

**\$1.00 Will Enlighten Two Baptists for Twelve Months
Subscribe Now - for a Baptist in the Dark!**

THE BOOK THE BLOOD THE BLESSED HOPE

The Baptist Bulletin

for
BIBLE-BELIEVING BAPTISTS

Volume I

GRAND RAPIDS, MICH., DECEMBER, 1935

Number 5

FUNDAMENTALIST VICTORY FOR THE LORD IN IOWA

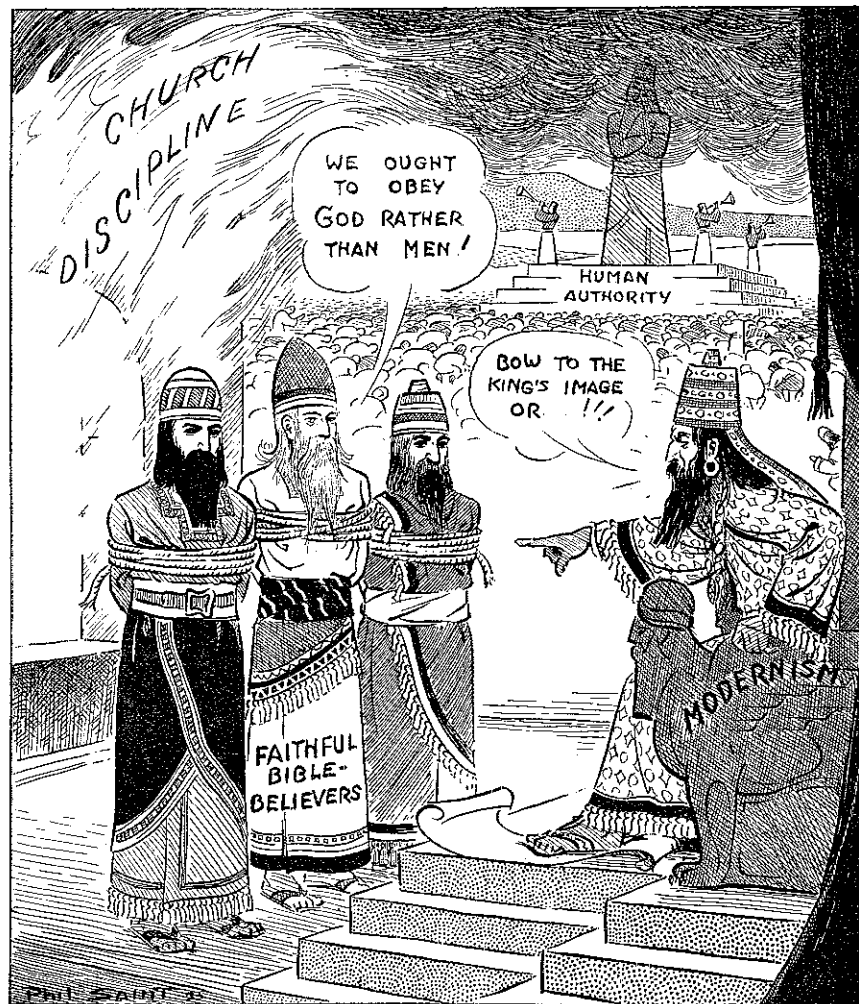
Modernists' Case is Thrown Out of Court by Fair-Minded Judge; Convention Secretary Falsifies on the Stand.

Our readers will remember the case of Rev. Albert Rust which appeared in "The Bulletin" for October. One of the greatest victories for the Lord and the cause of Fundamentalists has just been won. Many will remember the famous "Indiana case," when the Modernists through court chicanery, several years ago succeeded in dispossessing a pastor and his people of a church which was rightfully theirs.

There are a few honest and fair-minded judges left, however, and we thank God for this heartening "news from the front." Let Brother Rust tell it to you in his own words.

Corwith, Ia., October 19, 1935.
Dear Brother Fuller:

The Lord in answer to prayer has
(Continued on page 5)



"Modern" Fiery Furnace—

BY PHIL SAINT

Reproduced by special permission of "The Presbyterian Guardian," Philadelphia, Penn

**ON THE HORNS OF A DILEMMA
Michigan's Baptist "Machine"
faces Thorny Path as Modernist
is elected President**

Dr. Lemuel F. Smith, Professor of Chemistry of Kalamazoo College, was
(Continued on page 7)

THE DEVIL'S GAME TODAY
Are YOU Helping Him to Play It?

[Editor's note
The following is Part I of a tract written by Rev. Franklin G. Huling, a Baptist minister of the west coast. The logic is irrefutable, and the facts are indisputable. Read this carefully and then pass it on to a Baptist layman or minister who needs to know the truth.]

WHAT IS THE DEVIL'S GAME?

It is simply this — keeping Modernism (that which is false to God's Word, but which masquerades as up-to-date Christian-

ity), and Fundamentalism (that which is true to the Word of God), bound together in one unholy fellowship.

