



**BIOGRAPHY**  
**OF**  
**ELDER**  
**THOMAS P. DUDLEY**

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# PREFACE

Georgetown, Kentucky, Jan.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 P. Dudley, 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 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." Jer.6:13. And to those who will stand in the "ways 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.

# 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 Virginia in the Spring of 1786. Settling 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 Baptist of the West, 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 Baptist, 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 same 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. 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 heart 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 Licking Association.

When Elder Dudley was born, the territory of Kentucky belonged to Virginia, but was ceded to the United States Government on the first day of June, 1792, 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 the 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, 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 thy 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 in 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 Clay, Rowan, the Breckenridges, 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, Elder 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 marched 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 savages entered and immediately tomahawked two of his comrades lying on the opposite side of the room. Elder 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 scalp 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 Elder Dudley 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 pleasure, “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.” Rev.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 knew the end from the beginning, and from ancient times declaring the things that are not done, “saying, My counsel shall stand, and I will do all of 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 in 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 a 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, than 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 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 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 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, 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 savages 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 casts 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 Satan, 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 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 question 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 words, used in the foregoing expression, have a wonderful significance. Jerusalem – vision of peace; Judea – the 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 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. And now also the axe is laid unto 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 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 ascribed 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 and salvation, 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.” Rom.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 known the mind of the Lord, or who hath been his counsellor? 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.” Rom.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 they strive, but against their Maker, and it is written: “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth 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 hosts 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 dominions 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 Elder 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.

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, 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 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 exercises were such as those who are under the teachings 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 farther 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. 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 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 deserve the wrath of God; if he saves all the rest of Adam's family and consigns 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, 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 to 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 where there was preaching in the evening. 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 today that may afford me comfort whilst I live. The minister proceeded, and after singing and prayer, read for his text Isa.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 nigh 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 Bryans 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 at someday have to try to preach] made his visit 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 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, Hitherto 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 drove 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 with 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.” Gen.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 the head over all things to the church, which is his body, the fulness of him that filleth all in all.” Eph.1:18-23.



O my soul, what wondrous fulness! 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” [Ps.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 is 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. Rev.19:13. Who speaks and says, “I that speak in righteousness, mighty to save;” “and I looked, and there was none 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.” Isa.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 slow 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 depths.

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 Baptist 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; 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 introduced among the Baptist of Kentucky, exciting the most bitter persecution and opposition from those who had departed from 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 Baptist 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 Baptist 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 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 – 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 from the faith.

We will now call attention to the split in the “Elk Horn Association,” and origin of the name, “Licking Association.”

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 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 doctrines 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 by Elder Jacob Creath and Thomas Lewis [Thomas Lewis was the grandfather of my wife; whose maiden name was Sophie Lewis,] 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 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 submitted to the decision of the council and did not attempt to force Creath by law to pay off the 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 Bryans 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 Bryans 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; yea, 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 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 Baptist as was claimed “to advance the Redeemer’s Kingdom.” 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 Bryans 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 disorders with which the body was now so contaminated, that it died a violent death of a most malignant disorder as an organized body.

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 Elder Ambrose Dudley presided as moderator.” [Elk Horn Minutes, 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 organization of 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 Bryans complained in her letter to the Association of Town Fork Church about another matter entirely different, 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. In order that the reader may know something of what did transpire at that meeting of the 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:

“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!’ saving, ‘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 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 charges made by Creath and spoke about two hours and twenty minutes. At the 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 and 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 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 feel that it is proper to copy an extract from a meeting held at the Bryan’s Church in February of the same year, 1810:

“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 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 Bryans.”

Mr. S., in his history of the Baptist 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 Bryans Church building was situated on North Elk Horn, and Clear Creek Church on a tributary of South Elk Horn.

But be that as it may, the two bodies met at their respective places of appointment 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 at Clear Creek, sent to the body at Bryans, proposing terms of reconciliation, to which the body at Bryans replied: "We could by no means accede thereto, as they were in possession of our difficulties, and until they were 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 am 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 Patiwattimie 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 their 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 Creteans 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 drop the name Elk Horn also, 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 [Elk Horn] charging that Licking Association had departed from the Constitution of the Elk Horn 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 T.P. Dudley has often said to me that his father, Ambrose Dudley, used to say of 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 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 forebodings 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.” Ez.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.” Ez. 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 and knows,] 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 reader to that body of Baptist 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 a 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:

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 Jehovah, “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 prevail 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.  
John Price, Clerk. Licking Minutes, 1813.

