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THE BIBLE IN THE PUBLIC SCHOOLS

By Gilbert Beebe, June 15, 1844

[The current issue relative to religion in the public schools is no new one. True grace believers have for over one hundred years had Arminian religion crammed down their children's throats in spite of the supposed separation of church and state and freedom of religion given legally to them by the United States Constitution; the Bill of Rights assuring this freedom being written by an Old School Baptist minister — elder John Leland — and these freedoms were the covenant agreements given in public to our people by James Madison, George Washington, and Thomas Jefferson as conditions in return for the Baptists' votes in ratification of the federal union.

We are often asked of our feeling in this "Moral Majority" and President Reagan's political deal. Emphatically, as a school teacher, a citizen, a predestinarian free grace believer, and hopefully, a minister of God, I am totally against it. Since Elder Beebe said it before me and said it better, we give the reader the benefit of his article upon the same subject one hundred and fourty years ago.]

"The last *Signs of the Times*, in speaking of the recent troubles in Philadelphia with the Catholics, takes sides with them. Is it not astonishing to see persons calling themselves Baptists, advocating the claims of the man of sin and warring against freedom? Strange things are continually occurring. The Old School Baptists, seeing the influence which Bible instruction exerts upon the minds of the rising generation, and fearing total extinction should the human mind continue to expand with Bible culture, may well seek the aid of popery to exclude the heavenly Volume from schools, thereby forcing a necessity for explanation of the Scriptures from the acknowledged ignorance with which the Old

School pulpit is filled.” — *Banner and Pioneer*.

There is little of candor and truth to be looked for from such papers as the *Banner and Pioneer*, nor do we consider their falsehood and slander against us of sufficient importance to merit a serious reply. But as the Old School Baptists in general are attacked, and the attack made upon the responsibility, not of the *Banner* only, but in behalf of the combined powers of the *American Protestant* and the *Native American* organizations, we are called on to examine the several charges made and implied. They are as follows, viz.:

1. Of speaking of the recent troubles in Philadelphia.
2. Taking sides with Catholics.
3. Calling ourselves Baptists.
4. Advocating the claims of the man
5. Warring against freedom.
6. Producing the occurrence of strange things.
7. Of fearing extinction from the expansion of the human mind through Bible culture.
8. Of seeking the aid of popery to exclude the heavenly volume from schools.
9. Of forcing a necessity of explanation of the Scriptures from acknowledged ignorance.
10. Of acknowledging that Old School pulpits are filled with ignorance.

These are grave charges, and they shall have a fair and candid examination in the order in which they are stated.

First. *Of speaking of recent troubles in Philadelphia.* It is true we have spoken of the incendiary movements of (Arminian and evangelical new schoolers) the popular clergy, in concert with the Native American party in Philadelphia, as “striking at the root of civil and religious liberty, and threatening our nation with all the horrors of speedy persecution, misery, and blood.” That our apprehensions were well founded, subsequent events in Philadelphia have given fearful demonstration. The article in which we spoke

of the troubles in Philadelphia, will be found in the 8th number of this volume, page 63, dated April 15, about four weeks before the occurrence of the riots, in which the *pious* clerical wire-pullers enjoyed a feast of blood and desolation, for the procuring of which they had taken the most unwearied pains. [Ed. note: Beebe here refers to the riots created by the Native American union with the Evangelical Protestant Union in the early 1800’s. This movement eventually led to the rise of the No-nothing Party, which suffered a bar of fellowship by all Old School Baptist churches and associations. The movement was secretive, religious, pagan, and anti-Catholic, anti-Jewish, anti-Asian, and anti-Negro. It was a very bloody and violent movement. In the 1840’s, this same group burned the buildings of the Catholics in Baltimore.] To determine understandingly of the amount of our offence in speaking of the inevitable consequences involved in the proceedings of the clergy and their companions, a few preliminary facts should be stated. It may not be generally known that a society has been organized in Philadelphia for some time, professing to be a Protestant association, composed of leading clergymen and laity of several popular workmongrel sects in that city. The professed object of this organization is, the suppression of Roman Catholicism. At the time this organization came into existence, the Catholics were peaceably enjoying the rights which the Constitutions of our states, severally and jointly, have solemnly guaranteed them and all other sects. The very organization of such an association under such circumstances, at such a time, and for such avowed purposes, shows the origin of that sectarian intolerance which occasioned the troubles of which we spoke, wrote, and published, for which we are now accused, and the counterpart of which presents a burning city and streets flowing with human gore. [Note: Beebe here refers to

the riots created by the early No-Nothing Party organizers; which organization led in the burning out of Catholics in Philadelphia, and later in Baltimore; the election of Fillmore as President; and resulted in a bar of fellowship being put up by Old School Baptists against the No-Nothing Party. This party was an anti-Catholic, anti-Jewish, anti-Negro, anti-Irish, secret party. Old Baptists all over America refused to fellowship anyone who would become involved in such an anti-Christian institution].