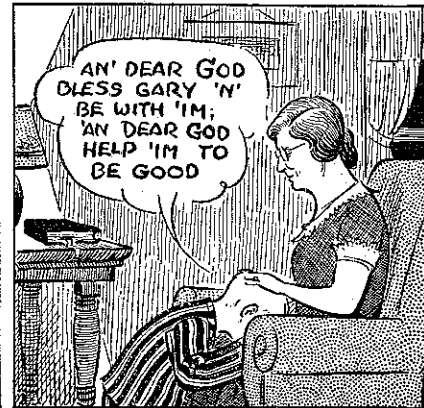
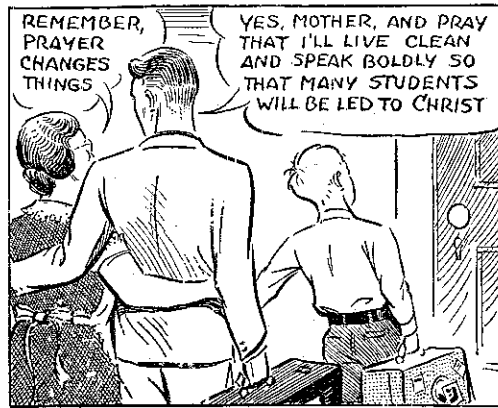
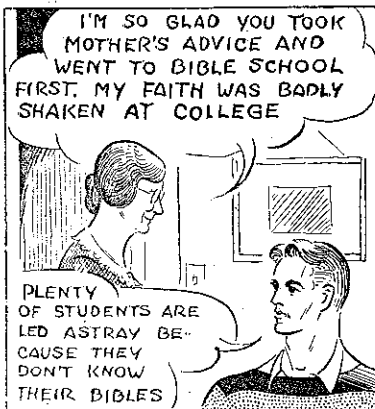
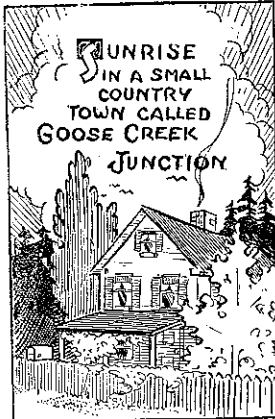
HOW DOES THE DEVIL PLAY HIS GAME?

By means of the denominational
(Continued on page 10)

GARY---

Breaking Home Ties

By Phil Saint



THEY CRY "PEACE!" "PEACE!"

But There Can Be None without "The Prince of Peace"

Someone sends us literature from time to time published by the NBC. Why they do it is a moot question. Our basket is filled now. It's just another added duty in life to empty it oftener.

One bulging envelope was left on our doorstep. By actual count, in it were five pamphlets from large to small. Their titles were meant to be intriguing, "Baptists and the Peace Plebiscite," "Report of the Commission on Christian Social Action," "National Council for Prevention of War," "Baptist Peace Ballot," "Program Suggestions for World Peace."

All of which reminded us of the slogan of the so-called father divine and his negroid followers of the East, "Peace brother! Isn't it wonderful!"

The stupendous paradox of all history. The nations of the earth howling for peace, yet as they howl they arm to the teeth. Billions for defense and offense. Dictators mad with the lust for power. Here at home in a nation which up to this writing still enjoys religious liberty, thousands of church members and ecclesiasts take up the chant of the pacifist, "We want peace!"

Do they? NO! They don't want peace. If they did they would never be guilty of "crucifying the Prince of Peace afresh and putting Him to an open shame."

Do we mean by this that we are against peace? Not for a moment. We long for it and pray God that it may come, and soon. But it will ONLY come when HE COMES. Who is the Blood-washed Christian's Mighty God, Everlasting Father, "Almighty PRINCE OF PEACE."

We need YOUR subscription (\$ 50) or donation (\$... ?) to carry on this testimony.

WHO WILL BE YOUR NEXT PASTOR?

Dr. Strathearn of IEA Issues Valuable Circular

[Ed. note. The following is a reprint of a brochure published by the Interstate Evangelistic Association. Every Baptist layman or minister who is in touch with Baptist pulpits that are vacant, and is anxious to see them filled with fundamental ministers, should have a supply of these pamphlets on hand. They will be supplied you by writing to 408 Temple Bldg., 14 Franklin St., Rochester, N. Y.]

Never before in the history of Baptist Churches was the responsibility upon a pulpit committee as great as it is today.

The first question a pulpit committee must decide, in looking for a new minister, is, do we want a believer in our pulpit or an unbeliever? Shall we secure a minister who will preach on book reviews, socialism, birth-control? or a minister who will preach the good old-fashioned Gospel and hold up the Cross and the shed Blood of the Lord Jesus Christ?

The very liberty both of the Church and State is being challenged, and radical influences have taken control of our government. When colleges and seminaries are turning out young ministerial students who are advocating a new social order instead of preaching the Gospel, which is the one solution for all problems, beware! lest you introduce to your church and community a personality who comes with the cloak of a minister, but in reality is an enemy of the Faith he professes to embrace.

DO YOU WANT A MINISTER WHO WILL PREACH

Birth Control	or	The New Birth
Modernism, Socialism	or	Faith of Our Fathers
Book Reviews	or	Bible Preaching
Humanism	or	Supernatural Christianity
Social Gospel	or	Christ's Gospel
Marx-Lenin Philosophy	or	Teachings of the Lord Jesus Christ
Reformation	or	Regeneration
Evolution	or	God
Anti-Christ	or	Christ

A chairman of a pulpit committee a few miles from the city of Rochester, New York, recently said: "We have just graduated from a course in Birth Control. We would now welcome a course in the Gospel." This church has learned a painful lesson and a Gospel preacher is now in the pulpit.

The Interstate Evangelistic Association, Inc, is a Baptist Fellowship which co-operates with Baptist churches to secure ministers who are true to the Faith of our Fathers.

State Convention secretaries, by virtue of their office, are compelled to co-operate with denominational, modernistic schools and colleges, and because of their inclusive policy are seldom able to recommend the type of minister we believe you desire.

Our Baptist Fellowship will co-operate without any financial obligation whatsoever. No fees or commissions are charged or accepted from churches or ministers. Services are rendered willingly.

TOUCH NOT MINE ANOINTED!

