

If Christ is the Way, why waste time traveling some other way?

MISSIONARY

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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A New Study As To The Origin Of Campbellism

By T. P. SIMMONS
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Alexander, and J. Foster as messengers.

The Immersion Of The Campbells

Nearly three years prior to this, on Wednesday, June 12, 1812, Alexander Campbell, his wife, his father, mother, and sister, together with James Haner and wife, seven in all, were immersed without church authority by Eld. Matthias Luce, who was then moderator of Redstone Association, in the presence of Eld. Henry Spears. Mr. Luce performed the act reluctantly after the

Brush Run church who had insisted that sprinkling was not valid baptism.)

On the next Lord's Day thirteen other members of the Brush Run church requested immersion. (Up to this time, with the exceptions noted above, the church had practiced sprinkling.) Later some others requested it, but some refused immersion and united with other denominations.

Origin Of Brush Run Church

Now it was this nondescript organization that came into the fellowship of Redstone Association in 1815. It had its origin on Aug. 17, 1809 as "The Christian Association of Washington, Pa., and was formed of members of different denominations for the purpose of promoting the union of all Christians. Its founder was Thomas Campbell, father of Alexander, a native of County Down, Ireland (an Irishman with Scottish blood), a preacher of the Seceder Branch of the Presbyterian Church, who landed at Philadelphia in May, 1807, and later settled at Washington, Pa. At Washington, Mr. Campbell invited members of all branches of the Presbyterian Church to commune together, thus continuing efforts begun in Ireland to unite the various branches of Presbyterianism. When the Presbyterians discountenanced this, he formed the association. Later he again sought approval from the Presbyterians and was rebuffed. On Sept. 7, 1809, Thomas Campbell delivered to the Washington Association his "Declaration and Address" setting forth the basis and principles of the association and proposal for Christian union everywhere. "This, therefore, is regarded as the birthday of the current reformation" (The Story of A Century, J. H. Harrison). It was not until the Presbyterians refused approval,



The marker in this picture shows the original site of the old Brush Run church. It is located in the hills of Washington County, Pa. To reach this site, Pastor Morris and I had to leave the highway, travel for several miles over a muddy road (in December) in a Jeep, and then walk in mud and snow for nearly a mile into the woods.

group had strongly refused to appear before a Baptist church and be approved for baptism. The immersing of these seven took place in Buffalo Creek (which runs through the old Campbell farm at Bethany, W. Va.) in the vicinity of the mouth of Brush Run, between Washington, Pa., and Bethany, W. Va. (At the same place, Thomas Campbell had previously immersed three members of the

Mused Uncle Mose

Cleanin' up after a weddin' or a fun'ral jes' 'bout de same; but seem lak dem marryin' fo'ks don' nevah hab no small change.

The First Baptist Pulpit

"THE MAN WHO DIED WITH THE GOUT"

"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come."

—I Cor. 10:11

Here is a verse of Scripture, beloved, which tells us the value of the Old Testament Scriptures.

Several months ago a man here in Russell told me frankly that he didn't accept any of the Old Testament, and that as far as the ministry of Jesus was concerned, he had but little con-

cern for it. He said that all that he cared to go back to was the day of Pentecost. I needn't tell you that he was a Campbellite.

I thought they were about the only folk in the world who just deliberately set aside the Old Testament and who practically had no use for it, but three weeks ago I chanced to meet a man who claims to be a Baptist, though not a member of this church. I stopped and, as my usual custom, I invited him to come to the house of the Lord. In the course of the con-



al, that it was decided that this association should have to become a church in order to advance its aims.



This is the old Brush Run church building, which was moved from its original site and placed in the yard of the Campbell mansion at Bethany, W. Va. The exterior may have been renewed, but I was informed that at least the frame work is original. The windows are broken and the floor has fallen in. Pastor Morris is standing in front of the building.

If the Redstone Association had stood on Bible and Baptist principles, this bogus church would have been refused fellowship and thus the association would have spared itself the grief that came later.

When Did Redstone Association Exclude Brush Run Church?

With regard to this question I found another error. For instance, Henry C. Vedder, former professor in Crozer Theological Seminary, in "A Short History of the Baptists," published first in 1891, says: "The Redstone Association, of Western Pennsylvania, withdrew fellowship from Campbell and his followers in 1827." THIS IS WRONG, REDSTONE ASSOCIATION DECLARED NON-FELLOWSHIP FOR BRUSH RUN CHURCH IN 1824.

As noted before, this church was received by only "a bare majority" of votes. Those who voted in opposition, being sure of the ground of their opposition, continued their attitude. In 1816, Thomas Campbell presented a letter from a church in Pittsburgh desiring membership in the association, but this was rejected by the association, which decided that "letter is not presented according to the constitution of this association," which means, it is plain from subsequent history, that this church did not give a satisfactory statement of its faith.

(Continued on page four)

MINISTERS BARRED

KNOXVILLE, Tenn. (RNS)—No minister or priest is allowed to be a law maker in Tennessee. Few people even in Tennessee are aware of that fact.

