fallen stock. Or, was He as the Head of His people set up under *the law*? If so, the inheritance coming through Him is but earthly and must fail, On the other hand, Christ being the elder Brother of His people in the everlasting Covenant, it was His province to interpose Himself as their Redeemer that the law might not remain a barrier to their being put in possession of the inheritance bequeathed in the better Testament. Hence it is said, "*He was made sin,* or rather, *a sin offering, for us, who knew no sin, that we might be made the righteousness of God in Him – and being made a curse for us"*- II Cor. 5:21 and Gal. 3:13. If I knew anything of the use of words, the doctrine of these texts is the doctrine of *substitution;* and the word *for* is used, in them, in the sense of *instead of.* He "*being made a curse* ***for*** *us;"* for what purpose? "*To deliver us from the curse of the law."* Did He not then endure that curse which He would deliver His people from? And would they not have suffered the curse if He had not borne it? What is this but His bearing it *in their stead?* And what can that be but *substitution?* Again, we are told that Christ "*laid down His life* ***for*** *the sheep."* Now if He did not lay down His life in the place of the sheep, how will we find an atonement in the death of Christ? And how will we find a ransom in it? If He laid down His life for us in any other sense that as suffering that

punishment which was due to our transgressions then there was no ransom price in the death of Christ; for a ransom is an equivalent rendered for the demand against those to be ransomed, and consequently involves *substitution.*

Brother Raymond challenges proof from the Scripture, that God's children were *ever appointed unto wrath.* That God's children were as the children of Adam, under the curse of the law, and "*children of wrath, even as others,"* – Ephesians 2:3 – we are prepared to prove from the Scriptures of Truth. But there was no need of God's appointing any man, save the Man Christ Jesus, unto wrath; for left to themselves the wrath of God would assuredly "*abide upon them"*- John 3:36.

Brother Raymond seems throughout his letter, if I understand him, to suppose that the children of God were never viewed in any other relation than in their relation to Christ. If this were true I would venture to say that God never viewed them as sinners; for they never sinned **in Christ**, nor with that life which they derived from Christ as a Head. – 1 John 3:9.

Once more; He remarks that it is a day full of substitutions, I grant it. But to me there is a very important difference between men's presuming to substitute human systems instead of God's revealed truth, human ceremonies, instead of God's ordinances, and human schemes instead of that order and plan which God has established in His word; I say there is a great difference between this substitution of men and God's substituting His Son as a ransom for those who had been given Him. And those who are the fondest of these human substitutions are the ones who, by their substituted systems, do away the substitution of Christ in the law-place of His people. Most of these new substitutions are the offspring of *Fullerism and its twin sister Hopkinsianism,* and both of these systems virtually, if not formally, deny the proper substitution of Christ.

Brother Raymond will of course, act his own pleasure in writing again on this subject. But I hope if he does, he will be

led to take a stand in support of the above doctrine which is according to godliness. And I hesitate not to say that if he is what I hope he is, one taught of the Lord, he would never have found peace for his *burdened soul* had he not by faith discovered the Lord Jesus as having been as completely substituted in his law-place as was the "*ram caught in the thicket,"* in the place of Isaac. He will then write in union with the doctrine which the *Signs* are pledged to support.

Centreville, Fairfax Co., Virginia,
May 13, 1833.
S. Trott.

From: Signs, Vol. 1 (1833)

1835- The Stand of The Licking Association Against Campbellites and Fullerites

By
Thomas P. Dudley

[First of his letters printed in the SIGNS of the Times, Vol. 3, No. 12, June 10th, 1835]

Lexington, Ky., April 30, 1835.

Dear Brother Ries,

Your kind letter of the 16th is at hand; I had fondly hoped to be with you at the Baltimore Association and the Old School Meeting [which assembled in that city, May, 18th., 1835]. Until within the last few days, but now fear I shall have to relinquish that hope reluctantly as I may do it.

The situation of society in this country [the western frontier] seems more imperiously to require the especial attention of the advocates of Truth than ever. There is prodigious commotion amongst the Fullerites and Campbellites

– pretty nearly the same people but sailing under different flags. We have recently received from each body upon profession of their faith in Christ. Those who come to us from the Reformers we require to submit to the ordinance of Baptism, disregarding the dipping they underwent from their Bishops. In consequence of which I have become especially an object of resentment with them. The Fullerites are equally hostile, in consequence of the exposure of the abominations of their Idol, such as gospel condemnation, general provision of the atonement &c., together with the exposure of their system of mendicancy, falsely called "benevolent institutions." I confess I cannot see much benevolence in sending the Gospel to the heathen, when their nonreception of it is to prove their condemnation, and they cannot receive it without the operation of the Spirit.

The most abusive piece (against me, and the Particular Baptists, whom the writer styles Dudleyites) met my eye in a Cincinnati paper a short time since, I ever saw. In it, I have abundant evidence of what I have long believed, viz: that they will hardly stop at any thing dishonorable to accomplish their object, "the end with them sanctifies the means." Misrepresentation, slander or any thing else they will resort to, to prostrate those whom they dare not meet honorably before a religious assembly in discussion.

The Campaign has been hotter for the last six or eight months that I have ever witnessed. It is a good deal like Indian fighting, with the exception that they use tow wads instead of ball shot. You cannot get them into the open field, they must have a covering – they can't stand the bayonet!

Our Association remains firm as a body; we still have a few disaffected among us, but their number has been diminished since I was with you. The attacks made upon me have had a happy influence; many who had heretofore been silent, have become the open and fearless advocates of Truth, even in these Associations attached to what is called in

Kentucky “the General Union,” but more appropriately disunion.

Should I not be with you – as I now fear will be the case without neglecting a paramount duty – please present me affectionately to the Brethren of the Old School & say to them that, although absent in body, I trust to be present in spirit with them.

May your defence be the munitions of rocks and the Everlasting arms underneath you, is the prayer of your Brother and Companion in tribulation. Thomas P. Dudley.

Note: Elder E. J. Ries, was the pastor in Baltimore that called for the convention of Old School Baptists, and made arrangements to host the meeting. The Missionaries bought the building they were to meet in to prevent their having a place large enough. The city of Baltimore turned out to help them, and both the Presbyterian and Lutheran churches were liberal in affording accommodations for the Old School Meeting, of **1835**.

1841 – The Adamic State.

By
Thomas P. Dudley

Near Lexington, Ky., Feb.16, 1841.

MY DEAR BROTHER BEEBE: - Although a controversy has been going on between the Old and New School Baptists in the west, for some years, in relation to what Adam was antecedently to his transgressing the divine command, yet I was not aware of a discrepancy in the views of "Old School" Baptists, on that point, until I read your editorial remarks in number 20, vol.8, of the SIGNS, in which your readers are informed that "a part of the Redstone Baptist Association, Pennsylvania," take exception to the views contained in the circular of the Licking Association of 1839..I had hitherto supposed that Association to be "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the Chief

Corner Stone," and consequently that she recognized the Bible as the only infallible standard of faith and practice. I am very sure that no evidence can be had thence to sustain the opinion that he was spiritual; and I confess I was surprised to learn that such an idea was entertained even by a part of that body. The New School party in this country assume that he was a spiritual being; hence he was obliged to the performance of spiritual duties, such as evangelical faith and repentance, and liable to condemnation for non-compliance. I say assume, because it is assumption without proof; indeed the proof is altogether on the other side, and we have abundant cause of adoration to God that it is so — were it otherwise, the Christian's hope would be entirely prostrated.

God created this material globe to be inhabited by beings susceptible of its enjoyment. Those beings were susceptible of being maintained by material food; and that food is produced by the earth from whence those beings were taken, and to the products of which alone do they look for a perpetuation of that life imparted to them in creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus we see the connection subsisting between man and the ground, and hence his susceptibility of being sustained by the food brought forth spontaneously by his uncorrupted mother, [the earth.] "And the Lord God planted a garden eastward in Eden; and there He put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him in the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen.2:7-9, 15-17, compared with 1 Cor.15:46-50:

"Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh end blood cannot inherit the kingdom of God; “neither doth corruption inherit incorruption." The life communicated to the first Adam prepared him alone for an earthly habitation, and that life communicated to his offspring could not possibly prepare them for a higher abode. We should not forget that, although created upright and uncorrupted, he subsequently "sought out many inventions," he became corrupt, as is manifest by his transgression, and imparted the same corrupt nature to all his offspring; yet did he not thereby forfeit heaven and immortal happiness; because he neither possessed, nor had title [in creation] to either. It is worthy of remark that his connection with the earth was such that in consequence of his transgression, corruption seized upon the ground whence he was taken, and it became thereby susceptible of producing food suited to his vitiated nature. The elements being corrupted, he could yet subsist upon them. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shall eat the herb of the field; in the sweat of the face shalt thou eat bread till thou return unto the ground; for out of it thou wast taken; for dust thou art and unto dust shalt thou return." Gen.2:17-19. If, as is contended by some, the object of the second Adam was to restore the ruins of the first, why is the curse not removed from the ground? Why does it yet produce "thorns and thistles?" And why has man yet in the sweat of his face to eat his bread?

The truth is, had Adam remained as incorrupt, as pure and sinless as he was when his Creator pronounced him good, yea, very good, he never could have entered that heaven to which Christians are destined. Man's capability of earthly enjoyments was given in creation and in connection with his natural head who "is of the earth earthly." His susceptibility of heavenly or spiritual enjoyments is given in the spiritual birth and in connection with his spiritual Head, "the Lord from heaven." He is born to a natural inheritance - born again "to an inheritance incorruptible and undefiled, and that fadeth not away." –"Except a man be born again he cannot see the kingdom of God." Why? Because the kingdom of God is a spiritual kingdom. "My kingdom is not of this world," and man in his best estate was only a natural being. "That which is born of the flesh, is flesh," and "flesh and blood cannot inherit the kingdom of God." That there are two births brought to view in the third chapter of John, and only two, I think must be obvious to all attentive readers, and that the Savior designed to show the ruler of the Jews, the necessity of the natural birth, in order to see, understand and participate the enjoyments of a natural kingdom, and that He urges thence the necessity of the spiritual birth as indispensable to see, understand and participate in the enjoyments of the spiritual kingdom. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." We see two births brought to view in the foregoing quotation, and they are connected by the copulative conjunction and; they are in the plural number, and consequently cannot [as I conceive] refer alone to the spiritual birth. I have no hesitancy in believing that by the term born of water, is meant the natural birth, [the figure is appropriate;] and of the Spirit, the spiritual birth; by which [the latter birth] man is capacitated for spiritual actions. "Ye also, as lively stones, are built up a spiritual house." I understand the Savior to explain in the sixth verse what he means in the fifth, namely: "That which is born of the flesh is flesh, [the natural birth -

ONE] and that which is born of the Spirit is spirit," - TWO births, and both necessary to enter the visible church of Christ. The idea that Adam was spiritual before he transgressed the command of God, would involve its advocates in a similar dilemma with that experienced by Nicodemus; he apprehended that the two births were of the same nature -["How can a man be born when he is old?"] - both natural; they apprehend them to be of the same nature, - "both spiritual." If either were correct in their apprehensions, I should be at a loss to account for the warfare experienced by all those who are "born of the Spirit." "The old man is corrupt, with his deeds," whilst the "new man, after God, is created in righteousness and true holiness." "The flesh [or old man] lusteth against the spirit [or new man,] and these are contrary the one to the other, so that ye cannot do the things ye would." "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." I do not believe, brother Beebe, that God adopts the method in making Christians which is said to be resorted to sometimes by hatters, namely; to work over an old hat and apply some new fur to the exterior and sell it for a new one. This indeed seems to be the New School idea, for they [or some of them] contend that all the new birth does is to repair the faculties which became vitiated by sin. If this theory be true, I want to know - Whence the warfare?

But to return; All the perceptions and powers bestowed upon man in his creation were purely of the natural kind; hence his feelings, his enjoyments and happiness are all earthly. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "Unto you [disciples] it is given to know the mysteries of the kingdom of God; but unto them that are without it is not given." "I thank thee, 0 Father, Lord of heaven and earth, because thou hast hid these things [spiritual matters] from the wise and prudent and hast revealed them unto babes." But why need I multiply

proofs, since the whole chain of divine truth runs in the same channel?

The assumption that man was spiritual seems to be forced upon "New School Baptists" in their dilemma, in order to harmonize their views in reference to its being the duty of all mankind indiscriminately to repent and believe the gospel evangelically, to the saving of the soul, whilst they admit the Gospel to be a spiritual system, and referring their condemnation to its rejection. They are not, however, agreed among themselves. Some of them avow their belief of the doctrine of infant purity, and hence say, "All they who die in infancy go to heaven." I would ask such persons to tell me how infants, if pure, can die, since the Bible informs us, "The wages of sin is death." Death is only an effect, and of necessity is preceded by its cause. I apprehend such as believe the doctrine of infant purity, have not considered that they are charging God with injustice in inflicting the penalty annexed to transgression upon innocent beings. Nor is this the only awful consequence attendant upon this theory. It effectually excludes from heaven all who have been born within the last eighteen hundred years. Let us not forget that Christ died upwards of eighteen hundred years ago; that he died for sinners, that "there remaineth no more sacrifice for sin," that He is the Way, the Truth and the Life; no man cometh to the Father but by him, that he came not to call the righteous, but sinners to repentance, and withal, "flesh and blood cannot inherit the kingdom of God." All know that infants, as well as adults, possess flesh and blood, else could they not be subjects of death.

When a false theory is embraced, a perversion of truth to sustain it follows as a natural consequence; hence the shifts to which the advocates of the notion that Adam was spiritual in creation, are driven. If man did not sin as a natural being possessing flesh and blood, whence the propriety of the Apostle's reasoning, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the

same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." It is manifest that in their natural or flesh and blood relation, they sinned against God; hence Christ's humanity paid the forfeit of His people's rebellion. If Adam sinned as a spiritual being, I cannot see how he could be redeemed, seeing "a spirit hath not flesh and bones as ye see me have," and Jesus "was put to death in the flesh, but quickened by the Spirit." A spirit has no blood to shed, and “without the shedding of blood is no remission." But we have incontestable proof that Adam was natural, not spiritual in creation, in the fact that his seed are natural. "Every seed will produce his kind;" and Paul said of them, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto them, neither can he know them, because they are spiritually discerned."

Hence, it is seen, brother Beebe, that the young, as well as the old, "must be born again or never see the kingdom of God." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The first death had power over that life bestowed upon man in creation, and which he imparted to his natural seed; but, blessed be God, "the second death hath no power over" those who have "part in the first resurrection," because they derive their spiritual or eternal life from Christ their spiritual Head, "that He should give eternal life to as many as thou hast given him." It is therefore manifest that man did not derive his spiritual or eternal life from Adam the first, who was "of the earth earthy."

I have been more prolix that I intended when I commenced writing, and must desist for the present; but I may resume the subject hereafter when I have more leisure. In the mean time, those members of the Redstone association will do us a kindness by pointing out [through the SIGNS] the discrepancy,

or rather supposed discrepancy, between the views contained in the Licking Circular and the Bible. I hold no principle too sacred to yield on conviction that it is errorless; and such I would hope to be the case with all Old School Baptists. Indeed I have no doubt but such is the fact with real Old School Baptists.

For the last six months I have been more actively engaged in preaching than ever before. I think I have averaged four discourses per week, and rejoice to tell you that the children of the promise, in the sections where I have traveled, [within a circle of some 80 or 100 miles] are manifesting a determination to take heed to the divine injunction; "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."

By special invitation I attended the formation of two new associations last fall; the one in Henry, which I see noticed in the SIGNS, the other in Boon, composed of eight churches, five ordained and two licensed preachers. Six of the churches came out; one was a newly constituted church, and the eight was the orderly part of another body, the majority of which had left original ground.

Affectionately;
Thomas P. Dudley.**-1841**

1843 – Circular of Licking Association of Particular Baptists of Ky.

Written by
Thomas P. Dudley

[The Elkhorn Association went into the Modern Missionary Movement, and in this issue, the Licking protested the Elkhorn listing Ambrose Dudley as “a missionary!”
Ministers present this session were Elders Jordan H. Walker, T. P. Dudley, James S. Peak, William Conrad, M. Gossett, S. Jones, J. Wallingford, W.

Collins, William Rash, J. Swaggard, P. Spears, H. Montgomery, Rickett, J. M. Theobald, W. S. R. W. Hickey, and J. H. Walker.

Associations in correspondence were Tate's Creek Predestinarian Baptist Assn., Salem Predestinarian Baptist Assn., Mount Pleasant Regular Baptist Association, Ketockton Baptist, Virginian Correspondence, Warwick Baptist asso., and New York Association. **NOTE:** The **1839** Minute showed the Licking still in correspondence with Long Run, North Bend. While we do not possess a copy of the minute for **1840**, the 1841 Minute shows realignment in their correspondences. Long Run Elk Horn and North Bend are no longer with the Licking, and the above listed associations began correspondence with the licking. Both the Salem and the Tate's Creek Associations have added the *appellation "Predestinarian"* to their nomenclature, and the Mount Pleasant Regular Baptists has united with them. The Mt. Pleasant hold churches in southern Indiana. The latter will stay faithful to the Licking when all others depart the faith held dear by this body of people.

We will transcribe an article in this Minute relative to the Georgetown College and Elkhorn Association's claim that Ambrose Dudley, John Price and others were "Missionaries." It was typical after the rise of the Modern Missionary Movement for its supporters to lay claim on itinerate ministers that preceded that movement, and referring to them as "missionaries." In one biography of Lewis Craig, who settled the Bryan's Station community and established the Bryan's church, the writer referred to him as "The Reverend Lewis Craig." All the Elk Horn Minutes prior to this date refer to their ministers as "elders." Many eastern associations used the term "reverend" for their ministers; while many more used the term "elder." In the rise of the Modern Missionary Movement, those using the term "reverend" most often joined in the mission movement. The term goes back to the first Baptists in the colonies, no doubt brought from the early English Baptists. I've found none of those using the term "reverend" following the Old School of Divinity – I'm not saying none did: only that I do not find any in my collection of early minutes of the Old School party.

Membership now is 28 churches, with 1324 members.]

"**The Licking Association has witnessed with deep regret,** the various efforts which have been made to involve the memory of several valued ministers of the Gospel who lived and died members of her body, in the *modern missionary institutions of the day.* So long as those attempts were confined to irresponsible individuals, she did not feel herself called upon to notice them. **But the extraordinary attempt of the Elkhorn Association**, at her late session, to fasten on them the aspersion as is manifest, by the publishing of the certificate of "John Young," attested by William Sugget, Jr.," calls for a passing notice at our hands.

Some are curious to know why Elkhorn Association has not introduced Peter, James, John, the Master, or some other inspired witness, to sustain her missionary operations, instead of Ambrose Dudley. Joseph Redding, John Price and others, who made no pretensions to being inspired? A solution of this question is not difficult, when it

is known that the Bible is silent as death on that subject; and that Ambrose Dudley, J. Redding, and J. Price were extensively known and highly esteemed in the Baptist denomination, for their real piety and sound divinity. They had weight of character: (of which, it would seem that association considers herself exceedingly deficient.) She wished to avail herself of their influence to secure the co-operation of some who could not otherwise be induced to join in her manifest departure from the faith, practice and order of the church of the living God, as exemplified in the following extracts from her Minutes:

In her corresponding letter, published with her Minute of 1843, we find the following paragraph: "Let each church send to, and support at least one, young Timothy or Titus at Georgetown College, and when our denomination in Kentucky, are supplied with ministers, send the remainder out into all the world to proclaim the glad tidings of salvation."

Again, on page 7, of the same Minutes, we find the following: "Highly honoured is the church in the present age, inasmuch as all Christians may become *co-workers with God Himself,* in *labouring for the salvation of our apostate world,* and that none is so humble as to be debarred from participation in this noble work" (!!) Are we to understand Elkhorn as having raised her banner with this inscription, *God & Co., labouring for the salvation of our apostate world?*

Again, on page 8: "Our Sabbath School, during the past year, has greatly increased in numbers, and the members of the church have exhibited a more lively interest in this institution, which *we believe to be one of God's own establishments, and which we regard as a* ***pillar to the church***." (!!!)

From a careful examination of the Minutes of the Elkhorn Association, commencing with the year 1792, (the first year, it is believed her minutes were printed,) and concluding with the year 1808, (the last year that Ambrose Dudley, j. Redding and J. Price met with the majority, *as the Elkhorn Association,)* we find the following to be all the action taken in that body, on the subject of missions and missionaries. Session, 1801, Monday – "Request from South Elkhorn to send missionaries to the Indian nations. Agreed to appoint a committee of five brethren, to hear and determine on the call of any of our ministers; and if satisfied therewith to give them credentials for that purpose. To set subscriptions on foot, to receive collections, and apply the same for the use of said mission. And it is recommended to the churches, to encourage subscriptions for said purpose, and have the money lodged with the deacons to be applied for that purpose, whenever called for by the committee.

The following brethren are appointed: "David Barrow, Ambrose Dudley, John Price, Augustine Eastin and George Smith, or any three of them."

Minutes – 1802. "Agreed to continue the same committee, respecting the Indian missionary."

Is not the fact that the subject was suffered to rest here – no evidence of any money collected – nor of the appointment of any missionary; nor yet any report from the committee, strong presumptive evidence that nothing was done by Elkhorn Association on the subject of missionaries, up to the year **1808?** Let it be remembered that Elkhorn Association **professed then, as she has done since,** to receive the doctrine maintained in the Philadelphia Baptist Confession of Faith.

The first notice of *missionary societies or operations in the Licking Association,* (of which Ambrose Dudley, J. Redding and J. Price were members) is found in her Minutes of **1814,** [The Baptist Board of Foreign and Domestic Missions was formed in May, 1814-SCP] and is as follows: "Monday- "Letter from the Rev. Luther Rice, respecting missionary

business, called for and read. Agreed to send brother Rice a friendly letter, and remit him the money for **the pamphlets that he sent us;** *but that we do not join in the missionary business in its present form."*

Minutes of 1815. "Saturday- A letter received from Rev. Luther Rice was read; also 20 copies of the report of the Baptist board of Foreign missions were presented to the Association **by him**." – Monday – "Bro. Rice's letter called for and read, whereupon the association agree to answer, that this association present to Elder Rice their thanks for, and through him, to their respected brothers of the board of Foreign missions, for their attention towards us, and that we will cheerfully send them a copy of our minutes annually, and hope that God, in His Providence, will open a door for the entrance of the Gospel among the heathen of **our country,** when we trust we **shall be willing to attend to the business as may <u>then</u> appear best to us."**

Session of 1820. Sunday – " Bro. J. Taylor presented to this association, a book, published by him, entitled "*Thoughts on Missions."* **It was committed to the committee of arrangements."** Monday – "The subject respecting bro. Taylor's book taken up; *agreed to receive it, and to recommend to our brethren the perusal of it."*

Those who have read "*Thoughts on Missions,"* will, we think, say it is the severest rebuke to the money begging system of the day, they have seen. Suppose some of our aged brethren had given countenance to missionary operations, we ask, Is the church justified thereby, (in the absence of Bible authority) in giving her support to an institution which it is believed has done, and is doing more to corrupt her, than, perhaps any other?

With the foregoing expose of facts, we cheerfully submit it to the Religious community, to determine how far Elkhorn Association, her advisers, or others are warranted in charging our beloved brethren who have been called to join the church triumphant, with being "missionaries," according to the modern interpretation of that term; (we understand modern missionism to be at war with the doctrine of the Bible,) with the single additional remark, that **Licking Association has, from her existence under that name, been governed by the rule unanimity.**

By order of the Association.

THOS. P. DUDLEY, *Moderator*

Atteste, Jas. S. Peak, *Clerk.*]

CIRCULAR LETTER- The Gospel Ministry

To The

CHURCHES

Composing the

LICKING ASSOCIATION OF PARTICULAR BAPTISTS

Very Dear Brethren and Sisters:

The uniform practice of our Association has taught you to anticipate a Circular to be appended to our Minutes. As we are

not aware that this long established custom has at all prejudiced the interests of Zion; and believing that our religious enjoyment in this world, are proportioned (in a great degree) to the discharge of those duties enjoined on us by the Great Head of the Church; and withal, desiring to be useful as far as practicable, in promoting the great interests of truth and godliness: We propose in the following address, to invite your serious attention and prayerful consideration to some of the relations and corresponding obligations subsisting between the ministry and the Church of the Lord Jesus Christ:

It is to be deeply regretted that this subject, which is found to occupy so large a space in the writings of the "Holy men of God (who) spake as they were moved by the Holy Ghost," should have elicited so little attention from those who minister in holy things. That this delinquency has not resulted from the want of precept or example in the sacred writings is abundantly manifest. That it proceeds from a want of firmness on the part of the ministry, to meet the prejudices of those *of our order,* who, having imbibed a just horror at the constituted authorities of the land, interfering with the spiritual interests of the Zion of God and her watchmen, seemed to forget that the *"laborer is worthy of his hire,"* is quite certain. We should regard such interference, whether political or ecclesiastical, an insult offered the Master of Assemblies, in the person of His chosen bride. The laws of the King of Zion are all sufficient, and we should esteem it both our pride and pleasure to carry into execution those laws, which are at once so just and reasonable. "*And I will give you pastors according to Mine own heart, who shall feed you with knowledge and understanding"*- Jeremiah iii.15. "*Thou shalt not muzzle the mouth of the ox that treadeth out the corn"*- 1st Corinthians ix.9. Shall we ask those gifts of the Master and make their condition infinitely more deplorable than it otherwise would be?

We apprehend there can be no essential difference of opinion amongst us, with regard to the source whence the

Church derives her ministry. A few examples, however, may not be thought inappropriate. "*These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand*"- Matthew x. 5, 6, 7. "*And He said unto them* (the eleven), *Go ye into all the world and preach the Gospel to every creature*"- Mark xiv. 15. "*Jesus said unto him, Let the dead bury the dead; but go thou and preach the Kingdom of God*"- Luke ix, 60. "*After these things the Lord appointed other seventy also, and sent them two by two before His face into every city and place, whither He Himself would come. Therefore, said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that* ***He*** *would send forth laborers into* ***His*** *harvest*"- Luke x, 1,2. "*But I certify you brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it of man, but by the revelation of Jesus Christ*"- Galatians 1, 11, 12. Nor does the Master commission and send them forth without defining their work, and pointing them to the only source whence they may expect success to attend their labors. "*And lo, I am with you always, even unto the end of the world. Amen*"- Matthew xxviii, 20. *"I have planted, Apollos watered: but God gave increase*." *So then, neither is he that planteth any thing, neither he that watered, but God that giveth the increase*"- 1st Corinthians iii, 6,7. We have an example in the case of Lydia, "*Whose heart the Lord opened, that she attended unto the things which were spoken of Paul*"- Acts xvi, 14.

If we look to the ministry alone, for the success of our cause, (as other denominations would seem to do,) then indeed should we not consistently in endeavoring to procure the most learned of men, and those of the most brilliant powers of declamation; but when we remember the "*The hands of Zerubbabel have laid the foundation of this house; his hands*

also shall finish it." "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts"- Zech. Iv, 6,9; and especially, as the Apostle has said, "*because, the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish thing of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence"*- 1st Cor. I, 25-29 inclusive. We should look steadily to the **pattern given in the Holy Scriptures.**

But what is the Master's object in having the Gospel preached? Not to <u>regenerate</u> sinners. Not to <u>instruct</u> the "*dead in trespasses and sins." **Not to condemn the unbeliever.*** Not to <u>justify</u> the saints. But to "*comfort ye, comfort ye <u>My</u> <u>people</u> saith your God. Speak ye <u>comfortably</u> to <u>Jerusalem</u>, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins"*- Isaiah xl, 1-2. "*And <u>this</u> **gospel of the Kingdom** shall be preached in all the world for **a witness unto*** (not against) *all nations, and then shall the end come"*- Matthew xxiv, 14. It will be perceived that the Gospel, which is a **spiritual system** could not be a witness to the **dead in trespasses and sins**, but alone to the **living**; to those who are conscious of the necessity of the provision it declares to have been already made in Christ, for the salvation of *sinners. "And He shall send His Angels* (ministers, or "messengers) *with a great sound of a trumpet* (the Gospel) *and they shall gather together **His elect** from the four winds, from one end of heaven to the other"*- Matthew xxiv, 31. Again, "*He saith unto him* (Peter), *Feed My lambs – feed My sheep – feed My sheep"*- John xxi, 15, 16,17. "*Take heed therefore unto yourselves and to all the **flock** over the which the*

Holy Ghost hath made you overseers, to ***feed the Church of God, which He hath purchased with His own blood***"- Acts xx, 28. The figure used in the foregoing quotations is quite familiar to all. The *overseer* receives instructions from his Lord; it is his imperative duty to execute those instructions without inquiring of the servants placed under his charge: "Whence am I to receive my wages? It would be an anomaly in domestic economy were he to contract with *the servants of his Lord* for his hire! Again, "*And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;* ***for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ****: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ"*- Ephesians iv, 11,12. The idea that the Teacher should be required to **give life** or capacity to those who are to be taught; or that the pupil should assume the office of instructor to his Teacher, which is too frequently attempted, is too absurd to be countenanced by intelligent Christians.

The ministers of the sanctuary are not left without a guide, as to what they are required to preach. "*The prophet that hath a dream let him tell a dream; and he that hath My word,* ***let him speak My word faithfully.*** *What is the chaff of the wheat? Saith the Lord"*- Jeremiah xxiii, 28. "*Arise, go into Nineveh that great city, and* ***preach unto it, the preaching that I bid thee***"- Jonah iii, 2. "*And preach the Gospel* (not another, which is not the gospel) *to every creature"*- Mark xv. 15. Not Andrew Fuller's, nor yet Alexander Campbell's gospel. But the Gospel of the "*grace of God"*- Acts xx, 24. "*That I should preach among the Gentiles* ***the unsearchable riches of Christ***"- Ephesians iii, 8. There are very many "filthy dreamers," in our day, dear Brethren, whose chaff has a tendency to awake the human sympathies, arouse the passions, and pities, and alarm the fears of the unsuspecting and ultimately lead them into society [Dudley and others used the term "society" for the church militant- SCP] without

preparation for the Gospel building; hence it behooves us to acquaint ourselves with the sacred Scriptures, that we may be prepared **to detect** these "*wolves in sheep clothing"* and **expose them**.

But how do the ministers of the Lord Jesus aim to preach the Gospel? Let an Apostle answer: "*And I, brethren, when I came unto you, came not with* ***excellency of speech or of wisdom*** *declaring unto you the testimony of God:* ***For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling.*** *And my speech and my preaching was not with* ***enticing words of man's wisdom,*** *but in demonstration of the Spirit and power:* ***that your faith should not stand in the wisdom of men, but in the power of God.*** *Which things also we speak,* ***not the words which man's wisdom teacheth,*** *but which* ***the Holy Ghost teacheth, comparing spiritual things with spiritual***"- 1st Cor. ii, 2-5,13. "*For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward"*- 2d. Cor. I, 12. How different the manner and matter of the College-bred hirelings of the day, "*For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage"*- 2d. Peter ii, 18,19. Desirable as it is that the ministry should be men of learning; yet without the teaching of the Holy Spirit, their learning would prove a curse (in many instances) to the Church. "*The husbandman that laboreth must be first partaker of the fruits"*- 2d. Thess. Ii, 6. "*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God* ***by the foolishness of preaching to save them that <u>believe</u>***, (not unbelievers) *For the Jews require*

a sign and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto ***you which are called, both Jew and Greek, Christ the power of God and the wisdom of God***"- 1st. Cor. 1, 21-24, inclusive.

We submit it to you, dear Brethren, whether there does not exist to an alarming extent a spirit of dictation in the Church. While we are encouraged to ask the Lord to send forth laborers, does not our pride influence us too often, to ask for *learned men* to be sent, that we may be like the other denominations? If such a ministry were destined to profit the Church, can we doubt that the Master would send them? Israel anciently desired a king that she might be like the other nations. God granted her request, and with a king she procured a curse. Let us take warning, dear Brethren, lest we encourage such measures to secure a *learned ministry,* as may prove a curse to us. When they shall make it manifest that their aim is the *fleece* regardless of the interest of the flock. With one more quotation, we shall leave this branch of our subject. "*Feed the flock of God which is among you, taking* ***the oversight thereof****, not by constraint, but willingly,* ***not for filthy lucre, but of a ready mind, neither as being lords over God's heritage,*** *but being examples to the flock"*- 1st Peter v, 2,3.

If then it is made the imperative duty of the ministry, to leave their worldly avocations (by which they) have hitherto procured subsistence for themselves and those dependent upon them) and preach the Gospel, and that too, for the exclusive benefit of the Church, we ask you, dear Brethren, is it reasonable that she should have their *time, labor and toil* devoted to her interests, without rendering *adequate compensation?- "They watch for your souls, as they that* ***must give account***"- Heb. xiii, 17. And while they are too deeply sensible of their own unworthiness, feebleness and dependence on God for light and liberty to preach with Spirit and power "*the unsearchable riches of Christ,"* to ask a fixed salary for their

service, and dare not insult their Master by asking a Missionary Board to endorse His promise, or guaranty their meat, or resort to any other device unknown to the Bible, and consequently unauthorized by its illustrious Author, to secure pecuniary aid to minister to their necessities; O Brethren ! shall we so far dishonor our Divine Master, as to withhold from "*the workman his meat"?*- Matt. x, 10. What said an Apostle on this subject? Hear him! "*Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith He it altogether for our sakes? For our sakes no doubt this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we the rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel"*- 1st Cor. ix, 7-14, inclusive.

It is not probable, dear Brethren, that the neglect of the ministry is one cause why the Lord has removed many from among us? Brethren, the Lord is just, and if we withhold from **His servants** that which is justly their due, need we wonder that the precious truths of the Gospel ministered by them gain a cold assent from us, without our feeling the Heavenly, heart-cheering and soul-reviving influences of those truths in our souls? We should take heed to the *"golden rule," "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets*

"- Matt. vii, 12. Make the case our own, and ask, Would we be willing to quit our home, the quiet we there enjoy, our wives, and our children that they seldom see us as they grow into maturity, the comforts the Lord has bestowed upon us, and labour and toil "*in season and out of season,"* for the comfort, edification and instruction of others, whilst they manifest a total indifference to our comforts, our family's sacrifices and our natural well-being?

The ministry are like other men, they have their sympathies warmly enlisted in behalf of those committed to their charge; they and their families want the necessities, not to say the luxuries of this life common to the flock – they must be fed, clothed, and their children schooled, all of which could be done by their personal exertions under the divine blessings; but we ask emphatically, how is this to be done, and they "*give themselves wholly to the work"* away from home each weekend and every meeting day at great distances? Where we have their services without compensation, are we not robbing their families at least of the time devoted to our service?

Whilst every power of our souls abhors the very idea of the minister auctioneering themselves off to the highest bidder, thereby making it manifest that such esteem "*gain as godliness,"* we, nevertheless, most solemnly believe that the course pursued by some churches towards their ministry, cannot reasonably fail to discourage and so depress their spirits, that they become to such as "*dry breasts,"* whilst the fault lies at the very door of the Church.

Dear Brethren, where we have faithful ministers, we should "*esteem them very highly in love for their work's sake,"* remembering they are the bestowment of our gracious King, for *our instruction and comfort in the Gospel.* Let us therefore, hold up their hands, and success shall be found on our side, but if we become wearied and suffer their hands to fall, we need not be surprised should the powers of darkness get an advantage of us.

When we look around us at the multitude claiming to be ministers of the Gospel of Christ, and test their claims by the standard, "*To the law and the testimony, if they speak not according to this word, it is because there is no light in them*"- Isaiah viii, 20. And, "*Ye shall know them by their fruits."* Alas, how few are there left who "*make full proof of their ministry."* Dear Brethren, do not the signs of the times seem to indicate the near approach of the period alluded to in prophecy? "*Behold the days come, saith the Lord God, that* ***I will send a famine in the land****, not a famine of bread, nor a thirst for water, but* ***of hearing the words of the Lord***"- Amos viii, 11. Let us, dear Brethren, so act that should we be called to experience that privation, we may not have to reproach ourselves for abusing the gifts which God has bestowed on us. The Apostle Paul commended a church for her care of the ministry, in the following manner. "*For even in Thessalonia ye sent once and again to my necessity.* ***Not because I desire a gift, but I desire fruit that may abound to YOUR account***"- Phil. iv, 16,17.

One suggestion more, and we have done with this branch of our subject. Let us not forget the ministry are "***your servants for Jesus sake***"- that they have claims on us as such; and whilst we are sitting under "*the droppings of the sanctuary,"* and our souls are sumptuously fed on the heavenly "manna," ministered by them, as under-shepherds, O let us not forget, they have those dependent upon them back home, who have strong claims on us through them, and who, perhaps, are destitute of the necessaries of life,

We know of no better rule to govern us in communicating to the ministry, than the following:_ Let us administer of our "carnal things" in the proportions we have received of their "spiritual things." When we neglect them either at "a throne of grace," or with our earthly substance, we are "weakening their hands," and if not directly, we are, certainly indirectly

strengthening the hands of their enemies. "*As the body without the spirit is dead, even so faith without works is dead also.*"

Many other reflections on this important subject suggest themselves, but we forbear.

In conclusion, permit us, dear Brethren, to exhort you to a steady adherence to the "pattern," given in the holy Scriptures. Let us afford proper encouragement to those who exhibit the characteristics of spiritual "watchmen," and without such encouragement from the host of blind guides who infest our land today. Suffer a moment's digression. Dear Brethren, the Lord Jesus has poor saints on earth; in ministering to such, we minister to Him. "*But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver*"- 2d. Cor. ix, 6,7.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you now and ever. *Amen.*

Thomas P. Dudley, *moderator*
Attest James S. Peak, Clerk. **1843.**

1844- SELF-EXAMINATION AND GOSPEL DISCIPLINE

By
Thomas P. Dudley

Circular Letter to the Churches composing the LICKING ASSOCIATION OF PARTICULAR BAPTISTS.

Very Dear Brethren and Sisters:

In our present annual Address, we know of no subject more appropriate, because of its immediate connection with our best interests, and none perhaps which seems to claim less consideration from professors of religion generally, when its magnitude is considered, than that of self-examination. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" – (II Cor. 13:5).

We seem to have fallen upon evil times indeed, when censure it is feared too often supersedes sympathy, and when that kindness, forbearance, and brotherly love, which are so wont to exist among the followers of the Lord Jesus, have given away to jealousies, evil surmisings, and evil speakings, with their train of evils, the inevitable tendency of which is to produce a paralysis of real religious enjoyment.

Professors of religion seem to conclude that they have arranged matters so well at home, that they have so nearly approximated the holy laws of Zion in their own faith and practice, that they may now go abroad and ferret out the wanderings and imperfections of others, not recollecting the admonition of the Master, "Watch and pray, lest ye enter into temptation." Wherever this state of things exists, as a natural consequence, those who assume the office of "conscience keepers," are pretty certain to erect a Standard of their own, by which others are to be arraigned and tried, without once considering whether that standard is consonant with the law of Christ. We fear that such have not been inquisitive enough to ascertain whether they themselves are "without sin," as prudence and a just regard to the rights of others would dictate. We should take heed to the holy admonition, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, "Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt

thou see clearly to cast out the mote out of thy brother's eye."- (Matthew 7: 3-5).

Have we never considered that there may be as great want of conformity in our own person to the divine standard, and as much weakness, not to say wickedness, to be borne with by others, as we have to bear with in others.

But we have said, brethren seem to have gone abroad in quest of business – if they shall have left the golden rule behind, it were better, infinitely better, to have remained at home. To warn our brethren, meekly and affectionately, of what we conceive to be error, and consequently deleterious to their best interests, is not only our privilege, but a solemn duty enjoined by the Head of the church. But he who assumes the office of censor, should be especially careful that he carry along the spirit and temper of the Gospel of grace. Let him not arrogate to himself the right to take his brother by the throat, and say, "Pay that thou owest," lest he feel a personal application of that warning, "for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matthew 7:2); and have his Lord to say unto him, "Shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he shall pay all that was due unto him" (Matthew 18: 33-34).

Whenever the accuser assumes the guilt of the accused, in the absence of proof, he is utterly disqualified to administer reproof. "Jealousy is cruel as the grave." Suppose he has proof of the guilt of the accused – if he approach him as his "superior," and bear upon his feelings as his inferior, what likelihood, we ask, is there of reclaiming the offending brother? Brethren, we fear the apostolic admonition is too often lost sight of- "For who maketh thee to differ from another? And what hast thou, that thou did'st not receive? Now, if thou did'st receive it, why dost thou glory, as if thou had'st not received it?" Oh! How appropriate the exhortations- "Brethren, if a man

be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted" (Galatians 6:1). Whenever our censure is more operative than our sympathy, we have work enough at home; nor should we set out in pursuit of our object, until we are made to feel the deepest sympathy for, and an anxious desire to reclaim the offender. Let us not forget that faithfulness embraces the right spirit and temper. Where temptations are indulged, confidence is weakened; then indeed should we be especially careful, that we do not trample on the rights of brethren. It has been said that jealousy has a forked tongue – we conclude the justness of the remark, and deeply lament that there are so many forks, knowing that they are all adverse to the cause of truth and godliness. Were there that meekness and forbearance, that sympathy and affection, which are so indispensable to form "righteous judgment," more frequently in exercise, we hazard little in saying more success would be found attendant on our efforts to reclaim wanderers; but unfortunately we too often form an opinion on ex parte testimony, and adhere too pertinacious to that opinion, without maturely considering whether the facts, the whole facts, warrant our conclusions – and require the accused to yield to our opinions, although antagonist to his honest convictions of right; hence so many failures to reclaim.

Brethren, the Lord Jesus is the one and only Lawgiver to Zion; His Zion is therefore an administrative, not a legislative body. She is bound individually and collectively to the observance of such laws and ordinances only as the King has ordained. He is presuming indeed who shall attempt to add to those laws and ordinances; and he assumes fearful responsibility who shall dare anathematize another, because he cannot, for he dare not, bow his neck to such yoke or edict as the accusers pride, ignorance, or caprice, shall attempt to fasten on him.

Let us be content to abide the laws given us by our Immanuel, knowing that our Jesus hath done all things well. We wish it distinctly understood that we are the advocates for the strictest discipline – that we are not willing that any shall transgress with impunity- that we cannot consent knowingly to "let sin rest on our brother;" but we ask emphatically, let it be Gospel discipline.

Brethren, is it not manifest that professors of religion take unauthorized latitude, when they indulge in whispering, backbiting, and evil speaking? Do not those evils exist, to an alarming extent, in the Baptist, as well as other denominations? Shall we tolerate them? Are not those "covenant breakers," who secretly indulge hardness against brethren, without affording an opportunity for explanation?- Are we not forbidden to indulge jealousies and temptations against each other?

We may be told that speaking the truth is not speaking evil of our brother:- we reply, the error is as palpable when the truth is spoken, before Gospel steps are taken (see Matthew 18: 15-18), as though we spake falsehood respecting him. But are we sure at all times, when we indulge that busy member, (the tongue,) that the truth of what we say may not be successfully controverted? Admit all that is said is true, still there is no adequate apology for neglecting the Gospel remedy; and the Master will not hold him guiltless who shall set it at nought; nor will the church, if she regard her obligation of interest and duty. How much mischief might be prevented by the observance of the apostolic admonition,- "Wherefore, my brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:13). We are persuaded that were Christians to consider well what the same inspired writer has said with regard to the tongue, less distress and sorrow would be caused through its instrumentality: "and the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and sitteth on fire the course of nature; and it

is set on fire of hell" (James 3:6). "Behold how great a matter a little fire kindleth." Busy bodies are usually gone abroad, in order to satiate their thirst for mischief; and they are consequently apt to be very inaccurately informed of what is going on at home; they "riot in luxury," and have no taste or care for the peace of Zion; we say to each, Beware! Beware! The Master sees you, and will hold you accountable, to your cost, ere it is long. The censor goes abroad, seemingly every conscious of the purity of his motives; he meets his prey, and with an authoritative air, charges home upon him the commission of crime, or an intention or liability to commit crime, the effect of jealousy, sheer jealousy; and should the accused dare defend himself and challenge investigation, especially if he shall endeavor to convince the accuser that his assault on the feelings of an innocent and injured man is the result of temptation or jealousy, what does he hear from the lordly censor? Oh! I see you are not prepared to appreciate my motives- you are not disposed to take reproof from me – you must go your own way – I am done, &c.

Brethren, is this the spirit and temper of the Gospel? Is the mind of Christ exhibited in all this? Can we expect conscientious, innocent, God-fearing men to lie down like spaniels, and take the lash, however unjustly or unmercifully applied, without daring to proclaim, "You wronged me – you wronged me!" Has it come to this, that Christians must surrender their own conscientious convictions of right and wrong, and adopt without investigation the opinions of their censors, or forfeit their friendship and Christian regards? Is "passive obedience and non-resistance" to the dictum of men (who proceeded from the same degenerate stock with ourselves) to be considered the order of the day? Are we to have conscience-keepers on earth, who are to think for us, and whose thoughts are to be law to us? Must we withdraw from the society of others, merely because our censors may demand it of us?- yea, more, must we treat them with cold indifference,

approaching contempt, merely because others do so? In a word, must we deny ourselves innocent social enjoyment, at the bidding of our assumed conscience-keepers? No, brethren, we are sure this is not demanded of us, at least by those who regard the Divine Rule- "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12). We need not expect all rights to be surrendered, while the warm blood flows from the heart, and courses the veins of freemen.

While we claim purity of motive to ourselves, we should accord equal purity to others; this must be manifest, else our efforts to correct the errors of others will assuredly prove abortive. When we approach a brother, whether guilty or innocent, and our whole demeanor evidences to him that we are conscious of our own weakness and imperfection – our liability to temptations and to be overcome therewith- that we sympathize with him, and 'in his sighs we bear a part;' we gain ready access to his heart, and should our subsequent conduct correspond, our "labor of love" is crowned with success; the result of which is "there is more joy in heaven (the Gospel church) over one sinner that repenteth, than over ninety-and-nine just persons (in their own apprehension) that needeth no repentance." Hear an apostle" "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converted the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins" (James 5:19-20).

The word of the Lord admonishes us to "bear one another's burdens, and so fulfill the law of Christ." To suppose that we are required to bear with sin, gross immorality, or open rebellion against God, is to do violence to the text. But we should bear with his weakness, the imperfections of his nature, and want of acuteness of thought or expression- in a word, with those infirmities which he cannot control. Let each ask himself have I nothing attached to me that commends itself to the

forbearance and sympathy of my brethren? In vain may we ask for forgiveness, when we are indisposed to forgive others: “For he shall have judgment without mercy that hath shown no mercy; and mercy rejoiceth against judgment” (James 2:13).

Should not a sense of our own delinquencies admonish us to be show in censuring and condemning others, in the absence of legitimate testimony? Brethren, the common law of the land presumes every man to be innocent until his guilt is proven.

Shall we as Christ’s freemen exercise less forbearance towards our brethren, than the slaves of lust are required to exercise towards each other? Unfortunately for the peace of society and right of brethren, the guilt of the accused is too often taken for granted in the absence of proof, and upon that assumption the accuser proceeds; and when met by a disclaimer from the innocent man of God our pride is touched and we are not slow to manifest displeasure at being foiled. Have we forgotten the admonition, “who art thou that judgest another man’s servant? To his own Master he standeth or falleth – yea, he shall be holden up: for God is able to make him stand” (Romans 14:4). “My brethren, be not many masters, knowing that we shall receive the greater condemnation” (James 3:1). Is it not too frequently the case that professors assign impure motives, and judge their brethren according to the motives they thus assigned? This is utterly un-authorized by the Word of God, and highly mischievous in its very nature; it is a palpable abuse of the Gospel liberty, an abomination to the Lord, and should be discountenanced by all who regard the peace and order of the church of God, and the rights of its members.

Only when we “judge righteous judgment”- when that judgment is based on substantial testimony, do we meet the divine approval, and reap the reward bestowed upon the faithful in Israel. Let us be especially careful that we do not expose ourselves justly to the imputation of “busy bodies, in other men’s matters.”

Let each take the admonition, “see then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil” (Ephesians 5: 15-16). “For brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Galatians 5:13). “If ye do not from your hearts forgive one another their trespasses, neither will your heavenly father forgive your trespasses.” Let us not forget that the object of discipline is to reclaim- when all proper means to effect which shall have failed, then as an ulterior resort to excommunicate.

Very many other considerations press themselves on our mind, which we might notice with profit to those who are disposed to study the “things that make for peace, and things wherewith one may edify another,” but we forbear, lest we should be considered too tedious.

In conclusion, we propose a remedy for some, yea many, of the evils which exist, and which so seriously disturb the peace of the church of the living God.

1st. We earnestly recommend to those who have gone abroad in quest of business to return home without delay, and engage in prayerful, scrutinous, self-examination of their own hearts and lives; ask have I indulged in the evils complained of? Let them beg the Lord to “search me as with a candle,” and “to myself, myself display;” remembering the apostle said, “for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God” (1 John 3:21).

2nd. Let us talk less and pray more, unless Jesus and His salvation be the topic of our conversation.

3rd. Let us inquire whether the holy example set by the Master in His life on earth has arrested our attention, and secured our profoundest admiration and imitation.

4th. Whether we have sought instruction of Him who alone “shall guide you into all truth,” in our intercourse with each other, especially in matters of dealing.

5th. Whether we have not caused others to prejudge the case of our brethren, because of our non-conformity to the precept – "if thy brother trespass against thee, go and tell him his fault, between thee and him alone."

6th. Lay aside that spirit of dictation and censoriousness which has been indulged, to the destruction of the peace and denying the rights of brethren, and beg the Master that in the integrity of our heart we may be enabled to "render due benevolence."

7th. Imitate the ancient disciples, of whom it is said, "then they that feared the Lord, spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." "They shall speak of the glory of Thy kingdom, and talk of Thy power." Oh, brethren, has not our deliverance from the yawning gulf furnished ground for unceasing thanksgiving and praise?- let that be our topic.

8th. Let us "cast to the moles and to the bats" that mischievous spirit of whispering, tattling, backbiting, envy, and jealousy; and encourage those nobler qualities of sympathy, love, forbearance, gentleness, meekness, and "the fear of the Lord, which is the beginning of wisdom."

9th. Intermeddle less with the concerns of others, and attend more assiduously to our own especial business; and never forget that each and all of us are more interested in regulating matters at home, to entertaining our heavenly Guest, than in correcting what our jealousies may esteem faults in others.

10th. Let us "hold up the hand of the ministry," and pray the Lord to "open an effectual door of utterance," that His word ministered by them "may have free course and be glorified"- that we may be less liberal in bestowing reproof upon others, and more disposed to inquire with an anxious, honest, feeling heart, am I the man who has wounded Jesus in the house of His friends?

Finally, dear brethren, correct the foregoing abuses of Christian liberty where they exist; and oh! Are we not all interested, deeply interested, in doing so?- then may we confidently hope to experience a "refreshing from the presence of the Lord;" and God grant that this may be speedily done, is our prayer for Jesus' sake. Amen

Done by order of the Association.

Attest Thomas P. Dudley, Moderator. - **1844**

James S. Peak, Clerk.

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1844- ETERNAL UNION AND THE NEW BIRTH

Written by
Thomas P. Dudley

The Licking Association of Particular Baptists, now in session at Mount Carmel meeting-house, Clarke County, Kentucky, September 16th, 1844
To the Associations with which she corresponds, wishes grace, mercy, and peace, from God the Father, and the Lord Jesus Christ.

Very Dear Brethren,

With all the reflection we have been able to bestow on the subject, we cannot perceive any advantage to be derived to any party from a correspondence, where there is a radical difference, either in faith or practice, existing between them; but dear brethren we rejoice to believe that such difference does not exist among us.- We trust that we have all been taught by the same divine Spirit to speak the same things, and have been made willing to contend earnestly for the faith once delivered to the saints. The flow of the Gospel blessing to the heirs of

promise is predicated upon the eternal union subsisting between the Lord Jesus Christ, the Head, and the Church, which is His body, the fullness of Him that filleth all in all; hence we hear the Savior say by an apostle, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, before the foundation of the world; that we should be holy and without blame before Him in love” (Ephesians 1:2-5). Although the heirs of promise sustain personal relation to Adam, their natural head, and in that relation have transgressed, and fallen under the curse of God’s righteous law, and are dead in trespasses and sins, “the carnal mind being enmity against God, not subject to the law of God, neither indeed can be;” yet by virtue of their relation to Christ, their spiritual Head, they are relieved from the penalty annexed to transgression by His atoning blood, hence an apostle said, “Christ hath redeemed us from the curse of the law, being made a curse for us,” and that redemption is eternal. “But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle – that is to say, not of this building: neither by the blood of goats and of calves, but by His own blood, He entered in once into the Holy Place, having obtained eternal redemption for us,” wherefore the Savior said, “deliver him from going down to the pit, for I have found a ransom;” to which the Father responded, “as for Thee also, by the blood of Thy covenant, I have sent forth Thy prisoners out of the pit, wherein is no water.”

Although the redemption of Christ has freed His seed from the curse of the law, yet, dear brethren, another sovereign act of God is indispensable to the enjoyment of that freedom; hence it is said by the Savior, “Father, glorify Thy Son, that Thy Son also may glorify Thee; as thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

From the premises laid down, you will discover that spiritual worship is the effect, and in no sense the cause, of eternal life;- "except a man be born again, he cannot see the kingdom of God." The heirs of promise "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," are led to a knowledge of the divine character- the claims of His righteous law upon them- of their own guilt and wretchedness- when they cry, "God be merciful to me a sinner," and ultimately to see, that "by the deeds of the law, no flesh living can be justified in His sight." The holy Comforter reveals to them the Lord Jesus "who of God is made unto us wisdom and righteousness and sanctification and redemption;" from all which considerations, they are disposed to "glorify God in their holy body and spirit, which are His."

Dear brethren, we received your communications and messengers, who were invited to participate with us. Our souls were feasted with the Bread of Life, broken among us by the ministering brethren. We desire a continuation of your correspondence.

And now, dear brethren may the God of peace dwell continually in you and us, and guide us in the way everlasting is our prayer for Jesus' sake.

Our next Association will, by divine permission, be held with our sister church at Williamstown, Grant County, Kentucky, on the 2nd Saturday of September, 1845, when and where we hope to meet you again.

Done by order of the Association.

Attest Thomas P. Dudley, Moderator**.1844**

James S. Peak, Clerk.

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1845- BIBLICAL CONSTITUTION AND EXAMINATION OF RISING ERRORS

(A rebuttal to Daniel Parker's Two-Seedism)

By
Thomas P. Dudley

Dearly Beloved Brethren and Sisters:

It is exceedingly desirable that Disciples of the Lord Jesus should thoroughly understand the principles upon which they profess to be united: otherwise an extension of their intercourse upon Gospel principles will be wholly impracticable.

We have adopted a Constitution, in which we proclaim to the religious community, our principles of faith and practice; which, as a matter of course, we believe to be in strict harmony with the Scriptures of Truth: innovations on which, or departures from which, we cannot tolerate on the part of correspondents. Occupying this ground, it behooves us to acquaint ourselves with the divine Bible, and to test our declaration therewith. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29). Happy would it be for Christians, could they be satisfied with what God has revealed for their comfort, edification, and instruction in righteousness: but unfortunately for the peace of Zion, a thirst for novelty, and unlawful speculation with regard to the sacred testimony, is manifestly causing "hurt to the daughter of My people" (Jeremiah 6:14). Nor will the Master hold him guiltless, who may be found thus employed.

We should especially watch the ministry, remembering that they are capable of exerting greater influence for good or for evil, than private members. The Apostolic admonition is peculiarly appropriate, "Thou therefore my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim.

2:1,2). The propriety of the foregoing exhortation is still more manifest, when we refer to another declaration of the same inspired writer, “For I have not shunned to declare unto to you all the whole counsel of God” (Acts 20:27). Whenever, therefore, ministers fail to give divine or apostolic authority, for what they advance, they manifest a wish to teach something which does not belong to the counsel of God. Is there not too much of that description of preaching, dear Brethren, in the day in which we live? Shall we tolerate it?

We have professed to believe “the Scriptures contain everything needful for us to know, believe, or do, in the service of God,” but do we prove our “faith by our works”?

It would be a reflection upon Zion’s Lawgiver, to say He requires His subjects to receive as an article of their faith, that which is not sanctioned by His Word. “To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them.” The Spirit, who has inspired the writers of the Sacred Scriptures, is the same who records the truth therein contained “in fleshly tables of our hearts.” Hence, to assert that which is not sustained by the Sacred Testimony is to set it at naught.

There are those who attempt to minister in holy things, who tell us the foreknowledge and decrees of God are synonymous. Now, that the foreknowledge of God, comprehends all events, past, present, and future, we presume no Christian will deny. But that God has irrevocably decreed all things that He foreknew is not so clear to them. Does not the sentiment necessarily declare God to be the author of sin? That God foreknew man would sin is unquestioned; but if He decreed that he should sin, in what consist man’s guilt, seeing he but followed a fatal decree? But does not the sentiment place Jehovah in conflict with Himself? “And the Lord God commanded the man, saying of every tree of the garden, thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest

thereof thou shalt surely die" (Genesis 2:16,17). Hence, it is seen, that God forbade his eating, and yet (according to the theory) irrevocably decreed that he should eat. Is not man's accountability destroyed by the idea, and God's justice assailed? [Publisher's Note: Elder Dudley evaded the issue here. How then did a good and perfect sinless individual sin? He left it unanswered. His answer following, still begs the point.-SCP]

"Lo, this only have I found, that God hath made man upright: but they have sought out many inventions" (Prov. 7:29). "And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14).

There are others claiming to be Gospel ministers, who preach about a self-existent Devil, [Parker's "Two-seed-in-the-spirit" views] and contend that the non-elect, are his product, and belong not to the creation of God. If the Devil is self-existent, is he not as a matter of course, independent? Now, how two Eternal, self-existent, independent Beings can exercise sovereignty in Heaven, Earth, or Hell, we confess, is beyond our comprehension. Or what authority one self-existent, independent Being, has to "bind" another self-existent, independent Being, "a thousand years," we have never been able to find recorded in the Bible (the Standard of faith and practice). Is the power exercised by Jehovah, over the non-elect usurped? We trust, brethren will not contend it is, and yet does not their theory force this dilemma upon them?

"The Lord hath made all things for Himself, yea, even the wicked for the day of evil" (Proverb 16:14). "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him" (Col. 1:16). We assume the fact will not be controverted, that "every seed will produce his kind." The non-elect are

admitted to be men – partakers of flesh and blood – corporeal beings- sustained by the same elements upon which others feed. Now it is not questioned (we believe) that the Devil is an incorporeal being- an evil spirit- without flesh and blood. How are we to account for this violation of a universal law, by which (according to Parker's theory) it is seen that an immaterial produces material- an incorporeal produces corporeal- and an evil spirit produce natural beings? "That which is born of the flesh is flesh." The "two seed" doctrine, as it is commonly called, is based mainly upon the following declaration: "Unto the woman he said I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee" (Genesis 3:16). We should not forget that the command: "Be fruitful and multiply, and replenish the earth," (Genesis 2:28), preceded the transgression!

Let us notice a parallel passage, "saying surely blessing I will bless thee, and multiplying I will multiply thee" (Heb 6:14). In both cases God says I will multiply thee. What is the plain and obvious meaning of those passages? First, to Eve, I will have to descend from thee, as the mother of all living, an incomparably larger number of children than possibly can conceive, and your pain shall be multiplied in proportion to the number of children you shall bear; that pain, the legitimate consequence of sin. In the second place, to Abraham, My blessing shall astonish thee, because I will multiply thy seed to "be blessed with faithful Abraham," beyond your most extended conceptions, their number shall be as the "stars of the sky," or "sands on the sea shore"- "an innumerable company which no man can number."

Let us examine the subject a little further, and remember the Lord said, I will greatly multiply thy sorrows and thy conception- not the Devil shall multiply, &c.! ! ! A maxim in law is, "what I do by my agent, I do by myself." Will our brethren contend that God has used the Devil to produce a race of

beings, and they too, the larger number who have dwelt upon the face of the earth: and who are said not to belong to His creation; and yet, that He will exercise sovereignty over them, even so far as to cause them to suffer "the vengeance of eternal fire," when too, they were not subject to His law, and consequently, could not be considered transgressors? "Where no law is, there is no transgression." "Sin is the transgression of the law."

But let us go a step further in our investigation. "And Adam knew Eve his wife, (not the Devil knew Eve !) and she conceived and bear Cain and said, I have gotten a man from the Lord" (Genesis 4:1 – not, from the Devil!) How could Cain descend from Adam, if he were not created in him? How could death take hold on Cain, irrespective of his connexion to Adam, to whom, and to all his posterity who concentrated their natural existence in him when the Law was given? The Lord said to Cain, "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (Genesis 4: 6,7). We ask, how could sin lie at Cain's door, if he were not the subject of the law, seeing that "sin is the transgression of the law." What offences did he commit in killing Abel, if the moral code did not reach him? "Where no law is, there is no transgression." How are we to avoid assailing the justice of God in punishing Cain, if he were not created in Adam, and consequently the subject of law? "Wherefore as by one man (not one Devil) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). "For since by man came death: by man came also the resurrection from the dead" (I Cor. 15:21). If the non-elect are admitted to be men, then is our argument conclusive: and we beg our Brethren who have embraced, and are endeavoring to maintain the "two-seed doctrine," to remember that the Bible says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and

his brother's righteous" (I John 3:12). Corporeal or natural beings are the subjects of death: From all which, it is manifest that Cain's subjection to death was the result of natural relation to his father, Adam.

Is not the doctrine that "all who were created in Adam, were redeemed by Christ," which is understood to be the "two seed theory," subversive of the whole scheme of Gospel Truth? Does it not, necessarily uproot the doctrine of Eternal, Particular, and Unconditional Election? Other and all those passages of Scripture which have been introduced to prove the "two seed theory," as it is called, are perverted from their appropriate meaning. [Editor's note: This paragraph would apply to the rise of Socinian universalism, without a denial of the divinity of Christ, among Baptists.]

Another error is becoming too common even among those claiming to be Old School Baptists: viz: Denying personality to the Trinity or Eternal Godhead. The personal pronoun is largely used in both the Old and New Testament, with especial relation to each of the three subsistencies, in the one mysterious, undivided, essence. If each were not properly and Scripturally termed person, whence the appropriateness of applying the personal pronoun to Him? We give some examples: "But unto the Son He said, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Hebrews 1: 8,9). Again, "And this is the record, that God hath given to us eternal life; and this life is in His Son" (I John 5:11). If the Son is not a person, and were not eternally so, whence the propriety of the above language? Again: "God, who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by His Son, (and yet say some, the Son is not a person) whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding

all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1:1-4). If the Son were not a person, how could He be the express image of the Father's person? Again, "As they ministered to the Lord, and fasted, the Holy Ghost saith, (the person speaking saith) separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Hence it is seen, there are three persons, each properly and Scripturally entitled to the appellation God; and yet but one God. Incomprehensible as is this mystery to some, yet it is revealed to faith. [Editor's Note: Wilson Thompson did not think it appropriate to refer to the subsistencies in the Godhead as three separate and unique persons. Yet it needs to be pointed out, he still maintained a Trinitarian view of the Eternal Godhead. He was not Arian nor Sabellian in doctrine.]

The present seems indeed to be the age of novelty. Is it not matter of surprise that those who have the Spirit of God in their hearts, and the Word of God in their hands, should ever question the doctrine of the resurrection of the body? A doctrine as luminously set forth in the Holy Scriptures, as it is asserted by the Master Himself: "Except a man be born again, he cannot see the kingdom of God." The following declaration, if there were no there Scriptural proofs, is in our judgment, conclusive: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21). The 15th chapter of 1st Corinthians, contains arguments equally conclusive, to the sustaining the same doctrine.

There are other errors, Dear Brethren, which we should like to notice, if time and our present limits allowed. We forbear.

In conclusion, Dear Brethren, we again commend to your most serious and prayerful consideration, our Circular" of last year. It is vain for us to profess a system of faith and practice, when that system exerts no influence upon our conduct and conversation. "As the body without the spirit is dead, even so faith without works is dead also."

May the God of Jacob give us an understanding of His precious word, and strength to perfect holiness in the fear of the Lord, is our prayer for the Redeemer's sake. Amen.

Attest Thomas P. Dudley, Moderator**.- 1845**
James S. Peak, Clerk.

1845- KING OF ZION

By
Thomas P. Dudley

The Licking Association of Particular Baptists, now in Session at Williamstown, Grant County, Kentucky, September 15th, 1845, to the Associations with whom she corresponds, wishes grace, mercy and peace, from God the Father and the Lord Jesus Christ:

Dear Brethren:

When we turn our attention to the character that God has given of His Zion, and the wise provisions of His grace displayed in relation to her, our souls are made to admire the mysteries of the riches of His grace, which He has declared is given her in Christ Jesus, whom He calls her King, as dwelling in her midst, and reigning over her, and all her inhabitants, as under His govern-ment, in love with Him and His laws; the King, having fashioned the heart of each one of the inhabitants alike, and reigning in each one of them. From this consideration, we are taught by the King that this Zion should reverence His heavenly and divine character, and be diligently engaged in all holy obedience, in walking in His statutes, contending earnestly, as

with the ability her King has given her, for each and every law or rule that the King has enacted, and not deviating therefrom for any consideration. And when this is the case, she honors Him; and when all her inhabitants are thus engaged, she glorifies Him, all contending for the same things. In this her attachment to Him is manifested, her union is expressed. When this, in truth, is the case, her enjoyment is great, and her comfort and consolation inexpressible. But if, on the contrary, she should manifest a disposition to disregard His laws, she then shows a spirit of rebellion, in which she dishonors her King, and the awful consequence then is, instead of meeting His favor, she may expect His rod, which is a heart-rending thought to her. We, dear Brethren, as a part of the inhabitants of this Zion, have enlisted, as we trust, under the King's glorious banner, and feel determined, by His assistance, not to give up one of His injunctions or commandments, and so long as the dear inhabitants thereof are found contending for the same, with whom we correspond, (which we trust they will ever do,) we desire to continue our correspondence. And, now, dear Brethren, may the God of Peace dwell continually in you and us, and guide us in the way everlasting, is our prayer for Jesus' sake.

Our next Association will, by permission, be held with our sister Church at Mt. Gilead, Mason county, Kentucky, on the 2nd Saturday in September, 1846: when and where we hope to meet you again. Done by order of the Association.

Attest: Thomas P. Dudley, Moderator.
James S. Peak, Clerk. -**1845**

1846- THE ORIGIN, NATURE, AND EFFECTS OF THE CHRISTIAN WARFARE

By
Thomas P. Dudley

To the Churches composing the Licking Association of Particular Baptists, their Messengers wish grace, mercy and peace multiplied:

Dearly Beloved Brethren and Sisters:- It occurs to us that we could not select a more appropriate subject, (because none possesses more intrinsic merit,) for our present annual address, than the Origin, Nature, and Effects of that warfare which so painfully disturbs the peace and quiet of the children of the regeneration.

It is confidently believed, that much embarrassment and many doubts and fears with regard to their interest in a Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim,

"If I love why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard His name."

That the warfare, invariably follows regeneration, or being "born again," is not, we believe, controverted by any experimental Christian. But whilst some of us maintain that the warfare results from a conflict of elements within; others, and perhaps the larger number contend, that, in regeneration, the man is changed from the love of sin to the love of holiness. We inquire by what power the supposed change, is effected? The answer is, by the Spirit of God. Moses informs us, "He is the Rock, His work is perfect." – Deut. 32:4. Now we ask, if indeed, in regeneration, the man is changed from the love of sin to the love of holiness, and this change is perfect, does it not necessarily follow, that he will be so wholly and entirely devoted to holiness subsequently, as he had been to sin antecedently to regeneration? If, as is contended by many, the enmity of the heart is slain, in regeneration, whence arises the opposition to

the dispensations of God's Providence? Irreconciliation to His will? And whence the exclamation: *"O wretched man that I am! Who shall deliver me from the body of this death"*- Romans 7:25. That the Christian is a compound being, is a truth so fully taught in his history, as given in the Holy Scriptures, that we wonder it should be controverted by any who have tasted "the Lord is gracious." *"But though our outward man perish, yet the inward man is renewed day by day."*- 2 Cor. 4:16. *"For I delight in the law of God after the inward man"*- Romans 7:22. *"Knowing this, that our old man is crucified with Christ"*- Romans 6:5. "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."- Ephesians 4:22-24. "Lie not one to another, seeing that ye have put off the old man with his deeds; and put on the new man, which is renewed in knowledge after the image of Him that created him."- Colossians 3:9,10. "Therefore if any man be in Christ, he is a new creature." 2 Corinthians 5:17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."- Galatians 6:15. Whence these various distinctions between the old and the new man, if indeed there are not two men? If man is only changed in regeneration? If the language, that "man is changed," were appropriate, there would be but one man; his feelings and affections have been changed, there could be no conflict, and hence no warfare! We presume that none will contend that the old is the new man, or that the new is the old man. This would be to confound language and make it perfectly unintelligible.

We affectionately ask brethren to consider that, the matter of making Christians, is no where, in the Scriptures, represented as Re-formation, but as a creation. Hence, it is said, "But be ye glad and rejoice forever in that which I create, for, behold I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall no more be heard in her, nor the voice of crying."- "For they are the seed of the blessed of the Lord, and their offspring with them"- Isaiah. 65:18-23. None, we presume, will deny that the last quotation has exclusive reference to Galatians 4:26. "But, Jerusalem which is above is free, which is the mother of us all." "But now thus saith the Lord that created thee, O, Jacob, and He that formed thee, O, Israel. Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine." "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: For I have created him for My glory, I have formed him; yea, I have made him"- Isa. 43:1, 5-7. "How long wilt thou go about, O, thou backsliding daughter? For the Lord hath created a new thing in the earth; A woman shall compass a man"- Jer. 31:22. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"- Ephesians 2:10. "Create in me a clean heart, O God; and renew a right spirit within me"- Psalm 51:10. But why need we multiply proofs on the point, when they are set forth so palpably in the Scriptures, and realized in the Christian experience?

The Bible furnishes the following history of the natural family of Adam: "So God created man in His own image; in the image of God created He him"- (Genesis 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul"- (Genesis 2:17). "Male and female created He them; and blessed them, and called their name Adam, in the day when they were created?"- (Genesis 5:2). Hence, we learn, that all "living souls," were created in, and simultaneously with their natural progenitor. They all descend from him by ordinary or natural

generation. They necessarily partake of his nature, and subsist upon the same elements upon which he subsisted. The breath of life communicated to man, whence he became a living soul, constituted him a rational, intelligent, accountable being – the subject of law and earthly enjoyments- capable of subsisting upon the products of the earth; But incapable of other and higher enjoyments. Deprive him of the soul, mind, or reasoning faculties, and what would distinguish him from the brute beasts? Deprive him of life and he would be like other dead matter. In the absence of soul or body he would have been incapable of filling up his destiny upon earth. "And the Lord God took the man and put him into the Garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (The kind of life which Adam had could be forfeited by transgression.) And the Lord God said, "It is not good that man should be alone: I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh thereof. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh"- Genesis 2:15-18, 21-24.

Now, we ask, If the woman had been different in nature and disposition, if she had been incapable of earthly enjoyments of subsisting upon earthly productions- of breathing a natural atmosphere- in a word, had her susceptibilities been entirely different from Adam's, would she have been an "help" meet for Adam? But she was part of him, possessed the same nature, and was, consequently, an "help

meet" for him. Here too, we see the declaration, "male and female created He them, and blessed them, and called their name Adam," carried out. "And unto Adam He said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.- And Adam called his wife's name Eve, because she was the mother of all living" Genesis 3:17-20. Did God address a rational, intelligent being, in the last quotation? And was he capable of realizing the curse pronounced? The characteristics of this family are strikingly marked in the Scriptures. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image; and called his name Seth"- Genesis 5:3. "Behold, I was shapened in iniquity; and in sin did my mother conceive me"- Psalm 51:5. "The wicked are estranged from the womb; they go stray as soon as they be born, speaking lies"- Psalm 58:3. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"- Romans 5:12. From the preceding facts and arguments, it is manifest that the family of the "first Adam" is not capable of rendering acceptable service to God. But the antagonistic nature and principles of the two families (the natural and the spiritual,) out of which grows the Christian's warfare, is made still more manifest by the contrast introduced by an apostle. "And so it is written, the first man, Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from heaven. As is the earthy, such are they that are earthy: And, as is the

heavenly, such are they also, that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in-corruption"- 1st Corinthians 15:45-50 inclusive.

Is it not evident, then, that all "living souls," were created in, and simultaneously with the "first man, Adam?" And they all being born of him, necessarily partake of his nature "and He called their name Adam?" And that all "quickened spiritual creatures," were created in, and simultaneously with the "last Adam,"- Christ; – that they all being born of Him, "born of God," as necessarily partake of His spiritual nature! That all living souls, no more necessarily descend from the first Adam, than all quickened spiritual creatures necessarily descend from the last Adam. Is it not clear that the seed of the "first man Adam" disclose his nature – and the seed of the "last Adam" make manifest His nature? The children of the "first Adam," are born of the flesh, and earthly in all their feelings and affections. The children of the "last Adam," are born of the Spirit, and are necessarily, heavenly, or spiritual, in their feelings and affections. The children of the first, are born for the earth, of the last Adam, are born for heaven. Those of the "first" are born of corruptible seed; those of the "last Adam," are born of incorruptible seed. The first necessarily partake of human nature; the last, of the divine nature. The antagonistic principles attached to the two men, necessarily result in the Christian's warfare.

If all living souls were not vitally united to the first Adam, how could they be so directly and fatally affected by the first transgression? How could the original act of transgression be considered their acts? "And so death passed upon all men; for that all have sinned." "There is none righteous, no, not one"- (Romans 3:10). If all quickened spiritual children were not vitally united to the "last Adam," how could His Mediatorial work affect them, in their deliverance from the wrath to come?

"This is His name whereby He shall be called, 'The Lord our Righteousness"- (Jeremiah 23:6). The transgression of the "first man Adam," involved all his family in guilt and ruin. The Mediatorial work of the "last Adam," met all the claims of the law, and satisfied divine justice in behalf of the chosen seed. But as the transgression of the "first man Adam," did not disqualify his family for heaven; neither did the obedience and death of "the last Adam," impart to His chosen seed, a qualification for the enjoyment of heaven. The earth being the natural abode of the "first Adam's" family; they are necessarily born of the flesh, in order to its enjoyment. Heaven being the ultimate abode of the saints, they are, necessarily, born of the Spirit," in order to its enjoyment. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God"- (John 3:5). Here we are presented with two distinct births of two distinct elements, which necessarily produce two distinct beings. The first is born of the flesh, producing beings incapable of entering the kingdom of God; the second, born of the Spirit, producing beings capable of entering the kingdom of God. The first producing simple beings; the second, compound beings; the first having but one nature- flesh; the second, possessing two natures- both flesh and spirit.

Of those born of the flesh, it is said, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God"-(Romans 8:7-8). God said of those born of the Spirit, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of His"- (Romans 8:7-9). "All men hath not faith." "But without faith, it is impossible to please Him." Faith is a "fruit of the Spirit"- The gift of God to the "new creature."

The development of the natural family has been progressing for near six thousand years, and yet, the last one born, like the first Adam, gives proof, demonstrable proof, of the

source whence he sprang. The spiritual family of God has been developing with, and since the days of Abel and Seth, and each one, “born of the Spirit,” gives evidence of the source whence he sprang. “I delight in the law of God after the inward man.”- No contingency can prevent the entire development of each, the natural and the spiritual families; and we are warranted to believe, that the last who shall be developed of each, shall be like the first of that family from whence he sprang.

The sturdy oak tree of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and every leaf which has been, is now being, and shall be developed, were once enclosed in a small acorn, whence they all sprang – are all of the same nature – each a part of the whole. Had not the acorn been providentially committed to the ground, whence it underwent decomposition, and germination, there had been no development. So with the corn of wheat: “Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life (his natural life) shall lose it; and he that hateth his life in this world shall keep it unto life eternal”- John 12:24,25. Adam the first could no more produce a spiritual being, than the thorn produce grapes, or the thistle figs.

We learn from the Bible that the Husband was composed of two whole and distinct natures, Divine and human. The human composed no part of the Divine; nor yet did the Divine compose any part of His human nature. Now examine the figure:- if the bride is not composed of two whole and distinct natures, or if the human composes any part of the Divine, or the divine composes any part of the human nature, in her, can she be “an help meet” for Him? Unless she partake of the same distinct natures, can she enjoy Him, or He her, in this world, or in that which is to come? But we find the “two men” sustained upon radically different elements. The Earth, which is the mother of the “old” man now, as formerly, feeds the “old man.” The “new,” is fed upon that “bread which cometh down from

heaven." "If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you"- John 6:51,53.

The creation and development of these destined to inhabit both the natural and spiritual world, are distinct propositions. Hence the Psalmist, personating Christ, says: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lower part of the earth; Thine eyes did see My substance being yet unperfect, and in Thy book all My members were written, which in continuance were fashioned when as yet there was none of them"- (Psalm 139: 15-16). "For we are members of His body, of His flesh, and of His bones"- (Ephesians 5:30). Creation was instantaneous. Formation is progressive. Though we were created simultaneously with and lay dormant (in seed substance) with the "first Adam," for thousands of years, yet the time arrived; the purpose of God is carried out, and we were born of the flesh – elemented alone for a natural state of being – susceptible alone, of fleshly enjoyments – adapted to a natural world – capable alone of being sustained upon earthly food, and possessed alone of natural life; all of this family, "bear the image of the earthly Adam." This includes Adam the first and all his natural seed. "And He called their name Adam." We should not forget that Adam the first, is said to be "the figure of Him that was to come." What, then, do we learn from the figure? that the Bride, and all the spiritual children were created in and simultaneously with the "the last Adam." That, they are of the same nature with Him, and being born of the Spirit, they are possessed of eternal life, which qualifies them for a knowledge of "the only true God, and Jesus Christ whom Thou hast sent"- (John 17:3). Antecedently to this birth, and the imparting to them this life (which it is the province of their spiritual Father to impart, John 17:2) they are entirely ignorant of the "true God, and Jesus Christ whom He hath sent." "The fool hath said

in his heart, there is no God." "No man can say that Jesus is the Lord, but by the Holy Ghost"- (1 Corinthians 12:3).

Although all the spiritual seed were "chosen in Christ Jesus before the foundation of the world," and had grace given them in Christ Jesus before the world began"- and were sanctified by God the Father, and preserved in Jesus Christ," though they were hidden in their spiritual Father as the first Adam's children were hidden in their natural father for a long series of years, yet the times come when they are born of the Spirit – when the "hidden ones" are made known to each other. When their hearts being fashioned alike, the "Sun of righteousness" "shines in their hearts, to give light of the knowledge of the glory of God, in the face of Jesus Christ"- (2 Corinthians 4:6). As the light of the sun, the great luminary of day shines upon the sons and daughters of the natural world, so the "Sun of righteousness" affords light to the spiritual world. "I will say to the north, give up; and to the south keep not back, bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name, for I have created him for My glory, I have formed him; yea, I have made him"- (Isaiah 43:6-7). Here again, we see the figure carried out. All the family of the "first Adam," created in him, are called by his name- so too, "even every one that is called by My name." Here we have two distinct families, propagated by two distinct heads, each deriving the nature of his progenitor, and each looking to his appropriate elements for sustenance. The first, mortal beings, sustained upon corrupted elements. The second, immortal beings, sustained upon uncorrupted elements. The first are earthly beings; the second are heavenly beings. We ask again: Is not the "old man" sustained upon the same identical elements, subsequently, upon which he was fed and sustained antecedently to the new birth? Can those elements sustain his "new man?" Do we not partake of earthly food until our soul is satisfied without imparting a particle of nourishment to our "new man?" Does not our "new man,"

setting under the droppings of the sanctuary of the Gospel, feed sumptuously on the provisions of the Gospel, without imparting a particle of food to our natural, or "old man?" "Feed the church of God, which He hath purchased with His own blood"- (Acts 20:28). Being "born of the flesh," we are born into a natural state of consciousness, capable of investigating natural subjects, of participating in natural enjoyments, sustained upon natural elements, so long as we retain, and until we yield up that natural life, which we received in our natural head, "Adam the first." Being "born of the Spirit," "born of God," we are made partakers of the divine nature, are susceptible of spiritual instruction, of investigating spiritual subjects, participating in spiritual enjoyments, sustained upon spiritual elements; nor can the being thus born cease to be. "I give unto them eternal life; and they shall never perish"- (John 10:20). "Because I live, ye shall live also"- (John 14:19). "When Christ, who is our life, shall appear, then shall we also appear with Him in glory"- (Colossians 3:4). Hence, we see that the death of the "old man" cannot destroy the life of the "new man."

The law was violated, and the curse incurred by man in the flesh. The law was magnified and made honorable, and the curse removed from His chosen seed, (who sinned in their Adamic or natural relation) by "God manifest in the flesh." "For as much then as the children were partakers of flesh and blood, He, also, Himself, likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham"- (Hebrews 2:14-16). The whole humanity of the Lord Jesus, both soul and body, was involved in their transgression. "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands"- (Isaiah 53:10). "Now is My soul troubled." "My soul is exceeding sorrowful even unto

death." "Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed- (1 Peter 2:24). "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit"- (1 Peter 3:18).

We have said Christians are compound beings; by which we mean there are "two men"- two whole and distinct natures, inhabiting the same tenement or body. The "old man, which is corrupt according to the deceitful lusts," whose genealogy we trace back to the "first Adam," who was made a "living soul," and who discloses the corrupt nature of the fountain from whence he sprang. Adam "begat a son in his own likeness; after his own image"- an enemy to holiness – a hater of God. The "new man" which after God is created in righteousness and true holiness," and who exemplifies the declaration, "If the root be holy, so are the branches." "And they shall call them, The Holy People, the redeemed of the Lord: and thou shall be called, Sought out; a city not forsaken"- (Isaiah 42:12). "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is"- (1 John 3:2). Will He appear with two whole and distinct natures? If He shall so appear, shall we be like Him, unless we too, have two whole and distinct natures?

Hence it is seen, that the two men derive their nature and disposition, from two distinct sources. Each has a life peculiar to himself, yet common to his species. The first, natural, the second, spiritual life. The first is a corporeal – the second, an incorporeal being. The first, an earthly – the second, an heavenly being. "As is the heavenly, such are they also that are heavenly." "As He is, so are we in this world."

APPLICATION OF THE ABOVE

Nothing pure or holy, attaches to the “old man.” “But even their mind and conscience is defiled”- (Titus 1:15). Nothing impure or unholy, attaches to the “new man.” “Unto the pure all things are pure”- (Titus 1:15). Blessed are the pure in heart, for they shall see God”- (Matthew 5:8). It is contended by some, yea, many professors of religion, that the soul is regenerated. We confess we know but little about the soul. But we inquire, what is it that renders man a rational, intelligent accountable being? What is it that exercises volition for the body? “When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death”- (James 1:15). “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart”- (Genesis 6:5). If the soul were regenerated, would it not be wholly devoted to God, subsequently, as it had been to sin, antecedently to regeneration? If it be the soul that exercises volition for the body, and that soul is “born of God,” and consequently “cannot sin,” (1 John 3:9,) how are we to account for the wicked actions of David, of Peter, and thousands of other Christians, even down to the present day? But, is it contended, that the same soul exercises wicked volition for the “old” and holy volition for the “new man?” If so, is not the soul divided against itself? Others tell us, it is the mind which exercises volition for the body. We have heretofore proven that “their mind and conscience is defiled.” And Paul informs us, “Because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be”- (Romans 8:7). Hence we see, that the influence of this mind, will lead the body to rebel continually against God. Such is the practice of the “old man.” It cannot be this mind which exercises volition for the “new man,” because “he cannot sin.” The same mind cannot influence each, the “old,” and the “new man,” because their

works are radically different from each other; and if it influenced both, there would be no warfare.

We conclude that the "old man" is carnally minded, and thus shows that he is in a state of death. The "new man," being "spiritually minded," is possessed of "life and peace." It is quite evident that when the Apostle speaks of the "carnal mind," he refers to the mind of the "old man," which is "not subject to the law of God," and equally evident that when he says, "so then with the mind, I myself serve the law of God," he refers to the mind of the "new man." "But we have the mind of Christ"- 1 Corinthians 2:16. Adam the first imparts his mind, which is carnal, to the old Adamic man; who descended from him- Christ imparts His mind to His spiritual children – and hence the conflict, the warfare. "For I delight in the law of God after the inward man. (Certainly, not after the outward man.) But I see another law in my members (are those members without an intelligent principle?) warring against the law of my mind (not the carnal mind,) and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am." (Surely sin does not render the "old man" wretched, it is his element.) "Who shall deliver me from the body of this death?" This "old man" whose deeds are evil – deeds of death. "For I know that in me, (that is in my flesh) dwelleth no good thing:" (Is the soul deposited in the flesh?") "for to will is present with me; but how to perform that which is good I find not?"- (Romans 7: 18-25). How are we to explain the following seeming contradiction, or paradox? "If we (Christians) say we have no sin, we deceive ourselves, and the truth is not in us"- (1 John 1:8). The same apostle tells us, "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God"- (1 John 3:9). The "old," or "outward man," sins daily, (and the Christian most feelingly acknowledges it) and thus proves that he is not born of God. The new man is filled with holy desires – he "delights in the law of God"- complains of the "old man with his deeds"- longs to be

delivered from the bondage of corruption, into the glorious liberty of the children of God," (Romans 8:21), and cries with the Psalmist, "I shall be satisfied, when I awake, with Thy likeness"- (Psalm 17:15). Thus does he prove his birth to be heavenly.

The truth is, dear brethren, the "old man" is precisely what he has ever been, since the fall, in nature and disposition. The "strong man armed," is only bound- not killed. His heart is yet "enmity against God"- he is doomed to death; and then deliverance to the "new man," who cries, "O, Lord, I am oppressed, undertake for me" will have come. But, we are asked, what becomes of man when death shall have done his office? We answer, "the body returns to its dust again, and the spirit to God who gave it." But, what becomes of the soul? When we shall be informed where the soul of the Lord Jesus was, between the time of His crucifixion and resurrection, we may undertake to answer this question. Of one thing, however, we are certain, that is, that neither soul nor body of the redeemed can go to Hell, because both are purchased with the Redeemer's blood. "The Redemption of their soul is precious, and it ceaseth forever"- (Psalm 49:8). "Waiting for the adoption, to wit: the redemption of our body." "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory"- (Ephesians 2: 43-44). Mark, both soul and body are included in the purchase.

"And the very God of peace, sanctify you wholly: and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ"-(1 Thessalonians 5: 23). The whole "old man" of the elect is destined to undergo a mysterious and glorious change, by which he shall be assimilated into the likeness of the humanity of the Lord Jesus; and be prepared for that thrilling occasion, when the glories of eternity shall burst upon his ravishing

sight, and the Heavenly family shall exclaim “Come Lord Jesus, come quickly.”

But we are asked, when, and how, are the “old” and the “new man” to be united; and how will they appear hereafter? We answer, “Now we see through a glass darkly,” but when we shall learn how the soul and body of the “Redeemer,” “Husband,’ “Friend,” now appears; and how they are gloriously united to His divinity, then, and not till then, may we undertake to say more in regard to the future state of the soul and body, and the “new man” composing the “Bride, the Lamb’s wife.” It is sufficient for the present, for her to know, that when He shall appear, we shall be like Him, for we shall see Him as He is”- (1 John 3:2). Until which event shall roll on, the wise man described her thus, “What will you see in the Shulamite? As it were a company of two armies”- (Song of Solomon 6:13).

It is vain to tell us that the flesh, independently of an intelligent principle, (call it soul, mind, or what you may,) will rebel against God. Some brethren conclude that the warfare is to be explained by “mind and matter.” Have they forgotten that it requires both to constitute an intelligent responsible being? We have shown that “even their mind and conscience is defiled;” and that “the carnal mind is enmity against God.” Matter would be incapable of vice or virtue, in the absence of mind. Nor are those more successful, who attempt to explain the Christian warfare, by the different colors in the rainbow. Have they forgotten that those colors harmonize, and that it is the entire want of harmony between the old and the new man which necessarily produces the warfare? Have they forgotten the declaration, “For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but is of the world?”- (1 John 2:16). If the “old man” is “born of God and cannot sin,” then there would be no warfare. But is this true? Let the Christian’s experience answer. “For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do”- (Romans 7:15).

In conclusion, we submit to your serious and prayerful consideration, the foregoing pages, hoping that God may bless us, with an understanding of the truth; and dispose us to reduce it into practice- that He may "guide us by His counsel and afterwards receive us to glory," is our prayer for the Redeemer's sake.- Amen.

End of "The Christian Warfare." **1846.**

1846- THE TRI-PERSONAL EXISTENCE OF THE HOLY BEING

By
Thomas P. Dudley

[Editor's Note: Maybe one would be justified in objecting to this quotation from Elder Samuel Trott (who drafted the Black Rock Address in 1832) being inserted here, seeing the book is Elder Dudley's writings. However, since this issue between Elder Wilson Thompson and Elder Dudley was pressed beyond restraint, this quotation from Elder Trott should be helpful. The reader ought to realize the Eternal Godhead is Biblically called a "Mystery," and that Elder Thompson clearly maintained a "trinity" in the subsistencies of the Godhead. Here, Elder Trott shows this problem in this quotation as well.]

"I now pass to show," says Elder Trott, "from the Scriptures, that whilst, as has been shown, God has so revealed Himself as three, as He is manifested as sustaining three distinct relations, &c., at the same time, that on the other hand, He is so revealed to be One, that when spoken of as God, even in reference to the distinct relations He sustains as three, He speaks and is spoken of as absolutely God, as the one Lord God, as He whose name alone is Jehovah. I here declare, and who will make me a liar, on this point, that God is no where spoken of in the Scriptures in a way to justify expressions like this: "God in the first person, God in the second person," &c., or "God in the

person of the Father, God in the person of the Son, &c., or that which such expressions imply, namely: God in the first order or relation, and God in the second order or relation, &c. Expressions calculated to present God to view thus in different grades, are evidently the offspring of an overheated zeal to support a system. And as God said to Job, so it may be said to such zealots: "Who is this that darkeneth counsel with words without knowledge?" I shall on this head confine myself to proofs to show that the Father, Son, and Holy Ghost, each in His distinct relation, is declared absolutely and equally as God, the God, &c. Referring to the text before quoted, I Cor. 8:6, Paul says: "But to us there is but one God, the Father." – The Father then as distinct from the Lord Jesus Christ, is absolutely the one God. (see the whole text.) But Thomas addressed Christ as His Lord and his God, and no doubt Thomas had then true faith in exercise. John 20:28. And Paul says of Christ: "Who is over all God blessed forever. Amen" (Romans 9:5). If Christ is over all God blessed, then He must be the Most High God. And therefore the only God." – (Samuel Trott's Writings, Sovereign Grace Testimony, Rockford, MI., p.174.)

Elder Dudley, in the article below, frequently referred to "Arians," as if to impute that charge upon Elder Thompson's views. This was somewhat unfair, for Elder Thompson clearly maintained the divinity of the Father, of the Son, and of the Spirit, collectively in the eternal Godhead. He never denied any party in the Godhead the divine attributes of God. His main objective was the dividing of the Godhead into such separate entities, as to portray each as a separate "God," and thus destroy the unity of the Eternal Godhead as one only true and living God. He particular objected to assigning positions to each of the subsistencies of the Godhead, as "The first person," the "second person," and the "third persons," and to praying to each for separate purposes; thus clearly making the Godhead three separate Gods. We find in the article below, that Elder Dudley did that very thing, of which Elder Trott tried to moderate. –The Editor.]

Now to the article by Elder Thomas P. Dudley:

1846 Minutes of the Licking association of Particular Baptists.

Beloved Brethren and Sisters:-

In the last communication we had the pleasure of addressing to you, we said something passingly, with regard to the tri-personal existence of the Holy Being whom we profess to worship as the God of Salvation.

In the present pages, we propose subjoining some further reflections on that interesting and vitally important subject. We wish, however, to bear in mind the text, "Secret things belong to the Lord our God; but those which are reveal to us and to our children forever" (Deuteronomy 29:29). "Canst thou by searching find out God, canst thou find the Almighty to perfection?" (Job 11:7). "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

That Jehovah exists in three persons, each of whom is truly and properly God, (and yet but one God,) is not only an article of our faith, as laid down in our Constitution, but is, as we conceive, susceptible of proof from the Scriptures. That He has revealed Himself thus to Christians, we are constrained to believe, if, indeed, we may justly claim the high and holy privilege of belonging to the spiritual family of the Redeemer. When we contemplate His character as God, irrespective of the personal relation of Father, Son or Word, and Holy Ghost, and remember He has said, "I am God, I change not." "Justice and judgment are the habitation of His throne: mercy and truth goeth before His face." "He is in one mind and who can turn Him?" And when we remember He has said, "The soul that sinneth he shall die." "The wicked shall be turned into hell, and all the nations that forget God." And when we further remember that "all have sinned and come short of the glory of God;" "that there is none righteous, no not one," – the momentous question is presented for our solution, how can God save a sinner? How

shall our guilt be removed? Who shall magnify the law and make it honorable? Who shall satisfy the claims of immutable justice? A gleam of light and hope burst upon our ravished vision, when we hear the Lord Jesus (the second person in the adorable Trinity) say, "Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. Above, when He said, sacrifice and offering, and burnt-offerings, and offerings for sin, Thou wouldst not, neither hadst pleasure therein: which are offered by the law; Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10: 7-10). A name simply, could never have accomplished this interesting and glorious work. Angels, could not accomplish it, because they are creatures and owe perfect obedience to the law of their Creator. The "second person" in the Godhead, accomplished the work.

"He was able to fulfill,
Salvations glorious plan;
The counsels of Jehovah's will,
Before the world began."

The Jesus of the Sabellians of the 3rd Century, the Arian of the 4th Century, of the Semi-Arian, nor yet, of the Unitarians or Socinians, all of whom deny (if we understand them) that the Son was a divine person, in the Godhead, or divine essence, never could have accomplished the deliverance of His captive sons and daughters from the curse of God's righteous law. Each of these orders admit, that the Father was a person; but deny to the Son, and the Holy Spirit, co-equal and co-eternal personality, in the Godhead. Some modern professors (if we comprehend them) admit divine personality, as referable to the Son; but deny personality, as referable to the Father, and the Holy Ghost. In this seeming dilemma what are we to do, dear

brethren? We answer, resort to the "more sure word of prophesy," remembering its illustrious Author said, "To the law and to the testimony; If they speak not according to this word, it is because there is no light in them." We proceed: "And God said, Let us make man in our image, after our likeness." "So God created man is His own image: in the image of God created He him; male and female created He them" (Genesis 1: 26-27). "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam in the day when they were created" (Genesis 5: 1,2). We think we might risk a decision on the propriety of the term "three persons," on the above quotations. None will deny, we presume, that there were a plurality of persons in Adam. God has revealed Himself as plural. Can that plurality be otherwise explained than with reference to persons? In the case of Adam, the name is in the singular, but the persons constitute the plural. Would not the plural noun us, be wholly unintelligible if applied to names irrespective of substances or persons? "Let us make man in our image, after our likeness." The plurality of persons, the us, and the our, our, are but one God, when referred to the Divine essence. But Adam said of Eve, after she sustained a distinct personal existence from him (all the essence being in Him.) "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man" (Genesis 2:23). If there were not a plurality of persons in the Godhead, how can it be said, "In the image of God created He him; male and female created He them?" But passing a great many allusions to the same facts, we proceed to the testimony of the Psalmist, "Yet have I set My King upon My holy hill of Zion" (Psalm 2:6). We presume none will deny that a King, is a person. We ask, is the person speaking (the Jehovah) saying, " I have set My King set upon My holy hill of Zion, the same identical person? Hear Solomon, personating Christ, under the application of wisdom, "The Lord

possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. Whilst as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthen the deep: when He gave the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then was I by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Proverb 8:22-30). By what rule of grammar, or principle of logic, do men arrive at the conclusion that the pronoun I, where it occurs in the foregoing quotation, denotes a person, and yet the pronouns he, his, him, are denied to denote a person ! We proceed to the following testimony, in relation to the Redeemer of His Israel. "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor; the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of Hosts will perform this" (Isaiah 9:6-7). Is "a child," "a son," a person? By what process of reasoning is the conclusion arrived at, that although a child, or son, is a person, yet the Father of that child, does not sustain personal relation to that son or child? Is there not some mystification in admitting the son or child to be a person, and yet denying that the Father of that son is a person? But we proceed.

Hear what the prophet says in relation to the Divine Redeemer: “Hear now, O Joshua the High Priest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch. And speak unto Him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both” (Zechariah 3: 8; 6: 13). Leaving others to consider and comment upon the term “Branch,” and its relative signification; we ask, Where is the justice and propriety of admitting one to be a person, and denying the other to be a person; when the inspired writer has said, “And the counsel of peace shall be between them both”? None, we presume, will deny that the term both, means, and is only so to be interpreted, the Father and the Son. If this is the correct interpretation, does it not follow of necessity, that if one is a person, then “both” are persons?

One more proof, and we have done with the Old Testament for the present. “Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones” (Zechariah 13:7). It will be conceded by all that by the “shepherd,” is meant the Lord Jesus – the ‘second person’ in the Godhead [not necessarily: see Trott’s comments on that subject. –editor.] – and we presume, that all but the Arians &c., who deny that He is a person in the Godhead: will admit the divine personality of the Shepherd. Now, if the Jehovah, who said, “Awake, O sword,” is not a person – yea, a divine person, how is the shepherd to be recognized as “His fellow”? That is to say, His equal? Is a fellow, a person? If this position is admitted, viz: that a fellow is a person, then have we abundantly established the divine

personality of the Father, and that, too, from the Old Testament Scriptures.

We now proceed to examine some New Testament evidences- and, really, they are so numerous that we hardly know which to refer to. "And Jesus came, and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:18-19). Here we find the same divine honors are to be ascribed to each, the Father, the Son, and the Holy Ghost; because each is a divine person, and consequently entitled to such honor. But we ask, By whom was all power in heaven and earth given to the Son, in His distinct personal relation;" but, by the Father, in His distinct personal relation as Father?

"Jesus answered and said unto him (Judas), If a man love Me, he will keep My words: and My Father will love him, and we will come into him and make our abode with him" (John 14:23). Is the Son, a person? So is the Father; and the plurality is of persons, NOT of Gods – the plural "we," will come unto him and make "our" abode with him. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). Here, we see God, in the person of the Father, sending God in the person of the Holy Ghost, in the name of God in the person of the Son, for the purpose of teaching the disciples, and bringing to their remembrance what the Son had heretofore taught them. We again ask, by what process of reasoning is the conclusion arrived at, that the sender and the sent, are not persons, and He is a person in whose name the Holy Ghost is sent? We must be indulged to make a short extract from a publication against our Circular of last year, by one who denies the tri-personality in the Godhead. Hear him, "God addresses the Son in His distinctive [mark the expression] relation, and therefore addresses Him as a second person, in grammatical

construction, yet at the same time addresses Him as one with Himself, for He addresses Him as God, and God is one –one being, and therefore one and the same person." (SIGNS of The Times, vol. 13, no. 22, p. 170). Is not this "confusion worse confounded?" But to return. "It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me" (John 8: 17-18). Let it be observed that Christ, the speaker, is admitted to be a person; and is not the conclusion that the Father (the other witness) is also a person, irresistible? "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it" (Matthew 27: 25). "To whom ye forgive any thing, I for your sakes forgive I it, in the Person of Christ" (2 Cor. 2:10). Passing over many proofs, we present the following: "God, who at sundry times and in divers manners sake in time past unto the fathers by the prophets, hath in these letter days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being in the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1: 1-3). A recent writer, in commenting on our last circular, remarks: "I do not believe that the Holy Ghost made a mistake in indicating the common name of God, instead of the distinctive name Father, though the name Father would be very convenient here, for those who went to force a proof from this third verse, in favor of tri-personality." (ibid., p.171). Whether we are disposed to force proof, or resort to subterfuge, or throw dust in the eyes of the community, is cheerfully submitted to those who shall read this letter.

The "God," of whom the apostle speaks, in the introductory part of the chapter, "had a Son." Is not the term "Son," relative? Does it not necessarily imply, "Father"? These

questions, we think, all rationale persons will answer affirmatively. Well, of this Son it is said, "Who being the brightness of His glory, and the express image of His person." Now, we ask, whose glory, and whose person? We think every intelligent mind will say, the God's (who is no other than the Father of that Son) glory, and the express image of the God's, or Father's person. We again ask: if the God is not a person, how could "His Son," be the express image of "His person?" If the Son is not a person, how could He be the express image of the God's or Father's person? But who is the Father that sent that Son? Let two apostles answer: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ" (Ephesians 1:4). "Blessed be the God and Father of our Lord Jesus Christ; which according to His abundant mercy, hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

"For unto which of the angels said He (God) at any time, Thou art My Son, this day have I begotten Thee? And again I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Hebrews 1:5-9). In the above quotation, the God who is speaking, recognizes the Son as God; and, consequently, entitled to divine worship. Although He is spoken of as the Son, in person relation, and is called God, by the Father, in His personal relation,- yet there is but one God. Nor has Licking Association, any where, maintained the existence of a plurality of Gods. We have proven abundantly, as we think, that a plurality of persons, constitute

the one only true living God. Need we ask, Is the "He," who bringeth in the first-begotten, and the first-begotten, the same identical person? Or, the "He" who said, "Thy throne, O God," and the God spoken to, the same identical person? We leave sophists to unriddle their sophisms.

But the same writer who has assailed our last Circular, tells us, "Again, the Son is not an image merely; in that sense He might have been supposed to be another being or person; but He is said to be the express image, the very representation, or as the original word denotes, the distinct character, or that by which one is known from all others." We are so unfortunate as not to understand the original, or Greek language; but we presume the translation we have, is quite as safe a guide as that which is given us in the foregoing extract. Did the commentator on our former Circular feel, that the translation in common use would not bear him out in his criticism? Has he resorted to a new translation for the purpose of confuting us, and sustaining his one person notion of the God-head?

That Jesus Christ is truly and properly God, and that He is worthy of adoration and praise, equally with the Father, and the Holy Spirit, the Licking Association has never denied; but on the contrary, is a truth on which she relies for acceptance in the divine presence. She believes that the "fullness of the Godhead, bodily dwells in Him." Paul says of Him, "Who is the image of the invisible God, the first born of every creature" Colossians 1:15. Are we to understand the image, and the invisible God, to be the same person? We think not, dear brethren. The same commentator on our Circular of last year, from whom we have quoted, admits, that "God address the Son as a second person, in grammatical construction;" and yet contends that there is but one person in the God-head. We ask, can such a thing exist as second, only in relation to a first? If Jesus Christ is addressed as a second person in the God-head, there must be a first person in the God-head, or words are delusive. Does not the term second person, necessarily and

irresistibly imply, a first person? But we pass to another proof. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one” (I John 5:7-8). Permit us to ask the opponents of tri-personality (or three persons) in the God-head: Do you understand the three, to be only three names or characters, [borne by but one person] to the exclusion of three persons? If so, are they, indeed, three witnesses? Or rather, according to your theory, is it not one witness testifying in three names; and whilst He is the Father, He is, at the same time, the Son of the Father, and of the Holy Ghost? Do you not see inextricable difficulties involved in your theory, and that it is indefensible from the Bible?

Now, we understand the three, to be distinct persons, in their personal relation to each other; (yet but one in essence,) and that each of those persons bears record that “Jesus is the Christ,” that they are as distinct in their testimony, as the “three that bear witness in earth.” We presume none will contend that the spirit is the water, or yet, that the water is the blood. All must admit that they are distinct witnesses. If we comprehend the apostle, the “three that bear witness in earth,” testify to the same truth, that the “three that bear record in heaven,” testify to, viz: “That Jesus is the Christ.” We ask, What more influence three depositions, subscribed and sworn to by the same individual, each of which sets forth the same identical facts, would exert on the mind of a court and jury than one of those depositions? But to make the case stronger- suppose the same individual person to give one deposition in the French; a second in the Italian; and a third in the English language; assuming alternately, the character of a Frenchman, an Italian, and an Englishman; would his testimony be at all strengthened by his triplicate deposition ? We presume all will say, there was only one deponent, one person; although he used the language of three nations in giving his three depositions. If the Father is

the same identical person with the son; and the son is the same identical person with the Holy Ghost, and the Holy Ghost is the same identical person with the Father and Son, are there indeed three; or is there more than one that bears record in heaven?

We return, however, to some additional proofs. “For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him.” “If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the witness which He witnesseth of me is true” (John 5: 22-23, 31-32). Do we not find distinct personal relation in these quotation? “Then is another.” Another what? We answer, if the Son is a “person,” as is admitted, then the conclusion is, that other, is a person also. “My Father worketh hitherto, and I work” (John 5:17). Is not distinct personal relation holden forth in the last named text? “But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape” (John 5: 36-37). Is H3 who speaks, the same identical person, with the Him spoken to? The Jewish law required two witnesses to establish any fact. The Lord Jesus establishes His person, and mission, by “I am one [I add, person;] that beareth witness of Myself, and the Father [another, in personal relation,] beareth witness of Me.” Once more. – “These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on earth: I have finished

the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (John 17: 1-5). In the foregoing quotation we have plurality of persons again and again. It would seem that further testimony to establish the personality of the Father and the Son, would be superfluous. We therefore proceed to give some additional proofs of the personality of the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John 14:26). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning" (John 15: 26,27). "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John 16: 7-8). "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak for Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John 16: 12-14). Is He who sends and the sent, the same identical person? We beg you, brethren, to examine the evidences brought to view, and ask your own hearts whether the doctrine of three persons in the God-head is not as clearly and lucidly proven, as the plan laid by the Father, executed by the Son, and applied (to the Redeemer) by the Holy Spirit; is susceptible of proof from the Scriptures. We subjoin three more testimonies. "And we are His witnesses of these things; and so is the Holy Ghost whom God hath given to them that obey Him" (Acts 5:32). "The Spirit itself heareth witness with our spirit, that we are the children of God" (Romans 8:16). "For thus saith the Lord God; (the Holy Ghost, as we understand the matter,) Behold, I, even I, will both

search My sheep, and seek hem out. As a shepherd seeketh out His flock in the day that He is among His sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. 34: 11,12).

Dear brethren: It seems to us, that to deny tri-personality, (or three persons in the God-head,) is to involve the revelation which God has given to His people in inextricable difficulties, from whence we could find no remedy. We freely confess, that the matter, how three distinct persons can and do exist in the one undivided essence, is a mystery too profound for our comprehension. Yet it seems to us clear, that God has so revealed Himself in His Holy Word

The doctrine of three persons in the God-head, was a component part of what we understand to have been called the "Apostles Creed," which was supposed to have been written, if not by the Apostles themselves, by those who lived contemporaneously with them; and who understood them to maintain that article of the Christian Faith,- nor was it until the 3rd Century, that we find it controverted.- (See Jones' and Mosheim's Church History.)

It will be seen from the foregoing pages, that we do not resort to "Doctor Gill;" nor the "Nicene Council," and the "persecuting Athanasius, as its father." Nor yet to "Constantine," to prove our views of Bible Truth; but "to the law and the testimony,"

May the Spirit of God guide you and us into all truth, and make us faithful unto death, that we may receive a "crown of life," is our prayer for Jesus' sake.- Amen.

Attest: Thomas P Dudley, Moderator.- **1846.**
James S. Peak, Clerk.

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1846- IMPENDING APOSTASY

By

Thomas P. Dudley

THE LICKING ASSOCIATION OF PARTICULAR BAPTISTS, Now in Session at Mt. Gilead Meeting house, Mason County, Kentucky. To the Associations with which she Corresponds, wishes grace, mercy and peace from God the Father, and from our Lord Jesus Christ.

Dearly Beloved Brethren:- We are greatly pained to witness the apathy which seems to prevail so extensively in the Zion of our God. Her enemies are mustering their numerous hosts, and watching for an opportunity, when she shall be off her guard, to make a deadly assault upon the citadel of Truth. Brethren, are not the signs of the times ominous of an awful crisis just ahead? Should the army of the Living God lay aside their weapons of defense, and go to sleep on their posts; as though they were encamped among their friends? It is not rational to suppose the army of the alien feel any sympathy for us. The commander of His, Israel's forces, has issued His order, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Be ye faithful unto death and I will give thee a crown of life." Should we not then buckle on our armor, that we may "fight the good fight of faith, and lay hold on eternal life"?

"Sure I must fight, if I would reign,
Increase my courage Lord;
I'd bear the toil, endure the pain,
Supported by Thy word."

The commander of the enemies forces, is cunning and artful; he watches cautiously for an opportunity of surprising our camp. Let us then hearken to the voice of our Captain,

“Watch and pray lest ye enter into temptation.” Let us cry with one of old, “Quicken us, and we will call on Thee: Draw us, and we will run after Thee.”

We conclude the church of Christ has placed herself in that condition antitypically; in which the Jews (the type) placed themselves anciently, when the servant of God cried, in the bitterness of his grief, “O! that they were wise, that they understood this; that they would consider their latter end.” And when the Prophet was commanded to “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand.” We are aware that sluggards will say, “It is vain to serve God.” But we trust, dear brethren, you and us have been made willing to “serve Him with the whole heart;” yea, to “serve Him acceptably, with reverence and godly fear.” We are sure His ways are ways of pleasantness, and all His paths peace. The King has said, “If any man serve Me, let him follow Me, that where I am, there My servant may be also: If any man serve Me, him will My Father honor.” To think of being honored with a “name and a place in the house of God better than sons and daughters” – To have the God of Jacob as our leader and commander, while we wade through this wilderness of sorrow; and to reign with Him in eternal bliss in the world to come- To be made kings and priests unto God- To have an immortal crown of glory placed upon our heads, and a palm of victory in our hands; - To fight under a commander who has never lost a battle, and who has said, “Fear not little flock, it is your Father’s good pleasure to give you the kingdom”: Are these thoughts not enough to inspire us with a holy boldness, and to cause us to pant to meet the foe? Victory is certain, and the army certainly destined ere it is long, to raise the shout, “O death, where is thy sting; O grave, where is thy victory.” “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.” Let us remember, that “here we have no continuing city,”- that we seek “one which hath foundations,

whose Builder and Maker is God," until we arrive at which, "the munitions of rocks are appointed for our defense, the Eternal God is our Refuge; and the everlasting arms underneath." It is His to provide; ours to obey. "If we suffer with Him, we shall reign with Him." Let us "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." May His commands be our delight,- may we contend for that faith which was once delivered unto the saints, and prove by our works, that we possess it; then may we appropriate to ourselves the language,

"Fear not, I am with thee, O! be not dismayed,
I, I am thy God, and will still give thee aid,
I'll strengthen thee, help thee and cause thee to stand,
Upheld by My righteous, omnipotent hand."

What more, dear brethren, can we want? *"It is written, I will never leave thee, nor forsake thee."*

"The soul that on Jesus, hath leaned for repose,
I will not; I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Let us remember, that to fear God and keep His commandments, comprises the whole duty of man.

"Then fighting in the Savior's strength,
Though mighty, are our foes;
We shall be conquerors all, at length,
O'er all that can oppose."

Let us remember, that prayer is a strong weapon in putting to fight the army of the alien.

We desire to thank God that we have had a comfortable interview; peace and love pervaded the borders of our Zion. We received your letters and messengers, who participated with us, and we trust they had no cause to regret their visit. May God bless you and us, dear brethren, and keep us in the Truth and fellowship of the Father and His Son Jesus Christ.

Our next Association will be holden, the Lord willing, with our sister Church, called Salt River, in Anderson county, Kentucky, on the 2nd Saturday in September, 1847. When, and where, we hope again to hear from you.

Done by order of the Association, and signed in her behalf.

Attest: Thomas P. Dudley, Moderator**.- 1846.**
James S. Peak, Clerk.

1847- ETERNAL VITAL UNION OF CHRIST AND THE CHURCH

(First article written on this subject exclusively)
By
Thomas P. Dudley

The Father of Lights, in whom there is neither variableness or shadow of turning, in His kind and unerring Providence, has permitted us to meet in our associate [Licking Association of Particular Baptists of Kentucky] capacity, and to hear from you through the medium of your letters and messengers, and to avail ourselves of the opportunity of addressing you briefly on the three following propositions, viz: First, That Christ and His Church are one. Secondly: That their oneness is vital and spiritual. Thirdly: That it is eternal.

That they are one, is proven by the testimony of Paul, (1 Corinthians 12:12). “For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ.” Here the oneness is so

complete that the body or church is called “Christ.” “So also is Christ:” that is, Christ the Head, and the Church, His body, are one. (Verse 27). “Now ye are the body of Christ, and members in particular.”

That this union is “vital,” or “living,” we think is clearly proved by the fact that the Spirit of Christ, which testified through the Holy Scriptures, in setting this doctrine forth, has used the strongest figures known, viz: Head, Husband, Vine, Shepherd, &c. But the limits of a Circular will not permit us to particularly notice more than one of these at present. We therefore pass to Romans 5:14, “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come.” Now, we ask: Was not the reign of death considered by the Apostle as a consequence of vital oneness with the first Adam? And if he was not a “figure of Christ” in relation to this oneness, why did Paul allude to that subject? In the figure, as a unit, we behold the substance of all the seed in Adam. Now how came it there? Not by being born of the flesh; not by being quickened; but by the creative act of God. Genesis 1:26, “So God created man in His own image; in the image of God created He him; male and female created He them.” This vital (living) relationship to the first Adam preceded and is the foundation of every ordinary birth into the natural world. But how shall we apply this? Shall we say that all the seed of Christ are one with Him by virtue of the creative act of God? Will not some one charge us with teaching that the blessed Redeemer is a “created being?” Paul said in Ephesians 2:10, “For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.” And, in Ephesians 1:4, “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” And now we are saved and called, “according to His own purpose and grace which was given us in Christ Jesus before the world began.” (II Timothy

1:9). And in view of our becoming partakers of flesh and blood, God, that cannot lie, promised us, in Christ, eternal life, before the world began. (Titus 1:2). All of which leads us to the conclusion that it is our creation in Christ that gives us literal oneness with Him, as His seed, and hence we are "born again," "born from above," "born of an incorruptible seed" – "born of God." But, in order that you may more fully understand us, we will premise that the nature in which the Church stands, and has stood from the foundation of the world related to Christ, is not His Godhead; but His manhood, in which, according to Proverb 8: 22,23, "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." He was constituted Mediatorial "Head over all things to the Church which is His body, the fullness of Him that fillet all in all." "Who is the image of the invisible God; the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether that be thrones or dominions, or principalities or powers, all things were created by Him, and for Him, and He is before all things, and by Him all things consist; and He is the Head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. For it pleased the Father, that in Him should all fullness dwell." That is, as we believe, in the Man Christ Jesus. As to His Godhead, He was never brought forth, never set up, never made Head over all things, - never was the first-born of every creature, but is uncreated, underived, unbegotten Deity. "For there is one God, and one Mediator between God and man; the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time" (1 Timothy 2:5).

Now a Mediator is not a mediator of one, but God is one. Just as ancient then as is the date of Christ's Mediatorial Headship, is His manhood. But you are not to suppose that what the Scriptures denominate The Man Christ Jesus, or He

who is the Mediator between God and man, existed in flesh, blood and bones, before the world began, (as has fallaciously been charged against us.) Nor yet, that His incarnation constituted Him as the Mediator. “And so it is written, the first man Adam was made a living soul. The last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but natural, afterwards that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven” (I Corinthians 15: 45-47). The first man Adam was first only in development. And no man has ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven – (John 3:13). God dwells in this Man, and He is God. (John 14:10,11)- “Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me He doeth the works. Believe Me, that I am in the Father, and the Father in Me, or else believe Me for the very work’s sake.” In view of the foregoing are we not justified in believing that the oneness of the first Adam with his seed was figurative of Christ and all His spiritual seed? But again, Adam is not only a figure as a unit, but after the development of His Bride, He recognizes her union with Him. Genesis 2: 23-24 – “And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.” Compare this with Ephesians 5: 23-32. “For the husband is the head of the wife even as Christ is Head of the Church, and he is the savior of the body – for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.” Here is an indissoluble bond, a vital (living) relationship which is as old as the constitution of man. We regard our mother Eve as representing figuratively the same that the Apostle

represents Sarah, the wife of Abraham, viz.: "Jerusalem which is above and is free, which is the mother of us all." Thus God is, through Christ the Everlasting Father of His people, while Jerusalem, which is above, and is free, is their mother. But, according to the decree of predestination, these children were regarded as partaking of flesh and blood. Hence the two-fold character of the Church. The one earthy, the other heavenly; in her earthy relation she was liable to, and did become corrupt, but she did not thereby sever the bond which united her to Christ. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" – Hebrews 2:14. Here we are taught that the flesh and blood relation that the Savior assumed in His incarnation was not to make them children, but because they were children. If what we have said in reference to the spiritual vital (living) nature of the oneness, be true, it follows of course, that it is eternal. We see already that it has led to the incarnation of the Son of God. He is now, in all things made like unto His brethren, and in an attitude to meet the claims of the law and justice. The Father looks justly to Him as the Head, Husband, Shepherd and Surety. The iniquities of them all are laid on Him, and heaven's own voice sounds the battle-cry, "Awake, O sword, against My Shepherd, against the Man that is My Fellow, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered, and I will turn My hand upon the little ones." He cries, "It is finished!" and gave up the Ghost. Yes,

"He paid whate'er His people owed,
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He finished transgression, made an end of sin, and brought in everlasting righteousness. Much more might be said upon this subject, dear brethren, but lest we weary you, we will close for the present, in the beautiful language of Psalm 40: 5-8, "Many, O Lord My God, are Thy wonderful works which Thou

hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened: burnt offerings and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." "By the which will," said Paul, "we are sanctified, through the offering of the body of Jesus Christ, once for all."

May grace, mercy and peace, from God the Father, and from our Lord Jesus Christ, be with you all, Amen.

Done by order of the Association,

Thomas P. Dudley, Moderator. **1847.**

H. Ranking, Clerk.

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CONSTITUTION AND ARTICLES OF FAITH
Of The Licking Particular Baptist Association

"Believing in the doctrine of one true and living God, and that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these three are one, and that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice; in the doctrine of eternal, particular, unconditional election; in particular redemption by Jesus Christ; in the doctrine of original sin; in the utter inability of man to save himself, either in whole or in part; that sinners are justified in he sight of God by the imputed righteousness of Jesus Christ; hat God's elect shall be called with a holy calling, regenerated, converted and sanctified in time; that the saints shall persevere in grace, and never fall finally away; that Baptism and the Lord's Supper are ordinance

of Jesus Christ, and that true believers are the subjects of these ordinances; and that he mode of Baptism is by immersion; in the resurrection of the dead and eternal judgment; and that the punishment of the wicked will be eternal; that no person has a right to administer the ordinances, only such as are regularly called and come under the imposition of hands of the Presbytery; that the messengers of the churches chosen and convened in Association have no power to lord it over God's heritage, they are nothing more than an advisory council, and any Church in the union has a right to withhold her Correspondence at her discretion; churches which believe as we do, have a right to associate with us, and those which do not cannot be admitted into this union."

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1847 CIRCULAR LICKING ASSOCIATION OF PARTICULAR BAPTISTS OF KENTUCKY,

Written
By
Thomas P. Dudley, 1847

The Father of Lights, in whom there is neither variableness or shadow of turning, in His kind and unerring Providence, has permitted us to meet in our associate [Licking Association of Particular Baptists of Kentucky] capacity, and to hear from you through the medium of your letters and messengers, and to avail ourselves of the opportunity of addressing you briefly on the three following propositions, *viz:* ***First,*** That Christ and His Church are one. ***Secondly****:* That their oneness is vital and spiritual. ***Thirdly:*** That it is eternal.

That they are one, is proven by the testimony of Paul, 1 Corinthians 12:12. "*For as the body is one and hath many members, and all the members of that one body, being many, are*

one body, so also is Christ." Here the *oneness is so complete* that the body or church is called "Christ." "*So also is Christ:"* that is, Christ the Head, and the Church, His body, are one. (Verse 27). "Now ye are the body of Christ, *and members in particular."*

That this union is "*vital,"* or "living," we think is clearly proved by the fact that the Spirit of Christ, which testified through the Holy Scriptures, in setting this doctrine forth, has used the strongest figures known, *viz:* **Head**, **Husband**, **Vine**, **Shepherd**, *&c.* But the limits of a Circular will not permit us to particularly notice more than one of these at present. We therefore pass to Romans 5:14, "*Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."* Now, we ask: Was not the reign of death considered by the Apostle as a consequence of vital oneness with the first Adam? And if he was not a "figure of Christ" in relation to this oneness, why did Paul allude to that subject? In the figure, as a unit, we behold the substance of all the seed in Adam. Now how came it there? Not by being born of the flesh; not by being quickened; but by the **creative act of God.** Genesis 1:26, "*So God created man in His own image; in the image of God created He him; male and female created He them."* This vital (living) relationship to the first Adam preceded and is the foundation of every ordinary birth into the natural world. But how shall we apply this? Shall we say that all the seed of Christ are one with Him by virtue of the creative act of God? Will not some one charge us with teaching that the blessed Redeemer is a "created being?" Paul said in Ephesians 2:10, "*For we are His workmanship, **created in** Christ Jesus, unto good works, which God hath before ordained that we should walk in them."* And, in Ephesians 1:4, "*According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."* And now we are saved and called, "*according to His own purpose and*

grace ***which was given us in Christ Jesus*** *before the world began."* II Timothy 1:9. And in view of our becoming partakers of flesh and blood, God, that cannot lie, promised us, in Christ, eternal **life**, before the world began. Titus 1:2. All of which leads us to the conclusion that it is our creation ***in*** Christ that gives us literal oneness with Him, as His seed, and hence we are "born again," "born from above," "born of an incorruptible seed" – "born of God." But, in order that you may more fully understand us, we will premise that the nature in which the Church stands, and has stood from the foundation of the world related to Christ, is not His Godhead; but His manhood, in which, according to Proverb 8: 22,23, "*The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was."* He was constituted Mediatorial "*Head over all things to the Church which is His body, the fullness of Him that fillet all in all." "Who is the image of the invisible God; the first-born of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether that be thrones or dominions, or principalities or powers, all things were created by Him, and for Him, and He is before all things, and by Him all things consist; and He is the Head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. For it pleased the Father, that in Him should all fullness dwell."* That is, as we believe, in the Man Christ Jesus. As to His Godhead, He was never brought forth, never set up, never *made* Head over all things, - never was the first-born of every creature, but is uncreated, underived, unbegotten Deity. "*For there is one God, and one Mediator between God and man; the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."* 1 Timothy 2:5.

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May grace, mercy and peace, from God the Father, and from our Lord Jesus Christ, be with you all, Amen.

Done by order of the Association,

Thomas P. Dudley, *Moderator.*

H. Ranking, *Clerk.*

1848- COLDNESS IN THE CHURCH, YET NOT FORSAKEN

By
Thomas P. Dudley

The Licking Association of Particular Baptists: To the Associations with which she corresponds:- Beloved Brethren:- It is with gratitude to our Heavenly Father, who has preserved us through the vicissitudes of another year, that we send you this our epistle, to perpetuate the correspondence existing between us.

Dear Brethren, our churches generally complain of coldness, and you will discover from our Minutes that there has been but few additions to our body, since our last meeting; but we rejoice to be able to say we are united in doctrine, having but one Lord, one faith, and one baptism.

We are surrounded with enemies on every side, some saying: “Lo! Here is Christ; and some saying, lo! There is Christ!” but we are commanded “not to go after them, nor be partaker of their sins;” for these are deceivers who would deceive the very elect if it were possible; but we rejoice that “the foundation of God standeth sure, having this seal, the Lord knoweth them that are His,” and that of all the Father has given Him He will not lose one, but will raise them up at the last day. The soul that is brought by the Holy Spirit to receive this truth in much assurance, may contemplate with ineffable delight the immutability of their heavenly Father’s will, who is the same yesterday, today, and forever, and who has said “I will never leave thee nor forsake thee.” Many are the afflictions of God’s children, but out of them all will the Lord deliver them; though they are called to pass through the waters, the floods shall not overflow them; and if through the fires the flames shall not burn them, neither shall any weapon that is formed against them prosper. We should not be discouraged, although our numbers are few, in comparison to the multitudes who are wandering after the Beast, or worshiping the Image thereof. Jesus hath said, “Fear not little flock for it is the Fathers good pleasure to give you the kingdom,” and “greater is He that is in you than he that is in the world.” “Because I live ye shall live also.” With such assurances may we not ask-

“Why should the saints be filled with dread,
Or yield their joys to slavish fear;
Heaven can’t be full which hold the Head,
Till every member’s present there.”

The church is His body; the fullness of Him that filleth all in all. Destroy the union between the Head and the body and you destroy both the Head and the body. Destroy the union between the Head and any one member of the body, and the body is imperfect. But God is to be thanked that there is

nothing that can separate us from our Head; for every member is "kept by the power of God through faith unto salvation," and it is the same Spirit that animates the whole body; for all God's people are taught of the Lord, and are led by the same Spirit to admire the riches of that grace which has made us accepted in the Beloved, in whom is treasured all riches, and glory.

Brethren beloved, rejoice evermore, and be exceedingly glad, for He who has called you is faithful, and true; and has declared that the gates of hell shall not prevail against His church, neither shall the purposes of His grace be frustrated, for He must reign until all enemies are put under His feet.

We were greatly comforted in having the presence of your messengers with us, and we desire that God will continue to bless our correspondence to our mutual comfort, and to the strengthening of our love in the Truth.

Our next Association will be holden with our sister church at Rockbridge, Bourbon Co., Kentucky, on the 2nd Saturday in September, 1849, where we hope again to hear from you.

Done by order of the Association, and signed in her behalf.

Attest: Thomas P. Dudley, Moderator.- **1848**
James S. Peak, Clerk.

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1848- CIRCULAR LETTER: ETERNAL VITAL UNION Of Christ and The Church

By
Thomas P. Dudley

(Circular Letter of The Licking Association
of Particular Baptists in Kentucky.)

Our fondest gratitude is due to the Author of our holy religion, for the privilege of associating once more in our annual

convocation, and for the sweet, and we trust, profitable converse we have held with each other.

We have long esteemed the doctrine of the indissoluble union of Christ and the Church, as being at the very base of the Christian system; that it is second, in point of importance to no other point in that system; and that to overturn it, would be to remove one of the main pillars of the spiritual Temple; yea more, to raze the foundation itself, and prostrate all the well grounded hopes which saints indulge, of meeting in another and better state of things.

As we attach so much importance to this doctrine, and have made it the topic of our present Annual Address, it will be expected of us, that we enter into a calm, dispassionate and Scriptural investigation of the subject. The doctrine is so lucidly inculcated in the Holy Scriptures, that, with a consciousness of in- competency to a full and thorough elucidation of its momentous bearings, we are nevertheless encouraged to present such considerations as have brought conviction to us of its Truth and vital importance.

The history given us of the "first Adam," combining with him, his bride, with all his natural family, and who is declared to be "the figure of Him that was to come," is such, that, being understood, must carry with it undying conviction of the doctrine of "union," with reference to that family.

Professing as we do, to take the Bible for our guide, does it not behoove us to inquire for truth at its sacred pages? Whether our pre-conceived opinions shall be found to harmonize therewith or not, all should bow without a murmur to its doctrine.

We proceed with the figure: "And God said, Let us make man in our own image, after our own likeness; and let them have dominion over the fish of the sea," &c. "so God created man in His own image: in the image of God created He him; male and female created He them"- (Genesis 1: 26,27). By the term, "In the image of God created He him, male and female

created He them," we cannot suppose the Holy Ghost meant that Adam was created a god- that he was immutable. Then would he not have sinned and fallen under the sentence of condemnation- or that he possessed the attributes of the Deity; but that he was created in the image and after the likeness of "God manifested in the flesh;" in the image of the "Everlasting Father," of the spiritual Husband; in whom the Bride, and all the sons and daughters of Zion were created. "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam; in the day when they were created"- (Genesis 5:15). "And Adam called his wife's name Eve, because she was the mother of all living"- (Genesis 3:20). From all which, it is manifested that God is, alone, the Creator of the "first man Adam," who is of the earth earthy- that his bride, and all of his natural seed were created in him- "after his kind,"- that it took all combined to constitute the "first Adam," (the Adam of the Bible).) "And He called their name Adam."

We next inquire, Whence did Adam derive his vitality (life), and what were his susceptibilities? "And the Lord God form man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"- (Genesis 2:7). Man was destitute of life, of consciousness, and, consequently, only became a responsible being, when he "became a living soul." It took soul and body together to constitute him a rational, intelligent being- the subject of law, and accountable to God. "And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the

day that thou eatest thereof thou shalt surely die. And the Lord God said, “It is not good that the man should be alone; I will make him an help meet for him.” “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord had taken from man, made He a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman. Because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”- (Genesis 2:8-9; 16-18, 21-24). We presume that all intelligent beings must see the doctrine of “union” fully and conclusively taught in the foregoing reference to the Scripture of Truth.

Irrespective of “vital union,” we should be totally at a loss to comprehend the following declarations of Scripture: “Behold, I was shapened in iniquity; and in sin did my mother conceive me”- Psalm 51:5. “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies”- (Psalm 58:3). “Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (For until the law, sin was in the world: but sin is not imputed where there is no law.) Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift. For if through the offence of one, (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man’s (Adam’s) offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness; shall reign

in life by one, Jesus Christ"- (Romans 5:12-17, inclusive). All of these imply a "union" with one's progenitor.

Had the union between Adam the first, and all his natural seed, or offspring (who were created in him, and simultaneously with him,) been dissolved by his transgression, there had been no development of one son or daughter of Adam. But we go further, and say, that "union" is proven to have existed both antecedently and subsequently to the transgression, in the fact that, "Adam the first," though created originally upright, is the father of an apostate and degenerate family, as is manifest in the case of Cain, and multitudes of others. "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions"- (Ecclesiastes 7:29). "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth"- (Genesis 5:3).

From the quotations made, we recognize two heads. One head is of the natural family, and the other of the spiritual family. Let us not forget the character of the respective heads, or we shall mistake the character of their families. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit." Hence, the Apostle continues, "Howbeit, that was not first which was spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption"-(1 Corinthians 15:45-50 inclusive). Here we are presented with two distinct families; the first, "living souls"- the second, "quickened spirits." The first are natural beings- the second are spiritual beings; the first, of the earth earthy – the second are

spiritual beings. They both dwell in the same habitation of the flesh.

We maintain, that Eve, and all the natural family, were created in, and known only as "Adam." "And He called their name 'Adam'," That they all received the Law in him- transgressed it in him- became subjects of condemnation and death in him- in a word, such as he was after the transgression, such are they in a state of unregeneracy. We confess we are utterly unable to see the force of these figures used in the Bible with reference to this subject, if the Bride, and all the "sons and daughters of the Lord Almighty," were not created in, and known only, as Christ, mystically- receive the Gospel, and all their spiritual blessings in Him. Hence, an Apostle said, "Ye are all one in Christ Jesus." Again, "As He is, so are we in this world." Adam the first conveyed death, condemnation and moral depravity to all his natural seed, who descend from him by ordinary generation, in consequence of "union." "Adam the second," (Christ) conveys all spiritual blessings to His spiritual seed, in consequence of "union." Adam's natural family is born as a consequence of previous existence in seed-substance, in and by "union" to him. Christ's spiritual family, are born again, as a legitimate consequence of previous existence in seed-substance in, and by "union" to Him; as the "branches in the vine" – "created in Christ Jesus" – "chosen in Him before the foundation of the world" – having "grace given them in Christ Jesus before the world began"- "preserved in Christ Jesus and called."

The principle of imputation necessarily follows relation, else would not Adam's family have been effected by his disobedience? Nor yet, would Christ's spiritual family be effected by His obedience?