Let Worldly Church Members and Trouble Makers, State Secretaries and Gossips, Read and Heed!

Deacon Lee who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious worldly Church member who was laboring to create uneasiness in the Church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here; do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the Churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler of Zion. And taking courage he asked:

"Do you think Mr. V. a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their Eyes Were Holden,' anything great?"

"No, I don't."

Making bold after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow and in a tone louder than his wont shouted, "No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little abashed, "that no one can find out what you do mean."

"I talked enough, once," replied the old man rising to his feet. "Thirty years ago I got my heart humbled and my tongue bridled and ever since that I've walked softly before God. I then made vows solemn

as Eternity and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the "stars" which the Lord holds in His right Hand, if thereby my ear could be tickled and the pews filled with those who turned away from the simplicity of the Gospel. I, and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We thought we were doing God a service when we drove that holy man from his pulpit and from his work, and said we considered his work ended in N where I then lived.

"We groaned because there was no revival while we were gossiping about and criticising and crushing instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir—we could not drag on the chariot of the Gospel with half a dozen of us taunting him for his weakness, while we hung as a DEAD WEIGHT to the wheels; he had not the power of the Spirit and could not convert men; so we hunted him like a deer, till worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His dear, neglected and rejected servant. Our own hearts were broken, and our children converted, and I resolved at a convenient season to visit my former pastor and confess my sin and thank him for his faithfulness to my wayward sons, which like long buried seed, now sprung up.

"But God denied me that relief that He might teach me a lesson that 'He who toucheth one of His servants, toucheth the apple of His eye.' I heard that my former pastor was ill, and taking my oldest son with me set out on a twenty-five mile ride

to see him. It was evening when we arrived, and his wife, with a spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—"He may be dying and the sight of your face would add to his anguish." "Had it come to this?" I said to myself, that the man whose labors had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? God pity me! I cried. What have I done?"

"I confessed my sins to that meek woman and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior whose armour was falling from his limbs, he opened his eyes and said, 'Brother Lee, Brother Lee.' I bent over him and sobbed out, 'My pastor! My pastor!' Then raising a white hand he said in a deep and impressive voice, 'Touch not Mine Anointed and do My prophets no harm.' I spoke tenderly to him and told him I had come to confess my sin and bring some of his fruit to him calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply murmured as if in a troubled dream, was, 'Touch not Mine anointed and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I of-

(Continued on page 11)

VICTORY FOR THE LORD IN IOWA

(Continued from page 1)

given us victory. Judge Kepler, after hearing testimony with two full days in court, rendered the verdict entirely in our favor. The decree dismisses the plaintiff's petition, and quiets the property in the majority. It is a verdict that should have a far-reaching effect among Baptists who at present are fearing the machine oppression, and are under threat of being robbed of their property in spite of majorities who desire to be free and independent. **The Convention was back of this whole matter. The executive Secretary, Anderson, appeared on the witness stand. He proved himself a falsefier.**

I should have hesitated in going through with this trial, dreading court action as I do, if it had not been for the principle involved. The opposition took the aggressive all the way through, having definitely planned to set me out, and take possession of the whole church. **Should the Convention have gotten the verdict here they no doubt would have immediately started action against other Independent groups, robbing them of their property. This verdict should encourage all who contemplate becoming independent, of which I trust there may be many more.** [May God lead many to take this courageous stand. Ed.] **Having suffered what I have during the last few months at the hands of the Convention, I do not see how any spiritually minded and intelligent Baptist believer can fellowship with or support the Convention.**

Our services continue with joy and blessing, and an attendance above what we expected. A number have united with us of late. Have no permanent building as yet. Would like to buy the one we now use. We should have at least \$1,000 which is a large amount for our little group. However, we are looking to the Lord, and trust some hearts and churches of like convictions will be moved to help us in this hour.

The assurance that you, with your good people, have been, and are praying for us, has indeed heartened us in it all, and God has heard. Pray

THE IOWA CASE IN BRIEF

Findings and Decree of Judge Kepler

The following are extracts from the brief rendered in the recent case decided in favor of Rev. Albert Rust, pastor of the First Baptist Church of Corwith, Iowa. Every Bible-believing Baptist should read the following very carefully and note the reasons for the judge's decision. This will be an historic document, and a test case for others which may arise.

The real question therefore is: Who constitutes the First Baptist Church of Corwith, Iowa, insofar as the ownership of the property here in question is involved? No question of doctrine is in any sense involved.

The evidence shows without any substantial dispute that on July 16th, 1935, a meeting was duly called and held, at which meeting two questions were voted upon, one on the acceptance of the tendered resignation of Albert Rust, the Pastor, and the other, should the Church support the Iowa State Baptist Convention. By a very substantial majority the resignation of the Pastor was accepted, and the Church by a substantial majority went on record as refusing to support the Iowa State Baptist Convention. The title to the church property (I mean the church building itself) was in the name of the Iowa State Baptist Convention; and the defendant and interveners claim and have established to the Court's satisfaction that prior to July 16th, 1935, meeting the members of the congregation were told by the Executive Secretary of the Iowa State Baptist Convention, who had apparent authority to speak in the premises, that unless the Church voted to support, and did support the Iowa State Convention, that they could no longer make use of the church building. [And would Roger Williams turn in his grave! Ed.]