That the Protestant party were aggressors in the disgraceful scenes, is very apparent from the fact that we warned them solemnly of the consequences of their proceedings from four to eight weeks before the volcano broke forth with such fearful violence in the city of *brotherly love*. [See April 15, 1844 issue in the newly reprinted volume of the *Editorials of Gilbert Beebe* for this earlier warning, page 427.] And that the rebuke contained in the above article was hurled at us, for attempting to warn our readers of the subterranean fires which were ready to develop such frightful consequences. But scarcely had we incurred the resentment of that party and drawn forth their bitter invectives, when our prediction was realized; Philadelphia was in flames, and the blood of her slaughtered citizens was streaming down her streets!

For some eight or ten weeks before the riots, attempts were made to force upon *the public schools* of Philadelphia, by coercive measures, the reading of the *Bible, and other religious services*, for the evident purpose of provoking a war with the Catholics, or expelling their children from those public schools, *for the support of which Catholics as well as others were taxed*. To carry out their designs, and court the scene of blood which followed, the clergy of the city commenced the manufacturing of public opinion, by collecting large masses of uninformed people into public squares, and delivering incendiary

speeches against the “infidelity” of such as were opposed to their proscriptive views, and at which the clergy led on the mob by intemperate, inflammatory declamation, representing to them that the pope of Rome had sent a bulletin to this country forbidding our children the use of the Scriptures, than which a more barefaced misrepresentation could not be uttered. While the New School clergy, and New School Baptists among the rest were thus piously laboring to oppress the Papists, and to overturn the liberal institutions of our country, the mercenary press of the city, including the political as well as the religious, were teeming with the most bitter invectives against the Catholics, and the most enthusiastic applause manifested by the fanatics. Little, however, could be done, even in this way, to provoke the resentment of the Catholic party, until many meetings were held, many inflammatory speeches were delivered, many falsehoods fabricated and uttered, and many excited young men and boys wrought to such ungoverned phrensy as to qualify them for whatever their pious leaders might direct. Thus stood the case, when having failed to provoke the Catholics to acts of serious violence, they adjourned their meeting to a neighborhood occupied almost entirely of Catholics, and marched down upon them with banners streaming with such pious and benevolent inscriptions as: “Down with the Catholics;” “Down with the Irish Papists,” &c. This last manoeuvre produced the desired effect. With this explanation, we submit the first charge for the decision of our readers whether we were justifiable in speaking of the troubles of Philadelphia?

Second. *Taking sides with the Catholics.* The position occupied by us in all that we have said or done has been uniformly to insist upon “equal and exact justice to all men without distinction of politics or religion;” a faithful adherence to the principles of the

Constitution, and a sacred regard for the rights of all men, and a total and perpetual *severance of church and state*. Occupying this ground we have spoken out upon the subject involved, and we have said, and now repeat, that the Protestants have no right, either civil or divine, to oppress the Catholics; that they are no more justifiable in persecuting the Catholics than the latter would be in persecuting them. The same spirit which the Catholics have in past ages evinced in persecuting and putting to death such as they adjudged heretics, and which modern Protestants profess to repudiate, is the very same spirit which, in turn, now rankles in the veins of those who push on the war against Catholics. What the Papists have been in other times, or what they now are in other nations, is not the subject or present discussion; we have simply to do with them in the position they have occupied in the late scenes at Philadelphia. In regard to the faith, order, practice, &c., of the Roman Catholics, we do not know of a single point in which we can possibly agree with them; but, as citizens of America, contending for equal rights, and especially for the right to worship God according to the dictates of our own conscience, without proscription or coercive restraint, we occupy common ground with them, and with the oppressed and proscribed of every religious distinction. For the establishment of the side which we occupy, the patriots of the American Revolution faced the thundering cannon; to secure for us this boon, they poured out their blood like water; to transmit this invaluable inheritance to posterity, they pledged their lives, their property, and their sacred honor; and as evidence of their sincerity, their bones are scattered upon the broad surface of our land, and now lay bleaching before our eyes upon ten thousand fields.

As citizens, the Old School Baptists are on the side of the Constitution of our

government, and fearless advocates of equal rights. As christians, we disclaim all connection with that kind of religion which depends on *Legislative enactments*, human power, the *public purse*, lawless mobs, or hireling priests, for its propagation or support. We profess, as Old School Baptists, allegiance to that *King whose kingdom is not of this world*, whose word is our law in all religious matters, and whose name is our defence.

Third. *We are called Baptists.* A name which was once better understood than at present, once applied exclusively to the followers of the Lamb of God, but now prostituted in many instances, as a cognomen to conceal the murderous spirit of those who “have gone in the way of Cain, ran greedily after the error of Balaam, and perished in the gainsaying of Core.” (Jude 11) The first man that ever bore the Baptist name was beheaded by the decree of Herod, and from the day he suffered, to the present, the history of the people to whom that name legitimately belongs, may be traced in characters of blood. The very doctrine for which we are now stigmatized by the New School, is identically the same that was held by John, by all the primitive church, and by a regular succession of Baptists from the days of John to the present. For the defence of Baptist doctrine John was beheaded, [he condemned Herod for taking his brother’s wife and marrying her — a thing condemned by all true Baptists in all ages. — Ed.] Christ was crucified, and the apostles suffered martyrdom; for this doctrine Roger Williams was banished from Massachusetts, and found an asylum (haven) among the savage tribes of Rhode Island, and there planted the first standard of real independence that ever waved over the American soil. Like John the Baptist, and like all other real Baptists, we both labor and suffer reproach because we trust in the living God. We hold the same doctrine and yet

maintain the same order, practice the same ordinance, and suffer the same reproach, and, if the conductor of the *Banner and Pioneer* can show any just cause why we should not be designated by the same name, we will cheerfully relinquish it.