The doctrine of the Eternal Union of Christ and the Church, when unfolded to them, fills the hearts of the regeneration with peace and joy in the Holy Ghost. Hence the Psalmist said, "Lord, Thou hast been our dwelling place in all

generations. Before the mountains were brought forth, even from everlasting to everlasting Thou art God"- (Psalm 90:12). "In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old"- (Isaiah 63:9). "Behold the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd, He shall gather the lambs with His arms, and carry them in His bosom, and gently lead those that are with young"- (Isaiah 11:10-11). "My substance (said David, personating Christ,) was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see My substance, yet being unperfect; and in Thy Book all My members were written, which in continuance were fashioned, when as yet there was none of them," (that is, none yet made manifest upon the earth personally.)- (Psalm 139:15-16). The Psalmist further illustrates this "union," when he says, (with reference to Christ,) "I am poured out like water, and all My bones are out of joint"- (Psalm 22:14). Although His bones ("For "ye are members of His body, of His flesh, and of His bones,") are "out of joint," yet is there not one of them broken," or dead; in consequence of "union."

The various metaphors, or figures, found in the Scriptures, and which are designed to set forth the union between Christ and the Church, it would seem, are unmistakable, if "the children of light" would contemplate them in their connection; for example, we hear it said, "And hath put all things under His feet, and gave Him (Christ) to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all"- (Ephesians 1:21-22). Destroy the "union" between the head and the body, literally, and that destruction is necessarily fatal to both. The apostle continues, "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly

joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edification of itself in love"- (Ephesians 4:15-16). "For the husband is the head of the wife, even as Christ is the Head of the Church, and He is the Savior of the body. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church"- (Ephesians 5:23-32 inclusive). "And He is the Head of the body, the Church, who is the beginning, the first born from the dead, that in all things He might have the preeminence"- (Colossians 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church"- (Colossians 1:24). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "Now ye are the body of Christ, and members in particular"- (1 Corinthians 12:12). We invite special attention to this chapter. But, the "union" is brought to view by other metaphors as well. "For unto us a child is born; unto us a Son is given, the government shall be upon His shoulder; His name shall be called Wonderful, Counsellor; the mighty God; the Everlasting Father, and the Prince of peace"- (Isaiah 9:6. Compared with Galatians 4:5) - "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Again, "For thy Maker is thy Husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called"- (Isaiah 54:5). "And I (the good Shepherd) lay down My life for the sheep"- (John 10:15). "Feed the Church of God, which He hath

purchased with His own blood"- (Acts 20:22). Thus we see, that "union" gave sanction to His work, as a Shepherd, for His sheep, as Father for His children, as Husband for His Bride, as Head for the members, including His whole body.

But Christ is emphatically, the life of His people. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory"- (Colossians 3:4). Can "union" be closer or more indissoluble? The chosen family, transgressed the Law, and incurred its penalty, in their earthly head. Life is the forfeit – nothing more or less than life can meet the demands of Divine Justice. "The wages of sin is death." "The soul that sinneth, it shall die." "None of them can by any means redeem his brother, nor give to God a ransom for him: ("For the redemption of their soul is precious, and it ceaseth forever)"- (Psalm 49:7,8).

Such the Apostle considered the nature of that "union." He says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."- (2 Corinthians 5:14-15). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me"- (Galatians 2:20). "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ; (by grace are ye saved)"- (Ephesians 2:4-5).

Adam the first, possessed within him all who have been, now are, or ever shall be developed, as "living souls," and imparted to them the nature which he has as a "living soul." Christ, the "second Adam," possessed within Him, all who shall ever be developed as "quickened spirits," and imparts to them the nature which He possessed; which is indispensable to serve God aright, and enjoy the world to come.

We feel, we own, we have transgressed the divine precept, that “in me, that is in my flesh, dwelleth no good thing;” “for to will is present with me, but how to perform that that is good I find not.” “I cannot do the good I would, nor keep my conscience clean.” But O! with what transport is the heart of the believer filled, when he feels some application made of the declaration, “He hath made us accepted in the Beloved.” “For ye are complete in Him, which is the Head of all principalities and powers.”

“My filthy rags are laid aside,
He clothes me as becomes His Bride;
Himself bestows my wedding Dress,
The robe of perfect righteousness.”

“Unto her it was granted that she should be clothed in fine linen, clean and white, and the fine linen is the righteousness of saints.” Hence, the angel said to John, “Come hither, and I will show thee the Bride, the Lamb’s wife.” “Thou are all fair My love, (said the Husband,) there is no spot in thee.” “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord His God is with Him and the shout of a King is among them”- (Numbers 23:21). O ye sons and daughters of Zion, - Ye who mourn and so deeply lament “iniquity within,” and long for deliverance from “perverseness,” destroy “union;” eternal, indissoluble “union,” with your living Head, and whence could you look for comfort, or hope for acceptance? Your King, your Savior, in His prayer on your behalf, says, “And the glory which Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My

glory, which Thou hast given Me: for Thou lovest Me before the foundation of the world"- (John 17:22-24).

We confess, most frankly, that in the absence of "union," we are utterly at loss to reconcile the Justice of God with the sufferings endured by the Lord Jesus, and His death upon the cross; or to reconcile that Justice with the salvation of sinners. "The wages of sin is death;" but Jesus was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," "who did no sin, neither was guile found in his mouth." "Yet it pleased the Lord to bruise Him." "Who His own self bear our sins in His own body on the tree." "He was wounded for our transgressions and bruised for our iniquities." "He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous servant justify many, for He shall bear their iniquities." "The Lord is well pleased for His righteousness sake; He will magnify the Law, and make it honorable." "As for Thee, by the blood of Thy covenant, I have sent forth Thy prisoners out of the pit wherein is no water." Why is it, that the Shepherd is holden responsible in law, for the trespass committed by sheep placed in His charge, if not by virtue of His relation as "Shepherd?" Why is the Husband holden responsible for the trespass of the Bride, if not by virtue of His relation to her as Husband? "The reproaches of them that reproach Thee, are fallen upon Me: Then I restored what which I took not away." Why is the Head holden responsible for murder committed by the hand, if not because of union or relation?

We presume that no intelligent Christian will deny that "union" between the "first Adam," and the "living souls," who descend from him, existed antecedently (before) to their development; and that that "union" is the cause of their being born into an earthly state of existence; susceptible of earthly enjoyments, and sustained upon earthly productions. Is it not passingly strange then, that any who have been brought to taste that the Lord is gracious, should deny that "union" to the

"second Adam," or Christ, who "was made a quickening Spirit," is the cause of all those who concentrated their spiritual existence in Him; being "born of God;" "Born of the Spirit," "Born again, not of corruptible seed, but of incorruptible; by the Word of God which liveth and abideth forever?" The "being born of corruptible seed," and "going astray from the womb speaking lies," no more necessarily results from the born corruption of the fountain whence they proceeded; than the being born again of incorruptible seed and possessing holy desires, results from the incorruptible nature of the Fountain whence they derive their existence. "Whosoever is born of God, doth not commit sin: because His seed remaineth in him; and he cannot sin, because he is born of God." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother"- (1 John 3:9-10). "We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life"- (1 John 5:18, 20). The cause of rebellion, and disposition to sin, is found in the "first Adam," hence we are at no loss to account for the effect, as manifested in all his natural seed. "There is none that doeth good, no not one." The cause, or nature of holiness is found in the Lord Jesus, hence they who are in love with holiness, and ardently desire its practice, manifest that they are born of God, that they are branches in the "true vine." And here we perceive the root of all spiritual or holy obedience: "God is a Spirit, and they that worship Him; must worship Him in Spirit and in truth." In all this, the doctrine of the indissoluble "union" of Christ and the Church, is taught; let it be successfully controverted, and we despair reaching that "city which hath foundation, whose builder and Maker is God," or joining the heavenly anthem, "Great and

marvelous are Thy works Lord God Almighty, just and true are Thy ways, Thou King of the Saints."

"This sacred bond shall never break,
Though earth should to her center shake;
Rest, doubting saint, assured of this,
For God has pledge His holiness."

"Because I live, ye shall live also." "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." "I will never leave thee, nor forsake thee, therefore, we may boldly say, the Lord is my Helper, I will not fear what man shall do unto me."

It is matter of no little surprise to us, that there should be found among those claiming to be Old School Baptists, some who can make no distinction between the doctrine of "union," as taught in the Holy Scriptures, and illustrated in the foregoing pages, and the modern "two seed" heresy – that they should consider them synonymous; when every intelligent Bible reader must see that there is no more affinity, agreement, or fellowship, between them than between righteousness and unrighteousness; the temple of God and idols; Christ and Belial; or the believer and an infidel. Such Baptists must be nearly related to "Leah," of old, who was "tender eyed- short, or near sighted. They certainly will not deny union between Adam the first, and his natural family, else how will they explain the declaration, "For as by the offence of one, (Adam) judgment came upon all men to condemnation: even so by the righteousness of one (Christ) the free gift came unto all men to justification of life." The first "all," includes the whole natural family, who, under satanic influence, transgressed the divine law and became exposed to the curse: the second "all," includes all the spiritual seed, chosen in Christ before the foundation of the world, and of whom it is said, "A seed shall serve Him; it shall be accounted to the Lord for a generation." We reject the

idea of a self-existent, self-subsistent, or independent devil; (taught by Daniel Parker and the Two-Seeders) and the idea that he is the author of the existence of the non-elect, goats, or finally impenitent. May the precious doctrine of eternal union cheer our hearts amid the darksome gloom; May we be enabled by faith to lean upon His Almighty arm. And O, that God would grant us the Spirit of wisdom and understanding; that our lamps may be trimmed and our lights burning at the annunciation of the second coming of our Shepherd, Husband, Friend and Savior, who shall present His redeemed before His Father without spot, or wrinkle, or any such thing, with the exclamation, "Behold, I and the children which God hath given Me," is our prayer for the Redeemer's sake. Amen.

Thomas P. Dudley, Moderator.- **1848**
Attest: James S. Peak, Clerk.

1849- THE SOUL OF MAN.

[Elder Beebe in reply to a correspondent used the word "soul" in such a manner as to be somewhat misleading. That is, the word "soul" is often used for a person. "God breathed into his nostrils, and man became a living soul." "Milchar had eight souls," or sons. Scripture also reveals the Trinitarian make-up of a man: body, soul, and spirit." In this latter use, Dudley is clearly against the idea that that part of man is regenerated, or born all over again. There is no problem saying "a soul is born again," if one means an individual is the object of the new birth. In the article below, Elder Dudley chides Elder Beebe for using the term in such a manner as to give their adversaries encouragement.- SCP.]

Lexington, Ky., Aug.15, 1849.

MY DEAR BROTHER BEEBE: - From the moment I read your response to Elder Williams' queries in No.12 of the SIGNS, I have had it in contemplation to write to you, and drop some suggestions for your consideration - knowing Elder Williams, and being satisfied that I know the motive which prompted him in propounding the queries to you, I was prepared for his

exultation at your admitting that the soul is regenerated. That brother Beebe, has committed himself in his reply to Elder Williams, I think will be manifest upon his re-examining the following positions taken in his reply.

"If what we have thus far written on this query be correct, then nothing in the Christian is a new creature, but what was actually in Christ." A little lower down on the same page you say, "And this quickening is the communication of new life to the soul, which was dead, by the which that soul is made alive, and becomes a new creature."

Now, I ask brother Beebe, was the soul actually in Christ? If not, and I think on reflection, brother Beebe will admit it was not, are you not found in conflict with yourself? "And so it is written the first man Adam, was made a living soul." "And he called their name Adam." "The last Adam was made a quickening spirit." "As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly."

I submit several questions, a solution of which may rid the subject of some obscurity. 1. What do you understand the soul to be? 2. Did the soul compose any part of the Adamic man? 3. Were living souls created in the first or the last Adam? 4. Does anything descend from within the first or the last Adam, which was not created in him? 5. Is it not the soul which distinguishes man from the rest of creation, and renders him a rational, intelligent, responsible being? 6. Was man capable of vice or virtue until the Lord God "breathed into his nostrils the breath of life and man became a living soul? 7. What is it that exercises volition for the body, and prompts it to action? 8. Is it the act or the intention to commit the act, which constitutes crime? 9. Can any other than an intelligent being commit crime and draw down the curse of God upon him? 10. Is any thing ever developed from seed, which was not in the germ? 11. Does Jehovah take any part of the Adamic man, out of which to form the "new man?" 12. If the soul is regenerated, or more properly,

remodeled, and by this remodeling becomes the new man, is it not a reformation? 13. Is it not an abuse of terms, to call the soul the "new man," when in truth, the soul existed prior to the new birth; and would it not be rather the old man dressed up in new livery? 14. If the soul is born again, and it is that which exercises volition for the body, would not every act of the body, and its members, be conformed to the strictest principles or holiness; seeing that "whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because born of God?" 15. If the soul is the intelligent part of man, which renders him responsible, and that soul being regenerated, cannot prompt the members of the body to sin, how are we to understand the Apostle John. "If we say we have no sin, we deceive ourselves and the truth is not in us." "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 16. Would God chastise beings entirely devoid of intelligence? 17. Could the flesh and blood of David, Peter, or any other child of God rebel against the divine throne and bring down the rod upon him, if that part which rebelled, was destitute of an intelligent principle? 18. Was Jesus Christ [the husband] composed of two whole and distinct natures, the divine and the human - did either compose a part of the other nature? If Christians [the bride - the Lamb's wife] be composed not of two whole and distinct natures, or if either, composed part of the other nature in her, can we realize what the Apostle said, "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is?" 19. Are there indeed two men in the Christian; the old man, which is corrupt, according to the deceitful lusts;" and "the new man, which is renewed in knowledge after the image of Him that created him?" Is the "new man after God, created in righteousness and true holiness?" 20. Are not the two men in, or composing the Christian as developed, here upon earth, fed upon radically different elements, and possessed of radically different lives?

I rose up from an attentive perusal of Doctor Watson's review of the Licking circular, with this strong conviction of mind, the most appropriate answer Licking could give the Doctor is, "What I have written, I have written." That is, what we have written is true, and the Doctor's sophistry cannot overturn it. I was much pleased with, and most cordially adopted your reply to the Doctor. I was also much pleased with your reply to Elder Williams' queries with the exception I have taken in the early part of this communication. From the time you left us, I was strongly urged by many brethren to publish the Circular on the "Origin, Nature and Effects of the Christian Warfare," but declined until the extensive and palpable misrepresentations of that letter and of my views, seemed to render it necessary to my own vindication. I forwarded copies to you immediately after its publication, and have been led to conjecture, that if you received them, you were deterred from its publication, by the consideration that it would produce controversy. Those in this country, or of them, who have made war upon that Circular are beginning to see the inconsistency of advocating the doctrine of eternal union and opposing the circular, hence they are denying union, except in purpose.

I submit it to you, whether as the Circular has been referred to by more than one of your correspondents, justice to all parties, does not require its publication?

Most truly and affectionately your brother,
Thomas P. Dudley- **1849**

1849- PRACTICAL GODLINESS

By
Thomas P. Dudley

[CIRCULAR LETTER of the Licking Association of Particular Baptists in Kentucky, 1849.]

Dear Brethren,- Ever since our organization as an Association (1809), it has been our custom, to attach to our Minutes a short address upon some important subject, connected with our holy religion; and it is but reasonable that you should expect a continuation of this long established practice. We know of no subject to which your minds could be more profitably directed in this Address, than that of Practical Godliness. If our practice does not demonstrate the profession we have made, our profession is vain, "even so faith, if it hath not works, is dead, being alone," and should we give our goods to the poor, and spend a whole life-time in acts of hospitality, "without faith it is impossible to please God," for "whatsoever is not of faith is sin." But the question may be asked; what is godliness? It is to be conformed to God; and such conformity, is realized by us, when we enjoy a sweet reconciliation to the Sovereignty of God, and a heart-felt acquiescence in all the acts and manifestations of that sovereignty. No work that we can do, or act of ours, however virtuous, benevolent, or praiseworthy it may appear to men, is godly, if self applause, or self gain, is the moving cause that produces it. All good works that spring from godliness is the effect of a Divine impulse, and are only the outward gestures of inward sentiments, written by the Spirit of the living God, upon the fleshly tables of the heart. The eye of the natural, carnal mind, is full of idolatry, and cannot cease from sin; but is so completely enmity against God, that it abhors and detest His Sovereignty, and wages an uncompromising war against such a God, and all the glorious exhibitions of His Divine perfections in the heavenly scheme of salvation; adapted in every way, to the helpless and lost condition of ruined sinners, through rich, free, distinguishing grace in the immaculate Redeemer.

On the other hand, the eyes of the understanding being enlightened, the ear unstopped to hear, and the heart circumcised to love the Lord God, they see His glory as in a glass, and are "changed into the same image from glory to glory even as by the Spirit of the Lord." In this work called "regeneration," an incorruptible seed is implanted within, which is called the "inner man," or "Christ in you the hope of glory;" for God by His Spirit dwells in every renewed child, filling them with such gifts and graces, as shall enable them in some degree, to comprehend with all saints, what is the hope of their calling, and to know the love of God, which passeth human knowledge, and to contemplate with ineffable delight the inheritance of the saints, and to experience what it is to be filled with the love of God.

This holy and heavenly principle is called "the divine nature," which we are made partakers of, according to His promise. Now this heavenly principle is the foundation of all our godliness, and its fruits externally exhibited, or practically manifested, are what is called "Practical Godliness" A few of the fruits, or demonstration of this in-dwelling principle of holiness, are these: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, brotherly kindness, etc. If these things be in you and abound, they make you to be neither barren nor unfruitful, in the knowledge of he Lord Jesus Christ." If we have been made partakers of the divine nature, having eyes of our understanding enlightened, we read our heavenly Father's immutable will, confirming to us by the oath and promise of the eternal I Am; and remember that the adorable Jesus is bound as surety and Mediator, to execute it and indemnify all the heirs of that will, and thus is the legacy or promise in our Father's will made sure to all the seed; for it is well ordered in all things and sure, not an if to tarnish its excellence; nor a condition, to jeopardize its certainty. Christ amply fulfilled all this will, as its appointed Mediator, and we, as the chosen heirs, have by Him received an inheritance; being

predestinated thereunto, according to the purpose of Him who worketh all things after the counsel of His own will Is not this a practical subject? Can an heir see and feel the influence of these truths, and enjoy a sensible evidence of his filial relation to such a Father; a fraternal kindred with such a Brother as Jesus Christ; and his standing with Him as a joint heir, to such an eternal and incorruptible inheritance, and yet feel no practical emotions? No! such love – such grace – such relations – and such bequests, all flow from such Divine Sovereignty, unmerited clemency, and self-moved benevolence, must ever prompt the heir that is brought under its all-absorbing influence, to feel as the poet sings:

"O, for such love let rocks and hills,
Their lasting silence brake;
And all harmonious human tongues,
The Saviour's praises speak."

If we love God, we shall also love His word, His ordinances, His people, and all His precepts. The word of revelation, which God our Father has graciously published for the benefit of His children, exhibits so much of our heavenly Father's paternal character, and furnishes all His children, in this imperfect state of their pilgrimage, with such ample instruction in doctrine, correction, reproof, etc., that the man of God may be perfect, thoroughly furnished to all good works; and the road in which His children should walk, is so plainly marked out, that "the way-faring man though a fool shall not err therein." In the infallible school book, the disciple loves to read and learn the mind of the Father, and the works and examples of His elder Brother, and make it the rule of His faith and practice. It becomes his daily business to practice every lesson it teaches; for he loves and cordially approves of every act it dictates, and every emotion it inspires. He feels his heart drawn on to obedience to his Lord, and is sweetly led to

conform to the examples, and ordinances He has set for our imitation. Thus in baptism, and the Lord's Supper, he loves to own and follow His blessed Saviour. He loves to frequent the house of the Lord, and mingle with his brethren, to show forth the praise of Him that hath begotten them, for the children of God are all born of the same Father, - all heirs of the same incorruptible inheritance, all called in the same hope of their calling; and all united together in the same indissoluble bond of fraternal love, which leads each one to esteem the other better than himself; and to be recognized as a member of this family is so desirable, that the child of God had rather be a door-keeper in his Father's house, than to enjoy all the pleasures and honors of the world, yea, he would choose rather to suffer affliction with the people of God, than to enjoy all the ease and splendor of a palace,

"Were a wretch undone."
Were I possessor of the earth,
And called the stars my own,
Without Thy graces and Thyself
I were a wretch undone."

This feeling of love to our Father, and love to our brethren should ever prompt us not to forsake the assembling of ourselves together, but to meet often, and "reprove, rebuke, and exhort with all longsuffering and doctrine," for it is written "they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of host, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

Love to the brethren makes us desirous to serve and advance the happiness of all, and leads us to rejoice with them that do rejoice, and weep with them that weep. The precepts of

the Lord are right and in keeping them the Christian finds great delight. Strive for the unity of the Spirit in the bond of peace. Walk in peace and the very God of peace shall be with you, to lead and guide you in ways of pleasantness. Faith is one of the fruits of the Spirit, a gift that God graciously bestows upon His children, and by it they have peace with God through our Lord Jesus Christ, and are enabled to lay hold of the hope set before them, and rejoice in the anticipation of a glorious resurrection, and a blessed immortality in a world of perfection, and in the image of our glorified Jesus, to part no more forever' but gaze with ineffable delight and holy transport, on the uncreated splendor of the glories of our Father, while swelling anthems and harps celestial shall ring with grateful response to God and the Lamb, who hah love us and hath washed us from our sins in His blood. Can such anticipations break upon our vision in the light of truth, and exert no practical influence upon our lives, while we are moving onward and upward to join such a heavenly theme and company?

"Since from His bounty I receive,
Such proofs of love divine;
Had I a thousand hearts to give,
Lord they should all be Thine."

The above is the response of every heaven-born soul, under a view of God's unchanging love towards such poor worthless worms of the dust as we are. Did God so love us, that He gave (not offered) His only begotten Son to bear our sins in His own body on the tree? And have we no love for Him? Do we think it hard that we should present our bodies a living sacrifice to Him, which is our reasonable service, or will not every heaven-born child say,

"Here Lord I give myself away,
It is all that I can do."

I feel that I owe my life, my all to Thee, for Thou, O Lord! Art my strong tower, and in Thee have I life and salvation.

Brethren suffer a word of exhortation; Be ye strong, be ye unmovable, always abounding in the work of the Lord; Crucify the "old man" with his lusts, put on the "new man which after God is created in righteousness and true holiness," keep under your bodies, and yield your members as instruments of righteousness unto holiness , for ye are not your own, ye are bought with a price, therefore glorify God in your body and your spirit which is God's. "Let brotherly love continue," be not bitter one against another, bear ye one another's burden, and so fulfill the law of Christ; take the exhortation of an Apostle, "My little children, let us not love in word, neither in tongue, but in deed and in truth" And again, "little children keep yourselves from idols." "Seek those things which are above;" set your affections upon heavenly things, and by a godly walk and conversation, adorn the profession you have made. Be not overcome of evil, but overcome evil with good; forsake not the statutes of the Lord, for it is written, "If His children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then I will visit their transgressions with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." Dear brethren and sisters, have we not forsaken the statutes of our God? Have we not brought upon ourselves the chastising rod? And may it not be said to us, "O backsliding people?" does not the exhortation of Paul come with force, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Put on the whole armor of God, dearly beloved, bowels of mercy and endure hardness as good soldiers, for your salvation draweth nigher than when you first believed, and it will not be long till we shall lay aside the clogs and fetters of dull mortality, and with our brethren who are gone before, shall join in the great Association

above, where sorrow and sin can no more disturb our repose; where the weary shall be at rest, and God Himself shall wipe away all tears from our eyes. O! that we all may be found with oil in our lamps, and our lamps trimmed and burning, and may hear the welcome plaudit, "well done thou good and faithful servant, enter into the joys of the Lord." Amen.

Thomas P. Dudley, Moderator.- **1849**
Attest: James S. Peak, Clerk.

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1849- THE INFLUENCE OF THE SUN OF RIGHTEOUSNESS

BY
Thomas P. Dudley

The Licking association of Particular Baptists, now in Session at Mt. Carmel Meeting-house, Clarke county, Ky., to the Associations with which she Corresponds:

Beloved Brethren – Through the kindness of our Heavenly Father, we are spared to meet again in Association for the worship of God, and for general correspondence with the saints. We have not the pleasure of informing you of large additions made to the visible body of Christ in this part of His vineyard, (as you may see by our minutes,) yet the Lord has been pleased to grant us, from time to time, the assurance that He lives to make intercession for His saints, and that He still opens the prison to them that are bound, and to loose the captives. We are united in heart on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone; and for this, we are pointed at by the enemies of the cross of Christ, and reviled as narrow-minded and unworthy to be numbered among the nations. But none of these things move us – "For the

Lord God is a sun and shield, the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly." How much then it behooves us to walk in all His commandments blameless.

Dear brethren, what a dark, dreary abode would this world be, to its earthly inhabitants, were they deprived of the sun, the great luminary of day? Through whose enlivening influence the earth yields her increase; the plants bud and blossom, and the spices flow out. The process of vegetation is carried on through his genial rays, to the growing, ripening and perfecting of the fruits thereof. In his absence the earth would be a dreary waste without light to guide our feet, food to sustain our fainting natures, and those comforts which make life desirable. If such be the influence which the sun, literally, exerts on the natural world; O, think of the influence of the Son of righteousness on the spiritual world. He warms and enlivens the plants of grace which, in His absence are ready to pine away: "But unto you that fear My name shall the Son of righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."

Dear brethren, while it is our privilege to correspond by letters and messengers, may our correspondence serve to strengthen and encourage each other in view of the assurance which the King of Zion, who has risen in triumph over all His enemies, and who holds the keys to hell and death, and has given us the victory over them through our Lord Jesus Christ. He says to us, "Fear not, for I am with thee, be not dismayed, for I am Thy God; I will strengthen thee by the right hand of My righteousness." Finally, brethren be strong in the Lord, and in the power of His might; "Be of good comfort, be of one mind, live in peace, and the God of peace shall be with you."

We were gratified to receive your epistles of love, and with the presence of your messengers, and trust they will leave without cause to regret their coming among us. The grace of our Lord Jesus Christ be with you. Amen.

Our next Association will (by divine permission) be held with our sister church called Bryan's, in the county of Fayette, State of Kentucky, on the second Saturday in September, 1850, when and where we hope again to bear from you.

Done by order of the Association, and signed in her behalf.

Attest: Thomas P. Dudley, Moderator. - **1849**

James S. Peak, Clerk.

1850- THE NEW BIRTH: The Source of Brotherly Love

By
Thomas P. Dudley

[Circular Letter of the Licking Association of Particular Baptists in Kentucky.]

Dearly Beloved Brethren:

The Apostle admonished his Hebrew brethren, to "let brotherly love continue." If the circumstances of the children of God were such then, as to render the admonition appropriate, we are not aware of a more highly favored state of the Church at present, which would render the same admonition inappropriate; especially when we learn from the same source, that "whatsoever was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures, might have hope." And, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works."

It is evident, that the Apostle recognized those to whom he addressed himself as "brethren"- and as such, that brotherly love existed among them. It is quite evident, that he recognized

the continuance or perpetuation of that love, as intimately associated with, and inseparable from their pious walk and godly conversation. The phrase "let brotherly love continue," we consider synonymous with "do nothing to hinder the continuance of brotherly love."

It may not be amiss to inquire, in what sense the Apostle considered those to whom he was writing, brethren? When our attention is turned to the divine testimony, the mind is irresistibly impressed with the truth, that those to whom the Apostle was writing, were brethren in a spiritual sense. Hence it is said, "beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love"- (1 John 4:7-8). From the foregoing argument of the Apostle, we discover, that love to God, is associated with, and inseparable from, the knowledge of God. Nor is it less true, that love to God, will incite us to love one another. *"If we love one another, God dwelleth in us, and His love is perfected in us." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." "If any man says, I love God, and hateth his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him, that he who loveth God, love his brother also."* The testimony borne in the sacred Scriptures in relation to the people of God in unregeneracy, is as follows: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Nor does the Apostle leave us to guess at the source whence our condition is changed. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour" (Titus 3: 4-6). The same Apostle tells us, "And hope maketh not ashamed because the love of God is shed

abroad in our hearts by the Holy Ghost, which is given unto us" (Romans 5:5). Hence it is said, "we love Him, because He first loved us" (1 John 4:19.) "He that loveth not his brother abideth in death." "Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren" (1 John 3: 14-16).

The conclusion, then, is irresistible, that the brethren who are addressed by the Apostle, were considered by him, to be "born not of blood, nor of the will of the flesh, nor of the will of man; but of God" (John 1:13). "Born again, not of corruptible seed, but of incorruptible (seed), by the Word of God which liveth and abideth forever" (I Peter 1:23). The fact of hating his brethren, no more conclusively proves that the seed of which he is born, is not only corruptible, but absolutely corrupt; than the loving his brethren, proves the seed of which he is born to be incorruptible and undefiled. "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth (pleases), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:3-8). "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." "But without faith it is impossible to please Him." "All men hath not faith" "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "By grace are ye saved through faith, and that not of yourselves it is the gift of God." "Unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake." Let it be remembered that not only is the believer declared to be born of God, but his faith also springs from the same source. For "whatsoever is born of God, overcometh the world: and this is the victory that overcometh

the world, even our faith" (1 John 5:4). "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat, loveth him also that is begotten of Him" (1 John 5:1). Why so? Because, "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9). Certainly to hate his brother, is sin!

Having shown conclusively, (as we think) the source of all holy obedience, we see the propriety of the exhortation of the Apostle to the heaven born, "let brotherly love continue." If we love the Saviour in that obedience He rendered to law and justice – in His "fulfilling all righteousness." The love of our brethren, will be continued to us, and ours to them, so long as we follow in the footsteps of our glorious Leader – "who did no sin, neither was guile found in His mouth" "Though He were a Son, yet learned He obedience by the things which He suffered." O, brethren, let us remember it is said of Him "who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took on Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." "For ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be made rich." "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." "I delight to do Thy will O My God, yea Thy law is within My heart." "He is brought as a lamb to the slaughter, and as a sheep dumb before her shearer, so opened He not His mouth. He is taken from prison and from judgment, and who shall declare His generation, for His life is taken from the earth" "I have finished the work which Thou gavest Me to do, and now,

Holy Father, glorify Thou Me with the glory which I had with Thee before the world was."

"And who but the Redeemer, say,
Was able to endure
That weight of guilt which on Him lay;
And make salvation sure.

Yet this redeeming Angel came
So vile a worm to bless;
He took with gladness all thy blame,
And gave His righteousness."

Hear Him say, "'tis finished, and gave up the Ghost." He yet speaks, "come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls."

"Blessed are they which do His commandments, that they might have right to the Tree of Life, and enter in through the gates into the city." "Not every one that saith unto Me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven." "If ye keep My commandments ye shall abide in My love." "If ye be followers after that which is good who shall harm you." If we have fellowship for the holy life of the Saviour – His meekness and submission to His Father, will we not strive to imitate Him? If we imitate Him, will we not "let brotherly love continue"? Let us remember "when He was reviled, He reviled not again; when He suffered, He threatened not but committed Himself to Him that judgeth righteously." Hear the Apostle, "wherefore, holy brethren, partakers of the heavenly calling; consider the Apostle and High Priest of our profession, Christ Jesus." Let the lessons He taught- the example He left, and the Spirit He imparts, influence us to be, indeed, "followers of God as dear children, and walk in love." Let us constrain those around us to say, "see

how these Christians love one another." Let us "study the things that make for peace, and things wherewith one may edify another." Listen- "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written; "vengeance is Mine, I will repay," saith the Lord: "Therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head."

Dear Brethren: Every consideration of interest and duty impresses the mind with the necessity of a faithful adherence to the language of inspiration, and a faithful discharge of every duty enjoined upon us. Then, indeed, will we rejoice to meet the assembly of the saints. Then, indeed, will we "show forth" the praises of Him who hath called you out of darkness into His marvelous light." Then will we abide in His love" The more we are conformed to the image of the Saviour, the stronger will be the affection of our brethren for us, and the more shall we experience of that peace which passeth knowledge- otherwise we shall be still left to cry- "my leanness."

Could we hear the cry raised throughout the Zion of God, "O that I knew where I might find Him; then would I come even unto His seat and order my cause before Him." We should hope for better times. "They shall come with weeping, and with supplication will I lead them." O, brethren, when we consider the distressed state of Zion- he abounding of iniquity, whilst the love of many seems to wax cold, may we not adopt the language of the Prophet, "O, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." May the united cry of the distressed in Israel, reach the ears of the Lord of Sabaoth, saying, "spare Thy people, O, Lord- give not Thine heritage to reproach."

O, that the Lord would search us as with a candle- that He would "convince us of our sin; then lead to Jesus' blood"-

that He would cause His face once more to shine upon us, that we may be healed- that we may come with weeping and with supplication, humbly beseeching Him to guide us in the paths of righteousness, and uphold us by His free Spirit- that He would restore unto us the joys of His salvation, and cause our hearts to burn with love to Him and to one another.

Brethren, we cannot depart from the path of duty without procuring the chastisements of our Heavenly Father. May we take the admonition, "let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon."

The grace of our Lord, Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all, now, and ever. Amen.

Thomas P. Dudley, Moderator.- **1850**
Attest, P. S. Peak, Clerk.

1851 – Autobiography And Experience Of Elder Thomas P. Dudley

[The following Autobiography of Thomas P. Dudley seems to be the working copy that Elder Jeremiah Taylor Moore used in writing his biography of the same. The present copy was submitted to the "Primitive Monitor", February **1907**, by his niece, H. Rebecca Dudley: Her note is as follows: "We appreciate your kindness to us in this matter, Brother Thompson, and hope many Baptists will enjoy this article as from one, who "being dead, yet speaketh." Whilst this, our dear old great-uncle and my own dear father were divided on some points, yet we had the highest regard for him as one of the worlds noble men. Dear Uncle Tom was entirely blind for six or eight years, but bore this terrible affliction with the most cheerful and beautiful Christian resignation, always having a bright smile for his numerous friends. During the last years, he and our father ignored the old differences and enjoyed many happy visits together.
H. Rebecca Dudley.

This article was first published in the Signs, published at Middletown, N.Y., Oct. 20, **1872**. Most likely a reprint of the original. – SCP.]

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Lexington, Ky., Feb. 17, **1851.**

Dear Brother Beebe:- Some months past, a brother in an adjoining State, whom I had then never seen, requested of me a short biography [autobiography-SCP] of myself; a relation of the ground of my hope of salvation. I complied with his request, but do not know whether he entertains fellowship for me as a member of the redeemed family, nor, indeed, can I blame him if I have failed to secure his Christian fellowship. I hold that it is involuntary; hence when sufficient evidence is afforded, fellowship *for the experience* is irresistible. In its absence it is impossible. I have had many doubts within the last thirty years, whether indeed I was in possession of that religion which is pure and undefiled before God and the Father, or whether it embraces one as unworthy as I. Be that as it may, I have felt no unwillingness that the brethren should have the evidences on which I base my hope that when done with this vain world I shall "*enter into that rest which remaineth for the people of God."*

My father became a member of the Regular Baptist church during the war of the Revolution; and pretty soon embarked in the gospel ministry (having then seven children) to Kentucky, where he continued his ministerial labors until the 27th of January, **1825**, when he was removed from the church militant, to join, as we humbly trust, the "*general assembly of the church of the first born in heaven."* He left a family of fourteen children, eleven sons and three daughters, all of whom are married. My mother, who had also been an Old School Baptist for many years, bade adieu to earth on the 6th day of November, **1824**, being 71 years old. My father followed her in his 73rd year, just two months and twenty days afterward. They lived to see eight of their children members of the Particular

Baptist church at Bryans, two miles north of where I now reside. Three more of their children and a number of their grandchildren have become members of the Particular Baptist church since their death.

According to my father's register, I was born on the 31st day of May, **1792**, a little over one mile from where I now reside. I was reared and schooled in this neighborhood, up till I was sixteen years of age, shortly after which I removed to Frankfort (the seat of government of this State) and engaged in the mercantile business. I was occasionally render very unhappy when reflecting upon death, judgment, and eternity. On one occasion particularly, when I was from ten to twelve years old, listening to preaching, my mind became very much exercises; I thought I beheld a beauty in religion and desired to possess it. I engaged in attempts at prayer, that I might be made the subject of it; but in a short time those impressions wore off, and I became as careless as formerly.

Soon after my removal to Frankfort, I found myself surrounded by young men, almost all of whom were addicted to dissipation, several of them gambling. I was, however, gratified to become acquainted with two or three, who, like myself, could not embark in such a course. Often I have been urged to go with others into those vices which were so common there, and as often subjected myself to their jeers: "You are afraid to trust yourself!" "You are afraid to go!" *etc.* I bore it all rather than embark with them; and I do not recollect, or believe, that I was ever induced to go on one occasion to any of those gambling houses. I think I have since seen the kind Providence of God which was over me and prevented my participating with them. I sought genteel female society, because I felt myself safer with them that with young men who were urging me to dissipation.

I embarked in what was termed the more innocent amusement of fiddling and dancing, but had to confess that I did not feel quite as easy in indulging in this as I could desire. I had never indulged therein while I was with my father, and was

satisfied that he would not approve it, still I wanted society, and concluded there was less danger in this than the society of intemperate young men.

When the war was declared in 1812, I felt a great desire to participate in it, and went to my father to obtain his permission to go. He and my mother both objected on account of my health being delicate. My mother remarked, "It is said that W_____, a friend of the family, intends raising a company to go on horseback; if he should do so, you may go with him, as I feel confident that he will take care of you." A short time subsequently a regiment of cavalry rendezvoused in Frankfort; upon the promotion of the captain of a troop to a majority, the friend to whom my mother referred was elected captain of the troop; he urged me to go with him. Fearing a denial if I again applied to my father or mother for leave to go, I determined to equip myself and join the company. I set out the second morning after the troops left Frankfort, overtook and joined the company on the Ohio River, opposite Cincinnati.

I frequently felt that the only embarrassment I had was, I had not obtained my father's permission to go, and I had been accustomed to obtain his permission before I ever embarked in any important matter.

I had many reflections on the subject of religion, and frequently asked direction of the Lord (as I thought) in my feeble way. When the detachment was sent to French Town, on the river Raisin, I determined to go, and asked leave (through a friend) of the commanding general. He refused me leave; notwithstanding, I went with the detachment, was in the battle of the 18th of January, 1813, and made my escape unhurt.

The goodness of God in taking care of me during the battle subsequently made considerable impression on my mind, and, as I thought, called forth emotions of gratitude. The battle on the 22nd of January, 1813, came on, during which I was severely wounded. I had many serious reflections during that day, and also during the following night; being in too much

pain to sleep much, I thought it not improbably that I might die from the wound, or be massacred by the Indians. On the twenty-third, early in the morning, the Indians returned and began to massacre the prisoners left on the battleground at the surrender on the previous day. Whilst looking on at the work of death which was in progress, the thought occurred: "Well, I am as well prepared to go now as I shall be: the Lord will not punish me for the few little sins which I have committed. I have little prospects of getting home, and if the Indians would only shoot me down, and put me out of my misery, they would do me a great favor." When many of the wounded had been tomahawked and scalped, an Indian came to me (being, I think, the fifth, four others having approached me, and discovering the severity of my wound declined taking me prisoner) and made signs that the ball had struck me and passed on, to which I nodded assent, which was true in regard to a slight wound which I had received, the other ball being buried deep in my shoulder; he immediately took me, threw a blanket coat around me, and gave me an apple, which I received as a token of friendship. From thence we set out for Detroit, and after traveling about five miles through snow eighteen inches deep we arrived at the ground where the combined forces of the British and Indians had encamped the night before the battle of the 23rd. Here they massacred several of their prisoners. That night we arrived at Brown's Town, a small village some eighteen miles from Detroit, where we had more thunder and lightning that I ever recollect to have witnessed at that time of the year. I could but remark the awe the Indians seemed to feel, when in the height of their rejoicing at their success, we had a clap of thunder or a flash of lightning; they were silent in an instant. The next morning they held a council to determine (as I was informed) whom of the prisoners they should kill. I discovered considerable anxiety in the countenance of the young warrior who had taken me prisoner, as well as in that of his father, who was an old chief. They set out with me about daylight, and after

traveling several miles over the snow and ice, they stopped and painted me again; (as soon as we came up with the old chief the preceding day they had painted me) and we immediately set out and arrived at Detroit in the evening. I remained with the Indians that night, and on the following evening I was released from Indian captivity, a British officer paying a ransom for me. Suffering as I was with my wound, yet my marvelous escape filled me with wonder, and I was constrained to acknowledge the hand of God in my deliverance. It seemed that I met friends, not only among the white inhabitants at Detroit, but also among the savages. The question would frequently arise in my mind: "Why have you been spared, and so many slaughtered who were not half so severely wounded as you?" I could only answer: "The Lord has done it."

After being in Detroit a few days, I was conducted across the Detroit River to Sandwich, where I met several of our officers, to their astonishment, they having supposed I was massacred. On the following morning, when the prisoners were about to leave for Fort George, there was a proposition made that I should remain under medical treatment, as I could not travel on foot, and there was no conveyance for me. My spirits seemed to sink at the thought of being left. A few minutes after my friends left the room, a British or Canadian lieutenant came to me and remarked, "I have a good carryall sleigh and a pair of good horses, and you are welcome to a seat with me to Fort George." This, as you may suppose, raised my spirits considerably, although I thought it impossible that I should ever reach home. I found the most astonishing kindness, both from the lieutenant and from the people, as I passed through Upper Canada to Newark, at the mouth of the Niagara River. Reaching the heights above Newark, my eye caught sight of the American flag floating over Fort Niagara; my feelings were totally indescribable. I had now traveled about three hundred miles, badly wounded, through ice, snow, and intense cold; met with much kindness from strangers, and arrived in sight of

American soil; saw the much-loved flag of our Union floating on the breeze. Really it seemed to me like a dream; the hand of the Lord seemed visible. Here I was paroled, and put across the Niagara River, where I met a warm-hearted American officer, who proposed to take care of me, and accompany me to Pittsburg, some three hundred miles. He proved a friend indeed, and did not leave me until we arrived there. After remaining in Pittsburg about a week, a gentleman from an adjoining State approached me and observed, "I have a good boat, and should be gratified to have you accompany me to Maysville, Kentucky." I arrived home in the month of March, and could but look back with amazement on what had befallen me; and above all, the reflection that I had been taken care of through all of those trying scenes, made the deepest impression on my mind. Numberless times I had serious impressions about my future state, but they would soon wear off. In the month of June, 1844, I think, I was exchanged; and the war continuing, I determined to carry into execution a threat I had made in Canada, before I was paroled, viz; I would have revenge. In the fall of that year, I joined a detachment sent from this State to New Orleans; was in the battle of the 8th of January, 1815, and escaped unhurt; came home at the close of the war, and again engaged in my former business. I recollect writing to my father after the battle of the 8th and making this remark: "The Lord has blessed us with one among the most signal victories ever achieved." I felt constrained to say the Lord has done it.

My mind became more exercised on the subject of my future state. In the early part of the year, 1818, I frequently retired to ask the Lord to have mercy on me. This state of things continued until the fall of that year, when I met with a domestic affliction which seemed like overwhelming me. All my prospects for earthly happiness seemed gone; indeed I felt little desire to live, and I was very sure that I was not prepared to die. [According to Jeremiah Taylor Moore's Biography, Dudley's wife had a child, and lost her sanity thereafter.]

Sitting in my room alone one night, and reflecting upon the heavy bereavement I had met, I found myself complaining that the Lord had dealt hardly with me, and that I did not deserve the severe affliction I was then experiencing. In a moment the thought occurred to me, What am I at? Who has preserved me from my youth up? Who has protected me from the danger through which I have passed? I was astonished and alarmed at my presumption; and the scenes which I have heretofore recorded rushed into my mind; the goodness and sparing mercies of the Lord overpowered me, and I felt constrained to fall on my knees, to ask forgiveness for my many sins; all I could say was, “Lord be merciful to me a sinner.” Immediately after rising from my knees, the thought occurred to me, this is not prayer; it is only repeating what you have learned.

I confess, brother Beebe, the same thought frequently occurs to me now. It did appear to me that I had the most cause to be thankful to God of all creatures, that I was out of hell, and yet I believed there was none less thankful. I felt as though my ingratitude was such that the Lord would not much longer bear with me. My leisure moments I spent in reading the Scriptures, and when any opportunity occurred, in attending preaching. It seemed that my situation was peculiar; that I deserved the lowest, hottest hell. I think I loathed sin, although I was continually sinning, yet most ardently desired holiness of heart and life. I now embraced almost every opportunity of hearing preaching, and as long as the preacher was engaged in portraying the awful condition in which sin has involved its subjects, and the awful doom to which it had exposed them, I thought I understood him, and felt that I was the man and that an awful destiny awaited me. I could not feel my convictions as deep and pungent as I desired, nor could I feel that my experiences were such as those who are under the teaching of the Holy Spirit. When the ministers would describe the exercises of my mind, and then say, “Such are the effects of the

new birth, and those who are thus exercised, may be assured that the Lord is at work with them, "I have been many times led to say in my heart, that the preacher was deceived, for such are my feelings, and I know that I am no Christian."

I knew, nor thought of no other way to escape the judgment of God, but by *getting better;* this alas I found I could not realize. The poet's language suited me then, and I think it suits me yet:

"Worse and worse, myself I see,
Yet the Lord remembers me."

I recollect a certain night about eleven o'clock, on my bed, the thought occurred to me, "*Hell."* I was pleased, not because there was such a place as hell, but I thought that I had now got hold of something that would make me live more uprightly. I immediately began to draw in my mind a picture of hell and the torments of the damned; and if I should make you sensible of that picture, you would think it an awful one indeed. I had not progressed far with my picture, until I began to find as I progressed it lost its terrors; hence I was constrained to conclude there is no mercy for me; the Lord has given me over to hardness of heart, and reprobation of mind. Hell with all its terrors seemed to have no impression on me. Had I been asked, What do you want? I think I should have replied instantly, *Holiness of heart and of life;* and yet I seemed father from obtaining my desire, than any other living being.

The thought not infrequently occurred, if you really desire to be holy in heart and life would you not be more so than you are? I answered, Yes. Insincerity then, as now, or want of devotion to God, greatly distressed me. I felt that my prayers were too weak, too much mixed with sin to reach the ear of Him to whom the Christian makes supplication. I labored on in this way for about nine months, when on a certain night, whilst lamenting my awful condition, concluding there is no mercy for

me; I justly deserved the wrath of God; if He saved all the rest of Adam's family and consigned me to endless woe, it is just; the awful thought intruded itself into my heart, that I should have to preach the Gospel. This seemingly presumptuous thought alarmed me greatly, and I endeavored to cast it from me as quickly as possible, but in vain. It occasionally intruded itself, until it was painfully realized.

Shortly after this occurrence, I went to hear a Methodist preacher, who I learned preached a great deal about hell and damnation, fire and brimstone. I concluded he was the sort of preacher that I ought to hear. I went. He talked much about the terrors of hell, and the torments of the damned, but my heart was unmoved. I left the house at the conclusion of his discourse, and I well recollect that on my way home the thought occurred, Well you have proof now that the Lord has given you over; you must be hardened indeed, when hell, with all its horrors cannot move you; you may now surrender all hope that the Lord will extend mercy to you.

A few days after this an old fashioned Baptist preacher visited the town where I resided. I concluded to see him. He dwelt much on the goodness, mercy and love of God to poor sinners, notwithstanding all their ingratitude. I found the tears stealing down my cheeks; my heart seemed to be softened. I felt to confess my ingratitude. In this situation I left the meeting. I reflected much on the preaching; one thing I could not then explain, which I trust I now understand something of: When the Methodist preacher had a few days previously described what I felt I was destined to experience it made no impression; but when the old Baptist preacher tells of blessings of which you can never participate, your heart is softened and the tears run freely; often did I conclude with the poet:-

"Surely the mercy I have sought,
Is not for such as I."

And that it was worse than useless for me to hope the Lord ever would extend His mercy to me, still I could not help begging for mercy, if it could be extended to the worst of sinners. It would occasionally occur: You have not been engaged in cursing and swearing, lying and gambling, and other sins, why then conclude there is no mercy for you? Immediately the response would be: “My heart is deceitful and desperately wicked;” others show what they are. I have concealed from man what sort of a heart I have; and I felt that if my friends could look into my breast, how they would gaze with strange surprise. My distress resulted mainly from what I felt within. I felt that I would willingly exchange situations with the dumb brutes that had no soul, for when they died there was no more of them; but I had a soul, susceptible of everlasting punishment. I felt I deserved it, and could see no way of escape. If sentenced to destruction, I had one request to make, viz; “That I might not sin against God, or hear His name blasphemed.”

About this time, while meditating on my wretched situation and trying to conceal from others what I felt, the thought occurred: Suppose you could change the word of God so as to admit you into heaven, - would you do it? I immediately replied aloud, No! A second question occurred: Why would you not change the word of God so as to admit you into heaveb? The answer to this question was immediately at hand also: Heaven is a place of holiness; the inhabitants of heaven are holy; the employment of heaven is holy; and could I go there as I am, it could be no heaven to me. And I believe, brother Beebe, if we are not prepared for that blessed abode it can be no heaven to us. My prospects of escape seemed to be becoming more gloomy, until I felt I dare not bow on my knees to ask for mercy of the Lord. I was too polluted, too unworthy. God was too holy to listen to the cries of one so unworthy. Still I found my cry internally was, “Lord save! Lord, deliver!”

On the third Saturday evening in February, 1820, I went to my father's [Ambrose Dudley] where there was preaching in the evening in his home. I concealed myself, feeling as though despair was about to seize hold upon me. The preacher described my situation infinitely better than I could have done it, and then said, "These are the exercises of such as the Lord is at work with." I could not believe him! I felt it was impossible for God to save me, without His changing, and this I was assured He could not do. I spent a most restless, awful night, and the following morning when I awoke it seemed surprising that the Lord had spared me. I suppose that more than one hundred times during the morning, before going to preaching, on my way, and after reaching the meeting house, the following petition in substance was raised: O Lord, as I am to be lost at last, let me hear something to-day that may afford me comfort whilst I live. The minister proceeded, and after singing and prayer, read for his text, Isaiah xxviii, 16; "*Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth on Him shall not make haste."* On hearing the text read I was led, as I trust, to a view of the Lord Jesus Christ, as that tried and precious corner stone, and that it was alone through His merits that God could be just and save poor sinners. My heart seemed softened indeed, and tears of joy flowed copiously for a time. I raised my head, when the congregation seemed to be changed; they seemed the most lovely assemblage I ever witnessed. My feelings were again overpowered. When I was enabled again to raise my head, the language of Doctor Watts occurred, when with difficulty I refrained from crying out loud:-

"All over glorious is my Lord,
Must be beloved, and yet adored:
His worth, if all the nations knew,
Sure the whole world would love Him too."

I thought, indeed, if all could see themselves as I saw myself, and then view the Savior as I viewed Him, they would be constrained to love Him. Nor am I yet convinced that I was wrong in that conclusion. I retained no special recollection of the sermon; the text, with its import, as it opened up to my mind, was enough for me. I think I then felt what the poet expressed:-

"Here, Lord, I give myself away,
'Tis all that I can do."

At the conclusion of the discourse, (delivered by Brother Samuel Trott,) my father arose and made a few remarks, when he said, "Sinner, suppose you were called to the judgment bar of God to-morrow, how would you feel?" I found myself just about to speak out and say, I am perfectly willing, if He sinks me to hell; I feel that I deserve it: and if He saves me, free and sovereign grace of God alone shall have the praise. To this day, although it has been well nigh thirty-one years, I have never found another resting place. I say with the poet:-

"None but Jesus, none by Jesus,
Can do helpless sinners good."

On the third Saturday in March, 1820, I related to the Particular Baptist Church at Bryan's the reason of my hope, was received for baptism, and on the following day was baptized by my father, Elder Ambrose Dudley, and up to this day, unworthy as I am of a name and place among God's children, I retain my membership with that church.

Brother Beebe, there may possibly be some difference between other brethren and myself, with regard to my exercise of mind, after becoming a member of society. I saw so much of my imperfections, that if a brother asked me aside, my heart began to palpitate, for I concluded he saw these imperfections,

and was about to deal with me. The Intruder (I mean the thought which had occurred some six months previous to my entertaining a hope, that I should at some day have to try to preach) made his visits more frequently, to my great distress; but I determined to conceal my exercises on that subject from mortal ears.

In the course of a few months I learned that some of the brethren had expressed the opinion that I ought to preach. At this I was greatly distressed. Although I could not avoid the painful thought, I had hoped it had not entered the mind of any of the brethren; and thus I could, without risking the displeasure of the Lord, and bringing His chastening rod upon me, refrain. (If the impressions I had were from that source, which I often doubted. Believing that if the Lord had called me to the work, He would prepare me for it; my youth, as a professor of religion, want of experience, and with all, very limited knowledge of the Scriptures, led me many times to exclaim within myself, I had rather die than attempt it, as it seemed to me the attempt would bring reproach on the Cause of Christ.)

The subject was very soon brought before the church, and resulted in a unanimous request that I should "exercise *my gift,* as they called it. In vain did I remonstrate. In a short time it was proposed to give me a written license to preach "wherever the Lord might cast my lot." I opposed this move, but in vain. Not many months elapsed until I had to undergo another and severer trial; my ordination was called for, when all my pleas against it were unavailing.

It is now nearly thirty years that I have been trying to preach "*the unsearchable riches of Christ;"* about twenty-six of which I have attended four churches statedly. I have many times concluded the churches must have had great forbearance, or they would not have continued my labors for them so long. I have utterly failed, and have found an utter failure in my ministering brethren, to describe the sinner, as

poor and helpless, or the Savior, as rich and all powerful in the salvation of His chosen people, as I believe Him to be.

Rather an extraordinary Providence was witnessed on the occasion of my ordination, **The presbytery who ordained my father some fifty years before, in Virginia, were present, and assisted at my ordination.**

In my earlier ministry I had hoped as I grew older I should find fewer difficulties in the way of trying to preach "Christ crucified," as the only refuge for the weary and distressed penitent; but I have to acknowledge that thirty years experience has not relieved my difficulties, or satisfied my mind that the Lord requires of me to "*preach good tidings to the meek, to proclaim liberty to the captives, and the opening of the prison to them that are bound."* I have despaired of becoming entirely satisfied whilst in this vale of tears. I have waded through deep water, passed through many fiery trials, and many times felt that my way was hedged up; but hitherto I have found a sustaining hand, though unseen by outward sense, and hope I feel to say, Hitherto the Lord has sustained me.

Most truly and affectionately your brother in tribulation.

Thomas P. Dudley.

[Editor & Publisher's note: The sweetness and gentleness of the above treatise should be noted by the reader. As this session of the Licking Association of Particular Baptists being conducted, we have in hand evidence that Elder Dudley did not have. We have the "hindsight," which, thankfully, he did not possess. His Circular Letter on "The Christian Warfare" had elsewhere been forged and published. A storm was rising on the horizon of the Predestinarian Old School, which eventually will culminate in the rise of the conditional party of Old Baptists. False charges, taken from the forged document will spread abroad, and this gentle elder will spend time defending his true Circular from the reproaches.

The positive side to this coming debate will be a sharpening and specification of Old School Baptists' doctrine, with Elder Dudley clearly maintaining the truth of the Scriptures on such subjects as "regeneration," "resurrection," and "eternal vital union." May the reader find this next and succeeding articles in a positive, rather than negative, light. S.C. P.]

1851- REGENERATION

By
Thomas P. Dudley

Dearly Beloved Brethren and Sisters:

The Lord, in His kind providence, has permitted us to enjoy another very comfortable interview in our associate relation.

We rejoice to find Licking association, more "perfectly joined together in the same mind and in the same judgment," than we have known her to be, for the last twenty years.

Several churches have "gone out from us because (as we confidently believe) they were not of us." Better, infinitely better, that a formal separation shall take place, where there is obviously a want of harmony upon the great leading principles of the Christian religion. We regret, however, to believe, that from long association, misapprehension of the true ground of difference, and unwillingness to dissolve those social ties which hitherto bound them; many precious members of the Redeemer's spiritual family, continue in the ranks of the alien. The command of the King of Zion, to such is, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. They have our sympathies, but we dare not go into Babylon after them. They seem, indeed, to have forgotten the Saviour's language, "He that loveth father or mother more than Me, is not worthy of Me." And the language of the Prophet, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." "Ye cannot serve God and mammon." O, that the children of the most high may be constrained, not only to say, but to do, as did Joshua, "But as for me and my house, we will serve the Lord."

We had not expected to find those claiming to be "Old School Baptists," so soon repudiate one of the leading characteristics, which distinguished that Order, from all the

other tribes. “The Holy Scriptures contains everything necessary for us to know, believe, or do, in the service of God.” But we have been most sadly mistaken. Not only is the sacred testimony considered insufficient, but a most relentless war has been waged against us, non-fellowship declared for us, and a broad and unqualified denunciation of us, as guilty of the “worst kind of heresy,” because we adhere to the doctrine promulgated by the Master of assemblies, but in letter and spirit, concerning the great, and all-absorbing topic of Regeneration.

What is the ostensible (seeming) cause of those denunciations? What the amount of our offending? We have declared that we know not what the soul, literally is, that we find no scriptural authority for their assertion, “The soul (literally) is regenerated”- that the terms “quicken,” “re-generate,” “born again,” “made partaker of the divine nature,” and “resurrect;” where they occur in the Scriptures of truth, have reference to men and women, and not to “souls,” literally. We have asked in vain, of our adversaries, to give us one “thus saith the Lord,” to convict us of error in the premises; and have pledged our lasting gratitude to him who shall do so. We have constantly and consistently, maintained, that “Except a man be born again, he cannot see the kingdom of God.” That He “hath saved us by the washing of regeneration and renewing of the Holy Ghost”- that we should as soon expect to get to Heaven without Redemption, as *without Regeneration- that, in the absence of either, we cannot hope to enter the world of immortal bliss; that Redemption frees us from the chains of the law, and delivers us from its curse; but, that it is Regeneration, which imparts to us susceptibilities to worship God acceptably here; and to reign with Him hereafter.

[Editor’s comment: * This seems to be the issue that introduced the concept of universal and conditional “time” salvation among some Old School Baptists. The two leaders of the apostasy in the Licking Association were William Conrad from

Dry Ridge Church near Williamstown, Ky., and G.M. Thompson of Mount Gilead Church. Both are historically associated with the rise of the Conditional "Clarke Faction" of Regular Baptists. Elder Conrad's Church remained with the fellowship of the Licking churches. At the least, many Old Line Primitives today preach that the elect do not need to be born again, to believe, to repent, or even hear anything of the Gospel of Christ; yet will be in the number of the glorified saints.]

We have asked our adversaries for their interpretation of that, to us, deep, mysterious, indefinable some-thing called "the soul." They confess they know not what it is, either, yet they denounce us as heretics, because we cannot agree with them that it is Regenerated.

As we are sincerely desirous to be instructed in the mysteries of the kingdom; we ask our adversaries, Can any thing be re-generated, which has not been first generated? Have souls, literally been generated? If we have correctly understood the meaning of the term, "regenerate"- it is to re-produce. Be kind enough to inform us, are "souls," literally, re-produced by the process of Regeneration?

Another grave charge of heresy, is leveled against us, because we believe in the eternal oneness, or the eternal union of Christ and His Church. We are free to say, dear brethren, that as at present advised, destroy the eternal and indissoluble oneness of Christ and the Church, and we are utterly at a loss to reconcile the justice of God, with withholding the sentence of the Law, one moment after the original transgression; or with inflicting its penalties on the Man Christ Jesus; or yet, with saving one member of Adam's guilty family; seeing they have "all sinned and come short of the glory of God."

The Father of the spiritual family, has said, "I am from above:" (John 8:23,) of the mother of that family, an Apostle informs is, "But Jerusalem which is from above is free, which is the mother of us all" (Galatians 4:26). We ask, if the father and mother of this family, are both from above, whence the nativity of the children? John was told, "Come hither, I will shew thee

the bride, the Lamb's wife," who is she? "The holy Jerusalem, descending out of heaven from God" (Revelation 21:10-11). And the Saviour has said: "And the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). Looking at the subject thus, we see a divine sublimity in the language of the Psalmist, "Lord Thou hast been our dwelling place in all generation. Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God"- and of the Prophet, "In all their afflictions, He was afflicted; and the angel of His presence saved them: In His love, and in His pity, He redeemed them; and He bear them, and He carried them, all the days of old." Thank God, the Bible has not left us to guess on this deeply interesting subject – there we learn, "For Thy Maker is Thy husband; the Lord of hosts is His name; and Thy Redeemer, the Holy one of Israel, the God of the whole earth, shall He be called." We cannot conceive the existence of a living husband without a living bride- a living head, without a living body- a living shepherd, without living sheep. The word of God tells us, "Ye are all one in Christ Jesus." The Saviour told His disciples, "I in you, and you in Me; and I in the Father." Let us not be diverted from the standard of truth, by the charge "O you push the figure too far." We are entirely content that the Bible shall determine whether we have rightly apprehended this deeply interesting subject. What does the Lord say, in relation to it? "In the image of God, made He him; male and female created He them; and blessed them; and called their name Adam." In their oneness with Adam, all his family received the Law- in that oneness, they all transgressed- in that oneness, they were all condemned- in that oneness, they all became "dead in trespasses and sins." They shared his nature, and all the ills resulting from the violation of law, in consequence of fatal union to, or oneness with him. They are born in a state of alienation from God, and enmity with Him; and hence, their language, "We will not have this man to reign over us."

Do our adversaries mean to say, that this oneness with the first Adam, with all its consequences, is only in purpose? Not actual or real? We pause for a reply. Let us bear in mind, that Adam is declared to be "the figure of Him that was to come." Can he be a figure of the last Adam, unless the bride and all His sons and daughters, had a living or vital oneness with Him, from His very existence? Why are they called by His name, if, indeed, they do not sustain a vital oneness with Him? "I will say to the North, give up; and to the South, keep not back; bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name ; for I have created him for My glory; I have formed him, yea, I have made him" (Isaiah 43:5-6). The Bible informs us, that "All the promises of God in Him are yea, and in Him amen, unto the glory of God by us" (II Corinthians 1:20). Again, "and hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." By virtue of this union, or oneness with the Lord Jesus, all heirs of promise met the claims of the divine law in Him- magnified the law and made it honorable, in their oneness with Him- met the claims of divine justice, in their oneness with Him, by being "put to death in the flesh, but quickened by the Spirit," in their oneness with Him. Hence, it is said, "and hath quickened us together with Christ"- again, "Thy dead men shall live; together with My dead body shall they arise" (Isaiah 26:19). Paul said, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who love me and gave Himself for me." "No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Ephesians 5: 29). "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live, should not henceforth live unto themselves, but unto Him that died for

them" Here we see cause and effect- by reason of this oneness, all the Children of the last Adam, are "justified in the spirit." – Referable to this oneness, it is said, "and hath made us accepted in the Beloved"- again, "Ye are complete in Him, which is the head of all principalities and powers." "To them which are sanctified (set apart) by God the Father; and preserved in Jesus Christ and called" (Jude 1).

But why need we multiply proofs, save to encourage the dear tempest-tossed disciples of the Lord Jesus? Their language is-

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved, for that's my last defense,
If I must perish, there to die."

But a crying sin has been committed, by the publication of this the Circular on the "Christian Warfare"- its author was told, "if you publish it, a fire brand will be thrown into the association!" I will charge him with making the difficulty. To these grave charges, we reply, Why did you render its publication necessary to his vindication, by your misrepresentations of him, and of it, far and near? Has truth lost any of its beauty- its sublimity- its force or divine power, by the publication of the Circular? Thank God, the errors of men cannot tarnish the truth of God- it is like fine gold, the more it is rubbed, the brighter it will shine. But why complain of the publication of that Circular, if it be so heretical, and so easily refuted? We imagine all will admit it has caused the Bible to be read more than any human production, for many years. If it has caused the reader to go to the Bible with an anxious desire to understand the truth; and that He will open its mysteries to their comprehension; we conclude they have not anything thereby, if the pages of holy Writ have been searched only for the purpose of confuting its doctrine; still we think nothing is

lost thereby; whether the one or the other reason has caused the Word of the Lord to be read; we feel, as the Apostle said, on a certain occasion, “I therein do rejoice; yea, and will rejoice.” But, is the complaint made because the author of the Circular has not given the Scriptural evidences on which he relies, to sustain his position? Or that the proofs adduced are too conclusive to be gainsaid? Or too difficult of refutation? Or is it, that by its publication, those who have been industriously engaged to pervert its meaning, and misrepresent its language; have been thereby exposed? We strongly suspect the latter to be the true cause of offence. If it be so weak, and so glaringly heterodox, why “go down into Egypt for help,” to prostrate it, and its advocates? Why “hire counselors to weaken the hands” of its advocates? We invite our opponents to read, carefully, the Book of Ezra; especially the fourth chapter. But suppose the doctrine of the Circular to be erroneous; are its advocates too insignificant to claim their sympathies? They, too, once professed to believe the doctrine of eternal union of Christ and the Church! If they have received “new light,” by which they have been convinced the doctrine was erroneous; may we not appeal to their charity, and say, “freely ye have received; freely give?”

We ask, our opponents, are you entirely free from error? If not, remember, “For the same measure that ye mete withal, it shall be measured to you again.”

We are fully aware that the multitude is against us; but we are equally confident that the cause we have embarked in is the cause of God and truth; and that He will maintain it- that it will ultimately triumph over all opposition; and we are resolved, the Lord being our helper, only to resign it with our mortal existence. If Israel be only true to herself, and true to her gracious Sovereign, “One shall chase a thousand; and two put ten thousand to flight.” The language of our Lord to His children is, “Be thou faithful unto death, and I will give thee a crown of life” (Revelation 2:10).

We have most earnestly sought conviction of error, if indeed our views on the important subjects, which are held forth by our adversaries, as the cause of their declaration of non-fellowship for us, and charge of the "worst kind of heresy" against us, are erroneous. We have invited a meeting in the presence of a community of our brethren, a calm and Christian investigation of the points at issue, in the light of truth; and desired, truly, to ascertain the cause, if indeed, real cause there is, of the want of harmony; but all our efforts have proven abortive; they have reiterated their charges against us, and we regret to say, they have not regarded truth, in that published reiteration. A cause which cannot be maintained by truth, honesty, and fair dealing, we think all cool, reflecting, conscientious persons, will say, ought to be abandoned. We will here repeat, "we pledge our lasting gratitude to him who shall convict us of error in the premises;" feeling that we are more interested than all the world beside, in being reclaimed therefrom.

Remember, dear Brethren, that "in the world ye shall have tribulation"- that: many are the afflictions of the righteous, but the Lord delivereth him out of them all."

"Though Hell may rage and vent her spits,
Yet Christ will save His heart's delight."

He has said, "I will never leave thee nor forsake thee."

Although the ranks of the opposition are being swollen by defections from the faith; on the part of those hitherto claiming to be "Old School Baptists," let us not be dismayed, so long as we hear the language of our King, saying, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." "My grace is sufficient for thee." Let us, dear Brethren, live near a throne of grace; lifting our petitions to Him who heareth, when His children call, for grace to help in time of need- for patience in tribulation- fortitude under persecution, and for a

heart to pray earnestly and fervently for those who despitefully use us, and persecute us. May we "always, (with an Apostle,) bear about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

May our disappointments and sorrows, because of the declensions of those we once loved in the faith, admonish us, that we, too, are in the body, and unless kept by His Almighty power, are liable, continually, to go astray, and wound Jesus in the house of His friends.

God bless you, dear Brethren and Sisters, with a disposition to live to Him, as you live upon His bounty; and O, may each of us be so unspeakably happy, upon His second appearance, as to hear Him say to us, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Even so, Lord Jesus, come quickly. Amen!

By order of the Association.

Thomas P. Dudley, Moderator.- **1851.**

Attest: James S. Peak, Clerk.

[Historical Note: The above is in the year 1851, and marks the division between those Predestinarian, or Particular Old School Baptists and the "Clarke Faction" of Regular or "Old Line" Primitive Baptists. The two specific issues between the two at this date are on the subjects of (1) Regeneration, and (2) Eternal Vital Union. It will not be until the 1880's to 1920's that "Conditional Time Salvation," universalism, and "Limited Predestination" will be introduced by the Clarke faction. The opposing view of regeneration is two-fold: some believed regeneration to be a mental act, as stated in the New School's "New Hampshire Confession;" others that the soul of the natural man was the subject of the new birth; and the greater portion held that regeneration was not a necessary requirement for "Eternal Salvation."

With the declaration of non-fellowship by Conrad and Thompson and the Clarke Regulars, the Predestinarian Old School Baptists held firmly behind Elder Dudley and the historical position he defended on both of these issues. Most, at this printing, still hold to the absolute necessity of the new birth to enter the Kingdom of God and enjoy the fruit of Christ's inheritance in ages to come.] – **1851.**

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1851- CORRESPONDING LETTER

by
Thomas P. Dudley

The Licking Association of Particular Baptists, now in session with our sister Church at Bran's, Fayette county, Kentucky, to the Associations with which she corresponds, greetings:

Dearly Beloved Brethren: Through the tender mercies of a covenant-keeping God, we have been permitted again to meet in an associate capacity; and we are happy to inform you that since our last annual meeting, we have had no cause to desire or attempt an amendment of the glorious plan of salvation as revealed in the Holy Scriptures, and as set forth in the abstract of principles attached to the Minutes of our present session, that we are perfectly joined together in the same mind, and in the same judgment. Although the letters from the churches composing our body do not bear the pleasing intelligence of additions to the visible Church of Christ, yet peace and harmony seems, so far, to have prevailed.

But, dear brethren, this seems to be an eventful period; clouds seem to be gathering over the Zion of our God, and we are forcibly reminded of our absolute dependence in times of trial and sharp rebuke, on the omnipotent arm of Jehovah; feeling assured, that while we are found maintaining the truth, by a pious walk and godly conversation; vain will be the effects

of the enemies of Zion, to prevail against her, for the Lord has said, "I will never leave thee nor forsake thee." It gave us pleasure, brethren, to receive your messengers, together with your letters of correspondence. O, brethren, may we be able by divine grace, ever to maintain those heavenly truths which have so long formed the basis of our correspondence. For while it is a fact that their maintenance, is sure to subject us to persecution, we have the assurance that "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord;" and now may grace, mercy and peace, from God the Father, and our Lord Jesus Christ, be with you all. Amen.

Our next Association will be held (by Divine permission) with our sister church, at Bald Eagle, Bath county, Kentucky, on the 2nd Saturday in September, 1851, where we hope again to meet you by letter and messengers. Done by order of the Association.

Attest: Thomas P. Dudley, Moderator.- **1851**
P. S. Peak, Clerk.

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[The **1852** Circular of the Licking Association was written by Elder James Dudley, who also was elected Moderator for that year. We include his Circular below because (1) It is written by someone other than Elder Thomas Dudley, and (2) to show that the Licking still maintained the Old School Baptists' doctrine as did Elder Thomas Dudley, Gilbert Beebe, J.F. Johnson, Wilson Thompson etc. (3) This article also covers the subject of the Trinitarian nature of the Eternal Godhead, which William Conrad, John Clarke, and J. M. Thompson's faction fallaciously charged that the Licking Particular Association did not believe. Elder Gilbert Beebe and J. F. Johnson were frequent visiting ministers at this association, and their fellowship continued strong throughout the great apostasy that eventually divided the Old School party. The J. M. Thompson, William Conrad, and followers developed into the so-called Progressive, and "Old Line" Primitives].

1852- REGENERATION AND UNION

By
James Dudley

Beloved in the Lord-

The great I AM, THAT I AM, in the dispensations of His grace and unerring Providence, has brought us to witness another pleasing interview with each other, having unity fully manifested in our associated relation. Under the influence of such happy consequences the heart responding, makes the enquiry,

"From whence doth this union arise?
That hatred is conquered by love!
It fastens our souls in such ties
That nature and time can't remove."

Who, but those that have been created in righteousness and true holiness, completed in the image of Jesus, translated into His kingdom, know the sweets of those personal interviews, so often granted the followers of the blessed Redeemer; united in the same cause, fighting under the same banner of the same King, equally interested in the conquest, would not grasp the hand of his brother and companion in tribulation and in the kingdom and patience of Jesus Christ, and join in concert to praise the God of their salvation? The solidarity and permanence of our religious enjoyments arise from the truth of what God is in Himself, and the relation we bear to Him; He is of one mind and none can turn Him; the same yesterday, today, and forever. The unchangeableness of His character is assigned as the reason why His people are not consumed- "I am the Lord and change not, therefore ye sons of Jacob are not consumed." (Malachi 3:6). Again, it is of His mercies that we are not consumed; because His compassion faileth not. These

compared with the language of the Apostle, “Having made known unto us the mystery of His will according to His good pleasure which He has purposed in Himself”– (Ephesians 1:9). Again, “Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began”- (II Timothy 1:9) clearly and conclusively sustain the fact that our God is one Lord, working all in all, while the Holy Spirit, who is the same God, is bearing testimony and confirming it is the heirs of salvation interested in the covenant of grace according to the appointment of God, as purposed in Himself; making known to them its rich treasures through Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily, which treasures are deposited in the same divine storehouse for them who are divinely appointed to obtain salvation thereby; being therein secured as the chosen and preserved in Christ, His body and fullness, having been sanctified by God the Father.

This view of the subject is further sustained by David when personating God as speaking concerning Jesus Christ our Lord: “I have made a covenant with My chosen, I have sworn unto My servant David; thy seed will I establish forever and build thy throne to all generations”- (Psalm 89:3,4). “A seed shall serve Him, it shall be accounted to the Lord for a generation” (Psalm 22:30). Again, “In all their afflictions He was afflicted, and the Angel of His Presence saved them; in His love and pity He redeemed them; He bear them and carried them all the days of old”- (Isaiah 63:9). Thus we see the chosen of God, His saints or children, were expressly spoken of as the seed of Christ, in view of His whole Church, or body, being His fullness and concerning which it is said “He shall see His Seed, He shall see of the travail of His soul and shall be satisfied”- (Isaiah 53:10-11). And this is not all, for they were denominated the seed, substance and members of Christ, before they were fashioned, formed, or regenerated, (i.e., spiritually generated, or

quickened.) David, when personating Christ, said: "My substance was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of the earth; Thine eyes did see My substance, yet being unperfect; and in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them"- (Psalm 139: 15,16). This corresponds with the doctrine taught by Isaiah 6: 12-13: *"There be a great forsaking in the midst of the land; but yet in it shall be a tenth, and it shall return, and shall be eaten as a teil tree, as an oak, whose substance is in them, when they cast their leaves as the holly, and shall be the substance thereof."* It is here clearly manifest that the substance of Christ was in view, while He was made in secret and curiously wrought in the lowest parts of the earth, (His earth, the earth in which the will of the Father will be done as it is in Heaven,) in a dark figure in His Body, the Church, and although His substance was unperfected, not collected together; yet in the Lamb's Book of Life developed in the accomplishment of God's eternal purpose, all His members were written, while as yet there was none of them, none developed in actual personal existence, only existing as a unit or "seed" in Him, and in the process of time, as God has purposed in Himself, and has appointed that they shall be fashioned like Christ their Head, and consummated in His glory; being the seed and substance of Christ, whereby it is said that "Christ is Head over all things to the Church, which is His body, the fullness of Him that filleth all in all"- (Ephesians 1:22-23). They, His fullness, and He filleth them, yea, filleth all and in all.

This goes to prove the eternal, vital and indissoluble union, or oneness between Christ and His Church; the super abounding and everlasting love of God (which is the bond thereof,) that exists on His part with and towards them, (the chosen in Christ,) to be the securing and preserving cause that makes the gift and choice of God to and in Christ, effectual to their salvation. And the which will be carried on and completed

by the Spirit the God of Israel through Christ Jesus, is clearly sustained by the Apostles, when speaking of God's "making known the mystery of His will according to His good pleasure which He purposed in Himself;" thus it is very evident that the gathering of the members of Christ's body, or Church, together by the distinguishing grace of God in regeneration, (i.e., spiritually generated) or being born again, was not bringing them into union with Him; but unfolding and bringing to view its previous, actual and everlasting existence; and making known His divine will and purpose which He purposed, not in human agency or effort, but in Himself; and He will in he dispensation of the fullness of the times, remove every hindrance, and gather in one all things, not things out of Christ to be brought and inducted into Him, but things in Him, to be gathered together in one; i.e., one body or Church, whether they be things in heaven, or in earth; (chosen in Him before the foundation of the world;) thus in Him when chosen, yea, before they were regenerated: preserved in Him, gathered together in Him, created in Him unto good works, and because they are sons, or children, they are heirs of the eternal inheritance which is in reserve for them, and fadeth not away; wherefore, the Apostle saith: "If children, then heirs, heirs of God, and joint heirs with Christ." Again, "Because they are sons (not to make them sons) God hath sent forth the Spirit of His Son into their hearts crying, Abba Father." Wherefore no more a servant, (in the likeness thereof,) but a son and heir through Christ manifestatively lords of the inheritance. Heirs of God jointly with Christ being one with Him, and one in Him, for it is thus written, "both He that sanctifieth, and they who are sanctified, are all of one, for which cause He is not ashamed to call them brethren." Again, "For as much then, as the children are partakers of flesh and blood He also Himself likewise took part of the same." Etc. A heart consoling and soul-cheering thing it is, that Christ, is not ashamed to call such unworthy beings as we are, His brethren; and wherefore? Because He and His body,

Church, or people, are all of one; blessed and glorious oneness indeed and in truth. And when did it first exist? When we were regenerated? No! For if so, previous to that time, He would have been ashamed of His people, and never would have espoused their cause; consequently they would have been lost forever.

The whole chain of divine information teaches us, that this oneness has been, is now, and eternally will be, with Christ and His; for there can as well be a head without a body, as Christ without a Church. Here we learn the reason of His coming to sanctify it in order to present it to Himself, holy and without blemish, and the children being partakers of flesh and blood before He took part of the same, not only shows their prior existence thereunto, but shows the reason why He Himself likewise did so, that through death He might destroy him that had the power of death, that is the Devil, and deliver them- the children, His people, His elect, His sheep, from the bondage of death. How plain it is, that the whole chain of divine truth run in the channel; and presents so beautiful a connection, that we seriously doubt there being any deliverance, or salvation in the absence of their having been eternally in Christ, as a unit; dwelling together, in unity and He, God, in Christ, their dwelling place in all generations; yea, the whole attention of the brotherhood, summoned to this point, to behold how good it is. All its sweetness arises from their relation to the subject; thus, "Christ is both the root and the offspring of David." "Thou bearest not the root but the root thee." Again: "Ye are the body of Christ, and members in particular; members of His body, of His flesh and of His bones;" "a bone of Him shall not be broken." And this carried out thus: "All Thy children shall be taught of the Lord," "of all that the Father hath given Me, I should loose nothing, but should raise it up again at the last day."

It is also said that the "ransomed of the Lord shall return" and come to Zion with songs and everlasting joys upon their heads; &c. The foregoing fairly and clearly develops the

manifold wisdom of God, “according to His eternal purpose, which He hath purposed in Christ Jesus our Lord,” this compared with the following: “God commended His love towards us, in that while we were yet sinners,” dead in trespasses and sins, carnally minded, not capable of discerning the things of the Spirit; Christ died for us and even when we were dead in sins, God hath quickened us together WITH Him, (Christ,) and raised us up together and made us sit together in heavenly places in Christ, which are the consequences growing out of the great love wherewith He loved us, and who will not suffer His compassion nor faithfulness to fail. It clearly brings to view the fact that as it relates to the preservation of the children, or elect, from eternal death God has purposed in Himself their regeneration, in order to the love, faith and practice of the Gospel as a rule of life, to be the order of His house. And as it respects the Gospel itself, He will not suffer its true features to be altered from that in which it has ever stood in Christ our glorious Advocate and Redeemer, to accommodate it to the views of carnal men, and it is wickedness to attempt such a thing by dressing, concealing or handling the Word of God deceitfully.

There is as much difference between the Law and the Gospel as there is between death and life. The former is conditional on the part of the creature; for by it is the knowledge of sin, which reigned unto death. And the latter is an exhibition of life from the dead, the power of God unto salvation, to the believer; brought from death to life, turned from Satan unto God; delivered from the power of darkness, translated into the kingdom of God’s dear Son, brought from darkness unto light; the conditions of which are retained completely in God, permanently standing in His divine, eternal and immutable will, purposed in Himself, according to His good pleasure; and He will not be frustrated; for God’s chosen are His elect, according to His foreknowledge: Having from the beginning chosen them (His sheep) to salvation through

sanctification of the Spirit, unto obedience and the sprinkling of the blood of Christ, who hath abolished death and brought life and immortality to light through the Gospel. Hence it is entirely His act, and of His own will, that their embodiment manifestatively takes place; baptized into one body, by one Spirit, and made to drink into one Spirit. As such it is said, "except a man be born again, he cannot see the kingdom of God"- born of water and of the Spirit, to enter thereunto. It is also said, "we are His workmanship created in Christ Jesus unto good works," etc. And now what are we to understand from the language used by Christ, compared with what Paul said in this place?

1st. We are to understand that as natural men we are born children of the flesh; and can neither see it nor enter therein, and why? Because God is a Spirit and His kingdom spiritual, consequently the subjects must be spiritual to obey the laws thereof. Its being set forth as one body and one spirit, even as its inhabitants are called in one hope of their calling, as a sufficient inducement to obedience. If they had had no seminal existence, as the seed of the second Adam (Christ), there could have been no spiritual generation; if not spiritually generated, there could be no spiritual quickening; and if not spiritually quickened, they would not have been born a spiritual birth: all of which exists as a consequence of the vital union, or living relationship of Christ as Head of the body, and they being a unit in Him, as a seed. Hence their being spiritually generated, proceeds from their being that seed. They are as perfectly passive in their being generated, quickened and born spiritually as when born naturally. The question may arise, How can these things be? We answer, it is all of the Lord's work. He generates, He quickens, and brings both to the natural and spiritual births, so when hey are born of the Spirit, they are born in a spiritual kingdom, possessed of spiritual life, with eyes, ears, and a heart, to see, hear, and understand spiritually, and now in a condition to do spiritually all that is required, through

Christ, who strengtheneth them. For as a natural father can make His children understand and do his will, so our heavenly Father communicates to His children by His Spirit, and makes them understand and do His will.

2nd. That this body is not one member, but many, and so being many, are one body in Christ, and every one, members one of another: for as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ, while its number is so completely definite that it can neither be increased nor diminished, which fact is fairly sustained by Peter. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. This compared with the saying of Paul, "Therefore it is of faith that it might be by grace, to the end that the promise might be sure to all the seed"- (Romans 4:16); and,

3rd. That the reason why we as members of this same body with you, Brethren, beloved of the Lord, are bound and under obligation to render or give hanks unto God for you, is because He hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

In conclusion, how cheering the prospects opened to the view of faith, by the key of knowledge, exhibited in Divine Revelation. The Lord appearing in His Kingdom and Glory- the Glory of His wisdom, power, and love, to gather His elect from one end of Heaven to the other, for which reason He will say to the north Give up; and to the south, Keep not back; bring My sons from far, My daughters from the ends of the earth; even every one that is called by My name, for I have created him for My glory; I have formed him; yea, I have made him."- (Isaiah 43:6,7). The glorious Mediator seated on the right hand of power, on the throne of His Father's Glory, and in the midst of the throne, and of the four beasts, and in the midst of the four and twenty elders. Yea, our yesterday and today, Mediator, said

"Behold I make all things new;" He will fulfill all His promises; He will work and who shall prevent it? Then let the Deist, under another name, deny His Godhead or proper Divinity, and the Infidel deny His power or hate His truth; mock at His revelation and experimental religion; let the kings of the earth set themselves; and the rulers thereof take counsel together against the Lord and against His Anointed; let Hell from beneath be moved at his coming; let her martial all her numerous legions; let them act in their sable attire of impotent rage, or otherwise, let them unite their forces, and make war with the Lamb; and He will overcome them, for He is the King of kings and the Lord of lords, and they that are with Him are called, and chosen and faithful. With such prospects as these to confirm our hope in our Deliverer and sustain us, dearly beloved Brethren and Sisters, with what unyielding and uncompromising perseverance, should we adhere to the doctrine which is according to godliness: with what earnestness should we contend for the faith which was once delivered to the saints. With what interposing zeal, according to the principles laid down in the Oracles of God, should we engage for the spread of Gospel truth; and with what sacred joy should we contemplate the victories of the Cross. Brethren, would we abound in hope, in power of the Holy Ghost? Let us abound in every good word and work. And, now may the God of Peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting Covenant, make you and us perfect in every good work; working in you and us that which is well pleasing, through Jesus Christ, to whom be glory forever and ever. Amen.

James Dudley, Moderator.- **1852**
James S. Peak, Clerk.

1853- THE BIRTH OF THE NEW MAN

AND ADOPTION OF THE OLD MAN

Or, The “Soul of Man” is not the New Man, nor the subject of Regeneration

By
Thomas P. Dudley

Dearly Beloved Brethren,

In our youth, we were taught to seek instruction from those sources which time and improved opportunities, had rendered most competent to impart it. As we have increased in years, our desire to know the truth as it is in Christ Jesus, has increased.

Hence we have looked with intense anxiety, to those whose age, experience, and opportunities for the acquisition of Biblical knowledge, gave assurance that we should not look in vain.

But, dear Brethren, experience and observation, have taught us, that the best and wisest of men, are but men - that they are fallible; hence the best interests of the Church, imperiously require that she should seek instruction in matters of faith and practice, from the “more sure word of prophecy.”

Let us regard the admonition, “Be ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren:” and “call no man your father upon earth: for one is your Father which is in heaven”- (Matthew 23:8,9).

Whilst we hold in as high veneration, the fathers of our denomination, as they are sometimes called; and are entirely willing to accord as others, to them, higher claims to intelligence and Christian piety, than we claim; yet we feel that we do them no injustice when we test their opinions by the Word of God, and allow those opinions to exert influence with us, only so far as they shall be found to harmonize with the Word of God- “Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy

came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The fathers did not claim infallibility.

There have been exceptions recently* taken, to views which we entertain upon several items of the Christian faith; and denunciations of the "worst kind of heresy," made against us, because of the avowal of those sentiments. We are entirely willing they shall be brought to the standard; if they shall be found to conflict therewith, we are sure, we do not wish them to prevail.

There were those in the days of Messiah, who were "exceedingly zealous of the traditions of the fathers." May we be allowed to suppose that there yet remain some of the same characters, in the professed Church of Christ? They said to the Master, "Why do your disciples transgress the traditions of the Elders? For they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" Again- "Howbeit, in vain do they worship Me, teaching for doctrines, the commandments of men"- (Matthew 7:7).

Now, we have searched, closely, the Word of the Lord, for proof to sustain the notion; "the soul is regenerated;" "the soul, is born again"; "the soul, is quickened"; "the soul is resurrected"; the soul, in regeneration, becomes the new man"; and we are constrained to believe, the error, is the result of carelessly reading the Scriptures, or disregard of the lessons they teach; and is consequently, nothing more nor less, than human tradition: and that those who are engaged in propagating that notion, are, emphatically, "teaching for doctrine the commandments of men."

We are aware, that, because of our dissent from that notion, "the soul is born again, resurrected, and becomes the new man," we have been denounced from Maine to Georgia; and from the Atlantic to the Pacific, as heretics; and as having "left Old Baptist ground." But, allow us to reply, if Old Baptists

leave the Word of God, we have no wish to follow them. We may be allowed to say, we sincerely regret, that any Old Baptists, here and elsewhere, have suffered themselves to be imposed on by these new theorists, who disregard the authority of "Him who speaks from heaven."

"For the hurt of the daughter of My people, I am hurt."

It will not, we presume, be denied, that, man became an accountable being, when God, "breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). Antecedently to which, he was a lump of dead matter, incapable of vice or virtue, praise or blame. Nor will the fact be controverted, that man has possessed a soul, from his earliest consciousness; nor yet, that it is that soul, which exercises volition for the body. The members of the body only do the bidding of the soul, or intelligent faculty which exercises volition within – "when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:14-15). "Sin is the transgression of the law" (I John 3:4). "The soul that sinneth it shall die" (Ezek. 18: 4,20). We enquire, if that soul, which exercises volition for the body, and caused it to go into transgression, becomes, by regeneration, or reformation, or by any other process, incapable of sinning; what is it that influences the members of the bodies of the saints, to rebel against God? The Apostle teaches us that, "whosoever is born of God, doth not commit sin, for His seed remaineth in him; and he cannot sin, because he is born of God" (I John 3:9 and 5:18). We should not forget, that it is this soul, or intelligent faculty, which distinguishes man from the rest of God's creatures; and makes him, justly, the subject of law, and accountable to God. If our position be correct, and we think no intelligent Bible reader, will deny it; then is man entirely incapable of contracting guilt, and of subjecting himself to punishment, in the absence of the soul, or intelligent faculty – incapable of discriminating between good and evil – right and wrong?

It is worthy of enquiry: If the soul, by any process whatever, becomes the "new man, which after God is created in righteousness and true holiness," is not the proper term, reformation? And are not the terms regeneration- quickening, and born again, inappropriate when applied to it, as the subject of Divine operation?

If the soul is incapable of contracting blame after its reformation, (for that is the appropriate term according to the theory of our opponents) whence did an apostle, under the immediate influence of the Spirit of God, pray thus: "And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ"? (I Thess. 5:23). It would seem, the Apostle considered the soul as likely to contract blame as the spirit, or the body; and this, he knew full well was not the case if, indeed, the soul is born of God.

If the soul, is the subject of regeneration, and the new birth, is man not as incapable of sinning, subsequently to the new birth, as he was antecedently to the "breathing into his nostrils the breath of life, and man becoming a living soul"? Or will our opponents have it, that this soul, which they say, is regenerated and born again, and resurrected; and becomes the "new man," which "after God is created in righteousness and true holiness," "blows hot, and blows cold;" or exercises wicked volition, for the "old man," and holy volition for the "new man"? But, our opponents have found out, that "the wicked propensities and vile affections within compose the old man." We do not so understand the Apostle- he says, "The old man is corrupt, with his deeds." "The old man is corrupt according to the deceitful lusts." Thus, drawing a distinction between the man, and the deeds, lusts, and wicked propensities; by which he is made known. Deeds, whether mental or physical, do not give being to the Agent by whom they are performed; but only develop the nature of the Agent, who performs them.

Our adversaries tell us the soul of the Adamic man, by regeneration, becomes the "new man," and the body, remaining

corrupt, is the "old man," and "these (they say) are the parties in the Christian warfare." If this theory be true, then, indeed, would Christians have a much easier, happier, more contented life, whilst in the body, than we have realized; or than has been claimed by the saints of ancient and modern times! The enemy they are calling to combat is a dead enemy- entirely harmless- incapable of contracting blame- inoffensive- can't fight. What does the Apostle tell us on this subject? "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Romans 8:10). In vain might the devil tempt this dead body- his temptations could not reach it, in the absence of an intelligent faculty; It would lie in unconscious repose. "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not" (1 John 5:18). "Of His own will begat He us with the word of truth" (James 1:18). How did the apostle Peter understand the doctrine of the new birth? "Being born again not of corruptible seed, but of incorruptible; by the Word of God which liveth and abideth forever." Let us inquire, were not those brethren to whom the Apostle wrote, as emphatically, in the germ of that incorruptible seed, before their development, as "the blade- the ear, and the full corn in the ear, was emphatically in the grain, before it was deposited in the ground, or planted? The first birth, was of a corruptible seed; and the product will invariably be of the same nature as the seed which produces it. By what process is this corruptible substance, conveyed into the incorruptible seed, of which Peter's brethren are born?

The second birth is of an incorruptible seed, and, consequently the product will necessarily be as incorruptible, as that which produces it. Hence, "whosoever is born of God cannot sin" – cannot be corrupted. But, did Peter consider the souls of his brethren, born of this incorruptible seed? If so, why did he say, "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren?" If

their souls were born of incorruptible seed, they were, necessarily, purified by that birth. What propriety would there be then, in his ascribing the work of purifying their souls, to them? Hence we see Paul, Peter, and John, concurring in their testimony; they all establish the fact that the soul, literally, is not quickened- regenerated or born again; and that the "new man," proceeds from another source, and is no part of the Adamic man- but is of spiritual origin- "born of God."

Seeing the views taken by our adversaries; ought we to wonder, that they palpably contradict an inspired Apostle? They tell us, "the fallen, guilty, corrupt and polluted sons and daughters of Adam, are the children of God" – "the elect in Christ."

We inquire, who are these corrupt and degenerate children of Adam; and of what are they composed? The answer is, "the children of the flesh" – the literal sons and daughters of Adam, composed of body, soul, and spirit" – "Adam begat a son in his own likeness; after his own image." These, say they, are the children of God! But, what said the apostle? "Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Romans 9: 7,8). Let us remind you, that the name Isaac, is elsewhere, expressly given to Christ; and that Christ has in all time, yea, before time began, had a seed- "Now to Abraham and his seed were the promises made. He saith not, 'and unto seeds', as of many; but as of one, and to Thy seed which is Christ." Again, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Galatians 3:16,29). This seed of Christ, "His portion" – "His generation" – His inheritance – is brought forward in various parts of the Bible. "He was taken from prison and from judgment; and who shall declare His generation." "When Thou shalt make His soul an offering for sin, He shall see His seed" (Isa. 53:8,10). "The Lord's portion is His people" (Deut. 32:9).

The children of God, or seed of Christ, partook of flesh and blood; and in that nature, violated the law of God, and became exposed to its curse. Hence an apostle said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death, He might destroy him that had the power of death, that is the devil, and deliver them (the children) who through fear of death, were all their lifetime subject unto bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted" (Hebrews 2: 14-18).

None but a "near kinsman," could make the reconciliation required – and who, but the elder Brother, so fit or so competent to accomplish that work?

The Apostle draws the following conclusions from the above premises, "wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house, hath more honor than the house" (Hebrews 3:1-3). Who are these "holy brethren," and whence sprang they? They are "born of God" – "born of the Spirit" – "born of an incorruptible seed" – "the seed of the blessed" – "an holy nation" – "a chosen generation, a royal priesthood" – "If the root be holy; so are the branches" – "I am the root and offspring of David" – "I am the vine; ye are the branches" etc. Suffice to say, they are "heirs of God and joint heirs with Christ." But who is this elder brother? It is He who said, *"I will declare Thy name unto My brethren. In the midst of the church will I sing praise unto Thee."* Again, "I will put My

trust in Him." And again, "Behold I and the children which God hath given Me." It is He "who loved the church and gave Himself for it." It is He who said, "Because I live, ye shall live also." It is the Son, of whom it is said, "who being the brightness of His (the Father's) glory, and the express image of His (the Father's) person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High; being made so much better than the angels, as He hath by inheritance, obtained a more excellent name than they." But who is He? The "Son, whom He hath appointed heir of all things, by whom also He made the worlds;" it is He of whom it is said, "But unto the Son, He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom; Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." "I will set My king on My holy hill of Zion." The anointed King in Zion- King of Saints. But who are these, "His fellows," above whom He is anointed? They are the "heirs of God, and joint heirs with Christ." The citizens of the New Jerusalem – His brethren – they too, are anointed, and made kings and priests unto God. "Now He which establisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us and given the earnest of the Spirit in our hearts" (II Cor. 1:21-22). "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2:27). The Apostle adds, "But ye have an unction from the Holy One, and ye know all things." Here we have presented, the King and His subjects. The Husband and the Bride – the "appointed Heir of all things," and the "joint heirs with Christ" – and, although these "joint heirs," wade through much tribulation in this world of sorrow, yet shall they all finally overcome – and "to him that overcometh will I grant to sit with Me in My throne,

even as I also overcame, and am set down with My Father in His throne" (Revelation 3:21).

Whilst the Apostles, on the one hand, maintain the real, proper, eternal, underived divinity of the Lord Jesus Christ – that "in Him dwelleth all the fullness of the Godhead bodily" – that, "This is the true God and eternal life" – that, He is "the only wise God, our Savior" – "Alpha and Omega" – "the Mighty" – on the other hand, they, as clearly maintain the existence of His manhood, "ere sin was born, or Adam's dust was fashioned to a man."

"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" (1 Timothy 2:5-6). Again, "Now a Mediator is not a mediator of one: but God is one" (Galatians 3:20). If language has a meaning, we are to understand from the foregoing declarations, first – that the one God, is not the Mediator; for God is one – secondly, the Mediator, is a mediator of two; thirdly, the parties between whom He mediates, are first, the one God; and secondly, men. But who is this Mediator? We answer in the language of the inspired Apostle – "the man Christ Jesus."

Because we maintain what the Bible plainly declares, our adversaries are endeavoring to persuade the brethren, that we deny the Godhead of the Lord Jesus – that He is Jehovah. If He be not God, we are unable to perceive how His children, in the "new birth," are made partakers of "the Divine Nature." "For, unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9: 6,7). This "mighty God," sustains the relation to His children, of "everlasting

Father," and the children, are thus brought forward by the Prophet, when personating this "everlasting Father," "I will say to the north, give up; and to the south, keep not back; bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name, for I have created him for My glory, I have formed; yea, I have made him" (Isaiah 43: 6,7). But to return:

The position of our adversaries, if we understand them; is this: "Jesus existed in His Godhead, from eternity; but only in his manhood, from His conception in the womb of the Virgin." Others of their party, tell us, "We can go back no further than Bethlehem, for a Savior."

We invite the first, to consider, that it was not to His Godhead, but to His manhood, the sins of His people were charged. And to the latter we answer, to consider, that if no Savior existed in the four thousand years which preceded the conception of the Babe of Bethlehem; then all who died antecedently to that event are lost without remedy. If either position is true, the world existed four thousand years without a Mediator. We beg the advocates of both views, to consider the disastrous consequences which must result from establishing either of their theories. Not one of the millions who died in those four thousand years, including the patriarchs, could be saved. "N man cometh unto the Father but by Me," said the Redeemer. Again, "I am the way, and the truth, and the life."

We presume it will hardly be contended by those who regard the authority of the Bible, that the Godhead suffered, was made an offering for sin, or died! Yet the Lord Jesus said, "I lay down My life for the sheep." Of Him it is said, "who was delivered for our offences; and was raised again for our justification" (Romans 4:25). "For He hath made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him" (II Cor. 5:2).

That it is in the relation He sustains to His people as man, we hear it said, "though He were a son yet learned He

obedience by the things which He suffered." In that relation, it is said, "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." And being made perfect, He became the Author of eternal salvation unto all men that obey Him. "For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man (not, this God) have somewhat also to offer" (Hebrews 8:3). What has this "man" to offer? "Wherefore, when He cometh into the world He saith, sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin, Thou hast had no pleasure. Then said I, lo! I come (in the volume of the book it is written of Me) to do Thy will, O, God." Whence did He come? Let Him answer. "For I came down from heaven not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day" (John 6: 38,39). Again, "And no man hath ascended up to heaven, but He that came down from heaven, even the son of man which is in heaven" (John 3:13). Again, "What and if ye shall see the son of man ascend up where He was before" (John 6:62). "For the son of man is come (from whence? Heaven) to seek and to save that which was lost." "The Lord possessed me (Who? The Mediator, the man Christ Jesus) in the beginning of His way, before His works of old, I was set up from everlasting, from the beginning; or ever the earth was" (Proverb 8: 22-23). In concluding this part of our subject, allow us to say, this Mediator who "was set up from everlasting," is it He of whom it is said, "Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained" (Acts 22:31). Need we multiply more proofs, that the "man Christ Jesus," actually existed as Mediator, "or ever the earth was"? or that the "man, Christ Jesus," came from heaven, when He made His appearance in this world? "They have Moses and the

prophets; if they believe not them, neither would they be persuaded though one arose from the dead."

That we may be no longer misrepresented, (unless indeed, the misrepresentation shall be willful) – allow us to say, whilst we most firmly believe the Mediator, "the man Christ Jesus," existed, "or ever the earth was." Yet we have never believed, or attempted to maintain, that He existed in flesh and blood, before His conception in the womb of the virgin- "a body hast Thou prepared Me" – "Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body" (John 2:19,21). Hence it is seen, the body – the temple, was designed as a dwelling place for the "Man Christ Jesus." The apostle Paul; under Divine inspiration, conceived the existence of "a man, in the body, as well, the existence of a man "out of the body," (II Cor. 12:2), and shall we be charged with heresy because we believe, "The Man, Christ Jesus," existed antecedently to the body of which He was prepared? "Jesus Christ he same yesterday, and today, and forever" (Hebrews 13:8). He is the same Mediator in the Patriarchal, Prophetic and gospel dispensations – "He, that is, and was, and is to come."

Having maintained the doctrine of the lineal descent of the children of God, from their Spiritual Father, [in seed substance], that they are "born not of blood, nor of the will of the flesh, nor of the will of man; but of God" (John 1:12-13). Allow us to inquire, if the children of the flesh, the seed of the first Adam were capable, by virtue of their oneness in and with him, of violating the law, and falling under its curse 5850 years since, and forfeiting the one life, that was then common to all that family; is it a matter entirely unworthy of our consideration, whether the seed of the last Adam were not as capable, in their oneness with Him, of meeting all the claims of the law and suffering the entire penalty due to their transgressions, when that life was laid down, to which the law was given; when Jesus said, "It is finished, and bowed His head and gave up the Ghost"?

You will learn then, as our settled conviction, (the representations of our adversaries to the contrary, notwithstanding) that regeneration, quickening, and to be born of God, in their order, are as indispensably necessary to our seeing, and entering into the kingdom of God, and enjoying "the things which God hath prepared for them that love Him," as generation, quickening, and natural birth, are indispensable to our enjoying this natural world. And that each birth, is alike brought about without the agency of the being that is born. That the two men are fed and sustained upon different elements. The "new man" with spiritual food, is sustained. The "old man," now, as formerly, is sustained upon corrupt elements.

But, it is said, we deny that any thing is done for the "old man," which is a false accusation. Allow us to say, the Adamic man, is he who has violated the law and incurred the penalty; that the whole sufferings, agonies, and death of the Lord Jesus, was only for the Adamic man – the sinner! The spiritual seed of Christ did no sin, in their spiritual relation to Him, and hence, they, in that relation, needed no redemption!

ADOPTION

In conclusion, we propose dropping a few thoughts on the subject of adoption. The intelligent reader, need not be told, that to adopt one's own child- the fruit of his own body, will not advance the child's interest. He is an heir already- an inheritor, by lineal descent. Adoption pertains to the child of another- a stranger- his interests may be greatly promoted by observance the statute regulating adoption. The child of a stranger, may, by adoption- legal adoption, be raised from penury to affluence- from poverty to plenty.

The "inward man," or "new man," is an heir of God by birth- "begotten of God," and a "joint heir with the Lord Jesus

Christ." But the "outward man"- the Adamic man, is the son of a stranger- he is the child of "the first Adam, who is of the earth, earthy." Hence, adoption into the heavenly family, will greatly improve his situation; he will, thereby, be brought into possession of an heavenly inheritance.

Here, he receives the "spirit of adoption" (Romans 8:15 & 23), but when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then will he receive adoption itself. The apostle said, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father" (Romans 8:15). Adoption is in the future- hence Paul said, "And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body" (Romans 8:23).

"Who shall change our vile body, that it may be fashioned like unto His glorious body." Then will mortality have been swallowed up of life, and the heavenly family "enter in through the gates into the city." That which is the subject of adoption, will be raised to glory, honor, immortality, and eternal life; whilst the family impenitent will be raised to shame and an everlasting contempt.

The personality of the saints, will not be changed by possessing two whole and distinct natures; but he "shall see Jesus and be like Him, for we shall see Him as He is."

It is now more than four years since the "Circular on the Origin, Nature, and Effects of the Christian Warfare" was published by its author, on his own personal responsibility; we have hoped, as we have since, that if its principles were antagonistically to the Bible, some one capable of showing that antagonism, would come to the rescue. But as yet it remains unrefuted; as we believe it is irrefutable, from the Bible. It is true we have seen some attempts to caricature it- to make a "man of straw," and fight the straw, but those puerile attempts prove that their authors look at it as unanswerable.

Dear Brethren, we invite you to a critical comparison of the doctrine maintained on the foregoing pages, with the Standard of Truth, the unerring Word of God- if found to accord, strictly, with that Standard; surrender it not but with your natural life. If at war with the Bible, reject it. God grant that you may be able to pronounce righteous judgment in the premises.

And now, dear Brethren, we commend you to God, and to the Word of grace, which is able to build you up, and give you an inheritance among them that are sanctified.

Done by order of the Licking Association, and signed in her behalf.

Attest: Thomas P Dudley, Moderator.- **1853**
James Peak, Clerk

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1853 - The New Birth

By
Samuel Trott

Note: Since Elder Samuel Trott is replying on behalf of himself in regard to Elder Thomas P. Dudley's and other Old School Baptists' views, we insert this article in Elder Dudley's ***Works*** for the benefit of the readers. Elder Samuel Trott was one of the senior ministers at the Black Rock Convention in 1832. He was born in 1787 before the Federal Union was created, and died in 1866 a couple years after the end of the Confederate States of America. He spent time in both Union and Confederate prison camps for refusing to take oaths – which are forbidden by the Lord Jesus. He wrote the Black Rock Address, in 1832, and the Baltimore Union Address of 1835 on Predestinarian Old School Baptists' doctrines. His doctrinal understanding was profound, but his clarity in writing was somewhat less than that of Johnson, Dudley, Beebe, Smoot, Patman, Purington, *etc.* He was frequently accused of outlandish views, usually deliberately fallacious by opponents of the doctrines of Predestination, Eternal Vital Union and the New Birth; and as all the other ministers of the Predestinarian Old School Baptists, were repeated charged with denying the bodily resurrection of the dead, in spite of the superlative and repetitious advocacy of the doctrine of Divine Adoption and absolute necessity of the resurrection of the redeemed bodies of the saints.

Of the volumes of articles he has left for Baptist historians and believers' edification, this one on the New Birth is truly a "Classic." It is often cited as the one that

opened up the understanding of many Predestinarians to this highly speculative doctrine of (so-called) regeneration.

We put extremely important points in **BOLD characters**, as bench-marks of emphasis needed to better understand the latter portion of this article. We hope you do not mind this editorial freedom. Stan Phillips, document transcriber].

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Brother Beebe:- I received, a short time since, a letter from brother Davis S. Woody, of Missouri, in which he makes the following request:

"Dear Brother: For the satisfaction of some of my dear brethren, who I think do not understand you and brother Thomas P. Dudley, on the subject of the **new birth** or regeneration, I would like to have your views on that subject, and **what it is that is born again**. Dear brother, the reason in particular that I ask your views on this subject is that some of the brethren think that brother Dudley laid down premises which would justify the non-resurrection principle. If you see proper to give your views, I would rather have them through the SIGNS."

In accordance with brother Woody's wishes, I forward my answer to you for publication in the *SIGNS*, if you think it proper to publish it. If you have any objection to doing so as tending to revive controversy, please to enclose this in another envelope, and direct it to brother Woody, Mexico, Osage County, MO. If he gets the answer in manuscript, he can probably show it to such brethren as he pleases.

Brother Woody, in replying to your enquiries, in order, if possible, for me to make my views plain, I wish *first,* if I can command language to do it, to explain myself on **one important point** connected therewith. The point is: **that a person, one who exists as an individual being, may have a distinct nature from what he before existed in, SUPPERADDED to him, so as to be made to exist in that distinct nature, without destroying his former personality, and yet changing his personal relations into conformity to his new nature, or new birth; for since the creation of Adam and Eve, I know of no way in which an individual existence in nature is produced but by a birth.** Many brethren seem not only entirely indisposed to admit the correctness of such an idea as the above, *but also to allow me and others to believe it.*

But if the above position, in substance, is not correct, I am ignorant, and must remain so, of the testimony of Scripture concerning both the *new birth* and the *incarnation of Christ*; as well as concerning *His spiritual Headship.*

As I understand the Scriptures, the correctness of the position I have above laid down is fully demonstrated in the testimony given concerning the *incarnation of Christ.* According to the testimony of Scripture, "*In the beginning was the* ***Word****, and the Word was with God, and the Word* ***was*** *God"*- John 1:1. Again in verse 14, it is said, "*And the* ***Word*** *was made* ***flesh*** *and dwelt among us."* And according to Galatians 4:4, "*God sent forth His Son,* ***made of woman*** *and made under the law."*

Now I presume no Old School Baptist will understand by the declaration, John 1:14, that the Word, the Godhead, was changed into flesh, nor by that of Galatians 4:4, that the pre-existence of the Son was destroyed, and that He was made the Son of God of the woman. Yet the declaration, "*made of a woman and made under the law,"* is affirmed of the *Son,* as in the other text, the affirmation is, "*The* ***Word*** *was made* ***flesh***." What is it then but that a **fleshly nature**, in which He did **not before exist**, was ***superadded*** to Him personally, as the *Word,* and as the *Son sent forth?* Here then my position is fully proved. Christ is made to exist distinctively in a *fleshly nature*, or as a man, in being born of the Virgin, yet this fleshly birth in *no sense destroys His personal identity as* **the Son,** or as the Word, but He remains the Son *sent forth to serve, and to learn obedience by the things He suffered,* is still the *Word made flesh, is one with the Father,* is God manifest in the flesh, and brings into His servitude under the law, and in the things which He suffered, all the Majesty, power, dignity and even all the fullness of the Godhead. Yet while His original personality is **not *changed***, His personal *relation* is changed; from being the Giver of the Law, He *now* in *being made of woman is made under the Law,* made subject to its demands; and we behold Him in the **flesh** of a *servant* under it, a "*minister of the*

circumcision, come to minister, and not to be ministered unto," though Lord of all. So I understand Christ's existing in the beginning, as the "*only begotten of the* ***Father***, [a difference from others being "begotten of *God*- SCP], or the beginning of the creation of God, in that *Life* which *is the light of men,* and which constitutes Him the **Head of His Church**, the *Life* of His people, and their *elder brother,* to be His existing in that ***superadded Life*** to His Godhead, and which in no sense **destroyed His personal identity as God,** but that He remains, whilst thus personally related to, and one with His people, to be God – the self-existing God. The reason why some have charged me (and others) with being an Arian for holding Christ to exit in this near relation to His people, is that they will not allow, notwithstanding the proof of Scripture I have presented, of the fact, that a **distinct nature can be superadded, of God, personally to Himself, without destroying His personal identity as God.** [Note: keep the above principle in mind as you continue to read the following. He will come back to it later- SCP]

I now come, brother Woody, to give you my views, briefly, on the **new birth,** as to what it is. Regeneration, as I hold it, is **the implanting in an individual, or adding to him, that *incorruptible seed*** which Peter speaks of, even the spiritual seed of Abraham, which Paul declares, "is Christ," "*Christ in you,"* and which is that *Life* that was ***in*** **the Word**, "*which is the light of men;"* for Christ is *"the true light which lighteth every man that cometh into the world,"*- John 1:9. Hence this individual sees his relation and accountability to God and to the Law, and sees his sinfulness as he never saw or felt it before, for *"by the law is the knowledge of sin."* He sees this as the *natural man* **cannot** see it, for the law *is spiritual*. And he so sees and knows the reality of these things, that he **cannot** shake off or drive them from him as he could former impressions, which arose from mere fleshly views, or a *natural conscience.* The reason of this is, that whilst the implantation of this seed is of God (I Peter 1: 23,) and of God only, and not

through any instrumentalities of men, or the gospel, the seed itself being Life and Light, quickens the mind and conscience to such a sense of the reality of these things, that the individual feels himself as standing before a heart-searching and rein-trying God; and in the ultimate view of this, and of the purity of the law, all his goodness and doings are turned to corruption, and he falls helpless at the footstool of mercy, or at the feet of that God against whom he has sinned. Being thus stripped and killed by the law, he is prepared to be married to another, even Christ, (Romans 7: 4) or brought to view in his relation to a crucified and risen Jesus.

The new birth I understand to be the "*being born again of the incorruptible seed by the word of God which* ***liveth*** *and* ***abideth*** *forever*"- (1 Peter 23-25.) Whether by the *word of God* in this text is understood the essential Word, who is God, or, as is frequently intended by the *word of God,* that which **God** directly speaks or communicates Himself to a person, is immaterial, for both ideas are true. For Christ said, "*Verily, verily* ***I*** *say unto you, The hour is coming and now is, when the dead shall hear the* ***voice of the Son of God****, and they that hear shall live"*- John 5:25. This person being, as we showed, **dead**, killed by the law, is now made to hear the **voice of the Son of God**, the proclamation of pardon and salvation through Christ's atonement. And every child of grace knows that it took something **more** than the power of man to make him **hear**; that it came with the power and as the Word of God; and he already having Christ or the **seed** of Life implanted in him, he is enabled to receive, believe and rejoice in that Word, and feels himself standing in a new relation to God, no longer a condemned and banished one, but a pardoned, justified one; has peace with God, and is enabled to cry Abba, Father; that is, he feels that **God** is his Father, Thus in the new birth there is a striking correspondence to the natural birth, to each there is a *seed implanted*, then a *quickening* by which life is *manifested.* And when the natural child is brought in time to birth, the

sorrows of the woman in travail, the fetus being broke loose from that by which alone it had been hitherto nourished, strongly represents the agonies and the killing by the law belonging to the second birth. But then there is a contrast in the two births. In the first birth the child comes into the world in the *image of Adam,* an alien from God and subject to pain, disease and death, as the fruits of depravity and condemnation. In the second, and spiritual birth, he comes into the kingdom of heaven, where "*grace reigns through righteousness;"* has communion with God as a Father through Christ; stands manifested as one with Christ; and having a common interest with all the members of Christ's body, in all that Christ accomplished by redemption, in all the promises of God, and in that predestinated inheritance which is reserved for the saints in light.

I now come, brother Woody, to your second point of enquiry, namely: **"What it is that is born again?"** If by this enquiry, you mean what is the production of the new birth? I answer, the "*new man, which after God is created in righteousness and true holiness"*- Ephesians 4:24. This *new man* I believe to be "*Christ in you the hope of glory;"* for Paul said, It was "*Christ that lived in"* him. See Col. 1:27; and Gal. 2:20.

But I presume that your enquiry relates to that which has been the matter of discussion in the *Signs* formerly. I therefore answer, our Lord said, "*Except a* ***man*** *be born again;"* and I know not what right I have to suppose He did not mean as He said, did not mean the man. In conformity to this I say, in reference to brother Woody's being born again, that it is brother Woody himself in his whole person that was *born again.* And **here is the <u>application</u> of the position with which I started, namely: That a distinct nature may be superadded to a person so that he shall actually exist in that new nature, without destroying his former personal identity, or his former existence.** This I illustrated in the case of the Word

being made flesh. So I understand that a spiritual nature called ***eternal life*** has been superadded to brother Woody by the spiritual seed being implanted, and he being brought to the birth, by his being brought to live *"the life he now lives in the flesh, by the faith of the Son of God,* that is, as before God. Yet **his individuality is *not* *CHANGED***, it is Davis S. Woody, his old man of the flesh or nature is the same as it was before, his rational powers the same. And yet his *personal* ***relations*** by the new birth are *altogether changed.* He no longer belongs to Adam's family, but to Christ's; is a living member of Christ's body; is not under the law, but under grace; is not of the world, as Christ is not of the world; is not under condemnation, but in a state of justification; although he feels the workings of depravity in all he does, it is no more *he* that does it, but "*sin that dwells in him."* He is, in a word, a son of God, and a joint heir with Christ to glory; although he has I n the old man all the elements that would constitute him a child of hell if still standing in his relation to Adam and under the law.

In reference to the idea that the principles laid down by brother Dudley favoring the non-resurrection notion, I will say that so far as I have understood brother Dudley, I know of no material difference between his views and mine in relation to the new birth. And the views I have above advanced as to what is *born again* are the only view, in my estimation, consistent with the idea of the resurrection **of the bodies of the saints to glory**. For I cannot believe that whatever is **not born again of God can ever enter heaven** to participate in the glory of Christ. Whilst what ever is born of God through Christ, the only begotten of the Father, ***must*** partake with Him in glory. Hence if I believed that only the **souls of persons** [the views the Means Baptists argued for-SCP] were the subjects of regeneration and the new birth, I must believe that only their souls enter heavenly glory. But believing as I do, that it is *the man* that is born again; that after the second birth he exists personally in a spiritual life, whilst he retains all that in which he before existed as a natural

person, and in which he still exist in his fleshly life, and therefore believing that his whole person was represented by Christ in His atonement, I must believe that in his whole person, soul and body, he must enter glory, as a member of Christ's body, and as a trophy of Christ's redemption and of His conquest over death. And I can see nothing in this sentiment concerning the new birth that can favor the non-resurrection notion.

Thus, my brother, I have tried with plainness to give my views on these points; it is for you to examine the Scriptures for yourself, to judge of their correctness. Yours with kind regards.

Centreville, Fairfax County, Virginia,

July 27, 1853

S. Trott
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1854- THE CHURCH IN SEED SUBSTANCE ETERNALLY IN CHRIST

By
Thomas P. Dudley

(Circular Letter of the Licking Association Of Particular Baptists, 1854)

Dearly Beloved in the Lord:-

We are especially indebted to Him, who rules in the armies of heaven, and among the inhabitants of the earth, for the preservation of our lives, and for the privilege of meeting once again in our associate relation; whilst many of our dear brethren and sisters have received their discharge from the war of elements below, and have been called to receive their reward in the world of unfading glory.

We rejoice that in the midst of the "lo! Here, and lo! There," our brethren seem immovably fixed, rooted and grounded in the truth; and disposed rather to "suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

Nor is it a source of less gratification to us, to find you content to take the word, as delivered by the King to His Zion, for your government in faith and practice, regarding that word as not so ambiguous as to render a new translation necessary to guide His spiritual subjects in the paths of righteous obedience to His laws and ordinances. We have supposed it no less than treason to our King, to reject the revelation He has given; or so to change its import as to bring it in conflict with itself. Hence, when He informs us that He has "hid these things from the wise and prudent, and has revealed them unto babes," we have not supposed that He has devolved on those babes the necessity of leaving the plain letter and spirit of that revelation, in its legitimate connection, and supplying its suppose deficiency with such speculations as the imagination might suggest, to sustain a cherished theory.

When an inspired apostle has said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," (Ephesians 1: 3,4); we are simple enough to suppose He meant what He said, and it is not necessary to resort to the supply of words, as, "in purpose," or "prospectively," to render the sentence intelligible to Christians. Again, when the same inspired man of God said, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," (Ephesians 2:10), we have not found it necessary to give an arbitrary interpretation to the word "create," by which it is attempted to

make the meaning synonymous with the word “regenerate;” in order to sustain a false but favorite theory. Allow us to refer you to your Lexicons for the meaning of each of those words. Again, when the same inspired writer has declared, “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,” (II Timothy 1:9), we have felt constrained to believe the “us” spoken of in the text, had a seminal existence – a vital in-being in Christ, before the world began. Hence, another inspired writer spake the same truth, consistently, when he said of the same people, “Sanctified by God the Father, and preserved in Jesus Christ, and called” (Jude 1). We are quite too short-sighted to conceive how a living head can exist in the absence of a living body. An apostle informs us, “And have Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all” (Ephesians 1: 22-23).

More especially are we disposed to rely on this New Testament testimony, when we find it confirmatory of that borne by “Holy men of God, who spake as they were moved by the Holy Ghost,” as left on record in the “Old Testament.” The Psalmist said, “Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even Thou hadst formed the earth and the world; even from everlasting to everlasting Thou art God” (Psalm 90:1). And the Prophet Isaiah, “In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare (Hebr. natal) them, and carried them all the days of old” (Isaiah 63:9). That this dwelling place of Zion existed “ere sin was born, or Adam’s dust was fashioned to a man,” we prove by the following quotation” “The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.” “Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him;

rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Proverb 8: 22,23,30,31). Let it be remembered, that this "set up," "brought forth," Mediator, is the appointed heir of all things, as explained and enforced by an apostle. "God, who at sundry times and in divers manners, spake in times past by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who, being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Hebrews 1: 1-4). Let it be especially remembered, that this "Heir of all things" is none other than the "only begotten Son" (John 1:14); and that the sonship of the joint heirs is in Him – that they are "born of God." – and hence the declaration: "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together" (Romans 8:17). Deny our sonship in His sonship, and we ask, How can we maintain the assertion, "heirs of God and joint-heirs with the Lord Jesus Christ?" It is vain to tell us, that adoption will meet the question. The heirs are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). We ask, what resemblance does "adoption," which is a legal process throughout, bear to a "birth?" All intelligent persons know, perfectly well, that adoption does not convey the nature, the flesh, nor the blood of the adopter to the adopted. Of the children of God it is said, "For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church" (Ephesians 5:30-32). Eve, and all, even to his remotest posterity, were one in and with

Adam, being in his loins from the creation. “And He called their name Adam.” The church, with every son and daughter of the “Last Adam,” even to the remotest in personal development, were one in and with the Lord Jesus – the Husband. Hence He says, “I will say to the north, Give up; and to the south, Keep not back; bring My sons from afar, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him” (Isaiah 43:6,7). The first Adam’s children are born of him, because of antecedent vital (living) existence in the germ of the natural seed. (Genesis 1:11, 12, 21, 24, 25, 29). Christ’s children are born of God, because of antecedent vital (living) existence in the germ of the incorruptible spiritual seed. Hence their sonship – their heirship is of Him. These sons and heirs are “born again, not of corruptible seed (as Adam’s), but of incorruptible, by the Word of God, which liveth and abideth forever” - (I Peter 1:23). How any thing can proceed, or be born of this incorruptible seed, that did not exist antecedently in the germ, is wholly beyond our comprehension.

Now, it is said, “There is neither Jew or Greek, there is neither bond or free, there is neither male or female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Galatians 3: 28-29).

But who are these heirs? Let Paul answer. “What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles” – (Romans 9: 22-24). But who are they? “Now to Abraham and his seed were the promises made. He saith not, and unto seeds, as of many; but as of one, And to Thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was

four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Galatians 3:16-18). The question recurs, who are the heirs? "Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed"- (Romans 9:7,8). But who is this seed? "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. He shall see the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many: for He shall bear their iniquities"- (Isaiah 53: 10,11). "Who was delivered for our offences, and was raised again for our justification"- (Romans 4:25). It is said, "A seed shall serve Him; it shall be accounted to the Lord for a generation (singular). They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this"- (Psalm 22:30-31). If it be asked, what will satisfy Him? We answer, in His own language, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me"- (John 17: 23,24). The accomplishment of the last quotation is that, and only that, which will satisfy Him.

The right of redemption was vested in Him, because He held previous right of property in His redeemed. Hence we see His oneness with His people gave efficacy to His work, as Shepherd for His sheep – as Husband for His bride – as Head for His body, including all of His members. Destroy this oneness, and the blood of the Lamb of God never could have

delivered His sheep – His bride – His body, from the curse of the law; because God has said, “He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord”- (Proverb 17:15). When we contemplate the Lord Jesus in His oneness with His chosen people, although we recognize Him as “holy, harmless, and undefiled,” yet we see a propriety in His sufferings and death. “Then said He unto the, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?” Again, after He had opened the understanding of the disciples, He said unto them, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day”- (Luke 24: 25,26,46). “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all”- (Isaiah 53:6. “I lay down My life for the sheep”- (John 10:15). “For Thy Maker is thine husband; the Lord of hosts is His name; and Thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called”- (Isaiah 54:5). Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish”- (Ephesians 5: 26-28).

We have seen that our Lord has a generation, and that generation is emphatically one with Him – that they are developed by the new birth, as a consequent evident of their actual, seminal existence in Him, as a seed- that this seed is, subsequently, as well as antecedently, one with Him; just as Adam’s children were, both antecedently and subsequently, one with him. Hence we read it as we said, “I will say to the north, Give up; and to the south, Keep not back’ bring My sons from afar, and My daughters from the ends of the earth, even every one that is called by My name: for I have created him for My

glory, I have formed him; yea, I have made him"- (Isaiah 43: 6,7). The closeness of this union is further illustrated by the following declaration: "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ"- (I Cor. 12:12). "But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof"- (Isaiah 6:13). Consider the following in connection with the foregoing quotation: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see My substance, yet being unperfect; and in Thy book all My members were written, which in continuance were fashioned when as yet there was none of them"- (Psalm 139: 15,16). If we desire to know who those members are, the apostle will relieve our anxiety in the following declaration: "For we are members of His body, of His flesh and of His bones" – (Ephesians 5:30). But the psalmist says, "My substance," when personating Christ, and the prophet says, "So the holy seed shall be the substance thereof." Antecedently to their actual development, they were considered in the germ – the substance which was seen, "when as yet there was none of them." The term "them" is plural. The "substance, in its oneness with Christ, was seen, but the "heirs" – "the holy seed," had not yet been actually developed by regeneration. They are the "substance" – of that substance, in their oneness with their Redeemer, it is said, "After two days He will revive us; in the third day will He raise us up, and we shall live in His sight"- (Hosea 6:2). Again, "Thy dead men shall live, together with My dead body shall they arise" –(Isaiah 26:19). Compared with "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath He quickened us together with Christ; (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He

might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus"- (Ephesians 2: 4-7).

In further illustration of our subject, we might refer you to Ezekiel's vision, chapter 37: 1-11, inclusive, in which he saw "the whole house of Israel," (the type of the Gospel church,) in the valley of "dry bones," there being made alive, the bones coming together, "bone to his bone" – (not "its" bone) – and ask you to compare it with the following, which is said with reference to the Lord Jesus Christ, and His church, in their oneness with Him: "They gaped upon me with their mouths, as a ravening and roaring lion. I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted in the midst of my bowels." "I tell (count) My bones, they look and stare upon Me; they part my garments among them, and cast lots upon my vesture"- (Psalm 22: 13-18). We presume that no intelligent Bible reader will fail to perceive, that the only legitimate application which can be made of the above quotation, is to Christ and His members- "The Head" – and the church which is His body, "and members in particular"- (I Cor. 12:27). "And the bones came together, bone to His bone." "A bone of Him shall not be broken"- (John 19:36). Paul said, "For we are members of His body, of His flesh, and of His bones." "And whether one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it"- (I Cor. 12:26). "Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them members of an harlot? God forbid. What! Know ye not that he which is joined to an harlot is one body? For two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit" with Him- (I Cor. 6:15-17). Again, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God"- (Colossians 2:19). Again, "But speaking the truth in love, may grow up into Him in all things which is the Head, even Christ: from whom the whole body fitly

joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"- (Ephesians 4: 15-16).

Imagine, dear brethren, how uncomely a body, composed of one member of an elephant, another of an ox, a third of an ass, and still another of a lion, combined with those members of a human body, would appear! And we are sure you will exclaim, "this is not a just representation of the body of Christ, which has perfect symmetry in all is parts!" but is very like, as indeed it is, the body of anti-Christ (Revelation 17).

Based in the oneness of Christ and His members – the church – we have the apostle's exhortation, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory"- (Colossians 3: 1-4).

Brethren, let us not commit the too common blunders, by supposing that the "Election of God" is in the earthy Adam; which sentiment is directly opposed to the Record God has given His chosen people. But let us remember what that record declares: "Behold My Servant whom I uphold; Mine Elect in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles"- (Isaiah 42:1). The election of the church is in Him. "Ye are complete in Him, which is the Head of all principality and power," (Colossians 2:10) "Wherein He hath made us accepted in the Beloved: in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace"- (Ephesians 1: 6-7).

This same Jesus is declared to be "the first fruits of them that slept"- (I Cor. 15:20). "For if the first fruit be holy, the lump is also holy: if the root be holy, so are the branches"- (Romans 11:16). Christ said, "I am the root and the offspring of David"-

(Revelation 22:16). How any substance can grow out of a root, in which it had no antecedent vital (living) existence, we confess is entirely beyond our comprehension. We shall therefore leave for Sophists to explain their sophisms. Or by what process a corrupted substance can be deposited in an incorruptible seed, so as to give incorruptible vitality to this corrupted substance, we frankly confess is equally beyond our comprehension.

We submit the foregoing pages, dear brethren, to your serious and prayerful consideration; if they shall relieve the minds of any of the heirs of promise of difficulty in reconciling various parts of the great whole – the system of salvation; if they shall have opened up any of the hidden "things which God hath prepared for them that love Him," give God the glory; and may your hearts be filled with peace and joy in believing and maintaining the Truth, and may you have discernment to detect error, and fortitude to "cast it to the moles and the bats."

The grace of our Lord Jesus Christ be with you all. Amen.

Done by order of Licking Association of Particular Baptists.

Attest- Thomas P. Dudley, Moderator.- **1854.**
James S. Peak, Clerk.

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UNITY BETWEEN CHRIST AND HIS CHURCH: THE PEOPLE OF GOD

By
Elder John Gano

A CIRCULAR LETTER written for and adopted by THE ELKHORN ASSOCIATION, in 1796

[Editor and Publisher's note: The Licking Association of Particular Baptists of Kentucky was originally a part of the Elkhorn Association, the first constituted in Kentucky.

Elder John Gano was originally in the Philadelphia Baptist Association (1707-1807), and was among the first Baptists to settle in Ohio, helping to compose the Miami Baptist Association in that State (1797). Later, he crossed the Ohio River, and settled in Kentucky, becoming the Moderator of the Elkhorn Baptist Association.

Elder Thomas P. Dudley selected the Circular Letter of the Elkhorn, 1796, in order to prove to the break-away faction of Clarke Regular Baptists that the subject of Eternal Vital Union, to which they object, was no novel doctrine. He could as well chosen John Gill to the same purpose had he thought it would serve his purpose, for the doctrine is as old as the Christian faith and the Baptists peoples.

We print it here in respect to Elder Dudley's original choice. Editor/publisher]

1797 - THE ELKHORN CIRCULAR LETTER
By Elder John Gano

Dearly Beloved:

We shall at this time address you on the important and interesting subject of "Unity" – as we were a united body of professed Christians, and having set up and continued our associating thus together, for the very purpose of maintaining and increasing our spiritual communion and unity; Also, that there was no subject, more God and Christ like, which administered more consolation to the godly, and conviction to sinners, or encouragement to seeking souls, than to observe all the people of God walk together in unity, and is in fact the foundation of all Christian communion. On the other hand, the Enemy of all righteousness, and his Emissaries, were and are by unwearied attempts, endeavoring to destroy Christian unity. All the miseries that ever befell our world were by the Devil tempting our first parents to break union with God. And there never was a child truly happy since, until brought to see, and acknowledge their fault, and acquiesce in God's medium of union. The original bond of union, which is the free, unbounded, self-moving love of God. Hence all the people of God were predestinated and elected in, and united to Christ.

And it is from this union flows God's sovereign, free, and unparalleled love. Their predestination, unto the adoption of children here, and glory hereafter, is entirely owing to God's love, uniting in such an indissoluble union, between Christ and His spouse, the church; that every individual member shared in His electing love. Head and body were united in the counsel, and covenant of His grace. That He stood in their stead; and they justified in His righteousness in product of this union. This answers to Christ's prayer: (John 17:21 and onward.) They are one with Him; united in the same covenant, He as the Head, and they as the Body. And this lays also the foundation for their conjugal union. They are married to Christ. They are one in a law sense. Their great debt becomes Christ's. And they are interested in His great Estate; and He made of God to them, "Wisdom, Righteousness, Sanctification, and Redemption." As they are Christ's, He makes them a willing people, in the day of His power (Psalm 110:5), effectually calls them by His Spirit and grace, and makes them acquainted with themselves, as sinners; both in heart and life, and that in them is no good thing, and consequently helpless without the mere grace of God; hopeless, and justly deserving His wrath; that if ever grace is extended, it must be sovereign, and free in God. He also acquaints them of Himself, as a pure and holy God, and with His holy law, as extending to the thoughts of their hearts. The Spirit also calls them to a view of this glorious Christ, as the only begotten of the Father; full of grace and truth – and to that blessed union in God, in our nature, and standing in our law place.

Light, Life, Repentance for sin, and joy in the Holy Ghost, are wrought in the regenerated man. Thus having communion with the Father, in and through the Son of God, effected by the Holy Spirit. They also have and seek to obtain fellowship and communion with the saints on Gospel principles, conforming to the laws and ordinances they profess Christ, join the church relation, united in Christian love one to another.