To the Court's mind, the question of the resignation and acceptance thereof of Albert Rust has no significance so far as the rights of the parties here are concerned. The majority of the congregation are represented by the interveners. Of this

there can be no real question, in view of the entire record and in view of the testimony of Claude Bogard, one of the plaintiff's witnesses. **This majority, acting through their Trustees, desire that the defendant remain in possession of this property, and have rightfully intervened to protect said possession.**

It would be an unthinkable thing to hold that in the instant case if the five so-called Directors who were elected on August 9th, 1935, stood alone, and all of the rest of the members of the congregation were opposed to supporting the Convention, that this group of five, simply because they claim to be Directors, could handle the property of the Church to suit their own will. Such is not the law, and if it were, it seems to the court that it would not avail the plaintiff anything, because at this very time J. A. Zweifell, C. H. Brown and G. L. Severns, while having been elected as Trustees, were in truth and in fact directors or the managing officers, and it was and is their desire that the defendant remain in possession of the Parsonage.

IT IS THEREFORE, ORDERED, ADJUDGED AND DECREED:

1. That the defendant, Albert Rust, is entitled to retain the possession of the property described in plaintiff's petition.

2. That the plaintiff is not the owner of said property.

3. That the First Baptist Church as represented by J. A. Zweifel, C. H. Brown and G. L. Severns, Trustees, is the owner of said property and holds the same in trust for the majority of the congregation which is represented by said Trustees.

4. That plaintiff's petition should be and is hereby dismissed, and judgment is hereby rendered in favor of the defendant and interveners against the plaintiff for the costs taxed at \$.....

To all of which plaintiff excepts
M. H. Kepler,
Judge of the 12th Judicial District of Iowa.

always for us that He will give grace and provide.

In the bonds of Christian fellowship,
Albert Rust.

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly by the

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES
IN THE UNITED STATES

Editor—DAVID OTIS FULLER

Address all correspondence to:

1318 Sigsbee Street, S. E.
Grand Rapids, Michigan

Subscription Rates:

Anywhere in U. S. 50c per yr.
Canada and Foreign 75c per yr.

Officers for 1935-1936

R. T. KETCHAM, D. D.

President
529 Jefferson St.
Gary, Ind.

REV. R. F. HAMILTON,

Secretary-Treasurer
Chairman, Publication Committee
529 Jefferson St., Gary, Ind.

REV. E. G. GRIFFITH

Chairman, Missionary Committee
3919 Sassafras St., Erie, Pa.

State Vice-Presidents

REV. R. A. FARGO
Prattsburg, N. Y.

REV. E. G. GRIFFITH

Erie, Pa.

H. O. VAN GILDER, D. D.

Portsmouth, Ohio

HOWARD FULTON, D. D.

Chicago, Ill.

REV. FORD PORTER

Princeton, Ind.

REV. T. J. GIBSON

Verona, Wis.

REV. WILLIAM HEADLEY

Grand Rapids, Mich.

REV. LEO SANDGREN

Austin, Minn.

REV. A. G. ANNETTE

Grundy Center, Ia.

G. RECTOR DYE, D. D.

San Diego, Calif.

EDITORIALS

Principles and Personalities

We are aware of the sad fact that there is a great deal of recrimination and abusive language used by professing Christians as they attack one another on their belief—or their lack of it. Every fair minded Christian avoids dealing in personalities whenever possible.

But there comes a time when personalities must be dealt in, and dealt with. When a principle is at stake, and when that principle has been ruthlessly violated by those who should—if anyone should—hold it sacred, it is impossible to keep from dealing in personalities.

When the President of the Northern Baptist Convention for 1935-36 writes without a blush, "What was the Cross to Jesus? Naught but an incident in the life which He had already laid down for His kind;" when a former president of the same organization, and now President of Colgate-Rochester Divinity school, is found to be closely linked with Communistic movements which are anti-God and anti-Christ; when the American Baptist Home Mission society allows without comment or protest, money and buildings to be used for the spreading of "Red" propaganda, Bible-believing Baptists cannot and will not keep silent.

Principle is at stake. And it matters not who the personalities may be. Whether they are held in high esteem by many is decidedly not the question at issue. The fact that they are makes it that much more imperative that the facts be known and Christians warned.

IT'S A DEAD GIVEAWAY

When Both Sides Damn You ---
Something's Wrong!

We conversed not long ago with a distinguished gentleman who has been preaching the Gospel many years in Baptist circles. We believe he is genuinely saved, but we are in avowed disagreement with his methods among the modernists and fundamentalists.

As we talked together, the Doctor mentioned in passing, "I've been in this fight for years and know all its history. I have been ridiculed and bitterly condemned by both sides who accused me of 'selling out.'"

We made no comment to this statement, but we thought a lot. Both sides condemning a man! **Something must be wrong.** We read of Paul, the greatest Christian of them all, being maligned and slandered and damned by ONE side but not by BOTH sides. One side hated him, and the very ground he walked on. Why was that? He didn't know the meaning of the word "compromise."

What did the other side do? As he left them at Ephesus we read, "They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." Paul himself writes on this wise of the members of the churches in Galatia; "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me."

Both sides never condemned and ridiculed Athanasius, that great warrior of the third century. When his friends came to him and said, "Athanasius, the world is against you," the grand old man who had been banished five times by the emperor, drew himself erect and replied, "Then Athanasius is against the world."

What then is the matter when both sides condemn a man? Just this. He has tried to please, and keep in the good graces of everybody, and in attempting such an impossible feat, he has drawn the fire of not only his

enemies, but those who once trusted him as friends

"Riding the fence," "compromising," "pussyfooting," call it what you will, is becoming more and more impossible as the lines continue to be tightly drawn. The issue is out in the open, "IF BAAL BE GOD SERVE HIM: BUT IF JEHOVAH BE GOD: SERVE HIM"

ON THE HORNS OF A DILEMMA

(Continued from page 1)

elected President of the Michigan State Baptist convention at its annual meeting held October 14-17 at Owosso

Dr. Smith is on record as being an out-and-out modernist. He is on record as denying the supernatural inspiration of the Bible. He is on record as denying the Virgin Birth of Christ; and like all modernists, designates our Lord as a bastard. He denies the vicarious atonement of Christ. He denies the Resurrection of Christ.

