

1892 Circular Roxbury Old School Primitive

Written by

Deacon J. V. Winchell

[Ministers present this session were: Elders William L. Beebe, J. D. Hubbell, **Frederick W. Keene**, Benton Jenkins, and Balas Bundy.

Associations seated or corresponded with were: Delaware, Delaware River, PA.; Warwick, NY.; Chemung, Pa.; and Baltimore. Md.

CIRCULAR LETTER

The Roxbury Old School or Primitive Baptist Association, in session with the First Roxbury Church, Delaware Co., N.Y., Sept. 7th and 8th, 1892, to the several churches in our fellowship, sends Christian salutation.

Dearly Beloved Brethren:

Through the goodness of a covenant-keeping God we have been preserved through another year, and now are permitted to meet together in an associate capacity, to hear from each other, and talk of our spiritual travel in this world of sin and sorrow. We will present a few thoughts, the Lord willing, on the subject of **REDEMPTION**, based on the words recorded in 1 Peter 1: 18,19. *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot.”*

This language was addressed to certain characters that were scattered abroad, who were of like precious faith, called “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” This language will apply to the same characters to-day, as well as to those who were addressed at that time. That which the apostle says, “ye know,” cannot be taught in the schools of men. It must be taught by the one Teacher, who teaches as never man taught. This teaching begins by imparting to them the knowledge that they are sinners by nature, without God and without hope in the world, and that without the saving grace and mercy of God extended to them they must be forever lost. When it pleases the Lord to reveal unto us Jesus as the way, the truth and the life, we then begin to have some knowledge of the way of life and salvation through the crucified and risen Savior; for Him hath God exalted with His right hand, a Prince and Savior, to give repentance to Israel and the forgiveness of sins. The prophet Isaiah calls them sheep, saying, “All we [all the elect] like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” The Savior also says,

“Other sheep I have, which are not of this fold [Jewish fold]; then also I must bring [Jews and Gentiles], and they shall hear My voice; and there shall be one fold and one Shepherd.” We find that Christ being the elect of God, these sheep were chosen *in* Him before the foundation of the world, that they should be holy and without blame before Him in love. As there could be no redemption without the shedding of blood, and as the sacrifices and offerings under the law could not make the comers thereto perfect, Jesus says, “Lo, I come; in the volume of the book it is written of Me, to do Thy will, O God.” This brings to view the precious doctrine of election, predestination, and the purpose of God in the salvation of His people; for all things written in the law and the prophets concerning Jesus must be fulfilled. It is written, “Unto us a child is born, unto us a son is given,” &c. In the fullness of time He is manifested in the world, made of a woman, made under the law, to redeem them that were under the law. “Unto you is born this day in the city of David a Savior, which is Christ the Lord.” Let us follow Him from His birth to His baptism by His servant John. From there let us go with Him to the mount of Olives, when the time drew near for Him to lay down His life. “Being in an agony, He prayed more earnestly; and His sweat was, as it were, great drops of blood falling to the ground.” Was all this for the sins of His people?

“”Twas you, my sins, my cruel sins,

His chief tormentors were.”

The apostle says, “He was made sin for us, Who knew no sin.” Thus we find that He laid down His life for the sins and transgressions of His people; and on the cross He cried, “It is finished,” yielded up His Spirit, and came under the power of death. It was here He poured out His precious blood, showing that the redemption of His people was sealed with His own blood; so we can truly say, There is salvation in no other name but that of Jesus. But then were His disciples sad. He was laid in the tomb. But on the third, the appointed morning the news was heralded abroad that He had risen in the night. “He is risen; He is not here. Be hold the place where they had laid Him.” All those to-day who are led by the Spirit of God, and made to believe in the finished and completed work of the Redeemer, when met together to worship God in spirit and in truth, and feel the love of God shed abroad in their hearts by the Holy Ghost, find it a pleasant meeting. In conclusion we will say, May brotherly love continue with us as an association, in the future as in the past.

J. D. Hubbell, *Moderator*.

William Ballard, *Clerk*.