Their motives are one: In their love to God, His ways, and people, their end is one: God's glory in the world, Christ's honor, and the advancement of His kingdom; the subjection of sinners to Christ and His laws by the Spirit; a stop to vice, intemperance, and vanity of every kind, and good will to man. In these things they are one in spirit and communion; as all believe in, and walk by the same rule: God's revealed will. Thus the members of the first Christian church were of one heart, and one way, joined and united in one spirit of love and zeal. They commune with God in prayer, bring all their wants before Him, tell Him all their complaints, confess all their sins, crave pardon, direction, and protection. He communes with them by His Word and Spirit, opens up His Truth, reveals Christ in His promises, doctrines and ordinances of the Gospel. They have communion with the Son, the Savior; He communicates out of His own fullness, of that grace that was treasured in Him, for them; and they with Him by receiving from, and exercising all that grace received on, or in Him; following His leadings, treading in His steps, He exercises His offices in them, they subject to and approve Him in His offices. There is a reciprocity between them, in His relations and benefits; they have communion with the Holy Ghost; He bestows His gifts and graces in them; they exercise them under His divine influence. What we have said, shows that saints are so closely united to each other in God's love, in Christ as His body and members, and of one another, that there must in course, be one common love, faith, and practice, between the members themselves.

Their views, motives, aims, and ends, are the same, and consequently must be common with each other. In all these respects it ought to be looked for, to see that the greatest affection, sympathy, harmony, and tenderness should prevail in them, toward each other, both in spiritual and temporal things, prosperity and adversity. These thoughts exclude temporal distinctions of great and small, rich and poor, wise or weak Christians; but lay a foundation for the purest communion. In

discipline, the same watchfulness and care, over and for each other' without hypocrisy or partiality; having the same mind of Christ in them, they see not their own, but the things that are Jesus Christ's. It is not improbable, but that for the want of more of this temper; realizing these things, and acting consistent with them, that the cloud has gathered so think over our churches; and such doleful complaints meet us, from most of our churches' letters – of want of life and zeal – barrenness in the cause of Christ among us. And as it is the end of our meeting this season together, to study the things that make for peace, and that whereby we may edify each other, and that God may get glory in His churches through Jesus Christ; we recommend to ourselves and to you, to contemplate much, and to endeavor to realize that astonishing love of God throughout the whole economy of our salvation in Jesus Christ; and in an especial manner, that near union in which we stand in God's love in Christ, and to each other, and the obligation it lays us under, to study peace with all men, and holiness, without which no man shall see the Lord. O what gratitude should we feel to God the Father, Son and Spirit; what nearness towards each other; what mutual obligations it lays us under, to maintain the unity of the Spirit in the bonds of peace.

These thoughts would prompt to a holy and reverend confidence in God, a weanedness from the world, and an engagedness in the cause of Christ; a devotedness to the service of the church, and a steady and constant attendance on its public and private meetings; to prize communion in it, to be faithful to its discipline, sympathizing with the weakness of its members; but abhorrent to their sins, contending for the faith in the doctrine, ordinances, and discipline administered in it; and with that with such a gospel temper, as would be most likely to serve its real interest, and make it shine as the light, and terrible as an army of banners. Were all our hearts and lives governed by the powerful influence of such principles, so well calculated to inspire, they would make us uniform

professors of Christ, in private and in public; at home and abroad we should be useful and comfortable members of society; whether in church or state – cut off occasion from those that seek occasion – stop the mouth of gainsayers; our Holy lives and godly conversations, would soon remove the cause of those complaints our letters are fraught with – might have the most happy tendency to expose hypocrisy and error – and put even infidelity to the blush – strike conviction to all around, of the reality and advantages of religion in our families and our neighborhood – the church and world would be advantaged by us – we should have the approbation of God, of Christ, and of our own consciences. We should live to advantage, die in peace, and, although regretted, and the loss of us lamented, yet the memory of us would be blessed, and an abundant entrance admitted into the church triumphant above, and Christ's plaudit before all worlds: "Well done thou good and faithful servant." Submitted by,

Ambrose Dudley, Moderator.
John Price, Clerk - **1854**

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1854- ONE MEDIATOR.

Lexington, Ky., Dec.10, 1854.

DEAR BROTHER BEEBE: -
In looking over the SIGNS of the 15th of last month, which came to hand but a few days since, I find over the signature, John A. Hudnut, a request for my views of that part of the word of God, which will be found in the gospel recorded by John 6:48-58 inclusive; especially the latter clause of the 51st verse, which reads, "And the bread that I will give is my flesh, which I will give for the life of the world."

The subject, or rather subjects presented, are very copious; and had I capacity, a full discussion of them in their bearings on other points in the system of salvation, would require more time and space than I have at command; and certainly, more space than you ought to allow any one of your correspondents.

I might invite the attention of your correspondent, to the nature of that uncorrupted, natural life, which was imparted to man in his original organization, and to the uncorrupted, natural elements, which were destined to sustain, feed and nourish that life. To the corruption and forfeiture of that life and subsequent adaptation of the elements destined to sustain it. I might show the contrast between this life, and the elements appointed to sustain it; and that incorruptible, spiritual life, which is imparted in the heavenly birth, with the incorruptible, spiritual elements, appointed to nourish and sustain it. This being done, would afford a general answer to the request, with the exception of the clause to which special reference is had, and an answer is desired.

The Passover, peculiarly a Jewish rite, is introduced in the early part of this chapter. The multitude present, are presumed to have understood the nature and end, for which that rite was instituted. That none participated in it, but only the congregation of Israel. The uncircumcised were expressly forbidden to eat of it. The manna, the typical bread, which was given the typical people in the wilderness, is also referred to in the chapter. The multitude admitted this bread, to have been given them; but ascribed it to Moses. The miracles wrought by the Lord Jesus, impressed them with the belief that he was "that prophet which should come," and hence they were disposed to "take him and make King."

The vast multitude, which were so miraculously fed with the five loaves, and two small fishes, combined with the manna, given them to the desert, did not satisfy them with regard to His character and object in coming into the world. They wanted some other sign. "Then Jesus said unto them; Verily, verily I

say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not" John 6:32-36. Wherein it is manifest that they understood him not. They knew that eating the manna could not prevent death; hence, without their understanding the expression, “the bread of God,” that He is emphatically, "He that cometh down from heaven, and giveth life unto the world," and supposing it to be, the perpetuation of their natural life, "they unto Him, Lord evermore give us this bread." He had already said unto them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled" verse 26.

Our Lord declared to them the object of his mission into the world; astounded them by declaring that He was from heaven. "For I came down heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which sent Me, that of all which He hath given Me I lose nothing, but should raise it up again at the last day" verse 38,39. The Jews were disposed to reject the idea of His coming down from heaven. They say, "Is not this Jesus the Son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" Being ignorant of the work assigned, they were consequently ignorant of his vital, Mediatorial existence, antecedently to the original transgression of His people in their Adamic or natural head. That the right of property which he held in antecedently to their going astray gave Him the right of redemption. We may purchase that to which we had no antecedent title; but a man can never redeem that to which he had no previous right. Hence the advent of Messiah had immediate and special reference to the gift of the

Father to Him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" Isa.53:6. "For the transgression of My people was He stricken." "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin, he shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; and by His knowledge shall My righteous servant justify many; for He shall bear their iniquities"- Isa.53:8,10,11.

We should not forget that the justice of God, which is as immutable as His nature, is concerned in the salvation of His chosen people. Hence the psalmist said, "Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face"- Psa.80:14, and the apostle, "To declare I say, at this time His righteousness; that He might be just, and the Justifier of him, which believeth in Jesus" Rom.3:26.

In view of the fact, that the bride of the Lord Jesus, had gone into transgression; that the claims of the law must be legally met; and the demands of divine justice must be satisfied; the momentous question presents itself; who shall, legally meet those claims; and who shall legally satisfy those demands? All Christians will admit that the mediator of the new covenant was alone capable of meeting those claims. But upon what is that capability predicated? A man may have ample means of relieving another, who is confined in jail for debt; but where is the law which will demand of him payment, in the absence of legal liability? The legal oneness existing between husband and wife; between shepherd and sheep; or between head and members; will answer the question. But suppose no such legal relation to exist, and we again ask, Where is the propriety of demanding payment of Him?

But to make the case still stronger; suppose your member, or members, to have committed the crime of murder, whence the propriety of demanding my life, as the forfeit? It is

sometimes said a man may voluntarily offer his life, a sacrifice for the guilty culprit. But we ask, would this voluntary offer, and the execution of this volunteer, meet the demands of immutable justice?

For illustration, suppose A to have murdered B. A is arrested, tried, convicted and condemned; and is waiting in the dungeon, the day of execution. Suppose when the day of execution arrives, C presents himself, and says, I volunteer to suffer the extreme penalty of the law in the room of A. C is executed, and A is set at liberty. Will not every one say that C is deliberately murdered; that the ends of justice have been perverted; and the officer, or officers, concerned in this nefarious business deserve to suffer the extreme penalty of the law themselves? Hence it is seen that one sustaining no legal relation, cannot be held liable for the offences of another. If the legal relation or oneness of Christ and His church, be controverted; we desire to know how divine justice is made to harmonize with the penalty of the law inflicted on the Lord Jesus, "who did no sin; neither was guile found in his mouth?" "Yet it pleased the Lord to bruise him." Allow me to say that the Godhead or divine nature of the Lord Jesus Christ, did not, and could not suffer. His manhood could, and did suffer, when He "poured out his soul unto death," when "being in an agony, He sweat as it were great drops of blood falling down to the ground."

Now, the first account we have of the man Christ Jesus in the New Testament, is in connection with His people. "And she shall bring forth and thou shalt call His name Jesus, for He shall save His people from their sins”- Mt.1:21."Who was delivered for our offences, and was raised again for our justification"- Rom.4:25. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him"- II Cor.5:2. And yet we hear the Lord say, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord”- Prov.17:15.

Would there be any more propriety in denying that we had any existence, antecedently to our natural birth; than in denying the existence of the manhood of our glorious Mediator, antecedently to His being brought forth of the virgin?

Jesus said, "I came down from heaven." Was it the Godhead or the man that came down from heaven? As God, "Heaven is His throne; and the earth His foot-stool." This is a very deep matter, and I dare not go beyond what is revealed. "Revealed things belong to us and to our children"- Deut. 29:29. The world existed at least four thousand years before the incarnation of the WORD, was the world in existence these four thousand years without a Mediator? Who is the Mediator as known in the Bible? If we shall be told that Jesus Christ in His Godhead, or divine nature, was the Mediator during these four thousand we shall reply, is Christ not in His Godhead, or divine nature, essentially God? Is not God one? "Now a mediator is not a mediator of one; but God is One"- Ga1.3:20. The question recurs, Who was the mediator during those years? The Bible reply is, "the same yesterday, and today, and forever." But who is He? "For there is one God, and one mediator between God and men, the Man Christ Jesus"- I Tim.2:5. Now, if this mediator, this man, Christ Jesus, did not exist during that period, through what medium did Abel, Abraham, Isaac and Jacob, with many others, approach a mercy seat? What has become of the millions and myriads, who lived and died in these four thousand years?

When we resort to the "more sure word of prophecy," we there learn, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven"- John 3:13. Again, "What and if ye shall see the Son of man ascend up where He was before?"- John 6:62. Again, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all heavens, that He might fill all things"- Eph.4:9,10.

There are those who cannot, it seems, contemplate the existence of the man Christ Jesus, except in connection with His body; indeed, who deny His existence as man, antecedently to His being brought forth of the virgin. I would ask such, did you, or did you not exist, anterior to your development from earthly parents? Is the one mystery more incomprehensible than the other? If we admit the first proposition, why reject the second; supported as it is by many unmistakable proofs? "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer"- Heb.8:3. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" Heb.7:26. What had this man to offer? Let Him answer, "Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldst not, but a body has thou prepared Me." "Then said He, Lo I come to do Thy will 0 God. He taketh away the first, that He may establish the second. By the which will, we are sanctified through the offering of the body of Jesus Christ once for all"- Heb.10:5,9,10. Under the law dispensation, we have the priest, the gift, victim, or sacrifice, and the altar. The priest did not offer himself, nor yet the altar; but the victim; what are we to learn thence? The high priest of our profession, offered "that sacrifice which was prepared for Him," upon the altar of His divinity. He did not offer Himself as high priest. Hence an apostle said, "But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them"- Heb.7:24, 25. While on the subject of the priesthood, allow me to say, when the priest under the law appeared in the holiest of holies, to make atonement, he was required to wear the priestly robe, and "on his breastplate, and two shoulder pieces," to have the names of the twelve tribes of Israel, for whom, and for whom alone, collectively and individually, he was authorized to make atonement. See

Exod.12:1-14 & 43-48, & Exod.28:29-30, Lev.4:21, 10:10, 16:21,22 & 34. Whence it will be seen, that all the offerings under the law, were made specially and exclusively for the congregation of Israel, individually and collectively; and that they subserve the purposes for which they were made in behalf of the typical people. The high priest of our profession ["And having an high priest over the house of God"- Heb.10:21,] was as emphatically, and as exclusively confined in His offering, and in making atonement to the anti-typical people, the house of God, His sheep, His bride, His body; "the church of God, which He hath purchased with His own blood."

None we presume, who pretend to believe the Scriptures, will deny that the atonement of Christ was as efficacious, in behalf of those for whom it was made at least, as the atonements under the law. The word atonement in its prime signification means reconciliation, a ransom, satisfaction made for sin. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life"- Rom.5:10. "The Lord is well pleased for his righteousness sake; He will magnify the law and make it honorable" Isa.42:21. The term propitiation, is also used with reference to the work of Christ. The meaning of which word, in theology, is "the atonement; or atoning sacrifice, which removed the obstacle to man's salvation" -Rom.3:25, I John 2:2, 4:10. "Blessed is he whose transgression is forgiven, whose sin is covered"- Ps.32:1. By which we are not to understand, simply the throwing a cloth or some other substance over them. But an equivalent offered. For example, you present an account against me, composed of many items, the gross amount of which is one hundred guineas - I lay down one hundred guineas to you; they cover the account, cancel, pay; and yea, fully discharge the debt. Redemption is also ascribed to Christ as our high priest. The meaning of the word redemption, is the buying back, or re-purchasing captured goods or prisoners. Wherever the word redemption occurs, with reference to the

work of Christ, it will be found to be special, definite, and efficacious. Hence, "Blessed be the Lord God of Israel; for He hath visited redeemed His people" - Luke 1:68. The apostle shows the super-excellency of Christ's sacrifice in behalf of His chosen people. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God; purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith"- Gal.3:13,14. If the question be asked, for whom is this redemption obtained? I answer, "I am the good shepherd, and know My sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd"- John 10:14-16. But who are these sheep?" I answer the Lord's people; His redeemed among the Gentiles, who had not yet been brought to believe on Him. "For the husband is the head wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even

as Christ also the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, even as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord, the church. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh. This is a great mystery; but I speak concerning Christ and the church"- Eph.5:23-32.

It will be seen that the oneness sustained by Christ with the church, is that which gave sanction to his work in her behalf, as mediator, and I hold that the church was as capable of meeting the claims of the law, and satisfying its penalty, in her oneness with Christ, as the family of the earthly Adam, were capable of receiving the law, violating its precepts, and incurring its penalty in their oneness with Him. I may be asked: Is not redemption co-extensive with the earthly family, who violated the law? If it can be proven that the earthly family comprise the bride, the Lamb's wife, that they all are the sheep of Christ, that they compose the body of Christ, that they are members of His body, of His flesh, and of His bones, then it follows that universalism is true, that it is the doctrine of the Bible. But what said an apostle on the subject? "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests; and we shall reign on the earth" -Rev.5:9.

Food, whether natural or spiritual, is designed for the living. Nor are the living susceptible of its enjoyment, antecedently to birth. The children of the first Adam, are born

of the flesh, because of antecedent vital existence in him. He could impart to them none other nature or life than that possessed by him. "This is the book of the generation of Adam; in the day that God created man, in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth"- Gen.5:1-3. The offspring of the first Adam, were capable of being sustained on the same earthly elements which sustained him. The last Adam has a generation also; hence it is said, "He was taken from prison and from judgment, and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people was He stricken"- Isa.53:8. This generation had an antecedent, vital, seminal existence in the last Adam; and hence their development as the "heirs of God, and joint heirs with Christ." Partaking of His nature; and spiritual food being adapted to the nourishing and sustaining of that nature; they eat "that bread of God which came down from heaven." The apostle treating of the doctrine of the resurrection, has given us the character, not only of the two heads, but of their respective families; hence he says, "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly"- I Cor.15:45-49.

The last Adam, is not only a quickening or life giving spirit; but He is also a life sustaining, and life perpetuating spirit. "As Thou hast given Him power all flesh, that He should give eternal life to as many as Thou hast given Him; and this is

life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" - John 17:2,3. A knowledge of the only true God and of Jesus Christ, is inseparable from eternal life; and hence those, and only, who have that knowledge, recognize His "flesh as meat indeed, a blood, as drink indeed." "And this is the record, that God has given us eternal life; and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life"- 1 John 5:11,12. Whence it is abundantly manifest, that those who have this life, and those only, are believers on Him; and to such He is indeed, "the bread of life." "I am the living bread which came down from heaven, if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

As I have already said, the Savior was talking to the Jews, who entertained the opinion that the Gentiles were entirely excluded from participation in His mediation. The meaning of the term “world,” as used in the text, is evidentially God's chosen people among the Gentiles. Hence the apostle Paul said, “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead"- Rom.11:15. The apostle John had to contend with the prejudices of the Jews against the Gentiles, when he said, "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" - I John 2:2. John was a Jew, hence he includes himself with his Jewish brethren, for our sins; we Jews; and not for our only, but also for the sins of the whole world; that is for our Gentile brethren, as well as we. "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision" - Ga1.2:9.

The distinction formerly was, God's chosen people were considered the circumcision, and the world; the Gospel distinction is, the church and the world. All who belong to the

church are considered as belonging to the world. The apostle Peter, who was a Jew said, "But we believe that through the grace of the Lord Jesus Christ we [Jews,] shall be saved, even as they [Gentiles.]"- Acts 15:11. And Paul when writing to the Gentiles said, "Wherefore remember that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, were made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace"- Eph.2:11-15. "Then hath God also to the Gentiles granted repentance unto life"- Acts 11:18. "And how he had opened the door of faith to the Gentiles"- Acts 14:27. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name" Acts 15:14. "From henceforth I will go unto the Gentiles" - Acts18:6. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it"- Acts 28:28. "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also"- Rom.3:29. I feel confident it is not necessary to labor this point further, as without redemption, none, whether Jew or Gentile can be saved; and the elect among the Gentiles [the world,] share in common with the Jews, the benefits of the atonement of Christ. From all which, it is manifest, that the immortal sons of an immortal Sire; being born of the Spirit, born of God, made partakers of the divine nature, are they, and only they, who "eat the flesh of the Son of man and drink his blood," and thus make it manifest that they are in possession of eternal life. It is quite evident, the Jews, the multitude to whom

the Savior was speaking, did not, and could not understand the doctrine He taught. "And He said unto them, Unto you [the disciples] it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables"- Mark 4:11. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man"- I Cor.2:14,15. It is far the more manifest that the absence of faith, was the reason why the multitude could not eat of this bread. "This is the work of God, that ye believe on Him whom He has sent."

To the new man, the inner man, the spiritual existence within, "that which is born of the spirit is spirit," this bread is nourishing, strengthening, sustaining, enlivening, and invigorating. "Eat, 0 friends, yea drink abundantly, O beloved." "He brought me to His banqueting house; His banner over me was love." "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside still waters." To the poor laboring and heavy laden soul - the soul sick of sin - thirsting for the waters of salvation -hungering for the bread of life; whose language is, "0! that I knew where I might find Him; that I might come even to His seat; I would order my cause before Him." He reveals Himself to such, whence they cry, "His mouth is most sweet, yea He is altogether lovely" - "the chiefest among ten thousand.

"Wealth and honors, I disdain,
Earthly comforts, Lord are vain,
These can never satisfy,
Give me Christ, or else I die."

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of

my life; and I will dwell in the house of the Lord forever." This rich, never failing, spiritual food, will He give His beloved. “I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy”- Ps. 132:15,16.

The interminable nature of the life communicated to His spiritual seed the interminable nature of that bread which was given to sustain that life, amply secure the promise, "And the bread that I will give, is My flesh, which I will give for the life of the world;" the whole elect family composed of Jews and Gentiles. "And I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand. My Father which gave them Me is greater than all; and none is able to pluck them out of My Father's hand” - 10:28,29. "Because I live, ye shall live also"- John 14:19.

"Though hell may rage and vent her spite,
Yet Christ will save His heart's delight. "

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us unto God, being put to death in the flesh, but quickened by the Spirit"- I Pet.3:18. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For “both He that sanctifieth, and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren, Saying, I will declare Thy name unto My brethren, in the midst church will I sing praise unto Thee.” And again, I will put My trust in Him;” again, “Behold I and the children which God hath given Me.” “Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily He took not on

Him the nature of angels, but He took on Him the seed of Abraham, wherefore in all things it behooved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For that He Himself hath suffered, being tempted, He is able to succor them that are tempted"- Heb.2:10-18. "I am He that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev.1:18. May not the saints then sing,

"I'm rich, the Lord has made me so,
Nor greater riches would I know."

Well might the spouse sing, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Songs 2:3.

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Every member of the family of the Lord Jesus, when brought to a discovery of the holy character of that God who claims his obedience, the nature and extent of the claims of God's righteous law, the heinous nature, and dire consequences of sin, his own guilty, helpless and justly condemned situation; to loathe sin and himself, on account thereof; to "delight in the law of God, after the inward man," is made to cry, "Lord save, we perish." "In me, that is, in my flesh, dwelleth no good thing." When he is led by faith to a view of the Lord Jesus as the end of the law for righteousness to every one that believeth, is made rejoicing to cry,

"This is the way I long have sought,
And mourned because I found it not."

Christ is his meat and his drink - his all, and he is prepared to exclaim, "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee."

I have been much more lengthy brother Beebe, than I intended, when I commenced writing; and I fear much too lengthy to tax your columns with the publication. I therefore conclude to send on this response just as it is, written by piecemeal, as it has been; with the request that you will dispose of it as your judgment may dictate. Perhaps it will be better just to send the manuscript to your correspondent, for whose approbation or disapprobation it has been written.

Most sincerely and affectionately your brother, and companion in tribulation,

Thomas P. Dudley- **1854.**

1855- CIRCULAR LETTER

Licking Association of Particular Baptists

THE LOVE Of GOD AND LOVE TO THE BRETHREN

By
Thomas P. Dudley

Dear Brethren Beloved in the Lord: Having obtained help of God, we are yet preserved, as the monuments of His mercy and through grace abounding to the chief of sinners, having again been favored by a kind Providence with the privilege of meeting from the various parts to unite in the celebration of His praise with each other in Gospel harmony, and as the union of kindred spirits is sweet, when led by the Good Shepherd, we would send you this epistle, that though absent in the body, you may hear of our steadfastness in mind, and our joy of faith and that your hearts with ours may rejoice that the grace of the

Gospel has reached even unto us, to preserve us from falling in this day of trouble, rebuke and blasphemy.

We design to address you this time on the important subject of the **love of God towards His people,** the effect it produces, of the obligation of the saints towards Him and to one another. It is a heaven revealed Truth, that God has loved His people with an everlasting love. "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee"- (Jeremiah 31:3). *"And that the world may know that thou hast sent Me, and hast loved them as Thou hast loved Me, for Thou lovedst Me before the foundation of the world"* (John 17:23,24). The effect of this love is manifested in giving His only begotten Son, Jesus Christ, a covenant to His people: *"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins"* – (1 John 4:10). God's love is also manifest by choosing His people in Christ Jesus, and that before time, "According as He hath chosen us in Him, before the foundation of the world"- (Ephesians 1:4). Again, is the love of God displayed in quickening sinners from death unto life, translating them from darkness to light and delivering them from the power of Satan and bringing them near to Himself, in the work of regeneration; which is effected by the Spirit; and the life which is communicated to the dead sinner, we understand to be eternal life? "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent"- (John 17:2,3). And then when he receives that life and knowledge of His Christ, and not until then, that soul is exercised with true repentance and mourns under a sense of the dishonor he has done to God by transgression. For repentance is a grant of God, as well as remission of sins. "Him has God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins"-

(Acts 5:31). And as there is a time to mourn, there is also a time to rejoice. “Being confident of this very thing, that He who hath begun a good work in you, will perform it until the day of Jesus Christ”- (Phil. 1:6). In God’s own appointed time, the burdened soul is made to rejoice in hope of the glory of God, receiving the Spirit of adoption, whereby we cry, Abba Father. “And if a son, then an heir of God and joint heir with Christ,” and has a title to the inheritance upon Gospel principles. Our blessed Lord Jesus Christ as their Surety in the Covenant of Redemption, being made sin for us, by imputation, and bearing our sins in His own body upon the tree, satisfied divine justice, magnified the law, and made it honorable, brought in an everlasting righteousness, which righteousness is imputed to the church. And “this is the name wherewith she shall be called, the Lord our righteousness”- (Jeremiah 33:16). Therefore they are justified from all things from which they could not be justified by the law of Moses. Hence says Paul, “And ye are complete in Him”- (Colossians 2:10).

Also the eternal Father beholding the church clothed in Christ’s righteousness, saith, “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel”- (Numbers 23:21). This is all the effect of God’s love to His people, and the saints with humility of heart can adopt the language of John. “We love Him, because He first loved us.” Now dear brethren and sisters; If our heavenly Father hath bestowed such distinguished love upon us, ought we not to return it and manifest our love to Him by obeying His commandments? Our blessed Savior exhorted His disciples to obedience. “He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me, shall be loved by My Father, and I will love him, and will manifest Myself to him”- (John 14:21). “A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another”- (John 13:34,35).

The children of God are a building fitly framed together in Jesus, and it is love that cements them together in Christ their Head. This union founded on the operative principles of love, standing fast in one spirit, with one mind, striving together for the faith of the gospel, keeping the unity of the spirit in the bonds of peace, forbearing one another in love, exhibits a manifestation of that delightful Truth, spoken of by the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity, compared to the precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirt of his garments, as the dew of Hermon and as the dew that descends upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore"- (Psalm 133:2). How appropriate then are the apostles' admonitions. Paul said, "Let brotherly love continue." Peter saith, "Seeing that ye have purified your soul in obeying the Truth unto unfeigned love of he brethren, see that ye love one another with a pure heart fervently." And said John, "Because, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." Again, "If any man says, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God, whom he hath not seen." These with other similar expressions in the Sacred Scriptures, are spoken in relation to the brethren under the influence of the spirit of adoption whereby they claim God for their Father, and Christ for their elder Brother, He being the first born among many brethren; born of one Spirit, heirs of one inheritance, children of one Father, subject in a great degree to the same trials and partakers of the same joys, members of the mystical body of Christ, members of one another and having the same graces, their love ought to be mutual and reach to all the saints, and as fervent and unfeigned even as Christ has loved us. When love is genuine, it is active and laborious, showing itself in praying with and for one another, in forbearing, forgiving and

admonishing one another, building each other up in their most holy faith, giving exhortation to their religious obligations; yea, it is a distinguishing mark of Christianity, and without this excellent and useful grace, our profession of religion would be vain and an empty sound.

Love is an evidence of regeneration, the bond of perfectness, and what renders communion sweet and edifying. Therefore dear brethren and sisters, let us not love in words only but in deed and in truth. The effect of this love constrains the believer to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, to esteem even the reproaches of Christ greater riches than all the pleasures of this perishable world. Love to God and the brethren will lead them like the ancient saints, to speak often one to another, to bear each others burdens, to watch over one another for good, to delight in meeting together in the house of prayer, and say as David, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness; for a day in Thy courts is better than a thousand" (Psalm 84:10). The mutual love of the saints ought also to lead them to esteem others better than themselves, to administer to their temporal wants, as God in His Providence has given them ability. For saith the Apostle James, "If a brother or a sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? So faith, if it have not works is dead being alone." Again, we are commanded to love our enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. We are also exhorted, "to remember them that have the rule over you, who have spoken to you the Word of God; whose faith follow, considering the end of their conversation." In fact, all the obligations we owe to God, to our brethren and to our fellowmen, are clearly

defined and pointed out in the Scriptures of divine Truth; to which we would do well to take heed.

Before we close, suffer a few words of exhortation to those who minister in holy things. You, whom the good Shepherd has placed as watchmen upon the walls of Zion, consider well the responsibility you are under. You are to wrestle, not with flesh and blood, but against principalities and powers; against spiritual wickedness in high places. You have a strong and crafty enemy to encounter. Sometimes he shows a bold front, marshals his army in a phalanx, trying to bear everything down before him. Fear him not! Put on the whole armor of God, and "one shall chase a thousand, and two put ten thousand to flight."

As faithful ministers of God, look to the order of the house of God, that the laws of the King of Zion are duly administered. "Cry aloud, spare not, lift up thy voice like a trumpet and show My people their transgression, and the house of Jacob their sins." "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." Shun not to declare all the counsel of God and preach nothing save Jesus Christ and Him crucified, that you may be able to say, "I have fought the good fight, I have kept the faith, I have finished my course." And now dear brethren and sisters farewell. Be of one mind, follow after the way of peace, and may the Lord direct you, and make you able for the performance of every good work. Let us prove our faith by our works, keep our bodies in subjection, and not follow after the vanities of the world. Let us try to keep our garments unspotted and our lamps trimmed. And by way of encouragement, we would say to those that love the Lord: notwithstanding all our imperfections and short comings, we have a High Priest in Heaven, who can be touched with the feelings of our infirmities. And when at times this world seems to you a vale of tears and sorrow, remember that the Captain of our salvation, in the days of His incarnation and humiliation was a man of sorrow, and

acquainted with grief. A few more days or years, and dust will return to dust, but thanks be unto God, that our hope in Christ reaches beyond this life. “Because I live, ye shall live also,” are the words of Him that spoke as never man spake, and saith Paul: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” May the blessed Spirit apply these precious promises to our hearts. We commend you now dear brethren and sisters, to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified.”

Done by order of the Licking Association of Particular Baptists,

Attest: Thomas P. Dudley, Moderator.- **1855.**
James S Peak, Clerk

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1856- COMPROMISE AND BAPTISTS

Circular Letter of he Licking Association of Particular Baptists, 1856,

Written by:
Elder Thomas P. Dudley

Dearly beloved in the Lord:- Through the tender mercies of our God, we have been permitted to enjoy another very comfortable interview as an Association.

Simplicity, godly sincerity, and true brotherly kindness, have characterized our counsels since we have been together. Not the slightest occurrence to mar our peace, weaken the bonds of Christian fellowship, or interrupt our enjoyment, has been manifested.

The preaching has been all of a piece, “Christ and Him crucified,” has been promulgated, as the only substantial foundation of the Christian’s hope. The unmistakable

"Shibboleth," has been recognized throughout our camp, since we pitched our tents. Our banner has been unfurled to the breeze with the inscription **"Salvation is of the Lord"** - (Jonah 2:9). Nor can we permit unauthorized additions to our religious chart; remembering it is *"not of him that willeth, nor of him that runneth; but of God that sheweth mercy."*

Much has been said about **compromises** in our day; and we would not be considered antagonistically to them, where they are allowable on Bible principles. But when there exists a positive statute, of our King, compromises are **wholly disallowable,** because **no authority** to make them has been conferred by the **Supreme Lawgiver**. Compromises are entirely appropriate when the parties to the original compact, are admitted to be fallible, and they embrace matters within the legitimate control of the parties making them, nor should those compromises be lightly considered or wantonly violated, having been deliberately agreed upon, and vital to the union formed, they should be scrupulously observed and faithfully carried out, both in the letter and spirit. Neither party (for it is acknowledged there are parties to all compacts) is at liberty to agitate, to the annoyance or injury of the other, those matters which have been settled by compromise. He should be considered an enemy to the best interests of the community, of which he is a component part, who shall wantonly interfere with the rights or prerogatives of the other party. While men's faces differ, we may expect differences in their social, civil and political views; and hence a spirit of forbearance is necessarily suggested. "Live and let live" should be their motto; and we claim honesty of purpose for ourselves; let us accord equal honesty of purpose to the opposite party; always setting our faces against agitators, who are reckless to the best interests of society.

Whilst we cheerfully yield all this with regard to compromises formed by men (who tho' lords of the soil, are but imperfect beings) for their better government and welfare, in the

social relations; we are constrained to deny to any prince, power or potentate, other than "the Prince of Peace," the right to legislate for Zion, or to compromise that which has been established by positive enactment of the Author of our holy religion.

There are no adverse interests, properly speaking, in the Kingdom of God, or among its spiritual subjects; and hence no room for compromises. Their life is one, their enemies are the same, their inheritance one, their interests but one, their ultimate destination is the same, and but one, their Savior, Redeemer, Shepherd, Husband and Head, is but one, "Ye are all one in Christ Jesus," hence, He claims the undivided affections of His Bride; her faithful observance of His statutes and judgments: and she is recreant to her duty, when she shall suffer the smiles or frowns of her adversaries, to seduce her from the paths of duty. To attempt therefore, to bring in conflicting interests, into the family of the Heavenly Bridegroom, is to attempt to "divide Christ."

Allow us to say, Dear brethren, we are not unconscious that we have an "*old man who is corrupt according to the deceitful lusts,"* but we should imitate an Apostle, who said, *"I bring under my body, and keep it is subjection,"* and who exhorts his brethren to *"crucify the flesh, with the affections and lusts,"* "*let not sin therefore reign in your mortal bodies, that ye should obey it is the lusts thereof;" "yield yourselves unto God, as those who are alive from the dead; and your members as instruments of righteousness unto God."*

We have received nothing from our spiritual Head, that is not spiritually good, **all that the adversary has, is morally bad**. What, then, can the child of God **gain by compromise with him**? He has now more of the wares of the adversary, than can contribute to his spiritual welfare, he being judge: why then, seek to increase his stock of corrupt wares? A man, possessed of pure virgin gold, who could be induced to exchange it for base metal, would be considered insane. How

much more sanity, suppose you, would he manifest, who being Heir *"to an inheritance incorruptible and undefiled, and that fadeth not away,"* would barter off all or any part of his patrimony for a "*mess of pottage*?"

We are aware, dear brethren that, it requires some fortitude to withstand the plausible, but insidious attempts to draw off the disciples from the simplicity of the Truth. It subjects them to hard names, to the charge of *want of charity*, *being antinomian, fatalistic*, &c. &c. Some will go even so far as to say, "He would not worship such a God as you serve; one who will not reward us with heaven and immortal glory, for our good works." Our adversaries charge that we say, if not in word, by our acts, *"stand back, I am holier than thou."*

They have committed an egregious blunder, perhaps unintentionally; it is not, as they seem to suppose, that we consider ourselves better than others; but the honest conviction, that we are worse, infinitely worse, and more dependant, than they would have us think *they are*; the conviction that we are the "chief of sinners," and that, unless salvation, **all of it**, is wholly of God, and by unfrustrable grace, there is no salvation for us. They may learn hence, why it is that we have no compromise to make, on the subject of salvation. We think we can say, most feelingly, with the poet,

"Resolved, for that's my last defence,
If I must perish, here to die."

We are *too ignorant* to suggest an amendment to God's way of saving sinners; *too imperfect* to meet the just claims of His righteous law; *too poor* to meet the demands of stern justice; *too sensible* of our own insolvency, to trust any humanly devised "plan of salvation." We are admonished to *"trust ye in the Lord, yea, trust in the Lord forever; for in the Lord Jehovah, is everlasting strength."*

We are aware, that there are those of various denominations, whose claim to piety, it is not our purpose, in this communication, to investigate, but whose claims to orthodoxy, it is our privilege to examine and test by the word of Truth; who seem to have no scruples in allowing, **that the Heavenly Bridegroom has a plurality of brides;** and each of whom claim, that the church he or she belongs to, is ***a*** bride of Christ; and yet there is manifest discrepancy in the faith and practice of those bodies or brides. No union, communion or fellowship for each other; and yet they allow each may be a bride of Christ. We confess *"we have not so learned of Christ;"* who said, "A garden enclosed is My sister, My spouse; a spring shut up; a fountain sealed." (Song of Solomon 4:12). Yea, we hear the Bridegroom say, *"My dove, My undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines and they praised her"* (Song 6:9). Her nativity is the Heaven of Heavens, hence it is said, "And I, John, saw the Holy city, New Jerusalem, coming down from God, **out of heaven**, prepared as a bride adorned for her husband" (Rev. 21:2). Again, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride the Lamb's wife" (Rev. 21:9). Again, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 22:1). There is, certainly, no affinity, nor is there yet, any sympathy, between the "woman" which John saw in Heaven, and the seven women of whom the Prophet speaks, *"and in that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach"* (Isaiah 4:1). Hence it is seen that the "seven women," were dependent alone for his "name." "We will eat," they said, "our own bread and wear our own apparel."

How great the contrast between the “woman” that John saw and these “seven women.” The former needed everything. “Give us this day by day, our daily bread.” “I am the Bread of life,” the Bridegroom answered. “This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the Living Bread which came down from heaven, if any man eat of this bread, he shall live forever, and the bread that I will give him is My flesh, which I will give for the life of the world.” “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” Not only was the former dependent for food, but also for apparel. Her language is, “All our righteousness is as filthy rags.” “And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God which is by faith” (Phil. 3:9). “Who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption.”

The seven women look for exaltation, to their own righteousness. The Bride the Lamb’s wife, on the other hand, in the “Lord our righteousness” “And in Thy righteousness shall they be exalted.”

We are Baptists, because, with the Bible before us, and regarding its teachings, we can be nothing else. The characteristics of the church, are so strongly marked in the divine testimony, that we wonder how any Christian can mistake them. Should we be asked, where is the visible Church to be found on earth? We most confidently point the inquirer, to the “Old fashioned” or “Old School Baptist Church,” to the utter exclusion of all other differing bodies, denominationally. The question is asked, do you mean to say, that none are destined for heaven, but Baptists? We answer, far, very far from such a conclusion! Or why did the voice from heaven say, “Come out of her (Babylon or the anti-Christian body) My people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 17:4).

We indulge the confident belief, that many of the heaven-born and heaven-bound, have mistaken other bodies for the church of God and have joined them. Others again, who have not attached themselves to any professedly religious body are in that number. But we cannot recognize any other body of professed Christians, as "the church of God," but those "Baptists," who hold and maintain, confidently the doctrine of the Bible; all profess to go to the Bible for their pattern. To that standard, we most cheerfully resort, and rely, most confidently, on being sustained by it in our claim to be the visible church of God to the exclusion of all other denominations. Whilst we are not disposed to question the honesty of others, in claiming relation to the Lord Jesus, as His Bride; we shall frankly and fearlessly submit the reasons which we have forced the conviction on us, that their claim is not sustained by the authority of the King of Zion, and that that authority has unmistakably marked out the "Old School Baptist Church," as the people of whom it is said, "This people have I formed for Myself; they shall shew forth My praise."

We ask, Who was it that was sent to "make ready a people prepared for the Lord?" (Luke 1:17). The Bible answer is, John. Did not the Holy Ghost, subsequently distinguish him from other Johns, by adding "the Baptist?" even before he had ever baptized anyone. This will not be questioned by attentive readers of the Bible. Was not the name, significant of the work on which he was sent, and of the work assigned to him? Let the Bible answer: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye: (Who? "a people prepared for the Lord") for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." "Then went out to him, Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees

come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children to Abraham. And now also the axe is laid at the root of the trees; therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner; but He will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus after He was baptized, went up straightway our of the water and lo the heavens opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven saying, This is My beloved Son, in whom I am well pleased." From which we learn first, that John received his authority from the King of Zion, to baptize. Second, that his authority restricted him to those, and only those, who confessed their sins as legitimate subjects of baptism. Third, He refused the ordinance to the Pharisees and Sadducees, because of the absence of the "fruits meet for repentance." Fourth, In submitting to the ordinance at the hand of His harbinger, the Lord Jesus gave a confirmed sanction, not only to his purpose, but to the mode (dipping) and subjects (believers) to whom and to which he intended the holy ordinance, "Thus it behooveth us to fulfill all righteousness." Fifth, We have the high sanction of the Father, and the attestation of the Holy Spirit, to the work and mediation of the

Son, and the carrying out an holy ordinance as legitimately performed by one who was divinely set apart to the work.

With proof so palpable, how can one hesitate? “And John was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized” (John 3:23). We feel entirely confident, that when the foregoing facts are presented to the intelligent mind, who has not been prepossessed in favor of, or prejudiced against a certain mode, especially, when he shall have observed the ordinance of Old Fashioned Baptists in the reception of candidates for baptism, and their mode of administering the ordinance, the decision must be that, believers are the only legitimate subjects, and immersion of the entire body the only Bible mode which can be sustained. John the Baptist could not admit the fact, that the Pharisees and Sadducees being the literal descendants of Abraham, entitled them to the ordinance of Gospel baptism. He remembered, “they are not all Israel, which are of Israel.” And “the children of the flesh, these are not the children of God; but the children of promise are accounted for the seed.” He held the doctrine of the “new birth,” or being “born of God,” as indispensable to give right to Gospel baptism. Had it been circumcision, or some other rite belonging to the Old Covenant, or Jewish Law, and had he been engaged in the administration of that Law, their plea might have possessed some force; but “the axe is laid at the root of the trees,” the old house, or dispensation, is about to be superseded, and a new house, “a spiritual house” about to be built, which is composed of “lively stones;” and this house is to be “built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone.” They were utterly unprepared for a place in the spiritual temple; hence it would be a prostitution of an holy ordinance to extend it to them. He would tell them, “I am not sent to prepare; but to make ready a people prepared for the Lord.” How make them ready? To shew from the prophecies, their fulfillment in the Person of the Messiah, “who shall build

the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory." But how does He build it? "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." "Him hath He exalted with His right hand, a prince and a Savior, for to give repentance to Israel, and the forgiveness of sins." And now, to those who, "with the heart believe unto righteousness, and with the mouth make confession unto salvation," who are taught the Truth that "Salvation is of the Lord," would He extend the ordinance of baptism; and thus "make ready a people prepared for the Lord:" the Gospel church being composed of baptized believers.

The ministry, according to Paul's testimony, "Have this treasure in earthen vessels, that the excellence of the power may be of God and not of us." "We are not sufficient to think anything as of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament, not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life."

It is the province of the Master to baptize with the Holy Ghost and with fire; this was accomplished on the Day of Pentecost. "And suddenly there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them, cloven tongues, like as of fire, and it sat upon each of them" (Acts 2: 2-3). If all the house was filled we presume it will not be denied that all the inmates therein were immersed, emphatically baptized.

If there remains a shadow of doubt on the minds of any, with regard either to the subjects or the mode of baptism, we conclude that all such doubts must be dissipated when we read in connection with the foregoing, the declaration of the apostle, "Wherefore ye also, my brethren, are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). "Therefore we are buried with Him by baptism into death, that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Romans 6: 4-5).

Baptism is a righteous ordinance, and only rightly administered, when the administrator, being experimentally a Baptist, is regularly called of God to the work; set apart to his high vocation according to the pattern given in the Holy Scriptures, and in regular communion with the Lord's church. The subject, one who "with the heart believeth unto righteousness, and with the mouth maketh confession unto salvation," gives satisfactory evidence of having "passed from death to life," and the ordinance is administered by immersing the body in water, in the name of the Father, and of the Son, and of the Hoy Ghost.

But we are asked, Why so tenacious of the immersion of persons, and those persons believers only? We answer, because we find no authority in the word of God, for baptizing others than believers, and secondly, because in the building of the Temple, which is generally admitted to be a type of the Gospel Church, the command was, "See that thou make all things according to the pattern shown thee in the Mount." But why confine the authority to Baptist ministers? Because the Bible confines it to them; and we cannot, in the absence of Bible authority, believe any others have the right to administer the ordinance, save only such as believe and preach the truth of the Gospel.

Dear brethren, Let us exhort you to consult your Bibles on all subjects relating to faith and practice. The Word of God is not too obscure to be understood, especially when the Spirit of God shall unfold its Truths to the mind, in the requirements God makes of His children; and it is no less their interest than their duty, to practice what God commands, and as He commands; "To the law and the testimony, if they speak not according to this word it is because there is not light in them."

We have been greatly refreshed with our meeting and can but hope, impressions have been made which may prove profitable to the heirs of glory. We were greatly pleased with your correspondence and shall be gratified with its perpetuation, so long as this can be done on Gospel principles. May we continue to realize the declaration, "Behold how good and how pleasing it is for brethren to dwell together in unity." The grace of our Lord Jesus Christ be with you all. Amen
Done by order of the Licking Particular Baptist Association,

[Attest] Thomas P. Dudley, Moderator.- **1856.**
A. F. Dudley, Clerk.

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1857- "COMFORT YE MY PEOPLE"

by
Elder Thomas P. Dudley

CIRCULAR LETTER

The Licking association of Particular Baptists of Kentucky, now in session with our sister Church, Elk Lick, Scott County, Kentucky, to the churches of which she is composed, sendeth Christian Salutations:

Beloved Brethren and Sisters:-
Through the immutable forbearance of our Heavenly Father, we have again been permitted to meet in our Associate capacity, and to enjoy another refreshing interview with the messengers of the churches and corresponding associations present; for which, with all other blessings, temporal and spiritual, we desire to be thankful to our God and Father, to whom be glory for ever, Amen.

The Lord has said by His prophet Isaiah, 1st, "Comfort ye My people." Here we are taught that there is a people whom the Lord claims as His in a peculiar sense, and that His people stands in need of divine comforts. A people that is in no

distress, or is comfortable and happy, or at ease, wants no comfort; therefore such are not referred to, and if there should be such among God's people, there is for them a "woe" instead of a comfort. "Woe to them that are at ease in Zion" (Amos 6:1). The principal cause of the distress of God's people, is sin. "All have sinned, and come short of the glory of God" (Romans 3:23). But none but those who are born again are *truly sensible* of this solemn truth. To this fact Paul testifies in Romans 7:13. Now the comfort the Lord offers to His people is this: "*Her warfare is accomplished;"* that is, instead of that vengeance which they know to be due to sin, being poured out upon them, it has absolutely spent its entire force upon the great Shepherd of the sheep; therefore her iniquity is pardoned; for she hath "received of the Lord's hand double for all her sins". In this place the pardon of iniquity is based solely on what she hath received, (not what she gives,) of the Lord's hand. But what hath she received of the Lord's hand? The answer is, double for all her sins." But how is this wonderful work of God affected? The answer is, *"Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage; for verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham; wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people"* (Hebrews 2: 14-17). Yes, beloved, this glorious High Priest did not only *"Bare our sins in His own body on the tree*" (I Peter 2:24), but He hath borne us also *"In all their affliction, He was afflicted, and the Angel of His presence saved them; in His love, and in His pity, He redeemed them, and He bare* [The word for "bare," in this text is the Hebrew word, "natal."] *them, and carried them all the days of old"* (Isaiah63:9). Here, then, is a solid ground for comfort.

"Why should the saints be filled with dread,
Or yield their joys to slavish fear;
Heaven can't be full, which holds the Head,
'Til every member's present there."

But, notwithstanding all this, the people of God, while here in the vale of tears, experience many afflictions. The Psalmist has said, "For Thou O God hast proved us, and Thou hast tried us as silver is tried, Thou broughtest us into the net, Thou laidest affliction upon our loins" (Psalm 66:10). And again, "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah 48:10). Therefore, brethren and sisters, it is the appointment of your heavenly Father, that you should be tried, as gold is tried, in the fire, so that even in the midst of the joy springing from a knowledge of salvation through the Lord Jesus, you are often in heaviness through manifold temptations. But for your comfort the Lord has said, *"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee"* -(Isaiah 43:1,2). And again, *"For whom the Lord loveth He chasteneth, and scourgeth, every son whom He receiveth*" (Hebrews 12:6). In view of these assurances, may we not enquire with the poet-

"Why, O my soul, these anxious cares,
Why thus cast down with doubts and fears,
How canst thou want if God provide,
Or lose thy way with such a Guide?"

And also exclaim with David, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Psalm 119). What else, dear brothers and sisters, would

enable you to glory in tribulations, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us" (Romans 5:3-5). Yes, hope, the hope of eternal life, "which God, that cannot lie, promised before the world began" maketh you not ashamed to confess **that salvation is the sovereign, reigning and distinguishing grace;** for while you were enemies, Christ died for you, and "herein is love, not that we loved God, but that God loved us, and sent His Son to be a propitiation for our sins" (Titus 1:2). And it was "for His great love wherewith He loved us, even when we were dead in sins. He hath quickened us, together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2). Hence we are not ashamed to call Jesus, "The Lord our Righteousness." In fact, when once the babe in Christ tastes how gracious He is, it ever afterwards is saying, "I will make mention of Thy righteousness, even of Thine alone" (Psalm 71:16).

But again the tender mercies of God are manifested for the comfort of the Church in the gift of apostles, prophets, pastors and teachers; at least so teaches the great Apostle to the Gentiles: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we our selves are comforted of God; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; and whether we be afflicted it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation, and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation" (II Cor. 1:3-7). Paul's experience is an exact pattern: he was the "chief

of sinners, and less than the least of all saints," and God said to him, "My grace is sufficient for thee." What would we have to comfort us at times if the Lord had not made him cry out, "O wretched man that I am, who shall deliver me from the body of this death?" And again, "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not; for the good that I would, I do not, and the evil that I would not, that I do; now if I do that I would not it is no more I that do it, but sin that dwelleth in me" (Romans 7:18-20). But as good as the mercies of God are to those who fear His name, here upon earth they will not fully be developed until the saying is brought to pass, that is written, "Death is swallowed up in victory; O death, where is thy sting, O grave where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

What a heaven, dear brethren and sisters, have we in view! May we not say that our light afflictions here are but for a moment, are not worthy to be compared with the glory which shall be revealed in us when the voice of the Archangel and the sound of the trump of God shall awake the sleeping saints of all ages to a state of immortality and inconceivable glory? Let us "therefore be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord." Let us, through grace, endeavor to honor the King of Zion by walking in obedience to His commands; let us love one another, and seek for the things that make for peace and things whereby one may edify another; let us not be conformed to this world, but rather transformed by the renewing of our minds, &c., looking forward to the time of the meeting of the General Assembly above, when the Lamb which is in the midst of the throne shall shed on us the light of eternal day, and God Himself shall wipe the tears from off our faces, and lead us to living fountains of water, where we shall no more thirst, nor be

an hungered, but the weary will be at rest, and the wicked will cease to trouble.

May grace, mercy and peace be with you all, Amen.

Thomas P. Dudley, Moderator.- **1857.**
James S. Peak, Clerk.

1857- CORRESPONDING LETTER

The Licking Association of Particular Baptists, now in session with our sister Church at Elk Lick, Scott County, Kentucky, to the Associations in correspondence with us – Grace and peace be multiplied.

Dear Brethren in Christ:- Another year has revolved on the wheels of time, and has been added to the annals of the past, and has once more brought about the season of our yearly Association, which, in the kind Providential arrangement of our Heavenly Father, the God of all grace and comfort, we have been permitted to hold, which has been distinguished for harmonious and affectionate intercourse among brethren, and has been a truly refreshing season. Although we have nothing very special to communicate, yet we have great reason to thank God for the evidence we have that His love for His people is everlasting, and with such love He continues to draw them. His saving power has been displayed in keeping us, as we hope, in peace and harmony among ourselves, and in giving us a desire to adhere to the testimony of our Lord, and to the order of His house, knowing by the revelation of Jesus Christ, that in Him there is a fullness which is for the perfection of the saints; for in Him only they are perfect.

Dear brethren, if we look at ourselves individually, or at the state of our churches in respect to additions, or the reviving of God's work among us, we have little cause of rejoicing, for we feel deeply sensible that the visible Zion of God at the present

day is low – on a low place. But if low enough to be found at the feet of Jesus, she is in reality, in a very blessed situation, in a secure retreat, in a strong place of refuge, though hidden from the wise and prudent, and hated by the whole world of false professors. But if unable to speak of our increase, if compelled to mourn over our coldness and lukewarmness, in manifesting our love to our blessed Savior, still we feel encouragement in the remembrance of the consoling and heart cheering fact, that though we are subject to changes, diversities and vicissitudes of various kinds, yet Israel's God remains in His exalted character, in His divine perfections and in His everlasting covenant of love and mercy towards the people of His choice, eternally the same. Clouds and darkness may seem to gather around the pathway of the saints, winds of false doctrine may blow about them, nevertheless His everlasting arms are always beneath them – the Keeper of Israel neither slumbers nor sleepeth, for He is a wall of fire around her, and has appointed salvation for walls and bulwarks.

Brethren: Although we may have some conflicts to pass through during our short pilgrimage, yet these conflicts will soon terminate, and terminate, too, in the triumph of all those who fight under the banner of the King Immanuel.

Brethren: We commend you now to God and to the Word of His grace, praying that we all may have our evidences brightened, our hope renewed as to our acceptance with God, and our interest in that Great Salvation which Christ alone could accomplish, to the utter exclusion of any dependence upon any created arm.

We desire a continuance of your correspondence, and hope to be again refreshed by the presence of your messengers at our next association, which, by divine permission, will be held with our sister church at Bethel, Shelby County, Kentucky, on the second Saturday of September, 1858, commencing at 10 o'clock, A.M.

Done by order of the Association, on Monday after the 2d Saturday in September, 1857.

Thomas P. Dudley, Moderator.- **1857**
James S. Peak, Clerk.

1859- To The Angel of The Church at Ephesus

Revelation. 2:2-6.

Near Lexington, Ky., Feb.l,

DEAR BROTHER BEEBE: - In the 23rd number of the last volume SIGNS, I find a request from sister Sarah H. Izor, of Indiana, for my views on Rev. 2:2-6, inclusive.

I might have answered the request sooner but for a combination of circumstances, embracing the following: 1st. My time is a good deal occupied in attending four churches, several of which are at some distance from me. 2nd. My health has not been as good during the winter as usual. 3rd. There seems be no lack of interesting matter to fill your columns, and I feel more inclined to learn than to attempt to instruct others. 4th. It is only occasionally I feel inclined to write, especially when it requires time, labor and reflection to make myself intelligible on subjects submitted to my pen; and, withal, I am somewhat of a Quaker, at least in one particular: I am, perhaps, too prone to wait till the "Spirit moves me."

Sister Izor will allow me to premise, first, that the circumstances attendant upon the communication made to John were somewhat peculiar. *"I was Spirit on the Lord's day,* and *heard behind me a great voice, as of a trumpet."* Second, the substance of the communications made pertained to the present and future state of the churches addressed. *"He that hath an ear, let him hear what the Spirit saith unto the churches."* Third, that John, though an apostle Lamb, and "in-the Spirit on the Lord's day nevertheless required one to

interpret the mysteries declared by his divine Master, "I, Jesus, have sent Mine angel to testify unto you these things in the churches." They were too profoundly mysterious for his comprehension; hence an explanation is declared by "mine angel." "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks [lamp stands]; the seven stars are the angels of the seven churches; and the seven golden candlesticks which thou sawest are the seven churches." One more remark, introductory to the subject. Under the typical dispensation, God communicated His law to His typical people through the prophets. Under this Gospel dispensation, He communicated His mind to His spiritual family, first through His Son, and subsequently through His servants, divinely commissioned to publish the "glad-tidings of salvation." "God, who, at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son of God commissioned the twelve apostles, and assigned their work, after telling them that *"all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."*

Paul, to the Elders of the Church of Ephesus, said, *"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost made you overseers, to feed the church of God which He hath purchased with His own blood"*- Acts 20:28. The figure employed is entirely appropriate. The overseer receives his instructions **from his Lord**, and communicates them to the *operatives.* The subject to which my attention is immediately called is introduced thus: "Unto the angel of the Church of Ephesus write." The term *angel,* as used in the Scriptures, is frequently, if not most generally, applied to the ministry. "And He shall send His angels with a great sound of a

trumpet, and shall gather together His elect from the four winds, from one end of heaven to the other" -Mat. 24:31. Again, "Of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire." And again, "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation" - Heb.1:7,14.

"These things saith He that holdeth the seven stars in His right hand." The writer has given the interpretation of the "seven stars," in the preceding chapter. "The seven stars are the angels of the seven churches." The term "star," as applied to the ministry, seems to me to be peculiarly appropriate. First, because the stars are only reflectors, they only reflect the light they receive from the sun. Secondly, they are obscured by the greater light of the sun. Thirdly, they reflect a greater or lesser amount of light, as in the heavens 1iterally seen; all of which aptly apply to the ministry. By the term "right hand, I understand the Sovereign Power which guards and defends the ministry. "Touch not mine anointed - do my prophets no harm." "Lo, I am with you always, even unto the end of the world. Amen." "And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the *stars* for ever and ever" - Dan.12:3. I presume it will not controverted that all the spiritual light the ministry, whether prophets, apostles, or those who subsequently minister in holy things, have, they receive immediately from the "Sun of Righteousness." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. "I have planted, Apollos watered; but God gave the increase." "That was the true Light, which lighteth every man that cometh into the world" -John 1:9. As the sun, literally, gives light to the natural world, so the Sun of Righteousness is the great luminary of the spiritual world. Hence it is said, "He [that is, John,] was not that Light, but was sent to bear witness of that light" -John 1:8. "Who walketh in the midst of the seven golden candlesticks." The interpretation of this term, is not less

appropriate than the term *stars to the ministry*, has also been given in the preceding chapter. "The seven candlesticks are the seven churches." The figure is quite familiar; the candlestick is designed to bear up the candle. It would seem the apostle so understood the matter when he said, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the God, *the pillar and ground of the truth."* Gold is the most precious of metals, and very aptly represents the preciousness of the churches of the saints gracious Lord. "The precious sons of Zion comparable to fine gold" Lam. -4:2. "If any man build upon this foundation, gold, silver, precious stones"- Cor.3:12.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil." The good works of saints, as well as their evil works, are known to God; and in His reckoning with them will be manifest, as we shall presently see - their "works of faith and labors of love, and patience of hope in our Lord Jesus Christ." Works, the legitimate effect of "the faith of the operation of God." Works, by which faith is made perfect, or demonstrably proven - their close adherence to the doctrine taught by their divine Master, and steady maintenance of the principles of revealed truth - doctrinally, experimentally and practically - "holding fast the form of words," and "contending earnestly for the faith once delivered to the saints"- their opposing and exposing the assaults made on the Citadel of Truth. "But I labored more abundantly than they all; yet not 1, but the grace of God which was with me." He regarded their patience, under persecution, the steadfastness of their faith in afflictions and trials, the perils they had to encounter in defense of truth. This church seems to be realizing the prediction of the apostle, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" - Acts 20:29.

"And how thou canst not bear them which are evil." They turned with loathing and disgust from the perversions of sacred truth, which were manifestly aimed at the subversion of the way of salvation; would not recognize the propagators of these false notions as *brethren*, nor "receive them in houses [of worship,] nor bid them God-speed." "And how thou hast tried them which say they are apostles and are not, and hast found them liars." The standard given by which to try the claims of those assuming to be apostles of Christ, is the infallible word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Their system, if it deserves the name, brings Christ in conflict with Himself in His precious word; its tendency is to divide the crown with the Savior, to exalt the works of sinners, and count the blood of the Covenant an unholy thing; in a word, to stultify the declaration, "Salvation is of the Lord." "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to whom be glory and dominion for ever and ever. Amen" - Rev.1:5,6. By bringing them to the test, you have learned unmistakably that they are "false apostles - deceitful workers" - that they have nothing in common with the apostles of Christ. Their's is **"another Gospel, which is *not* another;** but there be some that trouble you, and would ***pervert*** the Gospel of Christ." "They prophecy lies in My name," and "the prophets of the deceit of their own hearts." The church of Ephesus acted consistently with her high calling in bringing their teachings to the standard of Truth, in opposing and exposing their hypocritical cant.

"And hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." He reiterates approvingly the steadfastness of their faith and patience in vindicating the *"faith once delivered to the saints,"* thereby illustrating their love for truth and its illustrious Author. Their trials indeed were heavy and their conflicts almost

insupportable, yet "have they not given place to those deceitful workers - no, not for an hour."

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." However much there was to approve in what precedes, yet the smallest delinquency in the discharge of duty is not passed by unnoticed. Contrast, as though He had said, your present condition with that you enjoyed on your first being led to a knowledge of salvation by Christ - the peace and joy you then realized - yea, "a joy unspeakable and full of glory." Then you could join the poet, and sing:

"Soon as the morn the light revealed,
His praises turned my tongue;
And when the evening shades prevailed,
His love was all my song."

"My Beloved is mine, and I am His." "His mouth is most sweet - yea, He is altogether lovely." Then you delighted to "speak of the glory of His kingdom, and talk of His power" - to tell the saints what His love has done. "He brought me to the banqueting house, His banner over me was love." Then, "you sat down under His shadow," and His fruit was sweet to your taste.

"Then to His saints I often spoke,
Of what His love had done,
But now my heart is almost broke,
For all my joys are gone."

How sad the contrast! Then the mind was filled with heavenly contemplations – Jesus and His love swelled my bosom.

"His grace its riches did display,
And made my griefs remove."

Wherever His image appeared, the warmest affections of my heart were drawn out. I recognized the image as developing a son or daughter of Zion, a friend of the dear Savior, a trophy of His divine grace, an heir “to an inheritance incorruptible and undefiled, and that fadeth not away." Then could you join the inspired Psalmist, and say, "0 come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods." "0 come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand" - Ps 3,6&7.

"Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This church seems to have forgotten that she was "purged from her former sins," that she owed ceaseless obedience to her divine Lord. She seems unmoved by the joys of heaven, or the torments of the damned. Paul describes her as asleep. "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light. See then that ye walk circumspectly; not as fools, but as wise; redeeming the time, because the days are evil" - Eph.5:14-16. Not *fallen from grace,* but from a lively discharge of Christian duty. "But your iniquities have *separated* between you and your God, and your sins have hid His face from you, that He will not hear” - Isa.59:2. "Seek ye the Lord while he may be found, call upon him while He is near. Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon"- Isa.55:6,7. When Israel observed the command to repent, God turned away His threatened judgments from her; but when she disregarded the command, He visited the penalty. When spiritual Israel "confess their sins,

He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" - I John 1:9. Awhile ago she could say with the Psalmist, "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the wickedness." But how is it with her now? Is she oppressed with her ingratitude, her darkness and slothfulness? Let her cry with the prophet, "0 Lord, I am oppressed; undertake for me." "Turn us again, 0 Lord, and cause thy face to shine upon us, and we shall be healed." But she seems entirely unmindful of her best interests, to have fallen into a state of insensibility of the things that make for her peace, hence the appropriateness of the exhortation, or warning. *"If his children forsake My law, and walk not in My judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail"* - Ps.89:30-33. "Or else I will come unto thee quickly, and will remove thy *candlestick* out of his place, except thou repent." Every consideration of interest and duty, of spiritual peace, love and real enjoyment is presented to stimulate her to return to duty. Let her "weep between the porch and the altar, saying, Spare Thy people, 0 Lord, and give not Thine heritage to reproach." Let her lift her hands with her heart to God for help. I have heretofore said that the interpretation of the term <u>candlesticks</u> *is churches.* The conclusion is then, "except ye repent," I will remove your visibility as a church. You shall not be known and numbered by the saints as a church of the living God.

My mind is irresistibly drawn to several localities in this country where there existed some forty of fifty years ago, sound and consistent Gospel churches, where truth was maintained, and where it seemed to be received joyfully, and where any departure seemed to arrest the attention of the church immediately. The doctrine and practice gave, as it was thought,

unmistakable evidence that the favor of heaven's King rested upon them; but the scene is changed. **A laxity of discipline**, **departure in doctrine,** and the **introduction of new measures**, hitherto unknown among those churches, gave full proof of the saying of the Lord by the prophet, "For among My people are found wicked men; they lay wait as he that setteth snares; they set a trap, they *catch men"* - Jer.5:26. They seem to have been but too successful in *"drawing away disciples after them*." Now, the truth is scoffed at by the members at those localities, and its advocates denounced as Antinomians, "old fogies," &c., &c. So that, were you to visit their meetings, hear the slang they belch out, and witness their **efforts at proselyting**, you would rather conclude you had entered a "synagogue of Satan," than a church of God. But I have yet another verse to answer, in order to fulfill the request of sister Izor.

"But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." The church of Ephesus, fallen as she was, from the original steadfastness of the living God, and from her promptness in controverting for the rights of Zion; yet she had not fallen so low as to tolerate those grosser and more palpable breaches of the law of Christ. Some suppose the deeds of the Nicolaitans to have consisted in *repudiating the institution of marriage,* that they were "socialists," had their wives in common. Whether this be true or not, one thing is certain, their deeds were offensive to God, opposed to His divine, government, and were also hateful to His church.

In conclusion, should not the present cold and languid state of Zion, amid the lo's here, and the lo's there, admonish her sons and daughters to a close and prayerful examination of the subject, to ascertain whether there is or is not, some analogy between the case of the church of Ephesus and the churches of our day? That they may take the warning: "Thus saith the Lord, Stand ye in the ways, and see, and ***ask for the***

old paths, where is the good way, and walk therein, and ye shall find rest for your souls" -Jer.6:16.

I have hurriedly answered the request of sister Izor, though imperfectly. The answer may or may not be satisfactory. The text, however remains untarnished, and some other brother may be induced to give a more satisfactory solution.

As ever, your brother, in hope of eternal life,

Thomas P. Dudley,– **1859**

1859- THE CHURCH *VS.* "THE MOTHER OF HARLOTS"

BY
Thomas P. Dudley

[Note: Both Elder Gilbert Beebe and Elder J.F. Johnson were present during this Session of Licking Particular Baptist Association.]

Dear Beloved Brethren:

In carrying out the long established custom of this Association, of attaching an address to the Churches for their contemplation, we shall, most probably, depart, to some extent, from the ordinary practice of Circular writing.

In the midst of the many conflicting claims to the high distinction of being the Church of the Living God, we are not infrequently asked for Bible data to sustain our claim.

It is not a little remarkable that this demand should come from those to establish whose pretensions the Bible is silent as death, and who would place us in the same category with themselves, without accredited testimony, either human or divine, to settle their claim.

Some, indeed, have had the temerity to charge that we are the successors of the "Mad men of Munster," as the Catholics called them, who figured in the Sixteenth Century; that we, like

themselves, cannot trace back to the Apostolic Churches, nor within many centuries of those churches.

As we are exhorted to "be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear," – (I Peter 3:15), and as there may be those who are inquiring for the **"old paths,"** with an honest desire to walk therein, we do not feel authorized to withhold the evidence which have brought conviction to our minds, irresistibly, that the "Old School Baptist Church," to the exclusion of all other bodies, is "the Church of the Living God, the pillar and ground of the Truth" (I Timothy 3:14).

We do this the more cheerfully because of the conviction that the whole tenor of Divine Revelation, bearing on the point, sustains us; nor is the testimony of friends or foes, recorded in the best authenticated church histories, equivocal on the point. Nor yet, is it to be presumed, that the adversaries of the Old School Baptists will bear too favorable testimony to our claim.

That the *"Mother of harlots and abominations of the earth"* has been a **persecutor from her very existence**, which she claims to be before all other offspring, and that Episcopalians, Lutherans, Presbyterians, as well as Methodists, and indeed, all Protestant religious enterprises, are schismatic, that they have apostatized from *her* communion; that *she* has taught for doctrine "the commandments of men," and "made void the law of God by her traditions," ever since she attempted to teach religion, we presume will not be denied by those who are *acquainted with her history.*

Who were the objects of her persecutions antecedently to the sixteenth century, when King Henry VIII, by an Act of 1536, separated England, the tenth (assumed the Headship of the Episcopal Church and defense of that faith) part of the Pope's dominion, from his authority? Not the Episcopalians, because that, during that long succession of years, they had no visible existence on earth save in the Roman communion. Not the Lutherans, because they too were not known until the rise of

Martin Luther, within the same communion and same century. Not the Presbyterians, because they likewise were equally unknown as a separate communion from Rome until the rise of John Calvin, at Geneva, in 1539. Not the Methodists, because they were yet in the Episcopalian/Catholic communion until the rise of John and Charles Wesley; and it is confidently believed that no reliable authority can be produced to establish the existence of a regularly organized Methodist "church" until as late as **1784**, when the first Methodist Conference was organized **in Baltimore.** All these denominations have been part and parcel with **state establishments**, and have looked to, and derived support from, an **earthly arm**- earthly power and prerogative – which is fatal to their claim, and utterly at war with the nature of Christ's kingdom, which is declared to be "righteousness, peace and joy in the Holy Ghost" (Romans 14:17). "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews?" (John 18:36).

"Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear, in the first century, the smallest trace of that association of *provincial churches*, from which councils and Metropolitans **derive their origin**. To which we may add, that the first churches acknowledged no earthly potentate as their Head. This had been expressly prohibited by their Divine Master. *"The kings of the Gentiles,"* said He, *""exercise lordship over them; and they that exercise authority are called benefactors. But with you it shall not be so; let him that is greatest among you be as the younger, and he that is chief, as he that doth serve."* Again, "*Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father who is in heaven. Neither be ye called Masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant; and whosoever exalteth himself shall be abased, while*

he that humbleth himself shall be exalted." These divine maxims, which are in perfect union with the whole tenor of the New Testament, were entirely disregarded by the Ecclesiastics who undertook to new model the constitution of the Christian Church, under the auspices of Constantine the Great (306 a.d. to 381 a.d.), and whom, as a matter of courtesy, they condescended to make its earthly head." – Jones' Church History, pages 166,167.

The Church of Rome charged that Episcopalians, Lutherans, Presbyterians, and indeed, all other Protestant Churches, so-called, are Schismatics: that they have apostatized from **her** communion.

Allow us to inquire again: Whom did the "Mother of harlots" persecute? The answer is: **all non-conformists to her communion;** those who controverted her claims to the prerogatives of the Church, and repudiated her work, in the administration of the ordinances of the Gospel. But whom did she persecute? Those who refused to receive **such as came over** from the Catholic community into their fellowship, although they had been immersed, without a declaration of their faith, and **submission to the ordinance of baptism** by a legally authorized administrator.

It is confidently believed that more blood has been shed on earth because of close and steady adherence to the doctrine and order, instituted by Christ as King in Zion, than from all other sources.

If we regard the authority of Christ, we have, necessarily, to consult His Word for a model for His Church – that model remains **unalterably the same** throughout all time.

The setting up of this Church, or Kingdom, visibly, on earth, was the subject of prophesy, long before its consummation. Its organization, its subjects, institutions, doctrine, law, and ordinances, were radically different from all which had preceded it. Hence, it is said, "And in the days of these kings shall the God of heaven set up a kingdom which

shall never be destroyed, and the kingdom shall not be **left to other people**, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). The Psalmists, in allusion to the same kingdom, said: "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Psalm 145:13). With reference to Jesus, after His birth, it is said: "And He shall reign over the house of Jacob forever: and of His kingdom there shall be no end" (Luke 1:33).

Therefore, "thus saith the Lord God, Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isaiah 28:16). "Upon this rock, (not Peter's faith, but Christ Himself,) I will build My church, and the gates of hell shall not prevail against it" (Matthew 16:18). "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Hence, it is seen that Christ is the foundation, and Christ the Chief Corner Stone of the spiritual edifice.

With reference to the materials of which a Gospel Church is composed, and their preparation for the spiritual building, we hear it said of John the Baptist: "For He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb, and many of the children of Israel shall be turn to the Lord their God. And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people (already) prepared for the Lord" (Luke 1:15-17).

We especially invite attention to the fact, that John was named of the Angel, before his birth, as was subsequently confirmed by his father Zacharias: "And they made signs to his father how he would have him called. And he asked for a writing table, and wrote, saying, His name ***is*** John" (Luke 1: 13, & 60-63). We ask, For what purpose the addition, "*the Baptist*," as was made by the Holy Ghost, if not to enunciate his official

character? And that **was before he ever baptized anyone**. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." But if baptism came in the room of circumcision, why were circumcised persons baptized? Or baptized persons circumcised?

Circumcision belonged to the **male** descendants of Abraham, and servant (male) "bought with his money." Why do you (Paedobaptists) extend baptism to **females**? But circumcision is an external sign, by which Abraham's male descendants are capable of making themselves known to each other, meet where they may. Is this true with **regard to baptism**? What traces are left by the water, that the baptized have received the ordinance?

The circumcision of the heart is a birthright, and belongs, exclusively, **to the seed of Christ**. And by it, the spiritual seed make themselves known, one to another. "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation" (Romans 10:10). "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one **inwardly;** and circumcision is that **of the heart**, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2: 28-29). Such a thing has not been known as a "shadow to cast a shadow." Circumcision is a "**sign**" – baptism is a **"figure"** or shadow. "As in water, face answerest to face, so the heart of

man to man" (Proverb 27:19). "He fashioneth their hearts alike" (Psalm 33:15). Whence we learn, that, in "making ready a people prepared for the Lord," John would extend the holy ordinance to **those only who "confessed their sins**," (will this apply to infants?) and withhold it from all who did not "bring forth fruits meet for repentance." Very soon we find his ministry sanctioned and confirmed by his Divine Master. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." "Thus" – in this way – after the example I give – according to this fashion. What fashion? He went to a Baptist Minister, and demanded of him baptism. "Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, "This is My Beloved Son, in whom I am well pleased" (Matthew 3). Thus was the administration of John confirmed by the "three that bare record in heaven; the Father, the Word, and the Holy Ghost." Not the slightest evidence is thus far afforded that the ordinance of baptism was extended **to any other** but such as confessed their sins.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye [not "send ye"] therefore and teach all nations, [hitherto the ministration of the Gospel had been confined to the lost sheep of the house of Israel,] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things I have commanded you: and lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:19-20). "He that believeth and is baptized, shall be saved" (Mark 16:16). "And that repentance and remission of sins should be preached in His name among all nations; beginning at Jerusalem" (Luke

24:47). “Then they that gladly received His Word, were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the Church daily such as should be saved” (Acts 2: 41,42, 47). Let us examine, particularly, of what sort of materials this model church was composed:

1st. They were such as were prepared to hear the word preached. 2nd. To receive conviction of sin. 3rd. To exercise deep contrition for sin. 4th. To gladly receive His word. 5th. With the heart, to believe unto righteousness. 6th. With the mouth, to make confession unto salvation. 7th. To receive the ordinance of baptism understandingly. 8th. To continue steadfastly in the apostle’s’ doctrine and fellowship. 9th. To “give themselves to the Lord, and to us by the will of God.” Allow us to inquire: Are infants capable of any or all of these exercises, which were considered indispensable to membership in the model church? We proceed: “Howbeit, many of them which heard the word, believed: and the number of men was about five thousand” (Acts 4:4). “And believers were the more added to the Lord, multitudes of both men and women” (Acts 5:14). “And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great number of the priests were obedient to the faith” (Acts 6:7). “But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women” (Acts 8:12). “And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the

Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8: 36,39). "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord" (Acts 10: 47-48). "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed" (Acts 13: 48). "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there: and she constrained us" (Acts 16: 14-15). Our adversaries conclude they derive much strength to maintain their "baby rite" from the last quotation. We ask: 1st. Without evidence that the Lord had opened Lydia's heart to receive the truth, would Paul have baptized her? 2nd. If he required evidence, in the case of Lydia, before he would baptize her, would he extend the ordinance to her household without such evidence? 3rd. What evidence have they that Lydia was a married woman? Or that she had children? or that there were infants belonging to her household? The **facts** in the case present strong circumstantial evidence to the contrary – such as her occupation, "a seller of purple," "her household," "come into my house." Our adversaries must be hard pressed, when they resort to this case for proof. And yet harder pressed when they resort to the case of the jailor: "Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.* And they spake unto him the word of the Lord, and to all *that were in his house,* and he took them the same hour **of the night**, and washed their stripes; and was baptized, he and all his straightway, and when he had brought them into his house, he sat meat before them, and rejoiced, believing in God**, with all his house"** (Acts 16:30-

34). “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized” (Acts 18:8). “Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Christ Jesus. And when they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:4-5). And verse 18th, “And many that believed came and confessed and shewed their deeds.”

We have now shown that believers are the only legitimate subjects of Gospel baptism, and that baptized believers are the only legitimate members of A TRUE Gospel Church.

We shall now proceed to show the:

Bible mode of administering the ordinance of Baptism:

“And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (Matt. 3:15). “And Jesus, when He was baptized, went up straightway **out of the water**” (verse 16). Could He have gone up out of the water if He had not first gone down into the water? For what purpose did He go down into the water? Answer: To be baptized. And how was He baptized? Let the apostle Paul answer: “know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are **buried** with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in

that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6: 1-11). "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12).

Baptism is designed to show the burial and resurrection of the Lord Jesus Christ.

Allow us to inquire: Suppose you employ a laborer to bury a dead corpse; he subsequently applies for payment, alleging he has complied with his covenant. You ask: Have you buried the corpse, and where? He takes you to the place – you find the corpse standing, propped on its feet against a tree, with a few particles of dirt scattered over its face and head. Would you pay for such a burial? Would you not conclude the laborer was mocking you? We ask, in all candor, would not that be as much a burial, as to sprinkle a little water on the face or head would be baptism?

"After these things came Jesus and His disciples into the land of Judea; and there He tarried with them and baptized. And John also was baptizing in Aenon, near to Salim, **because** there was **much water** there: and they came and were baptized" (John 3:22-23).

Having shown that the model church was composed of **believers** *baptized* in **water** on a ***profession*** of their faith, and that the ordinance was performed by a legally authorized administrator, by dipping – plunging under – immersing – overwhelming – burying the subject of faith – and the volition of the will of the candidate was directly concerned, we proceed to show that this characteristic has continued in all subsequent time, to distinguish the true Church of God. This we propose showing from the:

"Histories of the "Christian Church"

"During the first three centuries, Christian Congregations, all over the East, subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another. ALL THIS TIME THEY WERE "BAPTIST CHURCHES;" and though all the fathers of the first four ages down to Jerome, were of Greece, Syria and Africa, and though they gave great numbers of histories of the baptism of adults, yet there **is not one case recorded** of the baptism of a child **till the year 370** a.d., when Galetes, the dying son of the Emperor Valens, was baptized (by immersion) by order of a monarch, who swore he would not be contradicted." – Robinson Res., page 35, and Orchard's Church History, p. 37. "There is no trace of minor or infant baptism till 517, and in 572 the **charge** for baptizing infants were so excessive, that many infants were lost, which frightened timorous mothers into compliance: and thus the **rite and the trade** of infant salvation went still together. While these practices were found in the Catholic Church, persons holding believers' baptism were spread all over Spain; but one class, from inhabiting Catalonia, at the foot of the mountains, was called **Navarri**, i.e., inhabitants of vallies; these, at after periods, left Spain for France and other provinces, and were called **Vaudois** in France and Piedmont." – Robinson Res., chapter 9,10, McRus. Rep. in Spain Orchard Church History, page 166.

Note.- "Baptism by immersion remained in the Catholic Church (says Mezary, French Historian., p. 117, xxiii king) the same, and was performed by dipping or plunging, not by throwing or sprinkling." "Stephen the Pontiff, 754 a.d., gave his opinion, that if children were sickly, pouring in such cases of necessity, be valid baptism; but ordinarily it was administered by three dippings." "Immersion was first left off in France, (says Doctor Wall, History of Infant Baptism, pt.2, page 220,) and there the Anti-Paedobaptists were traced." "Pouring, aspersion, lustration and sprinkling, were customs among the heathen, **before Christ or Moses**." – Potter's Antiquity of Greece, v.11,

page 234, &c, Doctor Wall's Infant Baptism, pt.1, page 501. These illustrations, holy water and sprinkling, were by the Catholics **borrowed from the heathens**, as fully shown in Doctor Middleton's Letter from Rome, pref. xv., and Robinson History of Baptists, pp 421, 458, and Orchard's Church History, p. 170-171.

Note.- "The Sacrament of Baptism was administered in this century (1st century) without the public assemblies, in places appointed and prepared for that purpose; and was performed by immersion of the whole body in the baptismal font."- Mosheim Church History, vol. 1, page 126. And yet Doctor Mosheim was himself a Paedobaptists! [This is still true in 2010 in Orthodox "Churches." SCP]

Note:- "Let it be remembered, that Baptists, in all ages, have re-baptized, not because the Catholics did not immerse (for they did in past ages), or because those who came from the Catholics were baptized in their infancy, but because they regarded all ordinances administered in a **corrupt** or anti-scriptural organization to be null and void."- Orchard Church History, p. 235.

Note:- "At Girona, in Spain, several men of different provinces made the first European rule for infant baptism." Robinson History of Baptists, p. 270, Orchard's Church History, p. 47.

"The rites instituted by Christ Himself, were only two in number, and those designed to continue to the end of the church here below, without any variation. These rites were Baptism and the Holy Supper."- Mosheim Church History, vol. 1, ch. Iv, p. 122. "The Greek word, baptizo, regulates all the Grecian and Eastern Churches to dipping."- Orchard Church History, p. 47. [Publisher's note: Yet today, in 2007 a.d., baptism of infants in these Eastern Orthodox Churches are by dipping, or immersion, the same as with adults. –SCP.] "The earliest reformers scripturally administered the ordinance; while the German and other revivers of religious knowledge,

with every respectable historian, admit, on record, the early practice to have been believers' baptism, and dipping is now continued in all those nations not subject to the authority of the Pope."- Orchard's Church History, p.48, Of the 8th century period.

"The Council of Neocepore, in the sixth cannon, saith: "That confession and free choice were necessary to baptism."- Magde. Cent. In Danver's, p. 68, Orchard's p. 46, during 4th century.

"Chrysostom, an early Bishop of Constantinople, asserted 'that the time of grace was the time of baptism, which was the season the three thousand, in the second of Acts, and the five thousand afterwards, were baptized.' Again, To be baptized and plunged into the water, and then to emerge or rise out of it again, is a symbol of our descent into the grave, and our ascent out of it, and, therefore, Paul calls baptism a burial, when he says we are buried with Him."- Stemel's Answers, p. 145, 4th century.

"The most respectable historians affirm, that no evidence exists as to any alteration in the subject and mode of baptism during the third century.- Orchard's Church History, p. 35. "We have no testimony as to any alteration as to the rites of baptism." – Mag. Cent. A. 3, Danver, p. 62.

"Thus, **paedobaptism,** in all ages, has aided infidelity, by lessening the evidences of the Gospel, and compounding the church of opposing materials, conferring a spiritual rite on an irrational subject, and allowing a comparison of its merits and success with the enterprises of Mahomet, **who enlisted subjects by force, and embraced members without virtue."-** Gibbon's v.2, pp. 302-309.

"The Son of God was dipped in the waters of Jordan, by the hand of John the Baptist. Philip baptized the eunuch in a river. It seems, also, that Lydia and her household at Philippi, were baptized in a river, at which prayers were usually made." "The same historians tell us 'they baptized only the adults or

aged, whether Jews or Gentiles:' they also say, 'the manner of baptizing was by dipping or plunging in water, in the name of the Father, Son, and Holy Ghost,' so agreeably to the sense of the word, and also by the allegory of death, burial, and resurrection, to which the apostle alludes." – Magdel. Cent. C.iii. c. 4, id. P.427, in Danver's History of Baptists, p. 58, History c. c. 1, & 8.

"The first writers against the Vaudois, never censured their **mode of baptizing**; for in those times all parties administered **baptism by dipping,** except in cases of danger."- Robinson Res., pp.447-448, Orchard's Church History, pp. 261-2.

Note.- "In the year 1554, the Waldenses put forth a Confession, says Sleiden, expressive of their religious views. In Art. 4th. They say: "We believe that there is one Holy Church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, and shall be to the end thereof.' Art. 7th. 'We believe in the ordinance of baptism, the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, namely: the renovation of our minds, and mortification of our members, through the faith of Jesus Christ; and by this ordinance we are received into the Holy Congregation of God's people, previously professing and declaring our faith and change of life. Of this Church, the Lord Jesus Christ is the Head – it is governed by His Word and guided by the Holy Spirit. In the Church it behooves all Christians to have fellowship. For her, He (Christ) prays incessantly, and His prayer for it is most acceptable to God, without which indeed there could be no salvation." – Jones' History of the Christian Church. Pp. 325-6.

How does the foregoing history agree with infant baptism, and baby membership?

The Calvinists have been disposed to blacken the character of the Old School Baptists, because of the excesses of

some fanatic nationalists of that order in Munster, who were led on by **Paedobaptists**. We commend to them the following pieces of history:

"The violence of the Catholics drove the Reformers to Araus; wherever the French Huguenots were masters they abolished the Catholic religion, and broke their images; adopting a system of odious retaliation; for when they met the monks or clergy, they cut off their ears and their virilia, and did vast mischief by way of reprisals. So that, in tormenting their tormentors, the monks and priests, they rendered themselves execrable to the people." – Mezary Fr. History, pp. 665, 681, 957, 959. "This conduct of the Calvinists led to the Bartholomew Massacre! This picture of Paedobaptists obscures Munster madness."- Orchard's Church History, p. 290.

Doctor Mosheim, says, "A full history of the people thus designated, is exceedingly difficult to write; since the true origin of the Mennonite denomination, who espoused the Baptists views, extends into antiquity." Again, he says, "The true origin of the Anabaptists is hidden in the depths of antiquity, and is, of consequence, extremely difficult to be ascertained. They are not entirely in an error when they boast of their descent from the Waldenses, Petrobrusians and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wycliffites and Hussities had maintained, some in a more disguised, and others in a more open and public manner, viz.: 'That the kingdom of Christ, or the visible church which He established upon the earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which

human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors."

Ypeig and Dermout, the first professor of theology at Groningnen, the second, the Royal Chaplain, appointed by the King of Holland to examine into the origin and history of the Dutch Anabaptists, made a careful investigation of all the facts available, and in their report, published in 1819, made the following important declaration as the result of their careful and impartial researches: "The Baptists may be considered the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrine of the Gospel through all ages. The notion of the Catholics that their communion is the most ancient is erroneous."

Thus, upon an examination of the doctrinal principles of the model church found in the Bible, and confirmed by empirical historical research, and by the actual doctrine, order, and practice of the Old School Baptists to this day, there is little room to dispute the antiquity of the Old School Baptists as the true church of God on earth throughout the ages.

Thomas P. Dudley, Moderator.**1859.**
James Peak, Clerk.

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1859- BAPTISM: IT'S MODE & SUBJECTS.

By
Thomas P. Dudley

Lexington, Ky., Aug. 30, 1859

My Dear Brother:-

We were much gratified to receive your letter of the 17th., which came to hand last evening; from which we learn that you

and your family were enjoying that greatest of earthly blessings, health – without which we are unprepared to appreciate other earthly blessings.

We also learn, thence, the verification, with you as with us, of that ancient promise of our Beneficent Creator, that: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," with their concomitant "fruitful seasons," &c. That the laborer is fully rewarded for his toil – the earth aboundeth with, not only the necessities, but the luxuries of this life; all of which call for the grateful emotions of *renewed hearts.* But there are other and higher blessings, which pertain to another and higher Being; and which cease not with our earthly existence, but endure through the countless ages of eternity – the base of those unceasing praises, which the Redeemed of the Lord will continue to render to "God and the Lamb." These latter blessings are not "earned by works, nor bought with gold," but of that Sovereign Grace of God, which was disclosed in the gift of His Son, "who was delivered up for our offences, and was raised again for our justification."

The case to which you allude, of the "Baptist preacher, who favored open communion," and which gave rise to "great excitement in your city," is one, in the adjudication of which, *tradition,* whether ancient or modern, is not the test, but whose solution Scripturally, can be governed, exclusively, by the unerring Word of God; should be approached with a sense of the deep responsibilities devolved upon the Church, by the Law-giver to Zion. I should say, that, so long as Mr. Doe taught and enforced the *doctrine and order of the church,* whether that doctrine and order be consonant with God or not, she was left without cause of action against him; the delinquency being referable to her *declaration of faith and practice,* to the support of which, *alone,* he was pledged. He acted consistently when he resigned the charge, as Pastor, on finding disaffection for his ministry on the part of the members – and the church stultified

herself, in taking up a complaint against him, for holding as *private property,* sentiments, the avowal of which, on the part of candidates for membership, had presented no obstacle to their reception as members of her body. If his teaching, whether public or private, were antagonistic to her faith and practice, *made known in her public confession of faith,* then it was her privilege and her duty, to call him to account. I maintain that the church has no claim on me whatever for my *private opinions.* They are emphatically *private property,* over which she cannot legitimately exert her authority; but to publish the teachings of the unerring Word of God. I should, consequently, deny her right of action against me, whilst I confine myself to the observance of the rule I have indicated.

But whether "*open* communion" is consistent with the theology of the Bible is entirely a different question, and does not depend for its solution, upon the action or non-action of the church or churches. It exists as Truth or error, independently of the profession or practice of churches. In the investigation of the question, you may consider, as others have said, I am too rigid, and do not allow sufficient latitude of opinion. But you will remember that I am directly responsible to God for what I teach as *Bible truth;* and that it is your prerogative to test, not by *ancient or modern tradition,* but by the infallible unerring Word of Truth, the doctrine I maintain. "*To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."*

Allow me to say, there can be *no authority drawn from the Bible for inviting those to the Lord's Supper who* ***are not divinely qualified for the ordinance*** and that the Master Himself, has unmistakably defined those qualifications.

The late Robert Hall, of England, a prominent minister of the denomination to which he belonged, has said, "Open communion arises from a *new state of things."* May I add, from the *perversion* of the Gospel!

Baptism and the Lord's Supper are ordinances belonging *exclusively* to the Church of God, and are destined to continue during her militant state, and the former is indispensably necessary to give right to the latter. Bo divinely accredited authority or example can be found for inviting *un-baptized persons* to the Lord's Supper.

You quote from the language of Mr. ____, as follows: "But he [Mr. ____] thought the table of the Lord, belonged to all that loved our Savior, and were members in good standing in *other evangelical churches."* I frequently come across the expression *"evangelical churches"* in certain quarters, without being entirely certain as to the precise meaning the writer intends to convey by the un-biblical term, "*Evangelical."* Now, a denomination may claim to be *evangelical,* simply because she has protested against some of the grosser corruptions of the Church of Rome, and approximates nearer the standard of the so-called "*Evangelists,"* while at the same time they retain some of those corruptions. I cannot recognize them as *evangelical,* so long as *any of these corruptions* cleave to their skirts. Indeed, I am not authorized to hold any community as an *evangelical church* which has not been built after the model of the Apostolic Churches – for example, the church at Jerusalem, the churches at Antioch, Ephesus, &c. God has given but **one model,** according to which all evangelical churches are reared up – they must follow this pattern, or model, or I am bound to dispute their claim. "*My dove, my undefiled is* ***but one;*** *she is the* ***only one*** *of her mother, she is the choice* ***one*** *of her that bare her"* – Song. 6:9. "*There is* ***one*** *body, and one spirit, even as ye are called in* ***one*** *hope of your calling.* ***One*** *Lord,* ***one*** *faith,* ***one baptism****"* –Ephesians 4:4-5. "Now ye are **the** body of Christ, and members in particular" – 1 Cor. 12: 27. What denomination is it, whether Catholic or Protestant, that does **not claim** to be ***the*** Church of God?

The Catholic Church claims that high distinction, and avers that the Episcopal, the Lutheran, the Presbyterian, and

indeed, that all other Protestant denominations, are *schismatics,* that they have apostatized from her communion. Allow me to enquire: Whence did Episcopalians, Lutherans, Presbyterians and Methodists, together with all other Protestant denominations, properly so called, obtain their baptism? Whence the ordination of their ministry? I apprehend they cannot successfully controvert the answer to this question – *From the Catholic Church!* That the Bishops of the Episcopal Church – Martin Luther and John Calvin, both John and Charles Wesley, together with all Protestant ministers, properly so-called, received their baptism and their ordination – if, indeed they have been *baptized* or *ordained* at all – from the Church of Rome, is potent truth, cannot, we are sure, be denied. And yet, each of those denominations claims to be *the* Church of God. Who, therefore, is to decide on these claims? We respond, the unerring, the infallible Word of God.

We do not claim, and we cannot imagine how the Church of Rome can, with any degree of consistency, place *us* in the same category with the denominations above alluded to, seeing we have been the objects of her bitter persecutions through her hideous *Inquisitions.* The Catholic Church is quite too *young* to be the mother of old school Baptist church, unless we admit the *daughter* to be several centuries *older* than the *mother.* We claim to have descended from the Apostolic Churches, to maintain the same faith and practice and order with them, to be built upon the same foundation – Jesus Christ Himself being the chief corner stone.

Let us inquire: Were the churches at Jerusalem, Antioch, Galatia, Ephesus, &c., separate, independent bodies, subject to the government and control of none but the great Law-giver to Zion? Is it so with the churches I have named? Are not the various congregations of Episcopalians controlled by the "Court of Bishops?" Does it not require the whole, to constitute the Episcopal Church? Is not the same true with regard to the Lutheran Church? Is not the Presbyterian Church composed of

the many congregations of that order? Is it not true of the various *societies,* ["Our Societies," as John Wesley called them] to constitute the Methodist Church? Was it not an Episcopalian bishop that appointed the first bishop of the Methodist Church? Are not appeals from the *inferior* to the *superior judicatures* allowable in those denominations, including the Church of Rome? Are not all of those denominations part and partial with State establishments, except the Methodists? the Catholic, of France, Spain, and some of the smaller States in Europe and Latin America, etc.; The Episcopal, of England, the Lutheran of Germany, and several other States; the Presbyterian, of Scotland; the "Evangelical," of Prussia, &c.? Is there not in this an *acknowledgement* of another *head* than Christ? And what of those modern denominations that have their roots in these State supported institutions? Finally, are not these facts conclusive against the claim of all and each, to being *the* Church of God? "*My kingdom,"* said the Redeemer, "*is* ***not*** *of this world." "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."*

"*The kings of the Gentiles exercise lordship over them; and they that exercise* ***authority*** *upon them"* are termed *"benefactors." "But with you it shall not be so; let him that is greatest among you, be as the younger, and he that is chief, as he that doth serve"* – Luke 22: 25, 26. Again, "*Be not ye called Rabbi; for one is your Master, even Christ, and* ***all ye are brethren.*** *And call no man your* ***father*** *upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ"*- Matt. 23: 8-10.

The "old school Baptists," in contradistinction to all these denominations, claim the Church of Christ to be *the* ***highest*** *ecclesiastical* ***authority on earth****;* from her decisions there is no appeal. "*And if he neglect to hear them, tell it to* ***the Church****; but if he neglect to* ***hear the Church****, let him be unto them as a heathen man and a publican." "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven;*

and whatsoever ye shall loose on earth shall be loosed in heaven" – Matt. 18: 17-18. Whence the **authority** , in cases of dealing for offences, to go to the *inferior judicatories,* and travel up to the Pope, with the Catholic Church, or to State courts? To the inferior and travel up to the "Court of Bishops," if, indeed, you stop short of Queen Victoria, who is the "head of the Episcopal Church, and Defender of the Faith?" Whence your authority to go before the "Sessions," the "Synod," thence up to the "General Assembly" of the Presbyter and Reformed Church? To go to the "Class Leader," the "Circuit Rider," the "Presiding Elder," the Bishop, and up to the "Methodist Conference," in the Methodist Church? From the local church to the Associational moderator, and esteemed elders of the Baptist church? Is not the decision of the Pope final in the Catholic – the decision of the "Court of Bishops" final in the Episcopal Church? The decision of the General Assembly final in the Presbyterian Church? The decision of the General Conference of the Methodist Church final with Methodists? If not, why those appeals? Do not those various denominations "*make void the law of God by their traditions?"* Is there not in all this, a radical departure from the order Christ has established in **His** Church?

That the Catholic Church has been a **persecutor** from her very existence, we think no informed person will deny, who has acquainted himself with her bloody history, either *sacred* or *profane.* In this, her example has had its influence with some of her *Protestant daughters.*

But whom did she persecute within the first **fifteen centuries**? Not Episcopalians, because they had no visible existence on earth unto the year 1536, when king Henry VIII, by an act of the English Parliament, separated England from the Pope's dominion and authority, and assumed to be himself the *head* of that church and defender of that faith. Not the Lutherans, because they were not known until the rise of Martin Luther, the Reformer, in the sixteenth century. Not the Presbyterians, because they were utterly unknown until the

rise of John Calvin, at Geneva, in 1539. Not the Methodists, because they were alike unknown until the rise of John and Charles Wesley, James Harvey, and George Whitfield, at Oxford College, in the year 1729. But whom did she persecute – by the millions? We answer; Non-conformists; Baptists, who adhered ro apostolic doctrine and order; "Novatianists," who maintained the same doctrine and order now maintained by "old school Baptists," – that salvation is wholly of Grace, abounding to the chief of sinners, through the rich atoning blood of the Lord Jesus, applied to the redeemed by the irresistible operation of the Holy Spirit, to the *production* of "*repentance towards God, and faith towards our Lord Jesus Christ"*- that the legitimate subjects of baptism are **believers only –** the mode, dipping, immersing, overwhelming. "*Therefore we are **buried** with Him by baptism into death; that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life"* – Romans 6:4. The administrator, a Baptist Minister in good standing, regularly called **of God** to the work, in **union and fellowship** with a Baptist Church.

"Donatists," in the 4th century, who held substantially the same principles with the Ephesians of the 1st and the Novatians of the 3rd century, became the objects of the most bitter persecutions because they would not receive into their churches persons coming from the Catholic Church, without their giving "a reason for the hope within them," and submitting to the ordinance of baptism from a properly authorized minister. Hence they were charged with *rebaptizing.* "Paulicians," in the 7th century; "Vaudois," in the 8th century; "Gundulphians," in the 10th century; "Berengarians," in the 11th century; "Petrobrussians," in the year 1110; "Henricians," in the year 1135; "Arnoldist," in the year 1140; "Waldensians and Albigenses," in the year 1150; "Waldo and his followers," in the year 1176; "Hussites," in 1420; "Pichards or Waldensians" in the year 1450.

I ask, *who* persecuted John Wickliff and had John Huss and Jerome of Prague burned to death, for the testimony they bore to the Truth? Answer: Romans Catholics. *Who* caused Lewis and Joseph Craig, John Waller, James Ireland, Jeremiah Moore, John Shackleford, and many others, to be imprisoned in Virginia, for preaching Christ, and Him crucified? Answer: **Episcopalians.** *Who* had Muncer put to death, for his advocacy of Bible Truth and civil and religious liberty? Answer: **Martin Luther.** "All men condemned Luther for these murdering proposals, but in order to relieve himself, he made the devoted people the *scape goats,* while he and his colleagues imputed the crimes of the Empire to the Ana-baptists, and so escaped."- Orchard. Church History, page 356. But what was Muncer's crime, for which Luther urged his death? "The doctrine of liberty had been advocated by all the Reformers, while pointing out the usurped claims of the Pope; but none understood or carried out this liberty into practice but the *Baptists,* consequently all eyes were directed to Muncer, who now drew up a memorial expressive of their grievances, and which was presented to their lords, and dispersed all over Germany. It consists of twelve articles on civil and religious liberty. It is allowed to be a master-piece of the kind." Orchard Church History, page 355. *Who* caused the putting to death of Servetus? Answer: John Calvin, the Presbyterian and Reformed. "The truth is and it ought to be avowed, that the conduct of Calvin admits of no apology." Jones Church History, page 424.

It will be observed that each, Doctor Mosheim, Jones and Orchard, in their histories of the Christian Church, accord to the people who have maintained "Old School Baptist" sentiments since the apostles' day, and whom I have designated by the NAMES given them, mostly, by their enemies, purity of life and conversation, and almost rigidity in the sacrifices they should make, rather than swerve from the faith.

Noble examples of suffering and death, for the cause of their Divine Master, are given in the cases of Perpetua and

Felicitias, two females, whose circumstances were peculiar – each having an infant at her breast, and who were entreated by their nearest and dearest earthly friends to "renounce their faith," and save their lives. The former, while in prison, and just before her being **thrown to wild beasts for destruction,** was permitted to suckle her infant. "In this situation [says Jones] she comforted her mother, and encouraged her brother, entrusting to him the care of her infant son; and was, according to her own expression, as happy as if she had been in a palace." Jones' Church History, page 146. But what is the testimony concerning Felicitias? "Three days before the exhibition, however, she was delivered of a child; and, being in great pain, those who were about her, asked how she would be able to endure the being exposed to wild beasts, when she was much affected with the pains of child-birth. She replied, that in this case she was left to herself, but that in her other sufferings, she would have another to support her, even Him for whom she suffered." Jones Church History, page 144.

What shall we say of the firmness and resignation of John Wickliff, in bearing reproaches for the cause of Christ? John Huss and Jerome of Prague sealed their testimony with their blood – the former was burned to death, 7th July, 1415, the latter on the 20th May, 1416. After this digression, I return to the subject immediately before me.

We find the most palpable discord between the "Mother of Harlots" and her Protestant daughters – while she charges those daughters with apostasy, they charge her with being the *Apocalyptic Beast.* All would be left in doubt, but of "*the sure word of prophecy."* No wonder that the *Old Mother* forbids to her children *the use of our Bible!* The wonder is, rather, that her Protestant daughters submit, with so much seeming patience, to the *grand-children,* having recourse to the "King James translation of the Holy Scriptures."

But the impression is attempted to be made that all Protestant denominations, and their off-shoots, are but so

many branches of the Church of God. We, as "Old School Baptists," have no disposition to interfere with the *family quarrel;* wholly disclaiming descent from, or anything in common with the Old Mother or her daughters and grand-daughters. The Scriptural exhortation is, "*Let there be no schism in the body."* What would the amalgamation of materials so inharmonious present? Not the body of Christ. Because that body, although composed of "many members," recognizes but **one Life,** and Christ ***is*** that Life. The members sympathize with each other – their interest is one – all are interested in the well-being, health and growth of each. "*If one member suffer, all the members suffer with it; and if one member be honored, all the members rejoice with it."* Is this applicable to the so-called "evangelical churches?" Have they care and anxious solicitude for the advancement of the interest of "Old School Baptists?" If they have, they have undergone a wonderful change within the present century! Have we forgotten that Paedobaptists persecuted Baptists and Quakers in Massachusetts within the *present century?* Look at the "blue light laws" of Connecticut. Have Baptists of the Old School, ever sought power from the secular arm? Have they not all the while, since the Independence of the United States was achieved, asked of "the powers that be," ***only to be left alone***?

But you claim for these various denominations the title "evangelical churches." If you claim that they are *churches,* according to the standard of churches recorded by the Evangelists of our Lord, then you will allow that it is our privilege to test the claim by *that standard.*

In this particular, we claim to be the ***only*** evangelical churches known to the Word of God, and we accord to you the right to test our claim by *that standard.* Allow me to say that evangelical churches knew nothing of *baby-sprinkling – baby membership.* This is a *new* order, which dates several centuries subsequently to the apostolic day and is utterly unknown to the Bible, and directly antagonistic to its teachings.

Immersion or dipping was the **universal mode of baptism** for a long series of years after the organization of the Gospel Church by Christ on earth. **Towards the close of the fourth** century, the idea prevailed that **none could be saved** unless they were baptized. Hence sprinkling was *allowed* by *Emperors* [without the slightest authority from the Word of God] in cases where it was *supposed* the immersion of the whole body would endanger the life of the individual. "In the year 370 Galetes, the dying son of Valens, was "baptized" by order of the Emperor, who swore he would not be contradicted." Time progressed, and **dipping** was still observed as the manner of administering the ordinance of baptism, until the **rise of John Calvin,** who said, "Howbeit, the very word *baptize* signifies *to dip,* and it is *certain* that the manner of *dipping* was used of the Old Church."- Institutes, Book 4, Chapter 15.

I may startle you, somewhat, when I say, and shall prove from the standard of Truth, the Bible, that *believers* [not deciders- SCP] are the only Bible subjects – dipping or immersion the *only Bible mode* – and *Baptist ministers,* such as are "*called of God, as was Aaron,"* the *only Bible administrators* of the ordinance of baptism. If however, the word of God does not sustain me, the assertion is not worth the paper on which it is made.

The Divine Redeemer said, "*See that ye make all things according to the pattern showed thee in the Mount."* May I not say, without fear of successful contradiction, that a church not *built after that pattern is* ***not*** *the Church of Christ!* That no authority has been given by the King of Zion to alter the pattern. And that it is the highest presumption and impiety in the Pope or any other earthly tribunal, to attempt to change the ordinances, or extend them to others than those whose characters are most clearly and unmistakably defined by the **only Law-giver to Zion**?

I now proceed to give the Bible testimony concerning the building, the materials, their preparation, and the rearing the

spiritual superstructure, or edifice. "*Except* ***the Lord*** *build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain"* – Psalm 127:1. "*And I say unto thee, that thou art Peter' and upon this rock* ***I will build My church;*** and the gates of hell shall not prevail against ***it***" – Matt. 16: 18. "*Therefore, thus saith the Lord God, Behold,* ***I lay in Zion, for a foundation,*** *a Stone, a tried Stone, a precious Stone,* ***a sure foundation****; he that* ***believeth*** *shall not make haste"* – Isaiah 28:16. "*For other foundation* ***can no man lay*** *than that is laid, which is* ***Jesus Christ***" – 1 Cor. 3:11.

The commission given **by the Lord Jesus to His called and qualified apostles,** reads thus: "Go ye, therefore, and **teach** all nations, **baptizing** them in the name of the Father, and of the Son, and of the Holy Ghost; **teaching them to observe all things whatsoever** I have commanded **you**; and lo, I am with you always, even unto the end of the world. Amen" – Matt. 28: 19-20. Allow us to inquire: Are not *the taught* the **only subjects of baptism** known in the commission? "*He that* ***believeth****, and is baptized, shall be saved"*- Mark 16:16. "*Then, they that* ***gladly received his word*** *were baptized"*- Acts 2:41. "And **the Lord** added to the church daily such as should be saved"- Acts 2:47. "*But when they* ***believed*** *Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ,* ***they*** *were baptized, both men and women"*- Acts 7:12. Allow me to inquire: If, as our adversaries contend, "baptism came in the room of circumcision," whence their authority for extending the ordinance to females? Circumcision, under the Law, was confined to Abraham's **male** descendants, and those servants [**male**] bought with his money. Whence were Timothy and Titus, who had been **previously baptized,** compelled to be **circumcised**, if baptism superceded circumcision? I proceed; "*Can any man forbid water, that these should not be baptized, which have* ***received the Holy Ghost****, as well as we"*- Acts 10:47. "*For with* ***the heart man believeth*** *unto righteousness; and with the* ***mouth confession is made unto salvation"-***

Romans 10:10. "And Philip said, "*If thou* ***Believest with all thine heart****, thou mayst. And he answered and said,* ***I believe that Jesus Christ is the Son of God.*** *And he commanded the chariot stand still; and they went* ***down into the water, both Philip and the eunuch,*** *and he baptized him. And when they were* ***come up out of the water***," &c.- Acts 8:37-39. Need I multiply proofs that **believers** are the **only** Bible subjects of baptism.

We come next to *the mode* of baptism; "*And Jesus answering said unto him, Suffer it to be so now; for* ***THUS*** *it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus when He was baptized,* ***went up straightway out of the water***"- Matt. 3: 15,16. "Thus" – in this way – after this mode – agreeably to the example I give. What was that example? "*Know ye not that as many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are* ***buried*** *with Him by BAPTISM into death; that like as Christ was* ***raised up*** *from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been* ***planted*** *together in the* ***likeness of His death,*** *we shall be also in the* ***likeness of His resurrection****; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being* ***raised*** *from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord"*- Romans 6: 3-11. "***Buried*** *with Him in baptism, wherein also ye are* ***risen*** *with Him through the faith of the operation of God, who hath* ***raised*** *Him from the dead"*- Col. 2:12.

Suppose you employ a laborer to *bury* a dead corpse. He takes it away, and after a time applies to you for payment. You

ask, Have you complied with your agreement, and where did you bury it? He conducts you to the place – you find the corpse propped up on its feet, with a few particles of dust thrown on the face and head. Would you pay him for *burying the corpse?* Would you not conclude he was trifling with you? In vain might he urge your *practice* in the observance of the ordinance of *baptism. "A word to the wise is sufficient."*

But I proceed to the third proposition – **the administrator of the ordinance.**

John was named of the Angel, before his birth. For what purpose did the Holy Ghost add "***the Baptist***," but to set forth his *official character? "In those days came* ***John the Baptist*** *preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand"* –Matt. 3: 1,2. Not that it is a *continuation* of the old Jewish congregation "is at hand" – not already set up, *visibly,* in the world – nor does the right of admission to its ordinances result from being *literally,* the children of Abraham; with whom the covenant of circumcision was made. No! No! "*That is, they which are the children of* ***the flesh****, these* ***are <u>not</u>*** *the children of God; but the children of the promise are counted* ***for the seed***"- Romans 9: 8.

[Those who practice infant, or Paedobaptism, attempt to use the circumcision of Jews as an argument in favor of sprinkling, or baptizing, infants. Dudley's defense of the *Baptistic mode* against the Paedobaptistic practice is valid argument. – SCP].

Nor was "the Baptist preacher" sent *to prepare,* but "to make ready a people *prepared for the Lord"* – Luke 1:17. How make them ready? To open up the prophecies which had gone before to "*the people* ***prepared***," and show their fulfillment in the Person of the Messiah – to extend the holy ordinance of baptism to those who "confessed their sins." Thus, the Baptist not only clearly shows us that *believers* are the legitimate subject of baptism, but also *denies* the ordinance to all who did

not "bring forth fruit meet for repentance;" telling them, "*And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham"* – Matt. 3:9.

What are the so-called "evangelical churches" doing when they extend the ordinance of baptism – rather, *sprinkling* – to babies of believing parent, or parents, and thus *force* them into the church? Do they observe the pattern? With what face, then, can they claim to be the Church of God? If baptism is efficacious in saving babies, where one of the parents is a believer, why not where both are unbelievers? You should no more censure the "new order," which was *newly sprung up,* for contending they are not authorized to say that any one can go to heaven who are **not baptized**. You lay quite as much stress on baptism as they do.

But I resume; The *volition* of all those who are the subjects of Gospel Baptism, is indispensable. "*But first gave their own selves to the Lord, and unto us by the will of God"* – 2 Cor. 8:5. But I have said the *administrator* must be a Baptist minister, regularly called of God, ordained by Him to the work, and in good standing with the Baptist Church. Let us not forget the Savior said, "*Follow Me." "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor*"- Eph. 5: 1,2.

Now, if Jesus went to a "Baptist preacher" for baptism, and received the ordinance at his hands, saying, "*THUS it becometh us to fulfill all righteousness,"* I submit, whether it is Christ's ordinance, or whether we "fulfill all righteousness," if we receive the ordinance, or sprinkling, from a baptized or unbaptized Catholic, Episcopalian, Lutheran, Presbyterian, Methodist, or indeed, any other but a Baptist minister?

I might fatigue you with reading proofs drawn from our adversaries, with regard to the practice, or rather in support of the practice of "Old School Baptists." A few may suffice for the

present. Doctor Mosheim says: “The rites instituted by Christ Himself, were only two in number, and these designed to continue to the end of the *church* here below. These rites were baptism and the holy supper”- Mos. Church His., vol. 1, ch. 4. The same writer says: “The sacrament of baptism was administered in this [the 1st] century, without the public assemblies, in places prepared for that purpose, and was performed by *immersion of the whole body in the baptismal font*” – Mos. Church His., vol. 1.

John Calvin said: “Howbeit, the very word of baptizing signifieth to DIP, and it is *certain* that the manner of *dipping* was used of the Old Church”- Institutes, Book 4, chap. 15. The same writer admits fully, in his Institutes, that *believers* are the primitive subjects, and *dipping, or immersion,* the primitive mode of baptism”- Institutes, Book 4, Chapter 15 &c.

Pardon me for introducing the testimony of a highly learned Paedobaptist minister of our own country. He was approached by a Baptist minister, who remarked, “You are aware that I am utterly unacquainted with the Greek language – I do not know one letter in the Greek alphabet. Please inform me what is the literal translation of the Greek verb baptize or baptidzo?” The Paedo replied, “To dip; to plunge; to immerse the whole body.” The Baptist minister, supposing the other disposed to jeer him, remarked, “You can play off on my ignorance – you know that I know not.” To which the Paedo rejoined, “No man, who is entitled to reputation as a Greek scholar, dare deny that I have given you the literal translation of the word.” Then, said the Baptist, “with your knowledge on the subject, how could you practice sprinkling, and call it “*baptism?”* The Paedo replied, “Hut, tut, man; you can’t imagine what an effect three or four hundred guineas will have upon a man.” I need scarcely tell you, because I apprehend you have not forgotten, that the late Elder Joseph Redding was the Baptist preacher, and Parson Stubbs the Paedo.

Another learned teacher among Paedobaptists said, in presence of a large assembly, "No minister, who understands the Greek language, will be so silly as to convert the subject of baptism with a Baptist, allowing the *New Testament* to be his guide. For that knows no one as a proper subject, and no other as a New Testament mode, but *believers* and *dipping or immersion."* A professor of Greek Literature, in one of our celebrated Colleges, says, "There is no doubt but that *believers* were the apostolic subjects, and *immersion or dipping* the apostolic mode of baptism." That professor is not President of a Paedobaptist college. With all the foregoing before us, how can we doubt?

Doctor Mosheim, Milner, Baxter, Doctor Wall, and other Paedobaptist ministers, who sought earnestly and laboriously for authority for Infant Baptism (sprinkling) and Infant Church Membership, are all constrained to admit that no higher authority has been found than "ancient tradition," – "the ancient practice of the Church." Doctor Baxter has, indeed, resorted to the "Scriptural Almanac," as proof; but by whom calculated, or when published, he does not inform us. Dare we recognize any authority paramount to God's Holy Word? But I love consistency, and have forbearance with a man who is consistently wrong.

How is it that Paedobaptists claim that *babies* are the subjects of baptism, extend the ordinance to them, and yet deny to them the Lord's Supper? If they are the rightful subjects of the first, they certainly are of the other ordinance – why do they not bring them to the Lord's Table? It may be replied, To do so, would be mocking a holy ordinance. I ask, what more sense is there in baptizing them? They have about as correct conceptions of the one ordinance as of the other – and grant either of them, is to grant a *spiritual* ordinance to a *natural* subject, contrary to the divine teachings of God's Holy Word.

You inquire for my practice, and especially for my invitation to the Lord's Supper. It is, and has been, uniform, since my earliest ministry, thirty odd years ago, that "Brethren and sisters, of *sister churches,* who are in *good standing* at home, and have fellowship with us and *the doctrine* we hold, are invited to take seats and partake with us." We do not find a single passage of Scripture where any others were joined in the partaking of the Supper with a church in the apostolic period.

You seem to conclude that my invitation will cover the ground occupied by Mr.____. Let us see: "But he thought the table of the Lord belonged to *all who loved our Savior,* and were *members in good standing* in <u>other</u> evangelical churches." 1st., I cannot recognize any communities as "evangelical churches," which have **not** been built after the apostolic *model.* 2nd., I do not recognize any as "sister churches," built after a *different model* – hence, my invitation will **not** embrace such. 3rd., "Fellowship for **us** and the **doctrine WE hold**." Now, my Bible teaches: "*There is* ***one body*** *and* ***one spirit****, even as ye* ***are called in one hope*** *of your calling;* ***one*** *Lord,* ***one*** *faith,* ***one*** *baptism;* ***one*** *God and Father of* ***all****, who is above all, and through all, and* ***in you all***"- Eph. 4: 4-6. The Spirit of God is infallible – therefore He does **not teach one** that *babies* are the subjects, *sprinkling* the mode; and another that *believers* are the subjects, and *dipping* the mode of baptism. Need I repeat, I cannot recognize any as the proper subjects of the Lord's Supper, but those who with the "*heart believe unto righteousness' and* ***with the mouth, make*** [voluntarily] *confession unto salvation,"* – an experience of grace related – and are legally baptized.

I took occasion, some months since, to utter, in a public discourse, the following: Our Paedobaptists friends complain that we do not invite them to our communion table; and in the next breath take care to inform us, that it is **not *our*** table, but the Lord's." We cheerfully grant that it is not our table. If it were ours we could exercise some discretion; but, as it is "the

Lord's," no discretion is left us. We must be content to invite such as our Divine Master called to His table. But we ask, will **you** invite *unbaptized* persons to the Lord's table? We presume you will answer, unhesitatingly, No. Then we ask, How much more charitable [according to the *abuse* of the term *charity,*] are you than we? Now, we do not consider the sprinkling of a baby or adult, by an authorized or unauthorized administrator, as ***baptism***; and for this very reason we dare not invite to the **Lord's** Supper an individual who has given the most satisfactory evidence that he or she is "born again," has "passed from death unto life," until they have submitted to *Gospel baptism.*

The *piety* of Paedobaptists, or of those who assent to immersion, as the Gospel mode of baptism, is **not now** the subject in controversy. Though they give us the most conclusive evidence, so far as *words go,* that they are the subjects of divine teaching, as many have done, yet their submission to Gospel baptism is a *sina quanon* to their invitation to the Lord's table. They must not only believe as the Church does, but **practice** as she does, to entitle them to seats at the communion table.

I am aware that our natural sympathies have much, too much influence with us, many times. Our children enlist the warmest sympathies of our hearts. It is natural that it should be so; but we should be cautious that those *sympathies* should not *blind us* to their and our best interests.

Suppose we were to embrace the popular system, that salvation is *offered* to mankind universally, on the *condition* that they "repent and believe the Gospel." Are infants, babies, competent to comply with the *conditions?* But it is contended, in some quarters, that they are *not sinners* until they come to the so-called "year of accountability." At what age do they become *accountable?* How happens it that they frequently *die before they arrive at that year?* How can death justly seize upon them in the absence of sin? "*The wages of sin is death." "The soul that sinneth,* ***it*** *shall die."* But have we forgotten that

"*flesh and blood cannot inherit the kingdom of God."* And, "*Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As we have borne the image of the earthy, we shall also bear the image of the heavenly."* Is superior power indispensable to change our vile body, that it may be fashioned like unto His glorious body, and can inferior power prepare the *spirit* for celestial glory?

I am not wholly unapprised of the effects *now*, and from time immemorial, being made to play upon the *sympathies of parents and friends,* against God's method of saving sinners. What plan have they to propose, which gives promise of greater success? Should such alien sentiments be accepted by the church as evidences of a truly gracious state? Should such as do not have access to the common faith be admitted to seats at **His** table prior to being taught aright?

I commend to the most serious consideration of Paedobaptists, the following occurrence, which took place not one hundred miles from Lexington (Ky.) as an illustration of the folly of extending an holy ordinance belonging to the *spiritual subjects of Christ's spiritual kingdom,* to those whose minds are "enmity against God, not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." Is not the destruction of an holy ordinance, rebellion against the authority of God? Are not the parties to such destruction *participus crimius?* A very respectable widow lady had four children, two of them [the older two,] professed hope in Christ, and the convictions of their own judgment led them to seek membership with a *Baptist Church,* where they could receive baptism according to the *pattern* given, and the example laid by the Head of the church Himself. The mother, being a Paedobaptists, desired that the two younger children should have their membership with her. For this purpose she exercised her maternal authority. A meeting was appointed at her house

for the purpose of having the children baptized. The authority of the mother, procured quiet compliance on the part of the little girl; but when the boy was called for he had attempted to evade baptism by hiding himself. Threats of the application of the rod forced compliance on his part. When the minister had pronounced the ceremony, he dipped his fingers in a bowl of water, and sprinkled it in the face of the youth. The latter immediately jumped back, clenched his hand, drew it back, and said to the minister, "G—d d—m your soul, if you do that again I will knock you down!" What is this but a desecration of an ordinance whose rites all its legitimate subjects are *inwardly taught to respect?*

Allow me to give another example, in which want of confidence on the part of the actors in the teachings which they recognize is most clearly manifested. "*But without faith it is impossible to please God."* One or two congregations sent up to the General Assembly of the Presbyterian Church, [New School] at Buffalo, N.Y., in the year 1855, two queries, which are substantially as follows: 1st., "Is Roman Catholic baptism valid baptism?" 2nd., "Is Roman Catholic Ordination valid ordination?" The subject was referred to a committee, who reported adversely. When the subject was taken up for discussion on the report of the committee there were those who unhesitatingly pronounced against the validity of the baptism and ordination of the Catholic Church. Others who, perhaps, understood themselves and the position they occupied towards the "Old Mother," better attempted and succeeded in arresting the attention of the young *spouts.* They maintained that, "If you determine that Roman Catholic baptism is *not* valid baptism, *then are we not baptized.* That Calvin and Luther received their baptism in the Catholic Church. That if you decide that Roman Catholic ordination is not valid ordination, by that decision you *un-church* us; forasmuch as Calvin and Luther were ordained in the Catholic Church." The result was the indefinite

postponement of the subject, with directions to the Secretary to erase from their minutes the proceedings had on the subject.

Now, I ask, if the General Assembly felt that she could sustain herself by the unerring Word of God, why did she decline a decision of the queries presented for her solution? Why did she not yield to the earnest solicitations of those whom it is fair to presume, were honestly searching for truth? Again; If those congregations did not feel that they were bound to submit to the decision of the great "Sanhedrim," why did they refer the queries to them?

But I ask emphatically, is not the decision of the Pope on matters of faith and practice, *Law,* in the Catholic Church Is not the decision of the "Court of Bishops," with perhaps the sanction of Queen Victoria, the *head* of that Church, and Defender of that Faith, *Law*, in the Episcopal Church? Is not the decision of the highest judicature in the Lutheran Church, [by what name soever that judicature may be called] *Law*, in the Lutheran Church? Is not the decision of the "Presbyterian General Assembly" *Law*, in the Presbyterian Church? Is not the decision of the Methodist General Conference, although the body itself is not one hundred years old, *Law*, in the Methodist Church? Have these denominations forgotten the teachings of the inspired Apostle? Let us see: "*Knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the* **will of man**, *but holy men of God spake as they were moved by the Holy Ghost"* – 2 Peter 1: 20,21. Do they claim divine inspiration? Let us see their *chart.*

Will they give us a Bible example for taking a case on appeal from the decision of the "Church" to a higher "Court of Appeals"? You may possibly refer to the case recorded in the 15th chapter of the Acts of the Apostles, supposing that to be analogous to the cases put. But, I ask, Is there not a radical difference between the tribunals, whose province it is to decide? The twelve apostles are the ordained *Princes* which shall rule in

judgment, divinely qualified for the purpose. Now will you claim equal dignity for those *uninspired* men? Allow me again to refer you to the Commission delivered to the Apostles: "*Teaching them to observe* ***all things*** *whatsoever* ***I have commanded you****."* The Canon of Scripture is filled up – it is complete. We should be cautious that we neither "add to, or take from the words of this prophecy," lest we experience "the plagues that are written in this book."- See Revelation 22: 18,19. In the above case something was taught which Christ had not commanded His apostles. And as He had commanded them to teach all the lessons necessary to faith and godliness, it was eminently proper that they should decide the matters committed to them, being *divinely appointed* to that end.

I desire again in this connection, to call your attention specially to a subject insisted on by the Paedobaptists, namely: "That baptism, supersedes, having come in the room of circumcision." You will allow an inspired apostle to decide in this matter. "*Him* [Timothy] *would Paul have to go forth with him, and took and* **circumcised** him, *because of the Jews where were in those quarters; for they knew all that his father was a Greek"* – Acts 16:3. Again, "*But neither Titus, who was with me, being a Greek, was compelled to be circumcised, and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might being us into bondage"* – Galatians 2: 3, 4. Now, if Paul considered baptism to have come in the room or to have superseded circumcision, why did he circumcise Timothy, and allow Titus to remain uncircumcised, each of whom had been baptized?

But there is yet another matter to which I invite your attention. Circumcision, under the Old Testament dispensation, was a ***sign***, an external sign, which those who received it bore wherever they went, and by which they conveyed unmistakable evidence to the sons of Abraham [to whom the rite belonged] that they belonged to the same family, and consequently had

right to the privileges and immunities belonging to the Abrahamic covenant of circumcision. Now will you inform me what trace the **water leaves on the baptized?** Or what sign by which others who have been baptized, may know them? You are aware it always requires a **substance** to cast a shadow. Such a thing as a shadow casting a shadow has never been known. The Bible informs us emphatically that circumcision is a *sign,* or shadow; baptism is also a **figure,** or shadow, hence it is impossible that circumcision prefigured baptism.

You inquire, what then, was circumcision a figure, or representative of? I answer, or rather let the Holy Ghost answer, "*For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God"*- Romans 2: 28,29. Now the *sign* of circumcision, or circumcision "in the flesh," was an external *sign,* by which the beneficiaries of the covenant of circumcision were distinguished from all other nations. The *circumcision of the heart,* more indelibly made, because to last as long as eternity itself, is an unmistakable evidence that the Lord has taken up His dwelling there. And hence Old School Baptists **require** of candidates for the holy ordinances "a reason of the hope that is within you." "With the mouth confession is made unto salvation." God has no *still born* children. If He has wrought the work of circumcision within, the subject can give such evidence of it, which will secure *Gospel fellowship,* without which the ordinances and admission to church membership should always be denied. "*Let there be no schism in the body."*

Suppose a circumcised Jew from London met a circumcised Jew from Paris, in the city of Lexington, and suppose one thousand of the most respectable citizens of Lexington would offer their combined testimony to the man from Paris that the man from London belonged to the circumcised family of Abraham. What influence suppose ye,

their testimony would exert on the mind of the Pharisee? Not a particle – no more than the whistling of a bird. And why? The man from Paris would naturally inquire, What do you know of the *sign?* He would say, If the man from London, is a member of the family, he bears along with him unmistakable evidence of the fact. Each exhibits the "*sign of circumcision,'* and each is irresistibly convinced that the other is a *veritable* circumcised Jew. Now, suppose one who is *circumcised in heart,* from Moscow, meets another circumcised in heart, from Madrid, at London; and suppose one hundred thousand of the most respectable *unregenerate* persons of that Metropolis, should say to the man from Moscow, that the man from Madrid is a Christian, would this suffice to give fellowship? Not at all. The man from Moscow would reply, Let the man from Madrid give me the evidence, which he bears with him, if indeed he is "born again." They each give "the reason of the hope that is in him." The result is, the hand of fellowship or Christian embrace follows the heart that is circumcised to the heart of the circumcised; each is satisfied that the other is "an heir of God and a joint-heir with the Lord Jesus Christ."

We should not forget the one is "the circumcised in the flesh, made by hands;" the other "the circumcision of the heart, *in the Spirit."* Well might the Psalmist proclaim, "*The secret of the Lord is with them that fear Him; and He will shew them His covenant."* And Paul, "*But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man, which is in him? Even so the things of God, knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the*

things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ" – 1 Cor. 2: 10-16. Hence it is seen that Paul and his brethren had "the mind of Christ." They received His ordinances understandingly. Will this apply to *unconscious babes*? or decision-made Christians? Shall we consider it a small matter to attempt to "instruct" Christ? Has not Calvin and others attempted to do so? What else is the substitution of sprinkling for baptism, or baptism for circumcision? Extending the right to unconscious babes? - unbelieving "Christians"? or their attempting, or pretending to "bring them into covenant with God?"

I love babies, but my Lord alone can "save them with an everlasting salvation." I rejoice that the salvation of His people whether adults or infants, is secured in His *tried hands; that it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior."*

Suppose salvation were conditional, and none could be saved but those who complied with the conditions; what rational hope could we indulge of their salvation? Remember the seeds of death are sown in them as well as in adults, that all are sinners. "Ye must be born again," must be "born of the Spirit," or we cannot see, or enter into the kingdom of God. What agency had we in bringing about our first birth? Can we rationally suppose that we can be more active in bringing about our spiritual birth? But remember infants have flesh and blood, and that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." And the argument of the apostle, "*For this corruptible must put on incorruption, and this mortal must put on immortality; then shall*

be brought to pass the saying, Death is swallowed up in victory; O death, where is thy sting? O grace, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Again, "*So also is the resurrection of the dead. It* [the natural body] *is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body"*- 1 Cor,. 15: 42-44; 53-57. But who performs this mysterious and glorious change? "*Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."*- Phil. 3:21. If it require Almighty power to prepare our *bodies* for eternal bliss, do you feel willing to entrust the preparation of our *spirits* to inferior power? Our children twine about our hearts, but I rejoice to know they are in the hands of the Judge of the whole earth, who will do right.

Modern Arminians seem to consider the mission of the church to be the "evangelization" of the world. Hence they are busy forming societies, raising money, and sending out missionaries, evangelists, revivalists, soul-winners, etc., for the purpose avowedly, as some of them say, of making Christians, adding to the Redeemer's kingdom, saving souls from hell, &c. Possibly this is the interpretation intended to be given of the term "Evangelical Churches."

I am forcibly reminded of two of eleven queries put to the prayerful consideration of the churches in Kentucky, some years since, by "the Publishing Committee of the Kentucky Baptist Convention."

9th. "Suppose all Missionary and Bible Societies were now to stay their efforts and leave the matter to others, how would they go about it? And how many hundreds of centuries would pass before the Gospel could be

preached or the Bible could be read in one hundred of the three thousand languages, and how many thousands even in our own country might perish for the lack of knowledge?" 11th. "If the church shall fail to contribute to the extent of her resources, to furnish the millions, yet in Pagan darkness with the Scriptures, may not their blood be found at her door, when their voices shall rise against her in judgment?"

And yet these very people charge Catholics with being awfully *impious*, because Catholics, as they say, contend that the priest can pray souls out of [the half-way house] purgatory. It is but justice to Catholics to say, they charge this to be misrepresentation. Their position is, the priest is a righteous man, and "the effectual, fervent prayer of a righteous man availeth much." Therefore, the prayers of priests should be secured in behalf of those who are gone to purgatory.

Modern Missionaries are industriously engaged to raise a fund to save "the millions yet in pagan darkness." Now what is the difference? Catholics beg or demand money to pay for praying souls out of purgatory, they are charged, and Protestants beg money to prevent, as they say, souls from going to [the lower house] hell? In point of fact the course of those Protestants is as impious as that of the Catholics.

Some years since I was in Frankfort, where I met one of the great luminaries of the Missionary Society (Elder Alfred Bennett], who after hearing me preach, came to me and said, "I was glad to hear you make one remark this morning." "What was that?" said I. He replied, "You said if you were in error, you would be glad to be convinced of it." Yes," said I, "I wish to be right; and he who convinces me of error, will shew himself to be my friend." Said he, "Where will I see you in the morning?" I replied, "At S____." "Until what hour – until nine o'clock?" said he. "Yes," I replied, "I will wait for you until ten."

We separated; I waited for him until eleven o'clock the following morning, and hearing nothing from him supposed he had declined his *mission to convert me.* However, about two o'clock in the afternoon I received a message that he was at the

house of brother S____ and wished to see me. I went immediately in company with two or three brethren. When we reached the house, we found several of his missionary friends, whom I supposed he had collected to witness my conversion. He commenced asking me questions with regard to sundry points of the Christian religion. I promptly and most frankly answered his questions. After proceeding for about one hour, during which time he had not controverted one position I had taken, he remarked, "You are not to conclude I coincide in opinion with you, because I do not controvert your position." Several friends present remarked, "Yes we will." He seemed to become irritated, and said quite quickly, "No, you are not."

He resumed, and I, to answer his questions. Immediately after answering the first of the second series of questions, he said, "I dissent from you," Here several of the bystanders remarked, "Well, now give us your reasons for dissenting." "No," said he, "I shall do no such thing; I only wanted him [me] to answer some questions for my own satisfaction." "But," said the bystanders, "each of you profess to be teachers; we want instruction, and if brother Dudley is wrong, you should tell us wherein." "No," said he, "I shall do no such thing."