Dr. Smith denies the New Birth of the soul, and in his address at the Convention stated that it was not the regeneration of the soul, but education that brings a man to God. He furthermore stated that only the educated could understand God.

The Convention was caught upon the horns of a dilemma during its sessions. Rev. Harvey F. Morrison, courageous pastor of the Hazel Park Baptist Tabernacle, offered for adoption a set of resolutions repudiating the Social Action Commission of Nine. This Commission of Nine was appointed at the Northern Baptist Convention in 1934 and its report was received at the Northern Convention in 1935 and "passed on to the churches." The report throughout was socialistic and communistic to the core.

Hence it was quite apropos for the Michigan Baptist State Convention to speak its mind, and go on record for or against this social communistic program.

When Brother Morrison presented his resolutions repudiating this program the Convention was placed in a dilemma. If it passed the resolu-

tions this would be a direct repudiation of the action of the Northern Baptist Convention. This would never do for the "higher ups" at headquarters would have the state officials "on the carpet."

On the other hand if they did not pass these resolutions (and they did not) they would endorse the communistic character of the report.

These same resolutions were presented at a night session of the Fundamental Baptist Fellowship held in Owosso the same time as the Baptist state convention. The resolutions were adopted unanimously.

From now on the Baptists of Michigan have the issue out in the open. The whole question boils down to this: Are Baptist ministers and laymen going to continue endorsing and supporting a modernistic and communistic-controlled Baptist "machine" or are they with "holy boldness" going to stand on their own two feet, assert their inherited and rightful liberty in the Lord Jesus Christ and refuse to be linked with any such apostate organization?

LINES FROM GOD'S LINE OF OVERCOMERS

"They overcame by the Blood of the Lamb and the Word of Their Testimony"

"Take your stand on the Rock of Ages. Let death—let the judgment come. The victory is Christ's and yours through Him."

—Moody

"The Church may go through her dark ages, but Christ is with her in the midnight; she may pass through her fiery furnace, but Christ is in the midst of the flame with her."

—Spurgeon

THE SECRET OF SERVICE

To one who asked him the secret of service, he said: "There was a day when I died, utterly died;" and as he spoke, he bent lower, until he almost touched the floor, "died to

INDEPENDENT ORDINATIONS OF BAPTIST MINISTERS

Rev. Archie Veltman, Stanton, Mich.

On October 5th, 35 delegates from 15 churches, responding to the call of the First Baptist Church of Stanton, Michigan, met for the purpose of examining Brother Archie Veltman, in view of his ordination to the Gospel ministry. The candidate was examined as to his conversion, call to the ministry, and his doctrinal views. The council expressed its complete satisfaction, recommending that the Church proceed with the ordination service. The committee on arrangements was composed of Rev. C. E. Wood, Rev. H. A. Lyon, the candidate, and one delegate from Stanton. In the evening the ordination sermon was preached by Rev. Wm. Headley, pastor of the Calvary Baptist Church of Grand Rapids, Mich.

George Muller, his opinions, his preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

—George Muller.

"I have nothing better to say to you, than to take God for your Father, Jesus for your Saviour, and the Holy Spirit for your Sanctifier. Do this, and you are safe forever and no evil can befall you."

—David Livingstone

—Contributed by
Dorothy M. Hinricks

REAL APPRECIATION

We wish to express our appreciation to Mr. Carl H. Clum, a member of the Wealthy Street Baptist Temple, who so kindly furnished the heading for "The Baptist Bulletin;" as well as the cartoon, "The Tragedy of America! The Hope of America!" which appeared in the October issue. We received so many requests for this issue that it was impossible to supply them. WE THANK YOU, BROTHER CLUM

YOU'LL BE INTERESTED

Association Baptists' Head Sails for Philippines

Rev. Harold T. Commons, newly elected President of the Association of Baptists for Evangelism in the Orient, Inc., sailed on the S. S. President Coolidge, November 1st, for Manila.

May everyone who receives the Bulletin pray definitely for Mr. Commons. He is to make a tour of the fields in Iloilo, Palawan and other islands. This is a real sacrifice for him to make. He will be separated from his family for six or eight months. The church he resigned had a membership of over 1,000 with a Baptist Bible Seminary connected with it of which he was also President. Mr. Commons will return to the States, God willing, sometime next spring.

"DAY OF REVIVALS" NOT OVER FOR GRAND RAPIDS

Rev. Cal C. Beukema
Young People's Director
Wealthy St. Baptist Temple

No, the "day of revivals" is not over for Grand Rapids nor any other city or country where God's people want it badly enough. God has always answered the earnest prayer of His people all through the years and He who said, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not," still is upon His throne to show Himself mighty for His people.

For many weeks prior to October 15, prayer groups had been meeting earnestly beseeching God to send a great revival to our church and in Grand Rapids. On October 15, Walter R. MacDonald, known as "Happy Mac," came to begin special evangelistic services. From the very first evening the power of God was felt in the meeting. For no other reason than the fact of God's convicting power in the Person of the Holy Spirit, sinners felt their need of the Lord Jesus Christ and came boldly before the large congregations, thereby announcing to all their acceptance of His salvation. And that was not all, for after they themselves had found Him, they went out seeking others and bringing them to their

(Continued on page 11)

GREAT FUNDAMENTAL FELLOWSHIP IN IOWA

REV. ARTHUR G. ANNETTE

35 Independent Baptist Churches are Blest in Gathering where Christ is Exalted

A joint meeting of the Minnesota and Iowa Fundamental, Independent Baptist ministers was held at the First Baptist Church, Grundy Center, Iowa, November 5th and 6th, under the auspices of the Association of Regular Baptist Churches of the United States.