Eighteen churches then composed the Licking Association, with 885 members. This is the faction of which we have heard so much from professed Baptist 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, “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 exercised 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, 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 multiplying 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."

Elder Thomas P. Dudley was appointed a messenger from Bryans Church to the Licking Association 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 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 within 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 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? 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 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.

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 general atonement and special application, a denial of a personal election in the chosen seed, making the elected the elector. The idea that the Father has appointed the Son to make a general atonement for Adam’s entire family, and that the Son has accomplished that work, and that the Holy Ghost refuses to make the application 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 Baptist 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.” I 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.” I 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 ministers 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 Baptist of Kentucky, and against Elder T.P. Dudley in the next split, when some went off on the heresy of the “regeneration of the soul,” and more recently against Elders William M. Smoot, of

Virginia; George Weaver, of Indiana; R.M. Thomas, of Missouri; John H. Biggs and L. Bavis, of Ohio; James H. Wallingford, J.M. Demaree and J. Taylor Moore, of Kentucky; by those who have gone off on the election in Adam and regeneration of or the “sinner born 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 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 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 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 Baptist of which he had any knowledge.

Brethren, are we not living witnesses of the fulfillment of this prophetic language? And well may those disorganizers tremble in view of the responsibility 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 display 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. I 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 Baptist. 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 should “endeavor to keep the unity of the SPIRIT in the bond 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” that 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 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 Baptist. 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 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 supercede 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 seem 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 the 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 Baptist 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 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.”

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 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 than that of Aaron’s; and this idea involves the unscriptural idea that His priestly office did not exist until 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 T.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 had gone to their reward before they raised their voices against the doctrine they preached, and with them rests the fearful responsibility of disturbing the peace of one of the most harmonious bodies of Christians that this world has ever known; namely, the Licking Association 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.” I 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 organization – the 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 hath a controversy with his people.” Mic. 6:2. And when that day comes, in the which he “shakes not only the earth but also heaven” [the 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 permit 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 saw my work.” Ps. 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 line with the fathers who continued steadfastly in the apostle’s doctrine and fellowship, we propose to give next some of the writings of Elder T.P. Dudley.

## **CIRCULAR ON THE CHRISTIAN WARFARE.**

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, that 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 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 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.” Deut. 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?” 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.” Rom. 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.” Col. 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 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 presume that none will contend that the old is 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 no where, 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 Gal. 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 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.” 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.” Eph. 2:10. “Create in me a clean heart, O God; and renew a right spirit within me.” Ps. 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.” Gen. 2:7. “Man 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, 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 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.” Gen. 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.” 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.” 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.” Ps. 51:5. “The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.” Ps. 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 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 cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” I 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; 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 first Adam, how could they be so directly and fatally effected by the first transgression? 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.” Rom. 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.” 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 the chosen seed. But as the transgression of the “first 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 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 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 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.” Rom. 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 whence 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 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 that 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 be developed, were once enclosed 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 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” 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 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 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 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.” Ps. 139:15, 16. “For we are members of his body, of his flesh, and of his bones.” Eph. 5:30.

Creation was instantaneous. Formation is progressive. Though we were 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.” 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.” 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.” 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 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, 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”? 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.” 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.” 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 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.” 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 “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; “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.” 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.” I 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.” Mt.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 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,” 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 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 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.” 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.” Song. 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.” 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?” I 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.” 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.

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 teachings did not present it, but presented another which he had written.

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 G. Beebe, who was present on the occasion, suggested that the letter 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 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 letter 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 all 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 scripture testimony.