Fourth. *Advocating the claims of the man of sin.* This charge we hesitate not to pronounce utterly false; for, we as a people, and ourself as editor and publisher of this paper, have uniformly, uncompromisingly, and emphatically, disallowed all the claims of the man of sin. When the man of sin first presented his arrogant claims upon us, to fall in love with the new order of things, we resolutely withstood him to his face. When he attempted to palm upon us the gospel of Andrew Fuller, we contested every inch of ground with him and drove him from the field. When he claimed the right to qualify pious young men to minister to us, and our money to support their colleges for that purpose, we disputed the claim. And when they called on us to aid in forming and supporting missionary establishments, tract societies, Bible societies, Sunday Schools, and many other things of the kind, we refused to allow any such claims, until he should present us with an order from our blessed Sovereign. And even now that the man of sin claims our co-operation in the work of breaking down the republican institutions of our country, in making church property of our public schools, proscribing and persecuting that portion of our fellow-citizens who differ with us in religious matters, we still disavow his right, and still we hold "one Lord, one Faith, and one Baptism." Even the claim of the man of sin, that we should be silent, and cease to expose his heads and horns, the mark in the hand and mark in the forehead, the deception of his signs and lying wonders, his image and the number of his name, we treat him as we have always been wont to do, with the same decided coolness and determined

opposition. If, by the man of sin, the writer in the *Banner* intends to identify the Catholics *exclusively*, (although we cannot see any ground upon which it can more appropriately be applied to them than to some others,) we demand, what are their claims? Have we, has the *Signs of the Times* advocated the supremacy of the pope? No! Have we embraced any one sentiment of doctrine or practice peculiar to that denomination? Certainly we have not. Upon what, then, does the *Banner* predicate this charge against us? Let him explain. We have contended, and we still do contend, that the Catholics as citizens of the United States, have rights, civil and religious, in common with Episcopalians, Presbyterians, Baptists, Methodists, Mormons, Unitarians, Universalists, and all other men; that no one order of religionists has a right to oppress, persecute, proscribe, or, in any way, infringe upon the rights of others. If this be advocating the claims of the man of sin, none but tories are exempt from the imputation.

Fifth. *Warring against freedom!* Dear reader, don't laugh. The subject is a grave one. The term *freedom*, in this case, is not, probably, to be understood according to the common acceptance of the word; by it, the accuser evidently means freedom to persecute and proscribe, and freedom for the one or more *class or classes of religionists to monopolize all our public schools, for the propagation of THEIR sectarian doctrines.* With that description of freedom, (a base perversion of the word,) we are uncompromisingly at war! The kind of freedom contended for by our opponents, as illustrated in the Philadelphia troubles, is simply this: All the inhabitants of that city are *taxed, according to their property, to support common schools for the education of the common people. Catholics, Protestants, and non-professors of religion, are interested alike in these schools.* Now the freedom

demand by the proscriptive party, is that *they may introduce sectarian religious instruction into these common schools, and that those who dissent from such sectarian views, shall be compelled to stifle their conscientious scruples, and passively submit to have their children taught a system of religion in which they have no faith, and which is repugnant to their views, or sacrifice their rights in the schools, and suffer their money to go to support a kind of religion in which they have no more faith than they have in pagan mythology.* This is the freedom which was sought by the clergy of Philadelphia, and when the board of directors of one district in that city refused to palm this abuse upon the schools under their charge, the hue and cry was raised by the enraged clergy, and the mob was called out, the people inflamed, and, finally the city set on fire, and many citizens murdered for daring to dissent from this description of freedom. Freedom to enforce religious creeds at the point of the bayonet, to enforce their religion by such powerful arguments as were used during the memorable three days riot, in which two Catholic chapels and one Catholic seminary, with one or two hundred Catholic dwelling houses, stores, &c, were laid in ashes, and many human sacrifices were offered to the idol of sectarian bigotry and religious intolerance.

If to enter our protest then against the dishonesty and wickedness of robbing Catholics of their money by taxation, to support Protestant sectarian schools, and compelling them to submit to the injustice by force of arms, be at war against freedom; if to contend for equal and exact justice to all men without distinction of politics or religion; if to raise our voice and ply our pen in defence of the Constitution of our common country, and the constitutional rights, both civil and religious, of all classes of our citizens, whether born upon our shores or adopted constitutionally as citizens, be at war against

freedom, then there may be some justice in the charge; but if, according to the common acceptation of terms, the writer would charge us of wishing to curtail or infringe the constitutional rights of any man, or set of men in the United States, then the charge is a base falsehood.

Sixth. *“Strange things are continually occurring* It is rather strange that the children of anti-christ, the Arminian daughters of the old mother of harlots, should engender such violent feelings of hostility against their mother, when there is not a thing which they charge her with, but what they are themselves also guilty of.