There were thirty-five churches represented in all. Not all of these churches are affiliated with the Regular Baptist Fellowship, but most of the pastors at least are with us. **There are now thirteen churches in Iowa that have served notice on the Iowa Baptist State Convention and their local Associations, that they are no longer going to support their Modernistic programs.** This does not mean that they are no longer Baptists, or that they have left the denomination, but they will no longer have part with the Convention. Action was taken by the Iowa men, and a committee appointed to carry out the plans to put on an educational program throughout the state informing our people as to the Modernistic, Communistic, Socialistic tendencies among Iowa Baptists. **A similar step is to be taken in Minnesota, and in many other states in the Union.**

We had the privilege of having with us our national president, Dr. R. T. Ketcham of the Central Baptist Church, Gary, Indiana. Dr. Ketcham not only gave us great stirring messages from the Word of God, but gave us facts that should awaken the dead to a realization of the need of some kind of protest against these radical things that are happening today in various Baptist circles under the guise of Baptist doctrine and practice.

Dr. Wm. A. Matthews, president of Los Angeles Baptist Theological Seminary, was present for the two days and brought two soul-stirring messages. Here is a man that knows the crowd that makes up the "steamroller convention clik" and he

knows how to handle them. What an encouragement it was to those of us who have always been looked upon as sort of radical to hear this brother, who has proven his worth in this life, encourage us. He assured us that we were on the right track and laid upon all who heard him a burden to be more aggressive and more faithful in the stand that every loyal soldier must take this day, or have his heart broken or his head "cut off" by the Convention authorities.

There was a strong spirit of optimism in every address, and every man present that has this work at heart was made a better soldier because of the visit of this good brother. So far as we know this is the only fully accredited Baptist seminary that not only teaches the truth, but openly and without fear or favor of man, condemns the whole Modernistic, Communistic, and Socialistic program of the Northern Baptist Convention. **We are persuaded in Iowa that the hour has come when we must stop petting these men, schools, and anything else flying under false colors, and get at the heart of this thing.** Support only such men, schools, and programs that are absolutely out-and-out for the Truth and against the error. We urge our readers to support this seminary.

One of the most interesting and tense hours during Wednesday's session was the time given to Rev. Albert Rust of Corwith, Iowa, to relate how the Convention attempted to take the parsonage from the First Baptist Church. Since a full account of this will appear elsewhere, I shall not go into detail. Brother Rust and his people are well informed as to the tactics of Convention secretaries. If you need any first-hand accurate information, write this Brother. They were dragged into court and every means resorted to, to fire the preacher and gain the

(Continued on page 11)

LETTERS of INFORMATION - WARNING - ENCOURAGEMENT

SHALL WE HELP THE MODERNISTS?

"Shouldest thou help the ungodly, and love them that hate the Lord?"

[Editor's Note. The following is a letter which is almost self-explanatory. We felt led to publish it, in order to set forth clearly once again the issues which are involved and are at stake in these days. We trust that the publication of this letter will enable others to make themselves clear on the stand that they are taking for the faith. We cannot be too particular nor too clear-cut in our stand.]

Mr. Donald Hinkley,
Vice-Pres., Michigan Baptist
Young People's Council,
Sparta, Michigan

Dear Mr Hinkley:

Your letter under date of October 24th I have just received, and note your request for some help from our Church in taking care of the delegates who will be attending the State B. Y. P. U. Convention in Grand Rapids, November 29th, 30th, and December 1st, held in the Fountain Street Baptist Church

Perhaps you do not know that more than fifteen years ago the Michigan State Baptist Convention took it upon themselves to throw this Church out of the Convention entirely, simply because we asserted our rights as an independent Baptist Church, and refused to be subject to Modernist ecclesiastical tyranny.

Because of the above stated fact I do not believe that there would be any grounds for contact between the two groups. Our Church stands for the blood atonement of our Lord Jesus Christ, and the other great fundamentals of the faith; while the Michigan State Baptist Convention, along with the Northern Baptist Convention, have either compromised on them or rejected them utterly.

As one illustration. The Church in which you are meeting, Fountain Street Baptist, has gone so far as to welcome meetings held in their church, sponsored and conducted by the Christian Science Church, an organization that has no use for the blood of Christ and denies sin entirely. Then, too, I do not believe that there would be anything in common between the two groups, our Church and your Association, because of the fact that the N. B. C. has gone on record as endorsing

and promoting a Socialistic and Communistic program

I am rather surprised that you have come to us as you have. I do not say this in any bitterness or ill feeling, but we have a position and a principle for which we stand, and we cannot, and we will not remove from it.

Please do not think from this letter that I am not in favor of Young People's Organizations. I believe I can say we have one of the strongest young people's groups in the city, and not only that, but one of the liveliest groups, that know the Lord Jesus Christ as their personal Saviour, and find great and lasting joy out of serving Him with all their hearts.

I trust that I have made our position clear, and I am sorry that I cannot accede to your request.

Yours sincerely,
David Otis Fuller.

EVANGELISTIC CAMPAIGN IN ALLEGAN, MICHIGAN

Dear Brother Fuller:

We had a great meeting with the Burke Evangelistic party. They are real workers. The total attendance at our children's meeting from first grade to high school for the two weeks was over 1,600. The largest number for one day was 223. The church seats about 500 and it was nearly filled every night. There were 35 who confessed Christ as Saviour and quite a number who came and rededicated their lives to the Lord. The meeting created a sweet spirit among the Christian people of all the churches. These are days when we must keep things moving for the Lord.