He progressed with his questions and I with my answers for, I think, about another hour. After he concluded, I remarked, "Mr. B___, I wish now, to ask you a few questions. Do you believe man to be *dead* in trespasses and sin, as the Bible declares him to be?" "Most assuredly," said he, "I do." "Do you believe the Gospel to be a *spiritual system,* and that without *divine influence* man is totally incapable of believing or obeying it?" "Most certainly I do," said he. "Have you any guarantee that God will send His Spirit where **you** send the Gospel?" "No," said he, "why do you ask that question?" I replied, "Because I desire to know your precise position." I continued, "What proportion of the heathen, to whom you send the Gospel, will believe and obey it?" "I do not know," said he. I inquired, "Do you suppose that all will receive and obey it?" He

promptly answered, “No.” I continued, “Will one-half believe and obey it?” He replied, “No.” “Will one in ten?” He answered, “I suppose one in ten may believe and obey the Gospel.” I asked, “What will be the *cause* of the damnation of those who are damned?” He quickly replied, “The *rejection of the Gospel.”* “And I suppose,” said I, “that, according to your views, the acceptance or belief of the Gospel is the *cause* of the salvation of those who are saved.” “Yes,” said he. I then remarked, “You have come out just where I supposed you to be.” I continued, “Where is your philanthropy? Why will you send *damnation* to a people who, according to your theory, would not be damned if the Gospel were kept from them, and only one in ten, at best, could be saved?” He seemed to become quite incensed at me. May I add, Mr. B___ or Elder B____ [he had a D.D. appended to his name] that these are some of the marks of the “Beast.” Can you wonder that I have no fellowship for him or for his mark? Shall I invite such to the table of the Lord?

Now, I take it, that the Book of God is a book of positive institutes; and that no *power* resides anywhere, not even in “His Holiness, the Pope,” “The Court of Bishops,” “The Lutheran Combined Council,” “The Presbyterian General Assembly,” “The Methodist General Conference,” “Baptist Conventions,” “Peace Councils,” or “Associations,” to modify or, in any particular, to change the doctrine, discipline or ordinances established by the King for the government of His Zion. To do so, would be open rebellion against Him who has said, “*My counsel shall stand, and I will do all My pleasure.”* Hear the language of inspiration: “*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds”* – 2 John 10.

I am a Baptist, because my experience and the Word of God will not allow me to be anything else. Yet I censure not others because they cannot see as I see.

My wife joins me in kindest and warmest regards to you, and every member of your family. God bless you all, and if consistent with His will, make you all the happy subjects of His great salvation. Our friends are enjoying their accustomed health, so far as I am advised. As ever, most truly and affectionately,

Your friend and brother,

Thomas P. Dudley.

Postscript:- You will allow me to add an important and interesting piece of history of a people whose successors we are: "On another occasion, the same writer [Theodore Beza, the contemporary and colleague of John Calvin] remarks, that, the Waldenses, time out of mind, have opposed the abuses of the Church of Rome, and have been persecuted after such a manner, not by the sword of the word of God, but by every species of cruelty, added to the millions of calumnies and false accusations, that they have been compelled to disperse themselves wherever they could, wandering through the deserts like wild beasts. The Lord, nevertheless, has so preserved the residue of them that, notwithstanding the rage of the whole world, they still inhabit three countries, at a great distance from each other, namely: Calabria, Bohemia and Piedmont, and the countries adjoining, where they dispersed themselves from the quarters of Province about two hundred and seventy years ago. And as to their religion, they never adhered to Papal superstition; for which reason they have been continually harassed by the bishops and inquisitors abusing the arm of secular justice, so that their continuance to the present time is evidently miraculous."

Again; Bullinger, in his Preface to his sermons on the Book of Revelation [1530] write thus concerning the Waldenses: "What shall we say that for four hundred years and more, in France, Italy, Germany, Poland, Bohemia, and other countries throughout the world, the Waldenses have sustained their

profession of the Gospel of Christ, and in several of their writings, as well as by continual preaching, they have accused the Pope as the real Anti-christ foretold by the Apostle John, and whom, therefore, we ought to avoid. These people have undergone divers and cruel torments, yet have they constantly and openly given testimony to their faith by glorious martyrdoms, and still do so even to this day. Although it has often been attempted, by the most powerful kings and princes, instigated by the Pope, it hath been found impossible to extirpate them, for God hath frustrated their efforts." [*"If God be for us, who can be against us."*]

And yet again; Monsieur de Vignauce, who was forty years pastor of one of the Churches of the Waldenses, in the valley of Piedmont, and died at the advanced age of eighty, wrote a treatise concerning their life, manner and religion, in which he says, "We live in peace and harmony one with another, have intercourse and dealings chiefly among ourselves, having never mingled ourselves with members of the Church of Rome, by marrying our sons to their daughters, nor our daughters to their sons. Yet they are so pleased with our manner and customs, that Catholics, both lords and others, would rather have men and maid servants from among us, than from those of their own religion, and they actually come from distant parts to seek nurses among us for their children, finding, as they say, more fidelity among our people than their own."- Jones Hist. Christian Church, pages 343, 344.

Do you not see in this people called Waldenses many traits which find their parallel no where in modern times, but among "Old School Baptists?" Can you wonder, my dear brother, that we are tenacious of our principles! Adieu for the present.

Thomas P. Dudley

[Footnote: It can be complained that Elder Dudley did not "connect the dots," between the *Anciens* and present day Old School Baptists. Most will admit the

history presented is held rather common among many different writers of the period covered in his article. We note the following: Of the three groups of "Baptists," in England, from whence the Baptists in the American colonies sprung, Mr. Blount was the only one that went to Leyden, Holland, and received baptism and ordination from of these "Dutch" Ana-baptists. He returned, and established a Particular Baptist Church upon that foundation in England. John Smyth, a "Baptist" holding to the general atonement of all mankind, established the first Baptist church in England, in 1608-9; but had only Catholic or Anglican baptism and ordination until he baptized himself and his congregation. John Spilsbery, established the first PARTICULAR Baptist church in England, in 1633; but he too, practiced "se-baptism" to initiate the New Testament ordinances among them. In the colonies of North America, Roger Williams also practiced "se-baptism," to initiate the first Baptist church on this continent. However, these three groups so often embraced each other, merged, divided, united, separated, etc., until no true line can possibly be traced among modern Baptists back to Mr. Blount's Anabaptist congregation. The Amish and Mennonites can so trace their origins, but in that they are doctrinally Arminian, their foundation is not New Testament. The *pattern, or model,* of the Apostolic Church, so long as it is maintained by a Baptist church, has validity as a New Testament Church. We do not claim church *perpetuity*; only church *succession* according to the ancient doctrine, practice, and order of Christ and the Apostles. Our exclusiveness is established upon the New Testament order, of all members holding to the faith in common, and doing all things in peace and one accord. This, of course, excludes schematics from being a *part* of an orderly church - S.Phillips]. **– 1859.**

1861- CORRUPTED MAN AND THE HEAVENLY FAMILY

By
Thomas P. Dudley

CIRCULAR LETTER

of the Licking Association of Particular Baptists of Kentucky, now in session with the Church at Bryant's, Fayette County, Kentucky, to the Churches of which she is composed, sendeth Christian salutations.

Very Dear Brethren and Sisters in the Lord:- In accordance with our former custom, you will, as we suppose, expect a circular

from us; and feeling a willingness on our part not to disappoint you, we have concluded to send you the following epistle; resting assured, that you have heretofore been well and ably instructed, and much edified in your former circulars from us to you, written from time to time by brethren well qualified to teach and to write, explain and bring to view the great principles of salvation by grace, so that it seems to us we cannot present you with any other Scriptural light than that you have already had offered, and recommend you the example of the noble Bereans,- Acts 17:11. And finding you have, a "Thus saith the Lord" to sustain your position, "contend earnestly for the faith once delivered to the saints."- Jude 3. "And this I say lest any man should beguile you with enticing words."- Col. 2:4. For there are some who hold men's persons in admiration and are led off into error; from such turn away, even if he were above the capacity of men, "or an angel from heaven."- Galatians 1:8.

And now, dear brethren and sisters, if there has been anything doctrinally heretofore presented to you in any circular from us, and not sustained by the Word of God, we erred in writing and sending it to you; and if you were aware, on examination, that we had done so, then you have erred too, in receiving it, and have done wrong in not pointing out to us that error.

But upon a Scriptural review of the subject matter of our former circulars, we have found no "Thus saith the Lord" to condemn us, and we have had no Scriptural exceptions from you; hence, we are led to the conclusion, that you have received it as Bible Truth, in the love of it, not because we wrote and sent it to you, but because our Lord authorized us so to write. It has at all times been our aim "to contend earnestly for the faith once delivered to the saints," and so now we write that man in the fall, was and is dead in trespasses and in sins; and in his best estate was only a good natural being, and so says the Bible.- Genesis 1:31; 1 Cor. 15: 46-47.

Now, notwithstanding the many exceptions that are taken and have been taken by those who are called the worshipers of God and profess to be conformed to His divine image, they read His reveal will, and say they take it as their guide, yet by their practice, they stand opposed to it, which certainly does say if language means anything, that they are not "reconciled to God."- 2 Cor. 5l: 20. And this being their true condition, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they (spiritual things) are spiritually discerned."- 1 Cor. 2:14. And when they thus express their unreconciliation, we do them the justice to say, we believe them to be honest, but at the same time, we think them honestly mistaken. How can it be consistently otherwise, we ask? Because they are carnal, and "to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be."- Romans 8:6-7. And again, they are of the world, and the world loves its own; and as such, they are taught the wisdom of the world and hence, they are often heard to boast of their position; often quoting the traditions and words of the wise of this world; in order to sustain them in their position. But this does not help them any, as long as it is written, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"- 1 Cor. 1:21. And hence, we see it written "Cursed is the ground for thy sake;" "For out of it wast thou taken: for dust thou art, and unto dust thou shalt return."- Genesis 3:17,19). So we see the ground is cursed in consequence of sinful and unreconciled rebellious man.

And so the Scriptures inform us that this is the corrupted source from which corrupted man has sprung and continues to spring. "Shapen in iniquity and in sin did my mother conceive me." –Psalm 51: 5. "The whole head is sick, and the whole heart faint. From the sole of the feet even to the head there is no

soundness in it."- Isaiah 1: 5,6. Thus we see is brought to view, man's outward pollution.

Now let us turn and see his inward pollution. "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Romans 3: 13-18). If this is not pollution outwardly and inwardly, then we confess we know not what language can express it. And now the question is asked, "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). And again it is asked, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Here we think is a lifetime work proposed for poor sinful and depraved man, which he never performed and never will. We might introduce many other witnesses from the Word of God if we deemed it necessary, to prove the sinner's entire depravity and inability to restore himself in whole, or in part; but are admonished that "In the mouth of two or three witnesses shall every word be established"- (I Cor 13:1). And again, "they have Moses and the prophets; and if they hear not Moses and the prophets, neither will they be convinced though one rise from the dead." And here we leave the sinner "dead in trespasses and sins,"- (Ephesians 2:1), to be quickened by the God of all grace, and say, if it is the will of God,

"Prepare them, gracious God,
To stand before Thy face;
Thy Spirit must the work perform,
For it is all of grace."

And hasten briefly to bring to view "The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." – Ephesians 3:14,15. "Who hath put all things under

His feet, and gave Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all." "In whom are hid all the treasures of wisdom and knowledge." "In whom their life is hid with Christ in God; and when He, Christ our life, shall appear, then shall ye also appear with Him in glory." In union with Him as children to a father; hence He teaches them to say, "Our Father, which art in heaven, hallowed be Thy name," &c.- (Matthew 6:9). In union with Him as the branch with the Vine; "I am the vine: ye are the branches."- (John 15:5). He hath a title to them, "For the Lord's portion is His people; Jacob is the lot of His inheritance."- (Deuteronomy 32:9). Again, "The Lord possessed Me in the beginning of His way, before the works of old."- (Proverb 8:22). They are His children, beloved sons; hence it is said, "Beloved, now are we the sons of God."- (1 John 3:2). As such, they are "Heirs of God, and joint heirs with Christ."- (Romans 8:17). Heirs to an inheritance incorruptible and undefiled; heirs kept for the inheritance by the power of God, through faith unto salvation, ready to be revealed in the last time. Wherefore, holy brethren, partakers of the heavenly calling, seeing that we are compassed about with so great a cloud of witnesses, all testifying for you, with such a glorious Captain, the Captain of your salvation, you have nothing to fear; victory is yours as certain as your Savior lives and reigns. You shall and will be brought off as conquerors, and more than conquerors, through Him that loves you and has given Himself for you, and although in the last conflict

"This flesh and heart shall fail,
And mortal life shall cease,
You shall possess within the veil,
A life of joy and peace."

And although the Old Man is a son of the bond woman, and is not born to this inheritance as the New Man, yet your King, the

King of Zion, who reigns in righteousness, has passed the decree that the Old Man of His children shall be adopted into the heavenly family, but shall appear there in the likeness of God the Savior, and through reigning triumphant grace gain the victory through our Lord Jesus Christ. Then the children of the kingdom will hear the welcome plaudit: “Enter ye, ye blessed of My Father, into the kingdom prepared for you from the foundation of the world.” Then shall the righteous shine forth as the sun in the kingdom of their Father.

And now, dear brethren and sisters, although iniquity abounds, and the love of many is waxing cold, and the world appears to be ripening for its destruction, and although in the midst of the crush of worlds and the work of wreck of matter and universal destruction, yet the Church of God is secure in Christ, the Ark of their eternal safety, and shall live and reign with Him over death and final destruction. And now, in conclusion, we bid you farewell.

Done by order of the Licking Association.

Thomas P. Dudley, Moderator.**1861**

Attest. A. F. Dudley, Clerk.

1861- CORRESPONDING LETTER

By
Thomas P. Dudley,

[This letter is brief. It is in the setting of the initial sounds of cannon fire, as the War for the Preservation of the Federal Union and War for Confederate Independence resounds across the American Frontiers.]

Sheath Thy Swords, Christ’s Kingdom is Not Of This World.

Dear Brethren:- Though heavy clouds hang over and thick dangers surround us, yet we have been permitted to meet again in our associate capacity: and we can truly say we have had a refreshing season from the presence of the Lord. The

messengers composing the Licking Association of Particular Baptists, have come together as brethren of the great spiritual family, leaving all secular differences behind them: have acted as a unit in the promotion of the cause of our heavenly Father, that they might enjoy the blessings of the Sanctuary.

Dearly beloved brethren: should we not bear in mind that professed "Christians" have contributed largely to the troubles, dissensions, and threatened overthrow of this once happy God blessed country? Should we not take warning, and shun their bad example, remembering that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, that the Captain of our salvation taught us that His kingdom was not of this world? If so, should we not exert ourselves for the promotion of the best interests of that kingdom, and not like Peter – unbidden – unsheathe our swords for deadly conflict? Should we not remember that our Captain rules in the armies of heaven and among the inhabitants of the earth, that He holds the hearts of kings and all people in His hands, that He can restrain the wrath of man and convert it to His own glory, and the advancement of the interests of His saints? Should we not remember the admonition of the apostle Paul to Titus, to exhort the brethren to be in subjection to the powers that be, trusting in the Lord's promise that all things work together for good to them that love Him, to them who are the called according to His purpose? Should we not then away to our closets instead of the tented field, with the Christian weapon of warfare, and like the prophet of old, enquire where we might find Him, that we might pour our complaint before Him, and like Jacob, wrestle with Him, and not let Him go till He bless us? Let us, dear brethren, cultivate charity and forbearance one towards another, remembering, that we should do unto others, as we would have them do unto us. Let not the spirit of intolerance have lodgement within our bosoms; but let us unite in continued fervent prayer to the Lord, to forgive our sins and short-

comings, and spare us the wrathful chastisement that is overhanging us.

Dear Brethren: We regret the absence of your messengers, but thankfully acknowledge the receipt of your Minutes. We earnestly desire a continuation of your correspondence, and pray the Lord to remove every let and hindrance thereto. But, if it is His pleasure to continue the chastisement, may we receive it submissively, praying Him to keep His spiritual family united in the bonds of brotherly love.

Our next association, by divine permission, will be held with our sister church, Mt. Carmel, Clark County, Kentucky, commencing the second Saturday in September 1862, and will continue three days; when and where we hope to meet your messengers, and receive your correspondence.

Done by order of the Licking Association.

Thomas P. Dudley, Moderator.**1861**

Attest: A. F. Dudley, Clerk.

J. W. Royster, Ass't Clerk.

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1868- THE NEW BIRTH

By

Thomas P. Dudley

The word of God teaches, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:3). I take it for granted that the Savior has fully conveyed the doctrine that everything, whether body, soul, spirit, feelings, affections, susceptibilities, appetites, hungering, thirsting, rejoicing, or mourning, pain or pleasure, that is "born of the flesh, is flesh"! Hence the exhortations, "mortify the deeds of the body,"- "Crucify the flesh, with the affections and lusts," "I

keep under my body and bring it into subjection." "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Neither yield ye your members as instruments of un-righteousness unto sin, but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace" (Romans 6:14). All the reproofs, admonitions and exhortations, with which the Gospel is so richly stored, and which are addressed to the churches, or to individual members of the body of Christ, are predicated upon the acknowledged fact that she and they are yet "in the body" – that she has not yet reached her "perfect state," where they would be inappropriate. Where "the Lord God and the Lamb are the light of the city." Where the "candle" [lamp] will not be necessary to her furtherance in the divine life.

The disciples are here composed of the "old man, which is corrupt with his deeds" (Ephesians 4:22), and the "new man, which is after God, created in righteousness and true holiness;" (Ephesians 4:24), between whom there exists direct antagonism of life, of natures, of instincts, of hopes, desires, appetites, enjoyments, pleasures and pains, which are entirely irreconcilable. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." "To be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8: 6-8).

Some contend that the corrupt feelings, affections and lusts are the old man! But the apostle seems not to have adopted this view, or why did he say the "old man is corrupt with his deeds"? Actions pertain to agents, hence he concludes the corrupt actions illustrate the corrupt nature of the agent from whom these actions proceed. I am unable to perceive what they gain by their assumption. Do they intend to assert that man is born all over again, and that all belonging to him has

become spiritual by the new birth? That the "new man" is not only the subject of holy desires, spiritual enjoyments, and strictly of the Christian walk and conversation, and yet that the same man belongs to the same category with those for whom the law was made? "The law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murders of fathers and murders of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, and if there be any other thing that is contrary to sound doctrine" (1 Timothy 1:10). Or do they mean to convey an idea that the disciples of Christ do no wrong? If the latter be their teaching, then Peter did no wrong when he "denied His Lord, and cursed, and swore he knew not the man." Is this what they design to teach? If it is, why, when His Savior looked upon him, did Peter go out and "weep bitterly."

Now, if all that a man was, and was possessed of, was born all over again, then indeed he could not sin. "Whosoever is born of God doth not commit sin, because His seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9). The unerring testimony does not contradict itself. There we learn also, "If we say we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Let me ask, then, in all sincerity: Does the Word of the Lord anywhere say, "Except a man's soul (or any other part of the man) be born again, he cannot see the kingdom of God"? Why is the soul, in contradistinction to the other parts of the man (soul, body and spirit), selected as that part which is said by some to be "born again"? Paul considered the soul as likely to contract "blame" as the body, or the spirit; hence he said, "And I pray God that your whole soul, body and spirit be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). If the soul is born again, why pray that it be preserved blameless, when the apostle knew full

well that it could not contract blame, if indeed it is born again? Allow me to enquire: Did not man sustain that name (Adam) before the Lord God breathed into his nostrils the breath of life, and man became a living soul? Did not the man exist, according to the divine testimony, antecedently to being born of the flesh? Now of what elements was man originally born? The answer is: "of the flesh." "Adam begat a son, in his own likeness, after his own image, and called his name Seth" (Genesis 5:3). Was there anything born of the flesh that had not a previous seminal existence in the flesh of Adam? If not, the figure is a perfect one. The elements of the sinner are found wholly in the flesh, as emanating from the "first man, who is of the earth earthy" (I Cor. 15:47). The elements of the saints are found wholly in their divine nature, imparted to them from the "last Adam," "the Lord from heaven," "born of God." The natural progenitor could impart to his offspring none other than the nature that he possessed. "As is the earth, such are they that are earthy." The Heavenly Progenitor could impart none other nature to His offspring than that which He possessed. "And as is the heavenly, such are they that are heavenly" (1 Cor. 15:48). Paul said, "as He is, even so are we in this world." He was here with two whole and distinct natures – the human and the divine. His children, "born of God," are possessed of two whole and distinct natures, neither nature contributing anything essentially to the existence of the other. A "part" of the divine nature did not compose "the man Christ Jesus," neither does a "part" of our human or fleshly nature compose any part of the divine nature, of which "we are made partakers." The paternity of each, the old and the new man, is as radically different as holiness and sin. The old man is "born of the flesh, and is flesh," the new man is "born of the Spirit, and is spirit." "A spirit hath not flesh and bones, as ye see Me have," said Jesus. I have ever conceived that the "corn of wheat, which falls into the ground and dies;" contained within its germ everything, and nothing more, than that which will spring up and grow out of it.

The idea that the "soul of the natural man," or any other part of him, is born of the Spirit, in the absence of proof from the Bible that that soul or part existed seminally in the Spirit, is a reversal of the doctrine taught in Genesis, that "every seed will produce his kind." We do not look for a crop of onions from the potatoes we plant. My flesh, simply considered, without an intelligent faculty, is as incapable of sinning as my horse's flesh. It is true my flesh has life, but so has my horse's flesh has life. It is the mind, or rational intelligence, which distinguishes beings capable of violating the Law from those incapable of contracting guilt from that source. "Sin is the transgression of the Law." "By the Law is the knowledge of sin." "I had not known sin but by the Law; for I had not known lust except the Law had said, Thou shalt not covet" (Romans 7:7).

The disciples of Christ are "not without law to God, but under law to Christ." Their comfort is, "Christ hath redeemed us from the curse of the Law, being made a curse for us" (Galatians 3:13). Yet being under law to their King, what do we hear them exclaim? "I find a law in my members, [are those members devoid of a rational intelligent faculty?] warring against the law of my mind, [what mind? Certainly not the carnal mind, but the "mind of Christ, which they have in the new man,] and bringing me into captivity to the Law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death" {Romans 7:24). If our carnal, or natural, mind is "born of God," worked over, or by any other process made to be "spiritual," how is it that "their mind and conscience is defiled"? If man be "born over again a second time," by which intelligence assumes altogether a spiritual type, and has cast off the natural, or flesh, whence the complaints of sinful, wicked, vile and presumptuous thoughts, of which Christians so universally complain?

The Bible nowhere teaches that the new birth obliterates or changes the product of the natural birth – that imparting spiritual life destroys the animal life the man previously had, or

that the creating of holy desires, imparting appetite for the "bread of life," or a thirst for the "waters of salvation," destroys sinful pleasures, proneness to sin, and a thirst for the natural elements which sustain our dying natures, but everywhere teaches the "putting off the old man, which is corrupt according to its deceitful lusts," practically. "Let your conversation be as becometh he Gospel of Christ" – "putting away lying, let every man speak the truth with his neighbor." "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is good and acceptable and perfect will of God." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, be careful to maintain good works; these things are good and profitable unto men." But the "new man" is said to be "born not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23). Now, I ask, was anything born of that incorruptible seed which was not in the germ thereof? Was the natural seed deposited in Christ? I think brethren will answer each of these questions in the negative. How then can they contend that some part of the old man is born of God? [for I have not yet met with one who contends that the entire Adamic man, was born over again!] The natural intelligence of man is not changed by the birth of the Spirit. He subsequently, as antecedently to the new birth experience, investigates natural subjects, arrives at natural conclusions from natural facts disclosed, partakes of natural food and drinks, partakes of the pleasures and pains attendant on our mortal state, and is subject to all the ills to which the flesh is heir.

We are told that the views we here propagate are too deep and mysterious to be published. I reply, Are they sustained by the record God has given? Is it more inconsistent with the Bible to contend that the "holy seed" had seminal existence in their spiritual Head "from everlasting, or ever the earth was," than that the "natural seed" existed seminally in their natural head

(Adam) from his very creation? Is the one proposition more unreasonable or anti-Scriptural than the other? Shall we reject either because we cannot fully comprehend them? Let us remember, “Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory” (I Timothy 3:16); and “canst thou by searching find out God?” Can you find out the Almighty unto perfection? “Therefore the world knoweth us not, because it knew Him not.” Is not the implication irresistible, that if the world had known Him, it would have known His brethren? “We have known Jesus Christ after the flesh, but now henceforth know we Him no more.” How was the Son of God manifested on earth? As we have just seen, “God was manifest in the flesh.” How are His children manifest to each other in this world? “They are born of God.” They “show the work of the Spirit, written in their hearts.” They “deny ungodliness, and worldly lusts, and live soberly, righteously and godly in this present world” (Titus 2:12). “The secret of the Lord is with them that fear Him; He will show them His covenant” (Psalm 25:14).

I grant the subject is profoundly mysterious, how two whole and distinct natures dwell in those people that are “born of God.” Yet it is not more mysterious than how two whole and distinct natures dwelt in their “Elder Brother.” I rejoice to know that there is a great and infallible Expounder of the sacred testimony. “But God ha revealed them now to us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.” “He shall glorify Me, for He shall receive of Mine, and shall show it unto you.”

Brother Beebe, I have read my Bible to little profit for the last fifty years, if in the divine economy our God has ordained that a spiritual stock shall grow out of a natural seed or root – that the product shall be essentially different from the seed which produces it, or that beings should spring from the germ

of immortality, who had no seminal existence in that germ of immortality.

These views on this important and interesting subject are the result of much reflection and anxiety to have a solution of the mystery within me. After many long months, struggling and toiling to obtain a righteousness in which I could be accepted with God, and finding myself helpless, and almost hopeless of obtaining the Divine favor, realizing that "in me, that is in my flesh, dwelleth no good thing; for the will is present with me, but how to perform that which is good, I find not," and fully assured that: "The Law's demand I can't fulfill, for I have nought to pay."

At a time, unexpected to me, I was led to a discovery of the Lord Jesus as the "end of the Law for righteousness unto every one that believeth." For a short space I "rejoiced with joy unspeakable, and full of glory," and adopted the language,

"All over glorious is my Lord,
Must be beloved and yet adored;
His worth, if all the nations knew,
Sure the whole earth would love Him too."

My joy did not continue long, until I found the "Canaanite is still in the land" (Genesis 12:6) I soon found I still had a wicked heart and wandering mind, which led me to fear I was deceived. I found too, that vain, foolish and wicked thoughts were still bubbling up within me- was tempted to go to church and tell them they were deceived in me; that no Christian had so wicked and rebellious nature as mine. And to add to my distress, I occasionally heard from the pulpit that "the new birth changed the soul from the love of sin to the love of holiness." That sentiment seemed like a dagger to my heart. I felt, if that is true, I am not the subject of the Christian religion. But this was not all. I heard it proclaimed from the pulpit, "Regeneration, or the new birth, slays the enmity of the heart." I

asked myself, Is the enmity of your heart slain? If so, whence the rebellion you feel at your domestic affliction? I was dumb, concluding the preachers were good men, speaking advisedly, and felt like resigning all hope.

My great distress, however, induced me to go to my Bible, and try to pray to God, that I might understand its teachings. After a severe conflict, which lasted some time I read, "When I would do good, evil is present with me" (Romans 7:21). Who is the speaker? The apostle Paul. Was Paul a Christian? "O, yes; but you should not take comfort from this. Paul was not so rebellious, so irreconcilable as you." I read on, when I came to this other expression of the same apostle: "The flesh listeth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. 5:17). This is Paul's experience! He is right and the preachers wrong, responded my poor hitherto distressed heart. The more I searched the divine record, the stronger were my convictions that the preachers, who taught the change of heart theory, by the new or spiritual birth – that the enmity of the heart is slain by that gracious work, were in error. I knew if they were right I was wrong. Strong as was my confidence in their piety, and call to the work of the ministry, I was nevertheless fully convinced they were wrong in this matter. The Bible nowhere, as I read it, taught that the man- the soul, the heart, the mind, the affections, the instincts of the natural man- are changed; but rather, that "a new and right spirit;" an entirely new and higher order of life was given, the result of which was new views, new desires, new breathings, new appetites, new employments, new aspirations, of a spiritual, higher and holier character than those belonging to the natural old man. That his elder, or "old man," "shall serve the younger;" or "new man." Now are the saints desirous to "walk in the spirit," as a result of that holy implantation, to "keep under the body, and bring it into subjection," to "mortify the deeds of the body," to "crucify the flesh with the affections

and lusts?" I said, forty years ago, in trying to preach, "The Lord does not make Christians as the hatter sometimes makes hats; namely, take an old hat, work it over, and put a little napping on it, and call it a "new hat." That is, God does not take an old sinner, and work him over, and put a little dressing on him, that he may be a "new man," or saint.

Brother Beebe, I have not in forty-eight years found any other view of exposition that will, in my judgment, meet my needs. If it be heresy, as charged by some, I pray God to deliver me from the heresy; but if Truth, God grant that we be enabled to proclaim it, though "our names may be cast out as evil."

I blame not any for differing with us on this subject, if they can enjoy more peace and happiness in contemplating a different theory. God forbid we should endeavor to disturb that peace, further than to proclaim, "The Lord saith," and be sure that we teach nothing as Truth which our God has not sanctioned in His divine word.

The conclusion is, then, that instead of any part of the Adamic man being "born of the Spirit," "a new man created in righteousness and true holiness," is developed. A spiritual man, "born of the Spirit," possessed of eternal life, with new or spiritual powers, perceptions and susceptibilities, who is expected to bring the old man into subjection, to control him, keep him under, and thus produce a change in practice, and thus, as a "branch in the true vine," to "bring forth fruit unto holiness." "Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples." "Show me your faith without your works, and I will show you my faith by my works." "As the body without the spirit is dead, even so faith without works is dead also."

Letter to Elder Gilbert Beebe, April 20, **1868.**

1870 – GOD'S PEOPLE A SEPARATE AND

DISTINCT PEOPLE

The Licking Association of Particular Baptists, in session with the Mount Gilead church, Mason Co., Ky., to the associations and corresponding meetings with whom we correspond.

Very Dear Brethren in the Lord:- The annual meeting of your messengers in their associate relation, affords another opportunity, which we gladly embrace, of communing with you by letter. We are especially indebted to the author of our holy religion, for the very comfortable, and, as we trust, profitable interview which we have enjoyed. Simplicity, godly sincerity and brotherly love have characterized our meeting, and we sincerely hope no one has had cause to regret the assembling of the saints on the present occasion.

We have been blessed with the presence of the servants of our God from different parts of our common country, who have broken the bread of life to us, and caused us to feed on fat things, "*wine on the lees well refined,"* while our hearts have been made to burn with love, and to exclaim, It is good to be here. The season has been one of peculiar interest, and one we hope and believe will not soon be forgotten. While sitting under the droppings of the sanctuary, feeding on the bread of life, and drinking from the wells of salvation, we have been constrained to cry, *"Lord, evermore give us this bread."*

God's people have been a separate and distinct people in all ages, and we think we realize the reason why they should not be *"numbered among the nations of the earth."* Those nations hunger not for the bread, nor yet thirst for the water of life. Theirs is "*another gospel, yet not another; but there be some that trouble you, and would pervert the Gospel of Christ."* They exclaim, "*We will eat our own bread, and wear our own apparel, only let us be called by Thy name, to take away our reproach."* While we feel entirely dependent on our dear Savior for every preparation whereby we may be enabled to serve Him acceptably with reverence and godly fear, while on earth, and

reign with Him when time shall be no more, we daily realize the truth of the saying, "*Without Me ye can do nothing,"* and that "*Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."* We feel that "*it is not in man that walketh to direct his steps,"* and assured that *"a good man's steps are ordained by the Lord."* We daily realize that "*in us, that is in our flesh, dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not;"* and hence we plead, Lord, work all our works in us. But poor, and helpless and dependent as we feel, we rejoice at the recollection that "*bread shall be given them, and their waters shall be sure."* How joyfully does the Psalmist's declaration fall upon our hearts, "*I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."* May we not join the prophet and say, "*Good is the word of the Lord."*

While we mourn the low estate of Zion, and lament that so few attend her solemn feasts, we do not forget that "*it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,"* and any attempt on our part to hasten the birth of the heirs of promise would only result **in the manifestation of a brood of persecuting Ishmaelites,** between whom and the new-birth-heirs of God is no more affinity, agreement or fellowship, than between Christ and Belial, or the temple of God and idols.

We think that we have long since obtained our own consent to dwell alone, rather than have our churches crowded with the children of the bond woman, whose employment has been to mock and persecute the children of the free woman. Have we forgotten, brethren, the consequences resulting from the unlawful marriages contracted by the Jews, the favored people of God, nationally? Allow us to remind you. "*In those days saw I also Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech*

of Ashdod, but could not speak the Jew's language; but according to the language of each people." Have we not abundant evidence of the confounding of language among professors of religion in our own country? Should we not take warning? And yet, how anxious are these people to *amalgamate with the people of our God!* They come with their siren song, "*Let us build with you, we worship <u>your</u> God, even as ye also worship Him. But Zerubbabel, and Joshua, and the rest of the fathers of Israel, said unto them, What have we to do to build with you? We ourselves together will build unto the Lord our God, according to the decree of King Cyrus, king of Persia."* These adversaries of Judah and Benjamin very soon show their regard for the children of the captivity, or rather their hatred for them when foiled. They hire counselors to appear against them in the courts of Cyrus, Darius and Artaxerces, and throw every obstacle in the way of rearing the temple, so that before its completion the workmen hold their weapons of defence against their *loving, special friends,* and rear the walls with the other hand.

Brethren, must not the children of God have lost sight of their duty to God, and their own best interests, when they desire communion and correspondence with them, seeing they have nothing in common with those enemies of the cross of Christ? [Note: This is being written as early as 1870, sixteen years before the Progressive element divided the fellowship! Elder Silas H. Durand and David Bartley were present this session – both Progressives even then working to infiltrate the Licking and Mount Pleasant of Ky.- SCP]. "*Their rock is not as our Rock, our enemies themselves being judges."* Remember, "*The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."*

It has been reserved to this, the nineteenth century, for a number of *learn infidels,* to attempt to despoil our God of the attribute, "*infallibility,"* and to appropriate it to a poor, fallen, depraved and presumptuous mortal. Well has an apostle said,

"*Evil men and seducers shall wax worse and worse, deceiving and being deceived."* Do we not witness in this impious proceeding the fulfillment of prophecy? "*Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."* How just the warning! How palpable the fulfillment! !

But, dear brethren, we can discover no essential difference in the blasphemy and turpitude of Roman Catholic anti-Christ, as disclosed in the Ecumenical Council convened in Rome, the boldness with which these *learned infidels* publish their presumptuous and unscriptural dogmas, and Protest infidels, in presuming to originate and publish schemes and plans for evangelizing the world, and building the church of God, unknown to the Bible, and utterly unsustained by its teachings. We have been taught to look to God for spiritual teachers, and for success to attend their labors. But what is the Plan of modern infidels? Let us see. Let each church send to and support at least one young Timothy or Titus at Georgetown College, and whatever denominations in Kentucky are supplied with ministers, send the remainder out into all the world to proclaim the glad tidings of salvation." Again, we quote. "Highly honored is the church in the present age, inasmuch as all Christians may become co-workers with God Himself in laboring for the salvation of an apostate world, and that none are so humble as to be debarred from participating in this noble work." And yet again, "Our Sabbath School during the past years has greatly increased in numbers, and the members of the church have exhibited an interest in this institution, which we believe to be one of God's own establishments, and which we regard as a pillar to the church." Let us add the following quote from the same quarter: "If all Bible and Missionary Societies were now to stay their efforts, and leave the matter to others,

how would they go about it? And how many hundreds of centuries would pass before the gospel could be preached or the Bible read in one hundred of the three thousand tongues, and how many even in our own country might *perish* for the lack of knowledge." Once more: "If the church shall fail to contribute to the extent of her resources to furnish the millions in pagan darkness with the Scriptures, may not their blood be found at her door when their voices shall rise against her in judgment?" We ask – What is the difference between Baptist infidels, claiming to be "Old" or "Primitive Baptists," who publish to the world the foregoing abominations, and Roman Catholics? And yet these people in by gone days asked union, correspondence and communion with, and were very indignant at our refusal to commune with the churches and brethren generally." It appears by the above, that Elder Dudley is quoting from Primitive or Old School Baptists, and from what he quotes, these people are very "Progressive," and engaged in an ecumenical movement. I have found documents of Progressive Primitives as far back as this date in Virginia, but I did not realize how numerous, or evangelical they were.- I wish I had more particulars as to whom Elder Dudley refers to in the above-SCP].

When we have asked Bible authority for their unscriptural dogmas, we have met with the charge, - "antinomianism, fatalism, opposed to the spread of the gospel, &c., &c. Have we forgotten the stipulations of that new and better Covenant, dear brethren, which is ordered in all things and sure, guaranteeing to the heirs of promise the sure mercies of David? "*For this is the covenant I will make with the house of Israel after those days, saith the Lord: I will* ***put My laws*** *into their mind, and* ***write them*** *in their hearts; and I will be to them a God, and they shall be to Me a people; and* ***they shall not teach*** *every man his neighbor, and every man his brother, saying, 'Know the Lord;' for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."* Hence we see these blind guides assuming a prerogative which belongs to the King of Zion. "*All thy children shall be taught* ***of the Lord****, and great*

shall be the peace of thy children." "It is written in the prophets, And they shall all be ***taught of God.*** *Every one therefore that hath heard and learned* ***of the Father****, cometh unto Me."* When the children of God have been bewitched, and caught in the meshes of these false teachers, under Satanic influence, the Lord is saying to them, "*Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."* Tell the adversaries, "*we have not so learned Christ;"* and if you had been "*taught by Him as the truth is in Jesus,"* you would seek the "*path of the just,* (that) *shineth more and more unto the perfect day."* O Christian, look for instruction "*into the perfect law of liberty,"* and take warning. "*In that day seven women* (seven branches of Anti-Christ) *shall take hold of one man, and shall say, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."* In that day, as in the present, to profess religion and deny Christ altogether, was considered a reproach. If we compare the doctrine and practice of an overwhelming majority of professors at this day, we shall find them, as then, concerned alone *for the name.* Such is not the case with us, if we have been taught by the Spirit of God to know our destitution of any good, that "we are poor, and wretched, and blind, and miserable," that we are hungering for the bread of life, and thirsting for the waters of salvation; that all our righteousness are as filthy rags, and that

"None by Jesus, none but Jesus,
Can do helpless sinners good."

Having been brought to realize salvation flowing to the guilty and the vile, through His rich atoning blood, and spotless righteousness, you join the poet and sing,

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie,
Resolved, for that's my last defence,
If I must perish, here to die.

But speak, my Lord, and calm my fear,
Am I not safe beneath Thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade."

Dear brethren and sisters, listen to the peace-speaking voice of that Savior who loved you and gave Himself for you. "*Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."*

The grace of our Lord Jesus Christ be with you.

Thomas P. Dudley, *Moderator.*
J. W. Royster, *Clerk.* **-1870**

1870- TRYING THE SPIRITS.

Near Lexington, Ky., Dec.19, 1870.

MY DEAR BROTHER BEEBE: - The inquiry is frequently made of me, Why do you not write more for the SIGNS OF THE TIMES? I can most truly say, It is not because I feel less interest in its success than formerly. My correspondence has been, and still is pretty extensive, and as I grow older I find my wounded shoulder gives me much more pain from writing than formerly. Hence it is becoming more of a task to write than in my younger days. In addition to which, the correspondents of the SIGNS are becoming more numerous, and I prefer giving way to them, thinking the patrons of the SIGNS may probably be more edified by their communications than from anything I may write. I regret much to see a spirit of intolerance abroad in the land, which tends rather to anything else than to godly edifying. The Bereans of old left an example for modern

saints worthy of imitation. "These were nobler than they of Thessalonica, because they searched the scriptures daily, to see whether these things are so."

The church has not yet arrived at her perfect state. "Now we see only in part." Controversy, when guided by the spirit of the gospel, tends to the elucidation of truth. It is not allowable while in the present state of things, that we should engage in factious opposition, or should become piqued, because another has avowed sentiments that we cannot, at the present, comprehend the doctrine taught. We wrong ourselves and others when this spirit is manifested. No prophecy of scripture is subject to any private interpretation. Holy men of God spake as they were moved by the Holy Ghost. While we dare not claim divine inspiration, yet it is our privilege and duty to "try the spirits, whether they be of God." I have no idea that any member of Christ's mystical body on earth understands the entire volume of God's holy word, and there seems some presumption on the part of Doctor Gill, Henry, Clark, and others, in attempting to give an exposition of the whole. While I am not sure but the church, in the persons of her members, combined, do not comprehend that portion which is "revealed to us and to our children," according to the record given. I think I may say truly that in the last fifty years I have had dark and mysterious portions opened up to my understanding by God's ministers, and private members of the flock of God.

The apology sometimes offered for objecting to new expositions of the sacred text, that our fathers and Elders, under whose ministry we have feasted on fat things, "marrow and fatness, wine upon the lees, well refined," never advanced such ideas, is wholly inadmissible, unless we are prepared to take the ground that those fathers were divinely inspired. In the latter case

we could see no propriety in the caution, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." Again, "To the law, and to the testimony; if they speak not according to this word it is because there is no light in them." lf, indeed, we many times feel that "we need one to teach us which be the first principles of the oracles of God," we should rather be thankful to God that he gave apostles, and prophets, and evangelists, and pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ." I reckon our brethren will hardly contend that we have already arrived at that perfect state. If not, do we desire an increase of knowledge of divine things? Where a temperate and Christian attempt to elucidate a part of divine truth is made by our brethren, would it not be more consistent with the Christian character to "search the scriptures to see if these things be so," rather than become impatient, and disposed to charge an attempt to propagate new things, without satisfying ourselves that the supposed new things are, or are not *true things?* A minister of Christ should he especially cautious that he propagate nothing to the flock that he is not willing should be criticized, and tested by the infallible standard of truth. Unwillingness to submit to such criticism betrays a disposition to be wise above that which **is** written, or to assume that which we cannot now accord to mortals - infallibility. I have now been a professed teacher in the church of God for more than fifty years, and I think I can say most conscientiously, that I have not desired the church to receive anything from me as gospel, which is not clearly sustained by the

word of God. I *am* fully satisfied that no teaching can profit the church which is in conflict with the testimony borne by the Savior, his prophets and apostles.

May not the restiveness and impatience occasionally manifested by correspondents, have driven from the list some of the ablest writers for the SIGNS? Is not the church likely to suffer in her increase of knowledge from this source? Whilst we all admit that we are imperfect, what better plan suggests itself to correct our errors in theory or practice, than a free interchange of views on the various points in the Christian system? The contrast between truth and error, whence the exhortation, "That ye should *earnestly contend* for the faith which was once delivered to the saints."

From our surroundings, I am not authorized to believe that saints on earth are free from the influence of Judaizing teachers, or that they are all sound in the faith; and yet we occasionally hear them say, rather impatiently, 0, go on and preach, and let other people alone. Is this the spirit of the gospel? Hear an apostle: "Rebuke them sharply, that they may be sound in the faith." Again, "Reprove, rebuke and exhort with all longsuffering and doctrine." And yet again, "My brethren, if any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Shall we heed the importunities of brethren whose sympathies are enlisted in behalf of *weak brethren,* lest they be offended, or obey our Master?

Brother Beebe, you are fully aware of the controversies I have been party to, on the doctrine of justification; the indissovable union of Christ and the church; and the circular on the "Origin, nature, and effects of the Christian warfare," with several other topics, and yet have I not desired that my views should

prevail, unless they should be found in strict harmony with the word of God, and I think I can say most sincerely, that so far from being unwilling that those views should be criticized, and brought directly to the Bible and Christian experience, which is in harmony with the teachings of the word of God, 1 have been most anxious that they should be fully tested by the standard, and if found unharmonious therewith, that I might be convinced of the error. Yet, I must say, each and all those papers have met the closest scrutiny, and sometimes seemingly ill-natured comments, and denunciations, I have yet to be convinced that in them, the doctrine which is according to godliness, has not been taught.

You will not have forgotten, brother Beebe, how reluctant I was to publishing the circular on the Christian warfare, when I found the pre-conceived views of some of the brethren to be antagonistic to its teachings. I do not now regret its publication, being, as I have no doubt it is, not only my own experience, but the experience of those who have gone before, and who "spake as they were moved by the Holy Ghost," as I find on record in the Bible. The unkind throws, the misrepresentations, the perversions, and censures cast upon it, have done their office, in causing the word of God to be read, and as was said on another occasion, "I therein do rejoice, yea, and will rejoice." I most ardently desire its teachings to be tested by the scriptures. To tell me, as many have, Our old preachers, whom we loved, did not preach the doctrine, is no *substantial* argument against it. Did Paul, and Peter, and James, and the Master, preach it? If so, the doctrine cannot be overturned, and to oppose it is to oppose what every Christian finds in his or her own experience.

The Licking Association, composed of fifteen or sixteen churches, scattered over a large territory, are, so far as I know or believe, a *unit* with regard to those points of

doctrine, and have expressed not only a willingness, but a desire that those who differ, try them by the standard of faith and practice, and if not true expose them.

But what have our brethren to offer in substitution of those truths expressed in the doctrine taught, and which have so often warmed our hearts and strengthened our hope in a Savior's blood and righteousness? Assured we are that when any shall disprove by the word of God the antagonism existing in every Christian's bosom, between the "old man which is corrupt with his deeds," and the "new man which after God is created in righteousness and true holiness," out of which grows the warfare, we shall not only be prepared to surrender all hope of salvation, but to surrender the Bible as the word of God. If our brethren really think our views so easily confuted, and theirs so easily maintained by the holy oracles of God, are they not remiss in duty by not making the attempt? But, brother Beebe, I occasionally meet brethren who talk very much to the point when they speak of the *effects* which result from being born again; the fightings and strivings which so disturb the peace of God's children; but when enquired of regarding the sources of that antagonism, seem to be entirely in the dark. They insist that some *part* of the old or earthly man is by some process, which they cannot explain, transformed into the "new man," one of the contending parties. I tell them, I have not so learned Christ. I conclude the old man is an entire old man, composed of soul, body and spirit, and bears the image and likeness of his natural father; and the new man is an entire new man, bearing the exact image of his spiritual Father. The old man, being born of the flesh, is flesh. No change in *his nature* by the birth; and the new man, born of the Spirit, is spirit; the birth causing no change in *his nature.*

It would be quite as inconsistent for men to expect

to gather grapes of thorns, or figs of thistles, or that part of the thorn was transformed into the thistle, as that any part of the Adamic man was a component part of the new man. The first man is of the earth, earthy, [soul, body and spirit.] The second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. This doctrine is fully taught by the Savior in the declaration, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Let us consider, that according to the laws of nature, nothing will ever be developed from that corn of wheat that has not a *life existence* in the *germ* before it fell into the ground. Hence it is said of the product, First the blade, then the ear, then the full corn in the ear. The law of nature is carried out, and the seed produces his kind. It is quite as irrational to suppose that Adam could produce, or contribute to the production of a spiritual substance, as to suppose that men will gather a crop of tobacco from corn planted in the spring of the year, or that a buckeye planted will produce an oak or apple tree. It was quite as necessary that Christ should assume, not "the nature of angels, but the seed of Abraham," that he should be "made like unto his brethren," "partake of flesh and blood," "fall into the ground," that is, be "made of a woman, made under the law, to redeem them that were under the law;" fall into the "body which thou halt prepared me," which is represented by the ground, and die the just for the unjust, as that he "should ever live to make intercession for us."

We know that the rough exterior of the grain of corn must necessarily become decomposed or *die,* else the *tender germ* could never *burst through it.* Why all this? Because the adopted children, born of the flesh, were involved in sin and transgression, the law and justice of

God holding claims against them, which must be fully met and canceled, or they could not be saved. Hence his whole work, sufferings and death, was for and on behalf of *his people, who* had gone into transgression. Those who have charged us with holding that nothing has been done for the sinner, should be ashamed of their calumny. Hence it is seen that just so long as the *germ* held oneness with the *corn of wheat, in* the figure, after the similitude, just as long as *Christ* has existed, *his people had a living existence* in him.

Brother Beebe, as the weather is too inclement to be out, I thought I would sit down and write you of matters and things in general, with some matters which are very special with Christians, on which their hope of everlasting happiness is suspended. The older I grow, and the more I see and hear of the errors, delusions and false ways which are so industriously propagated by men professing to be ministers of Christ, to the subverting and leading astray from the simplicity of the truth, the more I feel like "spending and being spent" in its defense. I cannot perceive that age [although now more than seventy eight years] has at all cooled my ardor in maintaining the truth. With all my weakness, I feel that truth, gospel truth, is *a jewel* worth fighting for.

I learn from a distant brother, with whom I have no personal acquaintance, that a minister, who visited us some years since, when the controversy on the union of Christ and his church, and the circular on the warfare, were being canvassed more than at any other period I have known, and who, at that time, as is well remembered by many brethren, *professed* to be *cordially with us in* sentiment, now is so hostile to me that, learning the brother held correspondence with me, became so incensed that he would not speak to, but "treaded him with silent contempt." I do not envy him his peace of

mind in harboring his enmity against me.

Brother Beebe, a great deal of the preaching we have in these days of darkness and delusion, reminds me of a circumstance which occurred many years since. One of our old and tried sisters said to Elder Corbin, I heard Elder __ preach the other day. Well, how did you like him, sister? said Elder Corbin. I did not like him at all, said the sister. But, said Elder C., did he not preach some good things? She replied, He quoted some Scripture — that was good. But, said she, brother Corbin, I love *milk,* and if I were to see a *mote,* I could remove it and drink the milk; but if I found a *rat drowned in it,* I could drink none. It was a somewhat homely comparison, but I think a very forcible **cue.** Such, indeed, is the most of the preaching had in our day; it is fouled with a *dead rat,* or something quite as loathsome.

Dispose of this long letter as you think most for the interest of Zion. Most truly and affectionately your friend and brother,

Thomas P. Dudley.**1870**

1870 CIRCULAR Licking Association of Particular Baptists of Ky.

Written By
THOMAS P. DUDLEY

[Ministers present this session were: Elders **T. P. Dudley**, Silas Durand, N. A. Humston, R. M. Thomas, J. P. Johnson, S. Jones, J. M. Theobald, David Bartley, D. S. Bradley, D. C. Jones, J. H. Wallingford.

Associations corresponded with this session were: Warwick, Delaware, Delaware River, Baltimore, Chemung, Corresponding, Va., Salem, Ky., Mt. Pleasant, Ky., Western Corresponding of Mo., and Conference Western of New York.

We wish to notice something altogether *usual* with these associations, by noting the messengers they sent to their sister associations. These messengers are from various associations, yet are sent as messengers of the Licking.

Item 5. Appointed the following messengers to sister associations in correspondence with us: Baltimore – Elders J.F. Johnson, Silas Durand, S. Jones, and T.P. Dudley; Delaware – The same; Delaware River – The same; Warwick- The same; Chemung – Elders J. F. Johnson, Silas H. Durand, and S. Jones; Conference Western- The same; Mt. Pleasant- Elders D. S. Bradley, D. C. Jones, J. M. Theobald, J. H. Wallingford, T. P. Dudley, J. F. Johnson and Bro. J. M. Wilson, P. Wornall and J.J. Peck, A.M. Bradley, and E.H. Parrish.; Salem – Elders J.F. Johnson, T.P. Dudley, D.S. Bradley, J. H. Wallingford, and James Wilson, H. H. Parrish, O. Wornall and A.M. Bradley; Corresponding, Va., send minutes; Western Cor.of Mo.- Elders Silas H. Durand, J. R. Wallingford and J.S. Wallingford.

Elder Dudley addresses remarks on the ***First Vatican Council of 1870,*** then in process, comparatively with quotations from the *Quarterly* of a missionary group of Primitive Baptists. I found it surprising that such a group existed this early, (1870) and especially since he mentioned a College at Georgetown in the same connection. I had once, in the 1960's attended the Patoka Association in southern Indiana (which had hosted the Fulton Convention in 1900), and upon seeing the structure of the meeting house designed with Choir Loft, indoor Baptismal Pool and Sunday School rooms, asked about it. The Elder said, "We have always had them." I really didn't believe him then, but maybe so. Does anyone have more information on this? SCP].

CIRCULAR LETTER

The Licking Association of Particular Baptists, in session with Mount Gilead church, Mason Co., Ky., to the associations and Corresponding meetings with whom we correspond.

Very Dear Brethren in the Lord:- The annual meeting of your messengers in their associate relation, affords another opportunity, which we gladly embrace, of communing with you by letter. We are especially indebted to the Author of our holy religion, for the very comfortable, and, as we trust, profitable interview which we have enjoyed. Simplicity, godly sincerity and

brotherly love have characterized our meeting, and we sincerely hope no one has had cause to regret the assembling of the saints on the present occasion.

We have been blessed with the presence of the servants of our God from different parts of our common country, who have broken the bread of life to us, and caused us to feed on fat things, "*wine on the lees well refined,"* while our hearts have been made to burn with love, and to exclaim, "It is good to be here." The season has been one of peculiar interest, and one we hope and believe will not soon be forgotten. While sitting under the droppings of the sanctuary, feeding on the bread of life, and drinking from the wells of salvation, we have constrained to cry, "*Lord, evermore give us this bread."*

God's people have been a separate and distinct people in all ages, and we think we realize the reason why they should not be numbered among the nations of the earth. Those nations hunger not for the Bread, nor yet thirst for the Water of Life. Theirs is "*another Gospel, yet not another; but there be some that trouble you, and would pervert the Gospel of Christ."* They exclaim, "*We will eat our own bread, and wear our own apparel, only let us be called by Thy name, to take away our reproach."* While we feel entirely dependent on our dear Savior for every preparation whereby we may be enabled to serve Him acceptably with reverence and godly fear, while on earth, and reign with Him when time shall be no more, we duly realize the truth of the saying, "*Without Me ye can do nothing,"* and that "*Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."* We feel that "it is not in man that walketh to direct his steps," and assured that "a good man's steps are ordained by the Lord." We fully realize that "in us, that is in our flesh, dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not;" and hence we plead, "Lord, work all our works in us." But poor, and helpless and dependent as we feel, we

rejoice at the recollection that "bread shall be given them, and their waters shall be sure." How joyfully does the psalmist's declaration fall upon our hearts, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." May we not join the prophet and say, "Good is the Word of the Lord!"

While we mourn the low estate of Zion, and lament that so few attend her solemn feasts, we do not forget that "*it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,"* and any attempt on our part to hasten the birth of the heirs of promise would only result in the manifestation of a brood of persecuting Ishmaelites, between whom and the new born heirs of God is no more affinity, agreement or fellowship, than between Christ and Belial, or the temple of God and idols.

We think that we have long since obtained our own consent to dwell alone, rather than have our churches crowded with the children of the bond woman, whose employment has been to mock and persecute the children of the free woman. Have we forgotten, dear brethren, the consequences resulting from the unlawful marriages contracted by the Jews, the favored people of God, nationally? Allow us to remind you, "*In those days saw I also Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, but could not speak the Jew's language; but according to the language of other people."* Have ye not abundant evidence of the confounding of language among professors of religion in our own country? Should we not take warning? And yet, how anxious are these people to amalgamate with the people of our God! They come with their tools, saying, "Let us build with you, we worship your God, even as ye also worship Him." But Zerubbabel, and Joshua, and the rest of the fathers of Israel, said unto them, "What have we to do to build with you? We ourselves together will build unto the Lord our God, according to the decree of king Cyrus, king of Persia."

These adversaries of Judah and Benjamin very soon show that regard for the children of the captivity, or rather their hatred for them when foiled. They hire counselors to appear against them in the court of Cyrus, Darius and Artaxerxes, and throw every obstacle in the way of rearing the temple, so that before its completion the workmen hold their weapons of defense against their *loving, special friends,* and rear the walls with the other hand.

Brethren, must not the children of God have lost sight of their duty to God, and their own best interests, **when they desire communion, and correspondence with them,** seeing they have nothing in common with those enemies of the cross of Christ? "*Their rock is not as our Rock, our enemies themselves being judges."* Remember, "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." "Not by might, not by power, but by My Spirit, saith the Lord of Hosts."

It has been reserved to this, the nineteenth century, for a number of *learned infidels*, to attempt to despoil our God of His attribute, "infallibility," and to appropriate it to a poor, failed, depraved and presumptuous mortal. Well has an apostle said, "*Evil men and seducers shall wax worse and worse, deceiving and being deceived."* Do not we witness in this impious proceeding the fulfillment of prophesy? "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that be worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." How just the warning! How palpable the fulfillment!

But, dear Brethren, we can discover no essential difference in the blasphemy and turpitude of Roman Catholic and Christ, as disclosed in the *Ecumenical Council* convened in Rome, the boldness with which those *learned infidels* publish their presumptuous and unscriptural dogmas, and Protestant

infidels, in presuming to originate and publish schemes and plans for evangelizing the world, and building the church of God, unknown to the Bible, and utterly unsustained by its teachings. We have been taught to look to God for spiritual teachers, and for success to attend their labors. But what is the plan of modern infidels? Let us see. Let each church send to and support at least one young Timothy or Titus at Georgetown College [in Kentucky-SCP], and whatever denomination in Kentucky are supplied with ministers, send the remainder out into all the world to proclaim glad tidings of salvation made possible. Again, "Highly honored is the church in the present age, inasmuch as all members may become co-workers with God Himself in laboring for the salvation of an apostate world, and that none are so humble as to be debarred from participating in this noble work." And yet again, "Our Sabbath School during the last year has greatly increased in numbers, and the members of the church have exhibited an interest in this institution, which we believe to be one of God's own establishments, and which we regard as a pillar of the church." Let us add the following from the same (Primitive Baptist) *Quarterly,*

> "If all Bible and Missionary Societies were now to stay their efforts, and leave the matters to others, how would they go about it? And how many hundreds of centuries would pass before the Gospel could be preached or the Bible read in one hundred of the three thousand tongues, and how many even in our own country might perish for the lack of knowledge?"

Once more,

> "If the church shall fail to contribute to the extent of her resources to furnish the millions in pagan darkness with the Scriptures, may not their blood be found at her door when their voices shall rise against her in judgment?"

We ask, What is the difference between Baptist *infidels,* claiming to be Old, or Primitive Baptists, who publish to the world the foregoing abominations, and Roman Catholics? And yet these people in by gone days asked union, correspondence and communion with, and were very indignant at our "refusal to commune with the churches and brethren generally."

When we have asked Bible authority for their unscriptural dogmas, we have met with the charge, ***antinomianism, fatalism, opposed to the spread of the Gospel,*** *&c., &c.* Have we forgotten the stipulations of that new and better Covenant, dear Brethren, which is "ordered in all things and sure," guaranteeing to the heirs of promise the sure mercies of David: "*For this is the covenant I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people; and they* ***shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for ALL shall know Me, from the least to the greatest.*** *For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."* Hence we see these blind guides assuming a prerogative which belongs exclusively to the King of Zion. "*All Thy children shall* ***be taught of the Lord,*** *and great shall be the peace of Thy children."* "*It is written in the prophets, And* ***they shall all be taught of the Lord.*** *Every one therefore that hath heard and learned of the Father, cometh to Me,"* When the children of God have been bewitched, and caught in the meshes of these false teachers, under Satan's influence, the Lord is saying to them, "*Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."* Tell the adversaries "*We have not so learned Christ;"* and if you had been "*taught* ***by Him*** *as the truth in Jesus,"* you would seek the "*path of the just,* (that) *shineth more and more unto the perfect day."* O, Christian, look for instructors "*unto the perfect law of liberty,"* and take warning. "*In that day seven women* (seven, or complete,

branches of antichrist) *shall take hold of one man, and shall say, We will eat our own bread, and wear our own apparel, only* ***let us be called by Thy name****, to take away our reproach."* In that day, as in the present apostasy, to profess religion and deny Christ altogether, was considered right. If we compare the doctrine and practice of an overwhelming majority of professors at this day, we shall find them, as then, concerned alone for the *name.* Such is not the case with us, if we have been taught **by the Spirit** of God to know our destitution of any good in us, that "we are poor, and wretched, and blind, and miserable," that we are hungering for the Bread of Life, and thirsting for the waters of salvation; that all our righteousness are as filthy rags, and that:

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Having been brought to realize salvation flowing to the guilty and the vile, through His rich atoning blood, and spotless righteousness, you join the poet and sing,

"Should worlds dissolve from thence,
Moveless and firm this heart should be,
Resolved, for that's my last defense,
If I must perish, here to die.

But speak, my Lord and calm my fear,
Am I not now beneath Thy shade?
Thy vengeance will not strike me here,
Nor death dare my soul invade."

Dear Brethren and sisters, Listen, that peace speaking voice of that Savior who loved you and gave Himself for you: *"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."*

"Fear not, I am with thee, O be not dismayed,
I, I am thy God, and will give thee My aid:
I'll strengthen thee, help thee and cause thee to stand
Upheld by My righteous, omnipotent hand.
That soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes.
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

May we not exclaim, "Lord, it is enough."
The grace of our Lord Jesus Christ be with you all.

Thomas P. Dudley, *Moderator*
J. W. Royster, *Clerk.*

1871 - OLD SCHOOL DISTINCTIVES.

Lexington, Ky., Jan.19, 1871.

MY DEAR BROTHER BEEBE: - Strange as it will appear to attentive observers of passing events, some of the opposition to the views of Particular **or** Old School Baptists are laboring under the hallucination that we have left the ground we have all the while maintained with regard to the great and fundamental truths of the Christian religion, and have come over to their views. Whence these dreamless visions, which caused them to lay the flattering unction to their souls, I confess is beyond my comprehension. I am, I presume, as conversant with the views of Old School Baptists as anyone of that order, except yourself, and am utterly at a loss to conjecture how any *sane man* can have imbibed that opinion. Our views are known east and west, north and south, and I have yet to learn that one individual Old School

Baptist, who *is one indeed,* or has been recognized as one in our ranks, has gone over to the *opposition.* If we have not written or dwelt as much on the distinguishing traits of character which have distinguished Old School Baptists from the new theories, it is not because we have any misgivings with regard to the truth of the doctrine, but because none of the *puerile* attempts to successfully controvert it have presented any scriptural argument to controvert the doctrine. Have they found one who denies the unity in the Godhead; the personal relation of the "three that bear record in heaven?" the eternal, underived, unbegotten, essential deity of the Lord Jesus Christ? His incarnation and assumption of the nature of his chosen people, in order to their redemption and deliverance from the curse of the violated law? The actual union between Christ and his chosen people, which gives sanction and validity to His work in their behalf, as Shepherd for His sheep, as Husband for His bride, as Head for the members of His body, the church? Nor yet have I heard of an Old School Baptist who denies the necessity of the new or spiritual birth, in order to see the kingdom of God, or that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It is true that we deny that any part of the Adamic or natural man is made spiritual by the new birth; but that the old man is controlled in his life and conversation by the inward or spiritual man. Nor have we contended that nothing has been done for the old or Adamic man. On the contrary, we maintain that what the Lord Jesus did, by His life, sufferings and death, was for and on the behalf of the old man, the sinner, and that these vile bodies shall he changed and fashioned like unto His glorious body, and that every member of His mystical body shall be brought to participate in the heavenly glory. Moreover, we maintain that every member of each, the natural and

the spiritual family, shall be developed, wearing the image or likeness of his progenitor. We maintain that the entire natural family, who were created in the earthly Adam, will be developed by natural generation, or being born of the flesh; and the entire spiritual family, created in the last Adam, will be developed by the new or spiritual birth, as *"heirs of God, and joint heirs with the Lord Jesus Christ."*

In what then, have we changed or gone over to their ground? The charge then that we have gone over to their ground is a strange hallucination of the brain. If then, they who have formerly been numbered with Old School Baptists have seen their error, and are prepared to confess their fault, and return from their wandering, I know of no reason why we should not restore to fellowship; but until this is done, I am entirely certain that nothing can be gained to the cause of truth and godliness by *professed* union and fellowship. We have nothing to surrender, no compromise to make with error. Better remain as we are, than bring in the uncircumcised or *bewitched* into the congregation of the Lord. We now enjoy sweet peace, union and fellowship; let us be content to abide alone and suffer the reproach, rather than to dishonor the Lord. Let us admit none to our communion who fail to give evidence that they are fully with us.

As ever, most truly and affectionately, your friend and brother in hope of eternal life,

Thomas P. Dudley- **1871**

1871 - THE IMAGE OF GOD.

Lexington, Ky., March 24, 1871.

MY DEAR BROTHER BEEBE: - The sixth number of the current volume of the SIGNS OF THE TIMES came to

hand a day or two since, in which I have read attentively a communication from Elder John A. Thompson, of Lebanon, Ohio, offering a criticism on some things contained in my letter published in the number for the first of February. I take no exception whatever to the *spirit* of that letter, however much we may be found to differ on the points criticized. I fully accord to brother Thompson, and to all other brethren, the right to criticize anything I may have written, or may write for the *eye* of my brethren, on the subject of the religion of Christ. I desire however that they shall show wherein I have *misinterpreted* or *misapplied* any portion of the divine record. The circular on the Christian Warfare has now been the subject of criticism, sometimes severe, since its publication, more than twenty years, and more than three thousand copies have been printed and circulated among the brethren. I should be gratified that those who attempt to criticize its teachings would specify what in it is antagonistically to the doctrine of the Bible. I am fully conscious of my own imperfections, and liability to err, and am anxious, if in error, to learn the *better way.* I am now too old, and it would require too much labor to re-write all that I have written on that, to me, deeply interesting and, as I conceive, important subject.

Brother Thompson has not now to learn that the first Adam was composed of *soul, body* and *spirit,* and that the *soul* is generally conceded to be the seat of intelligence, which distinguishes man from the rest of the creation, possessed of *animal life,* and that it is this intelligence which renders man the subject of law, and responsible to God.

"And God said, Let us make man in our own image, after our likeness." Brother Thompson and I shall not differ in opinion that the likeness spoken of is the likeness

of "God manifest in the flesh." Nor yet shall we differ in regard to what is said of the creature man. "In the likeness of God made he him; *male and female created he them,* and blessed them, and called *their name* Adam, in the day when they were created." Gen.5:2,3. Nor yet shall we disagree in regard to the declaration, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Christ, the anti-type of Adam, was possessed of *soul and body.* Hence it is said, "When thou shalt make his *soul* an offering for sin." My *soul* is exceeding sorrowful, even unto death." Again, "Who his own self bare our sins in his own *body* on the tree." With regard to the earthly or old man, it is said, "For the redemption of their *soul* is precious, and it ceaseth forever." Psalm 49:8. "For the word of God is quick and powerful, and sharper than any *two-edged sword, piercing even to the dividing asunder of* soul *and* spirit, *and of the* joints *and* marrow, *and is a discerner of the thoughts and intents of the heart." Heh.4:12. With regard to the spirit of man, Paul said, "For what man knoweth the things of a man, save the* spirit of man *which is in him?" I Cor.2:11. Brother Thompson will not require more proof that the earthly Adam was composed of soul, body and spirit. If however he desires more, please read the following: "Abstain from all appearance of evil, and the very God of peace* sanctify you wholly; *and I pray God your whole* spirit, and soul and body be *preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thes.5:23,24. From the last quotation we learn, first, that Paul's brethren to whom he wrote were partakers, or composed of body, soul and spirit; and secondly that neither their spirit, soul or body was born of God. Each was liable to contract blame, which the apostle John will not allow* as possible.

"Whosoever is born of God doth not commit sin; *for his seed remaineth in him; and* he cannot sin, because he is born of God." I *John 3:9.*

Allow me to call brother Thompson's attention to the text, "And Adam lived one hundred and thirty years, and *begat a son in his own likeness, after his own image, and called his name Seth."* Gen.5:3. Brother Thompson will excuse me for my obtuseness in comprehending how "our corrupt lusts or sinful propensities" could *beget the old man,* or from whence the old man derived his being, if not from the earthly Adam. But the apostle abundantly sustains my declaration, to which brother Thompson objects, and which he concludes is indefensible, the Bible being the guide, namely: "I conclude the old man is an entire old man, composed of soul, body, and spirit, and bears the image of his natural father." He adds, "Brother Dudley, will you be so kind as to tell us why you conclude thus?" It gives me pleasure to inform brother Thompson how my mind is irresistibly brought to the conclusion. First, I have already quoted that Adam begat a son in his own likeness, after his image, and I now offer additional and, as I think, irrefragable proof. "And so it is written, The first man Adam *was made a living* soul; the last Adam *was made a* quickening Spirit. How be it, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man *is* of the earth, *earthy;* the second man is the Lord from heaven. AS IS THE EARTHY, SUCH ARE THEY ALSO THAT ARE EARTHY. And *as is the heavenly, such are they also that are heavenly.* And as we have borne the image of the earthy, we shall also bear the image of the heavenly." I Cor.15:45-49. Could language be more emphatic to establish the character of the children of each, the first and last Adam? Brother Thompson has wholly

misapprehended my meaning in regard to the *buckeye.* It was designed, in part, as illustrating the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Brother T. will not deny, I apprehend, that everything that will spring from or grow out of the corn of wheat had a life existence in the germ, or that every seed will, according to the word of God, produce its kind. If I comprehend brother Thompson, he denies that the old man is the son of the first Adam. He seems to make him a sort of non-descript, or automation, destitute of mind, will, or anything pertaining to a living intelligent being. And yet we see the old man living, moving, eating, drinking, trading, &c. If the old man is not a living, conscious, intelligent being; whence do we find so many warnings and cautions against him? Although the old man, who so much annoys, harasses and distresses the Christian, or new man, is "dead to the law by the body of Christ," yet will he not cease to war until he shall fall a prey to death *temporal.*

Brother Beebe, I have wondered that brethren seem so much *excited* when we speak of the "old man" and the "new man," as the antagonistic parties to the Christian warfare. I have been told, "If you will call them *two principles,* we will not object. But we will not have your *two men."* I tell them, I only characterize them as the apostle did. He tells us, "The *old man is corrupt* with his deeds." "The old man is corrupt according to the deceitful lusts." He furthermore tells us, "The new man, after God, is *created* in righteousness and true holiness." Again, "I delight in the law of God after the *inward man."* And yet again, "But though our outward man perish, yet the inward man is renewed day by day."

Let us, dear brethren, ask ourselves, Is it more mysterious that two men should dwell in our earthly tabernacle, than that two nations should be in

Rebekah's womb, and that two manner of people should be separated from her bowels, and that one people should be stronger than the other people, and the elder shall serve the younger? See Gen.25:23. Or that Solomon should see in the Shulamite as it were a company of TWO ARMIES? And remember that "As then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Ga1.4:29.

We said in a document published more than twenty years since, "Where brethren agree that salvation is of the Lord, and wholly of grace, and that the warfare follows being born again, our fellowship for them has not been interrupted though they use a different mode of expressing themselves; and we think it rather uncharitable *in them* to withdraw fellowship from us because of our manner of illustrating the subject."

Brother Beebe, we are told that history repeats itself. As part of the current history of the times, I propose introducing a piece of that history, which I do not suppose brother Thompson will fail to remember. Many years since, and after the Circular on the Warfare, in which is necessarily involved the doctrine of union of Christ and the church, had been printed, and extensively circulated, I received a letter from the late Elder McQuary, of Indiana, than whom I do not think I have ever known a truer friend, or more faithful minister of Christ, informing me that I had been greatly misrepresented, and the author of the misrepresentations had found an *endorser,* who had weight of character, or influence among the Baptists, and that several Old Baptists who had heard me preach, and said if they had ever heard the truth preached, they heard it from me, but from what was reported of me they felt embarrassed. Now, said brother McQuary, brother Dudley, I very much desire that you shall attend the approaching session of Conn's Creek

Association, which is to meet, I think he said, with Conn's Creek Church, in his immediate neighborhood, and that he would meet me at Edinburg, Ind., with conveyance. I responded that I would, unless providentially hindered, be at Edinburg on the certain day named, on the morning train. Brother McQuary met and conveyed me to his house, where I remained from Wednesday afternoon until Friday morning following, during which time not one word passed between us on the subject of his letter. On Friday morning we went to the association, and while standing in company with Elders Wilson Thompson, John F. Johnson, Nay, Jackson, who had not then been ordained, John A. Thompson, with several other ministers, whose names I do not now remember. Brother McQuary passed and touched me on the shoulder, saying, Brother Dudley, you have got to preach the introductory. I turned my head and replied, Go and preach your own introductory. Brother Wilson Thompson said in his familiar way, When old Mack gives an order he intends being obeyed. We went on the stand, and I determined within myself, if I can find language plain enough to make myself understood, a future misrepresentation should be *willful.* I took up my subject, embracing the points about which I had been so often and so grossly misrepresented, and after discussing the subject for perhaps from forty minutes to an hour, a brother in the congregation cried out aloud, If that man is a heretic, so am I. He was responded to by another in a different part of the congregation, So am I. Yes, said brother Wilson Thompson, brethren, if that is heresy, we are all heretics. As you may suppose, those exclamations produced considerable excitement in the congregation. The introductory being concluded, Elder John A. Thompson was requested to occupy the stand, who in

his introductory remarks was understood to say, I heard brother Dudley once before, and then said, If I ever heard the gospel preached, brother Dudley preached it. Since then I took a pretty extensive tour in Kentucky, when I heard many things said against brother Dudley, but it was among his *enemies*. He then endorsed most fully and feelingly what I preached on that occasion.

When it is remembered that I had been reported far and near as guilty of the "worst kind of heresy," and fellowship publicly withdrawn from me in various quarters, you will not wonder that being *endorsed* by so large and intelligent an assembly of brethren made an impression on my mind not easily to be erased.

Brother John A. Thompson may have misapprehended me, or he may have had different reasons since to change his opinion. In either case I attach no blame to him.

In the year 1852 I visited the Scioto and Muskingum Associations, and there found that the charge of heresy had preceded me. The brethren of each association, at each of which I preached several times, were very kind, and I had the satisfaction to know that, *heretic* as I had been charged with being, the body of each association cordially received what I preached, and invited me to visit them again.

In the year 1860 I had a long tour in Missouri, extending from St. Joseph down the Missouri River to St. Charles, preaching some twenty times, to large congregations, with every evidence I could ask that the doctrine was cordially received generally, although I had been published as a heretic in several places I visited. I also attended the White Water and Lebanon Associations, in Indiana, and Okaw, in Illinois, and at each I preached several times, and had assurances that the doctrine was received. Less than four years ago

I attended Red River Association, in Tennessee, which had discontinued correspondence with us many years since, because of my *reported* heresy; but upon hearing me for themselves, assured me that the doctrine I preached was what they believed, and their belief that I had been slandered. In addition to all these cases, two associations in this state, which had discontinued correspondence for the same assured cause, came back with full acknowledgments, and were cordially received into correspondence again.

Taking into view the foregoing facts, combined with the additional one that I had been preaching the same doctrine for more than twenty years before I wrote the circular, without hearing the first exception taken to the doctrine, and you, brother Beebe, will perceive how fully you are sustained in the following remarks in the last number of the SIGNS: "And we firmly believe that much mischief and mystification have already resulted from the attempts of some overmuch wise and confident expositors attempting to interpret his meaning." Nor are you more mistaken in saying, "And if we have not altogether failed to understand him, it is the consciousness of the depravity of his own fleshly nature that has led him to express his views upon this very subject of the conflicting elements which are found in all the children of God while here in the flesh." Brother Beebe, since 1 commenced writing, the *"PRIMITIVE BAPTIST"* came to my address, in which I find my letter copied from the SIGNS of the 1st of February last, with a number of comments by the editor. The spirit of those remarks comes kind and brotherly as one could ask. Elder Temple asks me to tell him what the soul of man is. I was asked the same question more than twenty years since, by those who denounced me as an heretic, because I could not conscientiously say I

believed that the *soul literally* was regenerated and born again, and *resurrected and become the new man. I* then answered, as I now answer Elder Temple, I most frankly confess that I am so ignorant that I am utterly incapable of defining that mysterious indefinable something, called the soul; but if they, or he, will tell me what the soul is, as they certainly ought to do, since they insist that it is regenerated and born again, I will then tell them whether or not I think it is born again.

Elder Temple has given me a new idea, however. He tells me, "The dust of the ground fashioned into a man, and the breath of life, as it was afterwards breathed into his nostrils, is the new man." If I comprehend him, I confess the idea is too obtuse for my comprehension, and he must excuse my ignorance. Especially as I have all the while contended that neither soul nor body of the redeemed can go to hell, but are destined to undergo a mysterious and glorious change, by which they will be assimilated into the likeness of the soul and body of the Lord Jesus, and reign in eternal bliss. Very soon after I entertained a hope in Christ, and was received into the fellowship of the church, I was thrown into the deepest distress on hearing a minister declare from the pulpit that in the new birth, "the soul, or the man, is changed from the love of sin to the love of holiness." I asked myself the question, If there be nothing in you which loves sin, why are you so full of it? Why do you see daily in yourself so much of it? It is true that I hated it, but still vain, foolish and presumptuous thoughts would rise up within me. Again, I asked myself, Is the enmity of your heart slain? If so, whence all that rebellion and rising up against your domestic affliction, to such an extent that, had you the power, you would roll it back? I felt as though I was ready to surrender all hope, when Paul's experience came to my relief; "When I would do good, evil is present with me."

And, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." I felt that my nature was no better, and that such was Paul's case. But there was something in me that did not proceed from nature, which could be satisfied with nothing short of perfect holiness. The flesh, or fleshly man, [for really I could not conceive how my *flesh,* independently of a *living, acting* principle, would rebel against God] was yet sinful. I could not believe it was at all improved, or was any better than when I expected to be banished from the presence of God. I trust that I felt within me another intelligent somebody, who delighted in the law of God, and rejoiced to hear the brethren talk of the goodness of God and glory of Christ. My conclusion was, If the man is changed from the love of sin to the love of holiness, he would be as entirely devoted to holiness after, as he had been to sin before, especially as the change was wrought by God; and the Bible declares, "He is the Rock; his work is perfect."

Brother Beebe, I have rested satisfied with the theory I then embraced, for over fifty years, and nothing I have yet heard has shaken that confidence. If I am in error in the premises, I pray God to deliver me from the error. I sincerely hope I may not again feel called upon to publicly investigate this subject. If what I have already written has failed to satisfy brethren, I despair doing so.

In conclusion, if it will afford any comfort to the brethren, I will close in the language of Paul, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Affectionately, your friend and brother,

Thomas P. Dudley.**1871**

1871 - OLD MAN - NEW MAN.

Lexington, Ky., May 25, 1871.

MY DEAR BROTHER BEEBE: - I have read attentively the kind and affectionate letter of Elder John A. Thompson, of Lebanon, Ohio, published in number eleven of the current volume of the SIGNS OF THE TIMES, and brother Thompson will pardon my obtuseness in not perceiving wherein he has shaken the position taken in my answer to his former communication, in which I represent the earthly Adam as the old man to whom Paul alludes as one of the antagonist parties of the Christian warfare.

If I were as entirely confident of interest in the atoning blood and righteousness of the Lord Jesus Christ, as I am that the earthly, fallen and depraved Adam, is the old man, I do not think I should entertain a doubt of reaching the heavenly glory.

I find no where in the Bible, the idea taught, of *three men,* in the disciple of Christ, and yet brother Thompson's theory presents *three.* First, the first man Adam [who] is of the earth earthy; Second, the second man, is the Lord from heaven, and Thirdly, brother Thompson's old man: "Sin and Lust." He tells us “I have not wished to build my views upon inference, because to me inference proves nothing.” Now I ask brother Thompson, in all candor, **Does the Bible anywhere in its sacred pages say that sin and lust is the old man?** What then is his assertion based upon but inference? But this is not the only objection I have to his theory; he would seem to represent the earthly Adam as a mere *myth,* and entirely to absolve him from any participation in the Christian warfare, and entirely irresponsible for all the opposition and rebellion against God, which is found in the old man, and to hold sin and lust,

his old man, alone responsible. Will he be kind enough to inform us how *he* will *have sin and* lust punished, otherwise than in the living, conscious, responsible earthly Adam?

Was the law given *to sin and lust*, or to the *man* whom the Lord God formed of the dust of the ground, and into whom he breathed the breath of life, and man became a living soul? Was it *to sin and lust* the Lord said, "For in the day thou eatest thereof, thou shalt surely die?" Or, "The soul that sinneth it shall die?" Sin and lust composed no part of the *man* to whom the law was given; it was brought forth in the original transgression, which brought death and all woes upon us. *"When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth death." "Lo this only have I found, that God made man upright, but they have sought out many inventions."* Ecc1.7:29. *Man* then is the guilty party; and sin and lust are that which exposed him to the curse of a violated law. "Sin is the transgression of the law." I cannot be mistaken in these views, and I think brother Thompson and all other intelligent Christians, upon mature reflection, will say, they are in strict harmony with the record God has given.

Now if I understand the teachings of my Bible, sin is the **cause**, and death the **effect** of transgression, and by them *Man* procured the curse of the law.

My flesh is as incapable of violating the law independently of an intelligent principle, as my horse's flesh. An idiot, or insane person, is altogether incapable of violating the laws of the land, and incurring the penalty; because of the absence of mind, reason or sense, none of which are known to exist in brother Thompson's *old man.* When the Bible speaks of *man,* I do not understand a *myth* to be intended, but one who is possessed of mind, will, action and determination.

Hence it is said, "Adam was not deceived, but the woman being deceived, was in the transgression." Adam, knowingly, wittingly and willfully transgressed the law and incurred the penalty. It certainly cannot be necessary that I should labor this point further.

If however, brother Thompson desires more proof to sustain my position, I invite him to a close and critical examination of the following: "Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruits. Even so every *good tree* bringeth forth *good fruit,* but a *corrupt tree* bringeth forth *evil fruit.* Make the *tree good,* and his *fruit* shall be good, or make the *tree corrupt* and his fruit shall *be corrupt."* Brother Thompson would make *active principle*, a corrupt fruit to exist, irrespective of a *corrupt tree which bears it,* and thus transposes the Bible order of things. We do not expect to make the tree better or worse by *tampering with the fruit.* If we desire good fruit, we go directly to work with the tree. Again the Savior says: "A *good man,* out of the good treasure of the heart bringeth forth *good things,* and an *evil man,* out of the evil treasure bringeth forth *evil things."* The *evil man* is the guilty party, and his guilt is established by the evil things; his sin, lust, &c., which he brings forth, or discloses. The law was given to rational, intelligent beings, as a test of their obedience. The Gospel is addressed to the *subjects of Christ's spiritual reign,* to whom it is said appropriately: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Co1.2:6. Again: "The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Rom.13:12-14. Again: "For as many as have been

baptized into Christ, have put on Christ." Ga1.3:27. Now I feel confident brother Thompson on reflection will admit this putting on, and putting off, is **not literal**, but *figurative*. As ye have put on Christ by profession, you should engage practically in the performance of those duties which exemplifies your high calling; namely, that "Ye should be followers of God as dear children, and walk in love, even as Christ hath also loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savor." Prove your faith by your works.

If I am right in the foregoing exposition of putting off, and putting on, as I am confident I am, then those other passages to which brother Thompson has referred, are susceptible of easy, natural and Scriptural solution. Now after the same manner, we are exhorted to **put off the old man**, we are commanded to **put on the new man**. "That ye put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole, steal no more; but rather let him labour; working with his hands the thing which is good, that he may have to give to him that needeth."

We see the apostle draws the distinction between **the old man** *and his deeds*, while brother Thompson confounds them; the evil deeds the work of an evil agent. Paul said, "Knowing this that our old man is crucified, that the body of sin might be destroyed, that hence forth we should not serve sin." The apostle does not say *our sins and lusts* are crucified, but our old man. It would

seem superfluous to prosecute this subject further. It does seem to me so plain that I am not exhorted to *put off my natural body, or man, literally,* but the erroneous, or sinful practices, affections, passions and propensities; which proceed from the old man, and are the fruits of the flesh, or fleshly man; and exhorted to put on, practically, that new man, and to exhibit the fruits of the Spirit, which are "love, joy, peace, long suffering, gentleness, meekness, faith, temperance, against such there is no law;" and that we are exhorted to add to our faith, "virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of the Lord and Savior Jesus Christ," that I feel some surprise that any should doubt.

I cannot suppose that brother Thompson anticipates that his old man, sin and lust, will be delivered from the bondage of corruption, into the glorious liberty of the children of God; and yet I look forward with pleasing anticipations to a period when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." When I shall see Jesus and be like him, for [I hope] to see him as he is.

But brother Thompson quotes from my former letter: "You say brother Dudley, that the old man, harasses the saint; I say so too, but brother, do you want to loose your body." I answer that I most ardently desire to "keep under my body, and to bring it into subjection." - to cast off the works of darkness; the works of the old corrupt Adamic man, with whom I have so often to grapple, and over whom the Lord Jesus will ere long give me the victory.

Brother Beebe, I should perhaps offer an apology for

drawing so largely upon your columns, but I felt that brother Thompson's letter called for a response at my hands, and I desired to make it so full and explicit, that no further explanation shall be needed.
I am as ever, most truly and affectionately your friend and brother in hope of the life which now is, and of that which is to come,

Thomas P. Dudley. **1871**

1873 - MISSIONISM.

Lexington, Ky., March 27, 1873.

To the Editor of the Western Recorder:
My attention has been called to a series of articles over the signature of "Old Flint," published in your paper, the first, of date Feb.1st, the second, Feb.22nd, and the third, March 1st, in all of which he labors hard to establish his claims to the title of Old School Baptist. He is not possibly aware that the old flint lock was found unreliable in warlike contests; that it has been very generally superceded by the percussion cap. He may yet learn that it is equally unreliable in contests of a different character, especially when brought in contact with that harder material which is announced on very high authority; "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh a rock in pieces." Jer.33:29. I have shown in a former communication that the commission given by the Lord Jesus is silent as death on the subject of Missionary, Bible, Tract and Temperance societies, and Sunday Schools, with all the modern inventions originated by men as aids in evangelizing the world; and that the teachings of his inspired apostles are equally silent; furthermore, that

the London and Philadelphia Baptist Confessions of Faith urge no duty on the church to rear and sustain those inventions. So far from it, the Confession of Faith assumes and insists that the scriptures of the Old and New Testaments are the word of God, and the only certain and infallible rule of faith and practice; that they contain "everything for us to know, believe, or do in the service of God." Is he prepared to ignore the preaching of Christ and his apostles? If not, why seek to make additions? He has set out with false assumptions and seems determined to adhere to them. Has he read in the divine record that, "everything that a man hash will be given for his life, skin for skin?" Whether he has read it or not, he seems deter mined to carry out the principle. He reminds me forcibly of the witness who shore the horse was seventeen feet high." The counsel attempted to correct him by saying seventeen hands. The witness replied, "Did I say feet?" "Yes," said the counsel. "Then," said the witness, "I stick to it."

"Old Flint" insists that the pioneers to the dark and bloody ground were missionaries. I have already shown in a former communication that the only attempt to introduce missions and missionary societies in the Elkhorn Association, previous to the year 1808, when the Association split, fell still born. I will now show the action taken by Licking Association, of which were members the following pioneers who did not wait to contract with a missionary board for a stipulated salary, but labored faithfully in the gospel of Christ, and were as eminently useful as the best of the "Old Flint's" missionaries, with their stated salaries, namely; Ambrose Dudley, Corbin, Redding, Price, Bainbridge, and perhaps Barrow. Here is an extract from the Licking Association in 1814: "Monday, 5b - Letter from Elder Luther Rice, respecting missionary

business, called for and read. Agreed to send brother Rice a friendly letter and return to him the money for the pamphlet that he sent us; but we do not join in the missionary business in its present form." Who are we to believe, "Old Flint," or the messengers from eighteen churches composing the Licking Association? Assuredly the latter. He seems to belong to that class of whom the apostle speaks: "Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." He seems to be very shy of the "hammer that breaketh the rock in pieces." Hence you do not hear him speak of Jesus, Peter, John, Paul, Jude, Timothy or Titus, as missionaries advocating the modern inventions of men for the purpose of evangelizing the world; but rather of those "pioneers" who did not profess apostolic inspiration. Suppose for argument that those pioneers advanced what we believe to be error, would he have subsequent ministers to follow in the propagation of such error? He seems to have become desperate in the fear that he will be unable to rob the name of "Old School" from those to whom it legitimately belongs, and from his hiding place makes personal attacks on Elder Johnson and myself. He would seem to belong to that tribe of whom we read in the Bible, who said, "We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." We shall presently learn his success. The charge that I deny the doctrine of the Regeneration and the New Birth, will be pronounced by thousands of honest, truthful Baptists, in and out of Kentucky, who are acquainted with my religious views, an unmitigated slander; in that number I include many intelligent Baptists of Elkhorn Association. What, suppose you, the churches at Elizabeth, at Bryans, Bourbon county, at Mount Carmel, Clark county, and at Georgetown, Scott county, where I

have preached regularly for the last fifty-two years, will say to the charge? They will at once say that the charge proceeded from a disordered intellect, or else from a calumniator.

His endeavor to make the impression that the doctrine we maintain now is not that which was taught in 1786 and instances the doctrine of the eternal union of Christ and his church as taught by Elder J.F. Johnson and myself. He, with all his hosts, cannot successfully controvert that or any other doctrine we maintain. Let it be remembered that in the purer and better days of Elkhorn, and before Elder Luther Rice and others *drugged to intoxication* that association with the poison of missionism, she adopted and printed in her minutes of 1796, a circular written by the late Elder John Gano, [one of the pioneers,] on the "unity of Christ and his church," in which he maintained substantially the doctrine we maintain. The Confession of Faith maintains it; and above all, it is the doctrine of the Bible.

But he says, "those claiming to be" Old School Baptists, deny the universality of the gospel; or that the gospel should be preached to all men. I know not what he means. If he means that we do not preach the gospel to the comprehension of the unregenerate, I plead guilty. My Bible teaches me it is the gospel of the kingdom; that it is hid from the wise and prudent, and revealed unto babes; "that it is to the Jews a stumbling block, and unto the Greeks foolishness; but unto those who are called, both Jews and Greeks, it is the power of God and the wisdom of God." I give the practice of the Savior, whom I desire to follow, "For both he that sanctifieth and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare their name unto my brethren; in the midst of the church will I sing

praises unto thee; again, I will put my trust in him; and again, behold I and the children thou hast given me." Heb.2:11,12. I will dismiss "Old Flint's" third number, notice of which is not appropriate just now.

"Old Flint" invites attention to the history of Licking association, showing her decline in numbers rather exultingly, and would seem to indicate, as the cause of that decline, her opposition to missionary societies and their kindred institutions. That decline is owing to several causes. Death has removed very many in half of century, removal from the vicinity of a number more, want of ministerial aid, perhaps some others. The candle stick has been removed from several localities. But thank God, those who remain are of one heart and one judgment, as is confidently believed, having sweet union, love and Christian fellowship. If there is one dissenter I do not know it. Such union, harmony and sweet fellowship as many who are not of our body, in our own and other States, who have visited our associational meetings, proclaim they have never seen in any other body of the same size. It is most true that we do not boast of what we have done, are now doing, and intend doing for the Lord. We leave those who seem not so poor, helpless and dependent on sovereign, rich and reigning grace as we feel; but rather "speak of the glory of his kingdom," and talk of his power, to save to the uttermost those who come unto God by him, being drawn by his irresistible power. Had we been presumptuous enough to suppose, or claim to be "co-workers with God himself, in laboring for the eternal salvation of our apostate world," and resorted to exciting meetings, telling sympathetic tales, whispering persons into the church, who gave no evidence of obtaining fellowship for them, we know not to what extent we might have reported our numbers. But believing that "salvation is of the Lord," it is not of him

that willeth, nor of him that runneth, but of God that showeth mercy; that our God cannot be hastened, and glory to his name, he cannot be hindered in developing the heirs of glory in his own good time. Having no desire to see our churches crowded with a brood of persecuting Ishmaelites, who do not with the heart believe unto righteousness, and with the mouth make confession unto salvation, "whether brought from Sunday Schools," which some esteem "the pillow to the church," much as we desire a refreshing from the presence of the Lord, we have to await God's time. We are not so presumptuous as to suppose that we can change God's purposes; that we can make ourselves or others "heirs of God, and joint heirs with the Lord Jesus Christ." Mine own arm, said Jesus, hath brought salvation, and of the people there were none to help. Some are curious to know what amount of capital missionary and other kindred institutions contribute to the firm of "their God *& Co.,"* in laboring for the salvation of our apostate world. Our God tells that he is the "author and finisher of our faith," but their god would appear to require aid in carrying out his system of proselytism. Hence it is evident that "their rock is not as our Rock, our enemies themselves being judges," and yet they would be called by thy [our] name to take away our reproach.

I am now done with "Old Flint," at least until I shall deem it necessary in the defense of truth, which I sincerely hope may not be the case. I bear him no ill will, but should be much gratified to have better evidence than I yet have had that he is "born of God." In conclusion, I have to say that I have many times publicly declared that I would as soon expect to get to heaven without redemption as without regeneration and the new birth. I had no desire, if it were possible, to get there in the absence of either.

Respectfully,

Thomas P. Dudley.

P.S. - Experience and observation of more than fifty years, have satisfied me that where Andrew Fuller's system, in which he attempted to harmonize the sovereignty of God in the salvation of sinners, with what they call "free moral agency;" or that the atonement is infinite or indefinite, and the application is special or particular, thus attempting to harmonize that which the apostles taught was wholly irreconcilable; namely, "If it be of grace, it is no more of works, otherwise, grace is no more grace; and if it be of works it is no more of grace otherwise, work is no more work," - prevails, it has only widened the flood gates of error, and furnished an apology for the introduction of means, or instrumentality of the preacher, for the living word in giving life to the sinner, dead in trespasses and sins, and thereby producing the New Birth, without which none can "see the Kingdom of God." They seem to say, the preacher is the instrument, and the preached gospel the means, of the eternal salvation of our apostate world? I however, have not so learned Christ. I hold that it is not less possible for God to change, than for the blood of Christ to secure the eternal deliverance of all for whom it was shed. "He, by one offering bath perfected forever them that are sanctified." "He entered in once into the holy place having obtained eternal redemption for us." Fuller's system, as I understand, would "tread under foot the Son of God; and count the blood of the covenant an unholy thing."

T.P.D. - **1873.**

1874-THE PARDON OF SIN.

Lexington, Ky., Jan.3, 1874.

MY DEARLY BELOVED BROTHER BEEBE: - Although my natural vision is so much impaired that I can read or write but little, without suffering more or less, yet my thoughts are more busy on the things of the kingdom of our dear Lord, I think, than when less embarrassed, and I sometimes hope my spiritual vision has not been obscured by bodily infirmity.

There are two problems which the wisdom of this world has failed to solve, and a solution of which "The Faithful and True Witness, the Beginning of the creation of God," has prevailed to disclose to the understanding of his spiritual children, to their comfort and delight.

The first problem is; How can God be *just,* and save a sinner? The second; Reconcile the justice of God with inflicting the penalty of the law upon him "who did no sin, neither was guile found in his mouth."

I am your senior in years, but you are my senior in the public service to our gracious King. I therefore propose submitting some of the convictions of my judgment to you, with the hope that if wrong you will act the part of Aquilla and Priscilla, and teach me the way of God more perfectly. The text I propose investigating is found in Romans 5:14 - "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of him that was to come."

I remember that in my early ministry the question was asked; Who were they that had not sinned after the similitude of Adam's transgression? The answer generally given was, "They are infants." I have been unable to see the propriety of this connection, and

cannot restrict the expression to infants, because within the long series of years which intervened, death was not confined to either young or old, but was common to both. I find no authority in my Bible that warrants the belief that God has made another man in his image, after his likeness, combining in him a vast posterity, and pronounced, with the rest of God's creatures, very good, and to whom a law, permissive and prohibitory, was given, threatening death, as the result of transgression, and who, transgressing the law, has conveyed to that posterity all the ills to which flesh is heir. I cannot therefore concur in opinion with Doctor Gill, and others, that infants, to the exclusion of all others, were they "who had not sinned after the similitude of Adam's transgression." Now with regard to the *figure,* 1 believe it is generally, if not universally, conceded that the expression, "Him who was to come," Christ, the second Adam, is intended. Now if the first Adam be the embodiment, the head and representative of all his natural family, ("And he called their name Adam"] is not the figure lost, if the last Adam be not the embodiment, the head and representative of all his spiritual family, "even every one that is called by my name." "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Could the first Adam convey to those not *vitally* united to him all the ills resulting from transgression? If the last Adam be not *vitally* united to his spiritual family, could he convey all the spiritual blessings to that family? The decree had gone forth, "The soul that sinneth, it shall die." "The wicked shall be turned into hell, with all the nations that forget God." This sentence pertains alike to head and body. "And He is the Head of the body, the church." "For His body's sake, which is the church." "Ye are the body of Christ, and members in particular."

"For we are members of his body, of his flesh, and of his bones." "As the body is one, and hath many members, and all the members of that body being many are one body, so also is Christ." Now the law and justice of God spent their whole force on head and body, when Christ said, "It is finished." "For if we be dead with him, we believe that we shall also live with him." For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." Hence Paul said, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Now we know that the law and justice of God only pursues the offender to the suffering of the penalty. Henceforth "ye are not under the law, but under grace." In this arrangement, seeing that Christ "was delivered for our offences, and raised again for our justification," have we not a full and complete solution of our two problems?

I might have added, "As the husband is the head of the wife, even so is Christ the Head of the church; and He is the Savior of the body." Again, "For this cause shall a man leave his father and his mother, and shall be joined to his wife, and they two shall be *one flesh.* This is a great mystery, but I speak concerning Christ and the church."

Based on the foregoing considerations, Paul says, "Being justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he *might be just,* and the justifier of him that believeth in Jesus." "Who was delivered for our offences, and raised again for our justification."

Regarding what has been previously said, we see how God can be just, and save a sinner, and can reconcile the justice of God with inflicting the penalty of the law on the Mediator of the new and better covenant. Where, then, is the justice in charging us with contending that nothing is done for the old man, or sinner? Especially when we maintain that all that Christ did and suffered on earth was for and on behalf of the sinner. But, brother Beebe, this indispensable work of the Mediator did not prepare men to "serve God acceptably, with reverence and godly fear." "Ye must be born again," or ye cannot enter into or *see* the kingdom of God. A higher order of life, even eternal life, must be had, to "know the only true God, and Jesus Christ whom he hath sent." Or to believe the record that God has given of his Son. "But as many as received him, to them gave he power to become the sons of God, even to them which believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Without this birth we should be unprepared for the heavenly glory.

Brother Beebe, we cannot too highly appreciate the pardon of sin. But though the chief pardon the guilty culprit, and he goes free from suffering the penalty his crime deserves, yet it does not remove his guilt. I desire more than pardon. I want to be clothed in "fine linen, which is the righteousness of saints." This will enable us to hold up our heads, being justified from all things from which we could not be justified by the law of Moses.

If Christ did not exist from the beginning in another nature than his eternal, underived, unbegotten, unproduced Godhead, what Mediator had the Old Testament saints? Could any approach God but through a Mediator? Now Paul said, "There is one God and one Mediator between God and men, the *Man* Christ Jesus." And Jesus said, "No man cometh unto the Father but by me."

"1am the way, the truth and the life." "For no man can come unto me, except the Father which *sent me* draw him, and I will raise him up at the last day."

"He saves, and none beside him can;
Come, sinners, come, behold the man."

Brother Beebe, I have not written the foregoing pages for publication, as they may provoke controversy, and injure the pecuniary interests of the "Signs," but with a hope that you may find a leisure moment to reply. Really, I feel some hesitancy in taxing you so far as to read it, with the assurance that I will at no time intentionally embarrass you.

As ever, most faithfully and affectionately your friend and brother,

Thomas P. Dudley. **1874**

1874 - THE CALL TO THE GOSPEL MINISTRY.

Lexington, Ky., Nov.24, 1874.

MY DEARLY BELOVED BROTHER BEEBE: - A short time since I received a letter from a brother in a distant state, asking me to write for publication in the "Signs," my views on the call to the gospel ministry. I can only give the exercises of my own mind on this important subject.

Very soon after I became seriously and lastingly impressed with a sense of my exposed condition as a sinner against God, I resorted to the attentive perusal of my Bible, with the hope that I might find therein some way of escaping the wrath of God, which was justly due me as a sinner. Instead of finding the relief I had hoped for, I realized a deeper sense of my own wretchedness,

guilt and condemnation. It seemed that almost every sentence I read, made my just condemnation more clear and conclusive. I found many passages which seemed to afford encouragement to those who were not so polluted and vile as I felt myself to be. I felt as the poet expressed;

"I hoped that in some favored hour,
At once he'd answer my request;
And by his love's constraining power,
Subdue my sins and give me rest.

Instead of this he made me feel,
The hidden evils of my heart;
Let all the angry powers of hell,
Assault my soul in every part."

My distress and anguish of heart became more pungent when I bowed to ask the forgiveness of my sins, because of the insincerity of my heart and wanderings of my thoughts. In the course of time, I learned a man was to preach in the town where I lived, who spoke much of the terrors of hell, and the torments of the damned. I immediately resolved to hear him. I found truly that the burden of his preaching was of that character. I left the house more deeply distressed than ever, with the reflection, How hardened you must be when the terrors of hell and torments of the damned make no impression on you. I considered my case, if possible, more hopeless than ever. Soon after I learned that an Old Baptist preacher had an appointment in town, and I went to hear him. his theme was, God's love to sinners, and before he had proceeded far with his discourse I felt the tears trickling down my face, but I could not believe I was of the number God loved. On going home and meditating on the subject of the discourse I had heard, I was more perplexed than ever. I now hope I understand the apostle's language, "Not knowing

that the goodness of God leadeth thee to repentance."
Shortly after this and in the month of September, 1819, while lying on my bed, about 11 o'clock at night, and bemoaning my lost and undone condition, the wicked and presumptuous thought intruded itself on my mind that perhaps I should have at some day to preach the gospel. I was greatly alarmed, and concluded this was an omen of my swift and speedy destruction. I concluded if I had committed no other sin, this wicked thought was enough to justify God in my condemnation. The thought,

"I who am all defiled with sin,
A rebel all forlorn,
A foe, a traitor to my God,
And of a traitor born,"

filled me with horror; and as often as the unwelcome intruder was felt, anguish of heart was the result. I still strove to get better, but found I was growing worse, until the 3rd Sunday in February, 1820, when it seemed bitter despair was about to seize upon me. I went to preaching sad and almost hopeless, when the preacher, [the late Elder Trott,] took for his text Isa.28:16 - "Therefore thus saith the Lord God, Behold I lay in Zion, for a foundation stone, a tried stone, a precious corner stone, a sure foundation, he that believeth on him shall not make haste." Immediately the darkness of my poor soul, which was so thick as to be *felt,* was dispersed, and the precious cornerstone, the sure foundation, the Lord Jesus Christ was revealed to me [as I hope,] as the way whereby poor sinners could be saved. Tears of joy and gladness now flowed freely, and Doctor Watts' language became mine:

"All over glorious is our Lord,
Must be beloved, and yet adored;
His worth, if all the nations knew,
Sure the whole world would love him too."

I yet feel that it is only necessary to know, and that knowledge will cause love to him. It was but a very short time when the unwelcome intruder [the thought that I should be required to preach,] returned with more force, anxiety and opposition, if possible, than ever. I plead youth and ignorance and utter unfitness for so great a work, and determined to keep my thoughts on this subject to myself. Some three months subsequently an intelligent sister asked me after hearing some good preaching, How did you like that preaching? 1 replied that I was delighted. She continued, You will have to do so, to which I quickly replied, No, I won't. She said, I think you will; I responded, You have no right to think so, to which she said, Pray sir, can you help your thoughts? 1 answered, No; but you ought to help or control yours better than indulge such. I now began to be afraid that others might have such thoughts, and thereby increase my embarrassment. Very soon another and yet another of the brethren approached me with the inquiry, Has not your mind been impressed with the duty of preaching the gospel? I endeavored to keep dark, under the impression that if I were called to the work, so long as the church were silent, I should escape chastisement. It was not long, however, until this *prop* was taken away. An old and highly esteemed brother and "pioneer to the dark and bloody ground," observed to the church that he believed the Lord had blessed them with a gift, and moved that liberty be granted me to exercise my gift in singing, prayer and exhortation, within the bounds of the members. I immediately responded, I have as much liberty as I want

- that of being a member of the body. But little time elapsed when I was called to another trial. Another old and beloved "pioneer," moved that written license be given me to preach wherever the Lord might cast my lot, and that I be requested to go into the pulpit and preach, as well when the pastor was present as absent. I begged the brethren to forbear, but in vain. Time wore on, I was distressed when I refused, and distressed with my feeble efforts when I consented to try. A circumstance bore heavily on my mind and embarrassed me greatly, of which they were not advised. I heard ministers whom I loved, declare from the pulpit, that in regeneration the man was *changed from the love of sin to the love of holiness_ I* concluded, if this be true, I am no Christian.

Again, They preached that in regeneration the enmity of the heart is slain. I felt within me if that is true, I am where I ought not to be. My distress drove me to my Bible; on this subject I earnestly desired to know the truth of the matter, and after painful experience I found relief in reading Paul's experience when he said, "When I would do good evil is present with me." Again, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things ye would." I was confirmed in my opinion that those brethren were wrong. But a hard struggle rose up immediately. How could I, a poor, weak and imperfect being, rise up and controvert the truth of the doctrine preached by those older and more experienced, and in whose Christianity and call to the ministry I had more confidence than in my own!

The severe domestic affliction under which I had been laboring for many months, and which had disclosed the native enmity of my poor, sinful heart, proving the truth of the apostle's declaration, "The old man is corrupt with his deeds," led me almost to despair reaching the

heavenly glory. The poet has well expressed my agony of soul when he cried:

"Lord, why is this, I trembling cried,
Wilt thou pursue thy worm to death?"

But my mind was led on to the further declaration of the same apostle, "The new man after God is created in righteousness and true holiness." 1 then saw the antagonism of the *two natures* possessed by every one born of the Spirit, out of which grows that warfare which so pains the heart of the Christian. Now to withhold the convictions of my own judgment on this subject would be dishonest and criminal; while to avow the difference would manifest a desire to follow an apostle who said, "I have not shunned to declare unto you all the counsel of God." I seemed indeed to be "chastened as a bullock unaccustomed to the yoke." I was, however, greatly encouraged when I found my brethren receive so cordially the views I held on the subject. I however passed along between hope and fear for a short time, until another of the dear old pioneers proposed, in the church, my ordination. I instantly plead in bar my youth as a professor, my ignorance, inexperience, and total lack of scriptural qualifications for the ministry; but all in vain. I believed the mind of the Lord was in his church, and submitted. The work of ordination was proceeded, and a presbytery composed of four of the "old pioneers," with five or six other ministers, who examined me on my Christian experience, call to the ministry, and doctrinal views, proceeded to set me apart to the work. Very soon after my ordination I was brought to confront the doctrine of Fullerism, or general atonement and special application; and in a short time, the doctrine of the Reformation, as it is called, promulgated by the late

Alexander Campbell, both of which I felt were at war with the doctrine of the Bible; consequently I felt hound to oppose and expose. Very soon afterward, the almost universally popular inventions of man for evangelizing the world, were strongly and persistently urged on the churches as a *Christian duty.* I was approached and urged to join them; but give me, said I, Bible authority for them, or I cannot join. The reply was, See how much good we are accomplishing by them. Well, said they, if you cannot, or will not, join us, don't say anything against them. I asked, What is the duty of the watchman but to warn the church on the approach of the enemy? The next step was to intimidate, by saying, You have fearful odds against you; the wisest and most learned men among us are members, and you are comparatively alone. My reply has been, If it is the truth I am contending for, God will maintain his own truth; but if it is error, the sooner it is put down the better. Those departures from the simplicity of the truth began to shew themselves in letters from corresponding associations, to which we promptly replied, protesting against these errors, which soon produced the dropping of the correspondence. But we were destined to a sorer trial when brought to realize the warning of the apostle, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The doctrine of the Circular on the Christian Warfare had been preached among us without offense, so far as I know, for very many years, but was ultimately made the occasion on the part of some of our body for the denunciation against us of "the worst kind of heresy," and "a declaration of non-fellowship against us." Several churches withheld correspondence with us, together with a suspension of correspondence by several associations through their misrepresentation of us. Two of those associations, on

being better informed, returned, and with acknowledgements, asked a renewal of the correspondence. One of the party who had left us approached me, saying the old fashioned Baptists were few in number, and asking on what terms they could have union and correspondence with us; I replied, You have publicly denounced us guilty of the worst kind of heresy, and declared non-fellowship for us; you ought not to ask correspondence with heretics, and those for whom you have declared non-fellowship - a public acknowledgement is indispensable, on your part, to union with us. I am advised of no such acknowledgement; hence no union can be had with us. I am fully satisfied that no substantial good can result, as we have hitherto learned, from correspondence with those who are not agreed on the fundamental principles of our holy religion, and I am entirely satisfied that churches and associations wrong themselves and compromise their own peace and religious welfare by receiving [into their correspondence] to doubtful disputation, those not in faith and practice with them. Licking Association now, and for more than twenty years, has enjoyed uninterrupted peace, union and sweet fellowship. If what I have been called to suffer, and to bear, in the last fifty-four years, has contributed to the comforting, building up and establishing the children of God in the truth, I feel that I ought therein to rejoice, rather than regret what it has cost in doing so.

If the sympathy of my heart has been more warmly enlisted in behalf of one class of Christians than another, it has been **in** behalf of those called of God, and put in trust with the ministry of the word; but I would remind such that they serve a good and gracious Sovereign - one who knows these trials, temptations, and discouragements; and although they cannot at all times

feel his presence, yet he has most truly said, "Lo, I am with you always, even unto the end of the world." They will find brethren faithful and true, [as I have so long as they are faithful to their calling.

As ever, faithfully your brother in hope of the better resurrection,

Thomas P. Dudley**. 1874.**

1875 – ADDRESS TO THE LICKING ASSOCIATION of PARTICULAR BAPTISTS OF KY.

Written by
Elder Thomas P. Dudley

To The Licking Association of Particular Baptists:

Our kind and merciful God has allowed me a place and a name among you better than that of sons or daughters, largely over half a century. The church of my membership, accounting me worthy of her confidence, has chosen me a messenger to represent her in part, for fifty-four consecutive years, at your annual anniversaries. I feel to thank my God, and you, my dearly beloved brethren, for the expressions of Christian love, fellowship and confidence I have uniformly received at your hands since that long succession of years; only being hindered *two years* from meeting and mingling with you in the worship of God. I have been with you in trouble and in joy, in persecution for the Truth's sake; yet have I never known you, my brethren, to falter in holding up the hands of your servants, when they battled for the right. I desire to thank God that it has been my blessing to be associated

with brethren so faithful and true, unworthy though I be. You have stood by me in trials almost unbearable, whilst I have "contended for the faith which was once delivered to the saints."

I am too deeply sensible of my own weakness and imperfections, to suppose my life among you has been faultless, but you have kindly exercised that heavenly grace towards me, "*Love hides a multitude of faults.*"

Your partiality has been further manifested in selecting me as your Moderator for more than forty years; not that I possessed any peculiar fitness for the position, but because of sympathy, for one who has been faithfully engaged to maintain the faith and the order of the church of the living God. For these expressions of affection and confidence I desire to thank God, and you, my dearly beloved brethren.

Licking Association now, and for more than a quarter of a century, occupies the position I have most ardently sought that she should occupy, united and harmonious, "*of one mind and of one judgment, contending for the faith of the Gospel, and in nothing terrified by her adversaries.*" "*Behold how good and how pleasant it is for brethren to dwell together in unity.*" I sincerely hope "*we have the mind of Christ.*"

We have great cause to thank God and take courage, for that He has, as we confidently believe, raised up several young men in the Ministry, who love the Truth more than the popular breath, and who are not ashamed nor afraid to preach "*the unsearchable riches of Christ.*" Dear Brethren, allow me to exhort you to prove your appreciation of the blessing, by discharging your Bible-duty

towards them. In my old age, I feel to exclaim with the Psalmist, "*I have been young, and now am I old; yet have I not seen the righteous forsaken, nor his seed begging bread.*" I feel every confidence in the promise, "*Bread shall be given them, and their waters shall be sure.*"

I feel that my race on earth is well nigh over, that the time of my departure is near at hand, and at the end of that race I could not make a more appropriate bequest to my dear brethren and sisters than a **complete file of the Minutes of Licking Association, from her first session up to the last year,** containing a faithful and true history of the body.

In conclusion, allow me to "commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all those who are sanctified in Christ Jesus."

Yours to serve in the Gospel while life and health permit.

Thomas P. Dudley, **Sept. 1,1875.**

P.S.-Whether I have contributed any thing to the advancement of Truth and godliness, in the fifty-four years in which I have published the heart-cheering news of Jesus and salvation, is not for me to say; but I may be allowed to say I have, with the ability God has given, endeavored to declare the Truth faithfully, and to abide the consequences. Thus have I endeavored to *deserve* the confidence and fellowship of God's afflicted and tried people.

Thomas P. Dudley.'[In his 83rd Year. At this time, He had been blind three years-SCP].

1875 – REPLY TO "OLD SCHOOL."

From the *Western Recorder.*

Lexington, Ky., 1875.

Four numbers have recently been published in your columns over the signature "Old School," which are so unjust and perversive of truth, that I feel called on to respond.

Your correspondent may be, for aught I know, a disciple of the old "school of one Tyrannus," with whom Saul disputed in his day. See Acts 19:9. His readiness at perversion, or falsifying, **is** worthy of him. He quotes from the Circular on the Christian Warfare, as follows: "The new man needed no redemption, never having transgressed the law;" and charges Old School Baptists with denying the doctrine of regeneration and the new birth. Can he have read in the divine record, "The new man, after God, is created in righteousness and true holiness." Again, "For we are his workmanship, created in Christ Jesus unto good works." Or the testimony of the Psalmist, "Lord, thou hast been our [Head, body and members] dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth or the world; even from everlasting to everlasting, thou art God." Or yet the following: "According as he hath chosen us in him, before the foundation of the world." "But according to his own purpose and grace, which was given us in Jesus before the world began." The law had not then been given, and of course sin, which is the transgression of the law, had not been committed. What need was there for the redemption of the new man? But our God has said. "I have not beheld iniquity in Jacob; neither have I seen perverseness in Israel." Will your correspondent

contend that he spoke of Jacob or Israel according to the flesh, as the descendants of the earthy Adam? Or not rather, typically, as the spiritual family of the Lord Jesus, the second Adam? "The Lord's portion is his people; Jacob is the lot of his inheritance." "Israel shall he saved in the Lord, with an everlasting salvation."

The whole Mediatorial work of the Lord Jesus was directed to the redemption and salvation of his chosen seed, who sinned in their relation to, and by virtue of their oneness in nature with the earthy Adam. In this nature they were "the children of wrath, even as others." Hence the Redeemer said, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. " "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Will your correspondent affirm that the Mediator did not exist until his birth of the virgin? If then he so existed, the children also existed. The Head, having assumed flesh and blood, with the children, met the claims of a violated law, and bore the curse due to transgression; hence an apostle said, "For the love of Christ constraineth us, because we thus judge, that if one died for all, [all the children] then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them and rose again." Hence it is said, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." "Ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that ye should bring forth

fruit unto God." Again: "And he is the head of the body, the church, the first born from the dead, that in all things he might have the pre-eminence." Suppose you the head exists without the body, or the body without the head?

Hence we learn that the warfare exists in every Christian, between the antagonistic parties, the "old man, which is corrupt with his deeds," and the "new man, which after God, is created in righteousness and true holiness." If your correspondent be a subject of the new birth, he is not a stranger to that warfare.

We should not forget that the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. That *"seed* which shall serve him, and shall be accounted to the Lord for a generation."

I do not object to fair criticism of anything I propagate with my pen or tongue; but when the critic shall garble, by taking detached sentences, and supplying explanations, as your correspondent has done, he betrays conscious weakness and incapacity to meet, either by argument, or proof drawn from the divine record, to successfully controvert the doctrine he assails. If he had been searching for truth, he would have learned from the Circular from which he quotes, that the doctrine of regeneration and the birth were not only taught, but that the warfare which invariably follows being born again, was explained as existing between the "old man" and "new man." I am entirely satisfied that he will not find an intelligent, unprejudiced Christian in the land, acquainted with the ministry of the Old School Baptists, or Elders Beebe, Durand, Johnson, or myself, who will believe his assertion that we deny regeneration and the new birth. I very much doubt whether he himself believes his assertion.

I find no authority in my Bible for dividing the man.

The old man is an entire old man, and the new man is an entire new man.

Your correspondent professes to quote from Elder Vanmeter, and assumes that he holds that some part of the old man is the subject of regeneration and the new birth, and that Elder Beebe does not dissent from the idea. I am fully satisfied that he does Elder Beebe injustice in this assumption.

Your correspondent assumes that some part of the Adamic man is the subject of regeneration and the new birth. If he shall refer this to the soul, the learned tell us, "The soul is the seat of intelligence; that the thoughts emanate thence;" and the Bible tells us, "The thought of foolishness is sin." If Christians have vain, wicked and foolish thoughts, then is their soul not born again. The apostle tells us, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." If he shall refer to the heart, the word of God informs us that, "from within, out of the heart, proceedeth evil thoughts." "The heart is deceitful above all things, and desperately wicked; who can know it?" Again, the Lord saith, "I will give them a new heart to know me." If they could know him with the old Arminian heart, whence the necessity of giving them a new heart? If he shall refer to the mind, an apostle informs us. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." If he refers to the body, why is it said, "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

But why has your correspondent so recently become enamored with the name "Old School?" Is it because he cannot so readily impose on those who do not take the trouble to inform themselves with regard to their new moneyed inventions for evangelizing the

world, under their former cherished name, "United Baptists?" Or the more ancient names, Regular Baptists, Separate Baptists, General Baptists or Missionary Baptists, as Old School? A solution of this inquiry may be found in the public declaration of a prominent elder of his order, "If we do not go back to Old Baptist ground, we will lose many members." Is not this an acknowledgement that they had left Old Baptist ground?

Your correspondent may know that the name, "Particular Baptists," is two hundred years older than "Old School," and that it is older by several years even in this country. The Licking Association having adopted the name at her session in the year 1820, not to remove her from original faith, but as more expressive of that faith, and to distinguish her from other bodies of Baptists.

Your correspondent presumes to assert that the "Signs of the Times" is the exponent of the faith of the Particular Baptists. The editor does not claim that distinction, nor is it accorded to that paper, or any other human production. He, with sound Baptists everywhere recognizes no other standard of faith than the unerring word of the eternal God.
I very much doubt whether your correspondent, or any who fraternize with him, would willingly meet any one of the elders whom he has assailed before a company of intelligent Christians; and discuss the points at issue with them, agreeing, of course, that the word of God shall decide.

If your correspondent had read the Bible more attentively, if indeed he be capable of understanding its spiritual import, and relied less on fables, Sunday School tracts, and reports of missionary boards, he might have saved himself this exposure. The intolerant spirit manifested by your correspondent, like his brethren of old, would seem to say, "None shall be allowed to buy or

sell," [proclaim the truth of God] but such as have "the mark of the beast in the forehead or in their right hand." Especially would he seem to proscribe Particular Baptists, and all others who demand bible authority for the brood of inventions recently reared up as means to "evangelize the world." Not so with Particular Baptists; they advocate the largest toleration of religion, only asking that truth be left free to combat error.

I assert, without fear of successful contradiction, that no evidence can be found in the word of God to sustain the notion that all, or any part of the Adamic man, is changed from natural to spiritual by the new birth, or will be so changed until Jesus "shall change our vile body, that it may be fashioned like unto his glorious body," or until "this corruptible shall put on incorruption; and this mortal shall put on immortality." Then will the heirs of God and joint heirs with Christ "see this Savior and be like him, for they will see him as he is."

In conclusion, I have to say that professedly sound Baptists have incorporated with their confessions of faith, the following: "We believe the scriptures of the Old and New Testament to be the word of God, and the only certain and infallible rule of faith and practice, containing everything necessary for us to know, believe or do in the service of God." Particular Baptists are entirely satisfied to observe that rule, and to be judged according to its teachings. If your correspondent is satisfied with what is taught therein, whence the new inventions they have reared up in the last few years? If what I have written on the foregoing pages be heresy, "let him make the most of it."

I have quoted from memory, not being disposed to impose on my eye by testing the accuracy of the quotations by the scriptures; but am satisfied that I have given the substance of each text quoted.

Respectfully,
Thomas P. Dudley.

P. S. – I here reaffirm the unfaltering belief that, “except a man be born again, he cannot see the kingdom of God;" and this birth is "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Moreover that this birth, developing eternal life, is indispensable to the belief of the record God has given of his Son; "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I suspect your correspondent feels that "his craft is in danger," hence his gross misrepresentations of the Old School Baptists.

T.P.D. – **1875**

1875 - MODERN RELIGIOUS SYSTEMS.

Lexington, Ky., Feb.7, 1875.

MY DEAR BROTHER BEEBE: - I have reflected much, and more recently, on the ancient, compared with the modern systems of religion. In the days of Christ and his apostles, "the wisdom of this world is [declared to be] foolishness with God;" that "He taketh the wise in their own craftiness."

I am thoroughly convinced, from experience and observation, that all the schools, from that of one "Tyrannus," the "Alexandrian," and all subsequent schools gotten up for the avowed purpose of teaching the religion of Christ, have grown out of ignorance of the true nature of Bible religion, and the pride of the human heart. It seems the lessons taught by Christ and his apostles

have been entirely lost on modern divines, who teach the necessity of human science in order to explain and unfold the divine mystery. Christ said, "I thank thee, 0 Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." And Paul taught, "The preaching of the cross is to them that perish foolishness; but to us who are saved, it is the power of God." How does this agree with the teaching of modern professors, in theological schools, who tell us it is as easy to believe as to turn your hand over? The Savior said to the Jews, "Why do ye not believe my speech? Even because ye *cannot* hear my word." "They have eyes, and see not, ears, and hear not; a heart, and understand not." How ridiculously absurd the idea of bringing the blind, the deaf, aye, the dead, into their divinity schools, to be taught, and to teach others, the religion of Christ! Are they not emphatically blind leaders of the blind? And should we wonder that both fall into the ditch? I had, a short time since, a pretty fair specimen of school divinity, in a graduate of a theological school, who is called to the pastorate of a Missionary Baptist Church. He asked me if I did not believe the design in preaching the gospel was to save unregenerate sinners. Not a bit of it, said I. He then quoted, "It pleased God, by the foolishness of preaching, to save them that believe." I replied, Do you not understand plain language better than that? The apostle says, "to save *them that believe,"* not unbelievers. He looked astonished, and quoted, "It is the power of God unto salvation to every one that believeth. " I asked, Does the apostle say *unbelievers?* He looked more astonished, and asked. How does the gospel save believers? I replied, saves them, when they listen and heed its teaching, from the errors, delusions and false ways you teach. I

wanted to know of him whether he supposed the preaching of poor, finite and imperfect mortals is to have more influence on the carnal mind, enmity against God, than the preaching of the Savior, when he was upon earth? I further remarked that it is declared to be "the gospel of the kingdom." It is given to a spiritual kingdom, composed of spiritual subjects, and they only understand its mysteries as the Spirit unfolds them. He wished to know if I did not believe that sinners are condemned for not believing it. I replied, Neither in whole or in part. They were condemned before the gospel was preached on earth; that sin is the transgression of the *law;* that where no law is, there is no transgression. And I have found no precept in the *law* requiring men to believe the gospel. It is "good tidings of great joy; for unto *you* is born this day, in the city of David, a Savior, which is Christ the Lord." Those born of God.

The doctrine of missionaries and Arminians generally, if I understand them, and I believe I do, is that, God requires evangelical faith and evangelical repentance of mankind universally, and damns them where they are not found. In this assumption, they slander the Righteous Judge. Let us see. "By grace are ye saved, through *faith,* and that not of yourselves, it is the *gift of God."* Hence we learn that "faith is the gift of God." Now with regard to repentance: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance *unto Israel* and the forgiveness of sins." How does the matter stand? Let us see. According to their theory, God withholds faith, and Jesus withholds repentance; and Jesus, as Judge, pronounces the sentence against them! Christian, is this the just God and Savior, through whom you hope to inherit eternal blessedness? No, say you, they would dishonor my Lord, and impeach his justice. I well recollect hearing the late Elder Jonathan Going, one

of the early apostles of Missionism, sent to the west, some forty or more years since, in preaching to a large assembly, at an association, say in substance, that the best time to convert and bring into the church the fallen sons and daughters of Adam, is from eight to twelve years, and that it was certain that more Sunday School scholars were the subjects of salvation than others. I suppose he entertained the same opinion with an *author* professing to believe in the sovereignty of God, "When men become old and hardened in sin, it is almost impossible for the Lord to convert them." Such is the extravagance, wickedness and folly of those who "desire to be teachers of the law, understanding neither what they say, nor whereof they affirm." And here I am reminded of another preacher, and *author,* who, after hearing me preach, asked, What objection have you to our missionary operations? I replied, You have asked me a question, and I shall of course, answer candidly. **In** the first place, I find no authority in my Bible for your missionary operations. In the second place, I have to say, I have never heard one of your missionary preachers, whom I could lay my hand on my heart and say, I believed, is called of God to the work of the gospel ministry. This brought the exclamation from another preacher of the same stripe. "0, brother Dudley! Brother Dudley! That is too uncharitable." I replied, I have answered candidly. Another objection I have is, that they have the condemnation of sinners to result from the disbelief of the gospel, when you acknowledge they cannot believe it without the direct operation of the Spirit of God. They then said, The disbelief *enhances* their condemnation. I replied, That is about as had. If they, or either, be living, they will remember this. Another of their preachers asked me, some five and forty years since, "Brother Tommy, where did you get the idea that

natural duties pertain to natural men, and spiritual duties to spiritual men?" and added, "I have read a great deal, and heard many of the ablest preachers, in this country, and have never heard the sentiment only from you." I replied, When God formed man of the dust of the ground, did he say, Come man, I formed you, now animate your body? You will say, No. I continued, Did he require action of him until he had breathed into his nostrils the breath of life, and man became a living soul — a living, intelligent, conscious being? Nor does he require of sinners, dead in trespasses and sins, living spiritual action. It just occurs that some have objected to my remark, that "natural duties pertain to natural men," and to sustain their objection, quote the apostle Paul, "Wherefore the law is spiritual, but I am carnal, sold under sin." But will they remember that every law, whether human or divine, has its spirit, or meaning, as well as its letter. The letter looks to the *act,* the spirit to the *intention.* For example, A determines to take the life of B, and adopts the most certain means of accomplishing his aim; but the providence of God intervenes to defeat his intention. A is a murderer in his heart, although he has failed to commit the murder, according to the spirit of the law. Another example: An *idiot,* or demented person, takes the life of a dozen sane men. Why is he not adjudged guilty of a crime, and subject to the penalty? Because malice afore thought, or previous intention to commit the act, cannot be predicated of him. He is not conscious of the crime. But, says the objector, man has a spirit. I reply, The horse has a spirit too. Suppose the horse shall kick to death a man, is he amenable to the law? Why not? Because of the lack of intelligence.

But to the contrast between then and now. The Savior called and sent forth twelve apostles, only one of whom, so

far as the Bible informs us, was learned in the sciences of this world, being "brought up at the feet of Gamaliel, a doctor of the law." What is the testimony he bears? "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you save Jesus Christ and him crucified." Where do you find this example followed, outside of the Particular, Primitive, or real Old School Baptists? Again, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are *perfect;* yet not the wisdom of this world, nor of the princes of this world, that cometh to naught; but we speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." I again ask, Where do you find this example imitated, but by our people? Where do the work-mongers of our day find authority for the *machinery* put in operation for evangelizing the world? If truth be said, it originated in the disordered brains of their priests, who would make merchandize of the gospel; and brought these measures into being, in their conventions, general associations, missionary boards, &c. And yet they have

the effrontery to claim to be Primitive, and Old School Baptists!!! In my judgment, they are ignorantly offering a direct insult to the Author of our holy religion, and virtually saying, the "means he has devised, that his banished be not expelled from him," are inadequate, and we will supply the deficiency with our *moneyed inventions.* That they have bewitched many of the Lord's children, by their *sorceries,* or something quite as deleterious to spiritual health, I believe; and regarding the divine caution, "If I speak evil concerning Israel, and thou warn them not, they shall die, but their blood will I require at thy hand; but if thou warn them, they shall die, but thou shalt save thy soul." God grant that his bewitched children may take warning.

Let us examine the contrast between then and now, further. While all the denominations, outside of the church of God, so far as I am advised, must have learned preachers, vainly supposing that the sciences of this world, which are based on natural principles, will enable them to unfold the mystery of godliness, and several of them profess to believe in the call of God to the work, they seem to have overlooked the fact that "the husbandman that laboreth must first be partaker of the fruits." They are evidently not willing to entrust their education in the school of Christ; that school will not allow the inventions of graceless men a place in quickening the dead, opening the eyes of the blind, and raising up the bowed down, but attributes this indispensable work alone to him who has said, "I will work, and who shall let it?" "My counsel shall stand, and I will do all my pleasure."

I wonder whether these theological preachers have ever thought of what the Lord says, by the prophet, "Behold I am against the prophet that steals my word, every man from his neighbor!" Again, "They are the

prophets of the deceit of their own hearts, prophesying lies in my name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully; what is the chaff to the wheat, saith the Lord."

Brother Beebe, it would be an endless job to attempt to follow the errorists of our day in all their windings and twistings, their means and instrumentalities, their assumption of names wholly inconsistent, with the practice of those who legitimately bear them. They remind me of the saying attributed to the late Lorenzo Dow, "You can, and you can't; you will, and you wont; you'll be damned if you do, and you'll be damned if you don't." They are very bitter against those they call Campbellites, and the assertion in the "Western Recorder," over the signature of "Old School," which charges that "extremes have met, that the Particulars and Campbellites both deny regeneration and the new birth," reminds me of what the apostle Paul said, "Thou that preachest a man should not steal, dost thou steal?" I know of no denomination more inconsistent than those claiming extra benevolence, who conclude the furnishing them the money, for from "twenty-five to fifty cents per head, they can evangelize the world," thus claiming to do that which our God has given us no warrant to believe he intends shall be done. They have manifested a bitterness and unrelenting spirit of persecution of those who, in the absence of divine authority to sustain their moneyed schemes, oppose them, which, it would seem, ought to open the eyes of those they have duped.

It may be thought by some that I have been too severe in some things I have written. I would invite such to examine the sacred text, the word of the living God, and the injunction of the apostle, "Reprove, rebuke, and exhort, with all long-suffering and doctrine." "For the

time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Has not that time come? Why do their scribblers hide behind some covering when they assail personally those whom they dare not meet in argument in open day? The reason may be found in the text, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved." They claim the name Baptist, but have left the practice of *real* Baptists, both ancient and modern, in bringing the uncircumcised into the congregation of the Lord, then setting at naught the divine command. It is true, they *immerse, but I* very much doubt whether the administrator or the subject be such as the gospel recognizes. The truth is, brother Beebe, Universalists are more consistent than they. Their frequent change of name - first Regular Baptists, next United Baptists, then Missionary, and lastly Old School - should arouse suspicion.

Our adversaries have charged that we are opposed to education, because we will not consent that the literature and science of this world, however extended it may be, can qualify the men of this world to comprehend the mystery of the kingdom of God. But have they considered that "the world by wisdom knew not God," or that the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto *him; neither can he know them,* because they are spiritually discerned?" We esteem learning highly valuable to the inhabitants of this world, preparing them to understand and appreciate the blessings of civil, social and political rights and immunities. In this latter sense we are, and have been, the decided advocates of learning.

It is more than forty years since we first met and

exchanged salutations with, if I am not mistaken, between twenty and thirty ministers, all of whom have passed away, but you and myself. I desire to thank God that the affection and Christian fellowship and confidence formed then has remained unbroken on my part. That there may have been a difference of opinion between us on some points, is possible, but never that interrupted the cordial relations between us.

The quotations I have made in the foregoing communications, are from memory; it would tax my eye too heavily to compare them with the word of God, to test their correctness; I feel confident I have given the substance.
Faithfully your brother and companion in tribulation, and defense of the truth,

Thomas P. Dudley. **1875**

1876 - THE CREATION OF GOD.

Lexington, Ky., Dec.30, 1876.