Seventh. *Fearing extinction through the expansion of the human mind through Bible culture.* The editor of the *Banner* betrays a stupid ignorance of the Old School Baptists, or unblushing effrontery in asserting that they fear utter extinction from any cause, much less from the effect which Bible culture is likely to have in the expanding of the human mind! From no cause do the Old School Baptists fear extinction; the thing they know is utterly impossible. If all the wrath and lightning of wicked men and devils could annihilate them, they would have been extinct long ago! The God of Jeshurun is the Rock of their defence. He rideth upon the heavens in their help and in His excellency on the sky. The eternal God is their refuge, and underneath them are His everlasting arms. Of them it is written, “Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.” Had this New School editor said that himself and brethren had hoped through their wicked perversion of the use of the Bible, to procure the utter extinction of the Old School Baptists, he would have spoken truly, for they have given the most abundant demonstration of that fact;

but their hopes shall perish, for the mouth of the Lord has so pronounced upon them. But while we have nothing to fear in regard to extinction, we have just cause to look for oppression, persecution, and violence from the entire anti-christian interests under the whole heaven. "For, therefore, we both labor and suffer reproach, because we trust in the living God." Yet are we "In nothing terrified by our adversaries; which to them is an evident token of perdition, but, to us, of salvation, and that of God. For unto us it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

[Editor's Note: Beginning here is an excellent reason why we, as Predestinarian Old School Baptists, of the old order, oppose the mixing of religion in the public schools; or particularly of today's current issue — PRAYER IN THE PUBLIC SCHOOLS. We also, I believe, object whole-heartedly against sending a political ambassador to a religion of any kind, for any reason whatsoever, and particularly for the courting of votes and support in a presidential election; or for claims that a religious organization can in any wise aid in the peaceful negotiations with anti-christian nations.]

Before we pass this item of New School railery, let us examine the composition of this terrible image, which the *Banner* [edited by J.M. Peck, the frontier Missionary to Illinois] man thinks has frightened the Old School Baptists so excessively, to wit: The expansion of the human mind through *Bible culture*.

By *Bible culture* we presume the writer would have us understand that kind of religious *drilling* of the *carnal mind* of man, instead of humbling the soul before God, as the work of the Holy Spirit invariably does, where souls are taught *of God*; will inflate with pride, arrogance, self-conceit, and vain boasting, in which religion is regarded as a *mere science*, which may be *taught* in our

common schools, as easily as the rules of arithmetic or of the English grammar. This is what they call *Bible culture*, because they make use of the Bible as a *mere text book*, and put such *carnal construction* upon the Scriptures as contradict all that they declare. A Bible culture, in their use of words, consist in training up the children of our land, by means of Sunday and other sectarian schools, to receive *their peculiar views of doctrine*. The hypocrisy of their theory will appear, when we compare it with what the Bible plainly declares: "The words which I speak," says Jesus, "are spirit and *life*;" and His inspired apostle has informed us that the "*natural mind 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*." God has *hidden* these things from the wise and prudent, and revealed them unto babes; "for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" "Eye hath not seen, nor ear hath 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 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, if it be admitted, 1st, that the Bible contains the words which God has spoken; 2d, that His words are spirit and life; 3d, that the natural man or human mind *cannot* receive the things of the Spirit; 4th, that they can only be known by special revelation of the Spirit to regenerated or spiritual people; how is it possible that *flesh and blood can communicate spiritual instruction to the human* or natural mind? It is

preposterous, wicked, and blasphemous to utter such abominable things.

If it were possible to instruct the natural mind of man in the things of the kingdom of God, and by a *course of scholastic drilling* to make them understand the things of which the Scriptures testify, these Arminian pedagogues would be very far from wishing to force the Bible into schools, lest the *fallacy of their own creeds should be exposed*; but knowing as they do that a mere *theory of scholastic divinity*, or as they call it, of “Bible culture,” will make as many Catholics as Protestants, as many believers in deism, unitarianism, universalism, and many other isms, as it will of what they deem “orthodox” disciples, they are willing to use the Bible, as their father the devil has often done, to give currency to their abominable speculations. To prove beyond successful contradiction that there is no sincerity in their pretended veneration of the Bible, we challenge the whole brood of them to point out one single sentiment contained in the Bible which they do not deny; or one religious sentiment which they hold that is authorized by the word of God. A frightful example of this kind of “Bible culture” was witnessed in the expanding inflations of the human mind, in the late riots in Philadelphia, when the Protestant actors appeared in the streets with weapons of death in their hands, and loud professions of sacred regard for the Bible in their mouths, dashing furiously through the streets, and spreading carnage, distress and conflagration through the city; driving defenceless mothers and helpless children from their quiet homes, to wander off in the neighboring woods to evade the cruel vengeance of these professedly “Bible cultured” ruffins. Yes, without regard to sex, age or condition, the hoary-headed with the sleeping infant, were driven from their homes, and their houses burned, and in some instances husbands and fathers butchered in the presence of their weeping and agonizing

wives and wretched children.