A veteran newspaper man, who is also an ordained Baptist minister, was among those unaware of the provision in the state's constitution which has gone unamended since horse and buggy days 80 years ago.

C. C. L. Ray of Cleveland, Tennessee, has withdrawn from a race for the Republican nomination for member of the Tennessee House of Representatives. He did so, he explained, after he learned he was not eligible to hold a seat in the Tennessee general assembly.

His attention had been called to Article 9 in the state constitution which reads:

"Whereas ministers of the gospel are, by their profession, dedicated to God and the care of souls and ought not to be diverted from the great duties of their functions, therefore no minister of the gospel or priest (Continued on Page Four)

APPRECIATED LETTER

Detroit, Michigan

Dear Bro. Gilpin,

Several weeks ago I wrote to you about the lady in Detroit who read your sermon "Mercy Killing, Right or Wrong" in the Baptist Examiner and got under conviction and called us on the phone and later came to church and was saved.

At the same time a man who is one of the fine laymen in the Mt. Hebron Baptist church, near Lancaster, Kentucky read the article and gave it to his brother who was lost and did not go to church. He requested that his brother read it. He did read it and got under conviction and began to attend church.

While we were in a meeting at Mt. Hebron last week the young man's wife came forward and made a profession of faith. The next night he came making a profession of faith saying that the sermon on Mercy Killing led to his conviction.

Yours in Him,
H. H. Overbey.

"A Man With The Gout"

(Continued from page one)
learning. God never put a
thing in the Old Testament, as
well as in the New Testament,
but what it was especially put
there that we might learn
therefrom. I believe that we
can learn from the incident
which I have read to you in the
life of King Asa. I believe that
you and I will go home this
morning having learned les-
sons from the life of King Asa
that will be a blessing to us.

I

I WANT YOU TO NOTICE
ASA IN HIS BEST DAYS, that
is, beloved, the first thirty-six
years of his life after he be-
came a king. If you will no-
tice carefully this fourteenth
chapter of II Chronicles which
I have read, you will find that
in his best days King Asa did
right in the sight of God, for
we read:

"And Asa did that which was
good and RIGHT in the eyes
of the Lord his God."

—II Chron. 14:2.

Following this general state-
ment concerning King Asa, we
find some particular things said
about him, for the Word of God
tells us that he broke down the
altar of the strange gods, he
destroyed the high places, which
meant the places of idolatry,
and he cut down the groves,
which meant groves for the
erection of idols and for the
promotion of idol worship. Not
only did he do all this, but the
Word of God tells us that he
even taught the Law of God to
the Jews and that he sought the
Lord with all of his heart. So
notice, beloved, that this man
Asa in his best days did right
before God.

It is rather conspicuous that
Asa did this without any train-
ing on the part of his parents.
The Word of God says, "Train
up a child in the way he should
go: and when he is old, he will
not depart from it," but here
was a man who did what he
did, not because of his early
training, but in spite of it. If
you will notice carefully, the
fifteenth chapter of II Chroni-
cles tells us that Asa's mother
was an idolatress, for we read:

"And also concerning Maach-
ah the mother of Asa the king,
he removed her from being
queen, because she had made
an idol in a grove: and Asa cut
down her idol, and stamped it,
and burnt it at the brook Kid-
ron."—II Chron. 15:16.

Beloved, from the standpoint
of his father it was even worse.
Listen:

"But Abijah waxed mighty,
and married fourteen wives,
and begat twenty and two sons,
and sixteen daughters."

II Chron. 13:21.

AS THE WATERS COVER THE SEA

ANNIE JOHNSON FLINT

There is wrath and ruth in the world to-day, there is merciless hate and woe,
And earth is shaken with marching hosts where the huge battalions go.
She may not cover the heaps of slain and the dead unburied lie,
There is death on the land and death on the wave and death in the clouds on high.
For the kings of the world are all at strife and their armies fight or flee,
And violence covers the face of the earth as the waters cover the sea.

Take heed, ye tyrannous kings of earth, for your doom is near at hand,
Long have ye drenched the world with blood and long laid waste the land.
Though ye bolt your doors and bar your gates and strengthen your outer wall,
Though ye set your thrones in the midst thereof, yet shall your kingdoms fall;
For the Ruler of kings hath set His King upon His holy hill,
And your counsels all shall come to naught and your wrath shall work His will.
He will sweep your refuge of lies away and find your hiding place,
And your hearts shall melt and your spirits fail at the lightning of His face,
For the mouth of the Lord hath spoken it and who shall say Him nay?
He will weaken the hearts of the terrible ones and rob them of their prey,
He will break the swords of the mighty men and shatter their shining spears,
He will loose the bands of the prisoners and free them from their fears,
He will reign in justice and rule in love and wars shall cease to be,
And the glory of God shall cover the earth as the waters cover the sea.