MY DEAR BROTHER BEEBE: - I have been able to read or write but little, in consequence of the condition of my eyes, for many months. I have heard read your reply to a correspondent asking your understanding of the expression found in the Circular on the *Christian Warfare* - "All living souls were created in, and simultaneously with the first Adam; all quickened spirits were created in, and simultaneously with the last Adam." You remark, "A brother should not be held an offender for a word." I certainly did not intend to offend against the generation of his children, but was looking to the contrast of the two Adams, and not to the Godhead of our Lord Jesus Christ. If I have rightly understood the scriptures, the terms, "was made" and "created," are

frequently used synonymously, or interchangeably, as in the following: "In the image of God *made* he him, male and female *created* he them, and blessed them, and called their name Adam, in the day when they were *created."* With reference to the family of the last Adam, we read, "Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have *created* him for my glory, I have formed him, yea, I have *made* him." When we read of the family of the earthly Adam, they are brought forth through many generations, because of very many intermediate fathers. Of the family of the Lord Jesus, there is but one generation, they being all born of God, and consequently no intermediate fathers. Of him all the family in heaven and on earth is named. Let us now examine the contrast, as introduced by an apostle. "The first man Adam was *made* a living soul; the last Adam was *made* a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." The Bible informs us that the old man is corrupt, with his deeds; but the new man, after God, is *created* in righteousness and true holiness. Again, "We are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." From what we have said, it will be seen that the body of Christ is a created body, and of this body, Christ is declared to be the head. "And gave him to be the head over all things to

the church, which is his body, the fullness of him that filleth all in all." Now, it is said of Christ, as the Mediatorial Head of the church, "These things saith the Amen, the faithful and true Witness, the *beginning of the creation* of God." "Who is the image of the invisible God, the first born of every creature." According to our vocabulary, whenever we speak of creature, a creator or creation is necessarily implied. The term, "was made," as in the following quotations: "The Word was made flesh, and dwelt among us." "Was made sin for us." "Was made a little lower than the angels for the suffering of death." May not the foregoing expressions be susceptible of a deeper and more profound meaning than finite minds, such as ours, can comprehend, and a part of that mystery of godliness which God hath not made known to the sons of men? How far Adam, with his generations, is a figure of Christ, with his generation, we may not be fully informed. An apostle informs us, "*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,* ***who is the figure of Him that was to come."*** We are assured that there existed a vital oneness between the first Adam and the entire natural family, else would not the apostle have said, "*Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."* We have before proved that both Jews and Gentiles are all under sin. We are equally well assured that there eternally existed between the Lord Jesus Christ and His spiritual seed, who sinned in their relation to the first Adam, a vital oneness; else would not His life and death, resurrection and ascension, have delivered them from the curse of a violated law, obtained eternal redemption for them, and "*by one offering perfected*

them that are sanctified."

Brother Beebe, your reply to a brother, to which I have alluded, meets the question at issue, nor do I recollect anything that you have said with which I do not concur. I heard* your reply read but once, and immediately the paper was misplaced, and I have not yet been able to find it; consequently I may have repeated what has been better said in that reply.

How any one who have read the Circular on the Warfare should conceive that I denied the eternal, underived, unbegotten, unproduced Godhead of the Lord Jesus Christ, I cannot see. I have affirmed and re-affirmed, perhaps more than a thousand times, my unshaken belief of that precious truth. But while I believe this, I as firmly believe that the **man** Christ Jesus existed, not as a *myth or shadow, "Ere sin was born, or Adam's dust was fashioned to a man."* If this be not true, what became of the patriarchs and prophets who died before Christ was born of the virgin? They would have been lost without remedy. As we learn from divine testimony, "*There is one God, and one Mediator between God and men, the man Christ Jesus."* And this Man said, "*I am the way, and the truth, and the life; no man cometh unto the Father but by Me."* Again, "*No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven."*

This has not been written to provoke controversy, but simply to make myself understood. If you see anything in this calculated to subserve the cause of Truth, you can publish it; otherwise, throw it aside.

Most truly and affectionately your brother,

Thomas P. Dudley, **1876**

1876 – THE CREATION OF GOD

Lexington, Ky., Dec. 30, 1876.

MY DEAR BROTHER BEEBE:- I have been able to read or write but little, in consequence of the condition of my eyes, [Dudley went blind about 1880] for many months. I have heard read your reply to a correspondent asking your understanding of the expression found in the *Circular on the Christian Warfare* – "All living souls were created in, and simultaneously with the first Adam; all quickened spirits were created in, and simultaneously with the last Adam." You remark, "A brother should not be held an offender for a word," I certainly did not intend to offend against the generation of His children, but was looking to the contrast of the two Adams in the Bible, and not to the Godhead of our Lord Jesus Christ. If I have rightly understood the Scriptures, the terms, "*was made* and "*created,"* are frequently used synonymously, or interchangeably, as in the following: "*In the image of God made He him, male and female created He them, and blessed them, and called their name Adam, in the day when they were created*." With reference to the family of the last Adam, we read, "*Bring My sons from far, and My daughters from the ends of the earth, even every one that is called by My name; for I have created him for My glory, I have formed him, yea, I have made him."* When we read of the family of the earthly Adam, they are brought forth through many generations, because of very many intermediate fathers. Of the family of the Lord Jesus, there is but one generation (Matt. 1:1; & Psalm 22:30, "*A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this"*), they being all born of God, and consequently no intermediate fathers. Of Him all the family in heaven and on earth is **named.**

Let us now examine the contrast, as introduced by an

apostle. "*The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."* The Bible informs us that the old man is corrupt, with his deeds; but the new man, after God, is created in righteousness and true holiness. Again, "*We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* From what we have said, it will be seen that the body of Christ is a created body, and of this body, Christ is declared to be the Head. "*And gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all."* Now, it is said of Christ, as the Mediatorial Head of the church, "*These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." "Who is the image of the invisible God, the first born of every creature."* According to our vocabulary, whenever we speak of creature, a Creator or creation is necessarily implied. The term, "*was made,"* as in the following quotations: "*The Word was made flesh, and dwelt among us." "Was made sin for us." "Was made a little lower than the angels for the suffering of death," &c.* May not the foregoing expressions be susceptible of a deeper and more profound meaning than finite minds, such as ours, can comprehend, and a part of that mystery of godliness which God hath not made known to the sons of men? How far Adam, with his generations, is a **figure of Christ**, with His generation, we may not be fully informed. An apostle informs us, "*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of*

Adam's transgression, ***who is a figure of Him that was to come***." We are assured that there existed a vital oneness between the first Adam and the entire natural family, else the apostle would not have said, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." We have before proved that both Jews and Gentiles are all under sin. We are equally well assured that there eternally existed between the Lord Jesus Christ and His spiritual seed, who sinned in their relation to the first Adam, a vital oneness; else would not His life and death, resurrection and ascension, have delivered them from the curse of a violated law, obtained eternal redemption for them, and by one offering perfected them that are sanctified.

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Most truly and affectionately your brother,

Thomas P. Dudley – **1876.**

1877- THE RESURRECTION OF THE DEAD

By
Thomas P. Dudley

Lexington, Ky., Jan. 11, 1877.

My Dear Brother in Christ:- If you knew my anxiety to hear from you, the interest I take in your temporal and spiritual welfare, I think you would have written before this time. I have not heard anything directly ort indirectly from you since we parted in Louisville. My health has been unexceptionably good since my return, and I feel that I ought to be infinitely more thankful to the Giver of all good than I am, especially when I consider my advanced age [85]. I have spent many hours alone since I saw you; and yet not entirely alone. I trust the blessed Comforter has brought many things to my remembrance which had been spoken by the Lord Jesus for the comfort of His afflicted and poor people, such as, "*Fear not, thou worm Jacob." "I will never leave thee nor forsake thee." "Because I live, ye shall live also." "As thy days, so shall thy strength be."* Does it not seem presumptuous for such a polluted worm as I to appropriate them, with a thousand other exceeding great and precious promises, to myself?

"I, who am all defiled with sin,
A rebel all forlorn;
A foe, a traitor to my God,
And of a traitor born."

It does seem, if I were what I profess to be, I should be more conformed to Him whose I hope I am. But,

"I am so vile, so prone to sin,
I fear that I'm not born again."

And yet I take courage when I read, "*Whosoever believeth that Jesus is the Christ is born of God. And every one that loveth Him that begat, loveth him also that is begotten of Him."* Now, if my poor, wretched heart does not deceive me, I do believe that :Jesus is the Christ;" and I am equally confident that I love those whom I believe are begotten and born of God. I will not deny that I take comfort when I read that "Christ Jesus came into the world to save sinners, of whom I am chief."

"My language is, Let me my God,
On sovereign grace rely,
And own 'tis free, because bestowed,
On one so vile as I."

In the multitude of thoughts, death has been a prominent one. What is it? A separation from life; the close of our mortal career on earth; an enemy to our poor, cowardly, fleshly nature, but a friend in *disguise* to the Christian.

"Death is the gate to endless joy,
And yet I dread to enter there."

But there is something that will brighten up the scene;

"O! if my come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terror as she passed.

Jesus can make a dying bed,
Feel as soft as downy pillows are;

While on His breast I lean my head,
And breathe my life out sweetly there."

But we have the solemn announcement from on high, *"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* We are sensible that we have flesh and blood, and deeply sensible that we are corruption itself. The prospects of happiness, to such creatures as we, are gloomy indeed, when we look to "*man, whose breath is in his nostrils."* But when we look to Christ, who "*was made sin for us, who knew no sin, that we might be made the righteousness of God in Him,"* when "*the Sun of Righteousness shall arise with healing in His wings,"* the cloud is dispersed, and we say, "*My Beloved is mine, and I am His."* The mind soars aloft, and we sing with exceeding joy,

"Jesus is worthy to receive,
Honor and power divine;
And blessings more than we can give,
Be, Lord, forever thine."

Our Surety met every demand that law or justice had against His chosen Bride, "*Being put to death in the flesh, and quickened by the Spirit."* And yet this did not impart to her a qualification to appreciate His glorious work. Still it thunders in her ears, "***Ye must be born again." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees*** (The most religionist of His advent,) ***ye shall in no wise enter into the kingdom of heaven."*** And with the prophets we cry, "*All our righteousness are as filthy rags."* With the poor woman we cry, "*Lord, help me."*

"Empty and bare, I come to Thee,
For righteousness divine;
O may Thy matchless merits be,
By imputation mine."

"Our earthly house of this tabernacle," although now the tenement of the old and new man, is destined to be dissolved; "*the dust to return to its dust as it was, and the spirit to God who gave it."* Yet hath He ordained that the "*new man"* be *"clothed upon with his house which is* ***from*** *heaven."* In view of this, my dear brother Theobald will be heard to sing,

> "O to grace how great a debtor,
> Daily I'm constrained to be;
> Let that grace, Lord, like a fetter,
> Bind my wandering heart to Thee."

But of the means to consummate this heavenly state, hear an apostle: "*Some man will say, How are the dead raised up? And, With what body do they come? Thou fool, that which thou sowest in not quickened except it die; and that which thou sowest, thou sowest not that body which* ***shall be****, but bare grain; it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased Him, and to every seed His own body."* Now, we know that the ***hull***, or rough exterior of the grain, is given *to protect the* ***tender germ,*** and that this hull possesses no germinating propriety, and must be decomposed, die, and return to its dust, in order that the **living germ** produce, "*first the blade, then the ear, then the full corn in the ear."* The foregoing illustration so far comports with the divine record. "*There are bodies celestial, and bodies terrestrial; but the glory of the celestial is one glory, and the glory of the terrestrial is another glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.* ***IT*** *is sown in corruption,* ***it*** *is raised in incorruption;* ***it*** *is sown in dishonor,* ***it*** *is raised in glory;* ***it*** *is sown in weakness,* ***it*** *is raised in power;* ***it*** *is sown* ***a <u>natural</u> body,*** ***it*** *is raised* ***a spiritual body***." "Behold I shew you a mystery; we shall not all

sleep, but we shall ***all be changed***, *in a moment, in the twinkling of an eye,* ***<u>at</u> the last trump****; for the trumpet shall sound, and the dead shall* ***be raised incorruptible****, and* ***we shall be <u>changed</u>****. For this corruptible must put on incorruption, and this mortal must put on immortality. So* ***when*** *this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory;"* and then will you sing loudly, "*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."* Then, O then, my dear brother, shall we see Jesus, and be like Him, for we shall see Him as He is.

Pardon this long, imperfect, and may be uninteresting scroll, which has been written in loneliness – the absence of the dear family of God – "*to speak of the glory of His Kingdom and talk of His power."* I have endeavored to solve the mystery of how God can be just and save poor sinners, of whom it is said, "*Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* How far I have succeeded, you will determine.

I need not say we desire much to see and hear you discourse of the good things of the kingdom of our God, and earnestly hope it may not be long before this desire is gratified. Do let me hear from you soon. Kindest regards to all the dear ones with you.

Truly and affectionately as ever, your brother in hope,

Thomas P. Dudley.

1877- QUICKENED SPIRITS

Lexington, Ky., Jan. 25, 1877.

[NOTE: Many of the opponents of the spiritual new birth used the above title to create some far-fetched fallacious theories, which they ascribed to Elder Dudley and other Eastern Association ministers. They created the false charge that the above were fully developed spirits, waiting around for an assigned body, and other such like foolishness. All that the Beebe Baptists were contending for, was a begetting by the Holy Spirit of a spiritual seed, separate and distinct from the natural reproduction of the Adamic man. It is the essence of Jesus' declaration to Nicodemus that a man must be "born again." Many quote that, but surmise that it means that the natural man, or some part of him, must be born all over again a second time. However, that view is not substantiated by the Scriptures. *"That which is born of the Spirit **IS spirit."*** That means that the spiritual birth is produced by divine quickening of eternal life with the seed-substance of Christ, producing a living spiritual entity. With this correction, now read Elder Dudley's views for yourself, and we hope you profit by his discourse.-SCP.]

MY DEAR BROTHER BEEBE:- My attention has been recently called to an expression which occurs in the Circular On the Christian Warfare.- "*quickened spirits."* I remember the expression was severely criticized immediately after the Circular was first printed. Recently it has been called up by a brother, who seems to conclude the expression is inappropriate. The term *quicken* is susceptible of several meanings, as we learn from several of our lexicons, as Brown's Dictionary of the Bible, Buck's Theological Dictionary, and Webster's Dictionary. There is more than one of those meanings which in my judgment justifies the use I have made of the term – as, "to give life; to hasten; to accelerate." To *quicken* is ascribed by the Scriptures to each: Father, Son and Spirit. Hence, "*As the **Father** raiseth up the dead and **quickeneth** them, even so the **Son quickeneth** whom He will." "It is the **Spirit** that **quickeneth;** the flesh profiteth nothing."* Again, "*If the **Spirit** of Him that raiseth up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also **quicken** your mortal body, by His **Spirit** that dwelleth in you."* It was said on another occasion, "*That which thou sowest is not **quickened** except it die."*

This expression is applicable in a two-fold sense;" "dead in

trespasses and sins," and corporeally dead. First, "*Wherefore, my brethren, ye also are become **dead** to the law by the body of Christ." "If we be **dead** with Christ we believe we shall also **live** with Him." "For in that He **died**, He **died** unto sin once; but in that He **liveth**, He **liveth** unto God. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "The last Adam was made a **quickening SPIRIT**.*" Whence the term *quickening Spirit,* if he does not *quicken somebody?*

Another suggestion, before I proceed with the exposition. There is a recognized **difference** between *the man* and *the body*, or *temple,* or *house,* he dwells in. "*If this **earthly house** of our **tabernacle** were dissolved."* If crime be committed; it is not charged against **the house**, but against **the man** that dwells in it. "*And the Lord God formed man of the dust of the ground."* Here is the body, house, or dwelling place of man. "*And breathed into his nostrils the breath of life, and **man** became a **living soul**.*" Paul conceived the idea that man could live "in the body and out of the body. And the **man** Christ Jesus said, "*A **body** hast Thou prepared **me**.*" [Not "prepared FOR Me"- SCP.]

I now proceed with the matter directly in issue. "*And you hath He **quickened**, who were **dead** in trespasses and sins."* We do not suppose he meant to say or intimate that their **fleshly nature** or mortal **body** was then **quickened**, but that the **seed** or germ of eternal life was **implanted** in them. Allow me to say, I understand that *quickening* necessarily antecedes **birth**, whether we apply it to the natural or the spiritual birth. "*But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, **hath quickened us** together **with** Christ."* As I have said, we cannot suppose, rationally, that he meant that their mortal body or fleshly nature was then quickened with Christ; nor yet can we rationally suppose that when the apostle further says, "*And hath raised us up together, and made us sit together in heavenly places **in** Christ,"* he meant that the Adamic nature had been so highly blessed. What then? That the **germ** had been

quickened, "born not of blood, nor of the will of the flesh, nor of the will of man, **but of God**." And this "*new man"* sat in heavenly places in Christ. "*The old man"* was not created ***in Christ***, and consequently could not descend from, or be born of Him.

The Bible informs us that "*God is a Spirit, and they that worship Him must worship Him in spirit and in Truth."* Paul asks the question, "*What man knoweth the things **of a man** save the **spirit of man** which is **in** him? Even so the things of God **knoweth no man**, but the Spirit of God." "If any man have **not the Spirit of Christ,** he is **none of His**."* From what I have said, it is demonstrated that those, **and only those**, who are **quickened** and **born of the Spirit**, can worship God aright; and they often complaining of their slothfulness, coldness, and want of zeal in the cause of God and Truth. Indeed, they are represented as *asleep;* yea, as *dead.* Hence we hear the exhortation, "*Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light."* They cry, "*Quicken us, and we will call on Thee; draw us, and we will run after Thee."* Now, if Christ quickens them, "*gives grace to the humble,"* so that they "*offer spiritual sacrifices acceptable unto God by Jesus Christ,"* I ask, What are they but "***quickened spirits**?"* No petition is intelligently raised to the divine throne to quicken my **fleshly nature**, that I may worship God aright. How common is the cry of the distressed in Israel, "*I know that in me, **that is in my flesh**, dwelleth no good thing; for to will is present with me, but **how to perform that which is good I find not."** "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and **have no confidence in the flesh**.*" Who are these but "quickened spirits?" Our God has so ordered that the "*new man, after God created in righteousness,"* and the "*old man, corrupt according to the deceitful lusts,"* shall here inhabit the same house or tabernacle, antagonists as they are in nature, whence arises strifes, contentions, wars, wrestlings and runnings; that the new man, spiritual man, is constrained to

often cry, "Lord, save! Lord help! Lord, deliver!" and is only consoled for the time by the hope that ere long he will put off this his tabernacle, and be clothed upon with his house which is from heaven. It is this **continued strife within** which incites to prayer and supplication.

We find very many appeals to Christ for help and deliverance. The Psalmist cried,

"*O that my ways were directed to keep Thy statutes."*
"Quicken me according to Thy word."
"Turn my eyes away from vanity, and quicken me in Thy way."
"Behold, I have longed after Thy precepts;
quicken me in Thy righteousness."
"This is my comfort in my affliction; for Thy word hath quickened me."
"I am afflicted very much; quicken me, O Lord, according to Thy word."

I might add many more such supplications, but consider it unnecessary. In none of these cries for help and deliverance have they proceeded from an unsanctified heart; all, all addressed to "*Him who is able to save to the uttermost all that come unto God by Him"* - the members of the **spiritual family**, who have here no abiding city. But the comfort, O! The consolation, in the assurance that "*though our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;"* and the remembrance that our God has provided *celestial bodies* for all His family; that our body, though sown in corruption, it is raised in incorruption; though sown in weakness, it is raised in power; though sown in dishonor, it is raised in glory; though sown a ***natural body***, it is raised a ***spiritual body***. Hence an apostle says, "*Behold, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He*

is."

I sincerely hope, brother Beebe, that I may not be called on again for an explanation of what I have written. I am as ever, most truly and faithfully your friend and brother in hope of the better resurrection.

Thomas P. Dudley, **1877**

1877 – THE TWO NATURES

Lexington, Ky., Oct. 3, 1877

My dear sister in Christ:- I am gratified to learn you reached home in safety on Thursday evening after leaving us. I retain a very vivid recollection of the delightful season we enjoyed with the brethren and sisters from the north, south, east and west, at my house, the association, and with the dear saints in that vicinity. A moment's sadness came over me at the thought that perhaps from my advanced age, no such season is held in reservation for me during my sojourn in this care-worn world. Immediately, however, the scene brightens, with reflection that soon our Father will call, "Child, your Father calls, come home." Then parting will be no more. When we remember the decree has gone forth from on high. "*Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit corruption,"* and that the source of all the ills we encounter on our pilgrimage is found in the antagonism of our flesh and spirit, and that no power below the heavens can "change our vile body, that it may be fashioned like unto His glorious body," we begin to cast around for the source of deliverance. That deliverance is found alone in the life and death, the resurrection, ascension and intercession, which is the crowning glory of the Son of God.

As the poet wrote:

"Whose work was great, 'twas to redeem,
And bring to glory all,
The chosen seed, beloved in Him,
Selected ere the fall."

The law must be maintained; justice must be satisfied.

"And who but the Redeemer, say,
Was able to endure,
The weight of sin that on Him lay,
And make salvation sure."

"Wherefore it was needful that this man should have something to offer." "And gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject unto bondage." All that He did and suffered was for "His body's sake, which is the church." Did He accomplish His undertaking? When the Head met the claims of the law, the members, in their oneness, or union, with the Head, met those claims in Him. When the Head suffered, the members suffered. When the Head died, the members died. When the Head rose, the members rose. And thus was the law magnified and made honorable, and justice fully maintained. "*If we be dead **with** Christ, we shall also live **with** Him, if we suffer, we shall also reign **with** Him."*

"He for the sins of all the elect,
Hath a complete atonement made;
And justice never can demand,
That the same debt should twice be paid."

Hence Paul said, "*Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is*

Christ that died, yea, rather that is risen again, who also maketh intercession for us." He pleads for the members of His body, and says, He knows His Father always hears Him. "*Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." "By one offering He hath perfected forever them that are sanctified,"* set apart to a holy use.

> "I'm rich, my Lord hath made me so,
> Nor greater riches would I know."

I conceive it impossible to reconcile the justice of God with inflicting the penalty of the broken law on His Son, "who did no sin, neither was guile found in His mouth," if you shall separate Him from those members of His body that had gone into transgression; and equally impossible to justify the withholding of the blessings of redemption from those for whom Christ has obtained "*eternal redemption;"* and yet equally impossible to account, Scripturally, for the continued conflict or war in which the Christian is engaged, if we deny that he is composed of antagonistic natures, which the apostle characterized thus: "*The old man, which is corrupt according to the deceitful lusts,"* and "*the new man, which after God is created in righteousness and true holiness." "The flesh* [or fleshly man] *lusteth against the spirit,* [or spiritual man] *and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." "No man ever yet hated his own flesh, but nourisheth and cherisheth it."* Consequently the warfare is peculiar to those only who are possessed of two natures. Whence do they derive these two natures? The one is *born of the flesh,* and is flesh; the other is *born of the Spirit,* and is spirit. The one is mortal and defiled, the other, in Christ, is immortal, holy and pure. Hence we see that a new tenant coming into the house, tenement, or tabernacle, so directly opposite in every particular, the strife or war begins, and is

continued until *"mortality is swallowed up of life."*

In my younger days I contemplated with great delight the plan ordained of God for the deliverance of poor, rebellious sinners from the curse of the violated law, and their translation into the kingdom of God's dear Son. Now, having grown old, and as I near the end of my mortal career, I feel deeper interest in looking to the future of that existence, and knowing indeed that I have yet an "old man," utterly unprepared for the enjoyment of the saints in light, how consoling to remember there is One, "*who shall change our vile body, that it may be fashioned like unto His glorious body;"* that these poor bodies of ours, though sown in corruption, shall be raised in incorruption; though sown in dishonor, will be raised in glory; thought sown in weakness, will be raised in power; though sown natural bodies, will be raised spiritual bodies. Then indeed will be brought to pass the saying, "*Death is swallowed up in victory."* And then will you see Jesus, and be lime Him, for you will see Him as He is. That is enough.

I trust you may not be as much fatigued in reading as I have been in writing this scroll. My niece, Virginia, will forward you my photograph as requested, and one for sister Purington. A line from you at your leisure will be very acceptable.

Your brother in hope of the better resurrection,

Thomas P. Dudley – **1877.**

1877 – PASSED FROM DEATH UNTO LIFE

Lexington, Ky., Nov. 7, 1877

My dear Brother in Christ:- You and I have been permitted to live and labor long, as we have presumed to hope, in the Cause of our divine Savior, and have witnessed many defections from the faith of the Gospel, among those who

professed to "*walk with us to the house of God in company;"* and why is it that we have not been "*turned away from the truth, and been turned unto fables?"* What anguish has that question stirred, "*Will ye also go away?"* I feel the language to be appropriate to me.

"Dear Lord, with such a heart as mine,
Unless Thou hold me fast;
I feel I must, I shall decline,
And prove like them at last.

But Thou alone hast power, I know,
To save a wretch like me;
To whom, or whither shall I go,
If I should fly from Thee?

The help of man and angels joined,
Could never reach my case,
Nor can I hope relief to find,
But in Thy boundless grace.

That blood which Thou hast shed,
That grace which is Thine own,
Can cleanse the vilest sinner's guilt,
And soften hearts of stone."

On the grace, and that alone, can you and I rely for the future, as for the past. As we near the end of our mortal career, I feel that we can say in truth, "We have not been moved from the hope of the Gospel." In view of the future of our existence, [and we trust it may be a blessed future] we can say with another poet:

"Should worlds conspire to drive me thence.
Moveless and firm this heart should lie;
Resolved, for that's my last defense,
If I must perish, here to die.

But speak, my Lord, and calm my fear;
Am I not safe beneath Thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade."

From my greatly advanced age, it is not reasonable to suppose the days allotted me on earth are yet many, and I cannot feel their number to be a matter of much concern; infinitely more am I concerned to live to the glory of God, than I am about dying. Death, what is it? A separation from God? A change of state? Instead of a separation from, I indulge hope that I shall be ushered into His immediate Presence; not, however, in the "earthly house of this tabernacle," but being "clothed upon, that immortality might be swallowed up of life." Death, to the Christian, is but a shadow, the substance having been destroyed by our High Priest. Yet we have been often, on our pilgrimage, alarmed at shadows. No wonder the Christian feels alarmed, when contrasting his pollution, guilt and shame, with the holiness of God; but when he can realize that his sins are, like the Egyptians drowned in the Red Sea, only dead corpses, buried, and no more to rise against him, he sees the folly of his fear.

"O could we make our doubts remove,
These gloomy doubts that rise,
And see the blessed home we love,
With unbeclouded eyes.'

How would it brighten up the scene, and cause him to exclaim, "*Come, Lord Jesus, come quickly;"* especially could he realize that death is but a change from a sinful to a sinless state, a mortal for an immortal, and earth for heaven. It will be seen that we are not of those who believe and teach that man dies like the beast of the field, and there is no more of him; but that both saint and sinner will exist in a future state, the former in unmolested bliss, the latter in interminable woe.

"O, if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terror as she passed.

Jesus can make a dying bed,
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

There will the heirs of promise rest secure, nor one faint murmur rise. A change from this, to a state of bliss, will bring with it interminable blessedness; but to the wicked, interminable woe. The apostle spake thus to the Thessalonians, to soothe their sorrows: "*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "And the dead in Christ shall rise first."* Hence it is seen that the terms *sleep* and *dead* are used interchangeably, with regard to the saints. Again, "*Behold, I shew you a mystery; we shall not all* sleep*, but we shall all be* changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the* dead *shall be raised incorruptible, and we shall be changed."* Could the people of God contemplate the close of our mortal existence as going *to sleep,* it would rob death of its gloom.

The psalmist tells us, "*Though I walk through the valley of the shadow of death, I will feel no evil; for Thou art with me; Thy rod and Thy staff they comfort me."* Could we appropriate these precious promises to ourselves, how would they ease our burdened minds. Who rightly claim them? Let an apostle answer: "*Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth Him that begat, loveth him also that is begotten of Him." "We know that we have passed from*

death unto life, because we love the brethren." "Unto you that believe, He is precious." But to the ungodly, "*He is a root out of dry ground, having no form nor comeliness. There is no beauty in Him, when they see Him, that they should desire Him."* Can you not say truly, The gold of Ophir is but dross, compared with my Beloved? "*He is the chief among ten thousand, and altogether lovely."*

The mixture of joy and sorrows I daily encounter, cause the anxious inquiry, Are Christians built up and cast down thus? Time was with me, as most aptly described by the poet:

"Soon as the morn the light revealed,
His praises tuned my tongue,
And when the evening shades prevailed,
His love was all my song.

Then to His saints I often spoke,
Of what His love had done;
But now my heart is almost broke,
For all my joys are gone.

Now when the evening shade prevails,
My soul in darkness mourns;
And when the morn the light reveals,
No light to me returns."

Let us see whether the unerring Word of Truth, with regard to the Bride of Christ, does not solve the doubt. "*By night on my bed I sought Him whom my soul loveth; I sought Him, but I found Him not."* How often, when the busy scenes of the outer world are superseded by this mantle of darkness, and we retire to bed for rest, do our thoughts trouble us greatly. We mourn our forgetfulness of our dear Savior, and lament that the trifles of this poor little world should occupy so much of our minds, to the neglect of His sparing mercy and long-forbearance. We seek Him in our meditations and prayers, but find Him not. We become restless and disquieted; the bed

affords no rest. Hence she says, "*Now will I arise and go into the city,"* [the church] *in the streets and broad ways thereof."* She wants the *Bread of Life,* and goes into the market street. She thirsts for the Water of Life, and visits water street; but she fails to meet Him whom her soul loves. She is found by the watchmen, [ministers of the Gospel] who publish the dealings of the Lord with His children; but they fail to relieve her anxious heart. "*It was but a little I passed them, till I found Him whom my souk loveth. I held Him, and would not let Him go."* She realizes the truth of the declaration, "*We have this treasure* [Gospel food] *in earthen vessels, that the excellency of the power may be of God, and not of us." "Until I bring Him into my mother's house."* [Jerusalem which is above, is free, which is the mother of us all.] But why did she bring Him into her mother's house, but that its inmates should rejoice with her in her happy deliverances, as they are they of whom the psalmist speaks, "*The secret of the Lord is with them that fear Him, and He will shew unto them His covenant."* What joy do the children of God feel when their Lord brings them into His banqueting house, and His banner over them is love!

When it is remembered that Christ "*hath abolished death, and brought life and immortality* ***to light*** *through the Gospel,"* and, "*Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."* In confirmation of all these promises, we learn from the divine word that "*neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God which is IN Christ Jesus our Lord."* For our further consolation we are told that, "*Christ being raised from the dead, dieth no more; death hath no more dominion over Him." "Likewise reckon ye also yourselves to be dead indeed unto sin,*

but alive unto God, through Jesus Christ our Lord." "Jesus saith unto her, I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." Gospel faith, or the faith of Christ, is conclusive evidence that its possessor is the subject of everlasting life, "*and shall not come into condemnation, but IS passed from death unto life."* And love to the brethren assures the heirs of promise of their inheritance with all the sanctified in Christ Jesus.

As ever, yours in hope of eternal life,

Thomas P. Dudley- **1877.**

PS. I sat alone, and thought I would employ a few moments in dropping you this scroll.

I baptized a lady, on profession of her faith in Christ, at Elizabeth, at our October meeting. I felt somewhat timid, when I thought of my greatly advanced age (85- SCP); but I had no more difficulty in administering the ordinance, than forty years ago. TPD.

1878- ADOPTION OF SONS

Lexington, Ky,. Dec. 12, 1878.

[Note: This is a long period between his last published letter and this. T.P. Dudley was losing his eye-sight a year earlier, and others read the SIGNS to him. Possibly others are now writing his letters for him, but of this I'm not sure.
There was an often repeated charge that the "Beebe Baptists" view on the new birth and eternal vital union denied the resurrection of the **body**, and its change to a spiritual body in the resurrection. Other and frequent denials never stopped the false charges, nor did this most emphatic support of the **bodily resurrection**, stop them; but for those who believe the Truth, this is a very good defense of that most encouraging doctrine. -SCP.]

My Dear Brother Beebe:- While sitting alone and meditating on the teachings of the word of God, and especially the many "*exceeding great and precious promises"* contained therein, my mind was suddenly arrested by the teaching of the

apostle Paul, in his fourth chapter to the churches of Galatia, first to fifth verses inclusive, which was opened up to my mind with more comfort and encouragement than ever before.

The distinction he makes between the lawful heirs of one's body, and those who become heirs by adoption, is so manifest and plain as to commend itself to the special attention of those who desire an understanding of the "*more sure word of prophecy."* He said, "*Now I say, an heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors, until the time appointed of the father."* We know that the father is responsible for his children [used to be- SCP], while they are minors, and that the children are legally subject to the government and control of their fathers during their minority, although they, when they arrive at their majority, are lords of, or come in possession of the entire estate. Do not forget, this right or prerogative belongs alone to the lawful heir, and his interest in the estate is not advanced one picayune by *adoption.* Not so with the stranger or foreigner; he has **no legal right** to the estate, nor any part thereof. Hence the apostle continues, "*Even so we, when we were children,* [of the flesh] *were in bondage under the elements of the world;* [under the law and under its curse] *but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the* ***adoption of sons***." The law interposed a barrier to their receiving the adoption of sons; hence the law must be met in all its jots and tittles, and the curse removed, before they could legally receive the adoption of sons, and the curse removed by one who is legally bound for their transgressions. Hence it is said, "*For the transgressions of My people was He stricken."* Again, "*For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."* Again, "*Having predestinated us* [the sinful sons and daughters of the earthly Adam] *to the adoption of children by Jesus Christ to Himself,* [the sons and

daughters of the earthly Adam] *according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we* [the sons and daughters of the earthly Adam] *have redemption through His blood, the forgiveness of sins."* Once more, "*Forasmuch then as the children* [of God] *are partakers of flesh and blood, He* [Christ] *also Himself likewise* ***took part*** *of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them* [the same children] *who through fear of death were all their lifetime subject unto bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*

"His work was great, 'twas to redeem,
And bring to glory all,
The chosen seed, beloved in Him,
Selected ere the fall.

And who but the Redeemer, say,
Was able to endure,
The weight of sin that on Him lay,
And make salvation sure?

Yet this redeeming Angel came,
So vile a worm to bless;
He took with gladness all my blame,
And gave His righteousness."

Thus we see that, according to the covenant engagement of Christ, "*He entered in once into the holy place, having obtained eternal redemption for us."* And, "*By one offering He hath perfected forever them that are sanctified."* And He sends His Spirit to seek His sheep and search them out. I now ask our adversaries, Has Christ done nothing for the "old man," as they claim we say? Not one groan, not one pang, not one sorrow, pressed His holy soul, but for the "old man," the *sinner. "Christ*

hath redeemed us from the curse of the law, being made a curse for us."

"Christ hath fulfilled the law,
Obtained my peace with God;
Hence doth my soul her comfort draw,
And leave her heavy load."

Paul said to his brethren at Rome, who were quickened and born of the Spirit, "*Ye have not received the spirit of bondage again to fear, but ye have received the* ***spirit of adoption****, whereby we cry, Abba Father."* The **born** heir of God calls God his "Father," and the **adopted** son claims the same relationship. I again ask, Is there nothing done for the "old man?" The apostle did not say to his brethren, Ye have received adoption, but, "*the* ***spirit of*** *adoption."* Adoption is **in the future**; hence he said, "***waiting for*** *the adoption, to wit,* ***the redemption of our body****. For we are saved by hope; but hope that is seen is not hope' for what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we with patience* ***wait for it****."* The apostle had in anticipation the cheering truth that Christ "*shall change our* ***vile body****,* that it may be fashioned like unto His glorious **body**;" that although his body "*is sown in corruption,* ***it*** *is raised in incorruption;"* though "*sown in dishonor,* ***it*** [the same that is sown] *is raised in glory;"* though "*sown in weakness,* ***it*** *is raised in power;"* though "*sown a natural body,* ***it*** *is raised a spiritual body." "For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."* Again, I ask, If the adopted sons and daughters share in all the spiritual blessings, is there nothing done for the "old man," or sinner?

As ever, most kindly and affectionately your friend and brother, in hope of eternal life,

Thomas P. Dudley, **1878.**

1879 – CHURCH MEMBERSHIP

[Note: In the conclusion of this letter, we find that Elder Dudley was, in fact, blind when he wrote this, and depended on memory for his Biblical quotations. This makes the letter even more astounding. S.C.P.-]

Lexington, Ky., Jan. 8, **1879.**

My Dear Brother Beebe:- Sitting and reflecting this morning, I remember this day is the anniversary of what was called the great battle of New Orleans, fought on the 8th of January, 1815; and I was led, not for the first time, to ascribe the victory achieved by the American arms on that memorable day to the God who rules in the army of heaven and among the inhabitants of earth. The victory was so astounding to all parties, when the result came to be known, I commenced a letter to my father as follows: "The Lord has blessed us with the most extraordinary victory on record." But how little I then knew of the power, providence and grace of our God! I had not then read that Saul shall slay his thousands, but David his ten thousands; nor the declaration of Moses, "*O that they* [Israel] *were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them?*"- Deut. 32: 29,30. Nor yet the victory achieved by Gideon and his little army of three hundred men, over the innumerable hosts of his enemies. When the battle was over, the victory won by the American arms, it was reported, two thousand, six hundred and fifty of the enemy killed, wounded and prisoners, while the American army had lost but six killed and eight wounded! You will not wonder that I should have written to my father as I did.

The contrast between the loss of the contending armies was so great as to almost bewilder.

Our God made a covenant with Abraham and his seed, which ran thus: "*If ye be willing and obedient,* [**not,** if ye will be obedient] *ye shall eat the good of the land;* [**Not** go to heaven for your willingness and obedience] *but if ye refuse, and rebel, ye shall be delivered with the sword; for the Lord hath spoken it."* According to the statute, God required a mark to be placed on His covenanted people, which should distinguish them in all time from the other nations of the earth. Hence He commanded him to circumcise *his son Isaac;* not to constitute or make him His son. The command reached all the *male* descendants of Abraham, and those *males* bought with his money. This sign of circumcision was intended to distinguish this people from all other people; hence the Lord said unto them, on a certain occasion, "*You only have I known of all the nations of the earth;* ***therefore*** *will I punish you for your iniquities."* A statute of Israel forbade the giving of their sons or daughters in marriage to the heathen nations by whom they were surrounded, that the **seed** might not be corrupted. Few of the violations of the statue to keep the seed holy was more severely punished than the foregoing. "*Thou shalt not bring the uncircumcised into the congregation of the Lord."* The uncircumcised were positively forbidden to eat of the Passover. And yet we hear a prophet say, "*In those days saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak I n the Jews' language, but according to the language of each people."* If there was nothing in the statutes given to Israel forbidding those unlawful marriages, why does the prophet bring them up, as showing the divine displeasure, in that the offspring could speak neither the language of father or mother, but a confounded language that neither farther or mother could understand? We learn from the divine word that, "*Whatsoever was written aforetime was written for our learning, that we through patience and comfort of*

the Scriptures might have hope." Israel in her corporate capacity was a type of spiritual Israel, or the church of the living God. The vessels of the sanctuary were committed to the priests under the law, and they were held responsible for safe keeping and proper use.

I now come to the matter I had in contemplation, when I commenced this letter. Allow me to say at the outset, that our God did not command any to *see,* whose eyes of the understanding He had not opened to see "*wondrous things out of Thy law,'* or whose ears He had not circumcised, or opened to hear the holy messages He was about to deliver to them. It is but too manifest that the professed Baptist ministry of our day, like those other denominations, have turned their backs on the teaching of the divine word, listening to fables, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm, worshiping the idols of men's hands, Bible, missionary and tract societies, theological and Sabbath schools, by which they "*worship and serve the creature more than the Creator, who is over all God blessed for evermore."* The Lord by the prophet Jeremiah said, "*Among My people are wicked men' they lay snares, they set traps, they catch men."* Again, "*The prophets prophesy falsely, and the priests bear rule, and My people love to have it so; and what shall be in the end thereof."* And yet again, "*O My people, they that lead thee cause thee to err."*

The first temple was demolished, razed to its foundation, because of violation of the statutes and judgments given to govern Israel. With regard to the building of the second, we are told, "*When the <u>adversaries</u> of Judah and Benjamin heard that the children of the captivity were about to build to the Lord God of Israel, they said, 'Let us build with you; we worship your God, even as ye do.' But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel said, "Ye have nothing to do with us; we ourselves together will build to the Lord God of Israel, according to the decree of king Cyrus, king of Persia.* These very

pious adversaries set about immediately to obstruct the building, throwing obstacles in the way, so that the builders, before the work was consummated, had to hold their weapons for defense in one hand, and rear the building with the other. And seeing their hypocrisy, shall we, dare we, enter into partnership or make a compromise with such men? Now let us hear the solemn warning of our God, in the prophecy of Ezekiel, 44: 5-9, "*And the Lord said unto me, Son of man."* [I do not recollect that the expression, *son of man,* is ever applied to any but this prophet, and to the Lord Jesus, in the Scriptures. "*No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."* Again, "*What and if ye see the Son of man ascend up where He was before?"* Ezekiel is addressed in that way I n the 37th chapter of his prophecy, "*Son of man, can these dry bones live? O Lord God, Thou knowest."* Again, in the 43rd chapter, "*Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern."*] *Mark well,* [give the most earnest attention] *and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."* I know of only two ordinances pertaining to the anti-type, the Gospel Church: baptism and the Lord's Supper.

But the prophet was commanded to mark well the *entering in* of the house, with every *going forth* of the sanctuary, as well as "*the laws thereof."* The law of the spirit of life in Christ Jesus, and the law of sin and death, together with all the laws pertaining to the government of the house, or Church of God. "*And thou shalt say to the <u>rebellious</u>, even to the house of Israel, O ye house of Israel, let it suffice you of your abominations, in that ye have brought into My sanctuary strangers uncircumcised in heart and in flesh, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My*

covenant because of your abominations."

I remember, when I was a soldier in the War of 1812-15, and was posted on picket guard, I forfeited my life if I suffered a stranger to enter the camp who did not give the watchword. And are we less criminal, as the servants of our God, if we allow persons to enter the sanctuary of our God who are unable to pronounce *Shibboleth,* the pass-word of safety? And are we not guilty of causing them to break the covenant? I remember to have heard a minister ask the question, many years since, "Ought not great allowance to be made for ignorant or illiterate persons, in telling their experience to churches?" He replied, "O yes; but if they have sense enough to tell when the pigs get into the corn field, they can tell a Christian experience if they have one."

Allow a short digression. I have heard some contend that baptism is the anti-type of circumcision. Now, the latter was an external sign by which the circumcised identified themselves as the children of Abraham, and bore with them in all countries whithersoever they went, that they belonged to the family of Abraham. Now, what *evidence* does the sprinkling of a few drops of water on the face carry with it that they belong to the family of our God? Or, what evidence do they give to others that they so belonged? Are not both the *sign* and *substance* lost in the operation? Again, as circumcision pertained alone to the *male* descendents of Abraham, and those *males* bought with his money, where do you get your authority for baptizing *females?* The whole system is antichristian – utterly without divine warrant. Circumcision in the flesh, made by hands, is *typical* of the circumcision of the *heart;* hence an apostle said, "*He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."* Hence we hear it said: "*He fashioneth their hearts alike,"* and, "*As face answereth to face in water, so the heart of man to man."* Again, "*The secret*

of the Lord is with them that fear Him, and He will shew them His covenant." And yet again, "*We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."* Hence the exhortation of the apostle Peter, "*But sanctify the Lord God in your hearts, and be ready to give an answer to every man that asketh you a reason of the hope that is in you."* This is indispensable, as the only means of obtaining Gospel fellowship, without which a seat in the Gospel church has no charms for me. Christ said, "*I am the door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture."* A double wrong is committed in receiving persons into the church who fail to give evidence that their hearts has been circumcised by the Spirit of God. They must realize their utter helplessness, their just condemnation as violators of the divine law, and be brought by the Spirit to rely alone on the atoning blood of Christ to cleanse from sin, and His righteousness to clothe and present them faultless before the divine throne, and have been baptized by immersion, by an administrator called of God, as was Aaron, and in fellowship with the church, or they have no Gospel right to membership in the church. If brought in otherwise, they eat the breads and drink the wine unworthily, not discerning the Lord's body, and the church is justly chargeable with the wrong.

"*And ye have not kept the charge of My holy things, but have set keepers of My charge in My sanctuary for <u>yourselves</u>.*" They have employed men as professed ministers [Balaamites], whom the Lord has not called to the work, "*desiring to be teachers of the law, understanding neither what they say or whereof they affirm."* They lack an important qualification; namely that, "*the husbandman that laboreth must be* <u>first</u> *partaker of the fruits." "Therefore thus saith the Lord, no stranger uncircumcised in heart and uncircumcised in flesh shall enter into My sanctuary,* [dwelling place] *of any stranger that is among the children of Israel."* Remember the Lord said, "*They are prophets of the deceit of their own hearts, prophesying lies in*

My name." But our adversaries tell us, "All these warnings, admonitions and exhortations were well enough in that dark and cloudy day, under the legal dispensation; but we live in a day of light and liberty, the Gospel day, and they are inappropriate when applied to us." Let us see. But do we remember it is written, "*The things that hath been, it is that which shall be; and that which is done, is that which shall be done."* The Savior said, "*Beware of false prophets that come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits"* – the doctrine they preach. And the apostle Paul says, "*I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."* Again, "*For the time will come when they will not endure sound doctrine' nut after their own lusts shall they <u>heap</u> to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."* Where do the denominations of that order look for teachers, but to the theological schools? One of which boasts of having graduated more than four hundred. How many have other schools graduated, I know not, but presume the aggregate very far exceeds the number of Baal's prophets. The apostle Peter tells us, "*There were false prophets also among the people, even as there shall be false prophets among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction."* And the apostle John says, "*And hast tried them which <u>say</u> they are apostles, and are not, and hast found them liars."* The King of Zion has given a rule by which to try them. "*To the law and to the testimony; if the speak not according to this word, it is because there is no truth in them."* I well remember when the Baptists of this State were pretty much one people; but how it is now, when Fullerism, Arminianism, Campbellism, Two-Seedism, Non-Resurrectionism, Missionism, with its kindred heresies, are made tests of orthodoxy? Divided

and subdivided – God grant that we may take warning, dear brethren, and may we be found contending for the faith which was once delivered to the saints, remembering the chief Shepherd has said, "*Be thou faithful unto death, and I will give thee a crown of life that fadeth not away.*"

Brother Beebe, you will pardon this long letter when you remember I spend much of my time all alone, and that I can neither read a sentence in print or manuscript, and am utterly unable to read what I have written. There may be mistakes, especially in quotation of Scriptures, but I am unable to correct them. Truth is omnipotent, and enlightened public justice certain. If you see anything in this letter that will compensate you for reading, and your compositor for setting the type, it is at your disposal.

As ever, with warm affection, your brother, I hope, in the Kingdom and patience of Jesus Christ.

Thomas P. Dudley- **1879**

1879 – ONE OFFERING

By
Thomas P. Dudley

[We know from information in the letter of January 8, 1879, that Elder Dudley was blind. It is amazing that he is able to quote from memory the passages of Scriptures he uses in this letter.- SCP].

Lexington, Ky., January 1879.

Dear Brother Beebe: - I cannot suppose that any of our God are so bewitched as to conclude that the blood of the lamb of the Passover, sprinkling the lintel and side-posts of the door of the houses occupied by the children of Israel in Egypt, was more efficacious in protecting the inmates from the sword of the destroying angel, than the blood of Jesus Christ is in protecting His redeemed from the curse of the law, being made a curse for us. The law of sacrifices for the atonement was made with

Abraham and his seed, and was continued in their generations, until the *"bringing in of a better hope."* Hence it is said, when one of the congregation of Israel had sinned against God, "*Aaron* [as high priest] *shall make atonement for his sin, and it shall be forgiven him."* Again, when the whole congregation of Israel had sinned against God, *"Aaron the high priest shall take from the congregation of Israel two goats, one for the Lord, and the other for the scapegoat."* "*And Aaron shall lay his hands on the <u>head</u> of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."* And it is expressly said that the scapegoat *bore away* all the transgressions of all the children of Israel. Hence it is seen that the priests under the law were confined to national Israel, in all the atonements made. As the High Priest of our profession is, in making atonement, alone for the children of God. Paul says, "*But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, that is to say, not of this building, neither by the blood of bulls and goats, but by His own blood He entered once into the holy place, having obtained eternal redemption for **<u>us</u>**."* Again, "*By one offering He hath **perfected forever** them that are sanctified."*

"Christ, for the sins of all His elect,
Hath a complete atonement made;
And justice never can expect.
That the same debt shall twice be paid."

Of what avail then is all the appliances which Arminians rear up for the purpose of evangelizing the world, combining protracted meetings, pathetic tales to work on the carnal passions, anxious-benches, and proselyting to their false systems, when brought in contact with the announcement from on high, "*Flesh and blood cannot inherit the kingdom of God,*

neither doth <u>corruption</u> inherit incorruption?" [The sinner born all over again theory-SCP]. "*Who then can be saved?"* "*With men **it is impossible**; but with God all things are possible."* We know, as rational beings, that we have flesh and blood, and that we are in them corrupt, or we could not die physically, and all the agencies under heaven cannot transform our flesh and blood into **spirit**, nor remove our corruption. Hence we are compelled to acknowledge the sovereignty of God in the full salvation of His people.

As ever yours,

Thomas P. Dudley – **1879**

1879 – MEMBERS OF HIS BODY

By
Thomas P. Dudley

Lexington, Ky., January, **1879**

My Dear Brother Beebe:- I have been fully satisfied for more than fifty years, that the difficulty with the people of God in explaining the Christian warfare which so distressingly annoys and perplexes them, results from want of understanding the **relation they sustain to the Lord Jesus Christ**, and their complex character as the sons and daughters of the Lord Almighty. They have not considered the complex character of the Husband, that He was composed of **two whole and distinct natures**, the *divine* and the *earthly;* and the bride must partake alike **of the same**, or they could not enjoy each other's society. She sustained the relation to Him originally, as "*<u>created</u> **<u>in</u>** righteousness and true holiness;"* but according to the divine arrangement, she must partake **of flesh and blood also,** and in thus partaking she transgressed the divine law and became exposed to its curse. Hence it is said, "*Forasmuch as the **children <u>are</u>** partakers of flesh and blood, **He also Himself likewise*** [after the same manner] *took part of the same," &c.* He

was the Christ of God **before**, and they were the children of God **before** partaking of the same. Under the Jewish law, when a Jew became indebted beyond his means of payment, he was sold into bondage, and the nearest of kin possessed the *right of redemption;* but if he declined, the statute required that he should take off his shoe and cast it to the next nearest of kin, and thus transfer his right to redeem. But, thank God, Jesus, our nearest of kin, did not transfer His right. "*For we are members of His body, of His flesh, and of His bones."* It is admitted on all hands that the entire family of the earthly Adam were **created *in*** and *with* him. Is the mystery, that the *spiritual family* should have been created ***in*** their spiritual Head before the foundation of the world, less true? Of the earthly family it is said, "*And called **their** name Adam."* What is more common than to call children **after the name of** their father? Hence, all born of the flesh are nothing more than Adam multiplied. But Paul tells us of another family: "*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the **whole family in heaven and earth is named."*** And we hear Christ say, by the Prophet, "*I will say to the north, Give up; and to the saith, Keep not back; bring **my sons** from afar, and **My daughters** from the ends of the earth, even **every one** that is **called by My name**. For I have created him for My glory, I have formed him; yea, I have made him."* Very soon after I became a member of the church, I heard a minister say from the pulpit, "*In the new birth the soul, or man, is changed from the love of sin to the love of holiness."* This plunged me into deep distress, finding this was not my case, that I was continually sinning. I ventured to inquire, Who changed him? The reply was, God. I remember that Moses said, "*He is the Rock; His work is perfect."* My reason told me that if *that change* were wrought in me, I would be as wholly devoted to holiness after, as I had been to sin before the change. This increased my agony. This was not all; he said, "In the new birth the enmity of the heart is slain." I knew well, if this were true, I was no Christian. Such was my

distress, laboring under a heavy domestic affliction, I went to the church, and told them I was satisfied I was no Christian; if they could see into my heart, they would have as much fellowship for the devil as for me.

My distress seemed to be almost unbearable. I found myself murmuring at the Providence of God, and could not suppress it. Go where I would, by day or by night, I felt rebellion rise in my heart; and on the third Saturday evening in 1820, riding alone, mourning over the rebellion of my poor heart, the text occurred, "*When I would do good, evil is present with me."* Again, "*The good I would, I do not; but the evil which I would not, that I do."* This was Paul's experience, but he was not as rebellious as I. I had gone but a short distance when another declaration of Paul occurred in my mind, "*The flesh* [or fleshly man] *lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would."*

This startled me. This is Paul's experience; is it not yours? I could doubt no more on the subject. So strong was the impression on my mind, that while riding along I spoke aloud, "Paul is right, and those who differ from him are wrong." The correctness of this conclusion was so irresistible, that from my earliest ministry I maintained the doctrine that "**the old man is corrupt, according to the deceitful lusts**;" but "**the new man, after God, is created in righteousness and true holiness."** And these are the antagonistic parties in the people of God. It is their experience, which cause the wrestling, striving and fighting which so disturb their peace. I preached that doctrine for five and twenty years, without it being called in question, so far as I know and believe. At the session of our association [Licking Particular Baptist Association of Kentucky-SCP] in 1845, I was appointed to prepare a Circular Letter for the following year. I wrote the Circular on the "Origin, Nature, and Effects of the Spiritual Warfare." On my way to our association the next year, and calling at the house of a dear

ministering brother, whose wife had been confined to her bed two or three years, the brother remarked, “Brother Dudley, I remember you were appointed to write the Circular; have you written it?” I replied, “I have written two.” He said, “My wife has been confined to her bed for two or more years, and could not get out to preaching; have you any objection to reading them?” I replied, “o; I have no secrets from my brethren.” While reading the Circular, tears ran freely down her face, and when through, she exclaimed, “O, brother Dudley, that is the letter,” placing her hand on her breast; “I have it here.”

I left to attend other appointments, and on the morning the association met, the brother to whom I have alluded came to me, and said, “I spent last night with two of our ministers, who will object to the adoption of the letter.” Then said I, “I will not offer it, as I will not intentionally cause difficulty.”

[Stan’s notes: While the two ministers are not herein named, Elders William Conrad, moderator of Dry Ridge Particular Baptist Church near Williamtown, and Elder G. M. Thompson, of Elizabeth Church opposed the Circular; whereas Elder Gilbert Beebe being present, urged Elder Dudley to submit it. However he refused. Later, after Elder Dudley privately printed it at his own expense, William Conrad, forged a paragraph in it, and published it in the *Regular Baptist Magazine*. These ministers, with others, joined in with John Clark in Virginia to created a faction known as the “Means Baptists,” which group opposed the doctrines of the Licking and Eastern Associations, other than Ketocton and Ebenezer, which went in with the Means group. SCP].

The next year the committee declined to recommend the adoption of another Circular Letter, which had been written, and were about to adjourn, when a brother, who had seen the Circular on the Warfare, [contrary to my wish] brought it to the attention of the committee, who offered it as a substitute for the one which had been written. Two members said, “The letter contains some things too deep for our understanding, but we will go with the association if they wish to adopt it.” I immediately objected, saying, “I have no misgiving as to the truth of the doctrine taught in the letter, but I will not burden my brethren.” Many misrepresentations of the contents of the

letter were made, and in February, 1849, I has one thousand copies printed, the association had three thousand more printed, and twelve thousand more were published in the *Signs of the Times,* [A total of 16,000 copies] which caused, or rather was made a *pretext* for, two small churches to withdraw from the association. Recently the war on the Circular has been renewed in certain quarters, and it has been denounced as the worst kind of heresy. Strange as it may appear, while so many hard things have been said against its teachings, there has not been one man found in the ranks of the opposition who has had the courage to bring it to the test on its merits or demerits, as the case may be, and show a want of harmony with the divine word. Truth is omnipotent. It is gratifying to believe there is not a dissenting person in our connection [The so-called Beebe Baptists- He was wrong: Immediately upon his death, the doctrines of this fellowship were abandoned, and "The Contest of 1886-1889" took place -only seven years later.] from the doctrine of the warfare, as illustrated in the foregoing illustration.

As ever, your brother in hope of eternal life,

Thomas P. Dudley – **1879.**

1879- I Sought Him Whom My Soul Loveth

By
Thomas P. Dudley

(A Sermon on Song of Solomon iii, 1-4.)
Preached at Warwick Association, 1879.

Text: *"By night, on my bed, I sought Him whom my soul loveth. I sought Him, but I found Him not. I will rise now, and go about the city, in the streets, and in the broadways. I will seek Him whom my soul loveth. I sought Him, but I found Him not. The watchmen that go about the city found me, to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me." Song of Solomon iii, 1-4.*

The song of Solomon is called the Song of Songs, and is generally regarded as a dialogue between Christ and His Church, of which He is the Head, or Bridegroom, and she is His body, or bride. The strongest expressions are used by Him to set forth His love and affection for her, and equally ardent are the words spoken in reply by her, to show her love for her Lord and Husband. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” “I am my Beloved’s, and my Beloved is mine.” Then follows the reply of her Beloved, “Thou art beautiful, O My love, as Tirzah, comely as Jerusalem. My dove, My undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her.”

There are many organizations of men that claim to be the Church of Christ, but unless they are built exclusively upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone, they have no Biblical right to make the claim, nor can it be allowed. The Church, which was set up at Jerusalem, is the only pattern, and unless conformed to this pattern, all pretended “churches” or religious organizations, whatever may be their pretensions, are spurious. The Lord does not say to them, “Behold, thou art fair, My love; behold, thou are fair. O My dove, that art in the clefts of the Rock, in the secret places of the stairs, let Me see thy countenance, let Me hear thy voice; for sweet is thy voice, and thy countenance is comely.” What precious words! How cheering to the poor, disconsolate child of God, who would hide his face, and is bowed down under a sense of sin and unworthiness. Let Me see thy countenance, however sad. Thy sorrow shall be turned into joy, and thy grief into songs of praise. Let Me then hear thy voice and see thy countenance. When she hears His voice utter these gracious words, she breaks forth, with, “I am black, but

comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon." Black as she is, and as she feels herself to be, she possesses a comeliness given unto her by her Beloved Lord and Husband, and in Him she is comely; for He has become the God of her salvation.

Dear brethren, when you have been permitted to see Him thus, has He not appeared to you as "the chiefest among ten thousands, and the altogether lovely"? And you have joined in songs of praise unto His holy name. Let the inhabitants of the Rock sing, and those only who inhabit this Rock can join in their song. Of all others it is said, "Their rock is not as our Rock." Our Rock is the God of salvation. Their rock fails them in the time of their need, and is unable to help them in the hour of their extremity. It cannot save them. Of our Rock it is said, "His work is perfect; for all His ways are judgment; a God of truth, and without iniquity, just and right is He." He only can say, I will work, and who shall hinder? He says of His people. "They shall return and come to Zion with songs, and everlasting joy upon their head, and sighing and sorrow flee away." He speaks as the God of Omnipotence, who speaks and it is done, who commands and it stands fast.

He saves the poor, and the needy are delivered by Him. When in the horrible pit, and deep sunk in the miry clay, where there is no standing, and there is none to help, and they find no way of escape, they cry unto Him, and He hears them, and flies to their relief. Jonah cried unto Him out of the belly of hell, and like him, all who have been thus delivered can and do say, "Salvation is of the Lord." All His children are made to learn that

> "None but Jesus, none but Jesus,
> Can do helpless sinners good."

They are made to cry unto Him, "Lord, be merciful to me, a sinner." "Jesus, thou son of David, have mercy upon me." He

hears, and delivers them, and their soul is filled with joy, and they fondly hope their fears and sorrows are removed forever. But soon they are taught that a carnal mind, which is enmity against God, remains, and amazement and fear take possession of their heart. The bride, in the text, speaks their experience: "By night, on my bed." All is darkness around. The bed which seemed so pleasant, affords her no rest. Her Lord is gone, and she is left alone, and disconsolate. She seeks Him, but finds Him not. Sleep forsakes her, and she is in great trouble. Anxieties and fears prey upon her. What shall she do?

How often, dear brethren and sisters, have we, upon such a bed, sought Him, but, like the bride here, we found Him not, and our souls were in great trouble? We could not rest. Sleep fled from our eyes. At last, like the bride here, we resolved to rise. We looked eagerly around, but no heavenly vision met our eyes. We listened intently, but His gracious voice saluted not our ears. We could wait no longer. Says the bride, and she speaks the language of every living child of God, "I will rise now, and go about the city, in the streets, and in the broadways." Surely some one can tell me where my Beloved is gone! I will seek Him whom my soul loveth. But alas! How grievous her disappointment. She seeks, but finds Him not. Even in the by-lanes, as well as the broad ways; but she finds Him not. How often have we, like the bride, made unavailing search. We hoped to find Him soon, but, as Job, were made to cry, "O that I knew where I might find Him." Then the adversary assails us, and tauntingly asks, "Where is now thy God? He has forsaken, and cast you off forever." We listen to his base suggestions, and our cry of grief and lamentation is heard in the streets. The watchmen that go about the city find us, and demand the cause of our grief. Our reply is, "Saw ye Him whom my soul loveth"? But they can give us no information – can afford no comfort.

No, dear brethren, you must look beyond and above the watchmen. Much as they may pity you, they know there is One

only who can deliver you. You turn from them, and all seems darkness, and you are ready to despair; but relief is now near at hand. Said the bride, “It was but a little that I passed from them, but I found Him whom my soul loveth.” O what joy! How His presence cheers, how His gracious words comfort the poor soul. Now you can say, “I have found Him whom my soul loveth. My Beloved is mine, and I am His.” You hold Him in your embrace, and will not let Him go until you bring Him into your mother’s house; in the Church, into the Jerusalem which is above, which “is the mother” of every heaven-born soul.

Now your desire is to dwell forever in Mount Zion, and amongst the children of God. You wish to speak of His goodness to you in delivering you, and to declare unto them that fear God what He has done for your soul. You had been in great distress, but now you are filled with joy, and you greatly desire to speak the praises of your glorious Bridegroom. You have no desire to wander any longer in the streets, but to abide in the chamber of her that conceived you, to share your mutual joys. Now you wish to dwell forever amongst the sons and daughters of Zion. You look upon them as the blessed of the Lord, and as the excellent of the earth, and your language is, O that I could be like them; that I could talk as they do. But you hardly dare attempt to speak of what you hope the Lord has done for you. Could you but speak as the watchmen do; it seems to you that have no troubles. But in this you are mistaken; God’s ministers have troubles, and they meet with great trials. They know all about your situation. Could my dear brother Beebe speak words of comfort and consolation to the afflicted and poor people of God, if he had no experimental knowledge of their trials, sorrows and afflictions? Could he feed the sheep of Christ, if he did not know the cause of their distress, and could he cheer the dear little lambs of the Redeemer’s flock? O no, my dear brethren. He could not speak comfortably unto Jerusalem, unless he had been made to know her afflictions and tribulations, and to partake of them. “I have

set watchmen upon thy walls, O Zion, who shall not hold their peace." They shall speak comfortably unto Jerusalem, and shall comfort the people of God. They shall feed the Church of God; they shall set forth the name of Him whose right arm is an arm of strength, and who is mighty to save. He it is who hears the needy when they cry. He came to seek and to save that which was lost. He hears the groaning of the prisoner, and loosens those who are appointed unto death. He will regard the prayer of the destitute, and will not despise their prayer. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

I want the presence of my Lord continually, is the language of the bride. He alone can comfort me; He alone can cheer me in the hour of darkness and distress, and chase all my fears away.

"None but Jesus, none but Jesus
can do helpless sinners good."

It is not until He speaks that comfort is imparted. The watchmen find the poor, distressed soul, but they cannot afford the relief so anxiously desired. They can only point you unto Jesus, and your cry is still, "O that I could find Him; then would I come even unto His seat." I am overwhelmed with sorrow, O Lord; hear me, and shine in my poor heart. You may ask the watchmen, "Saw ye Him whom my soul loveth?" but they have no power to help you. You must go beyond them, must go a little beyond them. Our dear brethren in the ministry can only point you to the Lamb of God, as the only source of relief. Pass by them then, only but a little, and you have found Him. O what joy! O what rapture! In the midst of my distress He found me. In the last distressing hour His arm brought deliverance. He cut you off from all other hope, from all creature-dependence, and His own arm shall bring you salvation.

Thou hast destroyed thyself, but in Me is thy help, is the language of your blessed Lord. How your heart bounds within you as you hear His voice. There is none so lovely in your eyes as Jesus. He is unto you the chiefest among then thousands, and the one altogether lovely to your soul. His voice is the voice of your Beloved. "Behold He cometh, leaping upon the mountains, and skipping upon the hills." His voice reaches your enraptured ears; how sweet the sound.

"How sweet the voice of Jesus sounds
To the believer's ear."

How sweet His accents! He speaks, and says, "Rise up, My beloved, and come away." Come away from these low grounds of sorrow; no longer lie in despair. Come with Me to Lebanon, My spouse, from Amana, from Shenei, and Hermon, from the lion's dens, from the mountains of the leopards. Now I have found Him, I must bring Him again to my mother's house. Now I can say, His mouth is most sweet; yea, He is altogether lovely. This is my Beloved, and this is my Friend, O ye daughters of Jerusalem; I would not let Him go until I brought Him to my mother's house. He is King of kings and Lord of lords. She is the queen, standing at His right hand, in gold of Ophir. Now the language of the bride is, Rejoice with me, for I have found Him whom my soul loveth. He has made known unto me the joys of His salvation; He led me in paths which I had not known. He has made darkness light, and crooked paths straight. Her heart aches with joy. Her desire now is to declare His name to the saints who are in the earth, and to the excellent in whom is all her delight. He will, (says she) shew me the path of life, for in His presence is fullness of joy, and at His right hand are pleasures forevermore.

Dear brethren and sisters, I have tried to tell you a little about the love of my dear Lord towards His children, His bride, and in doing so have told you some of my own experience; how

the Lord found me in my great distress, how He led me, and brought me even to His banqueting house, where I told my brethren what the Lord had done for me. For indeed I was in great distress; my load of sin bowed me down. I fell down, and there was no one to help me; I felt myself justly condemned. But the Lord was merciful unto me, and delivered my poor soul. I was made to look to Him, and to Him alone, for salvation. I cried with my voice, and the Lord heard me, and came to my relief. He came, leaping upon the mountains, and skipping upon the hills. It is thus the Lord saves His people; not for their goodness or merit, but alone of His abundant mercy. He takes away their filthy dress, and clothes them with His own robes of righteousness.

"How much these glorious robes exceed
What earthly princes wear;
These ornaments how bright they shine,
How white their garments are."

He adorns His bride; she is clothed in fine linen, fine and white, even in garments of salvation. Paul did not desire his righteousness, which is of the law, but that which is of the faith of Jesus Christ; even the righteousness which is by faith. This the dear Lord will give you. God leads and guards His people; He will never leave you nor forsake you. He will hear the prayer of the destitute, and will not despise their prayer. When He putteth forth His own sheep He goes before them, and they shall go in and out, and shall find pasture. He feeds His flock; they shall never perish. His language is, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." "He shall see the travail of His soul, and shall be satisfied." He will bring you off conquerors, and more than conquerors. O the contrast between this time state, and the immortality and eternal life we are seeking. One is earth, the other heaven. Here are trials and afflictions; there is

life and fullness of joy. Here are sins and sorrows and temptations; there is eternal life, and crowns of righteousness, and joy which is unspeakable and full of glory.

Dear brethren, do not fear; He will clothe you with the robe of His righteousness. Yea, He has done it, even as a Bridegroom decketh Himself with ornaments, and as a bride adorneth herself with her jewels, and He will clothe you with immortality; for this corruptible must put on incorruption, and this mortal must put on immortality. "For we know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, being burdened." But when Jesus shall appear, we shall be like Him, for we shall see Him as He is. That will do. Nothing else will satisfy that longing desire to be free from sin, free from corruption. But even this shall be given you. This mortal body is of the earth, and it is earthy; but it shall be changed into the likeness of His glorious body. It is sown in weakness, it is raised in power. There is a natural body, and there is a spiritual body. You will leave earth and sin behind, and heaven will be your eternal home. As heirs of God, and joint heirs with Jesus Christ, you will hear His blessed voice, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." There the wicked cease from troubling, and there the weary are at rest.

God bless you all, and keep you, for Jesus sake. Amen.

1879.

1879 - ADOPTION OF SONS

By
Thomas P. Dudley

Lexington, Ky., Nov.29, **1879.**

Elder G. Beebe & Son:- Dear Brethren in Christ:-

I wrote an article on the doctrine of **adoption**, which appeared in one of the earlier numbers of the *Signs of the Times* of the present year. I now propose with your permission to offer some additional thoughts on that important subject. Important as I consider it to be in the Christian system, I have never seen it incorporated with any formula of faith, either printed or written.

I am aware that the doctrines of election and predestination are most generally confounded by professors of religion in our day. I, however, conclude that they are radically different in their import; election being a sovereign act of the Creator as already consummated; predestination looks to the future for its consummation. The Bible presents us with **two** families: the earthly and the heavenly, each family having its respective head or progenitor. The offspring of each is necessarily one with its progenitive head in nature. Those **two heads** are the earthly Adam and the Lord from heaven, as described by the apostle. "*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* The law of God was given to the earthly Adam, which is obligatory upon him and all his seed; hence it is said, "*The law was not made for a righteous man, but for the lawless and disobedient."* Again, "*Sin is the transgression of the law." "All flesh hath corrupted his way before the Lord."* Hence we see the whole earthly family are guilty before God, having violated His law.

The apostle tells us, "*Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."* Now with regard to the heavenly family, it is said, "*According as He hath chosen us in Him* [Christ] *before the foundation of the world, that we should be holy and without blame before Him in love."* Again, "*According to His* [God's] *own purpose and grace, which was given* **<u>us</u>** *in Christ Jesus before the world began."* Again, "*Lord, Thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting, Thou are God."* (Psalm 90: 1-2).

The offspring of our *spiritual* Progenitor "*are born again, not of corruptible seed, but* of *incorruptible, by the Word of God, which liveth and abideth forever."* The psalmist tells us, "*A* ***seed*** *shall serve Him, it shall be accounted to the Lord for a generation; they shall come, and shall declare His righteousness unto a people that shall be born, that He hath done it."* Isaiah calls them "the holy seed;" again, he calls them "the seed of the blessed." Hence it appears the law never was given to Christ as the spiritual Head, nor to His spiritual seed; consequently they never went into transgression, and needed no redemption. It is moreover said of them, "*which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* Hence we have the direct antagonism between the children of the flesh and the children of the Spirit, out of which grows the Christian Warfare. The apostle tells us, "*The old man* [or child of the flesh] *is corrupt according to the deceitful lusts; but the new man after God is created in righteousness and true holiness."* Again, "*But though our outward man perish, the inward man is renewed day by day."*

There are those who contend that the election of God was **in the earthly Adam**. I cannot concur with this idea, because there is no authority in the Bible for it. Rather, the election of grace I have already shown to be anterior "*to the creation of the*

heavens and the earth and the sea, and all that are therein," and necessarily was antecedent to the *creation of Adam* and his earthly family is that I contend for. Moreover, it is said of Christ, the Head of His spiritual seed, "*who is holy, harmless, undefiled, separate from sinners, and higher than the heavens."* Again, "*Who did no sin, neither was guile found in His mouth."* Of the spiritual seed it is said, "*Whosoever is born of God doth not commit sin, for **His seed** remaineth in him; and he cannot sin, **because** he is born **of God**."*

Now with regard to *adoption*, which looks to the future for its consummation, it is said, "*having predestinated* [foreordained or pre-appointed] *us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, wherein He hath made us accepted **in** the Beloved."* Thus it is seen that a portion of the earthly Adam's family are predestinated to the adoption of children, in which the distinction is plainly drawn between the heirs of one's body and strangers that might be adopted. The heir of the body looks *alone* to the will of the testator for title to enjoy the inheritance, his name being written in the Book of Life of the Lamb slain from the foundation of the world. The *adopted* has to resort to the *records of the court* to establish his claim to participate in the inheritance. The apostle tells us, "*Forasmuch as the children are partakers of flesh and blood, He* [Christ] *also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." "Unto Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to Thy seed, which is Christ."* Again, "*Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, the children of the **flesh**, these **are not the children of God;** but the children of the promise are counted for the seed."* Hence

it appears that the children were *children* before they partook of flesh and blood, even as Christ was the Christ of God before He partook of flesh and blood; therefore it is seen that the part of which He took was the predestinated to the adoption of children by Jesus Christ.

To deny the *existence of the **two** families* would be to ignore the Mediation of Christ, for it is said, "*A Mediator is not a mediator of one, but God is one."* It would also ignore the doctrine of adoption. There is perfect oneness between the Progenitor of each family and the offspring of that family, hence the term *Mediator* would be unmeaning. But when we remember that the earthly family are bound by law to their Creator, and that all have sinned, and come short of the glory of God, we see a propriety in the Mediatorial work of Christ. Hence the apostle said, *"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all* [the adopted] *to be testified in due time."* An apostle says, "*Even so we, when we were children* [of the flesh,] *were in bondage under the elements of the world; but when the fullness of the time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."*

Owing allegiance to the law, we could not receive the adoption of sons until its claims were fully met. The apostle says, "*For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."* Christ hath redeemed us from the curse of the law, being made a curse for us. As it is written, "*Cursed is every one that hangeth on a tree."* Christ said, "*Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." "And this is the record, that God hath given to us eternal life, and this life is in His Son."* This

eternal life, or the new man after God, created in righteousness and true holiness, becomes a tenant in the house or body with the old man, who is corrupt, according to the deceitful lusts. The antagonism between those **two men** is very soon made manifest, the war commencing between the flesh and the spirit, and will be continued till the old man falls a prey to death. We conclude that the bodily resurrection of the dead is the crowning glory, so to speak, of the Mediatorial work of the Lord Jesus Christ. The apostle says, "*As in Adam all die* [that are in Adam,] *even so in Christ shall all* [that are in Christ,] *be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at His coming." "But some man will say, How are the dead raised up; and with what body do they come? Thou fool, that which is sowed is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may be of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body"*- 1 Cor. 15: 35-38. "*There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."* It is said of Christ, "*Who shall change our vile body, that it may be fashioned like unto His own glorious body." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."* The adopted in the new birth only receive **the spirit of adoption**; they now receive that for which they have been waiting, to wit, the **adoption of the body.**

Hence an apostle said, "*Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."*

Now of the things herein written this is the sum: The election of grace was ***<u>in</u> Christ*** before the foundation of the world; the holy seed is the substance thereof; the Lord has been their dwelling place in all generations, before the mountains were brought forth; their sonship is in the only begotten Son of God; they are born again [not born over again,] not of corruptible seed, but of incorruptible; they [the inward man, born of God] cannot sin, because they are born of God, and therefore have no need of redemption, their names are written in the book of life of the lamb slain from the foundation of the world; their title to the inheritance of the saints in light is found in the will of the Testator; they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Predestination is accomplished in the adoption of a definite number of the family of the earthly Adam, who were by nature the children of wrath, even as others' hence it is said, "*But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves*, but by His own blood, He entered in once into the most holy place, having obtained eternal redemption for us."

" And who but the Redeemer, say, was able to endure,
The weight of guilt which on Him lay, and make salvation sure?
Yet this redeeming Angel came so vile a worm to bless,
He took with gladness all my shame, and gave His righteousness."

"I delight to do Thy will, O My God; Thy law is within My heart." The spirit of adoption is received in the new birth, and the eyes of the understanding are opened. They discover wondrous things out of God' law. *"The soul that sinneth it shall die."* "*Cursed is every one that continueth not in all things which are written in the law to do them."* The sinner is made to cry,

"Darkness and shame and grief oppressed my gloomy mind,
I looked around for relief, but no relief could find,
At length to God I cried, He heard my plaintive sigh,
And instantly He sent salvation from on high."

"My drooping head He raised, my bleeding wounds He healed,
Pardoned my sins, and with a smile the gracious pardon sealed.
O may I ne'er forget the mercy of my God,
Nor ever want a tongue to spread His loudest praise abroad."

How transporting the thought, that "*when He shall appear, we shall be like Him, for we shall see Him as He is."*

With warm affection, your brother in hope of the better resurrection,

Thomas P. Dudley, **1879**

1880 – BORN OF THE SPIRIT

Lexington, Ky., March, **1880**

Elder G. Beebe and Son:- For more than sixty years I have esteemed the Bible as among the unappreciable blessings that our God has bestowed upon His Church, containing everything needful for us to know, believe and do in His service; but what solid comfort or instruction could it afford us in the absence of that other inestimable blessing, the Holy Interpreter, of whom it is said, "*He shall receive of Mine, and shew it unto you?"* Especially shall we remember, "*The letter killeth, but the Spirit*

giveth life." In my younger days, when blessed with sight [He is now blind-SCP], I read its holy pages occasionally with some pleasure, I trust, not without some profit; but then, as now, clouds obscured my path, and doubts and fears arose with regard to the salvation it teaches. I was made to adopt the language of the poet,

"But when, great God, Thy light divine,
Had shone in this dark soul of mine,
Then I beheld with trembling awe,
The terrors of Thy holy law.

How dreadful now my guilt appears,
In childhood, youth and growing years;
Before Thy pure, discerning eye,
Lord, what a filthy wretch am I!"

Nor did I find peace or rest until the blessed Comforter turned my mind to the declaration, "*For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."* Since then I have not varied in my conclusion that "there is salvation in none other; for there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ. Therefore I can most cordially adopt the language of the poet,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

If there were no other medium of comfort or consolation while on our pilgrimage through this world than that which is derived from reading the written word, how sad would be my

condition [now blind- SCP]; but I rejoice to know that our God is able to speak comfort to the poor distressed heart, independently of the written word. I know not if at any period of my life I have had more comfort in meditating on the divine word than **since I have been deprived of the privilege of reading. This brings me to contrast faith and sight. Our God is not a corporeal Being, but a spirit, invisible to natural sight, but believed on by <u>faith</u>. Man is a corporeal being, and can be felt of; and so of God manifest I n the flesh. God was invisible to sense.** The man Christ Jesus was seen and heard when He tabernacled among men on the earth. Hence He said, "*Handle Me; for a spirit* ***hath not flesh and bones, as ye see Me have."*** Thus we see He was possessed of **two whole and distinct natures** – the divine and the fleshly. Not like the earthly, created man, who was created with only **one nature.** While the man Christ Jesus was on earth, those who lived in that day saw Him with their natural eyes, and the miracles which He performed; yet they did not perceive the Godhead bodily that dwelt **in Him.** The Bible tells us, "*No man hath seen God at any time."* And the Savior says, "*No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."* I suppose that no intelligent person will fail to perceive the difference between matter and spirit. Matter is something seen by the natural eye, and is tangible. On the other hand, the spirit is only seen by the "eye of the understanding" being enlightened, and is intangible. I presume that no intelligent Christian will question the appropriateness of the illustration given by the Savior of the new birth, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth;* ***so is every one that is born of the Spirit***." He also said, "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."*

I shall be allowed to suggest a few thoughts in relation to the birth of the Spirit, in connection with a circumstance which

occurred in Boone County, Kentucky, nearly thirty years ago. Elder Wilson Thompson and I preached there, and as we entered the pulpit an aged Baptist minister said to me, "Tell the people what man it is that is born of the Spirit." After preaching, the same minister said, "Why did you not tell the people it was the Adam man that is born of the Spirit?" I replied, "My Bible don't say so." I suppose that is the idea of those who differ from us on the subject of the new birth. But who, and of what is the Adam man composed? He is of that family of which the Bible tells us, "All **flesh** hath corrupted his way before God." He is composed of flesh, blood and bones, or soul, body and spirit. I was unable then, as I have ever been, to conceive how such a mass of *corrupt* matter could have such an inbeing in the *incorruptible* Spirit as to be "born again, **not of corruptible seed**, but of **incorruptible**, by the word of God, which liveth and abideth forever." If the Adam man be born of the Spirit, he is then spirit, and would be imperceptible to our natural sight, or of the touch or handling of our hands, as of the Spirit of which he is said to be born. We see the destruction of life and property by the wind, yet we cannot see the wind. To illustrate, a man was seen yesterday rolling sin under his tongue as a sweet morsel, drinking down iniquity as the ox drinketh water, and was heard to boast of his good heart, his approved conscience, and of the bright prospect before him. Today the same man is seen with his head bowed down as a bulrush, loathing himself on account of the abominations of his heart, and exclaiming, "God, be merciful to me, a sinner." With haggard looks and down cast eyes, as if despair had seized on him, under a sense of his just condemnation he says,

"If my soul were sent to hell,
Thy righteous law approves it well."

By and by his countenance brightens up, he is filled with peace and joy, and exclaims, "Jesus is revealed to me as the

way whereby God can be just and save a poor sinner." Now we have seen with our natural eyes his varied countenance, and heard his exclamations, but the power of the divine Spirit of our God by which the varied countenance and language is heard is as impervious to our natural sight as to the wind that blows; and "so is every one that is born of the Spirit." There are some who contend that *the natural soul* is born of the Spirit." There are some who contend that *the soul* is born of the Spirit and is spirit. The Bible says that *the man,* soul, body and spirit is born of the flesh; and are equally liable to contract blame. This could not be the case if the soul was born of the Spirit; for an apostle gas said, "*Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he* ***cannot sin****, because he is born of God."* Intelligent persons concur in the belief that the *soul* is the *intelligent* part of man, that it exercises for the body and its members, and that they act and move at its bidding. If the soul is born of the Spirit, the body and its members will be incapable of sinning. Believer, have you no vain and foolish thoughts, nor unclean desires? Have you ceased to realize "*that when I would do good, evil is present with me,"* or, "*the good that I would, I do not, but the evil that I would not, that do I"?* Have you ceased to feel a war within? If you have no internal conflict, and can serve God as you wish, you had had a much more comfortable life than I have had for more than sixty years. Paul said, "*I know that in me (that is, in my flesh) dwelleth no good thing."* The soul is located somewhere within a man that is born of the flesh; and Christ said, "*I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things* [spiritual things] *from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in Thy sight."* I have known Gilbert Beebe after the flesh, as I have known other men, composed of soul, body and spirit, for nearly sixty-six years, and have distinguished him from other men by his natural physiognomy; but this affords me no evidence that he was born of the Spirit. Paul says, "*He is not a Jew* [Christian]

which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew [Christian] *which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."* The apostle Peter said, "*Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."* The apostles concluded that true and vital religion pertained to the "*hidden man of the heart,"* and is made known by the heart that believeth unto righteousness, and by the mouth that maketh confessions unto salvation, and is utterly intangible and impervious to the natural sight and touch. But I sincerely hope that I have known brother Beebe for this number of years by his knowledge of those spiritual truths which none but those who are born of the Spirit and taught in the School of Christ can comprehend. Thus has the warm fellowship of my heart been drawn out to him as a servant of God called to the work of the ministry, as was Aaron of old, and proving his faith by his works. "*By their fruits ye shall known them."*

Allow me to sum up. The elder Brother, the Lord Jesus, is partaker of **two whole and distinct natures.** He is both God and man. "*There is one God, and one Mediator between God and men, the man Christ Jesus."* The younger brethren partake **of two whole and distinct natures.** The old man is corrupt with his deeds; the new man, after God, is created in righteousness and true holiness. Now we see the old man with our natural eyes; but the time is coming when we will no longer know him after the flesh. Hence an apostle said, "*As we have borne the image of the earthy, we will* [in the future] *also bear the image of the heavenly." But when? When death shall have done his office with the body, and Christ shall have changed our vile body, and fashioned it like unto His glorious body; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality."* Hence John said, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know*

that when He shall appear we shall be like Him; for we shall see Him as He is."

Brother Beebe, my mind has been exercised with many thoughts. I have been utterly unable to place them on paper. I am dependent on friends to do all my writing. If you shall, in perusing this long letter, conclude that there is anything to throw light on the subject, and to comfort the pilgrim's of Zion's city bound, as they journey through life, you may publish it; otherwise throw it aside. With warm affection your companion and brother in the afflictions and consolations of the Gospel,
Thomas P. Dudley, **1880.**

1882 – Circular Letter Licking Association Of Particular Baptists of Ky.

Written by
Elder Thomas P. Dudley

NOTE: We believe this to be the last Circular Letter written by Elder Thomas P. Dudley. We are aware that about this time he became seriously ill, lost his sight and the Licking Association chose Elders Theobald, Elder Wallingford, and Jeremiah Taylor Moore to succeed him. He died in 1886, and in that year his mantel fell to Elder Jeremiah Taylor Moore. **Also, in this Session is a Memorial To Elder John P. Johnson.**

[Ministers present this session were elders Thomas P. Dudley, **Silas H. Durand,** J. Taylor Moore, J. M. Theobald, J. H. Wallingford, William Smoot, R. M. Thomas, **A. B. Francis,** William L. Beebe, J. M. Demaree, Spencer Jones, **P. G. Lester,** J. Weaver, L. Bavis, B. Cordell, Thomas Danks, and J. H. Biggs.

Associations in correspondence were Baltimore, Delaware, Delaware River, Warwick, Chemung, Corresponding, Salem, Mt. Pleasant, Western Corresponding of Mo., First Kansas, and Conference Western New-York.
Membership: 15 churches with combined membership of 741.

We took the liberty to print in **Bold characters those elders present who joined the Progressive movement and actively divided the Licking and Mount Pleasant Association at the death of Elder Dudley in 1886 to 1889, denying the very doctrine that underscored this fellowship of Associations east and west.** We did not put William L. Beebe in bold, for we do not know what, and if, he played an active roll in the betrayal of the Truth. - SCP].

MEMORIAL

Whereas, It has pleased God, in working all things after the counsel of His own will, to remove from our midst our dearly beloved and much esteemed brethren, **Elders J. F. Johnson and John Underhill,** and,

Whereas, This association, in recognition of their faithful and devoted labors in the service of our dear Redeemer, would give some expression of our love and esteem for them; *therefore,*

Resolves, That in the death of these valiant soldiers of the cross, this association, and the churches of their charge, have sustained a severe affliction, and the cause of Christ the loss of two faithful defenders.

Resolved, That in testimony of our veneration of their memory, these tokens of our regard be spread upon our Minutes, and published in the Signs Of The Times.

CIRCULAR LETTER

The Licking Association of Particular Baptists, convened with the church of Sardis, Boone Co., Ky., to the churches whose messengers we are, sends love in the Lord.

Dear Brethren:- Through the goodness of our ever-merciful and unchanging God, we are spared to linger another year upon the shores of time, and to meet together again as your messengers in an associate capacity. We gladly embrace the

opportunity to commune with you by letter, having enjoyed the privilege of hearing from you through your letters and messengers. We have hearts. They conspicuously manifest with the presence of a goodly number of the ministering servants of Jesus from different parts of our country, and we have been caused to rejoice that the Lord is yet fulfilling His promise to set up shepherds over His people which shall feed them, watchmen upon the walls of Jerusalem which shall never hold their peace day or night.

Of late our hearts have been saddened by the departure from our midst of a number of the faithful under-shepherds of Jesus, fathers in Israel, who have for so long a time gone in and out before us, and broken the bread of life to our hungering souls, who have been very zealous for the cause of truth and the welfare of Zion, whom we have long loved so well, and where example and counsel have been of such priceless worth to us. But their godly example and precious words are yet fresh in our minds; and while we desire to bow in humble reconciliation to the afflicting dispensation, we feel our hearts swell with gratitude to the Giver of all good, that in their stead He is raising up others upon whom the ministerial mantle falls – Elishas, who are to succeed the Elijahs who have gone before them. No story which man has ever conceived in his most vivid imagination, not the highest reach of human desire, approximates to the simple and plain, yet heavenly and Divine theme of redemption, with which the faithful heralds of the cross feast our longing hearts. They conspicuously manifest the same love, the same tenderness, the same kind forbearance toward the afflicted and poor, that shine so transcendently in their Divine Master. While they have no promise to hold out to these who are rich in righteousness, to the poor and needy, the sin-laden, sorrowing ones, they have a sweet message of comfort and cheer.

Brethren, we have all in our experience been brought to realize the truth of the words of Jesus, "*In the world ye shall*

have tribulation" which comes through the depravity of our carnal nature. Our agonizing conflicts with self and sin, have times without number well nigh sunk us into hopelessness and despair. But when we have been permitted to sit under the droppings of the sanctuary, and have heard the ministers of Jesus, with more than mortal powers, unfold the Scriptures, explain to our perplexed and troubled hearts God's purpose of love and mercy toward us in all the difficulties and dangers, trials and tribulations which He permits to come upon us, it assured us that these are still the footsteps of the flock, the way our fathers trod, and are for the trial of our faith, which is more precious than gold that perisheth. When such comfort-laden messages as these, like beacon lights from heaven, have cheered our dropping spirits, through the God-sustained labors of these chosen vessels of mercy, we have felt with joy and gratitude to exclaim, "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God Reigneth!"*

Dear ministering servants of Jesus, we would fain speak a word of encouragement to you, who labor so incessantly and so arduously in the service of your Master, for the good of the afflicted and poor of the earth, the lowly children of sorrow; who count not your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus. No words of ours can tell our sense of gratitude to you, who have by the grace of God contributed so largely to build us up in our holy faith. Weary not in well doing; for in due season ye shall reap, if ye faith not. Your mission and calling is the highest known to the children of men. Stars ye are in the right hand of Him who walketh in the midst of the seven lamp stands. And now, dear brethren, is it not well for us to be often reminded of the debt of love we owe to Jesus, the obligation we are under to present our bodies a

living sacrifice, holy, acceptable unto God, which is our reasonable service?

In the beginning of our experience, when we felt ourselves to be condemned sinners, without hope, and without God in the world, we thought no penance could be too great, no task too severe, if only we could obtain the mercy and pardon and holiness we so anxiously desired. But our good deeds, with which we hoped to purchase favor with our Elder Brother, our spiritual Joseph, availed us nothing, but we received mercy and pardon and an earnest of riches beyond degree, all freely, graciously, without money and without price. Then with rapturous amazement and wonder we sang:

"What a mercy is this,
What a heaven of bliss,
How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die.

"Now my remnant of days,
Would I spend to His praise,
Who hath died my poor soul to redeem.
Whether many or few,
All my years are His due;
May they all be devoted to Him."

And now, since with most of us the morning dawn of our hope is past, the day is far spent, the burning sun of tribulation and trials, fearful conflicts with the world, the flesh, and the devil, are telling on our fainting spirits, so that we often feel weary beyond expression, and long to leave the unhallowed ground, may we not very properly ask ourselves the important question, Are we living up to all our privileges as professed members of the visible Church of Christ? Jesus says, "*Take my yoke upon you, and learn of Me; for I am meek and lowly in*

heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Although professedly we have taken His yoke upon us, have we not great need, as much as lieth in us, to watch ourselves, lest we lay aside the easy yoke, and take upon us some of the hard yokes which the world wears? For example, covetousness, the pride of this natural life; the desire to be called by the world rich, prosperous and noble, may overtax our powers, distract our minds, and turn them away from our high and holy duties, and become a hard and galling yoke. How excellent are the words of admonition, "*But thou, O man of God, flee these things;"* follow after righteousness, godliness, faith, love, patience, meekness. And again, "*For we brought nothing into the world, and it is certain we can carry nothing out."* Also, the holy example of Jesus, who said, "*The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."* Ah! He could put the world under His feet, and with holy faith trust implicitly His heavenly Father, without whom not a sparrow falleth to the ground. Let us not fail, as far as is in our power, to honestly provide for those of our own house, but let all worldly things be of secondary importance. In view of that Divine nature of which we trust we are partakers, we are exhorted to set our affections on things above, not on things on the earth. It is true, that owing to the depravity of our sin-defiled, carnal nature, we cannot escape great tribulation here in the flesh; but a disregard of and disobedience to the Divine precept, will, to a great degree, banish from our hearts that peace which passeth all understanding, which the world can neither give nor take away. Let us allow no surmountable obstacles to hinder us from assembling ourselves together at our stated meetings, (and on all other suitable occasions,) and thus encourage one another, and hold up the hands of our preacher, who, prompted by love to us and to his heavenly Master, and not by sordid gain, undergoes so many and such great privations to be with and

minister to us. When there are suffering poor in our midst, especially in our churches, or when contributions are to be raise in the furtherance of our holy cause, or a just sum to our minister, in compliance with the law of Christ, let us not be backward or grudging to aid. The same God who makes His word in the heart of His servants as a burning fire, &c., can canker our gold, be it little or much, and make it a curse to us and to our children. And in all matters appertaining to the order of the house of God, may we remember that there is right way; and may we all receive wisdom and strength and fortitude from on high at all times to walk therein, for it is only in so doing that we can hope to enjoy harmony and unity, and a flow of sweet fellowship and brotherly love.

Dear brethren, farewell. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

J. M. Theobald, *Moderator.*
C. E. Stuart, *Clerk.*
J. W. Wallis, *Ass't Clerk* - **1882**

A BIOGRAPHY OF THE LATE

ELDER THOMAS PARKER DUDLEY,

1792 to 1886

Written By Elder Jeremiah Taylor Moore

[Friends of Elder Dudley pressed upon Elder Jeremiah Taylor Moore to write the following biography of this immanent Frontier leader in the Baptist reform movement following the rise of the modern missionary and benevolent movement after 1814. It seems appropriate that of all ministers selected to write this, that it should be such a minister as was a life-

long friend, co-laborer in the Gospel, an often messenger to the Eastern Old School Baptists' associations, and who, in and following the Contest of 1886-1889, remained a faithful servant of God to the Licking Particular Baptist Association of Kentucky, and continued in the faith and fellowship of that peculiar people during the days of Elder William Smoot's ministry to maintain the doctrines of God our Savior in their purity. We are indebted to Mr. Marc Jacobsson, of Rockford, MI, for the copy we submit below. Stanley C. Phillips, Publisher.]

FOREWORD
by J. Taylor Moore

Georgetown, Kentucky, January 1, **1891.**

Dear Brother Smoot:- In preparing a series of articles for publication in the *Sectarian* upon the life and labors of the late Elder Thomas Parker Dudley [1792-1886], of Lexington, Ky., I shall follow no particular system of arrangement. The incidents were gathered from an intimate acquaintance and companionship with him as an ordained assistant in the Gospel ministry of the churches he served so long and acceptably.

His own writings for publication and private correspondence, written in his own familiar style, are so characteristic of the eminent minister, that he was, as to speak for themselves. I had not seriously thought until recently of attempting such a work, feeling that Elder Dudley needed no biographer to attempt to crown with laurels of eulogy a life so devoted to the Cause of Truth. But at the earnest solicitation of many brethren of like precious faith and Gospel order, I have reluctantly consented to make the attempt, believing that, if what I write should be acceptably received by the brethren, I should have my reward in the feeling that, as a servant, I have endeavored to comply with their request. In writing upon this subject, it is forced from the nature of it to make some reference to the origin and history of the Licking Association of Particular Baptists, and this because, as Luke says, "*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.*"- Luke 1:1.

Many have evidently manifested a spirit, showing that their ultimate objective has been to pervert, divide, and destroy that which they could not successfully controvert. "*For from the least of them, even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely*"- Jeremiah 6:13. And to those who will stand in the "*way and see, and ask for the old paths, where is the good way, and walk therein,*" the following pages are humbly submitted.

J. Taylor Moore, **1891**

CHAPTER I.

THE LATE ELDER THOMAS P. DUDLEY.

A short Biography Of The Late Elder Thomas P. Dudley of Lexington, Kentucky; Together with Some of His Writings.

According to the family register, Thomas Parker Dudley was born in Fayette County, Kentucky, May 31, 1792. He was the son of Elder Ambrose Dudley, who emigrated to Kentucky from the Kehukee Association in North Carolina, to Virginia, and in the Spring of 1786, settled about six miles east of Lexington, where he raised a family of eleven sons and three daughters, than whom none perhaps stood higher socially, morally, or intellectually. The name has been prominent since Ambrose Dudley first settled in the neighborhood of Bryan's Station. He was regarded as a man endowed with superior faculties, liberal education and a profound judgment, that well fitted him as a prominent figure in the business affairs of churches and associations, especially for the times in which he lived when the storm cloud, pregnant with the inventions of men, began to gather with dark and threatening foreboding to the Baptists of the Western Frontier, and which was soon to

break in all its fury on the head of himself and his contemporaries, with a violence that was to snap asunder ties, the nearest and dearest known on earth.

Inventions and innovations now began to sow their poisonous effects, which, up to that time, had been unknown among Baptists, and of which the Bible is as silent as the grave, except to warn the children of the Most High against them in most clear and emphatic language that "*he that runneth may take heed."* The Author of the inspired record well knew that the camps of many of the little trembling ones would be wrecked upon by different *isms* that would be sprung upon the Church in the latter times from the wisdom of this world, so prolific of ways that "*are not as God's ways, and thoughts that are not as God's thoughts."* He well knew that the hypocrite and false professor would and could but indulge a vain deception and act a lie, when with glittering profession and vaunting pretensions, paraded before men, they claim to love and serve God, while at the very time they deny Him, His Godhead and power, and worship the creature of their own inventions more than the Creator of all things. And it cannot be successfully denied that this is done in all of those denominations wherein works, instrumentalities, creature merit, together with free agency is held up to view as the *procuring cause of the salvation of sinners* and where the fear of God and the knowledge of His name is attempted to be taught in the schools of men, it matters little by what they are called, whether Catholic or Protestant or Baptist. The blessed Master says of such, "*Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me; but in vain they do worship Me, teaching for doctrines the commandments of men."* And again, "*But have removed their hearts far from Me, and their fear toward Me is taught by the precept of men."* These solemn warnings and admonitions are of serious import, and should receive the most earnest consideration and attention of every

one who loves the Lord Jesus Christ in sincerity and truth. For those who are led to know and love Him have certainly tried the vanity and foolishness of men, and have felt them a burden and reproach; and the sincere prayer of their heart is, "*Turn away mine eyes from beholding vanity; and quicken Thou me in Thy way.*" "For by Thee have I been warned against the doctrines of men, evil communications, and those organizations having a form of godliness, but denying the power thereof." For with such there is no fellowship, communion, concord or agreement, in doctrine, Church order, or the free gifts and grace of our Lord Jesus Christ, the Lord of life and glory, who lives in His people, for they are the temple of the living God. As God has said that He will dwell in them and walk in them, and that He will be their God and they shall be His people. "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.*"

But these things, and the circumstances leading to these thoughts, will be treated more fully in their proper place as we trace the biography of Elder Dudley, and in our brief sketch of the Licking Association of Particular Baptists of Kentucky.

When Elder Thomas Dudley was born, the territory of *Kentucky* belonged to Virginia, but was ceded to the new United States Government on the first day of June, 1792 [under the Land Act of the Articles of Confederation], and became the fifteenth grand pillar of the Union. I have frequently heard him say that he was born on Virginia soil, but the very next day after his birth, became a "full-fledged Kentuckian"! He was reared and schooled in the neighborhood where he was born, and when little over sixteen years of age removed to Frankfort [now the capital of the State,] where he engaged in the mercantile business.

In very early life there were times when he was rendered very unhappy when reflecting on death, judgment and eternity;

and on one occasion, when he was from ten to twelve years old, his mind became very much exercised. His own account of the occasion is that he thought he beheld a beauty in religion and desired to possess it, and engaged in many attempts at prayer that he might be made a subject of it. But in a short time these impressions wore off and he soon became as careless and unconcerned as ever. He says that while in Frankfort most of his young gentlemen acquaintances were addicted to dissipation and gambling, but that he could not be induced to embark in such an abandonment of the principles instilled in his young life. He therefore, with two or three companions like himself, sought the society of ladies, because he felt safer with them than with those who were urging him to a life of dissipation; and with his lady associates he engaged in what he felt was a more innocent amusement – that of fiddling and dancing – but said he had to confess that he did not feel as easy with that indulgence as he desired, because he had never indulged in such amusement while with his father [Elder Ambrose Dudley, first moderator of the Licking], and felt sure he would not approve it. He lived in Frankfort, about four years, and was now about twenty years old. In 1812, the year in which the second war with Great Britain was declared, he being sprung from a patriotic stock [his father held a captain's commission in the Revolutionary War,] though young and in delicate health, was filled with a desire to join the U. S, forces, hostilities having already begun along the border of Canada. He made a visit to his parents to get their consent for him to join the army. They both objected on account of his delicate health; but his mother seeing his anxiety to go, finally told him that a certain friend of the family thought of making up a company of cavalry, and if he did, she would permit him to go. Shortly after this a regiment rendezvoused at Frankfort, and the friend to whom his mother referred was elected captain of a company in the regiment. He being urged by the friend of the family, and now captain of the company, to join the forces, he determined

to equip himself and go fearing to run the risk of going to his parents the second time for their consent. He executed his determination by setting out and overtaking the company on the Ohio River, opposite Cincinnati, where his name was enrolled as a soldier of the War of 1812.

Now begins the interesting features of a most eventful life, in which the protecting power and preserving care of an overruling Providence is displayed, that exhibits something of the goodness, mercy and wondrous power of that God who has said: "*Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at they side and ten thousand at thy right hand, but it shall not come nigh thee."* The display of such power and glory makes even skepticism to cover its face with dreadful awe and smitten silence.

Elder Dudley has said that about the only embarrassment that he now felt was that he had not obtained permission of his father to join the army, something he always did before embarking in any important matter.

About this time he had many serious thoughts on the subject of religion, and in his feeble way often asked direction of the Lord. Shortly after his arrival in the neighborhood of Detroit, with the American troops, a detachment was sent to Frenchtown, on the river Rasin, about twenty-six miles from Detroit. He asked leave through a friend of the Commanding General to go, but was refused permission. He, however, went, and was I n the battle of the 18th of January, 1813, and escaped unhurt. He could not on such an occasion curb his heroic, dauntless spirit, although he had failed to get permission to engage in the battle. It has been truly said, "that of the men who lived in that heroic age of Kentucky, as the contemporaries of Henry Clay, Rowan, the Breckenridge, Wicliffs, and others, who gave such high type of character to her manhood, that none deserve a more honored place in the history of Kentucky than the Dudley brothers, of Lexington."

Some of their posterity yet fill places of prominence, in which they have distinguished themselves.

Our young hero was in the second engagement on the 22nd of January, 1813, in which he received a severe wound. It is this engagement, in which General Winchester, with five hundred of his troops, were taken prisoner, Thomas Dudley among them, He says, in speaking of this: "I had many serious reflections during that day, and also during the following night; being in too much pain to sleep much, I thought it not improbable that I might die from the wound, or be massacred by the Indians." And well might he have been apprehensive, for, notwithstanding General Proctor, the British commander, had pledged his honor in the terms of capitulation that the lives and private property of the American soldiers should be respected, he march off with his British troops, leaving his prisoners in the care of a depleted guard, exposed to all the cruelties of his merciless savage allies, who scalped the dead, butchered the wounded, tomahawked the living, or reserved them to be roasted at the stake. Few of them, very few, lived to be exchanged. I have frequently heard Elder Dudley reflect in severe terms on the treacherous course of General Proctor. His description of scenes enacted on the morning of the 23rd [the day following the battle,] is almost too shocking to describe. As he lay in a room, in Frenchtown, with three or four wounded comrades, four or five stalwart Indians entered and immediately tomahawked two of his comrades lying on the opposite side of the room. Thomas Dudley and a companion arose from their couch and walked out into the open air, followed in a few moments by those relentless demons, with the reeking scalps of their murdered comrades dangling at their sides. His fellow soldier, who came out with him, was now tomahawked and scalped in his presence. As he now stood alone in the snow, several inches deep, an Indian having taken his shoes, another warrior approached and snatched his army cloak from his shoulders, which gave him great pain, as the ball lay deeply

buried in his wounded shoulder. Shortly after this occurrence a fifth warrior approached him, took him prisoner, threw a blanket coat around him, and handed him a large red apple, which Thomas regarded as a token of friendship. His young captor now set out with his prisoner for Detroit, and after traveling some five miles through snow about eighteen inches deep, they came upon the ground where the combined forces of the British and Indians had camped the night before the battle. Here the young brave met his father, an old chief, with his squaw. Here, too, the Indians massacred several more of their prisoners. The old chief and his son manifested a good deal of concern for their young captive, by taking him out of camp, and resuming their journey toward Detroit.

An incident worthy of note occurred on that day's travel, which shows with what tenderness and care the young brave regarded his captive. Traveling over the ice and snow in his stocking feet, his feet became very sore. The young Indian, noticing this, drew from his own feet his buckskin moccasins and put them on the feet of his captive. Another remarkable instance of the kindly feeling of this young warrior occurred during the night, which was very cold. He shared his only blanket, and throughout the night gave his vigilant attention to keeping him covered, he being now restive from his painful wound. How truly in all of this do we witness the Providential reign and absolute control of that God, who rules the armies of heaven, and reigns among the children of men, and according to His please, "*maketh wars to cease unto the end of the earth,"* melting the heart of a blood thirsty savage to deeds of tender kindness toward one of His predestinated vessels of mercy, an exhibition of His truth! He has said, "*touch not mine anointed, do My prophets no harm."* Such display of His awful Majesty and power is enough to put to silence forever the "*disputers of this world"* on the subject of predestination, and it would if they believed the Scriptures or the testimony of Jesus. "*The testimony of Jesus is the spirit of prophecy"*- Revelation 19:10.

The disputers of this world will not believe that *"the preparations of the heart in man, and the answer of the tongue, is from the Lord;"* neither will they believe His predestinating purpose, which says: "***Before*** *I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."* Such testimony saps the foundation of man's free agency. Here we see a helpless youth in the hands of these wild creatures of the forest, and with what inspiring wonder must he have looked back at the wondrous preserving care of Him who declared the *"end from the beginning, and from ancient times declaring the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure!"* His captors bestowed him further kindness the following night at Brownstown by securing quarters in the house of an English, or Canadian lady.

Elder Dudley used to relate with considerable levity a display of hospitality on the part of the old squaw, who arose very early the next morning, took her camp kettle, and going to a stream of water near by, she filled it and placed it on the fire in order to dress an old chicken, which her chief had killed along the road the day before. After picking the feathers off, she placed it is the same water in which she had scalded it, without drawing, and made a broth for his breakfast. But he could not partake of it, of course. The lady of the house came in just at this time, and relieved his embarrassment for declining her hospitality, by asking the old chief if she might go and prepare the young man a cup of tea and some toast, to which he nodded his assent. This she quickly did, and he breakfasted with relish.

The Indians held another council [on this morning, the 24th,] to determine [as he was informed] who of their prisoners they should kill or torture at the stake. He noticed considerable anxiety in the countenance of the old chief and young warrior,

and in order to save him they set out about daylight for Detroit. After traveling several miles over the ice and snow, they stopped and painted him again – having painted him the day before. They arrived at Detroit that evening, he remaining with the Indians that night, and the following evening he was released from Indian captivity, a British officer paying a ransom for him, consisting of a keg of whiskey, and an old pony. This extraordinary escape from Indian captivity is more like a tale of fiction, that reality, and in our next chapter we will give his own written reflections, and an account of his exchange and return home.

CHAPTER II

"Suffering as I was with my wound, yet my marvelous escape filled me with wonder, and I was constrained to acknowledge the hand of God in my deliverance. It seemed that I met friends, not only among the white inhabitants at Detroit, but also among the Indians. The question would frequently arise in my mind: Why have you been spared, and so many slaughtered who were not half so severely wounded as you? I could only answer: The Lord has done it.

After being in Detroit a few days, I was conducted across the Detroit River to Sandwich, where I met several of our officers, to their astonishment, they having supposed I was massacred. On the following morning, when the prisoners were about to leave for Fort George, there was a proposition made that I should remain under medical treatment, as I could not travel on foot, and there was no conveyance for me. My spirits seemed to sink at the thought of being left. A few minutes after my friends left the room, a British or Canadian lieutenant came to me and remarked, "I have a good carryall sleigh and a pair of good horses, and you are welcome to a seat with me to Fort George." This, as you may suppose, raised my spirits considerably, although I thought it improbable that I should

ever reach home. I found the most astonishing kindness, both from the lieutenant and from the people, as I passed through Upper Canada to Newark, at the mouth of the Niagara River. Reaching the heights above Newark, my eye caught sight of the American flag floating over Fort Niagara; my feelings were totally indescribable. I had now traveled about three hundred miles, badly wounded, through ice, snow, and intense cold; met with much kindness from strangers, and arrived in sight of American soil; saw the much loved flag of our Union floating on the breeze. Really it seemed to me like a dream; the hand of the Lord seemed visible. Here I was paroled, and put across the Niagara River, where I met a warn-hearted American officer, who proposed to take care of me, and accompany me to Pittsburg, some three hundred miles! He proved a friend indeed, and did not leave me until we arrived there. After remaining in Pittsburg about a week, a gentleman from an adjoined State approached me and observed, "I have a good boat, and should be gratified to have you accompany me to Maysville, Kentucky." I arrived home in the month of March, and could but look back with amazement on what had befallen me; and above all, the reflection that I had been taken care of through all of those trying scenes, made the deepest impression on my mind. Numberless times I had serious impressions about my future state, but they would soon wear off. In the month of June, 1814, I think, I was exchanged; and the war continuing, I determined to carry into execution a threat I had made in Canada, before I was paroled, namely; I would have revenge. In the fall of that year, I joined a detachment sent from this State to New Orleans; was in the battle of the 8th of January, 1815, and escaped unhurt; came home at the close of the war, and again engaged in my former business."

Thus far we have traced, in condensed form, the history of our young hero through an interval filled with romantic adventure and hazardous trials, in which he was exposed, alike with comrades [few of whom escaped to tell the tale,] to all the

tactics that savage warfare could invent, connecting his life with some of the most thrilling historic events that have occurred to any of the chivalrous sons of Kentucky since our pioneer fathers set foot on the "dark and bloody ground;" and through it all we witness the predestinating hand of Him of whom it is written: "*Thou hast a mighty arm; strong is Thy hand and high is Thy right hand." "Being predestinated according to the purpose of Him who* ***worketh all things after the counsel of His own will***," regardless alike of the counsel of Indians held at Brownstown or the devices of wicked men there or elsewhere, and in all ages.

Kind reader, have you ever stopped long enough to consider the mystery of **your own** being and surrounding? Have you noted that to every birth that brings sunshine and happiness to some mother's heart, some parental home spreading out to almost illimitable bounds, there is set over against it somewhere a birth that cast its baneful shadow by a life of vice and crime, that only God can tell the extent of misery it has gendered? In considering the mystery of your own being, have you also considered the mystery of iniquity? That iniquity is a mystery whose working is as hidden to man as the "mystery of godliness!" The words of inspiration informs us that, "*the mystery of iniquity doth already work; only He who now letteth will let, until he [the man of sin] be taken out of the way." "Whose coming is after the working of Stan, with all power, and signs and lying wonders."* We live in an age in which revealed religion is scoffed at by a majority of those who actually profess religion, and the Bible doctrine of God's electing love, distinguishing grace and predestinating purpose, is as much a hidden mystery to the so-called religious world today as when the inspired apostle uttered the language: "*But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."* We

would take occasion to say here that while it may be a riddle to the non-professing world, an incomprehensible mystery to the majority professing religion *why* we are the kind of "Baptist" we are, and why we cannot fraternize with other religious sects, we can but answer that with the Bible before us, and regarding its certain rule and final authority for all doctrine, faith and practice, we can be nothing else! The characteristics of the Church are so visibly in the words of revelation, we wonder that any who have tasted that the Lord is gracious can profess to see her visible organization anywhere else save among the Old School Predestinarian Baptist. The question may be asked, Do you believe, or mean to say that none are destined for the Heaven of eternal glory, but those of your faith and order, who make their profession of religion according to what may be termed Old School or Predestinarian Baptist? We answer, Far, very far, from such a thought. That spirit of truth we profess to be guided in our church organization has penned the language that should lay hold of our hearts with awful solemnity: "*Come out of her,* [Babylon, or the anti-Christian church, or body embracing the religion of Babylon and her daughters] *My people, that ye be not partaker of her sins, and that ye receive not of her plagues"*- Rev. 18:4.

Thoughtful reader, if you indulge such questions as the above in your mind regarding Old School Baptists, it is because you do not know them. Oh, no, no; we indulge the positive side and cheering hope that many of the heaven-born are found amongst those outside of our circle and indulge the honest conviction that there are many, who in the confusion of tongues, have never attached themselves to any professedly religious body. And now, as we are Baptist of a peculiar order, we would ask the religious world who questions our authority to the exclusive right of the name "Baptist." Who was it that was sent to make ready a people prepared for the Lord? Let the Bible answer, *John!* And did not the Holy Ghost distinguish him from every one else who bore the name of John by adding *the*

Baptist? We will now ask, Was not his name significant of the mission on which he was sent and the work assigned him by Him who sent him? The Bible answer is, "*There was a man* ***sent from God*** *whose name was John." "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye; for the kingdom of heaven is at hand."* Repent, who? Let the Bible answer, "*A people prepared for the Lord,"* for "*the preparations of the heart in man, and the answer of the tongue, is from the Lord." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."* Three word, used in the foregoing expression, have a wonderful significance. Jerusalem – vision of peace; Judea – praise of the Lord, confession; Jordan – the river of judgment. But the Holy Ghost is not more faithful in pointing out to His servant those who are the proper subjects, or candidates for baptism, than He is in pointing out those who are not. There were those who had visions of peace, with their mouth filled with praise, brought to the judgment, "confessing their sins,"- "fruits meet for repentance." "*But when he* [John the Baptist] *saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruits meet for repentance; and think not within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."*

If John the Baptist had been as liberal in his views as modern evangelists, and even some claiming the name of Old School Baptist of the present day, who are no better; the one so liberal that they would give every body a *chance* for Heaven by baptizing them, the other so abundantly good and charitable [progressive] as to try and make believe that grapes may be gathered of thorns and figs of thistles; would he have turned

these Pharisees and Sadducees away with such harsh language: "*O generation of vipers!"* The world is yet full of just such self-righteous characters, and the Scriptures point them out as clearly in this day as then. They were then, as now, of opinion that good works, or what *they term* "good works," might claim reward of God; and they ascribe an extraordinary degree of merit to the observance of rules which they had established themselves as essential duties of moral virtue, in order to obtain favor with God, thus trusting in themselves that they have become righteous, by their own voluntary act, or its facsimile – the modern popularized Old School theory – the operation of eternal life on a *corrupt tree,* which makes the corrupt tree produce good fruit, the one as unscriptural as the other. The Savior said: "*The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit; and they that worship Him, must worship Him in spirit and in truth."* And again: "*In vain they do worship Me, teaching for doctrines the commandments of men."* We would not underestimate the obligation resting upon man of moral rectitude, or countenance licentiousness, of which the apostles were charged by the same class of opposers: "*Let us do evil, that good may come."* But when those things are set forth as the procuring cause of *grace, salvation, or blessings,* we meet it with the language of the inspired testimony: "*Now to him that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness"*- Romans 4: 4,5. It is when we arrive at the truth that "*God hath concluded them all* [Jew and Gentile] *in unbelief that He might have mercy upon all,"* that we realize, and know, that "*it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."* Then we are made to cry out in triumph with the apostle, "*O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath know*

the mind of the Lord, or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen"- Romans 11: 32-36. There is mercy to the chief of sinners.

"Thy mercy in Jesus exempts me from hell,
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus, my Friend, when He hung on the tree,
Who opened the channel of mercy to me.

Great Father of mercies, Thy goodness I own,
And the covenant love of Thy crucified Son;
All praise to the Spirit whose whispers divine,
Seals mercy and pardon, and righteousness mine."

Then my Father's dear children, take courage; "fear not," for the combined wisdom of this world can no more successfully refute this truth than they can hush to silence the bellowing thunder or turn from its course the wild hurricane, or still the violence of an earthquake, for it is not against you that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioned it, What makest Thou; or Thy work, He hath no hands?" Isa. 45:9. "*I have made the earth, and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded. I have raised Him up in righteousness, and I will direct all His ways; He shall build My city, and He shall let go My captives, not for price, nor reward, saith the Lord of Hosts"*- Isa. 45:13. This sublime language is no little expression, for the "Ancient of Days" sits in judgment; "*and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him."* And it takes all the tyranny of decaying dynasties to fill the measure of what He

knew from the beginning and what He declared from ancient times.

After Thomas Dudley's return from the war, in the course of the next three years, he was married to Miss Buckner, who bore him one child [a son,] after which she went hopelessly deranged; and after years of confinement in the Asylum at Lexington died; an affliction that almost blasted every earthly hope, and to which he makes a slight reference in his written experience and call to the ministry, which we will now insert.

"In the early part of the year 1818, I frequently retired to ask the Lord to have mercy upon me. This state of things continued until the fall of that year, when I met with a domestic affliction, which seemed like overwhelming me. All my prospects for earthly happiness seemed gone; indeed I felt little desire to live, and I was very sure that I was not prepared to die.

While sitting in my room alone one night, and reflecting upon the heavy bereavement I had met, I found myself complaining that the Lord had dealt hardly with me, and that I did not deserve the severe affliction I was then experiencing. In a moment the thought occurred to me, What am I at? Who has preserved me from my youth up? Who has protected me from the danger through which I passed? I was astonished and alarmed at my presumption; and the scenes which I have heretofore recorded rushed into my mind; the goodness and sparing mercies of the Lord overpowered me, and I felt constrained to fall on my knees, to ask forgiveness for my many sins; all I could say was, Lord be merciful to me a sinner! Immediately after rising from my knees, the thought occurred to me, this is not prayer; it is only repeating what you have learned.

I confess, the same thought frequently occurs to me now [54 years later.] It did appear to me that I had the most cause to be thankful to God of all creatures, that I was out of hell, and yet I believed there was none less thankful. I felt as though my

ingratitude was such that the Lord would not much longer bear with me. My leisure moments I spent in reading the Scriptures, and when any opportunity occurred, in attending preaching. It seemed that my situation was peculiar; that I deserved the lowest, hottest hell. I think I loathed sin, although I was continually sinning, yet most ardently desired holiness of heart and life, I now embraced almost every opportunity of hearing preaching, and as long as the preacher was engaged in portraying the awful condition in which sin has involved its subjects, and the awful doom to which it had exposed them, I thought I understood him, and felt that I was that man and that an awful destiny awaited me. I could not feel my convictions as deep and pungent as I desired, nor could I feel that my exercises were such as those who are under the teaching of the Holy Spirit. When the ministers would describe the exercises of my mind, and then say, "Such are the effects of the new birth, and those who are thus exercised, may be assured that the Lord is at work with them," I have been many times led to say in my heart, that the preacher was deceived, for such are my feelings, and I know that I am no Christian.

I knew, nor thought of no other way to escape the judgment of God, but by getting better; this alas I found I could not realize. The poet's language suited me then, and think it suits me yet:

"Worse and worse, myself I see,
Yet the Lord remembers me,"

I recollect a certain night about eleven o'clock, on my bed, the thought occurred to me, *Hell!* I was pleased, not because there was such a place as hell, but I thought that I had now got hold of something that would make me live more uprightly. I immediately began to draw in my mind a picture of hell and the torments of the damned; and if I should make you sensible of that picture, you would think it an awful one indeed. I had not

progressed far with my picture, until I began to find as I progressed it lost its terrors; hence I was constrained to conclude there is no mercy for me; the Lord has given me over to hardness of heart, and reprobation of mind. Hell with all its terrors seemed to have no impression on me. Had I been asked, What do you want? I think I should have replied instantly, Holiness of heart and of life; and yet I seemed farther from obtaining my desire, than any other living being.

The thought not frequently occurred, if you really desire to be holy in heart and life would you not be more so than you are? I answered, Yes. In sincerity then. As now, a want of devotion to God, greatly distressed me. I felt that my prayers were too weak, too much mixed with sin to reach the ear of Him on whom the Christian makes supplication. I labored on in this way for about nine months, when on a certain night, whilst lamenting my awful condition, concluding there is no mercy for me; I justly deserved the wrath of God; if He saves all the rest of Adam's family and consigned me to endless woe, it is just; the awful thought intruded itself into my heart, that I should have to preach the Gospel. This seeming presumptuous thought alarmed me greatly, and I endeavored to cast it from me as quickly as possible, but in vain. It occasionally intruded itself, until it was painfully realized. Shortly after this occurrence, I went to hear a Methodist preacher, who I learned preached a great deal about hell and damnation, fire and brimstone. I concluded he was the sort of preacher that I ought to hear. I went. He talked much about the terrors of hell, and the torments of the damned, but my heart was unmoved. I left the house at the conclusion of his discourse, and I well recollect that on my way home the thought occurred, well you have proof now that the Lord has given you over; you must be hardened indeed, when hell, with all its horrors cannot move you; you may now surrender all hope that the Lord will extend mercy to you. A few days after this an old-fashioned Baptist preacher visited the town where I resided. I concluded to see him. He

dwelt much on the goodness, mercy and love of God to poor sinners, notwithstanding all their ingratitude. I found the tears stealing down my cheeks; my heart seemed to be softened. I felt to confess my ingratitude. In this situation I left the meeting. I reflected much on the preaching; one thing I could not then explain, which I trust I now understand something of. When the Methodist preacher had a few days previously described what I felt I was destined to experience it made no impression; but when the old Baptist preacher tells of blessings of which you can never participate, your heart is softened and the tears run freely; often did I conclude with the poet:

"Surely the mercy I have sought,
Is not for such as I."

And that it was worse than useless for me to hope the Lord ever would extend His mercy to me, still I could not help begging for mercy, if it could be extended to the worst of sinners. It would occasionally occur: You have not been engaged in cursing and swearing, lying and gambling; and other sins, why then conclude there is no mercy for you? Immediately the response would be: "My heart is deceitful and desperately wicked;" others show what they are. I have concealed from man what sort of a heart I have; and I felt that if my friends could look into my breast, how they would gaze with strange surprise. My distress resulted mainly from what I felt within. I felt that I would willingly exchange situations with the dumb brutes that had no soul, for when they died there was no more of them; but I had a soul, susceptible of everlasting punishment, I felt I deserved it, and could see no way of escape. If sentenced to destruction, I had one request to make, namely; "That I might not sin against God, or hear His name blasphemed." About this time, while meditating on my wretched situation and trying to conceal from others what I felt, the thought occurred: Suppose you could change the word of God

so as to admit you into heaven, would you do it? I immediately replied aloud, No. A second question occurred: Why would you not change the word of God so as to admit you into heaven? The answer to this question was immediately at hand: Heaven is a place of holiness; the inhabitants of heaven are holy; the employment of heaven is holy; and could I go there as I am, it could be no heaven for me. And I yet believe, if we are not prepared for that blessed abode it can be no heaven to us. My prospects of escape seemed to be becoming gloomier, until I felt I dared not bow on my knees to ask for mercy of the Lord. I was too polluted, too unworthy. God was too holy to listen to the cries of one so unworthy. Still I found my cry internally was, Lord, save! Lord, deliver!

On the third Saturday evening in February, 1820, I went to my father's [Elder Ambrose Dudley – the first moderator of the Licking Association of Particular Baptists- SCP] where there was preaching in the evening. I concealed myself, feeling as though despair was about to seize hold of me. The preacher described my situation infinitely better than I could have done it, and then said, "These are the exercises of such as the Lord is at work with." I could not believe him. I felt it was impossible for God to save *me*, without His changing, and this I was assured He could not do. I spent a most restless, awful night, and the following morning when I awoke it seemed surprising that the Lord had spared me. I suppose that more than one hundred times during the morning, before going to preaching, on my way, and after reaching the meeting house, the following petition in substance was raised: "O Lord, as I am to be lost at last, let me hear something today that may afford me comfort whilst I live."

The minister proceeded, and after singing and prayer, read for his text Isaiah 28:16 – "*Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth on Him shall not make haste."* On hearing the text read I was led, as I trust, to a view of the Lord Jesus Christ, as that tried and

precious corner stone, and that it was alone through His merits that God could be just and save poor sinners. My heart seemed softened indeed, and tears of joy flowed copiously for a time. I raised my head, when the Congregation seemed to be changed; they seemed the loveliest assemblage I ever witnessed. My feelings were again overpowered. When I was enabled again to raise my head, the language of Doctor Watts occurred, when with difficulty I refrained from crying aloud:

"All over glorious is my Lord,
Must be beloved, and yet adored;
His worth, if all the nations knew,
Sure the whole world would love Him too."

I thought, indeed, if all could see themselves as I saw myself, and then view the Savior as I viewed Him, they would be constrained to love Him. Nor am I yet convinced that I was wrong in that conclusion. I retained no special recollection of the sermon; the text, with its import, as it opened up to my mind, was enough for me. I think I then felt what the poet expressed:

"Here, Lord, I give myself away,
'Tis all that I can do."

At the conclusion of the discourse, [delivered by Brother Samuel Trott] my father arose and made a few remarks, when he said, "Sinner, suppose you were called to the judgment bar of God tomorrow. How would you feel?" I found myself just about to speak out and say, I am perfectly willing, if He sinks me to hell; I feel that I deserve it; and if He saves me, free and sovereign grace alone shall have the praise." To this day, although it has been well night thirty-one years, I have never found another resting place. I say with the poet:

"None but Jesus, none but Jesus,
Can do helpless sinners good."

On the third Saturday in March, 1820, I related to the Particular Baptist Church at Bryan the reason of my hope, was received for baptism, and on the following day was baptized by my father, Elder Ambrose Dudley, and up to this day, unworthy as I am of a name and place among God's children, I retain my membership with that church.

There may possibly be some difference between other brethren and myself, with regard to my exercise of mind, after becoming a member of society. I saw so much of my imperfections, that if a brother asked me aside, my heart began to palpitate, for I concluded he saw these imperfections, and was about to deal with me. The intruder [I mean the *thought which had occurred some six months previous* to my entertaining a hope, that I should someday have to try *to preach*] made his visit more frequently, to my great distress; but I determined to conceal my exercise on that subject from mortal ears.

In the course of a few months I learned that some of the brethren had expressed the opinion that I ought to preach. At this I was greatly distressed. Although I could not avoid the painful thought, I had hoped it had not entered the mind of any of the brethren; and thus I could, without risking the displeasure of the Lord, and bringing His chastening rod upon me, refrain [If the impressions I had were from that Source, which I often doubted. Believing that if the Lord had called me to the work, He would prepare me for it; my youth, as a professor of religion, want of experience, and with all, very limited knowledge of the Scriptures, led me many times to exclaim within myself, I had rather die than attempt it, as it seemed to me the attempt would but bring reproach on the Cause of Christ.] The subject was very soon brought before the church, and resulted in a unanimous request that I should

exercise my *gift*, as they called it. In vain did I remonstrate. In vain did I tell them I had all the liberty I wanted. In a short time it was proposed to give me a written license to preach *"wherever the Lord might cast my lot."* I opposed this move, but in vain. Not many months elapsed until I had to undergo another and severer trial; my ordination was called for, when all my pleas against it were unavailing.

It is now nearly thirty years that I have been trying to preach "the unsearchable riches of Christ;" about twenty-six of which I have attended four churches statedly. I have many times concluded the churches must have had great forbearance, or they would not have continued my labors for them so long. I have utterly failed, and have found an utter failure in my ministering brethren, to describe the sinner, as poor and helpless, or the Savior, as rich and all-powerful in the salvation of His chosen people, as I believe Him to be.

Rather an extraordinary Providence was witnessed on the occasion of my ordination. **The presbytery that ordained *my father* some fifty years before, in Virginia, were present, and assisted at my ordination.**

In my earlier ministry I had hoped as I grew older I should find fewer difficulties in the way of trying to preach *Christ crucified,* as the only refuge for the weary and distressed penitent; but I have to acknowledge that thirty years experience has not relieved my difficulties, or satisfied my mind that the Lord requires of me to *"preach good tidings to the meek, to proclaim liberty to the captives, and the opening of the prison to them that are bound."* I have despaired of becoming entirely satisfied whilst in this vale of tears. I have waded through deep water, passed through many fiery trials, and many times felt that my way was hedged up; but hitherto I have found a sustaining hand, though unseen by outward sense, and hope I feel to say, "*Hither the Lord has sustained me."*

Most truly and affectionately your brother in tribulation.

Thomas P. Dudley.

Who among the children of our ever gracious God can read such an experience without having the feelings of their own infirmities by way of remembrance; and as we remember the gall of bitterness and bonds of iniquity, together with deliverance from captivity, we cannot refrain from crying out, "*How unsearchable are His judgments, and His ways past finding out."* Our God not only reveals the weakness of His chosen vessels of mercy, but also "the hiding of His power" at the brightness of His coming. "*Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drive asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting"*- Hab. 3: 5,6. Ah, it is when He shows that we are "without strength" that His strength is "made perfect." In His matchless grace, superlative glory, and power He reveals to His chosen that the bonds of sin are so strong that all the powers of nations, men, angels or the hiding places of mountains are not sufficient to break them so as to liberate the captive. He teaches that all that bow to the Most High with acceptance must come with an offering more pleasant in His sight than thousands of rams, or ten thousand rivers of oil, or ten times the multiplied gold of Ophir, added even to that the giving of their first born for their transgression; yea, together will all the fruit of their bodies for the sins of their soul, for "*the soul that sinneth it shall die." "The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name; hear ye the rod, and who hath appointed it:-* Micah 6:9. "*All flesh had corrupted his way upon the earth"*- Genesis 6: 12. It is only such as are tried by that fire that is to test every man's work, who have the eyes of their understanding enlightened, "*that ye may know what is the hope of His calling, and what the riches of the*

glory of His inheritance in the saints. And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named [even those of whom it is written; He called their name Adam,] *not only in this world, but also in that which is to come; and hath put all under His feet and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all"*- Ephesian 1: 18-23.

O my soul, what wondrous fullness! For all through their after-experience and pilgrimage every one that is born of the Spirit has a repetition, or additional testimonials, that the same *Mighty Power* works in them as independently and as *All Powerful* as at its first awakening or revelation. **They realize that they can no more govern their emotions, allay their fears, soothe their sorrows, heighten their joys, or brighten their prospects for eternal felicity than they can command or awaken the morning light at midnight, or speed the rising of the morning star before his time, or make the storm cloud retreat behind its own dark and threatening folds beneath the horizon, or still to silence its boisterous rumbling.** Oh, no; it requires the teaching of Him who answers prayer "*by terrible things in righteousness"* [Psalm 65:5,] whose power and might alone can teach the lesson. "*My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He,"* Men may arrogate to themselves the power and authority of qualifying themselves and qualifying their fellow creatures to publish the **name of the Lord** and cause His doctrine to drop as the rain from Gospel clouds, or distil as the

silent dew on earth's verdant plains. But Jesus said, "*I will declare Thy name unto My brethren." "O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me, and I have declared unto them Thy name, and will declare it."* These positive declarations of the "*beginning of the creation of God," "the only begotten of the Father," "the first born of every creature,"* and "*first born from the dead,"* fill the humble penitent with melting gratitude and unspeakable joy, thrilling the soul with inspiring hope and triumphant faith to exclaim in rapturous melody with the inspired apostle, "*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."*

"Oh! That the sons of men would praise,
The goodness of the Lord,
And those that see Thy wondrous ways,
Thy wondrous love record!

And for such love let rocks and hills,
Their lasting silence break,
And all harmonious children's tongues,
Their Savior's praises speak."