While we disavow all fear of extinction, or that one of Zion’s cords will ever be broken, or that one of her stakes will ever be removed, we confess that we have just grounds to fear that the cherished institutions of civil and religious liberty are soon to be destroyed; that scenes of bloodshed, unparalled in the history of mankind [civil war], may justly be looked for. This kind of “Bible culture,” this stealing of the livery of heaven to serve the devil in, threatens a more terrible calamity than what has thus far been witnessed. The burning embers of that latent fire which has been kindled by professed veneration for the Bible, and abhorrence of the intolerant violence of Catholicism, is constantly being fanned by just such religious newspapers as, for more than eight weeks prior to the riot, labored incessantly to bring it on; and even now, while the voice of the blood of their butchered victims is crying to heaven for vengeance, plots and schemes are being agitated by the same combined interests to consummate their work of cruelty and death.

Eighth. *Seeking the aid of popery to exclude the heavenly volume from schools.* When, where and how have we sought the aid of popery for that or for any other purpose? The charge is as false as the source from which it emanates is base and degraded. The Catholics occupy the same ground in regard to making a mere school book of the Bible as the Protestant daughters, only the Catholics at this time in America manifest a far more tolerant and republican spirit. They contend for their rights to use their own Bible in their own schools, and are willing their Protestant offspring shall have the same privilege; but they object, and justly too, to being taxed to pay for teaching a Protestant version of the Bible in any school. They do not ask that Protestants or others should be taxed to support Catholic schools, or that Catholic

Bibles should be forced upon the common schools; but they are unwilling that the Protestants should take such liberties with the common schools, as they are unwilling in return to allow them. The Protestants would think it very hard if the Catholic Bible should be adopted as a text-book in the common schools, and they would immediately withdraw their children, if they could not support theirs for such schools; nor could they be censured for doing so. Why then are they so unwilling to do unto others as they would that others should do to them? But they tell us the Catholics have always been a persecuting, oppressive and cruel people whenever they have gained the ascendancy. This we admit: and so have the Protestants, invariably, wherever they have had the opportunity; and we could just as safely trust the one as the other with power to persecute. The very worst features of Catholicism that could be culled from the whole history of that people, would suffer very little by fair comparison with the late scenes at Philadelphia.

Ninth. *Forcing a necessity for explanation of the Scriptures from acknowledged ignorance.* The thought never entered our mind, that the teaching of what the Arminians call religion, or Bible culture, in the schools would or could supercede the necessity of preaching the Gospel by those whom God Himself has called to the work of the ministry; but it really appears, from the remark in the *Banner*, that this is one important object with them, to incorporate religion with the classics, and then forbid all but classical scholars preaching. Thus the proscription of the ministers of the Gospel whom God has called to the work, and who are generally found among the unlearned. But the poor scribber is much mistaken if he supposes that we require to force a necessity for explaining the Scriptures; a necessity is laid upon all such as God has sent, and woe to them if they preach not the Gospel; and the

more they see of the machinations of men upon the subject the more do they feel constrained to “cry aloud and spare not.” But who has acknowledged that those whom God has raised up to preach His Gospel, because not versed in the classics, are ignorant? Truly they may be ignorant of many of the sciences — as also are these so-called preachers — they may be but poor scholars in the rudition of the world, but this they are not called to teach; their calling is of God, and they are required to speak as the Spirit shall give them utterance, not in the excellency of speech which man’s wisdom teaches, but with the ability that God giveth. The New School, Arminian, and work-mongrel preachers require the wisdom of this world that they may know how to use guile, and to handle the word of God deceitfully, to beguile unstable souls, and by feigned words and fair speech to allure, through much wantonness of the flesh, and make merchandise of their hearers. But the Old School Baptists, who have laid aside all guile and renounced the hidden things of dishonesty and desire not to walk in craftiness, have no occasion to learn the tricks of scholastic divinity, and they can well afford to be ignorant of that sort of science in which the New School make their boast.

But if our accuser means to insinuate that the preachers among the Old School are ignorant of the Gospel, of the work of the Spirit, he understands not what he says, nor whereof he affirms. If the men of the *Banner and Pioneer* would cast aspersions upon the ministers of the Old School, let them know that we do not have to manufacture our ministers, we receive none among us except such as we believe the King of Zion has raised up, called, qualified, and sent among us, and if they do not suit the New School, they are completely adapted to the sphere in which God has called them to move, and all the calumny and abuse heaped on them is only carrying on the war between the accusers and

the God of Zion.

REMINDERS

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ETERNAL VITAL UNION

By Gilbert Beebe, 1839

[We have had some questions relative to the doctrine of “the church” since our recent remark that the Old School Baptists have never been Landmarkers. We hope to present our view upon this subject later, and at this time we are waiting for a clarification from a dear friend among the latter people as to what is meant by the term “Old Landmarkism.” In the meanwhile, we wish to present a subject dear to the hearts of Predestinarian Old School Baptists, and one seldom, if ever, discussed among other peoples. It is so integratively connected with the doctrine of the church that we present it with this question for our Landmark friends: “How does the following doctrine fit that of the definition of the “church?” Will you study it carefully, and in view of the doctrine of the church, and see if it has not been “left out in the cold” (so to speak) by the advocates of an exclusively local church view? Is the true body of Christ greater than a local church? Hopefully, this connection can be seen by such that “are come” to mount Zion, the church of the firstborn, whose names are written in heaven, and even to just men made

perfect in Christ. To truly understand us on the subject, one must go back into the ages of the church, and beyond to eternity, to see this One Body — the church in Christ.]