Awake, arise, O Israel, from the dust where thou hast lain,
Long hast thou wept beside the dead and mourned among the slain.
Put on thy beautiful garments and tune thy harp anew,
For the mouth of the Lord hath spoken it and the word of the Lord is true:
The Sun of Righteousness shall rise with healing in His wings,
Like the chaff of the summer threshing floor shall be the pride of the kings.
From the ends of the earth He will gather thee and bring thy sons from afar,
From the desert place, He will lead thee out where the rivers of waters are.
He is casting up the highway now where His redeemed shall tread,
And thou shalt come with songs of joy and garlands on thy head.
Thou shalt enter into thy land with peace and thy foes bow down to thee,
And the glory of God shall cover the earth as the waters cover the sea.

Break forth in song, ye mountains, and shout ye mourning earth;
Be joyful all ye little hills and clap your hands in mirth,
For the mouth of the Lord hath spoken it and it shall come to pass;
There shall be rain in his season and the fields be clothed with grass.
The cedar tree and the fir shall spring where now the brier grows,
The waste and desolate wilderness shall blossom as the rose;
There shall be pools where the parched ground lies, for the day of redemption nears.
And past the endless seeming strife of the endless seeming years
There shines the vision of peace to come in the age that is yet to be,
When the glory of God shall cover the earth as the waters cover the sea.

Look up, redeemed of the living Christ, for His coming draweth nigh,
Watch for the gleam of the Morning Star in the dark of the eastern sky.
Hark to His voice: "Behold I come" and answer: "Even so."
Till thy pulses thrill to the joy of it amid this world of woe.
Lift up thy head, for the Blessed Hope, like a bow in the cloud, appears,
Comfort your hearts, for the Lord will come, and His hand shall dry your tears.
Sorrow and sighing shall flee away and sin no more shall be,
When the glory of God shall cover the earth as the waters cover the sea.

Look at this man Asa. He had
a mother who was an idolatress,
and he had a father who was
adulterously married fourteen
times, and from this idolatress
mother and this adulterous fa-
ther came Asa. Would you ex-
pect a man coming from that
heredity to be the man that
Asa was? Would you expect
that man to stand out against
idolatry? Would you expect
him to be so strong in his stand
against idolatry that he would
even remove his mother from
being queen over the land?
Would you expect him to be
strong enough in his love for
God and the truth of God to cut
down his mother's idol and burn
it and bring it to nothing? I
tell you, beloved, you wouldn't
expect a man to do right and to
love the truth and to stand for
what was right as did King Asa.
To me this is just further proof
of the doctrine of election, in
that he stood for God, in spite
of heredity, environment, or any
other factor.

I want you to notice also, be-
loved, that in his best days this
man Asa not only did right, and
that in spite of his heredity,
but he was a man of prayer.
He not only believed in prayer
and practiced it, but he was a
man who got answers to prayer.
The Word of God tells us how
that one day Zerah, an Ethio-
pian, came against him with an
army of a million men, and
King Asa only had 300,000 men
at best to put against him. Asa
knew that there was no possi-
bility of winning the battle
when he was outnumbered bet-
ter than three to one. He also
knew something else. He knew
that there was a God in Heaven
who had heard his prayers in

days gone by, and that He
would hear them again, so Asa
prayed. The Word of God tells
us they set the battle in array
in the valley of Zephathah, and
the results were that Asa got a
complete victory over this mil-
lion Egyptian soldiers.

Beloved, I believe that the
one thing you and I need today
above everything else in this
hour of emergency is to call up-
on our God like Asa called on
his God. This may sound old-
fashioned. It may sound out-
of-date in the light of atomic
weapons, hydrogen bombs, tre-
mendous tanks, and big forti-
fications; but, beloved, the great-
est weapon that any man ever
carried in his life is faith in
God—the same kind of faith
that this man Asa had when he
prayed to God.

I will give you an example. A
Baptist preacher from Atlanta,
Ga., was in London, England,
one night when World War I
was being fought. That night
he couldn't sleep and he had a
strange feeling that he ought to
get up and dress. As he did so,
he felt strangely impressed to
go to a church there within the
city of London and pray. When
he arrived at the church some-
time after midnight, he was
amazed that there were several
hundred people there praying,
and later learned that everyone
of those individuals, scattered
over various parts of London,
testified to the same experience.
This Baptist preacher said that
for two or three hours he
joined with these several hun-
dred people in prayer. The Ger-
man Meteorological Department
had issued a statement that the
winds were fixed and station-
ary for thirty-six hours. They

had hardly released that gas to
blow across the Allied armies
until there was a sudden re-
version of the wind, and that
wind carried the poison gas back
across German territory.

I tell you, my brother, my sis-
ter, the greatest weapon that
any individual ever carried in
this world is that weapon of
prayer, with a heart filled with
faith and trust and dependence
on God.

In his best days Asa not only
did right and prayed right, but
more than that, Asa had ears to
hear God's message. The fif-
teenth chapter of II Chronicles
tells us that after this battle was
fought with Zerah, the Ethio-
pian, Asa started home, and as
he neared his home a prophet by
the name of Azariah went out
to meet him and said to him,
"The Lord is with you, while ye
be with him; and if ye seek him,
he will be found of you; but if
ye forsake him, he will forsake
you." When Asa heard what this
man of God said to him by way
of prophecy, Asa believed ex-
actly what he said. He had an
ear to hear his voice, for he
knew that this man of God was
speaking God's message to him.
As a result, he purged his coun-
try with a thorough reforma-
tion, even showing no partiality
for his own mother who was an
idolatress.