Yours in Christ,
E. R. Hill,
First Baptist Church,
Allegan, Michigan.

THERE ARE BIBLE BELIEVING BAPTISTS IN MISSOURI WHO ALSO KNOW THEIR OWN MIND

[Editor's Note. We've had correspondence with Brother Stanbrough from time to time, and thank God for his strong testimony. We hope we can meet you sometime before long, Bro. Stanbrough. God bless you.]

Dear Brother Fuller:

When I got hold of this number of the "Baptist Bulletin" (November) I did not lay it down until I had read every word in it. I have read some of it again and again. I think it is the biggest value in a religious paper that I have ever known. This makes 26 subscriptions for my groups, which is about 25 per cent of my present constituency.

I have no church organization at present. I teach and preach in my own home as per schedule in the Bible Light. I am reaching a constituency of Baptists, and a few others, who are sick and disgusted with the machine politics in their churches and who are studying with me the true word of God. We function as a church in that we have our independent missions, we do things by vote, we have a once-a-month mission point, we have teachers in mission Sunday Schools, etc., and have one itinerant preacher who is being used of the Lord to go to churches where the true message of the gospel is needed.

Respectfully and fraternally yours,

O. W. Stanbrough,
Kansas City, Missouri

We need YOUR subscription (\$50) or donation (\$.....?) to carry on this testimony.

ASSOCIATION OF BAPTISTS FOR EVANGELISM IN THE ORIENT, INC.

An Independent Baptist missionary work in the Philippine Islands. Eight years of clear-cut uncompromising testimony to the saving Gospel of our Lord Jesus Christ.

Not affiliated with the N.B.C. Every missionary and every member of the Executive Committee believes in the whole Bible for the whole world—all the time. President, Rev. Harold T. Commons.

Headquarters
Cor. 15th and Race Sts.
705 Schaff Building
Philadelphia, Pa.

Treasurer
Miss Alice M. Hudson
44 Chestnut St.,
East Orange, N. J.

Information and literature gladly furnished upon request

"BILLY" SUNDAY HAS GONE HOME

It was Lowell Thomas, over the radio, who in commenting on the death of Mr. Sunday said, "He has gone into that eternity about which he preached so much." Yes, he's gone, but for "Billy" Sunday it is "absent from the body, present with the Lord."

He had his own way of preaching the Gospel. There is only one "Billy." He was accused of sensationalism in his methods, and other things that matters not. The fact remains, "Billy" was used of the Lord in winning thousands to Christ. It is estimated he preached to 80,000,000 during his ministry with 1,000,000 "hitting the trail."

In these dark days, if it please God before He comes, may another "Billy" Sunday be raised up to preach "Christ and Him crucified" to lost sinners hungering for the Bread of Life.

THE DEVIL'S GAME TODAY

(Continued from page 1)

missionary budgets, where Modernism and Fundamentalism are tied together. There is scarcely a denominational missionary organization today that has not adopted Satan's "Inclusive Policy," which means that they send out Modernists as well as Fundamentalists. This is a masterstroke of the devil. And the proportion of Modernists sent out is greater all the time. This ungodly union of Modernism and Fundamentalism results in three things:

1st: Modernism is protected by Fundamentalism. Fundamentalists refrain from striking at Modernism, lest they hit Fundamentalism at the same time.

2nd: Modernism is nourished by Fundamentalism. MODERNISM IS A DEADLY PARASITE AND WOULD QUICKLY STARVE IF IT WERE NOT FOR THE SUPPORT

WHICH IT RECEIVES FROM FUNDAMENTALISTS! The more you feed the tree — the denominational budget, the more you fatten the parasite—Modernism.

3rd: Modernism grows stronger while Fundamentalism grows weaker. That is taking place wherever this wicked alliance exists.

WHO HELPS THE DEVIL PLAY HIS GAME?

Every one who contributes to the denominational missionary budgets. This may startle you, but a little careful thought will reveal that it's true. Modernism lives and thrives by means of these budgets. They are the stronghold and feeding-ground of Modernism. That cannot be denied. Therefore, when you contribute to these budgets you help the devil play his miserable game.

HOW ARE FUNDAMENTALISTS TRICKED INTO HELPING THE DEVIL'S GAME?

Denominational leaders use various devices to keep Fundamentalists "in line" and supporting these budgets which support Modernism. Here are some of the tricks:

1st: Keeping the people in ignorance of the increasing stranglehold of Modernism on the denomination, both at home and abroad.

2nd: Shouting continually, "Be loyal to your denomination!" Many think more of this than they do of being loyal to the Lord Jesus Christ and His Word.

3rd: Exhibiting a Fundamentalist missionary around the country to "give a good front" to their Modernistic program. That is like putting a prohibition business in the front of a store in order to hide a bootlegging business going on in the rear. And Modernism is the worst kind of bootlegging, for it damns souls for all eternity.

4th: Raising the cry, "What would become of our Fundamentalist missionaries if the Fundamentalists quit supporting them?" They too should withdraw from this iniquitous union with Modernism, and appeal to Fundamentalists to support them independently. If God wants them to remain on the field, He will provide for them. If they are not provided

for, they will know that they have obeyed God's Word to "Have no fellowship with the unfruitful works of darkness," (Eph. 5:11), and that God has released them from service. Obedience is vastly more important than any service. However, there is little doubt that real Fundamentalist missionaries would find real Fundamentalists to support them in their labors for Christ. Fundamentalist missionaries, who continue in this partnership with Modernism, are simply building up a constituency to be captured by Modernism. They should withdraw and take with them all who will go. Modernism will never be defeated as long as Fundamentalist missionaries stay with Boards that send out Modernists, and as long as Fundamentalists support such Boards in order to take care of orthodox missionaries.