Brother Beebe: — Will you give us your views on Ephesians 2:5. “Even when we were dead in sins, hath quickened us together with Christ (By grace ye are saved.)”
Isaac Briscoe.

Reply

Alexandria, DC.
Feb. 15, 1839

In reply to our brother, we will say, Such as we have, we will give; and certainly nothing more can reasonably be required at our hands. We understand the apostle in this epistle to a Gentile church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all *spiritual* blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of His own will; and flowing to the heirs of promise in precise accordance with the doctrine of election — “According as He hath chosen us in Him *before the foundation of the world.*” And having in the first chapter brought to view the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of His eternal and unfrustrable design in the salvation of His people. In the passage presented for consideration, the saints are spoken of as being quickened together *with* Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ *before they fell in Adam.* That the saints had any personal individual existence other than that which was given them in

Christ, we shall not contend; but that they *existed as the spiritual body of which Christ is the Head*, is as clearly proven in the Scriptures, as is the existence of Christ as Head of His body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in Him before the foundation of the world, and in Him were predestinated to all that they were by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ (His body)~ lying in embryo; and in His book *all His members were written*, when as yet there was none of them. (Psa. 139:16) In Him was life, and the life was the light of men. (John 1:4) Do we inquire, What life was in Him, who was with God, and who was God? The apostle answers: "Your life is hid with Christ in God." "When He who is our life shall appear, then shall ye also appear WITH Him in glory." (Col. 3:3,4) In perfect harmony with this sentiment is the expression of the psalmist: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." (Psa. 91:1) The place where God has hidden the life of His people, [who are in Him, as our life was in our fathers seminally] must be a secret place and under the shadow, or protection, of the Almighty; and that such a place is the place of the saints' security, (see Deut. 33:27) "The Eternal God is thy refuge," &c. And that such has ever been the spiritual habitation of the saints (see Psa. 91:1,2) "Lord, Thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever Thou hadst formed the earth and the world; even from everlasting to everlasting, Thou art God," &c. As we apprehend no danger of these premises being disputed by any Old School brethren, for brevity's sake we pass.

Second. The cause and nature of alienation, death, &c. In the preceding part of

the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or under the law as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relationship to an earthly Adam. Now if we were to speak of the first great cause of all causes we would say with the psalmist, (11:3) "Thou turnest men to destruction, and sayest, Return, ye children of men." Or in the language of the apostle, (Rom 8:20) "For the creature was made subject to vanity; not willingly, but by reason of Him who hath subjected the same in hope." But when speaking as to the procuring cause, on the part of man, we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin into the world. In Romans 5:17, the apostle tells us, that by one man's offence, death reigned by one. And again in this epistle, (4:18) this apostle attributes our alienation from the life of God to that ignorance which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity: "All we like sheep have gone astray." (Isa. 53:6) The law under which we were created in Adam required of us perfect and perpetual obedience; and said in a voice of thunder "The soul that sinneth, it shall die." We had all sinned and come short of the glory of God; hence we fell under the condemning sentence of the law, became lawful captive, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, "That at this time we were without Christ," (or life —for Christ is our life) "being aliens from the

commonwealth of Israel,” (Gentiles literally,) and condemned sinners, in the spiritual view of the subject, “and strangers to the covenant of promise.” The covenants of promise made with Abraham, were figurative of the provisions of grace locked up in the cabinet of the divine mind for the heirs of salvation; and in our degradation we were utter strangers to that provision, and equally so to any other way of life and salvation.

Notwithstanding our captivity, darkness, bondage, guilt and death, we are not to suppose that what was treasured up in Christ for us, had undergone *any change*; God is immutable; and Jude assures us that the saints which were sanctified by God the Father, were “preserved in Christ Jesus.” (Jude 1) [In the strict meaning of *ekklesia*, could not this be termed “assembly”, or church? — Ed.] And Paul has named them as the “reserved ones” (Rom. 11:4) and our text, as we propose to show, forbids the notion that God’s love towards us could be abated by any thing which we could do. “Many waters cannot quench love, neither can the floods drown it.” (SS. 8:7) Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell *out of Christ*, or that the *vital* relationship of His children to Him, and secured for us *in Him* before all worlds, we should despair of salvation by Him; for the lawful captive must be *lawfully* delivered; and by virtue of the eternal indissoluble *union*; the right of redemption was vested in Christ; and on *this principle* He came into the world, and was made under the law, (not to destroy the law, but to fulfill it) to redeem them that were under the law. In this relationship He could, and did as truly represent us, in the obedience which He rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence, says the apostle, “Therefore, as by the offence of one,

judgment came upon all men unto condemnation, even so” (or exactly so) “by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Romans 5:18,19)