Beloved, I say to you, in his
best days Asa lived right, he
prayed right, and he had an ear
to hear the voice of God.

II

I WANT YOU TO NOTICE
ALSO ASA'S GREAT ERROR.
Listen:

"In the six and thirtieth year
of the reign of Asa, Baasha king

of Israel came up against Judah
and built Ramah, to the intent
that he might let none go out
or come in to Asa king of Judah.
Then Asa brought out silver and
gold out of the treasures of the
house of the Lord and to the
king's house, and sent to Ben-
hadad king of Syria, that dwelt
at Damascus, saying, There is a
league between me and thee, and
there was between my father
and thy father: behold, I have
sent thee silver and gold: go
break thy league with Baasha
king of Israel, that he may de-
part from me. And Ben-hadad
hearkened unto king Asa, and
sent the captains of his armies
against the cities of Israel; and
they smote Ijon, and Dan, and
Abelmam, and all the store cities
of Naphtali. And it came to pass
when Baasha heard it, that he
left off building of Ramah, and
let work cease. Then Asa the
king took all Judah; and they
carried away the stones of Ra-
mah, and the timber thereof,
wherewith Baasha was build-
ing; and he built therewith Geba
and Mizpah."—II Chron. 16:1-6

For thirty-five years Asa
served God faithfully and devo-
tedly. Now in his thirty-sixth
year of reign he allowed a great
error to come into his life. The
Word of God tells us that Ba-
sha, king of Israel, decided to
build a fort by the name of
Ramah on the borderline be-
tween Israel and Judah so as
to protect Baasha and his coun-
try from Asa and his peo-
ple. Notice that this time Asa didn't
pray. Instead, he takes money
out of the temple of God and
hires Ben-hadad, a heathen king
of Syria, to break his agreement
that he had with Baasha and
come help Asa instead. Asa had
forgotten that it was God who
delivered him from the Egyp-
tians. Now when he is threat-
ened with a much smaller army
than he has ever been threat-
ened with before, he turns to
man for help rather than to
God. This was just a little mat-
ter, so he could handle it him-
self.

Let me tell you something
beloved, when you have a hot
water bottle at your feet and
an ice cap on your head, and the
doctor comes and feels your
pulse and says you are liable
to die before morning, it is
time to pray then. Everybody
gets in a praying mood. When
it looks like there isn't anything
that man can do, everybody
prays, but most of the time we
try to do things ourselves. We
don't want to be under any ob-
ligation to God.

Thus it was with Asa. No-
tice what he did. He didn't de-
pend on God but man, and that
man was a heathen, a worship-
per of idols and false gods. Deu-
teronomy 7:2,3 tells us that
Israel was never to make any
league of any kind with a na-
tion that observed idolatry. But
now Asa hired this idolator to
come to his rescue. Further-
more, this idolator already had
a covenant with Baasha, and
Asa persuaded him to break his
covenant with Baasha and make
a new covenant with him so that
actually Asa, a child of God,
taught this ungodly man, Ben-
hadad, to be untrue to his cove-
nient and his promise. Also
he took money out of God's
house—money that belonged to
God—to make this unholy al-
liance with Ben-hadad. Thus
Asa robbed God that he might
depend upon an arm of flesh.
If you will read carefully, you
will find that it was Asa who
was directly responsible for
Ben-hadad's plundering and de-
struction of those cities of the
Israelites. Beloved, it seems
(Continued on page three)

"A Man With The Gout"

(Continued from page two)
impossible to think that this could be the same man who a little while before had done right, had prayed right, and had an ear to hear God's message.

This isn't all that Asa did that was wrong. When he came back home the Word of God tells us that another prophet came out to meet him and told him that he had done wrong. Asa didn't like it and immediately had Hanani shut up in prison. Listen:

"Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

II Chron. 16:10.

Notice also that Asa not only punished Hanani but he persecuted those who sided with him. When he was rebuked by a man of God for what he had done, he had that man and his sympathizers put into prison, all of which goes to show us what grievous errors that God's people can fall into after they have served God so long and so faithfully.

III

LET'S GET SOME LESSONS FROM THIS EXPERIENCE OF ASA.

Maybe you have been serving the Lord for a long time. Maybe you have been doing the best you can as a Christian for a number of years to stand up for the things of this Bible and to faithfully serve God. Maybe you think this morning that because you have been living for the Lord all of these years that it would never be possible for you to walk other than in the straight and narrow path. Listen, beloved, let's learn from King Asa. For thirty-five years he had done what was right in God's sight. Now he does wrong. I say to you then, here is a warning. What I have said to you this morning may be needed for all of us. I know it is needful for me and I have in mind that it is needful for everyone of you. Beloved, it isn't enough to begin well in life, God wants you to continue well. Listen:

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Mt. 26:41.

Oh, brother, sister, it isn't enough just to begin right. God wants men not only to begin right but to continue right and come down to the end of the way living and loving and serving Him devotedly and faithfully.