Here is presented such an experience, in such a deliverance "*the wisdom of God set up from everlasting, from beginning, or ever the earth was*," the **mighty power** by which any are led to believe, who do believe on the precious name of Jesus. For said the Savior*: "This is the work of God, that ye believe on Him whom He hath sent."* Here, too, is presented that name called *Wonderful,* and to whose potent command the prison doors swing open and galling shackles fall from them who are bound. Here, too, is a Gospel of peace that is as much the "power of God" today as when first proclaimed by the

Prince of Peace. *"For the kingdom of God is not in word, but in power."* And says the apostle: "*For our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance."*

And so, the testimony runs: "*And this Gospel of the Kingdom* [a Gospel peculiar to the subjects of the Kingdom of God] *shall be preached in all the world, for a witness unto all nations."* And as an unimpeached witness it stands as firmly established today as the Throne of God, standing out in **bold relief** and living contrast with all the boasted systems of men's inventions as a means of salvation to an apostate world – a witness, whose Author "*clothed with a vesture dipped in blood,"* whose name is called ***The Word of God***.- Revelation 19: 13. Who speaks and says, "*I that speak in righteousness, mighty to save;" "and I looked, and there was* <u>*none*</u> *to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me"*- Isaiah 63:5. Yes, a Witness who clothes the heavens with blackness and makes sack-cloth their covering, and to whom is given the tongue of the learned "*to speak a word in season to him that is weary,"* who in His majesty and power calls and sends by whom He will to bear testimony to His power and glory, regardless of state, position, condition, surrounding objects, or circumstances! Coming to the humble penitent, it comes with an awful solemnity and momentous impetus, impelling the humbled vessel of God's choice, however weak, ignorant, or show of speech, to stand in defense of that testimony that permeates his entire being, reverberating through the heavens and the universe of God, from heaven's exalted height to hell's lowest depth.

No wonder the old pioneer fathers, the early Baptist ministers of Kentucky who "*sucked honey out of the Rock, and oil out of the flinty rock,"* should have their faces set as a flint against the overflowing deluge of falsehood, of which those times as well as the present, were and are so prolific. They saw

the dreadful influence that would result from those men-made efforts to proselyte the world, popularize the "gospel of the kingdom," to prostitute the "spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him" – John 14:17. No doubt they witnessed with grief the warning admonition of the apostle. "*Also of your own selves, shall men arise speaking perverse things to draw away disciples after them,"* resulting in the first separation of the Baptists in the West; known far and wide, as the *split* in the Elk Horn Association, which virtually took place in the year 1808, resulting in those maintaining the former order of the Church and Association, adopting the name, "**Licking Association."**

It was about **14 years after** this separation that Thomas P. Dudley became a member of Bryan's Church [This church is sometimes listed as "Bryan's Station"- SCP] ; soon after which, as we have already shown, was licensed and ordained to the ministry. "*His praise in the Gospel,"* soon spreading "throughout all the churches," soon taking rank as an able expounder of Gospel truth, and as one of the most popular pulpit orators of that day. In a few years he became one of the most prominent members of the church in opposing the many innovations that were then being introduced among the Baptists of Kentucky, exciting the most bitter persecution and opposition from those who had departed from the "old school" of the Baptist faith, and also, soon to arouse the most cruel jealousy on the part of some aspirants to leadership, of some who had professed to stand opposed to the many gross heresies that the Baptists knew *then* and *yet* know, are not of God, leading us here to revert to our former claim to the exclusive right of the name "*Baptist."*

The phrase, "The Baptist," as applied to John, is specific, definite, particular, and as applied to Baptists who are sent or come from God in all ages, its meaning is the same. "*But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That*

according as it is written, He that glorieth, let him glory in the Lord"- I Cor. 1: 30-31.

How significant, then, the name, *the Baptist, Particular Baptist, Old School Baptist,* antedating all other schools of theology or names! And how vain the claim of modern historians in laying claim to the *name,* or to apostolic succession, without one feature of that history given by the Holy Ghost as recorded in the *Bible. "O earth, cover thou My blood, and let My cry have no place." "Also now, behold, my witness is in heaven, and my record is on high."* And as time speeds its onward course we witness the fulfillment of that declaration of the inspired record; the Spirit speaketh expressly, that some shall depart the faith.

We will now call attention to the *split* in the "Elk Horn Association," and origin of the name, "Licking Association." [The Elk Horn Association is the oldest association in Kentucky. John Gano, of the Philadelphia Baptist Association was its moderator during the period around 1790. Its origin being from North Carolina and Virginia, was called "Elk Horn *United* Baptists," as a result of the merger of the Separate Baptists and Regular Baptists in NC in 1806. The "Regular Baptists" were formerly the people called "Particular Baptists" in England, from whence many of these churches came. The "Separate Baptists" were churches produced by the Great Awakening within the Congregationalists, Presbyterian, and Episcopalian churches. Hence the word "Separate." - SCP.]

As we proceed with the life and character of this sketch we feel it due to his memory to say of him that, while he never seemed to be fond of or to seek polemic strife, yet he never quailed before an opponent, or curried favor to promote popularity. He appeared to be moved by a power and wisdom that preeminently set him forward for *"the defense and confirmation of the Gospel,"* that his brethren might be partakers of His grace. And in the many heated controversies on the vital points of the historic doctrine in which he was engaged, he never seemed to lose his dignified, courtly elegance, or stoop to the cunning stratagem of those who had to resort to other testimony than the word of God to sustain their position.

In prosecuting this work we have already stated that we felt forced from the nature of it to make reference to the origin and give a brief sketch of the "Licking Association of Old School Baptists." In giving a concise history of the causes leading to the organization and adoption of the *name,* "Licking Association," we shall offer no apology other than that our prime object is, in our humble capacity, to vindicate the truth of history; and if what we here record is not supported by unimpeached testimony, an apology would be no excuse.

The writer is well aware of the generally accepted version, by an overwhelming majority of the professors of religion, of the origin of the split in the Elk Horn Association of Kentucky. Very much has been said and written as to the cause of the division in that body by those chroniclers who have undertaken to defend that body, her doctrine and order, and those writers have invariably stigmatized the "Licking" as a faction which "split off from" the Elk Horn in the **year 1810.** It has been asserted over and over that the split was caused because of an exchange of servants (slaves) by Elder Jacob Creath and Thomas Lewis [Thomas Lewis was the grandfather of my wife; whose maiden name was Sophie Lewis – Jeremiah Taylor Moore] both of whom were members of Town Fork Church, near Lexington, Kentucky; Creath giving a note for a certain difference agreed upon in the value of the two servants. The servant which fell into the hands of Creath died in about six or nine months after the exchange, after which Creath refused to pay off the note held by Lewis. The matter was finally brought before the Town Fork Church for settlement. The church called a council of helps from other churches. The majority of the council decided, as Lewis was a man of wealth and Creath a poor man, that he should **not pay off the note.** This decision was well calculated to arouse the just indignation of all un-biased minds that had any knowledge of justice and equity.

But this was not the cause of the separation in Elk Horn Association, for I have been told that Lewis did submit to the

decision of the council and did not attempt to force Creath by law to pay off the legal note. It was sometime **after** this occurrence that charges of a much more serious nature were preferred against Creath in Town Fork Church. Two witnesses, members of Bryan's Church, were notified to appear at the trial. After proving the guilt of the accused most positively, the testimony of the two witnesses not being controverted, Creath arose and said: "You cannot hurt me; the Bible says, '*against an elder receive not an accusation, but before two or three witnesses,"* and the same Bible says, '*a man and his wife are **one**.'"* After his speech the Church acquitted him, as the **two witnesses** from Bryan's Church were **man and wife.** This shows to what extent some men will go when driven to extremity, who make a vaunting pretense to religion rather than confess their fault. Creath was ready to hide himself behind his official position and cover himself with the dignity and ermine of *elder;* yet, it shows more, and proves what we have heretofore asserted or hinted at; namely, that it was an age pregnant and prolific of disorders, and to what extent even professors of that religion will go to hold on to one who is considered a champion. Creath at that time was considered one of the first pulpit orators of Kentucky, endowed with an active, projective mind to seize hold and champion all the newly-invented novelties now begun to be urged upon the Baptists as was claimed "to advance the Redeemer's Kingdom." [Contemporary historical note: 1810 was in the surge of the second Frontier Revival, and the Elk Horn Association received upwards to five thousand "New Light" converts in a very short period of time. There is good evidence, that most were not soundly converted to the free grace doctrine of the Baptists peoples- See Watt's Rippon's, Register of the Baptist Denomination, 1805-1810, with reference to Bryan's Station.- SCP.] In view of such arrogant claims, well might the poet ask:

"Eternal Father, who shall look,
Into Thy secret will?
Who but the Son shall take the Book,
And open every seal?

He shall fulfill Thy great decrees,
The Son deserves it well;
Lo! In His hand the sovereign keys,
Of heaven, and death, and hell.

He needs no creature's power or skill,
His finished work to mend,
But works His own eternal will,
As wisdom did intend."

It was this act of gross disorder on the part of Town Fork Church, together with the "helps" called in, that gave the Bryan's Church just grounds of complaint in her letter to the next session of Elk Horn Association, held with the church called Silas, in Bourbon County, in the year 1808. It is a very noticeable fact that the writers of Baptist history have invariably touched very lightly on this – one of the most important sessions ever held by that body, characterized by a filibustering spirit on the part of Creath and a majority of the promoters of the disorder with which the body was now so contaminated, that it died a violent death of a most malignant disorder as an organized body. [Note: The early Minutes of both the Elk Horn and Licking Minutes are in this transcriber's collection; in the Primitive Baptist Library in Ill. There were several years of negotiations to settle that division, but the two parties grew further and further apart from each other in both doctrine, order and practice. – SCP]

The Elk Horn Association some years ago appointed one of her members, Dr._____, to write a condensed history of her body, and he gives this brief notice of the session held that year, 1808: "This is the last Elk Horn Association over which Ambrose Dudley presided as moderator." [Elk Horn Minute, 1878.] And J. H. Spencer, who spent much time and labor, has written a very extensive history of the Baptist of Kentucky, in which there is much useful information, a history perhaps as acceptably received by his people [Missionary Baptist] as has been written by any modern historian now living, gives this

matter this very hurried notice: “A great spiritual dearth prevailed in the bounds of the Association from 1806 till 1809, so that in four years only 53 baptisms were reported. During this period the influence which resulted in a grievous split in the body and the organization of the Licking Association was at work.” Mr. Spencer, however, details at length in another part of his work the trouble between Creath and Lewis, and attributes *that* as the cause of the split; we, however have shown that the church at Bryan’s complained in her letter to the Association of Town Fork Church about another matter entirely difference, and when the matter of complaint was called up in the Association, Elder Ambrose Dudley, who was moderator at the time, **vacated the chair and requested Elder Lewis Corbin to occupy the chair in his stead.** [It was Elder Dudley’s church, Bryan, that was a party in dispute before the association, and his action was fully commendable and proper, in good order.-SCP] In order that the reader may know something of what did transpire at that meeting of the Elk Horn Association, we will here give an extract of a manuscript written by the late Elder T. P. Dudley expressly for the writer of these pages, in his own hand writing, referring to the matter of complaint having been called up in the Association as soon as Elder Corbin took the chair:

T. P. Dudley wrote: “Jacob Creath arose and said: ‘I have fourteen reasons for believing there is a combination against me to take my life, and that Ambrose Dudley commands the party, and has employed Eliza Craig to deal with me,’ Elder Corbin called “ORDER!” saying, ‘The matter before the association is the complaint of Bryan’s against Town Fork.’ Mr. Creath paid no attention to the repeated calls “to order.” Elder Corbin finding that the Association did not sustain him in calling to order, left the [moderator’s] seat, remarking, ‘You have no use for a moderator, as you pay no regard to order.’ Mr. Creath continued his speech for about two hours, at the end of which Ambrose Dudley arose and said, ‘As I have been publicly assailed I claim the privilege of replying, and as Elder Corbin

has left the seat as moderator I suppose I shall have to address the clerk.' He proceeded to vindicate himself against the wild charges made by Creath and spoke about two hours and twenty minutes. At he conclusion of his speech, Elder Corbin resumed the seat as moderator and said, 'I have two questions which I wish the Association to decide: (1), Is the Association in order? An overwhelming majority voted "SHE IS NOT.' (2). 'Will the Association now return to order?' A majority decided "WE WILL NOT." At the close of the session Elder Corbin proclaimed aloud, "I will never meet the *majority* of this body again as the Elk Horn Association;' others concurred with him."

Is it not surprising that the condensed account given by the appointed historian should make these stirring events so concise as *just to say, "*This is the last Association over which Elder Ambrose Dudley ever presided as moderator!" This brief notice, together with many like it, only exhibits the weakness of the claims of those who have attempted to show that the Elk Horn Association is the *original organization.* It is out of this wreck that the Elk Horn Association of Missionary Baptist have arisen from the ashes of the old body, and with but few of the original features of the old Elk Horn Association.

This violent attack of Creath on such men as Ambrose Dudley, Eliza Craig threw the Association into the wildest disorders, resulting in the determination of such eminent men, able expounders of Gospel truth and order as John Price, Joseph Redding, Lewis Corbin, Richard Thomas, John Conner, Bartlett Bennett, Absalom Bainbridge, and other elders, together with a number of churches, never to meet in an associate capacity with such a riotous filibustering majority, who paid no regard to Gospel order.

In 1809, the Creath party met at South Elk Horn church as Elk Horn Association, some twelve or fourteen churches of the original body not being represented, either by letters or messengers. They appointed their next meeting in 1810 with the Church at Clear Creek, in Woodford County. And just here I

fell that it is proper to copy an extract from a meeting held at Bryan's Church in February of the same year, **1810**.

Extract: "Received a letter signed by a number of our brethren, who have thought that it would be most to the glory of God, and for the peace and happiness of society under our present distresses, to call a meeting on the first Tuesday in March to meet at the Forks of Elk Horn in order to dissolve the Elk Horn Association; which was agreed to, and Brethren Ambrose Dudley (the moderator) and Leonard Young are chosen to attend the said meeting and let the brethren know we chose to meet at what they call the N. Elk Horn Association at Bryan's."

Mr. Spencer, in his history of The Baptists of Kentucky, copies this same Minute, but adds **two letters** to the letter *N* and makes it read "*New*" Elk Horn Association. With the same latitude I might **add** and make it read "*No*" Association, or perhaps more correctly, *North* Elk Horn Association, as Bryan's Church building was situated on *North Elk Horn River*, and Clear Creek Church on a tributary of *South* Elk Horn River. But be that as it may, the two bodies met at their respective places of appointments on the second Saturday in August, 1810. Each body organized under the name of Elk Horn Association.

On Monday morning, a letter was received by the hands of messengers from the body meeting at Clear Creek, sent to the body at Bryan's, proposing terms of reconciliation, to which the body at Bryan's replied: "We could by no means accede thereto,

as they were in possession of our difficulties, and until they were (the difficulties) removed we remained a distressed and grieved people."

The messengers from the Clear Creek body then proposed inasmuch as they had failed in the object of their mission [namely; to bring about a reconciliation,] that both parties or

bodies **should drop the name "Elk Horn,"** as it would cause confusion among corresponding associations. To this Elder Ambrose Dudley, who was moderator, replied: "I an not tenacious for *names,* and believing the name "Elk Horn" has become contaminated, I suggest that we take the *name* of "Licking." Elder Joseph Redding [my great-grandfather,] immediately arose to his feet and said: "I object to dropping the name Elk Horn, for if we do, this party will come back and charge that *we* ***have departed from the Constitution of the Association***, for I have no more confidence in them, than I have in a band of Pottawattamie Indians."

This seemed to be very strong, harsh and rasping language coming from a minister of the Gospel of peace, but it shows to what excess some of those old pioneer servants were driven in this loss of confidence in some with whom they had often taken sweet counsel and walked unto the house of God in company. The inspired apostle, who spake by the Holy Ghost, said, "*For there are many unruly and vain talkers and deceivers, especially they of the circumcision' whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they be sound in the faith"*- Titus 1: 10-13.

However, on motion and second, the name "Licking" was adopted and "Elk Horn" dropped, many believing the committee from Clear Creek would be true to their own proposition, and also drop the name Elk Horn, but the result was different. The

words of Joseph Redding were prophetic, for the very next year a committee was sent from the Creath party charging that Licking Association had departed from the Constitution of the Elk Horn (United Baptist) Association, and invited them *back.*

Such actions are the efforts spoken of by some who have written on the subject, as the effort on the part of Elk Horn to *reconcile* the two factions.

It perhaps has been truly said, Joseph Redding was a prodigy among men. I have frequently heard my grandmother, Susan Pratt, and her sister Annie Adair – his daughters; say, "he was a self-made and self-educated man, a natural grammarian; and that after they grew up old enough to know anything about their father, that his whole life was given to the work of the ministry, traveling often to Virginia through the dense forests on horseback, gone often for over a month at a time, returning home only to stay one night to enquire after the welfare of his family, leaving domestic affairs entirely to the management of his wife." Elder Thomas P. Dudley has often said to me that his father, Ambrose Dudley, used to say of Elder Redding, "that he was the most natural orator he ever met; that all he had to do was to throw back his head and open his mouth and it seemed filled with wisdom from on high." He was the pastor of Great Crossing Church from 1793 to 1810, the year that Licking was organized, when he resigned and took charge of Dry Run Church, which went into the organization of Licking Association, but is now in Elk Horn. He preached the introductory sermon at the time "Licking" was organized.

It is vain to charge that Licking was only a *faction* breaking off from the Elk Horn Association, when there were eleven churches with over eight hundred members that went into the organization without a "sufficient reason for dividing measures." We have no doubt, as these old fathers in the Gospel ministry pondered over the disorders so prevalent, their hearts were filled with dark foreboding as they beheld in the

visions of God the captivity of many precious ones turned from the simplicity of the Gospel. And as the hand [or power] of the Lord rested upon them, as it did upon Ezekiel, they beheld upon God's delectable mountain, the frame of that city that was

to be measured by Him [the Son of God,] "*whose appearance was like the appearance of brass, with a line of flax* [Gospel order] *in His hand, and a measuring reed* [the word of God;] *and He stood in the gate"*- Ezek. 40:3. And we have no doubt they were now prepared to hear and take heed to the word of God spoken to that old prophet:

"*Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. And ye have not kept the charge of Mine holy things; but ye have set keepers of My charge in My sanctuary for yourselves"*- Ezek. 44: 5-8.

Language could not be more appropriate in portraying the state of the church from time to time in the going forth of His sanctuary, in His shaking, not only the earth, but also the heavens in a manifestation of that "*kingdom which cannot be moved,"* a kingdom diverse from all others, a people who are commanded, "*Thou shalt not sow thy vineyard with diverse seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled"*- Deut. 22: 9. Let even the cursory reader stop for one moment and think: Here is a kingdom peculiar to all others, a "*chosen generation, a peculiar people," "an incorruptible seed,"* strangers to the world. But "*ye see your calling, brethren, How that not many wise men after the flesh, not many mighty, not many noble are called."* Then lift up your heads, poor trembling saints, though shorn of your own strength, poor and blind, weak and helpless, depleted in

numbers [so far as the world sees, knows and judges,] scattered and peeled; "*troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;"* with the world, the flesh and the devil against you, the sweet promise is to you in the dark and cloudy day, the Ancient of Days will come, and judgment shall be given unto you, a righteous judgment showing you the possessors of the kingdom.

Men may trace the biography of men, may record historical events concerning the origin and actions of ecclesiastical bodies with a view of showing its continued succession down through the cycles of revolving ages, but every effort that does not strictly conform to the word of God in delineating her features, fails to exhibit such as the "*Bride, the Lamb's Wife."* The soul-thrilling voice of the Heavenly Groom speaks words of cheer and says, "*My love, My dove, My undefiled is but one, the only one of her mother, the choice one of her that bare her." "I will never leave thee, nor forsake thee."*

We have penned the foregoing pages with reference to the separation which took place in the Elk Horn Association, and the organization of Licking Association, to thus introduce our readers to that body of Baptists with which the late Thomas P. Dudley was so long identified; and we wish to observe that we have had no design of exciting the feelings of any living mortal, or of keeping alive issues long since forgotten, or perhaps never known by the large majority of the professors of religion; and if it should, we can only ask in the language of inspiration, "*Am I therefore become your enemy, because I tell you the truth? They zealously affect you [all who tell you anything than truth,] but not well; yea, they would exclude you that ye might affect them."*

"Here let the Son of David reign,
Let God's Anointed shine;
Justice and truth His court maintain,
With love and power divine.

Here let Him hold a lasting throne,
And as His blessings flows,
Fresh honors shall adorn His crown,
And shame confound His foes."

The genuine sincerity of those "old fathers," as watchmen upon the walls, and as guardians of that most sacred heritage, "*God's eternal truth,"* appears most forcibly in the following extract taken from the Circular letter of **1813**" [Note: the year 1813 was one year prior to the establishment of the Baptist Board of Foreign and Domestic Mission, or "Triennial Convention," in Philadelphia, May, 1814. This document shows that the benevolent movement of that day had already begun to infiltrate religious bodies, even before the first national mission society was inaugurated, and Baptists were among the targets of that movement. – SCP.]

"As professors of religion, how great are the obligations we are under! God has committed to His Church as guardians, the divine truth. Shall we silently stand by and see them abused, and it be said by God, "*there is none valiant for the truth?"* Experimental doctrine and practical godliness is the essence of religion, and a departure from either of those grand and leading points ought to meet with our warmest opposition. We are happy in hearing of the peace, union and harmony that prevails among the churches of our union. Let us show by our love and regard for each other, and for all good and orderly Christians, that we are followers of the Lamb; and by withdrawing from all disorderly professors of religion, that we regard the direction of the Great Head of the Church. The happiness of a Christian does not consist in an attachment to a jarring, divided, disorderly multitude. Let us prefer being a small, persecuted, abused, united, harmonious few, whose happiness it is to fear God and keep His commandments. Let our dwellings be the house of prayer. Our seats never empty in the house of God; a constant attendant on all His ordinances, committing soul and body and all we have to the disposal of Him that does all things well, and quietly wait the final issue.

Ambrose Dudley, *Moderator.*

Eighteen churches then composed the Licking Association, with 885 members. This is the *faction* of which we have heard so much from professed Baptists historians – a faction, as they say, that split off the Elk Horn Association. But in it all, even to the historical accounts given, we witness the display of that power that "*rules in the army of heaven, and among the inhabitants of the earth"* in the preservation of the "*remnant according to the election of grace,"* the movement of that unerring power, fulfilling the prophesies going before, exhibiting along the pathway of time the comforting assurance and promise, "*I will never leave thee, nor forsake thee,"* showing then, as also within the last few years, [reference may be to the 1850 Contest and/or the 1886-1889 Contest – SCP.] "*that also of yourselves shall men arise, speaking perverse things to draw away disciples after them"*- Acts 20: 30, and nowhere intimating that the elders, servants, or shepherds exercise any power, or had any part in the increase of the flock or body of Christ, for it "*increaseth with the increase of God"*- Col. 2:19. Hence the command to Peter, "*Feed My sheep;"* and to the elders, "*Feed the flock of God."*

The generic power which develops this family of God, this body, this flock, *still resides, ever has and ever will* abide in its *Generator;* hence the language: "*That in blessing I will bless thee, and in <u>multiplying</u> I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of His enemies."*

[Note: Since some may not understand the role of "moderators," we explain as follows: In most modern associations and conventions, the society is an "open society," using sociological terms. A dominate characteristic of an "open society," is that it is lead by a strong dominate and energetic leader. When a leader loses that characteristic, the society will replace him. The Predestinarian Old School or Particular Baptist churches and associations are "closed societies." The dominate characteristic of a closed society leader is one of passivity – an advisor, with the society itself in leadership. The moderator is

simply that: - he moderators the meeting, as the society sets its own agenda, and how it is to be carried out. Hence, all these churches are "*congregational"* in structure, and can be considered pure democracies, as Thomas Jefferson said of them. As you read of the "moderator," keep in mind that he only keeps "order,"- he does not even set the agenda, unless he vacates the seat (as moderator.) Recall that this is what Ambrose Dudley did during the "split" in the Elk Horn, because his own church was a party in the dispute?
The Licking Association of Particular Baptists became a correspondent with the early "Beebe Baptists" Eastern Associations in 1835. This type of association was fundamentally different from many Baptist associations that were permanent bodies. In these associations, rather than having delegates, they had messengers, and when these messengers, ministers, and members assembled together in associate capacity, they were an assembly of baptized believers, and thus functioned very much as a local church. During this year's meeting, they chose a moderator *pro-tempore* to organize the association the following year and also appointed the writers of both a Circular Letter and a Letter of Correspondence for the next year. These associations did not "Lord it over God's Heritage." The association was technically dissolved between annual meetings. - SCP.]

Elder Thomas P. Dudley was appointed a messenger from Bryan's Church to the Licking association of Particular Baptists of Kentucky from the year 1822 to 1878, successfully, **fifty-six** years, and in all those years he missed attending only **three sessions.** He was chosen **moderator** forty-five years in succession, being first elected to preside in the year **1834**. In the year 1823, he was made the clerk of the association, acting as such until the year 1827, and, according to the Minutes of the association, he was first appointed to write a Circular Letter for the association in 1829 for the following year, 1830. This circular was adopted and published, and was a true index of his future career and usefulness, as one whom God had set forth for the defense of the Gospel, and as one who believed *as we do* that our Heavenly Father in His infinite glory, wisdom and mercy circumscribed His Church with New Testament bounds, in which the great object of faith is continually set forth before us, while the ***doctrine*** and ***order*** which are made imperative upon us declare its inspiration and divinity. He saw that nothing short of a strict conformity to the laws of the King of Zion, and an adherence to the ***rule*** and ***practice*** of the apostles [the princes who rule in judgment,] could bring that unity and peace so much desired by all true lovers of our Lord

and Savior Jesus Christ. We will here give an extract from the Circular referred to, that those who were familiar with his latter writings and public ministry may see its harmony with that Gospel that he ever preached. He says:

"It is a mistaken idea entertained by some that creeds and confessions of faith engender strife among the disciples of Jesus; it is a *want of them,* a want of the '*unity of the spirit,'* and of His heavenly guidance which has produced so much strife and animosity in the professed Church of Christ, a giving heed to seducing spirits and doctrines of devils. Brethren, let us take the apostles admonition, '*Hold fast the* ***form*** *of sound words;'* hold fast the heart-cheering doctrine of salvation by *unfrustratable grace* through the atoning blood and righteousness of our Lord Jesus Christ, and that blood applied through the immediate and irresistible operation of the Spirit of God. Deviate from this system and it is impossible that Jesus can be crowned Lord of all. We have seen, as yet, not a particle of evidence drawn from the oracles of God which opposes the views we entertain of the Bible plan of saving sinners, and until we obtain that light, we shall be pardoned for still believing as we do."

Here permit us to remark, dear brethren, that it has often been a matter of surprise to us that Christians, blessed as they are with the Spirit of truth in their hearts, and the word of truth in their hands, should disagree in regard to the objects to be secured by the advent of the Lord Jesus Christ. When we reflect that His humiliation, with His whole Mediatorial work on behalf of sinners, was the **result** of Divine Purpose, and to suppose that any contingency can frustrate that purpose, we must have very inadequate ideas of Him "*who worketh* ***all things after the counsel of His own will,***" and who has said, "*My counsel shall stand, and I will do all My pleasure."* We ask, Was not Moses confined in his prophetic office to national Israel? If Moses, in his Mediatorial character, was confined to national Israel, and national Israel was typical of spiritual

Israel, as will be conceded by all, the conclusion is irresistible that the Lord Jesus Christ, in His Mediatorial character *is confined to spiritual Israel;* in other words, ***that seed which shall serve Him,***" and "***shall be accounted to the Lord for a generation***."

We maintain that no other rational [not to say Scriptural] ground can be consistently occupied, and refer you to Ephesians 5: 25-27: "*Husbands, love your wives, even as Christ also love the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."* But why need we multiply proofs when the whole tenor of Scripture upon the subject of redemption runs in the same channel? Were we compelled to make our election between those who hold universal atonement and special application and universalism, we believe, for consistency's sake, we would embrace the latter, for it will be at once perceived, according to the first, that the object is to avert that soul-refreshing doctrine of **particular and personal election and particular and efficacious redemption.**

We cannot conceive by what sort of reasoning a tree devoid of root is to carry on the vegetating process to the growing, ripening and perfecting of fruit. That faith is essential to the rendering acceptable service unto God, will not, we presume, be controverted' and in the absence of that love, which is the fulfilling of the law, there is an absence of vital religion, will be conceded by all equally clear. What then is the testimony borne by the inspired writer on this subject? Listen: "*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith;'* hence we discover that both love and faith are fruits of the Spirit.

The general tenor of the foregoing Circular was to meet and refute the current heresy of a *general atonement and special application,* a denial of a personal election in the chosen

seed [Christ,] making the elected the elector. The idea that the Father has appointed the Son to make a *general* [not specific] atonement for Adam's entire family, and that the Son has accomplished that work, and that the Holy Ghost refuses to make the atonement applicable only to a part of the redeemed; is absurd. Such a position creates a schism in the Godhead. These were some of the heresies against which the *old fathers* had to contend, and was a line of demarcation between *nominal* and *true* Baptists before Elder Dudley became a Baptist, the outgrowth of Andrew Fuller's system. The Scriptures do not teach any such inharmonious disagreement in the Godhead. "*All Scripture is given by inspiration of God,"* and the same Spirit which inspired it must teach it: "*For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God"*- 1 Cor. 2:11. "*And it is the Spirit that beareth witness, because the Spirit is truth, for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost"*- 1 John 5: 6-7. Not more heretical, however, were the foregoing sentiments held by those who then departed from the faith and order of the Gospel, than the sentiments of those who have more recently departed, **claiming that the election is in Adam, the first, and by the operation of the Spirit on, or in the Adamic sinner, he is "born again," and thus he, the child of the flesh becomes the holy seed or child of God.**

Those old fathers of that early day experienced what it has fallen to our lot to experience in this day – that those who depart from the faith soon become the most bitter persecutors of those Gospel preachers who "*earnestly contend for the faith which was once delivered unto the saints."* The true and faithful minister of the Gospel will let none of these things move him, neither will he count his life dear unto himself, so that he may finish his course with joy, and the ministry he has received of the Lord Jesus to testify the Gospel of the grace of God. Acts 20:24. Lovers of truth are firm and easy, whilst religious

partisans are factious and busy, ever engaged by evasions, schemes and devious arts to pour contempt and heap odium on Old School Baptists as being disorderly and ungovernable. In doing this they are incorrect in conversation, preaching and publication, seeming to have no regard for principle or conscience, supposing one is led by the influence of another, and that a few preachers lead all the rest of the society, as was charged against Elders Ambrose Dudley, Joseph Redding, and others in the first split of the Baptists of Kentucky, and against Elder Thomas P. Dudley in the next split (1852-54- SCP0, when some went off on the heresy of the "regeneration of the soul," and more recently (1886-1889-SCP) against Elders William M. Smoot, of Virginia; George W. Weaver, of Indiana; R.M. Thomas, of Missouri; John H. Biggs and Lewis Bavis, of Ohio; James H. Wallingford, J. M. Demaree and Jeremiah Taylor Moore, of Kentucky; by those who have gone off on the election **in Adam** and regeneration of or the "sinner born over again;" but of this we will speak more at length in its proper place. Christians may err for want of clearer light and improper teaching, but a Christian's errors are no more to be sanctioned because they are the errors of a Christian than Peter's denying the Lord.

It is by sore experience that we poor fallible creatures learn that there can be no good government in church, association, state or family without good and honest principles. Whatever principles of a theological nature men may have not directed by the Spirit of the Lord, or of His Word, as the man of their counsel, will cease or change, as circumstances demand, not being implanted of the Lord, like seed to produce fruit of the same nature of the seed; hence, what we are sometimes led to regard as a departure from the faith is simply a want of it in the heart, which sooner or later develops in a reckless disregard for the *"unity of the spirit in the bond of peace,"* and a readiness to destroy the faith they once themselves professed, and also to destroy those who continue steadfast in that faith. I am reminded just here of the many times I have heard Elder

Dudley say, "That the sod would hardly be green over his remains before the vultures would be coming from every quarter of the compass to break up the peace and harmony of the Licking Association," which he regarded as one of the most firm and harmonious body of Baptists of which he had any knowledge. [Note: We cannot now pursue without this comment: Elder Dudley died in 1886, and Elders Eubanks and Silas Durand divided the Licking and her sister association, the Mount Pleasant, the self same year! Elder Dudley appeared prophetic. By 1905, there were four separate rump associations calling themselves "the Licking," and only one still held to eternal vital union; the two man doctrine of the new birth and absolute predestination of all things. I possess all five of these Minutes. – SCP.]

Brethren, are we not living witnesses of the fulfillment of this prophetic language? And well may those disorganizers tremble in view of the accountability to which they will be held. But David describes such as having no fear of God before their eyes, and says of such: "*He flattereth himself in his own eyes until his iniquity be found to be hateful, the words of his mouth are iniquity and deceit, he hath left off to be wise and to do good."* Such characters are generally found parading their zeal, boiling over with *professed love to God, His cause, and for His people,* making grand displays of their piety for the prosperity of Zion, but Ahab-like, the first to charge the faithful servant of God as the one that *troubleth Israel.* - ! Kings 18:17. Such as the above could fraternize with almost anything that claimed to *be Baptist* in the earlier days of Elder Dudley's public ministry; and the same class can, in later days, harmonize with almost anything claiming to be *Old School Baptists.* The question is often propounded, How shall unity be preserved? And to work men go to solve the problem, and write articles and terms of agreement, recommending their various cosmetics, while the servant of God sits silently by and realizes that where there is no unity, there is none to *keep!* But where we are of "one heart and one soul," and not one merely on paper, we would "*endeavor to keep the unity of the* ***Spirit*** *in the bonds of peace."* It is frequently seen in the history of the church that multitudes who are not sound in doctrine, and can give no

account of a work of grace, yet are often speaking of practical religion, piety and holiness, that no one can compare with them in this particular. It was against this Pharisaical sect that T. P. Dudley was made as a *"defenced city, and an iron pillar, and brazen walls"* turned the shafts of his opponents with such rebounding force as to leave them in the ditch with the flimsy charge against him and his dear brethren of "*arrogance;"* and for such alleged arrogance, churches withdrew their professed fellowship and associations their correspondence. But such has ever been the case in the history of the church. When God shakes "*not the earth only, but also heaven,"* that those things which are shaken may be removed, and those things "*which cannot be shaken may remain"*- Heb. 12:27.

CHAPTER III.

We have hinted in our last chapters that it was against a heterogeneous mass banded together by similar written agreements as those proposed by some only a few years ago among Old School Baptists. Even before Elder Dudley was ordained to the ministry, many Baptists were led into the delusive hope of promoting unity by entering in a compact called "General Union," and of that General Union, Elder Taber, who was one of the presbytery who assisted in the ordination of the subject of this sketch, has this to say in a Circular Letter which he was appointed to write for the Licking Association, adopted in 1823:

"Party men are busy bodies, and will turn to any point of the compass to affect their objects without constitutions, covenants, terms of general union, or anything else; unless it be so loose and waxen that it may be slipped out from the doctrine of sovereign grace in the Bible, and in the Confession of Faith. These are the people, the charitable people, who wink at open communion and various irregularities, and would

exclude for joining any particular Baptist church whose pastor would not fellowship all the heterogeneous matter mixed together within what is called "the General Union in Kentucky." The terms of this union were never intended to operate against the constitution, sovereignty, and independence of churches, but now they are made to answer any and every purpose, and to supersede our constitution, and are termed "the great charters of our religious *liberty."* If those who make this union everything had not thereby made the constitution nothing, and introduced doctrines and discipline contrary to it, to all that was ever intended by the terms of union, the state of society would now be different to what it is. We well know that for these causes the United Baptists, so termed, are very much *disunited* among themselves. Surely this warm, unbounded union, this "great charter of religious *liberty,"* has brought men to the zenith of frenzy. It would by the latitude they travel that there are no bounds fixed to which you may go and no further. We meet with very little persecution now but from these *warmly united* Baptists. A very late historian then ought to have reserved a part of his publication. [Taylor's History; pg. 184.] He says: 'Whatever other object *Particularism* may have in view, with some there is no doubt but that the destruction of the General Union of Baptists in Kentucky is its main object.' He knows us better, although he gives this opinion of some whom he places between himself and the charge. This disingenuousness may be found in other parts of this author's history, at least when publishing what relates to the Particular Baptists. Where there is no union, there is none to keep, but where we are of one mind, have a union of souls, and not merely one on paper, we should endeavor to '*keep the unity of the spirit in the bond of peace;'* that is, we must continue to be of one mind in one accord to enjoy cordial fellowship, striving against everything that would prevent it, and the principle and doctrine of Bible truth should be laid down as our first principles and constitution and be agreed to. We are

constituted on Bible principles, but it is necessary we should explain what our faith in the Bible is, which is our declaration or confession of faith, otherwise we should be indistinct.

"We believe in **particular election, particular redemption, particular atonement, particular calling,** and all the doctrine of **special grace.** Union is the delight of our hearts; that is what we have been after, what we have received, what we warmly enjoy and are sincerely thankful for. We pray that it may be enlarged. It is a union of faith, a union of sentiments, a union of feelings, a union of hearts and souls, a union with the Father, with the Son with Bible truth, and of course with one another. People may unite to kill, to steal, and to destroy, but this is only agreeing on a *plan* without *union;* so compacts concerning religious matters may be agreed to on paper without union and without vital religion."- End of Quote.

In the foregoing extract from the Circular of Licking Association of 1823, it will not be hard for brethren to trace a similar course of those who have more recently [1886-1889] severed their connection with us by their efforts to make the *general correspondence* between the associations anything and everything. One Eastern preacher publicly boasted that he was backed by five Eastern Associations, well knowing at the time that the sentiments he was then advocating was **not** in harmony with our views and convictions of truth; namely, **the eternal, unconditional and personal election of the church in Christ, the chosen Seed, developing the generation of Jesus Christ,** "a *chosen generation, a royal priesthood, a holy nation."* And we would here make bold to assert that if the relation Christ bore to His people is only a fleshly relation, in that He took on Him the seed of Abraham, only that which resulted from His being made of a woman, made under the law, or after the law of a carnal commandment, and to redeem the sinners of Adam's race, [which wise men above that which is written claim were chosen in Him,] His priestly office could have accomplished no more that that of Aaron's; and this idea

involves the unscriptural idea that His priestly office did not exit unto His incarnation or birth of the virgin, Mary; an idea which they themselves have professed to oppose – it was an opposition to these gross heresies, and others of a kindred nature, to which the life of Elder Thomas P. Dudley and his contemporaries in the Gospel ministry in Licking Association were devoted, and be it said to the burning shame of some who professed great love and fellowship for him and the doctrine he and his companions so ably maintained, that they bided their time for opposition till he and his older companions [Trott, G. Beebe, R.C. Leachman, P. Hartwell, C.B. Hassell, J. F. Johnson, to name but a few] had gone to their reward before they raised their voices against the doctrine they preached, and with them rests the fearful accountability of disturbing the peace of one of the most harmonious bodies of Christians that this world has ever known; namely, the Licking Association of Particular Baptists of Kentucky, and those who are really and truly in fellowship with us.

We are admonished in the Scriptures: "*Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come* [notice the language: *is come*] *in the flesh, is of God. And every spirit that confesseth not that Jesus Christ* ***is come*** *in the flesh, is not of God. And this is that spirit of anti-Christ whereof ye have heard that it should come; and even* ***now already is it in the world***" – 1 John 4: 1-3. Whenever prophet, priest, preacher, or teacher undertakes to show that the generations of Adam – *"the first man Adam,"* is "*the generation of Jesus Christ,"* you may set him down as being of the world, a false prophet, and one who sooner or later will go out into the world, and though he may have a foothold or a name and standing in the visible church – it is manifest that he is not of that "*one body and one spirit, even as ye are called in one hope of your calling."* Such characters will truckle to the superior abilities of men,

whose powers of argument they cannot repel in their professed harmony, which sleeps like a smoking crater till the day of God's reckoning, "*for the Lord hat a controversy with His people"*- Micah 6:2. And when that day comes, in the which He "*shakes not only the earth but also heaven"* [the spiritual Church,] they aspiring to become leaders and men of acknowledged ability are shaken and away they go to draw away disciples after them. But the admonition to us is, "*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."* It is thus we are made witnesses of those things which are shaken as of things that are made [by their removal,] that those things which cannot be shaken may remain. If we serve God acceptably, "*we must worship in spirit."* Hence said an apostle: "*We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."* Wicked spirits may serve God, but not in the spirit of the Gospel, for if God desires to have an Ahab persuaded He will send a lying spirit to do it, but it is to Ahab's destruction, "*for the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also; the sea is His and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker; for He is our God, and we are the people of His pasture, and the sheep of His hand." "Today if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and say My work"*- Psalm 95: 3-8.

Are we not witnesses of the *falling away of many,* from that harmony of fellowship they professed *with* the Father and with His Son Jesus Christ to a manifest fellowship *for Adam* and his posterity? And that the reader of these pages may see who have kept in lone with the fathers who continued

steadfastly in the apostle's doctrine and fellowship, we propose to give next some of the writings of Elder Thomas Parker Dudley.

CIRCULAR ON THE CHRISTIAN WARFARE, 1846.

[Elder Dudley, by 1846, had written numerous Circulars and Letters to the SIGNS, and was pretty well known in the associations in Kentucky and the Eastern seaboard. The Licking had not, as of 1846, lost all the vast numbers that had entered the churches during the frenzied period of the Second Awakening, and harmony in doctrine had not been perfectly attained. There were still in her churches, numerous members that believed the Gospel the instrumental means of the New Birth, and, in a way, a division was just around the corner in the hallway, waiting to be introduced. William Conrad and the son of Wilson Thompson, G.M., were members in the Licking, and they were "means" Baptists, as this viewpoint was referred to. Thus, this Circular launched Thomas Parker Dudley into the limelight of that issue, which had been brewing since Wilson Thompson had defended the "Anti-means" party before the Rushville County Court, in Indiana, a couple years earlier. From this date, Elder Dudley will be the *scapegoat* for every fallacious charge imaginable by the carnal mind of fallen creatures. The subject of this Circular is an explanation of the source of the believers' warfare; however, much of its importance lies in the substance of his application of Scriptures supporting his reasoning. – SCP.]

To the Churches composing the Licking Association of Particular Baptist; their Messengers wish grace, mercy and peace multiplied.

Dearly Beloved; It occurs to us that we could not select a more appropriate subject, because none possesses more intrinsic merit, for our present annual address, than the *Origin, Nature, and Effects of that Warfare* which so painfully disturbs the peace and quiet of the Children of the Regeneration.

It is confidently believed that much embarrassment and many doubts and fears with regard to their interest in a Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim:

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse

Who have never heard His name."
(-Selected from "'Tis I point I long to Know.

That the warfare, invariably *follows* being "born again," is not, we believe, controverted by any experimental Christian. But whilst some of us maintain, that the Warfare results from a conflict *of elements within;* others, and perhaps the larger number contend, that in the new birth, the *man is changed* from the love of sin to the love of holiness.

We enquire, by what power is the supposed *change* affected? The answer is, "by the Spirit of God." Moses informs us, "*He is the Rock, His work is perfect*" – Deuteronomy 32:4. Now we ask, If indeed, in the new birth, the *man* is changed from the love of sin to the love of holiness, and this change is *perfect,* does it not necessarily follow, that he will be as *wholly* and *entirely devoted* to holiness subsequently, as he had been to sin antecedently to the new birth? If, as is contended by many, the enmity of the heart *is slain in regeneration,* whence arises opposition to the dispensations of God's Providence? Irreconciliation to His will? And whence the exclamation, "*O wretched man that I am! Who shall deliver me from the body of this death?"*- Romans 7:24. That the Christian is a compound being, is a truth so fully taught in his history; as given in the Holy Scriptures, that we wonder it should be controverted by any who have tasted that *"the **Lord** is gracious."*

*"But though our **outward man** perish, yet the inward man is renewed day by day"*- II Cor. 4:16. "*For I delight in the law of God, after the **inward man***"- Romans 7:22. "*Lie not one to another, seeing that ye have put off the **old man with his deeds**; and have put on the **new man**, which is **renewed in knowledge** after the image of Him that created him"*- Colossians 3: 9,10. "*Therefore, if any man be in Christ, he is a **new** creature"*- II Cor. 5:17. "*For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a **new** creature"*- Galatians 6:15.

Whence these various distinctions between the old and new man, ***if*** indeed there are not two men? If man is only changed in the new birth? If the language that "man *is changed"* were appropriate, there would be but one man; his feelings and affections having been changed; there would be no *conflict* and hence no *warfare!* We assume that none will contend that the *old* is now the *new man,* or the *new* is the *old man.* This would be to confound language and make it unintelligible.

We affectionately ask brethren to consider that the matter of making Christians is nowhere, in the Scriptures represented as *Reformation,* but as a *Creation.* Hence it is said, "*But be you glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying . . . for they are the seed of the blessed of the Lord, and their offspring with them"*- Isaiah 65: 18, 19, 23. None, we presume, will deny, that the last quotation has exclusive reference to Galatians 4:26 – "*But Jerusalem which is above is free, which is the mother of us all."*

"But now, thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel. Fear not; for I have redeemed thee, I have called thee by thy name; thou ort Mine . . . Fear not; for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and my daughters from the ends of the earth; even everyone that is called by My name; for I have created him for my glory, I have formed him; yea, I have made him"- Isaiah 43: 1, 5-7. "*How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth; a woman shall compass a man"*- Jeremiah 31:22. "*For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we*

should walk in them"- Ephesians 2:10. "*Create in me a clean heart, O God; and renew a right spirit within me"*- Psalm 51:10.

But why need we multiply proofs on the point, when they are set forth so palpably in the Scriptures, and realized in the Christian experience?

The Bible furnishes the following history of the natural family. "*So God created man in His own image, in the image of God created He him; male and female created He them"*- Genesis 1:27. "*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"*- Genesis 2:7. "*Male and female created He them, and blessed them, and called their name Adam, in the day when they were created"*- Genesis 5:2. Hence we learn that all "living souls," were created ***in***, and simultaneously ***with*** their natural progenitor.

They all descend from him by ordinary or natural generation. They necessarily partake of **his** *nature,* and subsist upon the same elements upon which he subsisted. The *breath of life* communicated to man, whence he became a "*living soul,"* constituted him a rational, intelligent, responsible being, the subject of Law and of earthly enjoyments, capable of subsisting upon the products of *the earth*; but incapable of other and higher enjoyments.

Deprive him of the soul, mind, or rational faculties; and what would distinguish him from the brute? Deprive him of that life, and he would be like other dead matter. In the absence of soul, or body, he would have been incapable of filling up his destiny upon earth.

It is said in the Scriptures, "*And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.* [The life which Adam had could be forfeited by transgression.] *And the Lord*

God said, it is not good that man should be alone; I will make him a help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto him. And Adam said, 'This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.' Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall ***be one flesh***"- Genesis 2:15-18, 21-24.

Now, we ask, if the woman had been *different* in nature and disposition, if she had been incapable of earthly enjoyments, of subsisting upon earthly productions, of breathing a natural atmosphere; in a word, had her susceptibilities been entirely different from Adam's, would she have been an "help" "meet for" Adam? But she was part of him, possessed the same nature, and was, consequently, an "help" meet for him. Here too, we see the declaration, "*male and female created He them; and blessed* them, *and called their name Adam," carried out.*

And unto Adam He said: "*Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it;' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living"*- Genesis 3: 17-20. Did God address a rational, intelligent being in the foregoing quotation, and was he capable of realizing the curse pronounced? The characteristics of **this family** are strikingly marked in the Scriptures – "*And Adam lived a hundred and thirty years, and begat a son* ***in his own likeness, after his own image****; and called his name Seth"-*

Genesis 5:3. As David wrote: "*Behold, I was shapen in iniquity; and in sin did my mother conceive me"*- Psalm 51:5. Again, "*The wicked are* ***estranged from the womb****; they go astray as soon as they be born, speaking lies"*- Psalm 58: 3. "*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"*- Romans 5:12.

From the preceding verses and arguments it is manifest that the family of the "*first Adam"* is not capable of rendering acceptable service to God, but the antagonist nature and principle of the **two families** [the natural and the spiritual,] out of which grows the warfare, are made still more manifest by the contrast introduced by an apostle. And so it is written: "*The first man Adam was made a living soul; the* ***last Adam*** *was made a* ***quickening spirit.*** *Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the Heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the Heavenly. Now this I say, brethren, that flesh and blood* [the earthy] *cannot inherit the kingdom of God; neither doth corruption* [the earthy] *inherit incorruption* [the Heavenly]" – 1 Cor. 15: 45-50.

Is it not evident then, that all "living souls" were created in and simultaneously with the "*first man Adam,"* that they all, being born of him, necessarily partake of his nature, "*and he called* ***their*** *name Adam?"* And that all "*quickened spirits"* were created in and simultaneously with the "*Last Adam"* – that they all, being born of Him, "*born* ***of God****,"* as necessarily partake of ***His nature***? That all living souls no more necessarily descend from the first Adam than all quickened spirits necessarily descend from the Last Adam; that the seed of the "first Adam" disclose his nature, and the seed of the "Last Adam" make manifest His nature?

The children of the "first Adam" are "born of the flesh" and are earthly in all their feelings and affections; the children of the "Last Adam" are born of the Spirit and are necessarily heavenly or spiritual in their feelings and affections. The children of the first are born for earth; of the Last Adam, are born for heaven. Those of the "first" are born of corruptible seed; those of the "Last Adam" are born of "incorruptible seed." The first necessarily partake of human; the last, of the divine nature. The antagonistic principles attached to the two men necessarily result in the warfare. If all living souls were not vitally united to the first Adam, how could they be so directly and fatally effected by the first transgressions? How could the original act of transgression be considered **their** act? "*And so death passed* ***upon all men****, for that* ***all have sinned***." "*There is* ***none*** *righteous, no not one"*- Romans 3:10.

If all quickened spirits were not vitally united to the "last Adam," how could His Mediatorial work effect them in their deliverance from the wrath to come? "*This is His name whereby He shall be called,* ***The Lord our Righteousness***"- Jeremiah 23:6. The transgression of the "first man Adam" involved all his family in guilt and ruin. The Mediatorial work of the "last Adam" met all the claims of the law and satisfied divine justice in behalf of the chosen seed. But as the transgression of the "first Adam" did not disqualify all his family for heaven, neither did the obedience and death of the "last Adam" impart to His chosen seed a qualification for the enjoyment of heaven. Much more was required.

The earth being the natural abode of the "first Adam's" family, they are necessarily *born of the flesh* in order to its enjoyment; heaven being the ultimate abode of saints, they are as necessarily born of the Spirit in order to its enjoyments. "*Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God"*- John 3:5. Here we are presented with **two distinct births two of distinct elements**, which necessarily produce **two distinct beings.** The first birth, of the

flesh, producing beings incapable of entering the kingdom of God; the second birth, of the Spirit, producing beings capable of entering into the kingdom of God; the first producing simple; the second compound beings; the first having but one nature; the second having two natures. Of these born of the flesh, it is said, "*Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."* Of those born of the Spirit, "*But ye are* ***not in the flesh****, but in the spirit, if so be that the Spirit of God* ***dwell in you****. Now, if any man have not the Spirit of God,* ***he is none of His***"- Romans 8: 7-9. "*All men have not faith." "But without faith it is impossible to please Him."* Faith is a *"fruit of the Spirit" – "the gift of God,"* to the "*new creature."*

The development of the *natural family* has been progressing for near six thousand years. And yet the last one born, like the first, gives proof, demonstrable proof of the source when he sprang. The *spiritual family* has been developing with and since the days of Abel, and each one "*born of the Spirit"* gives evidence of the source when he sprang. "*I delight in the law of God after the* ***inward man****."* No contingency can prevent the entire development of each, the natural and spiritual families; and we are warranted to believe that the last one who shall be developed of each shall be like the first of that family, from whence he sprang.

The sturdy oak of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and every leaf, which has been, is now being and shall be developed, were once enclosed in a small acorn "with life in itself after its kind," whence they all sprang, all are of the same nature, each a part of the whole. Had not the acorn been providentially committed to the ground whence it underwent decomposition and germination, there had been no development; so with the corn of wheat. "*Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He*

that loveth his life [his natural life] *shall lose it; and he that hateth his life in this world, shall keep it unto life eternal"*- John 12: 24,25. Adam the first, could no more produce a spiritual being, that the "thorn" could produce grapes; or the "thistle" figs.

We learn from the Scriptures that the husband [Christ] was composed of two whole and distinct natures; divine and human. The human composed no part of the divine; nor yet, did the divine compose any part of His human nature. Now examine *the figure;* if the bride is not composed of two whole and distinct natures, or if the human composes any part of the divine, or the divine composes any part of the human nature in her, can she be "an help meet for Him?" Unless she partake of the same distinct natures, can she enjoy Him, or He her, in this world; or in that which is to come? But we find the "two men" sustained upon radically different elements. The earth which is "the mother of us all," the "old" now, as formerly, feeds the "old man." The "new" is fed upon that *"bread which cometh down from heaven."*

"If any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world. . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you"- John 6: 51,53.

The creation and development of those destined to inhabit *both* the natural and spiritual worlds, are distinct propositions. Hence the Psalmist, personating Christ, says: "*My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest part of the earth; Thine eyes did see My substance, yet being unperfect; and in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them"* – Psa. 139: 15-16. "*For we are members of His body, of His flesh, and of His bones"*- Ephesians 5:30.

Creation was <u>instantaneous</u>. *Formation* is <u>progressive.</u> Though we were created simultaneously with and lay dormant

in the "first Adam," for thousands of years in his seed, yet the time arrived, the purpose of God is carried out, and we were born of the flesh, elemented alone for a *natural* state of being, susceptible alone, of fleshly enjoyments, adapted to a *natural* world, capable alone of being sustained upon earthly food, and possessed alone of *natural* life; all of this family, "*bear the image of the earthly Adam."* This includes Adam the first and all his natural seed. "*And He called <u>their</u> name Adam."* We should not forget that Adam the first, is said to be "***the figure of Him that was to come."***

What then, do we learn from the *figure?* That the bride, and all the *spiritual children* were created in and simultaneously with "the last Adam." That, they are of the same nature with Him, and being born "*of the Spirit,"* they are possessed of eternal life, which qualifies them for a knowledge of "*the only true God, and Jesus Christ whom Thou hast sent"*- John 17:3. Antecedently to this birth, and the imparting to them, this life [which it is the province of their spiritual Father to impart, John 17:2] they are entirely ignorant of the "true God," and Jesus Christ whom He hath sent. "*The fool hath said in his heart, there is no God." "No man can say that Jesus is Lord, but by the Holy Ghost"*- 1 Cor. 12:3

Although all the *spiritual seed* were chosen in Christ Jesus before the world the foundation of the world, and had "*Grace given them in Christ Jesus before the world began,"* and were "*sanctified by God the Father, and* ***preserved <u>in</u> Jesus Christ***," though they were "*hidden"* in their spiritual Father as the first Adam's children, the time comes when they are born of the Spirit, when the "*hidden ones,"* are made known to each other. When their hearts being fashioned alike, the "*Sun of Righteousness,"* shines in their hearts, *"to give the light of the knowledge of the glory of God in the face of Jesus Christ"*- II Cor. 4:6.

As the light of the sun, the great luminary of day, shines upon the sons and daughters of the natural world, so the "Sun

of Righteousness" affords light to the spiritual world. "*I will say to the north, Give up; and to the south, Keep not back; bring My sons from afar, and My daughters from the ends of the Earth; even every one that is called by My name; for I have created him for My glory, I have formed him; yea, I have made him*"- Isaiah 43: 6,7. Here again, we see the *figure* carried out. All the family of the "first Adam," created in him, are called by his name, "*and called <u>their</u> name Adam,"* all the spiritual family of the "last Adam,
"are called by His name, "*Even every one that is called by My name."*

Here we have two distinct families, propagated by two distinct heads; each deriving the same nature of his progenitor, and each looking to his appropriate elements for sustenance. The first – mortal beings, sustained upon corrupted elements; the second – immortal, sustained upon uncorrupted elements. The first, earthly; the second, heavenly beings. We ask, is not the "old man" sustained upon the same identical elements, subsequently upon which he was fed and sustained, antecedently to the new birth? Can those elements sustain the "new man" born of God? Do we not partake of earthly food, until our soul is satisfied, without imparting a particle of nourishment to the "new man?" Does not the "new man," "*setting under the droppings of the sanctuary,"* feed sumptuously upon the provisions of the Gospel, without imparting a particle of food to the "old man?" "*Feed the church of God, which He hath purchased with His own blood*"- Acts 20:28. "*Feed My lambs, feed My sheep."*

Being "*born of the flesh,"* we are born into a natural state of consciousness, capable of investigating natural objects, of participating in natural enjoyments, sustained upon natural elements, so long as we retain, and until we yield up that natural life, which we received in our natural head, "Adam the first." Being "*born of the Spirit," "born of God,"* we are made partakers of the divine nature, are susceptible of spiritual

instruction, of investigating spiritual subjects, participating in spiritual enjoyments, sustained upon spiritual elements; nor can the being thus born, cease to be. "*I give unto them* ***eternal life****; and they shall never perish"*- John 10:28. "*Because I live, ye shall live also"*- John 14:19. "*When Christ,* ***who is our life*** *shall appear, then shall we also appear with Him in glory"*- Col. 3:4. Hence we see, that the death of the "old man," cannot destroy the life of the "new man."

The law was violated, and the curse incurred by man in the flesh. The law was magnified and made honorable, and the curse removed from His chosen seed [who sinned ***in*** their Adamic, or natural relation] by "*God manifest in the flesh." "For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death; that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham"*- Hebrews 2: 14-16. The whole humanity of the Lord Jesus, both soul and body, was involved in that deliverance; because the whole "old man" both soul and body, was involved in transgression. "*When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands"*- Isaiah 53:10. "*Now is My soul troubled." "My soul is exceeding sorrowful even unto death." "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed"*- 1 Peter 2:24.

We have said, Christians are compound beings; by which we mean, there are "two men" – two whole and distinct natures, inhabiting the same tenement of such as are born of God. The "*old man, which is corrupt according to the deceitful lusts,* whose genealogy, we trace back to the "first Adam," who "*was made a living soul,"* and who discloses the corrupt nature of the fountain from whence he sprang.

Adam "*begat a son in his own likeness; after his image"* – an enemy to holiness – a hater of God. The "*new man, which after God is created in righteousness and true holiness,"* and who exemplifies the declaration; "*It the root be holy, so are the branches." "And they shall call them, the Holy People; the redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken"*- Isaiah 62: 12. "*Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is"*- 1 John 3:2.

Will He appear with two whole and distinct natures? If He shall so appear, shall we be like Him, unless we too, have two whole and distinct natures? Hence it is seen, that the two men derive their nature and disposition, from two distinct sources. Each has a life peculiar to himself, yet common to his species. The first, natural – the second, spiritual life. The first is a corporeal – the second, an incorporeal being. The first, an earthly – the second, an heavenly being. "*As is the heavenly, such are they also that are heavenly." "As He is, so are we in this world."*

Nothing pure or holy, is attached to the "old man." "*But even their mind and conscience is defiled"*- Titus 1:15. Nothing impure or unholy is attached to the "new man" – "*Unto the pure, all things are pure"*- Titus 1:15. "*Blessed are the pure in heart, for they shall see God"*- Matt. 5:8. It is contended by some, yea, many professors of religion, that the <u>soul</u> is regenerated. We confess we know but little about the soul. But we inquire, What is it, that renders man a rational, intelligent, responsible being? What is it, that exercises volition for the body? *"When lust hath conceived, it bringeth forth sin; and sin, when it is finished bringeth forth death"*- James 1:15. "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at his heart"*- Genesis 6: 5,6. If the soul were

regenerated, would it not be as wholly devoted to God, subsequently, as it had been to sin, antecedently to the new birth? If it be the soul that exercises volition for the body, and that soul is "born of God," and consequently "*cannot sin"* – 1 John 3:9, how are we to account for the wicked actions of David, of Peter, and thousands of other Christians, even down to the present day?

But, it is contended, that the same soul, exercises wicked volition for the "old," and holy volition for the "new man!" If so, is not the soul divided against itself? Others tell us, it is the mind which exercises volition for the body. We have heretofore proven that "*their mind and conscience is defiled."* But we are asked, when, and how, are the "old" and the "new man," to be united; and how will they appear hereafter? We answer, "*Now we see through a glass darkly,"* but when we shall learn how the soul and body of the "Redeemer," "Husband," "Friend," now appears; and how they are gloriously united to His divinity, then, and not until then, may we undertake to say more in regard to the future state of the soul and body, and the "new man," composing the "Bride, the Lambs wife."

It is sufficient for the present, for her to know, that "*when He shall appear, we shall be like Him; for we shall see Him as He is"*- 1 John 3:2. Until which event shall roll on, the wise man describes her thus, "*What will ye see in the Shulamite? As it were the company of* ***two armies"-*** Song. 6: 13. It is vain to tell us, that the flesh, independently of an intelligent principle, call it a soul, or mind, or what you may; will rebel against God.

Some brethren, conclude that the warfare is to be explained, by "mind and matter." Have they forgotten that it requires both, to constitute an intelligent responsible being? We have shown that "*even their mind and conscience is defiled,"* and that "*the carnal mind is enmity against God."* Matter would be incapable of vice or virtue, in the absence of mind!

Nor are those more successful, who attempt to explain the warfare, by the different colors blended in the rainbow. Have

they forgotten that those colors harmonize, and that it is the entire want of harmony between the "old and new man" which necessarily produces the warfare? Have they forgotten the declaration, "*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world?"*- 1 John 2:16. If the "old man" is "born of God" he cannot sin, and there would be no warfare. But is this true? Let the Christian experience answer: "*For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I"*- Romans 7:15.

In conclusion, we submit to your serious and prayerful consideration, the foregoing pages, hoping that God may bless us with an understanding of the truth; and dispose us to reduce it into practice, that He may guide us with His counsel and afterwards receive us to glory, is our prayer for the Redeemer's sake.

Thomas P. Dudley

This Circular, on the Origin, Nature, and Effects of the Christian Warfare, was written for the Licking Association in the year **1846,** but the writer, Elder Dudley, learning that there would be some opposition to its teaching did not present it, but presented another which he had written. [See Circular on *The Tri-personal Existence of The Holy Being,"* Volume I, 1846.]

In the year 1847, there was a Circular presented to the Association which failed to meet the views of the committee to whom it was referred. This letter, we suppose, was written by Elder M. Gossett, as he was appointed to prepare one for that year [Licking Minutes, 1846.] After considerable discussion on the report of the committee, the letter by Elder Gossett was rejected. Elder Gilbert Beebe, who was present on the occasion, suggested that the Circular on the Christian Warfare [which he had read,] be presented as a substitute. On its being presented and read to the Association, two or three members suggested

their inability to concur in all its teachings, but said that if the association thought it proper to adopt it they would go with the majority. Elder Dudley immediately arose and said, "I have no misgivings as to the truth taught in the Circular, but I would not intentionally be the means of embarrassing the minds of the brethren, and consequently I object to the Circular being received."

The reader will see how graciously he declined to become an instrument of discord among brethren in this faithful endeavor to "*keep the unity of the Spirit in the bond of peace,*" but before another year had passed away restless, jealous, ambitious men, aspiring to leadership, began a conspiracy for the downfall of this eminent servant of God, whose praise was now "in the gospel throughout the churches," by the grossest kind of misrepresentations of the doctrinal views set forth in the "Circular on the Warfare." It was these outrageous misrepresentations that led him in 1848 to publish one thousand copies of the Circular on his own responsibility, that brethren might examine for themselves and compare with Scriptural testimony. [Note: He might have wished them to compare his copy with another copy printed and "notarized" by William Conrad, pastor of Dry Ridge Particular Baptist Church at Williamstown, Ky., which copy was not identical to the original- SCP].

From that time on garbled extracts of that document have been subjected to the severest attacks and criticisms [And yet is to this day- 2009], by a few who claimed to be Old School or Particular Baptists, and by many who would like to be called by that name only to take away their reproach. But few, very few, have had the temerity to make an open or public attack upon it as a whole. As late as 1873, he says in his writings: "I know pf but one occasion on which its teachings have been directly and publicly attacked. In 1860, a learned D.D. of _____Association attacked it in the presence of a church that he supplied, and continued his criticism at the next meeting. Hearing of the attack I applied for notes or the manuscript that he had used,

as I intended to reply at a certain time and place, and gave a public invitation to him and his congregation to be present and hear what I had to say in reply. The Doctor, with some reluctance, gave a synopsis pf his discourses on twenty-tow closely-written pages, which was handed me the day before my reply." Many now living in this section remember the occasion, and also remember that the Doctor was not present to hear the reply. Old Elder "Raccoon" Smith, a member of the so-called Christian church was present. He came to Elder Dudley after the services were over and said, "Tom, you left him like a picked bird."

Elder Dudley often told of an amusing incident that occurred on a certain occasion in Boone County, where he had been grossly misrepresented, from garbled extracts of the Circular, by a certain preacher. A large number of brethren wrote to him urging him to come to a certain Associational meeting, which he did, and when he was put upon the stand he had been preaching but a little while when an old sister, who was intimately acquainted with him, became so enthused at his able defense of the sentiments of the Circular which had been attacked that she cried out at the top of her voice, "Go it my Tom! Go it my Tom!" and several times during the discourse repeated it.

The rapidly growing sentiment in favor of the clear expose of Bible Truth, set forth in the Circular on the Warfare, seemed only to intensify the vehement spirit of two or three preachers of Licking Association to relegate him to the rear in some way, or in any way that they might invent. [Note: Elder William Conrad of Dry Ridge, and G.M. Thompson of Mt. Gilead, were two such elders- SCP.] So, to work they went, and on the 29th of January, 1850, they succeeded in getting some of the members together of two churches [Stoney Point and Friendship,] and issuing a manifesto of the most disorganizing and revolutionary character, in which they set forth what they termed a grievance against three other churches, which they had never even notified that there was a

grievance held against [A violation of Gospel order – Matt.18: 15-17]. But they exhibited the fact found in the Proverbs of Solomon, "*He that sendeth a message by the hand of a fool cutteth off the feet . . . the legs of lame are not equal,"* their prime object being to rid themselves of Elder T. P. Dudley and His influence in Licking Particular Association; hence, to rid themselves of three churches of his pastoral care was to rid him themselves of him. We have seen the same spirit manifested recently [1886-1889], by those who have gone out from us, because they were not of us, and we suppose that same spirit will continue to persecute as long as our God has a faithful church on earth, who continues "*steadfastly in the Apostles' doctrine and fellowship."* The issue that was raised by those two churches, was that they believed in the quickening and regeneration of the *soul, "a never dying principle that will exist to all eternity, either in weal or woe."* It has been said from seven to ten members of Stoney Point Church [of 29], and not a much greater number of Friendship [62], perpetrated this high-minded and unchristian measure. Such a disorderly course on the part of this fractional membership of two churches [of 25 in the Association], was well calculated to fill the members composing the Mt. Carmel, Elizabeth, and Bryan's Churches [served by Elder Dudley] with astonishment, mortification and sorrow. They immediately arranged to call a council of all the Churches of Licking Association, to take under consideration the charges preferred against them by Stoney Point and Friendship, who were also invited to send messengers.

The different churches of Licking [except the two making the charges.] representing a membership of over 600 members, sent messengers to the council. Inasmuch as these two churches had assumed the authority to dictate to and supervise the action of other sovereign independent churches, they dared not to meet in such a council. Too well, like others of our day, did they know something of Baptist order, and knew that their course could but be condemned before such a

tribunal. But skulking behind their own self-assured supremacy they now turned all of their batteries on the object of their venom – Elder T. P. Dudley.

The Circular on the Warfare was read before this Council of Churches, and on motion and second, they *unanimously voted their approval of the sentiment maintained* in the Circular as being in strict harmony with the word of God.

I have before me now the Minutes of that Council, together with the names of messengers from the different churches, and as strange and inconsistent as it may appear, the only messenger to that Council now living, who was one of the committee appointed to draft resolutions expressing the object of this meeting, in which they entered their solemn protest against the idea of the *quickening and regeneration of the soul, election in Adam, sinner-born-over-again,* and their kindred heresies, and in which they gave their hearty endorsement to the Circular on the Warfare – that man is now bewitched, and has turned back upon his own solemn action and declarations. But I have a letter before me, written by Elder Dudley, in which he states that, "I [Dudley] have various letters from John Clark, of Virginia, pledged to the belief of the doctrine I maintain, and in one or more of which he [Clark] uses the languages, "I [Clark] have read the Circular on the Warfare, and I see nothing in it, which should disturb the fellowship of brethren.'" But, alas! How many soon turned to be his most bitter enemies and persecutors. [Note: John Clark, of the Ketocton of Virginia, is the one that accused Elder Beebe and the Warwick of advocating Arianism in their Circular of 1852, which circular had nothing even pertaining to that subject. We have that copy now.-SCP] But the dagger's point was turned by that word which said, "*Touch not Mine anointed, and do My prophets no harm."*

This same duplicity is found in those who have recently turned away from us, for while he lived they professed great love, harmony and fellowship for him and his writings. To make a fair show, they professed to contend for election, the absolute predestination of all things, controvert the idea of the

quickening and regeneration of the soul or any part of the Adam man, and won't have the word *born over,* forgetting that Elder Dudley, in his defense against the very same characters wrote: "How, then, can they contend that some part – for I have not met with one who contends that the entire Adamic man or "the old man"- is born of God?" And on another occasion, when asked by an aged Baptist minister why he did not tell the people that it was the Adam man that is born of the Spirit, his reply was: "My Bible don't say so."

Elder Dudley was a man who kept back nothing he thought profitable to his brethren and shunned not to declare the whole counsel of God. Unlike a prominent Eastern preacher of the present day, who in answer to a question by Elder Wallingford, publicly during the Licking Association at Drift Run Church. "Do you believe it is the Adam sinner that is born again? Replied, "Yes, but I don't use that term." And still another who believed the literal feet washing was an ordinance of God's house, but did not preach it because he thought it would not be profitable in Kentucky!

Those who use such duplicity, even if they be such men as the eminent orator, Tertullus, find such as Elder Dudley and his compatriots pestilent fellows, movers of sedition throughout the world, and ringleaders "of the sect of the Nazarenes." Their principal charge was that Elder Dudley denied the "new birth"! We will take occasion to say here that we know not how the expression, "The New Birth" originated, but we do know that Elder Dudley believed, preached, and defined *the spiritual birth,* and its product as the *children of the one Father* of our Lord Jesus Christ, "*of whom the* ***whole family in heaven and earth is named***," and that these children are partakers of flesh and blood, but are "*born not of blood, nor of the will of the flesh, nor of the will of man, but* ***of God***."

His persecutions drove him, as it has many others, to a closer investigation of Scriptural testimony, and tended all the while to solidify Licking Association. But it has been clearly

demonstrated since the death of Elders Dudley, Johnson, Beebe, and Theobald, that there were some only followers of men because of their reputation for ability, and were as ready after their decease to follow others, regardless of their former profession of fellowship. Elder Dudley says in his writings, "The violent denunciations of me, and of the faith I maintained, of course made me anxious to know if it could be successfully controverted."

CHAPTER IV.

Elder Dudley soon learned that there would be no lack of an attempt to overthrow the faith that he maintained, for correspondents now began to write to him from almost every State of the Union, and from Canada; some desiring further explanation on certain points contained in the Circular, others urging him to visit their section, others assuming to teach him the way more perfectly, while some others of lesser stature aspiring to greater and public notoriety, began an attack on garbled extracts from the Circular, through the different religious periodicals, to the greater number of which he replied in the most humble and Christian-like spirit.

I have frequently heard him speak of a visit to the Red River Association where he had been most outrageously misrepresented by a Dr. Fain, one of the editors of the *Baptist Watchman.* When Dudley was put upon the stand to preach he had been speaking but a little while when some man in the congregation cried out "If that man is a heretic so am I." He had proceeded but a little while when the same expression was used, and immediately it was taken up throughout the congregation. When the excitement had quieted, one of the preachers in the stand behind him, said, "Yes, we are all heretics." On Sunday Dr. Fain followed him in a very excited manner, and had progressed but a short while when he said, in a very excited way, "Yes, yes, a few years ago, you pronounced

what you have just heard, the worst kind of heresy, and now you swallow it down greedily, greedily, greedily," reminding us very forcefully of what we have heard Elder Dudley say, about a Baptist coming to him in a certain section, where he had been sp libelously reported, and saying to him, "Brother Dudley, when I hear others tell what you believe and preach, I don't believe a word of your preaching, but when I hear *you* preach, I believe *every word* of it."

After the publication of the Circular on the Christian Warfare, he traveled far and wide and wherever he went the denunciation of "heretic" had proceeded him, but he has often said wherever he preached he found the so-called "heresy" received by many as Bible truth, while others would give their pretended endorsement when with him, too cowardly or weak to oppose or refute it, and yet would loose no opportunity to secretly malign and charge him as an ambitious inventor of a "new theory" for the purpose of leadership among the Baptists. He says in his writings, that one of the first objections he heard urged against the Circular of the Christian Warfare was, that it taught that man had *two souls*. Then one Elder White, of Missouri, concluded that he taught in his writings that man had not even *one soul*; and one charge became proverbial among his antagonists; name, "that he taught that in the atonement of Christ, there was nothing done for the sinner," another, "that he denied the resurrection of the dead," and still another, "that God had a family of spiritual children in heaven before time began, fully developed, who from time to time come down to earth, take up their abode in the Adamic man, engage in mortal combat, carry on the unequal strife, 'til man dies, and then returns to heaven without accomplishing anything else than opposition to man." All of these fallacious charges with a multitude of others he met and refuted with that Christian-like spirit that characterized his whole public life.

In his reply to Elder White he says, "I put it to Elder White, was anything ever born of the flesh that had not an

antecedent life in the flesh? What is a birth? The development of something that had *an antecedent* *seminal* existence. Does the birth *change the nature* of the thing born? What was man *before* his birth of the flesh? Was he not flesh? What is he *after* his birth of the flesh? Flesh! Then the birth *does not change* his nature. Now if this same man is born *over again,* of the Spirit, is he not *emphatically* spirit? The natural man is the product of a natural seed, his feelings, susceptibilities, hopes, desires and enjoyments are all together earthly. But is this true with regard to that other man whom the apostle designates, when he says, 'The new man which after God, is created in righteousness and true holiness'? Whence his paternity, 'Being born again, not of corruptible seed, (as in nature), but of incorruptible, by the word of God, which liveth and abideth forever.' The first or natural life was given in creation to Adam and all his natural family, and is one life, and common to all that family. The second or spiritual life was given to the other, or spiritual family, in their oneness in and with Christ.' "*This is the record that God hath given to us eternal life; and this life* ***is in His Son***."

To the honest reader, I wish to say, that this is but a brief extract from Elder Dudley's writings, and I have many of a like nature, and for which many withdrew their correspondence, fellowship, and Christian intercourse, from him, his churches and the Licking Association of Particular Baptists. This was in reply to a man who claimed that the *soul* of natural man is "born again," "or a *part* of the Adamic man." This turn was taken in order to avoid the idea, that the man is *born all over again.* Elder Dudley reputed the idea that the Adamic man, or sinner man in whole or in part, in order to constitute the child *of God,* is born of the Spirit. For he says, "I have ever conceived that the corn of wheat, which falls into the ground and dies, contains within its germ everything, and nothing more, than will spring up and grow out of it. Now I ask, was anything born of that *incorruptible seed* which was **not** in the germ? Was the

natural seed deposited ***in Christ?*** I think brethren will answer each of these questions in the negative. How then can they contend that it is *some part* [for I have not met with one who contends that the entire Adamic man or the old man] is born of God." In view of such clear expressions, such a positive position, what must be thought by every honest, intelligent Christian of such men as Elder Silas H. Durand, of Pennsylvania, and others, who claimed [for years] such harmony with Elder Dudley while living, to come among us after he is gone claiming that "it is the sinner, that is born over again," but in vain pretending they don't mean "born over;" don't mean that the Adamic man is changed. Who is the *sinner?* Is he not the Adamic man? I repeat what must be thought of such men who would come and sit in council with a church and disaffected members of other churches, and withdraw from correspondence and fellowship with us, because we would not endorse such sentiments, and dared to lift our voices against such heretical theories? Does it not mark them as the very characters that the apostle warned against, saying, "*mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them."*

This, however, is but a repetition of what occurred in Elder Dudley's day, and has marked the onward march of the Church in every age of her pilgrimage, and will through the annals of time. Says the apostle, "*Bonds and afflictions abide me." "And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins; being destitute, afflicted, tormented."*

And it must be through a like fellowship of suffering that this sect every were "spoken against," of whom the world is not worthy, have to be brought, even in this day of boasted light and Gospel liberty. But in vain may they "confederate," "associated themselves" and conspire against the "*remnant*

according to the election n of grace," the Scriptures must be fulfilled, for of Israel it is written, "*Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."*
I have a private letter written by Elder Dudley in which he says, in speaking of the doctrinal sentiments of the Circular on the Warfare, that he believed the time would come when that sentiment would be made a test of fellowship. The enemy of truth has now made it so. "*Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts."*

Acting under an honest conviction and a deep sense of his duty to God as a faithful servant to his Master and an obedient child to his Father's command, regardless of the opinions of men, or the popularity so often sought after by men of great endowment, Elder T. P. Dudley moved boldly onward in the "good old way," blazed through the forest centuries of time from the first revelation of God to man to the setting up of His kingdom, which "*shall not be left to other people,"* and on down through what the world calls the "Christian Era" to the present day, reaching on through the coming ages to the climes of immortal bliss to every heaven-born heir of God's spiritual family, blazing out with lustrous flame, emitting the "good will of Him that dwelt in the bush," and from whom came the voice to His chosen servant, "*Put off thy shoes from off thy feet, for the place whereon thou standeth is holy ground."*

With what awful solemnity must the servant of God ["Moses who was faith in all his house,"] been filled when God spoke to him and said, "*Come now therefore, and I will send thee unto Pharaoh,"* informing him at the same time of the opposition with which he would meet, that the king of Egypt would not let His people go, and yet declaring that He would give this people favor in the sight of the Egyptians. No doubt that all who are called to the work of the ministry are filled with the same solemn doubts and fears of opposition, and yet some encouraging favored promises that, "*Certainly I will be with thee"*- Exodus 3:12.

Not only did Elder Dudley have Elder John Clark of Virginia, committed in writing of his hearty endorsement of the faith he maintained of the eternal vital union of Christ and His people, but many others, among whom was Elder Wilson Thompson and his son, John A. Thompson, [Pastor of Mt. Carmel Particular Baptist Church, Licking Association, Minutes of 1848-SCP] who said publicly on the stand at the Conn's Creek Association [Conn's Creek was in Central Indiana, Piner Church – Daniel Boone's Church, was in Indianapolis- SCP],] in following Elder Dudley [who preached the Introductory on that occasion at the request of Elder McQuary,] "I have heard Brother Dudley once before on the subject," and then said, "If I ever heard the Gospel preached Brother Dudley preached it," and Elder Dudley writes: "He [Thompson] then endorsed most fully and feelingly on that occasion." Elder Dudley says of the occasion: "When we went on the stand I determined within myself, 'If I can find language plain enough to make myself understood, a future misrepresentation should be *willful.'* I had been so often and so grossly misrepresented." While discussing the question, again, a brother in the congregation said, "If that man is a heretic so am I." He was responded to by another nearby, and it was Elder Wilson Thompson, who proclaimed aloud from the stand, "Yes, brethren, if that is heresy, we all here are heretics." Of another occasion where he had met opposition, and had been misrepresented, he says, and it is in language too clear and plain for any who have recently claimed that they were in "perfect harmony" with him, and have withdrawn or gone out from us, "I expect for them to extort it into their view, that the sinner is born again." Of the occasion, he says, speaking of the old or Adamic man: "I was unable then, as I have ever been, to conceive how such a mass of corrupt matter could have such an inbeing in the incorruptible Spirit as to be born again, *'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.'* If the Adam man be born of the Spirit, he is spirit, and would be imperceptible to our natural

sight, or of the touch or handling of our hands, as of the spirit of which he is said to be born."

While Elder Dudley lived the Licking Association, as composed of twenty-nine churches, [in 1882, twelve ordained elders- SCP] stood to a man [so far was known publicly] in line, *front face,* to every opposition to the above sentiment; but an alien ministry from east of the Allegheny Mountains under the leadership of one who had professed "perfect harmony" [I quote his own language] with Elders Dudley, Johnson, and Theobald, and this body of Baptists, came recently among us, and accomplished just what Elder Dudley so often told his brethren would be tried when he was taken from among us, alienating four churches and a few straggling members of two or three other churches, who, in a council held with Little Flock Church, in April, 1889, claimed to be Licking Association, but that they have gone back on their former profession is too palpable for discussion here, and they know it as well as we, that Licking Association proper, *and her ministry,* stand right where Elder Dudley, Johnson and Theobald left her. [Reference is here made to Elder Eubank, coming up from the Oconee Association of Georgia to Mount Pleasant, in Ky., and Elder Durand, dividing the Licking Association. The Licking found some messengers desiring to follow those who wished to unite with the Conditionalists or "Progressives," and some that stood fast. Not desiring to send a mixed message, the Licking Association decided to send packets of minutes instead of messengers to the Warwick Association. Eubanks and Durand were both at the Licking, and knew what and why they decided to represent themselves in this accepted manner of correspondence. However, when they reported to the Warwick, they deliberately misrepresented the Licking, and merely reported that the Licking had decided not to send messengers to the Warwick. The Warwick responded by dropping fellowship with the Licking. The following year, Elders Durand and Eubanks presented their newly formed "rump Licking", and this false "Licking Association" was received as "the Licking Association of Particular Baptists of Ky." How much the leadership of these Eastern Associations knew about these ungodly and disorderly dealings, cannot now be known, but according to William Smoot and Jeremiah Taylor Moore, they were willful in their departing the faith of Beebe, Dudley, Johnson, Conklin, Johnson, Thompson, Rittenhouse, and all those ministers, churches and associations that stood together between 1832 and 1886-89; and were willing to enter into the confederacy with the Progressive elements of the former "Means Baptists." William Smoot always referred to this division merely as "The Contest of 1886-1889." The reference to Elder James H. Wallingford is to the moderator of their sister association, - the Mount Pleasant of Ky. His membership was with Mount Gilead Particular Baptist Church in the Licking

Association. Durand's splitting of the Mount Pleasant left Elder Wallingford extremely bitter against the Progressives of the Sign's group of Associations thereafter.- SCP.]

The writer is just reminded [as many members of the churches which Elder Dudley served will be when they read this,] of his anxiety to know that his churches would be supplied with a sound ministry before his departure, and frequently urged them to call a pastor in his declining years, nor did he rest until he believed he saw what he desired accomplished. On one occasion, when urging some of the Bryan's members to do this while he was yet living, for he was so endeared to all his churches they could hardly brook the idea of giving him up, one of them asked him, "Now, Brother Dudley, you want us to call a pastor, who will you recommend?" He spoke out immediately, "Either of three: Elders Theobald, Wallingford, or Moore. I know them all; they are tried."

I write this for the comfort of my brother, James H. Wallingford, who only is left with me in the ministry of Licking Association, and I wish here to record for the benefit of history that I have frequently heard Elder Dudley say, "I wish we could induce Elder Smoot, of Virginia, to move to Kentucky and locate in the bounds of the Licking Association," while on the other hand he would say of others that he feared trouble would ensue.

He was certainly accredited by all who knew him as a man of far-reaching discernment, and his declining years were filled with exhortations, admonitions, and warnings to his brethren, that as we look back over the last few years since his departure, it looks as if they were incited by the spirit of prophecy. I would not accord more to him than is due his memory, but he rose so far superior to so many that the world calls good and great, that as a servant of the churches he magnified his office.

On one occasion, when urged by political friends who were not members of his churches, to become a candidate for Congress, his ability as a man being recognized, they knowing

that he would not be an idle drone in the legislative halls of our country in a time of peril, when our liberties were threatened, his reply was, "I already hold an office that is higher than any in the gift of the people of the United States, and it would be a condescension for me to accept such a position." Contrast this with the graceless professors of religion aspiring to hold office under the civil government, to legislate in a way to make the people more religious, to recognize God in the Constitution and raise a higher standard of morality than the Master Himself has set. But the King who reigns in Zion has already legislated all the laws for ***Her*** government, and none of them can be abolished, or any of them amended by fallen and depraved humanity; and a good citizen of that kingdom makes a good, orderly, meek, and quiet citizen of this or any other government.

Men may think it strange that they are not conformed to this world, but they are commanded not to be by one of the "princes who rules in judgment" on matters of this kind. This is but one of the *peculiarities* of that "peculiar people."

Reader, we have asked you to contrast the course of the subject of this sketch with that which the world calls good and great, and in connection with it called attention to God's calling and sending his servant Moses, who was not only a type of our spiritual Mediator and Lawgiver, but in many respects a far-reaching, though, perhaps, a faith and indistinct shadow of all the called and sent servants of our God, with whom the angel of His presence goes to bear them up. But to make the particular application here, he was the adopted son of Pharaoh's daughter, learned in all the wisdom of the Egyptians, mighty in words and in deeds, made heir apparent to the throne of Egypt. Did he accept the offer? Did the glittering renown of worldly pomp and earthly glory entice or allure him as it spread out before him? Let the words of inspiration answer, not only for him, but for all of God's true and faithful ones. "*By faith Moses,*

when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt"- Hebrews 11: 24-26.

Let the servants of our God follow this noble example and they will never become a disturbing element to the church of God. It was such traits of character as shown above that made Elder Dudley a man among men, and one of the grandest of the age in which he lived.

The grandeur of this old patriarch became more pronounced as he gently passed down the declivity of life, a pilgrim sage, patiently journeying to the better country, where awaited him a mansion prepared by one *"that buildeth His stories in the heavens and hath founded His troop in the earth – The Lord is His name"*- Amos 9:6.

Possessed of a dignity that commanded respect, he attracted attention wherever he went. He made a splendid personal appearance – calm, self-possessed, his face betokened that unconscious strength peculiar to himself, communicating its magnetic influence to others that was surprising to witness.
I remember an incident in traveling East with him some years ago. When our train stopped at Salamanca, quite a number of passengers boarded the train for New York. Among them was General Joe Hooker, familiarly known as "fighting Joe Hooker." He had been seated but a few moments till he sent his companion back to me to enquire what "fine looking old gentleman it was traveling in company with me." When I informed him who he was and he had communicated it to General Hooker, he immediately sent word back to me with the request that I should bring him forward, as he desired an introduction. When I gave the message to Elder Dudley the old gentleman straightened himself up in his seat and remarked, "If General Hooker desires an introduction to me he must come to me." He paid servile flattery or adulation to no high sounding,

man-made title, from the Rev. Doctor of Divinity on up to whatever flattering titles may go. The masses may think this expression reverses titles.

The writings of Elder Dudley show that there are few points in controversy between Baptists and *those claiming to be "Baptists,"* but what he had to meet in some way and from some source, and especially from those who objected to what *they* termed his "two-man theory."

And the idea of having the old man, the Adamic man, and sin and lust or corruption, making *three men*, then boiling these three down into *one sinner man,* then throwing a little essence of spirit in, and by its operation, making all into *one spiritual man,* did not originate with one P. G. Lester, who a few years ago came amongst us, backed by an Eastern syndicate, sizzling like a trembling crater, ready for an eruption for a number of years, for Elder Dudley had the same heretical notion to meet in a controversy with Elder John A. Thompson, in Lebanon, Ohio. In that controversy with Thompson, Elder Dudley days: "If I were as entirely confident of interest in the atoning blood and righteousness of the Lord Jesus Christ, as I am that the earthly, fallen and depraved Adam, is the old man, I do not think I should entertain a doubt of reaching the heavenly glory. I find no where in the Bible, the idea taught, of *three men,* in the disciple of Christ, and yet brother Thompson's theory presents *three*. First, the *first man* Adam [who] is of the earth earthy; Second, the *second man*, is the Lord from heaven, and Thirdly, brother Thompson's *old man:* "Sin and Lust." He tells us "I have not wished to build my views upon *inference,* because to me inference proves nothing." Now I ask brother Thompson, in all candor, Does the Bible anywhere in its sacred pages say that sin and lust is the "od man" What then is his assertion based upon that *inference?* But this is not the only objection I have to his theory; he would seem to represent the earthly Adam as a mere *myth,* and entirely to absolve him from any participation in the Christian Warfare, and entirely

irresponsible for all the opposition and rebellion against God, which is found in the old man, and to hold sin and lust, *his old man,* alone responsible. Will he be kind enough to inform us how he will have sin and lust punished, otherwise than in the living, conscious, responsible earthly Adam?

Was the law given to "sin and lust," or to the *man* whom the Lord God formed of the dust of the ground, and into whom He breathed the breath of life, and *man* became a living soul? Was it to "sin and lust" the Lord said, "*For in the day thou eatest thereof, thou shalt surely die?"* Or, "*The soul that sinneth it shall die?"* Sin and lust composed no part of the *man* to whom the law was given; it was brought forth in the original transgression, which brought death and all woes upon us. "*When lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth death." "Lo this only have I found, that God made man upright, but they have sought out many inventions"*- Eccl. 7:29. *Man* then is the guilty party, and sin and lust, that which exposed him to the curse of a violated law. "*Sin is the transgression of the law."* I cannot be mistaken in these views, and I think brother Thompson and all other intelligent Christians, upon mature reflection, will say, they are in strict harmony with the record God has given.

Now if I understand the teachings of my Bible, sin is the *cause*, and death is the *effect* of transgression, and by them *Man* procured the curse of the law.

My flesh is as incapable of involving the law independently of an intelligent principle, as my horse's flesh. An idiot, or insane person, is altogether incapable of violating the laws of the land, and incurring the penalty, because of the absence of mind, reason or sense, none of which are known to exist in brother Thompson's *old man.* When the Bible speaks of *man,* I do not understand a *myth* to be intended, but one who is possessed of mind, will, action and determination. Hence it is said, "*Adam was not deceived, but the woman being deceived, was in the transgression."* Adam, knowingly, wittingly, and

willfully transgressed the law and incurred the penalty. It certainly cannot be necessary that I should labor this point further.

If however, brother Thompson desires more proof to sustain my position, I invite him to a close and critical examination of the following: *'Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruits. Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Make the tree good, and his fruit shall be good, or make the tree corrupt and his fruit shall be corrupt.'* Brother Thompson would make active principle, a corrupt fruit to exist, irrespective of a *corrupt tree which bears it,* and thus transposes the Bible order of things. We do not expect to make the tree better or worse by *tampering with the fruit.* If we desire good fruit, we go directly to work on the three."

From the foregoing extract we see that modern disputers of Bible truth among Old School Baptists are only following a well-beaten paty through the sands of time, but Elder Dudley, like some of the present time, stood as a mighty sentinel not only to sound the alarm at the approach of the enemy, but to dispute his entrance to the camps of Israel at every point.

While he ever wrote in the kindest spirit that language could command, yet his argument carried with it a withering rebuke that soon silenced the opposition of those who had the temerity and who expected notoriety by "downing Dudley."

One man now living made an insidious attack on his views of "quickened spirits," in the *Baptist Watchman,"* a paper published in the South that never was regarded as sound in the old Baptist faith, and this man at the same time was professing great love, fellowship and "perfect harmony of sentiment," but since the death of Elder Dudley the turpitude of the spirit by which he was acting then has been so clearly demonstrated, that we wonder how any can respect him for such baseness of character.

It is not pleasant to the writer of this “Biography” to have to refer to these things, but necessity demands it for the vindication of truth, for there is nothing more culpable in a professed Christian than a disingenuousness of character, a want of that candor and frankness that carries confidence with it in all things in our dealings with each other. We are often made to cry out, “O the exceeding sinfulness of sin,” and that because we find so much of it in our own corrupt nature, and often fear that we do not bear with infirmities of brethren as we ought. If it were not for an ever-merciful God, brethren, what would any of us do, left to the leadings of our vile nature, where would we not go, or what would we not do? Truly, Elder Dudley was “an example to the flock.” None can ever charge him with the artful cunningness of those who tried to break him down or bring him into disrepute among his brethren. The open frankness and candor of his nature, the genuine child-like sympathy of his whole life, sparkle like gems in the memory of his brethren with whom he was so intimately associated. He was a man in whom was blended all of those higher qualities and tender, finer sentiments that spread like a halo, a benign influence on all around.

The doctrine of unity or oneness of Christ and His people as contended for by this and other “pilgrim sages” mark a sect everywhere “spoken against.” “a peculiar people,” “a chosen generation,” “a righteous seed,” “a holy nation,” unknown by the world or its religion, “a remnant according to the election of grace,” “dwelling in God,” “dwelling in safety alone,” standing out in bold relief and telling contrast in doctrine and Gospel order to every man-invented theory of religion that has ever been or ever will be propagated on the earth. It is the only doctrine that sets an open door to the channel of mercy to flow to undeserving and helpless sinners, and at the same time contemplates and provides for the maintenance of the perfections of God in a complete and full obedience to His law, and satisfaction to His justice and truth, for in the absence of

that relation we challenge the religious world to show the justice of God in the suffering of our innocent Lord and Savior Jesus Christ, who was "holy, harmless, undefiled, separate from sinners."

This doctrine unseals the sacred volume of types and shadows, penetrates the gloom and darkness that hangs between us and the heaven of eternal glory foreshadowed by the veil of the Temple, the holy things of the Ark of the Covenant, and Holy of Holies, and demonstrates the exceeding riches of His grace and promises manifested in His love and mercy in giving His Son to die, the just for the unjust, in all its grand and discrimination beauty, to the praise of His own glory. Human tradition, priest-craft, or ecclesiastic invention has never yet harmonized the Scriptures with men-made efforts to produce a spiritual, heavenly family of "the children of the flesh." And though those efforts may come from those who now wear the name of *Baptists*; yea, even *"Old School Baptists,"* they are no better, nor any more successful than though they sprung from the very hot bed of Catholicism, and are worthy of no respectful consideration by the Church which is "*the pillar and ground of the truth,"* for it is a "*Babylonish garment"* of a like wool, of that with which Achan troubled Israel in the days of Joshua.

The idea of substituting a part of the generation of Adamic sinners as "the generation of Jesus Christ" is to subvert the whole general tenor of Bible truth. And this is just exactly what the learned John M. Watson did in his "Review of the Circular Letter of Licking Association of Particular Baptists;" namely, "the circular on the warfare," and all others who war in like manner against the truth of God. [Dr. John M. Watson, a medical doctor in Nashville, Tenn., is noted among Conditional Baptists, for his "Twelve Marks of The Apostolic Church," which is often reprinted. There can be some serious question whether he understood what the Church was; but not by his admirers- SCP.]

In a reply to this lengthy review of J. M. Watson, the venerable editor of the *Signs of the Times,* Elder Gilbert Beebe,

says, "It is not our human existence that is born again. *'That which is born of the flesh, is flesh, and that which is born of the Spirit is spirit.'* Elder Watson falls into the same error in confounding the two births that Nicodemus did, in supposing them both to be applied to us as mere human beings, whereas the new birth is a *spiritual* birth. But in what language shall we treat the conclusion arrived at by Elder Watson that, 'if the children of God are born of Him as a consequence of a previous existence in and union to Him before they are born again, as in the case of Adam, then they must needs be born gods, and not merely saints or new creatures.'- Watson. This is a very extraordinary conclusion for a man of Watson's superior [medical] understanding to draw from the premises. We think that it is clearly demonstrated in the Scriptures of truth that Christ **is the life** of His mystical body, that He *has been their dwelling place in all generations, even from everlasting,* and that upon this very principle they are *"**His seed** that shall serve Him, and they shall be accounted to Him for a generation."* When dying for them on the cross He saw them *"as His seed," "a chosen generation, a royal priesthood,' &c.* And, *'His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father.'* If they are His seed then that seed was ***in Him*** as their spiritual progenitor, or Head as He has sustained the relationship of "everlasting Father," they have existed in the relationship of "children." By virtue of this relationship they are born '***not of blood, nor of the will of the flesh, nor of the will of man, but of God***"- John 1:13. Does this birth, then, make them gods? By no means. Our pre-existence in, and lineal descent ***from Adam did not make us all Adams***, or public federal heads of all the human family, but it made us *manifest* as the sons or children of Adam. So our relation to and previous existence ***in Christ***, and our consequent descent from Him by ***re***generation makes us manifest, not as gods, but as the sons or children of God, [as everywhere taught throughout the Bible.] To change that, the doctrine of vital

relationship and the pre-existence of a *spiritual life* in Christ, savors very much of Manichaeism, falls harmlessly and powerlessly at our feet, so long as we find in support of that soul-cheering, God-honoring, and hell-defying doctrine, that cluster of direct Scripture testimony, which he [Watson] has copied from the Licking Circular immediately preceding this charge."

This lengthy extract from the pen of the late editor of the *Signs of the Times* was written and published, as he says, "without anticipating what the Licking Association might feel disposed to say in defense of the doctrine set forth in their Circular which has been reviewed by Elder Watson." "We claim the right," says Elder Beebe, "to attempt the defense of what we have held as the very foundation of the great, grand, and glorious system of salvation."

This was written in reply to an extract that we will now make from Elder Watson's review of the Circular, and to those who know something of Baptists history, it will be an easy matter for them to discover the ear marks of the same Chaldean spirit that has actuated some who claim to wear the name "Primitive" or "Old School Baptists" of the present day, Brethren, read *here* in connection the 1st chapter of Habakkuk. We will now give the extract from Dr. Watson's review:

"We should note the qualifying adverb *again* in the declaration of the Savior that a man must 'be born *again,* before he can see the kingdom of God.' We shall then learn that human beings are born again, those who have already derived by a natural birth personal existence from Adam in such a manner that each one has become a distinct person, an *I, me, one's self.* The very *I, one's own self* must, says Christ, be 'born of the Spirit.' How? In consequence of an actual eternal existence in and union to the Spirit? No, verily, for that would be downright Manichaeism. The *I, me, or one's self* is brought into an actual union with Christ through the quickening, sanctifying, and transforming power of the Holy Spirit; thus

this actual union has a beginning with the creature, and becomes one of life, the **soul** that is dead in trespasses and sins [!!!!-SCP] is quickened into spiritual life . . . Hence to be born again does not imply a previous actual eternal existence in and union to the Spirit."

Now I desire to ask in all candor, what better is the position of *Modern Old School Baptists* who claim that it is "the sinner that is born again" of the Spirit, or from above, for their view of vital union is the same sporadic disease that affects every Arminian religious organization known on earth, that profess to believe in the operation of the Spirit? And all classes of Arminians can receive it as a weapon against the *chosen generation of Jesus Christ.*

As wonderful grammarians, the very wise of this world often play much upon the "laws of language" and especially upon the words "again," and "that," used in the language of the Savior, in John 3, "*Except a man be born <u>again</u>," &c. "<u>That</u> which is born," &c.* Now let them apply their "law of language" to the word "that" used by the Lord of glory in Luke 19:10; also Matt. 18:11. "*For the Son of man is come to seek and to save <u>that</u> which was lost."* What are their speculations worth? It does not take a great deal of grammar to overthrown the faith of some very zealous professors at times when they wish to carry their point, and unto such the Savior said: "*Woe unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."* And so they reverse the Scriptures, and have the old man, put off the old man, if it is only one man with two natures. On this subject Elder Dudley says, "I find no authority in my Bible for dividing the man. The old man is an entire old man, and the new man is an entire new man."

What does it amount to for a man to say that he does not believe that it is the sinner man that is born over again, never did believe it, and has no fellowship for them who do believe it, and that he is in "perfect harmony" with Elder Dudley on the

subject of the new birth, and then say, "This man who must be born again in order to see the kingdom of God is that *natural man* to whom He was speaking," "and that this proves that this natural Adamic man, who is yet flesh and blood, is born from another direction, but is the same natural Adamic man." [He makes reference to Silas H. Durand-SCP-].

And because the churches which Elder Dudley served so long, and so faithfully, would not accept and wink at such duplicity, this man traveled several hundred miles to become an active party [With Eubanks, F. A. Chick, and A.B. Francis] in an effort to put down those who maintained the same ground occupied by Dudley and others of the same faith, order and fellowship; and in council with disaffected ones who had once professed to receive and believe the same doctrine of eternal vital oneness, but had become bewitched by men to "depart from the living God" for such men to aid in counsel and withdraw. We again repeat the question, What does it amount to? Should the church become discouraged? By no means! It is but an evidence, and a fulfillment of the Scriptures. "*Also of your own selves, shall men arise speaking perverse things to draw away disciples after them."* Elder Dudley took his churches and brethren to record like the inspired Apostle, and often told them that before the sod was green over his remains, grievous wolves would enter, "*not sparing the flock,"* but would disturb the equanimity, peace, harmony and fellowship of the licking Association.

We can but regard his language as prophetic, and say, truly he was a man of God.

[In the very years of this Progressive deception, Durand, Chick and Sylvester Hassell, wrote more letters to be published in other P.B. papers, urging union of all P.B.s, based upon "love of the brethren." The "love of the brethren" mandated that they all unite in this ecumenical movement, and it is suggested repeatedly that those who stood in the way of such a union were to be avoided. The theme of every letter was "love, love, love," even as they were actively, maliciously, and deliberately destroying the Eastern Associations and Western Associations that would not unite with the Means party. Associations that stood faithful were *elements* of the Virginia Correspondence,

represented by William Smoot; The Mount Pleasant Old School of Ky, Wallingford; Missouri Corresponding, R.M. Thomas, Lebanon of Ohio, Elder Bavis; Lebanon of Ind. Chilton, at Forte; Mt. Pleasant in Ohio, and the original Licking Association, Jeremiah Taylor Moore, and a host of independent Predestinarian Old School Baptist Churches. Most of these, historically can be identified, by their nomenclature: They now referred to themselves as "Absolute Predestinarian, Anti-Means, Anti-Union, Old School Baptists. The term "Anti-Union," did not refer to labor unions: it referred to being against the Progressive ecumenical union of all Old School and/or Primitive Baptists. The names of Sylvester Hassell, Silas Durand, and F.A. Chick stands out among those these Baptists credited with the division among the former Warwick and affiliated Eastern Associations.-SCP.

CHAPTER V.

As we wade through the dismal nights of sorrow and grief, who but the one "convinced of sin," can say, "**I know there is yet no change in this old man of the flesh**," who can say: "*I **know** that in me [that is in my **flesh**,] dwelleth no good thing."* It is, then, when convinced of sin that we can look away from self and all creature help. Here is one that can say, "*I delight in the law of God after **the inward man**."* Oh, how *"blessed is that man that standeth not in the way of sinners, that walketh not in the way of the ungodly, nor sitteth in the seat of the scornful' but his delight is in the law of the Lord; and in His law doth he meditate day and night." "The ungodly are not so."* Where is the *natural* man that meditates on the law of the Lord day and night? Are his meditations never disturbed by the things of time and sense; yea, are they not wholly absorbed at times with the things of time and surrounding circumstances?

Elder Dudley says as late as 1874 – twelve years before his death: "What I have written will assure you that I **repudiate** the **following heresies**: First, "That all who were created in Adam were redeemed by Christ." Second, "That Adam died a spiritual death." Third, "That Christ died for spirits, and not men and women." Fourth, "That the Divinity or Godhead of the Lord Jesus died." Fifth, "That there will be no future resurrection of the just and the unjust." The doctrine he maintained is the only doctrine which insures the resurrection of the bodies of the

dead, and sets forth: "Who is the only Potentate, the King of kings and Lord of lords," and who in His times will show that He only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see; to whom be honor and power everlasting." Elder Dudley says, "Remember that Christ was "put to death in the **flesh,** but quickened by the Spirit.' Was He quickened before His death in the flesh? Let the disputers of this world answer. 1 Peter 3:18." And then answer if Adamic sinners who are dead in trespasses and sins are "quickened and born of God." The Psalmist says, "*Quicken me in Thy righteousness."* Now apply the language of Paul: "*Ye are not in the flesh, but in the Spirit,"* and see where are the advocates of "quickened sinners." "Sinners born over again." "Sinners chosen in Christ before the world began."

In the eighty-fifth year of his age, and the fifty-sixth year of his ministry, Elder Dudley wrote a condensed history of the correspondence of Licking Association in which he says, "Believing that I am in possession of some information which will not be uninteresting to many members of your body and which in the near future will be found profitable in vindicating the truth of history, a part of which cannot be obtained from any other source, especially as the actors have mostly passed into another state of being, I feel it to be a duty incumbent on me, as I do not expect to remain with you long to communicate it to you. I am advised that the 'General Association of Baptists' have resolved to publish a history of the denomination in Kentucky, and for that purpose have appointed a committee to collect materials. I have been interviewed by several of that committee and conclude that the information I gave was rather distasteful, as they made no memorandum, nor asked of me the facts on paper. I am fully convinced that we need not look for a truthful history of *our people* from that quarter, especially if we consult 'David Benedict's History,' or regard the slanders reported of us by some of their ministers. One reported in the northern part of the State that I was teaching a Bible-class

every Sunday, another that I regretted that I had not organized Sabbath Schools in each of the churches of my charge, and yet another that I was appointed one of the committee to examine candidates for the ministry by the board of trustees of Georgetown College. The latter report I publicly exposed from the pulpit in Georgetown. It is not difficult to understand their object, namely, to hold the Association responsible for the slanders reported of her ministry."

Toward the conclusion of this brief History, he says: "It afford me none, not the least, pleasure to expose the disorders of those professing to be the people of God, many of whom I have loved in by-gone days sincerely in the truth, and as I believed, for the truth's sake. But they have raised the issue and required us to abandon the truth of God if we retain their fellowship. The price is more than we dare pay. We cannot consent to be false to our own convictions of the truth of God, or the obligation we owe our dear Savior, who has hitherto borne us up under all our trials, temptations and sorrows." This was perhaps the last public document that was written by Elder Dudley an published in the minute of Licking Association. He served as its Moderator for three succeeding sessions after this.

In July, 1880, he had a severe spell of sickness from which his physicians and most intimate friends thought he could not recover, owing to the infirmities of age, he being then in his eighty-eighth year. He, however, rallied and lived for six more years, a blind and almost helpless invalid, but never recovered his physical ability enough to attend his churches any more except one occasion that I shall never forget. It was the Bryan's meeting held in Lexington. He sat in his chair, the ripened embodiment of the grand old patriarch that he was and preached, using 2nd chapter Titus as a text, repeating and commenting on every verse of the chapter. Though a physical wreck, he gave evidence of the activity of his mind in the things pertaining "to the doctrine of God our Savior," and the practical

godliness set forth in that chapter, together with an unswerving devotion to the great and glorious cause in which his life had been spent.

As stated above this was the last public meeting of his brethren that he ever attended, but the love of his brethren for him, the profound respect of his friends and acquaintances, his anxiety and care for their welfare, together with his inviting, generous, ever open hospitality, made him the object of their daily visits, until on the 10th day of June **1886**, he passed in triumph, as we confidently believe, to that better world into a full fruition of all that his faith and hope had grasped through a long and well-spent pilgrimage.

END OF BIOGRAPHY.

APPENDEX

1811 CIRCULAR OF LICKING ASSOCIATION OF PARTICULAR BAPTISTS

[Ministers seated this session were Elders Richard Thomas, Ambrose Dudley, John Price, Joseph Redding, John Barnett, Lewis Corbin, Richard Thomas, John Conner, B. Bennit, William Grinstead, William Payne and Absalom Bainbridge.

Associations in correspondence were: Elkhorn and Bracken. Membership: 20 churches with combined membership of 887 members.

CIRCULAR LETTER

To the Churches Composing the Licking Association,
Beloved Brethren in the Lord,

From the information we have received from your letters, as well as by observations since we have been organized as a body, we are strongly impressed with the opinion, that

judgment has begun at the house of God. What the event will be, the Lord only knows; but that in itself is a good work, it will be carried on, until the purpose of God is accomplished; for the Lord hath said, "*My counsel shall stand, and I will do all My pleasure."* And again, "*I will bring the third part through the fire."* It appears that God will have a tried people. If so, the means will be used for the purpose; therefore, we ought not to think it strange concerning the fiery trial, which is to try us, as though some strange thing had happened. For there is no temptation taken place but what is common among Christians. The spirit striving against the flesh, and the flesh against the spirit; these are contrary the one to the other, so that Christians, according to the Scriptures, cannot do the things they would.

Dear brethren, our state is a state of warfare, our enemies are the world, flesh and devil. As these are our enemies, and we know it, ought we not to guard against them, with all that skill we are in possession of. Being sensible of our weakness and ignorance, ought we not to lean on the arm of the Lord, and cry daily to Him for wisdom to encounter such deadly foes? Those enemies which are never weary, will continue to plan against the church of Christ. If they were always in one shape pr of one colour, and if we had learned shape and colour, it would seem that we should encounter them with more courage. But inasmuch as these enemies, Camelion-like, change their colour when they please, in order to carry their purposes, we are at a loss. This makes it so necessary that Christians should search the Scriptures with fervent prayer to God, that they may know the enemy, let him come in what shape he may. If the child of God should, for want of knowledge, engage his brother instead of an enemy, which we believe sometimes is the case, it cannot fail to give grief when it is discovered. Let the Christian in all cases treat with his brother or sister as a Christian, while he has faith in him as a Christian; for faith and love stand and fall together. The text says, - "*Let brotherly love continue."* It is our duty to walk circumspectly before our brethren and the world,

knowing that we are in the presence of God: each brother and sister walking in the fear of the Lord, brotherly love will continue.

Dear Brethren, to know the truth, and receive it in the love of it, is so glorious a thing that we ought to dig for it as for hidden treasure. But the old question is agitated in these modern times: *"What is Truth?"* And as this was the inquiry of a heathen, so it still is. And as it respects the Scriptures, it is no more the concern of the great number of the people now than it was then. Truth, simply speaking, is that which exists firmly and unalterably – It cannot change, for if it could, it would lose its nature. Error is only mutable and various – And although it passes in innumerable forms, it cannot become the Truth. – The Truth is perfect unity and simplicity. Therefore, is not only the foundation and reality of all existence, but it is infinite existence; for it must be commensurate with all being, as without it, being is idle, or rather no truth of being at all. It is Truth, that we are poor sinners, and as such, deserve to be frowned from the presence of God, and certainly will be, if not found in the Covenant of free and sovereign grace, and our names wrote in the Lamb's book of Life.

The church having grace given her in Christ before the foundation of the world; and in God's own time, that grace is made known unto her, (the church) her heart changed, a right spirit formed within her, and she brought to abhor sin and herself on the account of it; to love holiness and delight in the law of God after the new-born inward man; to see the way of life and salvation through Christ, and receive Him as her Prophet, Priest and King; to list under His banner from choice, to fight the good fight of faith, and lay hold on eternal life. May the grace of our Lord Jesus Christ be with His dear children, is the prayer of your brethren in the Lord. Amen.

Ambrose Dudley, *Moderator.* **1811.**
John Price, *Clerk.*

1820 CIRCULAR OF LICKING ASSOCIATION OF PARTICULAR BAPTISTS

Ministers seated this session were elders William Payne, Ambrose Dudley, John Price, T. Thrailkeld, Lewis Corbin, J. Conner, J. Wallingford, and J. Foxworthy.

Associations received were Union, Franklin, North Bend, and Long Run. Present membership: 20 churches with 872 members.

Written by
Elder John Price
Second Fork Town Church

[John Price was one of the Lewis Craig party that came across the Cumberland Gap into Kentucky, and helped Ambrose Dudley and others establish the Elkhorn Association. When the division came between the Fullerite party, he stood on the "Old School" side with the 2nd Town Fork Church, helping to form the Licking Particular Baptist Association. This is a sample of his writings, and a proof that these early churches were fully Free and Sovereign Grace churches.]

Beloved Brethren:- We met in peace, and after several happy days together we now depart for our homes. What we have done you will see in our minutes: and as a mark of love to you and the Redeemer's cause, have thought proper to address you on the **Doctrine of Christ**, which is now violently opposed by the greater part of those who *profess* Christianity. "*I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee."* These sweet words, we hope, will never lose a place in your minds. Particular and unconditional election, though exploded by the greatest part of the professing world, is a Scripture doctrine. If before the world, it must be **unconditional**; and if election, it must be **particular** and designed for some high purpose worthy of God. As those who are chosen should be holy and without blame before Him in love and conformed to the image of His Son, see Ephesians 1

chap. 4 verse – "*According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love.* Romans 8, chap. 29 verse: "*For whom He did foreknow He also did predestinate to be conformed to the image of His Son."* Your will see redemption immediately connected with the above. Here you find our Lord Jesus saving His people from their sins – loosing none of all that His Father had given Him – laying down His life "for the sheep" and turning to them at the Judgment Day, and saying, *"Behold I and the children Thou hast given Me,"* and "*Come in ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."* You will further see that this redemption was <u>not</u> effected for the Devil, nor in such a way as that it may or may not be enjoyed by those for whom it was designed. See! He hath redeemed us from all sin. The *us* that was loved – the *us* that was chosen – the *us* that was given to Him to give eternal life to, and **<u>not</u>** those who are lost. He, Jesus, redeemed **us** from the curse of the law, being made a curse for *us.* How? By the iniquities of *us* all being laid upon Him, and bearing our sins in His own body on the tree: It is God's ransom: - let the prisoners go free from going down into the pit – it is eternal redemption obtained for us; Hebrews 9 chap. 12 verse. This will lead our minds to reflect how those for whom so much was done, shall be brought into the enjoyment of that which was given us in Christ Jesus before the world began. We find in Romans 18th & 30, That "*whom He did predestinate, are called;"* and that this call, which may properly be termed *effectual*, carries with it justification and glorification. This call being a "holy calling," is always effectual and effected by the power of God only. Ephesians 2d, chapt. 1 verse: *"And you hath He quickened who were dead in trespasses and sins," "The Father quickeneth whomsoever He will,"- "the Son quickeneth whomsoever He will,"* and that none can come to the Son except it was "given him of the Father. Here we see that it is God that makes alive, **independent of**

any means or help-outs. [This is the doctrine of the Baptist people at least **this far back in time! –it isn't new! This pre-dates Beebe!** BTW, Elder Samuel Trott was early a brief member of the Licking, and under his preaching Thomas P. Dudley was delivered.-SCP], In this great work you observe our Lord saying, "*My word it is spirit and it is **life**."* It is truly so brethren to the children of God – for they desire the sincere milk of the word that they may grow and thrive thereby. The word of God is given for their souls to feed upon, and direct them in all things necessary for them to know. The preacher of the Gospel is given to the church to comfort, feed, and edify her. The ordinances are significant- they are comforting and edifying; and we are told that when Christ who is our life shall appear, we shall also appear with Him in glory. The while doctrine of Christ is filled with comfort and consolation: for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; Ephes 2 chap. 1 verse. Let us contend earnestly for the faith once delivered to the saints – not associating with or giving encouragement to those who deny it or oppose it – but let our lives be in all holiness and godly conversation, and our minds on the stretch looking for an hastening unto the coming of the day of God - God the Lord Jesus Christ – for the personality in the ever blessed Trinity; see Heb. 16 chap.34 verse – Who being the brightness of His glory and the express image of His Person and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Acts 20 chap. 28 verse: "*Take heed therefore unto yourselves, and to the flock over which the Holy Ghost hath made you overseers to feed the church of God which He hath purchased with His own blood"* – And Acts 13th and 2 verses – "*As they ministered to the Lord and fasted, the Holy Ghost said 'Separate me Barnabas and Paul for the work whereunto **I have called them**."* All the above truths being opposed by *pretended friends* or false brethren, let us no longer sleep – but put on the whole armor of God and fight manfully under the banner of the

Captain of our Salvation, that we may say in the end with Paul, "*I have fought a good fight – I have finished my course – I have kept the faith."* "The righteous Judge will then give us a crown of righteousness; and not to us only, but to all them that love His appearing."

Now brethren, the above is a condensed statement of the doctrine of Christ; and we are directed. If there come any unto you and bring not this doctrine, receive him not into your house; neither bid him God speed – For he that biddeth him God speed, is partaker of His evil deeds. By evil deeds we understand every thing contrary to the doctrine of Christ and His apostles. Now dear brethren as you are said to be the light of the world, walk as children of light, and may the Lord bless you and enable you so to do is the prayer of your brethren in the Lord.

Ambrose Dudley, *Moderator.*
John Price, *Clerk.* **1820**

1823 – CIRCULAR LETTER LICKING ASSOCIATION

By

H. Toler

[Ministers seated this session were elders Ambrose Dudley, Thomas P. Dudley, Henry Brooks, Thomas Threlkeld, Lewis Corbin, Joel Morehead, J. Conner, William Payne, J. Wallingsford, J. Shackelford, W. Rash, and Gibson Hamrick.

Associations in correspondence were Long Run, Northbend, Union, and Franklin. Membership of Licking: 24 churches with **1,023** members.

General Notes: This age was a time fraught with danger relative to the sovereignty of local Baptists churches. It was a time of ecumenical movements, with party men attempting to secure the greater number of local churches into their own organizations. The Campbellian Christian Restoration Movement collected large numbers of Baptists churches; the Modern Missionary organization likewise secured large numbers; the corresponding associations developed a stranglehold on large numbers. The Kehukee was one of the first to unite the Regulars and Separates, and became known as United Baptists." The Elkhorn was constituted as a United Baptists association, and these

attempted to claim all the churches in Kentucky, sealing them in a General Union of Baptist Churches. The disorder in the Elkhorn disrupted the union of churches on each side of the Kentucky River, with one group breaking with the United Baptist and their General Union before it had time to enslave them all. These churches form the Licking, organized on a totally different form, which did not allow associational rule over the local churches. This minute discussion fallacious charges against the Particular Baptists churches, and their opposition to the General Union of Baptists into one constituted Church.-SCP]

DISCUSSION ON THE *GENERAL UNION MOVEMENT*

To the Churches composing the Licking Association of Particular Baptists, their Messengers send greeting.

Affectionate Brethren:- There can be no good government in Church, or State, or Families, without good principles. In a Church, Gospel principles, and Gospel fellowship are so necessary to produce Gospel discipline, that it will no more exist without them, than a house will stand without foundation. Whatever principles of a theological nature men may have, whose situations are unchanged by grace, will cease or change, not being implanted of the Lord, like seed to produce fruit of the nature of the seed. Christians may err, for want of clearer light, and through improper teaching, but a Christian's errors are no more to be sanctioned because they are the errors of a "Christian," than Peter's denying the Lord. By civil liberty of conscience, men may form what religious systems they please, and worship in any mode they choose, but God allows no "liberty of conscience, opinions, feelings, or conduct," contrary to His own word. Let us "*earnestly contend for the faith which was once delivered unto the saints."* But let us contend with a proper temper, without even a whisper of the nature of persecution. An adherence to the truth, and persecuting others, are very different. If preaching the Gospel of Christ faithfully, and detecting the errors of Anti-Christ honestly, are deemed *persecution,* those who so conclude will be found the

persecutors. Lovers of the truth are firm and easy, whilst religious partisans are factious and busy, ever engaged by evasions, schemes, and many devious arts to pour great contempt and to pile large loads of odium on the Particular Baptists, as being "a new sect," disorderly and ungovernable. In doing all this, they are incorrect in conversation, preaching, and publications, not seeming to have any regard to principles or conscience, supposing one is merely led by the influence of another, and that a few preachers lead all the rest of the society [We still hear this today, 2009- SCP]. We are sorry for this mistake, or for a determination not to be corrected. We can only say, in the Apostle's words, "If any man be ignorant, let him be ignorant." Party-men "are busy bodies," and will turn to any point of the compass to effect the objects; without constitutions, covenants, terms of general union, or any thing else, unless it be so loose and waxen that it may be slipped out from the doctrine of Free and Sovereign Grace in the Bible, and even in the Confessions of Faith! Of course they will excommunicate those who exercise liberty (the dearest of all rights) to be free in conscience, and in the society of those who are in the great union of both Particular and of Regular Baptists, in England, Wales, and America, banded together in love, by Gospel principles, and the adoption of the Philadelphia Confession of Faith. To excommunicate for joining such people, is evidently more despotic over the souls and consciences of men, than can easily be found, except within the dominions of the Pope of Rome, or the Prince of Darkness. These are the people, the *charitable people,* the *liberal* souls, who wink at open communion, and various irregularities, but are sure to excommunicate for joining any Particular Baptist Church, though the pastor should be a *Ryland,* a *Rippon,* or a *Gill,* or any other Particular Baptist minister, who would not fellowship all the Heterogeneous matter mixed together, within what is called the *General Union* in Kentucky. The terms of this union were never intended to operate against the soundest constitutions,

sovereignty and independence of Churches. But now by party-men they are made to answer any and every purpose, and to supersede our churches' constitutions, and are termed "the great charter of our religious *liberty!"* If those who make this union everything, had not thereby made the constitution nothing, and introduced doctrines and discipline contrary to it and the Bible, and to all that ever was intended by the terms of union, the state of society would now be different from what it is. We well know that for those causes, the United Baptists, so termed, are very disunited among themselves. This is the great bulwark for defence, which is indescribable, except that it gets all it can, holds all it has, and will let none go. If a dismission is wanted, it must be to the General Union, or nowhere. Those within this tower, will not dismiss to those who are on the very constitution, which they themselves say they have not departed from. It clearly follows they have given up the *Constitution* for the terms of *General Union,* which at *last* they will not be bound by, for it would seem by the latitude they travel, there are no bounds fixed, to which you may go and no further. Surely, this warm, unbounded union, this "great charter of religious liberty," has brought men to the zenith of phrenzied, heated "one seven times more that it was wont to be heated!" Their excommunicating for joining us does not affect us, for it is not dishonorable to a person to be excluded for this only. Nor do we think it necessary that we should require of their members who wish to join us that they should even apply for letters of dismission for that purpose, where it is well known they would be refused. We are always receiving by *examination and information,* so as strictly to guard against imposition. Let them apply where letters will be granted. We wish to be clear of all Anti-Christian policy, to let every one be free in matters of religion, and not to persecute men nor churches for religious opinions, but we do not mean to be enslaved in our conscience.

We meet with very little persecution now, but from the warmly United Baptists. A very late historian then ought to

have reserved a part of his publication [Taylor's History, page 184). He says, "whatever other object Particularism may have in view, with some there is no doubt, that the destruction of the General Union of Baptists in Kentucky is its main object." Party-men may judge of the motives of others, by their own. Principle and conscience being left out of the question, does the author of this so-called "History" believe that the Particular Baptists have no higher object than to destroy the general union of Baptists in Kentucky? He knows us better, although he gives this opinion of *some,* whom he places between himself and the charge he makes. This is just like his publishing (as he supposes) the motives of one to go with another because some attachment existed; as if neither principle nor conscience operated in so doing. This is wildly presuming, and is contrary to the truth of the case. This author further says, "In this great body consummating this union, there was only one dissenting church, (Town Fork.) Means were used to pacify this church without a murmur." Why did he not give us a fair view of *the means* that pacified the church? The means were not in favor of the General Union, or probably he would have told us what they were. The circumstances was this: "At the request of Town-Fork Church, the association *unanimously voted* that the union with the Baptists south of Kentucky River, does not in the *least* remove them from their constitutional principles." This was what pacified the church, if pacified at all. Hereby the association manifested they had not parted with the constitution for the terms of union, which were only designed for a useful intercourse. This disingenuousness may be found in other parts of this author's history at least when publishing what relates to Particular Baptists, unfairness is with many others in the same way.

A few questions and answers may be explanatory:

Ques. What will best prevent divisions among us?
Ans. Unity.

Ques. How shall unity be preserved?
Ans. Where there is no unity, there is none to keep; but where we are of *one mind*, have a union of souls, and not one merely on paper, we should endeavor to "keep the unity of the spirit in the bond of peace;" that is, we must continue to be of one mind, to enjoy cordial fellowship, striving against every thing that would prevent it. And the principles and doctrines of Bible truth, should be laid down as our first principles and constitution, and be wholly agreed to.

Ques. Why not constitute on the Bible at once.
Ans. We are already constituted on the Bible; but it is necessary we should explain what our faith in the Bible is, and make it manifest, which is our declaration or confession of faith. Otherwise we should be indistinct, Baptism alone would entitle to membership and communion, receiving and ordaining would be wild and mischievous, and our churches would soon be crowed with Arminians, semi-Pelagians, Arians, and all their kindred; as was the case among the General Baptists in England, and is in a great degree here now.

Ques. Why do you break the union compact [with the United}
Ans. No union was ever agreed to by us contrary to our original constitution, from which we have never departed. The departure is with those who make the terms of general union supersede the constitution, and superciliously make light of all who strictly adhere to it. These are the breakers of whatever compact it was, and not us who merely for these, and like reasons, choose to be distinct, as we formerly were, on our old constitution.

Ques. You formerly called yourselves *Regular Baptists;* why do you now call yourselves *Particular Baptists.?*

Ans. The Baptists who put forth our Confession of Faith were *Particular Baptists*; and it would seem that all who adopt their Confession of Faith should be called Particular Baptists, as the followers of Jesus were call His disciples.

But we have a much stronger reason than this for it. We believe in *Particular Election; Particular Redemption; Particular Atonement; Particular Calling;* and all the Doctrine of Special Grace: As did the first Particular Baptists. Therefore as they to be distinct from the General Baptists, called themselves *Particular Baptists,* as well because this appellation was expressive of their Faith, as for the sake of distinction; so we for the same reasons use the same appellation, and not from a Pharisaical ostentation.

There is another reason for it. A number of Baptists now in the General Union, were once Regular Baptists too. By some of them, either the confession of Faith, or the terms of General Union are used as suits best. With these there can be no safety. If we do not countenance all in the General Union, we stand accused by those of that Union; if we leave the Union, we are to be tried by the Constitution for doing it. If we were to call ourselves Regular Baptists, as being on the Constitution, which the United Baptists say they have not departed from, we should be in confession without remedy, except by distinction. The confession of Faith contains the System which has always been the Constitution of the Particular Baptists. If the United Baptists say this same confession of Faith is their Constitution, and excommunicate those who join their own constitution for doing it only, it is past strange! To say they have not left the Constitution, and at the same time that the Terms of Union have superseded the Constitution, is equally so! From all these difficulties, a distinction by the appellation *Particular Baptists* is a safeguard at once.

It is mocking common sense when the United Baptists says they have not departed from the constitution – as an

evidence of a departure from first principles we submit the following proofs:

1st. The Pastor of the Baptist Church at Lexington, whilst a member of another religious denomination, published his Theological principles, obviously at variance with the doctrines of Sovereign Grace, as explained in the Baptist Confession of Faith (1689), notwithstanding which he was afterwards received by one of the United Baptist Churches, and subsequently ordained to the Pastoral care of the Lexington Baptist Church by a Presbytery of the United Brethren, without a recantation of the contents of the book published as above.

2nd. The said Pastor according to appointment, on the 2d Saturday in August, at the Great Crossings delivered the Introductory Sermon for Elkhorn Association, which sermon was confessedly at variance with the Constitutional principles of that Association; nevertheless they refused to censure it.

3rd. Not long since the Pastor of the Lexington Baptist Church published a pamphlet, which he calls a Defence of the Elkhorn Association. In this Pamphlet he not only abuse quite liberally, the Particular Baptists, but defends principles, palpably at war with the Confession of Faith of 1689, yet this pamphlet has passed unnoticed by said association, although they have been twice in session since the said publication.

4th. It has not been the practice of the Baptists to refuse a letter of dismission to a member in good standing, to any other Church of the same Faith and Order, when requested, but such is the present practice among the United Brethren. And a number of Brethren, who could not submit to this unreasonable restraint, have been very formally excluded, in some of the United Churches – this we esteem not only oppressive, but a departure from first principles.

5th. It has not been the practice of Baptist churches to admit to their membership, persons excluded by another Church for immoral conduct, without some enquiry into the case. But such is the practice of the United Brethren in, at

least, one section of the country – To prove that irregularities are getting foothold, in other sections, among the United Brethren, we advert to two facts of recent occurrence.

1st. In the last Franklin Association, on a proposition to adopt the Baptist Confession of Faith, one third of this Association voted against it.

2nd. In the last Long Run Association, as we are credibly informed, on a motion in regard to the propriety of communing with the members of the old Separate Baptist Association, south of Kentucky River, a strong minority voted in favour of it. It is notorious that the South District Asasociation in 1813, refused communion with those people and so advised the Churches. Many other proofs might be submitted but these are considered sufficient.

Ques. Why are you regardless of union?
Ans. Union is the delight of our hearts. That is what we have been after, what we have received, what we warmly enjoy, and are sincerely thankful for. We pray that it may be enlarged and that it may abound more and more. It is a union of Faith, a union of sentiments, a union of feelings, a union of hearts and souls. A union because it is love one to another.

People may unite to steal, to kill, and to destroy, but this is only *agreeing on a plan* without union. So compacts concerning religious matters may be agreed to on paper, without union, and, without vital religion. A union with the Father, with the Son, with Bible Truth, and of course with one another, must be had, before any sound compact will be entered into for the sake of its members. Although there are many Heaven-born souls among the United Baptists in Kentucky, we need not go there for *union* where we could not enjoy it, if we are sound and correct ourselves in free and Sovereign Grace. Diversity of opinions, complications of doctrine, laxity of discipline, opposition to sound divinity, denial of liberty of conscience, leaving to open communion,

artful policy, misrepresentation of the doctrine of Sovereign Grace, vehement imperiousness, are all to be found with some but passed over by all. Union does not, cannot exist in such society, that will be felt as union, by informed and honest disciples of Jesus – we wish all were right and united, but not wrong and united.

Ques. Why are you contracted in communion?
Ans. We are desirous that our communion may be as free as the Word of the Lord will justify. For it is His Supper, and is not under our control.

Ques. Are not the communicants you would commune with very few?
Ans. No, we trust we are in communion with the greater part of the Baptists in the world. In 1793 according to Doctor Rippon the Particular Baptist Churches in England and Wales amounted to 445, and their numbers greatly increasing. Their Confession of Faith in substance was published in 1643. It was revised in 1689 by messengers from more than 100 Particular Baptist Churches. It was adopted on the 25th September, 1742, by the Baptist Association at Philadelphia. Since that time it has been adopted by more associations than we can easily name. In 1787, the Virginia Union was effected, by adopting in substance this confession of Faith, saying "that it holds forth the essential truths of the Gospel, and that the doctrine of salvation by Christ, and Free and Unmerited Grace alone, ought to be believed by every Christian, and maintained by every minister of the Gospel." (Semples History, page 75.) We are in communion with all these Baptists, as far as they are with the Bible, as explained by that Confession of Faith. How great is our communion, compared with what is called "the Kentucky Union"! The Particular Baptist Confession of Faith, is like a great tree, which has been growing 180 years, and has spread its branches over a considerable part of England and

Wales, and a greater part of the United States. The Kentucky Union is like a sprout which has been growing 22 years, and its branches have not even covered all Kentucky yet. But this is the *General Union.*

Ques. We have heard you do not preach the Gospel to sinners. Is it true? [This is 1823! How far back did Freewillers fallaciously charge these Hyper-calvinists? Wow!- SCP]

Ans. It is not true, if free and sovereign grace is the Gospel! We preach to sinners and pray for them too. No doubt by divine authority, we are to preach, publish, and proclaim, the word of the Lord, both Law and Gospel, **to every creature.** We are to charge home on sinners the guilt of their sin in Adam, their Head, and all their sins in heart, or action, the justice of the divine law in their condemnation forever, and to publish to them the only salvation, Christ Jesus. **And we are to persuade men. This we believe every minister of the gospel is bound to do, as well as to comfort the feeble minded. And although it is the Spirit that quickens to life, either <u>before</u> the preaching of the Word is heard at all, <u>while</u> the Word is preached, or <u>afterwards</u>, it is clear that very often the first feelings of spiritual life, were under the preaching of the Gospel, when it was made the "power of God unto salvation." The Bible, and Confession of Faith too, will support these views.** [We highlighted this in bold to let every liar against us know they lie, when they repeat these slanderous and fallacious charges against the truth.- SCP] Let us not neglect to obey the divine commands, "Preach the Gospel to every creature." "Preach the Word." When God commands it is enough. He makes use of His word by the Spirit, to feed those who have spiritual life, and in the same manner in first communicating that life. In either case the (essential) word will do nothing without the Spirit. But in this question, something more is intended; that is, That we should put the Gospel out of its own shape, by accommodating it to the natural mind of ma, which mind is enmity against God, and is

not subject to the law of God, neither indeed can be. It must have, as the opposers believe, have *terms, conditions, offers, and invitations,* it knows nothing of. A Gospel *of terms* would be a *new book*. That would be a *Law book*, and not the Gospel at all. The preaching of such a book would not be *preaching the Gospel to sinners at all!* The Gospel of Jesus Christ is quite different from a book of *terms and conditions.* If a poor sinner thinks of coming to Christ *on terms,* he cannot come that way at all. But if, agreeable to the Gospel, he is *drawn* by love to Christ, he comes very willingly without *terms*. He comes bringing nothing with him but sin to be pardoned. The invitation of Christ Jesus to this sinner, proves as effectual as it will be when he shall be invited to Heaven. As whom the Savior makes welcome to Himself here, He will make welcome to and with Himself in Heaven. A despiser of Jesus as such, would not be welcome in Heaven, nor as such is he welcome to Him here. While a sinner is impenitent, we should preach to him that he is under the Law, and under the command to repent. But to invite him while he is yet impenitent to come in that state and trust in the Lord, would be absurd. To tell him *on condition of his repentance* he would be accepted, would be as delusive. But in whatever heart there is the least degree of Heaven-born inclination, to leave sin and self, and come to Jesus, that sinner and all such, to the ends of the earth, **freely invited to look unto the Redeemer, and be saved, whatever in and weakness may appear against it.** Here are charms, pleasing charms, which will cheer us in life and death, through time and forever.