In the foregoing, we have expressed our views of the *life we had in Christ from everlasting*, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, &c, and also the way of life through the obedience and death of Christ; but our text says, we are “quickened *together WITH Christ*.” Apart from Him we must have been, had the preexisting bond been severed; and apart from Him there was no way possible for us to be quickened. [This is the condition of the non-elect — Ed.] Our *natural* head, Adam, was made a *living soul*; but our *spiritual* representative was made a *quickening Spirit*. He “quickeneth whom soever He will.” “Together WITH Him.” How sweet! how heavenly the language! Together with Him, *we had life* before the world began. Together WITH Him, we are in due time quickened and raised from the dead. Together WITH Christ, are we *sons* of God, and heirs of immortal glory; and so completely together, or *united* that when He died for us *all, THEN were we all dead*; “dead to the law *by the body of Christ*;” all our accumulated guilt was laid on Him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming His soul, and baptizing Him deep in death; but soon the bands of death gave way, soon the auspicious morning dawned, which gave ample demonstration of His complete victory over sin, death and hell, while the radiant flame of His refulgent glory brought life and immortality to light, for all the *members of His mystical body*. In the resurrection of Christ, the prophecy of Isaiah (26:19) was fulfilled. “Thy *dead men shall live; together with My dead body SHALL*

THEY ARISE. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth *shall cast out the dead.*” Having thus *IN HIM* suffered the vengeance of the law, been *crucified together WITH HIM*, “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance (not to a purchased possession) incorruptible, and undefiled, (notwithstanding our fall in Adam) and that fadeth not away; reserved (not newly procured) in heaven for you, who are kept by the power of God, through faith unto salvation.” (I Peter 1:3-5) Hence we see in the resurrection of Jesus Christ from the dead, the all-sufficiency of His atonement, complete satisfaction rendered to law and divine justice, the prison doors are unbarred, the jubilee trumpet is blown, liberty is proclaimed to captives, the prisoners are brought up out of their prison houses; and as He bursts forth from the confines of the tomb, His *ransomed church* is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, “Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.” (Psa. 24:7-9) When God went up with a shout, the Lord with the sound of a trumpet. (Psa. 47:5) How full of consolation is the contemplation of the union of *Christ and the church.*

“One in the tomb, one when He rose,
One when He triumph’d o’er His foes,
One when in heav’n He took His seat,
While seraphs sung all hell’s defeat.”

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us, as the whole need not a physician. “But God commendeth His love towards 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.” (Rom. 5:8,9) And again, This great work being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work, or will of ours; therefore the apostle adds the words, “By grace are ye saved;” and afterwards declares that it is not of works, lest any man should boast; but that we are God’s workmanship, *created in Christ* Jesus unto good works, which God had before ordained that we should walk in them.

In conclusion, be it ours to reflect with wonder, joy, and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase the proud man in the dust before God. “Not unto us, not unto us, O God, but to Thy name give all the glory. Amen.”

Selected from *Editorials*, Vol. 1.

As all descend from Adam, in time, by natural generation; so too, all the elect descend from Christ by spiritual birth.

THE CHRISTIAN WARFARE

By Thomas P. Dudley, 1846

[Elder Thomas P. Dudley was born on May 31, 1792 and died in 1884 at the age of 92. He was the son of Elder Ambrose Dudley, and his life spanned the long frontier period, the Great Baptist Schism of 1830’s, the division between the Clark Regulars and the Old School, and he approach within a decade of the rise of the “conditional time salvation” theory. His Circular Letter on the Christian Warfare has ever been considered by Predestinarian Old School Baptists as one of the best on the subject. Particularly, he had insight into the cardinal relationship between

the Christian's internal warfare with sin, Satan and the law, and eternal vital union in Christ.

This article is not "light reading." It is deep, but extremely important, and every living child of God has a witness of the truthfulness of it in their own soul's experience.

It is our candid opinion that one cannot be well established in sound doctrine, and have no knowledge of this subject. Without this understanding, his views of the Church, regeneration, sanctification, election, and predestination, will be off-the-mark of sound doctrine. We believe one will be well blessed if enabled to grasp the subject and extrapolate to the above subjects.]

To the Churches composing the Licking Association of Particular Baptists, their Messengers, wish grace, mercy and peace be 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 Saviour'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 while 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 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 regeneration, the *man* (natural carnal 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 regeneration? 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??" (Rom. 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." (Gal. 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 regeneration? 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 presume that none will contend that the old man is the new man, or that the new man 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 Scripture 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 off-spring with them.” (Isa. 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 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. 43:1,5,6,7) “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.” (Jere. 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.” (Eph. 2:10) “Create in me a clean heart, O God; and renew a right spirit within me.” (Psa. 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.” (Gen. 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.” (Gen. 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 —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 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 Scripture; “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 mayst 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 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 mother, and shall cleave unto his wife, and they shall be one flesh.” (Genesis 2:15-18;22-24)

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 a “help meet” for Adam? But she was part of him, possessed the same nature, and was, consequently, an “help meet.” Here too, we see the declaration, “male and female created He them; and blessed 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 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 (not, was to become) the mother of all living.” (Gen. 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.” (Gen. 5:3) “Behold I was shapen in iniquity; and in sin did my mother conceive me.” (Psa 51:5)

“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” (Psa. 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.” Rom. 5:12)

From the preceeding facts 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 *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 doeth corruption inherit incorruption.” (I Cor. 15:45-50) [Can any condition then disannul the word? Can the Adam man inherit spiritual things? — Ed.]