Here is another lesson: The best of men are but men at best. Here was a man who was a good man, but at best he was only a man. What a different story would have been told if Asa had prayed when Baasha encamped upon the borders between Israel and Judah, as he prayed when Zerah came with the million of Egyptians against him! What a different story would have been written in the Word! Beloved, listen, Asa was just a man, one day up and the next day down—one day trusting God, the next day depending upon the arm of the flesh I tell you, brother, sister, we need to learn this lesson, that the best man in this world is at best only a man.

Here is another lesson you and I need to learn. In our difficulties, whether big or small, regardless of what they are, we need to look to God and

CHRIST FIRST

The night is stealing by, so soon
Another morn will break;
Slumber will cease, through wondrous grace
Preserved, I shall awake
To live another day, and I
Must keep my vow to make

CHRIST FIRST!

How can I face my friends, until
My blessed Lord I see?
No conversation must I hold,
Ere He has talked with me:
Newspapers, letters, all must wait,
The better way will be--

CHRIST FIRST!

Then as I think of things to do,
Or people I shall meet;
Of business plans, money to spend,
And friends whom I may greet;
This precious thought and act of love,
Will make each thought complete;

CHRIST FIRST!

The day wears on, problems arise,
My vision seems so dim;
The world imposes many tasks,
The fight is hard and grim;
But nothing daunts the heart that knows
The time and place for Him--

CHRIST FIRST!

--Eric Land

not to man. Listen:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13.

There isn't a problem in this world that comes up that is too big for God. When problems arise and difficulties come into our lives, it is your business and mine to depend upon God and not fall back on man. Oh what problems we have, what difficulties, what burdens everyone of us are heir to! Maybe as a child you ran along the road one day barefooted and hung your toe under a root. How badly you did feel when you got up and rubbed those skinned knees. Beloved, that was a big problem then. Maybe you had to wipe some blood off of your face when you fell. Beloved, there has been many a day since then that you have hung your toe under some spiritual root that you have tripped over. Everyone of them has been a big problem. I say to you, regardless of what the problem may be, whether big or little, there isn't a problem in this world but what God is bigger than the problem. Here is a story from the life of Asa that ought to show us that in all of our difficulties we are to look to God and not to man.

I want you to notice one thing else. This was a tremendous cost to King Asa. Listen:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians."—II Chron. 16:12.

For thirty-five years Asa did right, and in the thirty-sixth year of his reign he sinned. God gives him three years to think the thing over and to repent and turn back to the Lord. Seemingly, Asa never again turned to

the Lord, and in the thirty-ninth year if his reign God smote him with a disease in his feet. Other Scriptures tell us that it was the gout and that his feet rotted from his body. Here is the man who one day saw an army of a million soldiers approaching and he called upon God and God heard and God delivered. Now look down at his old feet as they rot off of his body. He never one time looked up and said, "Lord, I am a sinner." He never one time looked up and confessed his sin to God. He never one time said, "Lord, forgive me for siding in with that heathen king, Benhadad. Forgive me for having done as I have done." He never one time prayed to God but everytime his feet hurt, everytime he had pain, he sent for the physicians instead of turning to God. For two years God let him live with his heart hardened against God and his heart cold toward the things of the Lord. For two years God let him live thus, when he persistently and consistently refused to turn to the Lord. One day God said, "That is enough," and soon they took Asa out and buried him.

I tell you, beloved, it costs when you sin. No child of God can sin without expecting the chastening hand of God to rest upon him, for we read:

"For whom the Lord loveth he CHASTENETH, and scourgeth every son whom he receiveth."—Heb. 12:6.

In I Peter we have a similar statement. Listen:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Pet. 4:17,18.

There may be some lost sinner who says, "Brother Gilpin, that is exactly the reason why I don't serve the Lord. That is

LODGE GANG MAKE A MOST DESPERATE MOVE AGAINST ANSTED BAPTIST CHURCH

It is well known over a wide area that the Ansted Baptist Church, of Ansted, West Virginia, is having to fight for its very existence against the persecuting and hamstringing tactics of organized Lodgism. Readers of this paper will recall that there was a short article in a recent issue telling of a court decision, given by a Masonic judge, against the Ansted Baptist Church. As stated in that article, the church is appealing the case to the State Supreme Court. It is in connection with said appeal that the newest blow has been struck by the lodge gang, showing to what depths Lodgism will sink in its hatred of and fighting against the Lord and His churches. The lodge gang on August 31st tied up the Defense Fund of the church.

The lodge people, who were members of the church, long ago, set out to wreck the church financially. Long before they were excluded from the church for their ungodly activities against the church, they had ceased supporting the church. During those days a Mason told one of the deacons: "When we get our forces together and get ready, we are going to attack the church."

They stopped supporting the church, threatened those who wanted to support it, and exercised job pressure and economic boycott against the members. Then, when the church treasury was about exhausted of funds and they thought the church was in no position financially to defend itself, they dragged the church into court.