Dear Brethren,

We are warmed with affection and fellowship. May these feelings continue and increase! Do let us love one another with pure hearts fervently. Let us love our enemies, and pray for all men. Let us teach our children, servants and neighbors, as far as we can, the word of the Lord, and the good things of the Kingdom. Let us be sure to keep up secret and family worship

regularly, having as many of the family together as we can. Let us hold fast the Word of God, and wait patiently the coming of the Lord. Grace be with you. Amen.

Ambrose Dudley, *Moderator.*

Attest,
Thomas P. Dudley, *Clerk* **1823.**

1824 - CIRCULAR LICKING ASSOCIATION OF PARTICULAR BAPTISTS

By
William Payne

[Ministers seated this session were Elders Ambrose Dudley, Thomas P. Dudley, Thomas Threlkeld, Lewis Corbin, Joel Morehead, J. Conner, William Payne, W. Moss, J. Adkins, W. Collins, William Rash, and Gilson Hamrick.

Associations in correspondence were Long Run, North Bend, Franklin, and Union.

CIRCULAR LETTER – The New Covenant

Beloved Brethren:-

You will see by the minutes the state of the Churches in our Union, and the business that has been before us, and we refer you to them for the particulars:- while for your edification, instruction and comfort, we would call up in attention **TO THE NEW COVENANT**. It is the only one published since the birth of the Messiah; it accomplishes and fully exhibits that confirmed of God in Christ promised to Abraham, thirty years before the covenant of circumcision, and four hundred and thirty years before the Sinai Covenant. Therefore Paul, and the rest of the Apostles, who were made able ministers of the New Testament, declares in the strongest terms its superiority to the old covenants because it was a full and luminous exhibition of that promise of God in Christ to Abraham, and a development of it.

From what is recorded of this covenant in the 3rd chapter, 2nd Epistle to the Corinthians; Galatians 3d; and Hebrews 8th. 9th and 10th chapters; we are authorized to say, that it excelleth in glory. All the Jewish covenants were only types of it, and had no glory by reason of the glory that excelleth. For in respect of its promises, its subjects, its seal, its mediation and duration, it was devised in eternity. Eternal life was promised in relation to it before the world began. Four thousand years rolled on and introduced its establishment; when the blaze of its glory burst forth, when its august Mediator appeared, the rod of wonders dropt from the hand of Moses; the mitre fell from the head of Aaron, and the sceptre departed from the tribe of Judah. When its sacrifice was exhibited, the brazen and the golden altar lost their victims; when its promises and its laws were unfolded, no thunder burst forth, but tongues of seraphs whispered peace; when its worship was instituted, what pleasing accents, and songs of triumph rose from hearts smitten with the love of God; when its ordinances were ordained, the choicest elements of nature distinguished its sacred rites. Water that purifies and refreshes; bread the staff of life; and wine, that cheers God and man; emblems of Heaven's best gifts; (Judges 9, 13,) the spirit of benevolence which it breathes, knows no artificial bounds; it respects not claims, nor nations, tribes nor tongues; but embraces in its bosom, some out of every nation, kindred, people and tongue (Revelation 5:9). Its spirit, is the spirit of love, of sacred awe, and of a sound mind. Its zeal is not the child of blinded bigotry, nor of wild enthusiasm, but a true regard for the glory of God and the good of man.

The subjects of this covenant are not the children of one birth, of the flesh, nor those of one particular family; they are twice born; once from above, and their citizenship is in Mount Zion, the city of the living God; and once from below, of nature's flesh. They are not subjects by constraint, but of a willing mind; a people made willing by the power of the Highest. Their obedience is the obedience of love and adoration, for their King

accepts no other. Their seal is no external mark, imposed by the hands of man, but an impression made, not on the flesh, but in the spirit, having the law of their God written, not upon tables of stone, (nor on paper only,) but in fleshly tables of the heart, according to the promise of their covenant God. The blessings which it conveys are not measured nor circumscribed by time – they transcend the visible creation, and extend beyond the stars, and endures to eternity. The guarantee of them is not the word or oath of man that repents, nor of the son of man that deceives, but it is, dear brethren, the promise, the oath, and seal of the Eternal Jehovah, who is faithful to His promises, and Omnipotent, to accomplish them; who will do all His pleasure, and His counsel shall stand.

Dear Brethren, from the very limited view which we have taken of this new covenant, we are led to consider all the members of it as a peculiar people, born of God, and taught by Him; and in consequence of their hearing and learning of the Father, they are made a willing people, and cometh unto the Lord Jesus Christ, for it is written, "every one that hath heard and hath learned of the Father, cometh unto Me," says Jesus Christ; and again, says Jesus, "him that cometh unto Me, I will in no wise cast out." Oh! What a sure foundation does this New Testament or Covenant exhibit for the hope and consolation of every one that believeth! Are we, brethren, of that happy number? Search, oh search that blessed volume, for in it all their names, or characters, are written, for if we sustain the character, then are we Abraham's seed and heirs according to the promise, and have a great recompense of reward reserved in Heaven for us.

Now, dear brethren, if the principles of this new covenant are engraven in your hearts, let it abound in your lives and conversation, both in the church and in the world; in doing this you will give evidence to your brethren and to the world that you are born of God, and citizens of Zion. Then with confidence may you look forward with joy for the bright

appearance of the blessed God and our Savior Jesus Christ, to whom be glory forever and ever. Amen.

Attest: Ambrose Dudley, *Moderator*
Thomas P. Dudley, *Clerk.* **1824.**

1825 – Circular Licking Association

By
Lewis Corbin

[Ministers seated this session were elders Thomas P. Dudley, R. F. Dillard, J. Hulett, Thomas Threlkeld, C. Johnson, Lewis Corbin, Joel Moreh, R. Thomas, Matthis Gosset, S. Jones, William Payne, J. Atkins, J. Shackleford, William Collins, William Rash, G. Hamrick.

Associations in correspondence were: Long Run, North Bend, Union and Franklin. Membership this year was: 25 Churches and 1,082 members.

BROTHER LOVE

Beloved Brethren:-

You will see by the Minutes, the state of the Churches in our union, and the business which has been before us. As we have been in the habit of attaching a letter to our minutes, for the instruction of the members, and as we wish to be useful as far as we can, we take the liberty to call to your attention, the important subject, **Of Brotherly Love,** Hebrews 13, 1st. "*Let brotherly love continue,"* the natural conclusion is, that none but *brothers regenerated* are in possession of that Heavenly principle; the persons alluded to by the Apostle are born from above by a spiritual birth, consequently spiritual children, and have the love of God shed abroad in their hearts by the Holy Ghost, which is given unto them. A knowledge of this love communicated to each other, necessarily has a tendency to

promote Christian affection, and sweet fellowship, "*If we love Him that begat, we will love him also that is begotten of Him."* Hence, if we love God, we love His truth, His Laws and His ordinances, therefore have regard to the order of His house; that which we love most, we are most anxious to obtain, and when obtained, most loath to part with. As love is that fruit of the Spirit, which puts in motion the rest of the Christian graces, when lost the wheel must stop. The Exhortation is "*Keep yourselves in the love of God."* To do so is to be found walking in all the Laws and Ordinances of King Immanuel, a departure from the Heavenly precept is furnishing ground upon which our love is to be questioned; the Savior's words are, "*If ye keep My commandments ye shall abide in My love."* Again, "*If ye love me keep My commandments."*

We have to judge of the principle by the practice of its avowed subjects. If we love the Truth as contained in the Scriptures, we necessarily search them, in order to ascertain the mind of God that we may be enabled to glorify Him, in the performance of our obligation. If we love our Brethren, we regard their feelings, and will not intentionally do any thing to wound them; it is thus we let Brotherly Love continue, although I cannot quench the flame of love in my own breast towards my Brother; yet I can by improper conduct cool his affection for me and ultimately destroy his fellowship – this must be obvious when it is recollected that his faith and love, in and for me as a Christian stands or falls together; the result is, that it is my fault if my Brother does not love me, and his if I do not love him. The neglect in searching the precious volume, and practicing its precious precepts, at once accounts for our walking in the dark; particularly when we add to this, so much giving place to the world, the flesh and devil to tempt us; they that walk in the night stumble because they have not light enough to see the objects in their way, and thus become lame in all their duties toward God and Man.

Dear Brothers, let us obey the injunction "*awake thou that sleepest and arise from the dead and Christ shall give thee light."* Again, "*see that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil."* And as we cannot redeem lost time, our obligation is to look forward, search the Scriptures, watch and pray, that present duties may be impressed on our minds and that we may have grace and strength given us, to perform them. That blessed Book, contains every thing which it is right we should believe, or practice, both toward God and toward man; this is what we understand, by awaking from sleep or arising from the dead – that is, arise from an inactive to an active state in regard to the things of God and His religion, in doing so we fulfill the Redeemer's admonition "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Thus those around us will be constrained to say God is with this people, of a truth, then love will be preserved and we shall enjoy what the Psalmist meant when he said, "*Behold, how good and hoe pleasant it is for Brethren to dwell together in unity."* And now, Dear Brethren, we commend you to God and to the Word of His Grace, which is able to keep you from falling, to whom be Glory in the church throughout all ages, world without end – Amen.

Attest: Lewis Corbin, *Moderator.*
Thomas P. Dudley, *Clerk.* **1825**

1827 CIRCULAR LETTER – "The Gospel Ministry"

By
Elder R. T. Dillard

[Ministers seated this session were Elders T. P. Dudley, R. T. Dillard, Thomas Threlkeld, Lewis Corbin, J. Morehead, Richard Thomas, M. Gosset, S. Jones, J. Bailey, J. Shackelford, W. Collins, William Rash,

Gilson Hamrick, W. C. Buck, P. C. Buck, T. Woolverton from Tate's Creek Ass'n, Plaster and William Conrad.

Associations in correspondence and/or received were Concord, Ketockton of Va., North Bend, Union, Tate's Creek, and Elkhorn of Ky. Not represented this session were Long Run, Franklin, and Bracken – the latter applied for correspondence but would not declare their faith and order, because their messengers had received no instruction to communicate these: their request was postponed until their faith and order could be ascertained, but messengers were sent to their session.
Membership this year: 27 Churches with a combined membership of 1,215 – an increase over last year of 155.

CIRCULAR LETTER

Beloved In The Lord –

We have selected this subject as the foundation of our annual communication to you, because of its vital importance; and in consequence of its diversified responsibilities, presenting matter of eternal moment to the ministers of the Everlasting Gospel.

In what light soever we view the subject of **the Gospel Ministry**, it affords a source of pleasing reflections and pious contemplations. Originating with God, its illustrious Founder, and directed to the salvation of sinners, its glorious end, no station is so responsible; none requiring such indefatigable zeal, unrelenting industry, and steady application.

We shall treat this subject under **two** general divisions: The first comprehending the duties of ministers to churches; the second that of churches to ministers – and conclude with such remarks as may be deemed applicable to ministers and churches in this country, in their reciprocal relations.

We shall not stop to enquire of you, beloved, whether ministers of the Gospel are **called and sent of God or no**: we fain would hope, that none of you disbelieve a truth so lucidly exhibited in the Gospel of our salvation: but still proceed to point out some of the *primary duties* of the Gospel ministry.

These consist in a faithful declaration of the whole counsel of God to man; in delivering the ordinances in faith, simplicity and sincerity; and in feeding the Church of God, which was purchased with the blood of the Lamb.

In preaching the Gospel, great diligence should be had, so that nothing be *added to nor taken from it.* What things soever God has said in His Holy Word, the minister should not shrink to proclaim. For the Scriptures, being by the direct inspiration of God, are "*profitable for doctrine, for reproof, for correction, for instruction in righteousness."* Hence it becomes the bounden duty of every minister of the Gospel, to insist upon the essential *doctrines of the Cross,* both in relation to Law and Gospel.

By exhibiting the true nature and requisitions of God's Holy Law; its purity, its justice and its goodness; the relation between Creator and creature is necessarily brought to view, as well as the obligations of the one to worship, reverence and adore the other. By representing its dominion over the whole extent of Adam's natural family, we are taught to believe (that as sinners) we are all under it, condemned by it, and without its fulfillment by the Lord Jesus Christ, would suffer its penalty in eternal woe.

In preaching the Gospel, the extraordinary love of God to men, in devising a system, whereby God could be just and still justify the sinner, the wonderful condescension of Jesus Christ, who lived to honor the perceptive sanctions of Law, and died to magnify its penalties; the operations of the Holy Comforter, who applies the Covenant mercies of God to the vilest of the vile: these, with all their incidents, should fill the soul and freight the lips of those who carry the glad tidings of salvation of free and sovereign grace to a fallen world.

Under the administration of these wholesome truths, the Church of God will flourish; and the promises of the Gospel appear, as "*apples of gold in pictures of silver;"* and the holy principles of revelation will elicit love, adoration and obedience, dressed with the sanctions of Almighty God.

In contending for "*that faith which was once delivered to the saints,"* the Gospel minister should not be carried away by a false zeal; nor, blinded by the spirit of bigotry, set himself up as the standard of orthodoxy. Self-glory or self-interest should be forgotten, whilst the immortal theme is, "Jesus Christ and Him crucified." He should beware of continual controversy – it palsies the tender feelings – checks the current of sympathetic emotion, and disqualifies him from indulging in the mild and persuasive temper of the Gospel.

Seeing there are diversity of gifts in the ministry, he who is about to minister in holy things should hold prayerful consultations with God and his own soul. "*And if any man minister, let him do it as of the ability which God giveth" "Lay hands suddenly on no man,"* lest the cause of Christ be dishonored; for there are no doubt many, whose usefulness is measurably destroyed by aspiring too high. If we are called to exhort, let us wait on exhortation – if to minister, let us magnify our office – if to pray, let us do it with fervency, that all things may be done "*decently and in order."*

Another important duty of the ministry is, *to imitate the example of the Apostles,* and go from house to house, (of both rich and poor,) and preach; reprove, rebuke with all long suffering and doctrine – for private reproof has frequently a better tendency than even public admonition. By this mingling with his flock, he ascertains their wants, their temptations and difficulties, which are frequently removed by holy conversation with the servants of Jesus.

Moreover the Gospel minister should be humble in his walk – circumspect in his conduct – guarded in his conversation. Much more is expected from him than from any other individual of the society, for his claims and pretensions are higher. The eyes of God, of angels and of men are always upon him. Posterity, with admiring gaze, dwells upon the living virtues of the illustrious dead. Called to the high destiny of officiating in the holy temple of Almighty God, he should be as

solemn as the grave. Invested with the ministerial garment, he should keep it unspotted from the world, by a holy life; thereby demonstrating, that from God it came, and unto God it must return.

We shall now proceed to notice some of the most important duties ***of churches to their ministers*** – and these duties are founded in the very nature and design of the Gospel system, and mainly grow out of the relation that the Church sustains to her pastor. Is the minister called to preach the Gospel? So is the Church exhorted "*not to forsake the assembling themselves together, as the manner of some."* Is the minister called upon to administer the ordinances of the Lord's house? So is the Church, to witness and receive them. And a failure to comply with these things, betrays a want of love for the Lord Jesus, His precious Church and His minister.

The Church is exhorted to *esteem* her pastors highly for their works' sake – not to puff them up with the voice of flattery and adulation, and thereby become instrumental in causing them *to "lord it over God's heritage*." Ministers should live above the sordid practice of courting the applause and influence of the rich members of the Church, at the expense of the poor- and Churches should beware of receiving rich ministers in the open arms of love, and poor ones with a cold indifference and carelessness. But let the true riches of grace be the centre around which both pastor and people revolve.

Another duty which the Church owes her pastor is, *to contribute to his support.* This is not only a Gospel requisition, but a reasonable one. While they are sent forth to preach the Gospel freely (without salaries, or for pecuniary reward), yet God Himself has "*ordained, that they who preach the Gospel should live of the Gospel"*- 1st Cor. 9, 14. This requisition is not founded in the incidental or occasional circumstances of the Church, as she stands connected with a rich or poor minister; but results from the fact of services rendered. Nor is it to be considered in the light of almsgiving. The dignity of the

ministerial office forbids its incumbent from standing at the door of the Church as a beggar. It is not proper that a minister to have to remind the Church of this duty; but it is an office function of the Church's deacon(s), lest the Gospel be hindered.

Permit us, dear brethren, in closing this letter, to call your attention to some of the reciprocal duties, which subsist between pastor and people- and we can present none of a more important nature than *mutual love.* It is the golden chain which unites saints on earth, and saints in Heaven, to God. It cements the hearts of all God's children – keeping them *"in the unity of the spirit and bonds of peace."* It teaches us to forbear, to forgive, to bury one another's faults in the grave of forgetfulness, and to open wide the arms of fellowship, to all who love the Lord Jesus Christ, His Truth and His commandments.

Ministers and Churches should be very cautious how they speak of neighboring ministers and Churches. It is the bane of all good living in the society of saints. From it spring divisions and contentions, schisms and partyisms, dishonoring to the Cause of God, and destructive of the prosperity of Churches.

It is much to be lamented, that there is so little uniformity in the discipline of the Baptist Churches in this country. But inasmuch as this evil does exist, ministers and Churches ought to be very guarded, how they arraign the order and government of a sister Church – and if radical errors do exist, go in the spirit and temper of the Gospel, and endeavor to effect their removal, by an interchange of friendly opinions, remembering that the Church has authority to maintain its own discipline according to the word of God.

We desire to make a short digression here from the subject proposed, and make some few remarks upon the course of conduct to be pursued between old and young ministers – and we cannot do better than by referring each to Paul's letters to his young brethren in the ministry. Serious evils frequently befall a society, by the haughty and overbearing conduct of the

old, as well as the aspiring and self-confident conduct of the young ministers.

The fathers in the ministry should, by their holy walk, command respect; the sons in the Gospel should imitate them. Let the smile of parental tenderness beam upon the face of the aged, and retiring modesty crown the countenance of the youthful. The grey head of the aged minister is a crown of honor, and all the sons and daughters of Zion should be taught to respect it by their Christian parents.

And now, dear brethren, we are apprehensive, that in consequence of a dereliction of duty, on the part of both pastor and people, that the Church of Christ mourns over her poverty and leanness: The day of simplicity and meekness has been beclouded by pride and sensuality. It is no longer an emulous strife to excel in Christian virtues as in our past, but a dire contention for the mastery. "*O that our heads were waters, and our eyes a fountain of tears, that we might weep day and night for the slain of the daughter of my people."* Is there no Christian spirit left in the Church below? No heaven-born virtue? No sterling worth? – "*Tell it not in Gath; publish it not in the streets of Ashkelon."* But let the pastor and people arise from the feverish stupor of the times; in the majesty of Jehovah's strength let them come forth, and certain victory is theirs.

Brethren, the time has arrived when Baptists must be united upon the foundation of Christ and His Apostles. The anti-Christian phalanx is surrounding the citadel of God; they are grasping at the ark of safety; they are pulling down the out-works of the camp; they are aiming to Babelize the Church of Jesus Christ, and change the Shibboleth of Jordan, the pass-word of safety. Shall it be done? No. Then let us present a common front to the enemy, in defense of the common rights of the Christian Church.

Dear Brethren, "*we are not of those who corrupt the word of the Lord,"* and cry aloud for a *reformation in the doctrine* of the Church. We wish no *reformation* in principle. We wish to

tread the plain beaten road that our fathers trod; that road which was consecrated by the blood of Jesus and His holy martyrs. But reformation in *practice* is truly desirable. We have been under the cloud long enough. O, dear brethren, unite with us in prayer to God, that He might destroy the works of the Devil, break down the mountains of opposition that impede the march of Messiah's army; extend the conquests of the Cross, until Mahometan and Pagan, Jew and Gentile, and all the kingdoms of this world, shall become the Kingdom of God and His Christ.

And now, dear brethren, remaining your friends and servants in the Gospel of Christ, and hoping by the will of God to hear from you again, we bid you an affectionate farewell. – Amen.

N. B. It is the opinion and advice of this Association, to the Churches composing her body, that they use the common version of the New Testament, in preference to any other whatever. God has blessed it to the souls of His people for a long time; and our hopes and our prayers are, that He will in much mercy continue to do it.

Lewis Corbin, *Moderator*
Attest, Thomas P. Dudley *Clerk.* **1827**

1828- Circular Licking Association of Particular Baptists of Ky.

[Ministers seated this session were Elders Lewis Corbin, Thomas Wornall, Thomas P. Dudley, R.T. Dillard, Matthias Gossett, S. Jones, J. Wallingsford, J. Perkins, J. Pitcher, William Rash. G. Hamrick, William Conrad, J. Morehead, W. Glasscock, G. Waller and J. Jacobs.

Associations in correspondence were Long Run, North Bend, Elkhorn, Concord, Ketockton, Tate's Creek, and Baptist

Association. Membership was 33 Churches with combined membership of 1400.]

A note of Interest: Elder Lewis Craig who brought his "Traveling Church" to Bryan's Station and Elder John Shackleford, were the two Baptist ministers locked up in jail in Fredericksburg for preaching the Gospel of Jesus Christ without a State license. In this session, we find the following note: "**The last of the Lord's prisoners, West of the Mountains, is no more – Elder John Shackleford, a venerable Minister of the Gospel of Jesus Christ for more than fifty years, who was imprisoned in Virginia, for preaching Christ and Him crucified; Departed this life on the 21st day of August last. "He rests from his labours and his works do follow him," whose last words were, "come Lord Jesus, come quickly."**

CIRCULAR LETTER
By
Elder W. Rash

Beloved Brethren and Sisters,

Through the kind and indulgent Providence of God, we have been permitted to meet in our associate capacity, for which our praise is due to God: What we have done, as also the state of the Churches, you will see in your Minutes; and, as it has been our former practice to address you by Circular, so we would at this time, call your attention to a few remarks on your

High Vocation or Calling.

The contemplation of this subject is calculated, at once, to impress the mind with a sense of our awful condition as sinners, and of God's everlasting Love manifested towards us in the Gift of His Son, His suffering and death to save lost sinners, through and in consequence of which, this Call is made; the Author of which is God Himself: consequently it must be a Holy, a Heavenly Calling, a Call from death unto life, from

darkness to light, from a love of sin to the love of holiness, from our state of ignorance to a knowledge of God, and ultimately, of the Lord Jesus the only Saviour, on whom by faith we are enabled to look with joy and in Him to hope and rely for life and salvation; and being thus created in Him unto good works, which God hath ordained that we should walk in them, how careful should we be, dear brethren, to maintain good works; seeing that they are profitable unto men, and that it is only in this way that we can demonstrate our faith to be genuine and our hearts to be sincere, and thus glorify God in our bodies and in our spirits which are His. And now Brethren, as a motive to stimulate us to holy obedience, let us consider the ineffable Glory of Him that hath Called us, His love and grace manifested in the Call, and the glorious inheritance unto which we are Called, that awaits us when time shall be no more, secured by the promise and oath of the Great Head of the Church and Saviour of the body. And now, brethren, the way in which we should walk is before us; Jesus is that way, let us walk in Him, His commands are lovely; let us obey them; His ordinances are humble and glorious, let us submit unto them and remember that, as He that has called us is holy, so we should be in all manner of conversation, and that it should be ours to do justly, to love mercy, and to walk humbly with our God. Remember that in so doing, God's name is glorified, and we receive and enjoy the benefit. And may the Lord dispose us all to follow peace with all men, and after the things which make for peace, is our prayer for Jesus' sake.- Amen.

Lewis Corbin, *Moderator.*

Attest, Thos. Wornall, *Clerk.***1828**

1829- Circular of the Licking Association of Particular Baptists of Ky.

By
Elder Joel Morehead.

[Ministers seated in this session were elders: Lewis Corbin, Thomas Wornall, R. T. Dillard, Thomas P. Dudley, Joel Morehead, William Rash. Thomas Wolverton, G. Patterson, W. Glasscock, M. Gossett, James Dudley, S. Jones, William Conrad and Thomas Threlkeld.

Associations in correspondence were Baptist Association, Long Run, North Bend, Elkhorn, Concord, Ketockton, Tate's Creek, Sulpher, and Franklin.

Membership this year is 31 Churches with a combined membership of 1424. It is to be noted that there were 55 baptisms, and 54 by letter, and 75 dismissions, possibly as these latter emigrated westward.]

1829- CIRCULAR LETTER

By
Joel Morehead

What Is Truth?

Brethren Beloved in the Lord:-

Through the indulgence of our God, we have been permitted to meet again in our associate capacity, for which we would be thankful. We met in love and parted in peace. What we have done, as also the state of the churches, you will see in your minutes. We deem it our duty, as usual, to attach to your minutes a Circular; as such you will receive a word of exhortation from us.

We address you as brethren that know the Truth, love it and wish to obey it. **What is Truth?** Has long since been a subject of inquiry. *First,* truth must emanate from Him that ***is***

Truth, which is God. We, beloved, have a Book of Truth, a "*sure word of prophecy,"* given by inspiration of God, which is profitable. The truth of the inspiration of the Holy Scriptures being admitted by us – blest with the Book of God – we concur in the acknowledgment that we have the last will and testament of Jesus Christ, and that we prefer it to any other and all other books in the world. We are willing to risk the supposed delusion in relation to its version, that is, the common version [King James or Authorized,] the good old book – and are willing also that people may pity; pity our ignorance, should they think it such, in this determination; believing with all our hearts, that its contents will be ratified in Heaven.

Secondly, in the language of John, "*Having many things to write unto you, we would not write with paper or ink, but trust to come unto you and speak face to face, that our joy may be full."* This short epistle is to stir up your pure minds by way of remembrance.

Beloved in the Lord, as you have heard and hath learned *of the Father*, and have no craft in danger, no new system, no new doctrine contrary to the apostles' doctrine – you will attend prayerful to the voice of Inspiration, which speaks obedience to Jew and Gentile, to saint and sinner our obligation – our adoration to God and our duty to one another. Call to mind God's manner of love towards us, that we should be called the sons and daughters of God. (Though sinful mortals.) His love manifested in the best of all gifts, the gift of His beloved Son, manifested in His obedience, in His suffering, in His bitter death, the resurrection and ascension to Glory, now interceding for His people; together with shedding abroad His love in our hearts, by the Holy Ghost given unto us. Bestowing His grace upon you without worth or merit; giving you a good hope through grace. Rejoice then in hope, for having such hope we ought to use great plainness of speech. Rejoice in the Lord always, from whom you have received every blessing, both civil and religious.

Thirdly, Remember therefore your liberty granted by Jesus, and have no fellowship with the unfruitful works of darkness. Be not carried about with every wind of doctrine. Try the spirits; for with sympathy we would her remark, that the legitimate or true interpretation of much preaching now afloat is just the *form of godliness,* with a bold and daring aptitude in denying *the power thereof.* From such the Lord directs us to turn away. All is only a form, without the power and spirit of God. These be they who separate themselves, in the language of Jude, sensual, having not the spirit, and as Jannes and Jambres withstood Moses, so these also resist the Truth; Paul speaketh of "*men of corrupt minds, reprobate concerning the faith,"* in opposition to the faith of the Gospel. A faith without power and spirit of God is that faith which precedes regeneration, and cannot be *the fruit* of the Spirit. It is a dead faith and not that faith which works by love. In a word it is that faith which stands in the wisdom of men and not in the power of God.

Fourthly. Beloved, we can do nothing against the Truth, but for the Truth; sell it not, no not for divers and strange doctrines – a freedom granted by Jesus, God over all, is worth contending for. Freed from under the curse of the law, from a death in sin, from the power of darkness, from the love of sin and from the practice of it, and ultimately from death, hell, and the grave, and ever to be with the Lord. Be ye therefore followers of God, as dear children let us walk by the same rule, the Word of God. Let us mind the same things, not who shall be the greatest – but walk in love, be careful to maintain good works, not neglecting so great salvation; stand fast in the faith, quit yourselves like sons and daughters of God, fight the good fight of faith, contend for it in the spirit and temper of the Gospel, earnestly but not angrily; for you have nothing but what you have received. Let that same mind be in you that was in Jesus; keep yourselves in the love of God by keeping His commandments. Idolize no mortal – little children, keep

yourselves from idols; be patient in tribulation, instant in prayer.

Finally, Brethren, whatsoever things are true, honest, just, pure, lovely, of good report, think on these things. We now commend you to God and the word of His grace, who is able to keep you by His mighty power, through faith, unto salvation, ready to be revealed in the last time.

Lewis Corbin, Moderator.
Atteste, Tho's Wornall, *Clerk.* **1829**

1857 – Circular Letter, Licking Association Of Particular Baptists of Ky.

Written by
Elder Theobald

[Associations in Correspondence were Delaware River, Warwick, and Okaw of Illinois. Some ministers present (a page is missing in this minute) were Elders J. F. Johnson from Warwick Church, N. W., Threlkeld of Illinois, and Walker, Lassig, Walker, T.P. Dudley, and S. Jones.}

Circular Letter

The Licking Association of Particular Baptists, now in Session with our sister Church, at Elk Lick, Scott County, Ky., to the Churches of which she is composed, sendeth Christian Salutations:-

Beloved Brethren and Sisters:-

Through the immutable forbearance of our Heavenly Father, we have again been permitted to meet in our Associate capacity, and to enjoy another refreshing interview with the messengers of the churches and corresponding associations present; for which, with all other blessings, temporal and spiritual, we desire to be thankful to our God and Father, to whom be glory forever, Amen.

The Lord has said by His prophet Isaiah, xl. 1st, "*Comfort ye My people."* Here we are taught that there is a particular people whom the Lord claims as His in a peculiar sense, and that this people stands in need of divine comforts. A people that is in no distress, or is comfortable and happy, or at ease, want no comfort; therefore such are not referred to, and if there should be such *among* God's people, there is for them a woe instead of comfort. Amos, vi. 1st: "*Woe to them that are at ease* ***in Zion***." The principal cause of the distress of God's people, is sin. "*All have sinned, and come short of the glory of God"*- Romans iii. 23. But none but those who are born again are truly *sensible* of this solemn Truth. To this fact Paul testifies- Romans vii. 13. Now the comfort the Lord gives to His people is this: "*Her warfare is accomplished;"* that is, instead of that vengeance which they know to be due to sin, being poured out upon them, it has absolutely spent its entire force upon the great Shepherd of the sheep; therefore her iniquity is pardoned; for she hath received of the Lord's hand double for *all* her sins. In this place the pardon of iniquity is based solely on what she hath *received,* (not what she gives,) of the Lord's hand. But what hath she received of the Lord's hand? The answer is, "*double for all her sins."* But how is this wonderful work of God effected? The answer is, "*Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage; for verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham; wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people"*- Hebrews ii. 14-17. Yes, beloved, this glorious High Priest did not only "*Bare our sins in His one body on the tree"* – 1 Peter ii. 24; but He hath borne us also "*In all their affliction, He was afflicted, and the*

angel of His presence saved them; in His love, and in His pity, He redeemed them, and He bare [Hebr. – *natal*-SCP] them, and carried them all the days of old. Isaiah lxii. 9. Here, then, is a solid ground for comfort.

> "Why should the saints be filled with dread,
> Or yield their joys to slavish fear;
> Heaven can't be full, which holds the Head,
> 'Til every member's present there."

But, notwithstanding all this, the people of God, while here in the vale of tears, experience many afflictions. The Psalmist has said, lxvi. 10, "*For Thou O God hast proved us, and Thou hast tried us as silver is tried, Thou broughtest us into the net, Thou laidest affliction upon our loins."* And again: Isaiah xlviii. 10 "*Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."* Therefore, Brethren and Sisters, it is the appointment of your Heavenly Father, that you should be tried, as gold is tried, in the fire, so that even in the midst of the joy springing from a knowledge of salvation through the Lord Jesus, you are often in heaviness through manifold temptations. But for your comfort the Lord has said – Isaiah xliii. 1,2. "*But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."* And again: Heb. xii. 6. "*For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."* In view of these assurances, may we not enquire with the poet –

> "Why, O my soul, these anxious cares,
> Why thus cast down with doubts and fears,
> How canst thou want if God provides,

Or lose thy way with such a Guide."

And also exclaim with David, in the cxix Psalm, "*I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."* What else, dear Brethren and Sisters, would enable you to glory in tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. Romans v. 3-5. Yes, hope, the hope of eternal life, which God, that cannot lie, promised before the world began, Titus i.2, maketh you not ashamed to confess that salvation is by sovereign, reigning and distinguishing grace; for while you were enemies, Christ died for you, and "*herein is love, not that we loved God, but that God loved us, and sent His Son to be a propitiation for our sins."* And it was "*for His great love wherewith He loved us, even when we were dead in sins. He hath quickened us together* ***with*** *Christ, and hath raised us up together, and made us sit together in heavenly places* ***in*** *Christ Jesus"*- Ephesians ii. Hence we are not ashamed to call Jesus, "*The Lord our righteousness."* In fact, when once the babe in Christ tastes how gracious He is, it ever afterwards is saying, "*I will make mention of Thy righteousness, even of Thine only"*- Psalms lxxi.18.

But again the tender mercies of God are manifested for the comfort of the Church in the gift of Apostles, Prophets, Pastors and Teachers; at least so teaches the great Apostle to the Gentiles, 2d. Cor. i. 3-7: "*Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; and whether we be afflicted it is for your consolation and salvation which is effectual in the enduring of*

the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation, and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." Paul's experience is an exact pattern: he was the chief of sinners, and less than the least of all saints, and God said to him, "*My grace is sufficient for thee."* What would we have to comfort us at times if the Lord had not made him to cry out, "*O wretched man that I am, who shall deliver me from the body of this death?"* And again, "*For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not; for the good that I would do, I do not, and the evil that I would not, that I do; Now if I do that I would not it is no more I that do it, but sin that dwelleth in me"*- Romans vii. 18-20. But as good as the mercies of God are to those who fear His name, here upon earth they will not fully be developed until the saying is brought to pass, that is written, "*Death is swallowed up in victory; O death, where is thy sting, O grave where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who hath given us the victory through our Lord Jesus Christ."* What a heaven, dear Brethren and Sisters, have we in view! May we not say that our light afflictions here which en dure but for a moment, are not worthy to be compared with the glory which shall be revealed in us when the voice of the Archangel, and the sound of the trump of God shall awake the sleeping dust of the saints of all ages to a state of immortality and inconceivable glory? Let us therefore be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord. Let us, through grace, endeavor to honor the King of Zion by walking in obedience to His command; let us love one another, and seek for the things that make for peace and things whereby one may edify another; let us not be conformed to this world, but rather transformed by the renewing of our minds, &c., looking forward to the time

of the meeting of the great association above, when the Lamb which is in the midst of the throne shall shed on us the light of eternal day, and God Himself shall wipe the tears from off our faces, and lead us to living fountains of water, where we shall no more thirst, nor be an hungered, but the weary will be at rest, and the wicked will cease to trouble. May grace, mercy and peace be with you all, Amen.

Thomas P. Dudley, *Moderator*
James S. Peak, *Clerk,* **1857.**

1857 CORRESPONDING LETTER

The Licking Association of Particular Baptists, now in session with our sister Church at Elk Lick, Scott County, Ky., to the Associations in correspondence with us – Grace, mercy and peace be multiplied.

Dear Brethren in Christ:- Another year has revolved on the wheels of time, and has been added to the annals of the past, and has once more brought about the season of our yearly Association, which, in the kind providential arrangement of our Heavenly Father, the God of all grace and comfort, we have been permitted to hold, which has been distinguished for harmonious and affectionate intercourse among brethren, and has been a truly refreshing season. Although we have nothing very special to communicate, yet we have great reason to thank God for the evidence we have that His love for His people is everlasting, and with such love He continues to draw them.

His saving power has been displayed in keeping us, as we hope, in peace and harmony among ourselves, and in giving us a desire to adhere to the testimony of our Lord, and to the order of His house, knowing by the revelation of Jesus Christ, that in Him there is a fullness which is for the perfecting of the saints; for in Him only they are perfect.

Dear Brethren, if we look at ourselves individually, or at the state of our churches in respect to additions, or the reviving

of God's work among us, we have little cause of rejoicing, for we feel deeply sensitive that the visible Zion of God at the present day is low – on a low place. But if low enough to be found at the feet of Jesus, she is in reality, in a very blessed situation, in a secure retreat, in a strong place of refuge, though hidden from the wise and prudent, and hated by the whole world of false professors. But if unable to speak of our increase, if compelled to mourn over our coldness and lukewarmness, in manifesting our love to our blessed Savior, still we feel encouraged in the remembrance of the consoling and heat-cheering fact, that though we are subject to changes, diversities and vicissitudes of various kinds, yet Israel's God remains in His exalted character, in His divine perfections and in His everlasting covenant of love and mercy towards the people of His choice, eternally the same.

Clouds and darkness may seem to gather around the pathway of the saints, winds of false doctrine may blow about them, nevertheless His everlasting arms are always beneath them- the Keeper of Israel neither slumbers nor sleepeth, for He is a wall of fire around her, and has appointed salvation for walls and bulwarks.

Brethren: although we may have some conflicts to pass through during our short pilgrimage, yet these conflicts will soon terminate, and terminate, too, in the triumph of all those who fight under the banner of the King Immanuel.

Brethren: We commend you mow to God and to the word of His grace, praying that we all may have our evidences brightened, our hope renewed as to our acceptance with God, and our interest in that great salvation which Christ alone could accomplish, to the utter exclusion of any dependence upon any created arm.

We desire a continuance of your correspondence, and hope to be again refreshed by the presence of your messengers at our next association, which, by divine permission, will be held with our sister church at *Bethel, Shelby County, Kentucky,*

on the second Saturday and Sunday, 1858, commencing at 10 o'clock, A.M. 1858.

Thomas P. Dudley, *Moderator*
James S. Peak, *Clerk* **1857.**

1872 Circular Licking Particular Baptist Association

Written by
Elder Spencer Jones

[The ministers seated this session were elders S. Jones, T. P. Dudley, J. H. Wallingford, H. Rankin, J. M. Theobald, J. F. Johnson, , P. J. Burrass, Gilbert Beebe, and J. M. Demaree.

Associations in correspondence were Warwick of N.Y., Delaware River, Pa, Delaware, Del., Baltimore, Md., Chemung, N.Y., Corresponding, Va., Salem, Ky., Mount Pleasant, Ky., Western Correspondence, Mo., and Western Conference, N. Y.

Item 3, demonstrates that the Licking has adopted the form of "association," as the Warwick and other Eastern Association, to wit., "The Circular letter was called for and read, and referred to the committee of arrangements, which consisted of Elders J.F. Johnson (formerly of Lebanon Asso. in Indiana, Gilbert Beebe, (from the Warwick Asso. in Ny.), P. J. Burruss (not a Licking minister), D.C. Jones, T. P. Dudley and J. W. Royster of the Licking association. We note that they are seated as a local church of baptized believers in good standing with the churches of the fellowship. "The Circular Letter was adopted without further reading and ordered to be printed with the minutes." (Reference made to the time of severe trial and persecution refers to the second wave of the Progressive movement in the mid-1850's, led (in this fellowship of churches) by John Clark of Va., Dr. Waters, William Conrad and Gregg Thompson of the Licking. It introduced a broad-based conditional system of rewards and punishments, that was current in the field of philosophy which led to the theory of Classical Conditionings in psychology and psychotherapy; and warred harshly against the predestination of God.)
Membership: 15 Churches with combined membership of 568. –SCP].

Circular Letter

The Licking Association of Particular Baptists, convened with the Church at Elk Lick, Scott Co., Ky., September 8th, 9th, and 10th, 1871, to the several churches of which she is composed, sends brotherly love and fellowship.

Dearly Beloved Brethren in the Lord:-

In accordance with our custom, of long standing, we send you this our Circular Letter, not merely as a form of words, but we trust it is done in that brotherly love which is of God and not of man. Greatly desiring and hoping that God, who is the Author of all good, and the only source of light and life, may be one in our midst, ruling over, and working in us, to the end, that what we adopt in our associate capacity as our religious sentiment and belief, may be in accordance with the Divine inspiration of God by which the holy Scriptures are given, and with which the experience of every one born of the same Spirit accords. We fully and unreservedly confess that we can neither write, speak, or even think the truth, as it is in Jesus, except God be with us; for when left to ourselves, we stumble in the darkness of the natural man, who cannot see the things of the Spirit. But when Jesus, who is the only Divine Life of His people, and light of the Gospel, is with us making one in our midst, then are we light in the Lord, and then there is no occasion of stumbling in us. We desire to look to, and trust in His holy name for the light of eternal life, to guide us in the strait and narrow way of truth and holiness.

We will introduce to your attention the following words of Paul, the apostle of Jesus Christ, addressed to the saints which were at Ephesus, and to the faithful in Christ Jesus. "*Be ye therefore followers of God as dear children, and walk in love, as Christ has also loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor*"- Ephesians v. 1,2.

This Scripture is given to all the children of God of every age and every clime. For the people of God are but one body, chosen in Christ Jesus before the world began; even before the earthly man, Adam, was fashioned or formed of the dust of the ground; before he had done any good or evil. The people of God's choice were thus sanctified, set apart, or chosen, that they through Him, their Head, Husband and Savior, might be holy and without blame before Him in love. And this one body or bride so chosen and identified, sustained the relationship of body and members to Him as their Head, and bride as their Husband, and Redeemer before sin had entered into the world, and before the law was given to Adam the first man, by whose offence, in the transgression of that law, sin entered into the world. So by this union and identity the life of the Head was required as satisfaction for the violator of the law by His bride, body or members. And but for this antecedent union to, and responsibility of the Head for the body, Jesus could not have satisfied the requirements of the law, or stood justly in the legal place of the body. On no other foundation than this can we see how God could be just and be the Justifier of the ungodly. Jesus, the Husband, stood bound for the debts of His bride, and did make full and perfect satisfaction, a complete and finished payment, when He cried, "*It is finished,"* and gave up the ghost. The Father's only begotten Son bowed His head, and died upon the bloody and shameful tree, He was lifted up from the earth, and crucified by wicked hands; yet it was done "*by the determinate counsel and foreknowledge of God."* So this relation, and consequent responsibility, according to which He suffered death upon the tree, was by the predetermination and foreknowledge of God. On this, and no other ground is secured in Christ Jesus eternal redemption for all who were predestinated to the adoption of children, by Jesus Christ unto Himself, according to the good pleasure of His will.

O, for such love, discriminating grace, and eternal redemption in Christ Jesus, for all the heirs of the unfading

inheritance – which is reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time, let us follow God as dear children, and walk in love to one another, and bear one another's burden, and so fulfill the law of Christ.

We who believe, and have hope towards God, according to the working of His mighty power in us, were the objects of His love, and to accomplish our redemption from sin, death, hell and the grave, He bowed the heavens and came down, and took on Him the form of a servant. He was made of a woman, made under the law, to redeem them that were under the law. His dear people were forever gone, but for this intervention, based upon His indefinable and unfathomable love to His chosen vessels of mercy, which were predestinated unto glory. These children are dear indeed to Him. He died for them, He bore their sins in His own body on the tree, and by virtue of His death their sins are blotted out as a thick cloud, and shall be remembered against them no more forever. By His perfect offering of Himself without spot unto God, for and in behalf of His members or body, He has brought in everlasting righteousness, in which the bride, the Lamb's wife, stands arrayed in garments of salvation, made white in the blood of the Lamb. By this one perfect offering of the Head, He has forever perfected them that are sanctified or set apart as chosen in the So. This one perfect offering, complete obedience, and eternal redemption, presents both the Head and body before the Father faultless. All the demands of Divine Justice against the bride are fully met, paid and forever cancelled by her Husband, and she is no longer under the curse or dominion of the law, for she is now made free by the Son, and is under His grace. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Here, dear Brethren, is a perfect Head, and a perfect body, indissolubly joined together, as Head and body, Husband and wife, Bridegroom and bride, which relations are ordered in all things and sure. All things are well done by Jesus, who came into the world to do the will of His Father, and He is the end of the law for righteousness to every one that believes, and He has so perfectly washed and cleansed His bride that He will behold no spot in her. She is His love, His dove, and undefiled, and the only one of her mother; and He is unto her the chiefest among ten thousand, and altogether lovely. Let us then be followers of our God as dear and obedient children, redeemed by the precious blood of Christ. Let us remember that we are not our own, therefore we should not walk according to the lusts of the eyes, or of the heart, or the pride of life; for we are bought with a price, and are betrothed unto Christ as a chaste virgin. Dear Brethren, remembering the goodness, mercy and protecting care of God to us in all the sore trials and stormy deeps of distress through which we have passed, as an association, let us unitedly bow in grateful acknowledgement to the Head of the Church for delivering us from so great trouble, and for the present peace and perfect concord that now pervades our entire association. God be thanked, and the praise of every tongue be multiplied, to the Judge of the quick and the dead, who says to His people, "*My grace is sufficient for thee."* Blessings, honor, glory, might and dominion be to His most holy name: for He is a wall of fire round about His people, and He is the glory in their midst, Salvation will God appoint for walls and bulwarks. His Church is built upon the Rock of Ages, on Christ Himself, and the gates of hell shall not prevail against her.

We have a strong city, whose foundations cannot be moved. God is the foundation and builder of this city, and there is no power in heaven, or earth, or under the earth, that can add to or take from her. God will keep His vineyard, or church; lest any hurt it, He will keep it night and day; for His eyes are over the righteous continually, and He is of one mind, and

changes not, therefore the sons of Jacob are not consumed. Then let the enemy come in what shape they may, as false brethren, rankling inwardly as ravening wolves, or in open and deadly enmity to the Truth, or in violent persecution of the saints of God, persecuting them even unto death, this impregnable city, whose walls are salvation, shall still abide in safety in the strong moorings of her High Tower, into which the righteous run and are safe.

Ah, how good it is for brethren to dwell together in unity of faith and in the bond of peace. Better far that two or three should dwell in unity and peace in the house of God, than with multitudes in discord and confusion. May God fill our hearts with gratitude, and our mouths with songs of praise, for the peace, harmony, brotherly love and Christian fellowship which so sweetly flows throughout the Licking Association. She has passed through deep waters, and through angry fires, but neither the smell of the devouring element nor the stain of blood remains upon her garments. Her watchmen are still upon the walls, proclaiming the Gospel of Christ to all within her sacred enclosure, and although they have passed through floods and flames of persecution, slander and detraction, from those who lie in wait to deceive, and who, with all deceivableness of unrighteousness in them that perish, still they stand in their impregnable armor, which is from heaven and which is mighty through God to the pulling down of strong holds; and they still reiterate the apostolic admonition, as they did in the midst of the raging conflict, “If any come unto you preaching any other Gospel than that which ye have received, let him be accursed.” These dear old watchmen are tried and proven; let us hold them in high esteem as fathers in Israel, for we know they have always been valiant for the Truth. We know indeed that we have not many fathers, but the few which we have are very dear to us for the Truth’s sake. They have earnestly contended for the faith which was once delivered to the saints, having long since determined to know nothing in the

ministration of the word save Jesus Christ and Him crucified, and by the grace of God they stand firmly upon the foundation of the apostles and propjets, Jesus Christ Himself being the Chief Corner stone. What an array of incontestable evidence to the child of God, their long and useful lives present to the Church that God is with them, and that they are truly His servants, doing the will of the Master of assemblies, to the glory of God and honor of His Cause.

Then, like these dear fathers, let every one of us who have named the name of Christ follow Him in all things that He has commanded us, that we may appear as a city set upon a hill, whose light cannot be hid. To the children of God, blessings, and the answer of a good conscience toward God, is joined to free grace and His will. Then let us do the will of our heavenly Master, not fearing what men can do to us. May we humbly ask the Father of lights, from whom comes every good and perfect gift, to keep us in the hollow of His hand, and in the secret of His presence, and be unto us as rivers of water in a dry place, and as the shadow of a great rock in a weary land. And let us say to those who are redeemed by the blood of Christ, and are quickened by the Spirit, and made alive from the dead, and who remain in the world, and out of their duty, "Come home, dear children; follow your Lord, and hasten to obey His commandments, that you may abide in His love, enjoy His smiles, instead of smarting under His chastening rod. *"He that doeth the truth, cometh to the light, that it may be manifest that his works are wrought in God."* Then, be ye followers of God as dear children, according to the teachings of His holy Spirit in you.

And may God be with and bless you, in walking in the strait and narrow path, known and walked in only by the redeemed people of the Lord, but which the world with all its boasted wisdom cannot see' for it is hidden from the wise and prudent, and revealed unto babes, for so it seemed good in the sight of the Father.

Finally, Brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you; to Him be glory forever and ever, Amen.

Thomas P. Dudley, *Moderator*
J. W. Royster, *Clerk*- **1871**

1872 – Circular Licking Association of Particular Baptists Of Kentucky

Written by
Elder H. Ranking

[Ministers present this session were elders H. Rankin, Thomas P. Dudley, Joe Burgess, S. Jones, J. H. Wallingford, Jeremiah Taylor Moore, W. Winston, J. M. Theobald, J. F. Johnson, Silas Durand, W. J. Purington, J. M. Demaree, R. M. Thomas, W. F. Jones, John Knight, P. Bransteter, Gilbert Beebe, and Tyler and Parr from Ind.

Associations in correspondence were Warwick, N.Y., Delaware River, N.J., Delaware, Baltimore, Md., Chemung, N.Y., Corresponding, Va., Salem, Ky., Mount Pleasant, Ky., Western Corresponding, Mo., and Conference Western, N.Y.

This Circular is a Historical Sketch of the Licking Association. In this session, the Licking requested member churches to prepare historical sketches of their origins for the 1873 session.
Membership: 15 Churches with a combined membership of 547. –SCP]

CIRCULAR LETTER

The Elders and Messengers composing the Licking Association of Particular Baptists of Kentucky, to the Churches of which she is composed, sends love in the Lord:

Beloved Brethren:- We gladly confess our indebtedness to the great Head of the Church for Providential care over us, and His special favor in permitting us to meet again, to sit together in heavenly places in Christ Jesus. We again gladly record the obligations we are under to our God, for the pleasant and, we trust, profitable interview we have enjoyed the present session.

We propose deviating somewhat from the usual course in writing Circular Letters. It affords us sincere pleasure to say, the **past record of this association** affords unmistakable evidence on the part of our fathers, of a disposition to **adhere strictly to the principles of faith and practice on which the association was constituted,** as "The Elkhorn Association," in the year 1786. The churches composing that body were confessedly Regular Baptist Churches, holding the **Philadelphia Baptist Confession of Faith**, as setting forth the fundamental principles of the Christian religion. [The Philadelphia Confession is the same as the London Baptist Confession of 1689, with two additional articles: one on singing, the other on "laying on of hands" in baptisms and church constitutions- SCP]

The association progressed some years very peacefully and quietly, until the Arian heresy made its appearance in some two or three preachers, and in some three or four churches of the Elkhorn. The association regarding the real and proper Divinity of the Lord Jesus, labored with those who had departed from that article of faith, but finding them incorrigible, dropped them from her fellowship.

After this, they proceeded with a good degree of harmony, and the associational year 1800 to 1801, were blessed with an extraordinary outpouring of the Spirit of God [The Second Great Awakening, or Great Frontier Revival- SCP] , the result of which was additions to the associations of something **over three thousand by experience, counted after baptism.** [See Volume One, Dr. Rippon's Register, on Bryan's Station, which according to the Registry states that Bryan's receive the bulk of these "converts."-SCP.] In the course of two years after this, an attempt was made for union and correspondence with **the Separate Baptists** [Newlights-SCP.] ; terms were agreed upon between *messengers appointed by each,* the Elkhorn and South Kentucky [Separate Baptists] associations, the ninth article of the terms of which union ran thus: "*That the preaching that Christ tasted death for every man, be no bar to communion."* [The opening step for the introduction of freewillism, or Arminianism- SCP.] Thus leaving to Elkhorn Association to interpret the term "*every man"* to mean every one of His sons and daughters whom He brings to glory;

while the South Kentucky Association interpret it to mean *mankind generally.* At the next session of Elkhorn Association, one of her churches objected to the union, on the ground that the last loose article was inharmonious with the doctrine of Special and Particular Atonement, which is a leading article of our faith.

A committee was sent from the Elkhorn Association, to visit that church, and endeavor to reconcile her, but failing to do so, the correspondence with her was dropped. The association again proceeded with harmony for several years, when some disorder was manifested in one or more of the churches, which was taken to the association, where it culminated in so glaring a departure on the part of the majority, from the order of the house of God, and being persisted in, a split in the association resulted.

This disorder consisted in a vote of the association that they were in disorder in the matter being canvassed before them, and a subsequent vote that the association would not return to order. [Elder Ambrose Dudley was the moderator of the Elkhorn, and repeatedly call upon the raucous messengers to order, in vain. When the commotion finally settled down, Elder Dudley again calmly proposed, "Will the association come to order?" And the messengers responded, "No!" Upon this, Elder Ambrose Dudley resigned the position of the moderator, and withdrew from the Elkhorn. Almost all the churches on that side of the River withdrew with him. – SCP.] A number of the old preachers who could not countenance such disorder, published a Circular to the Churches, setting forth the disorder complained of, and maintaining the **sovereignty and independence of the churches**. [This event and protestation influenced the development of the Licking Association along the lines of a association of independent churches, which she maintained until 1886-1889.-SCP]. This was followed by a number of churches who had refused to correspond with the majority of the Elkhorn Association, in **1809, meeting at Bryan's in 1810, as the orderly Elkhorn Association,** standing on original constitutional principles.

The majority having met at Clear Creek Church on the same day, also claiming to be the Elkhorn Association, a committee was sent from the majority to the minority, to

ascertain if harmony could be restored. After much was said on the subject, in which no plan for the removal of the difficulties had with the minority, growing out of disorders practiced by the majority at the session of 1808, had been agreed upon, and new difficulties having arisen with regard to doctrine, the majority holding in their connection preachers and churches which had departed from the Confession of Faith of the Association, the minority considered it most for the happiness of both that they should remain in two distinct bodies, as they now are. It was then proposed by the committee from the majority. That each body should give up the name "Elkhorn," as it would create confusion in correspondence by the two bodies claiming the same name. It was finally suggested by a member of the minority, that he was not tenacious of names, and that the minority should be called the "Licking Association. This proposition was agreed to be the minority. It is left to others to determine whether the propositions made by the committee from the majority has been carried out.

A subsequent effort was made in **1812**, by a committee from each, the Elkhorn and Licking, to effect a reconciliation, but without attaining the object. In 1805 the subject of emancipation had been taken up and discussed by some of our ministering brethren, which being likely to create difficulties among us, the association adopted the following *Resolution:*

"This association judges it improper for ministers, churches or associations to meddle with emancipation from slavery, or any other political subject, and as such we advise our ministers and churches to have nothing to do therewith, in their religious capacity." [This was early in the rise of a host of so-called "*benevolent societies*," using religion as the platform for their social agenda. One such society was the "*Emancipation Society,"* another "*The Manumission Society."* This decision possibly saved the Licking from the infiltration of the host of auxiliaries other "new school" association fell victim before. SCP]

The Licking Association proceeded with great harmony and Christian fellowship, having yearly accessions of churches, and applications from associations for correspondence. To every

such application, our Declaration of Faith was read, the association declining to correspond with any body of people who did not receive the Articles of her faith,

Thus matters progressed, until the year **1819**, when Elkhorn applied for correspondence with Licking, which was agreed to, partially for the purpose of enabling Licking to present to Elkhorn her grievances, because of her departure from the doctrine and order of the house of God which is according to godliness. The following year, Licking finding no effort on the part of Elkhorn to remove the difficulties complained of, the correspondence was dropped.

About the year **1824**, the late Alexander Campbell visited this State, and preached and published the so-called "doctrine of the Reformation." He made proselytes in most of the associations, taking large portions of some of the churches, and in some instances whole churches; but in Licking we are advised of only one *member* who left the profession of his faith. Licking Association was at this time composed of thirty-two churches.

Matters progressed until **1826**, when Long Run and Franklin Associations, both of which corresponded with both Elkhorn and Licking, appointed each a committee, and invited Licking and Elkhorn each to appoint a committee to meet their committees, and endeavor to bring about union and correspondence between Licking and Elkhorn Associations. The meeting of the several committees took place at Town Fork Church, and being organized, the committee from Licking and Elkhorn were called upon to respond. The committee from Elkhorn proposed to bury every difficulty, and go into correspondence. The committee from Licking presented a paper, setting forth the difficulties in the way of correspondence, concluding with the following proposition:

"First, If Elkhorn Association will acknowledge that her act in receiving the minorities which had been excluded from each of the churches at Bryan's and Dry Run for disorder, as the

churches at those places, was improper and disorderly, and drop the minority, so called, at Bryan's, from her correspondence, the Licking committee will require no more on this point.

"Second, The first proposition being agreed to, the Licking committee will agree to a correspondence with Elkhorn Association, upon the inviolate maintenance of the doctrine of free Grace as revealed in the Bible, and as set forth in the Philadelphia Baptist Confession of Faith, with the distinct understanding that each association will correct any and every departure in her own body."

To which the Elkhorn committee responded:

"We do not feel that the act of Elkhorn Association in receiving the minority, so called, at Bryan's, (that at Dry Run having been subsequently restored) was disorderly, that minority having maintained her engagements with the Elkhorn Association. But inasmuch as our brethren of the Licking committee consider it disorderly, we ask of them, in the spirit of the Gospel, to bear with us, and to forgive the error. And we refer our brethren of the Licking committee to recent expressions of the Elkhorn Association, with regard to her belief in the Confession of Faith. And we will join our brethren of the Licking committee in correcting error therefrom in each association."

The Licking committee responded;

"Forasmuch as it now appears that our brethren of the Elkhorn committee decline accepting our first proposition, although we conceive that good order requires it at their hands; and notwithstanding our opinion of the disorder is unchanged, yet as the Elkhorn committee ask forgiveness at our hands, for the sake of correspondence the Licking committee agrees to it; and as to forgiveness, they must await the opening of Divine Providence, that we may do conscientiously."

The joint committee recommended correspondence on the foregoing terms, which was subsequently agreed to on the part

of the two latter associations. The correspondence was opened up in conformity with the foregoing recommendations.

It is due to this history to say that two churches formerly belonging to our body, and who had been reduced low in numbers, and had lost their pastors, called another pastor, whose labors appear to have been blessed, by the accession of a considerable number in each church. After some years, a few restless spirits in each, finding their pastor was not disposed to compromise with error, desired a change in pastors, concluding if they had one more popular their numbers would increase more rapidly. Immediately on learning which, their pastor retired. This created great distress, and was followed by attempts at reconciliation, which proved abortive, and in a short time the candlestick was removed from each, by the entire dissolution of both churches.

Learning that several associations had manifested a disposition to defend the Truth and oppose the errors being introduced among the Baptists, Licking Association in her Corresponding Letter of **1830** wrote as follows:

"Brethren, although there is a flood of error poured in upon the Baptists of our country, and although many seem disposed to follow the pernicious ways of those ambassadors of Satan, yet, brethren, Zion has no cause to fear; but when she is thoroughly tried she will come forth as gold. Much of her dross may be taken away by modern reformers (so-called), or more appropriately *deformers*, and hence we should not consider it a severe dispensation of the Providence of God against us, if it shall eventuate in the purging of the church of her anti-Christian lumber. Brethren, to find there is yet "a redeeming spirit" in Zion of our God, and that although she has been dozing until anti-Christ has made considerable encroachments, yet the trumpet has now been sounded. She has awoke, and arisen in the majesty of the strength of Israel's God, and proclaimed that *Sandimonianism* should not live amongst them.

[Note: *Sandimonianism*, advocated first by Robert Sandeman (1718-1781) and his father-in-law,

Robert Glass, was the view that *saving faith* was a simple act of believing with a mere intellectual assent to a fact or proposition, based upon simply believing as they thought taught by 1 John 5: 1 "*Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten."* Today, almost all evangelical "Christians," (so-called) are *Sandimonianists.* All they believe is needed is a "simple act of faith," and totally overlook the second part of their favorite verse, having absolutely no understanding of the spiritual birth process. Another label for *Sandimonianism* is "*Glasites."* –SCP, from *Encyclopedia Britannica Eleveth Edition.*] We say, so far so good. But, brethren there **remains to be purged** more dress. We have about as much fellowship for John Glass' system as for Andrew Fuller's."

And in the Minutes of Licking Association of **1834**, we find the following: "In answer to the suggestion made in several letters from our churches, we declare nonfellowship for Missionary, Bible, Tract and Temperance Societies, Theological and Sabbath Schools, and Baptist Conventions, as *religious institutions,* believing they are without Divine warrant."

Elkhorn Association, in her Corresponding Letter of **1836,** charged Licking Association with departure from the terms of correspondence. The Licking Association threw back she had adhered strictly to the terms of correspondence. When Licking Association's Corresponding Letter was read in the Elkhorn Association, it was referred to a committee, of which the late Elder Silas M. Noel was Chairman. That committee reported on Monday morning, by their Chairman, that the charges made by Elkhorn of departure, were thrown back upon her by Licking, and proven that Elkhorn was **the guilty party; whence the committee recommended that Elkhorn make acknowledgements to Licking.** After much was said, a minister of Elkhorn Association arose and said, the union between the associations was only a union of paper; that Elkhorn Association did not believe the doctrine maintained by Licking Association, and he moved that the correspondence be dropped, which motion was carried by a vote of twenty-two to twenty. Thus closed all correspondence between Licking and Elkhorn Associations.

Several other associations which had corresponded for years with the Licking Association, were requested by Licking,

in her Corresponding Letters, to correct departures [from the doctrine and practice of the Philadelphia Baptist Confession-SCP] in their bodies from the terms of correspondence, but declined, and withheld correspondence from the Licking.

Long Run Association, in her Corresponding Letter of **1836,** complained that Licking had departed from the terms of correspondence. To which Licking responded, and charged Long Run with being the guilty party. The Licking Corresponding Letter was referred by Long Run to a committee, of which the late Elder George Walker was Chairman, which committee, with one exception, agreed that Licking had sustained herself, notwithstanding which, the association dropped correspondence with Licking.

The association moved on quite harmoniously for a number of years, when some restiveness was manifested on the part of some churches, which resulted in a Circular addressed to all the churches, to send messengers to meet a Conference of brethren to be held at Bryan's, in March, **1850**. A number of churches, embracing over two-thirds of the membership of the association, met by messengers, in conformity with the Circular. Two churches, after receiving the Circular, without ever having complained, denounced three other churches, and all who believed as they did, as guilty of the worst kind of heresy, and declared nonfellowship for them, without ever having given notice to them, directly or indirectly, of the assumed heresy, or any other cause of complaint against those three churches. Those two disorderly churches declined to meet the Conference, and subsequently alleged that the Circular on the "Christian Warfare," published by its author, in February, **1849**, and against which neither of those churches had uttered a word of complaint, although the Circular had been published about seven months before the session of the association of **1849**; yet they alleged it as the cause of publishing their joint manifesto. One of those churches, before their declaration of nonfellowship, sat in silence and heard their pastor declare that

the belief in the Circular on the "Christian Warfare" was no bar to fellowship. One of those churches was dissolved years ago, and the other is much reduced in numbers, with merely a name to live. It is confidently believed that a consciousness of their inability to sustain themselves induced them to decline meeting the Conference. They went out from us, because they were not of us. And we have cause of gratitude to God, that since the session of 1849 we have enjoyed uninterrupted unanimity, harmony and sweet fellowship. We now consider ourselves a unit upon the doctrine and order of the house of God.

We have felt it to be not inappropriate at this day, dear brethren, to vindicate the Truth of history, by publishing the foregoing facts. We have had no desire, nor have we had, to remodel or abolish our Constitution, assured as we are that it contains the essential truths of the Christian religion, and we pray God that we may be enabled to prove that these precious truths warm our hearts in developing a pious walk and godly conversation.

Yours to serve in the Gospel of the Son of God, to whom be glory forever. Amen.

Thomas P. Dudley, *Moderator*
J. W. Royster, *Clerk* – **1872.**

1873 – Circular of Licking Association Of Particular Baptists of Ky.

Written by
Elder J. M. Theobald

[Ministers seated this session were elders J. M. Theobald, T. P. Dudley, Joe, Burgess, J. H. Wallingford, H. Rankin, Jeremiah Taylor Moore, J. F. Johnson, D. S. Bradley, Gilbert Beebe, R. M. Thomas, William Pollard, and J. A. Johnson.

Associations in correspondence were: Warwick, Delaware, Delaware River, Baltimore, Chemung, Corresponding of Va.,

Salem, Mount Pleasant, Western Correspondence of Mo., and Conference Western New-York.

CIRCULAR LETER

The Licking Association of Particular Baptists of Ky., now in session with our sister church, Drift Run, Robertson Co., Ky., to the churches of the same, greeting.

Dear Brethren:- God, whose mercy endureth forever, whose compassion faileth not, who is gracious and long-suffering, has again blessed us with the privilege of assembling as an association. Since our last associational meeting it has pleased God to remove from the evils of this present world some of our kindred in Christ with whom we once took sweet counsel, and thus we are reminded that our life is a vapor, which appears for a little while, and vanishes away. How solemn then is the thought that we who are now assembled at this time and place will, in all probability, never all meet again on earth to greet each other in the love and fellowship of Christ Jesus our Lord.

We have however, brethren, received no little consolation from again being permitted to hear through your letters and messengers of your order and the steadfastness of your faith in Christ, that you have not been moved from the hope of the Gospel, but through grace abounding to poor sinful worms of the dust, you have been preserved from the delusions sent into the world, and enabled, though clothed in sackcloth, to bear faithful testimony to the Truth of the Gospel. "*Ye are My witnesses, saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that I am He. Before Me there was no god formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Savior*"- Isa. xliii. 10,11. Every babe in Christ is a witness, for they each belong to the chosen generation, the royal priesthood, the holy nation, the peculiar people, who are chosen that they may know and believe God. "They shall all know Me, saith the Lord,

from the least to the greatest of them." *"No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal Him."* To reveal is to make known. As a quickening Spirit, the Son imparts eternal life to all the heirs of promise, and thus qualifies them to know *the only true God* and Jesus Christ *whom He hath sent.* And as an evidence that they do know Him, they begin to realize that He knows them. They are made to know that God is Omnipotent. But the light shineth in darkness, and the darkness comprehendeth it not. Why you are led to entertain such different views of your state before God, you perhaps could not have told; yet how manifest the holiness of God, how just His law, how pure His testimonies!

But they were not alone chosen that they might know Him, but also believe Him. However terrible His teachings, they were nevertheless all very true. "*Cursed is every one that continueth not in all things written in the book of the law, to do them."* This being seen to be true, it became evident that by the deeds of the law you could not be justified in the sight of God. And as that law required the full exercise of all man's faculties, the momentous question arose, "*How shall man be just with God?"* You felt in a measure the weight of the curse, and thus came to know the terror of the Lord- that God is a consuming fire.

But this just God is also made known to His chosen people as the Savior, and the only Savior; for salvation from sin is seen to be a work which none but God can perform. Every imaginary help was tried, but all in vain. Strength and hope were all gone, when at God's own appointed hour it was given you in the behalf of Christ to believe on *His name, "Thou shalt call His name Jesus, for He shall save His people from their sins. "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."* As a Covenant of the people, He rendered perfect obedience to the law; yea, He magnified it and made it honorable; not one jot or tittle of that holy law was

permitted to be dishonored in the deliverance of His people. Therefore by faith Christ is seen the "end of the law for righteousness" or fulfillment of the law for righteousness to every one that believeth. "*Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of Glory; receiving the end of your faith, even the salvation of your souls."* Fools and slow of heart as we are to believe all that Moses and the Psalms and the prophets have said concerning these things, God is faithful, and will perform the good He hath promised to Israel. "*It is written in the prophets, And thy children shall be all taught of God."* May we not say with the Psalmist, "*Blessed is the man whom Thou choosest, and causeth to approach unto Thee, that he may dwell in Thy courts.* We shall be satisfied with the goodness of Thy house, even of Thy holy temple."

Grace be with you all, Amen.

T. P. Dudley, *Moderator.*
J. W. Royster, *Clerk.*
James Dudley, *Ass't Clerk* – **1873.**

1874 – Licking Association of Particular Baptists of Ky.

Written by
J. F. Johnson

[Ministers seated this session were Elders J. F. Johnson, T. P. Dudley, Gilbert Beebe, David Bartley, Silas Durand, Joseph Burgess, Samuel F. Jones, J. H. Wallingford, D. S. Bradley, Jeremiah Taylor Moore, J. M. Theobald, William Barringer, J. M. Dameree, C.M. Houston, R. M. Thomas, N. A. Humston, J. B. Moore and J. G. Jackson of Ind.

Associations in correspondence were Warwick, Delaware, Delaware River, Baltimore, Chemung, Corresponding of Va., Salem, Mt. Pleasant, Western Correspondence of Mo., and Conference Western New-York.

Membership: 15 churches with a combined membership of 504.- SCP]

CIRCULAR LETTER

The Licking Association of Particular Baptists, to the churches and members composing her organization.
Dear Brethren and Sisters:-

Another year of our mortal pilgrimage is gone by to be numbered with all the past; and we are again brought together under the kind protection of a Beneficent Providence to greet each other at our annual meeting, and transmit to you as formerly our Circular Address, which we hope may "*stir up your pure minds by way of remembrance."* We present to you as the subject of our Address the 6th verse of the xiv; Chapter of the Gospel written by John. "*Jesus saith unto him, I am the way, and the Truth, and the Life: no man cometh unto the Father but by Me."*

The simple and forcible enunciation of this momentus subject should fill us with profound reverence and filial admiration; for it portrays at one view all that we can anticipate or appreciate that is worth the name of real joy in time or in eternity. Three particulars are presented in the text, "The Way," "The Truth," "The Life." The definite article is applied to each, to designate particularly, one way, one Truth, one life, as exhibited in the text.

We conclude first, that the prime signification of the word as used in the text is a passage, a road, a path, a street, or other thoroughfare leading to a certain location or destination. Well, Jesus is *the* way; therefore all other *ways* are excluded, and "*the wayfaring men"* should scout the advocates of every false way, whether it is traversed by *means, instrumentalities, terms or conditions;* and look to Jesus as the only way to heaven, the only way to God, their final and happy destiny. The Scriptures abound with many and satisfactory testimonies to assure us that He is the only way in which it is possible for a

poor imbecile sinner to reach its final and felicitous home. This hallowed way was revealed to the patriarch Jacob when fleeing from an angry and vindictive brother; driven from the home circle, from the embraces of a fond father and tender mother, with the sad memory of a once happy, but now alienated home; a wanderer in a waste howling wilderness, he lays his weary frame down upon the earth, with stones for his pillow; "*And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it," etc.*- Genesis xxviii. 12,13. Here is exhibited a beautiful typical portrait of the way to God, and also a glorious way of communication from heaven to earth, and from earth to heaven, through which the messengers or messages of God should descend from Him to the saints, and from them to the Most High. [The order is reversed in the text: the angels are ascending from the earth, first; and then descending.- SCP]. This typical illustration evidently points to Jesus, the "High way," as shown by His own words in John i. 51, "*Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."* It is a perfectly safe way, for "*the wayfaring men, though fools, shall not err therein"*- Isaiah xxxv. 8. It is the way of holiness; the unclean shall not pass over it. – *Ibid.* It is a way that is not learned in the schools of men, nor found by the vigilance of man, but a special gift, a precious boon bestowed upon the recipient; for the Lord says, "*I will give them one heart and one way"*- Jeremiah xxvii. 39. It is a new and living way which God hath consecrated for us, &c.- Hebrews x. 20. The saints may ask the question, and sing with the poet:

"Is He a way? He leads to God;
The path is drawn in lines of blood;
There will I walk with hope and zeal,
Till I arrive at Zion's Hill."

This is "a path which no fowl knoweth;" – flighty professors and airy passengers, ever changing and drifting with the false winds of doctrine, no matter how acute their natural vision, how strong their intellectual powers, the vulture's eye hath not seen it, neither the lion's whelps nor the fierce lion have passed by it.- Job xxviii. 3. These "turn aside to their former crooked ways;" but "the path of the just is as the shining light that shineth more and more unto the perfect day;" and here is a "strait gate and a narrow way that leads unto life," but alas, "few there be that find it."- Matthew vii. 14.

"And the Truth." As before observed, this word "Truth" is preceded by the definite article, "the," and is used in the singular number. Perhaps it would be well for us to bear this fact in mind. Workmongers who have so many of their imaginary and conflicting *truths* to preach about, often use it in the *plural* form. Indeed we think the noun "*truth,"* does not belong to our language *plurally.* At any rate it does not thus occur in the Scriptures. We have sometimes heard our brethren so use it. They (inadvertently) may have caught it from Arminians and used it inattentively: but Jesus lets us know that He is "*the*" Truth, and that is enough for us. The whole embodiment of the Truth, whether patriarchal, prophetical, evangelical or apostolic, is treasured up and contained in Him, and none can know, receive or appreciate the Truth as it is in Jesus, otherwise than by direct revelation from Him; for said He, "*Flesh and blood hath not revealed thus unto thee, but My Father which is in heaven."* It is one of the *spiritual blessings treasured up in Christ Jesus* that God has prepared for them that love Him, and Paul says, "*God hath revealed them unto us by His Spirit," &c.*

From the time that the Truth was first promulgated on earth; down to our day, it has been assailed by the most vindictive foes that earth and hell combined could array against it: but it has never quailed – never failed to reassert its almighty power; certainly it is, finally, to achieve a triumphant victory

over each and every invading enemy. The most potent earthly kings and kingdoms, governments and empires, states and nations, have united their combined forces and entered the conflict against the Truth and its faithful advocates, but it and them have boldly stood invulnerable and bid defiance to the combined cohorts, and will finally prevail, numerous or formable as they may appear.

> "Though kingdoms, states and empires fall,
> And dynasties decay,
> Though cities crumble into duct,
> And nations die away:
>
> Though gorgeous towers and palaces
> In heaps of ruin lie,
> Which once were proudest of the proud,
> The Truth doth never die."

Notwithstanding the Truth and its adherents have had, and will continue to have sore trials and severe conflicts, but fearful as their foes may seem, and at times hopeless as their case may appear, still "*In the name of our God we will set up our banner"*- Psalm xx. 5. For again says David, "*Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth"*- Psalm lx. 4. At one time we see "*truth fallen in the street,"* and equity cannot enter.- Isaiah lix. 14. Yet we need not entertain any fears of a final defeat.

> "Truth crushed to earth will rise again;
> The eternal years of God are hers;
> But error wounded, writhes in pain,
> And dies among its worshipers."

We may therefore confidently reaffirm what an eminent statesman once said, "Truth is mighty, and must prevail;" and as sure as the Truth prevails its advocates must. It is a heaven-born principle, not indigenous, not of this world, but an exotic.

It is from above, and thither with all its advocates must return. "*For the law was given by Moses, but grace and Truth came by Jesus Christ."* It is the harbinger of liberty, the precursor of freedom. Although its captives may be bound in the strongest bonds of Satan, sin and servitude, all must give way at its potent touch; the galling yoke of bondage falls from the excoriated neck, and the oppressed at once goes free; for "*the Truth shall make you free."* How we should prize, what an estimate we should place on this invaluable commodity, this pearl of great price. And remember that it is not to be held and used for mere outward display, or formal exhibition, for the Lord requires "*truth in the inward parts;"* and it must therefore dwell in, and rest upon the Church of Christ, for she is "*the ground and pillar of the Truth."*

> "The Truth, the precious Truth of God,
> To all the saints is given;
> Conducts them through this earth's abode,
> An seals them heirs of heaven."

"*And the life."* This particular word, like the others, may remind us that the life here spoken of is the only one that deserves the name; all besides is death. It is cotemporary with the way and the Truth; each is interminable. All proceed from the same immaculate source – all partake of the nature of their original. This life is pure, and therefore indestructible. Said Jesus, "*I give unto them <u>eternal</u> <u>life</u>, and they shall never perish."* And again, "*The words that I speak unto you, they are spirit and they are life."* It is a complete and effectual antidote to death. "*Whosoever liveth and believeth in Me shall never die."* It proceeds from an almighty source, and its mission is executed by an irresistible power. "*The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."* In this beneficent transaction an avenue is opened for the entrance of the way, the truth, and the life, with

all their attendant blessedness. Said David, "*The entrance of Thy words giveth light; it giveth understanding to the simple*"- Psalm cxix. 130. This light and life are synonymous. "*In Him was life, and the life was the light of men*"- John i. 4. The entrance of this life and light produces wonderful effects in the recipients. We feel, we see, as we never saw or felt before. The nature of light is to expel darkness; they cannot dwell together. Hence, at the appearance of light, darkness disappears.

"'Tis midnight with my soul till He,
bright morning Star,
bids darkness flee."

Previously to this, death benumbs our sensibilities – darkness obscures our vision. Now we feel, now we see. Direful indeed is the feeling – dismal the sight. *"The commandment comes, sin revives and we die"*- die to live a new life. Sin has heretofore reigned unto death; now free grace takes the dominion, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Terrible indeed seems to be our forlorn condition; but it is a sure prelude of mercy in store. Now we are in a situation to appreciate the power of grace to support us in our weakness, and mercy to relieve us in our sufferings. Having been long bound in the manacles and fetters of sin, incarcerated in a doleful and gloomy prison, now the manacles and fetters fall from the hands and feet, the massive prison doors are flung wide open, and liberty is proclaimed to the captive exile – the lawful captive is now delivered. The Truth has made the captive free, and it is free indeed. Now we are prepared to place a more correct estimation upon the way, the Truth, and the life. This life enters and ramifies the whole heart, and fills it with emotions of love and joy untold, unknown and unfelt before.

"This life from Christ the living Head,
To every member given,
Will live (when death itself is dead)
Eternally in heaven."

The strait gate is entered, the narrow way walked in by the liberated captive, led by an infallible Guide, continues therein, destined to reach and rest forever in the blissful regions of eternal life, where, washed and made white in the blood of the Lamb, unsullied by a stain, a spot, a blemish or a wrinkle, and the full enjoyment of the undiminished fullness and everlasting plenitude that is now secured to every heir of immortality, eternal life with its never ending felicity.

The last sentence in the text simply assures us that the gate is closed, the way shut up so effectually that none can enter there to molest or annoy in the smallest degree the glorified inmates of the delightful abode, or, that a final veto is stamped upon the whole work-mongrel fraternity who are crowding the wide gate and broad road that leads in an opposite direction, and to a different destiny.

In conclusion, dear brethren, may the way and the truth and the life be more and more clearly developed to you while as pilgrims and strangers you are wending your wearisome journey through the waste howling wilderness, until "*this corruptible shall have put on incorruption, and this mortal shall have put on immortality.*"

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. *Amen.*

Thomas P. Dudley, *Moderator.*
Attest, J. W. Royster, *Clerk.*
James Dudley, *Clerk.* – **1874.**

1875 – Circular Licking Association of Particular Baptists in Ky.

Written by
Elder J. M. Theobald

[Ministers present this session were elders J. M. Theobald, T. P. Dudley, Gilbert Beebe, J. F. Johnson, W. F. Jones, R. M. Thomas, H. Wright, (Father of the "Wright's Bros.-SCP), W. R. Jones, J. H. Wallingford, S. F. Jones, J. Taylor Moore, N.A. Hamston, **David Bartley, and Silas Durand (Progressives).**

Associations in correspondence were Warwick, Delaware, Delaware River, Baltimore, Chemung, Corresponding, Va., Salem, Mt. Pleasant, Western Corresponding of Mo., and Conference Western New-York.
Membership: 15 churches with a combined membership of 524.- SCP.]

Tribute of Respect

Since our last assembling together as an association it has pleased the great Head of the Church to call from our midst, and from the field of conflict and sorrow, one esteemed among us as a valiant soldier of the cross, and venerable father in Israel, **Elder Samuel Jones.** Desiring to be reconciled to the will of Him who doeth all things well, we feel to express our sense of the great loss we have sustained in the departure of one who in our early history as an association stood firm in the cause of his Master, and earnestly contended for the faith once delivered to the saints, until his death. We tender our heartfelt sympathies to his aged and bereaved companion; to his children, to his numerous friends, and to the churches he served so faithfully, praying that his faithful admonitions and loving counsel may still be remembered and adhered to. Let us sorrow not as those who have no hope, for we confidently believe he has gone to his award.

"*Whereas our dear and venerable brother and Moderator* has given to this association a complete file of Minutes from the organization of the Elkhorn Association to the present (1874), therefore *resolved,* that we return an expression of our gratitude to him for the careful solicitude for our future welfare that has caused him to undertake and perform this labor in our behalf, and in behalf of the Truth as it is in Jesus; and we desire to return thanks to the God of our salvation that He has directed him in this work, and has sustained him under all his labors and trials in the Gospel Ministry for so many years, and to express our desire, if it be the will of God, that he may yet be left with us for many years, though we know we have not good ground to hope for this, on account of his **greatly advanced age** he has already attained. Also *Resolved,* that

as an association we have unanimously stood firmly in the doctrine that our beloved brother preached to us since the beginning of his Ministry, holding it to be the doctrine taught in the Bible, and in the experience of the Lord's people; and we do now express our full and hearty endorsement of that preaching as according to the Scriptures of Truth. And we also state that he has never sought to enforce his views of doctrine upon this association, but has faithfully preached the Truth, and has left the association freely to express her own sentiments. Also *Resolved,* that we ask brother Dudley to keep these documents in his own possession while he shall be spared to us, and that after his decease they be deposited with the Clerk of this association."

CIRCULAR LETTER:
Prosperity and Adversity of the Saints in Their Exercises

The Licking Association of Particular Baptists, now in session with our sister church at Georgetown, Scott County, Kentucky, to the churches composing the same, Greeting.

Dear Brethren:- Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy and unfailing compassion has not only preserved our lives through another year, but has bestowed upon us the exalted privilege of again meeting in our associate capacity for social worship.

God has been pleased that in all the ages the faith of His people should be tried – tried as gold is tried in the fire. In the experience of every saint there are seasons of prosperity, and also of sad adversity; and this is true not only of the children of God individually, but also of the churches. David's experience is the same as the experience of the children of God now. He testifies, "*And in my prosperity I said, I shall never be moved."* Of the nature of this prosperity we may judge from what is said in the first part of this Psalm: "*I will extol Thee, O Lord, for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto Thee, and Thou hast healed me; O Lord, Thou hast brought up my soul from the grave, Thou hast kept me alive that I should not go down into the pit. Sing unto the Lord, O ye saints of His, and give thanks at the remembrances of*

His holiness. For His anger endureth but a moment; in His favor is life. Weeping may endure nor a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by Thy favor Thou hast made my mountain to stand strong"- Psalm xxx.

In the enjoyment of this prosperity we are in the banqueting house of the heavenly Bridegroom; we look up at His banner, the ensign of the unutterable love of God; we go about Zion, tell, or count, her towers, mark her bulwarks, and consider her palaces: and above all, we realize that the name of the wondrous King who dwells there in unapproachable light, is a Strong Tower, into which the righteous flee and are safe. O what assurance of hope is here, *"I shall never be moved."* Here the sweet voice of that great Shepherd of the sheep is heard in tones of inexpressible comfort, saying, *I will never leave thee nor forsake thee."* And the now confiding child responds, No, no, dear Lord, I believe Thou never wilt forsake me. I am my Beloved's, and my Beloved is mine. "*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever"*- Psalm xxiii. 6.

Now all this that is said in our hearts in the day of prosperity *is true,* with a great deal more that has been said and recorded in the Scriptures of Truth, all of which was written for the instruction of the people of God, that they through patience and comfort of the Scriptures might have hope. Yet it is true that only in prosperity can they truly be said by the saints.

It is with reluctance that we leave the contemplation of this blessed prosperity, but the limits of a Circular Letter admonish us to be brief, and for a while to trace the *exercises of the same people in <u>adversity</u>.*

In the last clause of the thirtieth Psalm the writer says, "*Thou didst hide Thy face, and I was troubled."* The light of His face constitutes the only day to the sons and daughters of the Lord Almighty. To hide His face is to make a total darkness to them, and then do all the beasts of the field creep forth, and

make the night hideous with their ravening. In this dark trial good old Jacob, the beloved of God, was made to cry, "*All these things are against me*"- Genesis xlii. 36. And Job, the upright man who feared God, in his hour of trial, said, "*Mine eye shall no more see good*"- Job vii.7. And David, in the day of trouble, said, "*I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search. Will the Lord cast off forever? Will He be favorable no more? Is His mercy clean gone forever? Doth His promise fail forevermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?*" And again, Jeremiah, that prophet to the nations, said, "*I am the man that hath seen affliction by the rod of His wrath. He hath led me and brought me into darkness, but not into light. Surely against me is He turned. He turneth His hand against me all the day, my flesh and my skin hath He made old. He hath broken my bones*"- Lam. Iii. 1-4.

The tendency of these trials is to show us the awful pit into which sin and rebellion against God has sunk us, our perfect helplessness therein and the absolute sovereignty of that "*grace which bringeth salvation.*" For never really do we utter that great cry for mercy until we realize that we are in the belly of hell; and in every instance when we have experienced deliverance we have vowed "***Salvation is of the Lord.***"

Such being the tendency, dear brethren, of these trials, do we not recognize a necessity for that heaviness we often experience under the manifold temptations into which we fall? These temptations are not only many, but they are very sore; yet they are needful for

"He that would to Jesus press
Must fix this firm and sure,
That tribulation more or less
He must and shall endure.

From this there can be none exempt,
'Tis God's most wise decree;

Satan the weakest saint will tempt,
Nor is the strongest free."

But we are admonished not to think strange of these trials; therefore we must conclude that the same are being accomplished in all the brotherhood of Christ Jesus our Lord; and we should thankfully remember the exhortation which speaketh unto us as unto children, "*My son, despise not thou the chastening of the Lord, nor faith when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons*"- Hebrews xii. 5-8. But when we are assured that the object of all this grief is that we might be partakers of His holiness, how appropriate is that other exhortation, "*Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedience children, not fashioning yourselves according to the former lusts in your ignorance. But as He which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.*"

But the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. *Amen.*

Done by order of the Association.

T. P. Dudley, *Moderator.*
J. W. Royster, *Clerk*
James Dudley, *Ass't Clerk*- **1875.**

1876 – Circular Licking Association of Particular Baptists of Kentucky

Written by
Jeremiah Taylor Moore

[Ministers seated this session were elders Thomas P. Dudley, Jeremiah Taylor Moore, John F. Johnson, J. M. Theobald, Spencer F. Jones, William Housel, **A. B. Francis**, **Silas Durand**, W. M. Smoot, N.A. Humston, J. M. Damaree, J. H. Wallingford, and R. M. Thomas.

Associations in correspondence were the Warwick, Delaware, Delaware River, Chemung, Baltimore, Corresponding of Va., Salem of Ky., Mount Pleasant, Ky., Western Corresponding of Mo., Conference Western New-York, and First Kansas.

Membership: 15 churches with combined membership of 495.

NOTE: The earlier "CHRISTIAN WARFARE" by T. P. Dudley is reprinted in whole in this annual Minute.- SCP.]

CIRCULAR LETTER

The Licking Association of Particular Baptists, now in session with the Church at Bryan's, Fayette County, Ky., to the churches composing her organization, with all that in every place call upon the name of the Lord, both theirs and ours,

Beloved Brethren:- For more than half a century the Licking Association has had an organized existence, composed of **separate or distinct branches of the one true Vine, or "one body,"** represented in the divine oracle as "The Church, purchased by the blood of Christ," which is the ground and pillar of the Truth. During this series of years it has been your custom to meet in **an associate capacity** as one body, to hear of each other's welfare, and to hear from and greet our brethren in Christ **of other like-branches** of the same faith and Gospel order, and which is the outgrowth of the same true Vine, bearing the same kind of fruit. It has also been the custom of the association to address a Circular Letter to the churches,

calling their solemn attention and most earnest consideration to some of **the fundamental principles of the doctrine of God our Savior, as presented in the Scriptures of the Old and New Testaments,** as given by inspiration of God, to characters who spake and wrote as they were moved by His Spirit, to record the only authorized and infallible rule for the faith and practice of the Saints in all ages of the world. And, whenever it is the will of the Head of the Church that this comforting and soul-invigorating doctrine shall be set forth in harmony with the general tenor of the Divine Oracle, and as evinced in the lives and experiences of the Saints, then our meeting and Circular Address are not in vain. There is nothing so well calculated to stir the highest emotions of gratitude and admiration to God, or to excite the praises of His Saints, as to point out their true character to their own understanding; and for this purpose we have selected a portion of the record as testified to by the apostle John, in which the heirs of immortal glory are represented as spotless, righteous and holy as God Himself, and from which we desire to offer a few thoughts for your prayerful consideration:

"WHOSOEVER IS BORN OF GOD DOTH NOT COMMIT SIN, FOR HIS SEED REMAINETH IN HIM, AND HE CANNOT SIN"- I John iii. 9.

If this Scripture stood disconnected, with other portions of testimony left upon record by the Holy Ghost, how hopeless would be the condition of every son and daughter of Adam, for the great apostle to the Gentiles declares that he has proved that both Jew and Gentile are all under sin! As it is written, "*There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they have together become unprofitable; there is none that doeth good, no, not one."* Again, in an earlier passage, John wrote: "*If we say we have not sinned we make*

Him a liar, and His word is not in us." And again, "*If we say that we have no sin we deceive ourselves, and the truth is not in us."*

Now, brethren, can any of us, as the sons or daughters of Adam, say that we have no sin, and say of a truth that we cannot sin? If so, we (as the children **of Adam**) are born of God; otherwise, (as the children **of Adam**) we are not, but are yet in the likeness of our fallen and depraved father, against whom the irrevocable sentence of death is passed, and which sentence must and is being administered to every one of Adam's posterity. And were it not for the coming of the second Adam, Who is a quickening Spirit, we would be without hope, for it is the Spirit that quickeneth, the flesh profiteth nothing; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. It is by this ever-enduring Word that the children of God are born of an incorruptible seed, over which the power of darkness has no control to contaminate or adulterate, for it is a seed in itself, bearing fruit of its own kind, as figuratively set forth in the creation. And though tares be sown in the same field, and suffered to grow up together, as represented in the Lord's parable, the husbandman knows exactly how to manage, that the wheat be not destroyed. "*For He whose fan is in His hand will thoroughly purge His floor; He will gather His wheat into His garner, but the chaff He will burn with unquenchable fire."*

No sooner is this incorruptible seed sown and quickened into life, than its effects are seen, felt and realized. There is a holy principle brought in contact with that which is unholy, and now is manifest the complex character of the chosen one of God, black, but comely; black because all over sin-defiled; comely, because born of God, and he doth not commit sin, because His seed remaineth in him, and he cannot sin, because he is born of God. It was in view of this that David declared in Psalm cxix. 50, "*This is my comfort in my affliction, for Thy word*

hath quickened me." We here approach a tender point, "*But to the law and to the testimony."*

Could David claim that it was his Adamic flesh, or anything that was born of Adam, that had been quickened? No! for the same Spirit that brought this word as a comfort in his afflictions, declared on another occasion, by the mouth of Him that spake as never man spake, "***It is the Spirit that quickeneth; the flesh profiteth nothing."*** Hence an apostle has said, and so it is written, "*The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."* But be it said for your comfort, brethren, that as we have borne the image of the earthly (Adam), we shall also bear the image of the heavenly (Christ). For if the Spirit of Him that raised up Jesus from the dead dwell ***in you***, *He that raised up Christ from the dead shall also quicken your* ***mortal bodies*** *by His Spirit that* ***dwelleth in you.***" We here get a glimpse of that great mystery that the apostle shows that everything that is mortal or natural is not changed or quickened till death is swallowed up of victory. Now we know, brethren, that flesh and blood, with everything that pertains to the first or natural man, is corrupt, else it could not die. We know also that it is declared that flesh and blood cannot inherit the kingdom of God, having no claim upon it; neither doth corruption inherit incorruption.

We would, then, here inquire: What is it that has made us and keeps us corrupt, and subjects us to the wages of sin, which is death? Another pertinent question, - If any thing or any part of this natural man, of which the apostle here speaks, were already quickened or born of God, would it be corrupt still? Could it sin? Or could he die? "*For whosoever is born of God* ***doth not commit sin****; for His seed remaineth in him, and* ***he cannot sin, because he is born of God."*** And Jesus said, "*Whosoever liveth and believeth in Me,* ***shall never die***." Does this natural man live, and believe in Jesus? If he does, He **can**

never die. But blessed be God, Christians are "*taught of God*," that "***in them,*** *in their flesh, dwelleth no good thing,"* and they groan to be delivered, waiting for the adoption of this corruptible, when it shall be changed, fashioned, and made like unto Him whose image they shall yet bear. Then, and not till then, will they be satisfied with themselves. David expresses the language of their hearts when he says, "*I shall be satisfied when I awake with* ***Thy likeness***." This discriminating doctrine leads us to designate the one that is born of God as the *"new man, which after God is created in righteousness and true holiness;"* the other, *"the old man, which is corrupt, according to the deceitful lusts,"* having a carnal mind that is (not was) enmity against God, not subject to His law, neither indeed can be. The very man that made David cry out in his distress, "*Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. My soul hath long dwelt with him that hateth peace"* – speaking of himself. Here is a conflict of opposing elements; the distressed saint groaning to be delivered from the body of death, cries out to God in plaintive song,

"Encompassed with clouds of distress,
And tempted all hope to resign,
I pant for the light of Thy face,
That I in Thy beauty may shine.

Disheartened with waiting so long,
I sink at Thy feet with my load;
All plaintive I pour out my song,
And stretch forth my hands unto God.

Shine, Lord, and my terror shall cease;
The blood of atonement apply,
And lead me to Jesus for peace –
The Rock that is higher than I.

Speak, Savior, for sweet is Thy voice,
Thy presence is fair to behold;

I thirst for Thy Spirit, with cries
And groanings that cannot be told."

And the conflict thus wages, but makes evident the fact that such a character is effectually called of God, for in their own experience they trace the trials and conflicts of the saints in other ages, and take home with comfort and consolation that "*Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."* But where would be our hope if it were true, as some contend, that it is the natural man, the first man, or the old man, that is already regenerated, quickened, born again, or born of God? For we yet find him in our flesh, yet in the image of his father, Adam, yet mortal, yet corrupt, and the subject of corruption. Hence the idea that regeneration, quickening, or the new birth, (neither of which terms are synonymous,) is a reproduction of our earthly nature, (experienced in this life,) destroys all hope, for we yet can and do sin. But blessed be God the Father, we have not so learned Christ, but have hope that we have learned that to be quickened, and born of God is to have developed ***in us*** the power of immortality and eternal life, that was given us in Christ before the foundation of the world. This we believe to be a *birth* of the Spirit, and is spirit, not natural, the Spirit of Christ, and that mystery which is *"Christ in you the hope of glory." "And if any man have not the Spirit of Christ, he is none of His." "And if the Spirit of Him that raised up Jesus from the dead dwell* ***in you****, He that raised up Christ from the dead shall also quicken* ***your mortal bodies by His Spirit that dwelleth in you***." For by the power of that endless or eternal life of the Head, shall every member of His body, the Church, triumph over death, which is the wages of sin. This mortal shall then put on immortality, and this corruptible shall put on incorruption. These vile, natural, sinning and sinful bodies,

that are born of the flesh, shall be changed, and fashioned like unto His own glorious body.

Brethren, "*It doth not yet appear what we shall be; but when we see Him, we shall be like Him, for we shall see Him as He is."* Then round the great white throne of His glory, robed in spotless white,

> Shall the saints of all ages in harmony meet,
> Their Savior and brethren transported to greet;
> While the anthems of rapture unceasingly roll,
> And the smile of the Lord be the feast of the soul."

Thomas P. Dudley, *Moderator.*
J. W. Royster, *Clerk.*
James Dudley, *Ass'y Clerk.* – **1876.**

1877 – Circular Letter Licking Association Of Particular OLD SCHOOL Baptists of Ky.

Written by
Spencer F. Jones

[**This is the first year that the "Licking PARTICULAR** Baptists of Ky. joined the appellative "**Old School**" to its nomenclature. There was, at this time, within the progressive element, led by Elder Sylvester Hassell and others, a movement to unify the "Name" of the "denomination." Some were referred to as **"Regular**" Baptists – as the Salem and Mt. Pleasant of Ky., some as "**Primitive**" Baptists, as the Yellow River, Ockmulgee, Econee, etc. in Georgia, "**Old School**" as all of the Eastern churches and some in Ohio. Elder Hassell preferred the name to be "**Primitive**" Baptists, and pushed hard to see them changed to that name. It was of little purpose, however, one way or the other, for they were on the verge of splitting back up anyway, so the names have never really identified the Lord's purest churches. For a brief period, some of the SIGNS connected associations did adopt the name "Primitive," but an interesting bit of history is that the paper, "SIGNS of the Times" used the term "Old School" and/or "Predestinarian," even when referring to associations that had adopted the name of "Primitive".- SCP.

Ministers seated this session were elders William J. Purington, Gilbert Beebe, Thomas P. Dudley, R. M. Thomas, J.M. Theobald, John F.

Johnson, J. H. Biggs, William Pollard, of Canada, J. H. Wallingford, Jeremiah Taylor Moore, **Silas H. Durand,** Spencer F. Jones, J. E. Newkirk. Smith Hawkins, and William Sloan. – This was quite an assembly of the best known ministers of the Particular and Old School faith in America at that time.

Associations in correspondence were the Warwick, Delaware, Delaware River, Baltimore, Chemung, Corresponding of Va., Salem of Ky., Mount Pleasant, Western Corresponding of Mo., Conference Western New-York, and First Kansas.

Membership: 15 churches with combined membership of 425.]

CIRCULAR LETTER

The Licking Association of Particular Old School Baptists, convened with the church at Mt. Carmel, Clark Co., Ky., on the 7th, 8th, and 9th days of September, 1877; to the several churches of which we are composed, with all that in every where call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace from God the Father, and from out Lord Jesus Christ.

Dear Brethren in the Lord:-

According to a former custom of long standing we are again permitted through the Providence of our God to send you this our Annual Epistle of love, in order to stir up your pure minds by way of remembrance, while we are speaking to you of some of the glorious things pertaining to the salvation of lost sinners, and their deliverances from the bondage of corruption into the glorious liberty of the children of God. We have selected the 37th verse of the 8th chapter of Paul's epistle to the Romans, upon which we desire to offer a few thoughts for your consideration.

"More Than Conquerors Through Him"

"*Nay, in all these things we are more than conquerors through Him that loved us."* There is a time in the experience of

every subject of grace when they are brought to an experimental knowledge of this Scripture. When borne down by a load of sin and guilt, which seems to be unendurable, when all hope was given up for lost, when they expected to be banished from the presence of God, and from the glory of His power, the Sun of Righteousness arises with healing in His wings, dispenses the dark clouds, meets all the demands and requirements of a violated law, speaks peace to the troubled soul in sweetest accents of love, "*Son, or daughter, thy sins, which are many, are forgiven thee."* And now they can boldly say, "*The Lord is my Helper; I will not fear what man shall do unto me."* They realize that the Lord is a Sun and Shield, that He is a present help in every time of trouble. Jesus is presented to their view as an all-sufficient Savior, fully able to save all them to the uttermost that come unto God by Him. None but those who have been taught the Truth as it is in Jesus can understand why "*Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;"* or how the Just (according to justice) could die for the unjust, that He might bring them to God. They, and they only' of all the people on earth, can see how God could remain just, and the Justifier of ungodly sinners, in delivering up His only begotten Son into the hands of wicked men to be crucified and slain. The Scriptures, according to the determinate counsel and foreknowledge of God, must be fulfilled; it was a needs be that Christ must suffer these things and enter into His glory. For He declares Himself, "*To this end was I born, and for this cause came I into the world."* It was all accomplished in perfect harmony with strict justice by Him who hath declared the end from the beginning, and from ancient times the things not yet done, saying, "*My counsel shall stand, and I will do all My pleasure."* "Justice and judgment are the habitation of His Throne; mercy and peace goeth before His face."

But we desire to write more particularly on the **Conquest and Victory** of God's people, and their deliverance from all the

opposing elements of the world, and how it is that they are brought off conquerors, and more than conquerors, through Him that loved them, and gave Himself for them. The apostle in this connection, after setting forth in the most positive and unmistakable language the predestination, the calling, the justification, and the final glorification of His people when conformed to the image of His Son, says, "*What shall we say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the Head of all principalities and power."* Everything that is needful for the comfort and consolation of the saints, in time, or throughout vast eternity, are treasured up in Him, who is the Head of the body, the church, the fullness of Him that filleth all in all. In view of this, the apostle could well exclaim, "*All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?"* It would certainly be presumptuous in any one to bring a charge against God's elect, for they are justified freely by His grace, through the redemption that is in Christ Jesus. He was delivered for our offenses, and was raised again for our justification. If there can be no charge brought against them, there is therefore now no condemnation to them which are in Christ Jesus. For it is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are (not going to be) more than conquerors through Him that loved us. The great Captain

of our salvation has not only delivered us from under the curse of the law, and met all the demands of divine justice in our behalf, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, but has made us the recipients of that grace that was given us in Christ Jesus before the world began, and that we should be made heirs according to the hope of eternal life. Says the poor, trembling child of God,

> "He paid my debt and set me free,
> And made His riches o'er to me."

"*If children, then heirs; heirs of God, and joint heirs with Christ.*" All time things must pass away as the flower of the grass, and all earthly ties be dissolved; but the eternal union of Christ and all His people are one and inseparable, the same yesterday, to-day, and forevermore. Nothing can separate them from the love of God which is in Christ Jesus our Lord. "*For we are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with Him in glory.*" Blessed hope, glorious thought! When we are done with the conflicts and turmoil of this sin-defiled world, when sin, which is the sting of death, shall have accomplished its work in these mortal bodies, then shall be brought to pass the saying that is written, Death is swallowed up in victory. And O what a glorious victory this is to the ransomed of the Lord, when free from this earthly house to fall asleep in Jesus and in the resurrection to awake in the likeness of their glorious Redeemer, and be with Him forever; and see Him as He is. For here, brethren and sisters, we only know in part, we are looking through a glass very darkly; but when that which is perfect is come, that which is in part shall be done away. Then shall we be fully prepared to comprehend all that is contained in our text, "*Nay, in all these things we are more than conquerors through Him that loved us.*"

"On earth, when friends together meet,
And find the passing moments sweet,
Time's rapid motion soon compels
With grief to say, Dear friends, farewell.

But,

"The happy season soon will come
When saints shall meet in heaven their home,
Eternally with God to dwell,
Nor ever hear the sound, Farewell."

Thomas P. Dudley, *Moderator.*
J. W. Royster, *Clerk.*
J. T. Moore, *Ass't Clerk*- **1877.**

1878 CIRCULAR LETTER OF THE LICKING ASSOCIATION OF PARTICULAR BAPTISTS

Written by
J. M. Theobald

[Ministers this session were elders Gilbert Beebe, Thomas P. Dudley, John F. Johnson, J. H. Wallingford, **Silas H. Durand**, Spencer F. Jones, J. M. Theobald, Smith Hawkins, J. M. Demaree, R. M. Thomas, and Jeremiah Taylor Moore. – A collection of giants in the historic faith of Particular and Old School Baptists! We note that Silas H. Durand was in this collection of ministers – SCP.

Associations seated were Warwick, Baltimore, Delaware, Delaware River Chemung, Conference Western New-York, Mt. Pleasant, Salem, Corresponding of Va., Western Corresponding of Mo., and First Kansas.

CIRCULAR LETTER: "Stir Up by Solemn Remembrance."

The Licking Association of Particular Baptists, now in session with our sister church at Salt River, Anderson Co., Ky., to the

brethren and sisters of the churches composing the same, sendeth greetings.

Dear Brethren and Sisters:-

We hail with a feeling of gratitude to the God of all consolation the opportunity of again, through the medium of our Annual Circular, stirring up your pure minds by way of remembrance. Surely each one of the tried and scattered saints must have been taught in their experience many things which they would do well to remember to the latest day of their pilgrimage here below. We cannot remember that which we never knew. The admonition recorded in Eccle. xii. 15. "*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them,"* we conceive to be an appropriate address to the children of God; for they shall be all taught of God, and shall all know Him- John vi.45; Heb. viii.11. The holiness, almightiness, justness, mercy, truth and immutability of God, as well as His Divine Sovereignty, were all embraced by the faith of Abraham. And David, in the 30th Psalm, has said, "*Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment: in His favor is life; weeping may endure for a night, but joy cometh in the morning."* God revealed Himself to the faith of Abraham as able to fulfill His promise, and as immutable and as wise, "*declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all My pleasure.'"*- Heb. xi; Isa. xlvi.10. And were not these same Divine Attributes awfully displayed in the fulfillment of some of these promises, in the land of Ham, at the Red Sea, at Sinai in the wilderness, at the Jordan crossing, and in the land of Canaan? Yet notwithstanding, how frequently did Israel seem to forget it all, and turn to idols; how prone to hew themselves out broken cisterns, which could hold no water.- Jeremiah ii.13. Now, when we are assured that whatsoever was written aforetime

was written for our learning, that we through patience and comfort of the Scriptures might have hope (Romans xv.4,) how important it becomes that we should have our minds frequently stirred up to a remembrance of what God has been pleased, as we hope, so graciously to teach us. For while we are enabled by grace to remember *Him*, we will not be apt to forget ourselves, that we are but dust. "*As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind bloweth over it and it is gone, and the place thereof shall know it no more*. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children. To such as keep His covenant, and to those that remember His commandments to do them"- Psalm ciii. 14-18.

If we have been effectually called of God to be saints, if we have been chosen to salvation, if He, "*according to His divine power, hath given unto us all things that pertain to life and godliness, through the knowledge of Him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that be these we might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust,"* ought we not to desire above all things to keep these things fresh in our memories? It is only the *tithes* of what He gives that we are required to bring into the storehouse. We are too poor; we have nothing of our own fit to bring into the storehouse of God. Nay, we must be purged and refined, before **we** can enter ourselves. The seven graces (as they have been called,) mentioned in 2 Peter 1., can be nothing more than a small part of the "*all things"* that pertain to life and godliness. They are nothing more or less than our Lord's own money, and their possessors are required to use them for the mutual edification and comfort of the household of God.

Moses added to his faith virtue, when he "*refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater*

riches than the treasures of Egypt." But this was certainly only the fruit of his faith. Likewise Abraham exhibited the same courage or strength when he went out, not knowing whither he went. Gideon had faith that God would deliver Israel, and he went out with three small bands, armed only with trumpets, pitchers and lamps, against a host as numerous as grasshoppers, and perhaps as self-reliant as Goliath of Gath.

But not to be tedious. In these two servants of God we see the seven graces all exhibited, as fruits of the Spirit. At each step they received fresh confirmation of their calling and election. But how, I hear some doubting child of God say, shall I, who have no strength, no courage, no virtue, ever be able to do these things? "*My grace is sufficient for thee."* Yes, for thee, though thou have no strength, and though thou art beset by giants as tall and ferocious as David's foe, or as rich, powerful and overbearing as Pharaoh, or as numerous as the Midianites; for Jehovah's strength is made perfect in weakness. It is written, "*Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."* When we were without strength, Christ, we humbly trust, died for us, and did redeem us from all iniquity. And for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ – by grace are ye saved – and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. ii. 5, 6. God was equally sovereign and merciful in our calling, as He was in that of Abraham. It was not because we were either wise, mighty or noble' but on the contrary, we realized that as vile sinners we were foolish, ignorant and impotent; aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without hope and without God in the world.-Eph. ii.12. Can we remember these, with the innumerable benefits which we daily receive from the inexhaustible fountain of a Redeemer's love, without asking ourselves, "What shall we render to the Lord for all His benefits?" David, in answered said, "*I will take the cup of*

salvation, and call upon the name of the Lord." O that the dear, compassionate Lord would stir up by a solemn remembrance of these things every one, both great and small, of His loved and redeemed children to a due sense of our individual obligations to His adorable name.

It is feared that many of us do not heed the solemn admonition, "*Forsake not the assembling of yourselves together, as the manner of some is;"* or when occasionally met together, fail to manifest that *striving together* for the faith of the Gospel, or that endeavor to keep the unity of the Spirit in the bond of peace. It is written in the eleventh chapter of the epistle to the Romans, "*Behold, therefore, the goodness and severity of God; on them which fell, severity, but toward thee, goodness, if thou continue in His goodness: otherwise, thou also shalt be cut off."*

When we remember the goodness of God to us as an assembly for the last twenty-eight years, **the thought of being cut off from its enjoyment, to wander in darkness over the troubled waters of confusion and error, causes us to tremble. Brethren, let us each think on these things.** [Did he have some idea what was coming on around the Licking???-SCP]

May the Lord be with you all. Amen.

T. P. Dudley, *Moderator.*
J.W. Royster, *Clerk.*
James Dudley, *Ass't. Clerk* – **1878.**

1879 CIRCULAR LICKING ASSOCIATION OF PARTICULAR BAPTISTS OF KY.

Written by
Elder John F. Johnson

[NOTE: In this session, the Licking began the practice of having the local host church appoint the ministers to preach. Also, this is the FIRST use of the nomenclature "**Primitive**" which is a change from the more recent "**Old School**". This *may be* the influence of Elder Sylvester Hassell's efforts to unite the different fellowships under one national denomination.

Ministers seated this session were elders Wm. L. Beebe of Canada, Thomas P. Dudley, J. G. Jackson, William Housel, N.J., J. A. Johnson, Ind., **Silas H. Durand**, Pa., J. M. Demaree, R. M. Thomas, Mo., J.M. Theobald, Jeremiah Taylor Moore, J. H. Wallingford, J. E. Newkirk, and Spencer F. Jones.

Association seated were the Warwick, Delaware, Delaware River, Baltimore, Chemung, Conference Western New-York, Mt. Pleasant, Salem, Corresponding of Va., Western Corresponding of Mo., and First Kansas.

In reference to the Big Harpeth Church of Tenn., and the Camden Church of Miss., mentioned at the close of this Circular, **it is pointed out, that the Camden Church in Mississippi, was in an association not of the Predestinarian Old School Baptist faith, nor ever was in the fellowship of these associations.** –SCP.

CIRCULAR LETTER: "Communion of Saints."

The Licking Association of Particular or Primitive Baptists, convened with Elizabeth Church, Bourbon County, Ky., on the 12th, 13th, and 14th days of September, A.D. 1879, wish grace, mercy and peace from God our Father and Jesus Christ our Lord, to the churches composing said association.

Dear Brethren and Sisters in the Lord:- We tender to you our usual Circular in which we call your attention to the delightful subject of the **"Communion of Saints."**

To commune is simply converse, and the faculty of our conversation is conferred upon man exclusively. By it he is able to talk and reason on things that concern him. But our design is to speak on matters relative to religion. But there are two kinds of religion, and perhaps we should briefly distinguish between them.

One is said to be "*vain."*- James 1:26. The other is "*pure and undefiled before God."*- James 1:27. The manner of their reception is very different. One is taught in the schools, pulpits, or otherwise, and received by man from man, and is therefore exclusively worldly. The other is a direct revelation from God,

and is heavenly. So far as numbers and ostentation are concerned, the former largely predominates. It requires a *wide gate* and a *broad way* for its accommodation, and many there be that go in thereat; while the latter is confined to a *strait* (difficult) *gate, a narrow way,* and few there be that find it. Their destinies are very different. One, knowing of a certainty of their destination, however, leads to destruction or death, the other to life eternal. These different kinds of religion have their different votaries, hence their different communions. The prime object of worldly religionists is self-aggrandizement. Selfishness is the *ne plus ultra* of all their performances. With them gain is godliness. By their works they expect to secure not only the wealth and pomposity of this world, but ease and splendor in a world to come. But how different the communion of saints! Their aims and ends are all different. They desire to humble and prostrate self in the dust, and to extol, reverence and adore their Savior for His matchless grace, and celebrate the wonders of His redeeming love, to speak of the glory of His kingdom and talk of His power. Brethren, is there not a great dereliction of this important matter in our communion of late? Here the minds of the old veterans of the cross may be carried back for half a century, when, after a day's labor, they would travel for miles to meet a brother and commune with him sometimes during the entire night!

"What peaceful hours we then enjoyed,
How sweet their memory still:
But now we feel an aching void
The world can never fill."

But how is it now? Our crops, our stock, our worldly matters, seem mostly to occupy our time. Dear brethren, why so beguiled by the things of this meager, fluctuating world? How soon must they all pass away as a dream! Why not set our affections on things above, not on things of the earth? Soon must this poor world with all its fascinations, allurements and vanities pass away and be no more forever.

How great the disparity of this world when compared with the one to which we are hastening, and how unmindful of the momentous work that secured our entrance into that felicitous abode! Momentous work indeed. The dear Redeemer left the bosom of His Father and bowed down to this sin-polluted world, to endure all the afflictions consequent upon our sins. What untold love was here displayed, and what requital do we return for it?

> "Dear Lord, and shall we ever lie
> At this poor dying rate?
> Our love so faint, so cold to Thee,
> And Thine to us so great."

Should not this stupendous work be the burden of our conversation, the theme of our communion? Such communion is calculated to enhance our fellowship, confirm our hope, strengthen our faith, deepen our love, and bind us more unitedly together in that fraternal relationship and inseverable unity, and render us impervious to an entering-wedge of the enemy to divide us. Then might

> "We laugh to scorn His cruel power,
> While by our Shepherd's side
> The sheep he never can devour,
> Although he may divide."

This communion, too, would enable us more cordially too fraternize each other, and "bear each other's burdens, and so fulfill the law of Christ." The attainment of these desirable ends should induce us more highly to appreciate this heavenly communion, and may it cause us not to forsake the assembling of ourselves together, as the manner of some is; and when thus gathered together, let our conversation (communion) be as becometh the Gospel of Christ.- Phil. I, 12. Particularly should we commune with our own hearts, (Psa. iv,) propound to ourselves the important questions, Are we commendably filling our places in the kingdom and with each other? Or do we suffer the frivolities of this world to intervene between us and them? When our secular concerns seem to crowd in between us and our privileges in and our imperious duty to the church and the members, should we not "put off the old man and his deed, and put on the new man, which is created in righteousness and true holiness?" But while we are fully aware that in the performance of these commendable acts our sufficiency is not of ourselves, still we are encouraged to look to Him who will be sought unto by the house of Israel, and who has said, "*Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you, For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"*- Matt. vii. 7,8. And then the apostle has said, "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"- Romans viii.32.* These testimonials of Divine favor should encourage us to speak often one to another, and in this heavenly communion might we not rest assured that the Lord would hearken to and comfort us in all our tribulation, that, we might be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God.

"How sweet the communion of saints when they meet
In mutual fellowship brotherly love;

'Tis then in sweet union each other they greet,
And realize foretastes of pleasures above."

"*The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."*

Dear Brethren, after presenting to you the foregoing Circular Address, we feel it incumbent upon us to say something in vindication of the character of some of our venerable, but basely calumniated and grossly misrepresented brethren, to wit, Elders G. Beebe, T. P. Dudley and J. F. Thompson, as our enemies say, no doubt referring to Elder J. F. Johnson, as there is no "J. F. Thompson" connected with or known to us. These unmitigated slanders and base assaults seem to have had their birth in the Big Harpeth Church, of Tennessee, and perhaps others connected with that church, and republished by the Camden Church, of Mississippi. Surely, pitiful traducers have but little regard for their own characters, and still less for truthfulness. Those brethren of the Warwick Association, of New York, and Licking Association of Kentucky, have spent the greater portion of their lives in the faithful service of their God and their brethren, have traveled very extensively over the United States and Canada, have perhaps the most extensive direct correspondence with Old School or Primitive Baptists on the face of the globe; and yet all this does not seem to exonerate them from the cruel darts and vindictive slanders of false accusers. But we can assure our venerable brethren, that instead of lessening our esteem for them, or injuring them in any way in the estimation of those who love the truth as it is in Jesus, the vile missiles of those enemies of all righteousness will fall harmless at the feet of those servants of God, or recoil upon the heads of their enemies. But, brethren, we hope and believe that you will patiently bear the reproaches of them that reproach you, and pray that if it is the will of God He may grant them repentance and forgiveness.

T.P. Dudley, *Moderator.*
J. W. Royster, *Clerk.*
J. Dudley, *Ass't. Clerk.* – **1879.**

1883 Circular Licking Association of Particular Baptists of Ky.

Written by
Elder H. Cox

[Ministers seated this session were elders Spencer F. Jones, J. M. Theobald, J. H. Wallingford, Jeremiah Taylor Moore, William M. Smoot, **P. G. Lester**, R. M. Thomas, J. M. Demaree, J. E. Newkirk, Smith Hawkins, G. Watson, and I. R. Greathouse.

Associations in correspondence were Warwick (no intelligence), Delaware, (no intelligence), Delaware River, (no intelligence), Baltimore, Chemung, Corresponding of Va., Salem, Mt. Pleasant, Western Corresponding of Mo., and First Kansas.

Membership, 16 Churches with combined membership of 464.]

CIRCULAR LETTER: "The Love Of God." *The Licking Association of Particular Baptists, in session with the Little Flock Church, Anderson Co., Ky., to the several churches of which she is composed, sendeth Christian love and salutation. Brethren and Sisters – Beloved of the Lord:-* How superlatively glorious is that hope which enables God's dear people when in the exercise of faith to rejoice in the love of God, and to have some well grounded assurance that they are beloved of the Lord. The apostle says, "*God is love; and he that dwelleth in love dwelleth in God, and God in him."* Again he says, "*We know that we have passed from death unto life, because we love the brethren."* God is immutable; and love being one of His glorious attributes, never changes. The apostle says, "*Every good gift and every perfect gift is from above, and cometh down from the Farther of lights, with whom is no variableness, neither shadow of turning."* Love is one of those good and perfect gifts bestowed by our Lord

upon His people. The apostle says, "*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."* It is one of those "spiritual blessings" which were treasured up in Christ Jesus before the world began for His people. The apostle says, "*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."* He who hath chosen His people and blessed them with all spiritual blessings is God, and is from everlasting to everlasting. These blessings being treasured up in Him, are eternal. Therefore He loved His people with an everlasting love. They were chosen in Christ Jesus, therefore were *one <u>with</u> Him* before the foundation of the world, and were beloved **<u>in</u>** Him. As the Father loved the Son, so did He love His people, for they were *one with Him.* O what a glorious announcement was that which was made at His baptism: "*This is My beloved Son, in whom I am well pleased."* The Father loved the Son, and in that love were embraced all who were one with Him. His people being chosen in the Son (not in Adam), were one with Him from the beginning of that choice, which the apostle declares was before the foundation of the world. Then surely He loved them with an *everlasting* love. He was the Elect of God. The Lord by the prophet says, "*Behold my Servant whom I uphold, mine Elect in whom My soul delighteth. I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles."* He being the Elect of God, all who were one with Him are embraced in that election. Hence the apostle addresses them, "*Elect according to the foreknowledge of God."* They being the election of grace, surely they are His people, described by the heavenly messenger who said to Joseph, "*Thou shall call His name Jesus; for He shall save His people from their sins."* The prophet in speaking of "His people," says, "*Surely they are My people; children that will not lie: so He was their Savior. In all their afflictions He was afflicted, and the*

angel of His presence saved them; in His love and His pity He redeemed them, and He bare [Hebr.= *natal* SCP.] *them and carried them all the days of old."* O, how consoling the thought to you, dear brethren, dear sister, how cheering amidst the sorrows of earth, to be assured that your glorious Lord had compassion on you, and in His love and in His pity redeemed you. When in the exercise of that faith which works by love you are enabled to claim Him as your Redeemer, it is then that you have the sweet assurance that you are beloved of the Lord, and your love for Him and His people affords you a strong assurance that you are born of God. Your Lord hath said, "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."* Our Lord speaks of the two distinct births. So distinct are they that they emanate from totally different sources. Born of the flesh, to which belongs all manner of corruption; Born of the Spirit, from which emanates all that is pure, holy, heavenly and divine. The saints, until they are disrobed of mortality, have these two distinct and separate natures in them. Antagonistic as they are, they must remain until the harvest of death. "*It is the Spirit that quickeneth; the* ***flesh*** *profiteth* ***nothing***." Hence must yield to the power of the grim visaged monarch of the tomb. "*Dust thou art, and unto dust shalt thou return."* These two antagonistic natures can no more remain together in harmony, than could the son of the bond woman remain in the same household in peace with the son of the free woman! -Gal. iv, 28-31. Hence, that warfare in which the saints have sore and sorrowful experience. They realize that "*the flesh lusteth against the Spirit, and the spirit against the flesh. And these are contrary the one to the other."* They realize that in them, that is, in their *flesh*, dwelleth no good thing. While with deep sorrow they view the corruption of their flesh, they have the comforting assurance that that knowledge of themselves did not exist until they were born from above. That it does not exist in any of Adam's race by reason of their birth of the flesh. But being born of the Spirit,

they are born of God, born from above. They have Christ in them the hope of glory. That holy seed which is in God's dear people, developed in them by the new birth, cannot sin. The beloved John says, "*Whosoever is born of God doth not commit sin; for His seed remaineth in him."* The reason is found in the fact that they are created in righteousness and true holiness. And they have the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. We have quoted, "*God is love;"* and being born of God, they are blessed with that fruit of the Spirit, "love," against which there is no law. O happy thought, dear brethren, dear sisters, that we are beloved of the Lord. Though lost, ruined and undone by reason of sin, yet in our glorious Lord we have plenteous redemption from all the consequences and pollutions of sin; for it is written that He loved us, and *"gave Himself for us, that He might redeem us from all iniquity."* God's dear people are drawn to Him and to each other by God's immutable love; hence the poet sweetly sings,

"Love is the sweetest bud that blows, Its beauty never dies; On earth among the saints it grows, And ripens in the skies." But, dear brethren and sisters, we are daily admonished that the days of our appointed time on earth are rapidly drawing to a close, and that soon, very soon, the cold confines of the tomb will be our resting place until the resurrection of our bodies; but, glory to our exalted Lord and King, He hath said by the mouth of His prophet Hosea, "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."* His promise to His servant David applies to all His redeemed sons and daughters. He said to that ancient servant, "*But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."* And our Lord while on earth said, "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the*

resurrection of life." And He also said, "*I am the resurrection and the life."* He being their resurrection, redeemed them from the power of the grave. The contemplation of His glorious triumph over death and the grave caused the apostle to use this language, "*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."* Then, dear saints, when you contemplate the finished work of your glorious Lord, and behold with almost seraphic joy and delight the manifestations of His love in redeeming you from the curse of the law, the power of death and the grave, in preparing you by His regenerating power for the society of the just made perfect, in protecting your sleeping dust in the dark caverns of the tomb till the great and glorious morning of the resurrection, in calling you from your long resting places in the likeness of your glorious risen Redeemer, and in welcoming you to your final and eternal home with these heavenly words, "*Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;"* when enabled by the Spirit's power to view this glorious and heavenly truth, you cry out, "*Alleluia: for the Lord God Omnipotent Reigneth."* Let the earth rejoice, and the isles of the sea be glad.

Finally, brethren and sisters, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. *Amen.*

J. M. Theobald, *Moderator.*
J.W. Royster, *Clerk.*
J. W. Wallis, *Ass't. Clerk* – **1883.**

1884 Circular Licking Association of Particular Baptists of Ky.

Written by

J. E. Newkirk

[Ministers seated this session were elders W. J. Purington, J. H. Wallingford, J. E. Newkirk, Spencer F. Jones, R. M. Thomas, J. M. Demaree, Jeremiah Taylor Moore, Smith Hawkins, William Pollard (Ontario, Canada) J. Biggs, F. Conner, Sam Danks, Levi Bavis, E. Helm, N.T. Watson, D. Cordell, George Weaver, and J. Jackson. A total of eighteen ministers. Associations in correspondence were Baltimore, Delaware, Delaware River, Warwick, Chemung, Corresponding of Va., Salem, My. Pleasant, Western Corresponding of mo. And First Kansas. Indian Creek Association of Ohio applied for correspondence, and a committee was appointed to visit them and report in 1885. [The Indian Creek, although new to this fellowship, stood unwavering with the remnant of the true Licking through their coming ordeal.- SCP. Membership: 16 Churches with a combined membership of 408.

CIRCULAR LETTER

The Licking Association of Particular Baptists, convened with the church at Mt. Gilead, Mason Co., Ky., September 12th, 13th, and 14th, 1884, to the churches of which she is composed, sendeth love and fellowship in the Lord.

Dearly Beloved Brethren:- As is our custom, we send you this our Circular Letter, as a token of our appreciation of the high vocation to which we are called to follow Him who loved us and gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works; for which cause we desire His divine presence to control all our deliberations, to give utterance to His servants, and prayerful hearts to His children, that His great name may be glorified and our souls comforted. We will call your attention to the following words of Jesus: "*And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."*- John xvii. 3. It is abundantly proved by the Scriptures that a knowledge of God is not communicated through a natural channel; for the "*Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they* [spiritual things] *are spiritually discerned."*- I Cor. iii. 14. "*No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."*- Matt. xi. 27. The natural man, being of earthly origin, can only attain to earthly knowledge. His earthly nature aspires to earthly productions, for all his earthly desires, domestically, politically and religiously, food, raiment and water, are only temporal blessings, produced from the earth to sustain our natural lives and as the earth was cursed for man's sake, none of its productions will ingratiate us into the favor of God or communicate eternal life. Cain, with carnal zeal, presented his earthly fruits, only to be thrown back, rejected. A mighty throng has followers on through each generation, bearing them earthly sacrifices, to be made wroth, and manifest that murderous disposition exhibited by their religious progenitor. When Jesus made His advent into the world it was declared that the world was made by Him, and the world knew Him not. The knowledge of Him was hid from the wise and prudent, and none of the princes of this world could pry into this knowledge; for had they

known it, they would not have crucified the Lord of glory. For "*eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."* The reasoning faculties of the Grecian philosophers could not find Him out. "*The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greek foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* The school of Gamaliel failed signally to impart a knowledge of God to Saul of Tarsus, who had to cry, "*Who art Thou, Lord?"* To know Him is to know as Spirit; for God is a Spirit, and the Father of spirits, and all knowledge of Him is a spiritual knowledge. Hence no man can see His kingdom, which includes the King, except He is born of the Spirit of which He is the Father. And as He is eternal, and has life in Himself, that life, wherever found, is *eternal.* It cannot be otherwise. It was that life which gave to Peter a revealed knowledge of Jesus. To Martha He said, "*He that liveth and believeth* ***in*** *Me, shall never die."* The angels of His little ones do always behold the face of the Father, and know Him, whom to know is life eternal. No *man* has seen the Father, so these angels are not men. Without this life we know not Him; and without a knowledge of Him there is not eternal life. He knew His sheep when they knew not Him; and He gives them eternal life that they might know Him. He communicates to them by His Spirit that they are the sons of God; for as many as are led by the Spirit of God, they are the sons of God, and He teaches them to know Him. "*all thy children shall be taught of the Lord.'* Like a good school-teacher, He prepares their hearts and tongues to know and praise Him; for the "*preparation of the heart in man, together with the answer of the tongue, is from the Lord."* He opens up the Scriptures to their understanding; for all Scripture is given by inspiration of God. None can teach the other to know Him; yet they shall all know Him, from the least to the greatest. The quantity of the knowledge of God, though

manifested in visions and wonderful revelations, is no sure sign of eternal life than a saving glimpse, but a brighter evidence of it. A knowledge of God always abases self; and like Isaiah they are made to exclaim, "*Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."* They learn that His ways and thoughts are higher than theirs as the heavens are higher than the earth; and as no astronomer has ever dared to penetrate the giddy heights of the heavens and learn the secret chambers of the planets, so none has ever been able to fathom the depths or scale the heights of the riches both of the wisdom and knowledge of God, but has to exclaim, "*How unsearchable are His judgments, and His ways past finding out."* It should be enough for us to know that having Him we have His Son, for He of God is made unto us wisdom, righteousness, sanctification and redemption. "*This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life."* These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Son of God."- 1 John v.13. These consoling evidences inspire our hearts to exclaim, "*Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!"* Saved with an everlasting salvation, they shall not be ashamed, nor confounded, world without end. Saved, and called with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. *Amen.*

J. H. Wallingford, *Moderator.*
J. W. Royster, *Clerk.*

1884 – Circular of Licking Association:

"This is Life Eternal."

The Licking Association of Particular Baptists, convened with the church at Mt. Gilead, Mason Co., Ky., September 12th, 13th, and 14th, 1884, to the churches of which she is composed, send love and fellowship in the Lord.

Dearly Beloved Brethren:- As is our custom, we send you this our Circular Letter, as a token of our appreciation of the high vocation to which we are called to follow Him who loved us and gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works; for which cause we desire His Divine presence to control all our deliberations, to give utterance to His servants, and prayerful hearts to His children, that His great name may be glorified and our souls comforted. We will call your attention to the following words of Jesus, *"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"*- John xvii.3. It is abundantly proved by the Scriptures that a knowledge of God is not communicated through a *natural channel*' for the "*Natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they* [the spiritual things] *are spiritually discerned"*- 1 Cor. Iii. 14. "*No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him"*- Matt. xi.27. The natural man, being of earthly origin, can only attain to earthly knowledge. His earthly nature aspires to earthly productions, for all his earthly desires, domestically, politically and religiously, food, raiment and water, are only temporal blessings, produced from the earth to sustain our natural lives as the earth was cursed for man's sake, none of its productions will ingratiate us into the favor of God or communicate eternal life. Cain, with carnal zeal, presented his earthly fruits, only to

be thrown back and rejected. A mighty throng has followed on through each generation, bearing them earthly religious sacrifices, to be made wroth, and manifest that murderous disposition exhibited by their religious progenitor. When Jesus made His advent into the world it was declared that the world was made by Him, and the world knew Him not. The knowledge of Him was hid from the wise and prudent, and none of the princes of this world could pry into this knowledge; for had they known it, they would not have crucified the Lord of glory. For "*eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."* The reasoning faculties of the Grecian philosophers could not find Him out. "*The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greek foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* The school of Gamaliel failed signally to impart a knowledge of God to Saul of Tarsus, who had to cry, "*Who art Thou Lord?"* To know Him is to know as Spirit; for God is a Spirit, and the Father of spirits, and all knowledge of Him is a spiritual knowledge. Hence no man can see His kingdom, which includes the King, except He is born of the Spirit of which He is the Father. And as He is eternal, and has life in Himself, that life, wherever found, is *eternal.* It cannot be otherwise. It was that life which gave to Peter a revealed knowledge of Jesus. To Martha He said, "*He that liveth and believeth* ***in*** *Me, shall never die."* The angels of His little ones do always behold the face of the Father, and know Him, whom to know is life eternal. No *man* has seen the Father, so these angels are not men. Without this life we know not Him; and without a knowledge of Him there is no eternal life. He knew His sheep when they knew Him not; and He gives them eternal life that they might know Him. He communicates to them by His Spirit that they are the sons of God; for as many as are led by the Spirit of God, *they* are the sons of God, and He

teaches them to know Him. "*All thy children shall be taught of the Lord;"* like a good school-teacher, He prepares their hearts and tongues to know and praise Him; for the "*preparations of the heart in man, together with the answer of the tongue, is from the Lord."* He opens up the Scriptures to their understanding; "*for all Scripture is given by inspiration of God."* None can teach the other to know Him; yet they "*shall all know Him, from the least to the greatest."* The quantity of the knowledge of God, though manifested in visions and wonderfully revelations, is no sure sign of eternal life than a saving glimpse, but a brighter evidence of it. A knowledge of God always abases self; and like Isaiah they are made to exclaim, "*Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."* They learn that His ways and thoughts are higher than theirs as the heavens are higher than the earth; and as no astronomer has ever dared to penetrate the giddy heights of the heavens and learn the secret chambers of the planets, so none has ever been able to fathom the depths or scale the heights of the riches both of the wisdom and knowledge of God, but has to exclaim, "*How unsearchable are His judgments, and His ways past finding out."* It should be enough for us to know that having Him we have His Son, for He of God is made unto us wisdom, righteousness , sanctification and redemption. "*This is the record, that God hath given to us eternal life, and this life is* ***<u>in</u> His Son****. He that hath the Son hath life; and he that hath not the Son hath not life."* These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Son of God"- *1 John v. 13.* These consoling evidences inspire our hearts to exclaim, *"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!"* Saved with an everlasting salvation, they shall not be ashamed, nor confounded, world without end. Saved and called with an holy calling, not according to our works, but according to His own

purpose and grace, which was given us in Christ Jesus before the world began. *Amen.*

J. H. Wallingford, *Moderator.* ***1884.***

1885 Circular Licking Association of Particular Baptists of Ky.

Written by
Jeremiah Taylor Moore

[Ministers present were elders **P. G. Lester, Silas H. Durand, P. D. Gold, Smith Hawkins,** I. R. Greathouse, Jeremiah Taylor Moore, J. M. Demaree, J. H. Biggs, J. E. Newkirk, J. H. Wallingford, R. M. Thomas, E. Helm, N. T. Watson and Levi Bavis.