5th: Permitting designation of gifts. Investigation will show that this is just "hocum poeum." Whatever is designated to a Fundamentalist missionary is subtracted from the amount apportioned to him by the general budget, so that he receives not one penny more on account of the designation. Designation fools Fundamentalists but does not hurt Modernism one iota. On the contrary, it helps Modernism just that much, by releasing from the general budget money to be used to propagate Modernism.

Therefore, if you contribute to the denominational missionary budget, with or without designation, you are responsible before God for helping the devil play his terrible game. How great and how grave is this responsibility! Modernism is pursuing its triumphant course, destroying faith in the Word of God, eating up spir-

Baptist Bible Seminary

Holding Fast the Faithful Word

A school founded and standing on the faith principle; believing and teaching the complete Word of God; purposing to send out into this needy world workers who are well trained to preach the Gospel and live what they preach.

Catalogue on Request

BAPTIST BIBLE SEMINARY

Main and Baldwin Sts
Johnson City, N. Y.

itual vitality, and damning souls, because Fundamentalists continue to support this Satanic combination. **It is the money given by Fundamentalists that perpetuates this partnership.** Spurgeon once preached a sermon on "How Saints May Help the Devil." He was not speaking on this subject, but if he were alive today, he would unquestionably say that contributing to these corrupted budgets is one great way by which Christians help the devil. May the Lord help you, my reader, to give not another penny to help the devil play his wretched game.

[Next month Mr. Huling will present answers to all excuses offered for supporting the Devil's Game.]

GREAT FUNDAMENTAL FELLOWSHIP IN IOWA

(Continued from page 8)

property, but God overruled. Prayer changes things! (Jeremiah 33:3.)

Pastors were present from Illinois, Minnesota, Iowa, beside the brethren on the program. There is a growing interest in this Regular Baptist work and we are merely getting started. There has been some delay this summer due to some mistaken ideas, but the men who have come out in the state of Iowa are determined to carry the issues to the front. We appeal to our brethren to join us in this. You do not need to leave your denomination, **just refuse to support the Convention program and get over here where the work is open for inspection.** When the Convention returns to its Baptist position we shall be glad to support it, but not until then. [Note. We are persuaded it never will unless all of 1,900 years of church history is upset by such a startling reversal. Ed.]

The First Baptist Church of Grundy Center, Iowa, counted it a privilege indeed to have these men of God in their midst those two short days. How we have been helped and blessed. We trust such meetings may be multiplied many times throughout the United States. The hour has come when we must not only take an independent stand, **but independents must also stand together.** Let's unite our forces and get ready for a great annual fellowship in Chicago next year.

YOU'LL BE INTERESTED

(Continued from page 8)

Savior. Homes were united for the first time around His blessed person. Sons, for whom their mothers had been praying for many years, were found of Him, as the lost sheep, and mother and son's tears were mingled in the joy of the new birth. Middle aged men came as Nicodemus, earnestly seeking for peace with God and finding Him who had made their peace, 1,900 years before and was waiting for them to accept Him.

Those who worked along with Mr. MacDonald, had the joy of addressing and singing before five large high school groups and one business college. It was this contact which attracted so many to the services. Mr. MacDonald had a particular point of contact with the young people because of his connections with the world before he was saved. He had worked with Eddie Cantor and with Waring's Pennsylvanians. His sense of humor and wholesome enthusiasm made him so well liked by these high school young people that many of them came to hear him at the services and were won to the Lord.

The week night attendance averaged in the vicinity of the 1,100 mark. The Sunday evening meetings were crowded out and amplifiers were placed in two other auditoriums of the church building to accommodate the crowds of more than 2,100.

Along with the prayer groups that assembled nightly at the church, preceding the services, a personal workers' band, composed entirely of young people, met for prayer and instruction. They were taught how to approach a soul and how to deal with him so he could be brought into a knowledge of his condition in the sight of God. During the invitation, this group scattered over the entire auditorium, prayerfully seeking out those who were unsaved and inviting them to the inquiry room. Many were won to the Lord by this group.

If one should ask the secret to revival at the Wealthy Street Baptist Temple, the only explanation that could be given is that God opened the windows of heaven and showered such blessing that souls had to come to Him. There was no elaborate organization. The music was conducted in an informal manner. The preach-

ing was very simple. But prayer was made without ceasing. The secret to power is in "looking unto Jesus."

Any one wishing to get in touch with Rev. Walter R. MacDonald ("Happy Mac"), can reach him at 316 S. 16th Street, Philadelphia, Pa., or in care of Pacific Garden Mission, Chicago.

TOUCH NOT MINE ANOINTED

(Continued from page 4)

ferred his widow a house to remain in the remainder of her days but like a heroine she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his Covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before me and said, 'Touch not Mine anointed and do my prophets no harm.' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His Sake, and I vowed to love them evermore for His Sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.'

"My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning before I dare put to asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in a scheme that brought you here; and moreover, if I hear another word from your lips, I shall ask my brethren to deal with you as with those 'who cause divisions.' I would give all I own to recall what I did thirty years ago. Stop where you are and pray God if perhaps the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts. There is often great power in the little word, "No," but sometimes, and in some circumstances, it requires not a little courage to speak it so resolutely as did the silent deacon.

—Author unknown