Soon after papers were served, the church passed a Resolution to take whatever steps were necessary to defend itself

exactly the reason why I am not a Christian today. I see so many people who started right and who did right for a while and then fell by the wayside just like King Asa. Maybe there is someone here this morning who says, "Brother Gilpin, that is precisely the reason why I am not a Christian. Somebody else has stepped in my way. Somebody else is a stumbling block instead of a stepping stone." Let me tell you, beloved, judgment must begin at the house of God and if a child of God becomes a stumbling block to you, God is going to take care of that Christian right here on this life.

Sinner friend, if God judges His own and punishes His own with chastisement, woe be to you who knows not the gospel of the Lord Jesus Christ. If God punishes the saved in this world for their sins after they are saved, what is God going to do to you when you persistently refuse the Lord Jesus Christ? If the righteous scarcely be saved, where shall the sinner and the ungodly appear?

What I have said this morning is primarily in behalf of the Christian people, to give encouragement as well as a warning to God's own children. Sinner man, may the Spirit of God grip your heart and soul, and may you realize that the only hope that any man can have is the Lord Jesus Christ. May you flee from the wrath to come and take the Son of God as your Saviour. Believe Him, receive Him, and come out on God's side and say so.

May God bless you!

and any of its members from the court action by financial assistance or otherwise. At the same business meeting a Defense Fund Committee was appointed by the church. The Committee began to collect funds immediately for it was expected from the outset that the church would have to appeal the case to the Supreme Court. The judge gave a decision steeped in rank injustice to the church, set an appeal bond of \$1,500, and the Court Reporter demanded \$400 be deposited with the Clerk of the Circuit Court before he would begin transcribing the record to send up to the higher court.

Preparations were made to secure the \$1,500 bond; then the people began working to raise the \$400 demanded by the Court Reporter. Some money was on hand, having been paid in from time to time by members, and the Committee having received a few small gifts from several people in other states, and one or two from Canada. In order to post the \$400, one couple gave \$100; another member gave \$50 and several others also gave sacrificially in order to post the \$400 as soon as possible.

On the morning of August 29 the church treasury deposited a check for \$400 in the Circuit Court Clerk's office. The next day the pastor of the church received a letter from the Court Reporter saying that he would not accept the check. Then the enemies of the church got busy and tied up the Defense Fund. The chief attorney for the lodge people went to the Masonic judge and got a preliminary injunction to force the church treasurer to stop payment on the check which had been deposited with the Circuit Court Clerk and prohibiting him from writing any more such checks. It may be that the church can force freeing of the Defense Fund in a month or two, but that will be too late to use this money to post for having court record transcribed.

The object of this lowdown piece of skulduggery, worthy only of a gang of Communistic-minded hoodlums, is to try and make it impossible for the church to finance the appeal to the Supreme Court. The lodge people know, as well as the friends of the church, that the decision given against the church will be set aside in the higher court. They are moving heaven and earth to harass, intimidate, and persecute the church people, and by hook or crook (mostly by crook) to prevent the case getting to the Supreme court.

Arrangements have been made by the pastor and one or two other members of the church to borrow the needed \$400, for 60 days. The Lord willing, it will have been posted several days before the good people who support this paper read this account. The church people are thankful to the Lord and grateful to the person who was willing out of a good heart (he is not yet a Christian, but we hope he soon will be) to come to the aid of the church in a time of extreme distress and persecution.

We urge the readers of our (Continued on page four)

Ansted Church

(Continued from page three) paper, who have so loyally stood by us and come to our rescue so many times down through the years, to make a small financial sacrifice and come to the help of Ansted Baptist Church, which church and pastor are through much difficulty and persecution standing for the faith once for all delivered to the saints and so valiantly fighting this battle for Religious Freedom, which after all, is, or should be, of primary concern to all Baptist churches. Give this church a shower of offerings and gifts of two, five, or ten dollars, or whatever the Lord lays on your heart to send. In sending money orders or checks, don't send them made out to the church, as there might be complications getting the money into the Defense Fund of the church. Make them out and send to:

WATSON K. DUFOUR,
Chairman Defense Fund
Ansted, West Virginia

Contributions to the Defense Fund, of course, will not be deposited anymore in the bank where the meager funds of the church are now tied up.



Ministers Barred

(Continued from page one) of any denomination whatever shall be eligible to a seat in either house of the legislature."

Sometimes it takes the world to rebuke Christians and awaken them to their responsibilities. This could well be one of the laws of Moses.



Campbellism

(Continued from page one) Thus, in one year after reception of the Brush Run church, the Campbells are already trying to introduce diverse elements into the association.

The first complaint against the Brush Run church was made in 1817. But the association declared itself satisfied after having "heard a written declaration of their faith, as well as a verbal explanation of the churches." And in 1818, the majority in the association, still blind to these "theological adventurers," refused the Cross Creek church a letter on the ground that it had declared non-fellowship with the Brush Run church.

But opposition to the Brush Run church gradually gained strength. And in 1823, Alexander Campbell, fearing exclusion of Brush Run church and not wishing to be involved in such, withdrew from said church and as a "strategy movement" organized another church at Wellsburg, W. Va., which new church he took into the Mahoning Association of Ohio.