From that time on garbled extracts of that document have been subjected to the severest attacks and criticisms, by a few who claimed to be Old School or Particular Baptist, 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 of 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 of his discourses on twenty-two 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 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. 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 & 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, 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 Association; hence, to rid themselves of three churches of his pastoral care was to rid themselves of him. We have seen the same spirit manifested recently, 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, and not a much greater number of Friendship, perpetrated this high-minded and unchristian measure. Such a disorderly course on the part of this fractional membership of two churches was well calculated to fill the members composing the Mt. Carmel, Elizabeth, and Bryan’s Churches 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, sent messengers to the council. Inasmuch as these two churches had assumed the authority to dictate to and supervise the action of other sovereign 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 the meeting, in which they entered their solemn protest against the idea of the quickening and regeneration of the soul, election in Adam, sinner-born-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 language, ‘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. 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 profess to contend for election, the absolute predestination of all things, controvert the idea of the quickening and regeneration of the soul or a part of the soul or a part of the 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. “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 that 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 scripture testimony, and tended all the while to solidify Licking Association. But it has been clearly demonstrated since the

death of Elders Dudley, Johnson, and Theobald, that there were 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 in 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 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 forcibly of what we have heard Elder Dudley say, about a Baptist coming to him in a certain section, where he had been 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 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 Baptist.

He says in his writings, that one of the first objections he heard urged against the Circular on the 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; namely, “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 adobe 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 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, 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. This was in reply to a man who claimed that the soul 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 over again. Elder Dudley reputed the idea that the Adamic man, or sinner 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 S.H. Durand, of Pennsylvania, and others, who claimed such harmony with Elder Dudley while living, to come among us after he is gone claiming that it is the sinner, that is born 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 voice 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 trial 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 where “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,” “associate themselves” and conspire against the “remnant according to the election 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 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 endowments, 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 standest is holy ground."

With what awful solemnity must the servant of God ["Moses who was faithful 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." Ex. 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 vital oneness of Christ and his people, but many others, among whom was Elder Wilson Thompson and his son, John A. Thompson, who said publicly on the stand at the Conn's Creek Association in following Elder Dudley [who preached the introductory on that occasion at the request of Elder McQuary,] I [J.A.T.] have heard Brother Dudley once before, 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 D. 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 a brother in the congregation cried out aloud, "If that man is a heretic so am I." He was responded to by another, and it was Elder Wilson Thompson, who proclaimed aloud from the stand, "Yes, brethren, if that is heresy, we are all 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 fifteen or sixteen churches, 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 Baptist, 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.

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 Bryans 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 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, but in many respects a far-reaching, though, perhaps, a faint 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." Heb. 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 grand 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 wherever 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 Baptist and those claiming to be Baptist, 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, of Lebanon, Ohio. In that controversy with Thompson, Elder Dudley says: "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.” 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 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 wilfully 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.”

From the foregoing extract we see that modern disputers of Bible truth among Old School Baptist are only following a well-beaten path 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 “quicken 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 than 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 “pilgrim sage” marks a sect everywhere “spoken against,” “a peculiar people,” “a chosen generation,” “a righteous seed,” “a holy nation,” unknown by the world, “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 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 un-deserving 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 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 discriminating beauty, to the praise of his own glory. Human tradition, priestcraft, 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 wear the name of Baptist; yea, even “Old School Baptist,” 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 Baptist;” namely, “the circular on the warfare,” and all others who war in like manner against the truth of God.

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 merely 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.’ This is a very extraordinary conclusion for a man of Watson’s superior 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 principal 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 seminal head, and so long 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.’ 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 regeneration makes us manifest, not as gods, but as the sons or children of God. To change that, the doctrine of vital relationship and the pre-existence of a spiritual life in Christ, savors very much of Manicheism, 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 the 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 Baptist 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 Baptist” of the present day. Brethren, read here in connection the 1st chapter of Habakkuk. We will now give the extract from Elder 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 Manicheism. 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 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 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 again,” &c. “That 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 Mt. 18:11. “For the Son of man is come to seek and to save that which was lost.” What are their speculations worth? It does not take a great deal of grammar to overthrow 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 that is born 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.”

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 in an effort to put down those who maintain the same ground occupied by Dudley and others of the same faith and order; and in a council with disaffected ones who had 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.

## 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,” 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 the 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 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. I Pet. 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 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 Baptist’ 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 ‘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 affords 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 require 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 and published in the minutes 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 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 the 2nd chapter of 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.