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”** — Christ — 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 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 are earthy 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 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 “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.**” (Jer. 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 ALL the *chosen seed.*

But as the transgression of the “first Adam” did not disqualify his whole 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 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 see 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, of the flesh, producing beings incapable; the second, of the Spirit, producing beings capable of entering into the kingdom of God. The first producing simple; the second producing compound beings. The first having but one; the second two natures.

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.” 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 Christ, he is none of His.” (Romans 8:7,8,9)

“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, gives proof — demonstrable proof — of the source whence he sprang. The spiritual family has been developing with and since the says of Abel, 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 spiritual family: and we are warranted to believe the *last* one who shall be developed of each shall be like the *first* of that family 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 yet be developed, were once

inclosed in a small acorn 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, 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” could 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”, now as formerly, feeds the “old man.” The “new” is fed upon that “bread which cometh down from heaven.” “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 parts of the earth; Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” (Psalms 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 are created *simultaneously WITH and lay dormant IN 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.” (Gen. 5:1)

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 (church), 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 the Lord, but by the Holy Ghost.” (I Cor. 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, 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.” (Isa. 63:6,7).

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 their 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 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, earthy; 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 regeneration?

Can those elements sustain the “new man”? 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 provision 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 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 10:28) “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.” (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 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. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” (Heb. 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 pleasures of the Lord shall prosper in His hands.” (Isa. 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 sin, should live unto righteousness; by whose stripes ye were healed.” (I 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. 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 “began 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: “If 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.” (Isa. 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.” (I John 3:2)

Will He appear with two whole distinct natures — human and divine? 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 being; the second, an incorporeal being. The first, an earthly being; 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.” (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, 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.” (Gen. 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 regeneration? If it be the soul that exercises volition for the body, and that soul is “born of God,” and consequently “cannot sin,” 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 man,” 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 therefore proven that “their mind and conscience is defiled.”

But we are asked, When, and how, are the

“old man” 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 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.” (I 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*.” (S.S. 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 over matter.” Have they forgotten that it requires both to constitute an intelligent responsible being? We have shown that “even the mind and conscience is defiled;” that “the carnal mind is enmity against God.” (Rom. 8:7,8) 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.”? (I John 2:16) If the “old man” is “born of God” he can not 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.” (Rom. 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. — Amen.

O THAT MEN WOULD PRAISE THE LORD

By S.J.N. Martin, 1932

“O that men would praise the Lord for His goodness, and for His wonderful works to the children of men.” Psa. 107.

He hath opened the eyes of the blind and has cleansed the leper, and hath unstopped the deaf ear, and hath circumcised the hearts of His children that they may know Him and keep His commandments; “For the word of God is quick and powerful and sharper than any two-edged sword, piercing even the dividing asunder of soul and spirit and the joints and marrow, and is a discerner of the thoughts and intents of the heart.” “Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do.” (Heb. 3:14)

When God made promise to Abraham, because He could swear by no greater, He swear by Himself, “For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it with an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope

we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whether the Forerunner is for us entered, even Jesus Christ, made an high priest forever after the order of Melehisedec.” Hebrews 5:14;6:13,16-20

All this has been done for the dear children of God, even without their asking; but it is in harmony with God’s predestination and His eternal counsel of eternal salvation by the grace given us IN Christ before the world began; for this is the covenant (or testament) that I will make with the house of Israel after those says, sayeth the Lord: “I will put My laws unto their minds, 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 they shall ALL KNOW ME from the least of them to the greatest ... For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more... Neither by the blood of goats and calves, but by His own blood He entered in ONCE into the holy place, having (past tense) obtained ETERNAL redemption for us... So Christ was ONCE offered to bear the sins of many; and unto them that look for Him shall He appear without sin unto salvation.” (Hebrews 8:10,11,28)

Oh that men would praise the Lord for HIS wonderful works He has done for the children of God.

Dear Brethren, those of like precious faith, I like the principles of doctrine for which you are contending, and I appreciate your kind offer; but I do not desire to be a burden; neither do I feel worthy of the love of the Predestinarian Baptists, though I have had a name among them for more than forty years.

Do as you think best with these few scribbles, and remember me when at the throne of God’s grace as a poor sinner, saved by grace, if I am one of His.

Yours in hope of immortal glory,
S.J.N. Martin

NOTICE

Shioh Church at Frisco City, Ala. in southwest part of the state, will hold a two-day meeting the THIRD WEEKEND in MAY; convening on Saturday A.M. and running through Sunday noon.

The meeting house is located one mile north of the city on the west side of Bussey Street. This meeting will commemorate the one hundred year of Shiloh Predestinarian Primitive Baptist Church. Visitors are invited. Clerk: Jimmy Avera

PREDESTINARIAN MEETING

New Home Church will host the spring meeting of the Little Zion Association of Independent Predestinarian Baptist churches of Mississippi the FOURTH WEEK-END in APRIL, beginning on Friday evening, Saturday, and Sunday morning. (April 20,21,22)

The meeting house is located on the north side of Miss. Highway 18, thirteen (13) miles EAST of Quitman, Mississippi, it is about 25 miles west of Butler, Ala. on the Butler to Quitman highway, and about 5 or 6 miles from the State line.

The congregation is prepared to keep all the guests, and would love to have any of you to visit with them who desire.

We believe if you love the truth of free grace, you will enjoy the visit.