However, no action against Brush Run came until 1824. That year the association adopted the following: "Resolved that this association have no fellowship with Brush Run church." Matthias Luce was moderator of the association when this action was taken. As moderator he had immersed the Campbells, and as moderator again he has seen them excluded. I wonder if he saw the sheer folly of his unauthorized action in immersing

them?

The next year the Brush Run church presented a memorial to the association requesting reinstatement. So let no one be deceived into thinking that they withdrew voluntarily. Action on this memorial was postponed until 1826. The minutes of this year state that the Brush Run memorial demanded "restoration of fellowship or their original letter be returned to them." Both were refused. The association suspected their motive in desiring this letter, and said that it was known that the Brush Run people "have a copy of that letter."

Also in 1826, Alexander Campbell was back, and presented a letter of correspondence from Mahoning Association stating falsely "that there had been correspondence for several years" between the two associations. Objection was made to this statement and consideration of the letter was postponed indefinitely



In this little building, Alexander Campbell pursued his studies and planned his reformation. Since he reared fourteen children, it is small wonder that he needed a study outside the house. The writer is seen standing in front of the study. Near this study the writer obtained a cone from a pine tree, which tree, it is said, Alexander Campbell set out in 1836.

and never acted upon. Furthermore in this same year the church at Washington, Pa., was pronounced heterodox and excluded, and the letters from several other churches were not received because they did not give "an explanation of their faith."

Why Brush Run Church Was Excluded

It was not until 1830 that the association stated why it had withdrawn fellowship from Brush Run, by branding the church "erroneous in doctrine, maintaining, namely, the essential derivation and inferiority of the true and proper deity of Christ and the Spirit; that faith in Christ is only belief in the historical facts recorded in the Scriptures, rejecting and deriding what is commonly called Christian experience; that there is no operation of the Spirit on the hearts of men since the day of Pentecost."

Washington Association Formed

After its exclusion from the Redstone Association, the Brush Run Church, with others, formed "The Washington Association." (This was different from the original "Washington Association," in that this was composed of churches, while the original was composed of individuals.) In 1830 the Redstone Association had this to say about this Washington Association: "Resolved, That we hereby recommend to the members of the several churches composing this association not to hold communion with the people calling themselves 'The Washing-

ton Association' on account of the errors for which many of them were excluded from us, together with those errors contained in the circular letter appended to their minutes in 1827."

Campbellism Takes the Mahoning Association By Storm

In 1829 the Redstone Association received and approved a letter from the Beaver Association of Pennsylvania, charging the Mahoning Association, now disrupted by Campbellism, with denying "many of the doctrines of the Holy Scriptures, on which they were constituted," affirming that "there is no promise of salvation without baptism . . . that it should be administered to all who say they believe that Jesus Christ is the Son of God without examination on any other point . . . that obedience places it in God's power to elect to salvation . . . that there is no direct operation on the mind prior to baptism."

Was Alexander Campbell Ever A Real Baptist?

I answer, No, on the basis of the following testimonies: "Mr. Campbell was a member of a Baptist church (?), which in turn was a member of a Baptist association. But he was not just a Baptist. He thought of himself primarily as a reformer" (W. E. Garrison, Religion Follows the Frontiers). J. H. Garrison says: "Even at that time (time of Brush Run's entry among Baptists) Alexander Campbell held views out of harmony with the teachings of Baptists of that day" (The Story of a Century). The same author says that Campbell could not fully subscribe to the Philadelphia Confession of Faith. J. M. Carroll says of both Campbells: "It is fair to say that they had never been Baptists, nor had they, so far as any records I have seen show, ever claimed to be" (The Trail of Blood).

In 1826 the Circular Letter adopted by Redstone Association had to do with the Campbells, saying: "A couple of Theological Adventurers, 'by good words and fair speeches deceived the hearts of the simple' among you, and by a bare majority of your votes, they got ingress among you as Baptists. There were those, however, in your association, whose experience, reflection, and intelligence led them to suspect both the theology and the design of these two men; and who opposed their admission into your association in the first instance as being of very equivocal character." The letter, moreover, goes on to charge the Campbells with saying "that it was their intention to revolutionize the Regular Baptist Church and to that end they had joined themselves to it; while in their writings and harangue, they were introducing among you, in artful disguise, the most pernicious heresy."

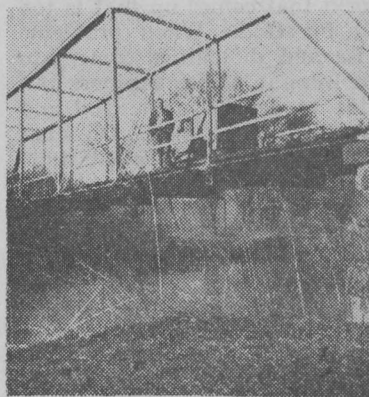
Just how far the Campbells varied from Baptist faith in 1815 is not easy to determine. Their heresy was in "artful disguise" as noted above. It is plain that their refusal to appear before a Baptist church and be approved for baptism shows that they were in errors on the scriptural place of a New Testament church. Perhaps, too, this refusal was due to an erroneous conception on the exact nature of faith and Christian experience. Probably they knew that their faith and experience would be adjudged invalid by a sound Baptist church. It seems also at this time they were trying to delve into matters too deep for them in regard to the Trinity. They, themselves, were not sure about many things. Truly they were "Theological Adventurers," with volatile faith,

in transit and "at sea" on the ocean of speculation, heading first toward this port and then toward that, but always moving inevitably toward the rocks upon which they finally made shipwreck. Mature men who flounder around for twenty years or more before deciding what they believe the Bible to teach are unsafe guides.