Associations in correspondence were Baltimore, Delaware, Delaware River, Warwick, Chemung, Corresponding of Va., Salem, Mt. Pleasant, Western Correspondence of Mo., and First Kansas. The addition of Indian Creek was deferred unto 1886, because of a problem between it and the White Water Asso. in Indiana.

Membership: 16 churches with combined membership of 434.

IN MEMORIAL

Whereas, He who works all things after the counsel of His own immutable will has in His wise, but to us, poor, finite mortals, mysterious Providence called from our midst our dearly Beloved brother **ELDER JOHN M. THEOBALD**, one whose long life was spent in feeding the church of God, which He has purchased with His own blood; ***Resolved,*** That while we as an association recognize with joy the great, glorious and comforting Truth that all things work together for good to them that love God, to them that are the called according to His own purpose, yet we deeply mourn his absence and miss his wise counsel in the transaction of the business that has come before us at this meeting of our association. But we with one accord say, Peace to his memory; being fully assured that our loss is his great, glorious and eternal gain. We tender to our beloved Sister Theobald our warmest and most sincere sympathies in these her hours of deepest sorrow and gloom.

Resolved, That these proceedings be published with the Minutes of this association and in the Signs of the Times."

[**Note:** Nothing seems better to cause a soldier to sharpen his sword than knowledge of an approaching battle. Jeremiah Taylor Moore is aware of the threat of the ecumenical movement stirring within the "Beebe Baptist" fellowship with the passing of Elder Thomas P. Dudley, Elder John F. Johnson, Elder Gilbert Beebe, and Elder John M. Theobald, and in this circular he defends the Particular Baptist faith concisely, and clearly. In spite of the reference to the troubles, he is yet able to present an edifying and studious presentation of the truth as it is in Christ. This Circular is well worth studying with anticipation of receiving good, sound instruction. SCP.]

1885 – Circular Letter on Regeneration And Eternal Vital Union

Written by
Jeremiah Taylor Moore

The Licking Association of Particular Baptists of Ky., met in session with the church at Elk Lick, Scott County, Ky., to the churches composing her body, sends love and greeting.

Very Dear Brethren:- We desire in sending you this our annual Circular, not to depart from a long standing established custom among us, of endeavoring to stir up your pure minds by way of remembrance, for a steadfastness in the liberty wherewith Christ has made us free; also to provoke unto love and good works. An inspired apostle has enjoined upon us to "*Stand fast in one spirit, with one mind, striving together for the faith of the Gospel."* It is this *oneness of spirit and mind*, together with our steadfastness, that has been especially fruitful to us as an association for so long a time, in that it has yielded an almost unparallel peace and harmony that has truly signalized us and our correspondents who are in fellowship with us, as a peculiar people to all other religious organizations. And we think it profitable on occasions like the present to reiterate and recapitulate some of those points of doctrine that have so signalized us, and by which we so graciously wear the cognomen, "*Old School, or Particular Baptists." "Old School,"*

because taught of "*Him whose goings forth have been from of old, from everlasting,"* or, as in the margin, "*eternity."* "*Particular,"* because in the face of all opposition we have not shunned to declare all the counsel of God, and have kept back nothing that was profitable unto you of the *particular redemption of a particular people.* In calling your attention to these things, dear brethren, there is one point to which we desire to call **special attention**, and that has branded us "*a sect, everywhere spoken against."* Nevertheless, after "*the way which they call heresy, so worship we the God of our Fathers,"* and do constantly affirm, as they did, that the "**Lord's people in their origin and their nature, spiritually, are 'not of this world,' even as Jesus, their Head, Husband and Redeemer, was not and is not of this world."** And we thus desire to call your mind to these things, because we feel that the signs of our times are portentous of evil: and especially do we feel so where we hear some whom we have esteemed as "*brethren"* say, "<u>These old controverted points of doctrine had just as well be let alone; that a compromise may be effected with those who differ with us on these points</u>." [This is the crux of the whole coming CONTEST with the progressive element in 1886-1889: Compromise these points, and according to Dr. Waters, in the Ketockton, and "we can all get together." The Licking brethren did not falter here, to their honor and credit of faithfulness to Christ and His doctrine. And they were willing to, and did, pay a dear price in severe persecution by the hands of those that preached "love, love, love" toward strangers at the expense of love of their brethren with whom they had so long been held in close fellowship. There seems to be something "perverted" in that kind of "love."- SCP.] Let alone, - and compromise God's Truth! For what? That, "*also <u>of</u> <u>yourselves</u> men shall arise, speaking perverse things, to draw away disciples after them?"* God forbid!

Dear brethren; for this could only end in confusion, and we would be turned upon, as in other days of our history, and denounced as the worst kind of heretics. How any subject of grace can deny the complex being of the Christian, we cannot understand; for to deny this is to deny that there were ever any "**born *not of blood, nor of the will of the flesh, nor the will***

of man, but of God"- John i:13. And now, brethren, to use all plainness, Does not a **birth** imply *relationship?* And if it be *spiritual,* then is it not **vital** and **eternal?** And now, because of the want of a better form of expression, we speak of it as an *eternal* (which it is) *vital, or living,* (which it most certainly must be) *union* with Him who is the same yesterday, to-day and forever, - we are proscribed by some claiming to be "Baptists," because as they say, that it is not a "Bible expression;" and at the same time those very same persons will use expressions that are equally and entirely foreign to the plain teaching of Holy Writ. Can those persons show in all the Bible such an expression as "except a sinner man is born again, he cannot see the kingdom of God?" or, "Except the soul of man be born again it cannot enter the kingdom of heaven"? And yet these expressions are as constantly used as if they were Bible expressions. Such language and expressions cannot be reconciled with the language of the apostle John, "*Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God"*-1 John 3:9. How preposterous to conclude that God can *beget* <u>corruption</u>! We are told that Jesus "*came unto His own, and His own received Him not; but to as many as received Him, to <u>them</u> gave He power to become* (or declared their right or relationship) *the sons of God; which were* (antecedently) *born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God**."* And to Nicodemus (whose name signified "Victory of the people") the conquering King of kings and Lord of lords proclaimed the absolute necessity, "*Except a man* (not "a sinner," nor "soul," but "a man,") *be born again, he cannot see the kingdom of God"*-John iii. 6. To our mind the blessed Master here introduces a subject embracing a seed generated in Him before time began, **<u>re</u>**generated when He had invaded the territory of death, robbed it of its sting, coming forth a triumphant Conqueror, leading captivity captive, ascending up on high, yes, where He was before. The <u>*accomplishment*</u> of this sets before us the work of

regeneration; and regeneration has no more to do with *originating eternal life,* than *generation* has to do with originating natural life. Here now is the fulfillment of that prophecy, "*A seed shall serve Him,* ***it*** *shall be accounted* ***to the Lord*** *for a generation. They shall come and shall declare His righteousness to a people that shall be born, that He hath done this."* In the regeneration here they are, born again, not of that corruptible seed of the flesh, but by the word of God, which liveth and abideth forever. The WORD OF GOD! "*A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath see such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."* Here now are children, partakers of flesh and blood; not flesh and blood children, but "*partakers of flesh and blood."* The apostle says, "*Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise* (in like manner) *took part of the same"*- Hebrews ii: 14. Here now are children, compound beings, delighting in the law of God after the inward man; but they see another law in their members, warring against the law of their minds, and bringing them into captivity to the law of sin which is in their members. How beautifully the inspired apostle unfolds this deep mystery (hid from the wise and prudent, but revealed unto babes,) in the fifteenth chapter of First Corinthians, and how our hearts and mind are ravished with delight and hope as the language is confirmed in our own gracious experience. Note his language: "*And so it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they*

also that are heavenly." Now **this is what we constantly affirm,** in the development of the purpose and work of God in the manifestation of His children, **that the first man is not the second man; that the old man is not the new man; that the earthly man is not the heavenly man; that the outward man is not the inward man; that the natural man is not the spiritual man; that the children of the flesh are not the children of God; for that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.** In view of all this, brethren, we think it perfectly absurd for men to talk of only "time relation," a "time union," a "time salvation," or time unity, and talk of only a fleshly relation or union. All nature forbids the idea that the germ, or stock, of one seed of a "kind" can be grafted into the seed or stock of another "kind," and be made to bear the fruit of the kind into which it is grafted: but it will produce still the very same branches, leaves and fruit of its parent seed or stock. Hence the Savior asked the question, "*Do men gather grapes of thorns, or figs of thistles?"* And so, also, the apostle asks a similar question: "*What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."* So then, dear brethren, in presenting these glorious things with regard to the complex character of the Christian, we must present the temple with the officiating priest; we must present the altar with the acceptable offering; present also the treasure in an earthen vessel; the treasure hid in a field; the purchased possession. This Truth of God may be caviled at, disputed and denied; but never overthrown or controverted. The power of this Truth saps the very foundation of every Arminian works system; yea, and every theory and system that only assimilates Old School, and Particular Baptists' doctrine and Gospel order. The *form* may be with such, but the *power* is denied. Then "*Let the inhabitants of the Rock sing; let them shout from the top of the mountains."* For, "*Lord, Thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever*

Thou hadst formed the earth or the world, even from everlasting to everlasting, Thou art God." This confirms our hope, insures the final preservation of the saints, establishes the bodily resurrection of the dead, the fashioning of our vile body like unto His glorious body, and the bringing in of all the purchased possession.

"Glorious things of thee are spoken,
Zion city of our God:
He whose word cannot be broken
Formed thee for His own abode.

"On the Rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded
Thou mayest smile at all thy foes."

Dear brethren, with this glorious hope, let us press on toward the mark of the prize of the high calling of God our Savior, confirming the expression of Job, "*The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." "For though our outward man perish, the inward man is renewed day by day."* And as we pass through the afflictions, persecutions and trials that lay ahead of this our mortal pilgrimage, let us remember that "*these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are see are temporal, but the things which are not seen are eternal."* And the apostle goes on in the connection and says, "*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."* And he further says, "*Now He that hath wrought us for this selfsame thing is God, who hath also given unto us the earnest of the Spirit,"* or a part of the inheritance, which is love, joy, peace, longsuffering,

gentleness, meekness, and faith. Then let us, as admonished by the apostle Peter, "*Account the longsuffering of our Lord* [whom we know no longer after the flesh] *salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."*

And now, in conclusion, dear brethren, let us commend you to God and the Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him. Wherefore comfort yourselves together, and edify one another even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you. And the very God of peace sanctify you wholly, is the prayer of your elders and messengers composing the Licking Association of Particular Baptists.

J. H. Wallingford, *Moderator.*
J. W. Royster, *Clerk.*
C. E. Stuart, *Ass't. Clerk.* – 1885.

1886 – Circular Letter Licking Association of Particular Baptists of Ky.

Written by
Elder J. H. Wallingford

[Ministers seated this session were elders I. R. Greathouse, William M. Smoot and **A. B. Francis** of Va., **P.G. Lester [now serving both Little Flock and Bethel churches in Licking,**] J. H. Wallingford, **Smith Hawkins [serving Salt River church]** H. Cox, Jeremiah Taylor Moore, R. M. Thomas, J. M. Demaree, J. E. Newkirk, P. Sawin, Levi Bavis, and P. L. Branstetter.

Associations in correspondence were Baltimore, Delaware, Delaware River (no minutes or messenger), Warwick (no minutes or messengers), Chemung (no minutes or messengers), Corresponding of Va., Salem of Ky., Mt. Pleasant (sent letter and Denaree), Western Corresponding of Mo., and First Kansas.

Membership is 16 churches with combined membership of 425. **Memorial to Thomas P. Dudley-** SCP.]

CIRCULAR LETTER

Written by
Elder J. H. Wallingford

*The Licking Association of Particular Baptists, in session with the church at Bethel, Shelby County, Ky., Friday before the second Saturday in September, **1886**, and continued two days, to the churches composing her body, sendeth Christian salutation.*

Dear Beloved Brethren:- Desiring to continue in the time-honored custom of the fathers, and because of a desire that you continue sound in the "*faith once delivered to the saints,"* we will again avail our self of the opportunity we have from time to time to stir up your pure minds, and admonish you not to be shaken in mind by *"every wind of doctrine and cunning and cunning craftiness of men, whereby they lie in wait to deceive."* None but those that have been created in righteousness and

true holiness, completed in the image of Jesus, translated into His kingdom, know the sweets of those personal interviews so often granted the followers of the blessed Redeemer, **united in the same cause, followers of the banner of the same King**, and equally interested in the conquest. Who would not grasp the hand of his brother and companion in tribulation and in the kingdom and patience of Jesus Christ, and join in concert to praise the God of their salvation? The solidity and permanence of our religious enjoyments arise **from the Truth** of what God is in Himself, and the relation we bear to Him. He is in one mind, and none can turn Him; the same yesterday, and to-day, and forever. The unchangeableness of His character is assigned as the reason why His people are not consumed. Again, it is of His mercy that we are not consumed, because His compassion faileth not. These, compared with the language of the apostle, "*Having made known unto us the mystery of His will, according to His good pleasure, which He purposed in Himself," "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,"* clearly and conclusively sustain the fact that our God is one Lord, working all in all, while the Holy Spirit, who is the same God, is bearing testimony and confirming it in the heirs of salvation, interested in the Covenant of Grace, according to the appointment of God, as purposed in Himself, making known to them its rich treasure through Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily; which treasures are deposited in the same Divine storehouse, for them who are Divinely appointed to obtain salvation thereby; being therein secured as the chosen and preserved in Christ (Jude 1), His body and fullness, having been sanctified by God the Father.

This view of the subject is furthered sustained by David, when personating God, speaking concerning Jesus Christ our Lord: "*I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish <u>forever</u>, and*

build up Thy throne to all generations"- Psalm lxxxix. 3,4. "*A seed shall serve Him; it shall be accounted unto the Lord for a generation"*- Psalm xxii. 30. Again, "*In all their afflictions He was afflicted, and the Angel of His presence saved them: in love and in His pity He redeemed them; and He bare them and carried them all the days of old"*- Isaiah lxiii. 9. Thus se see the chosen of God, His saints, or children, were expressly spoken of as the *seed of Christ,"* in view of His whole Church, or body, being His fullness, and concerning which it is said, "*He shall see* ***His seed***;" "*He shall see of the travail of His soul, and shall be satisfied"*- Isaiah liii. 10,11. And this is not all; for they were denominated "the seed," "substance" and "members of Christ," before they were ever fashioned or formed, or born from above.

David, when personating Christ, said, "*My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see My substance, yet being unperfect; and in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them"*- Psalm cxxxix. 15,16. This fully corresponds with the doctrine taught in Isaiah vi. 12,13: "*There be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves:* ***so the holy seed shall be the substance thereof***." "*And God said, Let the earth bring forth grass, the herb* ***yielding seed****, and the fruit tree* ***yielding seed after his kind, whose seed is in itself,*** *upon the earth: and it was so"*- Genesis i. 11,12. It is here clearly manifested that the *substance of Christ* was in view while He was made in secret, and curiously wrought in the lowest parts of the earth (His earth, the earth in which the will of the Father will be done, as it is done in heaven,) in a dark figure in His body, the Church; and although His *substance* was unperfect (not imperfect), not collected together, yet in the Lamb's Book of Life, developed in the accomplishment of God's eternal purpose, in *continuance*, all

His members were written, while as yet there was none of them developed – none developed in actual personal existence; only existing as a *unit, or seed,* in Him; and in the process of time, as God has purposed in Himself and has appointed, that they all shall be *fashioned* like Christ their Head, and consummated in His glory, being the *seed and substance of Christ.* Wherefore it is said that Christ is the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all- Ephesians i. 22,23. They are His fullness, and He filleth them; yea, He filleth all, and is all. This goes to prove the eternal vital and indissoluble union or oneness of Christ and His Church. The super-abounding and everlasting love of God (which is the bond thereof) that exists on His part with and toward them (the chosen in Christ,) to be the securing and preserving cause that makes the gift and choice of God to and in Christ effectual to their salvation, and which will be carried on and completed by the Spirit of the God of Israel, through Christ Jesus, is clearly sustained by the apostle when speaking of God making know the *mystery* of His will, according to His good pleasure, which He purposed in Himself. Thus it is very evident that the gathering together of the members of Christ's body, or Church, by the distinguishing free grace of God, in being born again, from above, was not bringing them into union with Him, but *unfolding and bringing to view* its previous *actual and everlasting* existence, and making known His Divine will and purpose, which He purposed, not in human agency or effort, but in Himself; and He will, in the dispensation of the fullness of times, remove ever "let and hindrance," and gather in one all things. Not things out of Christ, to be brought and inducted into Him, but things in Him to be gathered together in one; that is, one body or Church; whether they be things in heaven or in earth; chosen in Him before the foundation of the world, and thus in Him when chosen, and hence before they were born again from above; preserved in Him, gathered together in Him; created in Him, unto good works. And because they are sons, or

children, they are heirs of the eternal inheritance which is in reserve for them, and fadeth not away. Wherefore the apostle saith, "*If children, then heirs, heirs of God, and joint heirs with Christ."* Again, "*because they are sons* (not to make them sons,) *God hath sent forth the Spirit of His Son into their hearts, crying Abba Father."* Wherefore no more a servant (in the likeness thereof,) but a son and heir, through Christ; manifestly lords of the inheritance; heirs of God, jointly with Christ, being one with and one in Him; for it is thus written, "*Both He that sanctified and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren."* Again, "*Forasmuch then as the children <u>are</u> partakers of flesh and blood, He also Himself likewise took part of the same," &.* A heart-consoling and soul-cheering thing it is, that Christ is not ashamed to call such unworthy beings as we are – "His brethren." And wherefore? Because He and His body, Church or people are "*all of one."* Blessed and glorious **oneness** in deed and in Truth. And when did it first exist? When we were born again? No! For if so, previous to that time He would have been ashamed of His people, and never would have espoused their cause; consequently, they would have been lost forever! The whole chain of Divine record teaches us that this **oneness** has been, is now, and eternally will be with Christ and His; for there can as well be a head without a body, as Christ without a Church. Here we learn the reason for His coming, to sanctify it, in order to present it to Himself holy and without blemish. And the children being partakers of flesh and blood before He took part of the same, not only shows their *prior existence* thereunto, but shows the reason why He Himself likewise did so, that through death He might destroy him that had the power of death, that is the devil, and deliver them, the children, His people, His elect, His sheep, from the bondage of death. Hence the law was violated and the curse incurred by man *in the flesh.* The law was magnified and made honorable and the curse removed from His chosen seed (who sinned in their Adamic or natural

relation,) by God manifest *in the flesh.* How plain it is that the whole chain of Divine Truth runs in the channel and presents so beautiful a connection, that there could be no deliverance or salvation in the absence of their having been eternally in vital union with Christ as a unit, dwelling together in unity in seed substance, and God in Christ their dwelling place in all generations. Yea, the whole attention of the brotherhood is summoned to this very point: to behold how good it is. All its sweetness arises from their relation to the subject. Thus Christ is both the Root and the Offspring of David. "*Thou bearest not the root, but the root thee."* Again, "*Ye are the body of Christ, and members in particular." "Members of His body, of His flesh and of His bones." "A bone of Him shall not be broken"* – hence you are safe and secure. And this carried out thus, "*All Thy children shall be taught of the Lord." "Of all that the Father hath given Me I should lose nothing, but should raise it up again at the last day."* It is also said that "*The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head." &c.* The foregoing fairly and clearly develops the manifold wisdom of God, according to His eternal purpose, which He purposed in Christ Jesus our Lord. This compares with the following, "*God commendeth His love towards us, in that while we were <u>sinners</u>* [dead in trespasses and sins, and only carnally minded in the flesh] *Christ died for us."* Even when in Adam's vile nature, we were dead in sin, God quickened us together *<u>with</u>* Christ, and raised us up together *<u>with</u>* Him, and made us sit together in heavenly places *<u>in</u>* Christ. What are the consequences growing out of the great love wherewith He loved us, and who will not suffer His compassion nor His faithfulness to fail? It clearly brings to view the fact that as it relates to the preservation of the children, or elect, from eternal death, God has purposed in Himself their regeneration and their being born again from above, in order to the love, faith and practice of the Gospel as a rule of conduct, to be the order of His house. And as it respects the Gospel itself, He will

not suffer its true features to be altered from that in which it has ever stood in Christ our glorious Advocate and Redeemer, to accommodate it to the views of carnal-minded men; and it is wickedness to attempt such a thing by dressing, concealing, or handling the word of God deceitfully. There is as much difference between the Law and the Gospel as there is between death and life. The former is **conditioned on the part of the creature**, for it is the knowledge of sin which reigned unto death. And the latter is an **exhibit of life from the dead; the power of God unto salvation to the believer**, brought from death to life, turned from Satan unto God, delivered from the power of darkness and translated into the kingdom of God's Son, brought from darkness into light; the *conditions of which* are retained in God, permanently standing in His Divine, eternal and immutable will, purposed in Himself, according to His own good pleasure. And He will not be frustrated, for God's chosen are His elect according to His foreknowledge, from the beginning chosen them (the sheep) to salvation, through both the sanctification of the Spirit *and* belief of the Truth, and *unto* obedience and sprinkling of the blood of Christ, who hath abolished death, and brought life and immortality *to light through the Gospel.* Hence it is entirely His act and of His own will that their embodiment manifestly takes place; baptized into one body by one Spirit, and made to drink of one Spirit. As such it is said, "*Except a man be born again, he cannot see the kingdom of God."* Born of water and of the Spirit, to enter therein. It is also said, "*We are His workmanship created in Christ Jesus unto good works."* What are we to understand from this language used by Christ, compared with what Paul said in this place? *First,* we are to understand that as *natural men* we are born children of the *flesh*, and can neither see the kingdom nor enter therein. Why? Because God is a *Spirit*, invisible, and His kingdom is *spiritual,* invisible; consequently the *subjects* must be *spiritual* to obey rightly the Laws thereof, it being set forth as one body and one spirit, even as its inhabitants are

called in one hope of their calling, as a sufficient inducement to obedience. If they had no seminal existence as the seed of the Second, or Last Adam (Christ,) there could never have been a *spiritual generation:* if not spiritually generated, there could have been no spiritual quickening; and if no spiritual quickening, they would not have been *born* of s *spiritual* birth; all of which exists as a consequence of the vital union or relationship of Christ as Head of the body, and they being a unit in Him as a *seed.* Hence their being *spiritually generated* proceeds from their being that seed; as perfectly passive in their being generated, quickened and born spiritually, as when they were born naturally of the flesh. The question may arise, How can these things be? We answer, It is all the Lord's work. He generates, He quickens, and He brings both to the natural birth and to the spiritual birth. So then they are born of the Spirit, they are born in a spiritual kingdom, possessed of spiritual life and faculties, with spiritual eyes, ears and a heart, to see, to hear, and to understand spiritually, and are now in a condition to do spiritually all that is required, through Christ, who strengtheneth them. For as a natural father can make his children understand and do his natural will, so our heavenly Father communicates to His children by His Spirit and makes them understand and do His will, "*working in them both to will and to do of His good pleasure."*

Second. That this body is not one member, but many, and so being many are yet one body in Christ, and every one member one of another. "*For as the body is one, and hath many members, and all the members of this one body, being many, are one body, so also Christ."* Its number of members is so completely definite that it can neither be increased nor diminished, which fact is fairly sustained by Peter. "*The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"*- Acts ii. 39. This compares with the saying of Paul, "*Therefore it is of faith, that it might be by grace, to the end the promise might* ***be sure to all***

the seed"- Romans iv. 16. This is the reason why "we," as members of this same body with you, dear brethren, beloved of the Lord, are bound and under obligation to render or give thanks unto God for you, because He hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the Truth; whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

In Conclusion. How cheering the prospects opened to the view of faith by the key of spiritual understanding exhibited in Divine revelation to the soul, the Lord appearing in His kingdom and glory, the glory of His wisdom, power and love to gather His elect from one end of heaven to the other; for which reason He will say to the North, "*Give up; and to the South, Keep not back; bring My sons from afar, and My daughters from the ends of the earth, even every one that is called* ***by My name****; for I have created him for My glory, I have formed him, yea, I have made him"*- Isaiah xliii. 6,7. The glorious Mediator, seated on the right hand of power, on the Throne of His Father's glory, and in the midst of the throne, and of the four beasts, and in the midst of the four and twenty elders, yea, our yesterday and to-day Mediator, said, "*Behold, I make all things new."* He will fulfill all His promises. He will work, and who shall let (hinder) it? Then let the Deist under another name deny His Godhead or proper Divinity, and the infidel deny His almighty power or hate His Truth, mock at His revelation and experimental religion; let the kings of the earth set themselves and the rulers thereof take counsel together against our Lord and against His Anointed; let hell from beneath be moved at His coming; let her marshal all her numerous legions; let them act in their sable attire of impotent rage or otherwise; let them unite their forces and make war with the Lamb; and He will overcome them. For He is Lord of lords, and King of kings; and they that are with Him are called and chosen and faithful. With such prospects as those to confirm our hope in our Deliverer and sustain us, dear beloved brethren and sisters, with what unyielding and

uncompromising perseverance should we adhere to the doctrine which is according to godliness; with what earnestness should we "*contend for the faith which was once delivered to the saints;*" with what interposing zeal, according to the principles laid down in the Oracles of God, should we engage for the spread of Gospel Truth; and with what sacred joy should we contemplate the victories of the cross. Brethren, would we abound in hope, in power of the Holy Ghost, let us abound in every good word and work.

And now may the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you and us perfect in every good word and work, working in you and us that which is well-pleasing, through Jesus Christ, to whom be glory forever and ever. *Amen.*

H. Cox, *Moderator.*
J. W. Royster, *Clerk.*
W. F. Sloane, *Ass't. Clerk*- **1886.**

1887 Circular Letter of Licking Particular Baptists of Ky.

Written by
Elder J. F. Johnson.1876

[Ministers seated in this session were elders **Silas H. Durand, A. B. Francis, H. M. Curry, Smith Hawkins, George Weaver, P. W. Sawin,** S. G. Jackson, Levi Bavis, R. M. Thomas, William Smoot, B. Cordell, Jeremiah Taylor Moore, J. H. Wallingford, H. Cox, J. M. Demaree, E. Everson, and I. R. Greathouse. Associations in Correspondence were Warwick, Baltimore, Delaware, Delaware River, Chemung, Virginian Corresponding Meeting, Salem, Mt. Pleasant (With the arrival of Elder Eubanks in the Mt. Pleasant, that association was not in peace. Correspondence was tabled until 1888.) Western Correspondence, and First Kansas.

Note: the following ministers from the Eastern Associations were seated, and also the following were preached: Elder Smoot, S. G. Jackson, Levi Bevis, Silas Durand, G. Weaver, and A.B. Francis. We call attention of this because of a false report taken east by one or more of these ministers. (see 1889 Minute next transcribed)-SCP.

Membership is 15 churches (White Oak no letter or messenger) It was served by Spenser F. Jones who did not meet the past two years. 419.

Item # 3. **"There being objections to appointing messengers to sister Associations, the Association resolved to send Minutes only."** It is to be noted here, that all the ministers named above in **bold** characters were present, and all knew that this decision covered **ALL** of the Licking sister associations, because of a divided sentiment among messengers as to whether to open correspondence with the Means or Conditional Baptists. To solve that problem, they decided to be represented by **minutes** instead of **messengers.** This decision was deliberately **misrepresented** by **A.B. Francis and Silas H. Durand** when they returned home to their associations. (See Warwick and Delaware River Minutes as documented proof hereafter inserted.-SCP.)

Item # 1. “The committee of arrangements, to whom the Circular Letter was referred, made their report, which was rejected, and the second reading of the Circular Letter was called for. After the reading was had, a motion to adopt the Circular Letter was made, which was lost; and the Circular Letter adopted in**1876 by this association** [Written by J.F. Johnson] was adopted, and ordered to be printed with the Minutes. **[NOTE: Elder Silas H. Durand was on the committee in 1876 with J. F. Johnson and J.H. Wallingford when this Circular was first adopted; and Silas H. Durand is present during this deliberation this day when it is re-adopted as well. We will have cause to note this in 1889 Minutes.-SCP]**

Even though we have already transcribed this Circular earlier, a part of this Circular was used by the progressive element in its fallacious charges against the Licking in their sessions in 1889. When we transcribe it after this, we will also transcribe the Corresponding Letter together with their defensive Circular of 1890.

1887/**1876 Circular Licking Association of Particular Baptists: on 1 John iii. 9.**

Written by:
Elder J. F. Johnson, 1876

The Licking Association of Particular Baptists, now in session with Drift Run Church, Robertson Co., Ky., to the churches composing her organization, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Beloved Brethren:- For more than half a century the Licking Association has had an organized existence, composed of **separate or distinct branches of the one true Vine,** or one body represented in the Divine Oracle as the Church purchased by the blood of Christ, which is the ground and pillar of the Truth. During this series of years it has been your custom to meet in an associate capacity to hear of each other's welfare, and to hear from and greet our brethren of other like branches of the same faith and order, and which is the outgrowth of the same true Vine, bearing the same kind of fruit. It has also been the custom of the association to address a Circular Letter to the churches, calling their solemn attention and most earnest consideration to some of the fundamental principles of the doctrine of God our Savior, as presented in the Scriptures of the Old and New Testaments, as given by inspiration of God, to characters who spake and wrote as they were moved by His Spirit, to record the only authorized and infallible rule for the faith and practice of the saints in all ages of the world; and whenever it is the will of the Head of the church that this comforting and soul-invigorating doctrine shall be set forth in harmony with the general tenor of the Divine Oracle, and as evinced in the lives and experiences of the saints, our meeting and Circular Address are not in vain. There is nothing so well calculated to stir the highest emotions of gratitude and admiration of God, or to excite the praises of His saints, as to point out their true character to their own understanding; and for this purpose we have selected a portion of the record as testified to be the apostle John, in which the heirs of immortal glory are represented **as spotless, righteous and holy as God Himself,** and from which we desire to offer a few thoughts for your prayerful consideration.

It is found in **1 John iii. 9**, and reads as follows: "*Whosoever is born of God DOTH NOT COMMIT SIN; FOR HIS SEED REMAINETH IN HIM: AND HE* ***CANNOT SIN, BECAUSE HE IS BORN OF GOD***." If this Scripture stood disconnected, with other portions of testimony left upon record by the Holy Ghost, how hopeless would be the condition of every son and daughter of Adam, for the great apostle to the Gentiles declares that he has proved that both Jew and Gentile are all under sin. "*As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."* Another inspired writer, John, says, "*If we say that we have not sinned, we make Him a liar, and His word is not in us."* Again, "*If we say that we have no sin, we deceive ourselves, and the truth is not in us."* **Now, brethren, can any of us, as the sons or daughters of Adam, say that we have no sin, and say of a truth that we cannot sin? If so, we (as the children of Adam) are born of God; otherwise (as the children of Adam) we are not; but are yet in the likeness of our fallen and depraved father** [We place this in bold, because as you will see later, this statement is crucial to the truth in The Contest- SCP.]**,** against whom the irrevocable sentence of death has passed, and which sentence must and is being administered to every one of Adam's posterity. And were it not for the coming of the second Adam, or last Adam, who is a quickening Spirit, we would be without hope, for it is the Spirit that quickeneth; the flesh profiteth nothing; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. It is by this ever-enduring word that the children *of God* are born of an incorruptible seed, over which the power of darkness has no control to contaminate or adulterate; for it is a seed in itself, bearing fruit of its own kind, as figuratively set forth in the

creation in Genesis chapter one. And though tares be sown in the same field, and suffered to grow up together, as represented in the parable, the husbandman knows exactly how to manage, that the wheat be not destroyed. For He whose fan is in His hand, "*will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.*" No sooner is this seed sown and quickened into life, than its effects are seen, felt and realized. There is a holy principle brought in contact with that which is unholy, and now is manifest the complex character of the chosen one of God, black, but comely; black, because all over sin-defiled; comely, because born of God; and He doth not commit sin, because his seed remaineth in him, and he cannot sin, because he is born of God. It was in view of this that David declared in Psalm cxix. 50, "*This is my comfort in my affliction; for Thy word hath quickened me.*" We here approach a tender point: "*But to the law and to the testimony.*" Could David claim that it was his <u>flesh</u>, or anything that was born of Adam, that had been quickened? No! for the same Spirit that brought this word as a comfort in his affliction, declared on another occasion, by the mouth of Him that spake as never man spake, "*It is the Spirit that <u>quickeneth</u>; the flesh profiteth nothing.*" Hence an apostle has said, "*And so it is written, The first man Adam wast made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*" But be it said for your comfort, brethren, that "*as we have borne the image of the earthy, we shall also bear the image of the heavenly.*" For, "*If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*" We here get a glimpse of that mystery that the apostle shows, that everything that is mortal or natural is not changed or quickened till death is swallowed up in victory. Now we know, brethren, that flesh and blood, with everything that pertains to the first or natural

man, is corrupt, else it could not die. We know also that it is declared that flesh and blood cannot inherit the kingdom of God, having no right thereof, neither doth corruption inherit incorruption.

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The conflict thus wages, but makes evident the fact that such a character is called of God; for in their own experience they trace the trials and conflicts of the saints in other ages, and take home with comfort and consolation that "*Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.*" But where would be our hope if it were true, as some contend, that it is the natural man, the first man, or the old man of the flesh, that is already regenerated, quickened, born again, or born of God? For we yet find him in the flesh, yet in the image of his father, Adam, yet mortal, yet corrupt, and the subject of corruption. Hence the idea that regeneration, quickening, or the new birth (neither of which terms are synonymous), is a reproduction of our earthly nature (experience in this life), destroys all hope**, for we yet can and do sin.** But blessed be God the Father, we have not so learned Christ; but have hope that we have learned that to be quickened and born of God is to have **developed in us the power of immortality and eternal life, that was given us in Christ before the foundation of the world.** This we believe to be a birth of the Spirit, and **is** spirit, not natural, the Spirit of Christ, and that mystery which is Christ in us the hope of glory; and if any man have not the Spirit of Christ, he is none of His. "*If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead by His Spirit that dwelleth in you.*" For by the power of that endless or eternal life of the Head, shall every member of His body, the Church, triumph over death, which is the wages of sin. This mortal shall then put on immortality, and this corruptible shall put on incorruption. These vile, natural, sinning and sinful bodies, that are born of the flesh, shall be changed, and fashioned like unto His own glorious body.

Brethren, it doth not yet appear what we shall be; but when we see Him we shall be like Him, for we shall see Him as He is. Then round the great white throne, robed in spotless white,

"Shall the saints of all ages in harmony meet,
Their Savior and brethren transported to greet:
While the anthems of rapture unceasingly roll,
And the smile of the Lord be the feast of the soul."

J. T. Moore, *Moderator.*
J. W. Royster, *Clerk.*
J. W. Wallingford, *Ass't. Clerk.* – **1887**

"THE TIME OF JACOB'S TROUBLE"- Jer. 30:7

IN MEMORIAL

***Whereas,* He who worketh all things after the counsel of His own sovereign will hath in the dispensation of His Providence called from our midst our beloved, venerable and faithful brother and Elder, *THOMAS P. DUDLEY*, to that eternal home to which the redeemed of every land and clime are rapidly hastening;**

***Resolved,* That as a member of this Association, and Moderator thereof for more than half a century, he gave undoubted evidence of his unswerving devotion to the great and glorious cause of our ever to be adored Redeemer. As a faithful and able minister of the Gospel, he endeared himself to the lovers of Truth and Order wherever he was called to proclaim the unsearchable riches of Christ, except it may be that some good brethren may have dissented from his views of the doctrine of the Christian Warfare; for he as a good soldier of Christ waged a constant warfare, with his face set as flint against error in every shape. While we greatly mourn his absence from our solemn feasts, and his wise counsels in all the business of this Association, yet we realize this soul-cheering Truth, that his whole life**

among his brethren gave undoubted evidence that he was an heir to the unsullied glories at the right hand of God, where there are joys forevermore.

***Resolved,* That this Memorial be spread on the Minutes of this Association, and published in the "Signs of the Times."**

1889 Delaware River Association

Ministers seated in this session were: Elders **J.G. Eubanks,** Ga.; **F.A. Chick,** Maryland; J. N. Badger, VA.; **Silas H. Durand,** Pa.; Joseph L. Staton, Delaware; William J. Purington, Wilson Housel, of N.J.; **William L. Beebe,** Denton Jenkins, **J. D. Hubbell,** NY.; William Quint, Maine; William Pollard, Canada; and John F. Weaver, Indiana.

In this session **Delaware River, (1889) Elder Silas H. Durand is chosen moderator.**

Associations seated this session were: Baltimore, Delaware, Delaware River, Warwick, Chemung, Corresponding Meeting, Va.; Lexington –(correspondence referred to the committee on the Circular letter); Main Conference, Maine association; **Licking (correspondence referred to the committee on Circular letter;** Salisbury, Oconee (Elder Eubanks was from here), Euharlee, Yellow River Ocmulgee, Ga.; Kehukee, Contentnea, NC.; Western Corresponding Meeting, Mo.; Covenanted Baptist Church of Canada; and Black Creek.

Item # 12. The committee appointed to examine and distribute the Minutes of corresponding Associations report that they find it necessary to call the attention of the Association to the correspondence of **two associations**. The same has been referred to the committee on the Circular Letter, and will be reported upon by them.

Item #13. The committee appointed to take into consideration the correspondence of the Lexington Association reported that they find that a division has taken place in the Lexington Association, (Elder John Clark began his service at Olive and Hurley Church which joined the newly created Roxbury Association), and that **a new Association has been formed there called the Roxbury,** and that there is an estrangement between the two, the *grounds of which we at this distance do not fully*

understand, and regard to which we doubt the propriety of our taking part. (emphasis, SCP). Therefore they recommend that the correspondence with the Lexington Association be **suspended,** and that the application of the Roxbury Association for correspondence be laid over until next year." Stan's notation: Here a regularly seated association of long standing is suspended, while the new side of that division is tabled until the next year. It appears a decision may have already been made!.

Item # 14. The committee appointed to take into consideration the correspondence **of the Licking Association reported** that they find that at the **last two** (1887-1888) meetings of that Association the Minutes mention that messengers would **not be sent to the eastern Associations; (See below *)** that ministers esteemed among us have been **refused the usual expressions of fellowship by them, (See Below **)** and have been publicly denounced in a session of that Association and by individual churches as unsound; and that a large number of churches and **portions of churches** have protested against this course of **the majority,** and have met in council and declared **themselves to be the Licking Association** in order, and have sent us their Minutes by the hand of our beloved brother, **Elder J. G. Eubanks,** expressing their reasons for the protest, and asking *a continuance of our correspondence.* We therefore recommend that correspondence be **discontinued with the Licking Association** as represented by the Minutes of their session held at **Georgetown** in September, 1888, [i.e., the original and real Licking- SCP) and that the further consideration of the matter be laid over until our next session."

HISTORICAL NOTE: * The above is a false statement, actually placed on record in this session of the Delaware River Association. From my copy of the 1887 Minutes of the Licking Association, it is reported that:

"Mt. Pleasant presented a letter (to the Licking, 1887) **by Elder A.B. Francis and H. T. Pyles, which was referred to a committee."**

"Baltimore – received by Minute and Elder Silas H. Durand."

Item 10: The association chose the following Elders to preach to-morrow – S. H. Durand, George Weaver, **A.B. Francis** and R.M. Thomas."

** Relative to the Licking not sending messengers to the Eastern Association, the Licking Minute for 1887, item 3, reads, "There being objections to appointing messengers to sister associations, the Association resolved to **send Minutes** only." Ministers present reported the reason was

that there was a divided sentiment relative to union with the Means Baptists, and rather than cause confusion, to be represented by Minutes only. All one has to do is look at Item 2, on Letters of Correspondence, and find in this year Delaware River sent only minutes; Warwick sent only Minutes, to see that this was an acceptable practice among these associations of long standing custom.

Both Elders Durand and Francis WERE **PRESENT AT THIS SESSION OF THE LICKING, and they willfully, knowingly, lied to misrepresent the Licking, while Elders P. G. Lester and J. G. Eubanks were involved in splitting the Licking and Mount Pleasant, in order to get these associations to unite with the Conditionalists, and Progressive elements.** The poor Licking and Mt. Pleasant were caught by surprise by those they long esteemed as faithful brethren, who proved finally to have been wolves in sheep skins; traitors to those they had all their ministerial years held in high esteem; and reprobate to the doctrine they had for years pretended to believe.

After that separation, those churches and associations that continued to stand in the faith and order of their historical existence; refused to merger with the Means Baptists (today's Conditional, or Old Line Primitives), referred to themselves as "Anti-means; and Anti-union," and most added the appellative "Predestinarian" to their associational and church nomenclatures.

The Kentucky Historical Association sent this writer the Minutes of the Licking Particular Baptist Association between 1895 to 1904. By 1904, the compromising party had divided the Licking into four other "Licking Associations," even duplicating the names of former sister churches. The only way we had to determine the true Licking, was by comparing the elders present *before* the division and the "Licking" they met with *after the division.* You will see both the dropping of the Licking, as well as the seating of the Licking in the following minutes. However, keep in mind, the one seated **is not** the Anti-means/Anti-union, or original Licking Particular Baptist Association of Kentucky. In this session of the Delaware River, they also received an Association known as the "Mount Pleasant of Ky." The original Mount Pleasant Association was served by J. M. Demaree, and J. E. Newkirk, and in this year (1887) received Elders J. H. Wallingford, Jeremiah Taylor Moore, and I. R. Greathouse as messengers from the true Licking Association. The Mt. Pleasant seated with Delaware River was a "rump" Association created by P. G. Lester and J. G. Eubanks.

While this unchristian-like and demonic trickery did indeed destroy a large and otherwise sound fellowship of Baptists, there lingered on a remnant according to the election of grace, and a much smaller fellowship of sound Old Order Baptists. The Truth cannot be destroyed, but persecution often is a way the Lord has of spreading the Gospel abroad. So it has been in this circumstance. Most of those churches that compromised the truth, and sold their birthright for a morsel of porridge, lost the Gospel, and most have had their lamp-stand removed from the earth.

[**ADDITIONAL HISTORICAL NOTE from a review of the Licking Minutes:** The Licking Association had members favoring union with the Means Baptists, and others very opposed. The Licking feared sending *messengers* with divided sentiments among her corresponding associations. Hence, rather than spread dissention, the Licking voted to send Minutes, rather than messengers. Elder Durand and A.B. Francis conveniently omitted informing the Association the truth, but rather deliberated made it appears that the Licking was showing disrespect to the Eastern Associations. However, the Licking Minutes shows clearly this policy embrace ALL of her associates. SCP.]

Item #17. Voted to open correspondence with Mount Pleasant Association of Kentucky, and **received Elder J. G. Eubanks as a messenger from them." (See the 1889 Circular of the actual Licking Association herein.)** Elder Eubanks then moved from the Ocmulgee of Georgia (His address in this session is yet listed as in Georgia) and has settled in the Mount Pleasant Association of Ky, which association has been long a close association of the Licking of which Elders Dudley and Johnson were ministers. (See 1890 Circular Licking Association.)

An Additional Historical Note by Stan P.: In the earlier expulsion of the Means party, Dry Ridge Church near Williamstown, Ky., was served by Elder William Conrad. Uniting with John Clark in the 1852 Contest, they took several churches out of the Licking uniting with the Means, or Conditional party. Elder Eldon A. Huchison was reared in the church at Dry Ridge Particular Baptist Church, and later served Mount Pleasant in the Miami Association of Ohio. In his early youth, David Bartley served the Mount Pleasant Church (est.1818) in the Miami Asso. of Ohio; and at the same time, served Welsh Tract. Later, Elder Eubanks from the Oconee in Georgia, divided the Mount Pleasant of Ky., and moved north, also served both of these churches at the same time. Elder Eubanks was a "means and measures" Baptist; a close friend of both Elder Durand and Elder Chick. Elder Durand and Elder Eubanks ordained Elder E.A. Huchison of Dry Ridge, who in turn baptized and ordained me, Stanley C. Phillips. Later, Elder Bradshaw laid hands on me at Ellisville, Mississippi. This

tidbit of information is the reason for my interest and research into that separation. I am "anti-means; anti-union, and absolute predestinarian," eternal vital unionist Baptist! SCP.)

We include this 1889 Delaware River **Circular** by William J. Purington, because even as these sad and tragic events unfold, this faithful companion-minister with Gilbert Beebe, John F. Johnson, Thomas P. Dudley, etc., gives a somewhat "last shot" condemning the division and rashness of his brethren, albeit too late. Surely he was an honorable minister of the Gospel of Christ in the face of apostasy.

CIRCULAR

Written by
William J. Purington

The Elders and messengers of the Delaware River Association of Old School or Primitive Baptists, in session with the church at Hopewell, Mercer Co., N.J., May 29th, 39th, and 31st, 1889, to the several churches whose messengers we are, send love in the Lord.

Beloved Brethren:- Through the abounding goodness and watchful care of the immutable God we are spared to meet again, according to our previous appointment, for which great privilege we surely ought to render thanks to Him who keepeth Israel in safety, and supplies all our needs, bestowing every blessing upon us, both temporal and spiritual. As it has been our established rule, from our organization to the present time, to present an annual address by letter, we now would call your attention to the following declarations of Scriptures:

"*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom,*

but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." – 1 Cor, 2: 1-5.

It has been declared unto the apostle concerning the church at Corinth, that there were "contentions" among them; but did the inspired servant of God *countenance* their divisions, or show a desire to be the leader of a faction or party? No; he fearlessly and faithfully rebuked them all, showing no favoritism to any man or men in the church; but their carnality was severely rebuked. He asks, "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." We have only to read carefully the eighteenth chapter of the Acts to see what course the apostle pursued while at Corinth. In his first epistle to the Corinthians he reverts to his course what at Corinth, and with a holy boldness shows that while there "a year and six months teaching the word of God among them," he gave no occasion for such divisions among his brethren; for notwithstanding their contentions, he calls them all "brethren." Now we will particularly notice what he says concerning his preaching.

"*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."* He said, "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak *five words* with my understanding, that (by my voice) I might teach others also, than ten thousand words in a tongue. How guardedly he also speaks when he says, "Now, brethren, if I come unto you speaking with tongues, what shall I profit *you,* except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" Excellency of speech and worldly wisdom have fascinating power; and God's dear children too often show that they are under the controlling

power of the *excellency of speech and worldly wisdom,* instead of adhering to the written word of God. Paul said to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." In the epistle to the Romans the apostle says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fait speeches deceive the hearts of the simple." The apostle besought his brethren to *mark* and *avoid* such characters; and such should be marked and **avoided in our day, for they are *disorganizers*.** The apostle says in his epistle that he did not go among them with excellency of speech or of wisdom, but he came declaring unto them "*the testimony of God."* He does not say, "I declared unto you my views, or I understand the Scripture thus and so;" neither did he have any "peace propositions" to offer to his brethren, framed according to his judgment, but declared "the testimony of God," *knowing* that nothing else could cause peace and harmony in the church which would be permanent and enduring, if God's testimony did not. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? Saith the Lord?" The apostle was not a *dreaming* prophet, nor a "*chaffy"* preacher, but spoke the word of God faithfully; for said he, *"We have this treasure in* ***earthen vessels,*** *that the excellency of the power may be of God, and not of us."* Also, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." In whatever place, and among whatever people, the apostle's preaching was the testimony of God; and he did not wander off into the barren deserts of rationalism, nor into the quagmires of metaphysics;

and whatever branch of the doctrine of God our Savior he dwelt upon, he always produced a "Thus saith the Lord."

If we read the fifteenth chapter of First Corinthians we can see with what positive declarations he spoke of the resurrection of the redeemed church of our God. Also, in writing to the Thessalonians upon the same glorious subject, he says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." In these awfully sublime and glorious declarations, is there any theorizing? No; does he argue the matter upon the *principles* of modern science or unbelief? No; for he declares that he says so "by the word of the Lord." He also says, "Comfort one another with these words." It matters not how well-informed any one may be literally, if there be not living faith these words will not comfort such professors of the religion of Jesus Christ. Paul, in his defense before king Agrippa, did not prevaricate; and why did he not seek to evade the truth? Because he had already declared, *"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. * * * Wherefore I take you to record this day that I*

am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." How sweetly and gloriously do his declarations harmonize with what his dear Redeemer had declared, *"For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."* Before king Agrippa, he said with a holy boldness, *"And now I stand and am judged for the hope of the promise made of God unto our fathers."* He then declares, "For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Again said he, concerning his accusers and persecutors, "Who ought to have been here before thee, and object, if they had aught against me, Or else let these same here say, if they have found any evil in me, while I stood before the council, except it be for this one voice that I cried, standing among them, Touching the resurrection of the dead, I am called into question by you this day." Because Paul "preached unto them Jesus and the resurrection," he was called a "babbler," "a setter forth of strange gods," "a new doctrine," &c. But Paul preached thus because it was "the testimony of God;" for Jesus said, while God incarnate, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"*For I determined not to know anything among you, save Jesus Christ and Him crucified."* The declaration of "the angel of the Lord" to Joseph was, "And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins." The apostle said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Said Jesus to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by Me." The one who feels the most feeble and ignorant has the same Almighty Savior that a

learned Saul of Tarsus had; for in the salvation of sinners all, whatever may be their condition in life, are saved through the blood and righteousness of Jesus Christ; for again the apostle said, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Can any one of God’s dear children feel less that “the least of all saints?” It should not be lost sight of, that Paul not only preached Jesus, the Savior, and Christ, the Anointed One, but “Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.”

The apostle says, “But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Also, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” And, “Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” A vast amount of Scripture might be quoted to sustain the glorious doctrine that Christ died for, or instead of, sinners; but sufficient has been quoted to corroborate and sustain the great and glorious Truth; for, “In the mouth of two or three witnesses shall every word be established.” This great Truth shines in the types and figures under the law, in all of which is constantly held forth that

Christ would die for sinners; and in those portions of the prophecies and Psalms which speak of Him, the same Truth is clearly set forth, especially the fifty-third chapter of Isaiah and the fortieth Psalm. These awfully momentous declarations show why Paul preached Christ *crucified;* because it was "the testimony of God." In closing these quotations we make an affirmation, and hope we do so in the fear of God. There is not a sentence recorded in the Bible stating that **eternal, spiritual life ever sinned or died; neither is there a sentence showing that Christ died for any other than sinners.** Let it be distinctly understood that we have not chosen this text to discuss the subject of the new or spiritual birth in this Circular Letter, but to dwell on the text under consideration; for in a number of communications **during the past two years the birth, and the experimental salvation which succeeds or follows the birth, have been so mixed as to constitute a *perversion of both.***

"And I was with you in weakness, and in fear, and in much trembling." Said the apostle, "Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, **both to will and to do of His good pleasure."**

Silas H. Durand, *Moderator.* **1889**

Children of Wrath – Children of God

By

F. A Chick,

(Copied from "The Gospel Messenger," June, 1884, published by J.R. Respess and William M. Mitchell, at Butler, Georgia., pages 285-290.)

[**Note: F.A. Chick** sat on many of the Committees of the Warwick, Baltimore, Delaware River, and even the Licking, that examined the Circulars we have been transcribing. One would think that he had to have subscribed to the

sentiments in these Associations on the subject of eternal vital union and the two-man view of regeneration. Notice this date: 1884, while he is feigning agreement with the "Beebe Baptists," this is a sample of what he was writing for the Conditional Primitive publications. Obviously, they would not print what the Beebe Baptists believed; but they gladly printed this:

"*Editors Gospel Messenger – Dear Brethren:*- Every relation that exists among men is made use of in the Bible, to help bring to our understanding our relation to God on the one hand, and to the "Prince of Darkness" on the other hand. That of husband and wife, brother and sister, neighbor, citizenship, and, as in the subject of this article, parent and child, all are used to show us how closely we are united to evil and sin on the one hand, and by grace, to God and holiness on the other. Surely no greater contrast could well be imagined than that seen in the two ideas of "Children of Wrath" and "Children of God." All mankind are arranged under one or the other titles. All Christians, who are now the "children of God," were once the "children of wrath." They "WERE BY NATURE the children of wrath even as others."- Eph. Ii.3. They were once in the kingdom of darkness, but are now translated out of it into the kingdom of God.- Col. 1:13. They were aliens and strangers to the commonwealth of Israel, but are now fellow-citizens with saints in that commonwealth.- Eph. Ii:19. They were **once** wedded to sin, and to the law, now they are married to Christ.- Rom. Vii. 1-4. What a wonderful **change** is here implied. Divine love, wisdom and power is seen richly displayed in bring it about.

First – The Scriptures quoted above completely **refute the absurd "two seed" idea** as it is called. I say **absurd**, but a much stronger word would fail to express **the abhorrence in which I hold that sentiment.** Anything unscriptural must ever be abhorrent to the lover of truth, and certainly no figment of the brain of man ever was more entirely contrary to the teachings of the spirit in Holy Writ, as seen in the Scriptures referred to above. **The same man has been a child of wrath and is now a child of God. He is not now a child of wrath – he was not once a child of God. There is no difference by nature between the "elect" and the "non-elect." By nature we are of our father the devil, and his works we will do (John viii.44). But by grace we become the children of God through faith in Christ Jesus."** [Note: Here he skips completely over the being "born again of the Spirit," and makes the elect a "child of God" "through faith."- The exact position of all Arminians!-SCP]

[Note: The most fundamental aspect of the Beebe Baptists view of regeneration, is that there is no change in the natural man – that he

remains unchanged; and awaits his change in the resurrection, with his full adoption as a son. Here is F.A. Chick]: "Second- What A CONTRAST BETWEEN THE SATE OF THE CHILD OF WRATH AND THE CHILD OF God! One an enemy to God, the other a friend. One dead in sin, and the other alive to righteousness. One loving self and the world, the other loving God and His kingdom. One walking the broad road that leadeth to death, the other walking the narrow way of life. One doomed to die forever [!!!!SCP], the other destined to live. One seeking his company in the world among worldly men, the other never satisfied unless he can live and die with saints. The one having his mouth filled with vain language and blasphemy, the other's speech seasoned with grace as with salt. The one unmoved by the word of truth, hearing it as an idle tale, or else moved to hatred and rage against it; the other gladly receiving the gospel as a joyful sound to his heart. One selfish and vile in his affections, the other filled with the fruits of righteousness which are by Jesus Christ to the praise of God. All this difference the child of God is conscious of, as he lives out his own experience day by day. **He knows he is not as he used to be. He feels like a new creature, I heard a brother say the other day, "Sometimes I hardly know myself, I feel as though I am not the same individual that I used to be. I look at things differently; I feel so differently." I doubt not this brother uttered the feelings of thousands. "** [I would have said, Multiple-millions! –SCP.]

Letter From David Bartley to Editor of Gospel Messenger, Jan 1, 1884

[Note: The spirit of the progressive movement in the religious world was a spirit of ecumenicalism: "Lets all get together, unite, into one (organized) body, or Correspondence. The tenet of the Beebe Baptists was to fellowship only such as were of the SAME faith and order of the Gospel. Here is the ecumenical sentiment]:

"Crawfordsville, Ind., Jan. 1, **1884** *My dear Brother*: May the Lord our God bless us this year, and make us all a blessing as His servants. How totally ignorant we are of what the year shall develop, and of what shall befall us! And how helpless and dependent we are upon the arm of the Lord! This makes me desire to trust in Him more than ever. He only can keep me from falling, and present me faultless before the presence of His glory with exceeding joy.

May the *Gospel Messenger* be more blessed to the people of God this year than ever before, in promoting their comfort **and peace**, in

instructing them in righteousness, and **in gathering them together in the unity of the Spirit. May its teachings and influence be as that of the prophet, saying, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."- Micah iv. 2.**

O that the Lord would gather His people together, unite, revive, and comfort them by His Spirit, and word, and ministry.His servants and ministers should pray, and preach, and labor TO THIS END . . . .

In Love, yours, D. Bartley.

I find it interesting that while they wished so ardently to UNITE all the various orders and disorders of Baptists together into one correspondence, they were so very willing to abandon, persecute, and ostracize their own supposed "Brethren" who disagreed with their ecumenicalism. I have a problem grasping what they meant by "brotherly love" to strangers holding to the name "Old Baptists," which term did not apply to those long-time brethren in their own fellowship. Maybe there is more than one kind of "Brotherly love:" one for acquaintances and another for aliens. – SCP.

1888 Missing. **1889- Circular Licking Association Of Particular Baptists of Ky.**

"The Year of the Contest: Faithfulness vs. Traitorous Compromise And Union of Primitive Baptists of all diverse doctrine in the United States."

[Note: of the 16 churches previous in the Licking, the two served by Smith Hawkins and Spencer F. Jones has joined in with Elders Eubanks and P. G. Lester. White Oak is still not represented. Remaining are 10 churches, with 268 members served by J. H. Wallingford, I. R. Greathouse and Jeremiah Taylor Moore.

"Item 3. The Committee reported the following, which was adopted and ordered printed with the Minutes: "Your Committee to whom were conferred the Minutes of corresponding Associations, &c., beg leave to make the following report, to-wit: We find the Baltimore Association has discontinued correspondence with us, assigning as a reason that our "**last Circular Letter contained sentiments subversive of the Christian's hope,"** which circular was first adopted by the Licking Association in the year **1866**, and written by **Elder J. F. Johnson**. If "**subversive of the Christian's hope now, was it not then, when they professed such "brotherly love" and fellowship for us?** Does it not show emphatically a departure from the faith upon their part? We also find that the statements made by the Warwick Association as their reasons for discontinuing correspondence with us, are upon the gross misrepresentations made by a faction gone out from us, as shown by the Minutes of a counsel composed of said faction, claiming themselves to be "Licking Association." We also find that Chemung has discontinued correspondence, and informally that Delaware and Delaware River have discontinued correspondence; and that two, if not all of these Associations, have **opened correspondence with disorderly Baptists in the West, including the so-called Mount Pleasant of Kentucky; and also the Corresponding Meeting of Virginia is involved in the same disorderly correspondence. We therefore recommend that each of the above-named Associations be stricken from our list of correspondence.** As to the Minutes of the remaining corresponding Associations, we find nothing claiming the attention of your Committee. Your Committee, in concluding their report, would call attention to every honest enquirer after information, as to whether we have departed from the faith of our Fathers or not; That in the year **1876,** the Circular Letter contained this remarkable plain, discriminating expression: "**Now, brethren, can any of us as the sons and daughters of Adam, say that we have no sin, or that we cannot sin; if so, we are born of God: otherwise, as the sons and daughters of Adam, we are not."** The Committee to whom that letter was referred was **Elders J. F. Johnson, J.M. Theobald and Silas H. Durand;** all sit on the committee with the writer and that Committee recommended the adoption of that Circular Letter without a second reading. This same Circular was re-adopted in 1886. We leave it to the Messengers of the above-named Eastern Associations to explain their own inconsistencies."

"Item # 6. The Committee recommends the following additional report be made. That we strike from our Minutes the following churches, viz.: Little Flock, Bethel, Bald Eagle, Salt River and Goshen, for disorder, and also White Oak, not having heard from her for years, which was adopted.'
"Item; 7. On Motion and second, we send minutes and messengers to the following Associations: Salem; Western Corresponding of Mo. First Kansas, and Mount Pleasant of Ky. **[**Elder A.B. Francis lead the division in the Corresponding Meeting of Va., while Elder W. M. Smoot, of that Association was seated and preached at this Licking Association. 1890, the Virginia Corresponding Meeting was fully divided, and its remnant was seated by the Licking in that year.-SCP.

Ministers seated this session were: J. Biggs, Ohio, E.V. Mabry, Ohio, Levi Bavis, Ohio, D. Caudell, Indiana, B. Martin, G. Weaver, Ohio, and W.M. Smoot, Va.

Remaining corresponding associations were: Lebanon of Indiana, Indian Creek, Ohio, Western Corresponding of Mo., Mount Pleasant (original, represented by R.M. Thomas) and First Kansas.

CIRCULAR LETTER

The Licking Association of Particular Baptists of Ky., convened with the Church at Bryan's Station, Fayette County, Ky., on the 13th, 14th, and 15th of September, ***1889****, sendeth fraternal greetings.*

Dearly Beloved Brethren:- Assembled once again in associate capacity, **as one church, as one people, united by ties of kindred faith and of brotherly love, we realize afresh the preciousness of the fellowship of the Saints.** Our Association has been a delightful season of refreshing from the presence of the Lord. From the Gospel heaven the doctrine of our Heavenly Father has dropped as the rain, His speech has distilled as the dew, cheering our care-worn and pained hearts, and reviving our hopes that in another and more glorious state, we shall yet be like our precious Jesus, and see Him as He is now in glory – John 17:5. The letter which we send you, **we devote mainly to a subject which we feel most nearly concerns us all – The Salvation of Sinners.**

The Bible furnishes proof that all the posterity of the earthly Adam are sinners.- Romans 3:22,23. Hence death reigns over all his generations- Romans 5:14. For the wages of sin is death- Romans 6:23. Now death, in man's case means not only this subjection to the decree, "dust thou art and unto dust thou shalt return," but a condition the opposite of holiness. Holiness is life, immortality; unholiness is death, mortality. As to extricating himself from his condition, he is said to be "without strength."- Romans 5:6. His mind, enmity against God.- Romans 8:7. He receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them.- 1 Cor. 2:14. Jews are no better than Gentiles; there is no difference, for all have sinned and come short of the glory of God.- Romans 3. Hence it is a momentous question – How are sinners saved?

The systems of men hold that the Lord Jesus Christ, touched with pity for man in his wretched condition, volunteered to substitute Himself to suffer and die in their room and stead, but in this they do not agree. Some of them say that He died for all mankind, and now offers salvation to all who may choose to accept it; while far the greater majority of mankind never even hear of the supposed "offer." Others say that man, dead in trespasses and sins, is too depraved of himself to accept salvation; so God before the world began elected *in purpose* some of the sinful posterity of the earthy Adam, and to secure obedience makes *part of the man* holy, the son of God, here in time, the *other part* of the same man remains the son of man. *Part* of the man is resurrected here in time to spiritual, holy life, the *other part* of the same man is not resurrected till the last day. This they *call "regeneration,"* or the "new birth." We fail to see anything in this supposed change which can be truly called a "*birth,*" as taught in John 3:6.

Others say that before the foundation of the world, God *in purpose,* elected in Christ, a number of sinners, *of the posterity of the earthy Adam:* and at the appointed time so operates on them by eternal life, as to cause them to be holy and to love God, to believe in Christ, and to obey His Holy precepts ("bear good fruit"). And then "these sinners" become sons of God, a chosen generation, a holy nation; yet admitting these same sinners are not changed either in soul or body, therefore symbolized by "corrupt tree." We are reminded of the language of Ezekiel – "*and one built up a wall, and lo, others daubed it with untempered mortar."* This supposed operation, if true, could not truly be called a "birth" according to John 3.6. The popular belief that the innocent Savior was merely substituted to die for all, or as some say, an elect part of the posterity of the earthy Adam, has no foundation in Truth; it originated in man's vain imagination. A substitute can never satisfy the demand of law and justice against one condemned. All hope in that direction is vain. *"He that justifieth the wicked and he that condemneth the just, even they both are alike, abomination to the Lord"*- Prov. 17: 15. These are solemn words fatal to all the theories of men to which we have alluded. Evidently the possibility of the salvation of sinners rests upon some deep fundamental Truth, which escapes the observation of a great majority of professed believers today. A path which the natural powers cannot find, though penetrating as the eagle's, though strong as the lion's- Job 18:7. David evidently spiritually discerned, (1 Cor. 2:14), that way when he exclaimed – "*Mercy and Truth are met together; righteousness and peace have kissed."*- Psalm 85:10. "*And a highway shall be there, and a way, and it shall be called the way of holiness: the wayfaring men, though fools, shall not err therein."*- Isa. 3:8. That way is shown in the Bible doctrine of relationship. That doctrine which shows the subjects of redemption to be duplex beings. To have seminally existed in Christ previous to birth of the Spirit, as actually as in Adam previously to the birth of the flesh.

Hence the Scriptures recognize two men in the composition of each Christian, the one flesh, corrupt; the other spirit, holy.- Eph. 4:22, 23, 24; A man born of the flesh, the earthy Adam man, who cannot see the kingdom of God, till changed in the resurrection at the last day; and the second man in the development of each subject of redemption, called the man born again, or (as the margin reads,) "born from above." Perhaps the seed of Christ, His "generation,"- Matthew 1:1 (always in the singular number) is more often mentioned in Scripture that the seed, "generations" of Adam. The seed of Christ is called a "holy seed."- Isaiah 6:13. A "Godly seed,"- Mal. 2:15. "Seed of the righteous,"- Prov. 11: 21. A "seed that shall serve God,"- Psa. 22:30. An "incorruptible seed."- I Peter 2:9. The "generation of Jesus Christ,"- Matt. 1:1. A "chosen generation," a holy nation.- 1 Peter 2:19. This shows the seminal existence, the origin of those who are called "sons of God, in the Church here in time.- Romans 8:19; Gal. 4:7; Rev. 21:7; and "children of God." – Matt. 5:29, Romans 9:8, Romans 9:26; Hebrews 2:11, 12, 13 and 14. It shows the seminal existence, the origin of those who are referred to by the word "us," in Eph. 1:4; the "we" in 1 Peter 2:9; and the "ye" in John 15: 3. The proof is overwhelming (to those who know the mean of these words,) that a "chosen (an elect) generation," of men, a holy nation, existing seminally in Christ, the spiritual Isaac, are manifested **by "birth"** here in time. The mystery is that two men should compose the dual existence of each one of the redeemed. One of these two men having existed seminally in the seed of earthy Adam, is very manifest by "birth of the flesh;" the other having existed seminally in Christ in seed substance, the Heavenly Adam, is manifested by "birth" of the Spirit. – John 3:6. We are told: "*They which are the children of the flesh, <u>these</u> are <u>not</u>* the children of God; but the children of the promise are counted for the seed. In Isaac shall Thy seed be called.- Romans 9:8,7; Galatians 4:29. [Note: There are such today that argue that this is not a "revealed truth," "in the Bible." I ask, Did you read the statement?

Is it not a revelation that the world cannot comprehend? And, Is it in the Bible? To whom, then, is it not "revealed to in the "Bible"?- SCP.] So, the chosen, the elect, the "free born" nation, which existed seminally in our spiritual Isaac, are a shadow of a chosen "generation," the "holy nation," which existed seminally in Christ, the spiritual Isaac It will be observed that the subjects of redemption are often represented, or symbolized, by a pair of figures, as – "I am black, but comely." Song 1:5; "thorn- fig tree"; "brier- myrtle tree." Isa 55:13. "evil tree – good tree". Matt 7:17; "a strong man – a stronger man." Luke 11:21; "a field – the treasure in it." So, in the "shadow," the "we brethren" mentioned in Gal. 4:28, and in verse 31, who are sons of God through the spiritual Isaac, are symbolized by the "elect nation," entire in Isaac; "while sinners, vessels of mercy;" "that which is born of the flesh," men and women of the posterity of the earthy Adam, are symbolized by the bond-men and bond-maids, which the "free born seed of Abraham," Rom. 9:7; were commanded to buy of the heathen round about them, and of the strangers which did sojourn among them. Leviticus 25: 44.45; the buying, symbolizing the blood of Christ, which bought the sinner from the death grasp of the law. Hence the sinner, the child of the flesh, the earthy Adam, the son of man, comes into the Church here in time, comes under the law of Christ, only as an unwilling bond-man, or bond-maid, in subjection to the "free-born", holy son of the spiritual Isaac, the Son of God. The only service the earthy Adam man performs in the Gospel kingdom of God, the Church here in time, is as a **bond-servant to his Master**; as an Apostle says, "I keep under my body (that which is born of the flesh) and bring it into subjection." 1 Cor. 9:27. These sons of God (son of the spiritual Isaac) cannot be seen by the world, cannot be seen by the sons of men. -John 6:42. Hence, "except a man be born again (be the second man in the order of the two births, which manifest each subject of redemption, or born from above) he cannot see the Kingdom of God. John 3:3. Hence the Gospel address is to the master, not

to *his* bond-man, or bond-maid. These sons of the spiritual Isaac, whose King is God, who are subjects in the Gospel kingdom of heaven, compose the holy city, new Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21:2. That Husband is the holy Son of God, the (mother nativity) of that bride is heaven. Gal. 4:26.

Before the coming of Christ we have this sublime doctrine of relationship, eternal, vital union, the duplex existence set forth in shadow; after He came and finished the great work of redemption, we have it often set forth by direct assertion, as "the children partakers of flesh and blood."- Hebrew 2:14; "flesh against spirit."-Gal. 5:17; "old man – new man," Eph. 4:22-24; "body of death – the man born of the flesh – joined with the man that delights in the law of God;" Rom. 7:22,24, and "outward man – inward man."

The symbols we have been referring to being only pointers, shadows; by them we only see the substance, the glorious, holy city, and her exalted King "through a glass darkly;" not looking through these, but looking in another direction, we shall fail to comprehend, even darkly, the sublimely glorious object shadowed forth. For on this doctrine of eternal, vital union, oneness of Christ and the Church, absolute eternal personal election in Christ, rests the possibility of the salvation of sinners. Our Bible knows no Savior except in living oneness with His body, the Church. The Church met the claims of the law ***IN*** and ***WITH*** OUR Lord Jesus Christ, and in no other. So, when one "died for all," then "were all dead."- 2 Cor. 5:14. There is deep meaning in the words, "For as the body is ***one*** and has many members, and all the members of that ***one body***, being many, **are one body, *so also is Christ*.**"- 1 Cor. 12:12. "Ye are the **body of Christ**, and members in **particular."** 1 Cor. 12. (see marginal reading of Zech. 9:9.) In the light of truth the saints can, in spirit, sing the old hymn, which contains the verse-

"One in the Lamb, one when He rose,
One where He triumphed o'er His foes,
One when in heaven He took His seat,
While seraphs sang all hell's defeat."

The figure of Head and Body is a shadow by which we see through a glass darkly: that our Lord Jesus Christ, having laid down His life, a life, (like the head and body) common to both Christ and the Church – that regeneration signifies this revivifying, quickening to life again of Christ, the Head, and the Church, His body. God has quickened us ***together*** ***WITH*** Christ. Eph. 2. The prophet says: "Shall a nation be born ***at once***? For as soon as Zion travailed she brought forth ***her children***." Is. 66: 8. By the figure of *vine and branches* "We see through a glass darkly," that in the Gospel church, composed of a company of two armies.- Cant. 6:13: implying war between the flesh and spirit, between the child of God in the vessel of flesh, and the child quickened by the Spirit – the quickening is not in the flesh, but in the spirit, so held by our dear lamented pastor, the late Elder Thomas P. Dudley and those associated with him, in the much opposed circular on the "Christian Warfare," published in 1849, and formally adopted by the Licking association in 1876.

So great a mystery is this heavenly Truth, that even the people of God, whose vision is beclouded by the veil of the flesh, sometimes fail to discern and own their holy, their divine lineage; and this result is enhanced when the Church has among them those regarded as *teachers,* but are seducing spirits.- 1 Timothy 4:1; who trouble them, and would pervert the gospel of Christ.- Gal. 1:17. The faithful ministering servants dwell on this doctrine in their preaching, because they see its vast importance. Their love for the brethren cause them to desire to see them firmly established on principles, which alone can stand the fiery test of God's awful law and stern justice. Their hands are clean from the blood of those who

reject Truth, and thereby destroy themselves from a place in the Church of Christ. –Ex. 3: 17-21. In the freedom and light of the Truth, vain see the objections and questions of the gainsayers, such as – "If the doctrine of eternal vital union is true, not sinners, but the children of God, are saved." And – "If the subjects of redemption are actually two men, how do they become one hereafter?"

Our Lord Jesus Christ, now sitting in majesty on His Mediatorial throne is the Son of God and the glorified son of man. – John 17:5. So will His brethren be ***like Him***, sons of God and sons of men in a ***glorified*** state.- Heb. 2:14; Psa. 17:15. Under the dark veil of the flesh, how shall we presume to try God's holy word by our experience? It is an error universally prevalent with the professed religious systems of men, to confound the *spiritual birth* with the *resurrection.* To ascribe to the spiritual birth that *change* in the **earthy** man, which is not to be till the resurrection, when the Lord Jesus Christ **"shall change our vile body** (that which is born of the **flesh**,) that it may be fashioned like unto His glorious body." Phil. 3:21). This dangerous error, from time to time, creeps into the Church. We call it a dangerous error because it results in Christians "letting slip" most vital Truth – Truth, without which the religion of Christ would be without foundation. The doctrine of God our Savior cannot be held and contended for without dividing the word of truth. 1 Tim. 2:15.

It will be a happy day for the Church of Christ when all shall rightly apply the terms used relative to a subject of redemption. Some of which terms are : "a holy seed," "a seed of evil doers," the "generation of Jesus Christ," "the generations of Adam," "birth of the flesh," "birth of the spirit," "a child of the flesh," "a child of God," "generation," and "regeneration;" Shall discriminate between a free born son of the spiritual Isaac, the son of God, and a bond-man, vessel of mercy – body of death, son of man; Discriminate between a *spiritual* birth and the resurrection, recognize in the first-born from the dead, the first

fruit of that assured crop, of which the Lord Jesus Christ being that first fruit, the remainder of the crop *just like Him* is sure to follow.

Those who have lately departed from the faith that had so long professed to believe, and have gone out from us, are now denouncing this their previous faith as two seed doctrine and now opposing it. It is the same which was held and contended for by the late elders Thomas P. Dudley, Gilbert Beebe, Samuel Trott, Robert C. Leachman, John H. Johnson, Philander Hartman, and others of the late fathers in the ministry, and by our brethren in the ministry who are now with us. We do believe the Bible testimony to two order of seed, to two order of generation, to two order of birth, to two order of children, to a first and last Adam, to a natural and spiritual bride, and to a natural and spiritual Bridegroom. Eph. 5:22-23. And like a grain of corn falling into the earth brings up more than went down, *so too* the child of God which partake of flesh and blood, Heb. 2:14., leaves the "corruption" behind and raises the child of man to a "glorified" state.

All who hold this distinguishing doctrine, will dwell in *safety alone,* and shall not "be reckoned among the nations" of the Anti-Christ. Num. 23:9. Modern magicians can *imitate* the Church of Christ in some things, but in *this* they must confess, "*This is the finger of God."* Exo. 8:19. Professed Particular Baptists, who believe in the operation of eternal life on the sinner to make him over in the spiritual birth *the child of God*, are not far from ready to put their finger in the operation and become Means Baptists.

In conclusion, dear brethren, suffer a word of exhortation. In you, flesh and spirit so mutually partake of each other, are so united together in one, that one is as equally you as the other. Hence to the stronger, to the holy element of your being, these words, like all Gospel, is addressed, "*I beseech you, therefore, brethren, by the mercies of God, that ye present your* ***bodies*** (that which is born of flesh) *a living* (continual) *sacrifice,*

holy, acceptable (blameless) *unto God, your reasonable service,"* Rom. 12:1. Yes, this is your reasonable service, for to the holy sons of God, what life, or peace, or joy to you in any of the works of the flesh, which are unlawful in the Kingdom of God (the Church)? Not in our church assemblies alone, but in our daily life, it is our *reasonable service* to keep under our bodies (that which is born of the flesh) for they that are (manifestly) Christ's, having crucified the flesh, with the affections and lusts. To him that overcometh (the unlawful works of and delusions of the flesh) our God will give to eat of the Tree of Life which is in the midst of the paradise (the Gospel church) of God.

The words we place in parentheses are not to add to the word of God, but to give our understanding of their meaning. Dear brethren, prove all things, hold fast to that which is good. The grace of our Lord Jesus Christ be with you. Amen.

Jeremiah Taylor Moore, *Moderator*
J. W. Royster, *Clerk*
J. W. Wallingford, *Assist. Clerk.* - **1889**

Continued with:

1889 CORRESPONDING LETTER of the LICKING ASSOCIATION OF PARTICULAR BAPTISTS of Ky.

The Licking Association now in session with the Church at Bryan's, Fayette, county, Ky., Sept. 13th, 14th, and 15th, **1889.** *To the Associations and Corresponding meetings with whom she corresponds, sends greeting, and wishes grace, mercy and peace, from God the Father and from our Lord Jesus Christ.*

Beloved Brethren:- The circumstances under which we meet on the present occasion, force upon us the necessity in a

measure, to make the effort to place ourselves in a proper light before our Correspondents, the Baptists generally throughout the length and breadth of the land and also before the intelligent community in which we live. To those who have discontinued correspondence with us, we accord the perfect right for them to do so, for, or without cause, believing that any Associational organization has a perfect right to control its own internal affairs to the best interest and peace of its own organization; but when you assign as a *cause* things which have no foundation in fact we feel that it is not only *our* privilege but a duty as a body of Christian people that we owe to society in our own defense, however much we may lament the exposure and duplicity, together with the total disregard on the part of some who were lately indentified with us that uniformity of discipline that has so long prevailed [fifty-four years-SCP] prevailed among the Baptist churches of this country, and instead of being led by an humble spirit of humanity, simplicity and meekness, the minds of some seem to have become beclouded by arrogant pride and sensuality, to strive for the mastery, exhibiting their carnality, and that they walk as men itinerating the country for position and power, to "Lord it over God's heritage." But such need not think that the vital principle of the doctrine and order of God's house, held and contended for by us as an association of churches, van be destroyed by the stroke of the pen of a man-made counsel, or blown away by the puff of the breath, whether the effort be made by a domineering spirit rising up in our own midst or by a combination of Eastern Ministers. It is asserted by some that have discontinued correspondence with us, that Licking Association has failed to send Messengers to those bodies for the last two years.

Had *your* own messengers [Silas Durand, A.B. Francis, H. M. Curry and P.W. Sawin present at the Licking] been as faithful to report back to your own bodies when in sessions as they were to antagonize, both in council and on our stand, the doctrine and order held

by since our correspondence first opened, they would have reported the *reasons publicly proclaimed* at the time and maintained by a large majority of Licking Association that *we did not wish that those troubles should be carried into the borders of our correspondents.* But the very man, and men, who were the authors and originators of our troubles, as an ostensible pretext to cover their own culpability, seized upon this laudable, praiseworthy object of our body as a hiding place for their former actions, and so determined to force their demands to appoint messengers by volunteering to go as such, or bring about a rupture in our correspondence, and the sequel shows how well they have succeeded. But this very man, almost three years ago in his assumed preeminent dictatorship, proclaimed publicly that if every church in the Licking Association did not accede to his demands and dictation at that time, "Licking Association might go – he was done with it." Since which time he fills the measure of Solomon's standard: "*A forward man soweth strife and a whisperer separateth chief friends," and since which time he, together with others, have been industriously engaged in his efforts to bring about dissension, discord, disorder, strife and division in almost every church in Licking Association, writing immediately after the Association had declined to send messengers to all corresponding Associations that "Separation is certain and will come soon."* And we verily believe that under his leadership their efforts finally culminated in calling a council represented by five (5) churches out of fifteen (15) and some disaffected members and self constituted of four other churches, some of whom had been excluded the second and some the third times for the grossest kind of disorderly conduct in defiance of church order.

This council, by their minutes, claim to be a council of the "ministers and messengers of Licking Association," but their minutes show that there was but one minister of Licking present and not another minister or church but those

mentioned above were ever notified that such a council had been called, and we certainly do not envy the ministers from abroad, who, blinded by their zeal for notoriety, have given their aid and council to bring about a separation, for which upon their own confession they acknowledge "they alone" are responsible, notwithstanding their efforts to saddle it upon us. We quote their language: "*The separation is compelled by those whom we leave BECAUSE* ***WE*** *HOLD THE* ***VIEWS*** *expressed in the preamble, which we send you in our Minutes."* They seem hard pressed to assign even a satisfactory reason to themselves for their action, for they say, "*We desired to remain with them NOT SEEING any DIFFERENCE between them and us which we regarded as sufficient to disturb our fellowship."* And yet this faction allege in their minutes that they have protested in a brotherly way in regard to what they assume are disorders existing in Licking Association. But they do not tell when, where or how they have labored to correct the alleged "disorders." We are left only to assume that it has been by their coming as messengers from their respective churches as an organized band of conspirators to force the Association to accede to the demand of those who were the originators of the difficulties that first sprung up in the church at Little Flock (where the council was held – Elder J.E. Newkirk's church), which church has since made some of the most unheard of demands upon other churches, and are without precedent among Baptists. But perhaps their brotherly protests have been exhibited in their secret, industrious efforts to apostatize the churches from those principles of faith and order, which we hold as the only grounds of hope for helpless sinners. As to the alleged charge that the doors of churches have been closed to any ministers of corresponding Associations who are in fellowship with us and the doctrine we hold, or that a declaration of non-fellowship had been declared, or that members of churches have been excluded for insisting upon the admission of such ministers to our pulpits, we denounce it

unqualifiedly false in every sense of the word, and defy those making the accusation to show from the records of the business meeting of any church in our body such action. The charge is but a subterfuge to give semblance to their own action, an artifice employed to escape that just censure that certainly awaits them from every order-loving Baptist cognizant of the truth of the matter. It is true, however, that a member of one of the churches did insist that a declaration of non-fellowship should be entered against an Elder who had sent appointments to some of our churches, but that member well knew that he was acting in disorder at the time, and against the expressed sentiment and motive of the Church, and who has since, for other and greater disorders, been excluded, and yet was enrolled as a "messenger" (self-constituted) and appointed on the committee to draft resolutions expressive of the purpose and intention of the rump council held at Little Flock in April, 1889. [**Note:** The progressive faction of the Eastern Associations was making "appointments" for Dr. Waters of the Ketockton, and ministers of the Ebenezer in Va., to preach in their churches without their consent, and Licking churches objected to outsiders making appointments for ministers abroad to preach in their churches. Elder Eubanks and Silas Durand were engaged in this practice; which was an infringement upon the internal affairs of the churches of the Licking.-SCP.]

It is also true that some of the churches declined to accept some appointments that were made without consulting them, but in every instance a committee was appointed, or the request made that some one would inform such minister(s) of their declining to accept such appointments, believing it to be to the best interest for the peace of the church at the time, believing also that every church is her own best and only competent judge in such matters. And we exceedingly marvel that any Gospel minister should, after such notice, go and right under the shadow, as it were, of such church in defiance of every rule of propriety and order, fill appointments in houses of other denominations next door. Nay more, the assertion that Licking Association or her ministry are determined to force our views upon corresponding Associations, or determined to make

it a test of fellowship, falls groundless in view of such actions on their part, especially when it is remembered that our ministers have not gone abroad among our correspondence to disseminate their views and have even been restricted from a defense of their views through the only public journal [*Sign of the Times*-SCP], which as Baptists they had patronized so long as a medium of correspondence. And if some of our brethren have discontinued their patronage of a periodical, that would act so inconsistently as to suffer one portion of its patrons to have their views openly attacked through its columns and deny a defense through the same medium, they but simply express their high regard for justice and *equity*, and their silent indignation for a medium of correspondence unworthy their patronage in its efforts, as we believe, to suppress truth, but "*the word of God is not bound,*" *[This is the exact same thing Elder Lemuel Potter complained against Elder Silas H. Durand, when Durand insisted Potter open his columns to him; yet at the same time the Signs rejected her columns to Elder Potter to answer charges made against him in her columns, which he thought was unjust. We read Durand's letter to Potter, and Potter's answer, and thought that S.H. Durand was far too arrogant to make such unbecoming demands on a Conditionalist editor. Apparently he and W.L. Beebe were treating the Licking brethren the same way!-SCP.]* , and we feel to thank God that they yet adhere to the inspired record and word of God as the "man of their counsel." But this "council" further allege, that "Licking Association, contrary to her rules and former custom, refused to appoint a ministering brother to preach on the stand who had been received as a messenger from a corresponding Association." We most positively assert that Licking Association, according to her former custom, appointed each day while in session, those ministers receiving the highest number of votes by private ballot, and under other than the existing circumstances we should feel mortified that any visiting minister should feel slighted, or feel that they were treated discourteously or that they should take umbrage that their superior ability was not recognized by a majority of the Association. But perhaps that preacher sets a higher estimate on his *one ability* than the brethren, as he left the Association

the morning of the second day and went off we where he could get an opportunity to preach, but he did not **forget to send back a bill to the Clerk of the Association, claiming a legal right to a supposed interest in the fund set apart to defray the expenses of Licking Association to defray *his* expenses,** only allowing the Clerk thirty days in which to comply with his demands.

As to the charge by the council that minutes of the Association of last year is not a correct statement of the proceedings of the Association, we shall only ask why did they not remain in the Association and when the minutes were read by the Clerk for correction of any errors, insist upon the correction, as **one objection** with a substantial reason would have **insured its correction or a rejection of the minute, since the Licking Association is governed by the rule of *unanimity*?** Does it not look strange that this council should insist that they do not regard the "difference of our views with theirs as of sufficient importance as to affect our fellowship," and yet they *withdrew* and claim to be *"Licking Association."*

Their claim must fall still-born with every order-loving Baptist acquainted with the facts, and we challenge investigation, believing that many precious brethren have been alienated in their feelings and fellowship with us because of the numerous misrepresentations that have been sent abroad by designing mischief-makers, and men whose supreme egotism would divide asunder the most harmonious body of Christian people known on earth, rather than their own authority should be questioned, or their soundness in the faith tested by the Scriptures of divine truth. And now in conclusion we have only to say to those who can fellowship such acts and recognize such claims as legitimate, and desire correspondence and religious intercourse with such, you are welcome, but "Of the Rock that begat thee, thou are unmindful and hast forgotten God that formed thee." For it is written, "*Israel then shall dwell in safety alone."* And now, finally, to show the ridiculous

absurdity and audacity of the daring spirit in which they lay claim that they are in the same order and fellowship of the Truth as when Elds. Dudley, Jones, Johnson and Theobald were serving us, we will just make a quotation from a communication of Elder T. P. Dudley, published at late as Vol. 48, "Signs of the Times," May 1st, 1880, in which he says: "I shall be allowed to suggest a few thoughts in relation to the birth of the spirit in connection with a circumstance which occurred in Boone county, Ky., nearly thirty years ago. Elder Wilson Thompson and I preached there, and as we entered the pulpit an aged Baptist minister said to me, "Tell the people what man it is that is born of the Spirit." After preaching the same minister said, "Why did you not tell the people that it was the *Adam man* that is born of the Spirit? I replied, "My Bible don't say so." I suppose that is the idea of those who differ from us on the subject of the new birth." We do not believe that some Associations hitherto in correspondence with us are aware of the domineering spirit exhibited by some who have come as messengers to us from them, nor the attacks made by such preachers upon our views, nor their attempts to create a schism in out churches. We believe that the troubles within our borders have been misrepresented by such individuals, and that the truth must eventually sweep away the cover of lies.

And now brethren, to those of you who have continued correspondence and are in fellowship with us, we say we are made to rejoice at the coming of your messengers with messages of love and fellowship. Their preaching has been able, discriminating and comforting and we desire a continuance of your correspondence. Our next meeting will be held, the Lord willing, with the Church at Mt Carmel, in Clark county, Ky., beginning on Friday before the 2nd Saturday in September, **1890**, where we hope to meet and receive your messengers and epistles of love with hearty greetings in the Lord.

J. Taylor Moore, *Moderator.*
J. W. Royster, *Clerk.*

J. W. Wallingford, *Ass't. Clerk.* – **1889.**

"A REMNANT ACCORDING TO THE ELECTION OF GRACE": THE FAITHFUL FEW –Romans 11:5

One must not assume that the Progressive elements in the Eastern Associations could possibly destroy the *"truth that is in Jesus,"* nor that God failed to preserve a *"remnant according to the election of grace,"* to continue in the *"faith of God's elect,"* the *"faith once delivered to the saints."* He did preserve *"a very small remnant*," the *"fewest of all peoples on earth," a "people not numbered among the nations,"* to perpetuate the faith and order of the New Testament Church, as articulated by the Particular Baptists in America. The "*Signs of the Times"* paper, once cherished and supported by these ministers, churches and unique associations during the long service of its founder and editor, Elder Gilbert Beebe of the Warwick Association of New-York, now closed its columns to all that refused to capitulate to their apostasy, leaving the faithful no avenue of defense or support among their former long-time associates, lovingly referred to as "the Beebe Baptists." Their voices however, were still set forth, as in the past 70 years, in their Annual Circular letters; and often these Minutes were turned in to Baptists' and State Historical Archives, where they have long remained in silence in the musty dark basements of State Archives and University Libraries. Our gratitude is first and foremost to God who preserved them and their Truth; and to the librarians and Archivists who freely gave of their time and service aiding in the collection of these documents from the "Golden Years of the Particular Baptists" heritage. We add some of these continuing Circulars written by the remnants of that doctrinally orderly, sound, great and humble people.- The Editor and Publisher.

1889 Circular of Mt. Pleasant Association of Regular Baptists of Kentucky.

[Thanks the Primitive Baptist Library, Carthage, IL, for this Circular, published in The Sectarian. From a historical perspective, 1889 was the perilous year when the Durand/Chick/Hassell unification movement ostracized the followers of the doctrine of Christ as articulated by Beebe, Dudley, Trott, Johnson etc., and organized and seated a rump association by this same name among their correspondence. Insofar as these so-called "Beebe Baptists" chose to set forth their continuing faith in the doctrine of Christ for all others to know where they yet stand, this Circular is very interesting, and the next is a very good doctrinally sound on well worth studying. I hope you enjoy them. – All **bold characters added by** SCP.]

The Mt. Pleasant Association of Regular Baptists, now in session with our Sister Church called Providence, Trimble County, Kentucky, September 6,7,8, 1889.

To the Churches composing this body, sendeth greetings:

Dear Beloved in the Lord: after many trials and sore tribulation the good Lord has again prospered us in coming together and resuming our sessions in the order of the Gospel as we trust, for which cause we have great reason to be thankful to God, who is our great Preserver and Giver of "every good and perfect gift."

We think it meet at this time to speak of some of those things which are most surely believed among us – Luke 1:1. We believe it was the Church in her Adamic relation that was actually involved in sin and thereby lost and is the **subject of salvation or redemption** which will be **consummated in the resurrection.**

We can not see that **the new man** was involved any more than Christ was, -Hebrews 2:2, being in Him from all eternity, having a seminal existence in Him as the promised seed, Gal. 3:6, and made manifest in earthen vessels, foreknown and predestinated for that purpose, Rom. 8:29. These vessels of mercy constitute the bodies, or tabernacles, of the children of

God, who (the children) are made manifest by birth in the militant state of the Church, and called by Paul "**our vile bodies.** Hence, in our judgment, the children can only come under the law by being "partakers of flesh and blood;" so also our bodies are under the law, and are to be kept in subjection. Adultery, fornication, drunkenness and such like are condemned, and they that do these things shall not inherit the Kingdom of God or visible Church. The order of manifestation is that which was first, is not spiritual but natural, and afterwards that which is spiritual; we have thus manifest in the militant Church the children of **two headships**. The **natural, or old man,** which is earthly and is the **purchased** possession. He is born of the flesh and is flesh, (John 3:6), or as Paul presented it, "after the flesh." –Gal. 4:29.

The **heavenly**, or new man, is born of the Spirit and is spirit. – John 3:6,; or also, as Paul presents it, "after the spirit." –Gal. 4:29. These constitute the warfare so sorely experienced by the dear saints. Again, while the "elder is to serve the younger," yet in this time-state the dear children are often made to feel like old David: "Surely I will fall by the hand of Saul some day." They are brought into the fellowship of the apostle of the Gentiles, where he is made to cry, "For I know that in me, that is, in my flesh, dwells no good thing, for the will is present with me, but how to perform that which is good I find not, for the good I would I do not; but the evil which I would not, that I do."- Rom. 7:18-20.

Now, here certainly are **two pronouns** answering to **two men –** one after the flesh and the other after the spirit. In the former, if we say we have no sin we deceive ourselves, and the truth is not in us. Of the latter it is said, "Whosoever is born of God doth not commit sin for his seed (the margin: God's seed) remaineth in him and he can not sin, because he is born of God." – 1 John 3:9; 5:18. Do we not realize with Paul, "now if I do that I would not, it is **no more I that do it**, but **sin that dwelleth IN me"**? **"**I find a law that when I would do good evil

is present with me. For **I** delight in the law of God **after the inward man**, but I see another law **in my members** (flesh) working against the **law of my mind** and bring **me** (Paul) into captivity to the law of sin, which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I than God through Jesus Christ my Lord; so then with the mind (spiritual mind of Christ), I **myself** serve the **law of God,** but with **the flesh** (or fleshly mind,) the **law of sin.**" Rom. 7:21-25. But we look forward to deliverance from this body of corruption and death, into the glorious liberty of the children of God. The creature is made subject to vanity, not willingly, but by reason of Him that hath subjected the same in hope, for the creature **itself <u>also</u> shall be delivered** shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know the whole creation groaneth and travaileth in pain together until now, and not only they **but ourselves also,** which have the first fruits of the Spirit, even **we ourselves** groan within ourselves, **waiting for the adoption,** to wit: the **redemption of our body.**"- Romans 8:21-13.

In conclusion, Christ and the resurrection is the theme of the Gospel. The bodies are to go to the dust, "for dust thou art and to dust thou shalt return," but blessed be God, they are to **be changed.** They were not changed in regeneration, but shall be in the resurrection. The apostle says: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a **natural body**; it is raised a **spiritual body**. There **is** a natural body and there **is** a spiritual **body**, and so it is written, the first man Adam was made a living soul, and the last man Adam a quickening spirit, so the **same body** (natural) in which the dear children is manifest is to be made spiritual in the resurrection. There is a natural and spiritual, thus verifying the declaration, "that as we have borne the image of the earthly, we shall also bear the image of the heavenly." – 1 Cor. 15:49. Therefore, my brethren, be ye steadfast, unmovable, always

abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. The grace of our Lord Jesus Christ be with you all. Amen

J. M. Demaree, *Moderator.*
W. C. Sams, *Clerk.*
A. O. Chilton, Assistant Clerk

1889 CIRCULAR OF THE WESTERN CORRESPONDING ASSOCIATION OF MISSOURI

By
Elder R. M. Thomas

[I received this Minute and the print is fading, so though it is out of Chronological order, I will copy it lest it become illegible. The year is noted, as being the final exclusion of the "Beebe Baptists" from the original "SIGNS" Correspondence. For many years this association, and the moderator, was in close and lovely harmony with Elder Gilbert Beebe, Elder J. F. Johnson and Thomas P. Dudley, being in their meetings annually. When the "chips" were down, and the faint-hearted compromised the faith, he was one that stood fast without wavering as long as he lived, dying in the historic Christian faith without apology.

The ministers seated in this session were Elders: R. M. Simmons (the First Kansas), elder W. E, Jones (Licking Particular of Ky), elder R. M. Thomas (Pilgrim Rest), and J. B. Wallingford, and J. A. Peters. (You may be interested in this footnote of biography of Elder Wallingford: Elder Eubanks moved up from Georgia, and with the death of Elder Thomas P. Dudley, divided the Licking and Mount Pleasant Associations of Kentucky. The later was for years moderated by Elder Wallingford, a very capable minister of the Gospel. He was understandably defensive of his flock in the Mount Pleasant, and he wanted to "war" with Eubanks, Chick, Hassel, and A.B. Francis.

His churches wanted a continuation of Christian-like deportment, and Elder Thomas, Simmons, and Smoot worked tirelessly to restrain him. In the end, his churches sadly expelled him, and continued a lovely, peaceful city of Zion. Also, according to Elder Smoot, the faithful servant died outside of the true church, unable to refrain from fighting and opposing their enemies in the newly re-ordered "Signs" correspondence.

After Steve Hoffer of Indianapolis, Indiana, perused our collection of "THE SECTARIANS" magazines, and finding no expressed hatred toward their former and compromising brethren, seemed, as he said, "just happy to have been done with those people!" They went their way submissive to the sovereign providence of God under severe and malicious persecution by brethren they had once so ardently embraced.)

THE CIRCULAR LETTER

The Western Corresponding association of the Old School Predestinarian Baptists in Missouri*, in session with Unity Church, Platte County, Mo., on Friday before the first Saturday in October,* ***1889****, and the two following days. To the churches composing her body, and the Associations with whom she corresponds, sends grace, peace and love in the Lord:*
Very Dear Ones,- The time has now come for us to assemble together in the presence and name of our God and oh, that we may the proclamation of Jesus verified when He said, "*Peace I leave with you, My peace I give unto you."*

Beloved ones, one who was faithful and conspicuous among us as an able defender of the faith of God's *elect,* has testified that he "*not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."* In the manifestation of this *power* or Gospel, God has seen fit to hide from the natural or earthly man, as it is written, "*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto them; neither can he know them, because they are spiritually discerned."* Hence, vain men, seek the revelation of Truth in the letter of the word, not knowing, or understanding, that "all Scripture is given by inspiration," to that man of God to whom He would reveal them. *"The Spirit searcheth all things, yea, the deep things of God,"* and opens them up to the saints. Hence God has not only hidden these things from the wise of this world, but from all that is natural and earthly, even from the man whom He made in His own image and likeness. (See Genesis iii. 25, and v.1;) but has made the revelation and manifestation of His power and wisdom, through Jesus Christ. Therefore, is the "power of God unto salvation, to every one **that believeth;** to the Jew first, and also to the Greek. For therein (the Gospel) is the righteousness of God **revealed** from faith to faith, as it is written, "*The just shall live by faith."* Hence in Christ Jesus "*neither circumcision availeth anything, nor uncircumcision, but a new creature."*

(Galatians vi.15.) "Therefore, if any man be **in Christ** he is a **new creature."** 2 Cor. v.17. Christ testified the *flesh* profiteth nothing, it is the Spirit *that quickeneth,"* and again, "*As I hear I judge, and My judgment is just."*

Paul also testified: "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared far them that love Him. But God revealeth them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."* So we see that the natural, outward, and carnal flesh cannot see, entertain, or even receive spiritual things, for it is but flesh. It is the spiritual man, the new creature, to whom all things are revealed by the Spirit. The Lord by His prophet, declares, "*I am God and there is none else. I am God, and there is none like Me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I* ***will do all My pleasure.***" Jesus, when He was raised from the dead; declared: "*All power is given unto Me in heaven and in earth."* And He said that "*power over all flesh was given Him, that He should give* ***eternal*** (having no beginning or ending) ***life*** *to as many as His Father had given Him."* John xvii.2.

An Apostle declares: "*And this is the record that God hath given to us Eternal life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."* 1 John v.11,12.

Therefore, or on this account, Paul said, "*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."* The Gospel stands in three fundamental heads or principles, and First is the *doctrinal. "But God who is rich in mercy, for His great love wherewith He loves us; even when we were dead in sins, hath quickened us together* ***<u>with</u>*** *Christ."- Ephesians ii.4-5.* And Christ, who was "*put to death in the flesh, but quickened by the Spirit,"* executes His Father's will, in giving a knowledge of God to His elect people, born of Him. It is therefore knowledge *given*, and this is the knowledge of God,

even a godly sorrow, "*which worketh repentance to salvation not to be repented of."* Because of works, "*To open the blind eyes; yea, and because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." "The entrance of Thy words giveth light."* This is the life-giving Power; this "*life is the light of men."*

Without the life, there is no light. Jesus says, "*I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."* This is the "*true Light, which lighteth every man that cometh into the world."* The natural man does not "come into the world:" he has always been in his antecedent generations. Those that are "born from above" come into the world. Inasmuch as He says "true," we understand that there is something called "light," which is ***not*** true; this comes from the flesh, and is of this world. But Paul testifies, saying, "*I know that in me, that is in my* ***flesh*** *dwelleth no good thing."* Christ was crucified *in the flesh*, and was justified *in the Spirit.* The Word of the Lord unto Zerubbabel is, "*Saying, not by might, nor by power* (of the natural man,) *but by My Spirit, saith the Lord of hosts."*

Second. The impression, or witnessing of these awful and sublime testimonies of the Truth, Paul was called to be His witness of what he had seen and heard. "*Jesus came to seek and to save that which was lost."* –the outward man. If nothing had been "lost," the Son of Man could find nothing. But we have a cloud of witnesses to demonstrate the awful truth of our God, His holiness, His justice, His love, pity and mercy, sixteen prophets, twelve apostles, four evangelists, all speaking of Jesus Christ, the true and faithful Witness, who has given us His blessed Spirit to bear witness with our spirit that we are the children of God, being begotten and born of Him. 'Tis is practically called the experimental part of the Gospel. Every child of grace can fully realize these things, yet it was made known to them like the wind, they could not tell whence it

came, nor whither it went, and it continues to come and go in like manner daily, and while we are in this house made with hands, "*I will give them a heart to know Me, saith God."*

Third. Obedience to these great commandments. "*Go home to thy friends, and tell them how great things the Lord hath done for thee."* The Lord by the prophet says, "***All*** *Thy children shall be taught* ***of the Lord;*** *and great shall be the peace of Thy children."* The Savior says, "*Every man that hath heard, and hath learned* ***of the Father,*** *cometh unto Me,"* and more, "*Him that cometh to Me, I will in no wise cast out."* And again, "*Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."* He informs us that He has **all power** in heaven and in earth; that He has given Himself for us; that He has sanctified and cleansed us with the washing of water by the Word, and presented us ***with*** Himself a glorious Church, not having spot or wrinkle or any such thing. What wonders He has wrought in her behalf; no wonder the Church feels so contemptible in her own eyes. But glorious precious grace! She is "*sanctified by God the Father, preserved* ***in Jesus Christ****, and called." "Sanctified* ***in*** *Christ Jesus, called to be Saints."*

One with Him (Christ) in His Life; one with Him in His death; one with Him when He arose – Hence it is said, "*Thy dead men shall Live,* ***together with My dead body*** *shall they arise."* For they are "*members of His body, of His flesh, and of His bones,"* even as Eve was with and in Adam, and husband and wife – "the twain are one flesh." "*For both He that sanctifieth, and they who are sanctified are all of one; for which cause He is not ashamed to call them "brethren."'* We are not ashamed of the power of God who saves His people. He is the "glad tidings: - the Gospel.

Dear Brethren of Jesus, this Gospel was "*preached to every creature which is under heaven," "for a witness unto all nations,"* and yet men will rise up to-day and look over this

awful truth of our God, and claim that the Gospel is *too slow* as executed by our blessed Savior. Paul said, "*If any other man thinketh that he hath whereof that he might trust in the flesh, I more: circumcised the eighth day, of the tribe of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee, concerning zeal, persecuting the Church; touching the righteousness which is of the law, blameless. But what things were gain to me, these I counted lose for Christ."* Phil. iii.1-7.Again, he said, "O, *the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out."* Romans xi.33.

The Gospel is now preached for the ***comfort*** of God's blessed people. We do not preach for gain, to save those Christ has saved with an everlasting salvation, to teach them to "*know the Lord,"* but for the "*edification of the Saints."* It is preached for them as they sojourn in this vale of sorrows, mourning over the sins done in their bodies, longing for a hope in Jesus. Paul said: "*But we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh no ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is* ***given unto us***."- Romans v. 3-6.

And now, Beloved Ones, in the words of the same apostle, "*We commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."* Grace be with you all. Amen.

R. M. Thomas, *Moderator.*
J. W. Magee, *Clerk.*
T. Shearer, *Assistant Clerk.*-
1889

1889 - CORRESPONDING LETTER

The Western Corresponding Association of the Old School Predestinarian Baptists, of Missouri, in Session with Unity Church, in Platte County, Missouri, on Friday before the first Saturday in October, 1889, and the two following days. To the Associations and Churches with which she corresponds, sends Christian Salutations:

Brethren in the Lord, And For The Truth's Sake: Once more we have enjoyed the privilege of meeting in the capacity of an associations of churches, or an assembly of the Saints, "*not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching."* We have been blessed to listen (not with the natural ear, which cannot hear nor understand, but) with the spiritual ear, which is the gift of God, wherein is the "*hearing of faith,"* and by which we hear what the Spirit saith to the Churches; and what we have listened to is the joyful sound of salvation by and through our Lord and Savior Jesus Christ, as proclaimed by the ministers of our precious faith and Gospel order, who came to us, not with excellency of speech or of wisdom, but whose sufficiency is of God, who has made them able ministers of the New Testament." They spoke much to the comfort and strengthening of God's dear children, who are in the tabernacle of this flesh, even in this earthly house of their tabernacle which must be dissolved and fall. We desire a continuance of this your Christian correspondence.

Our next association is appointed to be held with the Three Forks of Nodaway Church, at the Clyde School House, northwest of Pickering, in Nodaway County, Mo., to begin on Friday before the first Sunday in October, 1890, and continue three days, when and where we hope to greet your messengers, and receive your letters of love and fellowship.

R. M. Thomas, *Moderator.*
J. W. Magee, *Clerk.*
T. Shearer, *Assistant Clerk.*

1889 Indian Creek Regular Old School Baptist Association of Ohio

Ministers present this session were: Elders David Caudell, L. Bavis, Benjamin Martin, J. H. Biggs, E. M. Reeves, William M. Smoot, R. M. Thomas, J. M. Demaree, Jeremiah Taylor Moore, William H. Curtis, Jefferson Cox, George S. Weaver, Earl V. Mabery; and E. Helm, licentiate.

Associations in correspondence were : Salem of Ky., Western Corresponding Association of Mo.

Note: an interesting observation is that while the minute reports on two corresponding associations, elders were present and participated from the Licking Particular in Ky. (Elder Jeremiah Taylor Moore who wrote Dudley's biography), the Virginia Annual Meeting (William M. Smoot,) and the Lebanon of Ind. (Elders David Caudell and George Weaver.) Three churches were lost this session, Union Church, Valley Church and Indian Creek Church: the latter two having called elders of the down-grade to serve them. There is an interesting remark in the Circular letter (below) showing that at this particular time, the Beebe Baptists no longer had a newspaper or magazine that represented their views. This is in August of 1889. Elder Smoot will print his first issue of "*The Sectarian"* in October of 1890.

I have edited the format of the below, creating paragraphs as I could find the subjects change; and placing selected **bond print** for emphasis of some points.]

THE CIRCULAR LETTER

*The Indian Creek Regular Old School Baptist Association in session with Mercer's Run Church in Greene County, Ohio, on Friday before the first Sunday in September **1889**, and two days following, to the several Associations with whom we correspond, sendeth Christian salutation:*

Very Dear Brethren in the Lord:- Forasmuch as it has been a time honored custom for Associations to address the several churches composing the same by the way of a Circular letter at the time of their annual meeting, we claim it a privilege to still continue the practice until it is proven to be only a "tradition of the father." In this our annual Address, we desire to study the Christian character. The disciples were first called Christians at Antioch, and we have good authority to say it was given them

by their enemies by way of derision. Notwithstanding the name has become very popular among all classes of professors, and is used as a covering or cloak to hide or cover up all manner of evil.

The name Christian was given, because the man or woman was a follower of Christ, who believed in Him and walked in His commandments. No other can be honestly called, in deed and in truth, "Christians," and those professing to believe in Christ and found not walking in His commandments are not Christians. The Christian is set forth in the figure of the "Shulamite" as a "company of two armies." He believes and yet he does not believe. "*Lord, I believe; help Thou mine unbelief."* He walks and yet he does not walk, standing unmoved in the principles of his belief. Hence a complex character, fighting and yet not fighting, for the battles are all fought for him; he coming off victorious in every struggle that comes in his way. His Captain is King Jesus, who has fought all his battles for him. Even in death itself coming off victorious, "and this is the victory that overcometh the world even our Faith," which is the gift from God Himself. The victory there is a *given* victory, - not an earned one, saying that "no weapon that is formed against thee shall prosper, and every tongue that riseth up in judgment Thou shalt condemn." The warfare is only a time affair, and ends with time, but he that believeth in Jesus, though he were death, shall never die.

Christian, doest thou believe this? One said, "And though after my skin worms destroy **this** *body,* yet in **my flesh** shall I see God, for I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." This man, Job, was a Christian, though his conflicts were apparently unbearable by mortal man; nevertheless he lived and yet not he, but "Christ lived IN him, and the life he then lived, he lived by "the faith of the Son of God, who loved him and gave Himself for him.

The Spirit is life because of righteousness; the body is dead because of sin, nevertheless, the motions of sin are still in

the flesh, bringing the Christian into captivity to the law of sin which is in his members, warring against the law of his mind so that he cannot do the things that he would. He finds then a law, that when he would do good, evil is present with him, for his delight is in the law of God **after the inward man**, so then with the mind, he serves the law of God, but with the flesh, the law of sin. Consequently, the Christian, the saint, the heir of heaven has **two minds, two natures and inclined in two directions –** one mind is in the flesh, and is of the earth, earthy and is carnal, selfish and seeking after earthly things – the other is heavenly and seeking after heavenly things and is the mind of Christ. This is the experience of every Christian. He knows and realizes from day to day that he cannot do the things he would and the things he would not do that he is doing. Nevertheless, there is no condemnation resting against him whose strivings are after heavenly things and who is walking after the spirit and not after the flesh. "For if ye live after the flesh, ye shall die" to the enjoyments of heavenly things in this time state; "But if ye through the Spirit do mortify the deeds of the body, ye shall live" to the enjoyment of heavenly things. Hence the exhortation is for the Christian not to walk after his flesh; "For to be carnally minded is death, but to be spiritually minded is life and peace;" because the carnal mind "is enmity against God. For it is not subject to the law, neither indeed can be, so then they that are in the flesh **cannot** please God." "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man hath not the Spirit of Christ, he is none of His, and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also **quicken your mortal bodies by His Spirit that dwelleth in you**." Therefore brethren, we are debtors not to live after the flesh but to mortify the deeds of the body and as the man of sin was put under subjection by the great Head of the

church, the command is to keep him under. “For ye have not received the spirit of bondage again to fear; but the Spirit of adoption whereby we cry, Abba, Father.” The Spirit itself bearing witness with our spirit that we are the children of God, therefore brethren there is a cross in keeping the commandments of God and if no cross, no crown, showing that we are bastards and not sons. For as many as are led by the Spirit of God, they are the sons of God. Hence the Christian is a suffering character. He is a waiting character, waiting for the adoption, to wit: the **redemption of the body**, which shall take place in the **morning of the resurrection**, for this “mortal must put on immortality and this corruption must put on incorruption. Then shall these vile bodies be **changed and fashioned like unto the glorified body of the Son of God.** For it is in the predestination of God that as we have born the image of the earthly, we shall also bear the image of the heavenly.

What a paradise is the life of the Christian, with a history unwritten and yet written to the experience of every believer. He has experienced death and been made alive; he has experienced sorrow and made joyful in tribulation. He has learned that tribulation worketh patience, and patience, experience, and experience, hope and hope maketh not ashamed because the love of God is shed abroad by the Holy Ghost, which is given unto us and unto them who have been made alive from the dead, and have experienced the forgiveness of their sins, in and through their Redeemer’s blood, which evidence shines forth in the love they have for the brethren. For how can we know that one loves God only by the manifestation of that love which he has for the begotten of God? Therefore, dearly beloved brethren, being justified by faith, we have peace with God through our Lord Jesus Christ, who was delivered for our offenses and raised again for our justification. We love God, because He first loved us, having received the evidence from God in our experience, we should not let sin reign in our mortal bodies,

but keep them under subjection, and let love reign without dissimulation, and we pray God that He may so keep and preserve us from every false way that we may glorify His great and holy name in our bodies and spirits which are His.

And now we say to the brethren composing the several churches, that while we acknowledge our power and authority comes from the several churches, we desire to admonish and exhort you, forasmuch as ye know that there are divisions and contentions all among those professing to be Old School Baptists, that ye discard and disown all coming to you, especially in the ministry, who are found walking with our adversaries, and not contending for the principles of the doctrine of God our Savior. And furthermore, as there is no periodical at this time contending for the principles of the doctrine as understood by us, therefore we recommend that ye discard all as unsound and having turned their ears from the Truth, and are turned into fables, teaching for doctrine the commandments of men and not of God. Of such, we find from the least to the greatest of them, advocating principles to their own interests and not having the welfare of Zion at heart, making merchandise of you, and endeavoring to turn you from the simplicity of the Truth by their speeches, crying for help to build themselves up in error and not in the doctrine of God our Savior.

Brethren, we say Beware, Search the Scriptures. There you will find the foot-prints of the early Christians. Those who suffered death for the cause of God; who turned not aside to error, but denounced it, and cautioned their brethren to stand aloof from every appearance of evil, so that they might honor God in their bodies and in their spirits which are His. And we pray God that He may remember you in His mercy and keep you from falling, and add unto you daily, such as He will own and bless in His heavenly kingdom, is our prayer for Jesus sake, Amen.

L. Bavis, *Moderator*

1890 – Circular Letter of the true Licking Association Of Particular Baptists of Ky.

[I received the 1890 Licking Association Minutes, along with 1889 false Licking, 1891 false Licking, and 1894 false Licking; and 1906, 1907, 1909, 1912, 1913, 1914, and 1915 minutes from the Kentucky Baptist Convention library. I indicate some of these as "**False**" Licking. The Dr.Waters/Chick group organized another Licking association, and another Mount Pleasant Association claiming these newly created associations to be the Licking and Mt. Pleasant, and the Warwick, Delaware, Delaware River, etc., seated these "rump" false Associations which went along with their ecumenical movement, while cutting off the original Licking and Mount Pleasant Associations of Ky. To be included in the new arrangement of the SIGNS affiliation, associations had to abandon the fundamental doctrine of Gilbert Beebe, John F. Johnson, Thomas P. Dudley, W. Purington, and that older generation of Particular and Old School Baptists. This was insisted upon by Dr. Waters and Sylvester Hassell, as this doctrine, they concluded, was the breach between the unification of all Primitive type Baptists.

The dominant personality in this newly created Licking was Elder Eubanks, who was associated with a new Mount Pleasant AND a new Corresponding Association of Virginia. He once served both Mount Pleasant Church in Posttown, Ohio and Welsh Tract in Delaware at the same time. Therefore, I indicate this newly organized "Licking" as a false one, because the original Licking was still moderated by Elder Jeremiah Taylor Moore, who wrote Elder Dudley's biography as moderator. **The elders present** at the "true" association you will recognize by names: Elder J. T. Moore, W.M. Smoot, J.W. Wallingford, R. M. Thomas, J. M. Damaree, W.H. Curtis. All of these you will recall from the documents we have previously transcribed.

In this collection of minutes, there are four, perhaps as many as five different "Licking" Associations of Particular Baptists of Kentucky," all having differing collections of ministers heretofore not associated with Dudley and Johnson. All embraced the modified doctrine of F.A. Chick, Silas Durand, A. B. Francis, P.G. Lester, and Smith Hawkins. The Circular below, while borne of the Contest, is, nevertheless a very instructive and sound presentation of the truth as it is in Christ. This original Licking, moderated by Elder J. T. Moore, demonstrates their continued faithfulness to their blessed heritage. I hope you, and others on this list, will appreciate this defense of the Gospel's distinguishing points on certain principles held to be the so-called "Beebe Baptists" of Gilbert Beebe' lifetime. The presentation of these principles is a very wholesome "study" of these Biblical

topics. Temporarily, at least, the **SIGNS of the TIMES became an enigma to its former steadfastness: the spirit of "Ichabod" overshadowed it off and on thereafter.**-SCP].

1890 - CIRCULAR LETTER of the Licking Association of Particular Baptists of Ky.

Written by
J. H. Wallingford.

The Licking Association of Particular Baptists, in session with the Mt. Carmel Church, Clark County, Ky., which is standing on original grounds, maintaining the Truth and Order of the Gospel. To the churches composing her body, Greetings:

Dearly Beloved Brethren and Sisters in the Lord.- It has been a long established custom to send you with our Minutes what is commonly known as a Circular Letter, and we will not at this time depart from it.

The circumstances with which we are surrounded; the issues that have arisen among us as a people, whereby divisions have taken place, manifests to us the wisdom of the fathers in thus leaving upon record the things believed in and contended for by them, upon the declaration of which, Associations, corresponding meetings, and Old School Baptist conferences applied for correspondence with us; and it has been reserved until this late day, when the fathers have been called from the field, and "leaders" have arisen from said associations and corresponding meetings to have those things ** "denounced as being "subversive of the Christian's hope." (Licking Circular of **1888**, written by Elder J. F. Johnson in **1869** when first adopted.)

Truly indeed we have fallen upon strange times! Many with whom we have gone up to the house of the Lord to worship, and to whom we have been taught to look to as fathers and mothers in Israel, have turned back and are following "cunningly devised fables," have given up the time-honored and biblical doctrine so

long and so faithfully maintained by this Association, and are following men who have arisen "and who are speaking perverse things to draw away disciples after them," which has been emphatically proved by their course among us. Notably among things which are that the children of God had no seminal existence IN Christ BEFORE the foundation of the world, and that the sons of Adam become the sons of God by being born over again. We believe these primarily to underlie all the issues that have arisen. In every division that has taken place among the old order of Baptists, the issues were met like men, each party contending as they believed conscientiously for their principles. But it has been left for us to meet an unscrupulous foe, who resorts to any expedient to cover their heretical sentiments and to dodge the issues that have divided us.

It has been, with sorrow that we have witnessed the growing disaffection, and the manifest desire to have smooth things preached unto us by those who have turned back, showing that they were longing for "the flesh-pots of Egypt." They had surely become "spots in our feasts of charity," and the preachers they most desired to hear were but "clouds without water," and men who were destitute of the Truth.

The element being already among us, it only required the coming of one with smooth words and fair speeches to lead them off.

It is because we have obeyed the command of an inspired Apostle to receive not even an angel from heaven if he did not bring this doctrine, much less any man that brought down such dreadful persecution upon us. Truly we can say with David, "if it had not been the Lord who was on our side, when men rose up against us, they would have swallowed us up quick, when their wrath was kindled against us." The expedient to which our opposers resort is both to affirm and deny a proposition, to preach the "sinner man is born again" and to preach he is not, and so on through every point of difference,

thus manifesting their unscrupulousness and a desire to deceive.

Surely the example the Apostle is, to use "plainness" as well as "sound speech that can not be condemned."

The duty of preaching the Gospel is the most sacred that was ever imposed on man. It is in Scripture represented by taking a sacred oath (Genesis 24:2) - and whose ever does not thus preach, is swearing deceitfully and shall not receive the blessing from the Lord, and shall not stand in His holy place. (Psalm 24:4).

We shall make some quotations from the Circulars which the Licking Association has heretofore published, showing what she **then believed** and where she is **NOW standing**, notwithstanding others may differ and yet "claim to be the Licking Association" and in the "same order of the Gospel" as in the days of the fathers when those sentiments were published.

First, in **1848**, just forty-two years ago, she declared, as part of her faith, that Adam's natural family are born as a consequence of a previous life-existence in and in union to him. Christ's Spiritual family are born again, as a legitimate consequence of a previous life-existence in and union to Him, as the branches in the vine created in Christ Jesus, chosen in Him before the foundation of the world, having "grace given them in Christ Jesus before the world began," preserved in Christ Jesus and called (Jude 1).

Again, in **1851**, we find this same doctrine reiterated. The father of the Spiritual family has said, *"I am from above."* (John 8:23). Of the mother of that family, an Apostle informs us, *"But Jerusalem which is above, is free, which is the mother of us all."* (Galatians 4:26). We ask, if the father and mother are both from above, whence the nativity of the children? John was told to "*come hither, and I will show thee the bride, the Lamb's wife*." Who is she? The *"holy Jerusalem, descending out of heaven from God."* (Rev. 21: 10-11).

And the Savior has said: *"And the world hath hated them because they are not of the world, even as I am not of the world."* (John 21:14). Looking at the subject thus, we see a divine sublimity in the language of the Psalmist: *"Lord, Thou hast been our dwelling place in all generations, before the mountains were brought forth, or even Thou hadst formed the earth or the world, even from everlasting to everlasting Thou art God."* And says the Prophet: *"In all their afflictions He was afflicted, and the angel of his presence saved them, in His love and in His pity He redeemed them, He bore them and carried them all the days of old."* Thank God the Bible has not left us to guess on this highly interesting subject. There we learn: *"For thy Maker is thy Husband, the Lord of hosts is His name, and thy Redeemer, the holy one of Israel, the God of the whole earth shall He be called."* (Isaiah 54:5). We can not conceive the existence of a living husband without a living bride, a living Head without a living body, a living Shepherd without living sheep. The Word tells us: *"Ye are all **one** in Christ Jesus*." The Savior told His disciples: *"I in you and you in Me."*

Again, in **1853**, she sets forth the same things in language very pertinent to the issues now existing. She published: “Seeing the views taken by our adversaries, ought we to wonder they palpably contradict an inspired Apostle? They tell us the fallen, guilty, corrupt and polluted sons and daughters of Adam are the children of God, the elect in Christ. We enquire, who are the corrupt and degenerate children of Adam, and of what are they composed? The answer is, the children of the flesh, the literal sons and daughters of Adam, composed of soul and body. Adam begat a son in his own likeness, after his own image. These, say they, are the "children of God!" But what said an Apostle? *"Neither because they are the seed of Abraham are they all children; But in Isaac shall THY seed be called. That is, they are the children of the flesh; these are not the children of God, but the children of the promise are accounted for the SEED."* (Romans 9:7-8). Let us remind you that the name *Isaac* is

elsewhere expressly given to Christ, and that Christ has in all time, yea, before time, had a seed. *"Now to Abraham and his seed were the promises made. He sayeth not, and to seeds as of many, but of one, 'and to Thy seed,' which is Christ."* Again, *"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."* This seed is Christ - His portion - His generation - His inheritance - is brought forward in various parts of the Bible. *"He was taken from prison and from judgment; and who shall declare His generation? When Thou shalt make His soul an offering for sin, He shall see His seed."* (Isaiah 53:8-10). The *"Lord's portion is His people."* (Deut. 32:9-10).

The children of God, or seed of Christ, partook of flesh and blood in Adam, and in that nature violated the law of God and became exposed to its curse. Hence, an Apostle has said: *"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death He might destroy him that had the power of death, that is, the devil, and deliver them* (the children) *who, through fear of death, were all their lifetime subject to bondage."* The Apostle draws the following conclusions from the above premises: *"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus.*" (Hebrew 3:11).

Who are these *"holy brethren*," and whence sprang they? They are "*born of God*" - "*born of the Spirit*" - *"born of an incorruptible seed" - "a royal priesthood" - "if the root be holy, so are the branches" - " I am the Root, and offspring of David" - "I am the Vine, ye are the branches."* Suffice it to say, they are heirs of God and joint-heirs with Christ."

We now ask, could language be more explicit on the disputed points, showing the issues now **are identically** those which divided the Association and old Baptists forty years ago [1852-54-Clark' Means Division], and shows that we are standing on the original grounds, and our adversaries (the adversaries of

Judah) have departed from the faith, and, like Jerusalem and the Ten Tribes in the type, have gone into idolatry?

"The beauty of Israel is slain upon thy high places. How are the mighty fallen!" Yes, some in high places whom we believed were valiant in the Truth, were strong in battle and would not "*compromise the Truth with friend or foe,"* have fallen before the flood waters of error that has swept over our land like a besom of destruction, and we fear never to rise again in the Church of God here on earth. Well may the Prophet exclaim*: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.*" (Jeremiah 9:1).

[I'm again interjecting some historical perspectives here: 1890 is during the beginning of a national movement in politics, economics, foreign affairs, and in religion, known as “the Progressive Era”. It is the apex of the "down-grade" in Baptists' history. Patrick Hughes Mell, the last Predestinarian, Free Grace Calvinist president of the Southern Baptists preached his last sermon on Election in **1886**; Charles Spurgeon was thrown out of the Baptist Union in this period, dying in **1892**; Teddy Roosevelt began his Progresssive career in **1886**, and the US took over much of the Spanish Empire in **1898.** The reference here that Elder Moore makes has reference to the Great Apostasy among Old School Baptists. Their bleeding hearts for fellowship with their enemies, a desire to forgive and forget, swept them into Progressive conditionalism, and it will take two decades before the Predestinarians can extricate themselves from that evil. It can be feared they still brought too much of that spirit of **correspondence domination over associations and churches** with them. The lingering effects still are in evidence; but at least the Gospel is yet being preached in a few places. SCP.]

True, there is only a very small remnant left, yet that remnant will yield the grounds taken only with their mortal lives. Because we do not believe the sinner, fleshly, Adam man, is what is born again in this life, and thereby as they say, “becomes the child of God”; and because we do not believe the sinner, fleshly, the Adam man, is quickened into spiritual life as they say; and because we do not believe the sinner; fleshly, Adam man, is chosen in Jesus Christ before the foundation of the world; they hurl the same charge at us that was made against the fathers then (in the 1850's). The same false charge then, that we do not have "anything done for the sinner, the sinner is not saved," they now say to us. Let us remark: no people believe in the salvation of the sinner, the Adam man,

more conscientiously than we, but a salvation that is not according to the principles laid down in the Scriptures, exist only in the vain imaginations of men, and is not worth the time it takes to speak of it. While we believe the promises were made emphatically to the seed of Christ only, yet that seed, partaking of flesh and blood, when born spiritually, or of the Spirit, in order to its deliverance, from under the law which it came under by partaking of Adam's flesh and blood, the sinner, the Adam man, the vessel of mercy which it takes, or as did Christ, was bought with the precious blood of Christ. Hence the Apostle says: *"Ye are bought with a price, therefore glorify God in YOUR BODY and in your SPIRIT , which is His."* (I Cor. 6:20). *"Now if Christ be IN YOU the body is dead because of sin, but the spirit is life because of righteousness."* (Romans 8:10). Hence we denounce as heresy the absurd theories of men, viz: That the sinner, the fleshly son of Adam, is quickened into life into bearing spiritual fruit, and the one "born over again." But instead of having nothing done for him as we are falsely charged as believing, we believe he is "predestinated unto the ADOPTION of a child" and "sealed," that he is the purchased possession, and to him is given the "spirit of adoption whereby we cry Abba Father." Now, as born of the Spirit, we are the children of God, and are therefore "heirs of God and joint heirs with Christ." (Romans 8:17). Yet, as born of the flesh, the sons of Adam, we are yet to be made heirs according to the hope of eternal Life. (Titus 3:7). Hence the Apostle says: "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba, Father." (Romans 8:15). *"Therefore, even we ourselves groan within ourselves, waiting for the adoption, to wit: 'The redemption of our body."* (Romans 8:22).

What absurdity to call this precious doctrine a "figure," a shadow, when it is the **substance** itself! Or that the adoption here spoken of is the adopting "of the church, under the law, into the Gospel kingdom," as they say; in which case adoption

would already have taken place even with the Apostle, and yet he says, *"even we ourselves groan within ourselves,* ***waiting,*** *waiting for the adoption,*" and that adoption is the redemption of our body. How blind or presumptuous must he be who attempts such perversions of God's holy word. Yet, we ought not to wonder, for God says He *"shall send them strong delusions that they might believe a lie, that they all should be damned who believe not the Truth."* To show their gross departure, one of their "leaders" has declared that the graves would not be empty after the resurrection (which they say takes place at death), as was the sepulcher of Jesus, and that those bodies which "arose and came out of the graves" after the resurrection and went into the holy city and appeared unto many, went back into the graves again. We can only say, he astonished all hearers at this!

We believe, *"if we have been planted together in the likeness of His death, that we shall be also in the likeness of His resurrection. That this corruptible must put on incorruption and this mortal must put on immortality. So when this mortal shall have put on immortality and this corruptible shall have put on incorruption"* - in a word, when *our "vile bodies shall have been* ***changed*** *and fashioned like unto His glorious body,"* we shall then have been made an heir (by adoption - not by birth) according to the hope of "eternal life."

We therefore believe in the bodily resurrection of the dead (both of the just and the unjust), in spite of what they charge, and therefore in the salvation of the sinner in both soul, body, and spirit. Again, to show this has been in the past, the faith of the *Licking Association of Particular Baptists of Kentucky*, we will quote still further from its Circular of **1853**: "We propose dropping a few thoughts on the subject of adoption. The intelligent reader need not be told, to adopt one's own child, the fruit of his own body, will not advance the child's interest. He is an heir, an inheritor, by lineal descent; adoption pertains to the child of another - a STRANGER; his interest may be greatly

promoted by observing the statute regulating adoption; a child of a stranger (in this case, Adam's) may by adoption, legal adoption, be raised from penury to affluence; from poverty to plenty.

"The inward man" or "new man," is an heir of God by BIRTH, - "begotten of God, and joint heir WITH the Lord Jesus Christ. But the "outward man," the Adamic man, or flesh, is the son of a stranger to God's elect and spiritual family; he is the natural child of "the first Adam, who is of the earth, earthy." Hence, adoption into the heavenly family will greatly improve his future; he will thereby be brought into possession of an heavenly inheritance, "for flesh and blood, cannot inherit the kingdom of God," having no right thereunto.

Here he receives the "spirit of adoption," but when this "corruptible shall have put on incorruption and this mortal shall have put on immortality," then will he receive adoption itself.

The Apostle said, *"for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father."* (Romans 8:15). Adoption is future. Hence, Paul said, *"and not only they but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within our selves,* ***waiting for*** *the adoption, to wit, the* ***redemption of our body****.* (Romans 8:23).

The difference is shown perhaps more clearly in the fact that our adversaries claim but one man- a simple being, the sinner of Adam's race, with two lives and two natures, and therefore building the Church of God, which is a spiritual house, out of natural material. We hold, there are two men composing the Christian manifest in the flesh, the "outward" and the "inward man," or, the "old man" and the "new man," each with a life and nature peculiar to itself; and we build the church out of spiritual and heavenly material. Their material comes from the earth, ours down out of heaven from God; the difference being as wide as heaven and earth, Christ and Belial.

And now, dear brethren, in conclusion we will say, do not be discouraged, though our enemies are legion and we but a remnant. It is always the multitude that departs from the church; so it was in the former splits [1814-30's and 1852-54]. Hence said Licking, in her Circular of 1851, "We are fully aware the multitude is against us, but we are equally confident that the cause we have embarked in is the cause of God and Truth, and that He will maintain it - that it will ultimately triumph over all opposition; and we are resolved, the Lord being our Helper, only to resign it with our mortal existence. If Israel be only true to herself and true to the gracious Sovereign, 'One shall chase a thousand, and two put ten thousand to flight.' The language is: *"Be thou faithful unto death, and I will give thee a crown of life.*" (Rev. 2:10).

We reiterate the same things, trusting in the God of Heaven that He will maintain the right and condemn the wrong.

As it is now so it was in Gideon's time. The people were too numerous, out of thirty and two thousand only three hundred remained, and into the hands of this little band the Midianitish host was delivered. Be assured that God fights for His faithful ones. It is always the "weak things" and "things which are not" that God hath chosen. *"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son.*" (I John 2:9*). "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not freely give us all things?"*

Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

J. T. Moore, *Moderator*
J. W. Royster, *Clerk*- **1890.**