But it is certain that the Campbells had not in 1815 come to see baptism as essential to salvation. Speaking concerning Alexander Campbell in 1815, David Lipscomb says: "Now, Mr. Campbell did not understand baptism was for the remission of sins at this time, nor for ten or twelve years afterward. He stumbled (mark the word!) on it in quoting the passage, Acts 2:38, in the Walker debate, but did not understand it. In the McCalla debate, in 1823, he presented baptism and remission just as Baptists do now. They (sins) are really forgiven when they believe, formally forgiven in baptism" (Firm Foundations, Jan. 11, 1898). In fact it would seem that Campbell got his interpretation of Acts 2:38 from Walter Scott, for J. A. Harding says: "Walter Scott baptized William Amend on Nov. 18, 1827, 'for the remission of sins,' and he was the first person in modern times so baptized" (Life of Walter Scott, p. 108). It would seem also that Campbell's idea of faith as mere historical belief was borrowed from Robert Sandeman, of Perth, Scotland, who about 1757 had advocated this same thing. And it is known that Campbell read Sandeman.

Was Redstone Association A Missionary Baptist Association?

Some Campbellites have charged, to quote T. H. Burnett's answer to J. N. Hall: "When A. Campbell started his reformatory work, your sort of Baptists had no existence. The reformation commenced among the old Primitive Baptists, before the Missionary sprout was born" (Hall's Camp-



The bridge in this picture is across Buffalo Creek near the Campbell mansion. It was somewhere in this vicinity that Matthias Luce immersed Alexander Campbell and six others. On the bridge is Pastor Morris standing beside his invincible Jeep.

bellite Catechism, p. 25).

That this charge is false is shown by the origin of the association and by its statements and practices. The Redstone Association was formed in 1776 by four churches that had been dismissed in 1775 from the Ketsckton Association, together with two other churches, making six in all. The Ketsckton Association, in turn was constituted in 1766 by three churches that had been dismissed from the historical Philadelphia Association, together with one other church. See Benedict's "General History of the Baptist Denomination In America," pp 34, 35. Thus Redstone Association was a granddaughter of the Philadelphia Association, and H. C. Vedder says: "The Philadelphia Association speedily became the leading body

of American Baptists . . . Pretty much everything good in our history from 1700 to 1850 may be traced to its initiative or active cooperation" (Short History of Baptists, p. 204). This association was active in the formation of "The General Convention of the Baptist Denomination in the United States for Foreign Missions" in 1814. It was from its beginning, and right on through the anti-mission split, a Missionary Baptist Association.

That the Redstone Association remained true to its heredity is shown by the following facts:

1. It maintained correspondence with other missionary associations, such as Ketsckton, Philadelphia, Beaver, and Virginia.

2. By the year 1800 it had decided (1) that "a minister of the gospel ought to be acquitted of the incumbrance of the world so as to give himself wholly to the work of the ministry"; (2) that properly no minister can have pastoral care of more than one church at a time "considering the word pastoral in its proper acceptance"; (3) and that the washing of feet is not a New Testament church ordinance. All of these decisions are contrary to the normal practice of anti-mission Baptists.

3. Before the year 1830 the association had (1) resolved itself (1815) "into a Missionary Society auxiliary to the Baptist Board of Foreign Missions" and indorsed "The Massachusetts Baptist Missionary" magazine; (2) recommended that the churches (1816) "consider it their duty and privilege to contribute annually to propagate the gospel among the heathen"; (3) approved (1817) "The Ohio Baptist Education Society" and asked churches to contribute to it; (4) spoke in Circular Letter (1828) of "presenting the invitations to come to Christ, to the gospel feast" and says that this should be done "as much as possible in the language used by the Holy Ghost" without being scrupulous whether it savors too much of Calvinism or Arminianism; (5) voted (1829) representation in the Baptist General Association of Pennsylvania.

4. Said in the Circular Letter (1830): "Knowing the terror of the Lord, and having received the ministry of reconciliation, we persuaded men to be reconciled by Him to God, for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. We exhort all the ends of the earth to turn their eyes to Him and be saved, for He is God and there is none else, and there is no Saviour but Him. We teach and warn every man."

On the other hand, it needs to be said that this was not an Arminian association either. It held steadfastly to the Philadelphia Confession.

Note to readers: The writer will warmly appreciate any further information about Redstone Association and the churches and individuals affiliating within including information as to history of association after 1836. There may be relatives of preachers that were in this association that can furnish interesting information. If so, please write me.



Jesus took more delight in finding a hungry soul than in partaking of the daintiest meal.



A loafer in the church is of no more account than a loafer on the street corner.



Count the days lost in which you have not tried to do something for others.